

# Sri Sri Radha Gopinath Temple Bhagavatam Class

2.3.20

Pure Devotional Service: The Change in  
Heart

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

# Verse, Translation and Purport

|| 2.3.20 ||

**bile batorukrama-vikramān ye  
na śṛṅvataḥ karṇa-pute narasya  
jihvāsati dārdurikeva sūta  
na copagāyaty urugāya-gāthāḥ**

One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.

# Srila Prabhupada's Purport

Devotional service to the Lord is rendered by all limbs or parts of the body. It is the transcendental dynamic force of the spirit soul; therefore, a devotee is engaged one hundred percent in the service of the Lord.

One can engage in devotional service when the senses of the body are purified in relation with the Lord, and one can render service to the Lord with the help of all the senses.

As such, the senses and the action of the senses are to be considered impure or materialistic as long as they are employed only in sense gratification.

The purified senses are engaged not in sense gratification but in the service of the Lord in toto.

The Lord is the Supreme with all senses, and the servitor, who is part and parcel of the Lord, also has the same senses.

Service to the Lord is the completely purified use of the senses, as described in the Bhagavad-gītā.

The Lord imparted instructions with full senses, and Arjuna received them with full senses, and thus there was a perfect exchange of sensible and logical understanding between the master and the disciple.

Spiritual understanding is nothing like an electrical charge from the master to the disciple, as foolishly claimed by some propaganda-mongers.

Everything is full of sense and logic, and the exchange of views between the master and disciple is possible only when the reception is submissive and real.

In the Caitanya-caritāmṛta it is said that one should receive the teaching of Lord Caitanya with intellect and full senses so that one can logically understand the great mission.



In the impure state of a living being, the various senses are fully engaged in mundane affairs.

If the ear is not engaged in the service of the Lord by hearing about Him from Bhagavad-gītā or Śrīmad-Bhāgavatam, certainly the holes of the ear will be filled with some rubbish.

Therefore the messages of Bhagavad-gītā and Śrīmad-Bhāgavatam should be preached all over the world very loudly.

That is the duty of a pure devotee who has actually heard about them from the perfect sources.

Many want to speak something to others, but because they are not trained to speak on the subject matter of Vedic wisdom they are all speaking nonsense, and people are receiving them with no sense.

There are hundreds and thousands of sources for distributing mundane news of the world, and people of the world are also receiving it.

Similarly, the people of the world should be taught to hear the transcendental topics of the Lord, and the devotee of the Lord must speak loudly so that they can hear.

The frogs loudly croak, with the result that they invite the snakes to eat them.

The human tongue is especially given for chanting the Vedic hymns and not for croaking like frogs.

The word *asatī* used in this verse is also significant.

Asatī means a woman who has become a prostitute.

A prostitute has no reputation for good womanly qualities.

Similarly, the tongue, which is given to the human being for chanting the Vedic hymns, will be considered a prostitute when engaged in chanting some mundane nonsense.

# Discussion

**Theme-1: Understanding 100%  
Engagement in the Service of the  
Lord**

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+

Service to the Lord is the completely purified use of the senses, as described in the Bhagavad-gītā.



# Definition of Pure Devotional Service

- ① कृ. ३.१०.११ ला. ८
- ② अनुकूल्येण
- ③ Anyābhiṣitā-sūnyam
- ④ ज्ञानेन कर्मणा अनावृता

anyābhiṣitā-sūnyam  
 jñāna-karmādy-anāvṛtam  
 ānukūlyena kṛṣṇānu-  
 sīlanam bhaktir uttamā

P.D.S → Purity of goal (pre-ference)  
 Purity of practice (or) abhidhaya.

The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**ānukūlyena**) 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 (**anyābhiṣitā-sūnyam**), and unobstructed by impersonal jñāna, the materialistic rituals of karma or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

# Primary and Secondary Characteristics of Uttama Bhakti

- Primary Characteristics (Mukhya Lakshna) –  
Removing these characteristics there is no Bhakti
- Secondary Characteristics (Gauna Lakshna) –  
Removing these characteristics the Bhakti ceases to be  
of a superior nature

# Identify the Gauna and Mukhya Lakshanas in the definition of Uttama Bhakti

1. ✓ Anyabhilasita Sunyam → 2°
  2. ✓ Jnana karmadi anavrtam → 2°
  3. ✓ Anukulyena → 1°
  4. ✓ Krsnanusilanam → 1°
- Uttama
- Bhakti

# Anuśīlanam



- ① Anugata → Following
- ② Anurūpa → अनुसृतम्
- ③ Anukālam → Continuous.

## 1. Cesta rupa anuśīlanam

acting

anu

(Sīlānam)

- Indicates continuous (actions using mind, body and words) without any spiritual emotions (Bhava)
- Generally refers to devotional service at the sadhana bhakti stage

## 2. Bhava rupa anuśīlanam

Emotions-

- Indicates continuous actions using mind, body and words with spiritual emotions
- Generally refers to devotional service in Bhava and Prema bhakti stages

But, after giving such an impossible definition of Uttama Bhakti – Srila Rupa Goswami says the this Uttama Bhakti is performed in 3 stages:

1. Sadhana Bhakti
2. Bhava Bhakti
3. Prema Bhakti

**But How is Sadhana Bhakti Uttama? – Where is Continuity?**

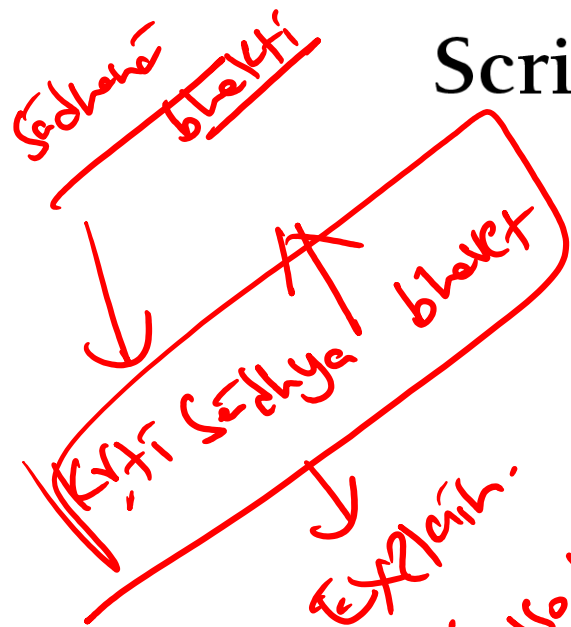
Therefore, one popular understanding is that we  
are not practicing Uttama Bhakti as it is not  
continuous.....

But, Srila Rupa Goswami says Sadhana Bhakti is  
also Uttama Bhakti

He defines Sadhana Bhakti as:  
“Krti Sadhya Bhaved Sadhya Bhava.....”



# Scriptural Proof for Vaidhi Sadhana Bhakti



smartavyaḥ satataṁ viṣṇur  
vismartavyo na jātucit  
sarva-vidhi-niṣedhāḥ syur  
etayor eva kiṅkarāḥ

It should also be  
uttered

PADMA

CONTINUOUS

One should always remember Viṣṇu (smartavyaḥ satataṁ viṣṇuḥ) and never forget Him (vismartavyo na jātucit). All injunctions and prohibitions (sarva-vidhi-niṣedhāḥ) are dependent on these two principles (etayor eva kiṅkarāḥ syur). (Padma Purana)

Scriptural injunctions such as “aharahaḥ sandhyā upāsita” (one must worship daily at the sandhyās) and “brāhmaṇo na hantavyaḥ” (one should not kill a brāhmaṇa) are dependent (kiṅkarāḥ) on the injunction to remember the Lord always and the prohibition never to forget Him.

To do the opposite (making remembrance of Viṣṇu secondary to all the other rules) will yield opposite results.

Because all rules are dependent upon remembrance of Viṣṇu, if one remembers Viṣṇu, what is instructed in all the other rules is accomplished.

And because all prohibitions such as killing cows and brāhmaṇas are also included in the rule to remember Viṣṇu, if one forgets Viṣṇu, that person should be considered to have accrued unlimited sins produced by committing all the prohibited acts.

Satatam means “every day” not “every second,” since continuous remembrance would be impossible to do (in sādhana- bhakti).

This would produce loss of faith in the rules of bhakti, because they would be impossible to follow.

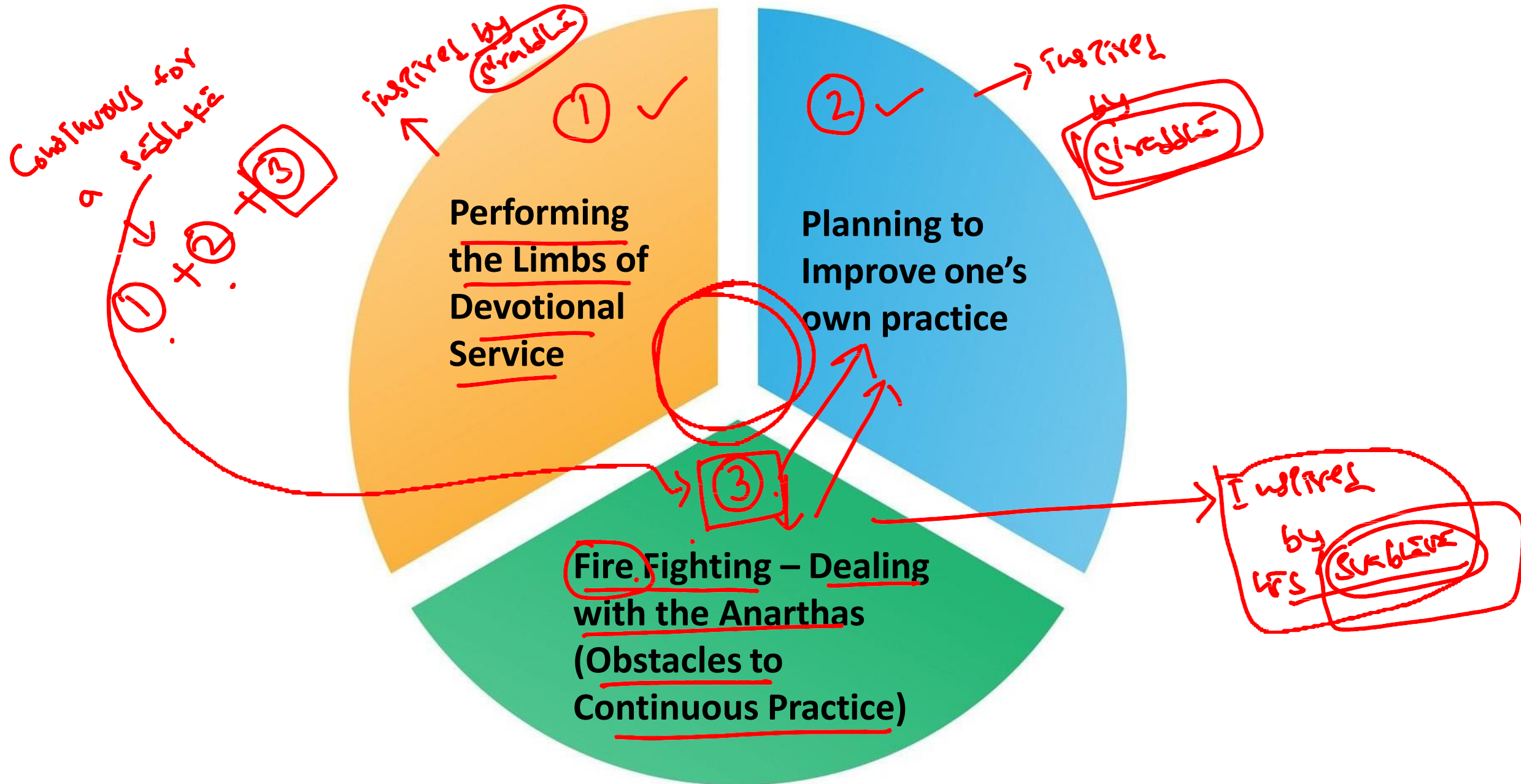
This explanation of satatam is so relieving... Why?

Because we are engaged in:

1. Bhakti Poshaka Karma → direct limbs
2. Loka Sangraha Karma → cradle etc
3. Occupational Karma – Secondary limbs
4. Sleeping
5. Engagement in activities for bodily maintenance
6. Fire fighting – Dealing with Anarthas

In most of these activities there may not be direct engagement of mind and senses in Krsna's direct service...

# Understanding Anu – in the case of Sadhakas

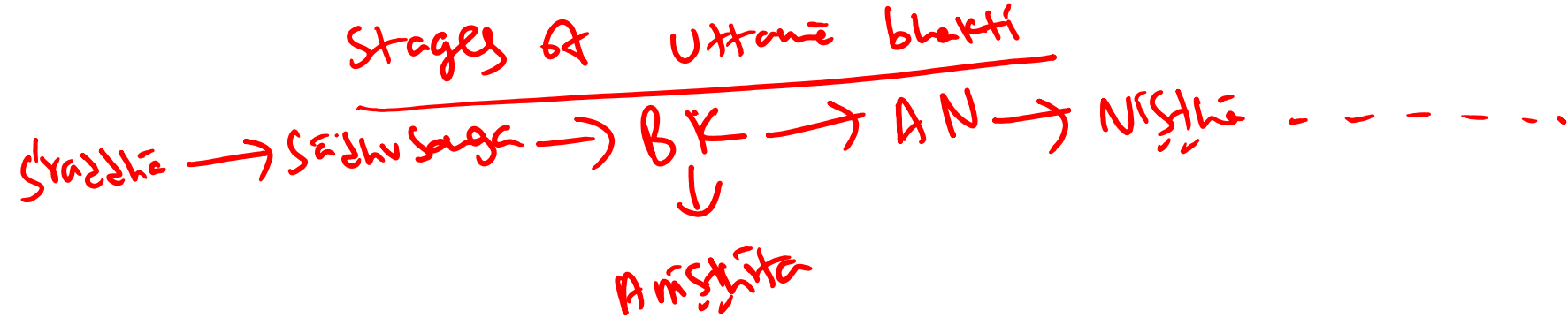


So, does it mean that we are Part-Time devotees? Or  
Mixed Devotees?

Give Example of Employee....

Rupa goswami mentions 9 stages of Uttama Bhakti

Srila VCT expands on the stage of Bhajana Kriya –  
Explaining it to be Anisthita Bhajana Kriya



The Nature of Fire Fighting  
Keeps Changing gradually till  
one reaches Nistha.....



# Fire Fighting - Stages of Anisthita Bhajan (Unsteady Devotional Practice)

1. ✓ **Utsaha-Mayi** - False Confidence ↓
2. ✓ **Ghana-Tarala** - Sporadic Endeavor ↓
3. ✓ **Vyudha Vikalpa** - Indecision ↓
4. ✓ **Visaya Sangara** - Struggle with the Senses
5. ✓ **Niyama-Aksama** - Inability to Uphold Vows
6. ✓ **Taranga-Rangini** - Enjoying the Facilities Offered by Bhakti

# 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.

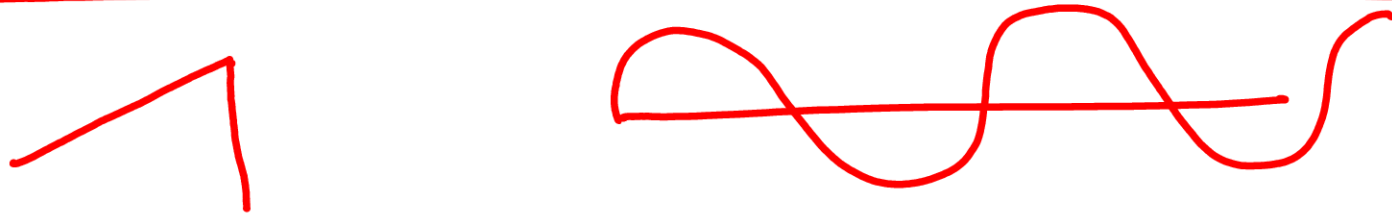
Similarly, a person just beginning devotional service may develop the audacity to think that he has mastered everything.

He is called utsaha mayi, or filled (puffed-up) with enthusiasm.

## 2. Ghana-tarala

↓  
Stage of coming in terms with reality.

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.

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

### 3. Vyudha vikalpa



Realizes the need for steady D-S

↓  
But is looking for solutions  
externally.

“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?

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?

Consider the following verses:

yopayāti śanair māyā  
yošid 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)



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)

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

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.

# 4. Vishaya sangara

↓  
Realizes that the actual reason  
for unsteady practice is not something  
external  
↓  
But it is my uncontrolled  
mind & senses.

viṣayāviṣṭa-cittānām viṣṇv-āveśaḥ sudūrataḥ |  
vāruṇī-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?

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.

11.20.27-28

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

tato bhajeta mām prītaḥ  
śraddhānur dr̥ṭha-niścayaḥ  
juṣamāṇaś ca tām kāmān  
duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (**jāta-śraddho mat-kathāsu**), being disgusted with all material activities (**nirviṇṇaḥ sarva-karmasu**), knowing that all sense gratification leads to misery (**veda duḥkhātmakaṁ kāmān**), but still being unable to renounce all sense enjoyment (**parityage apy anīśvaraḥ**), My devotee should remain happy (**tato prītaḥ**) and worship Me (**mām bhajeta**) with great faith and conviction (**śraddhānur dṛṭha-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**).

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



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.”

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

This is called niyamakshama or inability to follow <sup>↑  
Regulative Principles</sup> rules.

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

## 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).

These are weeds around the creeper of bhakti.

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

## 5 obstacles to attainment of Nistha

①+②+③

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). ✓

# So, In all these types of Anisthitha Bhajana Kriya (Unsteady Devotional Service) – What is

Steady? → which makes the practice

(anu) S'īlavan

↳ continuous practice?

1. Sraddha

2. Goal

3. Willingness

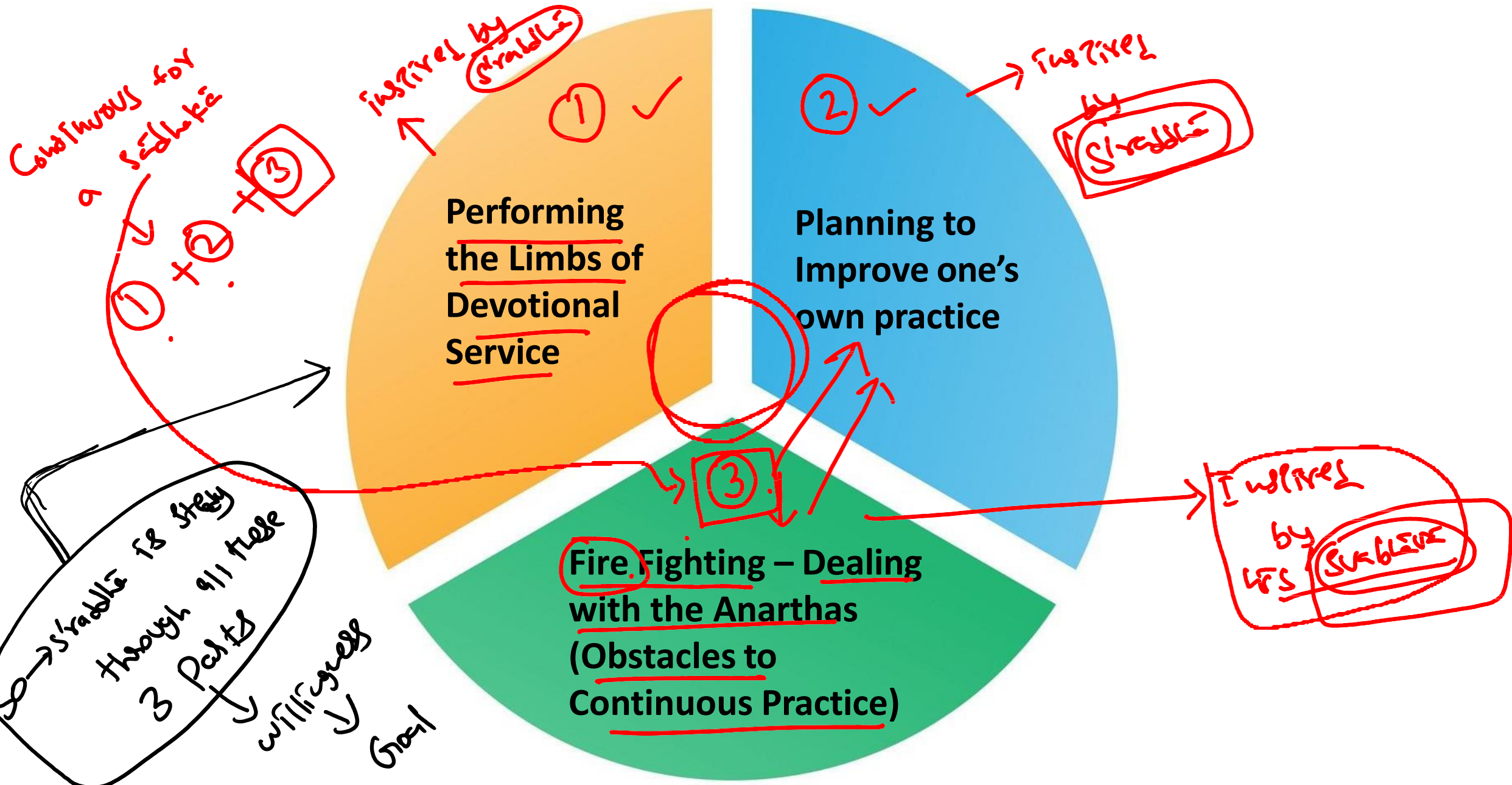
4. Bhaśas'ū s'p'ḥē

Not Capability

↳ which is obstructed by another.



# Understanding Anu – in the case of Sadhakas



Even when engaging in ordinary bodily activities → ~~Phustham~~ is accomplished → even though there is no active engagement in core  
Devotional activities

utsargān mala-mūtrādeś  
citta-svāस्थ्यam yato bhavet  
ataḥ pāyur upasthaś ca  
tad-ārādhana-sādhanam

SVCT in  
3-25-25  
पुस्तक

Because the mind maintains a healthy state (**citta-svāस्थ्यam yato bhavet**) by excretion (**utsargān**) of urine and stool (**mala-mūtra ādeh**), the anus and urinary organ (**ataḥ pāyur upasthaś ca**) should be considered as senses engaged in the Lord's service (**tad-ārādhana-sādhanam**). (**Visnu Rahasya**)

Continuity  
↑

# Proof of steadiness of Faith, Goal and Willingness in apparent Non- Continuous Devotional Service

- ① Su-durācāri → very SINFUL  
 ② Ananya-bhāḥ → no other desire than to please Me  
 ③ Samyag vyavasīto → completely fixed in Me.

|| 9.30 ||

api cet su-durācāro  
bhajate mām ananya-bhāḥ  
sādhur eva sa mantavyah  
samyag vyavasīto hi sah

Even if (api cet) the most sinful person (su-durācāro) worships Me (bhajate mām) with no other desire than to please Me (ananya-bhāḥ), I consider that person to be My devotee (sādhur eva sa mantavyah), as he has fixed himself completely in Me (samyag vyavasīto hi sah).

My attachment to My devotee is My very nature.

That attachment does not decrease even if the devotee commits wrong, for I make him come up to the highest standard.

*defusing → सु-दुर्गति*  
*unwilling conversion due to force of swabhāva.*  
If someone with bad conduct, addicted to violence, thievery, or adultery (sudurācārah), worships Me, and worships no one except Me, and does not follow any other process like karma or jñāna, and has no other desire than My desire (ananya-bhak), he is My devotee (sādhuh).  
*→ deep cherished goal*

“But, considering his bad conduct, how is he a devotee?”

“He is to be respected (mantavyah) as a devotee because of his devotee qualities. It is a command. Not doing so is offense. My order is the authority.”

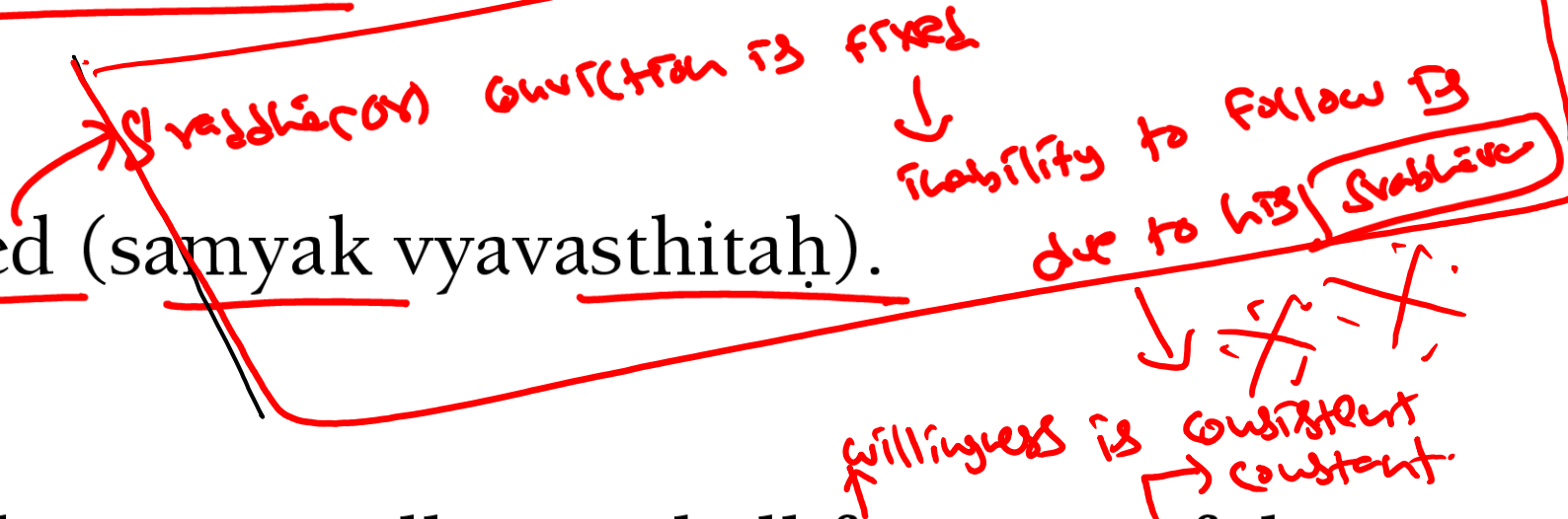
→ Is he a part-time devotee?  
↓  
Bcos of non-continuous engagement?

“So he should be considered a devotee in that portion where he worship You, and as a non-devotee in that portion where he commits adultery?”

“No, he should be considered as a devotee (eva) in all his parts. You should not see his bad qualities at all.”

He is completely convinced (samyak vyavasthitaḥ).

He makes a splendid resolution: ‘I will go to hell for my sinful actions which are hard to give up, but I will not give up dedicated worship of Kṛṣṇa.’”



|| 9.31 ||

kṣipram bhavati dharmātmā  
śaśvac-chāntim nigacchati  
kaunteya pratijānīhi  
na me bhaktaḥ praṇaśyati

Very quickly he becomes a righteous person (kṣipram bhavati dharmātmā), and becomes completely devoid of contamination (śaśvat-śāntim nigacchati). O son of Kuntī (kaunteya), you declare (pratijānīhi) that My devotee never perishes (na me bhaktaḥ praṇaśyati).



Pūrva-pāśā (o repent)

“How can You accept the worship of such a sinful person? How can you eat the food and drink offered by a heart contaminated with lust and anger?”

“Very quickly he becomes righteous.”

Repentance is  
sign of continuity  
in the form  
of S'valla

The present is used and not the future to express the fact that having committed sin, by remembering the Lord, he becomes repentant, and thus very quickly becomes righteous.

“O how unfortunate I am! There is no one as low as I, bringing bad name to the devotees.”

Repeatedly (śaśvat), he feels completely (ni for nitarām) disgust (śāntim) for those actions.

Or, the use of the present tense can indicate that in the future he will develop righteousness fully, but even right now it exists in a subtle form.

Continuity  
श्रद्धा



After taking medicine, though the destructive effects of fever or poison remains for some time, it is not considered seriously.

Thus, with the <sup>Shabdhe</sup> entrance of bhakti in his mind, the sinful actions are not taken seriously.

And the traces of sin such as lust and anger should be considered insignificant, like the biting of a toothless snake.

Bhava

Thus he attains (nigacchati) complete cessation of lust and anger (śāntim) permanently (śāśvat).

In nigacchati, ni stands for nitarām, completely.



This means that even during the stage of having tendency to commit sin, he has a pure heart. → continuity of struggle, willingness & goal