

Bhakti Sangha Bhagavatam Class

6.14.21-22

Verse, Translation and Purport

|| 6.14.21 ||

ātmanah priyate nātmā
parataḥ svata eva vā
lakṣaye 'labdha-kāmaṁ tvāṁ
cintayā śabalaṁ mukham

O King Citraketu, I can observe that your mind is not pleased. You seem not to have achieved your desired goal. Is this because of you yourself, or has it been caused by others? Your pale face reflects your deep anxiety.

|| 6.14.22 ||

evam vikalpito rājan
viduṣā munināpi saḥ
praśrayāvanato 'bhyāha
prajā-kāmas tato munim

Śukadeva Gosvāmī said: O King Parīksit, although the great sage Āṅgirā knew everything, he inquired from the king in this way. Thus King Citraketu, desiring a son, bent low in great humility and spoke to the great sage as follows.

Srila Prabhupada's Purport

Since the face is the index to the mind, a saintly person can study the condition of one's mind by seeing his face.

When Aṅgirā Rṣi remarked about the king's discolored face, King Citraketu explained the cause of his anxiety as follows.

Discussion

Recap of the Story till now

Theme-1: Pariksit's inquiry
about Vrtrāsura's exaltedness as
a devotee (1-7)

|| 6.14.1 ||

śrī-parīkṣid uvāca
rajas-tamaḥ-svabhāvasya
brahman vṛtrasya pāpmanah
nārāyaṇe bhagavati
katham āsīd dr̥dhā matiḥ

King Parīkṣit said: O brāhmaṇa (brahman)! Since he was sinful (pāpmanah), with a nature of rajas and tamas (rajas-tamaḥ-svabhāvasya), how could Vṛtrāsura (katham vṛtrasya) have firm attachment to Nārāyaṇa (nārāyaṇe bhagavati dr̥dhā matiḥ āsīd)?

Who becomes an Asura?

The Validity of Pariksit
Maharaj's Question

|| 16.18 ||

ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātma-para-deheṣu
pradviṣanto 'bhyasūyakāḥ

Surrendered (saṁśritāḥ) to ego, strength, arrogance (ahaṅkāraṁ balaṁ darpaṁ), lust, and anger (kāmaṁ krodhaṁ ca), they hate Me situated in their own and others' bodies (mām ātma-para-deheṣu pradviṣantaḥ), and find fault in the qualities of the devotees ('bhyasūyakāḥ).

Surrendered to ego, strength, arrogance, lust, and anger, they hate Me situated in their own and others' bodies, and find fault in the qualities of the Vedas and Me.

SVCT

They disrespect Me (pradviṣantaḥ), the Paramātmā, who am situated in their own and others bodies (ātma-para-deheṣu).

Or they hate Me who am situated in the bodies of the devotees who are surrendered to Paramātmā (ātma-para-deheṣu mām).

They hate Me, since they hate the devotees who have surrendered to Me.

And they find fault in the qualities of the devotees (abhyasūyakāḥ).

|| 16.19 ||

tān aham dviṣataḥ krūrān
samsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsuriṣv eva yonisu

I cast (aham kṣipāmy) those hateful, cruel (tān dviṣataḥ krūrān), and lowest of humans (samsāreṣu narādhamān), constantly doing evil (ajasram aśubhān), into repeated birth and death in the wombs of demons (āsuriṣv eva yonisu).

|| 16.20 ||

āsurīm yonim āpannā
mūdhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamām gatim

Taking birth as demons (āsurīm yonim āpannā) birth after birth (janmani janmani), these fools (mūdhā), not attaining My mercy at all (mām aprāpyaiva), then go to the lowest status of life (tato yānty adhamām gatim), O son of Kuntī (kaunteya).

**Prahlada Maharaj echoes this
mood in his Prayers**

|| 7.9.8 ||

śrī-prahrāda uvāca

brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ
sattvaikatana-gatayo vacasām pravāhaiḥ
nārādhitum puru-guṇair adhunāpi pipruh
kiṁ toṣṭum arhati sa me harir ugra-jāteḥ

Prahlāda said: How is it possible for me (kiṁ me arhati), who have been born in a family of demons (ugra-jāteḥ), to please the Lord (sah toṣṭum)? The devatās headed by Lord Brahmā (brahmādayaḥ sura-gaṇā) and all the sages and Siddhas (munayo atha siddhāḥ) who are immersed in sattva-guna (sattva ekatāna-gatayo) could not properly worship the Lord (adhunāpi na ārādhitum pipruh) by streams of excellent words (puru-guṇaiḥ vacasām pravāhaiḥ).

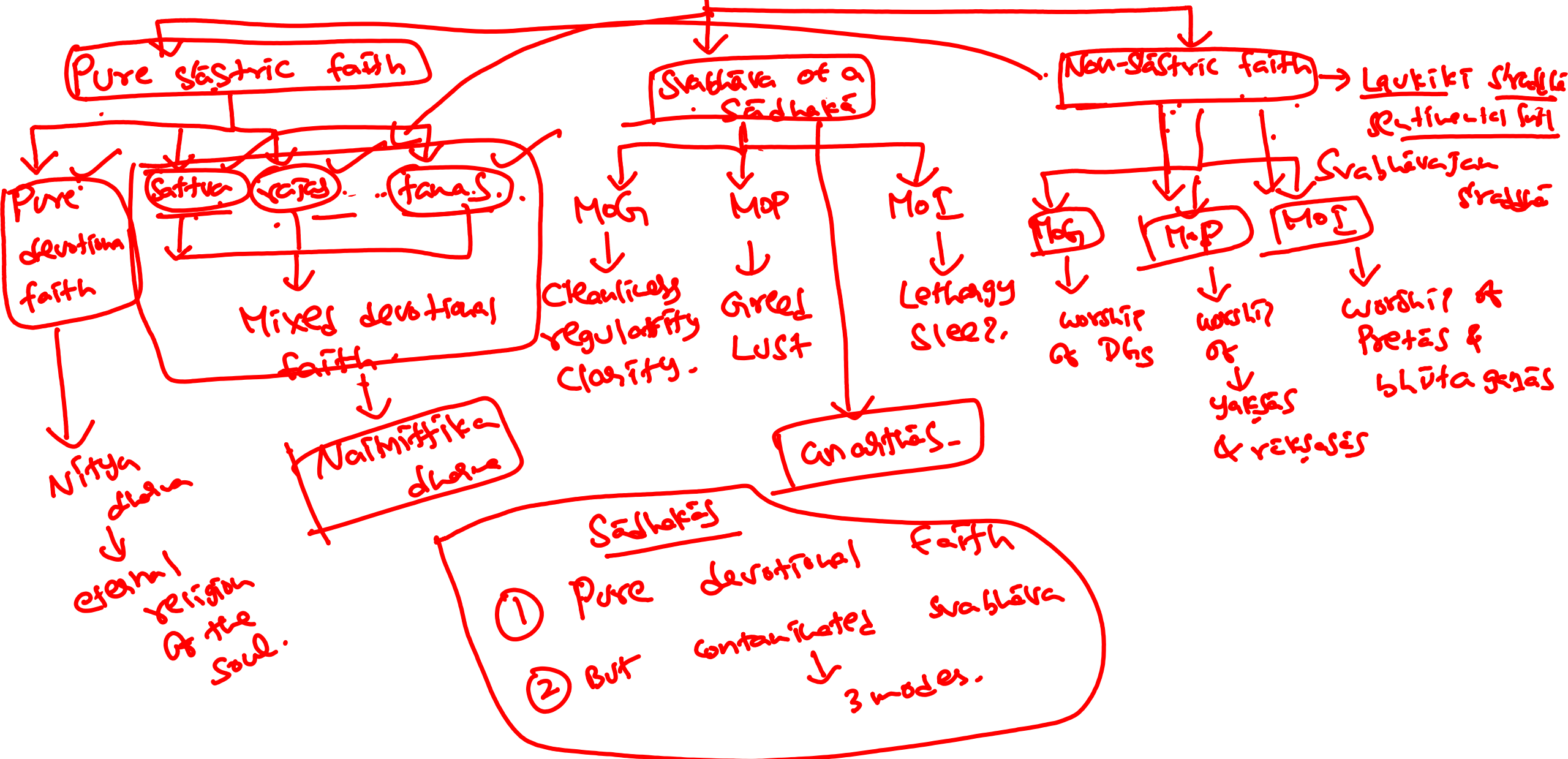
Understanding the Three Modes and their Influence on Bhakti and Worship

|| 6.14.1 ||

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rajas-tamaḥ-svabhāvasya
brahman vṛtrasya pāpmanaḥ
nārāyaṇe bhagavati
katham āsīd dṛḍhā matiḥ

King Parīkṣit said: O brāhmaṇa (**brahman**)! Since he was sinful (**pāpmanaḥ**), with a nature of rajas and tamas (~~rajas-tamaḥ-svabhāvasya~~), how could Vṛtrāsura (**katham vṛtrasya**) have firm attachment to Nārāyaṇa (**nārāyaṇe bhagavati dṛḍhā matiḥ āsīd**)?

3 modes



Sādhakā

① Pure devotional Faith

② But contaminated Svabhāva

↓

3 modes.

Modes influencing Faith

pure plastic faith



The image shows the title 'Modes influencing Faith' in red, with each word underlined. Above the word 'Faith', there is a handwritten diagram. It consists of two red-outlined boxes. The first box contains the word 'pure' and the second box contains the words 'plastic faith'. A red arrow points from the bottom of the second box up to the letter 'i' in 'Faith'.

Goal is beyond 3 modes.

Means is beyond 3 modes

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)

3.29.8

abhisandhāya yo himsām
dambham mātsaryam eva vā
saṁrambhī bhinna-drg bhāvaṁ
mayi kuryāt sa tāmasah

Tāmasic bhakti
↓
Pure devotional
faith → add intention
with MOI

Mixed devotional
faith

Goal
Means
→ Covert
→ Covert Modes

Goal

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

3.29.9

८

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 to 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).

Modes influencing Svabhava of a Sadhaka

Sādhakās → Pure faith

Svabhāva/Conditioning → Can be influenced by the 3 modes.

|| 14.6 ||

tatra sattvaṃ nirmalatvāt
prakāśakam anāmayam
sukha-saṅgena badhnāti
jñāna-saṅgena cānagha

The mode of sattva (**tatra sattvaṃ**) is peaceful and gives knowledge (**prakāśakam anāmayam**), because of its purity (**nirmalatvāt**). It binds the jīva (**badhnāti**) with false conceptions of happiness and knowledge (**sukha-saṅgena jñāna-saṅgena ca**), O sinless one (**anagha**). Clarity.

॥ 14.7 ॥

rajo rāgātmakam viddhi
trṣṇā-saṅga-samudbhavam
tan nibadhnāti kaunteya
karma-saṅgena dehinam

O son of Kuntī (kaunteya), know that (viddhi) rajas, consisting of mutual attraction between men and women (rajo rāgātmakam), and which gives rise to longing for the unattained and attachment to the attained (trṣṇā-saṅga-samudbhavam), binds the jīva (tad dehinam nibadhnāti) with attachment to action (karma-saṅgena).

|| 14.8 ||

tamas tv ajñāna-jam viddhi
mohanam sarva-dehinam
pramādālasya-nidrābhis
tan nibadhnāti bhārata

Know that (viddhi) tamas, which is produced from ignorance (tamas tv ajñāna-jam), which causes confusion for all living beings in the form of opposite knowledge (mohanam sarva-dehinam), binds the jīva (tan nibadhnāti) with inattention, laziness, and sleep (pramāda-ālasya-nidrābhis).

5 obstacles to attainment of Nistha

1. Laya (sleep) →
2. Vikshepa (distraction) →
3. Apratipatti (indifference or disinterest in spiritual topics) →
4. Kashaya (tendency toward bad habits) →
5. Rasasvada (taste for material enjoyment).

|| 1.2.19 ||

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitam sattve prasīdati

The mind (**cetaḥ**) becomes unaffected (**anāviddham**) by lust, greed, anger, hatred and illusion (**kāma-lobhādayaś ca ye etaiḥ**) which arise from rajas and tamas (**rajas-tamo-bhāvāḥ**). Then (**tadā**) the mind becomes fixed in the form of the Lord at the stage of āsakti (**sthitam sattve**) and becomes satisfied (**prasīdati**).

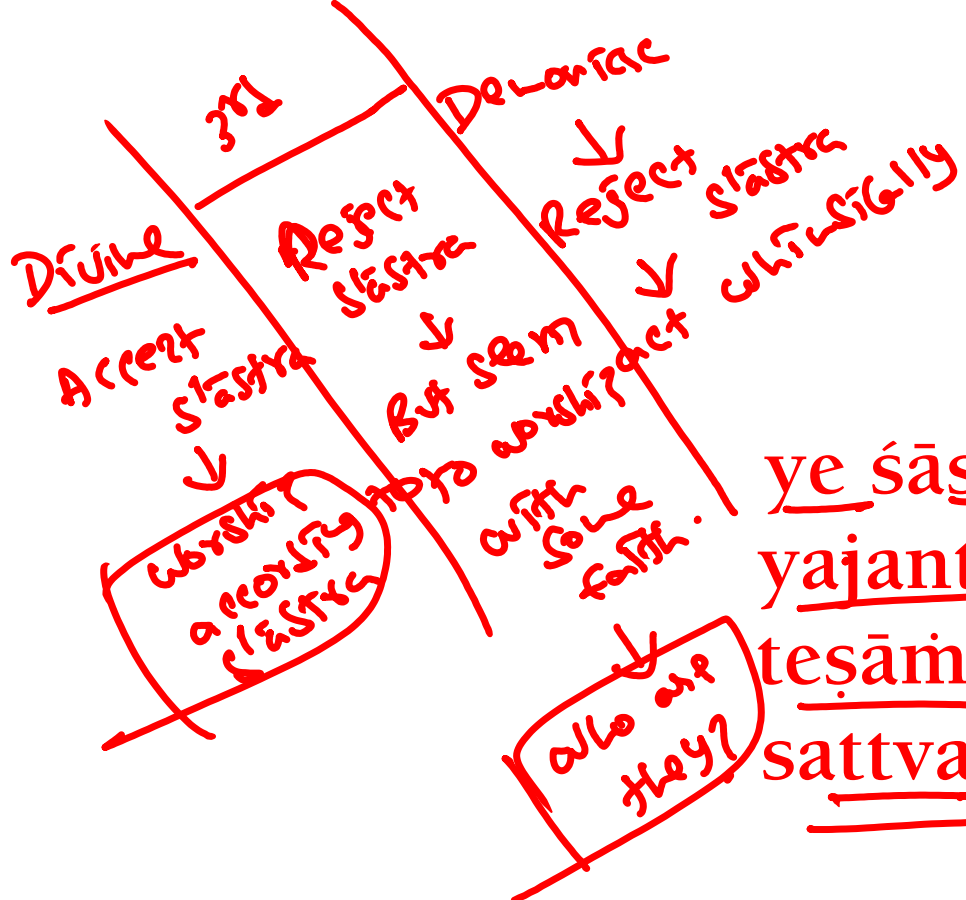
Modes influencing Worship and
Svabhava-jam Sraddha

Defining characteristic
of a demon → दुष्टा

|| 16.23 ||

yaḥ śāstra-vidhim utsrjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

He who giving up the rules of scripture (yaḥ śāstra-vidhim utsrjya) acts according to his own whim (vartate kāma-kārataḥ) does not attain perfection (na sa siddhim avāpnoti), happiness, or the supreme goal (na sukhaṁ na parāṁ gatim).



|| 17.1 ||

arjuna uvāca

ye śāstra-vidhim utsrjya

yajante śraddhayānvitāḥ

teṣāṁ niṣṭhā tu kā kṛṣṇa

sattvam āho rajas tamah

↓
कौन है ये?

Arjuna said: O Kṛṣṇa (kṛṣṇa), what is the position of those (teṣāṁ niṣṭhā tu kā) who give up the rules of scripture (ye śāstra-vidhim utsrjya) but worship with faith (yajante śraddhayānvitāḥ). Is this a sattva, or rajas and tamas condition (sattvam āho rajas tamah)?

Baladeva

Responding to the questions of Arjuna, Kṛṣṇa explains various items in sattva, rajas and tamas in the seventeenth chapter.

Those who study the Vedas, and with faith in the scriptures, undertake activities according to its rules are called devas.

Those who ignore the Vedas, and act as they please, without following Vedic rules, are called demons or asuras. You have said this in the previous chapter

Now this is my question.

Baladeva

Those who, having read and understood the Vedas which are difficult to understand, (give up the rules out of laziness or other reasons), and worship the devas and others with faith born of local custom, are in what position?

Are they considered among the godly and demonic types previously defined, by ignoring scripture but having faith (and worship)?

Have they taken shelter of sattva, rajas or tamas?

|| 17.2 ||

śrī-bhagavān uvāca
tri-vidhā bhavati śraddhā
dehinām sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tām śṛṇu

The Lord said: The faith of embodied beings (dehinām śraddhā) is of three types (tri-vidhā bhavati), arising from their previous impressions (sā svabhāva-jā). It is made of sattva, rajas or tamas (sāttvikī rājasī caiva tāmasī ca iti). Hear about it (tām śṛṇu).

Baladeva

Being asked, the Lord begins to speak.

That faith by which one worships the devas and other beings while giving up
rules of scripture because of laziness or difficulties, should be understood to
arise from virtuous and sinful impressions from previous lives (svabhāva jā).

That faith is of three types, arising from states of sattva, rajas and tamas, for the
beginningless, unrelenting births of embodied souls in beginningless contact
with the three guṇas of prakṛti.

Baladeva

They do not have the spiritual intelligence arising from scripture taught by the devotees which will allow them to change those impressions (svabhāva).

∴ they do not have śāstric faith.

Therefore the three types of faith which arise from those impressions appear.

Faith born from the scriptures is different. → śāstrīya-śraddhā

It brings about performance of actions only according to the scriptural directions (not because of impressions of the three guṇas).

॥ 17.3 ॥

sattvānūrūpā sarvasya
śraddhā bhavati bhārata
śraddhā-mayo 'yaṁ puruṣo
yo yac-chraddhaḥ sa eva saḥ

access to 208+
सुखदुःखानां
(05) वाचसायनः
How do
they convert

Convert material sensory
signals into material
subtle energies.
Heat → 4 organs
① Mind
② Intelligence
③ FE
④ Citta

This faith corresponds to the nature of the internal organ (sattva
anūrūpā sarvasya śraddhā bhavati), O descendent of Bharata
(bhārata). Man is made of his (faith) (śraddhā-mayo ayaṁ puruṣaḥ).
He becomes similar to whatever form he worships with faith (yo yat-
śraddhaḥ sa eva saḥ).

Baladeva

Though faith itself is a function of sattva guṇa, it becomes three types of faith for the embodied soul possessing an internal organ whose very nature is to hold the impressions (svabhāva).

[Note: The internal organ or antaḥkaraṇa refers to the subtle internal organ consisting of the mind, intelligence, false ego and memory (citta).]

The internal organ (sattvam) is composed of three guṇas, and corresponding to that, the faith of all living entities appears.

The faith of the internal organ predominated by sattva guṇa is sattvic.

Baladeva

The internal organ predominated by raja guṇa is rajasic.

The internal organ predominated by tama guṇa is tamasic.

The ordinary person (ayam puruṣaḥ), a worshipper who has an object of worship, endowed with one of three types of faith (śraddhamayaḥ), will be faithful to one of three respective types of object—devas, yaksas or pretas (yat śraddhaḥ).

That worshipper (sa) becomes endowed with the qualities of the deity worshipped (sa eva).

॥ 17.4 ॥

yajante sāttvikā devān
yakṣa-rakṣāmsi rājasāḥ
pretān bhūta-gaṇāmsī cānye
yajante tāmasā janāḥ

Those with sattvic nature worship the devas (yajante sāttvikā devān). Those with rajasic nature worship the Yaksas and Rāksasas (yakṣa-rakṣāmsi rājasāḥ). Those with tamasic nature worship the Pretas and Bhūtas (pretān bhūta-gaṇāmsī ca anye yajante tāmasā janāḥ).

Baladeva

The results of worshipping with the different faiths are described in this verse.

Those persons who with faith born of their previous impressions worship
sattvika devas such as Vasu and Rudra without the discrimination of scripture
are called sāt̥tvika.

Those who worship rajasic entities such as Yakṣas, Rākṣasas, Kuvera and Nairṛti
are in the mode of passion.

Those who worship tamasic entities such as pretas and bhūtas are in the mode of
ignorance.

Baladeva

The pretas are fallen brāhmanas who attain an airy body after death in the form of ulāmukhas, kaṭas or pūtanas, according to Manu.

The pretas are a type of piśaca (evil spirit) according to others.

Ca indicates the seven mothers [Note: These are said to be Brahmānī, Vaiṣṇavī, Maheśvarī, Kaumārī, Vārāḥī, Indrāṇi and Camuṇḍī] and other entities.

[Note: The bhūta gaṇas are not explained. According to some commentators they are the followers of Śiva.]

Baladeva

Thus the three types of faith arising from the differing natures due to previous impressions, without following the rules of scripture because of laziness, have been described.

It should be understood that by conquering over their natures by association with persons following Vedic principles, these persons sometimes come under the authority of the Vedas.