

**Are You Sure Your Bhakti is
Pure?**

**Self-Evaluation Tools for
Understanding Our Own
Practice of Bhakti**

Bhakti-Rasāmṛta-Sindhu



Definition of Uttama Bhakti

- ① Ex. 3. 28-31 la...
Anukūlyena
- ② Anukūlyena
- ③ Anyābhilāṣite sūnyam
- ④ Jñāna karmādy anāvṛtam

anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

The highest bhakti (bhaktir uttamā) is defined as continuous service or emotions (ānuśīlanam) directed towards Kṛṣṇa, His expansion forms or others related to Him (kṛṣṇa), with a pleasing attitude towards Kṛṣṇa (ānukūlyena). It should be devoid of desires other than the desire to please the Lord (anyābhilāṣitā-sūnyam), and unobstructed by impersonal jñāna, the materialistic rituals of karma or other unfavorable acts (jñāna-karmādy-anāvṛtam). (BRS)

P.D.S → Purity of goal (prejogya) → Purity of practice (or) abhidheya.

Primary and Secondary Characteristics of Uttama Bhakti

- Primary Characteristics (Mukhya Lakshna) – Removing
these characteristics there is no Bhakti
- Secondary Characteristics (Gauna Lakshna) – Removing
these characteristics the Bhakti ceases to be of a superior
nature

Identify the Gauna and Mukhya Lakshanas in the definition of Uttama Bhakti

1. ✓ Anyabhilasita Sunyam → 2°
 2. ✓ Jnana karmadi anavrtam → 2°
 3. ✓ Anukulyena → 1°
 4. ✓ Krsnanusilanam → 1°
- Uttama
- Bhakti

Anuśīlanam

1. Cesta rupa anuśīlanam

actions

anu

śīlanam

- Indicates continuous (actions using mind, body and words) without any spiritual emotions (Bhava)
- Generally refers to devotional service at the sadhana bhakti stage

2. Bhava rupa anuśīlanam

Emotions-

- Indicates continuous actions using mind, body and words with spiritual emotions
- Generally refers to devotional service in Bhava and Prema bhakti stages

Kṛṣṇa



- Krsna includes Krsna or persons related to Krsna, either in ceta rupa or bhava rupa.
- Because it involves persons related to Krsna also, it is not too narrow.
- For example Guru padashraya is a limb of bhakti though it is not direct service to Krishna.

Isn't Nrsingha-anusilanam or Rama-anusilanam
not bhakti?

Why only Krsna-anusilanam?

Anukulyena

- Anukulya means favorable.
- Anukulyena means with favorableness or friendliness or devoid of hostility.
- Anukulya describes how anusilanam should be executed.
- This limits the definition of bhakti, as acts done with pratikulya attitude cannot be bhakti.

Two Possible definitions of Anukulyena

1. That which is pleasing to Krishna.
2. That which is done for pleasing Krishna.

Which one is right and why?

- Ankulyena cannot mean “Pleasing FOR Krsna”.

Why?

- Because such a definition is both too extensive and too limiting.

How too extensive?

- A demon fighting with Krsna (Vira rasa) is pleasing to Krsna. But that is not devotional service.

How too limiting?

- Mother Yashoda trying to bind Krsna displeases Him. But she is clearly a top most devotee.
- Therefore anukulyena should mean – “That which is done for pleasing Krishna.”

The Two Tatastha Lakshanas

The Two Tatastha Lakshanas

1. Anyabhilashita sunyam (should be devoid of other desires)
2. Jnana karmady anavrtam (Should not be covered by jnana, karma or other items).

Anyabhilashita Sunyam



Purity of Praxiana

- Other desires means, any other desires other than to please Krsna through bhakti.
- In other words, bhakti that is aimed at achieving bhakti is proper, else improper.
- Example – Aim of Sadhana bhakti is to attain Bhava bhakti.
“Bhaktya sanjataya bhaktya”

Why is it Anyabhilasita sunyam
and not anyabhilasha sunyam?

- Anyabhilasha Sunyam literally means - “One should have no other desire except to please the Supreme Personality of Godhead under any circumstances”.

Ok. But that sounds alright. What is wrong with this definition?

- This definition is too exclusive.

Can you please explain?

- If this definition is accepted then Draupadi cannot be accepted as a Uttama Bhakta, just as Gajendra is not considered as an Uttama Bhakta.

Can you please explain?

What then is the definition of
Anyabhilasita Sunyam?

- Anyabhilasita sunyam means - “devoid of other desires that are
deep rooted as ones nature”
- In a death threatening situation a devotee might ask for the Lord to
save him.
- This is just a temporary desire and is not a desire that is deep
rooted in his nature. Hence this is not harmful to his bhakti.

Jnana karmadi anavrtam –
Uncovered by Jnana, Karma
and other Processes

What Jnana are you talking about?

- Jnana refers to knowledge of impersonal Brahman and other such knowledge that can cover one's appreciation of bhakti.

What Karma are you talking about?

→ 3 sandhya rites
Duty ↑
Karma yoga.
PERIODIC → Shradha.

- Karma refers to nitya and naimittika karmas and not actions related to serving the Lord.

What is the meaning of Adi?

- Adi refers to vairagya, sankhya and yoga. Such things obstruct pure bhakti.

If Bhakti has to be devoid of the influence of Jnana and Karma, why not Jnana karma Sunyam? Why is it anavrtam?

↳ uncovers.

- Jnana Sunyam would exclude knowledge of scriptures like Bhagavad Gita and Srimad Bhagavatam which are very vital for ones progress in bhakti.
- Karma Sunyam would exclude activities like arcanam and kirtanam which are essential limbs of bhakti.
- Therefore, this definition forbids only those types of jnana and karma that covers bhakti. Therefore it is anavrtam and not sunyam.

**Now that we have understood the
definition of Pure Devotional
Service.....**

**How many of you feel that your
Practice of Devotional Service is
Pure according to this Definition?**

*And how many of you don't
feel so?*

- ① Anyεbhitayite StJha...
- ② $anu \rightarrow$ continuous

Which aspect of the definition are you not able to follow?

**If Your Practice is not Pure
Devotional Service.....**

**Then, Are you Practicing
Mixed Devotional Service?**

Mixed Devotional Service

Tamasic bhakti

3.29.8

abhisandhāya yo himsām
dambham mātsaryam eva vā
saṁrambhī bhinna-drg bhāvam
mayi kuryāt sa tāmasaḥ

The angry person (saṁrambhī), devoid of compassion (bhinna-drg), who worships me (yah mayi bhāvam kuryāt) with intentions (abhisandhaya) of violence, pride and hatred (himsām dambham mātsaryam), is tamasic in his bhakti (sah tāmasaḥ).

Rājāsik bhakti

3.29.9

viṣayān abhisandhāya
yaśa aiśvaryam eva vā
arcādāv arcayed yo mām
prthag-bhāvaḥ sa rājasah

He who worships me (yah mām arcayed) in the forms of deities and others (arca ādāu) with desire for other objects (prthag-bhāvaḥ abhisandhāya), with goals of material gain (viṣayān), fame (yaśa) or wealth (aiśvaryam) has rajasic bhakti (sa rājasah).

Sāttvika bhakti

3.29.10

karma-nirhāram uddiśya
parasmin vā tad-arpanam
yajed yastavyam iti vā
prthag-bhāvaḥ sa sāttvikah

He who worships me (yajed) with a desire to destroy karma (karma-nirhāram uddiśya), making his works an offering to the Supreme Lord (parasmin tad-arpanam), or (vā) executing the worship as a duty (yastavyam iti), having a desire for liberation (prthag-bhāvaḥ), has sattvic *bhakti* (sa sāttvikah).

**Does your Practice fit these
Definitions of Mixed
Devotional Service?**

How about a Third Option?

Classic Definition of Vaidhi
Sadhana Bhakti From Srimad
Bhagavatam

11.20.27-28

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakam kāmān
parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ
śraddhānur dṛṣṭva-niścayaḥ
juṣamāṇaś ca tān kāmān
duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (jāta-śraddho mat-kathāsu), being disgusted with all material activities (nirviṇṇaḥ sarva-karmasu), knowing that all sense gratification leads to misery (veda duḥkhātmakaṁ kāmān), but still being unable to renounce all sense enjoyment (parityāge apy anīśvaraḥ), My devotee should remain happy (tato prītaḥ) and worship Me (mām bhajeta) with great faith and conviction (śraddhālur dṛṣṭha-niścayaḥ). Even though he is sometimes engaged in sense enjoyment (juṣamāṇaś ca tān kāmān), My devotee knows that all sense gratification leads to a miserable result (duḥkha udarkāmś), and he sincerely repents such activities (ca garhayan).

Classic Symptoms of Vaidhi Sadhaka

1. jāta-śraddho mat-kathāsu – Has awakened faith in the process of bhakti
2. nirviṇṇaḥ sarva-karmasu – ^{No inclination.} Disgusted with all ^{J, K, Y} material activities
3. veda duḥkhātmakam kāmān – Understands that sense gratification leads to misery
4. parityāge 'py anīśvarah – Still unable to give up sense gratification
5. juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan – Unable to give up sense gratification, he sincerely repents for engaging in such acts

Krsna's instructions to such Sadhakas

1. tato bhajeta mām - Worship Me Sittanā bhakti 3 types of mixed D.S
① ②
2. prītaḥ - Remain happy (Don't feel depressed) Vaishṇavi sādhanā bhakti
③
3. śraddhātur - with great faith (Do not doubt the process)
4. dr̥dha-niścayaḥ – Don't give up your Determination

**Which definition Best Suits
your Practice?**

And Why?

**But, What about Mixed
Devotional Service then?**

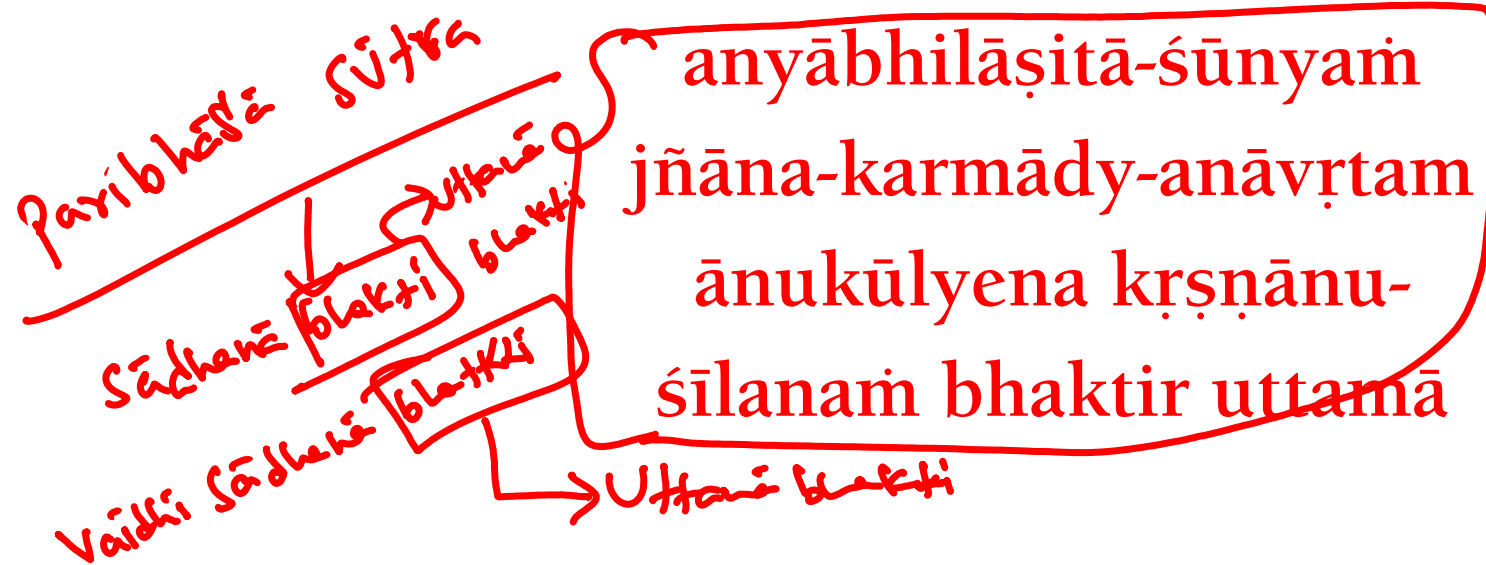
With a goal of violence, pride and hatred, the angry person with no compassion who performs bhakti (bhāvam) to me is tamasic.

He worships with the intention of destroying karma; his goal in bhakti is to destroy karma.

He worships in such a way that his actions are offered to the Lord;
he performs bhakti of hearing and chanting but filled with offering
of occupational duties.

Ok.....

But, Is Vaidhi Sadhana Bhakti
Pure Devotional Service???



The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**). It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-śūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

1. Cesta rupa anuśīlanam

- Indicates continuous actions using mind, body and words without any spiritual emotions (Bhava)
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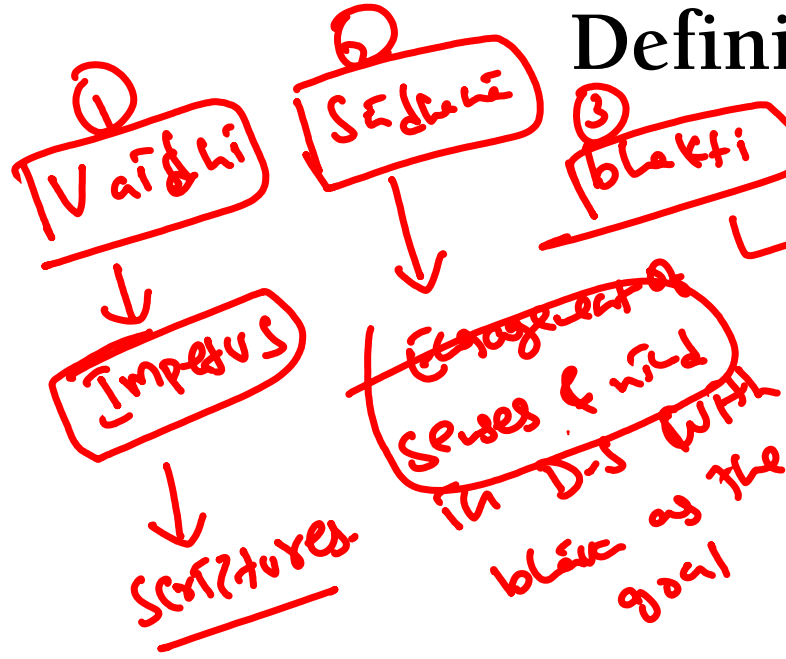
Definition of Sadhana Bhakti

kr̥ti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā |
nitya-siddhasya bhāvasya
prākāṣyam hr̥di sādhyatā ||

→ 1-2-3 & 4-5

Action of the senses (kr̥ti-sādhyā), which produces the stage of bhāva (sādhyā-bhāvā bhavet), is called sādhana-bhakti (sā sādhanābhidhā). This attained state of bhāva-bhakti (sādhyatā) is an eternal sthāyi-bhāva which is not created (nitya-siddhasya bhāvasya), but simply manifests within the soul by the spiritual energy of the Lord (hr̥di prākāṣyam).

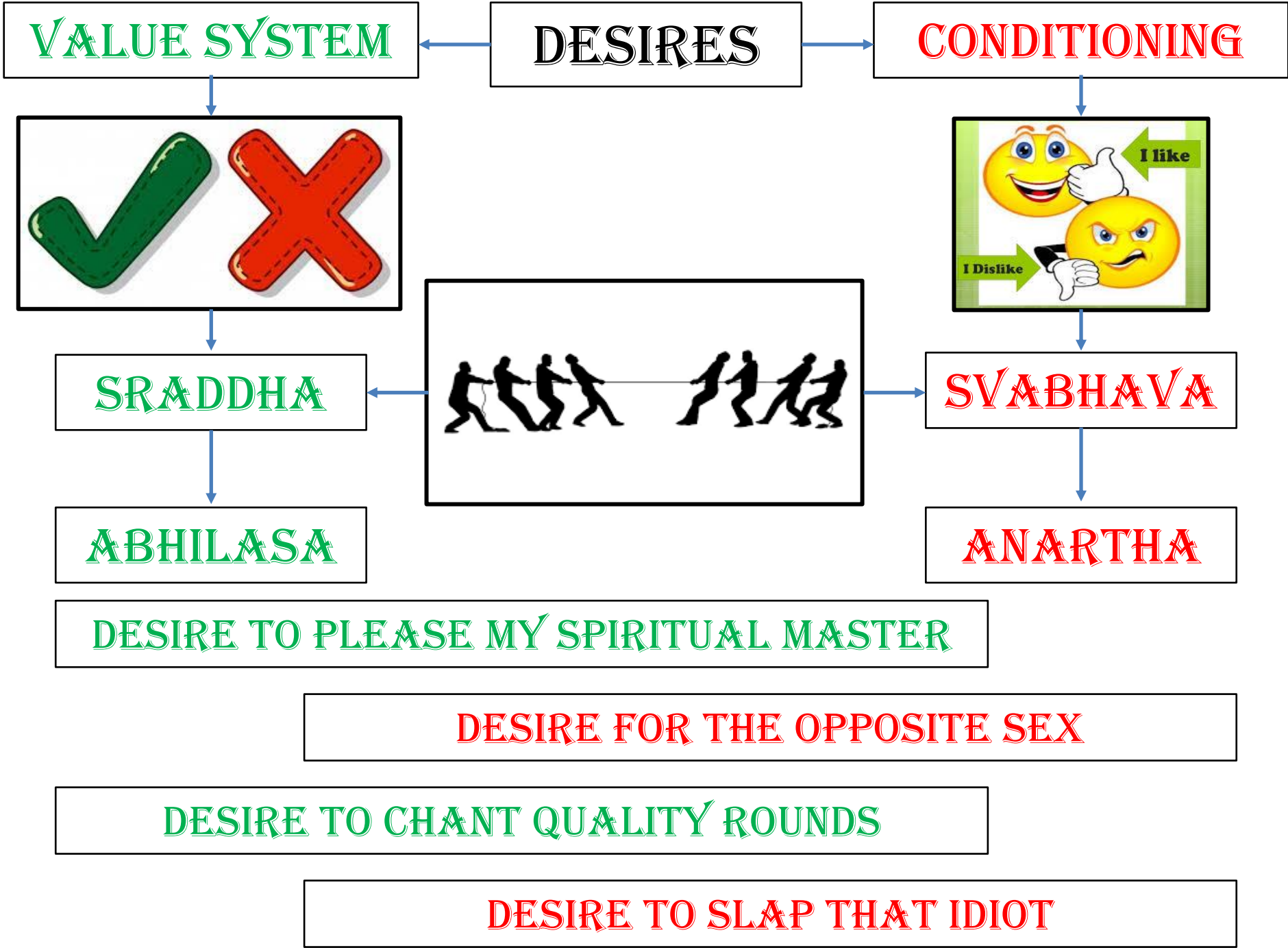
Definition of Vaidhi Sadhana Bhakti



yatra rāgānavāptatvāt
pravṛttir upajāyate
śāsanenaiva śāstrasya
sā vaidhī bhaktir ucyate

Where the actions of bhakti arise (yatra pravṛttir upajāyate), not from the attainment of rāga (rāga anavāptatvāt), but by the teachings of scriptures (śāstrasya śāsanena eva), it is called vaidhi-bhakti (sā vaidhī bhaktir ucyate).

But, How can my Vaidhi
Sadhana be Pure Devotional
Service if I have so many
Material Desires?



Performing Devotional Service while being
embarrassed by Material Desires in the form of
Anarthas is Vaidhi Sadhana Bhakti (Before Nistha)

Performing Devotional Service for Fulfilling Material
Desires in the form of Abhilasas is Mixed Devotional
Service

But, What about the problem
of Continuity (anu in
anusilanam)?

Scriptural Proof for Vaidhi Sadhana Bhakti

smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarva-vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

One should always remember Viṣṇu (smartavyaḥ satataṁ viṣṇuḥ) and never forget Him (vismartavyo na jātucit). All injunctions and prohibitions (sarva-vidhi-niṣedhāḥ) are dependent on these two principles (etayor eva kiṅkarāḥ syur). (Padma Purana)

Scriptural injunctions such as “aharahaḥ sandhyā upāsīta” (one must worship daily at the sandhyās) and “brāhmano na hantavyah” (one should not kill a brāhmana) are dependent (kiṅkarāḥ) on the injunction to remember the Lord always and the prohibition never to forget Him.

To do the opposite (making remembrance of Viṣṇu secondary to all the other rules) will yield opposite results.

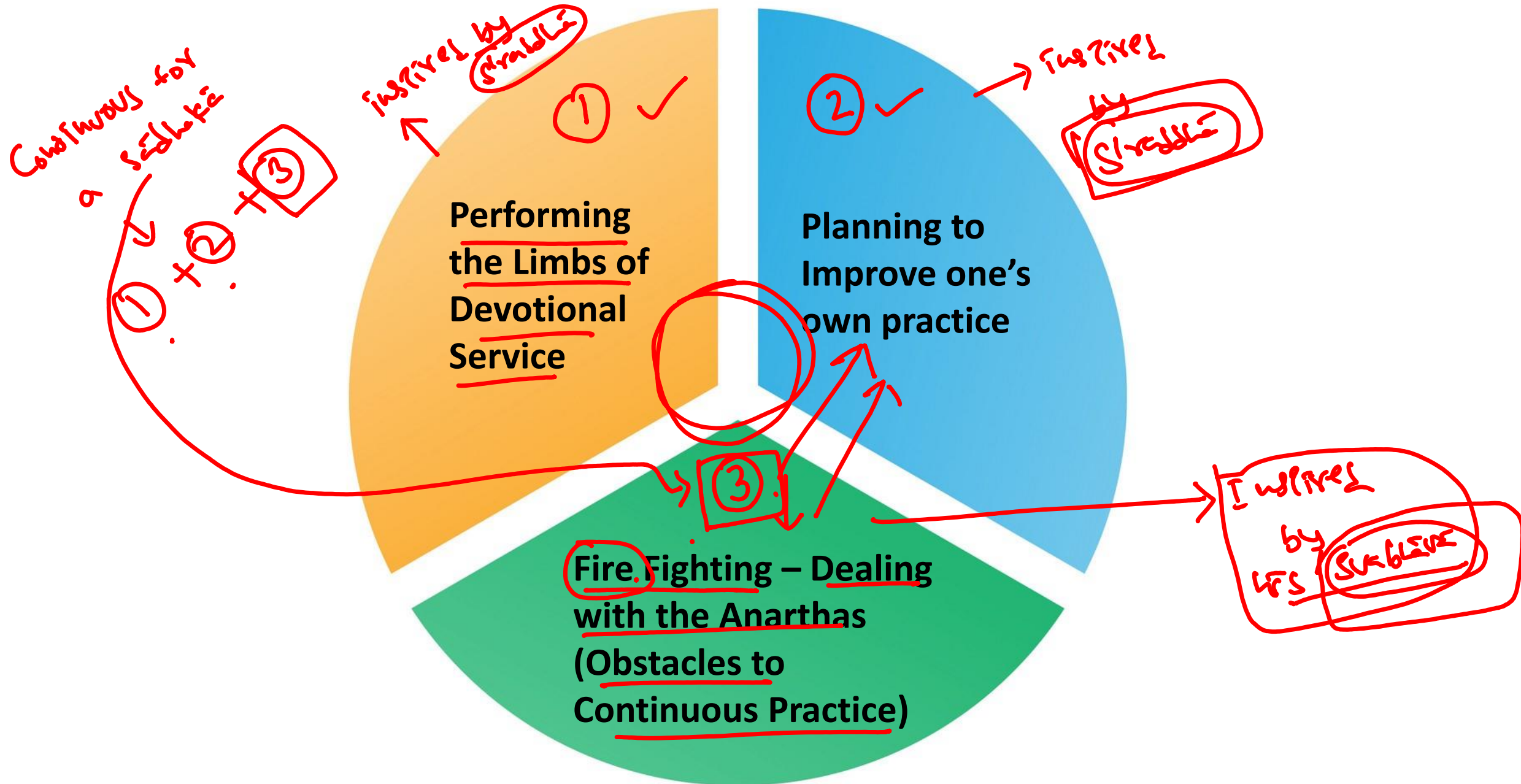
Because all rules are dependent upon remembrance of Viṣṇu, if one remembers Viṣṇu, what is instructed in all the other rules is accomplished.

And because all prohibitions such as killing cows and brāhmaṇas are also included in the rule to remember Viṣṇu, if one forgets Viṣṇu, that person should be considered to have accrued unlimited sins produced by committing all the prohibited acts.

Satatam means “every day” not “every second,” since continuous remembrance would be impossible to do (in sādhana- bhakti).

This would produce loss of faith in the rules of bhakti, because they would be impossible to follow.

Understanding Anu – in the case of Sadhakas



The Nature of Fire Fighting
Keeps Changing gradually till
one reaches Nistha.....

Fire Fighting - Stages of Anisthita Bhajan (Unsteady Devotional Practice)

1. ✓ **Utsaha-Mayi** - False Confidence ↓
2. ✓ **Ghana-Tarala** - Sporadic Endeavor ↓
3. ✓ **Vyudha Vikalpa** - Indecision ↓
4. ✓ **Visaya Sangara** - Struggle with the Senses
5. ✓ **Niyama-Aksama** - Inability to Uphold Vows
6. ✓ **Taranga-Rangini** - Enjoying the Facilities Offered by Bhakti

1. Utsaha mayi

A brahmana child, having just begun study of the scriptures, thinks he has immediately become a learned scholar worthy of everyone's praise.

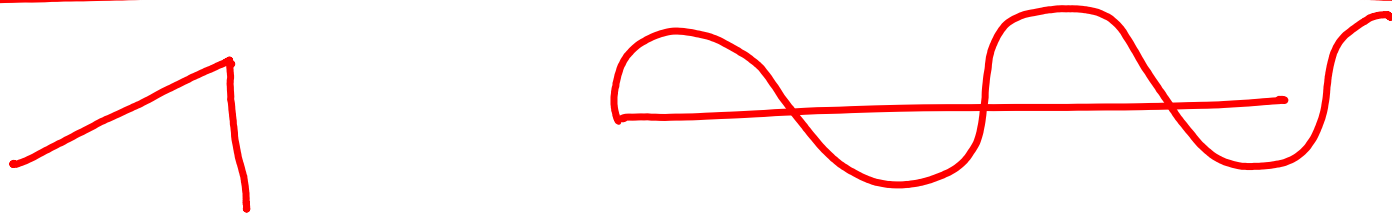
Similarly, a person just beginning devotional service may develop the audacity to think that he has mastered everything.

He is called utsaha mayi, or filled (puffed-up) with enthusiasm.

2. Ghana-tarala

↓
Stage of coming in terms with reality.

The same child sometimes becomes diligently engaged in his studies and yet, at other times, because of inability to understand the scriptures and lack of real taste, becomes negligent.



In the same way, a new devotee will sometimes practice the different activities of devotional service and sometimes neglect them.

Being sometimes assiduous and at other times negligent, his endeavor is called ghana-tarala (condensed-dilute, thick-thin).

3. Vyudha vikalpa



Realizes the need for steady D-S



But is looking for solutions
externally.

“Shall I just spend my life happily in family life, making my wife and children Krishna conscious and worshipping the Lord?”

Or should I give them all up and go to Vrindavana and perfect myself by engaging full time in hearing and chanting with no distractions?

Shall I wait until the last stage, after enjoying all sorts of pleasures, when I have finally understood that the whole material world is simply a forest fire of affliction?

Or should I renounce right now?

Consider the following verses:

yopayāti śanair māyā
yōṣid deva-vinirmitā
tām ikṣetātmano mṛtyum
trṇaiḥ kūpam ivāvṛtam

Māyā in the form of a woman (māyā yōṣid), created by the Lord (deva-vinirmitā), approaches the man gently (upayāti śanaih). One should see her as death (tām ikṣeta ātmano mṛtyum), like a well covered with grass (trṇaiḥ āvṛtam kūpam iva). (SB 3.31.40)

yo dustyajān dāra-sutān
suhṛd rājyam hr̥di-spr̥śah
jahau yuvaiva malavad
uttamaśloka-lālasah

Bharata, who longed to serve the Lord (**yah uttamaśloka-lālasah**), gave up wife, sons, friends and kingdom (**jahau dāra-sutān suhṛd rājyam**) as if they were stool (**malavad**), though they were touching to the heart (**hr̥di-spr̥śah**) and thus difficult to give up at a young age (**yuvaiva dustyajān**). (SB 5.14.43)

So, Should I thus give up unreliable family life while still young?

On the other hand, it is not proper to renounce immediately. Shouldn't I wait until the death of my old parents before renouncing?

aho me pitarau vṛddhau
bhāryā bālātmajātmajāḥ
anāthā mām ṛte dīnāḥ
katham jīvanti duḥkhitāḥ

"O my poor elderly parents (aho me pitarau vṛddhau), and my wife with a mere infant in her arms (bhāryā bālātmajā), and my other young children (ātmajāḥ)! Without me they have absolutely no one to protect them (anāthā mām ṛte) and will suffer unbearably (duḥkhitāḥ). How can my poor relatives possibly live without me (katham jīvanti dīnāḥ)?" (SB 11.17.57)

Moreover, the scripture says:

evam grhāśayākṣipta-
hr̥dayo mūdha-dhīr ayam
atr̥ptas tān anudhyāyan
mṛto 'ndham viśate tamah

Thus, because of his foolish mentality (evam mūdha-dhīh), a
householder whose heart is overwhelmed by family attachment
(ayam gr̥ha āśaya ākṣipta- hr̥dayah) is never satisfied (atr̥ptah).
Constantly meditating on his relatives (tān anudhyāyan), he dies
(mṛtah) and enters into the darkness of ignorance (andham tamah
viśate). (SB 11.17.58)

By such statements, the Lord depreciates such renunciation.

Therefore, for the time being, I will just work to keep my
body alive.

Later, after satisfying all my desires, I will enter Vrindavana
and engage in worship of the Lord twenty-four hours a day.

After all, the scriptures points out:

tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah
na jñānaṁ na ca vairāgyam
prāyaḥ śreyo bhaved iha

Therefore (**tasmād**), for a devotee engaged in My loving service (**mad-bhakti-yuktasya yoginah**), with mind fixed on Me (**mad-ātmanah**), the cultivation of knowledge and renunciation (**jñānaṁ ca vairāgyam**) is generally not the means of achieving the highest perfection (**na prāyaḥ śreyo bhaved**) within this world (**iha**).

According to this text, renunciation is a fault for the culture
of bhakti.

If it arises from bhakti itself, however, that renunciation is
not a fault but an effect (anubhava) of bhakti and
subordinate to it.

Of course, then there is the famous logic:

yad yad asramam agat
sa bhiksukas tat tad
anna paripurnam aiksat

In whatever ashram the sannyasi stayed, they always gave him
more than enough to eat.

In the life of renunciation there is no worry for maintenance,
so maybe I should renounce.

But on the other hand:

tāvad rāgādayaḥ stenās
tāvat kārā-gr̥haṁ gr̥ham
tāvan moho 'nghi-nigaḍo
yāvat kṛṣṇa na te janāḥ

My dear Lord Kṛṣṇa (**kṛṣṇa**), until people become Your devotees (**yāvat na te janāḥ**), their **material attachments** and desires remain **thieves** (**tāvad rāgādayaḥ stenāḥ**), their **homes** remain **prisons** (**tāvat kārā-gr̥haṁ gr̥ham**), and their affectionate feelings for their family members remain foot-shackles (**tāvad moho aṅghi-nigaḍo**). (SB 10.14.36)

Household life is a prison only for those who are attached, for a devotee, there is no harm in household life.

Thus shall I remain at home and engage in chanting or rather in hearing, or shall I engage in service?

Rather, as Ambarisha Maharaja remained in household life and performed all the angas of bhakti, I shall do likewise.”

In this way, the mind spends time vacillating between
household life and renunciation.

When one imagines in this way all types of options, it is
called vyudha vikalpa, or extensive speculation.

4. Vishaya sangara



Realizes that the actual reason
for unsteady practice is not something
external



BUT it is my uncontrolled
mind & senses.

viṣayāviṣṭa-cittānām viṣṇv-āveśaḥ sudūrataḥ |
vāruṇī-dig-gataṁ vastu vrajann aindrīm kim āpnuyāt

One whose heart is absorbed in materialism is far from
obtaining devotion to Vishnu. Can a man by going east obtain
something which is in the west?

Understanding that material enjoyment is forcibly carrying him away and impairing his steadiness in serving Krishna, the devotee resolves to renounce his addictions and take shelter of the Holy Name.

But many times, his attempts at renunciation often end in enjoying what he is trying to renounce.

11.20.27-28

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakaṁ kāmān
parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ
śraddhānur dr̥ṭha-niścayaḥ
juṣamāṇaś ca tān kāmān
duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (**jāta-śraddho mat-kathāsu**), being disgusted with all material activities (**nirviṇṇaḥ sarva-karmasu**), knowing that all sense gratification leads to misery (**veda duḥkhātmakaṁ kāmān**), but still being unable to renounce all sense enjoyment (**parityage apy anīśvaraḥ**), My devotee should remain happy (**tato prītaḥ**) and worship Me (**mām bhajeta**) with great faith and conviction (**śraddhātur dṛṭha-niścayaḥ**). Even though he is sometimes engaged in sense enjoyment (**juṣamāṇaś ca tān kāmān**), My devotee knows that all sense gratification leads to a miserable result (**duḥkha udarkāmś**), and he sincerely repents such activities (**ca garhayan**).

This on-going battle with his previously acquired desires
for sense pleasure, in which he sometimes meets with
victory and sometimes with defeat is called vishaya sangara
or struggle with sense pleasure.

5. Niyamakshama



Then the devotee will resolve, “From today I will chant such and such number of rounds of japa and will pay so many obeisances.”

I will also perform services for the devotees.

I will not talk on any subject except the Lord and I will give up all association with people who talk on material matters.”

Though he makes such resolutions every day, he is not
always able to execute them.

This is called niyamakshama or inability to follow ^{Regulative Principles} rules.

Vishaya sangara is the inability to give up material
enjoyment, whereas, niyamakshama is the inability to
improve his devotional service.

6. Taranga rangini

Finally, it is well-known that the very nature of bhakti is to be attractive, so all types of people become attracted to the devotee, the abode of bhakti.

And, as the old adage goes, “By the attraction of the populace one becomes wealthy.”

Bhakti produces much opportunity for material gain, worship and position (labha, puja, pratishtha).

These are weeds around the creeper of bhakti.

Performing activities, or seeking one's pleasure (rāṅga)
amidst these weed-like facilities, which are but small waves
(taranga) in the ocean of bhakti, is called taranga rangini,
delighting in material facilities.

5 obstacles to attainment of Nistha

①+②+③

1. Laya (sleep) ✓
2. Vikshepa (distraction) ✓
3. Apratipatti (indifference or disinterest in spiritual topics) ✓
4. Kashaya (tendency toward bad habits) ✓
5. Rasasvada (taste for material enjoyment). ✓

**Are there any Concrete Sastric
Evidences for the Concept of
Sraddha-Svabhava?**

Proofs from Bhagavad Gita

3.33

Power of
Svabhāva

sadrśam ceṣṭate svasyāḥ
prakṛter jñānavān api |
prakṛtiṃ yānti bhūtāni
nigrahaḥ kiṃ kariṣyati ||

causal
nature.

Svabhāva

Even the man of knowledge (jñānavān api) acts (ceṣṭate) according to his nature (svasyāḥ prakṛter sadrśam). All living entities act according to their natures (prakṛtiṃ yānti bhūtāni). What can instructions of karma and jñāna do for the most fallen (nigrahaḥ kim kariṣyati)?

“Would they not be afraid of not following Your instructions, the instructions of the Supreme Lord, or the instructions of a king?”

“No, they are not afraid.”

“Those who engage their senses for enjoyment, even if they are intelligent, cannot consider the orders of the king, the Supreme Lord.

This is because of their nature.”

The Lord explains this in this verse.

If the person of knowledge engages in sin, he will receive hellish punishment, just as a king punishes.

And he will also bear infamy.

Still, even the person of discrimination performs actions which yield a burden of suffering, following his previous sinful habits.

Therefore all follow after their natures.

The instructions of scripture (nigrahaḥ) made by Me or the king, in the form of niṣkāma-karma-yoga, are able to purify and enlighten the impure hearted, and in the form of jñāna-yoga, are able to purify and enlighten the pure hearted.

But neither can purify the extremely impure (nigrahaḥ kim kariṣyati).

3.34

But strengthen
your strength to
fight your Sveda
↓
use your free
will.

indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
tayor na vaśam āgacchet
tau hy asya paripanthinau

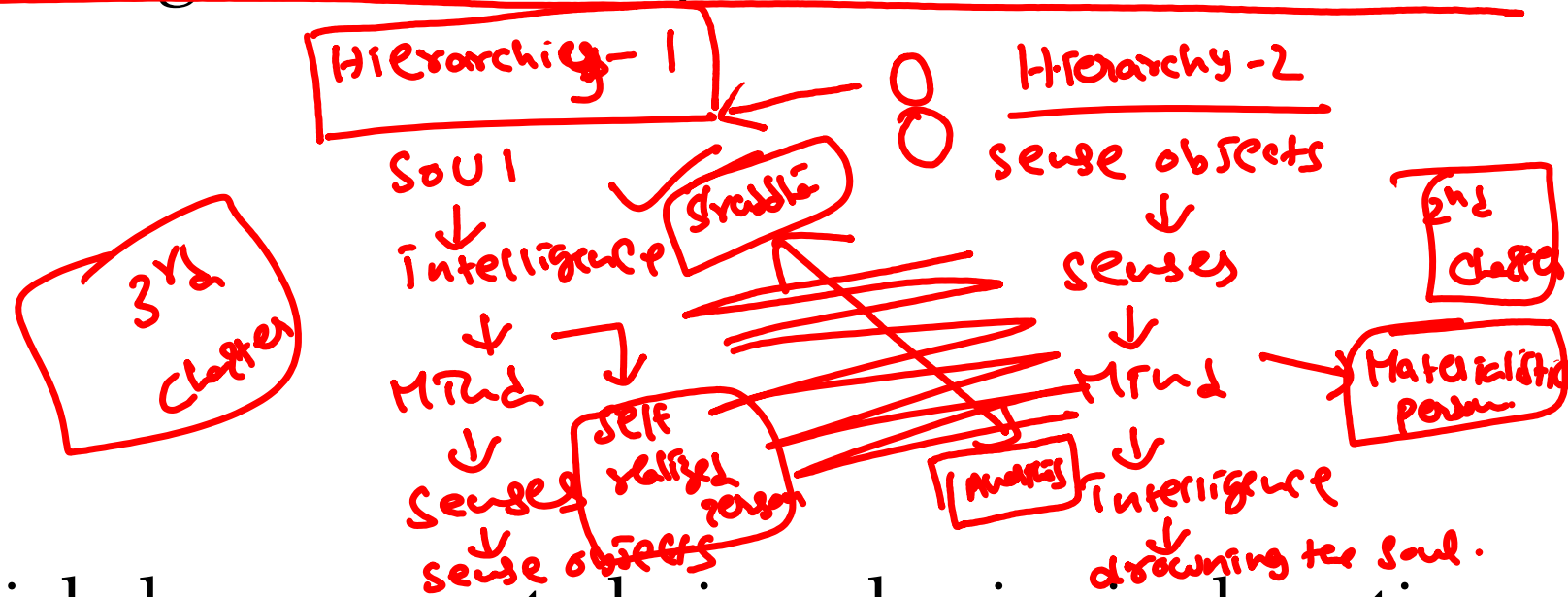
Attachment and repulsion are firmly fixed (rāga-dveṣau vyavasthitau) in each of the sense objects (indriyasya indriyasyārthe). One should not come under control of attachment and repulsion (tayor na vaśam āgacchet). They are the two obstacles (tau hy asya paripanthinau).

“If the actions of men were under the control of their sinful natures, then the positive and negative injunctions of scripture would be useless.”

Even if they are prescribed by scripture, such things as talking to saintly persons, serving them or going to holy places, becomes the object of hatred, seen as unfavorable or disagreeable to the individual.

But even though living entities have the tendency to follow these feelings of desire and hatred, the person desiring the highest good should not fall under the control of desire and hatred (tayoh), since (hi) they cause obstacles on his path (paripanthinau).

They are like thieves standing in front of (pari) the traveler on the road (panthin).



What is stated is this.

Impressions (vāsanā) which have operated since beginningless time, give rise to actions forbidden in the scriptures.

Accompanying the desire arises knowledge of the positive features of doing so, and absence of knowledge of anything negative in doing so.

This desire makes men act.

In a similar way, hatred may develop concerning doing things that are prescribed in the scriptures.

The scriptures, which direct one to associate with the saintly persons, will turn one away from, and make one detest what is forbidden, even though it is pleasurable to the mind, by making one understand the undesirable consequences of the forbidden act.

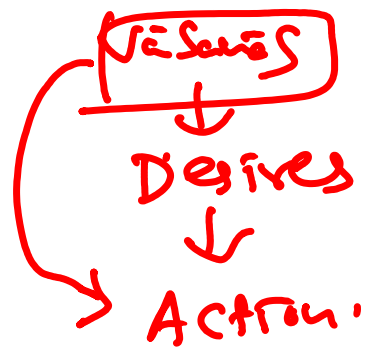
And they will also make one have attraction for and engage in acts prescribed by scripture by making one understand their favorable results, even though these may be unpleasant for the mind.

Thus the positive and negative injunctions of scripture are not useless.

[Note: Vāsanās or saṃskāras, impressions are means by which experiences of previous lives stay with the jīva life after life.

Free will ?

Under certain conditions, the impressions activate, creating memory of previous like or dislike.



Power to exercise Free will

Desires appear, and thus the jīva acts.

Though vāsanās or impressions are powerful to instigate the jīva to action, they do not make the jīva powerless to make his choices.

Sādhakē → acts under śēdhā → exercising his free will
→ acts under Svabhāva → unable to exercise his free will

Materialist → acts under his Svabhāva → Unaware of his free will

Force-1

Śēdhā

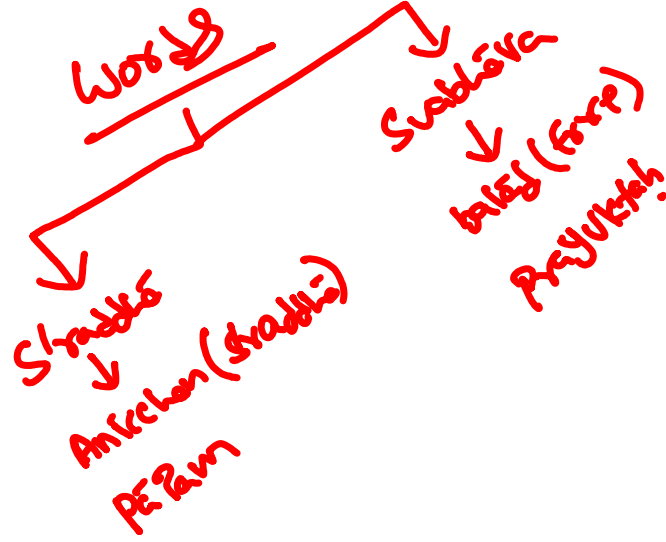
Force-2

Svabhāva

Free will of the jīva exists along with his experience of vāsanās.

This enables the jīva to choose the advice of scripture over his material desires.

3.36



arjuna uvāca
 atha kena prayukto 'yam
pāpam carati pūruṣaḥ
anicchann api vārṣṇeya
balād iva niyojitaḥ

Arjuna said: O descendent of the Vrsnis (vārṣṇeya), by what (atha kena prayuktah) does man engage in sin (ayam pūruṣaḥ pāpam carati), though unwilling (anicchann api), as if by force (balād iva niyojitaḥ)?

Referring to verse 34 about rāga and dveṣa, in this verse Arjuna asks about the attachment to the objects of the senses such as enjoyment with others' wives, even though it is forbidden by scripture.

Though without desire to engage in sin because of knowledge of the rules and prohibitions of the scriptures (anicchan), by what influence (kena prayuktah) does one engage in the act as if by force?

↑ siddhi

↓ siddhi

This means that the desire for the object strongly arises under the influence of the object's stimuli.

These people

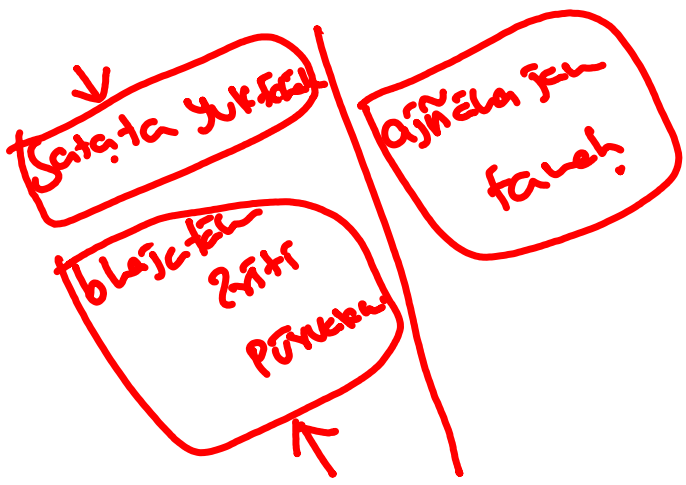
a) Satata-yuktānām

b) bhajatām prīti-pūrvakam.

|| 10.10 ||

teṣām satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogam tam
yena mām upayānti te

I give the intelligence (dadāmi buddhi-yogam) to those who constantly desire to be with Me (teṣām satata-yuktānām) and worship Me with great love (bhajatām prīti-pūrvakam), by which they attain My direct association (yena mām upayānti te).



|| 10.11 ||

tēsām evānukampārtham
aham ajñāna-jam tamah
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

To show favor to them (tēsām eva anukampā artham), I (aham), by Myself, situated within them (ātma-bhāva-stho), extinguish (nāśayāmy) the darkness born of ignorance (ajñāna-jam tamah) with the shining lamp of knowledge (bhāsvata jñāna-dīpena).

“Since they have been existing in the darkness of ignorance for such a long time, how is it possible that You can illuminate their hearts?”

unalloyed? → *śuddhā* → *śuddhā* *śuddhā* *śuddhā*

For those who cannot maintain their lives without Me, for My unalloyed devotees alone (tesam eva), I reveal in the ātmā My dazzling form and qualities, and destroy darkness in the form of desires for objects other than Myself born from ignorance in the form of beginningless karma which covers knowledge (ajñāna jam tamaḥ), by means of the glowing lamp of knowledge concerning My form and qualities (jñāna dīpena bhāsvatā).

Srila Prabhupada

The pure devotee always has Kṛṣṇa within his heart; and with the presence of Kṛṣṇa, who is just like the sun, the darkness of ignorance is at once dissipated.

This is the special mercy rendered to the pure devotee by Kṛṣṇa.

Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism, but when one engages in devotional service and constantly chants Hare Kṛṣṇa, the dust quickly clears, and one is elevated to the platform of pure knowledge.

- ① Su-durācāri → very SINFUL
 ② Ananya-bhāḥ → no other desire than to please Me
 ③ Samyag vyavasīto → completely fixed in Me.

|| 9.30 ||

api cet su-durācāro
bhajate mām ananya-bhāḥ
sādhur eva sa mantavyah
samyag vyavasīto hi sah

Even if (api cet) the most sinful person (su-durācāro) worships Me (bhajate mām) with no other desire than to please Me (ananya-bhāḥ), I consider that person to be My devotee (sādhur eva sa mantavyah), as he has fixed himself completely in Me (samyag vyavasīto hi sah).

My attachment to My devotee is My very nature.

That attachment does not decrease even if the devotee commits wrong, for I make him come up to the highest standard.

defining → सु-दुराचरि
unwilling conversion due to force of swabhāva.
If someone with bad conduct, addicted to violence, thievery, or adultery (sudurācārah), worships Me, and worships no one except Me, and does not follow any other process like karma or jñāna, and has no other desire than My desire (ananya-bhak), he is My devotee (sādhuh).
→ deep character goal

“But, considering his bad conduct, how is he a devotee?”

“He is to be respected (mantavyah) as a devotee because of his devotee qualities. It is a command. Not doing so is offense. My order is the authority.”

“So he should be considered a devotee in that portion where he worship You, and as a non-devotee in that portion where he commits adultery?”

“No, he should be considered as a devotee (eva) in all his parts. You should not see his bad qualities at all.”

He is completely convinced (samyak vyavasthitah).

→ सत्यवैराग्यं कृत्वा तत्र स्थितः
↓
Ability to follow is due to his Stability

He makes a splendid resolution: ‘I will go to hell for my sinful actions which are hard to give up, but I will not give up dedicated worship of Kṛṣṇa.’”

Srila Prabhupada

The word su-durācārah used in this verse is very significant, and we should understand it properly.

When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional.

↓
सुबलवच-

↓
सिद्धान्त

As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for the devotees, in connection with the conditional life, and such activities are called conditional.

Srila Prabhupada

Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental.

↓ D-S → straddle → constitutional

Such activities are performed in his constitutional position, and they are technically called devotional service.

Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another.

Srila Prabhupada

As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition.

He knows that perfection in his activities depends on his progressive realization of Kṛṣṇa consciousness.

Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically.

Srila Prabhupada

But such a temporary falldown does not disqualify him.

In the Śrīmad-Bhāgavatam it is stated that if a person falls down but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, purifies him and excuses him from that abomination.

The material contamination is so strong that even a yogī fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified.

Srila Prabhupada

Therefore the process of devotional service is always a success.

↓ but → 7th offense

On the other hand, one should not misunderstand that a devotee in transcendental devotional service can act in all kinds of abominable ways; this verse only refers to an accident due to the strong power of material connections.

Devotional service is more or less a declaration of war against the illusory energy.

Srila Prabhupada

svabhāva > śraddhā

As long as one is not strong enough to fight the illusory energy, there may be accidental falldowns.

śraddhā > svabhāva

But when one is strong enough, he is no longer subjected to such falldowns, as previously explained.

7th offense

No one should take advantage of this verse and commit nonsense and think that he is still a devotee.

If he does not improve in his character by devotional service, then it is to be understood that he is not a high devotee.

|| 9.31 ||

kṣipram bhavati dharmātmā
śāśvac-chāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

Very quickly he becomes a righteous person (kṣipram bhavati dharmātmā), and becomes completely devoid of contamination (śāśvat-śāntim nigacchati). O son of Kuntī (kaunteya), you declare (pratijānīhi) that My devotee never perishes (na me bhaktaḥ praṇaśyati).

piśva-paśa (oṅheta)

“How can You accept the worship of such a sinful person? How can you eat the food and drink offered by a heart contaminated with lust and anger?”

“Very quickly he becomes righteous.”

The present is used and not the future to express the fact that having committed sin, by remembering the Lord, he becomes repentant, and thus very quickly becomes righteous.

“O how unfortunate I am! There is no one as low as I, bringing bad name to the devotees.”

Repeatedly (śaśvat), he feels completely (ni for nitarām) disgust (śāntim) for those actions.

Or, the use of the present tense can indicate that in the future he will develop righteousness fully, but even right now it exists in a subtle form.

After taking medicine, though the destructive effects of fever or poison remains for some time, it is not considered seriously.

Thus, with the ^{Shradhē} entrance of bhakti in his mind, the sinful actions are not taken seriously.

And the traces of sin such as lust and anger should be considered insignificant, like the biting of a toothless snake.

Blava

Thus he attains (nigacchati) complete cessation of lust and anger (śāntim) permanently (śāśvat).

In nigacchati, ni stands for nitarām, completely.



This means that even during the stage of having tendency to commit sin, he has a pure heart.

Srila Prabhupada

One who is not a devotee of the Lord has no good qualifications whatsoever.

???

The question remains, then, How can a person engaged in abominable activities—either by accident or by intention—be a pure devotee?

This question may justly be raised.

Srila Prabhupada

The miscreants, as stated in the Seventh Chapter, who never come to the devotional service of the Lord, have no good qualifications, as is stated in the Śrīmad-Bhāgavatam.

Generally, a devotee who is engaged in the nine kinds of devotional activities is engaged in the process of cleansing all material contamination from the heart.

He puts the Supreme Personality of Godhead within his heart, and all sinful contaminations are naturally washed away.

Srila Prabhupada

Continuous thinking of the Supreme Lord makes him pure by nature.

Proofs from Srimad Bhagavatam

|| 6.1.9 ||

śrī-rājovāca

dr̥ṣṭa-śrutābhyām yat pāpam
jānann apy ātmano 'hitam
karoti bhūyo vivaśah
prāyaścittam atho katham

The King said: Though the jīva knows (jānann apy) that sinful acts (yat pāpam) are detrimental (ātmano ahitam) by seeing and hearing (dr̥ṣṭa-śrutābhyām), he helplessly commits sin again (karoti bhūyo vivaśah). What is the use of atonement (prāyaścittam atho katham)?

|| 6.1.10 ||

kvacin nivartate 'bhadrat
kvacit carati tat punah
prayaścittam atho 'partham
manye kuñjara-śaucavat

After withdrawing from sin (kvacit nivartate abhadrat) one commits the sin again (kvacit carati tat punah). I therefore think (atho manye) ~~atonement is useless~~ (prayaścittam apa artham), like an elephant bathing (kuñjara-śaucavat).

|| 6.1.19 ||

sakṛn manah kṛṣṇa-padāravindayor
niveśitam tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
swapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

Persons (yair) who only once absorb their mind (sakṛd manah niveśitam) in Kṛṣṇa's lotus feet (kṛṣṇa-padāravindayor), even in dreams (swapne api), or even though the mind still has material attraction (tad-guṇa-rāgi), do not see (na paśyanti) the servants of Yama (yamaṁ pāśa-bhṛtaś tad-bhaṭān) since they have accomplished all atonement (cīrṇa-niṣkṛtāḥ) by that remembrance (implied).

This purification does not depend on a solid basis of bhakti.

Even once remembering the Lord is sufficient, what to speak of many times.

Even thinking with the mind is sufficient, what to speak of hearing or uttering the name of the Lord.

The mind which is materially attracted (tad-guṇa-rāgi) is sufficient, what to speak of a mind without material attractions.

Thinking even in dreams is sufficient what to speak of actual meditation.

Such persons have accomplished all atonement (niśkṛtāḥ).

From this statement the following should also be understood.

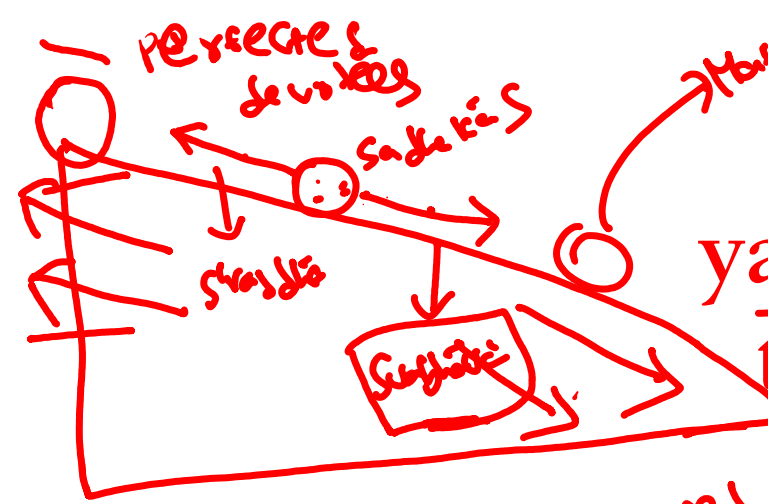
If a devotee practicing pure bhakti happens to commit sin again, it is like the bite of snake without fangs.

Those sins have no significant effect.

That condition should not be compared to the elephant taking bath--
the karmī who again commits sin. It is said:

api cet sudurācāro bhajate mām ananya-bhāk |
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ ||

Even if the most sinful person worships me with no other desire than to please me, I consider that person to be my devotee, as he has fixed himself completely in me. BG 9.30



yaś ca mūḍhatamo loke
yaś ca buddheḥ param gataḥ
tāv ubhau sukham edhete
kliśyaty antarito janaḥ

He who is the most foolish in this world (yaḥ ca mūḍhatamo loke) and he who has attained (yaḥ ca gataḥ) the Lord beyond matter (buddheḥ param) increases happiness (tāv ubhau sukham edhete), whereas others just suffer (kliśyaty antarito janaḥ).

③ Why the two categories of people are happy

① Who are the inbetween people
 ② Why do they suffer.

Until now I have been drowning in the sorrow of doubt because of ignorance.

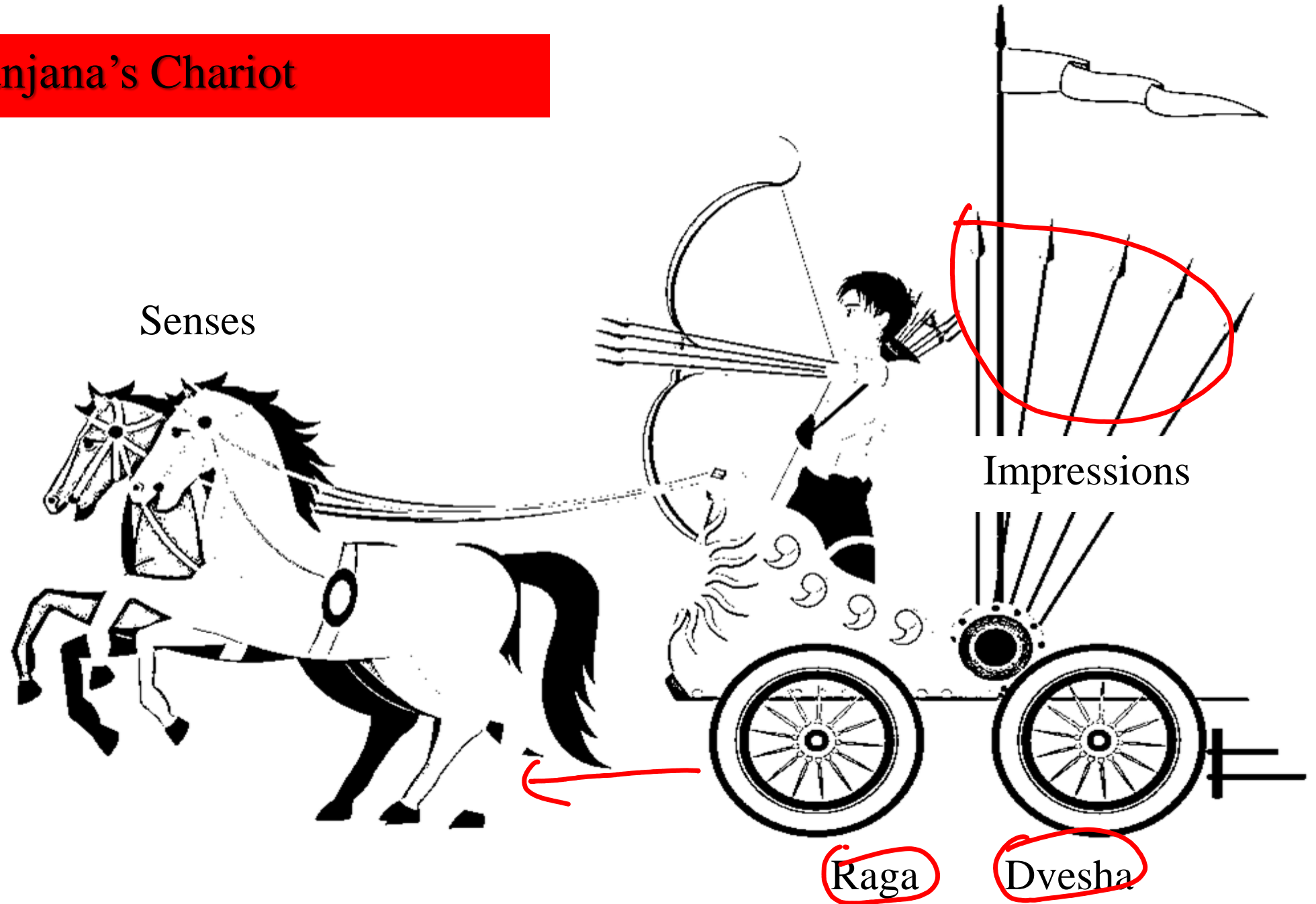
This is expressed in this verse.

One person who is the most foolish, like an animal (mūḍatamaḥ), whose intelligence is engaged in enjoying material objects (and ignoring the suffering), and another person who has achieved the Supreme Lord who is beyond (param) matter (buddheh)—these two persons increase happiness by deriving bliss from either material objects or the Lord, without suffering.

He who desires to reject the material world by examining the suffering cannot accomplish this without attaining bhakti.

He who is between these two (antaritah) suffers in the ocean of doubt by not having either type of bliss.

Puranjana's Chariot



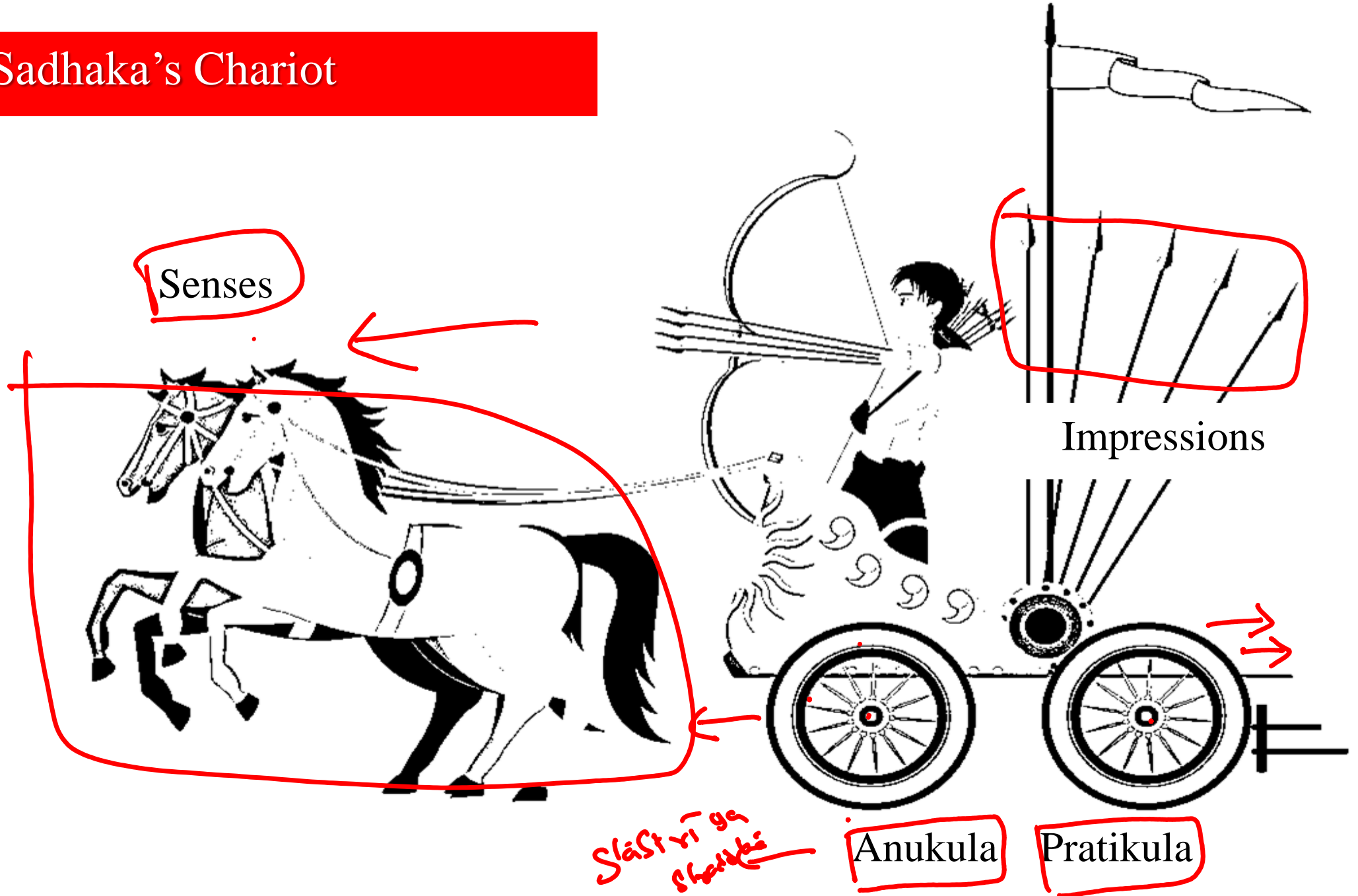
Senses

Impressions

Raga

Dvesha

Sadhaka's Chariot



Proofs from writings of Acaryas

Suddha Bhakti Cintamani

SBC 26 – Unsteady Worship of the Name - part 2

However, devotees who try their best to perfect their sādhana and to serve the mission, but who are handicapped by their own conditioned nature, can legitimately expect Kṛṣṇa's kindness.

Soft-hearted Kṛṣṇa is sympathetic to the plight of His devotees in Kali-yuga.

Thus if for reasons other than their neglecting the process, they cannot complete their Kṛṣṇa consciousness, they will receive Lord Caitanya's gift of love, and Śrīla Prabhupāda's promise of deliverance will certainly be fulfilled.

Therefore devotees must practise the limbs of devotion such as controlling the mind, studying the books, perfecting their japa, and remembering Kṛṣṇa.

Madhurya Kadambini

Anarthas → Unfavourable desires

दुःखोत्पत्ति

Four types of anarthas have been mentioned, namely, those arising from previous sinful activity, from previous pious activity, from nama aparadha, and from cultivation of bhakti.

They have five grades of anartha nivritti (nullification): limited to one anartha (ekadeshavartini), affecting many anarthas (bahudeshavartini), almost complete (prayiki), complete (purna), and absolute (atyantiki).

The Five Stages in Nullification of the Anarthas

| | Name of the Stage | Description of the Stage |
|----|--------------------------|---------------------------------|
| 1. | Ekadeshavartini | Limited to one Anartha |
| 2. | Bahudeshavartini | Affecting many Anarthas |
| 3. | Prayiki | Almost Complete |
| 4. | Purna | Complete |
| 5. | Atyantiki | Absolute |

The Five Stages in Nullification of the Anarthas

| | Type of Anartha | Ekadesa Vartini | Bahudesa Vartini | Prayiki | Purna | Atyantiki |
|----|------------------------|-----------------|------------------|---------|--------|--------------------|
| 1. | Duskrtottha Anarthas ✓ | | Bhajana Kriya ←→ | x | Nistha | Asakti ← |
| 2. | Sukrtottha Anarthas ✓ | | Bhajana Kriya ←→ | x | Nistha | Asakti ← |
| 3. | Bhaktyottha Anarthas ✓ | | Bhajana Kriya → | x | Nistha | Ruchi ← |
| 4. | Aparadhottha Anarthas | Bhajana Kriya | Nistha | Bhava | Prema | Personal Associate |

Stages of Anisthita Bhajan (Unsteady Devotional Practice)

- **Utsaha-Mayi** - False Confidence
- **Ghana-Tarala** - Sporadic Endeavor
- **Vyudha Vikalpa** - Indecision
- **Visaya Sangara** - Struggle with the Senses
- **Niyama-Aksama** - Inability to Uphold Vows
- **Taranga-Rangini** - Enjoying the Facilities Offered by Bhakti

Jaiya Dharma

Cūdāmaṇi, “What is tattvika-śraddhā?”

Vaiṣṇava dāsa Bābājī, “Simple, guileless faith in the Supreme Lord—
and consequently sincere bhakti rendered to Him—is known as
tāttivika-śraddhā.”

A sincere candidate is given eligibility to perform bhakti by this
tattvika-śraddhā.”

conditional svabhāva
Cūdāmaṇi, “Some persons have developed faith in the śāstras, but
lack a noble nature—are they fit candidates for bhakti?”

Vaiṣṇava dāsa Bābājī, “One’s type by nature, svabhāva is definitely not applicable to the eligibility to perform bhakti, which is solely dependent upon tattvika-śraddhā.”

Kindly, deliberate upon the following verses from the Śrīmad-Bhāgavatam, 11.20.27-30, 32,33:

11.20.27-28

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakam kāmān
parityāge 'py anīśvaraḥ

ṭato bhajeta mām prītaḥ
śraddhālur dr̥ṭha-niścayaḥ
juṣamāṇaś ca tān kāmān
duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (**jāta-śraddho mat-kathāsu**), being disgusted with all material activities (**nirviṇṇaḥ sarva-karmasu**), knowing that all sense gratification leads to misery (**veda duḥkhātmakaṁ kāmān**), but still being unable to renounce all sense enjoyment (**parityāge apy anīśvaraḥ**), My devotee should remain happy (**tato prītaḥ**) and worship Me (**mām bhajeta**) with great faith and conviction (**śraddhānur dṛṭha-niścayaḥ**). Even though he is sometimes engaged in sense enjoyment (**juṣamāṇaś ca tān kāmān**), My devotee knows that all sense gratification leads to a miserable result (**duḥkha udarkāmś**), and he sincerely repents such activities (**ca garhayan**).

Classic Symptoms of Vaidhi Sadhaka

1. **jāta-śraddho mat-kathāsu** – Has awakened faith in the process of bhakti
2. **nirviṇṇaḥ sarva-karmasu** – Disgusted with all material activities
3. **veda duḥkhātmakam kāmān** – Understands that sense gratification leads to misery
(Contradictes Svabhāva)
4. **parityāge 'py anīśvaraḥ** – Still unable to give up sense gratification
5. **juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan** – Unable to give up sense gratification, he sincerely repents for engaging in such acts

Krsna's instructions to such Sadhakas

1. tato bhajeta mām - Worship Me
2. prītaḥ - Remain happy (Don't feel depressed)
3. śraddhātur - with great faith (Do not doubt the process)
4. dr̥dha-niścayaḥ – Don't give up your Determination

proktena bhakti-yogena
bhajato māsaḥ muneh
kāmā hṛdayyā naśyanti
sarve mayi hṛdi sthite

“When an intelligent person engages constantly in worshiping Me
through loving devotional service as described by Me, his heart
quickly becomes firmly situated in Me. Thus, all material desires
within the heart are destroyed.’”

Cūdāmaṇi, “What if I do not accept the authority of the Śrīmad Bhāgavatam?”

Vaiṣṇava dāsa Bābājī, “We have simply presented the conclusion of all the śāstras.”

Śāstra is one.

Even if you do not accept the Bhāgavatam, then the other scriptures will harass you with the same conclusion.

We do not need to refer to many śāstras, simply consider what the Gītā, a universally honoured text, has to say.

In fact, even the verse quoted by you at the onset of this discussion contains the same valuable teachings—as we find in Bhagavad-gītā, 9.30-32:

**api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasīto hi saḥ**

“Even if a person commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination.’

kṣīpram bhavati dharmātmā śaśvac-chāntim nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati

“He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.’

mām hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te ’pi yānti parām gatim

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas (merchants) and śūdras (workers)—can attain the supreme destination.’

“The purport of this is that a devotee who engages in bhakti, hearing topics of Kṛṣṇa consciousness, chanting harināma, singing His glories with ananya-bhāk, single-mindedness, even if he is addicted to many abominable, illicit activities, which go against the scriptural injunctions, must be considered a sādhu because he is on the righteous path being situated in devotional service.”

Various Connotations of the Word
Purity in the Sastras

What does this Purity refer to?

pure shakti

शुद्ध-चित्त-वृत्त-व्यभिक्त

① Jaya and Vijaya are pure devotees but the four kumaras are not

② Rupa Goswami is a Pure devotee, but I am not

③ Sridama is a Pure devotee, but Arjuna is not

impurity?

Purity on the Level of Rasa

Caitanya Caritamrita

|| Adi 4.25 ||

sakhā śuddha-sakhye kare, skandhe ārohaṇa
tumi kon baḍa loka, — tumi āmi sama

“My friends (**sakhā**) climb on My shoulders (**skandhe ārohaṇa**) in pure friendship (**śuddha-sakhye kare**), saying, ‘What kind of big man are You (tumi kon baḍa loka)? You and I are equal (tumi āmi sama).’

|| Adi 4.27-28 ||

ei śuddha-bhakta lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra

vaikuṅṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba, yāte mora camatkāra

“Taking these pure devotees with Me (ei śuddha-bhakta lañā), I shall descend (karimu avatāra) and sport in various wonderful ways (kariba vividha-vidha adbhuta vihāra), unknown even in Vaikuṅṭha (vaikuṅṭhādye nāhi ye ye līlāra pracāra). I shall broadcast such pastimes by which even I am amazed (se se līlā kariba, yāte mora camatkāra).

|| Adi 4.33 ||

(vrajera nirmala rāga śuni' bhakta-gana
rāga-mārge bhaje yena chāḍi' dharma-karma

“Then, by hearing about the pure love of the residents of Vraja (vrajera nirmala rāga śuni'), devotees will worship Me on the path of spontaneous love (bhakta-gaṇa rāga-mārge bhaje), abandoning all rituals of religiosity and fruitive activity (yena chāḍi' dharma-karma).”

|| Adi 4.17 ||

aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nahi mora prīta

[Lord Kṛṣṇa thought:] “All the universe is filled (saba jagat miśrita) with the conception of My majesty (aiśvarya-jñānete), but love weakened by that sense of majesty (aiśvarya-śithila-preme) does not satisfy Me (nahi mora prīta).

Srimad Bhagavatam

|| 1.8.31 ||

gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam |
vaktram ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti ||

My dear Kṛṣṇa, Yaśodā took up (**gopy ādade**) a rope to bind you (**dāma**) when you committed an offense (**tāvad tvayi kṛta agasi**), and your perturbed eyes (**sambhrama akṣam**) flooded with tears, which washed the mascara from your eyes (**aśru-kalilāñjana**). And with your face looking down (**vaktram ninīya**), you were afraid (**bhaya-bhāvanayā sthitasya**), though fear personified is afraid of you (**bhīr api yad bibheti**). This sight (**sā daśa**) is bewildering to me (**mām vimohayati**).

Srila Prabhupada on Kunti Maharani's Prayers

The Supreme Lord also accepts the loving service of His devotees more
relishably when the service is rendered spontaneously out of pure
affection, without anything of reverential admiration.

Generally the Lord is worshiped by the devotees in a reverential attitude,
but the Lord is meticulously pleased when the devotee, out of pure
affection and love, considers the Lord to be less important than himself.

The Lord's pastimes in the original abode of Goloka Vṛndāvana are
exchanged in that spirit.

Srila Prabhupada on Kunti Maharani's Prayers

The Lord, in His naturally childish playful activities, used to spoil the stocked butter of Mother Yaśodā by breaking the pots and distributing the contents to His friends and playmates, including the celebrated monkeys of Vṛndāvana, who took advantage of the Lord's munificence.

Mother Yaśodā saw this, and out of her pure love she wanted to make a show of punishment for her transcendental child.

Srila Prabhupada on Kunti Maharani's Prayers

He is feared often by fear personified, yet He is afraid of His mother,
who wanted to punish Him just in an ordinary manner.

Kuntī was conscious of the exalted position of Kṛṣṇa, whereas Yaśodā
was not.

Therefore Yaśodā's position was more exalted than Kuntī's.

Examination

SBC 26 – Unsteady Worship of the Name - part 2

The two major challenges that ISKCON faces in fulfilling its preaching mission.

1. To transform non-devotees and mixed devotees into pure devotees
 - ① non-devotees
 - ② mixed devotees
 - ③ pure devotees
2. To transform pure devotees into perfect devotees.
 - ④ perfect devotees.

In Conclusion

- Nitya Siddhas like Rupa Goswami – Pure Sraddha and Pure Svabhava
- Sadhana Siddhas like Narada Muni – Pure Sraddha and Purified Svabhava
- Sadhakas like us – Pure Sraddha and Purifying Svabhava
- Mixed devotees – Impure Sraddha

Hare Kṛṣṇa!!!

Thank You Very Much!!!