

# Bhakti Sangha Bhagavatam Class

7.2.24

# Verse, Translation and Purport

|| 7.2.24 ||

evam gunair bhrāmyamāne  
manasy avikalaḥ pumān  
yāti tat-sāmyatām bhadre  
hy aliṅgo liṅgavān iva

In the same way, O my gentle mother, when the mind is agitated by  
the movements of the modes of material nature, the living entity,  
although freed from all the different phases of the subtle and gross  
bodies, thinks that he has changed from one condition to another.

As stated in Śrīmad-Bhāgavatam (10.84.13):

yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ

"A human being who identifies the body made of three elements as  
the self, who considers the by-products of the body to be his  
kinsmen, who considers the land of his birth worshipable, and who  
goes to a place of pilgrimage simply to bathe rather than to meet  
men of transcendental knowledge there, is to be considered like a  
cow or an ass."

Although Hiranyakaśipu was a great demon, he was not as foolish as the population of the modern world.

Hiranyakaśipu had clear knowledge of the spirit soul and the subtle and gross bodies, but now we are so degraded that everyone, including the exalted scientists, philosophers and other leaders, is under the bodily conception of life, which is condemned in the śāstras.

Sa eva go-kharaḥ: [SB 10.84.13] such persons are nothing but cows and asses.

Hiraṇyakaśipu advised his family members that although the gross body of his brother Hiraṇyākṣa was dead and they were aggrieved because of this, they should not lament for the great soul of Hiraṇyākṣa, who had already attained his next destination.

Ātmā, the spirit soul, is always unchanged (avikalahaḥ pumān).

We are spirit souls, but when carried away by mental activities (manodharma), we suffer from so-called material conditions of life.

This generally happens to nondevotees.

Harāv abhaktasya kuto mahad-guṇāḥ: nondevotees may possess exalted material qualities, but because they are foolish they have no good qualifications.

The designations of the conditioned soul in the material world are decorations of the dead body.

The conditioned soul has no information of the spirit and its exalted existence beyond the effects of the material condition.

# Discussion



# Theme-1

**Recap of the Chapter till now!!!**

## Chapter Contents

The Second Chapter describes how Hiraṇyakaśipu, in grief for his brother's death, engaged in destruction of dharma and pacified his friends by relating a history giving instructions on knowledge.

# Section-1

Hiranyakasipu addresses the  
Demons (1-12)

|| 7.2.1 ||

- ① Qualities
- ② Value system/world view.
- ③ Prāmāṇya

śrī-nārada uvāca  
bhrātary evaṁ vinihate  
hariṇā kroḍa-mūrtinā  
hiraṇyakaśipū rājan  
paryatapyad ruṣā śucā

Nārada said: O Yudhisthira (**rājan**)! When Lord Viṣṇu (**hariṇā**), in the form of Varāha, the boar (**kroḍa-mūrtinā**), killed Hiranyākṣa (**evaṁ vinihate**), Hiranyākṣa's brother Hiranyakaśipu (**bhrātary hiraṇyakaśipū**) was afflicted with anger and grief (**ruṣā śucā paryatapyad**).

In order to explain that the cause of hating Prahlāda was hatred of the Lord, first Nārada explains the cause of hatred of the Lord.

|| 7.2.2 ||

āha cedam ruṣā pūrṇaḥ  
sandaṣṭa-daśana-cchadaḥ  
kopojjvaladbhyām cakṣurbhyām  
nirīkṣan dhūmram ambaram

Filled with rage (ruṣā pūrṇaḥ) and biting his lips (sandaṣṭa-daśana-chadaḥ), Hiraṇyakaśipu, gazing at the smoky sky (dhūmram ambaram nirīkṣan) with eyes that blazed in anger (kopa ujjvaladbhyām cakṣurbhyām), spoke (idam āha).

He looked at the sky towards Vaikuṇṭha, thinking, “I will destroy Viṣṇu and his abode with my hands.” The sky became smoky from the fire emanating from his eyes.

## ॥ 7.2.3 ॥

karāla-damṣṭrogra-drṣṭyā  
duṣprekṣya-bhrukuṭī-mukhaḥ  
śūlam udyamyā sadasi  
dānavān idam abravīt

Exhibiting his terrifying teeth (**karāla-damṣṭra**), his fierce glance (**ugra-drṣṭyā**) and frowning eyebrows (**bhrukuṭī**), frightening to see (**duṣprekṣya mukhaḥ**), he took up his trident (**śūlam udyamyā**) and began speaking to the assembled demons (**sadasi dānavān idam abravīt**).

|| 7.2.4-5 ||

bho bho dānava-daiteyā dvimūrdhaṃ tryakṣa śambara  
śatabāho hayagrīva namuce pāka ilvala

vipracitte mama vacaḥ puloman śakunādayaḥ  
śṛṇutānantaram sarve kriyatām āśu mā ciram

O Dānavas and Daityas (**bho bho dānava-daiteyā**)! O Dvimūrdha,  
Tryakṣa, Śambara and Śatabāhu (**dvimūrdha tryakṣa śambara  
śatabāho**)! O Hayagrīva, Namuci, Pāka and Ilvala (**hayagrīva namuce  
pāka ilvala**)! O Vipracitti, Puloman, Śakuna and other demons  
(**vipracitte puloman śakuna ādayaḥ**)! All of you (**sarve**), please hear  
me (**mama vacaḥ śṛṇuta**) and then act without delay (**kriyatām  
anantaram āśu mā ciram**).

|| 7.2.6 ||

sapatnair ghātitaḥ kṣudrair  
bhrātā me dayitaḥ suhṛt  
pārṣṇi-grāheṇa hariṇā  
samenāpy upadhāvanaiḥ

My insignificant enemies, the devatās (kṣudrair sapatnair upadhāvanaiḥ), joined with Viṣṇu (hariṇā), supposedly neutral (samena api), to kill (pārṣṇi-grāheṇa ghātitaḥ) my very dear friend and brother Hiranyākṣa (me suhṛt dayitaḥ bhrātā).

Though Viṣṇu is equal to all, he has sided with the devatās out of greed, because of their worship (upadhāvanaiḥ).



|| 7.2.7-8 ||

tasya tyakta-svabhāvasya ghṛṇer māyā-vanaukasah  
bhajantam bhajamānasya bālasyevāsthirātmanah

mac-chūla-bhinna-grīvasya bhūriṇā rudhirena vai  
asṛk-priyam tarpayisye bhrātaram me gata-vyathah

Viṣṇu has given up his neutral nature (tyakta tasya svabhāvasya). Though he was shining (ghṛṇeh), he is now an animal under the control of māyā (māyā-vana okasah). He has accepted the nature of an ordinary person (bhajamānasya bhajantam) and acts unsteadily like a small child (asthirātmanah bālasya iva). Relieving my pain (gata-vyathah), I will satisfy (tarpayisye) my brother (bhrātaram me) who was fond of blood (asṛk-priyam), with the profuse blood (bhūriṇā rudhireṇa vai) from the neck of Viṣṇu severed by my trident (māt-śūla bhinna-grīvasya).

If you think you should also worship Viṣṇu, please do not say that.

You should remain and work for me. I will kill him all alone.

This is expressed in two verses.

“But the scriptures say the Viṣṇu is supreme. Why then do you want to kill him?”

He is famous as Paramātmā for being equal, but he has given up his neutrality.

If he has given up that position, then what is his position as Paramātmā now?

Rather, he has given up that position and is now simply an animal.

He who was shining (ghṛṇeh) previously is now an animal (Matsya, Kūrma) under the control of māyā.

He has become an ordinary person (bhajantam), and is restless like a child controlled by sweets.

The words also have the opposite meaning.

Actually out of affection for his devotees he gives up his neutrality, takes the form of avatāras, shines, becomes like an ordinary person, and is restless like a child.

These are his ornaments, not faults.

Ghṛṇeḥ means “having pure effulgence.”

Māyā means “by his mercy he accepts different forms.”

Mac-chūla-bhinna-grīvasya also means “My trident will break into pieces on his neck, since my material trident cannot enter his body.”

I will satisfy my brother with the kuṅkuma coming from the body of Viṣṇu.

Rudhira can mean kuṅkuma according to the dictionary.

|| 7.2.9 ||

tasmin kūṭe 'hite naṣṭe  
kṛtta-mūle vanas-patau  
viṭapā iva śuṣyanti  
viṣṇu-prāṇā divaukaśaḥ

The devatās (**diva okasaḥ**), whose life is Viṣṇu (**viṣṇu-prāṇā**), will wither away (**śuṣyanti**) when cheating Viṣṇu is dead (**tasmin kūṭe ahite naṣṭe**), just as branches wither away (**vanas-patau viṭapā iva**) when the root is cut (**kṛtta-mūle**).

Kūṭe ahite means “Viṣṇu having deceptive actions.”

But it also means “Viṣṇu who fights against cheaters like me.”

Thus this is my good fortune.

There is also good fortune for the devatās. They live only for Viṣṇu.

Naste can also mean that Viṣṇu becomes invisible, since he cannot be destroyed.

When he disappears from their sight, just as a tree dries up when the root is cut, so the devatās, whose life is Viṣṇu, will dry up, out of separation.

The devatās are fortunate, having Viṣṇu as their very life.



|| 7.2.10 ||

tāvad yāta bhuvam yūyam  
brahma-kṣatra-samedhitām  
sūdayadhvam tapo-yajña-  
svādhyāya-vrata-dāninaḥ

While I am engaged in killing Lord Viṣṇu (tāvad), go down to the planet earth (yūyam yāta bhuvam), which is flourishing due to brāhmaṇas' austerity and kṣatriya strength (brahma-kṣatra-samedhitām). Destroy (sūdayadhvam) all the people engaged in austerity, sacrifice, Vedic study, vows, and charity (tapo-yajña-svādhyāya-vrata-dāninaḥ).

|| 7.2.11 ||

viṣṇur dvija-kriyā-mūlo  
yajño dharmamayaḥ pumān  
devarṣi-pitr-bhūtānām  
dharmasya ca parāyaṇam

Viṣṇu (**viṣṇuh**) has his roots in the activities of the brāhmaṇas (**dvija-kriyā-mūlo**). He is sacrifice (**pumān yajñah**), the embodiment of dharma (**dharmamayaḥ**), the shelter of dharma (**dharmasya parāyaṇam**), and the shelter of the devatās, sages, Pitṛs and all beings (**devarṣi-pitr-bhūtānām parāyaṇam**).

When the brāhmaṇas are destroyed, Viṣṇu himself will be destroyed.

When the brāhmaṇas are destroyed, their actions will stop. Thus the root of Viṣṇu will be destroyed.

With destruction of sacrifice and dharma, Viṣṇu's form will be destroyed.

He is the supreme shelter of the devatās and sages.

With the destruction of the devatās, he will die, out of lamentation.

|| 7.2.12 ||

yatra yatra dvijā gāvo  
vedā varṇāśrama-kriyāḥ  
tam tam janapadam yāta  
sandīpayata vṛścata

Go (yāta) ~~wherever (yatra yatra) there are cows and brāhmaṇas (gāvo dvijā)~~, study of the Vedas (vedā), and activities of varṇāśrama (varṇāśrama-kriyāḥ). Burn the cities (sandīpayata janapadam) and cut down the trees (vṛścata).

## Section-2

**Demons execute Hiranyakasipu's  
orders (13-19)**

|| 7.2.13 ||

iti te bharṭṛ-nirdeśam  
ādāya śirasādr̥tāḥ  
tathā prajānām kadanam  
vidadhuh kadana-priyāḥ

Thus the demons (**iti te**), being fond of evil (**kadana-priyāḥ**), took Hiraṇyakaśipu's instructions on their heads (**śirasā ādāya bharṭṛ-nirdeśam**) with great respect (**ādr̥tāḥ**) and began persecuting the citizens (**tathā prajānām kadanam vidadhuh**).

|| 7.2.14 ||

pura-grāma-vrajodyāna-  
kṣetrārāmāśramākarān  
kheṭa-kharvaṭa-ghoṣānś ca  
dadahuḥ pattanāni ca

The ~~demons set fire~~ (**dadahuḥ**) to the cities, villages, pasturing grounds, flower gardens (**pura-grāma-vraja udyāna**), agricultural fields, orchards, hermitages, mines (**kṣetra ārāma āśrama ākarān**), farm houses, the mountain villages, the villages of the cow herders (**kheṭa-kharvaṭa-ghoṣān ca**), and the government capitals (**pattanāni**).

॥ 7.2.15 ॥

kecit khanitair bibhiduḥ  
setu-prākāra-gopurān  
ājīvyāms̄ cicchidur vṛkṣān  
kecit paraśu-pāṇayaḥ  
prādahañ śaraṇāny eke  
prajānām jvalitolmukaiḥ

Some of the demons took shovels (**kecit khanitair**) and broke down (**bibhiduḥ**) the bridges, the protective walls and the gates of the cities (**setu-prākāra-gopurān**). Some took axes (**kecit paraśu-pāṇayaḥ**) and began cutting the trees that produced fruits (**cicchidur ājīvyān vṛkṣān**). Some of the demons took firebrands (**eke jvalita ulmukaiḥ**) and set fire to the residential quarters of the citizens (**prādahañ prajānām śaraṇāni**).



|| 7.2.16 ||

evam viprakṛte loke  
daityendrānucarair muhuh  
divam devāḥ parityajya  
bhuvī cerur alakṣitāḥ

When all the people were disturbed repeatedly (evam loke muhuh viprakṛte) by the followers of Hiraṇyakaśipu (daityendra anucaraih), the devatās (devāḥ), not receiving the results of sacrifice (implied), left the heavenly planets (divam parityajya) and, unobserved by the demons (alakṣitāḥ), began wandering the earth (bhuvī ceruh).

|| 7.2.17 ||

hiraṇyakaśipur bhrātuḥ  
samparetasya duḥkhitah  
kṛtvā kaṭodakādīni  
bhrātr-putrān asāntvayat

After performing the death rites of his brother (bhrātuḥ kaṭodaka ādīni kṛtvā), grieving Hiraṇyakaśipu (duḥkhitah hiraṇyakaśipuh) consoled his nephews (asāntvayat samparetasya bhrātr-putrān).

|| 7.2.18-19 ||

śakuniṃ śambaram dhṛṣṭiṃ bhūtasantāpanam vṛkam  
kālanābham mahānābham hariśmaśrum athotkacam

tan-mātaram ruṣābhānum ditiṃ ca jananīm girā  
ślakṣṇayā deśa-kāla-jña idam āha janeśvara

O King (jana īśvara)! Hiranyakaśipu, judging time and place (deśa-kāla-jña), with sweet words (ślakṣṇayā girā) spoke to his nephews (idam āha), whose names were Sakuni, Śambara, Dhṛṣṭi (śakuniṃ śambaram dhṛṣṭiṃ), Bhūtasantāpana, Vṛka (bhūtasantāpanam vṛkam), Kālanābha, Mahānābha (kālanābham mahānābham), Hariśmaśru and Utkaca (hariśmaśrum atho utkacam), and to their mother, Ruṣābhānu (tad-mātaram ruṣābhānum), and as well as to his own mother, Diti (ditim ca jananim).

## Section-3

Hiranyakasipu pacifies his relatives  
by speaking philosophy and by  
quoting a story (20-36)

|| 7.2.20 ||

śrī-hiraṇyakaśipu uvāca  
ambāmba he vadhūḥ putrā  
vīraṁ mārḥatha śocitum  
ripoḥ abhimukhe ślāghyaḥ  
sūrāṇāṁ vadha īpsitaḥ

Hiraṇyakaśipu said: My dear mother (**ambāmba**), sister-in-law and nephews (**he vadhūḥ putrā**)! You should not lament (**mā śocitum arḥatha**) for the death of the great hero (**vīraṁ**), for a hero's death (**śūrāṇāṁ vadhaḥ**) in front of his enemy (**ripoḥ abhimukhe**) is glorious (**ślāghyaḥ**) and desirable (**īpsitaḥ**).

|| 7.2.21 ||

**bhūtānām iha saṁvāsaḥ**  
**prapāyām iva suvrate**  
**daivenaikatra nītānām**  
**unnītānām sva-karmabhiḥ**

Persons are brought together (**bhūtānām iha nītānām**) to live in one place (**ekatra saṁvāsaḥ**) by karma (**daivena**) and are taken away by karma (**unnītānām sva-karmabhiḥ**), just as living entities gather at a watering hole and then depart (**prapāyām iva**).

You should rid yourself of lamentation out of separation from relative.

It is like living entities coming together at a drinking place and departing.

|| 7.2.22 ||

nitya ātmāvyayaḥ śuddhaḥ  
sarvagaḥ sarva-vit paraḥ  
dhatte 'sāv ātmano liṅgam  
māyayā visṛjan guṇān

The ātmā is ~~eternal~~ (**ātmā nityah**), without decay (**avyayah**), pure (**śuddhaḥ**), capable of going to all planets (**sarvagaḥ**), experiences life everywhere (**sarva-vit**), and is different from the body (**paraḥ**). By its ignorance (**asau māyayā**), the ātmā accepts for itself (**ātmano dhatte**) a subtle body (**liṅgam**), in order to accept and reject various gross bodies (**visṛjan guṇān**).



I have said all this from the common man's viewpoint to make you understand.

You should also understand by philosophy that Hiraṇyākṣa is an ātmā, not a body.

Hear about his real form as an ātmā.

He is eternal, without death, without decay, without contamination, and all-pervading.

All-pervasion is a quality of the Lord, but because of his demonic mentality, he applies this term to the jīva.

But the jīva goes to all planets and therefore can be called sarvagaḥ.

He knows everything about happiness and distress.

He is different from the subtle body (paraḥ). This ātmā accepts this body by ignorance (māyayā). Why?

He accepts the subtle body in order to accept gross bodies high or low (guṇān).

And then he rejects these gross bodies.

|| 7.2.23 ||

yathāmbhasā pracalatā  
taravo 'pi calā iva  
cakṣuṣā bhrāmyamāṇena  
dr̥śyate calatīva bhūḥ

Because of the movements of the water (**yathā pracalatā ambhasā**),  
the trees on the bank of a river (**taravah**), when reflected on the water,  
seem to move (**calā iva**). Similarly, when the eyes move because of  
some mental derangement (**cakṣuṣā bhrāmyamāṇena**), the land  
appears to move (**bhūḥ dr̥śyate calati iva**).

Since it accepts the subtle body, the ātmā is different from the subtle body.

An example is given.

The trees, reflected in water, seem to move because of moving water.

The trees do not move, since they are different from the water.

Similarly the qualities of the subtle body, lamentation and illusion, are falsely projected on the ātmā.

Since the ātmā is different from the subtle body, lamentation and illusion do not belong to the ātmā.

The attributes of the covering on the soul (subtle body) are projected on the ātmā.

Having given that example, an example of the qualities of a sense being applied to the object perceived by the sense is given.

Because of the rolling eye, the earth appears to move.

The earth is caught by the defective eye, just like a man haunted by a ghost.

|| 7.2.24 ||

evam guṇair bhrāmyamāṇe  
manasy avikalah pumān  
yāti tat-sāmyatām bhadre  
hy aliṅgo liṅgavān iva

O my gentle mother (bhadre)! When the mind (evam manasy) is agitated by the movements of the guṇas (guṇaih bhrāmyamāṇe), the living entity (pumān), although pure (avikalah) and not identical with the subtle body (aliṅgah), takes on the qualities of the mind (yāti tat-sāmyatām), as if he were the subtle body (liṅgavān iva).

The ātmā absorbed in the body, is controlled by the body, and is overcome by the qualities of the body.

The ātmā is pure but becomes like the mind, accepting the qualities of the mind.

## Theme-2

*yasyātma-buddhiḥ kuṇape tri-  
dhātuke.....*



*Srila Prabhupada says in the  
Purport.....*

As stated in Śrīmad-Bhāgavatam (10.84.13):

〔yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ

"A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there, is to be considered like a cow or an ass."

Although Hiraṇyakaśipu was a great demon, he was not as foolish as the population of the modern world.

Hiraṇyakaśipu had clear knowledge of the spirit soul and the subtle and gross bodies, but now we are so degraded that everyone, including the exalted scientists, philosophers and other leaders, is under the bodily conception of life, which is condemned in the śāstras.

Sa eva go-kharaḥ: [SB 10.84.13] such persons are nothing but cows and asses.

# illuminations on this Verse from Jaiva Dharma

Those who have embraced this path of bhakti are divided into three groups: kaniṣṭha, neophyte; madhyama, intermediate; and uttama, topmost.

The first of these types is described in the Śrīmad Bhāgavatam 11.2.47 in the following verse:

*Disrespectful Devotee* → 10 units of respect to devotees  
→ 7 units of respect to Non-devotees } → 3 unit differential

arcāyām eva haraye pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ

“A prākṛta, materialistic devotee, does not purposefully study the sāstra and try to understand the actual standard of pure devotional service.

*Differential respect is 0*  
*Respectful Kaniṣṭha* → 100 units of respect to devotees  
100 units of respect to Non-devotees

Consequently, he does not show proper respect to advanced devotees.

He may, however, follow the regulative principles he has learnt from his spiritual master or family tradition and worship the Deity in the temple.

He is to be considered as being on the material platform, although he is trying to advance in devotional service.'

“Such a person is a bhakta-prāya, or bhakta-ābhāsa, a neophyte devotee, for he is but a little enlightened about the Vaiṣṇava philosophy.

One who worships the Deity of the Lord with faith, but neither respects the created living creatures of the Lord, nor worships and serves His devotees with devotion is a prākṛta-bhakta.

Faith creates → differential

Already, it has been established that śraddhā, faith, is the seed of devotion.

śraddhā → Respect

To worship the Deity of the Lord with śraddhā is certainly bhakti, but without worshiping and serving the devotee of the Lord one cannot execute śuddha-bhakti.

This position of serving the Lord but not His pure devotee can be  
described as being, at best, a step inside the portals of the realm of  
bhakti.

The Śrīmad Bhāgavatam, 10.84.13, explains:



- Ego
- ① ~~Atma~~ buddhi
  - ② Sva buddhi
  - ③ Ijya buddhi
  - ④ tirtha buddhi

yasyātma-buddhiḥ kuṇape tri-dhātuke  
 sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
 yat-tīrtha-buddhiḥ salile na karhicij  
 janesv abhijñeṣu sa eva go-kharaḥ

“One who identifies his self (**yasya ātma-buddhiḥ**) as the inert body composed of mucus, bile, and air (**kuṇape tri-dhātuke**), who assumes his wife and family are permanently his own (**sva-dhīḥ kalatrādiṣu**), who thinks an earthen image or the land of his birth are worshipable (**bhauma ijya-dhīḥ**), or who sees a place of pilgrimage as merely the water there (**yat-tīrtha-buddhiḥ salile**), but who never identifies himself with (**na karhicij yasya ātma-buddhiḥ**), feels kinship with (**implied**), worships (**ijya-dhīḥ**) or even visits (**implied**) those who are wise in spiritual truth (**abhijñeṣu janesv**)—such a person is no better than a cow or an ass (**sa eva go-kharaḥ**).’

“The purport of these verses is that without worshiping the Deity of the Lord, one’s devotion cannot even begin.

If one rejects the personal Deity form and enters into argumentative debate in a futile attempt to attain spiritual knowledge, then the heart becomes dry and hardened and the true goal of devotion is lost in bewilderment.

However, the worship of the Deity should be performed with ever-increasing śuddha-cinmaya-buddhi, transcendental consciousness.

Though living in this material world, the jīva is cinmaya-vastu, a conscious spiritual entity, and amongst all the jīvas, the kṛṣṇa-bhaktas are endowed by the Lord with śuddha-cinmaya-buddhi.

Both Śrī Kṛṣṇa and His bhakta are purely spiritual beings and to properly comprehend their transcendental position sambandha-jñāna—knowledge of the interrelationships between śakti, matter; jīva, the living entity; and Śrī Kṛṣṇa—is imperative.

If Deity worship is conducted with sambandha-jñāna, then the consequent transcendental understanding will naturally stimulate both bhakta-sevā, spiritual service to the Lord’s devotees, and the transcendental esoteric perception and service of the Deity.

“When there is a perfect marriage of śraddhā with transcendental understanding, then this is called śāstrīya-śraddhā, faith based on proper scriptural conclusions.

In contrast, Deity worship bereft of a clear and correct concept of sambandha-jñana is conducted on the level of mechanical, ritualistic laukika-śraddhā.

Hence, we deduce that although this is the initial stage of bhakti it is certainly not śuddha-bhakti.