

# **Bhāradvāja-saṁhitā, adhāya 1, ślokaś 38 - 44**

## **Translation with word-for-word synonyms**



*Dedicated to:*  
*His Divine Grace A.C, Bhaktivedānta Swami Prabhupāda*  
*Founder-Ācārya of ISKCON*

**Translator: Kiśora Dāsa BVKS**

**ISKCON India Scholars Board**

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### TEXT 38

*prapitsur mantra-nirataṁ      prājñāṁ hita-param śucim*  
*praśāntaṁ niyataṁ vṛttau      bhajed dvija-varam gurum*

*prapitsuh*—one who wishes to surrender; *mantra-nirataṁ*—engaged in chanting the mantra; *prājñāṁ*—spiritually wise; *hita-param*—benevolent; *śucim*—pure; *praśāntaṁ*—peaceful; *niyataṁ*—committed; *vṛttau*—in his occupational duties and spiritual life; *bhajet*—one should worship; *dvija-varam*—the best of the twice-born; *gurum*—a spiritual master.

**Thus, one who is desirous of surrendering with faith should take shelter of a guru who is always engaged in chanting the mantra and is a knower of *bhakti-siddhānta* (*prājñāṁ*), is always engaged, without any desire for personal benefit, in showering mercy on fallen souls (*hita-param*), who is always pure in heart or free of sins, peaceful, and always committed to his prescribed duties (ordained by his guru or by *varṇāśrama*). Such a guru should be the best of the twice-born (*dvija-varam* meaning *brāhmaṇa*).**

### TEXT 39

*sapta-pūruṣa-vijñeye      santataikānti-nirmale*  
*kule jāto guṇair yukto      vipro śreṣṭhatamo guruḥ*

*sapta-pūruṣa-vijñeye*—in which seven generations of ancestors are known; *santata-ekānti-nirmale*—in a lineage of sinless devotees extending through generations; *kule*—in a family; *jātaḥ*—born; *guṇaiḥ*—with virtues; *yuktaḥ*—endowed; *vipraḥ*—a learned *brāhmaṇa*; *śreṣṭhatamaḥ*—best of all; *guruḥ*—the spiritual master.

**The best guru of all is a learned *brāhmaṇa* endowed with good qualities who has taken birth in a sinless lineage of devotee ancestors, traceable up to seven generations.**

### TEXT 40

*svayam vā bhakti-sampanno      jñāna-vairāgya-bhūṣitaḥ*  
*sva-karma-nirato nityam      arhaty ācāryatām dvijaḥ*

*svayam*—himself; *vā*—or; *bhakti-sampannaḥ*—endowed with loving devotion to the Lord; *jñāna-vairāgya-bhūṣitaḥ*—ornamented with spiritual knowledge and renunciation; *sva-karma-nirataḥ*—engaged in his prescribed duties; *nityam*—always; *arhati*—is suitable; *ācāryatām*—for the position of an *ācārya*; *dvijaḥ*—a twice-born *brāhmaṇa*.

**Even if a twice-born *brāhmaṇa* (*dvija*) happens to have some non-devotees in his family line, or has not been fortunate to take birth in a renowned family of devotees, he nevertheless always deserves to be an *ācārya* if he is endowed with all good qualities like knowledge and renunciation, is engaged in his prescribed duties (*sva-karma*), and is steeped in loving devotion to the Lord.**

TEXT 41

*nācāryaḥ kula-jāto 'pi jñāna-bhakti-ādi-varjitaḥ  
na ca hīna-vayo-jātiḥ prakṛṣṭānām anāpadi*

*na*—not; *ācāryaḥ*—an *ācārya*; *kula-jātaḥ*—born in an exceptional family; *api*—even if; *jñāna-bhakti-ādi-varjitaḥ*—devoid of spiritual knowledge, loving devotion to the Lord, and other virtues; *na*—not; *ca*—and; *hīna-vayaḥ-jātiḥ*—anyone born in a family of lower status, or anyone of younger age; *prakṛṣṭānām*—of those who are senior by birth or age, or spiritually more advanced; *anāpadi*—in situations where no emergency is called for.

**On the other hand, one cannot become an *ācārya* even if one is born in a great family line (as mentioned before) but is devoid of *jñāna*, *bhakti*, good qualities, etc. Also, unless there is an emergency, an *ācārya* from a lower birth or age should not initiate a person from a higher birth or age.**

TEXT 42

*na jātu mantra-dā nārī na śūdra nāntarodbhavaḥ  
nābhiśasto na patitaḥ kāma-kāmo 'py akāminaḥ*

*na*—not; *jātu*—ever; *mantra-dā*—the giver of the mantra; *nārī*—a woman; *na*—not; *śūdraḥ*—a *śūdra*; *na*—not; *antara-udbhavaḥ*—born outside of *varṇāśrama*; *na*—not; *abhiśastaḥ*—accused of sin; *na*—not; *patitaḥ*—fallen in terms of spiritual practice or behavior; *kāma-kāmaḥ*—swayed by lust; *api*—even; *akāminaḥ*—of anyone who is unaffected by material attachment.

**Even then, a woman, a *śūdra* and an *antyaja* can never act as an initiating guru, nor can anyone who is accused of a great sin or is fallen. And an aspiring disciple who is already accomplished in detachment (*akāmī*) should never accept a guru who is infected with material desires.**

TEXT 43

*striyaḥ śūdrādayaś caiva bodhayeyur hitāhitam  
yathārham mānanīyāś ca nārhanṭi ācāryatām kvacit*

*striyaḥ*—women; *śūdra-ādayaḥ*—*śūdras* and so on; *ca*—and; *eva*—certainly; *bodhayeyuḥ*—they can instruct or enlighten; *hita-ahitam*—on the general understanding of what is beneficial and what not; *yathā*—as much as; *arham*—they deserve; *mānanīyāḥ*—to be respected; *ca*—as well; *na*—not; *arhanṭi*—they deserve; *ācāryatām*—the position of an *ācārya*; *kvacit*—ever.

**Women, *śūdras*, etc., can give ethical and moral instructions and are also worthy of respect as per their qualifications and conditions but are not entitled to get the position of *ācārya*.**

TEXT 44

*kim apy atrābhijāyante yoginaḥ sarva-yoniṣu  
pratyakṣitātma-nāthānām naiṣāṃ cintyaṃ kulādikam*

*kim*—what; *api*—if; *atra*—here; *abhijāyante*—they are born; *yoginaḥ*—yogīs; *sarva-yoniṣu*—in all possible situations in terms of birth; *pratyakṣita-ātma-nāthānām*—of those who have seen their worshipable Lord in loving devotion, due to their perfection in self-realization; *na*—not; *eṣāṃ*—of them; *cintyaṃ*—is to be considered; *kula-ādikam*—their family situation and so on.

**But, because perfect yogis (or *nitya-siddha* devotees) who are on the stage of *yoga-pratyakṣa* (i.e. are self-realized – seeing God face-to-face), *pratyakṣitātma-nāthas*, may take birth in any family tradition, in such cases no consideration of *kula*, gender, etc. as mentioned earlier applies (they can become *ācāryas*).**