

Bhakti Sangha Bhagavatam Class

6.5.26

Verse, Translation and Purport

|| 6.5.26 ||

tad-upasparśanād eva
vinirdhūta-malāśayāḥ
japanto brahma paramam
tepus tatra mahat tapaḥ

At Nārāyaṇa-saras, the second group of sons performed penances in the same way as the first. They bathed in the holy water, and by its touch all the dirty material desires in their hearts were cleansed away. They murmured mantras beginning with omkāra and underwent a severe course of austerities.

Srila Prabhupada's Purport

Every Vedic mantra is called brahma because each mantra is preceded by the brahmākṣara (aum or omkāra).

For example, om namo bhagavate vāsudevāya. Lord Kṛṣṇa says in Bhagavad-gītā (7.8), praṇavaḥ sarva-vedeṣu: "In all the Vedic mantras, I am represented by praṇava, or omkāra."

Thus chanting of the Vedic mantras beginning with omkāra is directly chanting of Kṛṣṇa's name.

There is no difference.

Whether one chants omkāra or addresses the Lord as "Kṛṣṇa," the meaning is the same, but Śrī Caitanya Mahāprabhu has recommended that in this age one chant the Hare Kṛṣṇa mantra (harer nāma eva kevalam [Cc. Ādi 17.21]).

Although there is no difference between Hare Kṛṣṇa and the Vedic mantras beginning with omkāra, Śrī Caitanya Mahāprabhu, the leader of the spiritual movement for this age, has recommended that one chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Discussion

Theme - III

Why did Narada Muni do it to the
Haryasvas and then to the
Savalasvas as well?

Qualification.

Guidance according to Adhikara

Srila Prabhupada

Nārada Muni saw that the boys known as the Haryaśvas were already purified because of living in that holy place and were practically ready for liberation.

Why then should they be encouraged to become entangled in family life, which is so dark that once having entered it one cannot leave it?

SVCT

Why should these sons, pure hearted and qualified for liberation,
take to the path of karma on the order of their father?

After giving them confidential teachings I will liberate them.

Thus the merciful Nārada spoke enigmatic, metaphorical words to
them.

Arjuna's doubt about contradictory

Guidance

2.47 → (P) directly instructed (A) to engage in
Karma (NKRY)

2.55-2.72

↳ Ghoriter jñāna

3.1

arjuna uvāca

jyāyasī cet karmanas te
 matā buddhir janārdana |
 tat kiṃ karmani ghore mām
 niyojayasi keśava ||

Arjuna said: If it is Your opinion (te matā) that intelligence is superior to action (karmanah buddhih jyāyasī cet), O Janārdana (janārdana), then why do You engage me (kiṃ mām niyojayasi) in this terrible action (tat ghore karmani). O Keśava (keśava)?

“If fixed intelligence (buddhi), bhakti, transcending the gunas, is superior (jyāyasī), then why do You engage me in this terrible action in the form of war?”

3.2

vyāmiśreṇaiva vākyaena
buddhiṃ mohayasīva me |
tad ekaṃ vada niścitya
yena śreyo 'ham āpnuyām ||

You bewilder me (**me buddhiṃ mohayasīva**) with Your mixture of words (**vyāmiśreṇaiva vākyaena**). Now speak clearly (**tad ekaṃ vada niścitya**) so that I may attain the highest benefit (**yena aham śreyah āpnuyām**).

You bewilder my intelligence by those words which are mixture of various meanings (vyāmiśrena).

Though you have mentioned about action (karmany evādhikāras te), you also glorify jñāna:

And you speak only of knowledge in such statements as yadā te moha-kalilam buddhir vyatitarisyati: when your intelligence has completely crossed the denseness of illusion. (BG 2.52).

Krsna answers by introducing the concept of Adhikara

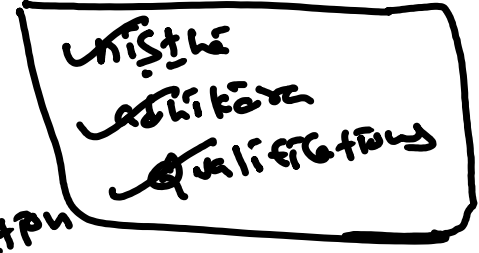
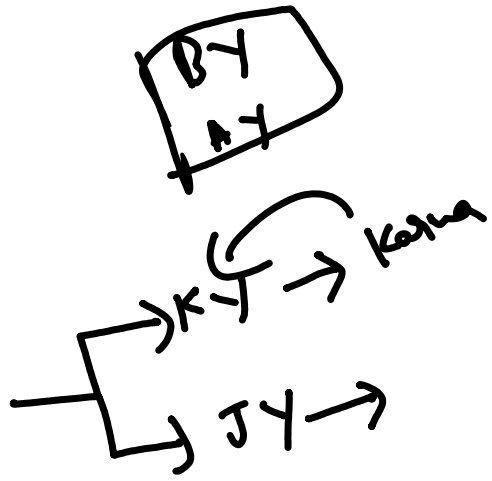
K (or) J → is not a
Question of Choice
but it is a
Question of
Qualification.

↓
Qualification.

3.3

śrī-bhagavān uvāca

loke 'smin dvi-vidhā niṣṭhā
purā proktā mayānagha |
jñāna-yogena sāṅkhyānām
karma-yogena yoginām



adhikāra
qualifications

The Lord said: I have spoken in the last chapter (mayā purā proktā) of two types of qualification (dvi-vidhā niṣṭhā) for people of this world (asmin loke). Those qualified for jñāna are known as practitioners of jñāna yoga (jñāna-yogena sāṅkhyānām), and those qualified for niṣkāma karma are known as practitioners of karma yoga (karma-yogena yoginām).

Here the Lord answers.

You have asked Me to indicate clearly one of either *karma-yoga* or *jñāna-yoga*, since I have explained both in an impartial way.

The two processes that I have explained are for persons qualified for *karma* and *jñāna*, according to different circumstances.



It is not that these people are equally suitable for liberation.

This is now explained in two verses.

I have explained in the previous chapter (*purā proktā*) two types of qualification.

For those engaged in knowledge (*sāṅkhyānām*), who have risen to the state of knowledge by purity of the heart, there is steadiness in *jñāna-yoga*.

That is their limited field.

Yogā latāḥ

Liberation.

Sāṅkhya

Self realization

Sannyāsa

Aṅg

Jñāna yoga

NKṛy (liberation)

SKṛy

Goal → liberation.
Purified heart

Earns pure heart
aim also liberation.

Earns purification of heart
Sādhanās

Heart is impure with material anarthās
→ Gṛhasthās

Goal → Material pleasures.

for escaping sinful life.
Earns Prety

Mixed faith.

Do not have faith in P.D.S



① Activities for MUST

② Activities for *Wan Sen He*

liberation.

(VA) NKKY

JY

AY

B+J*(Y)

Predominant

liberation.

B+J*(Y)

~~(B)(J)(Y)~~

Resistant

Premis

B+J*(Y)

Goal associate
No activities

NKKY (Purification of heart)

SKKY (Living a pious life)

Sejoke

Goal associate
activities

Goal liberation
No activities

JY

Goal liberation
Activities

NKKY

Path of mixed faith

Path of pure faith.

They are known in this world for cultivation of knowledge. This is shown in verses such as the following:

↓ Person qualified for Jñāna

tāni sarvāṇi saṁyamya yukta āsīta mat-parah
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā

The yogī (**yuktah**) who is devoted to Me (**mat-parah**), after restraining all the senses (**tāni sarvāṇi saṁyamya**), will remain seated, unresponsive to sense objects (**āsīta**). He whose senses have thus been brought under control (**vaśe hi yasya indriyāṇi**) is sthita-prajña (**tasya prajñā pratiṣṭhitā**). BG 2.61

For those who are not able to ascend to the platform of knowledge
because of impurities of the heart, there is a means to ascend to that
platform.

They become fixed in *niṣkāma-karma-yoga*, activities without desire,
offered to Me.

They are known as those engaged in *karma*. Verses such as the
following illustrate this *yoga*.

3.4

na karmanām anārambhān
naiṣkarmyaṁ puruṣo 'śnute |
na ca sannyasanād eva
siddhiṁ samadhigacchati ||

NKKY → Gre, ledha āśtrane.

Without (performance of prescribed karmas) (karmanām anārambhān), a person cannot attain purity (puruṣah naiṣkarmyaṁ na aśnute). Just by renunciation of activities (sannyasanād eva), an impure person cannot attain perfection (na ca siddhiṁ samadhigacchati).

This verse explains that without purity of heart, *jñāna* does not arise.

By not engaging in activities recommended in the scriptures, one cannot attain *jñāna* (*naiṣkarmyam*).

One with an impure heart cannot attain *jñāna* by renunciation of activities recommended in the scriptures (*sannyasāt*).

3.5

na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarma-kṛt |
kāryate hy avaśaḥ karma
sarvaḥ prakṛti-jair guṇaiḥ ||

conditioned souls
with future heats.

No one (na hi kaścit) can remain without doing activity (jātu tiṣṭhaty akarma-kṛt) even for a moment (kṣaṇam api). All are forced to engage in action (sarvaḥ avaśaḥ karma kāryate) by the guṇas arising from prakṛti (prakṛtijair guṇaiḥ).

Rather, the person of impure heart who gives up scriptural activities becomes engrossed in material actions.

That is explained in this verse.

Arjuna

“But *sannyāsa*, renunciation of activities, means a negation of all tendencies for both Vedic and material activities, does it not?”

“Beyond one’s will (*avaśaḥ*), one will engage in action anyway.”

3.6

karmendriyāṇi saṁyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate ||

He who, controlling the action of senses (karmendriyāṇi saṁyamya), remains remembering those objects of the senses (ya āste indriyārthān smaran) in his mind (manasā), is bewildered (vimūḍhātmā), and is called a pretender (sah mithyācāraḥ ucyate).

3.7

yas tv indriyāṇi manasā
niyamyārabhate 'rjuna |
karmendriyaiḥ karma-yogam
asaktaḥ sa viśiṣyate ||

(He who) (yah tu), free from attachment (asaktaḥ), controlling the senses by the mind (indriyāṇi manasā niyamyā), begins karma-yoga with his active senses (karmendriyaiḥ karma-yogam ārabhate), is superior (sah viśiṣyate).

In contrast to this, the householder (not the sannyāsī), who performs scriptural actions (karma-yogam) without longing for fruits of his actions (asaktaḥ) is superior.

Rāmānujācārya says in this regard that he is superior to the person practicing jñāna because of the impossibility of going astray by this method.

3.8

niyataṁ kuru karma tvaṁ
karma jyāyo hy akarmaṇaḥ |
śarīra-yātrāpi ca te
na prasidhyed akarmaṇaḥ ||

नकय

Perform your daily scriptural duties (tvam kuru niyataṁ karma). This is better than not acting (karma jyāyo hy akarmaṇaḥ). You cannot even maintain your body (na te prasidhyed śarīra-yātrā api) by non-action (akarmaṇaḥ).

Therefore you should engage in daily obligatory activities such as sandhya-vandana (niyatam karma).

This is better than renunciation of these actions (karma-sannyāsa).

By renunciation of all actions you will not even be able to maintain your body.

Qualification for jñāna
(योग) संन्यसे 3.17

self realization

yaḥ tu ātma-ratir eva syād
ātma-triptaḥ ca mānavaḥ
ātmany eva ca santuṣṭaḥ
tasya kāryaṁ na vidyate ||

na duties

The human (**mānavaḥ**) who is attracted to the ātmā (**yaḥ tu ātma-ratir eva syād**), satisfied in the ātmā (**ātma-triptaḥ**), and completely satisfied with ātmā alone (**ātmany eva ca santuṣṭaḥ**), has nothing to do in regard to fulfilling desires (**tasya kāryaṁ na vidyate**).

It has now been stated that if you cannot be without desires, you can perform actions with desires.

But he who reaches the stage of jñāna because of purity of heart never performs actions out of desire.

That is expressed in two verses.

	Gains	Losses
JKKY	(Piety)	sinhal rxs S
NKKY	(Party & heart)	(Srus)
JY	(X)	(X)

3.18

naiva tasya kṛtenārtho
nākṛteneha kaścana |
na cāsya sarva-bhūtesu
kaś cid artha-vyapāśrayaḥ ||

He does not gain (**na eva arthaḥ**) by performance of action (**tasya kṛtena**), nor lose by not performing action (**na akṛtena iha kaścana**). For him (**asya**), nothing in this world (**na kaścid sarva-bhūteṣu**) is worthy of pursuing for fulfilling his desires (**artha-vyapāśrayaḥ**).

3.19

tasmād asaktaḥ satatam
kāryam karma samācara
asakto hy ācāraṁ karma
param āpnoti pūruṣaḥ ||

NKRY

→ person with karma
कार्मणः like Arjuna

Therefore (**tasmād**) always perform prescribed actions (**satatam kāryam karma samācara**) without attachment (**asaktaḥ**). Performing action without attachment (**asakto hy ācāraṁ karma**), a person attains liberation (**param āpnoti pūruṣaḥ**).

Therefore (tasmād) since you do not have qualification for rising to the platform of jñāna, and performing actions with desires is not suitable for you since you have spiritual intelligence, you should perform action without desire.

— JY

— NKKY

— SKKY

That is explained in this verse.

Therefore you should perform obligatory prescribed actions without attachment.

By doing this you will attain liberation (param).

Preaching
according to
Qualification.

3.26

na buddhi-bhedam janayed
ajñānām karma-saṅginām |
joṣayet sarva-karmāni
vidvān yuktaḥ samācāraṇ ||

How should a person
dealt with a
person qualified for
work?

Preaches Tech the
fruits
detached work
How
detached from
work

(JY)

(SKRY)

The wise man (vidvān) should not disturb the intelligence (na buddhi-bhedam janayed) of the ignorant attached to results of work (ajñānām karma-saṅginām). Engaging in all work himself with detachment (samācāraṇ yuktaḥ), he should engage them in activity (sarva-karmāni joṣayet).

You should not disturb the minds of those attached to action because of their impure hearts by saying "This karma is despicable! Give up action and become successful like me by the practice of jñāna."

Teach them detached work

↓
Not detached from work

Instead you should engage them in action (joṣayet) by saying "Perform action without desire and become successful."

Doing those actions, you set an example for others.

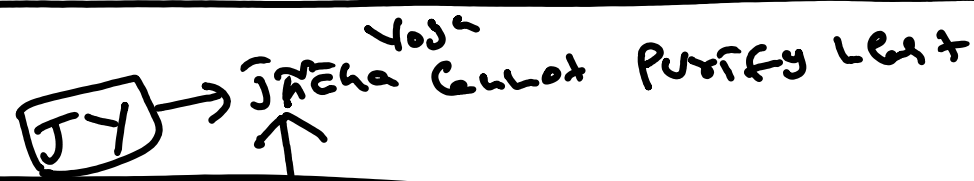
“But according to the Bhāgavatam, this is contrary to the statement of the Lord:

svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi
na rāti rogiṇo 'pathyaṁ vāñchato 'pi bhiṣaktamaḥ

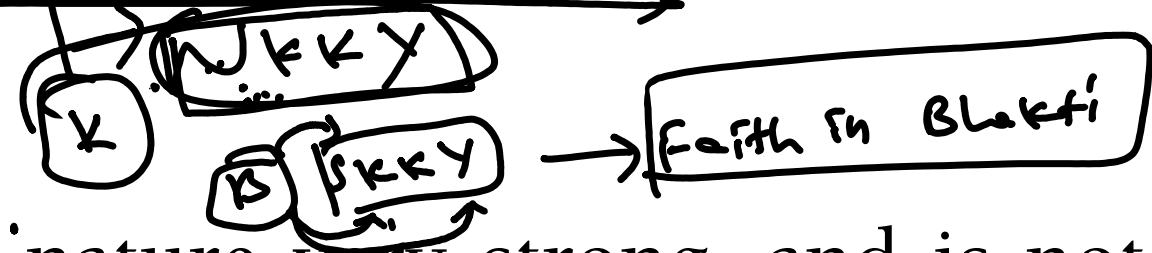
One who knows the highest good (svayaṁ niḥśreyasaṁ vidvān) will never instruct a foolish person (na vakty ajñāya) to engage in material enjoyment (karma hi), just as an experienced physician (bhiṣaktamaḥ) does not give his patient (na rogiṇo rāti) food injurious to his health (apathyaṁ), even if the patient desires it (vāñchatah api). SB 6.9.50

True, but this is in relation to instructions given about bhakti.

It is not contradictory to giving instructions in this way about jñāna.



Jñāna is dependent on purity of the heart, and purity of the heart is dependent on action without desire.



But bhakti is by nature very strong, and is not dependent even on the purity of the heart.

~~.....~~

↑ Deep X

If it is possible for you to produce (faith) in bhakti in other person,
then you may disturb the minds of those attached to action, for
those who have (faith in bhakti) have no obligation for performing
karma.

This should be understood from such statements as the following:

ॐ
 detach from all activities
 fill the
 perform VA activities
 त्वावत कर्मणि कुर्वित्
 na nirvidyeta yāvatā
 mat-kathā-śravaṇādau vā
 śraddhā yāvan na jāyate
 BY.
 or

As long as one does not become detached from daily and periodic duties (**na nirvidyeta yāvatā**) or has not awakened his faith (**śraddhā yāvan na jāyate**) in hearing topics about me (**mat-kathā-śravaṇādau vā**), one must perform one's prescribed duties of varṇāśrama (**tvavat karmāṇi kurvīta**). SB 11.20.9

**dharmān santyajya yaḥ sarvān
mām bhajet sa tu sattamaḥ**

Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties (**dharmān santyajya yaḥ sarvān**) and worships Me alone (**mām bhajet**). He is thus considered to be the best among all living entities (**sa tu sattamaḥ**). SB 11.11.32

sarva-dharmān parityajya mām ekaṁ śaraṇam vraja

Give up all dharmas (**sarva-dharmān parityajya**) and surrender to Me alone (**mām ekaṁ śaraṇam vraja**). BG 18.66

tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

If a person having given up his duties in varṇāśrama (tyaktvā sva-dharmam), begins the worship of the Lord's lotus feet (hareh caraṇāmbujam bhajann), and happens to deviate or not reach perfection (apakvo vā atha patet tato yadi), there is no misfortune for him at all in the future (amuṣya kim kva abhadram abhūd). But what does (kah vā arthah) the person who follows all duties of varṇāśrama (sva-dharmataḥ) but does not worship the Lord (abhajatām) gain (āptah)? SB 1.5.17

Qualification for Jnana and Karma Yogas!!!

|| 11.20.7 ||

nirviṇṇānām jñāna-yogo
nyāsinām iha karmasu
teṣv anirviṇṇa-cittānām
karma-yogas tu kāminām

Jñāna-yoga is recommended for those who are unattached to material life (nirviṇṇānām jñāna-yogah) and thus reject material activities (nyāsinām iha karmasu). Karma-yoga is recommended (karma-yogas tu) for those who are not disgusted with material life (teṣu anirviṇṇa-cittānām) and have great attachment to pleasures (kāminām).

Who is qualified for what?

Two verses answer.

Jñāna is for persons who are unattached to house and family and therefore renounce material actions of household life.

Karma is for those who are not detached from material action because they are extremely attached to enjoying their body, house, and wife.

Qualification for Bhakti!!!

|| 11.20.8 ||

Some how (or) other
by the way of devotees
अस्यै सुखेति
J Y

yadṛcchayā mat-kathādau

jāta-śraddhas tu yaḥ pumān

na nirviṇṇo nāti-sakto

bhakti-yogo 'sya siddhi-daḥ

ky

If by unexpected association with devotees (yadṛcchayā) one develops faith in my topics (mat-kathādau jāta-śraddhas tu yaḥ pumān), that person (asya), being neither very disgusted with nor attached to material life (na nirviṇṇo nāti-sakto), is qualified for bhakti and will achieve perfection (bhakti-yogah siddhi-daḥ).

By taking into account the explanation in the First Canto, the meaning of the first phrase is “the person who has developed faith in my topics by unexpected association with great devotees.”

Faith in the Lord’s topics is the qualification for bhakti-yoga.

By using the singular number (one person), it is indicated that such a person who has developed that faith is very rare, compared to jñānīs and karmīs.

This person is not overly attached to body, house and family.

He is also not disgusted with the world, for that is the qualification for jñāna.

Being overly attached to body and house qualifies a person for karma-yoga.

If he does not have such attachment, he becomes qualified for bhakti.

The qualification for the three processes should be considered.

The cause of disgust with or detachment from the world is purification of the antaḥ-karaṇa caused by niṣkāma-karma.

The cause of excessive attachment is beginningless ignorance.

The cause of being devoid of excessive attachment is unexpected association with great devotees.

These causes should be considered.

However, there are some special persons who become qualified.

Even if a person is involved with sense enjoyment, by unexpected association with devotees he becomes qualified.

**ko nu rājann indriyavān mukunda-caraṇāmbujam
na bhajet sarvato-mṛtyur upāsyam amarottamaiḥ**

O King (**rājann**)! Who among the conditioned souls with senses (**kaḥ nu indriyavān**), confronted by death at every step of life (**sarvato-mṛtyur**), would not render service (**na bhajet**) to the lotus feet of Mukunda (**mukunda-caraṇāmbujam**), who is worshipable even for the greatest devatās (**amarottamaiḥ upāsyam**)? SB 11.2.2

|| 11.21.2 ||

sve sve 'dhikāre yā niṣṭhā
sa guṇaḥ parikīrtitaḥ
viparyayas tu doṣaḥ syād
ubhayaor eṣa niścayaḥ

Being fixed according to one's qualification (**sve sve 'dhikāre yā niṣṭhā**) is a good quality (**sa guṇaḥ parikīrtitaḥ**), and to be fixed in something not of one's qualification is a bad quality (**viparyayas tu doṣaḥ syād**). This is how good and bad are determined (**ubhayaor eṣa niścayaḥ**).

Examples of Guidance according to Adhikara

1. ✓ Narada to Dhruva

2. ✓ Vidura to Dhrtarashtra

3. ✓ (Krsna) to (Arjuna)

Chapter – 10

Giving the Name to the Unfaithful

Haridāsa, with folded hands, spoke on the next aparādha:

"Because he has not developed any faith in Kṛṣṇa or the name, the materialist cannot even hear the name.

To take up the name, one must have qualification.

That qualification is faith and faith alone.

Good caste by birth, good family, knowledge, social influence or strength, and educational qualifications are not the cause for qualification to the holy name.

The only qualification is faith, and faith means to have unflinching conviction in the glories and powers of the name.

That is the statement of the scriptures.

"If one does not have faith, a real Vaiṣṇava will not give him instruction on the name. (bhakti)"

That is the behavior of a Vaisnava, for if the faithless man takes the name, he will simply offend it.

For instance, if one casts pearls to the swine, they will simply grind them to dust, or if one gives fine cloth to a monkey, he will tear it to pieces.

If the faithless take the name they will kill themselves from their offenses and, simultaneously, he who gives the name to the faithless will lose all his devotional credits very quickly.

"Sometimes a faithless man, being envious, will beg the name from the Vaiṣṇavas, but the Vaiṣṇava should understand that he is a cheater and refuse to give him the name.

To take faith in the name one must give up the cheating mentality and the desire for position and fame.

The cheater is thinking: 'By taking the name I no longer have to fear committing sinful activities; by becoming a Vaiṣṇava everyone will pay dandavats to me and I can get all sorts of service from others; whatever position I lost by my previous activities, I can retrieve by chanting japa; by this process I can become very happy in this world.'

This is the cheater's mentality.

For qualification to the name one must give up this attitude.

"When one has come to have faith in the name, without effort he will receive the name, and by the name's influence he will cross the ocean of material existence.

But as long as one does not have faith, one has no qualification or capability.

One should give up desire for position in the material world and become humble, listening to the glories of the name from scripture and Vaiṣṇavas.

"If the guru gives the name to a faithless man because of desire for wealth or material possessions, by that offense to the name the guru will go to hell.

If by misfortune or accident a guru gives the name and instructions to a faithless person, he should have great fear.

He should confess in front of a Vaiṣṇava assembly and give up that disciple.

If the guru does not do this, by that offense he himself will become devoid of bhakti and will wander in illusion.

Lord Caitanya gave the order to give instruction in the name everywhere, but that means to give it to the faithful men, and by that, perfection will be reached.

One can produce faith by loud saṅkīrtana, and when the jīva attains faith, he will seek out a bona fide guru.

From the guru, the faithful man will take the holy name and then easily achieve prema.

When thieves, prostitutes and rogues are made to give up their sinful mentality, one can give them instructions on the holy name. In this way, the name can be spread everywhere.

"If one does not take these precautions, being guilty of aparādha, one will go to hell. If the disciple commits offense, the guru has to suffer in his devotional progress. In this circumstance both the guru and the disciple go to hell."



"O Lord Caitanya, being so merciful, You first gave faith to Jagāi and Mādhāi, then You gave them the name.

So wonderful was Your personality that You created faith in all men. The Vaiṣṇava should try to follow in Your footsteps."

Whoever takes pleasure in devotion to the feet of devotees will be decorated with this touchstone jewel of the holy name.