

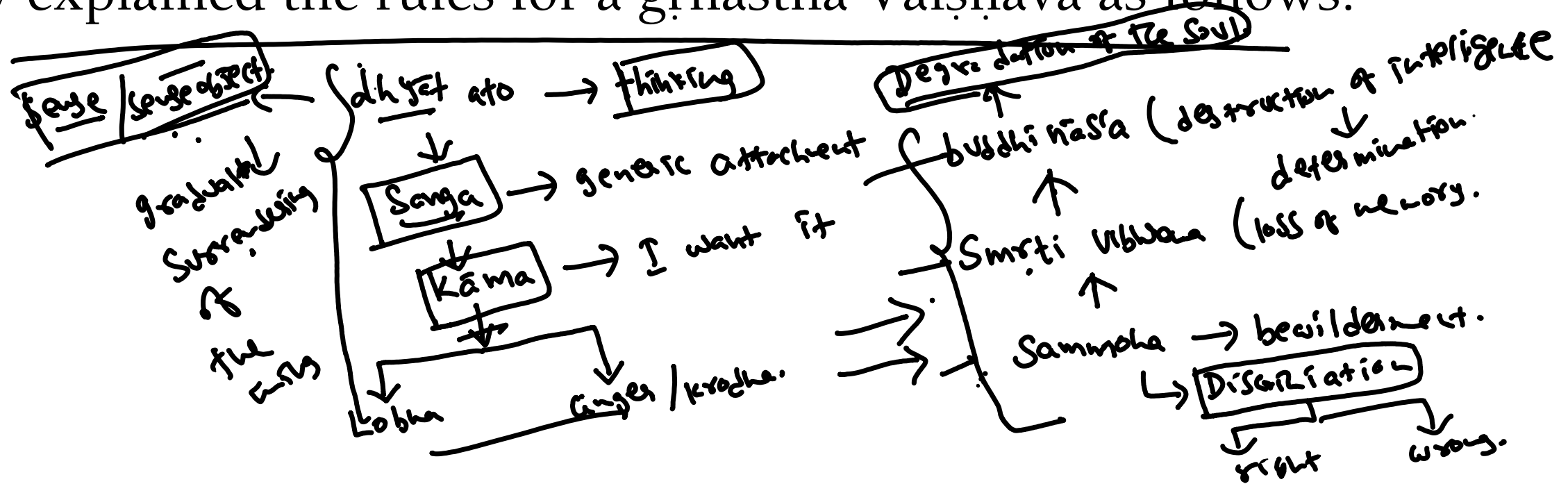
Six Qualities that Enhance Bhakti

11. Sangha Tyaga - Giving up the association of nondevotees

/ /

He totally gives up illicit intimate speaking with women and the mundane uxorious mood in licit association with his wife.

In the Śrīmad-Bhāgavatam (1.2.9-10, 13-14), Sūta Gosvāmī has briefly explained the rules for a grhastha Vaiṣṇava as follows:



Artha should not
be the goal

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmāikāntasya
kāmo lābhāya hi smṛtaḥ

Material results (arthah) are not suitable as the goal (na hy arthāya upakalpate) for the person dedicated to higher spiritual goals (āpavargyasya dharmasya). ~~Attainment of material assets~~ (arthasya lābhāya) is not the desire (na hi kāmah smṛtaḥ) of the person who is dedicated to the higher path (dharmā ekāntasya).

Kāma Shukl
Not be the goal

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceḥa karmabhiḥ

For one who desires apavarga (**kāmasya**), sense pleasure attained from enjoying sense objects (**indriya-prītiḥ**) is not the goal (**nalābhah**) as long as one lives (**jīveta yāvatā**). The goal of life is inquiry into the highest truth (**jīvasya tattva-jijñāsā**). What is accomplished by prescribed duties (**yaś ca iha karmabhiḥ**) is not the goal (**narthah**).

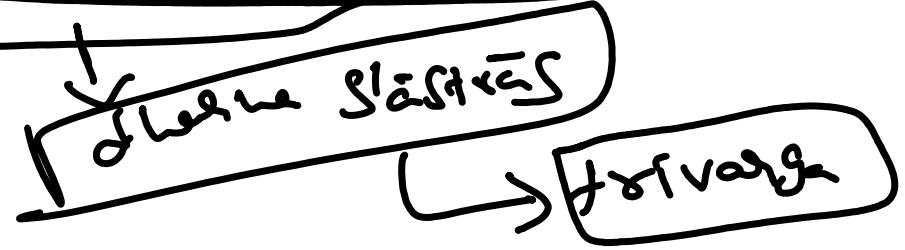
atah pumbhir dvija-śreṣṭhā
varnāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam

O best of the brāhmaṇas (**dvija-śreṣṭhā**)! The complete
perfection (**ataḥ saṁsiddhiḥ**) of dharma (**su anuṣṭhitasya**
dharmasya), according to divisions of varnāśrama
(**varnāśrama-vibhāgaśaḥ**) by men (**pumbhir**), is pleasing the
Lord (**hari-toṣaṇam**).

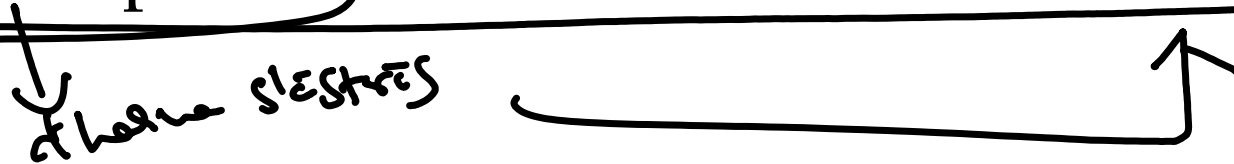
tasmād ekena manasā
bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā

Therefore (**tasmād**), with mind dedicated only to bhakti, devoid of karma and jñāna (**ekena manasā**), one should constantly (**nityadā**) hear about (**śrotavyaḥ**), glorify (**kīrtitavyaś ca**) and meditate upon (**dhyeyaḥ pūjyaś ca**) the Supreme Lord (**bhagavān**) — the master of the devotees (**sātvatām patih**).

The purport is that in twenty religious scriptures there are mainly instructions about trivarga.



For the welfare of the karmis, the merciful sages have composed twenty religious scriptures that are suitable for karmis.



In the Śrīmad-Bhāgavatam (11.20.9) it is said:

tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate

As long as one does not become detached from daily and periodic duties (na nirvidyeta yāvatā) (or) has not awakened his faith (śraddhā yāvan na jāyate) in hearing topics about me (mat-kathā-śravaṇādau vā), one must perform one's prescribed duties of varṇāśrama (tāvat karmāṇi kurvīta).

↑ Jñānā
↑ Bhakti
↓ 20 dharma śāstras

For the karmis mentioned by the Lord in this verse, trivarga is the only prescribed occupation.

Those who have become indifferent and attained jñāna, for them there is no longer a need for trivarga activities.

They give up those activities and become eligible for sannyāsa with dry knowledge.

Those who are faithful in hearing the topics of the Lord after receiving His mercy on the strength of their accumulated pious activities from many lifetimes are no longer attached to karma.

↓
अर्थात्
सुखी

They are called Vaiṣṇavas.

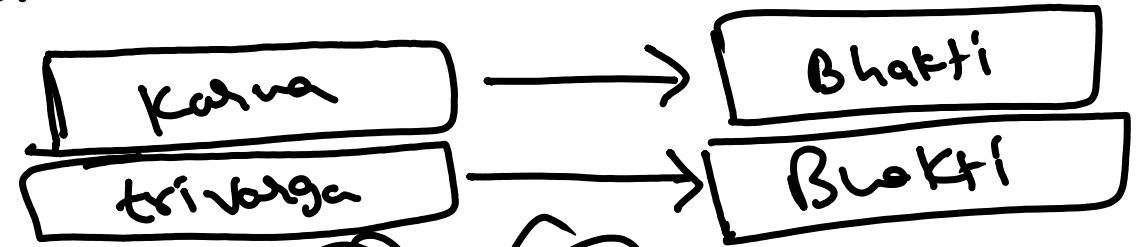
Among them, those who are gr̥hasthas enjoy whatever artha they obtain while practicing dharma for the purpose of liberation, not for the purpose of sense gratification; rather, this artha helps them purely maintain their lives in the favorable cultivation of Kṛṣṇa consciousness with the purpose of understanding the Absolute Truth.

In this, the difference between karma and spiritual activities can be seen.

Therefore, to attain the mercy of the Lord, a gr̥hastha Vaiṣṇava should accept the divisions of varṇāśrama and along with his wife practice dharma, artha, kāma, and mokṣa in order to maintain his life.

Whenever his house becomes unfavorable for this purpose, he should give it up out of disgust.

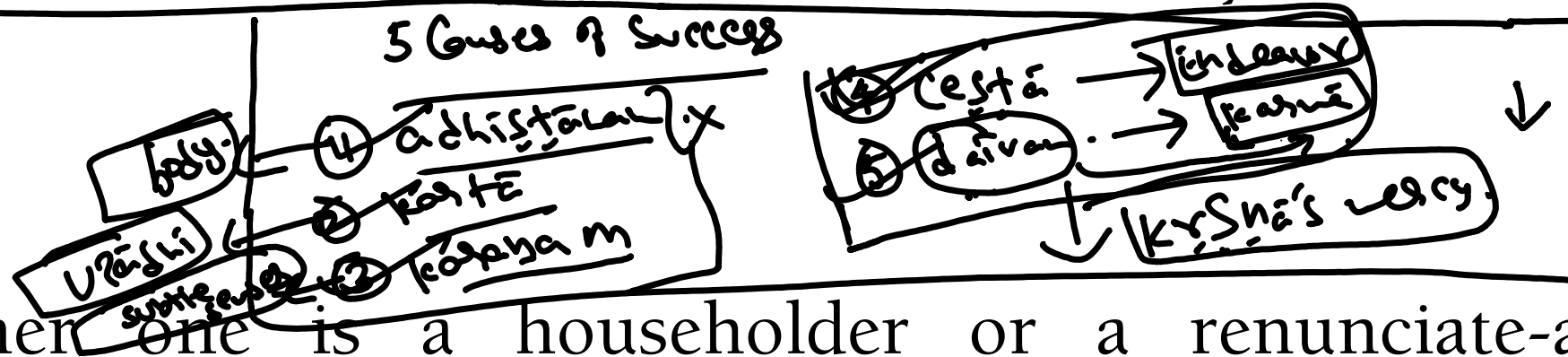
Thus by properly performing the activities of trivarga, the gr̥hastha Vaiṣṇava's character becomes pure.



With such pure characteristics, he should hear, chant, and remember the names, forms, qualities, and pastimes of the Lord with full surrender.

The wife should also always endeavor for spiritual perfection with the help of subordinate women such as her sister and daughter.

There is no illicit conduct in this, so there will not be any association with women.



Therefore, whether one is a householder or a renunciate-all practitioners should totally give up the association with women.

2 types of association
a) non devotees b) opposite sex

The devotees should carefully give up the above mentioned saṅga in the form of association.

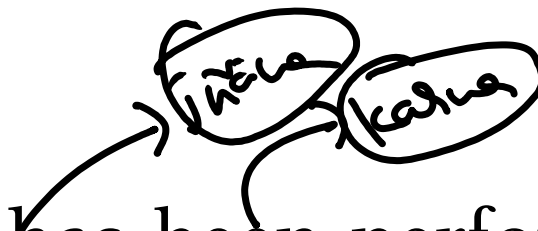
Now let us consider saṅga in the form of attachment.

Attachments are of two kinds-attachment for prejudices and attachment for assets.

First I will discuss the attachment for prejudices.

There are two types of prejudice-ancient and current.

The conditioned living entity has been performing fruitive activities and endeavoring for knowledge since time immemorial, and the prejudices that have developed in his subtle body as a result are called ancient prejudices.



A handwritten diagram consisting of two ovals. The left oval contains the word 'Vidya' and the right oval contains the word 'Karma'. Two arrows originate from these ovals and point towards the word 'entity' in the sentence 'The conditioned living entity has been performing fruitive activities...'.

Those prejudices are known as one's nature.

As stated in the Bhagavad-gītā (5.14):

na kartrtvam na karmāṇi

lokasya sṛjati prabhuḥ

na karma-phala-samyogam

svabhāvas tu pravartate

ancient prejudice
(prejudices)
Karma & Jīva.

The Lord does not create (prabhuḥ na sṛjati) doership of the jīva (lokasya karmāṇi kartrtvam) nor does He force the results of action on the jīva (na karma-phala-samyogam). This takes place by the jīva's nature (svabhāvas tu pravartate).

Śrīla Baladeva Vidyābhūṣaṇa comments:

anādi pravṛttā pradhāna vāsanātra svabhāva śabdenokta-
prādhānika dehādīmān jīvaḥ kārayitā karṭtā ceti na viviktasya
tattvam iti

ancient prejudice.

"The primordial material desire that is active since time immemorial
is called one's nature. Due to such a desire the living entity is
supplied with material bodies and other paraphenelia. False
identification with the bodies causes one to act and causes others to
act, although this is not the pure soul's real constitution or nature."

Again from the Bhagavad-gītā (18.60):

svabhāva-jena kaunteya
nibaddhaḥ svena karmanā
kartuṁ necchasi yan mohāt
kariṣyasi avaśo 'pi tat

Being bound (nibaddhaḥ) by actions arising from your nature (svena svabhāva-jena karmanā), helplessly (avaśaḥ api), you will do (yad kariṣyasi) what you do not want to do (tat kartuṁ na icchasi) out of bewilderment (mohāt).

Regarding the bondage of the prejudice of knowledge, the Bhagavad-
gītā (14.6) says:

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

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**).

Śrīla Baladeva Vidyābhūṣaṇa ~~comments:~~ 'jñāny ahaṁ,' 'sukhy ahaṁ'
ity abhimānas tena puruṣaṁ nibadhnati

"'I am wise.' 'I am happy.' By this pride, the living entity is bound by goodness."

People's association with karma and jñāna is the result of attachment
born from the prejudices of one's nature that are produced from past
karma and jñāna.

In the previous verse, the Māyāvādī's bondage of jñāna is displayed.

Regarding the karmis, the Bhagavad-gītā (3.26) says:

na buddhi-bhedam janayed
ajñānām karma-saṅginām
joṣayet sarva-karmāṇi
vidvān yuktaḥ samācaran

The wise man (**vidvān**) should not disturb the intelligence (**na buddhi-bhedam janayed**) of the ignorant attached to results of work (**ajñānām karma-saṅginām**). Engaging in all work himself with detachment (**samācaran yuktaḥ**), he should engage them in activity (**sarva-karmāṇi joṣayet**).

From ancient prejudices one develops association with karma and jñāna.

Association with these ancient prejudices is inevitable.

Despite all attempts, up to suicide, one cannot give up one's prejudices.

→ modern prejudices.

The prejudices or attachments for good and bad attained in this life due to association are called modern prejudices.

Everyone in the world is under the control of these two kinds of prejudices.

When a living entity is not bound by māyā, then by nature he is a servant of Kṛṣṇa.

Being bound by māyā, a living entity cannot give up ancient and modern wicked prejudices.

At that time ancient wicked prejudices become his second nature.

Only sādhu-saṅga can reform the attachment to prejudices.

Sādhu-saṅga is the only remedy for this disease.

Unless one reforms his attachment to prejudices, one cannot attain perfection in devotional service by any means.

Due to association with materialistic people, the living entity is bound in the cycle of birth and death.