

Bhakti Sangha Bhagavatam Class

5.22.1-7

Verse, Translation and Purport

|| 5.22.8 ||

evam candramā arka-gabhastibhya upariṣṭāl lakṣa-yojanata
upalabhyamāno 'rkasya saṁvatsara-bhuktim pakṣābhyām māsa-
bhuktim sapādarksābhyām dinenaiva pakṣa-bhuktim agracārī
drutatara-gamano bhuṅkte.

Above the rays of the sunshine by a distance of 100,000 yojanas [800,000 miles] is the moon, which travels at a speed faster than that of the sun. In two lunar fortnights the moon travels through the equivalent of a saṁvatsara of the sun, in two and a quarter days it passes through a month of the sun, and in one day it passes through a fortnight of the sun.

When we take into account that the moon is 100,000 yojanas, or 800,000 miles, above the rays of the sunshine, it is very surprising that the modern excursions to the moon could be possible.

Since the moon is so distant, how space vehicles could go there is a doubtful mystery.

Modern scientific calculations are subject to one change after another, and therefore they are uncertain.

We have to accept the calculations of the Vedic literature.

These Vedic calculations are steady; the astronomical calculations made long ago and recorded in the Vedic literature are correct even now.

Whether the Vedic calculations or modern ones are better may remain a mystery for others, but as far as we are concerned, we accept the Vedic calculations to be correct.

Section-I

Let us continue our Previous Bhakti
Sanga Discussion

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
saṁrambhī bhinna-dr̥g bhāvaṁ
mayi kuryāt sa tāmasaḥ

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

3.29.9

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

He who worships me (**yah mām arcayed**) in the forms of deities and others (**arca ādāu**) with desire for other objects (**prthag-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-arpanam
yajed yaṣṭavyam iti vā
prthag-bhāvaḥ sa sāttvikah

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

*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 (**śraddhālur 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

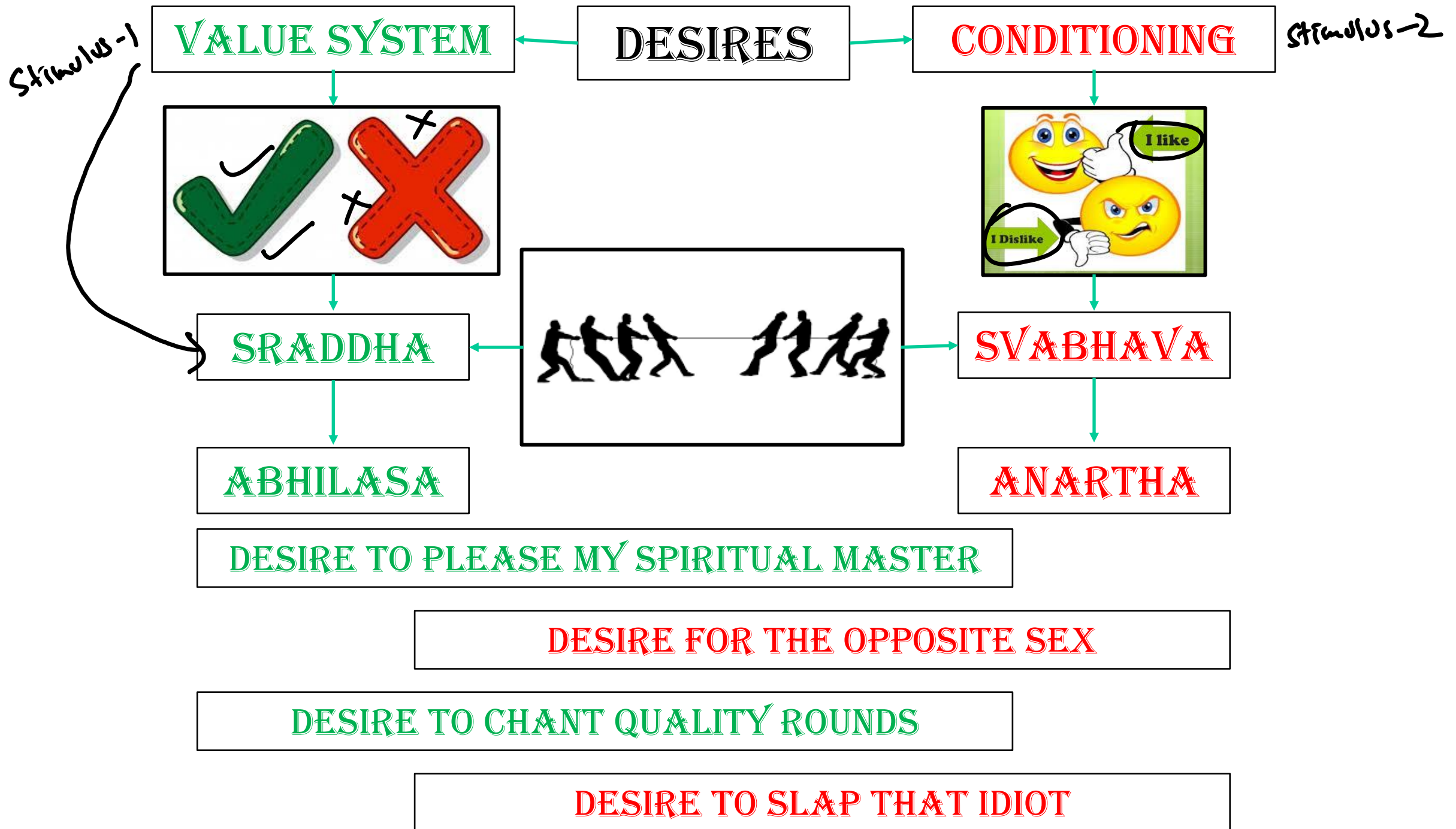
Krsna's instructions to such Sadhakas

- tato bhajeta mām prītaḥ śraddhālur 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

Svābhāva/conditioning is
very careful & it is
very difficult to resist

|| 3.33 ||

sadr̥śam ceṣṭate svasyāḥ
prakṛter jñānavān api
prakṛtiṃ yānti bhūtāni
nigrahaḥ kiṃ kariṣyati

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 (prakṛtiṃ yānti bhūtāni). What can instruction or threat of punishment accomplish (nigrahaḥ kiṃ kariṣyati)?

Solve your
Conditioning by
acting according to your
value system
↓
Strengthen your spiritual
faith.

|| 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.

will power }
Free will } → ✓
Like.

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 ||

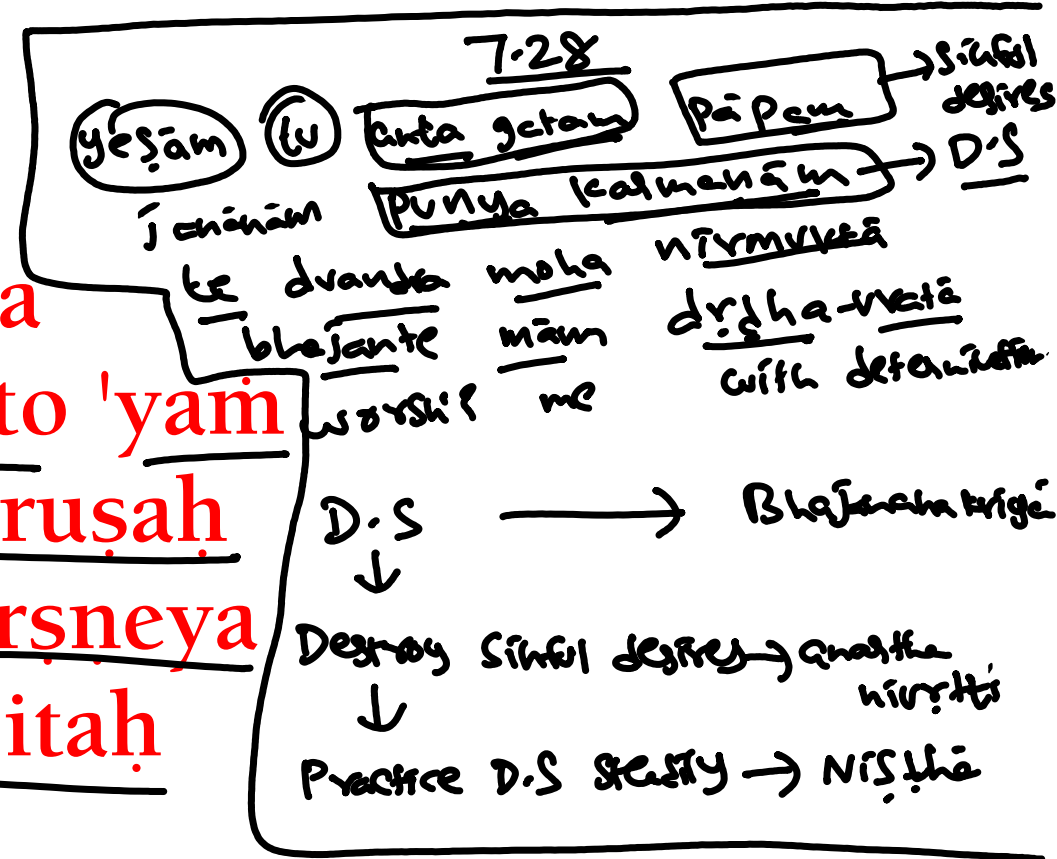
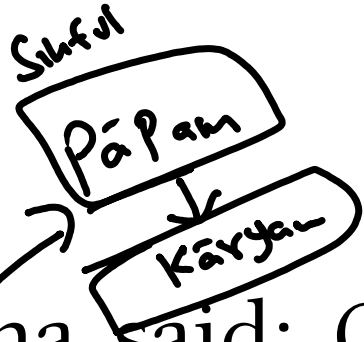
arjuna uvāca

atha kena prayukto '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 ||

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

I give the intelligence (① dadāmi buddhi-yogaṁ) to those who
(tesām satata-yuktānām) and
(bhajatām prīti-pūrvakam), by
which they attain My direct association (② yena mām upayānti
te).

|| 10.11 ||

teṣām evānukampārtham
aham ajñāna-jam 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-jam tamah) with the shining lamp of knowledge (bhāsvatā jñāna-dīpena).



Baladeva

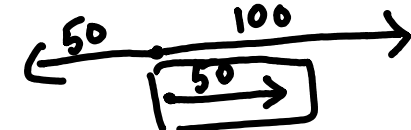
Action
vector sum \rightarrow Value system
+ vector
contrasting vector

“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 Folk

①

Svaloka



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 mantavyah
samyag vyavasito hi sah

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 mantavyah), as he has fixed himself
completely in Me (samyag vyavasito hi sah).

SVCT

My attachment to My devotee is My very nature. That attachment does not decrease even if the devotee commits wrong, for I make him come up to the highest standard.

If someone with bad conduct, addicted to violence, thievery, or adultery (sudurācārah), worships Me, and worships no one except Me, and does not follow any other process like karma or jñāna, and has no other desire than My desire (ananya-bhak), he is My devotee (sādhuh).

“But, considering his bad conduct, how is he a devotee?”

SVCT

“He is to be respected (mantavyah) as a devotee because of his devotee qualities. It is a command. Not doing so is offense. My order is the authority.”

“So he should be considered a devotee in that portion where he worship You, and as a non-devotee in that portion where he commits adultery?”

Do not consider his shortcomings while judging him.

“No, he should be considered as a devotee (eva) in all his parts. You should not see his bad qualities at all.”

SVCT

He is completely convinced (samyak vyavasthitaḥ).

He makes a splendid resolution: ‘I will go to hell for my sinful
actions which are hard to give up, but I will not give up
dedicated worship of Kṛṣṇa.’”

Srila Prabhupada

The word su-durācārah used in this verse is very significant, and we should understand it properly.

When a living entity is conditioned, he has two kinds of activities:
one is conditional, and the other is constitutional.

As for protecting the body or abiding by the rules of society and state,
certainly there are different activities, even for the devotees, in
connection with the conditional life, and such activities are called
conditional.

Srila Prabhupada

Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental.

Such activities are performed in his constitutional position, and they are technically called devotional service.

Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another.

Srila Prabhupada

But then again, sometimes these activities become opposed to one another.

As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition.

He knows that perfection in his activities depends on his progressive realization of Kṛṣṇa consciousness.

Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically.

But such a temporary falldown does not disqualify him.

In the Śrīmad-Bhāgavatam it is stated that if a person falls down but is wholeheartedly engaged in the transcendental service of the Supreme Lord, the Lord, being situated within his heart, purifies him and excuses him from that abomination.

Srila Prabhupada

The material contamination is so strong that even a yogī fully engaged in the service of the Lord sometimes becomes ensnared; but Kṛṣṇa consciousness is so strong that such an occasional falldown is at once rectified.

Therefore the process of devotional service is always a success.

|| 9.31 ||

kṣipram bhavati dharmātmā
śāśvac-chāntiṃ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

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

SVCT

Opposing argument

“How can You accept the worship of such a sinful person? How can you eat the food and drink offered by a heart contaminated with lust and anger?”

“Very quickly he becomes righteous.”

The present is used and not the future to express the fact that having committed sin, by remembering the Lord, he becomes repentant, and thus very quickly becomes righteous.

SVCT

“O how unfortunate I am! There is no one as low as I, bringing bad name to the devotees.”

Repeatedly (śaśvat), he feels completely (ni for nitarām) disgust (śāntim) for those actions.

Or, the use of the present tense can indicate that in the future he will develop righteousness fully, but even right now it exists in a subtle form.

SVCT

After taking medicine, though the destructive effects of fever or poison remains for some time, it is not considered seriously.

Thus, with the entrance of bhakti in his mind, the sinful actions are not taken seriously.

And the traces of sin such as lust and anger should be considered insignificant, like the biting of a toothless snake.

SVCT

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

In nigacchati, ni stands for nitarām, completely.

This means that even during the stage of having tendency to commit sin, he has a pure heart.

Evidences from Srimad Bhagavatam

Pariksit Maharaj's response to
Srila Sukadeva Goswami's Test
in the Beginning of the 6th Canto

|| 6.1.9 ||

śrī-rājovāca

dr̥ṣṭa-śrutābhyām yat pāpam
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham

The King said: Though the jīva knows (jānann apy) that sinful acts (yat pāpam) are detrimental (ātmano ahitam) by seeing and hearing (dr̥ṣṭa-śrutābhyām), he helplessly commits sin again (karoti bhūyo vivaśaḥ). What is the use of atonement (prāyaścittam atho katham)?

|| 6.1.10 ||

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

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

Please notice Pariksit Maharaj's
reason to reject Karma-Kandiya
Prayascitta!!!

Haven't you noticed the same
symptoms in yourself and in
other Sadhakas???

Then, why didn't Pariksit
Maharaj reject the path of Bhakti
for the same reason???

|| 6.1.19 ||

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

Persons (**yaih**) who only once absorb their mind (**sakṛd manah niveśitam**) in Kṛṣṇa's lotus feet (**kṛṣṇa-padāravindayoh**), even in dreams (**svapne api**), or even though the mind still has material attraction (**tad-guṇa-rāgi**), do not see (**na paśyanti**) the servants of Yama (**yamam pāśa-bhṛtaḥ tad-bhaṭān**) since they have accomplished all atonement (**cīrṇa-niṣkṛtāḥ**) by that remembrance (**implied**).

If a devotee practicing pure bhakti happens to commit sin again, it is like the bite of snake without fangs.

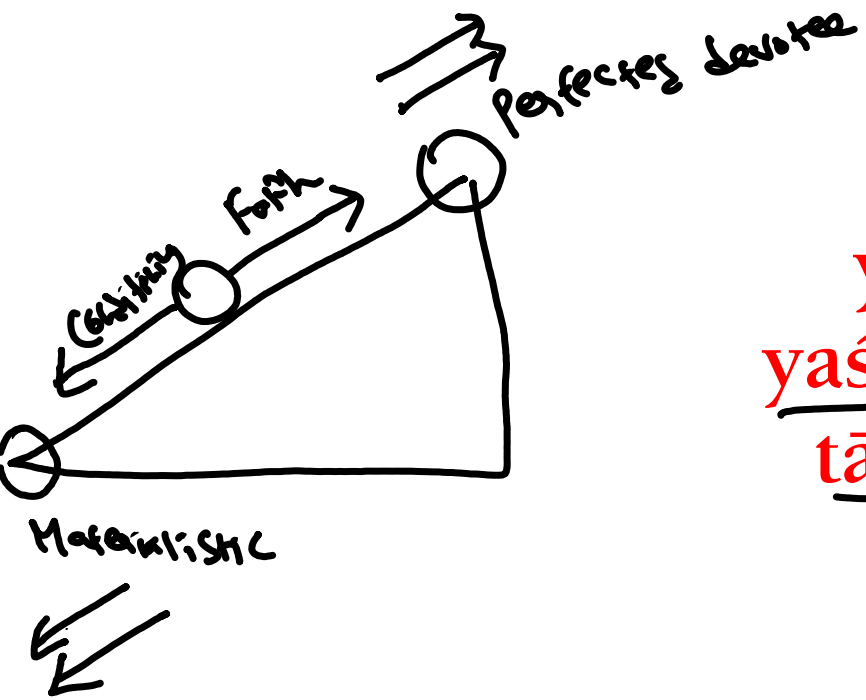
Those sins have no significant effect.

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

It is said:

api cet sudurācāro bhajate mām ananya-bhāk |
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ ||

Even if the most sinful person worships me with no other desire than to please me, I consider that person to be my devotee, as he has fixed himself completely in me. BG 9.30



2 kinds of people
or 2 levels

|| 3.7.17 ||

yaś ca mūḍhatamo loke
yaś ca buddheḥ param gataḥ
tāv ubhau sukham edhete
kliśyaty antarito janah

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

Srila Sivaram Swami Maharaj
from the Suddha Bhakti
Cintamani

SBC 26 – Unsteady Worship of the Name - part 2

However, devotees who try their best to perfect their sādhana and to serve the mission, but who are handicapped by their own conditioned nature, can legitimately expect Kṛṣṇa's kindness.

Soft-hearted Kṛṣṇa is sympathetic to the plight of His devotees in Kali-yuga.

Thus if for reasons other than their neglecting the process, they cannot complete their Kṛṣṇa consciousness, they will receive Lord Caitanya's gift of love, and Śrīla Prabhupāda's promise of deliverance will certainly be fulfilled.

SBC 26 – Unsteady Worship of the Name - part 2

Therefore devotees must practise the limbs of devotion such as
controlling the mind, studying the books, perfecting their japa, and
remembering Kṛṣṇa.

The Struggle between Sraddha
and Svabhava will continue for a
long time since Anartha-Nivrtti
is a Gradual Process only

The Third Shower of Nectar

The Five Stages in Nullification of the Anarthas

	Name of the Stage	Description of the Stage
1. ✓	Ekadeshavartini	<u>Limited to one Anartha</u>
2. ✓	Bahudeshavartini	<u>Affecting many Anarthas</u>
3. ✓	Prayiki	<u>Almost Complete</u>
4. ✓	Purna	<u>Complete</u>
5. ✓	Atyantiki	<u>Absolute</u>

The Third Shower of Nectar

The Five Stages in Nullification of the Anarthas

	Type of Anartha	Ekadesa Vartini ✓	Bahudesa Vartini ✓	Prayiki ✓	Purna	Atyantiki
1. ✓	Duskrtottha Anarthas ↗	<u>Bhajana Kriya</u>			Nistha	Asakti
2. ✓	Sukrtottha Anarthas ↗	Bhajana Kriya			Nistha	Asakti
3. ✓	<u>Bhaktyottha Anarthas</u>	← Bhajana Kriya →			Nistha	Ruchi
4. ✓	<u>Aparadhottha Anarthas</u>	<u>Bhajana Kriya</u>	Nistha	Bhava	Prema	Personal Associate

All the proofs that you have
given are only suggestive....

Has any *Acarya* directly
described this concept the way
you have described???

Chapter 6: Nitya-dharma: Birth and Caste Differences

Therefore, the śāstras point out that eligibility for a particular karma must be ascertained ultimately on the basis of one's guṇa.”

Cūḍāmaṇi, “What is tattvika-śraddhā?”

Vaiṣṇava dāsa Bābājī, “Simple, guileless faith in the Supreme Lord—
and consequently sincere bhakti rendered to Him—is known as
tāttivika-śraddhā.”

Chapter 6: Nitya-dharma: Birth and Caste Differences

A sincere candidate is given eligibility to perform bhakti by this tattvika-śraddhā.

Cūḍāmani, “Some persons have developed faith in the śāstras, but lack a noble nature—are they fit candidates for bhakti?”

Vaiṣṇava dāsa Bābājī, “One’s type by nature, svabhāva is definitely not applicable to the eligibility to perform bhakti, which is solely dependent upon tattvika-śraddhā.”

Chapter 6: Nitya-dharma: Birth and Caste Differences

Kindly, deliberate upon the following verses from the Śrīmad-Bhāgavatam, 11.20.27-30, 32,33:

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

tato bhajeta mām prītaḥ śraddhālur dṛdha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (**jāta-śraddho mat-kathāsu**), being disgusted with all material activities (**nirviṇṇaḥ sarva-karmasu**), knowing that all sense gratification leads to misery (**veda duḥkhātmakam kāmān**), but still being unable to renounce all sense enjoyment (**parityāge apy anīśvaraḥ**), My devotee should remain happy (**tato prītaḥ**) and worship Me (**mām bhajeta**) with great faith and conviction (**śraddhālur dṛdha-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)

Chapter 6: Nitya-dharma: Birth and Caste Differences

proktena bhakti-yogena
bhajato māsakṛn muneh
kāmā hṛdayyā naśyanti
sarve mayi hṛdi sthite

“When an intelligent person engages constantly in worshiping Me
through loving devotional service as described by Me, his heart
quickly becomes firmly situated in Me. Thus, all material desires
within the heart are destroyed.”

Chapter 6: Nitya-dharma: Birth and Caste Differences

Cūḍāmaṇi, “What if I do not accept the authority of the Śrīmad Bhāgavatam?”

Vaiṣṇava dāsa Bābājī, “We have simply presented the conclusion of all the śāstras.

Śāstra is one. Even if you do not accept the Bhāgavatam, then the other scriptures will harass you with the same conclusion.

Chapter 6: Nitya-dharma: Birth and Caste Differences

We do not need to refer to many śāstras, simply consider what the Gītā, a universally honoured text, has to say.

In fact, even the verse quoted by you at the onset of this discussion contains the same valuable teachings—as we find in Bhagavad-gītā, 9.30-32:

Chapter 6: Nitya-dharma: Birth and Caste Differences

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

“Even if a person commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination.’

Chapter 6: Nitya-dharma: Birth and Caste Differences

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

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

✓ mām hi pārtha vyapāśritya ye ’pi syuh pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te ’pi yānti parām gatim

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas (merchants) and śūdras (workers)—can attain the supreme destination.’

Chapter 6: Nitya-dharma: Birth and Caste Differences

“The purport of this is that a devotee who engages in bhakti, hearing topics of Kṛṣṇa consciousness, chanting harināma, singing His glories with ananya-bhāṅk, single-mindedness, even if he is addicted to many abominable, illicit activities, which go against the scriptural injunctions, must be considered a sādhu because he is on the righteous path being situated in devotional service.”

What does this Purity refer to?

Jaya and Vijaya are pure devotees but the four kumaras are not → purity of faith

Rupa Goswami is a Pure devotee, but I am not
↳ purity of knowledge

Sridama is a Pure devotee, but Arjuna is not
↳ purity of mood or sweetness

|| Adi 4.25 ||

sakhā śuddha-sakhye kare, skandhe ārohaṇa
tumi kon baḍa loka,—tumi āmi sama

“My friends (**sakhā**) climb on My shoulders (**skandhe ārohaṇa**) in pure friendship (**śuddha-sakhye kare**), saying, ‘What kind of big man are You (**tumi kon baḍa loka**)? You and I are equal (**tumi āmi sama**).’

|| Adi 4.27-28 ||

ei śuddha-bhakta lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra

vaikuṇṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba, yāte mora camatkāra

“Taking these pure devotees with Me (ei śuddha-bhakta lañā), I shall descend (karimu avatāra) and sport in various wonderful ways (kariba vividha-vidha adbhuta vihāra), unknown even in Vaikuṇṭha (vaikuṇṭhādye nāhi ye ye līlāra pracāra). I shall broadcast such pastimes by which even I am amazed (se se līlā kariba, yāte mora camatkāra).

|| Adi 4.33 ||

vrajera nirmala rāga śuni' bhakta-gaṇa
rāga-mārge bhaje yena chāḍi' dharma-karma

“Then, by hearing about the pure love of the residents of Vraja (vrajera nirmala rāga śuni'), devotees will worship Me on the path of spontaneous love (bhakta-gaṇa rāga-mārge bhaje), abandoning all rituals of religiosity and fruitive activity (yena chāḍi' dharma-karma).”

|| Adi 4.17 ||

aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nahi mora prīta

[Lord Kṛṣṇa thought:] “All the universe is filled (saba jagat miśrita) with the conception of My majesty (aiśvarya-jñānete), but love weakened by that sense of majesty (aiśvarya-śithila-preme) does not satisfy Me (nahi mora prīta).

Srila Prabhupada on Kunti Maharani's Prayers

The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection, without anything of reverential admiration.

Generally the Lord is worshiped by the devotees in a reverential attitude, but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord to be less important than himself.

The Lord's pastimes in the original abode of Goloka Vṛndāvana are exchanged in that spirit.

Srila Prabhupada on Kunti Maharani's Prayers

The Lord, in His naturally childish playful activities, used to spoil the stocked butter of Mother Yaśodā by breaking the pots and distributing the contents to His friends and playmates, including the celebrated monkeys of Vṛndāvana, who took advantage of the Lord's munificence.

Mother Yaśodā saw this, and out of her pure love she wanted to make a show of punishment for her transcendental child.

Srila Prabhupada on Kunti Maharani's Prayers

He is feared often by fear personified, yet He is afraid of His mother, who wanted to punish Him just in an ordinary manner.

Kuntī was conscious of the exalted position of Kṛṣṇa, whereas Yaśodā was not.

Therefore Yaśodā's position was more exalted than Kuntī's.

SBC 26 – Unsteady Worship of the Name - part 2

Chapter Summary

Soul → Always Pure
Faith → Can be contaminated
Grāhī → Can be contaminated.

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

1. To transform non-devotees and mixed devotees into pure devotees
 2. To transform pure devotees into perfect devotees.
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graph TD; A1[① non-devotees] --> A2[② mixed devotees]; A2 --> B1[③ pure devotees]; B1 --> B2[④ perfect devotees];
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## In Conclusion

Nitya Siddhas like Rupa Goswami – Pure Sraddha and Pure Svabhava

Sadhana Siddhas like Narada Muni – Pure Sraddha and Purified Svabhava

Sadhakas like us – Pure Sraddha and Purifying Svabhava

Mixed devotees – Impure Sraddha