

Bhakti Sangha Bhagavatam Class

6.18.23-25

Verse, Translation and Purport

|| 6.18.23 ||

śrī-śuka uvāca

hata-putrā ditiḥ śakra-
pārṣṇi-grāheṇa viṣṇunā
manyunā śoka-dīptena
jvalantī paryacintayat

Śrī Śukadeva Gosvāmī said: Just to help Indra, Lord Viṣṇu killed the two brothers Hiranyākṣa and Hiranyakaśipu. Because of their being killed, their mother, Diti, overwhelmed with lamentation and anger, contemplated as follows.

|| 6.18.24 ||

kadā nu bhrātr-hantāram
indriyārāmam ulbaṇam
aklinna-hṛdayam pāpam
ghātayitvā śaye sukham

Lord Indra, who is very much fond of sense gratification, has killed
the two brothers Hiranyākṣa and Hiranyakaśipu by means of Lord
Viṣṇu. Therefore Indra is cruel, hardhearted and sinful. When will I,
having killed him, rest with a pacified mind?

|| 6.18.25 ||

kṛmi-vid-bhasma-samjñāsīd
yasyeśābhihitasya ca
bhūta-dhruk tat-kṛte svārtham
kiṁ veda nirayo yataḥ

When dead, the bodies of all the rulers known as kings and great leaders will be transformed into worms, stool or ashes. If one enviously kills others for the protection of such a body, does he actually know the true interest of life? Certainly he does not, for if one is envious of other entities, he surely goes to hell.

The material body, even if possessed by a great king, is ultimately
transformed into stool, worms or ashes.

When one is too attached to the bodily conception of life, he is
certainly not very intelligent.

Discussion

Diti and Tamasic Bhakti

Understanding the Three Modes and their Influence on Bhakti and Worship

Worship? VISHNU
Sāstric

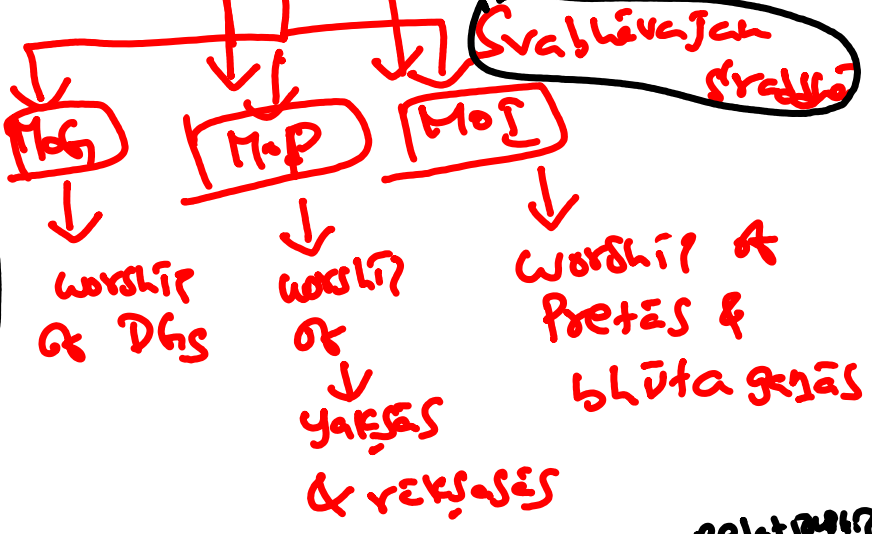
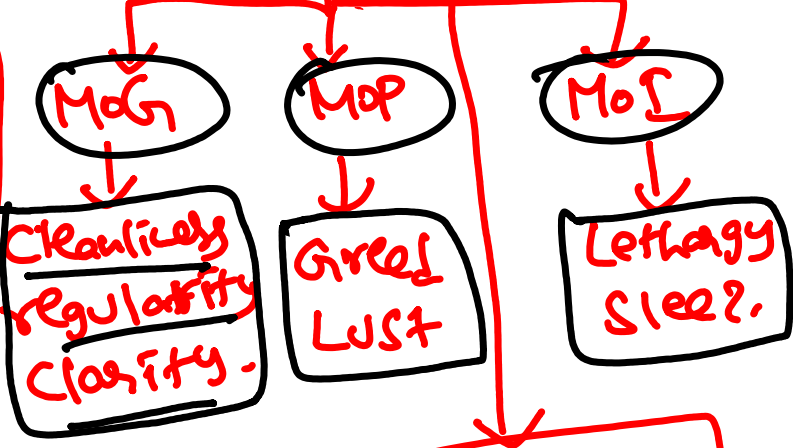
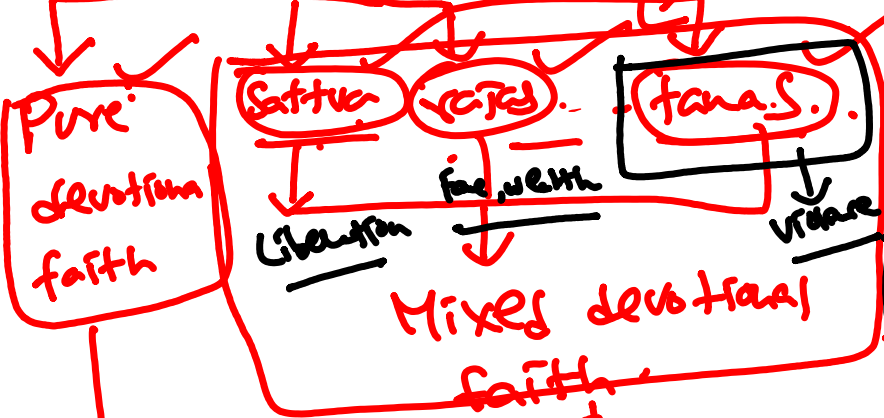
Pure Sāstric faith

3 modes

conditioned nature.

Stabhāva of a Sādhakā

Non-Sāstric faith → Laukikī Śhāstrī
Religiosity



Naiṣṭhika dhama

Anarthas.

Nitya dhama
→ eternal religion of the soul.

Sādhakā

① Pure devotional Faith

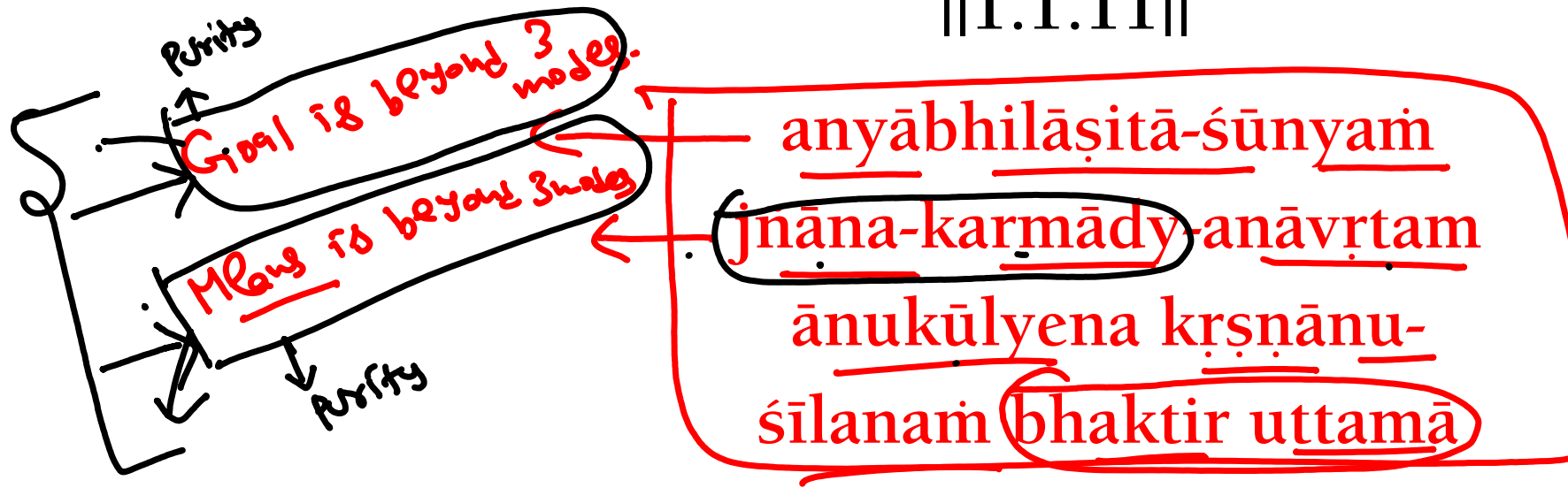
② But contaminated Svabhāva
↓
3 modes.

① Whom to worship? → VISHNU → Relation? → Svāhā

② Why to worship?

③ How to worship? → 9 bhakti

**Modes influencing Pure Sastric
Faith**



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 bhavam
mayi kuryāt sa tāmasah

tāmasic bhakti

↓
Pure devotional
faith → add intention
with MOT

Mixed devotional
faith

↓
Covetous
Covetous Modes

Goal
Means



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

M6G
↙

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 sattvaṁ nirmalatvāt
prakāśakam anāmayam
sukha-saṅgena badhnāti
jñāna-saṅgena cānagha

Clarify.

The mode of sattva (tatra sattvaṁ) 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).

|| 14.7 ||

rajo rāgātmakam viddhi
tr̥ṣṇā-saṅga-samudbhavam
taṁ 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 tr̥ṣṇā-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

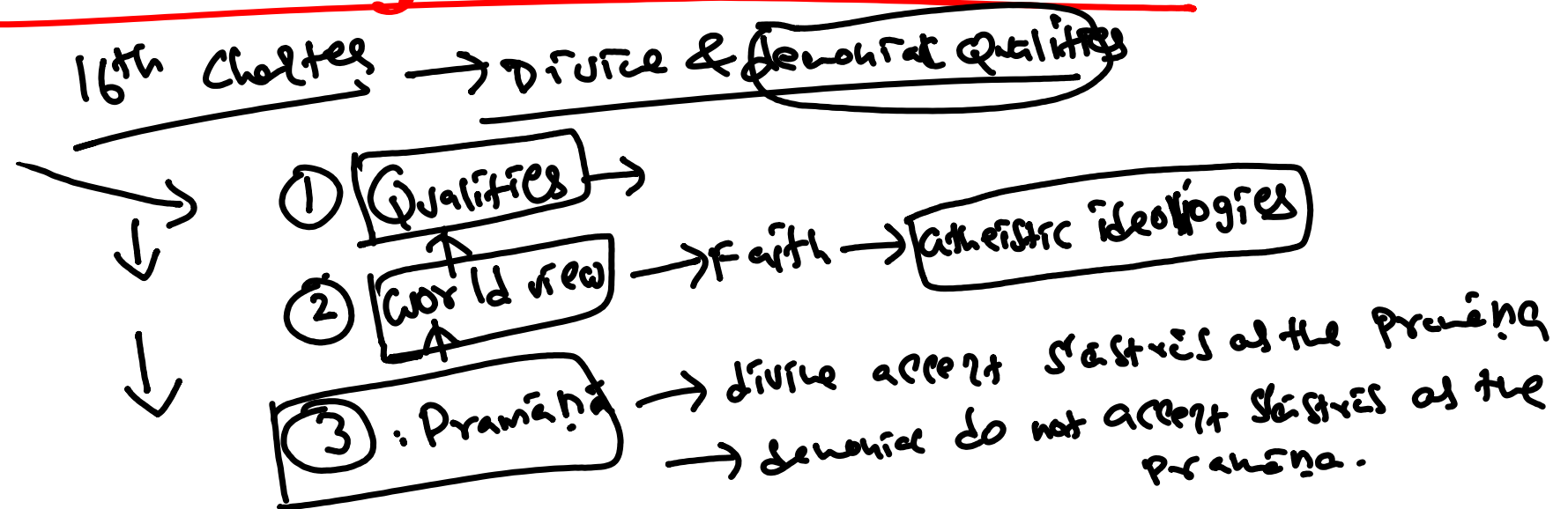
1. Laya (sleep) → MoI
2. Vikshepa (distraction) → MoP
3. Apratipatti (indifference or disinterest in spiritual topics) → MoI/MoP
4. Kashaya (tendency toward bad habits) → MoI/MoP
5. Rasavada (taste for material enjoyment) → MoI/MoP/MoG

|| 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

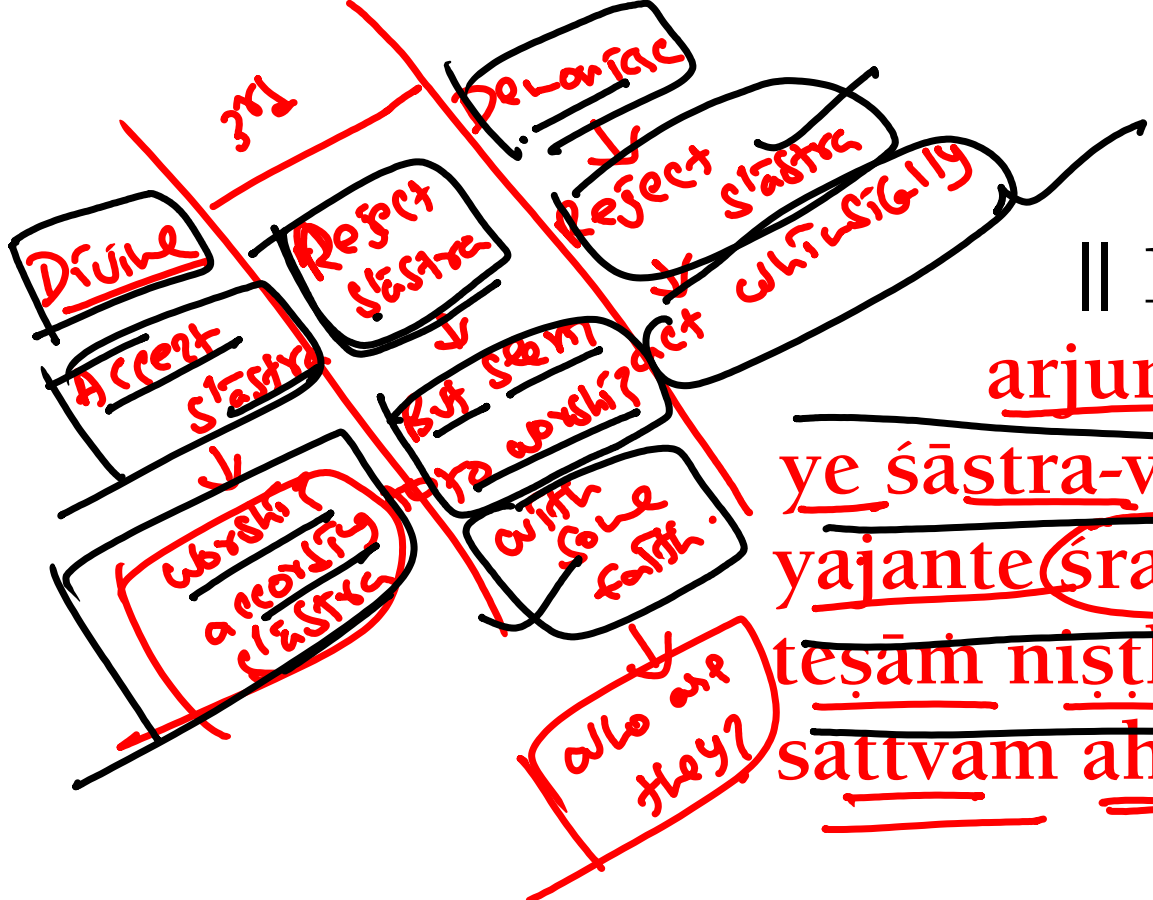


Defining characteristic
of a demon → दुष्टा

|| 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 kṛṣṇa
sattvam āho rajas tamah

- 16th worship
- ① Faith
 - ② austerity
 - ③ yejñā
 - ④

Arjuna said: O Kṛṣṇa (kṛṣṇa), what is the position of those (teṣāṁ niṣṭhā tu kṛṣṇa) 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?

laukiki

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 tān 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 (tān 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 ॥

sattvānurūpā 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 relations.
Heat → 4 organs
① Mind
② Intelligence
③ FE
④ Citta

This faith corresponds to the nature of the internal organ (sattva
anurūpā 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 sāt̥tvikā devān

yakṣa-rakṣāmsi rājasāḥ

pretān bhūta-gaṇāmsī cānye

yajante tāmasa janāḥ

Sattvic nature
Sattvik non-
scriptural faith

Those with sattvic nature worship the devas (yajante sāt̥tvikā devān). Those with rajasic nature worship the Yaksas and Rāksasas (yakṣa-rakṣāmsi rājasāḥ). Those with tāmasic 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 sāttvika.

Those who worship tajasic 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

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.