

Bhakti Sangha Bhagavatam Class

6.10.10

https://youtube.com/live/KbW_QqIGXLc?si=EnSIkaIECMiOmarE

Verse, Translation and Purport

|| 6.10.10 ||

aho dainyam aho kaṣṭam
pāraḱyaiḥ kṣaṇa-bhaṅguraiḥ
yan nopakuryād asvārthair
martyaḥ sva-jñāti-vigrahaiḥ

This body, which is eatable by jackals and dogs after death, does not actually do any good for me, the spirit soul. It is usable only for a short time and may perish at any moment. The body and its possessions, its riches and relatives, must all be engaged for the benefit of others, or else they will be sources of tribulation and misery.

Srila Prabhupada's Purport

Similar advice is also given in Śrīmad-Bhāgavatam (10.22.35):

etāvaj janma-sāphalyam
dehinām iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇam sadā

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words."

This is the mission of life.

One's own body and the bodies of his friends and relatives, as well as one's own riches and everything else one has, should be engaged for the benefit of others.

This is the mission of Śrī Caitanya Mahāprabhu.

As stated in Caitanya-caritāmṛta (Ādi 9.41):

bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra

"One who has taken birth as a human being in the land of India
[Bhārata-varṣa] should make his life successful and work for the
benefit of all other people.

The word upakuryāt means para-upakāra, helping others.

Of course, in human society there are many institutions to help
others, but because philanthropists do not know how to help others,
their propensity for philanthropy is ineffectual.

They do not know the ultimate goal of life (śreya ācaraṇam), which is to please the Supreme Lord.

If all philanthropic and humanitarian activities were directed toward achieving the ultimate goal of life—to please the Supreme Personality of Godhead—they would all be perfect.

Humanitarian work without Kṛṣṇa is nothing.

Kṛṣṇa must be brought to the center of all our activities; otherwise no activity will have value.

Discussion

Theme - I

Recap of the Story till now

- Indra was sitting with his wife Śacīdevī and being praised by the Siddhas, Cāraṇas and Gandharvas when Bṛhaspati, entered.
- Indra, being too absorbed in material opulence, forgot himself and did not respect Bṛhaspati.
- Brhaspati became aware of Indra's pride in his material opulence and immediately disappeared from the assembly to teach him a lesson.
- Indra understood and became most repentant.

- He left the palace to beg pardon from his spiritual master, but could not find Br̥haspati anywhere.
- Indra lost all his opulence and was conquered by the demons and the demons occupied Indra's throne.
- Indra and the demigods then took shelter of Brahmā.
- Brahmā chastised the demigods for their offense to their spiritual master.

- Following Lord Brahmā's orders, the demigods accepted Viśvarūpa, the son of Tvaṣṭā, as their priest.

- Then they performed yajñas under the priesthood of Viśvarūpa and were able to conquer the demons.

- Viśvarūpa taught them the Narayana Kavaca through which they could invoke the protection of the Supreme Lord and easily defeat the demons

- Parikṣit Maharaj requests Sukadeva Goswami to speak about the Narayana Kavaca

- Sukadeva Goswami describes about the Narayana-Kavaca. (8th Chapter)
- Because of affection for the demons, Viśvarūpa secretly supplied them the remnants of yajña. (His grandmother was a demon)
- Indra, understanding that Viśvarūpa was cheating the devatās, angrily cut off Viśvarūpa's three heads out of fear
- Although competent to neutralize the sinful reactions for killing a brāhmaṇa, Indra did not do so.

- Instead he accepted the reactions.
- Later, he distributed these reactions among the land (desert), water (bubbles), trees (Sap) and women (Menstruation).
- After Viśvarūpa was killed, his father, Tvaṣṭā, performed a sacrifice to kill King Indra.
- During the sacrifice, Tvaṣṭā chanted a mantra to create a demon who would kill Indra, but because he chanted the mantra wrong, the sacrifice produced an asura named Vṛtrāsura, who would be killed by Indra.

- Seeing the ferocious demon, the demigods took shelter of the Lord.
- They worshipped Him, and offered prayers. And requested for Vrtrasura to be killed
- Lord said: Although nothing is difficult for one to obtain when I am pleased with him, a pure devotee does not ask me for anything except the opportunity to engage in bhakti.
- Miserly people like you do not know the ultimate necessity of the soul. If one awards what the fool desires, the giver must also be considered foolish.

- One who knows the highest good will never instruct a foolish person to engage in material enjoyment, just as an experienced physician does not give his patient food injurious to his health, even if the patient desires it.
- Go to Dadhici and ask for his bones (story of Asvini kumaras, Dadhici and Indra.)
- When the Aśvinī-kumāras beg for Dadhyañca's body on your behalf, knowing dharma, he will surely give it.

- Then Viśvakarmā will prepare a thunderbolt from his bones. This thunderbolt will certainly kill Vṛtrāsura because it will be invested with my power.
- When Vṛtrāsura is killed, you will regain your strength, weapons and wealth.
- Thus there will be all good fortune for all of you.
- He and his followers will not harm you, my devotees.

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- The Supreme Lord then disappeared as the devatās watched.
- Indra approached Dadhici and asked for his body.

Dadhici and Devatas had a conversation:

- You do not know that, at the time of death, there is severe, unbearable pain which takes away the consciousness of all living entities.
- We know, but Viṣṇu himself has asked us to request you.
- The body is dear to all jīvas. It is to be protected by those desiring to live in this world. Who could tolerate giving this body even to Viṣṇu, if he asked?
- For pious persons like you, whose activities are praiseworthy, who are compassionate to all people, what is difficult to give up?

- Selfish people like you devatas do not know the pain of others. If the requester knew others' pain, he would not ask.
- Oh Dadhici! If the donor knew others' pain he would not refuse to give, since he is capable of giving.
- Just in order to hear from you about religious principles, I first refused to offer my body. I have not heard about dharma, just some fancy words. I will give up this body which will die in a short time anyway. I will give up the body before it gives me up. I offer it to you. This will be good fortune for me.

- One who does not endeavor for dharma and fame through his temporary body by showing compassion to others is pitied even by the immovable beings.
- The mind, possessing imperishable dharma, which laments others' distress and rejoices at their joy, is praised by pious men.
- A person who does not assist others by his body, relatives and wealth, which are perishable, to be eaten by jackals, and not meant for self interest, is in a miserable, difficult situation.
- Dadhīci, offering himself to the Lord, then gave up his body.

Theme - II

Culture of Respect makes a person
immune to Vaisnava Ninda and
Guror Avajna

However, in such bhakti, offence creates restriction.

Offence generally stems from disrespect to the great devotees.

Though such devotees are difficult to see, many exist.

In order to avoid offences to them, one should pay respects to all living entities, thinking that the Lord is present in all of them.

Without doing so, even worshiping the deity forms of the Lord will not give any result.

Since he is the Supreme Lord, Kapila then speaks in six verses somewhat angrily, out of affection, to benefit his devotee who does not respect all beings.

In these verses disrespect, disregard, hatred and criticism are forbidden.

This person performs imitation worship of my deity forms (arcā-vidambāṇam).

5.13.23

namo mahadbhyo 'stu namah śiśubhyo
namo yuvabhyo nama āvaṭubhyah
ye brāhmaṇā gām avadhūta-liṅgāś
caranti tebhyaḥ śivam astu rājñām

I offer respects to the great devotees (namo mahadbhyo astu), to the babies (namah śiśubhyo), to the youths (namo yuvabhyo), to the young boys (nama āvaṭubhyaḥ). I offer respects to the *brāhmaṇas* (brāhmaṇā) who wander the earth (ye tebhyaḥ gām caranti) in the dress of *avadhūtas* (avadhūta-liṅgāḥ). May there be auspiciousness for the kings (śivam astu rājñām)!

3.29.21

aham sarvesu bhūteṣu
bhūtātmāvasthitaḥ sadā
tam avajñāya mām martyaḥ
kurute 'rcā-vidāmbanam

I (aham), the soul of all beings (bhūtātmā), am always (sadā) situated in all beings (sarvesu bhūtesu avasthitaḥ). He (martyaḥ) who disrespects me (avajñāya mām) in all beings (tam) performs false worship of my deity form (kurute arcā-vidāmbanam).

3.29.22

yo mām sarveṣu bhūteṣu
santam ātmānam īśvaram
hitvārcām bhajate maudhyād
bhasmany eva juhōti saḥ

He who worships the deity (**yah arcām bhajate**) while rejecting me (**mām hitvā**), the Lord being present in all beings (**sarveṣu bhūteṣu santam ātmānam īśvaram**), out of ignorance (**maudhyād**), simply makes oblations into ashes (instead of fire) (**bhasmany eva juhōti saḥ**).

3.29.23

dviṣataḥ para-kāye mām
mānino bhinna-darśinaḥ
bhūteṣu baddha-vairasya
na manaḥ śāntim ṛcchati

If a person offers respects to me (**mām māninaḥ**) but is inimical to other beings (**bhūteṣu baddha-vairasya**), hating other bodies (**para-kāye dviṣataḥ**), not seeing others' suffering as equal to his own (**bhinna-darśinaḥ**), his mind does not attain peace (**na manaḥ śāntim ṛcchati**).

3.29.24

aham uccāvacaḥ dravyaiḥ
kriyayotpannayānaghe
naiva tuṣye 'rcito 'rcāyām
bhūta-grāmāvamāninaḥ

O mother (**anaghe**)! I am not pleased (**aham na eva tuṣye**)
with the person who criticizes other beings (**bhūta-grāma**
avamāninaḥ) while worshipping my deity form (**arcito**
arcāyām) with rites (**kriyayā utpannayā**) using various
materials (**uccāvacaḥ dravyaiḥ**).

**But Vaisnava respect is according to
the level of Consciousness**

sakale sammān, korite śakati,
deho' nātha! jathājatha
tabe to' gāibo, harināma-sukhe,
aparādha ha 'be hata

O lord and master (**nātha**)! Please give me the power (**śakati, deho**) to properly honor all living beings (**sakale jathājatha sammān, korite**). Only then will I sing (**tabe to' gāibo**) the holy name in great ecstasy (**harināma-sukhe**) and all my offenses cease (**aparādha ha 'be hata**).

3.29.28

jīvāḥ śreṣṭhā hy ajīvānām
tataḥ prāṇa-bhṛtaḥ śubhe
tataḥ sa-cittāḥ pravaraś
tataś cendriya-vṛttayaḥ

O Mother (**śubhe**)! Living immovable entities are superior to withered ones (**jīvāḥ śreṣṭhā hy ajīvānām**). Superior to them are entities with greater life symptoms (**tataḥ prāṇa-bhṛtaḥ**). Superior to them are the entities with higher consciousness and movement (**tataḥ** **pravaraś sa-cittāḥ**). Superior than them are entities with senses, such as trees (**tataḥ ca indriya-vṛttayaḥ**).

3.29.29

tatrāpi sparśa-vedibhyaḥ
pravarā rasa-vedinaḥ
tebhyo gandha-vidaḥ śreṣṭhās
tataḥ śabda-vido varāḥ

Superior to the ~~trees with touch sensation~~ (**tatra api sparśa-vedibhyaḥ pravarā**) are beings with taste sensation (**rasa-vedinaḥ**). Superior to them are living entities with a sense of smell (**tebhyo gandha-vidaḥ śreṣṭhāḥ**), and superior to them are living entities that can hear (**tataḥ śabda-vido varāḥ**).

3.29.30

rūpa-bheda-vidas tatra
tataś cobhayato-dataḥ
teṣāṃ bahu-padāḥ śreṣṭhāś
catuṣ-pādas tato dvi-pāt

Entities which can distinguish form are superior (rūpa-bheda-vidah tatra). Superior to them are entities with two sets of teeth (tataḥ ca ubhayato-dataḥ). Superior to them are beings with many legs (teṣāṃ bahu-padāḥ śreṣṭhāḥ). Superior to them are animals with four legs (catuṣ-pādas tataḥ). Superior to them are humans with two legs (dvi-pāt).

3.29.31

tato varṇāś ca catvāras
teṣāṃ brāhmaṇa uttamah
brāhmaṇeṣv api veda-jño
hy artha-jño 'bhyadhikas tatah

Among the humans, those within the varṇāśrama are superior (**tatah varṇāś ca catvāras**). Among the varṇas, the brāhmaṇas are the best (**teṣāṃ brāhmaṇa uttamah**). Among the brāhmaṇas, one who knows the Vedas is superior (**brāhmaṇeṣv api veda-jño**). Among the knowledgeable brāhmaṇas, one who knows the meaning of the Vedas is superior (**tatah artha-jño abhyadhikah**).

3.29.32

artha-jñāt saṁśaya-cchettā
tataḥ śreyān sva-karma-kṛt
mukta-saṅgas tato bhūyān
adogdhā dharmam ātmanah

Better than the knower of the meaning of the Vedas (artha-jñāt) is the *brāhmaṇa* who can cut doubts (saṁśaya-cchettā). Better than the one who cuts doubts (tataḥ śreyān) is the *brāhmaṇa* who also performs his duties completely (sva-karma-kṛt). Better still (**tato bhūyāt**) is the *jñānī* (**mukta-saṅgah**) who does not enjoy the results of his previous actions of *dharma* (**adogdhā ātmanah dharmam**).

3.29.33

tasman mayy arpitāśeṣa-
kriyārthātmā nirantaraḥ
mayy arpitātmanaḥ puṁso
mayi sannyasta-karmaṇaḥ
na paśyāmi paraṁ bhūtam
akartuḥ sama-darśanāt

Superior to the *jñānī* (**tasmat**) is the person (**puṁsaḥ**) who fully dedicates (**nirantaraḥ arpita aśeṣa**) his activities such hearing and chanting (**kriyā**), his wealth (**artha**), his identity (**ātmā**), his mind and his intelligence (**ātmanaḥ**) to me (**mayy**). I do not see a greater living entity (**na paśyāmi paraṁ bhūtam**) than this person who has offered himself to me (**mayy arpita ātmanaḥ**), giving up all *varṇāśrama* actions (**mayi sannyasta-karmaṇaḥ**), who thinks that the Lord alone inspires his *bhakti* (**akartuḥ**), and who identifies with others' happiness and distress (**sama-darśanāt**).

Theme - III

Perfect Respect is Possible only by Transforming False Ego into True Ego and by gradually destroying the Inertia of False Ego that accompanies the True Ego



Transforming False Ego into True Ego –
Manah Siksa

Verse-1:

What is the prime duty of a person who has
received the seed of devotion, i.e. Pure
Devotional Faith?

Start giving up Material Designations and
prepare yourself to develop your Spiritual
Designation!!!

Verse-1

guru goṣṭhe goṣṭhālayiṣu sujane bhūsura-gane
sva-mantre śrī-nāmni vraja-nava-yuva-dvandva-śarane
sadā dambham hitvā kuru ratim apūrvām atitarām
aye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ

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

Post designation
allch we are
still attached to.

dambham → Upadhis

A-7

*Aye svāntar bhrātaś caṭubhir
abhiyāce dhṛta-padaḥ*

We have to beg our mind by falling at its feet because we are trying to get something which is very, very great. Something unprecedented.

Even Krsna has to come as a devotee to taste that love.

That unprecedented love is the love of the Gopis, unnata ujjvala rasam.

Even though other Vrajvasis also are completely satisfied with their loving relationship with Krsna, nothing is more complete than the Gopis conjugal love for Krsna.

Highlight Points

1. Sada dambham Hitva: Giving up material designations is a process and not an event
2. Explain the connection between upadhis and anarthas
3. Explain each of the 8 items
4. Apurva Rati: a. True Ego b. Krsnendriya Priti c. Intensity
5. Atitaram Kuru – Next Slide

Atitarāṁ kuru: Make intensive endeavor (atiśaya-vidhāna)

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.”

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.

- ① Regular hearing
- ② Endeavor to please by service
- ③ Recollecting & hearing activities performed by guru

- ④ Faith in guru's instructions.
- ⑤ Associate with those who have that faith.
- ⑥ Co-operate

Rati for the Guru

- ⑦ Praying to Nityamank Probra faith, strength & enthusiasm.

- ⑩ Glorifying the guru
- ⑪ Regular attendance of MA & guru-puja

- ⑧ Sharing with others what we have received.

- ⑫ Yātrās.

- ⑨ Trying to understand the importance of guru by understanding sutra

- ⑬ Sad-dharma Prache

- | | |
|-------------------------------------|-------------------------------|
| ① vyndavana vidyapitha | ⑦ Rendering services |
| ② yātrās → Rūpā prabhu bhāg | ⑧ Postlerana. |
| ③ speaking & glorifying the places. | ⑨ serving dhām vāsīs |
| | ⑩ revealing dhāma to visitors |

Rati for the Vraja

- | | |
|---|--|
| ④ Establish those places of worship in a small way. | ⑪ Accepting dhāma prasād |
| ⑤ Go to the individual places & recite those mantras. | ⑫ avoid offenses |
| ⑥ clearing the dhāma | ⑬ obeisances. |
| | ⑭ associating with those who love the dhāma. |

① Serving.

② Hearing about the glories of their association from Śāstras

⑥ Speaking about their glories

⑦ giving basic respect even if one may not be like-minded.

Rati for the 3 Classes of Devotees

③ obeying their orders

④ Mahā-dust pressed into

⑤ Hearing about their glories from other devotees.

⑧ writing books

⑨ Hearing from them.

⑩ Visiting places with them.

⑪ Having the 6 exchanges.

⑫ Determining to overlook their conditioning.

- ① Chanting on time & not missing.
- ② Planning.
- ③ Try to earn the glory.

- ⑦ Favourable direction.
- ⑧ Consciously trying to raise our consciousness to become qualified.

Rati for the Sva- Mantra

of gayatri mantra.

- ④ Cleanliness.
- ⑤ Meditating on the meaning of the Mantra.
- ⑥ Meditating with gratitude on the personalities.

- ⑨ Prayerful.

- ① Avoid offenses
- ② Chanting in the association of devotees
- ③ Hearing the glories

- ⑧ Endeavoring to increase the quantity gradually.
- ⑨ Understanding that
nāma → angī
63 → angēs

Rati for the Sri-Namni

- ④ Praying to nāma-prabhu.
- ⑤ Praying to nāmācārya
- ⑥ Hearing attentively
- ⑦ Praying to pañcā-tattva

- ⑩ non-different.
- ⑪ Association with those who have taste.
- ⑫ Chanting near tulasi-mahārājī.
- ⑬ H N Seminars/workshops.

Verse-2:

A change of paradigm of our thinking, feeling and willing as devotee and more specifically as a Gaudiya Vaisnava!!!

Along with the change of Upadhi comes a change of Paradigm of thinking, feeling and willing (Give Example)

Verse-2

na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum nandīśvara-pati-sutatve guru-varam
mukunda-preṣṭhatve smara padam ajasram nanu manah

Indeed (**nanu**), do not perform (**na kila kuru**) any pious acts prescribed in the Vedas and supporting literature (**śruti-gaṇa-niruktaṁ dharmam**), or sinful acts forbidden in them (**na adharmaṁ**). Staying here in Vraja (**iha vraje**), please perform (**tanu**) profuse service (**pracura-paricaryām**) to Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇa**). O mind (**manah**), unceasingly remember (**ajasram smara**) the son of Śacī (**śacī-sūnum**) as the son of Nanda Mahārāja (**nandīśvara-pati-sutatve**), and Śrī Guru (**guru-varam**) as the dearest servant of Lord Mukunda (**param mukunda-preṣṭhatve**).

Fear of punishment motivates spiritually ignorant jīvas to follow such rules.

Whenever they do anything independently of such scriptural guidelines, their actions have an inauspicious result.

Those who have attained faith and are conscious of their spiritual identity as servant of God need not and shouldn't do, actions motivated by fear.

Even while performing whatever required duties are needed in their life, spiritual practitioners (sādhakas) should infuse those activities with service to the divine couple, Śrī Śrī Rādhā-Kṛṣṇa.

For example, those who are married (gṛhastha) should establish the Deity form of the Lord (śrī-vigraha) at home.

Then all activities such as earning money, farming, supporting one's family, protecting wealth and assets, building houses, and so forth, should be done in the mood of identifying oneself as a servant of the Deity who is the enjoyer of all those activities.

One should never think, “I am the enjoyer and master. I can exploit the fruits of my work for my own enjoyment.”

Verse-3:

**Role of Chastity in developing our True
Identity!!!**

**Can Love for Vraja Krsna come from other
Sampradayas?**

Verse-3

yadīccher āvāsam vraja-bhuvi sa-rāgam prati-janur
yuva-dvandvam tac cet paricaritum ārād abhilāṣe
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api
sphuṭam premṇā nityam smara nama tadā tvam śṛṇu manah

Listen, O mind (**śṛṇu manah**). If you desire (**tvam yadi iccheh**), in every birth (**prati-januh**), to reside in the land of Vraja (**vraja-bhuvi āvāsam**) with loving attachment (**sa-rāgam**) and if you desire to serve (**cet paricaritum abhilāṣeh**) the youthful couple Śrī Śrī Rādhā-Kṛṣṇa (**tat yuva-dvandvam**) in close proximity (**ārād**), then clearly remember (**tadā sphuṭam smara**) and offer obeisances (**nama**) to Śrī Svarūpa, to Śrī Rūpa (**sva-rūpaṁ śrī-rūpaṁ**) and his associates in Vṛndāvana (**sa-gaṇam iha**), and to Śrī Rūpa's elder brother, Śrī Sanātana (**tasya agrajam api**).

Srila Bhakti Vinod Thakura

This verse addresses whether or not it is possible for someone to attain residence in Vṛndāvana with spontaneous love (rāgātmikā-bhakti) if one accepts initiation (dīkṣā) and instruction (śikṣā) from any of the Vaiṣṇava schools (sampradāya).

**virājantīm abhivyaktām
vraja-vāsī janādiṣu |
rāgātmikām anusṛtā
yā sā rāgānugocyate ||**

Rāgānuga-bhakti is defined as (**sā rāgānuga ucyate**) that bhakti which follows after the rāgātmika-bhakti (**rāgātmikām anusṛtā yā**) found distinctively (**virājantīm abhivyaktām**) in the inhabitants of Vraja (**vraja-vāsī janādiṣu**).
(BRS)

To answer the original question, with deeper analysis of the love which is connected to the residents of Vraja, we can understand that this prema is not generally available from other sampradāyas, and then only to a small degree.

For this reason, Śrīla Raghunātha Dāsa Gosvāmī instructs all practitioners who desire to attain the mood of the vrajavāsīs to accept Śrī Svarūpa Dāmodara, Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, and all the other recipients of Śrī Kṛṣṇa Caitanya's mercy as their instructing spiritual masters.

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pirīti

“When shall I be very much eager to study the books left by the Six Gosvāmīs, headed by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha Dāsa Gosvāmī? By their instructions I shall be able to properly understand the loving affairs of Rādhā and Kṛṣṇa.” (Prārthanā 1.3–4)

Verse-4:

Giving up the influence of the Past False Ego,
from Gross to Subtlest (4-7)..... Anartha
Nivrtti

3 Gross Obstacles a Sadhaka should sincerely
endeavour to give up!!!

Verse-4

asad-vārtā-veṣyā visṛja mati-sarvasva-haraṇiḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇiḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam bhaja manah

O mind (**manah**), abandon (**visṛja**) the prostitute of mundane talks (**asad-vārtā-veṣyā**), who plunders all intelligence (**mati-sarvasva-haraṇiḥ**). Do not listen at all (**na śṛṇu kila**) to the stories of the tigress named mukti (liberation) (**kathā mukti-vyāghryā**), who devours all souls (**sarvātma-gilaṇiḥ**). Moreover, also give up (**api tyaktvā**) attachment to the husband of Lakṣmī, Śrī Nārāyaṇa (**lakṣmī-pati-ratim**), who only leads one to Vaikuṅṭha (**ito vyoma-nayanīm**). Instead, here in Vraja (**vraje**), serve Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇau tvam bhaja**), who give one the jewel of their own love (**sva-rati-maṇi-dau**).

Verse-4 Bhajana Darpana

Just as a prostitute takes away wealth and everything else from an immoral person, material gossip plunders one's intelligence.

The only wealth of a living being is discriminating intelligence that has spiritual attainment as the goal of life.

In contrast, any material gossip in relation to sense enjoyment, or any kind of connection to sense enjoyment, is all temporary and useless.

Verse-4 Bhajana Darpana

Even lessons in śāstra which promote greed for more wealth, sexual pleasure, or connection with people who are attached to sex are all asat—temporary, material, and useless.

Any process that increases one's association with and attachment for temporary useless objects is called asat-vārtā.

Regarding Kṛṣṇa conscious intelligence (matī), Śrī Rāmānanda Rāya has said the following:

Verse-4 Bhajana Darpana

**kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
krīyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ
janma-koṭi-sukṛtair na labhyate**

If it is possible to obtain (**yadi labhyate**) intelligence absorbed in the rasa of pure devotional service to Kṛṣṇa (**kṛṣṇa-bhakti-rasa-bhāvitā matiḥ**), then one must acquire it without delay (**kuto 'pi krīyatām**). Intense greed for that rasa (**tatra laulyam api**) is the only price (**mūlyam ekalaṁ**). It cannot be obtained (**na labhyate**) even by pious activity in millions of births (**janma-koṭi-sukṛtair**). (Padyāvalī 14)

Types of Prajalpa

1. Useless talks
 2. Arguments
 3. Gossip
 4. Debates
 5. Fault-finding in others
 6. Speaking falsehoods
 7. Blaspheming devotees
 8. Worldly talk
- **Connect NOI-2 (atyahara....)**

Sarvātma-gilanī mukti-vyāghryā kathā:

Discussions of mukti, or merging into impersonal Brahman, are like a ferocious tigress which devours everyone's soul.

Verse-4 Bhajana Darpana

**bhukti-mukti-spr̥hā yāvat
piśācī hṛdi vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet**

How can the happiness of bhakti (**katham tāvad bhakti-sukhasya**) arise in the heart (**hṛdi abhyudayo bhavet**) when the witch of desire for enjoyment and liberation (**bhukti-mukti-spr̥hā piśācī yāvat**) remains there (**atra vartate**)?

Vyoma-nayanī lakṣmīpati-
rati:

The attachment for Lakṣmī-
pati Nārāyaṇa takes one to
Vaikuṅṭha

Verse-4 Bhajana Darpana

tatrāpy ekāntinām śreṣṭhā
govinda-hṛta-mānasāḥ
yeṣāṃ śrīśa-prasādo 'pi
mano hartuṃ na śaknuyāt

Among the devotees who are dedicated solely to serving the Lord in prema (**tatra apy ekāntinām**), the devotees whose hearts have been stolen by Govinda (**govinda-hṛta-mānasāḥ**) are the best (**śreṣṭhā**). Even the kindness of the Nārāyaṇa or other forms of Kṛṣṇa (**śrīśa-prasādah api**) cannot steal their hearts (**yeṣāṃ mano hartuṃ na śaknuyāt**).

Verse-4 Bhajana Darpana

siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-rūpam
eṣā rasa-sthitih

Though the forms of Viṣṇu and Kṛṣṇa are non-different according to the statements of scripture (**siddhāntatas tu abhede api śrīśa-kṛṣṇa-svarūpayoḥ**), Kṛṣṇa's form is shown to be superior because of His rasas (**rasena utkṛṣyate kṛṣṇa-rūpam**), which are endowed with the highest type of prema (**implied**). The very nature of His rasas shows Kṛṣṇa's form to be superior (**eṣā rasa-sthitih**).

Verse-5:

Subtler Anarthas..... The Highway
robbers of Lust, Anger, Envy, Pride,
Greed and Illusion!!!

- ① Path → Path of devotion
- ② Traveler → Sādhakā
- ③ Highway robbers → Lust, anger, greed etc.
- ④ Neck → Devotional Progress
- ⑤ Binding → Clinging our devotional Progress

Verse-5

- ⑥ ~~Asac~~ → wicked deeds inspired by lust, anger, greed etc.
- ⑦ Crying out piteously → Seek help
- ⑧ hanye 'ham → my spiritual life is getting finished
- ⑨ Protectors of the Path → Devoted

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha
 prakāmaṁ kāmādi-prakaṭa-patha-pāti-vyatikaraiḥ
 gale baddhvā hanye 'ham iti bakabhid-vartmapa-gaṇe
 kuru tvam phutkārān avati sa yathā tvam mana itaḥ

While here on the revealed path of devotion (iha prakaṭa-pathapāti), I have been attacked by the gang (vyatikaraiḥ) of my own lust, etc. (prakāmaṁ kāmādi), who have bound my neck (gale baddhvā) with the troublesome (kasta-prada) dreadful ropes (vikata-pāśālibhir) of wicked deeds (asac-ceṣṭā). I am being killed (hanye 'ham)!" Cry out piteously like this (iti kuru tvam phutkārān) to the devotees of Śrī Kṛṣṇa, the destroyer of Baka (bakabhid vartmapa-gaṇe). O mind (mana), they will save you from these enemies (avati sa yathā tvam).

Baka-bhid-vartmapa-gaṇe:

**Protectors of the path leading to the
killer of the Baka demon**

What does it mean to cry for help?

- a) opening our heart
- b) helplessly dependent
- c) to realize that we are in trouble & we need help.
- d) being truthful before vaishnavas
- e) Seeking help for SP-progress
- f) seeking prayers

↓
For all this → we should have a loving & trustworthy relationship,

↓
we need to invest

How to invest?

↓
Through the 6 exchanges.

What does it mean that vaishnavas association will help?

- a) In association we get strength to act appropriately. → Never stay alone.
- b) Establish relationship with devotees so that you feel comfortable to approach them when we are troubled by these highway robbers.

- Connect NOI-4 (dadati pratigrhnati....)
- Connect NOI-6 (drstair svabhava janitair)

Verse-6:

Even Subtler Anarthas..... Taking bath in the
Donkey's Urine of Hypocrisy, Duplicity!!!

Verse-6 Bhajana Darpana

This verse gives advice to those practitioners who may be able to subdue the six enemies of lust, anger, greed, illusion, madness and envy, but have failed to vanquish the great enemies of deceit and hypocrisy.

full blown hyzocosity density great
Prodyat-kaṣaṭa-kuṭināṭi-bhara-
khara-kṣaran-mūtre snātvā
ass turckling urine by bathing-

Verse-6 Bhajana Darpana

Sva-niṣṭha śēḍhāḥ dīṣṭīyāḥ hyākrōṣy

1. Indulging in sense gratification on the pretext of satisfying the supreme God
2. Serving rich influential materialists instead of serving simple nirapekṣa servants of Kṛṣṇa → Justification →
3. Accumulating more wealth than would ever be needed

Verse-6 Bhajana Darpana

4. Enthusiasm for meaningless temporary gains, even at the cost of envying and harming others
5. (Teaching twisted logic and self-motivated speculation in the name of giving education, instead of cultivating spiritual knowledge
6. Wearing the dress of a materially disinterested renunciate in order to gain material prestige

Verse-6 Bhajana Darpana

The deceitful nature of the pariniṣṭha-sādhaka can be exhibited in two ways:

1. Making an external show of strictly following rules and prohibitions while inwardly being very attached to material subjects unrelated to Kṛṣṇa, and

2. Preferring the association of non-devotees rather than Kṛṣṇa conscious devotees.

Verse-6 Bhajana Darpana

8 types of deceit in a nirapekṣa bhakta → oxywala

The deceitful nature of the nirapekṣa-sādhaka can be exhibited in eight ways:

bābāṣī (bhāva lāpṣe)

2 types of unqualified nirapekṣa

1. Thinking of oneself as an advanced Vaiṣṇava,

Plata
Cheaters.

~~Extreme~~
self-deceives

2. Thinking of oneself as superior to others simply by wearing the dress of a renounced person

3. Collecting material wealth for food and clothing more than required

4. Improperly associating with the opposite sex in the name of spiritual practices.

Verse-6 Bhajana Darpana

5. Staying with materialistic people with the expectation of receiving wealth rather than visiting/Kṛṣṇa's temple.
Handwritten notes: Ṭṛaṇi → Potential friends
6. Being inwardly anxious and worried about collecting more wealth while making a pretense of performing devotional service or chanting
7. Being more concerned with external dress and rules and regulations than devotion for Kṛṣṇa.
Handwritten notes: Niyamaśraha → a) Mind will be consumed by such thoughts.
b) fault finding in others who may not follow.
8. Overlooking or neglecting the main purpose of spiritual life (developing love for Kṛṣṇa).

Verse-6 Bhajana Darpana

Various cheating propensities (kapaṭatā), such as bad arguments (ku-tarka), false philosophical conclusions (ku-siddhānta), and maintaining impediments to devotional service (anarthas), arise from a deceitful nature.

c) maintaining anarthas.

Result of Deceit
a) bad arguments. (ku-tarka)

b) false philosophical conclusions (ku-siddhānta)

All of these propensities are very detrimental to true Kṛṣṇa consciousness and are compared to the urine of a donkey.

Self-deception

Many practitioners may think they are getting cleansed by bathing in the unholy urine of the donkey of deceit.

Verse-6 Bhajana Darpana

Factually they are just burning and destroying their own lives.

Rāghē leṣṣā lotus feet love
Gāndharvā-giridhara-pada-prema-
vilasat-sudhā-ambhodhau snātvā
excellent nectar ocean take bath

Verse-6 Bhajana Darpana

Instead, one should bathe in the ocean of nectarean love that emanates from the lotus feet of Śrī Śrī Gāndharvā-Giridhārī.

Gāndharvā refers to Śrīmatī Rādhikā, who is the internal energy (svarūpa-śakti) of the Supreme Personality of Godhead.

Giridhārī refers to Śrī Kṛṣṇa, the Supreme Personality of Godhead, who possesses all unlimited inconceivable potencies, and is thus known as śaktimān-puruṣa.

Verse-6 Bhajana Darpana

Here one is advised to bathe in the viśuddha-cid-vilāsa, the ocean of nectar of transcendental spiritual transformation.

↓
Āhukāyasya Saṅkalpo & Pratikāyasya vajra

This nectar arises from love of the shelter of Gandarva-Giridhārī's lotus feet.

To elaborate this subject, Śrīla Rūpa Gosvāmī prays in the Śrī Prārthanā-paddhatiḥ of his Stava-mālā as follows:

Verse-6 Bhajana Darpana

One's deceitful nature is removed when the heart is completely pure with humility.

Taking shelter of such names and soaking one's mind in the spiritual rasas, please ceaselessly wander around in the land of Vṛndāvana, meditating on Śrī Śrī Rādhā-Govinda's pastimes throughout the periods of the day (aṣṭa-kālīya-līlā).

Then the mind, purified by humility, will not give any space to deceit.

Verse-6 Bhajana Darpana

Otherwise, the moment any other thought is given an opening,
deceit again attacks.

Verse-7:

The Final Subtlest Obstacle

The Dog-eating, unchaste woman of Pratistha-
asa!!!

Verse-7

pratiṣṭhāśā dhr̥ṣṭā śvapaca-ramaṇī me hṛdi naṭet
katham sādhu-premā spr̥śati śucir etan nanu manaḥ
sadā tvaṁ sevasva prabhu-dayita-sāmantam atulaṁ
yathā tām niṣkāsyā tvaritam iha taṁ veṣayati saḥ

As long as the unchaste (**dhr̥ṣṭā**), dog-eating woman (**śvapaca-ramaṇī**) of desire for prestige (**pratiṣṭhāśā**) dances in my heart (**me hṛdi naṭet**), how can (**katham**) the chaste and pure (**śucih**) lady of love for Kṛṣṇa (**sādhu-premā**) touch it (**spr̥śati etad**)? Therefore, O mind (**nanu manaḥ**), you should always serve (**sadā tvaṁ sevasva**) the incomparable (**atulaṁ**), beloved devotee commander of Kṛṣṇa's army (**prabhu-dayita-sāmantam**), who will immediately (**yathā saḥ tvaritam**) throw out the unchaste woman (**tām niṣkāsyā**) and establish the pure lady of love (**taṁ veṣayati**) in the heart (**iha**).

Verse-7 Bhajana Darpana

This verse answers any doubts about why a person who has given up material enjoyment may still have deceit in the heart.

—

Dhr̥ṣṭā śvapaca-ramaṇī pratiṣṭhāśa:

The desire for prestige is an
unchaste, dog-eating woman.

Verse-7 Bhajana Darpana

Pratiṣṭhā-āśā is the desire or hope for honor.

Even though one may have dispelled the other anarthas (unwanted things), it is not easy to uproot pratiṣṭhā-āśā.

It nourishes and generates the other forms of deceit.

Verse-7 Bhajana Darpana

This desire for honor is the root of all other anarthas, but since it is never able to recognize its own fault, it is [shameless]

Fame is like dog-flesh, and one eager for such fame is called dhr̥ṣṭā śvapaca-ramaṇī, a dog-eating promiscuous woman.

In the previous verse the three types of sādhakas were explained. Each type demonstrates the desire for pratiṣṭhā in a different way.

Verse-7 Bhajana Darpana

① Householder but who has no obligation to set examples for others (Does not perform VA duties)

A sva-niṣṭha-sādhaka wants to become renowned as religious, benevolent, and sinless.

↓ Pratiṣṭhāśā

② Householder who sets example for others by performing VA duties

A pariniṣṭha-sādhakas hopes to be known as a devotee of Viṣṇu, as a knower of spiritual subject matters, and as detached.

③ Bāhāṣī (Bhāva or) Preṣī

And a nirapekṣa-sādhaka wants to be known as spotless and renounced, as a master of the conclusions of śāstra, and as having a perfect understanding of devotion.

Verse-7 Bhajana Darpana

As long as one maintains a desire for honor (pratiṣṭhā), deceit (kapaṭatā) will also remain.

And until one is free from deceit, one cannot obtain the saintly people's pure love.

Prabhu-dayita-atula-sāmanta:

Powerful incomparable commanders
of Śrī Kṛṣṇa

Verse-7 Bhajana Darpana

The meaning of prabhu-dayita is a pure servant of Kṛṣṇa.

↓ pure devotee
↳ perfected

The word atula indicates that there is no comparison to such a servant who is a sāmanta, a special commander of the Lord.

The rays of the Lord's internal pleasure potency are always reflected in the heart of such a devotee.

Verse-7 Bhajana Darpana

This potency can very easily flow and accumulate in the heart of another individual, which will cast away any misgivings and help pure love to grow there.

- ① embraces
- ② Dust
- ③ mahā prasāda
- ④ instructions.

This flow of spiritual potency can happen through the pure devotees' embrace, the dust from their lotus feet, their leftover food, and their beautiful instructions.

Verse-7 Bhajana Darpana

Thus, Lord Śiva says in the Padma-purāṇa:

ārādhānām sarveṣām
viṣṇor ārādhanaṁ param
tasmāt parataram devī
tadīyānām samarcanam

Of all kinds of worship (ārādhānām sarveṣām), worship of Lord Viṣṇu is the best (viṣṇor ārādhanaṁ param). Recommended more than worship of Viṣṇu (tasmāt parataram devī) is worship of the Vaiṣṇava (tadīyānām samarcanam).

Verse-8:

What if we do not have the association of a very
Exalted Devotee to Serve!!!

Verse-8

If there is absence of the association of devotees, the devotee is exalted on :
P is mercy on :

(a) Remove wickedness from heart

(b) Give Premā

(c) Inspire within my heart the process of worshipping R & K.

yathā duṣṭatvaṁ me davayati śaṭhasyāpi kṛpayā
yathā mahyaṁ premāmṛtam api dadāty ujjvalam asau
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām
tathā goṣṭhe kākvā giridharam iha tvaṁ bhaja manah

Humility

Even though I am a cheater (śaṭhasya api), the Lord's mercy (yathā kṛpayā) can drive away (davayati) my inherent wicked nature (duṣṭatvaṁ me), give me (yathā mahyaṁ dadāty) the glowing (ujjvalam) nectar of divine love (premāmṛtam api), and inspire my heart (yathā prerayati mām) with the process to worship Śrī Gāndharvikā (śrī-gāndharvā-bhajana-vidhaye). Therefore (tathā), O mind (manah), with pleading words (kākvā), you should worship (tvam bhaja) Śrī Giridhārī (giridharam) here in Vṛndāvana (iha goṣṭhe).

Verse-8 Bhajana Darpana

With the association of sādhus and the gradual transfusion of spiritual energy, wickedness in the heart of a devotee disappears and all success is achieved.

But such association of sages cannot be obtained so easily.

Therefore, Raghunātha Dāsa Gosvāmī gives us the instruction in this verse.

Kākvā: The helpless, destitute
practitioner's expression that is a
humble plea

Verse-8 Bhajana Darpana

~~·X·~~ ~~·X·~~ ~~·X·~~ → Symptom of deception free devotion?

Devotion that is free of deception is always combined with the attitude that I am extremely destitute and wretched.

Śrī Rūpa Gosvāmī's Śrī Gāndharvā-samprārthanāṣṭakam (Stava-mālā) expresses such feelings:

Verse-9:

Relationships in True Ego

Verse-9

Rājanuga bhāṣan
Smaraṇam

① Meditation on P
(mad-īśā-nāthatve vraja-vipina-candram) (vraja-vane-
śvarīm tan-nāthatve) (tad-atula-sakhītye tu lalitām) → ③ Meditation on
lalitā
④ Meditation on
Viśākhā dēvi ← (viśākhām śikṣālī-vitarana-gurutve) (priya-saro-
girindrau tat-prekṣā-lalita-rati-datve smara manah) → ⑤ & ⑥
Meditation on
Rādhā-kuṇḍa &
Govardha

O mind (manah), meditate on (smara) Kṛṣṇa, the moon of the Vṛndāvana forest (vraja-vipina-candram), as the lord of my leader, Śrī Rādhikā (mad-īśā-nāthatve). Meditate on Śrī Rādhikā (vraja-vana-īśvarīm) as his most dear object of love (tad-nāthatve). Meditate on Śrī Lalitā (lalitām tu) as her incomparable friend (tad-atula-sakhītye). Meditate on Śrī Viśākhā (viśākhām) as the foremost guru (gurutve) distributing the teachings of love (śikṣālī-vitarana). And meditate on Rādhā-kuṇḍa (priya-saro) and Govardhana (girindrau) as givers (datve) of the sight (tat-prekṣā) and love of Śrī Śrī Rādhā-Kṛṣṇa (lalita-rati).

Verse-10:

Exclusive Meditation on Srimati Radharani!!!

**No one can ever obtain the lotus feet of Śrī
Kṛṣṇa without first approaching and taking
shelter of the Lord's internal potency called
svarūpa-śakti.!!!**

Verse-10

Śrīmatī Rādhikā
is the best without
object of our world?

ratim gaurī-līle api tapati saundarya-kiraṇaiḥ
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ
vaśī-kāraiś candrāvalī-mukha-navīna-vraja-satīḥ
kṣipaty ārād yā tām hari-dayita-rādhām bhaja manah

O mind (**manah**), offer your worship (**bhaja**) unto Śrī Rādhikā, the beloved of Lord Hari (**hari-dayita-rādhām**). She outshines (**tapati**) Rati [the wife of Kāmadeva], Gaurī [the wife of Lord Śiva], and Līlā [the potency of Lord Viṣṇu] (**ratim gaurī-līle api**) by the effulgence of her beauty (**saundarya-kiraṇaiḥ**). She defeats (**paribhavati**) Śacī [the wife of Indra], Lakṣmī, and Satyā [Kṛṣṇa's wife] (**śacī-lakṣmī-satyāḥ**) by the waves of her good fortune (**saubhāgya-valanaiḥ**). She (**yā**) immediately (**ārād**) defeats (**kṣipaty**) the pride of the newly married gopīs of Vraja (**navīna-vraja-satīḥ**), headed by Candrāvalī (**candrāvalī-mukha**), through her power to control Kṛṣṇa (**vaśī-kāraiḥ**).

Verse-11:

To attain the Final Goal of Vraja Seva, Drink the
Pancamrta following the guidance of Srila Rupa
Goswami Everyday!!!

Verse-11

Please do not
the Lakṣmī everyday
following Srī R.G.
& obtain śrī-rupe in Vraja

samaṁ śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor
vraje sāksāt-sevā-labhana-vidhaye tad-gaṇa-yujoh
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idaṁ
dhayan nityā govardhanam anudinaṁ tvam bhaja manah

O mind (manah), you should (tvam) every day (anudinaṁ) drink (dhayan) the five nectars (pañcāmṛtam)—worship, glories, meditation, listening to divine pastimes, and offering obeisances (tad-ijyākhyā-dhyāna-śravaṇa-nati)—and worship (bhaja) Govardhana (govardhanam) according to the rules (nityā). In ~~this~~ way, follow the instructions of Śrī Rūpa (samaṁ śrī-rūpeṇa) and obtain the direct service (sāksāt-sevā-labhana-vidhaye) of Śrī Śrī Rādhā-Giridhārī (rādhā-giribhṛtoḥ), who are captivated by the god of amorous love (smara-vivaśa), in the company of their associates (tad-gaṇa-yujoh) in Vraja (vraje).

Verse-12:

Phala Sruti!!!

manaḥ-śikṣā-daikādaśaka-varam etam madhurayā
girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yah
sa-yūthah śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate

Becoming a follower of Śrī Rūpa (śrī-rūpānuga bhavan) and his companions (sa-yūthah), one who (yah) with a sweet voice (madhurayā girā) loudly recites (gāyaty uccaiḥ) these eleven (supreme) verses (etad ekādaśaka-varam), which give instructions to the mind (manaḥ-śikṣā-da), and strives to understand all of their meanings completely (samadhi-gata-sarvārtha-tati), obtains (sah labhate) the incomparable jewel of worshiping Śrī Śrī Rādhā-Kṛṣṇa (rādhā-kṛṣṇa-atula-bhajana-ratnam) in the forests of Gokula (gokula-vane).