

Śrīmad-Bhāgavatam_Dictations_3.29.16—22

[33:55 Minutes]

Purports 16 continued.

The exact word meaning of the word *sattvena* is given by Śrīdhara Svāmī as *dhairyeṇa*, or with patience. One shall execute the performance of devotional service with great patience. It is not that because in one attempt or two attempt it is not successful, therefore one should give up the execution of devotional service. One must continue. Śrīla Rūpa Gosvāmī says also the same thing, that one should be very much enthusiastic and execute devotional service with patience and with confidence. Patience is required to develop confidence that..., the confidence as "Kṛṣṇa will certainly accept me because I am engaged in devotional service." And one has to execute according to the rules and regulation, then surely it is going to be successful.

TEXT 17

TRANSLATION

The pure devotee shall execute devotional service by giving greatest respect to the spiritual master and ācāryas, and he should be compassionate to the..., to the poor and make friendship with persons on the equal level. But everything should be executed under regulation and control of the senses.

PURPORT

In the *Bhagavad-gītā*, Thirteenth Chapter [Bg 13.8], it is clearly stated that one should execute his devotional service and advancement on the path of spiritual knowledge by accepting *ācārya*. *Ācāryopāsanam*. It is stated there that one should worship an *ācārya*. *Ācārya* means the spiritual master who knows the things as they are. The spiritual master, as we have explained in several places, comes in the disciplic succession from Kṛṣṇa, and there are predecessors also—the spiritual master of the spiritual master, and the grand spiritual master, the great grand spiritual master. In this way there are disciplic succession of *ācāryas*, and it is recommended herein that all the *ācāryas* should be given the highest respect. It is said that *guruṣu nara-matiḥ* [*Padma Purāṇa*]. *Guruṣu* means "unto the *ācāryas*," and *nara-matiḥ* means "thinking like common man." So to think the Vaiṣṇavas, the devotees, as belonging to particular caste or community or to think of the *ācāryas* as ordinary men is condemned. That means one is forbidden to think of the Deity in the temple as made of stone or wood or metal, or to think of a devotee as belonging to a particular caste or community, and to think of the *ācāryas* as common men. These things are condemned, and therefore it is stated here *niyamena*: one should offer the greatest respect to the *ācāryas* according to the standard regulation. And a devotee should be compassionate to the poor also, poorer class. This "poorer class" does not mean the poverty-stricken materially. Here the devotional vision, a man is poor if he is not in Kṛṣṇa consciousness. A man may be materially very rich; but if he is not in Kṛṣṇa conscious, he is considered to be poor. Similarly, just like many *ācāryas* like Rūpa Gosvāmī and Sanātana Gosvāmī, they used to live in Vṛndāvana just like wretched, poor mendicant. They had no even a place to stay. They had no any fixed place to eat. They used to live underneath a tree every night. So superficially, it was like that they were very much poverty-stricken; but so far spiritual life is concerned, they were the richest personalities. From their writings, from their

books we can understand they were the richest.

So a devotee should be compassionate to the poor means those who are spiritually poor. That means those who have less knowledge of spiritual life or devotional life or in Kṛṣṇa consciousness. So compassionate means a devotee should try to enlighten such poor souls wanting in spiritual knowledge to elevate them to Kṛṣṇa consciousness. That is also one of the duty of a devotee. And he should make friendship with persons who are on the equal level; equal level means of the same understanding. There is... For a devotee there is no meaning to make friendship with ordinary persons. One devotee should make friendship with similar devotees so that by discussing between themselves, which is called *iṣṭa-goṣṭhī*, they may elevate one another in the path of spiritual understanding.

In the *Bhagavad-gītā* [Bg 10.9] it is said *bodhayantaṁ paraśparam* (b-o-d-h-a-y-a-n-t-a-m, *bodhayantaṁ*; *paraśparam*, p-a-r-a-s-p-a-r-a-m). "Discussing between themselves." The devotees, generally pure devotees, they utilize their valuable time of life by chanting and by discussing between themselves about various activities of Lord Kṛṣṇa or Lord Caitanya. There are innumerable books, just like the *Purāṇas*, *Mahābhārata*, *Bhāgavatam*, *Bhagavad-gītā*, *Upaniṣads*. So there are immense subjects for discussion between two devotees or more. So the friendship should be contacted with persons who are interested in the same line. They are called *swa-jāti snigdhāśayaḥ* (s-w-a-j-a-t-i), *swa-jāti*. *Swa-jāti*; *jāti* means "caste," of the same caste. That means of the same understanding. A devotee should make friendship with persons of the same understanding. As we have explained in the previous verse that a devotee should avoid a person whose character is not on the standard understanding. And even though he may be a Vaiṣṇava or a devotee of Kṛṣṇa, if his character is not correctly representative, then he should be avoided. So one should be steadily in the platform of controlling the

senses and mind and following strictly the rules and regulation, and he should make friendship with persons of the same standard.

TEXT 18

TRANSLATION

A devotee should always try to hear about spiritual matters and utilize his time by chanting always about the holy name of the Lord. His behavior should be always straight and simple and should always avoid the company of persons who are not spiritually advanced, although he is not envious to anyone but friendly to everyone.

PURPORT

In order to be advanced in spiritual understanding, one has to hear from reliable sources or authentic sources about spiritual knowledge. And one can understand the science of spiritual life by putting himself under strict regulative principles and controlling the... Controlling means that one should be nonviolent, truthful, he should not steal, and abstain from sex life and shall possess things only which are absolutely necessary for keeping the body and soul together. In other words, he should not eat more than what is necessary, he should not collect things more than necessary, he should not talk unnecessarily with common men, and he should not follow the rules and regulation simply for the matter of rules and regulation. He should follow the rules and regulation so that he may actually make advancement; that should be also observed. And his behavior should be simple.

There are eighteen qualification mentioned in the *Bhagavad-gītā*. So in those qualifications it is also mentioned that..., that one should be simple, one should be without any pride, one should not be unnecessarily demand respects

from other, one should be nonviolent. *Amānitvam adambhitvam ahimsā* [Bg 13.8]. One should be very tolerant and simple and accept a spiritual master and control the senses. So these things are mentioned both in *Bhagavad-gītā*, and here it is also said that one should hear from the authentic sources how one can make advancement in spiritual life. So these things are stated in this *Bhāgavatam*, *Bhagavad-gītā*, and they should be..., such instruction should be taken from the *ācārya* and try to be assimilated.

And especially it is mentioned here: *nāma-saṅkīrtanāt ca*. *Nāma-saṅkīrtana* means chanting the holy name of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, either individually or collectively. So..., and Lord Caitanya has given a special stress on chanting of these holy name of the Lord, the basic principle of spiritual advancement of life. Then there is one word: *ārjavena* (a-r-j-a-v-e-n-a), "without any diplomacy." A devotee should not be planning something for self-interest. Of course, those who are preachers, sometimes they have to make some plan for executing the mission of the Lord under proper guidance. That is different thing. But here it is said for his personal self a devotee should always be without any diplomacy, and he should avoid the company of persons who are not advancing in spiritual life: *anārya*, *anārya*. *Ārya* means *Āryan*. *Āryan* means persons who are advancing, not only in civilization, not only in material prosperity, but in knowledge of Kṛṣṇa consciousness. That is the sign of *Āryan*. The difference between the *Āryan* and non-*Āryan*, the *asuras* and *suras*, are on the standard of spiritual advancement of life. So it is forbidden that one should not associate with persons who are not spiritually advanced. Lord Caitanya also advised that *asat-saṅga-tyāga* (a-s-a-t s-a-n-g-a t-y-a-g-a), *asat-saṅga-tyāga* [Cc Madhya 22.87]. One should avoid a persons who are attached to temporary things. And here explained also who is *asat*. Here is explained that *asat* means one who is too much materially attached, one who is

not a devotee of the Lord and one who is too much attached to women or things enjoyable materially. They are called *asat*—undesirable persons. According to Vaiṣṇava philosophy, they are persons *non grata*.

At the same time, a devotee should not be proud of his acquisition. A devotee's symptom is he is very meek and humble. Although he is very spir..., very much spiritually advanced, he will always remain as very meek and humble as Kavirāja Gosvāmī has taught us by his personal example and all the Vaiṣṇavas. Caitanya Mahāprabhu also taught that one should be humbler than the grass on the street and one should be tolerant more than the tree. So one should not be proud or falsely puffed up, and in this way one should surely make advancement in spiritual life.

TEXT 19

TRANSLATION

When one is fully qualified with all these transcendental qualities and thus his consciousness is completely purified, at that time a person becomes immediately attracted simply by hearing My name or My transcendental quality.

PURPORT

In the beginning of this instruction, the Lord explained to His mother that *mad-guṇa-śruti-mātreṇa*. Simply by hearing the name, quality, form, etc., about the Supreme Personality of Godhead, one becomes immediately attracted. When..., when the person is fully qualified by following the rules and regulation as recommended in different scriptures and..., to be qualified with all these transcendental qualities means *anartha-nivṛtti*. *Anartha-niv...*, *anartha* means we have developed certain unnecessary qualities due to our

contaminated association with the material nature. So to develop the transcendental qualities, as explained in the previous verses, means to become free from the contaminated qualities.

TEXT 20

TRANSLATION

As the chariot of air carries odor from its source and catches immediately the smelling or sense, similarly one who is constantly engaged in devotional service in Kṛṣṇa consciousness can catch the Supreme Soul, who is equally present everywhere.

PURPORT

As a...

PURPORT

As a breeze carrying nice odor from the garden of flowers at once capture the smelling organ, similarly the..., one's consciousness, saturated with devotion, can at once capture the transcendental existence of the Supreme Personality of Godhead. The Supreme Personality of Godhead in His Paramātmā feature is present everywhere and in the heart of every living being. As it is stated in the *Bhagavad-gītā* that the Supreme Personality of Godhead is also *kṣetra-jña*, it means present within this body, but He is present in every body. The individual soul is present only in a particular body, but the Supreme Soul is present in all the bodies simultaneously without being perturbed. An individual soul is present in a particular body, but the other individual soul in another particular body, they appear to be altered because

one individual soul does not cooperate with another individual soul. But the Supersoul is equally present. The individual soul may disagree, but the Supersoul is equally present in every body. Therefore, He is called unchange, *avikāri*. So similarly the individual soul, when he's fully saturated in Kṛṣṇa consciousness, he can understand the presence of the Supersoul along with him. This is confirmed in the *Bhagavad-gītā* [Bg 18.55] that *bhaktyā mām abhijānāti*—simply a person saturated in devotional service or in full Kṛṣṇa consciousness can understand the Supreme Personality of Godhead, either as Supersoul or as the Supreme Person.

TEXT 21

I am present in everyone, living entity. I am present there as the Supersoul. If somebody neglects or disregard that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation.

Purified consciousness or Kṛṣṇa consciousness...

PURPORT

Purified consciousness or Kṛṣṇa consciousness means to see everywhere presence of Kṛṣṇa. Therefore, if one is engaged only in the Deity worship in the temple and does not take care of other living entities, then he is considered in the lowest grade of devotional service. One who worships the Deity in the temple and does not show respect to others, he is called a devotee in the material platform or in the lowest stage of devotional service. So a devotee should try to understand everything in relationship with Kṛṣṇa and try to serve everything in that spirit. To serve everything means to engage everything in the service of Kṛṣṇa. Supposing a person is innocent, he does not know what is his relationship with Kṛṣṇa. A devotee who is advanced, he should try to engage him also in the service of Kṛṣṇa. Not only living being, but everything

can be engaged in the service of Kṛṣṇa if one has advanced in Kṛṣṇa consciousness.

TEXT 22

Ignoring Me, the Supreme Ruler, the self present in all living beings...

[starting again]

TEXT 22

TRANSLATION

One who worships the Deity of Godhead in the temples without knowing that..., that the Supreme Lord as Paramātmā is situated in every living entity's heart must be in ignorance, and it is compared as one offering oblation in the ashes.

PURPORT

It is stated here..., herein clearly that the Supreme Personality of Godhead, in His plenary expansion of Supersoul, is present in all kinds of living entities. There are 8,400,000's of different kinds of bodies of living entities, and the Supreme Personality of Godhead is equally present either as individual soul or as Supersoul. An individual..., as individual soul is part and parcel of the Supreme Lord, so in that sense also the Supreme Personality of Godhead is living in every body, and as Supersoul as witness He is also there. So in both the cases, the presence of God in every living entity is essential. Therefore, persons who profess to belong to some religious principle or sect but does not feel the presence of the Supreme Personality of Godhead in every living entity or everywhere, he is to be considered as being in the modes of...

[break]

...and without knowing this preliminary knowledge of the Lord's presence everywhere, if somebody is simply attached to the rituals in temples or church or mosque, he is compared as offering butter not into the fire but into the ashes. Sacrifice is offered by pouring clarified butter into fire with Vedic *mantras*. But here it is said that even there are Vedic *mantras* and everything all right, if the clarified butter is poured on the ashes, the..., such sacrifice is useless. In other words, that no living entity should be ignored by the devotee. The devotee must know that however insignificant, even an ant, a living entity may be, the presence of God is there. And as such every living entity should be kindly treated or, in other words, there should not be any kind of violence to any living entity. In modern civilized society, regular slaughterhouse is maintained, and it is supported by a certain type of civilized men professing certain type of religious principle. But without this knowledge, any so-called advancement of human civilization, either spiritually or materially, is to be understood as in the modes of ignorance.