

Bhakti Sanga Bhagavatam Class

4.30.20

Verse, Translation and Purport

॥ 4.30.20 ॥

navyavad dhṛdaye yaj jñō
brahmaitad brahma-vādibhiḥ
na muhyanti na śocanti
na hr̥ṣyanti yato gatāḥ

Always engaging in the activities of devotional service (**implied**), devotees feel ever-increasingly fresh and new in all their activities (**implied**). The all-knower, the Supersoul within the heart of the devotee (**dhṛdaye yaj jñō**), makes everything increasingly fresh (**navyavad**). This is known as the Brahman position (**etad brahma**) by the advocates of the Absolute Truth (**brahma-vādibhiḥ**). In such a liberated stage [brahma-bhūta], one is never bewildered (**na muhyanti**). Nor does one lament (**na śocanti**) or become unnecessarily jubilant (**na hr̥ṣyanti**). This is due to the brahma-bhūta situation (**yato gatāḥ**).

Srila Prabhupada's Purport

A devotee is inspired by the Supersoul within the heart to advance in devotional service in a variety of ways.

The devotee does not feel hackneyed or stereotyped, nor does he feel that he is in a stagnant position.

In the material world, if one engages in chanting a material name, he will feel tired after chanting a few times.

However, one can chant the Hare Kṛṣṇa mahā-mantra all day and night and never feel tired.

Srila Prabhupada's Purport

As chanting is increased, it will come out new and fresh.

Śrīla Rūpa Gosvāmī said that if he could somehow get millions of ears and tongues, then he could relish spiritual bliss by chanting the Hare Kṛṣṇa mahā-mantra.

There is really nothing uninspiring for a highly advanced devotee.

In Bhagavad-gītā the Lord says that He is situated in everyone's heart and that He helps the living entity forget and remember. By the grace of the Lord, the devotee gets inspiration.

Srila Prabhupada's Purport

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

Srila Prabhupada's Purport

As stated (kuśāla-karmaṇām), those engaged in auspicious activities in devotional service are guided by the Supersoul, described in this verse as jñā, one who knows everything, past, present and future.

The Supersoul gives instructions to the sincere, unalloyed devotee on how he can progress more and more in approaching the Supreme Personality of Godhead.

Srila Prabhupada's Purport

Śrīla Jīva Gosvāmī in this connection says that the Supersoul, the plenary expansion of the Personality of Godhead, exists in everyone's heart, but in the heart of the devotee He reveals Himself as ever-increasingly new.

Being inspired by Him, the devotee experiences increased transcendental bliss in the execution of his devotional service.

Recap of the Lord's Instructions to the Pracetas

|| 4.30.8 ||

śrī-bhagavān uvāca

varam vṛṇīdhvam bhadrām vo
yūyam me nṛpa-nandanāḥ
sauhārdenāpṛthag-dharmās
tuṣṭo 'haṁ sauhṛdena vaḥ

The Lord said: All fortune to you (**bhadrām vaḥ**)! Please choose a benediction (**varam vṛṇīdhvam**), O sons of the King (**nṛpa-nandanāḥ**)! By your mutual friendship (**yūyam sauhārdena**) you have the same qualities (**apṛthag-dharmāḥ**). I am pleased with your friendship (**tuṣṭaḥ ahaṁ vaḥ sauhṛdena**).

|| 4.30.9 ||

yo 'nusmarati sandhyāyām
yusmān anudinaṁ naraḥ
tasya bhrātrṣv ātma-sāmyam
tathā bhūteṣu sauhṛdam

One who remembers (**yah naraḥ anusmarati**) you brothers (**yusmān**) daily in the evening (**anudinaṁ sandhyāyām**) will have friendship to all beings (**bhūteṣu sauhṛdam**) and close friendship with his brothers (**tasya bhrātrṣu ātma-sāmyam**).

|| 4.30.10 ||

ye tu mām rudra-gītena
sāyam prātaḥ samāhitāḥ
stuvanty aham kāma-varān
dāsyē prajñām ca śobhanām

To those who with attention (**ye samāhitāḥ**) in the morning and evening (**sāyam prātaḥ**) glorify me (**mām stuvanty**) by the song of Śiva (**rudra-gītena**), I will give anything they desire (**dāsyē aham kāma-varān**) and glorious wisdom (**prajñām ca śobhanām**).

॥ 4.30.11 ॥

yad yūyam pitur ādeśam
agrahīṣṭa mudānvitāḥ
atho va uśatī kīrtir
lokān anu bhaviṣyati

Because you (**yad yūyam**) accepted the order of your father (**pitur ādeśam agrahīṣṭa**) with joy (**mudā anvitāḥ**), you will have (**atho vah anu bhaviṣyati**) attractive fame in the world (**lokān uśatī kīrtih**).

|| 4.30.12 ||

bhavitā viśrutaḥ putro
'navamo brahmaṇo guṇaiḥ
ya etām ātma-vīryeṇa
tri-lokīm pūrayiṣyati

You will have a famous son (**bhavitā viśrutaḥ putrah**) not less in qualities than Brahmā (**anavamo brahmaṇo guṇaiḥ**), and he will fill the three worlds (**yah tri-lokīm pūrayiṣyati**) with his offspring (**etām ātma-vīryeṇa**).

॥ 4.30.13 ॥

kaṇḍoḥ pramlocayā labdhā
kanyā kamala-locanā
tām cāpaviddhām jagṛhur
bhūruhā nṛpa-nandanāḥ

O sons of the King (**nṛpa-nandanāḥ**)! A lotus-eyed daughter (**kanyā kamala-locanā**) was born to the heavenly woman Pramlocā by the sage Kaṇḍu (**kaṇḍoḥ pramlocayā labdhā**). The trees accepted her (**bhūruhā jagṛhuh**) after Pramlocā gave her up (**tām ca apaviddhām**).

॥ 4.30.14 ॥

kṣut-kṣāmāyā mukhe rājā
somaḥ pīyūṣa-varṣiṇīm
deśinīm rodamānāyā
nidadhe sa dayānvitaḥ

Soma, king of the trees (**rājā somaḥ**), being compassionate (**dayā anvitaḥ**), placed his forefinger (**deśinīm nidadhe**) which poured with nectar (**pīyūṣa-varṣiṇīm**) into the mouth of the child (**sah mukhe**) who was crying because of hunger (**kṣut-kṣāmāyā rodamānāyā**).

॥ 4.30.15 ॥

prajā-visarga ādiṣṭāḥ
pitṛā mām anuvartatā
tatra kanyām varārohām
tām udvahata mā ciram

Ordered by your father (**pitṛā ādiṣṭāḥ**), who is obedient to me (**mām anuvartatā**), to produce progeny (**prajā-visarga**), please go to that place (**tatra**) and marry this beautiful young woman (**tām varārohām kanyām udvahata**) without delay (**mā ciram**).

॥ 4.30.16 ॥

apṛthag-dharma-śīlānām
sarveṣām vaḥ sumadhyamā
apṛthag-dharma-śīleyam
bhūyāt patny arpitāśayā

This slender-waisted girl (**sumadhyamā**), fully surrendered (**arpita āśayā**), with qualities and conduct similar to yours (**apṛthag-dharma-śīlā iyam**), should be the wife of all of you (**vaḥ sarveṣām patny bhūyāt**), since your conduct and qualities are of one nature (**apṛthag-dharma-śīlānām**).

॥ 4.30.17 ॥

divya-varṣa-sahasrāṇām
sahasram ahataujasaḥ
bhaumān bhokṣyatha bhogān vai
divyāṁś cānugrahān mama

With power undiminished (**ahata ojasah**) for three thousand devatā years (**divya-varṣa-sahasrāṇām**), you will enjoy (**bhokṣyatha**) a thousand (**sahasram**) earthly and heavenly pleasures (**bhaumān ca divyān bhogān**) by my mercy (**mama anugrahāt**).

|| 4.30.18 ||

atha mayy anapāyinyā
bhaktyā pakva-guṇāśayāḥ
upayāsyatha mad-dhāma
nirvidya nirayād atah

O men, whose hearts have all guṇas burned up (pakva-guṇa-āśayāḥ) by undiminished bhakti (mayy anapāyinyā bhaktyā)! After earthly enjoyment (atha), disgusted (nirvidya) with all material places which are equivalent to hell (nirayād atah), you will attain my abode (upayāsyatha mad-dhāma).

|| 4.30.19 ||

gṛheṣv āviśatām cāpi
puṁsām kuśala-karmaṇām
mad-vārtā-yāta-yāmānām
na bandhāya gṛhā matāḥ

Householders (gṛheṣv āviśatām puṁsām) who perform acts of devotion (kuśala-karmaṇām) while spending all time in discussing topics about me (mad-vārtā-yāta-yāmānām) are not bound by household life (na bandhāya gṛhā matāḥ).

|| 4.30.20 ||

navyavad dhṛdaye yaj jñō
brahmaitad brahma-vādibhiḥ
na muhyanti na śocanti
na hr̥ṣyanti yato gatāḥ

Those who have attained my form which is known as Brahman (**brahma etad**) by the followers of Brahman (**brahma-vādibhiḥ**) are not bewildered (**na muhyanti**). They do not lament and do not rejoice (**na śocanti na hr̥ṣyanti**), since I, full of knowledge (**yad jñāh**), have entered their fresh lotus hearts (**navyavad dhṛdaye yato gatāḥ**).

Theme-I

Is Chanting Really
Tasty???

Srila Prabhupada's Purport

The devotee does not feel hackneyed or stereotyped, nor does he feel that he is in a stagnant position.

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There is really nothing uninspiring for a highly advanced devotee.

The Gradual Journey to Taste!!!

Want to become a
Jagat Guru???

|| NOI-1 ||

vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmām pṛthivīm sa śiṣyāt

A sober person (**dhīraḥ**) who can tolerate (**yo viśaheta**) the urge to speak (**vāco vegam**), the mind's demands (**manasaḥ vegam**), the actions of anger (**krodha-vegam**) and the urges of the tongue, belly and genitals (**jihvā-vegam udara-upastha-vegam**) is qualified to make disciples (**sah śiṣyāt**) all over the world (**sarvām api imām pṛthivīm**).

Developing the Internal Wiring

a) Conscious choice
of Lifestyle

|| NOI-2 ||

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca
ṣaḍbhir bhaktir vinaśyati

Bhakti is destroyed by the following six kinds of faults (**ṣaḍbhir bhaktir vinaśyati**): (1) eating too much or collecting more than necessary (**atyāhāraḥ**), (2) endeavours that are opposed to bhakti (**prayāsaś ca**), (3) useless mundane talks (**prajalpo**), (4) failure to adopt essential regulations or fanatical adherence to regulations (**niyamāgrahaḥ**), (5) association with persons who are opposed to bhakti (**jana-saṅgaś ca**) and (6) greed, or the restlessness of the mind to adopt worthless opinions (**laulyam ca**).

|| NOI-3 ||

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati

Progress in bhakti may be obtained by the following six practices (**ṣaḍbhir bhaktiḥ prasidhyati**): (1) enthusiasm to carry out the rules that enhance bhakti (**utsāhān**), (2) firm faith in the statements of śāstra and the guru, whose words are fully in line with śāstra (**niścayād**), (3) fortitude in the practice of bhakti, even in the midst of obstacles, or patience during the practice stage of bhakti, even when there is delay in attaining one's desired goal (**dhairyāt**), (4) following the limbs of bhakti such as hearing (śravaṇa) and chanting (kīrtana) and giving up one's material sense enjoyment for the pleasure of Śrī Kṛṣṇa (**tat-tat-karma-pravartanāt**), (5) giving up illicit connection with women, the association of those who are overly attached to women and the association of māyāvādīs, atheists and pseudo-religionists (**saṅga-tyāgāt**), and (6) adopting the good behaviour and character of pure devotees (**sato vṛtteḥ**).

Developing the Internal Wiring

**b) Association – The
Key**

|| NOI-4 ||

dadāti pratigr̥hṇāti
guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva
ṣaḍ-vidham prīti-lakṣaṇam

Offering pure devotees items in accordance with their requirements (**dadāti**), accepting prasāda or remnant items given by pure devotees (**pratigr̥hṇāti**), revealing to devotees one's confidential realisations concerning bhajana (**guhyam ākhyāti**), inquiring from them about their confidential realisations (**pṛcchati**), eating with great love the prasāda remnants given by devotees (**bhunkte**) and lovingly feeding them prasāda (**bhojayate caiva**) – these are the six symptoms of loving association with devotees (**ṣaḍ-vidham prīti-lakṣaṇam**).

|| 6.1.17 ||

sadhrīcīno hy ayam loke
panthāḥ kṣemo 'kuto-bhayaḥ
suśīlāḥ sādhave yatra
nārāyaṇa-parāyaṇāḥ

The path followed by persons (**ayam loke panthāḥ**) who are friendly, virtuous (**suśīlāḥ sādhave**), and surrendered to Nārāyaṇa (**nārāyaṇa-parāyaṇāḥ**) is certain (**sadhrīcīnah**), auspicious (**kṣemah**), and without fear of obstacles (**akuto-bhayaḥ**).

|| NOI-5 ||

**kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īsam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā**

One should mentally honor the devotee (**taṁ manasādriyeta**) who chants the holy name of Lord Kṛṣṇa (**kṛṣṇeti yasya giri**), one should offer humble obeisances (**praṇatibhih**) to the devotee who has undergone spiritual initiation [dīkṣā] (**dīkṣāsti cet**) and is engaged in worshiping the Deity (**ca bhajantam īsam**), and one should associate with (**īpsita-saṅga-labdhyā**) and faithfully serve (**śuśrūṣayā**) that pure devotee who is advanced in undeviated devotional service (**ananyam bhajana-vijñam**) and whose heart is completely devoid of the propensity to criticize others (**anya-nindādi-śūnya-hṛdam**).

|| NOI-6 ||

**dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta janasya paśyet
gaṅgāmbhasām na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ**

Devotees situated in this material world (**iha bhakta janasya**) should not be viewed with material vision (**na paśyet**); in other words one should not consider them to be ordinary conditioned souls (**prākṛtatvam dr̥ṣṭaiḥ**). The imperfections visible in their natures, such as birth in a low caste, harshness, lethargy and so forth (**svabhāva-janitair doṣaiḥ**), and the imperfections visible in their bodies, such as ugly features, disease, deformities and so on (**vapuṣaś ca doṣaiḥ**), are precisely like the appearance of bubbles, foam and mud in the Ganges (**gaṅgāmbhasām budbuda-phena-paṅkair**). Despite such apparent pollution in the water of the Ganges (**nīra-dharmaiḥ**), she retains her nature as liquified transcendence (**brahma-dravatvam na khalu apagacchati**). Similarly the self-realised Vaiṣṇavas always exist on the transcendental plane and one should not attribute material defects to them.

Developing the Internal Wiring

c) Know When to
expect What

|| NOI-7 ||

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

The holy name, character, pastimes and activities of Kṛṣṇa (**kṛṣṇa-nāma-caritādi**) are all transcendently sweet like sugar candy (**sitā syāt**). Although the tongue of one afflicted by the jaundice of avidyā [ignorance] (**avidyā-pitta-upatapta-rasanasya**) cannot taste anything sweet (**na rocikā nu**), it is wonderful that simply by carefully (**kintv ādarād**) chanting these sweet names (**khalu saiva juṣṭā**) every day (**anudinam**), a natural relish awakens within his tongue (**svādvī bhavati**), and his disease is gradually destroyed at the root (**kramād tad-gada-mūla-hantrī**).

**What comes after
Taste?**

|| NOI-8 ||

**tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālaṁ nayed akhilaṁ ity upadeśa-sāram**

The essence of all advice is that (**ity upadeśa-sāram**) one should utilize one's full time—twenty-four hours a day (**akhilaṁ kālaṁ nayed**)—in nicely chanting and remembering (**sukīrtana anu-smṛtyoḥ**) the Lord's divine name, transcendental form, qualities and eternal pastimes (**tan-nāma-rūpa-caritādi**), thereby gradually engaging (**krameṇa niyojya**) one's tongue and mind (**rasanā-manasī**). In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇa under the guidance of devotees (**tiṣṭhan vraje**). One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service (**tad-anurāgi-janānugāmī**).

Four Essential Elements of Raganuga Practice

kṛṣṇam smaran janam cāsyā
preṣṭham nija-samīhitam |
tat-tat-kathā-rataś cāsau
kuryād vāsam vraje sadā

Remembering the Vṛndāvana form of Kṛṣṇa (**kṛṣṇam smaran**) and His dear associates (**ca asya preṣṭham janam**) who have inclinations for service similar to one's own (**nija-samīhitam**), absorbing oneself in hearing topics related to them (**tat-tat-kathā-ratah**), one should always live in Vraja (**kuryād vāsam vraje sadā**). (**BRS**)

**Srila Visvanatha
Cakravarti
Thakura's
explanation**

|| 4.30.20 ||

navyavad dhṛdaye yaj jñō
brahmaitad brahma-vādibhiḥ
na muhyanti na śocanti
na hr̥ṣyanti yato gatāḥ

Those who have attained my form (**etad**) which is known as Brahman (**brahma**) by the followers of Brahman (**brahma-vādibhiḥ**) are not bewildered (**na muhyanti**). They do not lament and do not rejoice (**na śocanti na hr̥ṣyanti**), since I, full of knowledge (**yad jñāh**), have entered their fresh lotus hearts (**navyavad dhṛdaye yato gatāḥ**).

SVCT Commentary

Where is the suffering of bondage for these devotees?

I reside eternally in their hearts to give them joy.

My svarūpa (etat) is called Brahman by those attached to Brahman.

Those who have attained that form (yatra gatāḥ) are not bewildered.

SVCT Commentary

They do not have illusion, lamentation or material joy, since I, with full knowledge, go into (or know) the always fresh lotus hearts of those householder devotees.

Jīva Gosvāmī says the phrase means “I reside ever-fresh in their hearts.”

Theme-II

Understanding the
Absolute Truth in
it's Three Features

|| 4.9.16 ||

**yasmin viruddha-gatayo hy aniśam patanti
vidyādayo vividha-śaktaya ānupūrvyāt
tad brahma viśva-bhavam ekam anantam ādyam
ānanda-mātram avikāram aham prapadye**

I surrender (**aham prapadye**) to the one (**tad ekam**) infinite (**anantam**), original Brahman (**ādyam brahma**), bliss alone (**ānanda-mātram**), unchanging (**avikāram**), the cause of the universe (**viśva-bhavam**), within which are always seen (**yasmin aniśam patanti**) successively various energies (**ānupūrvyāt vividha-śaktaya**) such as *vidyā* (**vidyādayo**), having contrary natures (**viruddha-gatayo**).

- Having described the personal form of the Lord, Dhruva now describes the impersonal Brahman.
- I surrender to the unchangeable, bliss alone, the Brahman which is the greatness of the Lord, manifested by Jnana-Yoga to those absorbed in *śānta* alone, situated far from the Lord, who are incapable of accepting the various qualities of the eternally conscious Lord.
- Though appearing to have no *śaktis*, within the Brahman are always (*aniśam*) seen successively (*ānupūrvyāt*) various *śaktis* such as *vidyā* (knowledge).

- According to the amount of *bhakti*, the person will be close to the Lord.
- For those having a small amount of *bhakti* through Jnana-Yoga, who cannot realize the variety of qualities in the Lord, you appear first as *ātmā* possessing *vidyā-śakti*.
- You appear as the *puruṣa* possessing *māyā-śakti*, the cause of the universe (*viśva-bhavam*), to those with a little more *bhakti*.

- Seeing with complete bhakti, one realizes Bhagavān, possessing unlimited śaktis, having all powers and sweetness.
- One who enters deeply in the Lord realizes the Lord as the ocean of grace, surprise, arts, beauty and pastimes.
- Persons situated far from a town cannot understand all the details of the town.
- They see only an object in front.

- If they are somewhat closer to the town, they see trees.
- If they approach near the town, they see it is a town with groves, towers, gates, houses, and flags.
- On entering the town, they realize it is a place for enjoying with colorful ponds, roads, markets, intersections, arenas, dancing, singing and instrumental music.

- The ancient have said:

cayas tviṣām ity avadhāritam purā tataḥ śarīrīti
vibhavitākr̥ṭim

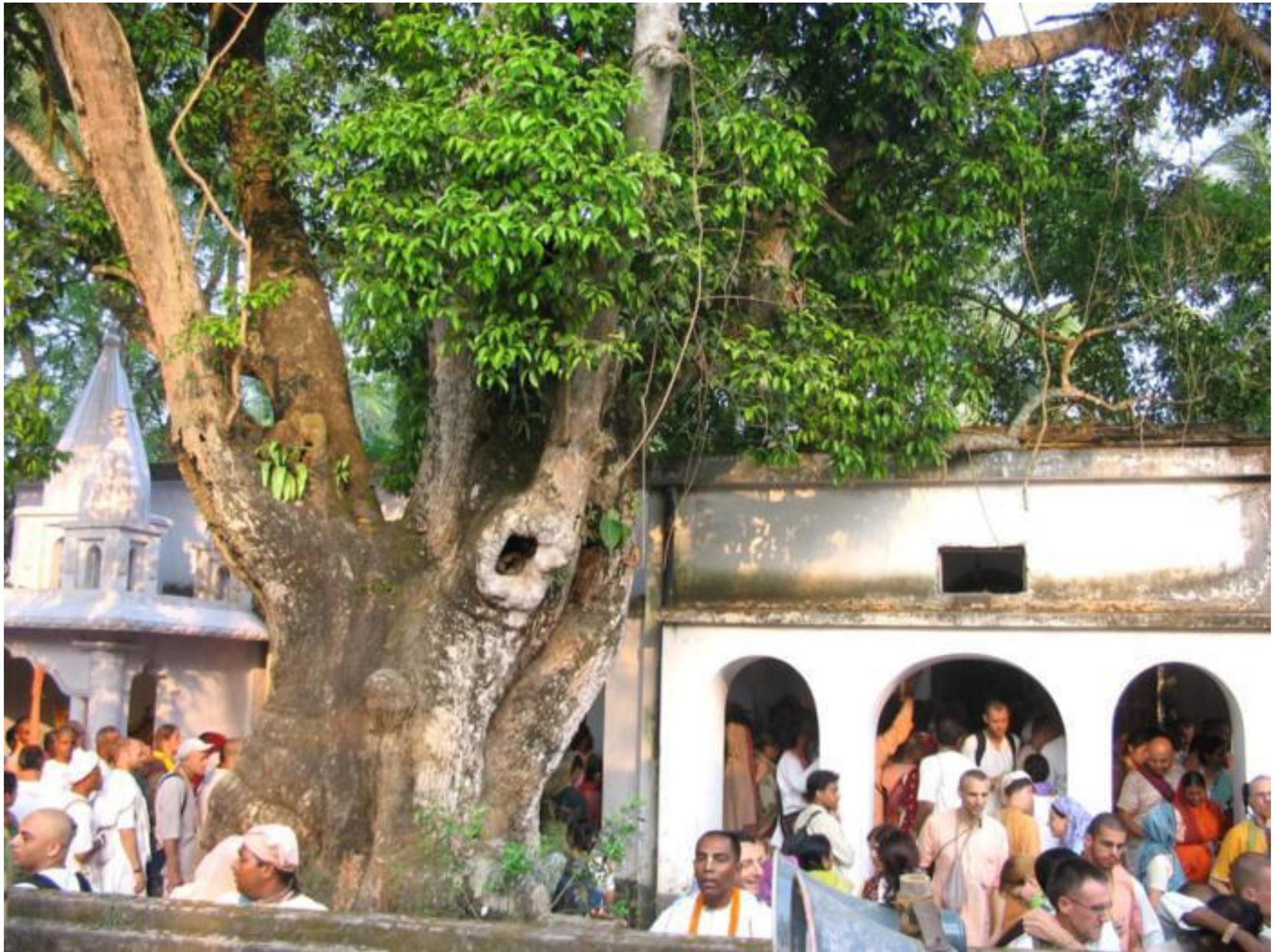
vibhūr vibhaktāvayaṁ pumān iti kramād amuṁ nārada
ity abodhi saḥ

Nārada realized Kṛṣṇa as a mass of light and then realized that it was a form with a body. Then he recognized various limbs and understood that this was a man. Śiśupāla-vadha 1.3

Theme-III

Life of Saranga Thakura

- **Names:** Saranga Thakura, Saranga Murari Thakura, Sarngapani, Sarngadhara
- Saranga Thakura's dedication to archanam and kirtanam
- The Bakula Tree of Modadrumadvipa
- Saranga Thakura accepts a disciple
- Murari Caitanya's Power and Nityananda Prabhu's mercy





- Saranga Thakura in Braja-Lila

**vraje nandimukhi yasit
sadya saranga-thakkurah
prahlado manyate kaishchin
mat-pitraa na sa manyate**

"The Vraja-brahmani Nandimukhi-devi appeared as Sharanga Takura. Some people think that Sharanga Thakura was the incarnation of Prahlada Maharaj. My father (Shivananda Sena – the father of Kavi-karnapura) did not agree with them."