

Śrīmad-Bhāgavatam_Dictations_3.29.09—14

[27:26 Minutes]

TEXT 9

TRANSLATION

The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is called devotion in the modes of passion.

PURPORT

The word "separatist" has to be understood a little carefully. The Sanskrit word in this connection has been used as *bhinna-dṛk* (b-h-i-n-n-a d-r-i-k) *pr̥thak-bhāvam* (p-r-i-t-h-a-k; *bhāvam*—b-h-a-v-a-m). So this separatist means one who sees his interest separate from the interest of the Supreme Lord. The mixed devotees, or the devotee in the modes of passion and ignorance, he thinks that the interest of the Supreme Lord is to supply order of the devotee, and the interest of the devotee is to draw as much as possible things for his sense gratification. This is separatist mentality. Actually pure devotion, as it is explained in the previous chapter, that the mind of the Supreme and the mind of the devotee should be dovetailed. A devotee should not wish anything else except to execute the desire of the Supreme will; that is oneness. And as soon as the devotee has got a separate interest other than the interest of the Supreme Lord, that is called separatist mentality. When a so-called devotee in the modes of passion desires material enjoyment, without any interest of the Supreme Lord, or wants to become famous or opulent by utilizing the mercy or

grace of the Lord, such kind of devotional activities are called in the modes of passion.

Māyāvādīs, however, interprets this word "separatist" in a different way. They say that while worshiping the Lord, one should think himself as one with the Supreme Lord. This is another, I mean to say, adulterated devotion in the modes of material nature. Because such kinds of conception that a living entity is one with the Supreme is also in the modes of ignorance. The oneness is on the base..., basis of oneness of interest. A devotee, pure devotee has no personal interest except to execute the interest of the Supreme Lord. That is called pure devotional service. And as soon as there is tinge of personal interest, that becomes adulterated or mixed with either of the three different modes of material nature.

TEXT 10

TRANSLATION

When a devotee worships the Supreme Personality of Godhead or offers the result of his activities in order to get rid from the inebrieties of fruitive activities, such kind of devotion is called in the modes of goodness.

PURPORT

The four classes of men in the human society, namely the *brāhmaṇas*, the *kṣatriyas*, the *vaiśyas*, the *śūdras*, or the *brahmacārīs*, or the *vānaprasthas*, or *gṛhasthas* and *sannyāsīs*, they are called eight divisions of *varṇas* and *āśramas*, and they have got their respective duties to function for the satisfaction of the Supreme Personality of Godhead. So when such activities are done and the result is offered to the Supreme Personality of God, it is called: *karmārpaṇam* (k-a-r-m-a-r-p-a-n-a-m), *karmārpaṇam*. That means the duties performed for

the satisfaction of the Lord; and if there is any inebriety or if there is any fault, that it be forgiven or that it be atoned by such offering process. But this offering process is in the modes of goodness, but it is not pure devotion. In this mode of worship of the Lord, there is different interest. The four *āśramas* and the four *varṇas*, they act for some benefit of their personal interest. Therefore, such activities may be in the modes of goodness, but that cannot be counted in the category of pure devotion. Pure devotional service is described by Rūpa Gosvāmī that it should be freed from all kinds of material desires.

Anyābhilāṣitā-śūṇyam (a-n-y-a-b-h-i, *anyābhil*, l-a-s-i-t-a, *śūṇyam* s-u-n-y-a-m), *anyābhilāṣitā-śūṇyam* [Cc. *Madhya* 19.167]. So there can..., there can be no excuse for personal or material interest, and such activities should be transcendental to fruitive activities or empiric philosophical speculation. Such pure devotional service is transcendental to all the material qualities.

This mixed devotional service, either in the modes of ignorance or in the modes of passion or in the modes of goodness, can be divided into eighty-one divisions because there are nine different devotional activities: hearing, chanting, remembering, worshiping, offering prayer, rendering service, rendering..., surrendering everything, and so on. There are nine kinds of different devotional services, and each one of them can be divided into three qualitative division—namely hearing in the modes of passion, in the modes of ignorance, in the modes of goodness. Similarly, chanting in the modes of ignorance, in the modes of passion, in the modes of goodness, and so on. So three multiplied by nine is equal to twenty-seven, again if that is mixed, I mean to say, multiplied to three, then it becomes eighty-one. So this eighty-one kinds of mixed devotional service can be calculated, and one has to transcend such mixed materialistic devotional service in order to reach to the standard of pure devotional service, as it will be explained from the next verse.

TEXT 11-12

TRANSLATION

Manifestation of unadulterated devotional service is exhibited when one's mind becomes at once attracted by hearing the transcendental name and quality of the Supreme Personality of Godhead residing in everyone's heart. As much as the water of the Ganges flowing automatically down towards the ocean, such devotional ecstasy is uninterrupted by any material condition and flowing towards the Supreme Personality of Godhead.

PURPORT

Basic principle of this unadulterated pure devotional service is love of Godhead. It is stated in this verse: *mad-guṇa-śruti-mātreṇa* (m-a-d g-u-n-a s-r-u-t-i m-a-t-r-e-n-a). "Just after hearing about the transcendental quality of the Supreme Personality of Godhead." This quality is called *nirguṇa*. The quality of the Supreme Personality of Godhead is uncontaminated by the modes of material nature; therefore, it is attractive to the pure devotee. There is no need of practicing meditation for being attracted in such a way. The pure devotee is already in the transcendental stage, and the affinity between him and the Supreme Personality of Godhead is so natural as it is compared with that the Ganges water is flowing towards the sea. The flow of the Ganges water cannot be stopped by any condition; similarly, a pure devotee's attraction towards the transcendental name, form, pastimes of the Supreme Godhead cannot be stopped by any material condition. The word *avicchinna* is very important in this connection, "without any interruption." No material condition can stop the flow of devotional service of a pure devotee.

The other..., other word is *ahaitukī* (a-h-a-i-t-u-k-i). *Ahaitukī* means "without any reason." A devotee, a pure devotee does not render loving service

to the Personality of Godhead for any cause or for any benefit, material or spiritual. This is the first symptom of unalloyed devotion.

Anyābhilāṣitā-śūnyam: there is no desire to fulfill by rendering devotional service. Such devotional service is meant for the *puruṣottama* or the Supreme Personality, not for anyone. Sometimes by the pseudo-devotees they show devotion to so many other demigods and they think that any form of the demigods are the same as the Supreme Personality of Godhead. Therefore, it is specially mentioned herein that *bhakti*, devotional service, is meant only for the Supreme Personality of Godhead, Nārāyaṇa or Viṣṇu or Kṛṣṇa, not for anyone.

The word *avyavahitā* (a-v-y-a-v-a-h-i-t-a), *avyavahitā*, "without any stoppage." A pure devotee must be engaged in the service of the Lord twenty-four hours without any stoppage. His life is so molded that in every minute and every second he is engaged in some sort of devotional service of the Supreme Personality of Godhead. Another meaning of the word *avyavahitā* is that the interest of the devotee and the interest of the Supreme Personality of Godhead are on the same level. The devotee has no separate interest except to fulfill the transcendental desire of the Supreme Personality of Godhead. Such spontaneous service unto the Supreme Personality of Godhead is transcendental and is never contaminated by the material modes of nature. These are the symptoms of pure devotional service without any contamination of material nature.

TEXT 13

TRANSLATION

A pure devotee, even though offered by the Supreme Personality of Godhead, does not accept from the Lord any kind of liberation known as

sālokya (s-a-l-o-k-y-a), *sārṣṭi* (s-a-r-s-t-i), then *sāmīpya* (s-a-m-i-p-y-a) and then *sārūpya* (s-a-r-u-p-y-a) and *ekatyam* (e-k-a-t-y-a-m), *ekatyam*.

PURPORT

Lord Caitanya taught us and how to execute pure devotional service out of spontaneous love for the Supreme Personality of Godhead. In the *Śikṣāṣṭaka*, He prays to the Lord that "My Lord, I do not wish to gain from You any wealth, neither do I wish to have any beautiful wife, neither do I wish to have many followers of Me. What I want from You that in My life after life I can remain a pure devotee of the lotus foot of Your." Now, there is a similarity between the prayers of Lord Caitanya and the statement of *Śrīmad-Bhāgavatam* as mentioned herein. The Lord Caitanya prays that "in My life after life," that means a devotee does not desire even stoppage of birth and death. The yogīs and the empiric philosophers desire stoppage of the process of life..., birth and death, but a devotee is satisfied to remain even in this material world and execute devotional service.

It is clearly stated herein that a pure devotee does not desire *ekatyam* (e-k-a-t-y-a-m). *Ekatyam* means to become one with the Supreme Lord, as it is desired by the impersonalists or the mental speculators or the meditators. To become one with the Supreme Lord is beyond the dream of a pure devotee. Sometimes they may accept promotion in the Vaikuṇṭha planets to serve the Lord there, but they never will accept to be merged in the Brahman effulgence, which is considered by a pure devotee as less than hellish. Such *ekatyam*, or to merge into the effulgence of the Supreme Lord, is called *kaivalya* (k-a-i-v-a-l-y). That *kaivalya*, the happiness derived out of *kaivalya* is considered by pure devotee as hellish. The devotee is so much fond of rendering service to the Supreme Lord that all these five kinds of liberation, *sālokya*, etc., are immaterial for him because if one is engaged in pure

transcendental loving service of the Lord, it is understood that he has already achieved the five kinds of different liberation.

Now, when a devotee is promoted to the spiritual world, *Vaikuṇṭha*, he gets four kinds of facilities. The one is *sālokya* (s-a-l-o-k-y-a). *Sālokya* means to live in the same planet as the Supreme Personality lives. The Supreme Personality, in His different plenary expansions, lives in innumerable *Vaikuṇṭha* planets, and the special planet or the chief planet is the *Kṛṣṇaloka* planet. As within the uni..., material universe we find the chief planet is the sun, similarly in the spiritual world the chief planet is *Kṛṣṇaloka*. From the *Kṛṣṇaloka*, the effulgence, bodily effulgence of Lord *Kṛṣṇa* is distributed not only to the spiritual world, the material also but it is covered by matter. So in the spiritual world there are innumerable *Vaikuṇṭha* planets, and in all those planets the Lord is the predominating Deity. And a devotee gets promotion to one of such *Vaikuṇṭha* planet and lives along with the Supreme Personality of Godhead.

Sārṣṭi (s-a-r-s-t-i), *sārṣṭi* means the opulence of such a devotee is equal to the opulence of the Supreme Personality of Godhead. And *sāmīpya* (s-a-m-i-p-y-a), *sāmīpya* means to be personal associate of the Supreme Personality of Godhead. And *sārūpyam* (s-a-r-u-p-y-a-m), *sārūpyam* means the bodily feature of the devotee are also exactly like the Supreme Personality of Godhead, except two or three symptoms which is especially found in the transcendental body of the Lord. Just like *Śrīvatsa*, the hair on the chest of the Lord is particularly there, and He is distinguished from other devotees from the bodily feature by especially that..., by that mark of *Śrīvatsa*.

The purport is that a pure devotee does not accept even all these five kinds of spiritual existence even they are offered to such pure devotee, and what to speak of their aspiring after any material benefits, which are all insignificant in comparison to the spiritual benefit. When *Prahlāda Mahārāja* was offered some

material benefit, he stated that "So far material benefits are concerned, my Lord, I have seen that my father achieved all kinds of material benefits and even the demigods were afraid of his opulence, but still, in a second, You have finished his life and all material prosperity." So for a devotee there is no question of desiring any material prosperity or spiritual prosperity. They are simply aspirant of serving the Lord, that is their highest happiness.

TEXT 14

Thus the highest platform of devotional service is explained above by which one can overcome the influence of the three modes of material nature and be... [indistinct] *sattvena* is also significant.

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