

Origin of the Soul is from Brahmasayujya?

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Feb 14, CANADA (SUN) — What makes them think that the origin of the soul is from Brahmasayujya? Because he falls down from Brahmasayujya, he thinks that may be his origin.

Generally speaking it is the Gaudiya Math non-realized Sridhara Maharaja, Puri Maharaja, and Narayana Maharaja followers who think **this** way because **this** is what **they** are taught. Let's examine WHY they think the way they do:

Srimad Bhagavatam 8.4.13 P - Gajendra Returns to the Spiritual World:

"When a devotee gets liberation, he becomes free from material contamination and engages as a servant of the Lord. This is explained in Srimad-Bhagavatam (2.10.6): muktir hitvanyatha rupam svarupena vyavasthithi. The word svarupa refers to sarupya-mukti--going back home, back to Godhead, and remaining the Lord's eternal associate, having regained a spiritual body exactly resembling that of the Lord, with four hands, holding the sankha, cakra, gada and padma.

The difference between the mukti of the impersonalist and that of the devotee is that the devotee is immediately appointed an eternal servant of the Lord, whereas the impersonalist, although merging in the effulgence of the brahmajyoti, is still insecure and therefore generally falls again to this material world. Aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah (Bhag. 10.2.32). Although the impersonalist rises to the Brahman effulgence and enters into that effulgence, he has no engagement in the service of the Lord, and therefore he is again attracted to materialistic philanthropic activities. Thus he comes down to open hospitals and educational institutions, feed poor men and perform similar materialistic activities, which the impersonalist thinks are more precious than serving the Supreme Personality of Godhead. Anadrta-yusmad-anghrayah. The impersonalists do not think that the service of the Lord is more valuable than serving the poor man or starting a school or hospital. Although they say brahma satyam jagan mithya--"Brahman is real, and the material world is false"--they are nonetheless very eager to serve the false material world and neglect the service of the lotus feet of the Supreme Personality of Godhead."

Journey of Self-Discovery 5.2 - The Way of Yoga:

"It's just like the astronauts who go higher and still higher--twenty-five thousand or thirty thousand or a hundred thousand miles up. But they have to come to rest on some planet. So coming to rest is required. In the impersonal form the resting place is uncertain. Therefore the Bhagavatam says, aruhya krcchrena param padam tatah. Even after so much endeavor, if the impersonalist gets into the spiritual world and remains in that impersonal form, the risk is patanty adhah, that he will come down into material existence again. Why? Anadrta-yusmad-anghrayah: Because he has neglected to serve the Supreme Lord with love and devotion.

So, as long as we are here we have to practice loving Krsna, the Supreme Lord. Then we can enter the spiritual planets. This is the training. If you are not trained in that way, then by impersonal endeavor you can enter into the spiritual kingdom, but there is the risk of falling down again--because that loneliness will create some disturbance, and you'll try to have association. And because you have no association with the Supreme Lord, you'll have to come back and associate with this material world.

So better that we know the nature of our constitutional position. Our constitutional position is that we want eternity, we want complete knowledge, and we want pleasure also. If we are kept alone, we cannot have pleasure. We'll feel uncomfortable, and for want of pleasure we'll accept any kind of material pleasure. That is the risk."

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So because it is not fully realized, therefore such living entities who take sayujya-mukti, they again fall down in due course of time. Because he doesn't get in the sayujya-mukti the other two parts, component parts of his life, blissfulness and knowledge, full knowledge. Aruhya krcchrena param padam tatah patanty adhah anadrta-yusmad-anghrayah. The impersonalist Mayavadis, they undergo severe austerities, penances, and rise up to the Brahman effulgence, becomes merged into it, but again falls down. Just like the spark: it enters the flame of the fire, but there is again chance of falling down.

So sayujya-mukti... Sarupya-mukti, to have the... For Vaisnavas, they don't accept this sayujya-mukti, to merge into the existence of the Lord. They accept sarupya-mukti. Sarupya-mukti means to have the same features of the body like Visnu. In Vaikunthalokas all the living entities, devotees, they have got four hands. And only in Krsnaloka, Krsna has got two hands and His devotees also have two hands. In other lokas, Vaikunthalokas... There are innumerable Vaikuntha planets, Narayana is the predominating Deity, Laksmi-Narayana. And those who enter such planets, they get the same bodily feature, exactly looking like Narayana. You have seen the picture of the Visnudutas who came to deliver Ajamila. They were exactly looking like Narayana. The same helmets, the same ornaments, exactly. You can understand. Just like your president or queen, if you are also dressed, you'll also look like queen. Or if you are dressed, you'll look like the president. But that does not mean you are president or you are queen, simply by dressing. Similarly, although the devotees and the living entities, they get the same feature of the body just like Narayana, Visnu, they're not visnu-tattva. That is called sayujya, sarupya. Similarly, salokya, to live in the same planet. Samipya, to live nearby, near exactly with Narayana. Just like we are living together, similarly, you can live with Narayana, samipya, side by side. These are the different kinds of liberation."

From the above it is very clear that the followers of those Gaudiya math maharajas are taught the impersonal contamination: opposite understanding from Prabhupadanugas. THEY ARE TAUGHT ABOUT HOW IMPERSONALIST FALLS DOWN AND THUS THEY ARE CONSIDERED AS HOW THEY CAME DOWN **IN THE SAME WAY - ALSO.**

So, Prabhupadanugas are most fortunate, having been taught **from the realized Mahabhagavata Srila Prabhupada**, "Formerly we were with Krsna in His lila or sport."

Srila Prabhupada makes it soooo easy to understand:

Crow And Tal-Fruit Logic

We never had any occasion when we were separated from Krsna. Just like one man is dreaming and he forgets himself. In dream he creates himself in different forms: now I am the King discussing like that. This creation of himself is as seer and subject matter or seen, two things. But as soon as the dream is over, the "seen" disappears. But the seer remains. Now he is in his original position.

Our separation from Krsna is like that. We dream this body and so many relationships with other things. First the attachment comes to enjoy sense gratification. Even with Krsna desire for sense gratification is there. There is a dormant attitude for forgetting Krsna and creating an atmosphere for enjoying independently. Just like at the edge of the beach, sometimes the water covers, sometimes there is dry sand, coming and going. Our position is like that, sometimes covered, sometimes free, just like at the edge of the tide. As soon as we forget, immediately the illusion is there. Just like as soon as we sleep, dream is there.

We cannot say therefore that we are not with Krsna. As soon as we try to become Lord, immediately we are covered by Maya. **Formerly we were with Krsna in His lila or sport.** But this covering of Maya may be of very, very, very, very long duration, therefore many creations are coming and going. Due to this long period of time it is sometimes said that we are ever-conditioned. But his long duration of time becomes very insignificant when one actually comes to Krsna consciousness. Just like in a dream we are thinking very long time, but as soon as we awaken we look at our watch and see it has been a moment only. Just like with Krsna's friends, they were kept asleep for one year by Brahma, but when they woke up and Krsna returned before them, they considered that only a moment had passed.

So this dreaming condition is called non-liberated life, and this is just like a dream. Although in this material calculation it is a long, long period, as soon as we come to Krsna consciousness then this period is considered as a second. For example, Jaya and Vijaya. They had their lila with Krsna, but they had to come down for their little mistake. They were given mukti, emerging into the Brahmasayujya after being killed three times as demons. This Brahmasayujya mukti is non-permanent. Every living entity wants pleasure, but Brahmasayujya is minus pleasure. There is eternal existence only. So when they do not find transcendental bliss, they fall down to make a compromise with material bliss. Just like Vivekananda founded so many schools and hospitals. So even Lord Brahma, he is still material and wants to lord it over. He may come down to become a germ, but then he may rise up to Krsna consciousness and go back to home, back to Godhead. This is the position.

So when I say Yes, there is eternal lila with Krsna, that means on the evidence of Jaya-Vijaya. Unless one develops full devotional service to Krsna, he goes up only up to Brahmasayujya but falls down. But after millions and millions of years of keeping oneself away from the lila of the Lord, when one comes to Krsna consciousness this period becomes insignificant, just like dreaming.

Because he falls down from Brahmasayujya, he thinks that may be his origin, but he does not remember that before that even he was with Krsna. So the conclusion is that whatever may be our past, let us come to Krsna consciousness and immediately join Krsna. Just like with a diseased man, it is a waste of time to try to find out how he has become diseased, better to spend time curing the disease.

On the top of the tree there is a nice tal-fruit. A crow went there and the fruit fell down, Some panditas, big big learned scholars saw this and discussed: the fruit fell due to the crow agitating the limb. No, the fruit fell simultaneously with the crow landing and frightened the crow so he flew away. No, the fruit was ripe and the weight of the crow landing broke it from the branch, and so on and so on. What is the use of such discussions? So whether you were in the Brahmasayujya or with Krsna in His lila, at the moment you are in neither, so the best policy is to develop your Krsna consciousness and go there, never mind what is your origin.

Brahmasayujya and Krsna lila--both may be possible, but when you are coming down from Brahmasayujya or when you are coming down from Krsna lila, that remains a mystery. But at the present moment we are in Maya's clutches, so at present our only

hope is to become Krsna conscious and go back to Home, back to Godhead. The real position is servant of Krsna, and servant of Krsna means in Krsna lila. Directly or indirectly, always we are serving Krsna's lila. Even in dream. Just like we cannot go out of the sun when it is daytime, so where is the chance of going out of Krsna lila? The cloud may be there, it may become very gray and dim, but still the sunlight is there, everywhere, during the daytime. Because I am part and parcel of Krsna, I am always connected. My finger, even though it may be diseased, remains part and parcel of my body. Therefore, we try to treat it, cure it, because it is part and parcel. So Krsna comes Himself when we forget Him, or He sends His representative.

Awakening or dreaming, I am the same man. As soon as I awaken and see myself, I see Krsna. Cause and effect are both Krsna. Just like cotton becomes thread and thread becomes cloth, still, the original cause is cotton. Therefore, everything is Krsna in the ultimate sense. When we cannot contact Krsna personally, we contact His energies. So there is no chance to be outside Krsna's lila. But differences we see under different conditions. Just like in the pool of water and in the mirror the same me is reflecting, but in different reflections. One is shimmering, unsteady, one is clear and fixed. Except for being in Krsna consciousness, we cannot see our actual position rightly, therefore the learned man sees all living entities as the same parts and parcels of Krsna. Material existence is impersonal because my real personality is covered. But we should think that because I am now covered by this clay, I am diseased, and we should think that I must get to business to get myself uncovered, not wonder how I got this way. Now the fruit is there, take it and enjoy, that is your first business. God is not bound by cause. He can change, He is the Cause of all Causes. Now don't waste your time with this "Kaka taliya nyaya," crows and tal-fruit logic.