

# Bhakti Sangha Bhagavatam Class

6.8.34-42

# Verse, Translation and Purport

|| 6.8.34 ||

vidikṣu dikṣūrdhvam adhaḥ samantād  
antar bahir bhagavān nārasimhaḥ  
prahāpayā loka-bhayaṁ svanena  
sva-tejasā grasta-samasta-tejāḥ

Prahlāda Mahārāja loudly chanted the holy name of Lord Nṛsimha-  
deva. May Lord Nṛsimha-deva, roaring for His devotee Prahlāda  
Mahārāja, protect us from all fear of dangers created by stalwart  
leaders in all directions through poison, weapons, water, fire, air and  
so on. May the Lord cover their influence by His own transcendental  
influence. May Nrsimha-deva protect us in all directions and in all  
corners, above, below, within and without.

|| 6.8.35 ||

maghavann idam ākhyātam  
varma nārāyaṇātmakam  
vijeṣyase 'ñjasā yena  
damśito 'sura-yūthapān

Viśvarūpa continued: O Indra, this mystic armor related to Lord Nārāyaṇa has been described by me to you. By putting on this protective covering, you will certainly be able to conquer the leaders of the demons.

|| 6.8.36 ||

etad dhārayamāṇas tu  
yaṁ yaṁ paśyati cakṣuṣā  
padā vā saṁspr̥śet sadyaḥ  
sādhvasāt sa vimucyate

If one employs this armor, whomever he sees with his eyes or touches  
with his feet is immediately freed from all the above-mentioned  
dangers.

|| 6.8.37 ||

na kutaścid bhayaṁ tasya  
vidyāṁ dhārayato bhavet  
rāja-dasyu-grahādibhyo  
vyādhy-ādibhyaś ca karhicit

This prayer, Nārāyana-kavaca, constitutes subtle knowledge  
transcendentally connected with Nārāyaṇa. One who employs this  
prayer is never disturbed or put in danger by the government, by  
plunderers, by evil demons or by any type of disease.

|| 6.8.38 ||

imām vidyām purā kaścit  
kauśiko dhārayan dvijaḥ  
yoga-dhāraṇayā svāṅgam  
jahau sa maru-dhanvani

O King of heaven, a brāhmaṇa named Kauśika formerly used this  
armor when he purposely gave up his body in the desert by mystic  
power.

|| 6.8.39 ||

tasyopari vimānena  
gandharva-patir ekadā  
yayau citrarathaḥ strībhir  
vṛto yatra dvija-kṣayaḥ

Surrounded by many beautiful women, Citraratha, the King of  
Gandharvaloka, was once passing in his airplane over the brāhmaṇa's  
body at the spot where the brāhmaṇa had died.



|| 6.8.40 ||

gaganān nyapatat sadyah  
savimāno hy avāk-śirāh  
sa vālikhilya-vacanād  
asthīny ādāya vismitah  
prāsya prācī-sarasvatyām  
snātvā dhāma svam anvagāt

Suddenly Citraratha was forced to fall from the sky headfirst with his  
airplane. Struck with wonder, he was ordered by the great sages  
named the Vālikhilyas to throw the brāhmaṇa's bones in the nearby  
river Sarasvatī. He had to do this and bathe in the river before  
returning to his own abode.

|| 6.8.41 ||

śrī-śuka uvāca

ya idam śṛṇuyāt kāle

yo dhārayati cādṛtaḥ

taṁ namasyanti bhūtāni

mucyate sarvato bhayāt

Śrī Śukadeva Gosvāmī said: My dear Mahārāja Parīkṣit, one who employs this armor or hears about it with faith and veneration when afraid because of any conditions in the material world is immediately freed from all dangers and is worshiped by all living entities.

|| 6.8.42 ||

etām vidyām adhigato  
viśvarūpāc chatakratuḥ  
trailokya-lakṣmīm bubhuje  
vinirjitya mṛdhe 'surān

King Indra, who performed one hundred sacrifices, received this  
prayer of protection from Viśvarūpa. After conquering the demons,  
he enjoyed all the opulences of the three worlds.

# Srila Prabhupada's Purport

This mystical mantric armor given by Viśvarūpa to Indra, the King of heaven, acted powerfully, with the effect that Indra was able to conquer the asuras and enjoy the opulence of the three worlds without impediments.

In this regard, Madhvācārya points out:

vidyāḥ karmāṇi ca sadā  
guroḥ prāptāḥ phala-pradāḥ  
anyathā naiva phaladāḥ  
prasannoktāḥ phala-pradāḥ

One must receive all kinds of mantras from a bona fide spiritual master; otherwise the mantras will not be fruitful.

This is also indicated in Bhagavad-gītā (4.34):

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tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānaṁ  
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

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All mantras should be received through the authorized guru, and the disciple must satisfy the guru in all respects, after surrendering at his lotus feet.

In the Padma Purāṇa it is also said, sampradāya-vihīnā ye mantrās te niṣphalā matāḥ.

There are four sampradāyas, or disciplic successions, namely the Brahma-sampradāya, the Rudra-sampradāya, the Śrī-sampradāya and the Kumāra-sampradāya.

If one wants to advance in spiritual power, one must receive his mantras from one of these bona fide sampradāyas; otherwise he will never successfully advance in spiritual life.

# Discussion



Tolerate  $\propto$  spiritual advancement  $\propto$  absorption  $\propto$  tolerance  $\propto \frac{1}{\text{Cesta (endeavor to overcome suffering)}}$

## Theme - I

Relevance of Narayana-Kavaca Type  
Prayers in a Devotee's Life....

# Theme - II

Importance of Guru and  
Parampara!!!

## 64 Limbs of Devotional Service

1. **guru-pādāśraya** – Taking shelter of a guru
2. **kṛṣṇa-dīkṣādi-śikṣaṇam** – Taking Diksa and acquiring knowledge from him
3. **viśrambheṇa guroḥ sevā** – Service to guru with respect
4. **sādhu-vartma anuvartanam** – Following the rules of the scriptures as approved by the acaryas
5. **sad-dharma-pṛcchā** – Inquiry about the real duties of life

# Importance of Guru

|| 11.20.17 ||

nr-deham ādyam su-labham su-durlabham  
plavam su-kalpaṃ guru-karṇadhāram  
mayānukūlena nabhasvateritam  
pumān bhavābdhim na taret sa ātma-hā

Having attained the human body (nr-deham), which is rarely attained (su-durlabham), but attained easily sometimes by good fortune (ādyam su-labham), and which is like a well-constructed boat (plavam su-kalpaṃ), with the guru as the captain (guru-karṇadhāram), pushed by the favorable wind of serving me (mayā anukūlena nabhasvatā iritam), a person who does not cross the ocean of material existence (pumān bhavābdhim na taret) is a killer of himself (sa ātma-hā).

## Harinama Cintamani

"Having wandered from one body to another in 8,400,000 species of life, through unintentional pious activity the jīva obtains a human body.

The human body is a rare opportunity because only in this form can the living entity perform devotional service properly.

As a demigod, one has the tendency to enjoy, and as a lower animal, one has no capacity for knowledge.

## Harinama Cintamani

But in the human form the living entity can progress back to his constitutional position with Kṛṣṇa.

Therefore if one does not take care to attain Kṛṣṇa in this temporary body, one will die and obtain some other body, losing the opportunity to escape from the material prison.

The intelligent person, having attained a human birth in this world, will take shelter of a spiritual master who will act as a captain to guide the jīva over the ocean of material nature with the instructions of bhakti-yoga.

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This is the importance of the guru.

# Qualification of a Guru!!!

**Primary Consideration**



tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam |  
śābde pare ca niṣṇātam  
brahmaṇy upaśamāśrayam

Therefore (tasmād), any person who seriously desires real happiness (uttamam śreya jijñāsuḥ) must seek a spiritual master (guruṁ prapadyeta), who is conversant (niṣṇātam) with the bhakti scriptures (śābde), accomplished in hearing and chanting about the Lord (pare brahmaṇy), and fully tranquil (upaśama āśrayam). (SB 11.3.21)

One should surrender to a guru who is skilful (niṣnātam) in understanding the meaning of the Vedas (śabde) and other scriptures.

If he does not have this quality, the faith of the disciple will become weak, since he will not be able to destroy the doubts of the disappointed disciple.

He should be capable as well in realizing the Lord (pare).

Otherwise, his mercy will not bear results.

The position of being fixed in realization of the Lord is described: he is not under control of anger and greed (upaśamāśrayam).

## Harinama Cintamani

"One should approach the qualified guru, that person who is a devotee of Kṛṣṇa and has conquered over the senses, and inquire submissively from him.

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Being satisfied with his answers, the jīva takes initiation from him and thus crosses over the material ocean.

Having attraction for Kṛṣṇa, he will give up useless material logic, take shelter of higher knowledge and receive mantra initiation from the spiritual master.

# Qualification of a Guru!!!

Secondary Considerations (For  
Protecting the Faith of the Disciple)

## Harinama Cintamani

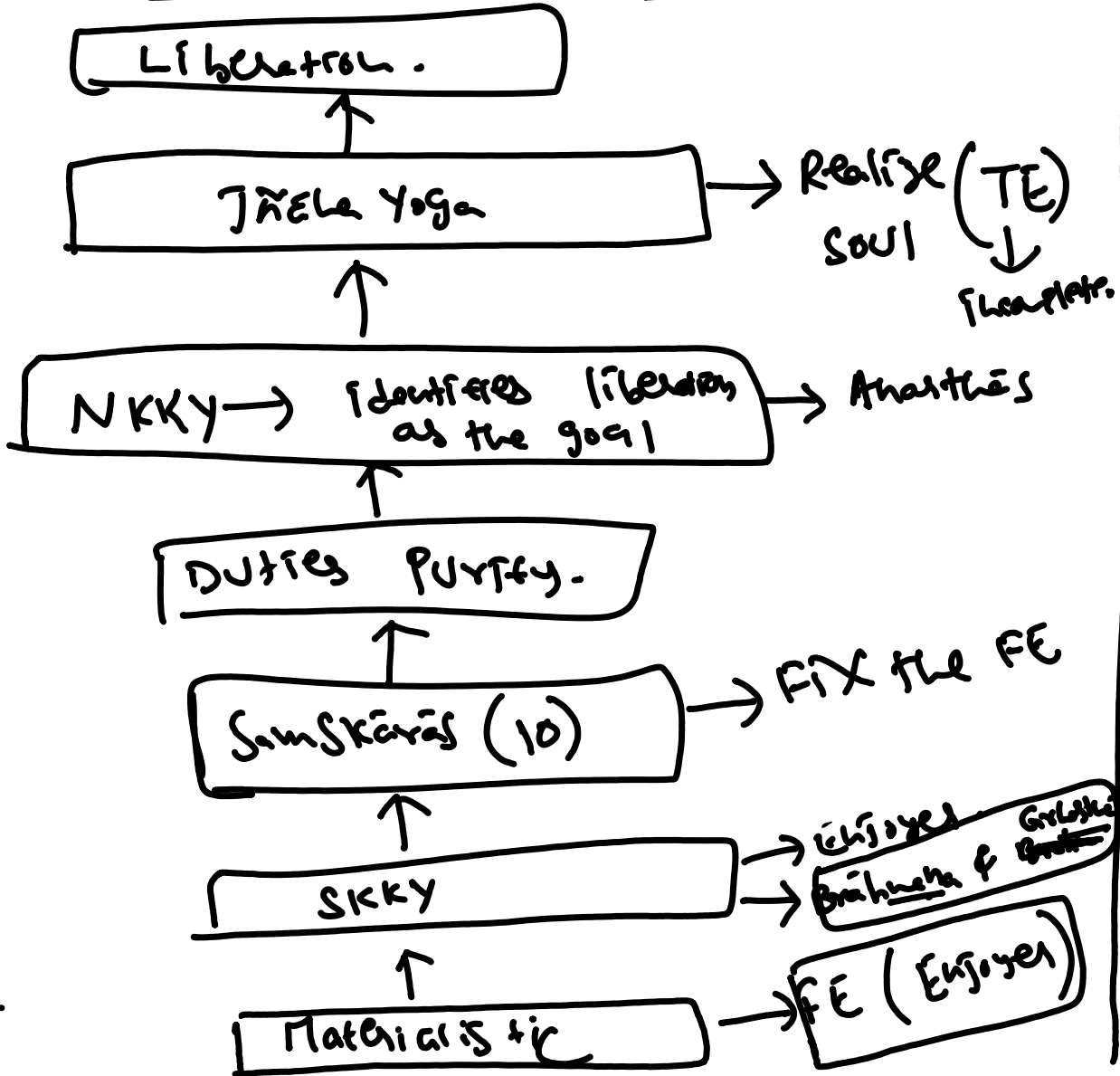
"One who is a grhastha should accept a guru but remain in his duties of varṇāśrāma.

If a brāhmaṇa is a Kṛṣṇa devotee, he can serve as a guru for the varṇas; but if there is no suitable person of brāhmaṇa birth, one can receive initiation from a guru of another varṇa.

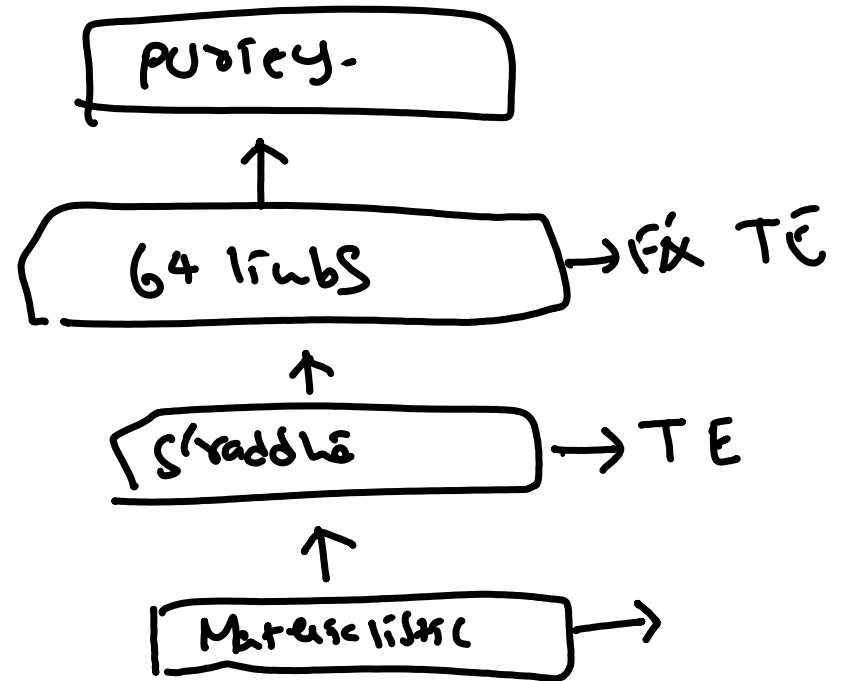
If there is a choice, the grhastha should choose the bona fide guru of higher caste.

But in any case the main qualification by which to judge who is suitable bona fide guru is how much the guru knows about Kṛṣṇa.

# Gradual path (lacks P.D faith)



# Path of P.D.S



## Harinama Cintamani

He may be brāhmaṇa or śūdra, householder or sannyāsī, but this makes no difference in the [guru's ability to deliver the jīva.]

This should be the main consideration in choosing a guru, if one desires to progress to pure attraction for Kṛṣṇa.

In other words, if there is a qualified guru of high caste, there is no necessity of seeking a guru of a lower caste; but if the high caste guru is not qualified as a Kṛṣṇa bhakta, one should not take dīkṣā from him on the basis of his high caste alone.



## Harinama Cintamani

Āśrama

"In the case of a householder who cannot find proper spiritual life in the gr̥hastha āśrāma, he should take a bona fide guru who is not a householder.

In other words, if one renounces household life and is seeking spiritual guidance, one should take shelter of an ācārya who has successfully renounced household life and receive dīkṣā and śikṣā from him in order to reach the desired goal of prema.

But if the householder had a qualified guru previously, that previous guru should not be disrespected or rejected.

He should be honored always.

## Harinama Cintamani

"The householder may take a guru who is either a householder or renounced. Either is suitable.

Accepting guru and performing sādhana-bhakti, the householder will eventually achieve the stage of bhāva, at which time his attraction for family life and sense gratification will cease.

At that stage he will naturally give up household life and enter the renounced order.

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This person should seek out an ācārya in the renounced order and take his instruction.

# Siksa and Diksa Gurus Qualification!!!

## Harinama Cintamani

"Guru may be of two types: one who gives dīkṣā with mantra and one who gives spiritual instruction.

They should be considered equal in importance by one who wants to advance quickly.

A person can accept only one dīkṣā guru, but may have many śikṣā gurus, who give sambandha-jñāna.

"The sambandha-jñāna or teachings are handed down in a sampradāya from the founder-ācārya of the sampradāya.

## Harinama Cintamani

These original teachings and the founder-ācārya of the sampradāya should be worshiped with all respect.

One should be loyal to his conclusions and instructions, not taking teachings from others.

One should take as śikṣā guru only a person who is following faithfully the teachings of that founder-ācārya.

To take initiation or teachings from a māyāvādī is useless.

## Harinama Cintamani

"Whoever takes or accepts such unauthorized teachings simply goes to hell.

Rejecting Kṛṣṇa and learning anti-Kṛṣṇa philosophy can only lead to ruination of one's life.

How can a person be guru and deliver others, not having achieved or being able to achieve perfection himself?

"Thus guru, whether śikṣā or dīkṣā, must be the servant of Kṛṣṇa, and an associate of the Lord eternally in Vṛndāvana, who has been especially empowered by Kṛṣṇa.

Serving and Worshipping the  
Guru!!!



## Harinama Cintamani

One should serve the guru with great devotion, knowing Him to be directly empowered by Kṛṣṇa, the dearmost servant of Kṛṣṇa, and one's own eternal spiritual guide.

By such sincere service to the guru one can cross over the material ocean.

"What is the procedure for worshiping the guru?"

First one should worship the guru (offering pādya, arghya, etc.), then, taking his permission, worship the Lord.

## Harinama Cintamani

Then one should offer Kṛṣṇa's prasāda to the guru, the Vaiṣṇavas, the demigods and the forefathers.

With the guru in mind, one should worship Kṛṣṇa, and with the guru in mind, one should chant Kṛṣṇa's name.

Disobeying and Disrespecting the  
Guru!!!

## Harinama Cintamani

"Consequently, if one disobeys or disrespects the guru, that is offensive, and will block one's progress in bhakti."

As in the case of showing proper respect and devotion to the sādhu and to Kṛṣṇa, similarly, by properly serving the guru and chanting the holy name one can get quick success.

Having firm faith in the guru, one can, by the strength of the pure name, attain the goal of prema.

When can the Guru be Rejected!!!

# Harinama Cintamani

"When should a guru be rejected?"

It may happen that through asat-saṅga a guru may lose his  
qualifications.

Starting as a big guru, by committing nama-aparādha he loses his  
knowledge.

By offending other Vaisnavas he loses the taste for the name and  
gradually falls under the control of wealth and women.

# Harinama Cintamani

Such a guru should be rejected.

By the mercy of Krsna, that disciple will obtain a new bona fide guru and take up pure chanting of the name again.

"If a guru takes unsuitable people for disciples, he will have to suffer for that, and if a disciple takes an unqualified guru, he will accordingly suffer.

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In order to avoid these misfortunes, one should be cautious.

## Harinama Cintamani

On the other hand, as long as both guru and disciple are properly qualified, the relationship will continue.

Ideally, this relationship is eternal, but if the disciple becomes bad, the guru must reject him, and if the guru becomes bad, the disciple must reject him.

Otherwise both may fall; better one than both.

"In order to prevent the pain of having to reject one's guru, one should first carefully examine him to see if he is a pure devotee of Kṛṣṇa. Even in receiving a material article, one examines it for quality.



Right way of dealing with the  
Guru!!!

# Harinama Cintamani

Once having accepted a qualified guru, if one disobeys his instruction,  
one commits a grave offense.

By that even the demigods can fall down to hell.

"How should the guru be respected?"

The guru's bed and seat, his shoes, car, water from washing his feet,  
and his image should be respected.

## Harinama Cintamani

If one fails to respect them or worships someone else as guru in the guru's presence, that is devious mentality, trying to minimize the bona fide guru.

One should regard the guru as one's lord and master, obey his words and instructions, and when seeing him, fall flat on the ground.

One should loudly glorify the guru, never disobey his order, take his prasāda remnants, and not discuss anything that the guru dislikes.

## Harinama Cintamani

Surrendering oneself humbly at the guru's feet, one should act so that he is pleased.

If one acts in this way, and performs Kṛṣṇa nāma-saṅkīrtana, one will gain all perfections.

That is the statement of the Vedas.

## Harinama Cintamani

"The guru will give proper teachings concerning the holy name, and after having established faith in the holy name in a person's heart, he will formally give him the name of Kṛṣṇa or a mantra containing the name of Kṛṣṇa to chant as his sādhana.

This is dīkṣā.

# Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

How do we deal with this in our institution?

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For instance, our institutional policy now states that one can sit on the same seat or vyasasana as the guru.

This is not bona fide and is actually very dangerous.

First we need to understand sastra, and if we must act outside of sastra, we should at least understand the danger.

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

Although we might agree to implement a change, we should understand that it is meant for the benefit of the greatest number of people.

If we act improperly but consider it to be proper, it will later bring confusion and impotency.

We should be ready to embrace sastra at all times and accept the consequences as they come.

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

This is the safe route, but if for some reason we do not follow this route, we should explain the sastra and then give our reason for acting differently.

Otherwise it creates confusion and minimizes the legacy that Srila Prabhupada has given us.

It will also become increasingly difficult to know the actual standard.

If we make changes according to previous changes, we will begin to water down the system.



## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

By acting outside of sastra, we will also receive less protection.

However, if we must act differently due to some mitigating circumstance, we should clearly understand how the change will help us focus on the essence.

Otherwise, we gradually minimize the essence and, although we may act in a functional way, it will not necessarily be transcendental.

**Rectification of the Offense !!!**

## Harinama Cintamani

If by bad association or contact with bogus literature one happens to reject or disrespect such a bona fide nāma-dīksā-guru, one should immediately give up the bad association and literature and in sorrow approach the feet of one's guru.

~~Being all-merciful, the guru will reinstate him, and by again chanting sincerely, he will attain prema “~~

**Kaliyuga, Institution and Guru  
Tattva !!!**

# Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

Visnu-tattva and guru-tattva can also be very complex.

Especially in Kali-yuga, guru-tattva is extremely complex and our institution makes it even more complex.

That is the difficulty and also the beauty.

For example, in a traditional Vedic situation, a guru is supreme in his matha and is accepted as the primary autocrat.

# Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

Normally the focus is not on global propagation.

However, Srila Bhaktisiddhanta Sarasvati Thakura, Srila Bhaktivinoda Thakura, and our own A.C. Bhaktivedanta Swami Prabhupada emphatically wanted to take this message and spread it all over the universe.

This is Lord Caitanya's order.

**prthivite ache yata nagaradi grama  
sarvatra pracara haibe mora nama**

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

Such compassionate souls were ready to make certain adjustments in order to distribute the essence in a way that would help the greatest number of people.

That is wonderful but also dangerous.

It is wonderful to see how Srila Prabhupada made devotees all over the world and picked up people from all different kinds of backgrounds.

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

However, it is dangerous because the different levels of diversity can minimize the unity and cause more challenges, complexities, and confusion.

Nevertheless, such great acaryas are pioneers and they take risks.

Srila Prabhupada took an amazing risk by giving sannyasa to young boys.

Some of them were as young as twenty years old.



## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

In Kali-yuga, all the asramas and varnas are complex and sense gratification is extremely pervasive but Srila Prabhupada was merciful and was a spiritual utilitarian.

He was ready to help us become qualified by giving us all an opportunity.

It is not that first initiation, second initiation, sannyasa, or “guruship” elevates us to that platform.

It means that we have more facility and blessings to rise up to such a standard.

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

Although the guru is normally the autocrat, we now have an international society and we have agreed to limit such autocracy as spiritual mentors so that we can work together for the benefit of the world.

In this effort, there is great power and unity because, in this global or international organization, the devotees have such an amazing immediate and extended family.

This can give strength, encouragement, and solace while assisting us in our growth, but it can also cause confusion.

Dealing with discrepancies in the  
Guru!!!

# Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

The guru is the door through which we can connect with God and the spiritual world.

Although we are to accept the guru as the door, at the same time, we often see that the guru has many relative considerations and even has neophyte or immature patterns.

How can we focus on the guru as servitor God and as foremost to our spiritual elevation if we see some administrative and even spiritual discrepancies?

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

The disciple has an awesome task.

How should we understand our connection with the present day gurus when we have the founder-acarya?

How do we keep the founder-acarya in the center, understanding that his standard is topmost and that we should try to rise to that standard?

At the same time, how do we accept our own guru who may not be on that standard?

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

How do we still maintain the love and affection for our guru in the mood that the guru is the all in all?

How are we to maintain strict faith in the guru when we have seen that gurus fall?

How do we do all of this in Kali-yuga?

Although the guru may make administrative mistakes, how do we keep our faith in his spirituality?

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

How do we separate his lack of effectiveness in some material areas from his spiritual effectiveness or spiritual potency?

Some devotees make many offenses because, although they have very pukka gurus, the gurus may just be poor managers.

The guru may have such brahminical tendencies that dealing with ksatriya or vaisya issues is out of his nature.

How does one maintain a sense of focus or stability when these factors exist?

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

These complexities are amazing.

How do we accept the guru as absolute when we see that he is often relative?

How do we avoid sectarianism when the essence revolves around the guru-disciple relationship?

How do we remain chaste as ISKCON Vaisnavas, protect our society, and honor our own connection without attacking another person's bona fide relationships?



## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

How do we have strict faith in spite of the fact that the guru can fall?

Weak faith will minimize one's ability to break through the modes of nature so we need strong, strict faith.

These are very delicate topics.

First, we should have a general understanding of our position as present day spiritual masters.

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

We have a founder-acarya who is a nitya-siddha coming in from the spiritual world and is at the highest level of devotional service.

A person should normally try to have a first class guru because he will be able to give better guidance, protection, and solace.

However, along with these advantages, the consequences of offending such an exalted spiritual master will also multiply.

How can one still execute the duties of guru without being on the first class level?

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

Our position is somewhat similar to a young girl who becomes pregnant at a very early age.

Although she is a mother at thirteen or fourteen years old, she is still a child.

If she thinks of herself as a full-fledged mother, she will not develop the proper maturity and will not learn the necessary skills to properly execute her duties. She might even harm or kill the child.

On the other hand, if she does not think of herself as a mother, she will also harm the child because she will neglect her duties or just want to play.

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

She is a mother and has a serious responsibility, and it is her duty to take shelter of a mature mother who can then guide and help her to properly mature.

We can use this example to understand our position as spiritual masters.

To think that people cannot become gurus does not follow sastra and will bring failure or will block Krishna's mercy from coming through.

## Harinama Cintamani Reflections by HH Bhakti Tirtha Maharaj

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To think that people cannot become gurus does not follow sastra and will bring failure or will block Krishna's mercy from coming through.

It will prevent the guru from maturing sufficiently and, as Haridasa Thakura just stated in the Harinama Cintamani, it will bring doom to the disciple as well as the spiritual master.