

Part-VIII

The Six Types (Stages) of Anisthitha Bhajan

The Second Shower of nectar

VIII – The Six Types of Anisthitha Bhajan

Verse – 7

- Unsteady performance of devotional activities is of six types (**in sequential order**):

- a) False confidence (utsaha mayi)
- b) Sporadic endeavor (ghana-tarala)
- c) Indecision (vyudha vikalpa)
- d) Struggle with the senses (vishaya sangara)
- e) Inability to uphold vows (niyamakshama)
- f) Enjoying the facilities offered by bhakti (taranga rangini).

1. Utsaha mayi



false confidence.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 8

1. Utsaha mayi

- A brahmana child, having just begun study of the scriptures, thinks he has immediately become a learned scholar worthy of everyone's praise.
- Similarly, a person just beginning devotional service may develop the audacity to think that he has mastered everything.
- He is called utsaha mayi, or filled (puffed-up) with enthusiasm.

thick ↔ thin

2. Ghana-tarala

↓
Reality stripes.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 9

2. Ghana-tarala

- The same child sometimes becomes diligently engaged in his studies and yet, at other times, because of inability to understand the scriptures and lack of real taste, becomes negligent.
- In the same way, a new devotee will sometimes practice the different activities of devotional service and sometimes neglect them.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 9

2. Ghana-tarala

- ~~Being sometimes assiduous and at other times negligent, his endeavor is called ghana-tarala (condensed-dilute, thick-thin).~~

3. Vyudha vikalpa



Excessive

• Speculation

Calculation.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- “Shall I just spend my life happily in family life, making my wife and children Krishna conscious and worshipping the Lord?
- Or should I give them all up and go to Vrindavana and perfect myself by engaging full time in hearing and chanting with no distractions?

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- Shall I wait until the last stage, after enjoying all sorts of pleasures, when I have finally understood that the whole material world is simply a forest fire of affliction?
- Or should I renounce right now?

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- Consider the following verses:

yopayāti śanair māyā
yoṣid deva-vinirmitā
tām ikṣetātmano mṛtyum
trṇaiḥ kūpam ivāvṛtam

Māyā in the form of a woman (**māyā yoṣid**), created by the Lord (**deva-vinirmitā**), approaches the man gently (**upayāti śanaih**). One should see her as death (**tām ikṣeta ātmano mṛtyum**), like a well covered with grass (**trṇaiḥ āvṛtam kūpam iva**). (SB 3.31.40)

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

yo dustyajān dāra-sutān
suhṛd rājyam hṛdi-sprśaḥ
jahau yuvaiva malavad
uttamaśloka-lālasaḥ

Bharata, who longed to serve the Lord (**yah uttamaśloka-lālasaḥ**), gave up wife, sons, friends and kingdom (**jahau dāra-sutān suhṛd rājyam**) as if they were stool (**malavad**), though they were touching to the heart (**hṛdi-sprśaḥ**) and thus difficult to give up at a young age (**yuvaiva dustyajān**). (SB 5.14.43)

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

So, Should I thus give up unreliable family
life while still young?

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

On the other hand, it is not proper to renounce immediately.

Shouldn't I wait until the death of my old parents before renouncing?

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

aho me pitarau vṛddhau
bhāryā bālātmajātmaajāḥ
anāthā mām ṛte dīnāḥ
katham jīvanti duḥkhitāḥ

"O my poor elderly parents (**aho me pitarau vṛddhau**), and my wife with a mere infant in her arms (**bhāryā bālātmajā**), and my other young children (**ātmajāḥ**)! Without me they have absolutely no one to protect them (**anāthā mām ṛte**) and will suffer unbearably (**duḥkhitāḥ**). How can my poor relatives possibly live without me (**katham jīvanti dīnāḥ**)?" (SB 11.17.57)

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

•Moreover, the scripture says:

evam gr̥hāśayākṣipta-
hr̥dayo mūḍha-dhīr ayam
atr̥ptas tān anudhyāyan
mr̥to 'ndham viśate tamaḥ

Thus, because of his foolish mentality (**evam mūḍha-dhīh**), a householder whose heart is overwhelmed by family attachment (**ayam gr̥ha āśaya ākṣipta-hr̥dayah**) is never satisfied (**atr̥ptah**). Constantly meditating on his relatives (**tān anudhyāyan**), he dies (**mr̥tah**) and enters into the darkness of ignorance (**andham tamaḥ viśate**). (SB 11.17.58)

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

By such statements, the Lord depreciates such renunciation.

Therefore, for the time being, I will just work to keep my body alive.

Later, after satisfying all my desires, I will enter Vrindavana and engage in worship of the Lord twenty-four hours a day.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- After all, the scriptures points out:

**tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah
na jñānam na ca vairāgyam
prāyaḥ śreyo bhaved iha**

Therefore (**tasmād**), for a devotee engaged in My loving service (**mad-bhakti-yuktasya yoginah**), with mind fixed on Me (**mad-ātmanah**), the cultivation of knowledge and renunciation (**jñānam ca vairāgyam**) is generally not the means of achieving the highest perfection (**na prāyaḥ śreyo bhaved**) within this world (**iha**).

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

According to this text, renunciation is a fault for the culture of bhakti.

If it arises from bhakti itself, however, that renunciation is not a fault but an effect (anubhava) of bhakti and subordinate to it.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- Of course, then there is the famous logic:

yad yad asramam agat
sa bhiksukas tat tad
anna paripurnam aiksat

In whatever ashram the sannyasi stayed, they always gave him more than enough to eat.

The Second Shower of nectar

VIII – The Six Types of Anisthitha Bhajan Verse – 10

3. Vyudha vikalpa

In the life of renunciation there is no worry for maintenance, so maybe I should renounce.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

- But on the other hand:

tāvad rāgādayaḥ stenās
tāvat kārā-gr̥ham gr̥ham
tāvan moho 'nghri-nigaḍo
yāvat kṛṣṇa na te janāḥ

My dear Lord Kṛṣṇa (**kṛṣṇa**), until people become Your devotees (**yāvat na te janāḥ**), their material attachments and desires remain thieves (**tāvad rāgādayaḥ stenāḥ**), their homes remain prisons (**tāvat kārā-gr̥ham gr̥ham**), and their affectionate feelings for their family members remain foot-shackles (**tāvad moho anghri-nigaḍo**). (SB 10.14.36)

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

Household life is a prison only for those who are attached, for a devotee, there is no harm in household life.

Thus shall I remain at home and engage in chanting or rather in hearing, or shall I engage in service?

Rather, as Ambarisha Maharaja remained in household life and performed all the angas of bhakti, I shall do likewise.”

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 10

3. Vyudha vikalpa

In this way, the mind spends time vacillating between household life and renunciation.

When one imagines in this way all types of options, it is called vyudha vikalpa, or extensive speculation.

Struggle with wind & sand.

4. Vishaya sangara

Unsteady mind & senses.

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 11

4. Vishaya sangara

viṣayāviṣṭa-cittānām viṣṇv-āveśaḥ sudūrataḥ |
vārunī-dig-gataṁ vastu vrajann aindrīm kim āpnuyāt

One whose heart is absorbed in materialism is far from
obtaining devotion to Vishnu. Can a man by going east
obtain something which is in the west?

The Second Shower of nectar

VIII – The Six Types of Anisthitha Bhajan

Verse – 11

4. Vishaya sangara

- Understanding that material enjoyment is forcibly carrying him away and impairing his steadiness in serving Krishna, the devotee resolves to renounce his addictions and take shelter of the Holy Name.
- But many times, his attempts at renunciation often end in enjoying what he is trying to renounce.

- Such a person is described in the Bhagavatam

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

tato bhajeta mām prītaḥ
śraddhānur 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 prescribed activities (varṇāśrama) (**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 (**śraddhānur dr̥ṭha-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)

Classic Symptoms of Vaidhi Sadhaka

- **jāta-śraddho mat-kathāsu** – Has awakened faith in the process of bhakti
- **nirviṇṇaḥ sarva-karmasu** – Disgusted with all prescribed duties
- **veda duḥkhātmakam 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

Kṛṣṇa's instructions to such Sadhakas

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

This on-going battle with his previously acquired
desires for sense pleasure, in which he sometimes
meets with victory and sometimes with defeat is called
vishaya sangara or struggle with sense pleasure.

5. Niyamakshama

↓
Increasing the funds
Increasing learning
More books distribution.
↓
Growth

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 12

5. Niyamakshama

Then the devotee will resolve, “From today I will chant such
and such number of rounds of japa and will pay so many
obeisances.

I will also perform services for the devotees.

I will not talk on any subject except the Lord and I will give up
all association with people who talk on material matters.”

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 12

5. Niyamakshama

Though he makes such resolutions every day, he is not
always able to execute them.

This is called niyamakshama or inability to follow
rules.

Vishaya sangara is the inability to give up material
enjoyment, whereas, niyamakshama is the inability to
improve his devotional service.

6. Taranga rangini

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 12

6. Taranga rangini

Finally, it is well-known that the very nature of bhakti is to be attractive, so all types of people become attracted to the devotee, the abode of bhakti.

And, as the old adage goes, “By the attraction of the populace one becomes wealthy.”

Bhakti produces much opportunity for material gain, worship and position (labha, puja, pratishtha).

The Second Shower of nectar
VIII – The Six Types of Anisthitha Bhajan
Verse – 12

6. Taranga rangini

These are weeds around the creeper of bhakti.

Performing activities, or seeking one's pleasure (ranga) amidst these weed-like facilities, which are but small waves (taranga) in the ocean of bhakti, is called taranga rangini, delighting in material facilities.