

# Bhakti Sangha Bhagavatam Class

5.13.16

# Verse and Translation

|| 5.13.16 ||

prasajjati kvāpi latā-bhujāśrayas  
tad-āśrayāvyakta-pada-dvija-spr̥haḥ  
kvacit kadācid dhari-cakratas trasan  
sakhyam vidhatte baka-kaṅka-gr̥dhraiḥ

Sometimes the living entity in the forest of material existence takes shelter of creepers and desires to hear the chirping of the birds in those creepers. Being afraid of roaring lions in the forest, he makes friends with cranes, herons and vultures.

Purport

In the forest of the material world there are many animals and birds, trees and creepers.

Sometimes the living entity wants to take shelter of the creepers; in other words, he wants to be happy by being embraced by the creeperlike arms of his wife.

Within the creepers there are many chirping birds; this indicates that he wants to satisfy himself by hearing the sweet voice of his wife.

In old age, however, he sometimes becomes afraid of imminent death,  
which is compared to a roaring lion.

To save himself from the lion's attack, he takes shelter of some bogus  
svāmīs, yogīs, incarnations, pretenders and cheaters.

Being misled by the illusory energy in this way, he spoils his life.

It is said, harim vinā naiva mṛtiṁ taranti: no one can be saved from  
the imminent danger of death without taking shelter of the Supreme  
Personality of Godhead.

The word hari indicates the lion as well as the Supreme Lord.

To be saved from the hands of Hari, the lion of death, one must take shelter of the supreme Hari, the Supreme Personality of Godhead.

People with a poor fund of knowledge take shelter of non-devotee cheaters and pretenders in order to be saved from the clutches of death.

In the forest of the material world, the living entity first of all wants to be very happy by taking shelter of the creeper-like arms of his wife and hearing her sweet voice.

Later, he sometimes takes shelter of so-called gurus and sādhus who are like crane, herons and vultures.

Thus he is cheated both ways by not taking shelter of the Supreme Lord.



# Theme – I

## Householder Life and Krsna Consciousness

Compatible or Incompatible ???

# Example - 1

# 10.14.36

tāvad rāgādayaḥ stenās  
tāvat kārā-gr̥ham gr̥ham  
tāvan moho 'nghri-nigado  
yāvat kṛṣṇa na te janāḥ

My dear Lord Kṛṣṇa (kṛṣṇa), until people become Your devotees (yāvat na te janāḥ), their material attachments and desires remain thieves (tāvad rāgādayaḥ stenāḥ), their homes remain prisons (tāvat kārā-gr̥ham gr̥ham), and their affectionate feelings for their family members remain foot-shackles (tāvad moho (aṅghri-nigado)).

Purport

Apparently, the residents of Vṛndāvana, the abode of Lord Kṛṣṇa, are simple householders engaged in ordinary affairs such as herding cows, cooking, rearing children and performing religious ceremonies.

However, all these activities are intensely engaged in the loving service of Lord Kṛṣṇa.

The residents of Vṛndāvana perform all activities in pure Kṛṣṇa consciousness and thus exist on the most exalted platform of liberated life.

Otherwise, the same activities performed without Kṛṣṇa consciousness constitute ordinary bondage to the material world.

Thus, one should not misunderstand the exalted position of the residents of Vṛndāvana, nor should one consider oneself highly religious simply because one performs ordinary domestic affairs very enthusiastically, but without Kṛṣṇa consciousness.

↓  
key

By focusing our passionate attachment on our family and society, we are completely deviated from the progressive path of Kṛṣṇa consciousness.

Conversely, if we engage our family in the loving service of the Lord,  
our endeavors to maintain our family become part and parcel of our  
progressive spiritual duties.



In conclusion, by studying the extraordinary status of the residents of  
Vṛndāvana, we can see that the essential quality of their lives is pure  
Kṛṣṇa consciousness—the rendering of loving service to the Lord  
without a trace of material desire or mental speculation.

Such loving service to the original Personality of Godhead  
immediately creates the atmosphere of Śrī Vṛndāvana-dhāma, the  
kingdom of God.

# SVCT Commentary



"The sannyasis will object that the inhabitants of Vraja are fallen in the net of material life in the form of attachment to sons and wife.

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However, what to speak of the householders of Vraja, even your ordinary devotees in other places are superior to the sannyasis.

Attachment and aversion are great thieves because they steal the great treasure of great bliss from the soul.

The souls are bound up in the prison of household life so that they cannot criticize the Supreme Lord after having lost their wealth.

As long as people do not get the mercy of your devotees and become your followers, they remain in this position.

- ① Satām Kṛpā → Compassion
- ② mahat sevā → service.
- ③ aṅgānta sūcīti → experience
- ④ śraddhā → Faith.

When they become your devotees they develop attachment for bhakti and aversion to things obstructing bhakti.

लोककृत्याय संकल्पो  
वैकृत्याय वर्जयते.

They become absorbed in you.

Ⓟ (rāga & dvesā)

These (thieves) attraction and repulsion, expecting to grasp the great treasure of unlimited knowledge and bliss when they become fixed in you, give up their bad qualities and instead do good service to others.

The house which was a prison by performance of pious and impious activities binding them up, becomes a means of attaining the eternal dhama through (activities of serving you) and (singing your glories).

When the jiva becomes the devotee of Krsna then the bewilderment (moha) from objects (formely wife and sons) become causes of the expression (anubhavas) of prema.

Devotional progress

- ① Devotion → Devotional corpus → seeds of Affection
- ② Affection → Affection corpus → seeds of devotion  
↓  
householder.

How can the sannyasis compare to this? My son Sanat Kumara has said the following to show the inferiority of such people, and superiority of the devotee:

॥ 4.22.40 ॥

kṛcchro mahān iha bhavārṇavam aplaveśām  
ṣaḍ-varga-nakram asukhena titīrṣanti  
tat tvam harer bhagavato bhajanīyam aṅghrim  
kṛtvodupam vyasanam uttara dustarāṇam

There is great suffering (mahān kṛcchrah) for people lacking a boat (aplaveśām) to cross the ocean of saṁsāra (iha bhava arṇavam) filled with the crocodiles of the six senses (ṣaḍ-varga-nakram), since they desire to cross but cannot (titīrṣanti), using a difficult process (asukhena). Therefore, cross (tat tvam uttara) the ocean of saṁsāra, difficult to cross (vyasanam dustara arṇam), by making a boat out of the lotus feet of the Lord (harer bhagavato aṅghrim udupam kṛtvā), worthy of worship (bhajanīyam).

And the inhabitants of Vraja have even thousands of times much greater prema than these grhastha devotees.

Though you are the purna brahma you show yourself as dependent upon these devotees by taking the form of their son."

# Example - 2

|| 3.9.6 ||

tāvad bhayaṃ draviṇa-deha-suhr̥n-nimittam  
śokaḥ spr̥hā paribhavo vipulaś ca lobhaḥ  
tāvan mamety asad-avagraha ārti-mūlam  
yāvan na te 'nghrim abhayaṃ pravṛṇīta lokah

→ 1100 Pg of Karma, Jñāna (or) Dharma  
yoga (or) Dharmashāstra?

As much as people (yāvad lokah) do not completely accept (na pravṛṇīta) your lotus feet (te anghrim) which give fearlessness (abhayaṃ), they suffer material existence (tāvad bhayaṃ) caused by attachment to wealth, body and friends (draviṇa-deha-suhr̥d-nimittam), lamentation, hankering, defeat (śokaḥ spr̥hā paribhavaḥ), and overpowering greed (vipulaś ca lobhaḥ); or they have excessive attachment (mama ity asad-avagraha) which is the cause of prolonged material existence (ārti-mūlam).

# SVCT Commentary



“But the devotees, if they have wives, children and wealth, are also materialists.”

No, this is not true.

Materialists suffer continued material existence (bhayam) caused by attachment to wealth, body, and friends.

This existence consists of lamentation, desire, defeat, and great greed as long as they do not accept your lotus feet as having power.

Or to speak in the opposite way, if they accept those feet completely, then by attachment to you, they will give up attachment to wealth etc.

And if one is a devotee and has attachment to wealth etc. one should still not worry.

The bite of a snake whose two front teeth have been extracted does not cause suffering.

Thus, just accepting your feet as worthy of service destroys the very cause of material existence. Later it will be said:

# 10.14.36

tāvad rāgādayaḥ stenās  
tāvat kārā-gr̥ham gr̥ham  
tāvan moho 'n̄ghri-nigaḍo  
yāvat kṛṣṇa na te janāḥ

My dear Lord Kṛṣṇa (**kṛṣṇa**), until people become Your devotees (**yāvat na te janāḥ**), their material attachments and desires remain thieves (**tāvad rāgādayaḥ stenāḥ**), their homes remain prisons (**tāvat kārā-gr̥ham gr̥ham**), and their affectionate feelings for their family members remain foot-shackles (**tāvad moho aṅghri-nigaḍo**).

The word tāvat has been used in both verse, making the case strong.

Thus in this verse three types of devotees have been described: those who have great attachment to the Lord (described in the previous verse); those at the stage of anartha-nivṛtti described in the first part of the present verse; and those who have not accomplished anartha-nivṛtti, described in the last part of the present verse.

Purport

One may question how one can always think of the Lord in regard to His name, fame, quality, etc., if one is embarrassed by thoughts of family affairs.

Everyone in the material world is full of thoughts about how to maintain his family, how to protect his wealth, how to keep pace with friends and relatives, etc.

Thus he is always in fear and lamentation, trying to keep up with the status quo.

In answer to this question, this verse spoken by Brahmā is very appropriate.

A pure devotee of the Lord never thinks of himself as the proprietor of his home.

He surrenders everything unto the supreme control of the Lord, and thus he has no fear for maintaining his family or protecting the interests of his family.

Because of this surrender, he no longer has any attraction for wealth.)

Even if there is attraction for wealth, it is not for sense enjoyment, but for the service of the Lord.

A pure devotee may be attracted to accumulating wealth just like an ordinary man, but the difference is that a devotee acquires money for the service of the Lord, whereas the ordinary man acquires money for his sense enjoyment.

Thus the acquisition of wealth by a devotee is not a source of anxieties, as is the case for a worldly man.



And because a pure devotee accepts everything in the sense of serving the Lord, the poisonous teeth of accumulation of wealth are extracted.

If a snake has its poison removed and bites a man, there is no fatal effect.

Similarly, wealth accumulated in the cause of the Lord has no poisonous teeth, and the effect is not fatal.

A pure devotee is never entangled in material worldly affairs even though he may remain in the world like an ordinary man.

# Example - 3

|| 1.8.41 ||

atha viśveśa viśvātman  
viśva-mūrte svakeṣu me |  
sneha-pāśam imaṁ chindhi  
dr̥ḍham pāṇḍuṣu vṛṣṇiṣu ||

O Lord of all the universes (viśveśa)! O life of all the universes (viśvātman)! O form of all the universes (viśva-mūrte)! Please cut (atha chindhi) my strong bonds of affection (me imaṁ dr̥ḍham sneha-pāśam) for my relatives, the Pāṇḍavas and Yādavas (svakeṣu pāṇḍuṣu vṛṣṇiṣu).

Both your departure from here and coming here are unfortunate:  
departure for the Pāṇḍavas and coming here for the Yādavas.

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Since she ends up with a disturbed mind in either case, Kuntī prays to  
cut off her ties of affection with both parties.

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You are the Lord of all the universes (viśveśa). You give life to all the  
universes (viśvātman).

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Though you are the form of the universe, being an ocean of mercy,  
you are always attentive in regards to the welfare of the Yādavas and  
Pāṇḍavas.



Will I die uselessly by thinking of their welfare?

|| 1.8.42 ||

tvayi me 'nanya-viṣayā  
matir madhu-pate 'sakṛt |  
ratim udvahatād addhā  
gaṅgevaugham udanvati ||

Let my mind (me matih), with attention fixed on no other object (ananya-visayā), repeatedly carry (asakṛt udvahatād) its affection to you (ratim tvayi), chief of the Madhu dynasty (madhu-pate), just as the Gaṅgā (gaṅgā iva) carries a full stream of water (udanvati addhā) to the ocean (ogham).

**Krsna:** “Then do you want realization of brahman? Because if you cut your affection for the Yādavas, you will cut your affection for me also.”

May my mind hold (udvahatāt) affection (rati) for you, without any obstacle. Udvah means to flow strongly.

The mind should not think of anything else (ananya-viṣayā).

Your devotees are non-different from you and thus without affection for them affection for you cannot take place.)

It is not possible that this could please you. This I know.

Therefore let my mind have attraction for no one except you and your devotees.

I prayed to cut affectionate bonds with the Pāndavas and Yādavas who are your devotees.



But since it is a prayer in front of you it means cutting only the material affection which arises from bodily identification.



It is not cutting the affectionate relation with you. I want to cut that affection which causes bondage.

Just as the Gaṅgā carries a full stream of water (ogham) to the ocean, the shelter of small and large rivers, may my mind also carry its affection to you, who are the shelter of all the devotees.

Just as the Gaṅgā does not consider any obstacles on its course, my mind also should not consider any obstacles that may rise while thinking of you.

# Example - 4

|| 11.14.18 ||

bādhyamāno 'pi mad-bhaktō  
viṣayair ajitendriyaḥ  
prāyaḥ pragalbhayā bhaktyā  
viṣayair nābhibhūyate

If my devotee (mad-bhaktah) has not fully conquered his senses (ajitendriyaḥ), he may be harassed by material desires (viṣayair bādhyamāno 'pi), but because of his generally strong bhakti (prāyaḥ pragalbhayā bhaktyā), he will not be defeated by sense gratification (viṣayair nābhibhūyate).

Putting aside the topic of the devotee who has developed bhāva, the devotee at the beginning of bhakti is also successful.

By bhakti which is generally strong, what to speak of bhakti which is very strong, the devotee cannot be overcome by material enjoyment.

The words also suggest the following.

Just as a jñānī who commits a sinful act will be criticized, his position as a jñānī is denied.

yas tv asaṁyata-ṣaḍ-vargaḥ pracanḍendriya-sārathiḥ  
jñāna-vairāgya-rahitas tri-daṇḍam upajīvati  
surān ātmānam ātma-stham nihnute mām ca dharma-hā  
avipakva-kaṣāyo 'smād amuṣmāc ca vihiyate

One who has not controlled the six forms of illusion [lust, anger, greed, excitement, false pride and intoxication], whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the sannyāsa order of life to make a living, who denies the worshipable demigods, his own self and the Supreme Lord within himself, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next. SB 11.19.40-41

But the devotee who commits sin is not criticized and his position as a devotee is not denied. It is said:

**api cet sudurācāro bhajate mām ananya-bhāk |  
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ ||**

Even if the most sinful person worships me with no other desire than to please me, I consider that person to be my devotee, as he has fixed himself completely in me. BG 9.30

Though the devotee is distressed by sense objects, he is not overcome.

Because both verbs are in the present tense, it implies that even while being harassed by sense objects, he is not really harassed since bhakti is present.

A person who is attacked by the weapons of an enemy cannot be defeated because of the presence of his bravery.

Or, on the day that a powerful medicine is taken to prevent fever, though the fever still causes suffering, it is not a real cause of suffering, since the fever is in a state of being destroyed and will be completely destroyed the next day.



# Example - 5

|| 10.11.58 ||

iti nandādayo gopāh  
kṛṣṇa-rāma-kathām mudā  
kurvanto ramamāṇās ca  
nāvindan bhava-vedanām

In this way all the cowherd men, headed by Nanda Mahārāja (iti nandādayo gopāh), enjoyed topics about the pastimes of Kṛṣṇa and Balarāma (kṛṣṇa-rāma-kathām mudā kurvantah) with great transcendental pleasure (ramamāṇās ca), and they could not even perceive material tribulations (nāvindan bhava-vedanām).

# SVCT Commentary

Seated in the meeting room, they discussed again and again about the naughtiness of the boy and his killing of Vatsasura and Bakasura, and they composed songs which they sang again and again (katham kurvantah).

They did not know the pain of material existence or pay attention to knowledge of material existence (bhavasya vedanam).

Other elderly cowherd men coming from other places informed Nanda about liberation from the material world.

"Half your life is gone. Why do you remain immersed in discussing about child, family and wife? Why don't you concentrate on knowledge, vairagya, austerity and remembrance of Narayan to get deliverance from the material world?"

Though requested in this way, Nanda and the other cowherd men did not pay any attention to that (bhavasya vedanam na avindan)

Bhagavatam states the exalted nature of the cowherd men and women: these cowherd men and women are not touched by the material world born of ignorance (10.6.40).

As stated before, there is no question that they could be affected by the pains of the material world.

In this way, whatever appears as material pains is only nourishing to the pastimes and therefore is called lila maya.

Not only did they speak about Krsna and his past and future pastimes, but they also played with Krsna (ramamanah).

Thus they did not know the sufferings of materialistic person (bhava vedanam), though they were living in the material world.

When they say "I am suffering from hunger," that hunger is not related to the material world.

How does a Household  
Transform into Vrndavana??



service to devotees

|| 1 ||

śuddha-bhakata-carāṇa-reṇu,  
bhajana-anukūla  
(bhakata-sevā) → parama-siddhi,  
prema-latikāra mūla

The dust from the lotus feet of pure devotees gives rise to devotional service, and service to the devotees is itself the supreme perfection and the root of the tender creeper of divine love.

॥ 2 ॥

(mādhava-tithi), (bhakti-janani)  
(jetane pālana kori)  
(kṛṣṇa-basati, basati boli')  
(parama ādare bori)

With great care I observe holy days like Ekādaśī and Janmāṣṭamī, for they are the mother of devotion. And with the greatest reverence and love I choose as my dwelling place the transcendental abode of Śrī Kṛṣṇa.

॥ 3 ॥

gaur āmāra, je-saba sthāne,  
koralo bhramaṇa raṅge  
(se-saba sthāna) (heribo āmi)  
praṇayi-bhakata-saṅge

In the company of loving devotees I will visit all those places where my Lord Gaurasundara traveled and performed His pastimes.

॥ 4 ॥

mṛdaṅga-bādyā, śunite mana,  
abasara sadā jāce  
gaura-bihita, kīrtana śuni',  
ānande hṛdoya nāce

My mind always begs to hear the music of the mṛdaṅga, and my heart dances in ecstasy whenever I hear the kind of kīrtana established by Lord Gauracandra.

॥ 5 ॥

jugala-mūrti, dekhiyā mora,  
parama-ānanda hoyā  
prasāda-sebā korite hoyā,  
sakala prapañca jayā

I feel supreme bliss when I behold the Deity forms of the divine couple, Śrī Śrī Rādhā and Kṛṣṇa, and I conquer all worldly illusions by honoring the Lord's prasādam.

॥ 6 ॥

je-dina gr̥he, bhajana dekhi,  
gr̥hete goloka bhāya  
carāṇa-sīdhu, dekhiyā gaṅgā,  
sukha nā sīmā pāya

Every day Goloka Vṛndāvana appears in my home when I see Lord Hari being worshiped there. My joy knows no bounds when I see the Ganges, a river of nectar emanating from the Lord's lotus feet.

॥ 7 ॥

tulasī dekhi', jurāya prāṇa,  
mādhava-toṣaṇī jāni'  
gaura-priya, śāka-sevane,  
jīvana sārthaka māni

The sight of the tulasī plant soothes my soul, for I know she gives pleasure to Lord Kṛṣṇa. I feel that my life has been fulfilled when I honor śāk, a green leafy vegetable preparation that is a favorite of Lord Caitanya's.

॥ 8 ॥

bhaktivinoda, kṛṣṇa-bhajane,  
anakūla pāya jāhā  
prati-dibase, parama-sukhe,  
swikāra koroye tāhā

Whatever Bhaktivinoda obtains that furthers devotional service to Śrī Kṛṣṇa he accepts every day with the greatest joy.