

Bhakti Sangha  
Bhagavatam Class

5.19.23

# Verse, Translation and Purport

|| 5.19.23 ||

kalpāyuṣām sthānajayāt punar-bhavāt  
kṣaṇāyuṣām bhārata-bhūjayo varam  
kṣaṇena martyena kṛtaṁ manasvinaḥ  
sannyasya saṁyānty abhayaṁ padaṁ hareḥ

A short life in the land of Bharata-varsa is preferable to a life achieved in  
Brahmaloka for millions and billions of years because even if one is elevated to  
Brahmaloka he must return to repeated birth and death. Although life in  
Bhārata-varsa, in a lower planetary system, is very short, one who lives there  
can elevate himself to full Kṛṣṇa consciousness and achieve the highest  
perfection, even in this short life, by fully surrendering unto the lotus feet of  
the Lord. Thus one attains Vaikuṅṭhaloka, where there is neither anxiety nor  
repeated birth in a material body.

This is further confirmation of the statement given by Lord Caitanya Mahāprabhu:

**bhārata-bhūmite haila manuṣya-janma yāra  
janma sārthaka kari' kara para-upakāra**

[Cc. Adi 9.41]

One who has taken birth in the land of Bhārata-varsa has a full opportunity to study the direct instructions given by Kṛṣṇa in Bhagavad-gītā and thus finally decide what to do in his human form of life.

One should certainly give up all other propositions and surrender to Kṛṣṇa.

Kṛṣṇa will then immediately take charge and relieve one of the results of past sinful life (aham tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ [Bg. 18.66]).

Therefore one should take to Kṛṣṇa consciousness, as Kṛṣṇa Himself recommends.

Man-manā bhava mad-bhakto mad-yājī mām namaskuru: [Bg. 18.65]  
"Always think of Me, become My devotee, worship Me and offer Me obeisances."

This is very easy, even for a child.

Why not take this path?

One should try to follow the instructions of Kṛṣṇa exactly and thus become fully eligible to be promoted to the kingdom of God (tyaktvā dehaṁ punar janma naiti mām eti so'rjuna [Bg. 4.9]).

One should go directly to Kṛṣṇa and engage in His service.

This is the best opportunity offered to the inhabitants of Bhārata-varṣa.

One who is fit to return home, back to Godhead, is no longer liable to  
the results of karma, good or bad.

|| 5.19.21 ||

etad eva hi devā gāyanti—  
aho amīṣām kim akāri śobhanam  
prasanna eṣām svid uta svayam hariḥ  
yair janma labdham nṛṣu bhāratājire  
mukunda-sevaupayikam sprhā hi naḥ

The devatās sing: What pious acts did these residents perform (aho amīṣām kim akāri śobhanam), or was the Lord simply pleased with them (prasanna eṣām svid uta svayam hariḥ), by which they attained a birth (yair nṛṣu janma labdham) suitable for service to Mukunda (mukunda-seva upayikam) in the area of Bhārata (bhāratājire), whereas we can only desire this, but not attain it (sprhā hi naḥ)?

|| 5.19.22 ||

kim duṣkarair naḥ kratubhis tapo-vratair  
dānādibhir vā dyujayena phalgunā  
na yatra nārāyaṇa-pāda-paṅkaja-  
smṛtiḥ pramuṣṭātiśayendriyotsavāt

What is the use of our performing difficult sacrifices (kim duṣkarair naḥ kratubhiḥ), vows of austerity (tapo-vrataiḥ) and acts of charity on earth (dānādibhir), or attaining transient residence in heaven (dyujayena phalgunā), where there is no remembrance of the lotus feet of Nārāyaṇa (na yatra nārāyaṇa-pāda-paṅkaja-smṛtiḥ) or where the memory is carried away by excessive enjoyment of the senses (pramuṣṭa atiśaya indriya utsavāt)?

|| 5.19.23 ||

kalpāyuṣām sthānajayāt punar-bhavāt  
kṣaṇāyuṣām bhārata-bhūjayo varam  
kṣaṇena martyena kṛtaṁ manasvinaḥ  
sannyasya saṁyānty abhayam padam hareḥ

A moment's stay in Bhārata (kṣaṇāyuṣām bhārata-bhūjayoh) is better (varam) than living for a kalpa on Brahmaloḥa (kalpāyusām sthānajayāt), since on Brahmaloḥa one must take birth again (punar-bhavāt). Those who fix their minds on the Lord in Bhārata (manasvinaḥ) in a body subject to death (martyena), on giving up all pious and impious acts (kṛtaṁ sannyasya), attain Vaikuṅṭha (kṣaṇena saṁyānty abhayam padam hareḥ).

Bhārata is more attractive than even Brahmaloaka.

A moment's residence in Bhārata is better than a life time of two parārdhas on Brahmaloaka, because on Brahmaloaka one is again reborn.

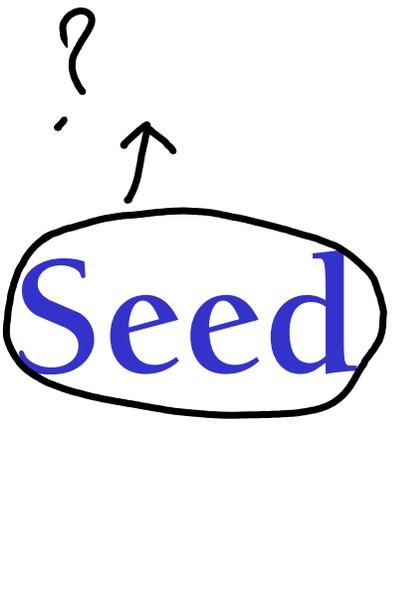
Living so long in that place makes one take birth again.

Those who have fixed their minds on the lotus feet of the Lord (manasvinaḥ) for a moment in a body subject to death (martyena) in Bhārata, placing their feet on the top of Brahmaloaka, attain Vaikuṅṭha (abhayam padam), giving up all pious and sinful acts (kṛtam).

# Section-I

If life in Bharata Varsa is so glorious,  
then why is it that only very few accept  
the path of Bhakti even in Bharata  
Varsa

How does one receive the **Seed**  
**of Devotion?**



## Three important aspects of Bhakti's Descent

1. ✓ Ahaitukī

2. ✓ Yadrcchayā

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  
ahaitukyavyavahitā  
yā bhaktiḥ puruṣottame

Because the mind (**manah**), by hearing about my qualities (**mad-guṇa-śruti-mātreṇa**), flows continuously (**gatih 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 vā jagad-īśa kāmaye  
mama janmani janmaniśvare  
bhavatād bhaktir ahaitukī tvayi

"O Almighty Lord (**jagad-īśa**)! I have no desire (**na kāmaye**) 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 vā**). I only want Your causeless devotional service (**bhavatād 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

↓  
No other cause other than itself.

## 2. Yadṛcchayā

## Yadṛcchayā

|| 11.20.11 ||

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

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

## Yadrcchayā

|| 8.24.46 ||

śrī-rājovāca

anādy-avidyopahatātma-saṁvidas  
tan-mūla-saṁsāra-pariśramāturāḥ  
yadrcchayopasrtā 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 (**yadrcchayā upasrtā**), 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**).

## Yadṛcchayā

|| 11.20.8 ||

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

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-dah).

# Meanings of the Word Yadrcchayā

## 1. By Luck or Chance

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

## 2. By Independent Will

- a. By Krsna'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

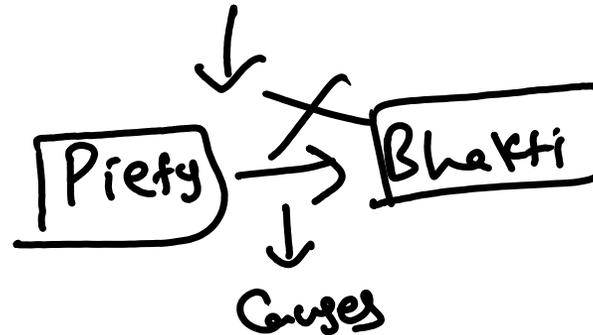
# Option-1: One Receives Bhakti by Luck generated by Piety

## 1. Evaluation of the Ahaituki criterion



↓  
~~causeless~~  
~~(b) self-causative~~

## 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-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**).

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

|| 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**).

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

- ① Ahimsa condition ✗
- ② Scriptural condition ✗
- ③ Experience ✗

|| 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 śūdras, 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

No Cause for bhakti

1. Evaluation of the Ahaituki criterion

↓  
a) Causeless

b) Self-Causative

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

↓  
Causeless

## 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 bhuvī

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 bhuvī**).

## Option-2: One Receives Bhakti by Causeless Luck

- ① ahaṅkār ki
- ② Jāy, cchayē
- ③ why someone gets & someone doesn't.
- ④ Contrary to Vedic recommendation

|| 10.31.9 ||

tava kathāmṛtaṁ tapta-jīvanam  
kavibhir īditam kalmaṣāpaham  
śravaṇa-maṅgalaṁ śrīmad ātataṁ  
bhuvi 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 īditam), 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 (bhuvi 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

✓ A ✓  
D X

|| 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

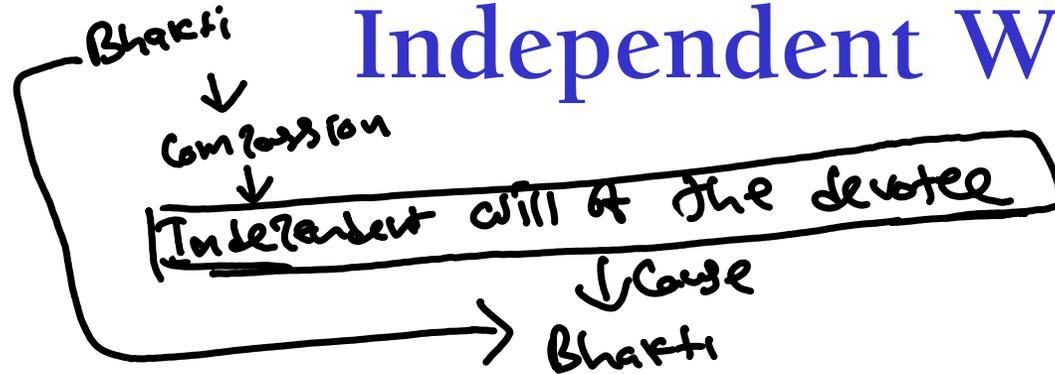
1. Evaluation of the “Why someone gets and someone does not get” criterion

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

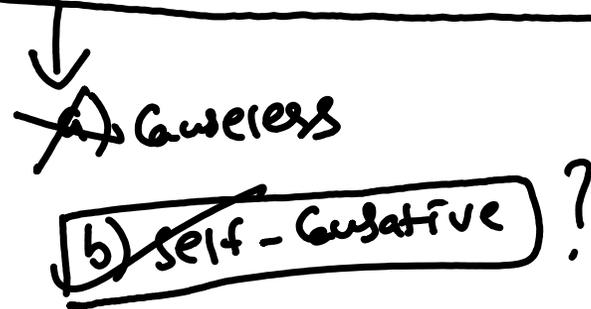
**Due to the Devotee's Independent Will**

**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 īḍitaṁ kalmaṣāpaham  
śravaṇa-maṅgalaṁ śrīmad ātataṁ  
bhuvi 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 (**bhuvi 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 (**dhāvatah**) 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

- ① yadṛccheyā
- ② ahaṅkārī
- ③ Why someone gets & someone don't
- ④ Sāstrically correct

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

He who worships the Lord (**vena 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?**

But one should not conclude that since the devotee is dependent on the will of Lord, the devotee cannot initiate the bestowal of mercy.

For the Lord willingly becomes subservient to His devotee, and gives preeminence to the devotee's position by granting him the power to bestow the Lord's mercy (svakrpa-sakti).

Though as Paramatma He simply oversees the affairs of the jiva's external senses, which are the reward of his past activities, the Lord personally shows special mercy to His devotees by giving them His own independent power to bestow mercy to others.

As Krsna says in the Bhagavad-gita, only by His bestowal of mercy can one attain His eternal spiritual realm.

This mercy is manifested in the Lord's bestowal of His own krpasakti to his devotee, who then gives it to the fallen souls, as previously explained.

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

- ① Faith in the process
- ② devotees
- ③ Books
- ④ Paramparā

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

→ jānātā-Sukṛti

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 → appreciation → aṅgata sukṛti
3. ✓ Śraddhā – Faith → onset of bhakti ← seed.
4. guru-padāśrayaḥ – Surrender to Guru
5. bhajaneṣu spṛhā – Desire for performing Bhakti
6. Bhaktih – Bhajana Kriya
7. anarthāpagamah - 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

|| 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 dāsyāḥ 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**).

|| 1.5.24 ||

te mayy apetākhila-cāpale 'rbhake  
dānte 'dhr̥ta-krīḍanake '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-krīḍanake*), became obedient (*anuvartini*), served attentively (*śuśrūṣamāṇe*), and spoke little (*alpa-bhāṣiṇi*).

# Option-5

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

॥ 3.33 ॥

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

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

|| 3.34 ||

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

Attachment and repulsion are firmly fixed (*rāga-dveṣau vyavasthitau*) in each of the sense objects (*indriyasya indriyasyārthe*). One should not come under control of attachment and repulsion (*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.

## Baladeva

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.]

॥ 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*)?

|| 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**).

|| 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**).

## 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).

|| 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**).