

Bhakti Sangha
Bhagavatam Class

5.20.34-37

Verse, Translation and Purport

|| 5.20.34 ||

tataḥ parastāl lokāloka-nāmācalo lokālokayor antarāle parita
upakṣiptaḥ

Thereafter, beyond the ocean of sweet water and fully surrounding it is a mountain named Lokāloka, which divides the countries that are full of sunlight from those not lit by the sun.

॥ 5.20.35 ॥

yāvan mānasottara-mervor antaram tāvatī bhūmiḥ kāñcany
anyādarśa-talopamā yasyām prahitaḥ padārtho na kathañcit punaḥ
pratyupalabhyate tasmāt sarva-sattva-parihṛtāsīt.

Beyond the ocean of sweet water is a tract of land as broad as the area between the middle of Mount Sumeru and the boundary of Mānasottara Mountain. In that tract of land there are many living beings. Beyond it, extending to Lokāloka Mountain, is another land, which is made of gold. Because of its golden surface, it reflects light like the surface of a mirror, and any physical article that falls on that land can never be perceived again. All living entities, therefore, have abandoned that golden land.

॥ 5.20.36 ॥

lokāloka iti samākhyā yad anenācalena lokālokasyāntarvar-
tināvasthāpyate

Between the lands inhabited by living entities and those that are uninhabited stands the great mountain which separates the two and which is therefore celebrated as Lokāloka

|| 5.20.37 ||

sa loka-trayānte parita īsvareṇa vihito yasmāt sūryādīnām
dhruvāpavargāṇām jyotir-gaṇānām gabhastayo 'rvācīnāms triḷ lokān
āvitānvānā na kadācit parācīnā bhavitum utsahante tāvad un-
nahanāyāmaḥ

By the supreme will of Kṛṣṇa, the mountain known as Lokāloka has been installed as the outer border of the three worlds—Bhūrloka, Bhūvarloka and Svarloka—to control the rays of the sun throughout the universe. All the luminaries, from the sun up to Dhruvaloka, distribute their rays throughout the three worlds, but only within the boundary formed by this mountain. Because it is extremely high, extending even higher than Dhruvaloka, it blocks the rays of the luminaries, which therefore can never extend beyond it.

When we speak of loka-traya, we refer to the three primary planetary systems—Bhūḥ, Bhuvah and Svah—into which the universe is divided.

Surrounding these planetary systems are the eight directions, namely east, west, north, south, northeast, southeast, northwest and southwest.

Lokāloka Mountain has been established as the outer boundary of all the lokas to distribute the rays of the sun and other luminaries equally throughout the universe.

This vivid description of how the rays of the sun are distributed throughout the different planetary systems of the universe is very scientific.

Śukadeva Gosvāmī described these universal affairs to Mahārāja Parīkṣit as he had heard about them from his predecessor.

He explained these facts five thousand years ago, but the knowledge existed long, long before because Śukadeva Gosvāmī received it through disciplic succession.

Because this knowledge is accepted through the disciplic succession, it is perfect.

The history of modern scientific knowledge, on the contrary, does not go back more than a few hundred years.

Therefore, even if modern scientists do not accept the other factual presentations of Śrīmad-Bhāgavatam, how can they deny the perfect astronomical calculations that existed long before they could imagine such things?

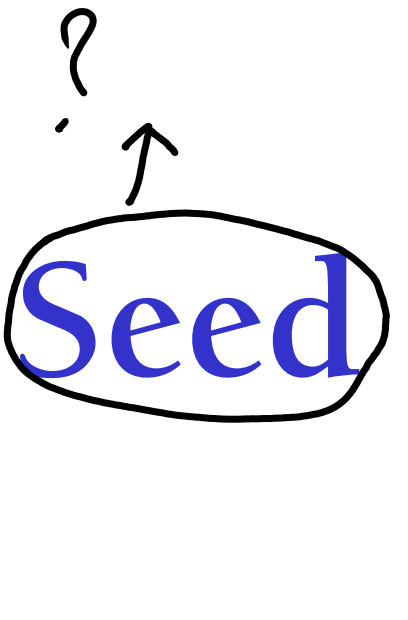
There is so much information to gather from Śrīmad-Bhāgavatam.

Modern scientists, however, have no information of other planetary systems and, indeed, are hardly conversant with the planet on which we are now living.

Section-I

Let us continue our Previous Bhakti
Sanga Discussion

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 apratihatā
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 (**apratihatā**), 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 sundarīm
kavitām 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 sundarīm kavitām 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 Yadṛcchayā

1. By Luck or Chance

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

2. By Independent Will

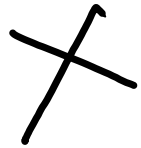
- ✓ a. By Kṛṣṇa's Independent Will
- ✓ b. By the Devotee's Independent Will
- ✓ c. By the Receiving Jiva's Independent Will

Option-1

One Receives Bhakti
by Luck generated
by Piety

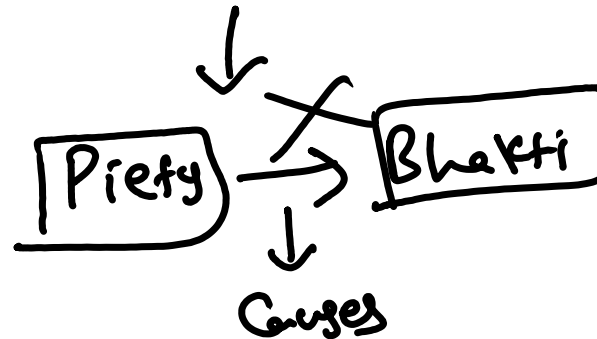
Option-1: One Receives Bhakti by Luck generated by Piety

1. Evaluation of the Ahaituki criterion



↓ 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-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

- 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 ahaṅkaraḥ ki
- ② Jādyācchye
- ③ why someone gets & someone doesn't.
- ④ Contrary to Vedic recommendation

|| 10.31.9 ||

tava kathāmṛtaṁ tapta-jīvanam
kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalam 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-maṅgalam). 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

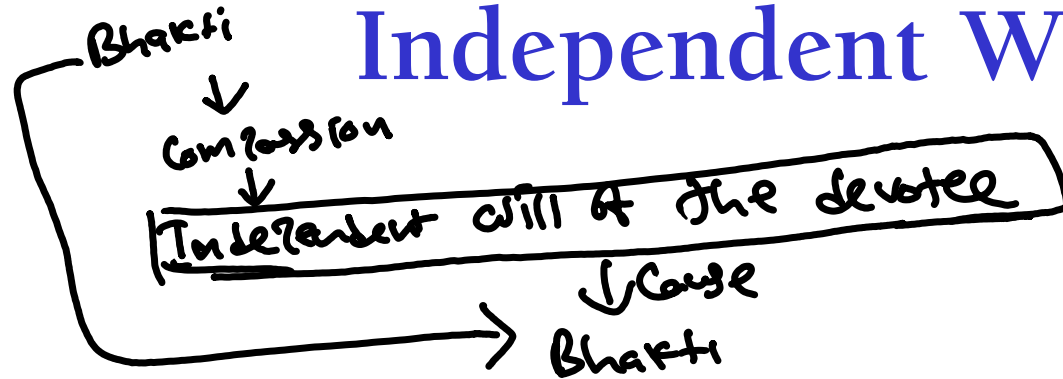
1. Evaluation of the “Why someone gets and someone does not get” criterion

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

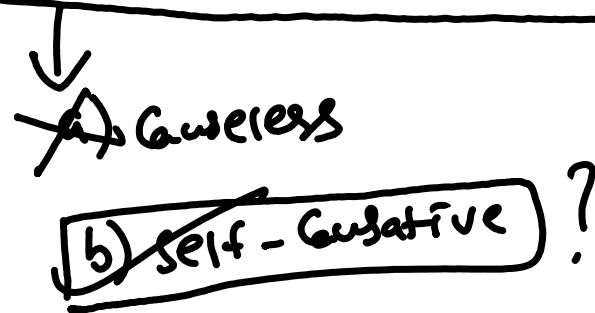
Due to the Devotee's Independent Will

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 ahaṅkī
- ③ why someone gets & someone else
- 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

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).

→ jāta-śraddho - Sukṛti

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 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**).

|| 1.5.24 ||

te mayy apetaḥkhila-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*).

Option-5

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

Connected to understanding
the answer to this question is
a very fundamental question
that every practicing devotee
should ask himself.....

Understanding Our Own Practice of Bhakti

**Am I Practicing Suddha
Bhakti???**

Definition of Pure Devotional Service

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

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

Is Your Practice Pure???

If not, is it Mixed???

Definition of Mixed Devotional Service

3.29.8

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

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

3.29.9

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

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

3.29.10

karma-nirhāram uddiśya
parasmin vā tad-arpaṇam
yajed yaṣṭavyam iti vā
pṛthag-bhāvaḥ sa sāttvikaḥ

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

*Are you practicing Mixed
Devotional Service???*

Or, are you practicing Vaidhi
Sadhana Bhakti???

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

11.20.27-28

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

Classic Symptoms of Vaidhi Sadhaka

- jāta-śraddho mat-kathāsu – Has awakened faith in the process of bhakti
- nirviṇṇaḥ sarva-karmasu – Disgusted with all material activities
- veda duḥkhātmakaṁ 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

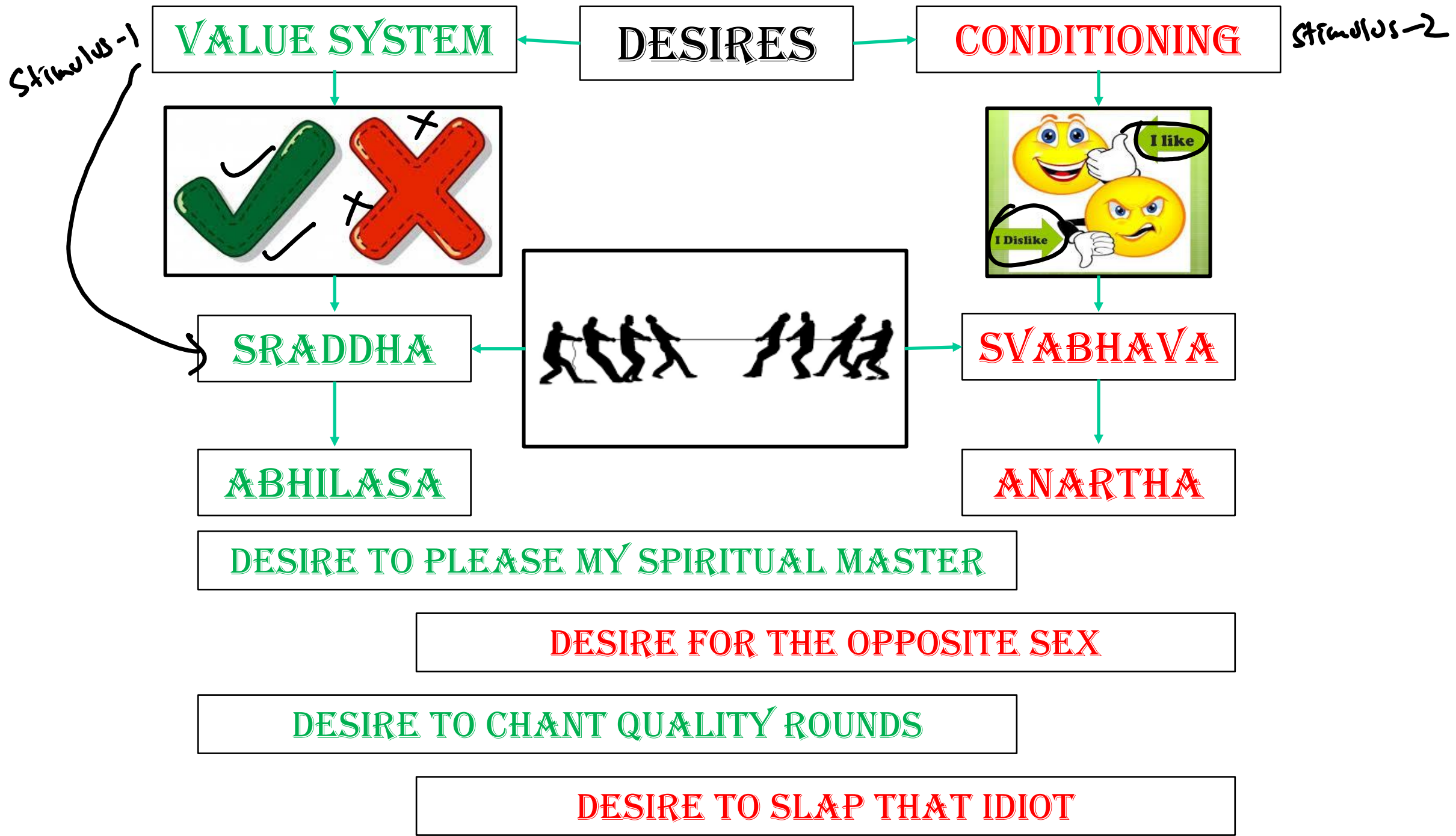
Krsna's instructions to such Sadhakas

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

**Which of the 3 Definitions Aptly
Describes Your Practice???**

Paribhāṣā Sūtra.

Is Vaidhi Sadhana Pure Devotional
Service???



**So, what is the difference between
Vaidhi Sadhana Bhakti and Mixed
Devotional Service???**

**Performing Devotional Service while being
Embarrassed by Material Desires**

Vaidhi Sadhana Bhakti

**Performing Devotional Service for Fulfilling Material
Desires**

Mixed Devotional Service

Is there any Sastric Evidence for
this description of the Sraddha-
Svabhava Dynamics?

Evidences from the Bhagavad Gita

Svabhāva/conditioning is
Very powerful & it is
Very difficult to resist

|| 3.33 ||

sadr̥śam ceṣṭate svasyāḥ
prakṛter jñānavān api
prakṛtim yānti bhūtāni
nigrahaḥ kim karisyati

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

|| 3.34 ||

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

Like

dislike

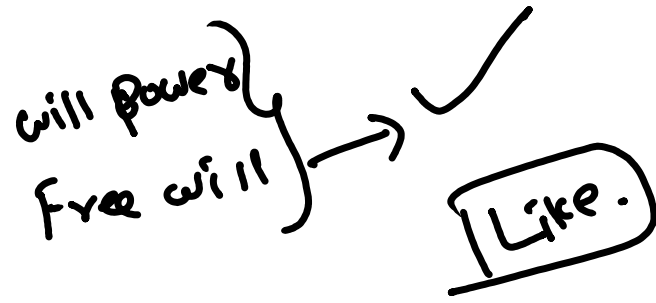
Attachment and repulsion are firmly fixed (rāga-dveṣau
vyavasthitau) in each of the sense objects (indriyasya
indriyasyārthe). One should not come under control of
attachment and repulsion (tayor na vaśam āgacchet). They are
the two obstacles (tau hy asya paripanthinau).

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).

① → value system

② → conditioning

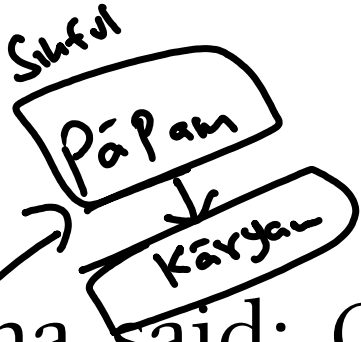
Free will of the jīva exists) (along with his experience of vāsanās.)

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

|| 3.36 ||

arjuna uvāca

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



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

|| 10.10 ||

teṣām satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

I give the intelligence (① dadāmi buddhi-yogaṁ) to those who constantly desire to be with Me (② teṣām satata-yuktānām) and worship Me with great love (bhajatām prīti-pūrvakam), by which they attain My direct association (yena mām upayānti te).

|| 10.11 ||

teṣām evānukampārtham
aham ajñāna-jaṁ tamah
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 tamah) 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?”

②
①

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).