

# Bhakti Sangha Bhagavatam Class

5.8.19

# Verse, Translation and Purport

|| 5.8.19 ||

**nimlocati ha bhagavān sakala-jagat-kṣemodayas  
trayy-ātmādyāpi mama na mṛga-vadhū-nyāsa  
āgacchati**

Alas, when the sun rises, all auspicious things begin. Unfortunately, they have not begun for me. The sun-god is the Vedas personified, but I am bereft of all Vedic principles. That sun-god is now setting, yet the poor animal who trusted in me since its mother died has not returned.

In the Brahma-saṁhitā (5.52), the sun is described as the eye of the Supreme Personality of Godhead.

yac-cakṣur eṣa savitā sakala-grahāṇām  
rājā samasta-sura-mūrtir aśeṣa-tejāḥ  
yasyājñayā bhramati sambhṛta-kāla-cakro  
govindam ādi-puruṣam tam aham bhajāmi

As the sun arises, one should chant the Vedic mantra beginning with the Gāyatrī.

The sun is the symbolic representation of the eyes of the Supreme Lord.

Mahārāja Bharata lamented that although the sun was going to set, due to the poor animal's absence he could not find anything auspicious.

Bharata Mahārāja considered himself most unfortunate, for due to the animal's absence, there was nothing auspicious for him in the presence of the sun.

**Theme-I**

**Importance of Gayatri  
Mantra**

# Section – I

How to Develop Attraction  
to Radha and Krsna in  
Vrndavana?

guru goṣṭhe goṣṭhālayiṣu sujane bhūsuragaṇe  
sva-mantre śrī-nāmnī vraja-nava-yuva-dvandva-śarane  
sadā dambham hitvā kuru ratim apūrvām atitarām  
aye svāntar bhrātaś caṭubhir abhiyāce dhr̥ta-padaḥ

O dear brother! O Mind (aye svāntar bhrātaś)! Having given up all pride (sadā dambham hitvā), please develop (kuru) unprecedented and excessive attachment (ratim apūrvām atitarām) to Sri guru, to Sri Vr̥ndavava (guru goṣṭhe), to the Vrajavasis, to all the Vaisnavas, to the brahmanas (goṣṭhālayiṣu sujane bhūsuragaṇe), to the confidential mantra (given by sri guru), to the holy names of Sri Sri Radha-Kṛṣṇa (sva-mantre śrī-nāmnī), and to the process of surrendering to the fresh youthful couple of Vraja (vraja-nava-yuva-dvandva-śarane). Holding your feet (dhr̥ta-padaḥ), I beseech you with sweet words (catubhir abhiyāce).

*Material designations & attachment to material designations*



Śraddhā

- ① Devotees
- ② Process
- ③ Bhakti śāstras
- ④ Pañcārāṭī

This is the essential spiritual question:

What is the living entity's prime duty when he finally develops heartfelt faith in the topics of Kṛṣṇa consciousness, a faith which itself is the result of so much piety?

↳ ajñāta sukṛti

↓  
Duty of a person  
who has developed  
śraddhā-?

Sri Manah-sikṣa answers this important question

**Question-1:** What is someone's duty as soon as he develops the faith in the process?

**Answer-1:** Sarane. Take shelter of Krsna.

**Question-2:** How to take shelter? What is the practical process?

**Answer-2:** By developing love for Krsna.

This can be received only by Krsna's mercy. We cannot manipulate and receive it through some ritualistic activities.

**Question-3:** How to develop this love for Krsna?

**Answer-3:** By developing love for these 8 things. We cannot exclude anything from the realm of our attachment. (Example: If one loves the father, then one automatically develops love towards other relatives.)

In fact, it is easier to achieve Krsna through tadiya upasanam than to achieve Him directly.

**Question-4:** How will I develop love for all these things?

**Answer-4:** Dambham-Hitva. Get rid of your pride

materialistic  
designations.

# Ślokārtha: Meaning of the Verse

1 Śrī Guru: Guru includes both dīkṣā-guru and śikṣā-gurus (initiating guru and instructing gurus). The types of attachment one should develop towards the gurus while serving them is clearly explained in the next verse (Maṇaḥ-śikṣā 2).

2 Goṣṭha: Śrī Vraja-dhāma. This includes Gokula, Nandīśvara, Govardhana, Śyāma-kuṇḍa, Yāvat and all other places of Kṛṣṇa's pastimes in vraja-maṇḍala.

→ Who is a vrajavāsi?

3 Goṣṭhālayin: The residents of Vraja Those who reside in Vraja-dhāma for the purpose of pleasing the Lord through devotional service are called vraja-vāsī-gaṇa.

- ① Reside in vraja → Physically & in meditation (or) only in meditation.
- ② For the purpose of pleasing ②
- ③ Through D-S

Vrajavāsī indicates a pure devotee, an elevated uttama-bhāgavata.

Such a person resides in vraja-dhāma, both physically and in meditation, or just in meditation.

Uttama → Vrajavāsi

Madhyama → all non-vrajavāsi Vaiṣṇavās

Kaniṣṭha → Brāhminās

4 Sujana: (The Vaiṣṇavas) devotees of the Lord Vaiṣṇavas may belong to any Vaiṣṇava sampradāya (school).

Perhaps they may not reside in vraja-dhāma even in meditation, but still they are bona-fide and are devotees of the Supreme Lord, Bhagavān.

These are the intermediate, madhyama-bhāgavata, devotees.

5 Bhū-sura-gaṇa: The brāhmaṇas These are persons who  
are teachers, priests, intellectuals, scholars, counselors, or  
healers, and who are firmly fixed in the scriptural duties  
for their occupation and life stages, [varṇāśrama-dharma.]

Such persons also teach the worship of the Lord,  
vaiṣṇava-dharma, to all pious persons, varṇāśrama  
followers.

They are known as juniors, or kaniṣṭha-bhāgavata.



6 **Sva-mantra:** One's dīkṣā-mantra. This is the spiritual  
mantra, or bhagavan-mantra, that a bonafide guru gives  
as part of initiation (e.g. kāma-gāyatrī).

7 Śrī Hari-nāma: Primary names of the Supreme Personality of Godhead in relation to the spiritual world and the spiritual eternal function are names like Śrī Hari, Śrī Rādhā-Kānta, Śrī Kṛṣṇa, Śrī Govinda, and so forth.

Secondary names, such as Patita-pāvana (the deliverer of all fallen souls), and Paramātmā (Supersoul), are related only to the material world.

One should always take shelter of the Lord's primary names.

8 **Vraja-nava-yuva-dvandva-śaraṇa**: Surrender to the youthful, divine couple of Vraja. One should take shelter exclusively and one-pointedly of vraja-yuvā, the divine couple Śrī Śrī Rādhā-Kṛṣṇa.

9 **Dambhaṁ** hitvā: Give up pride.

The varieties of dambha include māyā (illusion and trickery), avidyā (ignorance), kapaṭatā (cheating), asaralatā (lack of direct simplicity) and śāṭhya (deceit and duplicity).

While cultivating pure devotional service, if there is any other motive besides progression in bhakti, then one is engaged in a kind of cheating or duplicity.

If philosophical detachment (jnāna) or good works for material enjoyment (karma) is prominent in the devotional process, then ignorance (avidyā) will be seen as more powerful than bhakti.

If any unfavorable mood is present in the development of bhakti, it is a disguised form of māyā.

One must give up all such things.

6 Synonyms of attachment to material designative

1. **Illusion:** To be satisfied and complacent by material accomplishments.
2. **Deceit:** One is satisfied with the externals of spiritual life like dress, demeanor, mannerisms, birth etc. and uses them to portray one's qualifications.
3. **Pretense:** To have anya-abhilasa while practicing Bhakti.
4. **Ignorance:** Forgetfulness of one's spiritual identity
5. **Deviousness:** Arising of alternative motives during the course of one's practice. → Taranga rangini
6. **Offenses:** Nama Aparadha, Seva Aparadha, Vaisnava Aparadha etc.

- **The 7 demons who represent these 6 types of Pride:**

1. **Sakatasura:** Pride due to residual bad habits
2. **Trnavarta:** Pride from scholarship
3. **Yamalarjuna trees:** Pride due to aristocracy and high birth
4. **Kaliya:** Pride due to crookedness and devious mentality
5. **Yajnic Brahmanas:** Pride due to position in Varnasrama
6. **Aristasura:** Pride due to practicing false religious principles
7. **Kesi:** Pride from being materially situated in spiritual life, such as being a guru, sannyasi etc.

While reading these pastimes we should be very open and pray to Krsna to remove all these various kinds of prides.

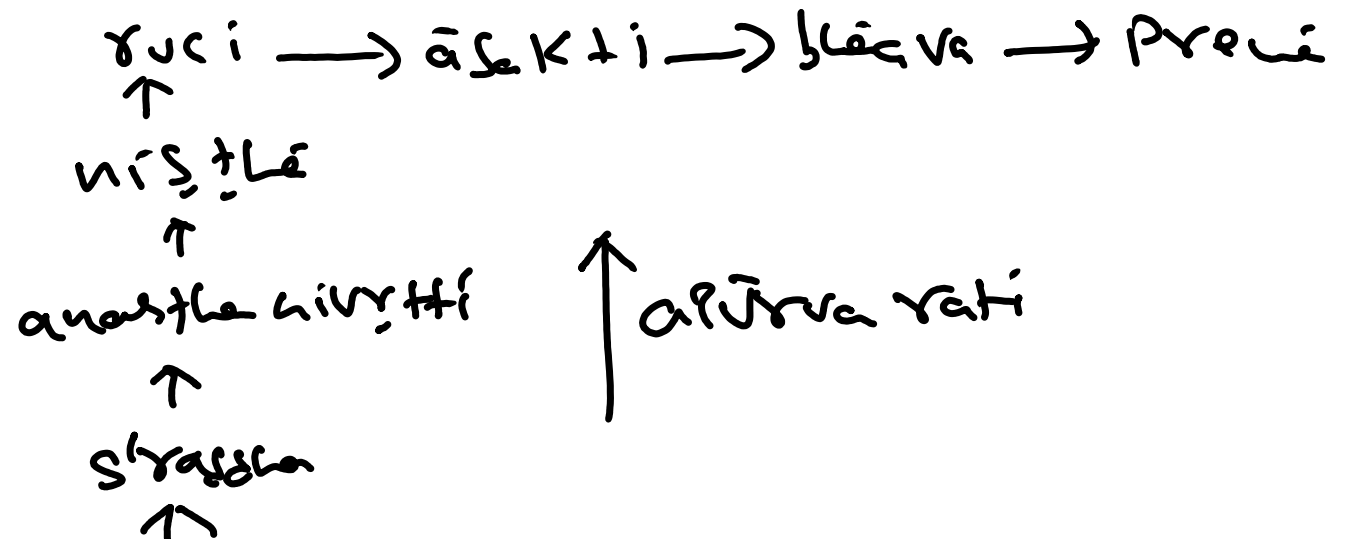
So, how to throw out pride? – By careful and prayerful reading and hearing of these 7 pastimes related to pride.



→ unprecedented love  
10 Apūrvā-rati: The love inherent in the soul is pure love for the Lord (ātma-rati is śuddha-rati).

When that pure love in the conditioned soul comes into contact with the dull matter of māyā, it transforms into material attachment.

In pure kṛṣṇa-bhakti, the original, eternal, deeply emotional attachment remains fixed and visible at all times because Śrī Kṛṣṇa is the soul of all souls.



During conditioned life, while performing devotional service, a soul becomes filled with apūrvā-rati, love that has no material precedent, in proportion to the expression of the soul's inherent emotional attachment.

attachent Means → Mercy Means → Endeavor.

11 Atitarām kuru. Make intensive endeavor (atīśaya-vidhāna)

↓  
Means to attract mercy.

↓ What is intensive endeavor?

Enthusiastically feel encouraged to progress and take full shelter in the devotional path.

Do not become complacent, thinking, "If I am lucky I will get spiritual success, or, if it is not in my fortune, then I may not achieve it."

Spiritual potency → Mercy of guru & Kṛṣṇa + Endeavors.

As much as the mercy of guru and Kṛṣṇa combine with one's own endeavors, one gets spiritual potency.

As much as that spiritual potency manifests, one's desires to enjoy the fruits of one's own actions will be diminished.

# Instructive Commentary

To be eligible to receive the pure instructions in this verse, a person should already have achieved faith, śraddhā, in the path of loving devotion to Kṛṣṇa.

Satām - kṛpā

↓  
mahat - sevā

↓  
ajñāta-sukṛti

→ Śraddhā

Such faith comes from the potency of the association of saintly persons, sādhu-saṅga, manifesting within the heart.

That potency diminishes the tendency to perform karma, actions for material gain.

When śraddhā develops, the first action is to accept and take shelter of an initiating spiritual master, dīkṣā-guru, as well as the dīkṣā-mantra to worship yugala-kiśora, the divine couple Śrī Śrī Rādhā-Kṛṣṇa.

↑ ↑ Rāgānuṣā.  
↑ guroḥ  
← vaidhī.

After receiving the mantra one should worship one's śikṣā- and dīkṣā-gurus with pure devotion and attachment to their lotus feet (ātma-rati).

One should not only respect gurus as saints, using rational intelligence, but one should also deal with one's gurus as well-wishing friends.

Always respect and serve the three types of Vaisnavas  
[junior, intermediate, and advanced] accordingly to their  
eligibility, with love and in a friendly manner.

One should also develop deep attachment to chanting the  
mantras and serving the holy name.

One should come to the point of complete surrender to  
the lotus feet of the divine couple, knowing them to be  
one's life and soul.

This surrender is called śaraṇāgati.



## Section – II

Is the Gayatri mantra greater  
than the Holy-Name?

If one develops this faith through sadhu sangha, then one's actions will reflect this faith.

↓  
Symptoms of faith are actions that reflect that faith.

**What are those actions?** – We receive Sva-Mantre and Sri Namni from the Guru through the process of Diksa.

1st filtration → HN

2nd filtration → Gayatri

Harinama and Gayatri mantra are not ritualistic activities given for some material purpose.

They are SUBLIME.

But, due to lack of faith and knowledge we don't appreciate the instruments and the means of worship we have been given.

↓ 2<sup>nd</sup> → niṣṭhā →  
↳ Qualification for Rāgānuga bhakti

Sometimes we may do extreme austerities, puja, yagya, yantra etc. for improving our worship.

But, this is FOOLISHNESS.

Everything is there in the **Maha-Mantra**.

When we become further qualified by the chanting of the Maha-Mantra, i.e. reach the stage of mode of goodness, we receive the Gayatri mantra, by which one quickly transcends the three modes.

Absence of 5 Suktas

a) Gayā      d) Trāstāya  
b) Vṛkṣepa      e) Kāśīsvāda  
c) Aratiṛatī

Niṣṭhā

Gayatri Mantra :

1. Is an expansion of the Holy-Name
2. Gives a clear definition of who is the object of worship through the Maha-Mantra.

Through this worship, one's faith will mature and one will come to the position of practicing Raganuga Sadhana (Spontaneous Devotional Service).

## Section – III

How to develop attraction  
for the Gayatri Mantra and  
the Holy-Name?

Devotees should know the meanings of these mantras as they are discussed in CC in depth.

They should meditate on these meanings very seriously and conscientiously .

This subject is not to be taken lightly.

Chanting these mantras is like being requested to do puja 3 times a day.

This is what Gayatri Mantra means.

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That's why we should perform acamana and purify ourselves before chanting them.

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This mantra worship is for advanced people.

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It is meant for those who not only worship with the paraphernalia, but also with their heart.

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When we don't know how to worship with the heart, then we simply get caught up in material thoughts while worshipping.

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Chanting this Gayatri mantra is meant as an internal worship which should be done very seriously by those who are offering themselves to Krsna.

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Very serious business.



The same understanding applies to Sri-Namni.

Chanting the HNs is also offering ourselves to the service of the Lord.

It is offering our body, mind and Soul in service of Radha and Krsna in Vrndavana, in their eternal pastimes.

**First Symptom of Proper Chanting:** One will be very serious and would beg Krsna to accept us and engage in His service.

**Second Symptom:** Sincere endeavour for avoiding offenses, fully believing that offensive chanting will not deliver the results