

Topic - 3

Definition of Uttama Bhakti

Definition of Uttama Bhakti

||1.1.11||

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

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-sūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

Srila Prabhupada on this verse

- First-class devotional service (**bhaktir uttama**) is known by one's tendency to be fully engaged in Kṛṣṇa consciousness, serving the Lord favorably.“
(**anukulyena krsna anusilanam**)
- Pure devotional service should be free from the desire for any material benefit or for sense gratification. (**anyabhilasita sunyam**)
- Pure devotional service must always be free from such fruitive activities and philosophical speculations. (**jnana karmady anavrtam**)
- One has to learn Kṛṣṇa consciousness, or pure devotional service, from the authorities by spontaneous loving service. (**Anusilanam**)

Why define only Uttama Bhakti, why not Bhakti?

- Main Subject matter is Rasa
- Only by Pure Devotional Service can one establish a relationship with Krishna in one of the 5 principal rasas
- If the devotional service is mixed – No samipya – at the most Santa Rati
- Also, the 6 benefits of Uttama bhakti would only manifest partially (**yasyāsti bhaktir bhagavaty akiñcanā**)

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 this definition of a good student

Hrishikesh goes to school, and scores very good marks. Hence, he is a good student.

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

1. Anyabhilasita Sunyam → Purity of Prayojana (goal)
 2. ~~fix:~~ Jnana karmadi anavrtam → Purity of abhividyaya (process)
 3. Anukulyena → aikāmaḥ, sarva kama vaḥ
 4. Krsnanusilanam
- ① Goal ↓ Process ↑
~~② Goal ↑ Process ↓~~

Anuśīlanam

① Continuous ② Following ③ With Love

1. Cesta rupa anuśīlanam

- 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

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

Srila Prabhupada on Anuśīlanam

- This devotional service is a sort of cultivation. It is not simply inaction for people who like to be inactive or devote their time to silent meditation.
- There are many different methods for people who want this, but cultivation of Kṛṣṇa consciousness is different.
- The particular word used by Śrīla Rūpa Gosvāmī in this connection is anuśīlana, or cultivation by following the predecessor teachers (ācāryas). ānū
- As soon as we say "cultivation," we must refer to activity. Without activity, consciousness alone cannot help us.

Srila Prabhupada on Anuśīlanam

येस्तै - सुखा

- All activities may be divided into two classes: one class may be for achieving a certain goal, and the other may be for avoiding some unfavorable circumstance.

शुभा → प्रवृत्तियोगमा → ACTION
दुःखा → निवृत्तियोगमा → AVOIDANCE

- In Sanskrit, these activities are called pravṛtti and nivṛtti-positive and negative action.
- There are many examples of negative action. For instance, a diseased person has to be cautious and take medicine in order to avoid some unfavorable illness.

Kṛṣṇa-anuśīlanam

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

Kṛṣṇānuśīlanam

How can Bhakti be spiritual if it is performed using material body and mind?

- KC activities are directly under the control of the internal energy. By the mercy of a bonafide guru and Krsna all our endeavors are spiritualized. (NOD)

How to perform Krsna-anusilanam?

- By surrendering unto a bonafide guru (NOD)

Isn't Nrsingha-anusilanam or Rama-anusilanam not bhakti? Why only Krsna-anusilanam?

Srila Prabhupada on Krsna

- The impersonalists sometimes misunderstand devotional service in such a way that they divide Kṛṣṇa from His paraphernalia and pastimes.
- For example, the Bhagavad-gītā is spoken on the Battlefield of Kurukṣetra, and the impersonalists say that although Kṛṣṇa is of interest, the Battlefield of Kurukṣetra isn't.
- The devotees, however, also know that the Battlefield of Kurukṣetra by itself has nothing to do with their business, but in addition they know that "Kṛṣṇa" does not mean just Kṛṣṇa alone. He is always with His associates and paraphernalia.

Srila Prabhupada on Krsna

- This is the summary understanding of what Kṛṣṇa consciousness is.
- Without this understanding one is sure to misunderstand why the devotees are interested in the Battlefield of Kurukṣetra.
- One who is interested in Kṛṣṇa becomes interested in His different pastimes and activities.

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.~~ 1. That which is pleasing to Krishna.

2. That which is done for pleasing Krishna.

Which one is right and why?

Anukulyena

- Anukulyena 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.**”

Srila Prabhupada on Anukulyena

- Devotional service means to prosecute Kṛṣṇa conscious activities which are favorable to the transcendental pleasure of the Supreme Lord, Kṛṣṇa, and any activities which are not favorable to the transcendental favor of the Lord cannot be accepted as devotional service.
- For example, great demons like Rāvaṇa, Kaṁsa and Hiranyaśipu were always thinking of Kṛṣṇa, but they were thinking of Him as their enemy.
- This sort of thinking cannot be accepted as bhakti, or Kṛṣṇa consciousness.

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

- 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?

- 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?**

- 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.

Srila Prabhupada on the Tatastha Lakshanas

- The definition of a pure devotee, as given by Rūpa Gosvāmī in Bhakti-rasāmṛta-sindhu, can be summarized thus: his service is favorable and is always in relation to Kṛṣṇa. In order to keep the purity of such Kṛṣṇa conscious activities, one must be freed from all material desires and philosophical speculation.
- Any desire except for the service of the Lord is called material desire.
- And "philosophical speculation" refers to the sort of speculation which ultimately arrives at a conclusion of voidism or impersonalism. This conclusion is useless for a Kṛṣṇa conscious person.

Srila Prabhupada on the Tatastha Lakshanas

- Only rarely by philosophical speculation can one reach the conclusion of worshiping Vāsudeva, Kṛṣṇa.
- This is confirmed in the Bhagavad-gītā itself.
- The ultimate end of philosophical speculation, then, must be Kṛṣṇa, with the understanding that Kṛṣṇa is everything, the cause of all causes, and that one should therefore surrender unto Him.
- If this ultimate goal is reached, then philosophical advancement is favorable, but if the conclusion of philosophical speculation is voidism or impersonalism, that is not bhakti.

Does this definition of Uttama Bhakti fit in with the sastric definition?

||1.1.12||

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam |
hr̥ṣīkeṇa hr̥ṣīkeśa-
sevanam bhaktir ucyate

Bhakti is defined as (**bhaktir ucyate**) service to the Lord (**hr̥ṣīkeśa-sevanam**) using the senses (**hr̥ṣīkeṇa**). It should be done with the intention of pleasing the Lord (**tat-paratvena**), free of other desires (**sarvopādhi-vinirmuktaṁ**), and unobstructed by other processes (**nirmalam**). (Narada Pancaratra)

Match the Following

| | | |
|------------------------|---|-----------------------------|
| Anyabhilasita Sunyam | → | sarvopādhi-vinirmuktaṁ |
| Jnana Karmady anavrtam | → | Nirmalam |
| Anukulyena | → | tat-paratvena |
| Krsnanusilanam | → | hr̥ṣīkeṇa hr̥ṣīkeśa-sevanam |
| Bhaktir uttama | → | bhaktir ucyate |

Bhakti is defined as (**bhaktir ucyate**) service to the Lord (**hr̥ṣīkeśa-sevanam**) using the senses (**hr̥ṣīkeṇa**). It should be done with the intention of pleasing the Lord (**tat-paratvena**), free of other desires (**sarvopādhi-vinirmuktaṁ**), and unobstructed by other processes (**nirmalam**).

**Are You Practicing PURE
Devotional Service?**

Definition of Pure Devotional Service

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jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (~~anūśīlanam~~) 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)

Mixed Devotional Service

Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

Text 8

abhisandhāya yo himsām
dambham mātsaryam eva vā
samrambhī bhinna-dṛg bhāvaṁ
mayi kuryāt sa tāmasaḥ

The angry person (**samrambhī**), devoid of compassion (**bhinna-dṛk**), who worships me (**yah mayi bhāvaṁ kuryāt**) with **intentions** (**abhisandhāya**) of violence, pride and hatred (**himsām dambham mātsaryam**), is tamasic in his *bhakti* (**sah tāmasaḥ**).

Verse Summary: Performer of Bhakti in Mode of Ignorance:

(i) Angry (ii) devoid of compassion (iii) worships the Lord with intentions of violence, pride and hatred

Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

Text 9

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

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

Verse Summary: Performer of Bhakti in Mode of Passion:

(i) Worships the Lord with desire for other objects (ii) with goals of material gain, fame or wealth

Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

Text 10

karma-nirhāram uddiśya
parasmin vā tad-arpaṇam
yajed yaṣṭavyam iti vā
pṛthag-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-arpaṇam**), or (**vā**) executing the worship as a duty (**yaṣṭavyam iti**), having a desire for liberation (**pṛthag-bhāvaḥ**), has sattvic *bhakti* (**sa sāttvikah**).

Verse Summary: Performer of Bhakti in Mode of Goodness:

(i) Worships the Lord with a desire to destroy Karma (ii) makes his work as an offering to the Lord (iii) worships as a matter of duty (iv) to achieve liberation

**Classic Definition of
Vaidhi Sadhana Bhakti
From Srimad Bhagavatam**

Definition of Vaidhi Sadhana Bhakti

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakam 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 duḥkhātmakam 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 dr̥ṭha-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**). (SB 11.20.27-28)

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
→ jñāna karmēḍi anēvāstam
→ bhakti kailē --
3. veda duḥkhātmakam kāmān – Understands that sense gratification leads to misery
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

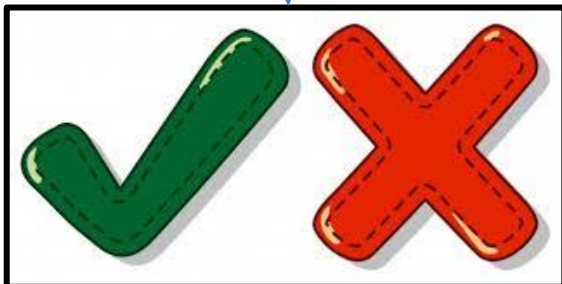
Kṛṣṇa's instructions to such Sadhakas

- tato bhajeta mām prītaḥ śraddhānur dr̥ṭha-niścayaḥ - Remain happy and worship Me with great faith and conviction

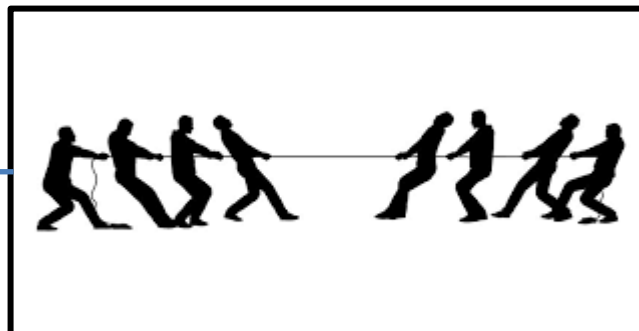
VALUE SYSTEM

DESIRES

CONDITIONING



SRADDHA



SVABHAVA

ABHILASA

ANARTHA

DESIRE TO PLEASE MY SPIRITUAL MASTER

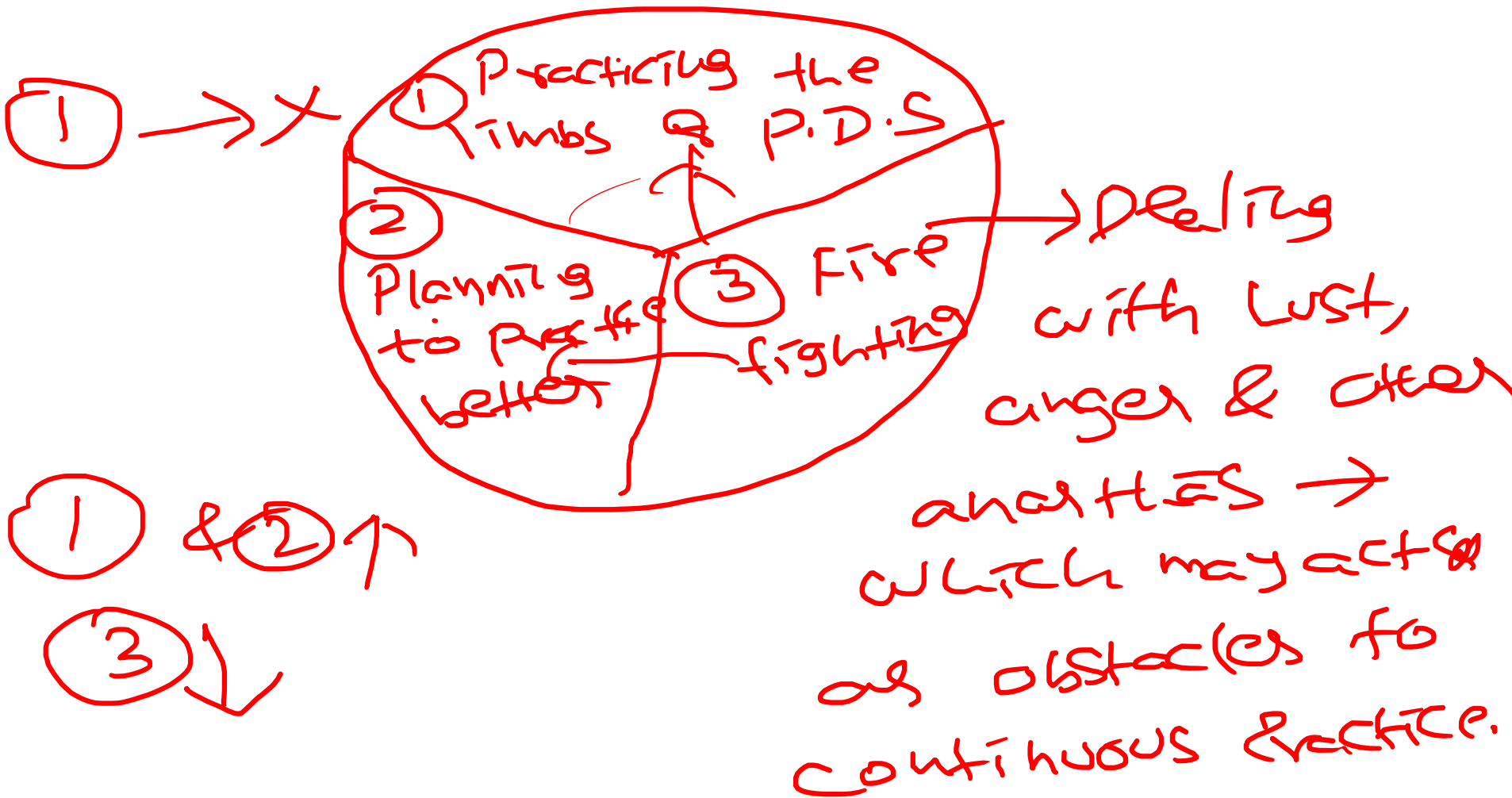
DESIRE FOR THE OPPOSITE SEX

DESIRE TO CHANT QUALITY ROUNDS

DESIRE TO SLAP THAT IDIOT

Practice of a vaidhi sajhake

$$\textcircled{4} + \textcircled{2} + \textcircled{3} \neq 0 \quad \checkmark$$



**Performing Devotional Service with
Material Desires (Anarthas)
Vaidhi Sadhana Bhakti (Before Nistha)**

**Performing Devotional Service for
Fulfilling Material Desires (Abhilasas)
Mixed Devotional Service**

Further Sastric Evidences for the Concept of Sraddha-Svabhava

Section-IV - Niskama-karma-yoga to set Correct Example (17-35)

॥ 3.33 ॥

*sadr̥śam ceṣṭate svasyāḥ
prakṛter jñānavān api
prakṛtiṁ yānti bhūtāni
nigrahaḥ kiṁ kariṣyati*

AVARTE S

Subtle

Even the man in knowledge of scriptures (*jñānavān api*) acts (*ceṣṭate*) according to his desires (*svasyāḥ prakṛter sadr̥śam*). All men act according to their desires (*prakṛtiṁ yānti bhūtāni*). What can instruction or threat of punishment accomplish (*nigrahaḥ kiṁ kariṣyati*)?

Section-IV - Niskama-karma-yoga to set Correct Example (17-35)

॥ 3.34 ॥

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

सुखद्वेषा



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 (taylor na vaśam āgacchet). They are the two obstacles (tau hy asya paripanthinau).

Baladeva

- [Note: Vāsanās or saṁskāras, impressions are means by which experiences of previous lives stay with the jīva life after life.
- Under certain conditions, the impressions activate, creating memory of previous like or dislike.
- 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.
- 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.]

Section-V – Beware of Lust and Anger (36-43)

|| 3.36 ||

arjuna uvāca
atha kena prayukto 'yaṁ
pāpaṁ carati pūruṣaḥ
anicchann api vārṣṇeya
balād iva niyojitaḥ

Arjuna said: O descendent of the Vṛṣṇis (**vārṣṇeya**), by what (**atha kena prayuktaḥ**) does man engage in sin (**ayaṁ pūruṣaḥ pāpaṁ carati**), though unwilling (**anicchann api**), as if by force (**balād iva niyojitaḥ**)?

↓ Svadhāva

↓ Svadhā

Section-II The Catuh-Sloki Gita (8-11)

|| 10.10 ||

teṣāṃ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṃ taṃ
yena mām upayānti te

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

Section-II The Catuh-Sloki Gita (8-11)

|| 10.11 ||

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

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

↓
Svabhāva

Baladeva

- “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?”
- For those who cannot maintain their lives without Me, for My unalloyed devotees alone (teṣam 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).

→ *śrī rādhikā*

→ *śrī aḥṅāva*

Section-IV Glories of Devotional Service (26-34)

|| 9.30 ||

api cet su-durācāro
bhajate mām ananya-bhāḥ
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

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 mantavyaḥ**), as he has fixed himself completely in Me (**samyag vyavasito hi saḥ**).

SVCT

- 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.
- 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 (sādhuḥ).
- **“But, considering his bad conduct, how is he a devotee?”**
- “He is to be respected (mantavyaḥ) as a devotee because of his devotee qualities. It is a command. Not doing so is offense. My order is the authority.”

SVCT

- “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 vyavasthitaḥ).
- 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.’”

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- The word su-durācāraḥ 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.**
- 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.
- 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.

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- 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.
- 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.
cautiously avoids conditional behavior
- 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.
→ sradhaka

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- 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.
- Therefore the process of devotional service is always a success.

Srila Prabhupada

- 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.
- As long as one is not strong enough to fight the illusory energy, there may be accidental falldowns. But when one is strong enough, he is no longer subjected to such falldowns, as previously explained.
↓
Svabhāva > Sradhā
Svabhāva > Svabhāva
- 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.

Section-IV Glories of Devotional Service (26-34)

|| 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**).

SVCT

- “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.

SVCT

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

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.9 ||

śrī-rājovāca

dr̥ṣṭa-śrutābhyām yat pāpam
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
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 vivaśaḥ**). What is the use of atonement (**prāyaścittam atho katham**)?

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.10 ||

kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye kuñjara-śaucavat

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

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.19 ||

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

Persons (**yaih**) who only once absorb their mind (**sakṛd manah niveśitam**) in Kṛṣṇa's lotus feet (**kṛṣṇa-padāravindayoh**), even in dreams (**svapne api**), or even though the mind still has material attraction (**tad-guṇa-rāgi**), do not see (**na paśyanti**) the servants of Yama (**yamaṁ pāśa-bhṛtaḥ 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.

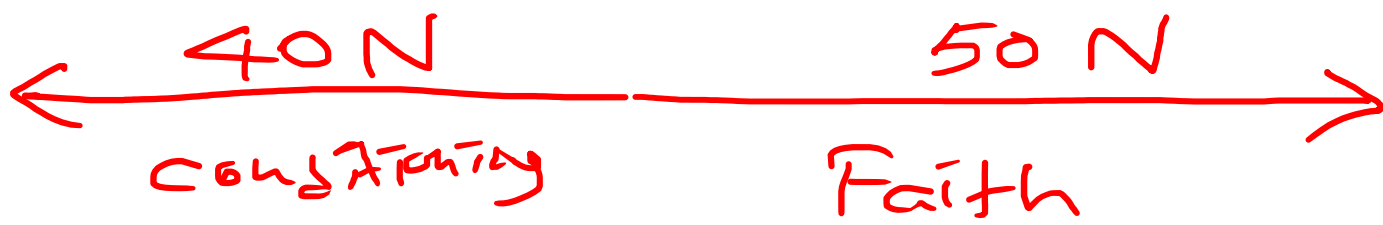
That condition should not be compared to the elephant taking bath-- the karmī who again commits sin. It is said:

**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



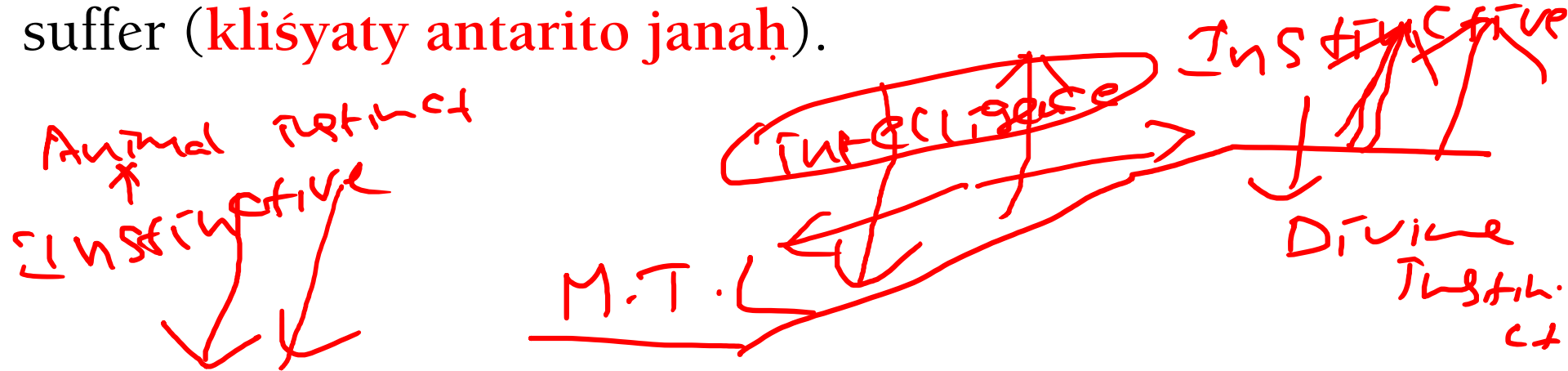
A devoted
action



|| 3.7.17 ||

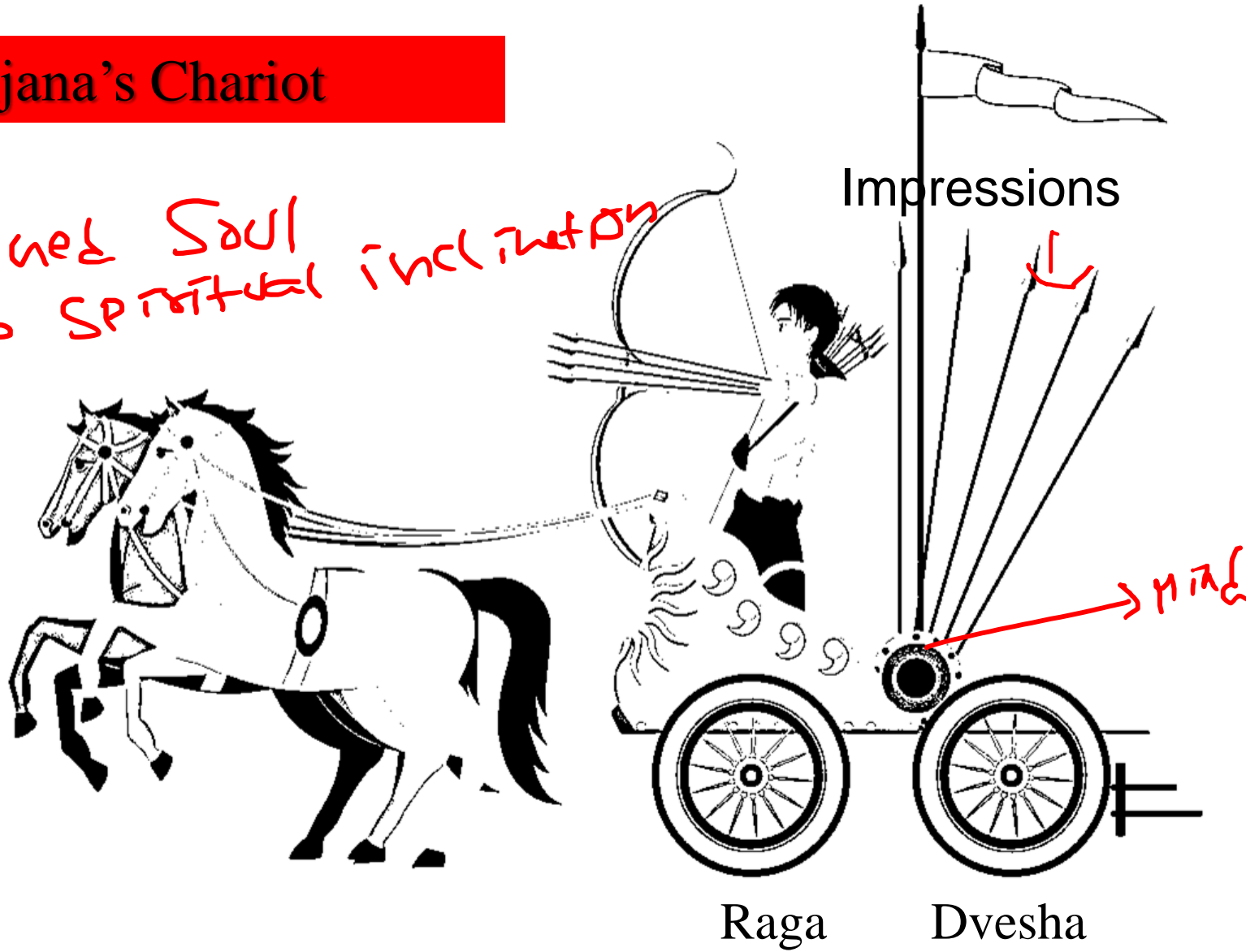
yaś ca mūdhatamo loke
yaś ca buddheḥ param gataḥ
tāv ubhau sukham edhete
kliśyaty antarito janaḥ

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

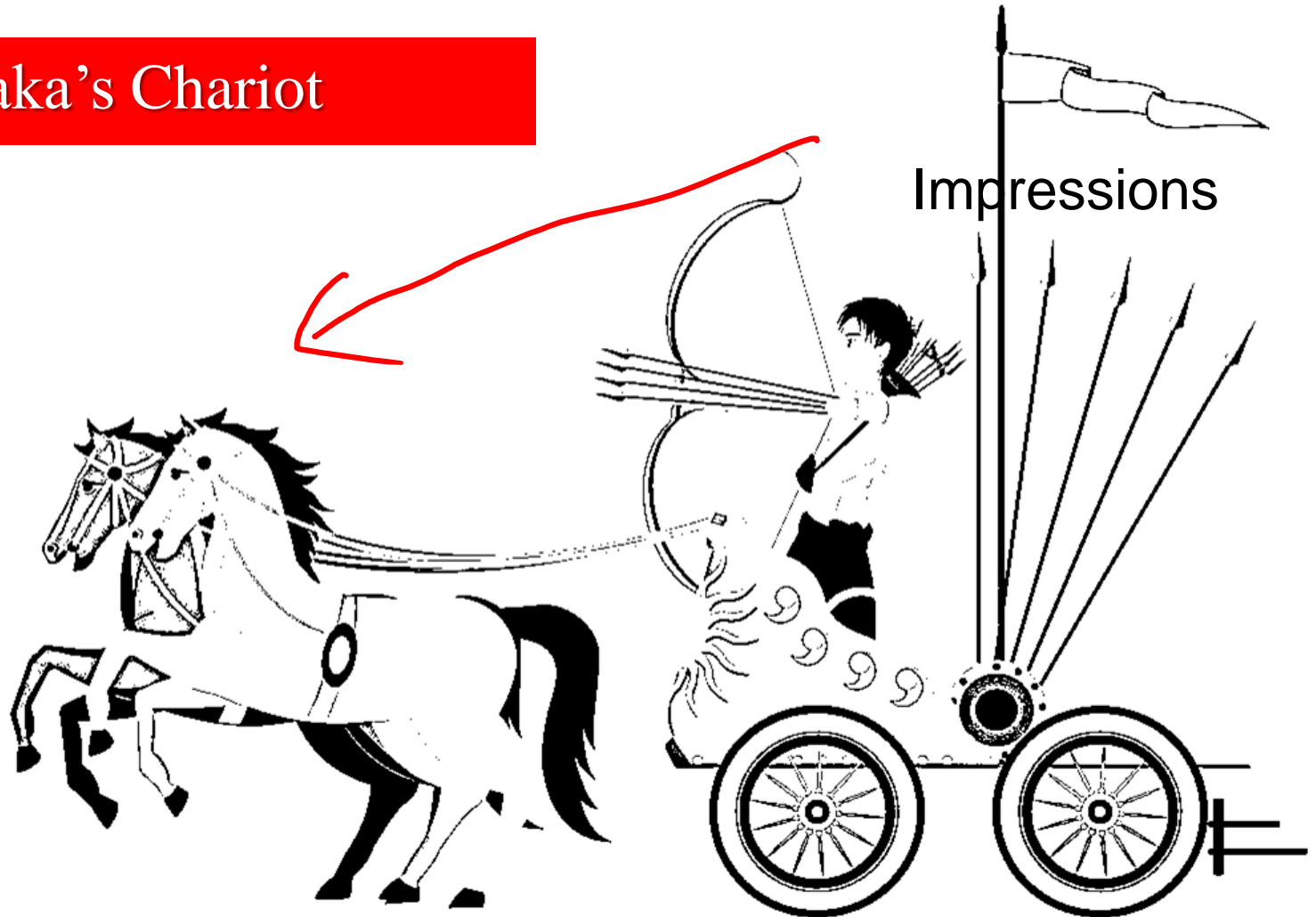


Puranjana's Chariot

↓
Conditioned Soul
with no spiritual inclinations



Sadhaka's Chariot



Impressions

Anukula Pratikula



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.

The Third Shower of Nectar

VII – Stages in Nullification of the Anarthas

Verse – 16

- 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 Third Shower of Nectar

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 Third Shower of Nectar

The Five Stages in Nullification of the Anarthas

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

Chapter 6: Nitya-dharma: Birth and Caste Differences

- Therefore, the śāstras point out that eligibility for a particular karma must be ascertained ultimately on the basis of one's guṇa.”
- Cūḍāmaṇi, “What is tattvikaśraddhā?”
- 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.”

Chapter 6: Nitya-dharma: Birth and Caste Differences

- Cūḍāmaṇi, “Some persons have developed faith in the śāstras, but lack a noble nature—are they fit candidates for bhakti?”
↓
conditioning.
- 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:

Definition of Vaidhi Sadhana Bhakti

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakam 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 duḥkhātmakam 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 dr̥ṭha-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**). (SB 11.20.27-28)

Classic Symptoms of Vaidhi Sadhaka

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

Kṛṣṇa's instructions to such Sadhakas

- **tato bhajeta mām prītaḥ śraddhālur dr̥ṭha-niścayaḥ** - Remain happy and worship Me with great faith and conviction

Chapter 6: Nitya-dharma: Birth and Caste Differences

proktena bhakti-yogena
bhajato māsaḥ muneh
kāma 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.’

Chapter 6: Nitya-dharma: Birth and Caste Differences

- Cūḍāmaṇi, “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.

Chapter 6: Nitya-dharma: Birth and Caste Differences

- 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 vyavasito 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.’

Chapter 6: Nitya-dharma: Birth and Caste Differences

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

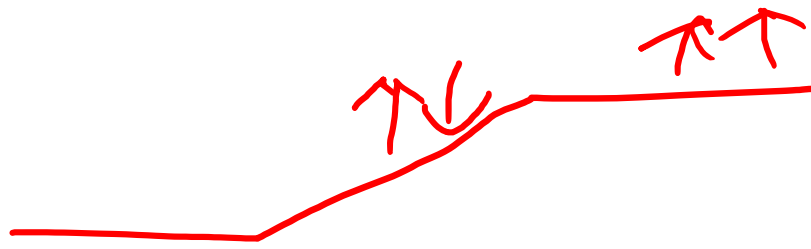
- “He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.’

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.’

Chapter 6: Nitya-dharma: Birth and Caste Differences

- “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.



What does this Purity refer to?

- Jaya and Vijaya are pure devotees but the four kumaras are not
↳ Mixed devotees (JMB)
↳ Svadhā
- Rupa Goswami is a Pure devotee, but I am not
↳ Svabhāva
- Sridama is a Pure devotee, but Arjuna is not
↓
PURE → Rasa
Impurity is a svaya jñāna

Part-II External and Internal Reasons for Kṛṣṇa's Descent (Adi 4.7-38)

Internal Reasons (15-38)

|| 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**).’

Verse Summary:

- My friends climb on My shoulders.

Part-II External and Internal Reasons for Krsna's Descent (Adi 4.7-38)

Internal Reasons (15-38)

|| 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**).

Verse Summary:

- Taking such devotees with Me I will descend and perform pastimes unknown in even Vaikuntha.

Part-II External and Internal Reasons for Krsna's Descent (Adi 4.7-38)

Internal Reasons (15-38)

|| Adi 4.33 ||

vrajera nirmala rāga śuni' bhakta-gaṇa
rāga-māрге 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-māрге bhaje**), abandoning all rituals of religiosity and fruitive activity (**yena chāḍi' dharma-karma**).”

Verse Summary:

- Hearing about this pure love of Vraja, devotees will worship Me on the path of Raga, abandoning all dharma and Karma.

Part-II External and Internal Reasons for Kṛṣṇa's Descent (Adi 4.7-38)

Internal Reasons (15-38)

|| 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**).

Verse Summary:

- Aisvarya-Sitila Prema is not pleasing to Me.

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.

IMPURITY.

- 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.

SBC 26 – Unsteady Worship of the Name - part 2

Chapter Summary

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

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