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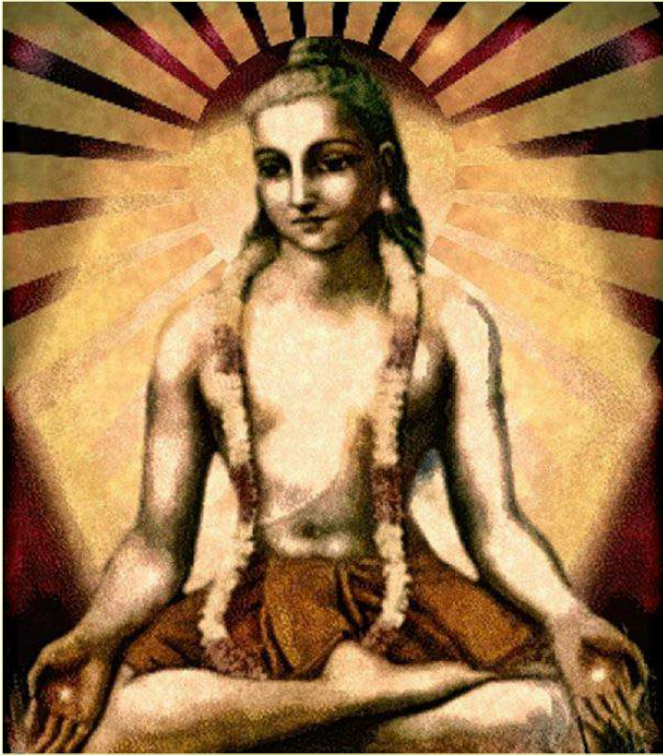
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FURTHER INSTRUCTIONS TO MOTHER DEVAHUTI

Lord Kapila

The Personality of Godhead said: The person who centralizes his household life derives material benefits by performing religious rituals, and thereby he fulfills his desire for economic development and sense gratification. Continuously he acts in the same way. Such persons are ever bereft of devotional service due to being too attached to sense gratification. Therefore, although they perform various kinds of sacrifices and take great vows to satisfy the demigods and forefathers, they are not interested in Krishna consciousness, devotional service. Such materialistic persons, attracted by sense gratification and devoted to the forefathers and demigods, can be elevated to the moon, where they drink an extract of the *soma* plant. Upon the depletion of their piety, they again return to this planet.

The planets which are destination of these materialistic people, including all the heavenly planets, such as the moon, are all destroyed when the Supreme Personality of Godhead, Hari, rests on His serpent bed, Ananta Sesha.

Those who are intelligent and endowed with pure mind are completely satisfied in Krishna consciousness. Freed from the modes of material nature, they do not act for sense gratification. Rather they act as one is expected to act, being situated in their individual occupational duties. By complete purification of consciousness, achieved through executing one's

occupational duties with detachment and without a sense of proprietorship or false ego, one is posted in one's constitutional position. Thus, even by executing so-called material duties he can easily enter into the kingdom of God.

The complete Personality of Godhead, who is the proprietor of the material and spiritual worlds and is the supreme cause of their manifestation and dissolution is approached by such liberated persons following this path of illumination. Those who worship the Hiranyagarbha expansion of the Personality of Godhead, remain in this material world until the end of two *parārdhas*, when Lord Brahma dies.

The material universe, empowered by the three modes of material nature, and covered by layers of earth, water, air, fire, ether, mind, ego, etc., is inhabitable for a period of two *parārdhas*. At the duration of this time period, Lord Brahma closes material universe and goes back to Godhead. The *yogīs* who become detached from the material world by practice of breathing exercises and control of the mind reach the distant planet of Brahma. After giving up their material bodies, they enter into the body of Lord Brahma. Later, when Brahma is liberated and goes to the Supreme Personality of Godhead, the Supreme Brahman, such *yogīs* can also enter into the kingdom of God. Therefore, My dear mother, through devotional service please take direct shelter of the Supreme Personality of Godhead, who is seated in everyone's heart.

My dear mother, even demigods such as Lord Brahma, great sages such as Sanat-kumara and great munis such as Marichi have to come back to the material world again at the time of creation due to their misconceived self-interest. When the interaction of the three modes of material nature begins, Brahma, who is the creator of this cosmic manifestation and who is full of Vedic knowledge, and the great sages, who are the authors of the spiritual path and the yoga system, come back under the influence of the time factor. They are liberated by their non-fruitive activities and they attain the first incarnation of the *puruṣa*. However, at the time of next creation they come back in exactly the same forms and positions as they had previously occupied.

Persons who are addicted to this material world execute their prescribed duties diligently and with great faith. They regularly perform all their prescribed duties with attachment to the result. Due to uncontrolled senses, such persons, impelled by the mode of passion, are full of anxieties and always aspire for sense gratification. They worship the forefathers and busy themselves day and night in improving the economic condition of their family,



social or national life. Such persons are called *trai-vargika* because they are interested in the three elevating processes. Unfortunately, they are averse to the Supreme Personality of Godhead, who can give relief to the conditioned soul. They are not interested in His pastimes, which are worth hearing because of His transcendental prowess. Due to their aversion to the Lord, such persons are condemned by His unsurpassable order-carriers. Because they are averse to hearing the nectarine activities of the Supreme Personality of Godhead, they are compared to stool-eating hogs. They give up hearing the transcendental activities of the Lord and instead indulge in hearing the abominable activities of materialistic persons.

Such materialistic persons are allowed to go to the planet called Pitṛloka, situated on the southern section of the sun's path. However, they cannot stay there permanently. They come back to this planet and take birth in their previous families. Then they resume the same fruitive activities as before and continue until the end of their life. This is because when the results of their pious activities are exhausted, they fall down from the higher realms and again come back to this planet just as any person raised to a high position sometimes all of a sudden falls. This takes place by higher arrangement. My dear mother, I therefore advise that you take shelter of the Supreme Personality of Godhead, for only His lotus feet are meant for to be worshipped. Accept this process with full dedication and love, for thus you can be situated in transcendental devotional service.

Engagement in Krishna consciousness and application of devotional service unto Krishna make it possible to advance in knowledge and detachment, as well as in self-realization. The mind of such an exalted soul becomes equipoised in sensory activities, and he is transcendental to the conceptions of favourable and not favourable. Because of his transcendental intelligence, the soul situated in pure devotion is equipoised in his vision and sees himself to be uncontaminated by matter. He does not see anything as superior or inferior, and he realizes himself as being equal in qualities with the Supreme Person.

The Supreme Personality of Godhead alone is complete transcendental knowledge. According to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramatma, as the Supreme Personality of Godhead or as the *puruṣa-avatāra*. The greatest common understanding of all the practitioners of these different processes is complete detachment from matter, which is ultimately achieved by all of them.

Those who are averse to the Transcendence realize that Supreme Absolute Truth differently through

speculative sense perception. Therefore, because of mistaken speculation, to them, everything appears to be relative. From the total energy, the *mahat-tattva*, the Supreme Lord has manifested the false ego, the three modes of material nature, the five material elements, the individual consciousness, the eleven senses and the material body. In this way, the entire universe has come from the Supreme Personality of Godhead. Perfect knowledge of all this can be achieved by a person who is engaged in devotional service with faith, steadiness and full detachment, and who, being aloof from material association, is always absorbed in thoughts of the Supreme.

My dear respectful mother, I have already described the path of understanding the Absolute Truth, by which one can come to understand the real truth of matter, and spirit, and their relationship. Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Thus the ultimate goal for both methods, is the Supreme Personality of Godhead. One may achieve this goal by the direct method of devotional service or the indirect method of philosophical research.

A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different. One who achieves perfection in his transcendental method will realize the Supreme Personality of Godhead as He is represented in the material world as well as in transcendence. These methods are fruitive activities and sacrifices, distributing charity, performing austerities, studying various Vedic literatures, conducting philosophical research, controlling the mind, subduing the senses, accepting the renounced order of life and performing the prescribed duties of one's social order. One may also achieve perfection by following the different divisions of yoga practice, understanding the science of self-realization, developing a strong sense of renunciation, performing devotional service and executing varnashrama dharma with spiritual attachment and material detachment.

My dear mother, I have explained to you the process of devotional service and its identity in four different social divisions and how eternal time is imperceptibly pursuing the living entities. There are various destinations in the material world which the living entity achieves according to the work he performs in ignorance or forgetfulness of his real identity. My dear mother, if anyone enters into that forgetfulness, he is unable to understand where his movements will end.



This instruction is not meant for the envious, the agnostics or those who are unclean in their behavior. Nor is it for hypocrites or those who are proud of material possessions. It is not to be instructed to persons who are greedy, attached to family life, who are not devoted and who are envious of the Personality of Godhead and His devotees. Instruction should be given to the faithful and respectful devotee, the non-envious, those who are friendly to all living entities and those who are eager to render service with faith and sincerity. This instruction should be imparted by the spiritual master to persons who have taken the Supreme Personality of Godhead as the most dear of all, who are not envious of anyone, who are completely purified and who are detached from all that is outside Krishna consciousness.

Anyone who once meditates upon Me with faith and affection, who chants and hears about Me, surely goes back home, back to Godhead.

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 —*From Sārārtha Darśinī commentary on Śrīmad-Bhāgavatam by Viṣṇvanātha Chakravartī Thākura.* ❀

DEVAHUTI ATTAINS THE SUPREME PERFECTION

Sri Maitreya Ṛṣi

After hearing from Lord Kapila, Mother Devahuti became free from all ignorance. She offered her obeisance and then pleased her son by offering Him the following prayers.

Devahuti said, “My dear Lord, although You are the Supreme Personality of Godhead, You have taken birth from my womb. Since the entire creation is contained by Your abdomen at the time of devastation, one may wonder how You could appear before me in this form. It is possible because at the end of the millennium, You lie upon a banyan leaf and in the form of a small baby You lick the toe of Your lotus foot. In other words, You are perfectly free to act in any way You so desire.”

“My dear Lord, to say nothing of the spiritual advancement of those who see You eye to eye, even those who are born in the family of dog-eaters immediately become qualified to perform Vedic sacrifices if they once utter Your holy name, chant Your glories, offer You obeisance, or even remember You. How glorious are those whose tongues are engaged in chanting Your holy name! Even if born in the family of dog-eaters, such persons are worshipable. Such chanters of Your holy name must have already executed all kinds of austerities, performed fire sacrifices, bathed

in all the holy places, studied the Vedas, and achieved all the good manners of the Aryans.”

In response to the glorification of Devahuti, Lord Kapila spoke with satisfaction and gravity, “My dear mother, the path of self-realization I have taught you is very easy, and by following it you will soon become liberated, even while remaining in your present body. In this way, you will ultimately reach Me in My eternal, transcendental abode.”

Having completed the duty of instructing His mother, Lord Kapila took her permission and departed. Devahuti remained in Kardama’s ashrama, where she practiced deep meditation upon the Lord in devotional service. Due to bathing three times daily, her hair gradually turned gray, and because of her severe austerities, her body became thin.

The abode of Kardama, due to its great beauty, was considered to be the flower crown of the River Sarasvati. Because of Kardama’s mystic power, even the demigods in heaven envied his opulence. Inside Kardama’s palace, the couches were made of gold, and the chairs were made of ivory and covered with golden lace cloth. The walls were constructed from first-class marble and inlaid with precious jewels. There was no need for lighting, because the rays of those jewels illuminated everything brightly. Surrounding the household of Kardama were very beautiful gardens that were filled with all varieties of flowers and fruit trees.

When Devahuti enters these gardens to bathe in the lotus ponds, the Gandharvas would sing of Kardama’s glories. In spite of possessing such opulence, Devahuti gave up all bodily comforts and wore only torn cloths. Her only regret - which was transcendental - was that her son had left home, and thus she constantly meditated upon Him in separation.

Following the instructions of Lord Kapila, Devahuti easily gave up all material attachment. Thus attaining purity of heart, she became freed from all material pangs. Blissfully situated in meditative trance, she completely forgot about her material body, just as a person is no longer aware of his body while dreaming.

The Vidyadhara maidens who had been created by Kardama were taking care of Devahuti. She was without any anxiety. Thus she did not become emaciated. Staying at Kardama’s ashrama, known as Siddhapada, Devahuti ultimately achieved the supreme perfection of life, going back home, back to Godhead. The material elements of her body transformed into water which became one of the sacred rivers.

After leaving His mother, Lord Kapila travelled to the northeast. As His journey progressed, the Apsaras, Gandharvas, Caranas, and other celestial beings offered



Him prayers of glorification. Later retracing His steps, Lord Kapila came to Ganga-sagara, where the Ganga reaches the Bay of Bengal. At that place, the ocean personified offered Him a place to reside. To this day, Lord Kapila stays there, absorbed in meditative trance. The acharyas of the Sankhya philosophical system regularly worship Him there.

— Excerpt from a book "Srimad Bhagavatam in story form" by Purnaprajna dasa » Published by Sri Sri Sitaram Seva Trust

DEVAHUTI ATTAINS KAPILA VAIKUNTHA

His Divine Grace

A .C. Bhaktivedanta Swami Prabhupada

It is understood that Devahuti entered the planet which is called Kapila Vaikuntha. There are innumerable Vaikuntha planets predominated by the expansions of Vishnu. All the Vaikuntha planets are known by a particular name of Vishnu. As we understand from *Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam* [Bs. 5.33]. Ananta means "innumerable." The Lord has innumerable expansions of His transcendental form, and according to the different positions of the symbolical representations in His four hands, He is known as Narayana, Pradyumna, Aniruddha, Vasudeva, etc. There is also a Vaikuntha planet known

as Kapila Vaikuntha, to which Devahuti was promoted to meet Kapila and reside there eternally, enjoying the company of her transcendental son.

—Srimad Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 33. Activities of Kapila » Verse: 30 » Purport by His Divine Grace A .C. Bhaktivedanta Swami Prabhupada

THE GLORIES OF VAIKUNTHA LOKA

Lord Shiva and Parvati describing
the glories of Vaikuntha to Narada

Sri Sanatana Goswami

Lord Shiva said: In Vaikuntha the residents have *sac-cid-ānanda* bodies and may avail themselves of the supreme opulence of Lord Hari. They have *sac-cid-ānanda* powers, equal to His. But the residents of Vaikuntha do not like to accept such equality with the Lord. They are satisfied simply to worship Lord Hari with devotion. They travel freely wherever they want, protecting and promoting the cause of the Lord's devotees and the Lord's devotional service. Always worshiping the Lord in Vaikuntha, they seem amused by those who are merely liberated. The *Vaikuntha-vāsīs* are always busy in various services, for which they even take on forms like those of birds and trees. They can always see Him in person, Lord Hari, who inspires



everyone's pleasure and whose lotus feet are cared for by the goddess of fortune. Their life in His company is pure joy.

In Vaikuntha nothing exists but devotional service, rendered through *sañkīrtana* and in many other forms. It goes on incessantly, with great enthusiasm, spreading the ecstasy of pure love. How amazing is that supremely great ocean of transcendental bliss! The bliss of Brahma cannot compare to even a fraction of half a drop of it. That Vaikuntha world, its residents, and everything there are blessed by the mercy of pure love for the lotus feet of Krishna. As recipients of such mercy, the divine residents of Vaikuntha are much greater than I in many ways. How can I adequately describe their glories? Though living within the material world, in bodies composed of the five elements, persons expert in relishing devotional service to the Lord are always worshipable for persons like me. Such expert relishers surrender themselves fully to the lotus feet of Sri Krishna. Hoping to obtain exclusive love for Him, they abandon their wealth, their families, and their very lives. They are not interested in any of the means and ends of success, in this world or the next. They have gone beyond subservience to the rules that apply according to birth, occupation, and spiritual status. Even if they have not repaid their three debts and are therefore transgressing Vedic principles, by the power of their devotion to Lord Hari they are ever fearless. Greedy to taste the pleasure of devotion to Him, they have no desire for anything else. To them liberation, heaven, and hell all appear the same. Truly I tell you, such devotees are as limitlessly dear to me as the Supreme Lord Himself. My highest ambition is to have their company.

In my opinion, dear Narada, anywhere such devotees are found is actually *Vaikunṭha-loka*. Arguing against this fact would be useless. Having drunk the nectar of devotion to Krishna, those devotees forget their material bodies and relationships. Thus even while living in material bodies, they assume the transcendental nature of eternity, knowledge, and bliss. But in Vaikuntha devotees always relish ongoing pleasure pastimes in the very company of the Lord. Therefore devotees sometimes prefer to live there. That is why I say that the residents of Vaikuntha are greater than everyone else. As the objects of Krishna's special mercy, they are His most beloved devotees.

Sri Parvati said: Furthermore, among them all, the goddess *Śrī* is famous as especially dear to the Lord. She is indeed the ruling goddess of Vaikuntha and its residents. Her mercy expands wherever she casts Her sidelong glance. Thus the rulers of the various planets obtain their powers, their knowledge, their detachment, and their devotion. Ignoring people like you who

worship Her with great respect, she vowed to undergo severe penances to worship Her beloved Lord, even though He was indifferent to Her. This most perfect of chaste wives resides forever on His beautiful chest and follows Him in all His incarnations.

— From *Śrī Bṛhad Bhāgavatāmṛta of Śrīla Sanātana Goswamī* » Volume 1 » Chapter : 3 » *Prapañcatīta: Beyond the Material World* » Verses: 45 - 67 » Translated by Gopīparānadhana dasa. Published by Bhaktivedanta Book Trust. ❁

SPIRITUAL WORLD

Śrīla Bhaktivinoda Thakur

Is the spiritual world incomplete?

The storehouse of Vaikuntha is always complete. Lord Sri Krishnachandra, the lovable object of all, constantly invites the living entities to come through the open door of that storehouse.

— *Śrī Kṛṣṇa-saṁhītā, Chapter 9*

What is Vraja? What does “Vraja” mean?

The appearance of the truth of Vaikuntha in the pure consciousness of the living entities of this world is called Vraja. The word Vraja means “to go.”

— *Śrī Kṛṣṇa-saṁhītā, Chapter 5*

Is Vaikuntha incomplete and limited?

Sad bhāve 'pi viśeṣasyasarvaṁ tan nitya-dhāmani.
The splendor of the spiritual abode is established by the quality of variegatedness. Although that splendor is eternal, Vaikuntha is nevertheless non-dual and constitutionally eternal, full of knowledge and bliss. The material world however consists of dualities arising from time, place, and circumstance. Being transcendental to the material creation, Vaikuntha is without duality and fault.

— *Śrī Kṛṣṇa-saṁhītā, Chapter 1*

Are the descriptions about the spiritual world concocted, having been derived from material experience?

*cic-chakti-nirmitaṁ sarvaṁ yad vaikuṇṭhe samātanam
pratibhātaṁ prapañce 'smiṁ jaḍa-rūpa malānvitam*

Some people try to impose their material ideas on the nature of Vaikuntha and thus they become overwhelmed by prejudices. Later they try to establish their prejudices by shrewd arguments. Their descriptions of Vaikuntha and the pastimes of the Lord are material. These types of conclusions arise only due to improper knowledge of the Absolute Truth. Only those who have not deeply



discussed spiritual topics will have the propensity to rationalize in this way.

The doubtful hearts of the *madhyama-adhikārīs* are always swinging between the material and the spiritual due to their being unable to completely enter into the realm of the Absolute Truth. Actually, the variegatedness seen in the material world is only a perverted reflection of the spiritual world. The difference between the material and spiritual worlds is this: In the spiritual world, everything is blissful and faultless, whereas in the material world everything is a temporary mixture of happiness and distress, and full of impurities arising from time and place. Therefore, the descriptions of the spiritual world are not imitations of those of the material world; rather they are describing the most coveted ideals.

—Śrī Kṛṣṇa-saṁhitā, Chapter 1

Are the pastimes, abode, and form of Krishna in the spiritual world imaginary or transcendental?

Actual truth is spiritual truth. Variegatedness is eternally present in it. By this feature the spiritual abode, spiritual form, spiritual name, qualities, and pastimes of Krishna are established. Only those who are self-realized and who have no relationship with *māyā* relish His pastimes. The transcendental world, the abode for performing pastimes, is made of touchstone, and the forms of Krishna are all spiritual.

—Śrī Brahma-saṁhitā 5/27

What is the spiritual world made of? What do the desire trees and *kāmadhenu* give?

Just as *Māyā* builds this mundane universe with the five material elements, so the spiritual (*cit*) potency has built the spiritual world of transcendental gems. The *cintāmaṇi*, which serves as material in the building of the abode of the Supreme Lord of Goloka, is a far rarer and more desirable entity than even the philosopher's stone. The desire-fulfilling trees (*kalpa-vṛkṣa*) in the material world yield only the fruits of piety, wealth, fulfillment of desire and liberation; but those in the abode of Krishna bestow innumerable fruits in the shape of checkered (*parakīya-bhāva*) divine love. Similarly, the *kāma-dhenu* (cows yielding the fulfillment of desire) give milk when they are milked; but the *kāma-dhenu*s of Goloka pour forth oceans of milk in the shape of the fountain of love showering transcendental bliss. That milk does away with the hunger and thirst of all pure devotees.

—Śrī Brahma-saṁhitā 5/29

Can the living entity understand that the

spiritual world exists within the material world but remains untouched by matter?

Poor human understanding cannot possibly make out how the extensive triquadrantal, which is beyond human comprehension, can be accommodated in the limited material universe of a uniuadrantal disclosure. Gokula is a spiritual plane, hence its condescended position in the region of material space, time, etc., is in no way restricted but unlimitedly manifested with its full boundless propriety.

—Śrī Brahma-saṁhitā 5/2

Are all the ingredients of Gokula present in Goloka?

The distinction of paramourship and concubinage, the variegatedness of the respective *rasas* of all different persons, the soil, water, river, hill, portico, bower, cows, etc., all the features of Gokula exist in Goloka and are disposed in an appropriate manner.

—Śrī Brahma-saṁhitā 5/37

What is the difference between the nature of the spiritual world and the material world?

In the transcendental realm there is no past and future but only the unalloyed and immutable present time. In the transcendental sphere there is no distinction between the object and its qualities. There is also no such identity as is found in the limited mundane region. Hence, those qualities that seem to be apparently contradictory in the light of mundane conception limited by time and space, exist in agreeable and dainty concordance in the spiritual realm.

—Śrī Brahma-saṁhitā 5/33

What position do the devotees of different *rasas* attain in the spiritual world?

In discussing *rasa*, we meet with five kinds of devotion or service: *śānta* or unattached, *dāsyā* or pertaining to reverential willing service, *sakhya* or friendship, *vātsalya* or parental love, and *śṛṅgāra* or juvenile love.

The devotees surcharged with the notion of their respective service, serve Krishna eternally and ultimately reach the goal of those ideals. They attain the real nature of their respective *rasas* in its full glory. They attain conveyances and seats befitting their sacred service. They attain transcendental qualities, which, like ornaments, enhance the beauty of their real nature.

Those who are adherents of *śānta-rasa* attain the region of Brahma-Paramatma, the seat of eternal peace. Those of *dāsyā-rasa* get to Vaikuntha, the spiritual majestic abode of Sri Narayana. Those of *sakhya*, *vātsalya* and *śṛṅgāra-rasa* attain *Goloka-dhāma*,



Krishna's abode, above Vaikuntha.

—Śrī Brahma-saṁhitā 5/36

—Daśa-mūla-tattva : The Ten Esoteric Truths of the Vedas by Srila Bhaktivinoda Thākura » Translated by Śrīman Sarva-bhavana Dasa » Edited by Śrīman Keshidamama dasa ॐ

HOW CAN WE GO BACK TO GODHEAD?

Srila Bhaktisiddhanta Saraswati Thakur

Lord Sri Hari is the transcendental Absolute Truth situated beyond the material creation. There is no way to meet with that transcendental object, the Supreme Lord, other than to hear about Him. Discussions about Vaikuntha emanating from the lotus mouths of devotees, have extraordinary potency. When these transcendental sound vibrations enter our ears, our consciousness is awakened and we become Krishna conscious. This is because these vibrations descend from Vaikuntha into this world to help us go back to Godhead. Discussions about this material world only help us go to hell.

Sri Chaitanya-candra came to this world to tell us about the realm of Vaikuntha. However, due to our misfortune, the teachings of this most merciful personality do not enter our ears. Those who are fortunate can understand Mahāprabhu's teachings. If we want to become fortunate, we must develop the propensity to serve. Then Vaikuntha topics and teachings will enter our ears and we will understand them.

We must try to make spiritual advancement from our present position by hearing enlivening discourses from living sources, bona fide Vaishnavas. The moment we stop hearing *hari-kathā* from and real devotees, the moment we stop serving them, the Lord's illusory energy, Maya, will immediately swallow us. Thus it is

our duty to give attention to wherever actual *hari-kathā* is being discussed.

Our constitutional propensity will be revived if we hear *hari-kathā* from a living source through service-inclined ears. Then we will be able to realize or see the Supreme Lord in our purified hearts. We can realize the Supreme Lord only by aural reception. Apart from hearing, there is no way to go back to Godhead.

—From *Amṛta Vāṇī: Nectar of Instructions of Immortality* by Srila Bhaktisiddhanta Saraswati Thakura Prabhupāda » Translated from Bengali by Bhūmipati dasa » Adapted and Published by Ishvara dasa (Touchstone Media) ॐ

!! Sri Sri Nitai Gaurchandra Jayati !!

Nityam Bhagavata-sevaya

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Dedicated to

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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