

Bhakti Sastri Course

Bhakti Rasamrta Sindhu

Eastern Section – Wave-2 – Part-1

Bhakti-Rasāmr̥ta-Sindhu



Bhakti-Rasāmṛta-Sindhu

Eastern Section - Second Wave

Sadhana Bhakti

Topic - 1

Types of Bhakti or Stages of Bhakti

Bhakti

Which one of these statements is right?

There are 3 types of Bhakti: Sadhana, Bhava and Prema

Or

There are 3 stages of Bhakti: Sadhana, Bhava and Prema

Let Us Explore

Bhakti

- It cannot be three **stages** because there are examples of Krpa siddhas who skip one or more of these stages.
- In general, it is true that devotees follow these three stages in order.
- Ok. But why three types? Shouldn't there be only two types? – Sadhana (Practice) and Sadhya (Perfected) ?

Bhakti

- It is true in one sense.
- Bhakti actually can be classified into 2 categories. Sadhana and Sadhya.
- Sadhana Bhakti has two types – Vaidhi and Raganuga.
- Sadhya Bhakti has eight types – Bhava, Prema, Pranaya, Sneha, Raga, Mana, Anuraga and Maha-Bhava

Bhakti

- But for clarity purposes Bhava has to be classified separately as a third type.

Why is that?

- This is because there are some very important differences between Sadhana & Bhava and Bhava & Prema.

What are they?

- Why can't Bhava be clubbed with Prema?

a) There are still some impurities present in bhava due to traces of serious aparadha.

utpanna-ratayaḥ samyañ
nairvighnyam anupāgatāḥ |
kṛṣṇa-sākṣāt-kṛtau योग्याḥ
sādhakāḥ parikīrtitāḥ ||

Those are called practitioners (sādhaka) (sādhakāḥ parikīrtitāḥ) who have developed rati for Kṛṣṇa (utpanna-ratayaḥ) and are qualified to see Kṛṣṇa directly (kṛṣṇa-sākṣāt-kṛtau योग्याḥ), but who have not completely extinguished the anarthas (samyak nairvighnyam anupāgatāḥ).

→ not attained
↳ destruction of obstacles

↓
complete

BEVA SHAKTES

- Why can't Bhava be clubbed with Prema?

avijñātākhila-kleśāḥ
sadā kṛṣṇāśrita-kriyāḥ |
siddhāḥ syuḥ santata-prema-
saukhyāsvāda-parāyaṇāḥ

Those who experience no suffering at all (avijñāta akhila-kleśāḥ), who perform all actions while taking shelter of Kṛṣṇa (sadā kṛṣṇa āśrita-kriyāḥ) and who always taste the happiness of continuous prema (santata-prema-saukhya- āsvāda-parāyaṇāḥ), are known as the perfected devotees (siddhāḥ syuḥ).

b) Rasa doesn't fully manifest at the stage of Bhava.

Then why can't Bhava be clubbed with Sadhana?

- In Bhava there is direct realization of the Lord, though it is intermittent (**kṛṣṇa-sāksāt-kṛtau योगyāḥ**), but in Sadhana Bhakti there is no direct realization of the Lord.
- Also, Bhava is the goal of sadhana bhakti.
- Therefore Bhava cannot be clubbed with Sadhana Bhakti also.
- Hence it is more appropriate to have three types of Bhakti and not two for the purpose of clarity.

Topic - 2

Definition of Sadhana Bhakti

Definition of Sadhana Bhakti

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

Action of the senses (**kṛti-sādhyā**), which produces the stage of bhāva (**sādhyā-bhāvā bhavet**), is called sādhanā-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 Sadhana Bhakti

If Bhava is created by Sadhana Bhakti, then how can it be Spiritual?

- Bhava is not created. It is eternally present within the heart of the Jiva (**nitya-siddhasya bhāvasya**)
- Practice of Sadhana-Bhakti only helps to re-manifest the Bhava within the heart (**hṛdi prākāṣyam**)

Definition of Sadhana Bhakti

If Bhava is created by Sadhana Bhakti, then how can it be Spiritual?

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

“Pure love for Kṛṣṇa (**kṛṣṇa-prema**) is eternally established in the hearts of the living entities (**nitya-siddha**). It is not something to be gained from another source (**'sādhya' kabhu naya**). When the heart is purified (**śuddha-citte**) by hearing and chanting (**śravaṇādi**), this love naturally awakens (**karaye udaya**).”

Definition of Sadhana Bhakti

If Bhava is eternally present, then what is the meaning of “guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja”?

- It means that one attains the sadhana by the mercy of Guru and Kṛṣṇa
- **SP writes:** “Dormant devotional service to Kṛṣṇa is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Kṛṣṇa mantra, dormant love for Kṛṣṇa is awakened. In this way one acquires the seed of devotional service. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja ”

Srila Prabhupada on Definition of Sadhana Bhakti

- Practice means employing our senses in some particular type of work. Therefore devotional service in practice means utilizing our different sensory organs in service to Kṛṣṇa. (**Kṛti sadhya**)
- Practice means employing both the mind and the senses in practical devotional service. (**Kṛti sadhya**)
- This practice is not for developing something artificial. (**nitya siddhasya bhavasya**)

Srila Prabhupada on Definition of Sadhana Bhakti

- For example, a child learns or practices to walk. This walking is not unnatural. The walking capacity is there originally in the child, and simply by a little practice he walks very nicely. Similarly, devotional service to the Supreme Lord is the natural instinct of every living entity. (**nitya siddhasya bhavasya hrdis prakatyam**)
- Even uncivilized men like the aborigines offer their respectful obeisances to something wonderful exhibited by nature's law, and they appreciate that behind some wonderful exhibition or action there is something supreme. (**nitya siddhasya bhavasya**)

Srila Prabhupada on Definition of Sadhana Bhakti

- So this consciousness, though lying dormant in those who are materially contaminated, is found in every living entity. And, when purified, this is called Kṛṣṇa consciousness. (**Kṛti sadhya bhaved sadhya-bhava**)
- There are certain prescribed methods for employing our senses and mind in such a way that our dormant consciousness for loving Kṛṣṇa will be invoked, as much as the child, with a little practice, can begin to walk. (**kṛti sadhya bhaved sadhya-bhava**)
- When we wish to develop our innate capacity for devotional service, there are certain processes which, by our accepting and executing them, will cause that dormant capacity to be invoked. Such practice is called sādhana-bhakti. (**kṛti sadhya bhaved sadhya-bhava**) (**Therapeutic medicines example**)

3 aspects of Sādhana

① Engagement of mind & senses

② Activities of KC

③ Attaining Bhāva

Srila Prabhupada on this verse

- That is called Kṛṣṇa consciousness.
- It is the duty of the ācārya, the spiritual master, to find the ways and means for his disciple to fix his mind on Kṛṣṇa. That is the beginning of sādhana-bhakti.
- Śrī Caitanya Mahāprabhu has given us an authorized program for this purpose, centered around the chanting of the Hare Kṛṣṇa mantra.

Srila Prabhupada on this verse

- This chanting has so much power that it immediately attaches one to Kṛṣṇa. That is the beginning of sādhanabhakti.
- Somehow or other, one has to fix his mind on Kṛṣṇa.
- The great saint Ambarīṣa Mahārāja, although a responsible king, fixed his mind on Kṛṣṇa, and similarly anyone who tries to fix his mind in this way will very rapidly make progress in successfully reviving his original Kṛṣṇa consciousness.

Siddhā

Soul

Intelligence

Mind

Senses

Sense objects

Indriyani
Parah y
āhāh

Constitutional
State
of these
elements

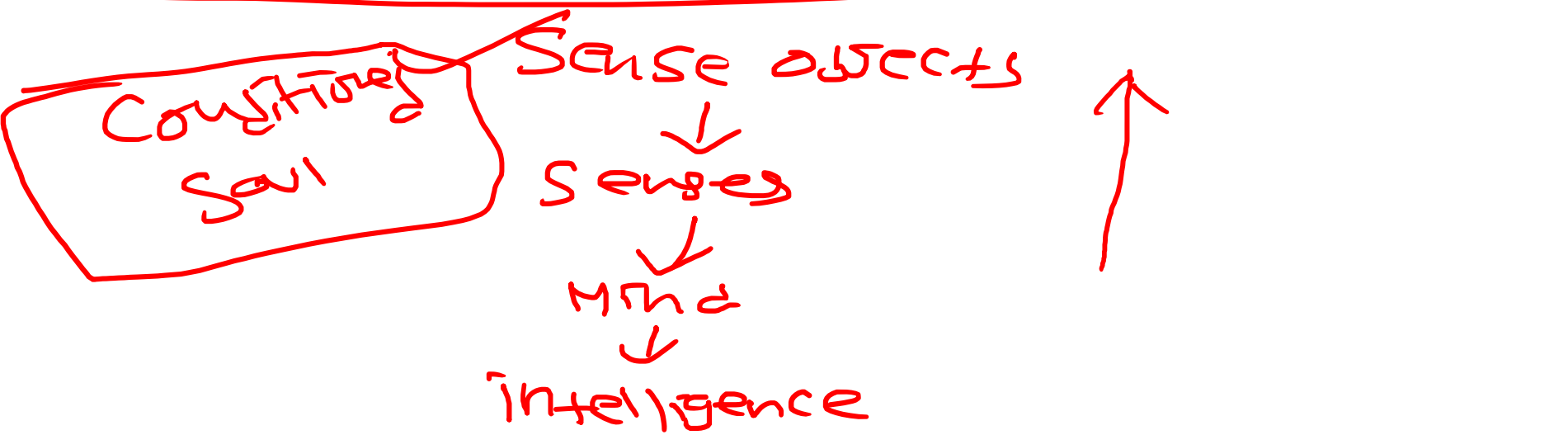
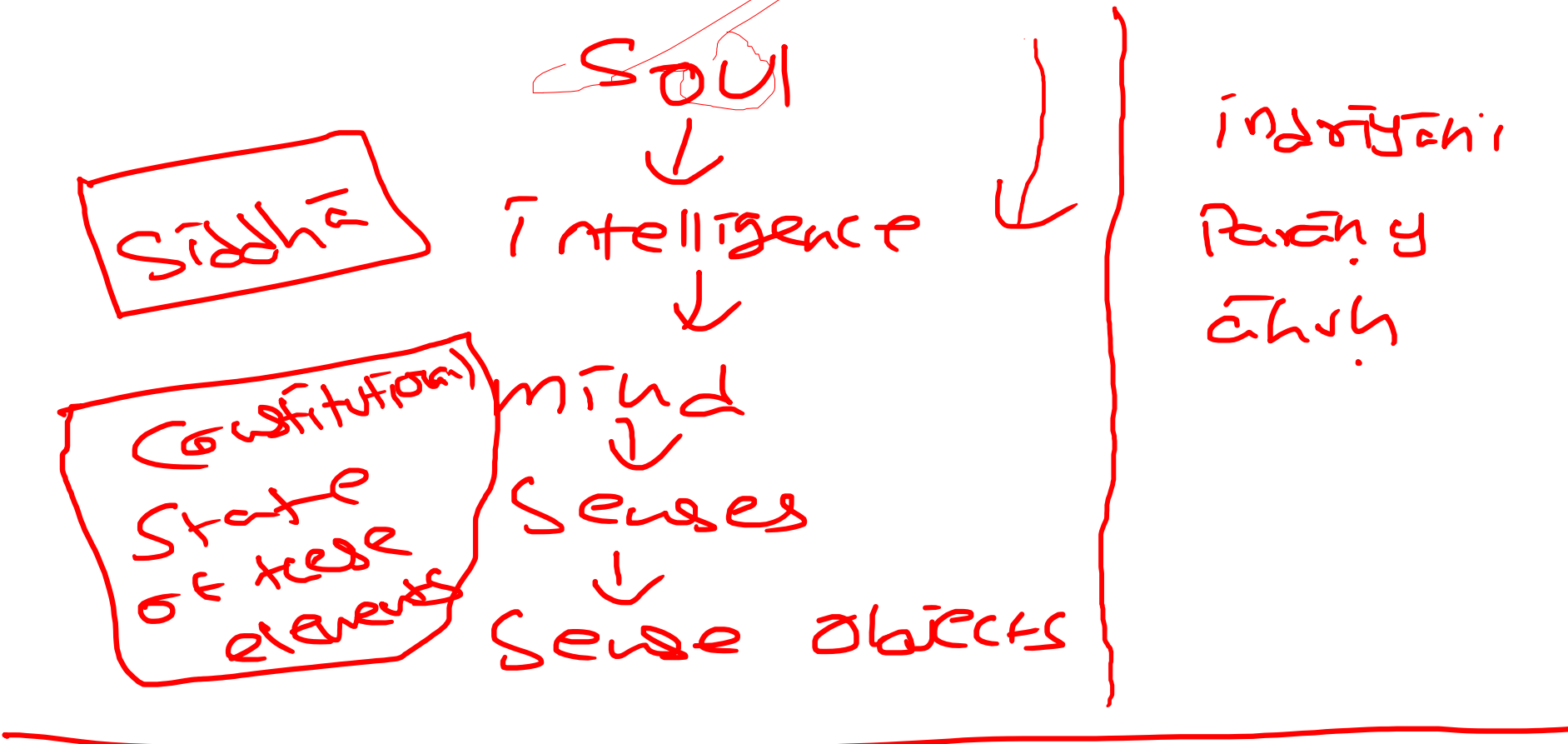
Conditioned
Soul

Sense objects

Senses

Mind

Intelligence



① mayy eva mano' cāhatsva ^{blēva & ↑ premē}
→ Svarayātmikā bhakti

② mayy buddhīm niveśay → manojātmikā
↳ Rasilok) āśakti

③ abhyāsa yogena → abhyāsa rūpa bhakti
↳ niṣṭhā

④ may aṣṭham kośmāni → kāya rūpe bhakti
↓
anartha nivṛtti
SIM → surface impression
management.

Types of Sadhana Bhakti

vaidhī rāgānugā ceti sā dvidhā sādhanābhidhā

There are two types of sādhanā-bhakti: vaidhi and rāgānuga.

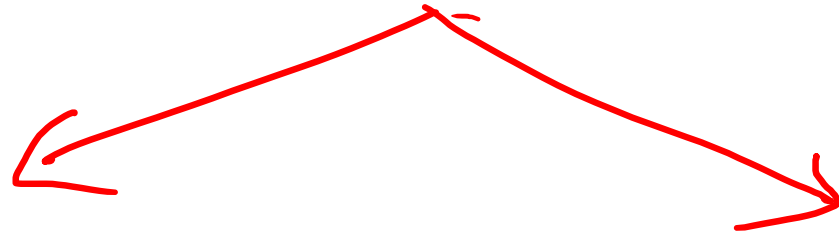
Topic - 3

Definition of Vaidhi
Sadhana Bhakti

↓
kṛtī sādhyā ...

↓
Uttamā bhakti

Inspiration to Engage the Senses



GRUHA, SAHUNA & SASTRA



Vaighi SAHANĀ



SĀSTRA VIS'VĀSAMAYĪ
S'radhā

LIFE & VYAKHARITIS



RĀGĀHUGA SAHANĀ



LābhāmayĪ
S'radhā

Definition of Vaidhi Sadhana Bhakti

Handwritten annotations in red ink are present around the text. A large 'KC' is written on the left. 'अनुक्ति' is written above 'pravṛttir upajāyate'. 'योग्या → ग्रेज' is written above 'yatra rāgānavāptatvāt'. 'वोत सेन' is written to the right of 'yatra rāgānavāptatvāt'. The text is as follows:

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**).

Definition of Vaidhi Sadhana Bhakti

- In this definition, vaidhi-bhakti is restricted to cases where bhakti is performed exclusively (eva) by teachings of scriptures, and not with an element of rāga.
- With the attainment of rāga, there will also be some use of scriptural teachings as well, but it is not called vaidhi-bhakti.

100% → vaidhi bhakti → 90-10
80-20

Srila Prabhupada on Types of Sadhana Bhakti

- The first part is called service according to regulative principles: one has to follow these different regulative principles by the order of the spiritual master or on the strength of authoritative scriptures, and there can be no question of refusal. (साधना शिष्टाचार)
- That is called vaidhi, or regulated. One has to do it without argument.
- Another part of sādhana-bhakti is called rāgānugā. Rāgānugā refers to the point at which, by following the regulative principles, one becomes a little more attached to Kṛṣṇa and executes devotional service out of natural love.

Srila Prabhupada on Types of Sadhana Bhakti

- For example, a person engaged in devotional service may be ordered to rise early in the morning and offer āraṭi, which is a form of Deity worship.
- In the beginning, by the order of his spiritual master, one rises early in the morning and offers āraṭi, but then he develops real attachment. When he gets this attachment, he automatically tries to decorate the Deity and prepare different kinds of dresses and thinks of different plans to execute his devotional service nicely.

Scriptural Proof for Vaidhi Sadhana Bhakti

tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cechatābhayam

O descendant of King Bharata (**bhārata**), one who desires to be free from all miseries (**icchatā abhayam**) must hear about, glorify and also remember (**śrotavyaḥ kīrtitavyaś ca smartavyaś ca**) the Personality of Godhead (**bhagavān**), who is the Supersoul (**sarvātmā**), the controller (**īśvarah**) and the saviour from all miseries (**hariḥ**). (SB 2.1.5)

Scriptural Proof for Vaidhi Sadhana Bhakti

- A person who desires freedom from the fear of saṃsāra must hear about the Lord.
- The actions of hearing, chanting and remembering are generated from the rules of scripture which explain that the Lord extinguishes fear of saṃsāra.
- The actions are not generated due to greed for the Lord's service.
- Thus, this is an example of vaidhi-bhakti.

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 viṣṇuh**) and never forget Him (**vismartavyo na jātucit**). All injunctions and prohibitions (**sarva-vidhi-niṣedhāḥ**) are dependent on these two principles (**etayor eva kiṅkarāḥ syuh**).

(**Padma Purana**)

Scriptural Proof for Vaidhi Sadhana Bhakti

- Scriptural injunctions such as “aharahaḥ sandhyā upāsīta” (one must worship daily at the sandhyās) and “brāhmaṇo na hantavyaḥ” (one should not kill a brāhmaṇa) 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.

Scriptural Proof for Vaidhi Sadhana Bhakti

- 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.

Srila Prabhupada on Scriptural Proof of Vaidhi Sadhana Bhakti

- We should always try to mold the activities of our lives in such a way that we will constantly remember Viṣṇu, or Kṛṣṇa. That is Kṛṣṇa consciousness.
- Whether one concentrates his mind on the four-handed form of Viṣṇu or on the form of two-handed Kṛṣṇa, it is the same.
- The Padma Purāṇa recommends: somehow or other always think of Viṣṇu, without forgetting Him under any circumstances. Actually this is the most basic of all regulative principles.

Srila Prabhupada on Scriptural Proof of Vaidhi Sadhana Bhakti

- For, when there is an order from a superior about doing something, there is simultaneously a prohibition.
- When the order is that one should always remember Kṛṣṇa, the prohibition is that one should never forget Him.
- Within this simple order and prohibition, all regulative principles are found complete.

Topic - 4

Results of Vaidhi Sadhana Bhakti

Results of Vaidhi Sadhana Bhakti

evam kriyā-yoga-pathaiḥ
pumān vaidika-tāntrikaiḥ
arcann ubhyataḥ siddhim
matto vindaty abhīpsitām

By worshipping Me (**mattah arcann**) through the various
methods prescribed in the Vedas and tantras (**evam kriyā-**
yoga-pathaiḥ vaidika-tāntrikaiḥ), one will gain from Me
(**vindaty**) his desired perfection (**abhīpsitām siddhim**)
both in this life and the next (**ubhyataḥ**). (SB 11.27.49)

Srila Prabhupada on this verse

- We can conclude from this statement by Kṛṣṇa that activities in Kṛṣṇa consciousness will give everyone all perfection in all desires.
- Thus the Kṛṣṇa consciousness movement is so nice that there is no need of even designating oneself brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha or sannyāsī.

Srila Prabhupada on this verse

- Let everyone be engaged in whatever occupation he now has.
- Simply let him worship Lord Kṛṣṇa by the result of his activities in Kṛṣṇa consciousness.
- That will adjust the whole situation, and everyone will be happy and peaceful within this world.

Results of Vaidhi Sadhana Bhakti

surarṣe vihitā śāstre
harim uddiśya yā kriyā
saiva bhaktir iti proktā
tayā bhaktiḥ parā bhavet

O Devarṣi (**sura rṣe**), all activities prescribed in the scriptures (śāstre vihitā yā kriyā) with the Lord as the object (**harim uddiśya**) are called vaidhi-bhakti (**sa eva bhaktir iti proktā**). By this performance of bhakti (**tayā**), one attains prema-bhakti (parā bhaktiḥ bhavet).
(Pancaratra)

→ vaidhi

↓ prema

Results of Vaidhi Sadhana Bhakti

- Having shown the totality of results available from vaidhi-bhakti (as in verses like “akamah sarva kamo va”), the highest result is described in this verse.

Topic - 5

Qualification for Taking
up to Vaidhi Sadhana
Bhakti

Qualification for Taking up to Vaidhi Sadhana Bhakti

yaḥ kenāpy atibhāgyena
jāta-śraddho 'sya sevane
nātisakto na vairāgya-
bhāg asyām adhikāry asau

The person (**yaḥ**) who has developed faith (**jāta-śraddhah**) in serving the Lord (**asya sevane**) by impressions arising from previous association with devotees (**kenāpy atibhāgyena**), who is not too attached to material objects (**na ati saktah**), and who is not too detached (**na vairāgya-bhāg**), is qualified for vaidhi-bhakti (**asyām adhikāry asau**).

Qualification for Taking up to Vaidhi Sadhana Bhakti

- Atibhāgyena means by ^{ajñāta Sadhā} (special impressions) arising from association with great devotees.
- Thus, the cause of faith is not material action, but bhakti in the form of association of devotees. ^{ahaituki}
- Vairāgya means false renunciation, which is unfavourable for worship.

Qualification for Taking up to Vaidhi Sadhana Bhakti

- The devotee does not indulge in that false vairāgya.
- However, it is understood, he will endeavour for detachment from desires for material enjoyment through ~~yukta-vairagya~~ (since that is favourable for development of bhakti).

How does one receive
the Seed of
Devotion?

Three important aspects of Bhakti's Descent

1. Ahaitukī
2. Yadṛcchayā
3. Some People receive it and Some People Don't.

1. *Ahaitukī*

Ahaitukī

|| 1.2.6 ||

sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihātā
yayātmā suprasīdati

The supreme dharma for all human beings (sādhana bhakti) (**sa vai puṁsām paro dharmo**) is that by which prema-bhakti to the Lord arises (**yato bhaktir adhokṣaje**), which is not caused by anything other than itself (**ahaituky**), cannot be obstructed (**apratihātā**), and which satisfies the mind completely (**yayātmā suprasīdati**).

Ahaitukī

|| 1.7.10 ||

sūta uvāca

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

Sūta said: Some sages who are ātmārāmas (**ātmārāmāś ca munayo**), beyond the scriptures, false ego and rules (**nirgranthā apy**), also practice unmotivated, pure bhakti (**kurvanty ahaitukīm bhaktim**) to the master of pure bhakti, Kṛṣṇa (**hariḥ urukrame**), since he possesses qualities attractive to even them (**ittham-bhūta-guṇo**).

Ahaitukī

॥ 3.29.11-12 ॥

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau

lakṣaṇam bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

Because the mind (**manah**), by hearing about my qualities (**mad-guṇa-śruti-mātreṇa**), flows continuously (**gatiḥ avicchinnā**) to me (**mayi**), the Supreme Lord residing in the hearts of all people (**sarva-guhāśaye**), just as the Gaṅgā flows to the ocean (**yathā gaṅgāmbhaso ambudhau**), it is said (**udāhṛtam**) that the quality of *bhakti* (**lakṣaṇam bhakti-yogasya**) beyond the *guṇas* (**nirguṇasya**) is absence of results other than *bhakti* unto the Lord (**ahaituky bhaktiḥ puruṣottame**) and lack of obstructions from other processes (**avyavahitā**).

Ahaitukī

|| CC Antya 20.29 ||

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmani svare
bhavatad bhaktir ahaitukī tvayi

"O Almighty Lord (**jagad-īśa**)! I have no desire (**na kamaye**) to accumulate wealth (**dhanam**), nor have I any desire to enjoy beautiful women, nor do I want any number of followers (**na janam na sundarim kavitam va**). I only want Your causeless devotional service (**bhavatad bhaktir ahaitukī tvayi**) in my life (**mama**), birth after birth (**janmani janmani**)."

Ahaitukī

|| 5.18.9 ||

svasty astu viśvasya khalah prasīdatām
dhyāyantu bhūtāni śivam mitho dhiyā
manaś ca bhadram bhajatād adhokṣaje
āveśyatām no matir apy ahaitukī

Let there be auspiciousness for the universe (**svasty astu viśvasya**). May the wicked be pleased, not angry (**khalah prasīdatām**)! May all beings together (**bhūtāni mithah**) meditate by their intelligence (**dhiyā dhyāyantu**) on cooperation (**śivam**)! May the mind become free of attachment (**manah ca bhajatād bhadram**)! May our minds (**nah matih**) without motivation (**ahaitukī**) be absorbed in the Supreme Lord (**āveśyatām adhokṣaje**)!

Meanings of the Word Ahaitukī

1. Causeless
2. Self-Causative

2. Yadṛcchayā

Yadṛcchayā

|| 11.20.11 ||

asmīḷ loke vartamānaḥ
sva-dharma-stho 'naghaḥ śuciḥ
jñānam viśuddham āpnoti
mad-bhaktim vā yadṛcchayā

One who is situated in his prescribed duty (**sva-dharma-sthah**), free from sinful activities and cleansed of material contamination (**anaghaḥ śuciḥ**), in this very life (**asmīḷ loke vartamānaḥ**) obtains transcendental knowledge (**jñānam viśuddham āpnoti**) or, by fortune, bhakti to me (**mad-bhaktim vā yadṛcchayā**).

Yadṛcchayā

|| 8.24.46 ||

śrī-rājovāca

anādy-avidyopahatātma-saṁvidas
tan-mūla-saṁsāra-pariśramāturāḥ
yadṛcchayopasṛtā yam āpnuyur
vimuktido naḥ paramo gurur bhavān

The King said: Those who have lost their self-knowledge (**upahata ātma-saṁvidah**) because of ignorance without beginning (**anādy-avidyā**), and who because of this ignorance (**tad-mūla**) are suffering from fatigue in the material world (**saṁsāra-pariśrama āturāḥ**), after obtaining the mercy of devotee (**yadṛcchayā upasṛtā**), attain you (**yam āpnuyuh**), who give special liberation (**vimuktidah**) and who are the supreme guru who cuts the knot in the heart (**naḥ paramo gurur bhavān**).

Yadṛcchayā

|| 10.3.27 ||

martyo mṛtyu-vyāla-bhītaḥ palāyan
lokān sarvān nirbhayaṁ nādhyagacchat
tvat pādābjaṁ prāpya yadṛcchayādya
susthaḥ śete mṛtyur asmād apaiti

No one in this material world has become free from the four principles birth, death, old age and disease (**mṛtyu-vyāla-bhītaḥ martyah nirbhayaṁ nādhyagacchat**), even by fleeing to various planets (**lokān sarvān palāyan**). But now that You have appeared, My Lord, death is fleeing in fear of You (**mṛtyur asmād apaiti**), and the living entities, having obtained shelter at Your lotus feet by Your mercy (**tvat pādābjaṁ prāpya adya yadṛcchayā**), are sleeping in full mental peace (**susthaḥ śete**).

By the devotion attained by great mercy (yadṛcchaya), one attains your lotus feet which are abjam or Dhanvatari, Lord of medicine.

Yadṛcchayā

|| 11.20.8 ||

yadṛcchayā mat-kathādau
jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto
bhakti-yogo 'sya siddhi-daḥ

If by unexpected association with devotees (**yadṛcchayā**) one develops faith in my topics (**mat-kathādau jāta-śraddhas tu yaḥ pumān**), that person (**asya**), being neither very disgusted with nor attached to material life (**na nirviṇṇo nāti-sakto**), is qualified for bhakti and will achieve perfection (**bhakti-yogah siddhi-daḥ**).

Meanings of the Word Yadṛcchayā

1. By Luck or Chance

- a. Luck generated by Piety
- b. Causeless Luck

2. By Independent Will

- a. By Kṛṣṇa's Independent Will
- b. By the Devotee's Independent Will
- c. By the Receiving Jiva's Independent Will

Option-1

One Receives Bhakti
by Luck generated
by Piety

Option-1: One Receives Bhakti by Luck generated by Piety

1. Evaluation of the Ahaituki criterion
2. Evaluation of the “Why someone gets and someone does not get” criterion

Option-1: One Receives Bhakti by Luck generated by Piety

|| 2.4.18 ||

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ |
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ ||

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their prārabdha-karmas (**śudhyanti**).

Option-1: One Receives Bhakti by Luck generated by Piety

|| 9.30 ||

api cet su-durācāro
bhajate mām ananya-bhāk
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-bhāk**), I consider that person to be My devotee (**sādhur eva sa mantavyaḥ**), as he has fixed himself completely in Me (**samyag vyavasito hi saḥ**).

Option-1: One Receives Bhakti by Luck generated by Piety

|| 9.31 ||

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

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

Option-1: One Receives Bhakti by Luck generated by Piety

|| 9.32 ||

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

Even those born in sinful situations (**ye pāpa-yonayaḥ syuḥ api**), such as women, vaiśyas and śūdas, and even the outcastes (**striyo vaiśyās tathā śūdrāḥ**), if they surrender to Me (**mām hi vyapāśritya**), attain Me, the supreme goal (**te api yānti parām gatim**).

Option-2

One Receives Bhakti
by Causeless Luck

Option-2: One Receives Bhakti by Causeless Luck

1. Evaluation of the Ahaituki criterion
2. Evaluation of the “Why someone gets and someone does not get” criterion

Option-2: One Receives Bhakti by Causeless Luck

|| 18.68 ||

ya idaṁ paramaṁ guhyaṁ
mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā
mām evaiṣyaty asaṁśayaḥ

One who teaches this supreme secret (**ya idaṁ paramaṁ guhyaṁ abhidhāsyati**) to My devotees (**mad-bhakteṣu**), attains the highest bhakti (**mayi parāṁ bhaktiṁ kṛtvā**), and finally attains Me without doubt (**mām evaiṣyaty asaṁśayaḥ**).

Option-2: One Receives Bhakti by Causeless Luck

|| 18.69 ||

na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād
anyaḥ priyataro bhuvi

Among men (**manuṣyeṣu**), there is no one who has satisfied Me as much (**na ca me tasmān kaścin me priya-kṛttamaḥ**) and never will there be in the future (**bhavitā na ca me**). There has never been one dearer to Me than he in this world, and there will never be in the future (**anyaḥ priyataro bhuvi**).

Option-2: One Receives Bhakti by Causeless Luck

|| 10.31.9 ||

tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhūvi gṛṇanti ye bhūri-dā janāḥ

The nectar of Your words and the descriptions of Your activities (**tava kathāmṛtaṁ**) are the life and soul of those suffering in this material world (**tapta-jīvanam**). These narrations, transmitted by learned sages (**kavibhir īḍitaṁ**), eradicate one's sinful reactions (**kalmaṣāpaham**) and bestow good fortune upon whoever hears them (**śravaṇa-maṅgalaṁ**). These narrations are broadcast all over the world and are filled with spiritual power (**śrīmad ātataṁ**). Certainly those who spread the message of Godhead are most munificent (**bhūvi gṛṇanti ye bhūri-dā janāḥ**).

Option-3

By Krsna's
Independent Will

Option-3: One Receives Bhakti by Krsna's Independent Will

1. Evaluation of the “Why someone gets and someone does not get” criterion
2. Evaluation of the Ahaituki criterion

Option-3: One Receives Bhakti by Krsna's Independent Will

|| 9.29 ||

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham

I am equal to all living beings (**samo 'haṁ sarva-bhūteṣu**). I do not hate anyone nor do I favor anyone (**na me dveṣyo 'sti na priyaḥ**). But those who worship Me with devotion (**ye bhajanti tu mām bhaktyā**), are in Me, and I am in them (**mayi te teṣu cāpy aham**).

Option-4

By the Devotee's
Independent Will

Option-4: One Receives Bhakti by the Devotee's Independent Will

1. Evaluation of the “Why someone gets and someone does not get” criterion

**Why someone gets Bhakti
While others don't?**

**Due to the Devotee's
Independent Will**

Is the Devotee Partial then?

Option-4: One Receives Bhakti by the Devotee's Independent Will

2. Evaluation of the Ahaituki criterion

Option-4: One Receives Bhakti by the Devotee's Independent Will

The Devotee's will to preach is born out of his Compassion

|| 10.31.9 ||

tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitam kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvī gṛṇanti ye bhūri-dā janāḥ

The nectar of Your words and the descriptions of Your activities (**tava kathāmṛtaṁ**) are the life and soul of those suffering in this material world (**tapta-jīvanam**). These narrations, transmitted by learned sages (**kavibhir īḍitam**), eradicate one's sinful reactions (**kalmaṣāpaham**) and bestow good fortune upon whoever hears them (**śravaṇa-maṅgalaṁ**). These narrations are broadcast all over the world and are filled with spiritual power (**śrīmad ātataṁ**). Certainly those who spread the message of Godhead are most munificent (**bhuvī gṛṇanti ye bhūri-dā janāḥ**).

Option-4: One Receives Bhakti by the Devotee's Independent Will

The Devotee's compassion is born out of his practice of Bhakti

|| 5.18.12 ||

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 (**dhāvataḥ**) temporary material objects (**āsati bahiḥ**) with desire for material pleasure (**manorathena**).

Option-4: One Receives Bhakti by the Devotee's Independent Will

The Devotee's compassion is born out of his practice of Bhakti

|| Padma Purana ||

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**).

Therefore, the statement that one receives Bhakti by the Devotee's Independent Will is not incongruent to the Ahaituki and yadrcchaya nature of Bhakti

But, Is the Devotee acting independent of the will of the Lord?

If yes, then is he a devotee?

If no, then the Lord is partial. Isn't He?

Is the Devotee distributing
Bhakti?

If yes, then what does it mean
to distribute Bhakti?

If not, then what is he
distributing?

Qualification for Taking up to Vaidhi Sadhana Bhakti

**yaḥ kenāpy atibhāgyena
jāta-śraddho 'sya sevane
nātisakto na vairāgya-
bhāg asyām adhikāry asau**

The person (**yaḥ**) who has developed faith (**jāta-śraddhah**) in serving the Lord (**asya sevane**) by impressions arising from previous association with devotees (**kenāpy atibhāgyena**), who is not too attached to material objects (**na ati saktah**), and who is not too detached (**na vairāgya-bhāg**), is qualified for vaidhi-bhakti (**asyām adhikāry asau**).

Stages of Progression of Bhakti

1. ✓ satām kṛpā – Mercy of devotees →
2. ✓ mahat-sevā – Service to devotees → Ac f of generating
3. ✓ Śraddhā – Faith → aṅga-sevā
4. ↓ guru-padāśrayaḥ – Surrender to Guru
5. ↓ bhajaneṣu spṛhā – Desire for performing Bhakti
6. ↓ Bhaktih – Bhajana Kriya
7. anarthāpagamaḥ - clearance of anarthas
8. Niṣṭhā – Steady practice of bhakti
9. Rucih – Taste for practice of bhakti
10. Āsaktī – Attachment for pleasing the Lord
11. Ratiḥ – Bhava
12. Prema – Prema
13. Darśanam – Seeing the Lord
14. harer mādhyānubhava – Experiencing the Lord's sweetness

Ac f of generating
aṅga-sevā
↓
gaurāṅgāta sukṛti

- The first four stages of bhakti are understood here

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.23 ||

aham purātīta-bhave 'bhavam mune
dāsyās tu kasyāścana veda-vādinām
nirūpito bālaka eva yoginām
śuśrūṣaṇe prāvṛṣi nirvivikṣatām

In another kalpa of Brahmā in a previous life (**aham purā atīta-bhave**), I was born as the son of a maidservant (**kasyāścana dāsyāh tu abhavam**) engaged by some persons studying the Vedas (**veda-vādinām nirūpitah**). Though a child (**bālaka eva**), I was also engaged in serving them (**yoginām śuśrūṣaṇe**) during the monsoon season when they decided to stay in one place (**prāvṛṣi nirvivikṣatām**).

Verse Summary: In a previous birth, being the son of a maid servant, I was engaged in the service of some bhakti-vedantas during the rainy season.

Theme – IV Narada Muni narrates about his life (23-40)

|| 1.5.24 ||

te mayy apetākhila-cāpale 'rbhake
dānte 'dhr̥ta-kṛīḍanake 'nuvartini
cakruḥ kṛpām yadyapi tulya-darśanāḥ
śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi

Though the sages saw everything equally (**yadyapi munayah tulya-darśanāḥ**), they showed mercy to me (**te mayy kṛpām cakruḥ**), by which I, though a boy (**apeta akhila-cāpale arbhake**), developed sense control (**dānte**), gave up child's play and all agitation (**adhṛta-kṛīḍanake**), became obedient (**anuvartini**), served attentively (**śuśrūṣamāṇe**), and spoke little (**alpa-bhāṣiṇi**).

Verse Summary: Though the sages saw everything equally, they showed mercy to me, by which I developed all good qualities.

Option-5

What about the will
of the Receiveing
Jiva? Does it play a
role at all?

Proof of Qualification for Vaidhi Sadhana Bhakti

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

tato 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 prescribed activities (varṇāśrama) (**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 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 prescribed duties
- **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