

Topic - 4

The Six Qualities of Uttama Bhakti

The Six Qualities of Uttama Bhakti

||1.1.17||

kleśa-ghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā |
sāndrānanda-viśeṣātmā śrī-kṛṣṇākarṣiṇī ca sā

The unique characteristics of *bhakti* are (BRS):

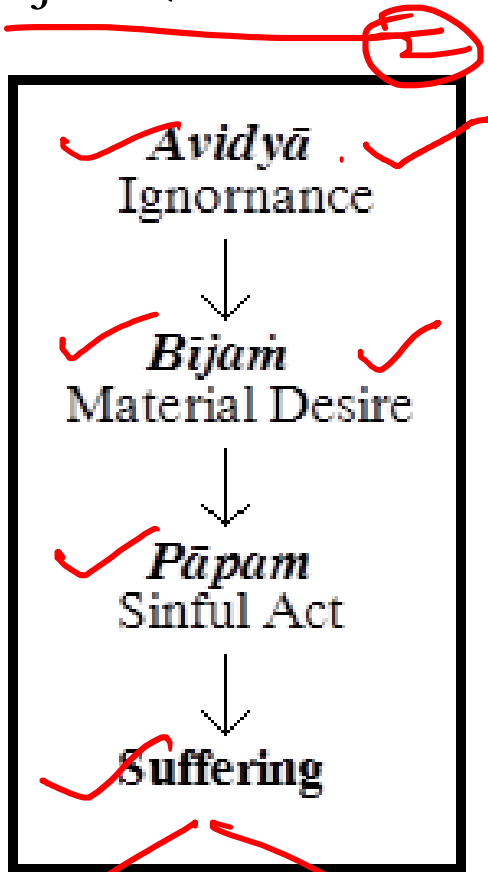
1. kleśa-ghnī - its ability to destroy suffering
2. Śubhadā - its bestowal of auspiciousness
3. mokṣa-laghutā-kṛt - its disregard for liberation
4. Sudurlabhā - its rarity of attainment
5. sāndrānanda-viśeṣātmā - its manifestation of concentrated bliss
6. śrī-kṛṣṇākarṣiṇī - its ability to attract Kṛṣṇa

Quality – 1

Kleśāghnī – Destruction
of Suffering

Kleśa-ghnī – Destruction of Suffering

- Kleśa or suffering is three fold. They are papam (sinful act), bijam (sinful desire) and avidya (ignorance). ③



① → vās mā S

- Sinful reaction (Papam) is of 2 types.
- Effects that are to be experienced in future lives (Aprarabdha). ④ ✓
- Effects that are to be experienced in this life time (Prarabdha). ⑤ ✓

P.K A.P.K

Srila Prabhupada on Prarabdha and Aprarabdha Karma

- For example, a man may have committed criminal acts, but not yet been arrested for them. Now, as soon as he is detected, arrest is awaiting him. Similarly, for some of our sinful activities we are awaiting distresses in the future, and for others, which are mature, we are suffering at the present moment (Example of prarabdha and aprarabdha).
- Mature sinful activities are exhibited if one is suffering from some chronic disease, if one is suffering from some legal implication, if one is born in a low and degraded family or if one is uneducated or very ugly (Example of prarabdha karma).

Bhakti destroys Aprarabdha Karma

||1.1.20||

yathāgniḥ susamrddhārciḥ
karoty edhāmsi bhasmasāt
tathā mad-viṣayā-bhaktir
uddhavaināmsi kṛtsnaśaḥ

My dear Uddhava (**Uddhava**), just as a blazing fire (**yathā agniḥ susamrddha arciḥ**) burns to ashes (**karoty bhasmasāt**) all the fuel (**edhamsi**), similarly (**tatha**) devotional service in relationship with Me (**mad visaya bhaktir**) burns to ashes all the sinful reactions (**enamsi kṛtsnaśaḥ**). (SB 11.14.19)

Just like burning firewood is secondary to cooking, burning karma is just secondary to the real goal of bhakti.

Bhakti destroys Prarabdha Karma

||1.1.21||

yan-nāma-dheya-śravaṇānukīrtanād
yat-prahvaṇad yat-smaraṇād api kvacit |
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face (**kutaḥ punas te bhagavan nu darśanāt**), even a person born in a family of dog-eaters (**śvādah api**) immediately (**sadyah**) becomes eligible (**kalpate**) to perform Vedic sacrifices (**savanaya**) if he once (**kvacit**) utters the holy name of the Supreme Personality of Godhead or chants about Him (**yan-nāma-dheya-śravaṇa anukīrtanād**), hears about His pastimes, offers Him obeisances (**yat-prahvaṇad**) or even remembers Him (**Smaranad**). (SB 3.33.6)

Bhakti destroys Prarabdha Karma

- Such a person, by performing any one of the devotional limbs as mentioned above, destroys these prarabdha karmas which have produced this low birth which prevents him from performing sacrifices.
- Also, performance of bhakti also creates the pious credits and qualities needed for performing sacrifices.
- But, in order to undergo 2nd initiation one should have taken the vedic initiation and learnt the Vedas from a very young age. But the dog eater has missed it.

Bhakti destroys Prarabdha Karma

- The purpose of this verse is not to advocate his immediate performance of sacrifices.
- Therefore, if he wants to perform vedic sacrifices, he has to wait for one more birth because of his lack of proper conduct or sistacara at the young age, while he was still a dog eater.
- Savanaya kalpate also means that he should be given the respect due to a qualified person.

Bhakti destroys Prarabdha Karma

- But one might ask: "How can you say that the prarabdha karma is destroyed? He still has the same body."
- Sinful reactions due to bad birth in the form of acquisition of bad qualities and suffering are removed immediately.
- But the birth itself cannot be changed from one parents to another.
- But bad qualities are definitely destroyed by bhakti.

Bhakti destroys Prarabdha Karma

- Such a low born practitioner of bhakti does not perform sacrifices, not because of his lack of qualification, but because he has no faith in them as he is endowed with pure bhakti.
- One might ask: "If practice of bhakti removes suffering, why then do I see devotees suffering?"
- Devotee's happiness is due to his practice of bhakti (not punya karma) and his suffering is given personally by the Lord's mercy (not due to bad karma).

Bhakti destroys Prarabdha Karma

yasyāham anuḡṛhṇāmi
hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
svajanā duḡkha-duḡkhitam

If I especially favor someone (**yasya aham anuḡṛhṇāmi**), I gradually deprive him of his wealth (**hariṣye tad-dhanam śanaiḥ**). Then the relatives and friends of such a poverty-stricken man abandon him (**tato adhanam tyajanty asya svajanā**). In this way he suffers one distress after another (**duḡkha-duḡkhitam**). SB 10.88.8

SVCT

- A man suffers misery because of loss of wealth.
- He suffers further because of rejection by his relatives because he is poor.
- This suffering, being given by the Lord, is not the result of karma.
- Even the happiness given to the Lord's devotees is not the result of karma, but rather an unrequested result of bhakti.

SVCT

- The happiness and distress which appear to be prarabdha karma are given by the Lord himself.
- The srutis say, "bhavad uttha subhasubhayoh"
- (When a person realizes You, he no longer cares about his good and bad fortune arising from pious and sinful acts, since it is You alone who control this good and bad fortune.) b 10. 87.40

**How can the Lord so
affectionate to his devotee,
make him suffer?**

SVCT

"How can the Lord so affectionate to his devotee, make him suffer?"

- The father, though affectionate to his sons gives, them the austerity of studying by taking away their sources of enjoyment.
- The father knows that the action is a sign of his affection, though the son does not appreciate it at that time.

As the experience of happiness of suffering coming either from karma or directly from the Lord is similar, what distinguishes them?

SVCT

As the experience of happiness or suffering coming either from karma or directly from the Lord is similar, what distinguishes them?

- Even though experiencing happiness or suffering arising from karma (therefore finishing with the effects), a person still maintains the seed or desire (the cause, which will produce further happiness and suffering).
- The cause is desire for enjoyment.

SVCT

- That seed continues (and produces more suffering).
- According to the degree of karma or sin, the person experiences a certain degree of happiness or suffering, even to the extent of falling to hell.
- Thus there are three qualities of karmic suffering.

SVCT

The Three Qualities of Karmic Suffering

1. Even though experience of happiness and distress destroys the Karma, the desire is not gone.
2. That desire leads to more actions which lead to further happiness and distress.
3. The distress many times can even be extreme hellish suffering.

SVCT

- The suffering induced by the Lord himself however is by his desire alone (not by jiva's desires).
- That is the seed, and the seed lasts only as long as necessary for the lord's purpose and no longer.

|| 6.3.29 ||

jihvā na vakti bhagavad-guṇa-nāmadheyam
cetaś ca na smarati tac-caraṇāravindam
kṛṣṇāya no namati yac-chira ekadāpi
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

Bring to me the non-devotees (**tān asato ānayadhvam**) who have never served Viṣṇu (**akṛta-viṣṇu-kṛtyān**), whose heads (**yad-śirah**) have never once bowed (**ekadā api no namati**) to Kṛṣṇa (**kṛṣṇāya**), whose tongues have never pronounced (**jihvā na vakti**) the name and qualities of the Lord (**bhagavad-guṇa-nāmadheyam**), whose minds have never remembered (**cetaś na smarati**) his lotus feet (**tat-caraṇāravindam**).

SVCT

- From this it is understood that for the devotee suffering because of the Lord, there is no fall to hell.
- Because of the affection of the Lord for his devotee, the Lord does not give them extreme suffering.

SVCT

The Three Qualities of Suffering given by the Lord

1. The suffering induced by the Lord himself is by his desire alone (not by jiva's desires).
2. That suffering lasts only as long as necessary for the Lord's purpose and no longer.
3. Because of the affection of the Lord for his devotee, the Lord does not give them extreme suffering.

SVCT

- The suffering arising from karma and the Lord are like the suffering arising from receiving a beating from an enemy and one's mother.
- One is like poison and the other is like nectar.

But, can't the Lord fulfill His
purpose without giving
suffering to his devotees?

SVCT

"For the Lord who solves all problems, will his purpose not be fulfilled without giving suffering to his devotees?"

- "It will not be fulfilled.
- He gives suffering to his dearest, which ultimately results in happiness, like applying stinging ointment to the eye.

SVCT

Three Purposes for the Lord to give Suffering to His Devotees

1. In order to preserve the secret of bhakti
2. To avoid uprooting the opinions of the speculators and Smarthas
3. To increase the longing of his devotees.

SVCT

- Moreover if I make the devotees always happy, then there would be no avatars such as Krsna and Rama since they come to protect the devotees and destroy the demons.
- And if the avatars did not come, how could there be playing of the devotees in the sweet ocean of pastimes such as rasa lila?"

But is it a fault if the Lord comes without having to deliver the devotee from suffering?

Can't He come without the devotee suffering at all

SVCT

- "O brother you are indeed not familiar with rasa.
- Just listen.
- The sunrise appears splendid because of the darkness.
- In the summer, coolness is pleasant, and in the cold season, warmth is pleasant.

SVCT

- In the darkness, a lamp appears splendid rather than in the light.
- Food tastes delicious when there is suffering from hunger. There is no need to elaborate more."

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The truth is that the Supreme Lord, the greatest benefactor of His devotees, purposely inflicts suffering on His devotees just to increase their humility and yearning for Him.
- Thus the devotee's woes are not because of fruitive reactions nor are they reactions of prārabdha sins.

Srila Prabhupada on Prarabdha haratvam

- As such, how is it possible that anyone actually engaged in devotional service in full Kṛṣṇa consciousness has not become purified? It is not possible.
- One who is engaged in Kṛṣṇa consciousness and devotional service has without doubt become freed from all contaminations of material sinful activities.
- Devotional service therefore has the power to actually nullify all kinds of reactions to sinful deeds.
- A devotee is nevertheless always alert not to commit any sinful activities; this is his specific qualification as a devotee.

→ 7th offense X Repentance

Srila Prabhupada on Prarabdha haratvam

- Thus Śrīmad-Bhāgavatam states that by performing devotional service a person who was born even in a family of dog-eaters may become eligible to take part in the performance of the ritualistic ceremonies recommended in the Vedas.
- It is implicit in this statement that a person born into a family of dog-eaters is generally not fit for performing yajña, or sacrifice.
- Unless one is a brāhmaṇa, he cannot perform these ceremonies.

Srila Prabhupada on Prarabdha haratvam

- A person is born in a brāhmaṇa family or in a family of dog-eaters due to his past activities.
- If a person is born in a family of dog-eaters, it means that his past activities were all sinful.
- But if even such a person takes to the path of devotional service and begins to chant the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—he is at once fit to perform the ritualistic ceremonies.
- This means that his sinful reactions have immediately become neutralized.

॥ 1.1.23 ॥

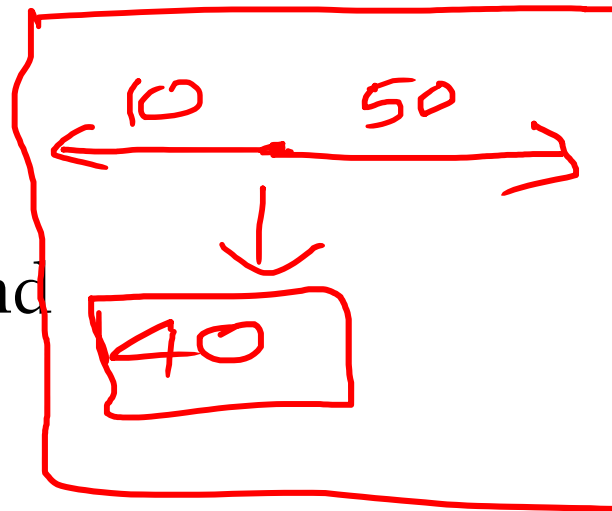
aprārabdha-phalaṁ pāpaṁ
kūṭaṁ bījaṁ phalonmukham |
kramaṇaiva praliyeta
viṣṇu-bhakti-ratātmanām

For those engaged in *bhakti* to Viṣṇu (**viṣṇu-bhakti-ratātmanām**), step by step (**kramaṇaiva**) the *aprārabdha*, *kūṭa*, *bīja* and *prārabdha-karmas* are destroyed (**praliyeta**). (**Padma-Purāna**)

Srila Prabhupada on this verse

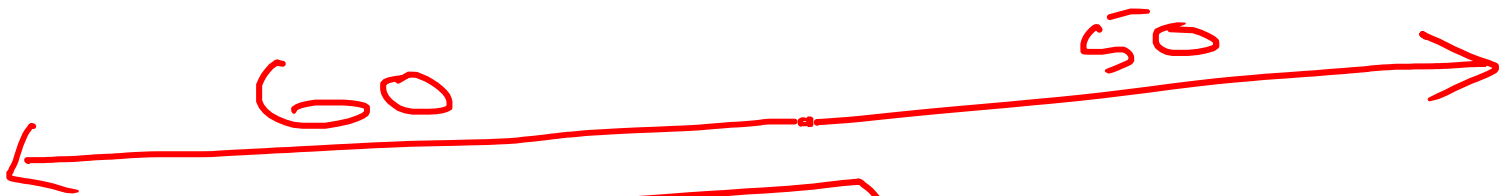
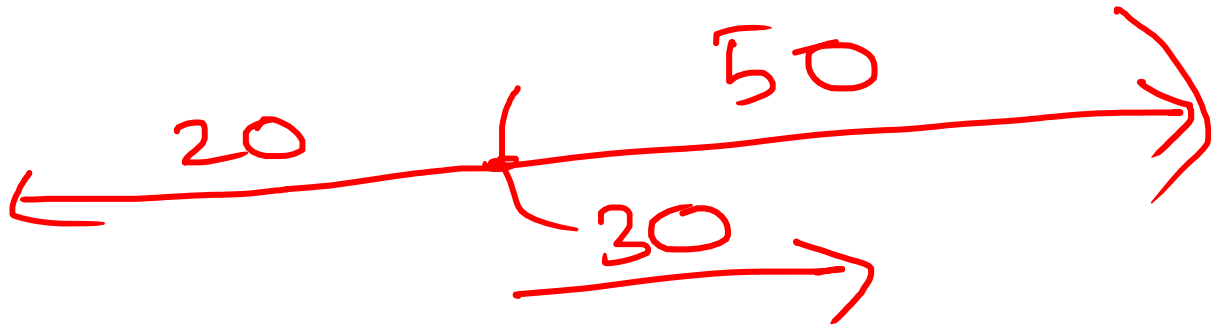
- It is stated in the Padma Purāṇa that there are four kinds of effects due to sinful activities, which are listed as follows:

- (1) the effect which is not yet fructified,
- (2) the effect which is lying as seed,
- (3) the effect which is already mature and
- (4) the effect which is almost mature.



- It is also stated that all these four effects become immediately vanquished for those who surrender unto the Supreme Personality of Godhead, Viṣṇu, and become engaged in His devotional service in full Kṛṣṇa consciousness.

Repentant → Accumulate
more results



Practical
form

Sinning while Practicing P.D.s

a) Sinning due to vāsānās & repentant

(i) No karmic accumulation

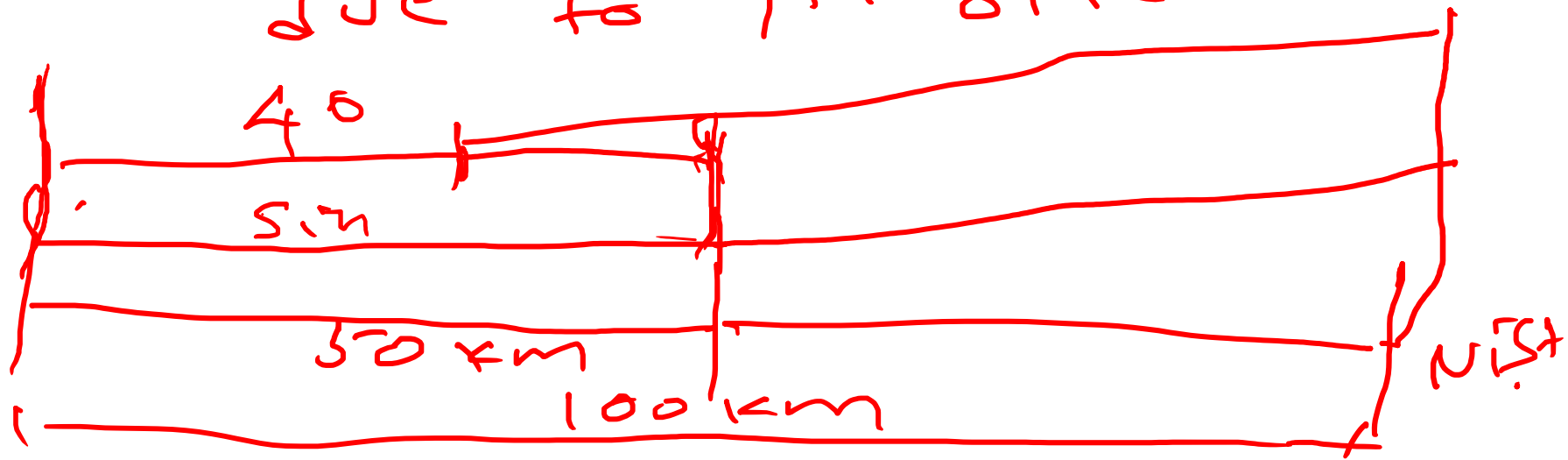
(ii) Accumulation of vāsānās which can potentially slow down bhakti.

(iii) Devotion credits earned is not lost

(iv) Pre-empted 7th offense is avoided.

Sinning on the Strength of the HU

- No karma accumulated till he moves out of bhakti
- Accumulation of varṇanās will slow down bhakti
- He will lose devotional credits due to 7th offense



Bhakti destroys Sinful desires (Papa Bija)

|| 1.1.24 ||

**tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ |
nādharmajam tad-hṛdayam
tad apīśānghri-sevayā ||**

Although one may neutralize (**taih pūyante**) the reactions of sinful life (**tāny aghāni**) through austerity, charity, vows and other such methods (**tapo-dāna-vrata ādibhiḥ**), these pious activities cannot uproot the material desires (**na adharma-jam**) in one's heart (**tad-hṛdayam**). However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations (**tad api īśa aṅghri-sevayā**). (SB 6.2.17)

Srila Prabhupada on Bija haratvam

- By performing Vedic ritualistic activities, by giving money in charity and by undergoing austerity, one can temporarily become free from the reactions of sinful activities, but at the next moment he must again become engaged in sinful activities.
- For example, a person suffering from venereal disease on account of excessive indulgence in sex life has to undergo some severe pain in medical treatment, and he is then cured for the time being.
- But because he has not been able to remove the sex desire from his heart, he must again indulge in the same thing and become a victim of the same disease.

Srila Prabhupada on Bija haratvam

- So medical treatment may give temporary relief from the distress of such venereal disease, but unless one is trained to understand that sex life is abominable, it is impossible to be saved from such repeated distress.
- Similarly, the ritualistic performances, charity and austerity which are recommended in the Vedas may temporarily stop one from acting in sinful ways, but as long as the heart is not clear, one will have to repeat sinful activities again and again.

Srila Prabhupada on Bija haratvam

- Another example given in Śrīmad-Bhāgavatam concerns the elephant who enters into a lake and takes a bath very seriously, cleansing his body thoroughly.
- Then as soon as he comes onto shore he again takes some dust from the earth and throws it over his body.
- Similarly, a person who is not trained in Kṛṣṇa consciousness cannot become completely free from the desire for sinful activities.
- Neither the yoga process nor philosophical speculations nor fruitive activities can save one from the seeds of sinful desires. Only by being engaged in devotional service can this be done.

Bhakti destroys Avidya

वसुदेव

||1.1.25 ||

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santah |
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam

अविद्या
The devotees (santah), by actions of service (vilāsa-bhaktyā) to the toes of the lotus feet of the Lord (yat-pāda-paṅkaja-palāśa), can very easily overcome (udgrathayanti) the knot of ignorance carrying unlimited impressions of karma, tied tightly by action (karmāśayaṁ grathitam). Because this is very difficult (tadvat), the empty-minded non-devotees—the jñānīs and yogīs (rikta-matayah)—although trying to stop the flow of sense activities (sroto-gaṇāh yatayah api), cannot do so (na ruddha). Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva (bhaja tam araṇaṁ vāsudevam). (SB 4.22.39)

Bhakti destroys Avidya

- Though Bhakti destroys Avidya, this destruction happens only at the stage of Bhava
- This is illustrated in the series of verses starting from śṛṅvatām sva-kathāḥ kṛṣṇaḥ (SB 1.2.17-21)

Bhakti destroys Avidya – but only at the stage of Bhava

Lord in the heart destroys the desires for sense gratification from the heart of the devotee who has developed taste for hearing Krsna Katha – (śṛṇvatām sva-kathāḥ) - Indicates the stages of Sraddha to Anartha nivrtti

Bhājanā kṛyā

nistā

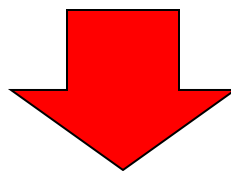
With continuous hearing of Krsna katha one then reaches the stage of steady practice of devotional service – (naṣṭa-prāyesv abhadreṣu) - Indicates the stage of Nista

anartha nivṛtti

Then, the modes of passion and ignorance disappear and pure goodness is established in the heart, and he becomes completely happy – (tadā rajas-tamo-bhāvāḥ) - Indicates the stages of Ruci and Asakti

Bhakti destroys Avidya – but only at the stage of Bhava

Then, such a person gains positive scientific knowledge of the Personality of Godhead (bhagavat-tattva-vijñānam) – (evam prasanna-manaso) - Indicates the stage of Bhava



→ Avidya

At this stage, the knot of ignorance within the heart is cut and one sees the Supreme Lord – (bhidyate hr̥daya-granthih) – Destruction of Avidya happens at the stage of Bhava

Bhakti destroys Avidya

||1.1.26||

kṛtānuyātrā-vidyābhir
hari-bhaktir anuttamā |
avidyām nirdahaty āśu
dāva-jvāleva pannagīm

As the forest fire burns up a female snake demon (**dāva-jvāla pannagīm iva**), supreme devotion to the Lord (**hari-bhaktir anuttamā**) quickly burns up avidyā completely (**āśu avidyām nirdahaty**) by the knowledge (vidyā) which accompanies bhakti (**kṛta anuyātrā-vidyābhih**). (**Padma Purana**)

Srila Prabhupada on this Verse

- The example is being given in this connection that when there is a forest fire the extensive blazing automatically kills all the snakes in the forest.
- There are many, many snakes on the ground of the forest, and when a fire takes place, it burns the dried foliage, and the snakes are immediately attacked.
- Animals who have four legs can flee from the fire or can at least try to flee, but the snakes are immediately killed.
- Similarly, the blazing fire of Kṛṣṇa consciousness is so strong that the snakes of ignorance are immediately killed.

Blakti Destroye aṅḁye

a) teṣāṁ evāṁ kaṅcāṅḁam

anartha niṅḁḁi

yeṣāṁ tu anta gatam pāḁam

Dev. seḁ → bhajak kṛḁe

Janāḁam (pūṅḁa karmāḁam)

te duḁḁva moḁa nīḁmuktā

blajante mām dḁḁha vṛatā

Niḁḁhā

BK → AN → Niḁḁhā

Quality – 2

Śubhadā – Bestowal of
Auspiciousness

Śubhadā – Bestowal of Auspiciousness

||1.1.27||

śubhāni prīṇanam sarva-
jagatām anuraktatā |
sad-guṇāḥ sukham ity-
ādīny ākhyātāni manīṣibhiḥ ||

The wise explain that there are four types of auspiciousness (śubha) (śubhāni ākhyātāni manīṣibhiḥ): affection for all living entities (prīṇanam), being attractive to all living entities (sarva-jagatām anuraktatā), possession of good qualities (sad-guṇāḥ), and happiness (sukham), as well as other items (ity-ādīny). (BRS)

Subha or Auspiciousness is of Four types

1. Jagat Prīnanam – Affection for all Jivas
2. Sarva Jagatam Anurakta – Being attractive
3. Sad Gunadi Pradatvam – Bestowal of all Good qualities
4. Sukha Pradatvam – Bestowal of Happiness
 - a. Vaiśayikam – Happiness from material things
 - b. Brāhmam – Happiness from Brahman realization
 - c. Aiśvaram – Happiness from the Supreme Lord

Srila Prabhupada on this Verse

- Śrīla Rūpa Gosvāmī has given a definition of auspiciousness. He says that actual auspiciousness means welfare activities for all the people of the world.
- The Kṛṣṇa consciousness movement is so nice that it can render the highest benefit to the entire human race.
- Everyone can be attracted by this movement, and everyone can feel the result.
- Therefore, Rūpa Gosvāmī and other learned scholars agree that a broad propaganda program for the Kṛṣṇa consciousness movement of devotional service all over the world is the highest humanitarian welfare activity.

Sarva Jagatam Anurakta (SB 4.9.47)

**yasya prasanno bhagavān
guṇair maitry-ādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam**

Just as water flows naturally to a lower level (**nimnam āpa iva svayam**), all living beings (**bhūtāni**) naturally offer respect (**namanti**) to that person (**tasmai**) with whom the Lord is pleased (**prasannah bhagavān hariḥ**), because of his qualities and friendliness (**guṇair maitry-ādibhir**).

Jagat Prinanam and Jagatam Anurakta

||1.1.28||

yenārcito haris tena
tarpitāni jaganty api |
rajyanti jantavas tatra
jangamāḥ sthāvarā api ||

He who worships the Lord (**yena harih arcitah**) is pleasing to all living entities (**tarpitāni jaganty api**); and all the inhabitants of the world (**jantavah tatra**), both moving and non-moving (**jangamāḥ sthāvarā api**), are pleasing to him (**tena rajyanti**). (Padma Purana)

Srila Prabhupada on this Verse

- A practical example of this was shown by Lord Caitanya when He was traveling through the forests of Jhārikhaṇḍa in central India for spreading His saṅkīrtana movement.
- The tigers, the elephants, the deer and all the other wild animals joined Him and were participating, in their own ways, by dancing and chanting Hare Kṛṣṇa.

Sad-Gunadi Pradatvam

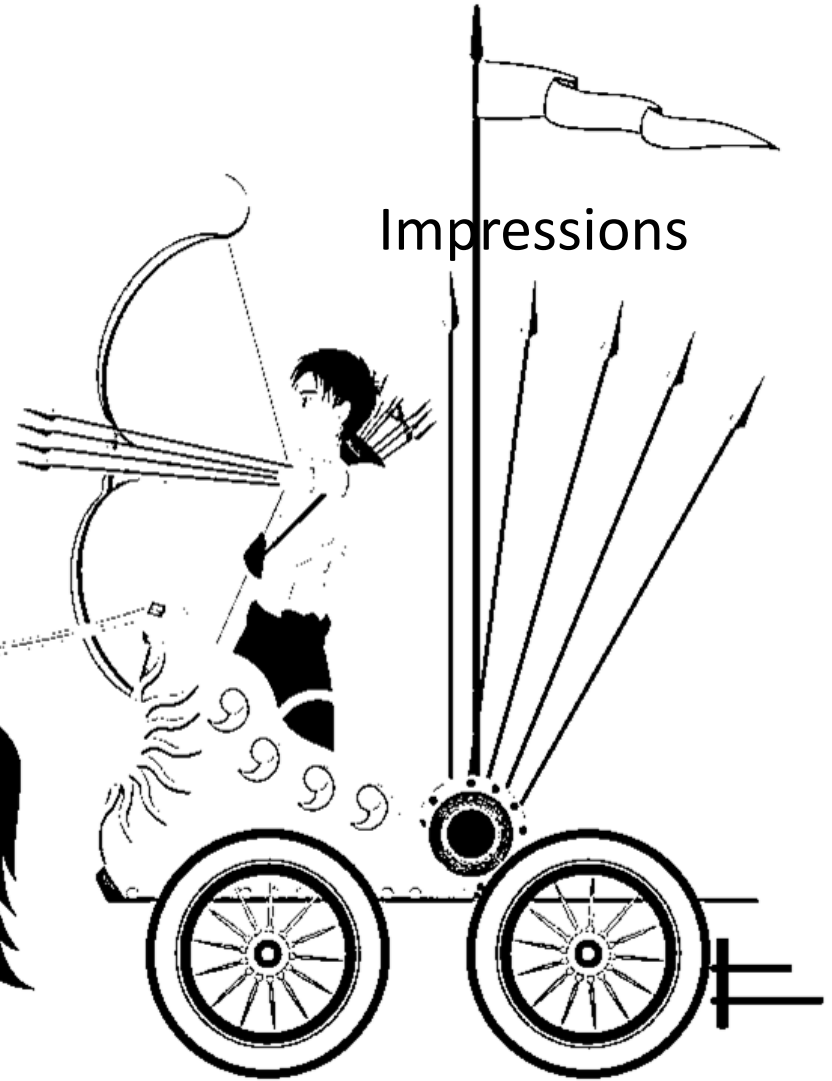
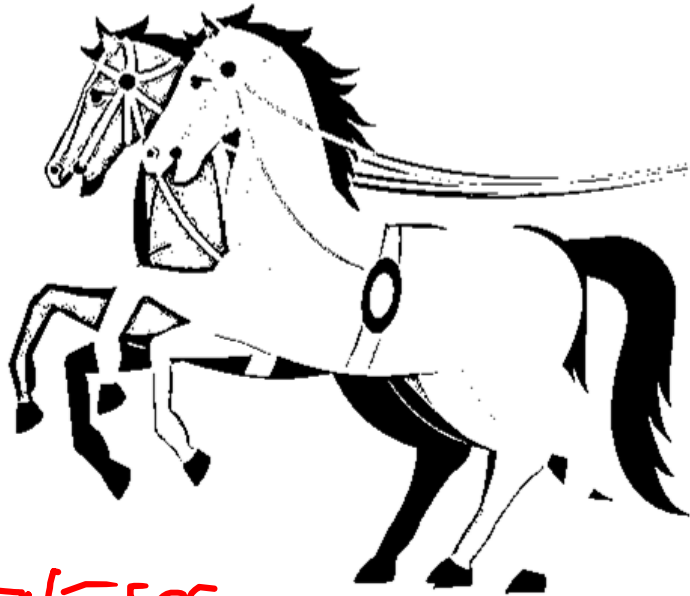
||1.1.29||

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**surāḥ samāsate**) with all good qualities (**sarvair guṇaih**) in (**tatra**) that person who has pure bhakti for the Lord (**yasya akiñcanā bhagavaty bhaktir āsti**). There are no good qualities in the non-devotee (**harāv abhaktasya kuto mahad-guṇā**) who chases after (**dhāvatah**) temporary material objects (**asati bahiḥ**) with desire for material pleasure (**manorathena**). (SB 5.18.12)

Puranjana's Chariot

Conditioned Soul who is not a devotee



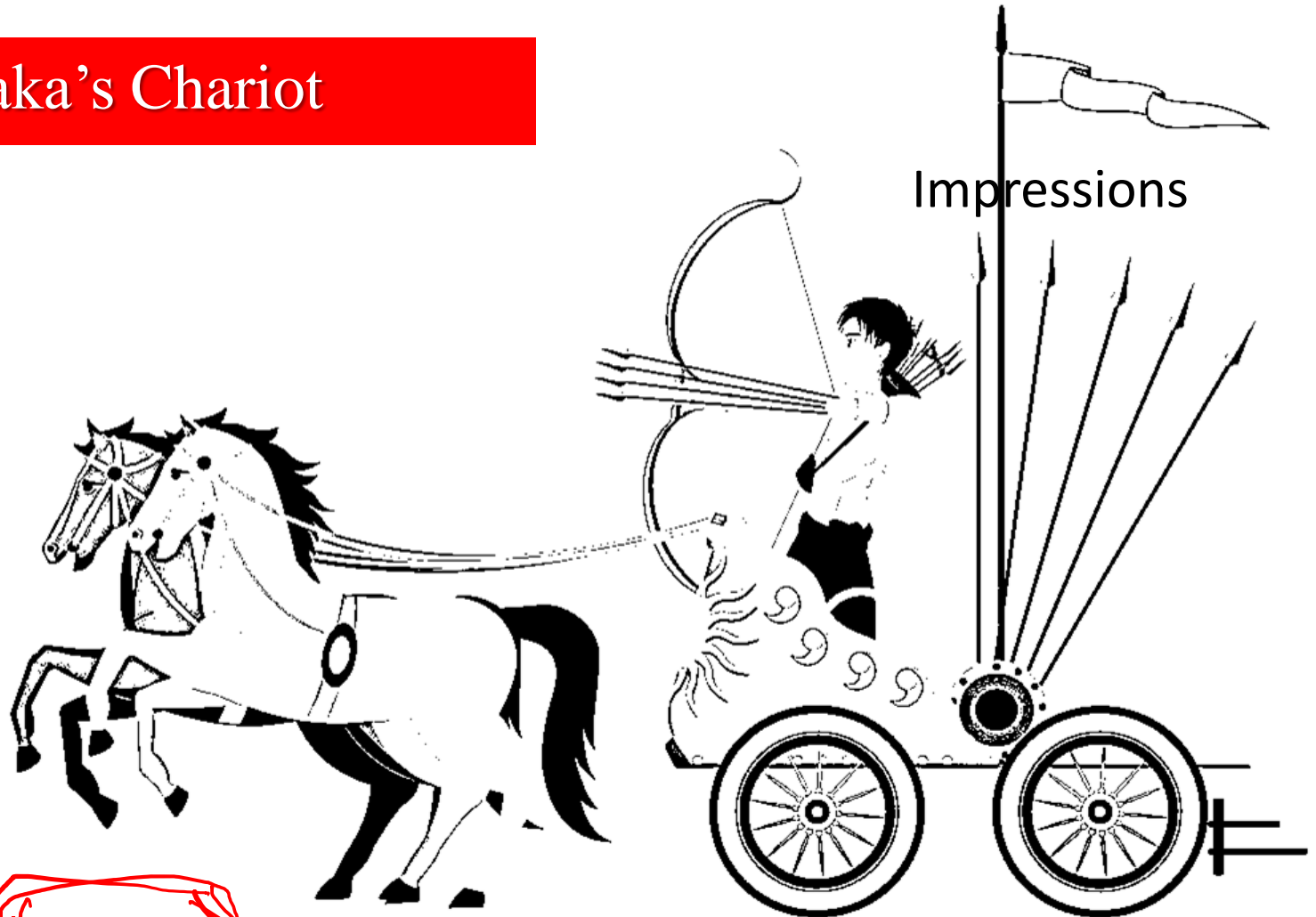
Impressions

Raga

Dvesha

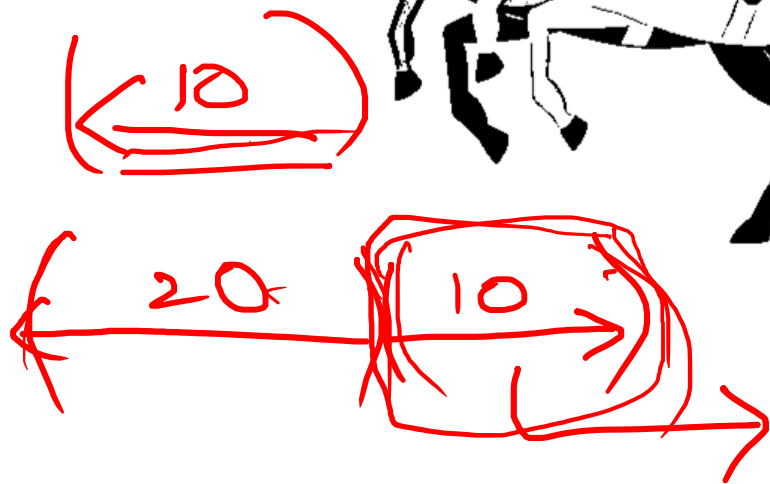
MOGA → Lifestyle
→ Practice of DS

Sadhaka's Chariot



Impressions

Anukula Pratikula



Sad-Gunadi Pradatvam

- The word ādi (other things) has been added to indicate the devotee's ability to control the suras, and by extension, all other beings.
- Sad-guṇādi-pradatvam means that bhakti puts at the command of the devotee all good qualities, the Lord and others as well.
- Surāḥ refers to the Supreme Lord and others—that is first the Lord, and then His attendants, the devatās and ṛṣis.
- If bhakti gave only the qualities of the devatās, that would not be remarkable. Even devatā worshippers can obtain those qualities, which will be predominantly material sattva-guṇa. Thus, sura means the Lord and others.

Srila Prabhupada on this Verse

- On the other hand, a person who is not in Kṛṣṇa consciousness has no good qualities.
- He may be highly educated from the academic point of view, but in the actual field of his activities he can be seen to be baser than the animals.
- Even though a person is highly educated academically, if he cannot go beyond the sphere of mental activities then he is sure to perform only material activities and thus remain impure.
- There are so many persons in the modern world who have been highly educated in the materialistic universities, but it is seen that they cannot take up the movement of Kṛṣṇa consciousness and develop the high qualities of the demigods.

Srila Prabhupada on this Verse

- For example, a Kṛṣṇa conscious boy, even if he is not very well educated by the university standard, can immediately give up all illicit sex life, gambling, meat-eating and intoxication, whereas those who are not in Kṛṣṇa consciousness, although very highly educated, are often drunkards, meat-eaters, sex-mongers and gamblers.
- These are practical proofs of how a Kṛṣṇa conscious person becomes highly developed in good qualities, whereas a person who is not in Kṛṣṇa consciousness cannot do so.
- We experience that even a young boy in Kṛṣṇa consciousness is unattached to cinemas, nightclubs, naked dance shows, restaurants, liquor shops, etc. He becomes completely freed.
- He saves his valuable time from being extravagantly spent in the way of smoking, drinking, attending the theatre and dancing.

Niṣṭhā

① Stable good qualities
Not stable devotional practices

② Not-Stable good qualities
Stable Dev practices

Symptoms of Niṣṭhā

Lack of

a) Laya \leftrightarrow Sleep

b) Vīkṣepa \rightarrow Distracted

c) aśratatti \rightarrow temporary lack of taste

d) kaṣāya \rightarrow tendency to indulge in bad habits

e) Rasāśwāda \rightarrow opportunity for BG \rightarrow D.S. skills

Sukha Pradatvam

||1.1.31||

siddhayaḥ paramāścaryā
bhuktir muktiś ca śāsvatī |
nityam ca paramānando
bhaved govinda-bhaktiḥ ||

Astounding mystic powers (siddhayaḥ paramāścaryā),
material enjoyment (bhukti), eternal happiness in the
realization of brahman (mukti), and eternal bliss from
service to the Lord (nityam ca paramānando) all appear
from bhakti to Govinda (bhaved govinda-bhaktiḥ).
(Tantra)

→ वैशयिकम्
↓
आत्मोत्थम्

Srila Prabhupada on this Verse

- Happiness derived from pure devotional service is the highest, because it is eternal.
- It has been seen that great Māyāvādī (impersonalist) sannyāsīs—very highly educated and almost realized souls—may sometimes take to political activities or to social welfare activities.
- The reason is that they actually do not derive any ultimate transcendental happiness in the impersonal understanding and therefore must come down to the material platform and take to such mundane affairs.
- But a person who is fully in Kṛṣṇa consciousness will never return to any sort of material platform. However alluring and attracting they may be, he always knows that no material welfare activities can compare to the spiritual activity of Kṛṣṇa consciousness.

Sukha Pradatvam

||1.1.32||

bhūyo 'pi yāce deveśa
tvayi bhaktir dr̥dhāstu me |
yā mokṣānta-caturvarga
phaladā sukhadā latā ||

O lord of the devas (**deveśa**)! I again pray to You (**bhūyah api yāce tvayi**) that I may have firm devotion to You (**dr̥dhā bhaktir astu me**). That bhakti is a creeper (**yā latā**) which bestows (**phaladā**) artha, dharma, kāma, mokṣa (**mokṣānta-caturvarga**) and also the happiness of realization of the Lord (**sukhadā**). (**Hari Bhakti Sudhodaya**)

Srila Prabhupada on this Verse

- Actually, a pure devotee does not aspire after any of these perfections, because the happiness derived from devotional service in Kṛṣṇa consciousness is so transcendental and so unlimited that no other happiness can compare to it.
- It is said that even one drop of happiness in Kṛṣṇa consciousness stands beyond comparison with an ocean of happiness derived from any other activity.
- Thus, any person who has developed even a little quantity of pure devotional service can very easily kick out all the other kinds of happiness derived from religiousness, economic development, sense gratification and liberation.
- Example: CM offered everything to Kholāvecā Śrīdhara, but he rejected everything

Quality – 3

Mokṣa-laghutā-kṛt –
Makes Liberation seem
insignificant

Mokṣa-laghutā-kṛt (Nārada-pañcarātra)

||1.1.34||

**hari-bhakti-mahā-devyāḥ
sarvā mukty-ādi-siddhayaḥ |
bhuktyaś cādbhutās tasyāś
ceṭikāvad anuvratāḥ**

All the siddhis headed by liberation (**sarvā mukty-ādi-siddhayaḥ**) and all astonishing material pleasures (**adbhutāḥ bhuktyah**) follow after (**tasyāḥ anuvratāḥ**) the great goddess called Hari-bhakti (**hari-bhakti-mahā-devyāḥ**) like fearful maidservants (**ceṭikāvad**). (BRS)

Quality – 4

Sudurlabha – Extremely
Rare

Sudurlabha

||1.1.35||

sādhanaughair anāsaṅgair
alabhyā sucirād api |
hariṇā cāśvadeyeti
dvidhā sā syāt sudurlabhā

Bhakti is difficult to attain in two ways (**dvidhā sā syāt sudurlabhā**):

If undertaken in great ^{~Sakti} quantity (**sādhana oghair**) but without attachment (**anāsaṅgair**), bhakti cannot be attained even after a long time (**alabhyā sucirād api**); and even if practiced with attachment (**implied**), Kṛṣṇa does not give bhakti to the practitioner immediately (**hariṇā ca āśu adeya iti**). (BRS)

Srila Prabhupada on this Verse

- In the preliminary phase of spiritual life there are different kinds of austerities, penances and similar processes for attaining self-realization. → (साधना योगादि)
- However, even if an executor of these processes is without any material desire, he still cannot achieve devotional service. → अन्यासात्
- And aspiring by oneself alone to achieve devotional service is also not very hopeful, because Kṛṣṇa does not agree to award devotional service to merely anyone.
- Kṛṣṇa can easily offer a person material happiness or even liberation, but He does not agree very easily to award a person engagement in His devotional service.

Srila Prabhupada on this Verse

- Devotional service can in fact be attained only through the mercy of a pure devotee.
- In the Caitanya-caritāmṛta (Madhya 19.151) it is said, "By the mercy of the spiritual master who is a pure devotee and by the mercy of Kṛṣṇa one can achieve the platform of devotional service. There is no other way."

Sudurlabha – First Type of Rarity

||1.1.36||

**jñānataḥ sulabhā muktir
bhuktir yajñādi-puṇyataḥ |
seyam sādhana-sāhasrair
hari-bhaktiḥ sudurlabhā ||**

Liberation is easily attained by jñāna (**jñānataḥ sulabhā muktih**) and material enjoyment is easily attained by puṇyas such as sacrifice (**bhuktir yajñādi-puṇyataḥ**), after attaining dedication to those goals by thousands of attempts (**seyam sādhana-sāhasraih**). However, bhāva-bhakti to the Lord cannot be attained (**hari-bhaktiḥ sudurlabhā**) if one practices thousands of different sādhanas (**seyam sādhana-sāhasrair**) (because āsakti will not appear). (**Tantra**)

Sudurlabha – Second Type of Rarity

||1.1.37||

rājān patīr gurur alam bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhajatām bhagavān mukundo
muktim dadāti karhicit sma na bhakti-yogam

My dear King (**rājān aṅga**), the Supreme Person, Mukunda (**bhagavān mukundah**), is actually (**alam**) the maintainer (**patīh**) of all the members of the Pāṇḍava and Yadu dynasties (**bhavatām yadūnām**). He is your spiritual master (**guruh**), worshipable Deity (**daivam**), friend (**priyaḥ**), and the director of your activities (**kula-patiḥ**). To say nothing of this, He sometimes serves your family as a messenger or servant (**kva ca kiṅkaro vaḥ**). Those engaged in getting the Lord's favor (**bhajatām astu**) attain liberation from the Lord very easily (**muktim dadāti**), but He does not give bhāva-bhakti at all times (**karhicit sma na bhakti-yogam**). (SB 5.6.18)

Quality – 5

**Sāndrānanda-Viśeṣātmā –
Composed of a Special
Condensed Bliss**

Sāndrānanda-Viśeṣātmā

||1.1.38||

brahmānando bhaved eṣa
cet parārdha-guṇīkṛtaḥ
naiti bhakti-sukhāmbhodheḥ
paramāṇu-tulām api

The bliss of brahman realization (**brahmānandah**) accumulated by samādhi lasting for half of Brahmā's life (**parārdha-guṇī kṛtaḥ**) cannot compare (**na tulām bhaved**) to one drop (**paramāṇu api**) of the ocean of the happiness of bhakti (**bhakti-sukha ambhodheḥ**). (BRS)

Sāndrānanda-Viśeṣātmā

||1.1.39||

tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me |
sukhāni goṣpadāyante
brāhmāṇy api jagad-guro

O guru of the universe (**jagad-guroh**), on seeing You directly (**tvat-sākṣāt-karaṇa**), I am situated (**sthitasya me**) in a pure ocean of bliss (**viśuddha āhlāda abdhi**). All the happiness of impersonal brahman (**brāhmāṇy api sukhāni**) is as insignificant as the water in the hoof print of a cow (**goṣpadāyante**). (**Hari-bhakti-sudhodaya**)

Sāndrānanda-Viśeṣātmā (SB 3.15.43)

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣāṃ api citta-tanvoḥ

The wind carrying the aroma of tulasī (**tulasī-makaranda-vāyuh**) which had touched the filaments of the Lord's toe nails on his lotus feet (**aravinda-nayanasya padāravinda-kiñjalka-miśra**) entered their minds through the nostrils (**antar-gataḥ sva-vivareṇa**) and began to agitate their minds and bodies (**saṅkṣobham cakāra teṣāṃ citta-tanvoḥ**), even though they were fixed in Brahman (**akṣara-juṣāṃ api**).

Sāndrānanda-Viśeṣātmā

||1.1.40 ||

**tvat-kathāmṛta-pāthodhau
viharanto mahā-mudaḥ
kurvanti kṛtinaḥ kecit
catur-vargam̐ tṛṇopamam**

Some fortunate people (**kecit kṛtinaḥ**) play (**viharantaḥ**) in the sweet ocean of Your topics (**tvat-kathāmṛta-pāthodhau**) and enjoy the greatest bliss (**mahā-mudaḥ kurvanti**). They consider the happiness from artha, dharma, kāma and mokṣa to be as insignificant as grass (**catur-vargam̐ tṛṇa upamam**). (**Bhāvārtha-dīpikā**)

- Though there are plenty of statements in the scriptures like Bhāgavatam which can be quoted, the author has taken this verse from the Bhāgavatam commentary Bhāvārtha-dīpikā of Śrīdhara Svāmī to show that his conclusions are confirmed by the realization of Śrīdhara Svāmī.

Quality – 6

Śrī-kṛṣṇa ākarṣiṇī –
Attracts Kṛṣṇa and His
associates

Śrī-kṛṣṇa ākarṣiṇī

|| 1.1.41 ||

kṛtvā harim prema-bhājam
priya-varga-samanvitam |
bhaktir vaśīkarotīti
śrī-kṛṣṇākarṣiṇī matā

Bhakti is called śrī-kṛṣṇākarṣiṇī (**bhaktih śrī-kṛṣṇākarṣiṇī matā**) because it makes the Lord addicted to prema (**kṛtvā harim prema-bhājam**) and brings Him under control (**vaśīkaroti**) along with His associates (**priya-varga-samanvitam**). (BRS)

- The word śrī in śrī-kṛṣṇākarṣiṇī indicates priya-varga-samanvitam, “along with His dear associates.”

Srila Prabhupada on Śrī-kṛṣṇa ākarṣiṇī

- Śrīla Rūpa Gosvāmī has stated that devotional service attracts even Kṛṣṇa.
- The symbol of devotional service in the highest degree is Rādhārāṇī.
- Kṛṣṇa is called Madana-mohana, which means that He is so attractive that He can defeat the attraction of thousands of Cupids. But Rādhārāṇī is still more attractive, for She can even attract Kṛṣṇa.
- Therefore devotees call Her Madana-mohana-mohini—the attractor of the attractor of Cupid.

Srila Prabhupada on Śrī-kṛṣṇa ākarṣiṇī

- To perform devotional service means to follow in the footsteps of Rādhārāṇī, and devotees in Vṛndāvana put themselves under the care of Rādhārāṇī in order to achieve perfection in their devotional service.
- In other words, devotional service is not an activity of the material world; it is directly under the control of Rādhārāṇī.
- In Bhagavad-gītā it is confirmed that the mahātmās, or great souls, are under the protection of daivī prakṛti, the internal energy—Rādhārāṇī.
- So, being directly under the control of the internal potency of Kṛṣṇa, devotional service attracts even Kṛṣṇa Himself.

Śrī-kṛṣṇa ākarṣiṇī

||1.1.43||

yūyam nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti |
yeṣāṁ gṛhān āvasatīti sākṣād
gudhaṁ paraṁ brahma manuṣya-liṅgam

My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] (**yūyam nṛ-loke**) are extremely fortunate (**bata bhūri-bhāgā**), for the Supreme Personality of Godhead, Kṛṣṇa (**sākṣād paraṁ brahma**), lives in your palace (**yeṣāṁ gṛhān āvasatīti**) just like a human being (**gudhaṁ manuṣya-liṅgam**). Great saintly persons (**lokaṁ punānā munayah**) know this very well, and therefore they constantly visit this house (**abhiyanti**). (SB 7.10.48)

Śrī-kṛṣṇa ākarṣiṇī (SB 7.10.48)

- King Yudhiṣṭhira was lamenting: “Prahlāda was so fortunate that he saw the Lord. We are however unfortunate.”
- To pacify him, Nārada speaks these words to him. “You are more fortunate than Prahlāda, than Me, his guru, than other devotees, than the gurus of the Yadus, than sages such as Vaśiṣṭa, Marīci and Kaśyapa, and than Brahmā and Śiva.
- Sages who purify the world by their presence come to your house to make themselves completely successful, because the secret Supreme Brahman, who actually has an eternal human form, resides in your house, without even being called by you, owing to His attraction for you.
- He does not reside in the houses of Prahlāda and others, and the sages do not come to their houses to make themselves successful by seeing Him there.”

The Six Qualities of Uttama Bhakti

Sadhana

1. Kleśaghñī
2. Śubhadā

Bhava

3. Mokṣa-laghutā-kṛt
4. Sudurlabha

Prema

5. Sāndrānanda-Viśeṣātmā
6. Śrī-kṛṣṇa ākarṣiṇī

Topic - 5

Qualification to Understand Bhakti

Qualification to Understand Bhakti

- ① Mahārasode
- ② Govindā
- ③ nāma-bodhine
- ④ vāṣṭave

||1.1.45||

svalpāpi rucir eva syād
bhakti-tattvābodhikā
yuktis tu kevalā naiva
yad asyā apratiṣṭhatā

- śraddhā
- ① Faith in devotees
 - ② Bhakti sāstrīs
 - ③ process
 - ④ Paramparā
- śraddhā

Even if one has a little taste (**svalpāpi rucir eva syād**) for the topic of bhakti (**bhakti-tattva**), he can understand it (**avabodhikā**). He who tries to understand bhakti by dry logic cannot understand it (**yuktih tu kevalā na eva**), because logic is insubstantial (**yad asyā apratiṣṭhatā**). (BRS)

Qualification to Understand Bhakti

- Ruci or taste in this verse means taste for scriptures such as Śrīmad-Bhāgavatam that present the true nature of bhakti.
 (Handwritten: → faith)
- This taste arises through previous impressions.
- That ruci lets one understand the nature of bhakti—the highest position of bhakti (bhakti-tattvābodhikā).

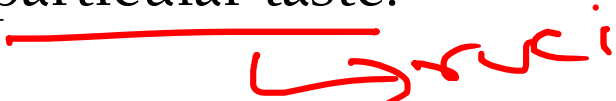
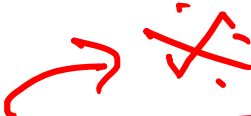
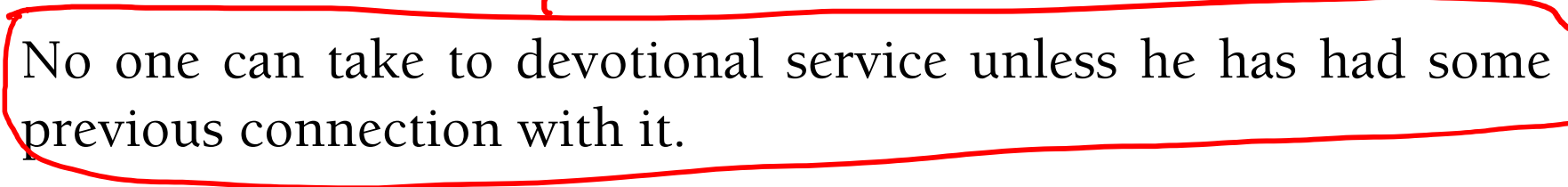
Qualification to Understand Bhakti

- Logic (yukti) which is dry (kevalā), without ruci, cannot give an understanding of bhakti.
- However, logic along with full taste for the topic of bhakti can give an understanding of it.

Why is Logic insubstantial?

- A person more skillful at logic can bring about a conclusion different from what was carefully proven previously by another skillful logician.
- “tarko ’pratiṣṭhānāt”: logic being insubstantial, can prove the opposite. (Vedānta-sūtra 2.1.12)

Srila Prabhupada on Logic and Bhakti

- In this connection, Śrīla Rūpa Gosvāmī suggests that the person eligible for Kṛṣṇa consciousness, or devotional service, can be classified by his particular taste.

- He says that devotional service is a continual process from one's previous life.

- No one can take to devotional service unless he has had some previous connection with it.

- For example, suppose in this life I practice devotional service to some extent.
- Even though it is not one-hundred-percent perfectly performed, whatever I have done will not be lost.

Srila Prabhupada on Logic and Bhakti

- In my next life, from the very point where I stop in this life, I shall begin again. In this way there is always a continuity.
- But even if there is no continuity, if only by chance a person takes interest in a pure devotee's instruction, he can be accepted and can advance in devotional service.
- Anyway, for persons who have a natural taste for understanding books like Bhagavad-gītā and Śrīmad-Bhāgavatam, devotional service is easier than for those who are simply accustomed to mental speculation and argumentative processes.

→ सुखी रुचि

Srila Prabhupada on Logic and Bhakti

- To support this statement there are many authoritative assertions by the learned scholars of bygone ages.
- According to their general opinion, a person may become governed by certain convictions derived by his own arguments and decisions.
- Then another person, who may be a greater logician, will nullify these conclusions and establish another thesis. In this way the path of argument will never be safe or conclusive.
- Śrīmad-Bhāgavatam recommends, therefore, that one follow in the footsteps of the authorities.