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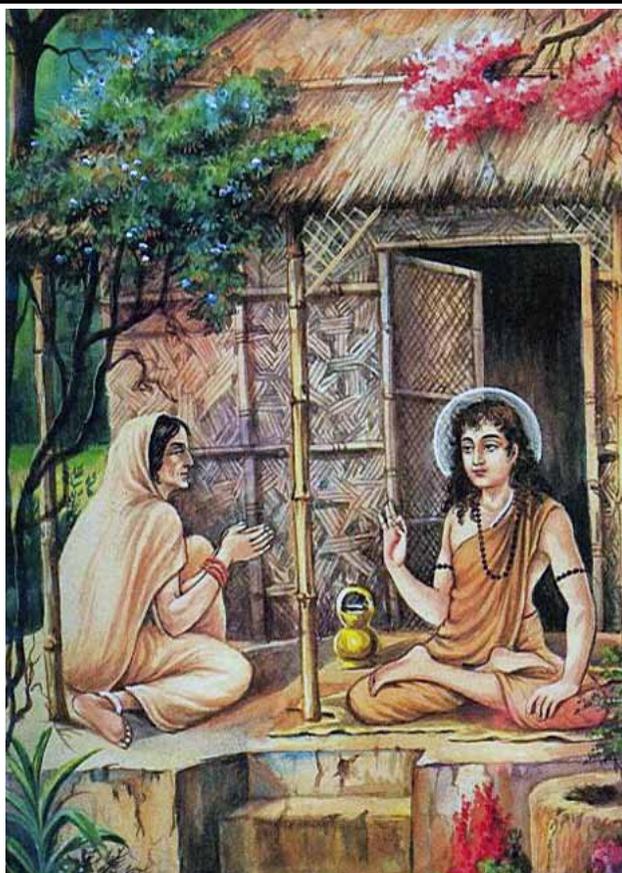
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WHAT IS SĀṆKHYA PHILOSOPHY?

His Divine Grace

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Bhakti-yoga, devotional service, is the basic principle of all systems of philosophy; all philosophy which does not aim for devotional service to the Lord is considered merely mental speculation. But of course *bhakti-yoga* with no philosophical basis is more or less sentimental.

There are two classes of men. Some consider themselves intellectually advanced and simply speculate and meditate, and others are sentimental and have no philosophical basis for their propositions. Neither of these can achieve the highest goal of life; or if they do, it will take them very many years.

Vedic literature therefore suggests that there are three elements—namely the Supreme Lord, the living entity and their eternal relationship. The goal of life is to follow the principles of *bhakti*, or devotional service, and ultimately attain the planet of the Supreme Lord having developed full devotional love for Him as His eternal servitor.

It is stated in *Bhagavad-gītā* that one can understand the Supreme Personality of Godhead, the Absolute Truth, only through devotional service (*bhaktiyā māṁ abhijānāti [Bg. 18.55]*). It is also stated in *Srīmad Bhāgavatam* that Krishna is the object of devotional service. Similarly, according to *Caitanya-caritāmṛta*, to understand Krishna means to understand Krishna in His personal form with His internal energy, His external energy, His expansions and His incarnations.

nityaṁ bhāgavata-sevayā

In other words, Krishna, the object of devotion, is understood fully only through devotional service.

It is explained in *Bhagavad-gītā* (18:55) *Tato māṁ tattvato jñātvā*, by understanding the Lord and His diverse aspects, one can become eligible to enter into His kingdom.

There are many diverse systems of knowledge for understanding Krishna. One of them, *sāṅkhya* by name, is intended especially for persons who are conditioned by this material world. *Sāṅkhya* philosophy is understood by disciplic succession as the science of devotional service. Preliminary study of devotional service have already been explained previously. Here, the analytical study of devotional service by which one becomes freed from the modes of material nature, will be explained by the Lord

Sāṅkhya philosophy is the analytical study of all categories of existence. The understanding of all these categories by examining their nature and characteristics is called acquirement of knowledge. It is fruitless labour to simply acquire knowledge without reaching the goal of life. If we do not take up *bhakti-yoga* and simply absorb ourselves in the analytical study of the nature of things as they are, then the result will be practically nil. It is stated in *Srīmad Bhāgavatam* (10.14.4) that such engagement is like husking paddy. There is no use beating the husk if the grain has already been removed. By the scientific study of material nature, the living entity and the Supersoul, one is expected to understand the basic principle of devotional service to the Lord.

By understanding the science of devotional service as explained in *Sāṅkhya* philosophy, one can become free from the modes of material nature. The eternal self, after becoming freed from the spell of material nature, becomes eligible to enter into the kingdom of God. When someone is not freed from the modes of material nature, he harbours desire for personal sense gratification or to lord it over material nature. Therefore, one has to become free by understanding the Supreme Personality of Godhead analytically, as explained by Lord Kapiladeva in His *sāṅkhya* system.

—*Srīmad Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 29: Explanation of Devotional Service by Lord Kapila » Verse: 2 & Chapter 26: Fundamental Principles of Material Nature » Verse: 1.* 🌸

FURTHER INQUIRIES BY MOTHER DEVAHUTI

Sri Maitreya Ṛṣi

Devahuti said, “My dear son, I am, after all, a woman, and so it is very difficult for me to understand the Absolute Truth due to possessing lesser intelligence.

But, if You kindly explain to me how I can engage in devotional service in such a way that I can easily attain Your lotus feet, then I will surely understand it.”

Being born from her body, Lord Kapila was already compassionate toward Devahuti, and after hearing this statement, He became even more so. The Lord then described the *Sāṅkhya* system of philosophy, which is a combination of devotional service and mystic realization. The culmination of this process is given as follows.

The process of meditation

When the mind is perfectly purified by the practice of yoga, one should concentrate on the tip of his nose with half-closed eyes and see the form of the Supreme Personality of Godhead within. The Lord has a cheerful, lotus-like countenance, which is adorned with reddish eyes. He wears shining yellow cloth, on His chest is the curl of white hair known as *śrīvatsa*, and around His neck hangs the brilliant *kaustubha* gem. Also around His neck is a garland of forest flowers, surrounded by humming bees, and He is further adorned with a pearl necklace, crown, and pairs of armlets, bracelets and anklets.

While standing upon the lotus of the devotee's heart, the Lord is most charming to look at, and His serene demeanor gladdens the eyes and souls of all who are fortunate enough to behold Him. He is ever-youthful and always eager to bestow His blessings upon His devotees.

While fixing his mind upon the Lord's eternal form, the yogi should not see His body in its entirety, but should view each individual limb separately. The devotee should first concentrate his mind upon the Lord's lotus feet, which are adorned with the marks of a thunderbolt, goad, banner, and lotus. The Lord's lotus feet, with their splendorous ruby nails, act like thunderbolts that shatter the mountain of sin stored in the mind of the meditating devotee. For this reason, one should concentrate his mind upon the Lotus feet of the Lord for a long time.

The yogi should then meditate upon the activities of Lakshmi, the goddess of fortune, who is always very carefully massaging the Lord's legs and thighs. Next, the devotee should meditate upon the Lord's thigh, which are the storehouse of all energies. Then, he should contemplate the Lord's rounded hips, which are encircled by a nice sash.

The yogi should thereafter meditate upon the Lord's moonlike navel, from which the entire universe has sprung. Next, the yogi should concentrate his mind upon the Lord's nipples, which resemble a pair of exquisite emeralds. Then, he should concentrate upon the Lord's chest, which is the abode of the



goddess Maha-Lakshmi, and which is the source of all transcendental pleasure for the mind and eyes.

Thereafter, the devotee should fix his mind upon the Lord's neck, which enhances the beauty of the *kaustubha* gem that hangs down to His chest. The yogi can then meditate upon the Lord's four arms, which are the source of all powers by which the demigods control the various functions of material nature. Next, the yogi can contemplate the Lord's ornaments, which were polished by Mount Mandara as it revolved during the churning of the Milk Ocean.

The devotee should then contemplate the *sudarśana cakra*, which has one thousand spokes and is dazzling effulgent. He can next concentrate his mind upon the Lord's conch shell and *kaumudakī* club, which is smeared with the blood of the demons. One should also meditate upon His garland, which is always surrounded by buzzing bumblebees, and the pearl necklace around His neck, which is considered to be the pure living entities that are always engaged in His service.

The devotee should next meditate upon the lotus-

like face of the Lord. His nose is prominent, and the glittering of His alligator-shaped earrings illuminates His crystal-clear cheeks. The Lord's beautiful face is adorned with curly black hair and decorated by lotus-petal eyes and dancing eyebrows.

Thereafter, the yogi should meditate with full devotion upon the compassionate glances that the Lord frequently casts, for they soothe the most fearful miseries of material life. Those glances, which are accompanied by smiles of love, are full of abundant mercy. The yogi should meditate upon the benevolent smile of the Lord, for it dries up the ocean of tears that is caused by intense grief. He should also meditate upon the Lord's arched eyebrows, because they charm the god of sex for the welfare of the sages.

Then, with a heart filled with love and devotion, the devotee should think of the laughter of Lord Vishnu, which is extremely captivating. When the Lord laughs, His small teeth, which resemble jasmine buds made rosy by the splendor of His lips, become visible. Once having devoted his mind to this vision, the yogi should no longer desire to see anything else.

By following this process of meditation, the yogi gradually develops pure attachment to the Supreme Personality of Godhead. The hair on his body stands erect due to excessive joy, and he is constantly bathed in the stream of tears brought about by his intense love for the Lord. The body of such a liberated yogi, who is absorbed in *samādhi*, is taken care of by the Supreme Lord Himself. Thus, the yogi no longer even understands how the body is moving, or if he does, he considers its activities to be like the activities of a body in a dream.

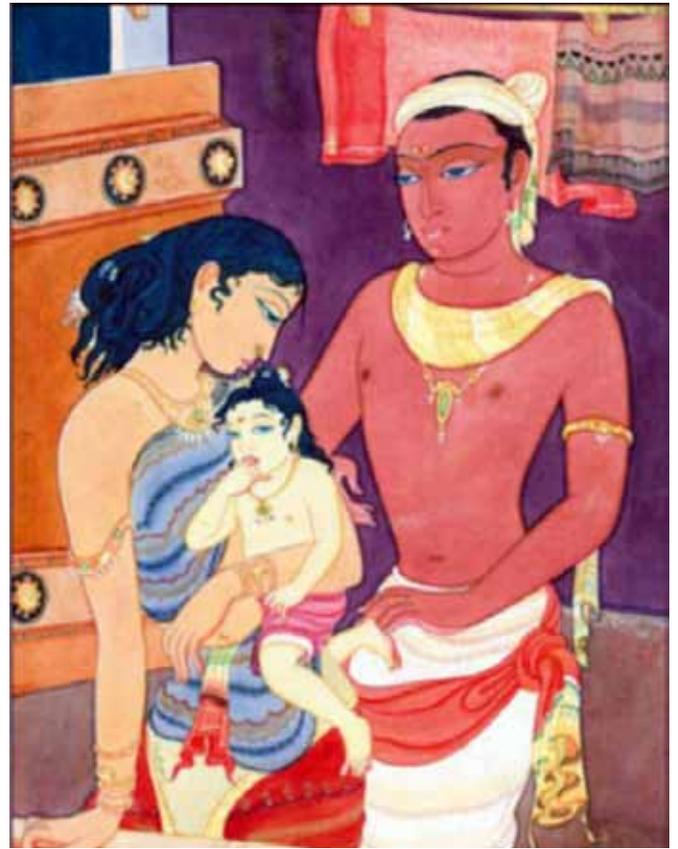
The continual process of birth and death

Devahuti said, "My dear Lord, please describe in detail the continual process of birth and death, for by hearing of such calamities we may become detached from the activities of this material world."

In response, Lord Kapila described the movements of the living entities and the results of adverse fruitive activities: "Just as a mass of clouds cannot understand the powerful influence of the wind that carries it, so a person in material consciousness cannot understand how he is being carried by the powerful time factor."

"Whatever such a materialist produces with great pain and labor for the purpose of achieving so-called happiness is destroyed by the Supreme Personality of Godhead as the time factor, and thus he laments."

"He foolishly takes his body and bodily relations to be permanent and whatever species he appears in, he becomes satisfied with that condition and thus is unwilling to give up his body, even when in hell. Such satisfaction with one's standard of life is due to



a deep-rooted attraction for the body, wife, children and the rest. Although burning with anxiety, such a fool performs mischievous acts to maintain his family while keeping within his heart a hope that is never to be fulfilled."

"He gives his heart and senses to a woman who falsely charms him with maya and thus he enjoys her embraces and talks in a solitary place. The attached householder is similarly enchanted by the sweet words of his small children and so he remains in family life, which is full of politics and diplomacy."

"While trying to counteract the miseries of life, he secures money by lying, cheating and committing violence. Although he employs his income in the service of his family, the attached householder eats only a small portion of the food purchased and then goes to hell for those who he earned money by sinful means."

"After suffering repeated failures in business, a man will finally beg, borrow or steal money so that he can go on maintaining his family and social position. If unsuccessful, however, he always thinks of his failure, and thus, due to intense grief and anxiety, he becomes bereft of all beauty. Upon seeing him unable to support them properly, a man's wife and other dependents do not treat him as respectfully as before, just as miserly farmers neglect their old and worn-out oxen. And yet, although those who he formerly supported now neglectfully maintain him, the foolish family man does

not become averse to household life. Finally, after becoming deformed by the influence of old age, he prepares to meet his death.”

“While remaining at home and accepting whatever remnants of food are given to him, just like a pet dog, he becomes afflicted with numerous diseases. Due to loss of appetite, he can only eat a small morsel of food, and because of invalidity, he can no longer work. His eyes begin to bulge from their sockets, because of the pressure of air from within, and because of the congestion of mucus, he has difficulty breathing and thus makes a peculiar sound while inhaling and exhaling.”

“In this way, he finally comes under the clutches of death and so he lies down, surrounded by his lamenting relatives. Although he wants to impart some final instructions to his family members, he no longer has the power of speech, and thus he dies a frustrated man, practically bereft of consciousness due to the great pain.”

“At the time of death, he sees the Yamadutas wrathfully come before him, and thus in great fear he passes stool and urine. Just as the police arrest a criminal, the Yamadutas take away a man who has engaged in sinful sense gratification. After binding him around the neck with a strong rope they cover his subtle body so that he may undergo severe punishment. While being carried away by the Yamadutas, he trembles in their hands. Under the scorching sun, he has to pass along roads of hot sand while forest fire rages on both sides. While dogs continually bite him, the Yamadutas whip his back when he becomes too tired to walk. Although greatly afflicted by hunger and thirst, the sinful person finds no drinking water or resting-place along the road.”

“Sometimes he falls unconscious due to fatigue and yet he is forced by the Yamadutas to get up and continue walking. Because all this is enacted on the subtle platform, he passes 99,000 yojanas (792,000 miles) in just two or three minutes. After being brought into the presence of Yamaraja, the sinful person is immediately engaged in the torturous punishments he is destined to suffer.”

“He may be placed in the midst of burning wood so that his limbs are set on fire. He may have to eat his own flesh, or have it eaten by others. Dogs and vultures may tear out his intestines, although he remains alive to see it, and snakes, scorpions, spiders, or mosquitoes may torment him. Sometimes his limbs may be cut off or torn apart by elephants. He may be thrown from hilltops, confined within a cave, or kept underwater.”

“Especially those persons whose lives were built around illicit sex indulgence are put into very miserable conditions in the hells known as *tāmisra*, *andha-*

tāmisra and *raurava*. The money acquired by envying others is the passage money by which he leaves this world. After suffering in hell, one has to pass through the lower forms of life in a regular order so as to become purged of his sins and thus once again be reborn as a human being upon the earth.”

“Under the supervision of the Supreme Lord, according to his *karma*, the living entity is put into a particle of male semen and then injected into the mother’s womb so that he can assume a particular type of body. On the first night, the semen and ovum mix, and by the fifth day, the mixture ferments into a bubble. By the tenth day it develops into a small lump of flesh, and at the end of one month, the head is formed. At the end of two months, the fingers, toes, hair, bones and skin appear, as well as the nine outlets. Within four months, the seven essential ingredients of the body come into being – skin, blood, flesh, fat, bone, marrow and semen. At the end of five months, hunger and thirst are felt, and by the end of six months, the fetus begins to move on the right side of the abdomen if a male and on the left side if a female.”

“The fetus grows by receiving nutrition from the food and drink that are consumed by the mother and passed on through the umbilical cord. All the while, he remains in an abominable place, which is the breeding ground for all kinds of worms, due to the presence of stool and urine.”

“Since his tender body is bitten all over by these hungry worms, the child suffers terribly and thus loses consciousness from moment to moment. Owing to the mother’s eating food that is too bitter, pungent, sour or salty, the child suffers almost unbearable pain. While placed within the amnion and surrounded by the mother’s intestines, the child remains lying with his head turned toward his belly so that his back and neck are arched like a bow. In this way he is caged without any freedom and is pushed downward by the air that presses against him during the week prior to delivery.”

“If he is specially blessed, the child remembers all the troubles he had endured during his previous one hundred births, and thus he laments grievously.”

“Having developed consciousness from the seventh month, the child begins praying to the Lord with folded hands: “My dear Lord, I am taking shelter of You, the Supreme Personality of Godhead. Because You have put me into this miserable condition of life, You can also give me relief, if You so desire. Because of forgetting my relationship with You, O Lord, I have been put under the control of the material nature, forcing me to undergo a hard struggle for existence while on the path of repeated birth and death.”

“Because maya is so strong, without Your mercy I



will be able to engage in Your transcendental loving service, and therefore I am surrendering unto You. I have fallen into a pool of blood, stool and urine within my mother's womb, and her gastric fire is scorching my body. Being very anxious to get out of here, I have been counting the days and wondering, 'O my Lord, when shall I, a wretched soul, become released from this confinement?'"

"My dear Lord, by Your mercy I have come to my senses, although only ten months old, and thus there is no way for me to properly express my gratitude. By your grace, I have received this human body, which affords the facility for understanding my relationship with You. Although I am in such a miserable condition, I have now come to my clear consciousness. I think that it is better for me to remain here and meditate upon Your lotus feet rather than to come out of the womb and become captured by Your external energy, for that will make me forget everything."

"As the child is thus worshipping the Lord, the wind that helps parturition begins propelling him downward, face first, so that he may be born. After being suddenly pushed by that wind, he comes out of the womb head downward with great difficulty, and due to the severe agony, he is breathless and deprived of memory. Smearred all over with blood and stool, the child cries as he is given to the care of persons who cannot understand his wants."

"Since he is unable to refuse what is given to him, he falls into undesirable circumstances. Being made to lay down on a bed infested with germs, the poor

child cannot even scratch his body to get relief from the itching sensation. In that helpless condition, mosquitoes, bugs and germs bite his tender skin, and thus he cries bitterly."

"Due to the spell of maya, he cannot remember the determination to gain salvation he had possessed while within the womb."

"In this way he suffers as a baby. Then, later on, when he is enrolled in school, he also suffers due to being forced to study when he would rather play. In youth, he has so many desires that he cannot fulfill, and thus he gradually becomes angry and frustrated. In order to vanquish his soul, the young man increases his false prestige and anger and thereby creates enmity toward similarly lusty people. By such ignorance, he accepts the material body as the self and other nonpermanent things as his own."

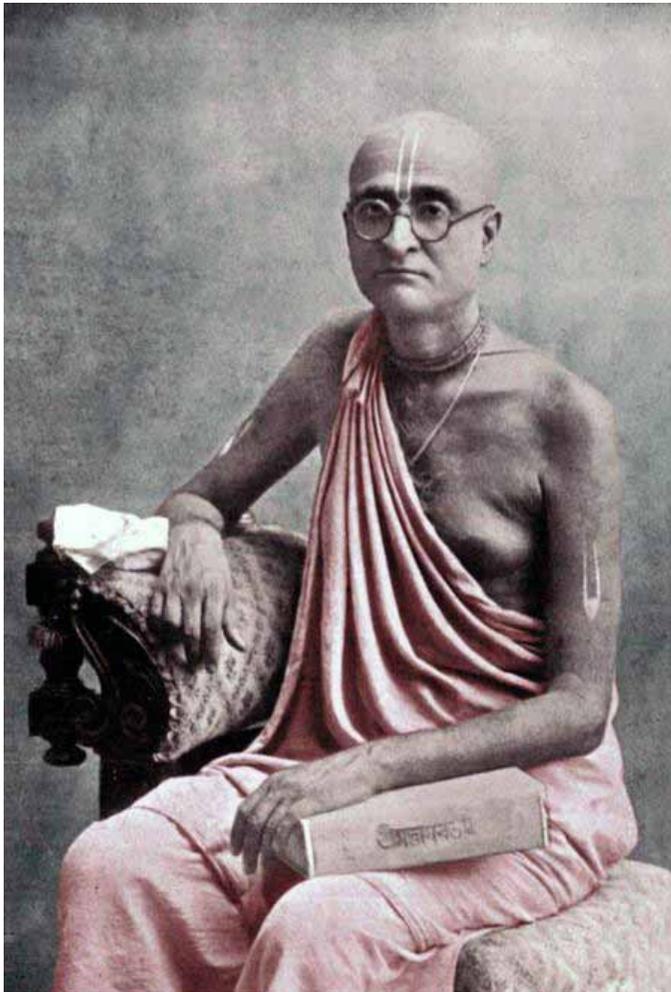
"For the sake of his body, he performs so many sinful activities that keep him within the cycle of repeated birth and death. If he associates with sensually-minded persons who are simply concerned with the satisfaction of the tongue and genitals, then he certainly takes to the path of unrighteousness and thereafter goes to hell again. Because such companionship makes one devoid of truthfulness, cleanliness, mercy, gravity, good intelligence, shyness, austerity, fame, forgiveness, control of the mind and senses, and future good fortune, one should never associate with a course fool who is bereft of the knowledge of self-realization and therefore no better than a dancing dog led around by the hands of a woman."

"There is no greater bondage than that which results from attachment to women or men who are overly fond of women. Even Lord Brahma became bewildered at the sight of his own daughter and thus he shamelessly ran after her in the form of a stag when she took the form of a doe. Amongst all the living beings created by Brahma, only Narayana *Ṛṣi* is immune to attraction for the form of a woman is so great that just by the movement of her eyebrows a woman can keep the greatest world-conquerors under her grip. For this reason, attractive women are declared in *śāstra* to be the gateway to hell, especially for those who are trying to advance in spiritual life."

Thus, hearing from Lord Kapila, mother Devahuti became free from all ignorance and began to engage in the devotional service of the Lord.

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





MATERIAL LIFE

Srila Bhaktisiddhanta Saraswati Thakur

Why do we like material existence?

We are bound to suffer if we cause anxiety to the spiritual master and the Vaishnavas, who are not ordinary like us. The spiritual master and the Vaishnava are by nature harder than a thunderbolt and softer than a rose. We must take utmost care when dealing with Lord Vishnu's devotees. We must not be duplicitous with the spiritual master or the Vaishnavas. Such behavior would be most dangerous.

Unless one gladly follows the spiritual master's orders one cannot call himself a disciple. If one gives up the lifestyle and rules and regulations of the *matha*, one is bound to become a materialist. If one does not realize the importance of living in the *matha*, serving the *matha*, and fulfilling the spiritual master's mission, one will certainly become a materialist. A *matha* is nondifferent from Vaikuntha, and this material world is just like a gateway to hell. As soon as a living entity turns his face away from the Lord's mercy, he falls down to material existence. *Śrīmad-Bhāgavatam* (3.9.10) states:

*ahny āpṛtārta-karaṇā niśi niḥśayānā
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ
daivāhatārtha-racanāṣayo 'pi deva
yuṣmat-prasaṅga-vimukhā iha saṁsaranti*

“Such non-devotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.”

Constant endeavor to please Krishna is called devotional service. Actually, we have no duty other than to please Krishna at all times. All perfection is achieved simply by chanting the Lord's holy name. We cannot serve the Lord without serving the holy name. If we can become servants of Krishna we will attain the ultimate goal of life, but if we serve Maya no one can protect us from misfortune.

Why does a person who was once properly motivated develops material attachment after some time?

This person must not have heard *hari-kathā*, due to inattention while hearing. He has not tried at all to refrain from seeking immediate happiness. Rather, he is maddened for sense gratification on the advice of sinful people. The most important thing is to take shelter of the Supreme Lord. It does not matter whether we are educated or uneducated, powerful or weak. The living entities are transcendental by nature, but when they think they belong to this world, consisting of the three material modes, they become attached to this world.

Are women and wealth obstacles on the devotional path?

Wealth, women, and fame are each bait for the senses. The conditioned souls are attracted to material enjoyment at every moment because Maya is constantly enticing us by showing us the bait. Tempting us with a woman's association, Maya entangles us in this material world, just as a hunter captures a wild male elephant by luring him with a female elephant.

The living entities wander throughout the universe seeing illusory objects as real and miserable existence as happiness. Maya has arranged for some momentary happiness in this world in order to deceive the living entities. Whatever we see in this world that tempts us for sense gratification is Maya's bait. Anyone who tries to enjoy them will be deceived, will be punished. “Eat,

drink, be merry, and go to hell.” This mentality has swallowed human society. What a shame!

— *Amṛta Vāṇī - Nectar of Instructions for Immortality » Adapted and Published by Īsvara dāsa » Translated from Bengali by Bhumiṇipati dāsa » Edited by Kaiśorī devī dāsi » Published by Touchstone Media* 🌸

**RENUNCIATION OF CONDUCT
UNFAVORABLE TO PURE DEVOTION**
Srila Bhaktivinoda Thakur

*viṣaya-vimūḍha āṛ māyāvādī jan
bhakti-sūnya duṛṅhe prāna dhare akāraṇ*

Those bewildered by sense-enjoyment and Mayavadis are devoid of devotion. They maintain their life for no reason.

*ei dui-saṅga nātha! nā hoy āmār
prārthanā koriye āmi caraṇe tomār*

O my Lord! I pray at Your lotus feet, please let me not be in association of either of them.

*se duvera madhye viṣayī tabu bhālo
māyāvādī-saṅga nāhi māgi kono kālo*

Of these two types of people, the sense-enjoyer is a little better. I beg, O Lord, please do not give me association of Mayavadis at any time.

*viṣayī-hṛdoya jabe sādhu-saṅga pāy
anāyāse labhe bhakti bhaktera kṛpāy*

If a person who is a sense-enjoyer at heart, gets association of a saintly person, by his mercy that person easily obtains loving devotional service.

*māyāvāda-doṣa jā'ra hṛdoye paśilo
kutarke hṛdoya tā'ra vajra-sama bhelo*

When the contaminating Mayavada doctrine has been accepted, the heart becomes hard like a thunderbolt.

*bhaktira swarīpa, āra 'viṣaya', 'āśroy'
māyāvādī 'anītya' bolīyā saba koy*

Mayavadis declare devotional service, the object of devotional service (Sri Krishna), and the devotee to be temporary.

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*dhik tā'ra kṛṣṇa-sevā-śravana-kīrtan
kṛṣṇa-aṅge vajra hāne tāhāra stavan*

To hell with their serving Krishna! To hell with their hearing and chanting! They attack Krishna's limbs as if striking Him with a thunderbolt by their glorification.

*māyāvāda sama bhakti-pratikūla nāi
ataeva māyāvādī-saṅga nāhi cāi*

Nothing is as unfavourable to devotional service as Mayavada-philosophy, therefore I do not wish the company of a Mayavadi.

*bhaktivinoda māyāvāda dūra kori
vaiṣṇava-saṅgete baise nāmāśraya dhori'*

Renouncing Mayavada, this Bhaktivinoda sits in the association of devotees, taking shelter of *nāma*.

—From the book *Sāraṅgati* by Srila Bhaktivinoda Thakur » Translated by Vrajsevika devi dasi . 🌸



!! Sri Sri Nitai Gaurchandra Jayati !!

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A Fortnightly E-Magazine for serving Śrīmad-Bhāgavatam.

Dedicated to

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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Our upcoming project:

Bhagavata Vidyalaya

To propagate the teachings of
Śrīmad-Bhāgavatam in every town and village

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