

ALL GLORY TO ŚRĪ GURU AND GAURĀNGA

ŚRĪMAD BHĀGAVATAM

of

KRṢNA-DVAIPĀYANA VYĀSA

पात्रं त्वत्र निरुक्तं वै कविभिः पात्रवित्तमैः ।
हरिरेवैक उर्वीश यन्मयं वै चराचरम् ॥

*pātram tv atra niruktam vai
kavibhiḥ pātra-vittamaiḥ
harir evaika urviśa
yan-mayam vai carācaram (p. 181)*

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ŚRĪMAD BHĀGAVATAM

Seventh Canto

“The Science of God”

(Part Three—Chapters 10-15)

*With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports*

by

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness



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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

*kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabham mānuṣāṇ janma
tad apy adhruvam arthatadam*
(*Bhāg.* 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam*.

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam*.

*tad-vāg-visargo janatāgha-viplavo
yasmin pratiślokam abaddhavaty api*

*nāmāny anantasya yaśo 'nkitāni yac
chṛīvanti gāyanti grīṇanti sādhavaḥ*
(*Bhāg.* 1.5.11)

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Om tat sat

A. C. Bhaktivedanta Swami

Introduction

“This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*.” (*Śrimad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the “literary incarnation of God.” After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrimad-Bhāgavatam* is Vyāsadeva’s commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as “the ripened fruit of the tree of Vedic literature,” *Śrimad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great *rājarshi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parīkṣit’s sober inquiry to Śukadeva Gosvāmī:

“You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited Śrīmad-Bhāgavatam, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiśāranya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of Śrīmad-Bhāgavatam, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

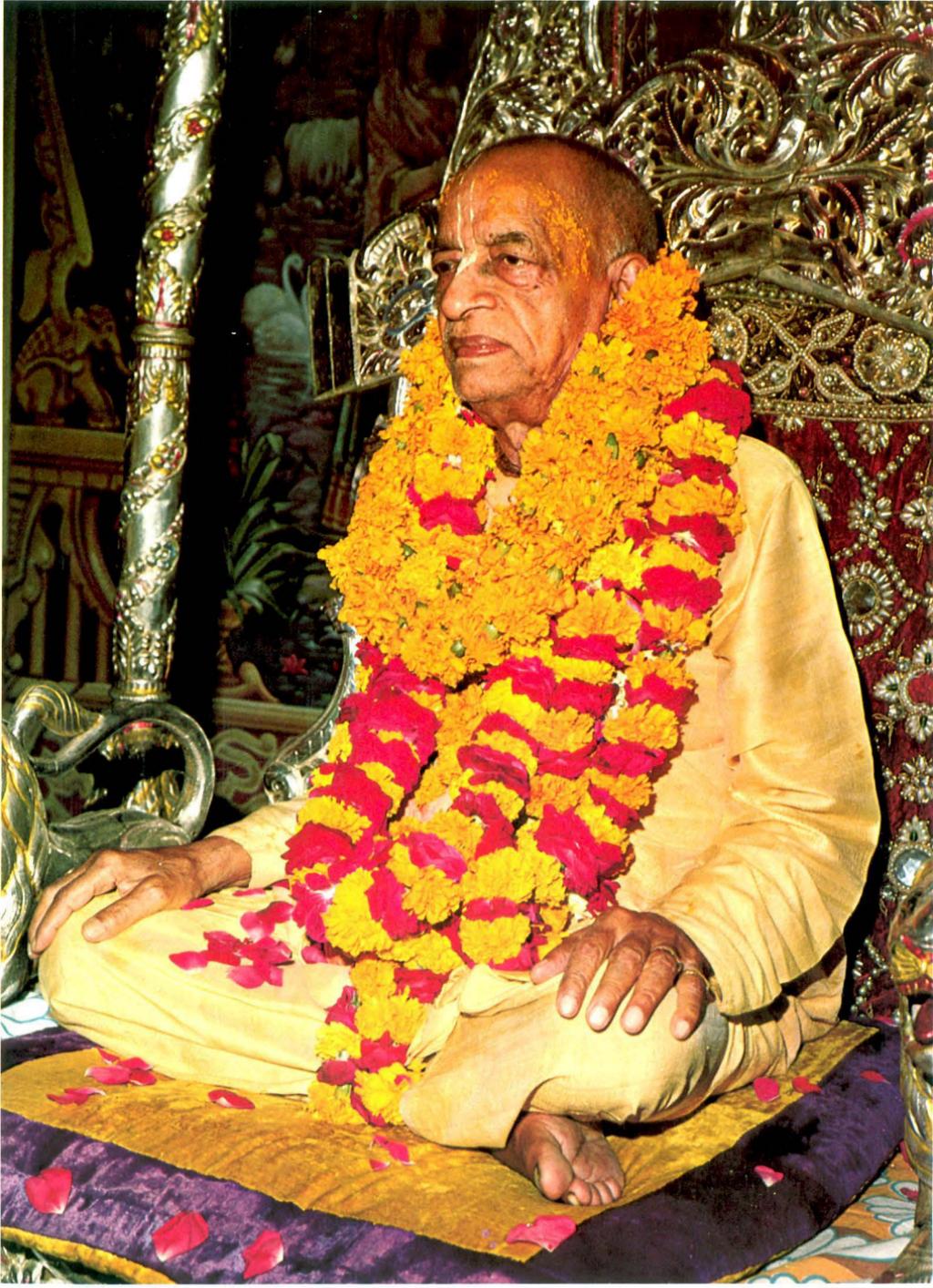
The reader of Śrīmad-Bhāgavatam hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiśāranya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiśāranya between Sūta Gosvāmī and the sages at Naimiśāranya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of Śrīmad-Bhāgavatam to appreciate fully its profound message.

The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the *Bhāgavatam*, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the *Bhāgavatam*, volume after volume, in its natural order.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedānta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers



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PLATE ONE

Thousands of years ago, Yudhiṣṭhīra Mahārāja was the most exalted and respected king of India. During a great gathering of sages, he took the opportunity to inquire from the exalted saint Nārada Muni about the principles of the eternal religious system, by which one can attain the ultimate goal of life. Nārada Muni, the supreme spiritual master of human society, instructed King Yudhiṣṭhīra on the behavior of perfect persons, the organization of the perfect society, and ideal family life. He taught the path of spiritual liberation leading to the understanding of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Mahārāja Yudhiṣṭhīra thus learned everything from the descriptions of Nārada Muni. After hearing these instructions, he felt great pleasure from within his heart, and in great ecstasy, love and affection, he worshiped Lord Kṛṣṇa. (pp. 23–292)



PLATE TWO

When the planets of the demigods were attacked by the demoniac soldiers of Maya Dānava, the rulers of those planets appealed to Lord Śiva for protection. “Do not be afraid,” Lord Śiva assured the demigods, and then he attacked and killed the demons with a barrage of fiery arrows. But Maya Dānava, who was extremely powerful by dint of his mystic *yoga* practice, brought the demons back to life by dropping them into a nectar-filled well he had created. When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds. (pp. 9–12)



PLATE THREE

Maya Dānava, the great leader of the demons, prepared three invisible residences and gave them to the demons. These dwellings resembled airplanes made of gold, silver and iron, and they contained uncommon paraphernalia, which enabled the demons to remain invisible. Taking advantage of this opportunity, the demons began to attack the three planetary systems. Seeing this great disturbance, the Supreme Lord Kṛṣṇa, by His own personal potency (consisting of religion, knowledge, renunciation, opulence, austerity, education and activities) equipped Lord Śiva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and an arrow. When Lord Śiva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons. The most powerful Lord Śiva then joined the arrows to his bow, and at noon he set fire to all three residences of the demons and thus destroyed them. (pp. 8-17)



PLATE FOUR

The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides with the living beings as Paramātmā, the Supersoul. The Supersoul in every body gives intelligence to the individual soul according to his capacity for understanding. Therefore, the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual's comparative development, knowledge, austerity, penance and so on. The Supreme Lord is situated in everyone's heart, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy. One who sees the Supersoul, Lord Viṣṇu, accompanying the individual soul in all bodies and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees, and he therefore gradually advances toward spiritual perfection. (*pp. 185-188*)



PLATE FIVE

Prahlāda Mahārāja, the most dear servitor of the Supreme Personality of Godhead, once went out touring the universe with some of his confidential associates just to study the nature of saintly persons. Thus he arrived at the bank of the Kāverī, where there was a mountain known as Sahya. There he found a great saintly person who was lying on the ground, covered with dirt and dust, but who was deeply spiritually advanced. Neither by that saintly person's activities, by his bodily features, by his words, nor by the symptoms of his cultural status could people understand whether he was the same person they had known. The great devotee Prahlāda Mahārāja, in order to understand him, inquired why he had ceased taking part in all materialistic activities. The sage explained that material existence is illusory and that real happiness can be achieved by retiring from materialistic activities and absorbing oneself in self-realization. (pp. 98–137)



P.K. Karmakar

PLATE SIX

The Supreme Personality of Godhead, Lord Kṛṣṇa, is the master of all other living entities and of the material nature. Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, but He is the prime cause of all causes. One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord Kṛṣṇa by such devotion, he can enter into the kingdom of God. (p. 267)



PLATE SEVEN

Long, long ago, Nārada Muni existed as the Gandharva known as Upabarhaṇa. With his beautiful face, pleasing, attractive bodily structure, and decorations of flower garlands and sandalwood pulp, he was most pleasing to the women in his city, and thus he was bewildered, always feeling lusty desires. Once there was a *saṅkīrtana* festival to glorify the Supreme Lord in an assembly of the demigods, and the Gandharvas and Apsarās were invited by the *prajāpatis* to take part in it. At that festival, Upabarhaṇa, surrounded by lusty women, began singing ordinary songs. Because of this, the *prajāpatis*, the great demigods in charge of the affairs of the universe, forcefully cursed him with these words: “Because you have committed an offense, may you immediately become a *sūdra*, devoid of beauty.” (pp. 281–285)



CHAPTER TEN

Prahlāda, the Best Among Exalted Devotees

(continued from the previous volume)

TEXT 48

यूयं नृलोके बत भूरिभागा
लोकं पुनाना मुनयोऽभियन्ति ।
येषां गृहानावसतीति साक्षाद्
गृदं परं ब्रह्म मनुष्यलिङ्गम् ॥४८॥

*yūyam nr-loke bata bhūri-bhāgā
lokam punānā munayo 'bhiyanti
yeṣām gr̥hān āvasatīti sākṣād
gūḍham param brahma manusya-līṅgam*

yūyam—all of you (the Pāñdavas); *nr-loke*—within this material world; *bata*—however; *bhūri-bhāgāḥ*—extremely fortunate; *lokam*—all the planets; *punānāḥ*—who can purify; *munayah*—great saintly persons; *abhiyanti*—almost always come to visit; *yeṣām*—of whom; *gr̥hān*—the house; *āvasati*—resides in; *iti*—thus; *sākṣāt*—directly; *gūḍham*—very confidential; *param brahma*—the Supreme Personality of Godhead; *manusya-līṅgam*—appearing just like a human being.

TRANSLATION

Nārada Muni continued: My dear Mahārāja Yudhiṣṭhira, all of you [the Pāñdavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.

PURPORT

After hearing about the activities of Prahlāda Mahārāja, a pure devotee should be very anxious to follow in his footsteps, but such a devotee might be disappointed, thinking that not every devotee can come to the standard of Prahlāda Mahārāja. This is the nature of a pure devotee; he always thinks himself to be the lowest, to be incompetent and unqualified. Thus after hearing the narration of Prahlāda Mahārāja's activities, Mahārāja Yudhiṣṭhīra, who was on the same standard of devotional service as Prahlāda, might have been thinking of his own humble position. Nārada Muni, however, could understand Mahārāja Yudhiṣṭhīra's mind, and therefore he immediately encouraged him by saying that the Pāñḍavas were not less fortunate; they were as good as Prahlāda Mahārāja because although Lord Nr̄sīnhadeva appeared for Prahlāda, the Supreme Personality of Godhead in His original form as Kṛṣṇa was always living with the Pāñḍavas. Although the Pāñḍavas, because of the influence of Kṛṣṇa's *yogamāyā*, could not think of their fortunate position, every saintly person, including the great sage Nārada, could understand it, and therefore they constantly visited Mahārāja Yudhiṣṭhīra.

Any pure devotee who is constantly conscious of Kṛṣṇa is naturally very fortunate. The word *nr-loke*, meaning "within the material world," indicates that before the Pāñḍavas there had been many, many devotees, such as the descendants of the Yadu dynasty and Vasiṣṭha, Marīci, Kaśyapa, Lord Brahmā and Lord Śiva, who were all extremely fortunate. The Pāñḍavas, however, were better than all of them because Kṛṣṇa Himself lived with them constantly. Nārada Muni therefore specifically mentioned that within this material world (*nr-loke*) the Pāñḍavas were the most fortunate.

TEXT 49

स वा अर्यं ब्रह्म महद्विमृग्य-
 कैवल्यनिर्वाणसुखानुभूतिः ।
 प्रियः सुहृद् वः खलु मातुलेय
 आत्मार्द्दीयो विधिकृद् गुरुश्च ॥४९॥

sa vā ayam brahma mahad-vimrgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyah suhṛd vah khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruḥ ca

sah—that (Supreme Personality of Godhead, Kṛṣṇa); *vā*—also; *ayam*—this; *brahma*—the impersonal Brahman (which is an emanation from Kṛṣṇa); *mahat*—by great personalities; *vimṛgya*—searched for; *kaivalya*—oneness; *nirvāṇa-sukha*—of transcendental happiness; *anubhūtiḥ*—the source of practical experience; *priyah*—very, very dear; *suhṛt*—well-wisher; *vah*—of you; *khalu*—indeed; *mātuleyaḥ*—the son of a maternal uncle; *ātmā*—exactly like body and soul together; *arhaṇīyah*—worshipable (because He is the Supreme Personality of Godhead); *vidhi-kṛt*—(yet He serves you as) an order carrier; *guruḥ*—your supreme advisor; *ca*—as well.

TRANSLATION

The impersonal Brahman is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.

PURPORT

There is always a difference of opinion about the Absolute Truth. One class of transcendentalists concludes that the Absolute Truth is impersonal, and another class concludes that the Absolute Truth is a person. In *Bhagavad-gītā*, the Absolute Truth is accepted as the Supreme Person. Indeed, that Supreme Person Himself, Lord Kṛṣṇa, instructs in *Bhagavad-gītā*, *brahmaṇo hi pratiṣṭhāham, mattaḥ parataram nānyat*. “The impersonal Brahman is My partial manifestation, and there is no truth superior to Me.” That same Kṛṣṇa, the Supreme Personality of Godhead, acted as the supreme friend and relative of the Pāṇḍavas, and

sometimes He even acted as their servant by carrying a letter from the Pāṇḍavas to Dhṛitarāṣṭra and Duryodhana. Because Kṛṣṇa was the well-wisher of the Pāṇḍavas, He also acted as *guru* by becoming the spiritual master of Arjuna. Arjuna accepted Kṛṣṇa as his spiritual master (*śisyas te 'ham sādhi mām tvāṁ prapannam*), and Kṛṣṇa sometimes chastised him. For example, the Lord said, *asocyān anvaśocas tvāṁ prajñā-vādāṁś ca bhāṣase*: “While speaking learned words, you are mourning for what is not worthy of grief.” The Lord also said, *kutas tvā kaśmalam idāṁ viśame samupasthitam*: “My dear Arjuna, how have these impurities come upon you?” Such was the intimate relationship between the Pāṇḍavas and Kṛṣṇa. In the same way, a pure devotee of the Lord is always with Kṛṣṇa through thick and thin; his way of life is Kṛṣṇa. This is the statement of the authority Śrī Nārada Muni.

TEXT 50

न यस्य साक्षाद् भवपद्मजादिभी
रूपं धिया वस्तुतयोपवर्णितम् ।
मौनेन मक्त्योपशमेन पूजितः
प्रसीदतामेष स सात्वतां पतिः ॥५०॥

*na yasya sākṣād bhava-padmajādibhī
rūpam dhīyā vastutayopavarṇitam
maunena bhaktiyopashamena pūjītah
prasīdatām eṣa sa sātvatām patih*

na—not; *yasya*—of whom; *sākṣāt*—directly; *bhava*—Lord Śiva; *padma-ja*—Lord Brahmā (born from the lotus); *ādibhiḥ*—by them and others also; *rūpam*—the form; *dhīyā*—even by meditation; *vastutayā*—fundamentally; *upavarnitam*—described and perceived; *maunena*—by *samādhi*, deep meditation; *bhaktiyā*—by devotional service; *upaśamena*—by renunciation; *pūjītah*—worshiped; *prasīdatām*—may He be pleased; *eṣah*—this; *sah*—He; *sātvatām*—of the great devotees; *patih*—the master.

TRANSLATION

Exalted persons like Lord Śiva and Lord Brahmā could not properly describe the truth of the Supreme Personality of God-

head, Kṛṣṇa. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us.

PURPORT

The Absolute Truth is sought by different persons in different ways, yet He remains inconceivable. Nonetheless, devotees like the Pāñḍavas, the *gopīs*, the cowherd boys, Mother Yaśodā, Nanda Mahārāja and all the inhabitants of Vṛndāvana do not need to practice conventional processes of meditation to attain the Supreme Personality of Godhead, for He remains with them through thick and thin. Therefore a saint like Nārada, understanding the difference between transcendentalists and pure devotees, always prays that the Lord will be pleased with him.

TEXT 51

स एष भगवान्नाजन्म्यतनोद् विहतं यशः ।
पुरा रुद्रस्य देवस्य मयेनानन्तमायिना ॥५१॥

*sa esa bhagavān rājan
vyatanod vihatam yaśah
purā rudrasya devasya
mayenānanta-māyinā*

sah esah bhagavān—the same Personality of Godhead, Kṛṣṇa, who is Parabrahman; *rājan*—my dear King; *vyatanot*—expanded; *vihatam*—lost; *yaśah*—reputation; *purā*—formerly in history; *rudrasya*—of Lord Śiva (the most powerful among the demigods); *devasya*—the demigod; *mayena*—by a demon named Maya; *ananta*—unlimited; *māyinā*—possessing technical knowledge.

TRANSLATION

My dear King Yudhiṣṭhīra, long, long ago in history, a demon known as Maya Dānava, who was very expert in technical knowledge, reduced the reputation of Lord Śiva. In that situation, Kṛṣṇa, the Supreme Personality of Godhead, saved Lord Śiva.

PURPORT

Lord Śiva is known as Mahādeva, the most exalted demigod. Thus Viśvanātha Cakravartī Ṭhākura says that although Lord Brahmā did not know the glories of the Supreme Personality of Godhead, Lord Śiva could have known them. This historical incident proves that Lord Śiva derives power from Lord Kṛṣṇa, the Parabrahman.

TEXT 52

राजोवाच

कस्मिन् कर्मणि देवस्य मयोऽहम्गदीशितुः ।
यथा चोपचिता कीर्तिः कृष्णेनानेन कथ्यताम् ॥५२॥

*rājovāca
kasmin karmani devasya
maya 'hañ jagad-īśituh
yathā copacitā kirtih
krṣnenānena kathyatām*

rājā uvāca—King Yudhiṣṭhira inquired; *kasmin*—for what reason; *karmani*—by which activities; *devasya*—of Lord Mahādeva (Śiva); *mayah*—the great demon Maya Dānava; *ahan*—vanquished; *jagat-īśituh*—of Lord Śiva, who controls the power of the material energy and is the husband of Durgādēvī; *yathā*—just as; *ca*—and; *upacitā*—again expanded; *kirtih*—reputation; *krṣnena*—by Lord Kṛṣṇa; *anena*—this; *kathyatām*—please describe.

TRANSLATION

Mahārāja Yudhiṣṭhira said: For what reason did the demon Maya Dānava vanquish Lord Śiva's reputation? How did Lord Kṛṣṇa save Lord Śiva and expand his reputation again? Kindly describe these incidents.

TEXT 53

श्रीनारद उवाच

निर्जिता असुरा देवैर्युध्यनेनोपबृंहितैः ।
मायिनां परमाचार्यं मयं शरणमाययुः ॥५३॥

*śrī-nārada uvāca
nirjītā asurā devair
yudhy anenopabṛihitaiḥ
māyināṁ paramācāryam
mayam śaraṇam āyayuh*

śrī-nāradah uvāca—Śrī Nārada Muni said; *nirjītāh*—being defeated; *asurāḥ*—all the demons; *devaiḥ*—by the demigods; *yudhi*—in battle; *anena*—by Lord Kṛṣṇa; *upabṛihitaiḥ*—increased in power; *māyināṁ*—of all the demons; *paramācāryam*—the best and largest; *mayam*—unto Maya Dānava; *śaraṇam*—shelter; *āyayuh*—took.

TRANSLATION

Nārada Muni said: When the demigods, who are always powerful by the mercy of Lord Kṛṣṇa, fought with the asuras, the asuras were defeated, and therefore they took shelter of Maya Dānava, the greatest of the demons.

TEXTS 54–55

स निर्माय पुरस्तिस्रो हैमीरौप्यायसीर्विष्वः ।
दुर्लक्ष्याशयसंयोगा दुर्वितर्क्यपरिच्छदाः ॥५४॥
तामिस्तेऽसुरसेनान्यो लोकांस्त्रीन् सेश्वरान् नृप ।
सरन्तो नाशयाच्चकुः पूर्ववैरमलक्षिताः ॥५५॥

*sa nirmāya puras tisro
haimī-raupyāyasīr vibhuḥ
durlakṣyāpāya-saṁyogā
durvitarkya-paricchadāḥ*

*tābhis te 'sura-senānyo
lokāṁś trīn seśvarān nṛpa
smaranto nāśayāṁ cakruḥ
pūrva-vairam alakṣitāḥ*

sah—that (great demon Maya Dānava); *nirmāya*—constructing; *puraḥ*—big residences; *tisraḥ*—three; *haimī*—made of gold; *raupyā*—

made of silver; *āyasiḥ*—made of iron; *vibhuḥ*—very great, powerful; *durlakṣya*—immeasurable; *apāya-saṁyogāḥ*—whose movements in coming and going; *durvitarkya*—uncommon; *paricchadāḥ*—possessing paraphernalia; *tābhīḥ*—by all of them (the three residences, which resembled airplanes); *te*—they; *asura-senā-anyāḥ*—the commanders of the *asuras*; *lokān trīṇ*—the three worlds; *sa-īśvarāṇ*—with their chief rulers; *nīpa*—my dear King Yudhiṣṭhīra; *smarantāḥ*—remembering; *nāśayām cakruḥ*—began to annihilate; *pūrva*—former; *vairam*—enmity; *alakṣitāḥ*—unseen by anyone else.

TRANSLATION

Maya Dānava, the great leader of the demons, prepared three invisible residences and gave them to the demons. These dwellings resembled airplanes made of gold, silver and iron, and they contained uncommon paraphernalia. My dear King Yudhiṣṭhīra, because of these three dwellings the commanders of the demons remained invisible to the demigods. Taking advantage of this opportunity, the demons, remembering their former enmity, began to vanquish the three worlds—the upper, middle and lower planetary systems.

TEXT 56

ततस्ते सेश्वरा लोका उपासाद्येश्वरं नताः ।
त्राहि नस्तावकान्देव विनष्टांत्रिपुरालयैः ॥५६॥

*tatas te seśvaraḥ lokā
upāsādyeśvaraṁ natāḥ
trāhi naś tāvakaṁ deva
vinaṣṭāṁ tripurālayah*

tataḥ—thereafter; *te*—they (the demigods); *sa-īśvaraḥ*—with their rulers; *lokāḥ*—the planets; *upāsādya*—approaching; *īśvaraṁ*—Lord Śīva; *natāḥ*—fell down in surrender; *trāhi*—please save; *naḥ*—us; *tāvakaṁ*—near and dear to you and very frightened; *deva*—O Lord; *vinaṣṭāṁ*—almost finished; *tripura-ālayaiḥ*—by the demons dwelling in those three planes.

TRANSLATION

Thereafter, when the demons had begun to destroy the higher planetary systems, the rulers of those planets went to Lord Śiva, fully surrendered unto him and said: Dear Lord, we demigods living in the three worlds are about to be vanquished. We are your followers. Kindly save us.

TEXT 57

अथानुगृह्य भगवान्मा भैषेति सुरानिवधुः ।
शरं धनुषि सन्धाय पुरेष्वस्त्रं व्यगुञ्चत ॥५७॥

*athānugṛhya bhagavān
mā bhaiṣeteti surān vibhuḥ
śaram dhanuṣi sandhāya
pureṣu astraṁ vyamuñcata*

atha—thereafter; *anugṛhya*—just to show them favor; *bhagavān*—the most powerful; *mā*—do not; *bhaiṣṭa*—be afraid; *iti*—thus; *surān*—unto the demigods; *vibhuḥ*—Lord Śiva; *śaram*—arrows; *dhanuṣi*—on the bow; *sandhāya*—fixing; *pureṣu*—at those three residences occupied by the demons; *astraṁ*—weapons; *vyamuñcata*—released.

TRANSLATION

The most powerful and able Lord Śiva reassured them and said, “Do not be afraid.” He then fixed his arrows to his bow and released them toward the three residences occupied by the demons.

TEXT 58

ततोऽग्निवर्णा इषव उत्पेतुः सूर्यमण्डलात् ।
यथा मयूखसंदोहा नादश्यन्त पुरो यतः ॥५८॥

*tato 'gni-varṇā iṣava
utpetuḥ sūrya-maṇḍalāt
yathā mayūkha-sandohā
nādṛṣyanta puro yataḥ*

tataḥ—thereafter; *agni-varṇāḥ*—as brilliant as fire; *iṣavāḥ*—arrows; *utpetuḥ*—released; *sūrya-mandalāt*—from the sun globe; *yathā*—just as; *mayūkha-sandohāḥ*—beams of light; *na adṛsyanta*—could not be seen; *puraḥ*—the three residences; *yataḥ*—because of this (being covered by the arrows of Lord Śiva).

TRANSLATION

The arrows released by Lord Śiva appeared like fiery beams emanating from the sun globe and covered the three residential airplanes, which could then no longer be seen.

TEXT 59

तैः सृष्टा व्यसवः सर्वे निपेतुः स पुरोक्षसः ।
तानानीय महायोगी मयः कूपरसेऽक्षिपत् ॥५९॥

*taiḥ sprṣṭā vyasavāḥ sarve
nipetuḥ sma puraukasas
tān āniya mahā-yogī₁
mayaḥ kūpa-rase 'kṣipat*

taiḥ—by those (fiery arrows); *spṛṣṭāḥ*—being attacked or being touched; *vyasavāḥ*—without life; *sarve*—all the demons; *nipetuḥ*—fell down; *sma*—formerly; *pura-okasāḥ*—being the inhabitants of the above-mentioned three residential airplanes; *tān*—all of them; *āniya*—bringing; *mahā-yogī*—the great mystic; *mayaḥ*—Maya Dānava; *kūpa-rase*—in the well of nectar (created by the great mystic Maya); *akṣipat*—put.

TRANSLATION

Attacked by Lord Śiva's golden arrows, all the demoniac inhabitants of those three dwellings lost their lives and fell down. Then the great mystic Maya Dānava dropped the demons into a nectarean well that he had created.

PURPORT

The *asuras* are generally extremely powerful because of their mystic yogic power. However, as Lord Kṛṣṇa says in *Bhagavad-gītā* (6.47):

*yoginām api sarvesām
 mad-gatenāntarātmanā
 śraddhāvān bhajate yo māṁ
 sa me yuktatamo mataḥ*

“Of all *yogīs*, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all.” The actual purpose of mystic *yoga* is to concentrate one’s attention fully on the Personality of Godhead, Kṛṣṇa, and always think of Him (*mad-gatenāntarātmanā*). To attain such perfection, one must undergo a certain process—*haṭha-yoga*—and through this *yoga* system the practitioner achieves some uncommon mystic power. The *asuras*, however, instead of becoming devotees of Kṛṣṇa, utilize this mystic power for their personal sense gratification. Maya Dānava, for example, is mentioned here as *mahā-yogī*, a great mystic, but his business was to help the *asuras*. Nowadays we are actually seeing that there are some *yogīs* who cater to the senses of materialists, and there are imposters who advertise themselves as God. Maya Dānava was such a person, a god among the demons, and he could perform some wonderful feats, one of which is described here: he made a well filled with nectar and dipped the *asuras* into that nectarean well. This nectar was known as *mṛta-sanjivayitari*, for it could bring a dead body to life. *Mṛta-sanjivayitari* is also an Āyur-vedic preparation. It is a kind of liquor that invigorates even a person on the verge of death.

TEXT 60

सिद्धामृतरसस्पृष्टा वज्रसारा महौजसः ।
उत्तस्थुर्मेघदलना वैद्युता इव वह्यः ॥६०॥

*siddhāmṛta-rasa-sprstā
 vajra-sārā mahaujasah
 uttasthur megha-dalanā
 vaidyutā iva vahnayah*

siddha-amṛta-rasa-sprstāh—the demons, thus being touched by the powerful mystic nectarean liquid; *vajra-sārāh*—their bodies becoming invincible to thunderbolts; *mahā-ojasah*—being extremely strong;

uttasthuḥ—again got up; *mehga-dalaṇāḥ*—that which goes through the clouds; *vaidyutāḥ*—lightning (which penetrates the clouds); *iva*—like; *vahnayah*—fiery.

TRANSLATION

When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds.

TEXT 61

विलोक्य भग्नसङ्कल्पं विमनस्कं वृषभजम् ।
तदायं भगवान्विष्णुस्त्रोपायमकल्पयत् ॥६१॥

vilokya bhagna-saṅkalpam
vimanaskam vṛṣa-dhvajam
tadāyam bhagavān viṣṇus
tatropāyam akalpayat

vilokya—seeing; *bhagna-saṅkalpam*—disappointed; *vimanaskam*—extremely unhappy; *vṛṣa-dhvajam*—Lord Śiva; *tadā*—at that time; *ayam*—this; *bhagavān*—the Supreme Personality of Godhead; *viṣṇuh*—Lord Viṣṇu; *tatra*—about the well of nectar; *upāyam*—means (how to stop it); *akalpayat*—considered.

TRANSLATION

Seeing Lord Śiva very much aggrieved and disappointed, the Supreme Personality of Godhead, Lord Viṣṇu, considered how to stop this nuisance created by Maya Dānava.

TEXT 62

वत्सश्चासीत्तदा ब्रह्मा स्वयं विष्णुरयं हि गौः ।
प्रविश्य त्रिपुरं काले रसकूपामृतं पपौ ॥६२॥

vatsaś cāsīt tadā brahmā
svayam viṣṇur ayam hi gauḥ

*praviśya tripuram kāle
rasa-kūpāmṛtam papau*

vatsah—a calf; *ca*—also; *āśit*—became; *tadā*—at that time; *brahmā*—Lord Brahmā; *svayam*—personally; *viṣṇuh*—Lord Viṣṇu, the Supreme Personality of Godhead; *ayam*—this; *hi*—indeed; *gauḥ*—a cow; *praviśya*—entering; *tri-puram*—the three residences; *kāle*—at noon; *rasa-kūpa-amṛtam*—the nectar contained in that well; *papau*—drank.

TRANSLATION

Then Lord Brahmā became a calf and Lord Viṣṇu a cow, and at noon they entered the residences and drank all the nectar in the well.

TEXT 63

तेऽसुरा ह्यपि पश्यन्तो न न्यासेधन्विमोहिताः ।
तद् विज्ञाय महायोगी रसपालानिदं जगाँ ।
स्यं विशोकः शोकार्तान्स्मर्न्दैरगतिं च ताम् ॥६३॥

*te 'surā hy api paśyanto
na nyāsedhan vimohitāḥ
tad vijñāya mahā-yogī
rasa-pālān idam jagau
smayan viśokah śokārtān
smaran daiva-gatim ca tām*

te—those; *asurāḥ*—demons; *hi*—indeed; *api*—although; *paśyantah*—seeing (the calf and cow drinking the nectar); *na*—not; *nyāsedhan*—forbade them; *vimohitāḥ*—being bewildered by illusion; *tat vijñāya*—knowing this fully; *mahā-yogī*—the great mystic Maya Dānava; *rasa-pālān*—unto the demons who guarded the nectar; *idam*—this; *jagau*—said; *smayan*—being bewildered; *viśokah*—not being very unhappy; *śoka-ārtān*—greatly lamenting; *smaran*—remembering; *daiva-gatim*—spiritual power; *ca*—also; *tām*—that.

TRANSLATION

The demons could see the calf and cow, but because of the illusion created by the energy of the Supreme Personality of Godhead, the demons could not forbid them. The great mystic Maya Dānava became aware that the calf and cow were drinking the nectar, and he could understand this to be the unseen power of providence. Thus he spoke to the demons, who were grievously lamenting.

TEXT 64

**देवोऽसुरो नरोऽन्यो वा नेश्वरोऽस्तीह कथन ।
आत्मनोऽन्यस्य वा दिष्टं दैवेनापोहितुं द्वयोः ॥६४॥**

*devo 'suro naro 'nyo vā
 neśvaro 'stīha kaścana
 ātmano 'nyasya vā diṣṭam
 daivenāpohitum dvayoh*

devah—the demigods; *asurah*—the demons; *narah*—humans; *anyah*—or anyone else; *vā*—either; *na*—not; *īśvarah*—the supreme controller; *asti*—is; *iha*—in this world; *kaścana*—anyone; *ātmanah*—one's own; *anyasya*—another's; *vā*—either; *diṣṭam*—destiny; *daivena*—which is given by the Supreme Lord; *apohitum*—to undo; *dvayoh*—of both of them.

TRANSLATION

Maya Dānava said: What has been destined by the Supreme Lord for oneself, for others, or for both oneself and others cannot be undone anywhere or by anyone, whether one be a demigod, a demon, a human being or anyone else.

PURPORT

The Supreme Lord is one—Kṛṣṇa, the *viṣṇu-tattva*. Kṛṣṇa expands Himself into *viṣṇu-tattva* personal expansions (*svāṁśa*), who control everything. Maya Dānava said, “However I plan, you plan or both of us plan, the Lord has planned what is to happen. No one's plan will be suc-

cessful without His sanction." We may make our own various plans, but unless they are sanctioned by the Supreme Personality of Godhead, Viṣṇu, they will never be successful. Hundreds and millions of plans are made by all kinds of living entities, but without the sanction of the Supreme Lord they are futile.

TEXT 65-66

अथासौ शक्तिभिः स्वाभिः शम्भोः प्राधानिकं व्यधात् ।
 धर्मज्ञानविरक्तयुद्धितपोविद्याक्रियादिभिः ॥६५॥
 रथं सूतं ध्वजं वाहान्यनुर्वर्म शरादि यत् ।
 सन्नद्धो रथमास्थाय शरं धनुरुपाददे ॥६६॥

*athāsau śaktibhiḥ svābhiḥ
 śambhoḥ prādhānikam vyadhāt
 dharma-jñāna-virakty-ṛddhi-
 tapo-vidyā-kriyādibhiḥ*

*rathaṁ sūtaṁ dhvajaṁ vāhān
 dhanur varma-śarādi yat
 sannaddho ratham āsthāya
 śaram dhanur upādade*

atha—thereafter; *asau*—He (Lord Kṛṣṇa); *śaktibhiḥ*—by His potencies; *svābhiḥ*—personal; *śambhoḥ*—of Lord Śiva; *prādhānikam*—ingredients; *vyadhāt*—created; *dharma*—religion; *jñāna*—knowledge; *virakti*—renunciation; *ṛddhi*—opulence; *tapah*—austerity; *vidyā*—education; *kriyā*—activities; *ādibhiḥ*—by all these and other transcendental opulences; *ratham*—chariot; *sūtam*—charioteer; *dhvajam*—flag; *vāhān*—horses and elephants; *dhanuh*—bow; *varma*—shield; *śarādi*—arrows and so on; *yat*—everything that was required; *sannaddhaḥ*—equipped; *ratham*—on the chariot; *āsthāya*—seated; *śaram*—arrow; *dhanuh*—unto the bow; *upādade*—joined.

TRANSLATION

Nārada Muni continued: Thereafter, Lord Kṛṣṇa, by His own personal potency, consisting of religion, knowledge, renunciation,

opulence, austerity, education and activities, equipped Lord Śiva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and arrows. When Lord Śiva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons.

PURPORT

As stated in *Śrimad-Bhāgavatam* (12.13.16): *vaiṣṇavānāṁ yathā śambhuḥ*: Lord Śiva is the best of the Vaiṣṇavas, the devotees of Lord Kṛṣṇa. Indeed, he is one of the *mahājanas*, the twelve authorities on Vaiṣṇava philosophy (*svayambhūr nāradāḥ śambhuḥ kumāraḥ kapilo manuḥ*, etc.). Lord Kṛṣṇa is always prepared to help all the *mahājanas* and devotees in every respect (*kaunteya pratijānihi na me bhaktāḥ pranaśyati*). Although Lord Śiva is very powerful, he lost a battle to the *asuras*, and therefore he was morose and disappointed. However, because he is one of the chief devotees of the Lord, the Lord personally equipped him with all the paraphernalia for war. The devotee, therefore, must serve the Lord sincerely, and Kṛṣṇa is always in the background to protect him and, if need be, to equip him fully to fight with his enemy. For devotees there is no scarcity of knowledge or material requisites for spreading the Kṛṣṇa consciousness movement.

TEXT 67

शरं धनुषि सन्धाय मुहूर्तेऽभिजितीश्वरः ।
ददाह तेन दुर्भेद्या हरोऽय त्रिपुरो नृप ॥६७॥

*śaram dhanuṣi sandhāya
muhūrte 'bhijitīśvaraḥ
dadāha tena durbhedyā
haro 'tha tripuro nṛpa*

śaram—the arrows; *dhanuṣi*—on the bow; *sandhāya*—joining together; *muhūrte abhijiti*—at noon; *īśvaraḥ*—Lord Śiva; *dadāha*—set afire; *tena*—by them (the arrows); *durbhedyāḥ*—very difficult to

pierce; *harah*—Lord Śiva; *atha*—in this way; *tri-purah*—the three residences of the demons; *nṛpa*—O King Yudhiṣṭhīra.

TRANSLATION

My dear King Yudhiṣṭhīra, the most powerful Lord Śiva joined the arrows to his bow, and at noon he set fire to all three residences of the demons and thus destroyed them.

TEXT 68

दिवि दुन्दुभयो नेदुर्विमानशतसङ्कुलाः ।
देवर्षिपितृसिद्धेशा जयेति कुसुमोत्करैः ।
अवाकिरञ्जगुर्हृष्टा ननृतुशाप्सरोगणाः ॥६८॥

*divi dundubhayo nedur
vimāna-śata-saṅkulāḥ
devarṣi-pitṛ-siddheśā
jayeti kusumotkaraiḥ
avākirañ jagur hrṣṭā
nanṛtuś cāpsaro-ganāḥ*

divi—in the sky; *dundubhayah*—kettledrums; *neduh*—vibrated; *vimāna*—of airplanes; *śata*—hundreds and thousands; *saṅkulāḥ*—endowed; *deva-ṛṣi*—all the demigods and saints; *pitṛ*—the residents of Pitrloka; *siddha*—the residents of Siddhaloka; *īśāḥ*—all the great personalities; *jaya iti*—vibrated the chant “let there be victory”; *kusuma-utkaraiḥ*—various kinds of flowers; *avākiran*—showered on the head of Lord Śiva; *jaguḥ*—chanted; *hrṣṭāḥ*—in great pleasure; *nanṛtuḥ*—danced; *ca*—and; *apsarāḥ-gaṇāḥ*—the beautiful women of the heavenly planets.

TRANSLATION

Seated in their airplanes in the sky, the inhabitants of the higher planetary systems beat many kettledrums. The demigods, saints, Pitās, Siddhas and various great personalities showered flowers on

the head of Lord Śiva, wishing him all victory, and the Apsarās began to chant and dance with great pleasure.

TEXT 69

एवं दग्धा पुरस्तिस्रो भगवान्पुरहा शृप ।
ब्रह्मादिभिः स्तूयमानः स्वधाम प्रत्यपद्यत ॥६९॥

*evam dagdhvā puras tisro
bhagavān pura-hā nṛpa
brahmādibhiḥ stūyamānah
svam dhāma pratyapadyata*

evam—thus; *dagdhvā*—burning to ashes; *puraḥ tisrah*—the three residences of the demons; *bhagavān*—the supreme powerful; *pura-hā*—who annihilated the residences of the *asuras*; *nṛpa*—O King Yudhiṣṭhira; *brahma-ādibhiḥ*—by Lord Brahmā and other demigods; *stūyamānah*—being worshiped; *svam*—to his own; *dhāma*—abode; *pratyapadyata*—returned.

TRANSLATION

O King Yudhiṣṭhira, thus Lord Śiva is known as Tripurāri, the annihilator of the three dwellings of the demons, because he burnt these dwellings to ashes. Being worshiped by the demigods, headed by Lord Brahmā, Lord Śiva returned to his own abode.

TEXT 70

एवंविधान्यस्य हरेः स्वमायया
विडम्बमानस्य नृलोकमात्मनः ।
वीर्याणि गीतान्यृषिभिर्जगद्गुरो-
लोकं पुनानान्यपरं वदामि किम् ॥७०॥

*evam vidhāny asya hareḥ sva-māyayā
vidambamānasya nṛ-lokam ātmmanah
vīryāṇi gitāny ṛṣibhir jagad-guror
lokam punānāny aparam vadāmi kim*

evam vidhāni—in this way; *asya*—of Kṛṣṇa; *hareḥ*—of the Supreme Personality of Godhead; *sva-māyayā*—by His transcendental potencies; *viḍambamānasya*—acting like an ordinary human being; *nṛ-lokam*—within human society; *ātmanah*—of Him; *viryāni*—transcendental activities; *gītāni*—narrations; *r̥sibhiḥ*—by great saintly persons; *jagat-guroḥ*—of the supreme master; *lokam*—all the planetary systems; *punānāni*—purifying; *aparam*—what else; *vadāmi kim*—can I say.

TRANSLATION

The Lord, Śrī Kṛṣṇa, appeared as a human being, yet He performed many uncommon and wonderful pastimes by His own potency. How can I say more about His activities than what has already been said by great saintly persons? Everyone can be purified by His activities, simply by hearing about them from the right source.

PURPORT

Bhagavad-gītā and all the Vedic literatures fully explain that the Supreme Personality of Godhead, Kṛṣṇa, appears in human society as an ordinary human being but acts very uncommonly for the well-being of the entire world. One should not be influenced by the illusory energy and think Lord Kṛṣṇa to be an ordinary human being. Those who really seek the Absolute Truth come to the understanding that Kṛṣṇa is everything (*vāsudevah sarvam iti*). Such great souls are very rare. Nonetheless, if one studies the entire *Bhagavad-gītā* as it is, Kṛṣṇa is very easy to understand. The Kṛṣṇa consciousness movement is just trying to make Kṛṣṇa known all over the world as the Supreme Personality of Godhead (*kṛṣṇas tu bhagavān svayam*). If people take this movement seriously, their lives as human beings will be successful.

Thus end the Bhaktivedanta purports of the Seventh Canto, Tenth Chapter, of the Śrimad-Bhāgavatam, entitled “Prahlāda, the Best Among Exalted Devotees.”

CHAPTER ELEVEN

The Perfect Society: Four Social Classes

This chapter describes the general principles by following which a human being, and specifically one who is interested in advancing in spiritual life, can become perfect.

By hearing about the characteristics of Prahlāda Mahārāja, Mahārāja Yudhiṣṭhīra became extremely pleased. Now he inquired from Nārada Muni about the actual religion of a human being and about special characteristics of *varṇāśrama-dharma*, which marks the highest status of human civilization. When Mahārāja Yudhiṣṭhīra asked Nārada Muni about these matters, Nārada Muni stopped giving his own statements and quoted statements by Lord Nārāyaṇa, for He is the supreme authority for giving religious codes (*dharmaṁ tu sāksād bhagavat-pranūtam*). Every human being is expected to acquire thirty qualities, such as truthfulness, mercy and austerity. The process of following the principles of religion is known as *sanātana-dharma*, the eternal religious system.

The *varṇāśrama* system delineates the divisions of *brāhmaṇa*, *ksatriya*, *vaiśya* and *sūdra*. It also sets forth the system of *saṁskāras*. The *garbhādhāna saṁskāra*, the ceremony for begetting a child, must be observed by the higher section of people, namely the *dvijas*. One who follows the *garbhādhāna saṁskāra* system is actually twiceborn, but those who do not, who deviate from the principles of *varṇāśrama-dharma*, are called *dvija-bandhus*. The principal occupations for a *brāhmaṇa* are worshiping the Deity, teaching others how to worship the Deity, studying the Vedic literatures, teaching the Vedic literatures, accepting charity from others and again giving charity to others. A *brāhmaṇa* should make his livelihood from these six occupational duties. The duty of a *ksatriya* is to give protection to the citizens and levy taxes upon them, but he is forbidden to tax the *brāhmaṇas*. The members of the Kṛṣṇa consciousness movement should therefore be exempt from government taxation. *Ksatriyas* may tax everyone but the *brāhmaṇas*. *Vaiśyas* should cultivate the land, produce food grains and protect the

cows, whereas the *sūdras*, who by quality never become *brāhmaṇas*, *kṣatriyas* or *vaiśyas*, should serve the three higher classes and be satisfied. Other means of livelihood are also prescribed for the *brāhmaṇas*, and these are four—*śālīna*, *yāyāvara*, *śīla*, and *uñchana*. Each of these occupational duties is successively better.

One who is in a lower grade of social life cannot accept the profession of a higher class unless necessary. In times of emergency, all the classes but the *kṣatriyas* may accept professional duties of others. The means of livelihood known as *rta* (*śilonchana*), *amṛta* (*ayācita*), *mṛta* (*yācñā*), *pramṛta* (*karsaṇa*), and *satyānṛta* (*vāñijya*) may be accepted by everyone but the *kṣatriyas*. For a *brāhmaṇa* or a *kṣatriya*, engaging in the service of the *vaiśyas* or *sūdras* is considered the profession of dogs.

Nārada Muni also described that the symptom of a *brāhmaṇa* is controlled senses, the symptoms of a *kṣatriya* are power and fame, the symptom of a *vaiśya* is service to the *brāhmaṇas* and *kṣatriyas*, and the symptom of a *sūdra* is service to the three higher classes. The qualification for a woman is to be a very faithful and chaste wife. In this way, Nārada Muni described the characteristics of higher and lower grades of people and recommended that one follow the principles of his caste or his hereditary occupation. One cannot suddenly give up a profession to which he is accustomed, and therefore it is recommended that one gradually be awakened. The symptoms of *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras* are very important, and therefore one should be designated only by these symptoms, and not by birth. Designation by birth is strictly forbidden by Nārada Muni and all great personalities.

TEXT 1

श्रीशुक उवाच
श्रुत्वेहितं साधुसभासभाजितं
महत्तमाग्रण्य उरुक्रमात्मनः ।
युधिष्ठिरो दैत्यपतेर्षुदानिविः
प्रपञ्च भूयस्तनयं स्वयम्भूवः ॥ १ ॥

*śrī-śuka uvāca
 śrutivehitam sādhu sabhā-sabhājitatam
 mahattamāgranya urukramātmanah*

*yudhiṣṭhīro daitya-pater mudānvitah
papraccha bhūyas tanayam svayambhuvaḥ*

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; *śrutvā*—hearing; *ihitam*—the narration; *sādhu sabhā-sabhājītam*—which is discussed in assemblies of great devotees like Lord Brahmā and Lord Śīva; *maha-tama-agranyaḥ*—the best of the saintly persons (Yudhiṣṭhīra); *urukrama-ātmanah*—of he (Prahlāda Mahārāja) whose mind is always engaged upon the Supreme Personality of Godhead, who always acts uncommonly; *yudhiṣṭhirah*—King Yudhiṣṭhīra; *daitya-pateḥ*—of the master of the demons; *mudā-anvitah*—in a pleasing mood; *papraccha*—inquired; *bhūyah*—again; *tanayam*—unto the son; *svayambhuvaḥ*—of Lord Brahmā.

TRANSLATION

Śukadeva Gosvāmī continued: After hearing about the activities and character of Prahlāda Mahārāja, which are adored and discussed among great personalities like Lord Brahmā and Lord Śīva, Yudhiṣṭhīra Mahārāja, the most respectful king among exalted personalities, again inquired from the great saint Nārada Muni in a mood of great pleasure.

TEXT 2

श्रीयुधिष्ठिर उवाच

भगवन् श्रोतुमिच्छामि नृणां धर्मं सनातनम् ।
वर्णश्रमाचारयुतं यत् पुमान्विन्दते परम् ॥ २ ॥

*śrī-yudhiṣṭhīra uvāca
bhagavan śrotum icchāmi
nṛṇām dharmam sanātanam
varṇāśramācāra-yutam
yat pumān vindate param*

śrī-yudhiṣṭhirah uvāca—Mahārāja Yudhiṣṭhīra inquired; *bhagavan*—O my lord; *śrotum*—to hear; *icchāmi*—I wish; *nṛṇām*—of human society; *dharmam*—the occupational duties; *sanātanam*—common and

eternal (for everyone); *varṇa-āśrama-ācāra-yutam*—based on the principles of the four divisions of society and the four divisions of spiritual advancement; *yat*—from which; *pumān*—the people in general; *vindate*—can enjoy very peacefully; *param*—the supreme knowledge (by which one can attain devotional service).

TRANSLATION

Mahārāja Yudhiṣṭhīra said: My dear lord, I wish to hear from you about the principles of religion by which one can attain the ultimate goal of life—devotional service. I wish to hear about the general occupational duties of human society and the system of social and spiritual advancement known as *varṇāśrama-dharma*.

PURPORT

Sanātana-dharma means devotional service. The word *sanātana* refers to that which is eternal, which does not change but continues in all circumstances. We have several times explained what the eternal occupational duty of the living being is. Indeed, it has been explained by Śrī Caitanya Mahāprabhu. *Jīvera ‘svarūpa’ haya—krṣṇera ‘nitya-dāsa’*: the real occupational duty of the living entity is to serve the Supreme Personality of Godhead. Even if one prefers to deviate from this principle he remains a servant because that is his eternal position; but one serves *māyā*, the illusory, material energy. The Kṛṣṇa consciousness movement, therefore, is an attempt to guide human society to serving the Personality of Godhead instead of serving the material world with no real profit. Our actual experience is that every man, animal, bird and beast—indeed, every living entity—is engaged in rendering service. Even though one's body or one's superficial religion may change, every living entity is always engaged in the service of someone. Therefore, the mentality of service is called the eternal occupational duty. This eternal occupational duty can be organized through the institution of *varṇāśrama*, in which there are four *varṇas* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*) and four *āśramas* (*brahmacarya*, *grhaṣṭha*, *vānaprastha* and *sannyāsa*). Thus, Yudhiṣṭhīra Mahārāja inquired from Nārada Muni about the principles of *sanātana-dharma* for the benefit of human society.

TEXT 3

मवान्प्रजापतेः साक्षादात्मजः परमेष्ठिनः ।
सुतानां सम्मतो ब्रह्मस्तपोयोगसमाधिभिः ॥ ३ ॥

*bhavān prajāpateḥ sākṣād
ātmajah parameṣṭhinah
sutānām sammato brahmāṁs
tapo-yoga-samādhībhīḥ*

bhavān—Your Lordship; *prajāpateḥ*—of Prajāpati (Lord Brahmā); *sākṣāt*—directly; *ātmajah*—the son; *parameṣṭhinah*—of the supreme person within this universe (Lord Brahmā); *sutānām*—of all the sons; *sammataḥ*—agreed upon as the best; *brahmaṇ*—O best of the *brāhmaṇas*; *tapah*—by austerity; *yoga*—by mystic practice; *saṁādhibhīḥ*—and by trance or meditation (in all respects, you are the best).

TRANSLATION

O best of the *brāhmaṇas*, you are directly the son of Prajāpati [Lord Brahmā]. Because of your austerities, mystic yoga and trance, you are considered the best of all of Lord Brahmā's sons.

TEXT 4

नारायणपरा विप्रा धर्मं गुह्यं परं विदुः ।
करुणाः साधवः शान्तास्त्वद्विद्वा न तथापरे ॥ ४ ॥

*nārāyaṇa-parā viprā
dharmam guhyam param viduh
karuṇāḥ sādhavaḥ śāntās
tvad-vidhā na tathāpare*

nārāyaṇa-parāḥ—those who are always devoted to the Supreme Personality of Godhead, Nārāyaṇa; *viprāḥ*—the best of the *brāhmaṇas*; *dharmam*—religious principle; *guhyam*—the most confidential; *param*—supreme; *viduh*—know; *karuṇāḥ*—such persons are very

merciful (being devotees); *sādhavaḥ*—whose behavior is very exalted; *sāntāḥ*—peaceful; *tvat-vidhāḥ*—like Your Honor; *na*—not; *tathā*—so; *apare*—others (followers of methods other than devotional service).

TRANSLATION

No one is superior to you in peaceful life and mercy, and no one knows better than you how to execute devotional service or how to become the best of the brāhmaṇas. Therefore, you know all the principles of confidential religious life, and no one knows them better than you.

PURPORT

Yudhiṣṭhīra Mahārāja knew that Nārada Muni is the supreme spiritual master of human society who can teach the path of spiritual liberation leading to the understanding of the Supreme Personality of Godhead. Actually, it is for this purpose that Nārada Muni compiled his *Bhaktisūtra* and gave directions in the *Nārada-pañcarātra*. To learn about religious principles and the perfection of life, one must take instruction from the disciplic succession of Nārada Muni. Our Kṛṣṇa consciousness movement is directly in the line of the Brahma-sampradāya. Nārada Muni received instructions from Lord Brahmā and in turn transmitted the instructions to Vyāsadeva. Vyāsadeva instructed his son Śukadeva Gosvāmī, who spoke *Śrīmad-Bhāgavatam*. The Kṛṣṇa consciousness movement is based on *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. Because *Śrīmad-Bhāgavatam* was spoken by Śukadeva Gosvāmī and *Bhagavad-gītā* was spoken by Kṛṣṇa, there is no difference between them. If we strictly follow the principle of disciplic succession, we are certainly on the right path of spiritual liberation, or eternal engagement in devotional service.

TEXT 5

श्रीनारद उचाच

नत्वा भगवतेऽजाय लोकानां धर्मसेतवे ।
वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रूतम् ॥ ५ ॥

śrī-nārada uvāca
 natvā bhagavate jāya
 lokānām dharma-setave
 vaksye sanātanam dharmam
 nārāyaṇa-mukhāc chrutam

śrī-nāradah uvāca—Śrī Nārada Muni said; *natvā*—offering my obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *ajāya*—ever existing, never born; *lokānām*—throughout the entire universe; *dharma-setave*—who protects religious principles; *vaksye*—I shall explain; *sanātanam*—eternal; *dharmam*—occupational duty; *nārāyaṇa-mukhāt*—from the mouth of Nārāyaṇa; *śrutam*—which I have heard.

TRANSLATION

Śrī Nārada Muni said: After first offering my obeisances unto Lord Kṛṣṇa, the protector of the religious principles of all living entities, let me explain the principles of the eternal religious system, of which I have heard from the mouth of Nārāyaṇa.

PURPORT

The word *aja* refers to Kṛṣṇa, who explains in *Bhagavad-gītā* (4.6), *ajo 'pi sann avyayātmā*: “I am ever existing, and thus I never take birth. There is no change in My existence.”

TEXT 6

योऽवतीर्यात्मनोऽशेन दाक्षयप्यां तु धर्मतः ।
 लोकानां स्वत्येऽन्यास्ते तपो बदरिकाश्रमे ॥ ६ ॥

yo 'vatīryātmano 'mīśena
 dākṣayanyām tu dharmataḥ
 lokānām svastaye 'dhyāste
 tapo bodarikāśrame

yah—He who (Lord Nārāyaṇa); *avatīrya*—adventing; *ātmanah*—of Himself; *amīśena*—with a part (Nara); *dākṣayanyām*—in the womb of

Dākṣāyaṇī, the daughter of Mahārāja Dakṣa; *tu*—indeed; *dharma-tāḥ*—from Dharma Mahārāja; *lokānām*—of all people; *svastaye*—for the benefit of; *adhyāste*—executes; *tapaḥ*—austerity; *badarikāśrama*—in the place known as Badarikāśrama.

TRANSLATION

Lord Nārāyaṇa, along with His partial manifestation Nara, appeared in this world through the daughter of Dakṣa Mahārāja known as Mūrti. He was begotten by Dharma Mahārāja for the benefit of all living entities. Even now, He is still engaged in executing great austerities near the place known as Badarikāśrama.

TEXT 7

धर्ममूलं हि भगवान्सर्ववेदमयो हरिः ।
स्मृतं च तद्विदां राजन्येन चात्मा प्रसीदति ॥ ७ ॥

*dharma-mūlam hi bhagavān
sarva-vedamayo hariḥ
smṛtam ca tat-vidām rājan
yena cātmā prasīdati*

dharma-mūlam—the root of religious principles; *hi*—indeed; *bhagavān*—the Supreme Personality of Godhead; *sarva-veda-mayah*—the essence of all Vedic knowledge; *hariḥ*—the Supreme Being; *smṛtam ca*—and the scriptures; *tat-vidām*—of those who know the Supreme Lord; *rājan*—O King; *yena*—by which (religious principle); *ca*—also; *ātmā*—the soul, mind, body and everything; *prasīdati*—become fully satisfied.

TRANSLATION

The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhiṣṭhīra, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, soul and even one's body.

PURPORT

As stated by Yamarāja, *dharmaṁ tu sāksād bhagavat-pranītam*. Yamarāja, the representative of the Lord who takes care of the living beings after their death, gives his verdict as to how and when the living being will change his body. He is the authority, and he says that the religious principles consist of the codes and laws given by God. No one can manufacture religion, and therefore manufactured religious systems are rejected by the followers of the Vedic principles. In *Bhagavad-gītā* (15.15) it is said, *vedaiś ca sarvair aham eva vedyah*: Vedic knowledge means to understand the Supreme Personality of Godhead, Kṛṣṇa. Therefore, whether one speaks of the *Vedas*, scriptures, religion or the principles of everyone's occupational duty, all of them must aim at understanding Kṛṣṇa, the Supreme Personality of Godhead. *Śrīmad-Bhāgavatam* (1.2.6) therefore concludes:

*sa vai puruṣāṁ paro dharma
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasidati*

In other words, religious principles aim at learning how to render transcendental loving service to the Lord. That service must be unmotivated and unchecked by material conditions. Then human society will be happy in all respects.

The *smṛti*, the scriptures following the principles of Vedic knowledge, are considered the evidence of Vedic principles. There are twenty different types of scripture for following religious principles, and among them the scriptures of Manu and Yājñavalkya are considered to be all-pervading authorities. In the *Yājñavalkya-smṛti* it is said:

*śruti-smṛti-sadācārah
svasya ca priyam ātmanah
samyak saṅkalpajah kāmo
dharma-mūlam idam smṛtam*

One should learn human behavior from *śruti*, the *Vedas*, and from *smṛti*, the scriptures following the Vedic principles. Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* says:

śruti-smṛti-purāṇādi-
 pañcarātra-vidhim vinā
 aikāntikī harer bhaktir
 utpātāyaiva kalpate

The purport is that to become a devotee one must follow the principles laid down in *śruti* and *smṛti*. One must follow the codes of the *Purāṇas* and the *pañcarātrikī-vidhi*. One cannot be a pure devotee without following the *śruti* and *smṛti*, and the *śruti* and *smṛti* without devotional service cannot lead one to the perfection of life.

Therefore, from all the evidence the conclusion is that without *bhakti*, devotional service, there is no question of religious principles. God is the central figure in the performance of religious principles. Almost everything going on in this world as religion is devoid of any idea of devotional service and is therefore condemned by the verdict of *Śrīmad-Bhāgavatam*. Without devotional service, so-called religious principles are only cheating.

TEXTS 8-12

सत्यं दया तपः शौचं तितिक्षेषा शमो दमः ।
 अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥ ८ ॥
 सन्तोषः समद्कुर्से वा ग्राम्येहोपरमः शनैः ।
 नृणां विपर्ययेहेषा मौनमात्मविर्मर्शनम् ॥ ९ ॥
 अभाधादेः संविभागो भूतेभ्यश्च यथार्हतः ।
 तेष्यात्मदेवताबुद्धिः सुतरां नृषु पाण्डव ॥ १० ॥
 श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः ।
 सेवेज्यावनतिर्दास्यं सख्यामात्यसर्पणम् ॥ ११ ॥
 नृणामयं परो धर्मः सर्वेषां समुदाहृतः ।
 विशल्लक्षणवान्नाजन्सर्वात्मा येन तुष्टि ॥ १२ ॥

satyam daya tapah ūaucam
 titikṣekṣa ūamo damah
 ahimsa brahmacaryam ca
 tyagah svādhyāya ārjavam

*santosah samadrk-sevā
grāmyehoparamah śanaiḥ
nr̥ṇām viparyayehekṣā
maunam ātma-vimarśanam*

*annādyādeḥ samvibhāgo
bhūtebhyaś ca yathārhataḥ
teṣv ātma-devatā-buddhiḥ
sutarāṁ nṛṣu pāṇḍava*

*śravaṇāṁ kīrtanāṁ cāsyā
smaraṇāṁ mahatāṁ gateḥ
sevejyāvanatir dāsyāṁ
sakhyam ātma-samarpaṇam*

*nṛṇām ayāṁ paro dharmāḥ
sarveṣāṁ samudāhṛitaḥ
trimśal-lakṣaṇavān rājan
sarvātmā yena tuṣyati*

satyam—speaking the truth without distortion or deviation; *dayā*—sympathy to everyone suffering; *tapah*—austerities (such as observing fasts at least twice in a month on the day of Ekādaśi); *śaucam*—cleanliness (bathing regularly at least twice a day, morning and evening, and remembering to chant the holy name of God); *titikṣā*—toleration (being unagitated by seasonal changes or inconvenient circumstances); *ikṣā*—distinguishing between good and bad; *śamaḥ*—control of the mind (not allowing the mind to act whimsically); *damah*—control of the senses (not allowing the senses to act without control); *ahiṁsā*—nonviolence (not subjecting any living entity to the threefold miseries); *brahmacaryam*—continence or abstaining from misuse of one's semen (not indulging in sex with women other than one's own wife and not having sex with one's own wife when sex is forbidden, like during the period of menstruation); *ca*—and; *tyāgah*—giving in charity at least fifty percent of one's income; *svādhyāyah*—reading of transcendental literatures like *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Rāmāyaṇa* and *Mahābhārata* (or, for those not in Vedic culture, reading of the Bible or

Koran); *ārjavam*—simplicity (freedom from mental duplicity); *santaśah*—being satisfied with that which is available without severe endeavor; *saṁadr̥k-sevā*—rendering service to saintly persons who make no distinctions between one living being and another and who see every living being as a spirit soul (*paṇḍitāḥ sama-darśināḥ*); *grāmya-ihā-uparamah*—not taking part in so-called philanthropic activities; *śanaiḥ*—gradually; *nṛnām*—in human society; *viparyaya-ihā*—the unnecessary activities; *iksā*—discussing; *maunam*—being grave and silent; *ātma*—into the self; *vimarśanam*—research (as to whether one is the body or the soul); *anna-ādya-ādeh*—of food and drink, etc.; *saṁvibhāgah*—equal distribution; *bhūtebhayah*—to different living entities; *ca*—also; *yathā-arhataḥ*—as befitting; *teṣu*—all living entities; *ātma-devatā-buddhiḥ*—accepting as the self or the demigods; *sutaṁ*—preliminarily; *nṛṣu*—among all human beings; *pāṇḍava*—O Mahārāja Yudhiṣṭhīra; *śravanam*—hearing; *kīrtanam*—chanting; *ca*—also; *asya*—of Him (the Lord); *smaranam*—remembering (His words and activities); *mahatām*—of great saintly persons; *gateḥ*—who is the shelter; *sevā*—service; *ijyā*—worship; *avānatih*—offering obeisances; *dāsyam*—accepting the service; *sakhyam*—to consider as a friend; *ātma-samarpanam*—surrendering one's whole self; *nṛnām*—of all human beings; *ayam*—this; *parah*—the supermost; *dharmah*—religious principle; *saṁvēśam*—of all; *saṁudāhṛtaḥ*—described fully; *triṁśat-lakṣaṇa-vān*—possessing thirty characteristics; *rājan*—O King; *saṁvāt-ātmā*—the Supreme Lord, the Supersoul of all; *yena*—by which; *tusyati*—is satisfied.

TRANSLATION

These are the general principles to be followed by all human beings: truthfulness, mercy, austerity (observing fasts on certain days of the month), bathing twice a day, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence, celibacy, charity, reading of scripture, simplicity, satisfaction, rendering service to saintly persons, gradually taking leave of unnecessary engagements, observing the futility of the unnecessary activities of human society, remaining silent and grave and avoiding unnecessary talk, considering whether one is the body or the soul, distributing food equally to all living entities (both men and animals), seeing every soul

(especially in the human form) as a part of the Supreme Lord, hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self. O King Yudhiṣṭhīra, these thirty qualifications must be acquired in the human form of life. Simply by acquiring these qualifications, one can satisfy the Supreme Personality of Godhead.

PURPORT

In order that human beings be distinct from the animals, the great saint Nārada recommends that every human being be educated in terms of the above-mentioned thirty qualifications. Nowadays there is propaganda everywhere, all over the world, for a secular state, a state interested only in mundane activities. But if the citizens of the state are not educated in the above-mentioned good qualities, how can there be happiness? For example, if the total populace is untruthful, how can the state be happy? Therefore, without consideration of one's belonging to a sectarian religion, whether Hindu, Muslim, Christian, Buddhist or any other sect, everyone should be taught to become truthful. Similarly, everyone should be taught to be merciful, and everyone should observe fasting on certain days of the month. Everyone should bathe twice a day, cleanse his teeth and body externally, and cleanse his mind internally by remembering the holy name of the Lord. The Lord is one, whether one is Hindu, Muslim or Christian. Therefore, one should chant the holy name of the Lord, regardless of differences in linguistic pronunciation. Also, everyone should be taught to be very careful not to discharge semen unnecessarily. This is very important for all human beings. If semen is not discharged unnecessarily, one becomes extremely strong in memory, determination, activity and the vitality of one's bodily energy. Everyone should also be taught to be simple in thought and feeling and satisfied in body and mind. These are the general qualifications of a human being. There is no question of a secular state or an ecclesiastical state. Unless one is educated in the above-mentioned thirty qualities, there cannot be any peace. Ultimately it is recommended:

*śravaṇam kīrtanam cāsyā
smaraṇam mahatāṁ gateḥ
sevejyāvanatir dāsyam
sakhyam ātma-samarpaṇam*

Everyone should become a devotee of the Lord, because by becoming a devotee of the Lord one automatically acquires the other qualities.

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahih*

“In one who has unflinching devotional service to Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.” (Bhāg. 5.18.12) Our Kṛṣṇa consciousness movement, therefore, is all-embracing. Human civilization should take it very seriously and practice its principles for the peace of the world.

TEXT 13

संस्कारायत्राविच्छिन्नाः स द्विजोऽजो जगाद यम् ।
इन्द्राभ्यश्वनदानानि विहितानि द्विजन्मनाम् ।
जन्मकर्मवदातानां क्रियाश्रामत्रोदिताः ॥१३॥

*sāṁskārā yatrāvicchinnāḥ
sa duijo ’jo jagāda yam
ijyādhayayana-dānāni
vihitāni dvijanmanām
janma-karmāvadātānāṁ
kriyāś cāśrama-coditāḥ*

sāṁskārāḥ—reformatory processes; *yatra*—wherein; *avicchinnāḥ*—without interruption; *sah*—such a person; *dvi-jah*—twiceborn; *ajah*—

Lord Brahmā; *jagāda*—sanctioned; *yam*—who; *ijyā*—worshiping; *adhyayana*—studies of the *Vedas*; *dānāni*—and charity; *vihitāni*—prescribed; *dvi-janmanām*—of persons who are called twiceborn; *janma*—by birth; *karma*—and activities; *avadātānām*—who are purified; *kriyāḥ*—activities; *ca*—also; *āśrama-coditāḥ*—recommended for the four *āśramas*.

TRANSLATION

Those who have been reformed by the *garbhādhāna* ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahmā, are *dvijas*, or twiceborn. Such brāhmaṇas, kṣatriyas and vaiśyas, purified by their family traditions and by their behavior, should worship the Lord, study the *Vedas* and give charity. In this system, they should follow the principles of the four *āśramas* [*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*].

PURPORT

After giving a general list of thirty qualifications for one's behavior, Nārada Muni now describes the principles of the four *varṇas* and four *āśramas*. A human being must be trained in the above-mentioned thirty qualities; otherwise, he is not even a human being. Then, among such qualified persons, the *varṇāśrama* process should be introduced. In the *varṇāśrama* system, the first ceremony for purification is *garbhādhāna*, which is performed with *mantras* at the time of sex for propagating a good child. One who uses sex life not for sensual pleasures but only to beget children according to the reformatory method is also accepted as a *brahmacāri*. One should not waste semen on sensual pleasure, violating the principles of Vedic life. Restraint in sex is possible, however, only when the populace is trained in the above-mentioned thirty qualities; otherwise, it is not possible. Even if one is born in a family of *dvijas*, or twiceborn, if they have not followed the reformatory process he is called a *dvija-bandhu*—not one of the twiceborn, but a friend of the twiceborn. The whole purpose of this system is to create good population. As stated in *Bhagavad-gītā*, when women are polluted the populace is *varṇa-saṅkara*, and when the *varṇa-saṅkara* population increases, the situation of the entire world becomes hellish. Therefore, all the Vedic literatures

strongly warn against creating *varṇa-saṅkara* population. When there is *varṇa-saṅkara* population, the people cannot be properly controlled for peace and prosperity, regardless of great legislative assemblies, parliaments and similar bodies.

TEXT 14

विप्रस्याद्धयनादीनि राज्ञो वृत्तिः प्रजागोप्तुरविश्राद् वा करादिभिः ॥१४॥

*viprasyādhyayanādīni
śad-anyasyāpratigrahaḥ
rājño vṛttih prajā-goptur
aviprād vā karādibhiḥ*

viprasya—of the *brāhmaṇa*; *adhyayana-ādīni*—reading the *Vedas*, etc; *śaṭ*—six (to study the *Vedas*, to teach the *Vedas*, to worship the Deity, to teach others how to worship, to accept charity and to give charity); *anyasya*—of those other than the *brāhmaṇas* (the *kṣatriyas*); *apratigraḥah*—without accepting charity from others (the *kṣatriyas* may execute the five other occupational duties prescribed for the *brāhmaṇas*); *rājñah*—of the *kṣatriya*; *vṛttih*—the means of livelihood; *prajā-goptuh*—who maintain the subjects; *aviprāt*—from those who are not *brāhmaṇas*; *vā*—or; *kara-ādibhiḥ*—by levying revenue taxes, customs duties, fines for punishment, etc.

TRANSLATION

For a *brāhmaṇa* there are six occupational duties. A *kṣatriya* should not accept charity, but he may perform the other five of these duties. A king or *kṣatriya* is not allowed to levy taxes on *brāhmaṇas*, but he may make his livelihood by levying minimal taxes, customs duties, and penalty fines upon his other subjects.

PURPORT

Viśvanātha Cakravartī Ṭhākura explains the position of *brāhmaṇas* and *kṣatriyas* as follows. *Brāhmaṇas* have six occupational duties, of which three are compulsory—namely, studying the *Vedas*, worshiping

the Deity and giving charity. By teaching, by inducing others to worship the Deity, and by accepting gifts, the *brāhmaṇas* receive the necessities of life. This is also confirmed in the *Manu-saṁhitā*:

śanṇāṁ tu karmaṇāṁ asya
trīṇi karmāṇi jivikā
yajanādhyāpane caiva
viśuddhāc ca pratigrahaḥ

Of the six occupational duties of the *brāhmaṇas*, three are compulsory—namely, worship of the Deity, study of the *Vedas* and the giving of charity. In exchange, a *brāhmaṇa* should receive charity, and this should be his means of livelihood. A *brāhmaṇa* cannot take up any professional occupational duty for his livelihood. The *sāstras* especially stress that if one claims to be a *brāhmaṇa*, he cannot engage in the service of anyone else; otherwise he at once falls from his position and becomes a *sūdra*. Śrila Rūpa Gosvāmī and Sanātana Gosvāmī belonged to a very respectful family, but because they engaged in the service of Nawab Hussain Shah—not even as ordinary clerks, but as ministers—they were ostracized from brahminical society. Indeed, they became like Mohammedans and even changed their names. Unless a *brāhmaṇa* is very pure, he cannot accept charity from others. Charity should be given to those who are pure. Even if one is born in a family of *brāhmaṇas*, if one acts as a *sūdra* one cannot accept charity, for this is strictly prohibited. Although the *kṣatriyas* are almost as qualified as the *brāhmaṇas*, even they cannot accept charity. This is strictly prohibited in this verse by the word *apratigraḥa*. What to speak of the lower social orders, even the *kṣatriyas* must not accept charity. The king or government may levy taxes upon the citizens in various ways—by revenue duties, customs duties, realization of fines, and so on—provided the king is able to give full protection to his subjects to assure the security of their life and property. Unless he is able to give protection, he cannot levy taxes. However, a king must not levy any tax upon the *brāhmaṇas* and the Vaiṣṇavas fully engaged in Kṛṣṇa consciousness.

TEXT 15

वैश्यस्तु वार्तावृतिः सान् नित्यं ब्रह्मचुलातुगः ।
शुद्धस्य द्विजशुश्रूषा वृतिश्च सामिनो भवेत् ॥१५॥

*vaiśyas tu vārtā-vṛttiḥ syān
nityam brahma-kulānugah
śūdrasya dvija-śuśrūṣā
vṛttiś ca svāmino bhavet*

vaiśyah—the mercantile community; *tu*—indeed; *vārtā-vṛttiḥ*—engaged in agriculture, cow protection, and trade; *syāt*—must be; *nityam*—always; *brahma-kula-anugah*—following the directions of the brāhmaṇas; *śūdrasya*—of the fourth-grade persons, the workers; *dvija-śuśrūṣā*—the service of the three higher sections (the brāhmaṇas, kṣatriyas and *vaiśyas*); *vṛttiḥ*—means of livelihood; *ca*—and; *svāminah*—of the master; *bhavet*—he must be.

TRANSLATION

The mercantile community should always follow the directions of the brāhmaṇas and engage in such occupational duties as agriculture, trade, and protection of cows. For the śūdras the only duty is to accept a master from a higher social order and engage in his service.

TEXT 16

वार्ता विचित्रा शालीनयायावरशिलोच्छनम् ।
विप्रवृत्तिश्चतुर्धेयं श्रेयसी चोत्तरोत्तरा ॥१६॥

*vārtā vicitrā śālīna-
yāyāvara-siloñchanam
vipra-vṛttiś caturdheyam
śreyasi cottarottarā*

vārtā—the occupational means of livelihood for the *vaiśya* (agriculture, cow protection, and trade); *vicitrā*—various types; *śālīna*—livelihood achieved without effort; *yāyāvara*—going to the field to beg for some paddy; *śila*—picking up the grains left in the field by the proprietor; *uñchanam*—picking up the grains that have fallen from bags in shops; *vipra-vṛttiḥ*—the means of livelihood for the brāhmaṇas; *caturdhā*—four different kinds; *iyam*—this; *śreyasi*—better; *ca*—also; *uttara-uttarā*—the latter compared to the former.

TRANSLATION

As an alternative, a brāhmaṇa may also take to the vaiśya's occupational duty of agriculture, cow protection, or trade. He may depend on that which he has received without begging, he may beg in the paddy field every day, he may collect paddy left in a field by its proprietor, or he may collect food grains left here and there in the shops of grain dealers. These are four means of livelihood that may also be adopted by brāhmaṇas. Among these four, each of them in succession is better than the one preceding it.

PURPORT

A brāhmaṇa is sometimes offered land and cows in charity, and thus for his livelihood he may act in the same way as a vaiśya, by cultivating land, giving protection to cows and trading off his surpluses. A better process, however, is to pick up grains from a field or from a dealer's shop without begging.

TEXT 17

जघन्यो नोत्तमां वृत्तिमनापदि भजेन्नरः ।
ऋते राजन्यमापत्सु सर्वेषामपि सर्वशः ॥१७॥

*jaghanyo nottamām vṛttim
anāpadi bhajen naraḥ
ṛte rājanyam āpatsu
sarveṣām api sarvaśah*

jaghanyah—low (person); *na*—not; *uttamām*—high; *vṛttim*—means of livelihood; *anāpadi*—when there is no social upheaval; *bhajet*—may accept; *naraḥ*—a man; *ṛte*—except; *rājanyam*—the profession of the kṣatriyas; *āpatsu*—at times of emergency; *sarveṣām*—of everyone in every status of life; *api*—certainly; *sarvaśah*—all professions or occupational duties.

TRANSLATION

Except in a time of emergency, lower persons should not accept the occupational duties of those who are higher. When there is such an emergency, of course, everyone but the kṣatriya may accept the means of livelihood of others.

PURPORT

The occupational duty of a *brāhmaṇa* should not be accepted by persons in lower social orders, especially *vaiśyas* and *sūdras*. For example, an occupational duty of the *brāhmaṇa* is to teach Vedic knowledge, but unless there is an emergency, this professional duty should not be accepted by the *kṣatriyas*, *vaiśyas* or *sūdras*. Even a *kṣatriya* cannot accept the duties of a *brāhmaṇa* unless there is an emergency, and then even if he does so he should not accept charity from anyone else. Sometimes *brāhmaṇas* protest against our Kṛṣṇa consciousness movement for creating *brāhmaṇas* from Europeans, or, in other words, from *mlecchas* and *yavanas*. This movement, however, is here supported in Śrīmad-Bhāgavatam. At the present moment, society is in a chaotic condition, and everyone has given up the cultivation of spiritual life, which is especially meant for the *brāhmaṇas*. Because spiritual culture has been stopped all over the world, there is now an emergency, and therefore it is now time to train those who are considered lower and condemned, so that they may become *brāhmaṇas* and take up the work of spiritual progress. The spiritual progress of human society has been stopped, and this should be considered an emergency. Here is solid support from Nārada Muni of the movement known as Kṛṣṇa consciousness.

TEXTS 18-20

ऋतामृताम्यां जीवेत मृतेन प्रमृतेन वा ।
 सत्यानृताम्यामपि वा न श्वृत्या कदाचन ॥१८॥
 ऋतमुच्छिलं प्रोक्तममृतं यदयाचितम् ।
 मृतं तु नित्याब्जा स्यात् प्रमृतं कर्षणं स्मृतम् ॥१९॥
 सत्यानृतं च वाणिज्यं श्वृत्तिर्नीचसेवनम् ।
 वर्जयेत् तां सदा विप्रो राजन्यश्च जुगुप्सिताम् ।
 सर्वदेवमयो विप्रः सर्वदेवमयो नृपः ॥२०॥

*ṛtāmṛtābhyaṁ jīveta
 mṛtena pramṛtena vā
 satyānṛtābhyaṁ api vā
 na śva-vṛttiyā kadācana*

*r̥tam uñchaśilam proktam
amṛtam yad ayācitam
mṛtam tu nitya-yācñā syāt
pramṛtam karṣanam smṛtam*

*satyānṛtam ca vāñijyam
śva-vṛttir nīca-sevanam
varjayet tām sadā vipro
rājanyaś ca jugupsitām
sarva-vedamayo viprah
sarva-devamayo nr̥pah*

r̥ta-amṛtābhyaṁ—of the means of livelihood known as *r̥ta* and *amṛta*; *jīveta*—one may live; *mṛtena*—by the profession of *mṛta*; *pramṛtena* *vā*—or by the profession of *pramṛta*; *satyānṛtābhyaṁ api*—even by the profession of *satyānṛta*; *vā*—or; *na*—never; *śva-vṛtyā*—by the profession of the dogs; *kadācana*—at any time; *r̥tam*—*r̥ta*; *uñchaśilam*—the livelihood of collecting grains left in the field or marketplace; *proktam*—it is said; *amṛtam*—the profession of *amṛta*; *yat*—which; *ayācitam*—obtained without begging from anyone else; *mṛtam*—the profession of *mṛta*; *tu*—but; *nitya-yācñā*—begging grains every day from the farmers; *syāt*—should be; *pramṛtam*—the *pramṛta* means of livelihood; *karṣanam*—tilling the field; *smṛtam*—it is so remembered; *satyānṛtam*—the occupation of *satyānṛta*; *ca*—and; *vāñijyam*—trade; *śva-vṛtiḥ*—the occupation of the dogs; *nīca-sevanam*—the service of low persons (the *vaiśyas* and *śūdras*); *varjayet*—should give up; *tām*—that (the profession of the dogs); *sadā*—always; *viprah*—the *bṛāhmaṇa*; *rājanyaḥ ca*—and the *kṣatriya*; *jugupsitām*—very abominable; *sarva-veda-mayah*—learned in all the Vedic understandings; *viprah*—the *bṛāhmaṇa*; *sarva-deva-mayah*—the embodiment of all the demigods; *nr̥pah*—the *kṣatriya* or king.

TRANSLATION

In time of emergency, one may accept any of the various types of professions known as *r̥ta*, *amṛta*, *mṛta*, *pramṛta* and *satyānṛta*, but one should not at any time accept the profession of a dog. The profession of *uñchaśila*, collecting grains from the field, is called

ṛta. Collecting without begging is called *amṛta*, begging grains is called *mṛta*, tilling the ground is called *pramṛta*, and trade is called *satyānṛta*. Engaging in the service of low-grade persons, however, is called *śva-vṛtti*, the profession of the dogs. Specifically, *brāhmaṇas* and *kṣatriyas* should not engage in the low and abominable service of *sūdras*. *Brāhmaṇas* should be well acquainted with all the Vedic knowledge, and *kṣatriyas* should be well acquainted with the worship of demigods.

PURPORT

As stated in *Bhagavad-gītā* (4.13), *cātur-varṇyam mayā sṛṣṭam guna-karma-vibhāgaśah*: the four divisions of human society were created by the Supreme Lord according to the three modes of material nature and the work ascribed to them. Formerly, the principle of dividing human society into four sections—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*—was strictly followed, but because of gradual neglect of the *varṇāśrama* principles, *varṇa-saṅkara* population developed, and the entire institution has now been lost. In this age of Kali, practically everyone is a *sūdra* (*kalau sūdra-sambhavāḥ*), and finding anyone who is a *brāhmaṇa*, *kṣatriya* or *vaiśya* is very difficult. Although the Kṛṣṇa consciousness movement is a movement of *brāhmaṇas* and *Vaiṣṇavas*, it is trying to re-establish the divine *varṇāśrama* institution, for without this division of society there cannot be peace and prosperity anywhere.

TEXT 21

शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम् ।
ज्ञानं दयाच्युतात्मत्वं सत्यं च ब्रह्मलक्षणम् ॥२१॥

*śamo damas tapaḥ śaucam
santosah ksāntir ārjavam
jñānam dayācyutātmatvam
satyam ca brahma-lakṣaṇam*

śamaḥ—control of the mind; *damah*—control of the senses; *tapah*—austerity and penance; *śaucam*—cleanliness; *santosah*—satisfaction;

ksāntih—forgiveness (being unagitated by anger); *ārjavam*—simplicity; *jñānam*—knowledge; *dayā*—mercy; *acyuta-ātmavam*—accepting oneself as an eternal servant of the Lord; *satyam*—truthfulness; *ca*—also; *brahma-lakṣanam*—the symptoms of a *brāhmaṇa*.

TRANSLATION

The symptoms of a *brāhmaṇa* are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead.

PURPORT

In the institution of *varṇāśrama-dharma*, the symptoms of a *brāhmaṇa*, *ksatriya*, *vaiśya*, *sūdra*, *brahmacāri*, *grhaṭha*, *vānaprastha*, and *sannyāsī* are all described. The ultimate aim is *acyutātmavam*—to think always of the Supreme Personality of Godhead, Kṛṣṇa, or Viṣṇu. To make advancement in Kṛṣṇa consciousness, one has to become a *brāhmaṇa*, with the above-mentioned symptoms.

TEXT 22

शौर्यं वीर्यं धृतिस्तेजस्त्यागश्चात्मजयः क्षमा ।
ब्रह्माण्यता प्रसादश्च सत्यं च क्षत्रलक्षणम् ॥२२॥

śauryam vīryam dhṛtiḥ tejas
 tyāgaś cātmajayaḥ kṣamā
 brahmaṇyatā prasādaś ca
 satyam ca kṣatra-lakṣanam

śauryam—power in battle; *vīryam*—being unconquerable; *dhṛtiḥ*—patience (even in reverses, a *ksatriya* is very grave); *tejaḥ*—ability to defeat others; *tyāgaḥ*—giving charity; *ca*—and; *ātma-jayaḥ*—not being overwhelmed by bodily necessities; *kṣamā*—forgiveness; *brahmaṇyatā*—faithfulness to the brahminical principles; *prasādaḥ*—jolliness in any condition of life; *ca*—and; *satyam ca*—and truthfulness; *kṣatra-lakṣanam*—these are the symptoms of a *ksatriya*.

TRANSLATION

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful—these are the symptoms of the kṣatriya.

TEXT 23

देवगुर्बच्युते भक्तिविवर्गपरिपोषणम् ।
आस्तिक्यमुद्यमो नित्यं नैपुण्यं वैश्यलक्षणम् ॥२३॥

*deva-guru-acyute bhaktis
tri-varga-pariposaṇam
āstikyam udyamo nityam
naipunyam vaiśya-lakṣaṇam*

deva-guru-acyute—unto the demigods, the spiritual master and Lord Viṣṇu; *bhaktih*—engagement in devotional service; *tri-varga*—of the three principles of pious life (religion, economic development and sense gratification); *pariposaṇam*—execution; *āstikyam*—faith in the scriptures, the spiritual master and the Supreme Lord; *udyamaḥ*—active; *nityam*—without cessation, continuously; *naipunyam*—expertise; *vaiśya-lakṣaṇam*—the symptoms of a *vaiśya*.

TRANSLATION

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Viṣṇu; endeavoring for advancement in religious principles, economic development and sense gratification [dharma, artha and kāma]; believing in the words of the spiritual master and scripture; and always endeavoring with expertise in earning money—these are the symptoms of the *vaiśya*.

TEXT 24

शूद्रस्य संनतिः शौचं सेवा सामिन्यमायया ।
अमन्त्रयज्ञो हस्तेयं सत्यं गोविप्ररक्षणम् ॥२४॥

*sūdrasya sannatih śaucam
sevā svāminy amāyayā
amantra-yajño hy asteyam
satyam go-vipra-rakṣanam*

śūdrasya—of the śūdra (the fourth grade of man in society, the worker); *sannatih*—obedience to the higher classes (the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*); *śaucam*—cleanliness; *sevā*—service; *svāmini*—to the master who maintains him; *amāyayā*—without duplicity; *amantra-yajñah*—performance of sacrifices simply by offering obeisances (without *mantras*); *hi*—certainly; *asteyam*—practicing not to steal; *satyam*—truthfulness; *go*—cows; *vipra*—*brāhmaṇas*; *rakṣanam*—protecting.

TRANSLATION

Offering obeisances to the higher sections of society [the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*], being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering *mantras*, not stealing, always speaking the truth and giving all protection to the cows and *brāhmaṇas*—these are the symptoms of the śūdra.

PURPORT

It is everyone's experience that workers or servants are generally accustomed to stealing. A first-class servant is one who does not steal. Here it is recommended that a first-class śūdra must remain very clean, must not steal or speak lies, and must always render service to his master. A śūdra may attend sacrifices and Vedic ritualistic ceremonies along with his master, but he should not utter the *mantras*, for these may be uttered only by the members of the higher sections of society. Unless one is completely pure and has been raised to the standard of a *brāhmaṇa*, *kṣatriya* or *vaiśya*—in other words, unless one is *dvija*, twiceborn—the chanting of *mantras* will not be fruitful.

TEXT 25

स्त्रीणां च पतिदेवानां तच्छुभूषानुकूलता ।
तद्बन्धुष्टनुवृत्तिश्च नित्यं तद्रूपत्थारणम् ॥२५॥

*strīnāṁ ca pati-devānāṁ
 tac-chuśrūṣānukūlatā
 tad-bandhuṣv anuvṛttiḥ ca
 nityam tad-vrata-dhāraṇam*

strīnām—of women; *ca*—also; *pati-devānām*—who have accepted their husbands as worshipable; *tat-śuśrūṣā*—readiness to render service to her husband; *anukūlatā*—being favorably disposed towards her husband; *tat-bandhuṣu*—unto the friends and relatives of the husband; *anuvṛttiḥ*—being similarly disposed (to treat them well for the satisfaction of the husband); *ca*—and; *nityam*—regularly; *tat-vrata-dhāraṇam*—accepting the vows of the husband or acting exactly as the husband acts.

TRANSLATION

To render service to the husband, to be always favorably disposed toward the husband, to be equally well disposed toward the husband's relatives and friends, and to follow the vows of the husband—these are the four principles to be followed by women described as chaste.

PURPORT

It is very important for peaceful householder life that a woman follow the vow of her husband. Any disagreement with the husband's vow will disrupt family life. In this regard, Cāṇakya Pāṇḍita gives a very valuable instruction: *dampatyoh kalaho nāsti tatra śrīḥ svayam āgatāḥ*. When there are no fights between husband and wife, the goddess of fortune automatically comes to the home. A woman's education should be conducted along the lines indicated in this verse. The basic principle for a chaste woman is to be always favorably disposed toward her husband. In *Bhagavad-gītā* (1.40) it is said, *strīsu duṣṭāsu vāṛṣṇeya jāyate varṇa-saṅkaraḥ*: if the women are polluted, there will be *varṇa-saṅkara* population. In modern terms, the *varṇa-saṅkara* are the hippies, who do not follow any regulative injunctions. Another explanation is that when the population is *varṇa-saṅkara*, no one can know who is on what platform. The *varṇāśrama* system scientifically divides society into four

varṇas and four *āśramas*, but in *varṇa-saṅkara* society there are no such distinctions, and no one can know who is who. In such a society, no one can distinguish between a *brāhmaṇa*, a *ksatriya*, a *vaiśya* and a *sūdra*. For peace and happiness in the material world, the *varṇāśrama* institution must be introduced. The symptoms of one's activities must be defined, and one must be educated accordingly. Then spiritual advancement will automatically be possible.

TEXTS 26-27

संमार्जनोपलेपाभ्यां गृहमण्डनवर्तनैः ।
 स्वयं च मण्डिता नित्यं परिमृष्टपरिच्छदा ॥२६॥
 कामैरुच्चावचैः साध्वी प्रश्रयेण दमेन च ।
 वाक्यैःसत्यैः प्रियैःप्रेम्णा काले काले भजेत् पतिम् ॥२७॥

sammārjanopalepābhyaṁ
grha-maṇḍana-vartanaiḥ
svayam ca maṇḍitā nityam
parimṛṣṭa-paricchadā

kāmaire uccāvacaiḥ sādhvī
praśrayeṇa damena ca
vākyaiḥ satyaiḥ priyaiḥ premṇā
kāle kāle bhajet patim

sammārjana—by cleaning; *upalepābhyaṁ*—by smearing with water or other cleansing liquids; *grha*—the household; *maṇḍana*—decorating; *vartanaiḥ*—remaining at home and engaged in such duties; *svayam*—personally; *ca*—also; *maṇḍitā*—finely dressed; *nityam*—always; *parimṛṣṭa*—cleansed; *paricchadā*—garments and household utensils; *kāmaīḥ*—according to the desires of the husband; *ucca-avacaiḥ*—both great and small; *sādhvī*—a chaste woman; *praśrayeṇa*—with modesty; *damena*—by controlling the senses; *ca*—also; *vākyaiḥ*—by speech; *satyaiḥ*—truthful; *priyaiḥ*—very pleasing; *premṇā*—with love; *kāle kāle*—at appropriate times; *bhajet*—should worship; *patim*—her husband.

TRANSLATION

A chaste woman must dress nicely and decorate herself with golden ornaments for the pleasure of her husband. Always wearing clean and attractive garments, she should sweep and clean the household with water and other liquids so that the entire house is always pure and clean. She should collect the household paraphernalia and keep the house always aromatic with incense and flowers and must be ready to execute the desires of her husband. Being modest and truthful, controlling her senses, and speaking in sweet words, a chaste woman should engage in the service of her husband with love, according to time and circumstances.

TEXT 28

संतुष्टालोलुपा दक्षा धर्मज्ञा प्रियसत्यवाक् ।
अप्रमत्ता शुचिः स्निग्धा पर्ति त्वपतिं भजेत् ॥२८॥

*santuṣṭālolupā dakṣā
dharma-jñā priya-satyā-vāk
apramattā śuciḥ snigdhā
patim tv apatitam bhajet*

santuṣṭā—always satisfied; *alolupā*—without being greedy; *dakṣā*—very expert in serving; *dharma-jñā*—fully conversant with religious principles; *priya*—pleasing; *satya*—truthful; *vāk*—in speaking; *apramattā*—attentive in service to her husband; *śuciḥ*—always clean and pure; *snigdhā*—affectionate; *patim*—the husband; *tu*—but; *apatitam*—who is not fallen; *bhajet*—should worship.

TRANSLATION

A chaste woman should not be greedy, but satisfied in all circumstances. She must be very expert in handling household affairs and should be fully conversant with religious principles. She should speak pleasingly and truthfully and should be very careful and always clean and pure. Thus a chaste woman should engage with affection in the service of a husband who is not fallen.

PURPORT

According to the injunction of Yājñavalkya, an authority on religious principles, *āśuddheḥ sampratikṣyo hi mahāpātaka-dūṣitah*. One is considered contaminated by the reactions of great sinful activities when one has not been purified according to the methods of the *daśa-vidhā-saṁskāra*. In *Bhagavad-gītā*, however, the Lord says, *na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ*: “Those miscreants who do not surrender unto Me are the lowest of mankind.” The word *narādhamā* means “nondevotee.” Śrī Caitanya Mahāprabhu also said, *yei bhaje sei bāda, abhakta—hīna, chāra*. Anyone who is a devotee is sinless. One who is not a devotee, however, is the most fallen and condemned. It is recommended, therefore, that a chaste wife not associate with a fallen husband. A fallen husband is one who is addicted to the four principles of sinful activity—namely illicit sex, meat-eating, gambling and intoxication. Specifically, if one is not a soul surrendered to the Supreme Personality of Godhead, he is understood to be contaminated. Thus a chaste woman is advised not to agree to serve such a husband. It is not that a chaste woman should be like a slave while her husband is *narādhamā*, the lowest of men. Although the duties of a woman are different from those of a man, a chaste woman is not meant to serve a fallen husband. If her husband is fallen, it is recommended that she give up his association. Giving up the association of her husband does not mean, however, that a woman should marry again and thus indulge in prostitution. If a chaste woman unfortunately marries a husband who is fallen, she should live separately from him. Similarly, a husband can separate himself from a woman who is not chaste according to the description of the *sāstra*. The conclusion is that a husband should be a pure Vaiṣṇava and that a woman should be a chaste wife with all the symptoms described in this regard. Then both of them will be happy and make spiritual progress in Kṛṣṇa consciousness.

TEXT 29

या पति हरिभावेन भजेत श्रीरिव तत्परा ।
हर्यत्मना हरेलोके पत्या श्रीरिव मोदते ॥२९॥

*yā patim hari-bhāvena
bhajet śrīr iwa tat-parā*

*hary-ātmanā harer loke
patyā śrīr iva modate*

yā—any woman who; *patim*—her husband; *hari-bhāvena*—mentally accepting him as equal to Hari, the Supreme Personality of Godhead; *bhajet*—worships or renders service to; *śrī iva*—exactly like the goddess of fortune; *tat-parā*—being devoted; *hari-ātmanā*—completely absorbed in thoughts of Hari; *hareḥ loke*—in the spiritual world, the Vaikuṇṭha planets; *patyā*—with her husband; *śrī iva*—exactly like the goddess of fortune; *modate*—enjoys spiritual, eternal life.

TRANSLATION

The woman who engages in the service of her husband, following strictly in the footsteps of the goddess of fortune, surely returns home, back to Godhead, with her devotee husband, and lives very happily in the Vaikuṇṭha planets.

PURPORT

The faithfulness of the goddess of fortune is the ideal for a chaste woman. The *Brahma-saṁhitā* (5.29) says, *lakṣmī-sahasra-śatasambhrama-sevyamānam*. In the Vaikuṇṭha planets, Lord Viṣṇu is worshiped by many, many thousands of goddesses of fortune, and in Goloka Vṛndāvana, Lord Kṛṣṇa is worshiped by many, many thousands of *gopīs*, all of whom are goddesses of fortune. A woman should serve her husband as faithfully as the goddess of fortune. A man should be an ideal servant of the Lord, and a woman should be an ideal wife like the goddess of fortune. Then both husband and wife will be so faithful and strong that by acting together they will return home, back to Godhead, without a doubt. In this regard, Śrīla Madhvācārya gives this opinion:

*harir asmin sthita iti
strīnāṁ bhartari bhāvanā
śisyānāṁ ca gurau nityaṁ
śūdrānāṁ brāhmaṇādiṣu
bhṛtyānāṁ svāmini tathā
hari-bhāva udīritah*

A woman should think of her husband as the Supreme Lord. Similarly, a disciple should think of the spiritual master as the Supreme Personality of Godhead, a *sūdra* should think of a *brāhmaṇa* as the Supreme Personality of Godhead, and a servant should think of his master as the Supreme Personality of Godhead. In this way, all of them will automatically become devotees of the Lord. In other words, by thinking this way, all of them will become Kṛṣṇa conscious.

TEXT 30

वृत्तिः सङ्करजातीनां तत्त्वलकृता भवेत् ।
अचौराणामपापानामन्त्यजान्तेवसायिनाम् ॥३०॥

vṛttih saṅkara-jātīnām
tat-tat-kula-kṛtā bhavet
acaurāṇām apāpānām
antyajāntevasāyinām

vṛttih—occupational duty; *saṅkara-jātīnām*—of the mixed classes of men (those other than the four divisions); *tat-tat*—according to their respective; *kula-kṛtā*—family tradition; *bhavet*—should be; *acaurāṇām*—not thieves by profession; *apāpānām*—not sinful; *antyaja*—lower classes; *antevasāyinām*—known as *antevasāyī* or *candāla*.

TRANSLATION

Among the mixed classes known as *saṅkara*, those who are not thieves are known as *antevasāyī* or *candālas* [dog-eaters], and they also have their hereditary customs.

PURPORT

The four principal divisions of society—*brāhmaṇa*, *ksatriya*, *vaiśya* and *sūdra*—have been defined, and now there is a description of the *antyaja*, the mixed classes. Among the mixed classes, there are two divisions—*pratilomaja* and *anulomaja*. If a woman of a high caste marries a man of a lower caste, their union is called *pratilo*. If a woman of a low

caste, however, marries a man of a higher caste, their union is called *anula*. The members of such dynasties have their traditional duties as barbers, washermen and so on. Among the *antyajas*, those who are still somewhat pure in that they do not steal and are not addicted to meat-eating, drinking, illicit sex and gambling are called *antevasāyi*. Among people of the lower classes, intermarriage and the drinking of wine are allowed, for these people do not recognize such conduct as sinful among themselves.

TEXT 31

प्रायः स्वभावविहितो नृणां धर्मो युगे युगे ।
वेददृग्भिः स्मृतो राजन्प्रेत्य चेह च शर्मकृत ॥३१॥

*prāyah sva-bhāva-vihito
nṛṇāṁ dharmo yuge yuge
veda-dṛgbhiḥ smṛto rājan
pretya ceha ca śarma-kṛt*

prāyah—generally; *sva-bhāva-vihitah*—prescribed, according to one's material modes of nature; *nṛṇām*—of human society; *dharmah*—the occupational duty; *yuge yuge*—in every age; *veda-dṛgbhiḥ*—by *brāhmaṇas* well conversant in the Vedic knowledge; *smṛtaḥ*—recognized; *rājan*—O King; *pretya*—after death; *ca*—and; *iha*—here (in this body); *ca*—also; *śarma-kṛt*—auspicious.

TRANSLATION

My dear King, *brāhmaṇas* well conversant in Vedic knowledge have given their verdict that in every age [yuga] the conduct of different sections of people according to their material modes of nature is auspicious both in this life and after death.

PURPORT

In *Bhagavad-gītā* (3.35) it is said, *śreyān sva-dharma vigunah para-dharmāt svanuṣṭhitāt*: “It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties.” The *antyajas*, the men of the lower classes, are accustomed to stealing, drinking and illicit sex, but that is not considered sinful. For example, if a

tiger kills a man, this is not sinful but if a man kills another man, this is considered sinful, and the killer is hanged. What is a daily affair among the animals is a sinful act in human society. Thus according to the symptoms of higher and lower sections of society, there are different varieties of occupational duties. According to the experts in Vedic knowledge, these duties are prescribed in terms of the age concerned.

TEXT 32

वृत्त्या स्वभावकृतया वर्तमानः स्वकर्मकृत् ।
हित्वा स्वभावजं कर्म शनैर्निर्गुणतामियात् ॥३२॥

vṛttyā sva-bhāva-kṛtayā
vartamānah sva-karma-kṛt
hitvā sva-bhāva-jam karma
śanair nирguṇatām iyāt

vṛttyā—with the profession; *sva-bhāva-kṛtayā*—performed according to one's modes of material nature; *vartamānah*—existing; *sva-karma-kṛt*—executing his own work; *hitvā*—giving up; *sva-bhāva-jam*—born from one's own modes of nature; *karma*—activities; *śanaiḥ*—gradually; *nirguṇatām*—transcendental position; *iyāt*—may attain.

TRANSLATION

If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the *niṣkāma* stage.

PURPORT

If one gradually gives up his hereditary customs and duties and tries to serve the Supreme Personality of Godhead in his natural position, he is gradually able to become free from these activities, and he attains the stage of *niṣkāma*, freedom from material desires.

TEXTS 33–34

उप्यमानं मुहुः क्षेत्रं स्वयं निर्वीर्यतामियात् ।
न कल्पते पुनः सूत्यै उत्तं बीजं च नश्यति ॥३३॥

एवं कामाशयं चित्तं कामानामतिसेवया ।
विरज्येत यथा राजभग्निवद् कामबिन्दुमिः ॥३४॥

*upyamānam muhuḥ kṣetram
svayam nirviryatām iyāt
na kalpate punah sūtyai
uptam bijam ca naśyati

evam kāmāśayam cittam
kāmānām atisevayā
virajyeta yathā rājan
agnivat kāma-bindubhiḥ*

upyamānam—being cultivated; *muhuḥ*—again and again; *kṣetram*—a field; *svayam*—itself; *nirviryatām*—barrenness; *iyāt*—may obtain; *na kalpate*—is not suitable; *punah*—again; *sūtyai*—for growing further harvests; *uptam*—sown; *bijam*—the seed; *ca*—and; *naśyati*—is spoiled; *evam*—in this way; *kāma-āśayam*—full of lusty desires; *cittam*—the core of the heart; *kāmānām*—of the desirable objects; *ati-sevayā*—by enjoyment over and over again; *virajyeta*—may become detached; *yathā*—just as; *rājan*—O King; *agni-vat*—a fire; *kāma-bindubhiḥ*—by small drops of clarified butter.

TRANSLATION

My dear King, if an agricultural field is cultivated again and again, the power of its production decreases, and whatever seeds are sown there are lost. Just as drops of ghee on a fire never extinguish the fire but a flood of ghee will, similarly, overindulgence in lusty desires mitigates such desires entirely.

PURPORT

If one continuously sprinkles drops of ghee on a fire, the fire will not be extinguished, but if one suddenly puts a lump of ghee on a fire, the fire may possibly be extinguished entirely. Similarly, those who are too sinful and have thus been born in the lower classes are allowed to enjoy sinful activities fully, for thus there is a chance that these activities will become detestful to them, and they will get the opportunity to be purified.

TEXT 35

यस्य यत्क्षणं प्रोक्तं पुंसो वर्णमित्यज्ञकम् ।
यदन्यश्चापि दृश्येत तत् तेनैव विनिर्दिशेत् ॥३५॥

*yasya yat lakṣaṇam proktam
purīṣo varṇābhivyañjakam
yad anyatṛāpi dṛśyeta
tat tenaiva vinirdiśet*

yasya—of whom; *yat*—which; *lakṣaṇam*—symptom; *proktam*—described (above); *purīṣah*—of a person; *varṇa-abhivyañjakam*—indicating the classification (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*, etc.); *yat*—if; *anyatra*—elsewhere; *api*—also; *dṛśyeta*—is seen; *tat*—that; *tena*—by that symptom; *eva*—certainly; *vinirdiśet*—one should designate.

TRANSLATION

If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.

PURPORT

Herein it is clearly stated by Nārada Muni that one should not be accepted as a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra* according to birth, for although this is going on now, it is not accepted by the *śāstras*. As stated in *Bhagavad-gītā* (4.13), *catur-varṇyam mayā sr̥ṣṭam guṇa-karma-vibhāgaśah*. Thus the four divisions of society—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*—are to be ascertained according to qualities and activities. If one was born in a *brāhmaṇa* family and has acquired the brahminical qualifications, he is to be accepted as a *brāhmaṇa*; otherwise, he should be considered a *brahma-bandhu*. Similarly, if a *sūdra* acquires the qualities of a *brāhmaṇa*, although he was born in a *sūdra* family, he is not a *sūdra*; because he has developed the qualities of a *brāhmaṇa*, he should be accepted as a *brāhmaṇa*. The Kṛṣṇa consciousness movement is meant to develop these brahminical qualities. Regardless of the community in which one was born, if one develops the qualities of a *brāhmaṇa* he should be accepted as a *brāhmaṇa*, and he

then may be offered the order of *sannyāsa*. Unless one is qualified in terms of the brahminical symptoms, one cannot take *sannyāsa*. In designating a person a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, birth is not the essential symptom. This understanding is very important. Herein Nārada Muni distinctly says that one may be accepted according to the caste of his birth if he has the corresponding qualifications, but otherwise he should not. One who has attained the qualifications of a *brāhmaṇa*, regardless of where he was born, should be accepted as a *brāhmaṇa*. Similarly, if one has developed the qualities of a *śūdra* or a *candāla*, regardless of where he was born, he should be accepted in terms of those symptoms.

Thus end the Bhaktivedanta purports of the Seventh Canto, Eleventh Chapter, of the Śrimad-Bhāgavatam, entitled "The Perfect Society: Four Social Classes."

CHAPTER TWELVE

The Perfect Society: Four Spiritual Classes

This chapter particularly describes the *brahmacārī* and the person in the *vānaprastha* stage, and it also gives a general description of the four āśramas—*brahmacarya*, *grhaṣṭha*, *vānaprastha* and *sannyāsa*. In the previous chapter, the great saint Nārada Muni has described the *varṇa* institution of society, and now, in this chapter, he will describe the stages of spiritual advancement in the four āśramas, which are known as *brahmacarya*, *grhaṣṭha*, *vānaprastha* and *sannyāsa*.

The *brahmacārī* should live under the care of the true spiritual master, giving him sincere respect and obeisances, acting as his menial servant, and always carrying out his order. The *brahmacārī* should engage himself in spiritual activities and study the Vedic literature under the direction of the spiritual master. According to the *brahmacarya* system, he should dress with a belt, deerskin, and matted hair and should bear a *danda*, waterpot and sacred thread. He should collect alms daily in the morning, and in the evening whatever alms he has collected he should offer to the spiritual master. A *brahmacārī* should accept *prasāda* upon the order of the spiritual master, and if the spiritual master sometimes forgets to order the disciple to eat, the disciple should not take *prasāda* on his own initiative; rather, he should fast. The *brahmacārī* should be trained to be satisfied with eating what is absolutely necessary, he should be very expert in executing responsibilities, he should be faithful, and he should control his senses and try to avoid the association of women as far as possible. A *brahmacārī* should very strictly abstain from living with women and should not meet with *grhaṣṭhas* and those too addicted to women. Nor should a *brahmacārī* speak in a lonely place with a woman.

After completing one's education as a *brahmacārī* in this way, one should give *dakṣinā*, an offering of gratitude, to one's *guru*, and then one may leave for home and accept the next āśrama—the *grhaṣṭha-āśrama*—or else one may continue in the *brahmacarya-āśrama* without adulteration. The duties for the *grhaṣṭha-āśrama* and *brahmacarya-*

āśrama, as well as the duties for sannyāsīs, are prescribed in the śāstras. A grhaṣṭha is not meant to enjoy sex life without restriction. Indeed, the whole purpose of Vedic life is to become free from sexual indulgence. All the āśramas are recognized for spiritual progress, and therefore although the grhaṣṭha-āśrama gives a kind of license for sex life for a certain time, it does not allow unrestricted sex life. Therefore, in grhaṣṭha life also, there is no illicit sex. A grhaṣṭha should not accept a woman for sexual enjoyment. Wasting semen is also illicit sex.

After the grhaṣṭha-āśrama is another āśrama, known as vānaprastha, which is midway between grhaṣṭha and sannyāsa. A person in the vānaprastha order is restricted in eating food grains and forbidden to eat fruits that have not ripened on the tree. Nor should he cook food with fire, although he is allowed to eat caru, grains that have been offered in a sacrificial fire. He may also eat fruits and grains that have grown naturally. Living in a thatched cottage, the vānaprastha should endure all kinds of heat and cold. He should not cut his nails or hair, and he should give up cleaning his body and teeth. He should wear tree bark, accept a dāṇḍa, and practice life in the forest, taking a vow to live there for twelve years, eight years, four years, two years or at least one year. At last, when because of old age he can no longer perform the activities of a vānaprastha, he should gradually stop everything and in this way give up his body.

TEXT 1

श्रीनारद उवाच

ब्रह्मचारी गुरुकुले वसन्दान्तो गुरोहितम् ।
आचरन्दासवन्नीचो गुरौ सुदृढसौहृदः ॥ १ ॥

śrī-nārada uvāca
brahmacārī guru-kule
vasan dānto guror hitam
ācaran dāsavan nīco
gurau sudṛḍha-sauhṛdaḥ

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; brahmacārī—a brahmacārī, a student living at the residence of the guru; guru-kule—at the residence of the guru; vasan—by living; dāntaḥ—continuously

practicing control of the senses; *guroḥ hitam*—only for the benefit of the *guru* (not for one's personal benefit); *ācaran*—practicing; *dāsa-vat*—very humbly, like a slave; *nīcaḥ*—submissive, obedient; *gurau*—unto the spiritual master; *su-dṛḍha*—firmly; *sauhṛdah*—in friendship or good will.

TRANSLATION

Nārada Muni said: A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the brahma-cāri should live at the *guru-kula*, only for the benefit of the *guru*.

TEXT 2

सायं प्रातरुपासीत गुर्वग्न्यर्कसुरोत्तमान् ।
सन्ध्ये उभे च यतवाग् जपन्त्रिष्ठ समाहितः ॥ २ ॥

*sāyam prātar upāśīta
gurv-agny-arka-surottamān
sandhye ubhe ca yata-vāg
japan brahma samāhitāḥ*

sāyam—in the evening; *prātāḥ*—in the morning; *upāśīta*—he should worship; *guru*—the spiritual master; *agni*—the fire (by a fire sacrifice); *arka*—the sun; *sura-uttamān*—and Lord Viṣṇu, Puruṣottama, the best of personalities; *sandhye*—morning and evening; *ubhe*—both; *ca*—also; *yata-vāk*—without talking, being silent; *japan*—murmuring; *brahma*—the Gāyatrī mantra; *samāhitāḥ*—being fully absorbed.

TRANSLATION

At both junctures of day and night, namely, in the early morning and in the evening, he should be fully absorbed in thoughts of the spiritual master, fire, the sun-god and Lord Viṣṇu and by chanting the Gāyatrī mantra he should worship them.

TEXT 3

चन्द्रांशधीयीत गुरोराहृतश्चेत् सुयन्त्रितः ।
उपक्रमेऽवसाने च चरणौ शिरसा नमेत् ॥ ३ ॥

*chandāṁsy adhiyīta guror
āhūtaś cet suyantritah
upakrame 'vasāne ca
caraṇau śirasā namet*

chandāṁsi—*mantras* in the *Vedas*, like the Hare Kṛṣṇa *mahā-mantra* and the Gāyatrī *mantra*; *adhiyīta*—one should chant or read regularly; *guroḥ*—from the spiritual master; *āhūtah*—being addressed or called (by him); *cet*—if; *su-yantritah*—faithful, well behaved; *upakrame*—in the beginning; *avasāne*—at the end (of reading Vedic *mantras*); *ca*—also; *caraṇau*—at the lotus feet; *śirasā*—by the head; *namet*—one should offer obeisances.

TRANSLATION

Being called by the spiritual master, the student should study the Vedic mantras regularly. Every day, before beginning his studies and at the end of his studies, the disciple should respectfully offer obeisances unto the spiritual master.

TEXT 4

मेखलाजिनवासांसि जटादण्डकमष्टलून् ।
बिभृयादुपवीतं च दर्मपाणिर्यथोदितम् ॥ ४ ॥

*mekhalājīna-vāsāṁsi
jaṭā-danda-kamaṇḍalūn
bibhṛyād upavītam ca
darbhā-pāñir yathoditam*

mekhalā—a belt made of straw; *ajīna-vāsāṁsi*—garments made of deerskin; *jaṭā*—matted hair; *danda*—a rod; *kamaṇḍalūn*—and a water-pot known as a *kamaṇḍalu*; *bibhṛyāt*—he (the brahmācārī) should regularly carry or wear; *upavītam ca*—and a sacred thread; *darbhā-pāñih*—taking purified *kuśa* in his hand; *yathā uditam*—as recommended in the *sāstras*.

TRANSLATION

Carrying pure *kuśa* grass in his hand, the brahmācārī should dress regularly with a belt of straw and with deerskin garments. He

should wear matted hair, carry a rod and waterpot and be decorated with a sacred thread, as recommended in the śāstras.

TEXT 5

सायं प्रातश्चरेष्टक्षयं गुरवे तन्निवेदयेत् ।
भुजीत यदनुज्ञातो नो चेदुपवसेत् क्वचित् ॥ ५ ॥

*sāyam prātaś cared bhaikṣyam
gurave tan nivedayet
bhujīta yady anujñāto
no ced upavaset kvacit*

sāyam—in the evening; *prātaś*—in the morning; *cared*—should go out; *bhaikṣyam*—to collect alms; *gurave*—unto the spiritual master; *tat*—all that he collects; *nivedayet*—should offer; *bhujīta*—he should eat; *yadi*—if; *anujñātah*—ordered (by the spiritual master); *no*—otherwise; *cet*—if; *upavaset*—should observe fasting; *kvacit*—sometimes.

TRANSLATION

The brahmācārī should go out morning and evening to collect alms, and he should offer all that he collects to the spiritual master. He should eat only if ordered to take food by the spiritual master; otherwise, if the spiritual master does not give this order, he may sometimes have to fast.

TEXT 6

सुशीलो मितभृग दक्षः श्रद्धानो जितेन्द्रियः ।
यावदर्थं व्यवहरेत् स्त्रीषु स्त्रीनिर्जितेषु च ॥ ६ ॥

*su-sīlo mita-bhug dakṣah
śraddadhāno jitendriyah
yāvad-arthaḥ vyavaharet
striṣu stri-nirjiteṣu ca*

su-sīlah—very polite and well behaved; *mita-bhuk*—eating only exactly what he needs, neither more nor less; *dakṣah*—expert or without

laziness, always busy; *śraddadhānah*—possessing full faith in the instructions of the *sāstra* and the spiritual master; *jita-indriyah*—having full control over the senses; *yāvat-artham*—as much as necessary; *vyavaharet*—should behave externally; *strīṣu*—unto women; *strī-nirjiteṣu*—men who are henpecked, controlled by women; *ca*—also.

TRANSLATION

A brahmācārī should be quite well behaved and gentle and should not eat or collect more than necessary. He must always be active and expert, fully believing in the instructions of the spiritual master and the *sāstra*. Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women.

PURPORT

A *brahmācārī* should be very careful not to mix with women or with men addicted to women. Although when he goes out to beg alms it is necessary to talk with women and with men very much attached to women, this association should be very short, and he should talk with them only about begging alms, and not more. A *brahmācārī* should be very careful in associating with men who are attached to women.

TEXT 7

वर्जयेत् प्रमदागाथामगृहस्यो वृहस्तः ।
इन्द्रियाणि प्रमाथीनि हरन्त्यपि यतेर्मनः ॥ ७ ॥

*varjayet pramadā-gāthām
agrhasthāḥ bṛhad-vrataḥ
indriyāṇi pramāthīni
haranti api yater manah*

varjayet—must give up; *pramadā-gāthām*—talking with women; *agrhasthāḥ*—a person who has not accepted the *grhasthā-āśrama* (a *brahmācārī* or *sannyāsi*); *bṛhad-vrataḥ*—invariably observing the vow of celibacy; *indriyāṇi*—the senses; *pramāthīni*—almost always unconquerable; *haranti*—take away; *api*—even; *yateḥ*—of the *sannyāsi*; *manah*—the mind.

TRANSLATION

A brahmācārī, or one who has not accepted the gṛhastha-āśrama [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a sannyāsī, a member of the renounced order of life.

PURPORT

Brahmacarya essentially means the vow not to marry but to observe strict celibacy (*bṛhad-vrata*). A *brahmācārī* or *sannyāsī* should avoid talking with women or reading literature concerning talks between man and woman. The injunction restricting association with women is the basic principle of spiritual life. Associating or talking with women is never advised in any of the Vedic literatures. The entire Vedic system teaches one to avoid sex life so that one may gradually progress from *brahmacarya* to *grhastha*, from *grhastha* to *vānaprastha*, and from *vānaprastha* to *sannyāsa* and thus give up material enjoyment, which is the original cause of bondage to this material world. The word *bṛhad-vrata* refers to one who has decided not to marry, or in other words, not to indulge in sex life throughout his entire life.

TEXT 8

**केशप्रसाधनोन्मर्दस्पनाभ्यञ्जनादिकम् ।
गुरुस्त्रीयुवतिभिः कारयेनात्मनो युवा ॥८॥**

keśa-prasādhanonmarda-
snapanābhyañjanādikam
guru-stribhir yuvatibhiḥ
kārayen nātmano yuvā

keśa-prasādhana—brushing the hair; *unmarda*—massaging the body; *snapanā*—bathing; *abhyāñjana-ādikam*—massaging the body with oil and so on; *guru-stribhiḥ*—by the wife of the spiritual master; *yuvatibhiḥ*—very young; *kārayet*—should allow to do; *na*—never; *ātmanah*—for personal service; *yuvā*—if the student is a young man.

TRANSLATION

If the wife of the spiritual master is young, a young brahmacārī should not allow her to care for his hair, massage his body with oil, or bathe him with affection like a mother.

PURPORT

The relationship between the student or disciple and the wife of the spiritual master or teacher is like that between son and mother. A mother sometimes cares for her son by combing his hair, massaging his body with oil, or bathing him. Similarly, the wife of the teacher is also a mother (*guru-patni*), and therefore she may also care for the disciple in a motherly way. If the wife of the teacher is a young woman, however, a young brahmacārī should not allow such a mother to touch him. This is strictly prohibited. There are seven kinds of mothers:

*ātma-mātā guroḥ patnī
 brāhmaṇī rāja-patnikā
 dhenur dhātri tathā pṛthvī
 saptaitā mātarah smṛtāḥ*

These mothers are the original mother, the wife of the teacher or spiritual master, the wife of a *brāhmaṇa*, the king's wife, the cow, the nurse and the earth. Unnecessary association with women, even with one's mother, sister or daughter, is strictly prohibited. This is human civilization. A civilization that allows men to mix unrestrictedly with women is an animal civilization. In Kali-yuga, people are extremely liberal, but mixing with women and talking with them as equals actually constitutes an uncivilized way of life.

TEXT 9

**नन्वग्निः प्रमदा नाम घृतकुम्भसमः पुमान् ।
 सुतामपि रहो जह्यादन्यदा यावदथक्षत् ॥ ९ ॥**

*nanv agnih pramadā nāma
 ghṛta-kumbha-samah pumān
 sutām api raho jahyād
 anyadā yāvad-artha-kṛt*

nanu—certainly; *agnih*—the fire; *pramadā*—the woman (one who bewilders the mind of man); *nāma*—the very name; *ghṛta-kumbha*—a pot of butter; *samaḥ*—like; *pumān*—a man; *sutām api*—even one's daughter; *rahaḥ*—in a secluded place; *jahyāt*—one must not associate with; *anyadā*—with other women also; *yāvat*—as much as; *artha-kṛt*—required.

TRANSLATION

Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise.

PURPORT

If a butter pot and fire are kept together, the butter within the pot will certainly melt. Woman is compared to fire, and man is compared to a butter pot. However advanced one may be in restraining the senses, it is almost impossible for a man to keep himself controlled in the presence of a woman, even if she is his own daughter, mother or sister. Indeed, his mind is agitated even if one is in the renounced order of life. Therefore, Vedic civilization carefully restricts mingling between men and women. If one cannot understand the basic principle of restraining association between man and woman, he is to be considered an animal. That is the purport of this verse.

TEXT 10

कल्पयित्वात्मना यावदाभासमिदमीश्वरः ।
द्वैतं तावन विरमेत् ततो ह्यस्य विपर्ययः ॥१०॥

*kalpayitvātmanā yāvad
ābhāsam idam īśvarah
dvaitam tāvan na viramet
tato hy asya viparyayah*

kalpayitvā—ascertaining positively; *ātmanā*—by self-realization; *yāvat*—as long as; *ābhāsam*—reflection (of the original body and

senses); *idam*—this (the body and senses); *īśvarah*—completely independent of illusion; *dvaitam*—duality; *tāvat*—for that long; *na*—does not; *virame*—see; *tatah*—by such duality; *hi*—indeed; *asya*—of the person; *viparyayah*—counteraction.

TRANSLATION

As long as a living entity is not completely self-realized—as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses—he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered.

PURPORT

Here is another important warning that a man must save himself from attraction to woman. Until one is self-realized, fully independent of the illusory conception of the material body, the duality of man and woman must undoubtedly continue, but when one is actually self-realized this distinction ceases.

*vidyā-vinaya-sampanne
 brāhmaṇe gavi hastini
 śuni caiva śvapāke ca
 paṇḍitāḥ sama-darśinah*

“The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste].” (Bg. 5.18) On the spiritual platform, the learned person not only gives up the duality of man and woman, but also gives up the duality of man and animal. This is the test of self-realization. One must realize perfectly that the living being is spirit soul but is tasting various types of material bodies. One may theoretically understand this, but when one has practical realization, then he actually becomes a *pandita*, one who knows. Until that time, the duality continues, and the conception of man and woman also continues. In this stage, one should be extremely careful about mixing with women. No one should think himself perfect and forget the śāstric instruction that one should be very careful

about associating even with his daughter, mother or sister, not to speak of other women. Śrīla Madhvācārya cites the following *ślokas* in this regard:

*bahutvenaiva vastūnām
yathārtha-jñānam ucyate
advaita-jñānam ity etad
dvaita-jñānam tad-anyathā*

*yathā jñānam tathā vastu
yathā vastus tathā matih
naiva jñānārthayor bhedas
tata ekatva-vedanam*

Unity in variety is real knowledge, and therefore giving up variety artificially does not reflect perfect knowledge of monism. According to the *acintya-bhedābheda* philosophy of Śrī Caitanya Mahāprabhu, there are varieties, but all of them constitute one unit. Such knowledge is knowledge of perfect oneness.

TEXT 11

**एतत् सर्वं गृहस्य समाप्नातं यतेरपि ।
गुरुवृत्तिर्विकल्पेन गृहस्यस्तुगामिनः ॥११॥**

*etat sarvam gṛhasthasya
samāpnātām yater api
guru-vṛttir vikalpena
gṛhasthasyartu-gāminah*

etat—this; *sarvam*—all; *gṛhasthasya*—of a householder; *samāpnātām*—described; *yateḥ api*—even of the person in the renounced order; *guru-vṛttih vikalpena*—to follow the orders of the spiritual master; *gṛhasthasya*—of the householder; *rtu-gāminah*—accepting sex only during the period favorable for procreation.

TRANSLATION

All the rules and regulations apply equally to the householder and the sannyāsī, the member of the renounced order of life. The

grhastha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.

PURPORT

It is sometimes misunderstood that a *grhastha*, a householder, is permitted to indulge in sex at any time. This is a wrong conception of *grhastha* life. In spiritual life, whether one is a *grhastha*, *vānaprastha*, *sannyāsī* or *brahmacārī*, everyone is under the control of the spiritual master. For *brahmacārīs* and *sannyāsīs* there are strong restrictions on sexual indulgence. Similarly, there are strong restrictions for *grhasthas*. *Grhasthas* should indulge in sex life only in accordance with the order of the *guru*. Therefore it is mentioned here that one must follow the orders of the spiritual master (*guru-vṛttir vikalpena*). When the spiritual master orders, the *grhastha* may accept sex life. This is confirmed in *Bhagavad-gītā* (7.11). *Dharmāviruddho bhūtesu kāmo 'smi:* indulgence in sex life without disobedience to the religious rules and regulations constitutes a religious principle. The *grhastha* is allowed to indulge in sex life during the period favorable for procreation and in accordance with the spiritual master's order. If the spiritual master's orders allow a *grhastha* to engage in sex life at a particular time, then the *grhastha* may do so; otherwise, if the spiritual master orders against it, the *grhastha* should abstain. The *grhastha* must obtain permission from the spiritual master to observe the ritualistic ceremony of *garbhādhāna-saṅskāra*. Then he may approach his wife to beget children, otherwise not. A *brāhmaṇa* generally remains a *brahmacārī* throughout his entire life, but although some *brāhmaṇas* become *grhasthas* and indulge in sex life, they do so under the complete control of the spiritual master. The *kṣatriya* is allowed to marry more than one wife, but this also must be in accordance with the instructions of the spiritual master. It is not that because one is a *grhastha* he may marry as many times as he likes and indulge in sex life as he likes. This is not spiritual life. In spiritual life, one must conduct one's whole life under the guidance of the *guru*. Only one who executes his spiritual life under the direction of the spiritual master can achieve the mercy of Kṛṣṇa. *Yasya prasādād bhagavat-prasādah*. If one desires to advance in spiritual life but he acts whimsically, not following the orders of the spiritual master, he has no shelter. *Yasyāprasādān na gatiḥ kuto 'pi*.

Without the spiritual master's order, even the *gr̥hastha* should not indulge in sex life.

TEXT 12

अञ्जनाभ्यञ्जनोन्मर्दस्त्रयवलेखामिषं मधु ।
सगन्धेशारंकारांस्त्रजेयुरे बृहद्वतः ॥१२॥

añjanābhyañjanonmarda-
stry-avalekhāmiṣam madhu
srag-gandha-lepālankārāṁs
tyajeyur ye bṛhad-vratāḥ

añjana—ointment or powder for decorating the eyes; *abhyāñjana*—massaging the head; *unmarda*—massaging the body; *stri-avalekha*—to glance over a woman or to paint a woman's picture; *āmiṣam*—meat-eating; *madhu*—drinking liquor or honey; *srak*—decorating the body with garlands of flowers; *gandha-lepa*—smearing the body with scented ointment; *alaṅkārān*—decorating the body with ornaments; *tyajeyuh*—must give up; *ye*—those who; *bṛhat-vratāḥ*—have taken the vow of celibacy.

TRANSLATION

Brahmacāris or *gr̥hasthas* who have taken the vow of celibacy as described above should not indulge in the following: applying powder or ointment to the eyes, massaging the head with oil, massaging the body with the hands, seeing a woman or painting a woman's picture, eating meat, drinking wine, decorating the body with flower garlands, smearing scented ointment on the body, or decorating the body with ornaments. These they should give up.

TEXTS 13-14

उषित्वैवं गुरुकूले द्विजोऽधीत्यावबृष्य च ।
त्रयीं साङ्गेणनिषदं यावदर्थं यथावलम् ॥१३॥
दत्त्वा वरमनुज्ञातो गुरोः कामं यदीश्वरः ।
गृहं वनं वा प्रविश्वेत् प्रवजेत् तत्र वा वसेत् ॥१४॥

*uṣitvaivam guru-kule
dvijo 'dhityāvabudhya ca
trayīm sāṅgopaniṣadam
yāvad-artham yathā-balām*

*dattvā varam anujñāto
guroḥ kāmam yadiśvaraḥ
grham vanam vā praviṣet
pravrajet tatra vā vaseṭ*

uṣitvā—residing; *evam*—in this way; *guru-kule*—under the care of the spiritual master; *dvi-jah*—the twiceborn, namely the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*; *adhitya*—studying Vedic literature; *avabudhya*—understanding it properly; *ca*—and; *trayīm*—the Vedic literatures; *sāṅga*—along with supplementary parts; *upaniṣadam*—as well as the *Upaniṣads*; *yāvat-artham*—as far as possible; *yathā-balām*—as far as one can, according to one's ability; *dattvā*—giving; *varam*—remuneration; *anujñātaḥ*—being asked; *guroḥ*—of the spiritual master; *kāmam*—desires; *yadi*—if; *īśvaraḥ*—capable; *grham*—household life; *vanam*—retired life; *vā*—either; *praviṣet*—one should enter; *pravrajet*—or get out of; *tatra*—there; *vā*—either; *vaseṭ*—should reside.

TRANSLATION

According to the rules and regulations mentioned above, one who is twiceborn, namely a *brāhmaṇa*, *kṣatriya* or *vaiśya*, should reside in the *guru-kula* under the care of the spiritual master. There he should study and learn all the Vedic literatures along with their supplements and the *Upaniṣads*, according to his ability and power to study. If possible, the student or disciple should reward the spiritual master with the remuneration the spiritual master requests, and then, following the master's order, the disciple should leave and accept one of the other *āśramas*, namely the *grhaṣṭha-āśrama*, *vānaprastha-āśrama* or *sannyāsa-āśrama*, as he desires.

PURPORT

To study the *Vedas* and understand them, of course, requires some special intelligence, but the members of the three higher sections of

society—namely the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*—must learn the Vedic literatures according to their capability and power to understand. In other words, studying the Vedic literatures is compulsory for everyone but the *sūdras* and *antyajas*. The Vedic literature gives the knowledge that can lead one to understand the Absolute Truth—Brahman, Paramātmā or Bhagavān. *Guru-kula*, or the reformatory educational institution, should be used only to understand Vedic knowledge. At the present time there are many educational institutions for training and technology, but such knowledge has nothing to do with understanding of the Absolute Truth. Technology, therefore, is meant for the *sūdras*, whereas the *Vedas* are meant for the *dvijas*. Consequently this verse states, *dvijo 'dhūtyāvabudhya ca trayīm sāṅgopaniṣadam*. At the present time, in the age of Kali, practically everyone is a *sūdra*, and no one is a *dvija*. Therefore the condition of society has very much deteriorated.

Another point to be observed from this verse is that from the *brahmacārī-āśrama* one may accept the *sannyāsa-āśrama*, *vānaprastha-āśrama* or *grhastha-āśrama*. It is not compulsory for a *brahmacārī* to become a *grhastha*. Because the ultimate aim is to understand the Absolute Truth, there is no necessity of going through all the different *āśramas*. Thus one may proceed to the *sannyāsa-āśrama* directly from the *brahmacārī-āśrama*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura accepted the *sannyāsa-āśrama* directly from the *brahmacārī-āśrama*. In other words, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura did not think it compulsory to accept the *grhastha-āśrama* or *vānaprastha-āśrama*.

TEXT 15

अग्नौ गुरावात्मनि च सर्वभूतेष्वधोऽप्यजम् ।
भूतैः स्वधामभिः पश्येदप्रविष्टं प्रविष्टवत् ॥१५॥

*agnau gurāv ātmani ca
sarva-bhūteṣv adhokṣajam
bhūtaiḥ sva-dhāmabhiḥ paśyed
apraviṣṭaṁ praviṣṭavat*

agnau—in the fire; *gurau*—in the spiritual master; *ātmani*—in one's self; *ca*—also; *sarva-bhūteṣu*—in every living entity; *adhokṣajam*—the

Supreme Personality of Godhead, who cannot be seen or perceived with the material eyes or other material senses; *bhūtaiḥ*—with all living entities; *sva-dhāmabhiḥ*—along with His Lordship's paraphernalia; *pasyet*—one should see; *apravīṣṭam*—not entered; *pravīṣṭa-vat*—also entered.

TRANSLATION

One should realize that in the fire, in the spiritual master, in one's self and in all living entities—in all circumstances and conditions—the Supreme Personality of Godhead, Viṣṇu, has simultaneously entered and not entered. He is situated externally and internally as the full controller of everything.

PURPORT

Realization of the Supreme Personality of Godhead's omnipresence is the perfect realization of the Absolute Truth to be attained through the study of the Vedic literatures. As stated in the *Brahma-saṁhitā* (5.35), *anāntara-stha-paramāṇu-cayāntara-stham*: the Lord is situated within the universe, within the heart of every living entity and also within the atom. We should understand that whenever the Supreme Personality of Godhead is present, He is present with all His paraphernalia, including His name, form, associates and servants. The living entity is part and parcel of the Supreme Personality of Godhead, and thus one should understand that since the Supreme Lord has entered the atom, the living entities are also there. One must accept the inconceivable quality of the Supreme Personality of Godhead, for no one can understand from the material point of view how the Lord is all-pervasive and yet is situated in His own abode, Goloka Vṛndāvana. This realization is possible if one strictly follows the regulative principles of *āśrama* (*brahmacārī*, *grastha*, *vānaprastha* and *sannyāsa*). Śrīla Madhvācārya says in this regard:

*apravīṣṭah sarva-gataḥ
 pravīṣṭas tv anurūpavān
 evam̄ dvi-rūpo bhagavān
 harir eko janārdanaḥ*

The Supreme Personality of Godhead, in His original form, has not entered everything (*apravīṣṭah*), but in His impersonal form He has entered (*pravīṣṭah*). Thus He has entered and not entered simultaneously. This is also explained in *Bhagavad-gītā* (9.4), wherein the Lord says:

*mayaḥ tatam idam sarvam
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitah*

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” The Lord can defy Himself. Thus there is variety in unity (*ekatvam bahutvam*).

TEXT 16

एवंविधो ब्रह्मचारी वानप्रस्थो यतिगृही ।
चरन्विदितविज्ञानः परं ब्रह्माधिगच्छति ॥१६॥

*evam vidho brahmacārī
vānaprastho yatir gr̄hi
caran vidita-vijñānah
param brahmādhigacchati*

evam vidhah—in this way; *brahmacārī*—whether one is a *brahmacārī*; *vānaprasthah*—or one is in the *vānaprastha-āśrama*; *yatiḥ*—or in the *sannyāsa-āśrama*; *gr̄hi*—or in the *gr̄hastha-āśrama*; *caran*—by practice of self-realization and understanding of the Absolute Truth; *vidita-vijñānah*—fully conversant with the science of the Absolute Truth; *param*—the Supreme; *brahma*—the Absolute Truth; *adhigacchati*—one can understand.

TRANSLATION

By practicing in this way, whether one be in the *brahmacāri-āśrama*, *gr̄hastha-āśrama*, *vānaprastha-āśrama* or *sannyāsa-āśrama*, one must always realize the all-pervading presence of the Supreme

Lord, for in this way it is possible to understand the Absolute Truth.

PURPORT

This is the beginning of self-realization. One must first understand how Brahman is present everywhere and how He is acting. This education is called *brahma-jijñāsā* and is the real concern of human life. Without such knowledge, one cannot claim to be a human being; rather, he remains in the animal kingdom. As it is said, *sa eva go-kharah*: without such knowledge, one is no better than a cow or an ass.

TEXT 17

वानप्रस्थस्य वक्ष्यामि नियमान्मूनिसम्मतान् ।
यानास्थाय मूनिर्गच्छेदृषिलोकमुहाङ्गसा ॥१७॥

*vānaprasthasya vakṣyāmi
niyamān muni-sammatān
yān āsthāya munir gacched
ṛṣi-lokam uhāṅgasā*

vānaprasthasya—of a person in the *vānaprastha-āśrama* (retired life); *vakṣyāmi*—I shall now explain; *niyamān*—the rules and regulations; *muni-sammatān*—which are recognized by great *munis*, philosophers and saintly persons; *yān*—which; *āsthāya*—being situated in, or practicing; *munih*—a saintly person; *gacchet*—is promoted; *ṛṣi-lokam*—to the planetary system where the seers and *munis* go (Maharloka); *uha*—O King; *aṅgasā*—without difficulty.

TRANSLATION

O King, I shall now describe the qualifications for a *vānaprastha*, one who has retired from family life. By rigidly following the rules and regulations for the *vānaprastha*, one can easily be elevated to the upper planetary system known as Maharloka.

TEXT 18

न कृष्टपच्यमश्चीयादकृष्टं चायकालतः ।
अग्निपक्षमथामं वा अर्कपक्षमुताहरेत् ॥१८॥

*na kr̄ṣṭa-pacyam aśniyād
akr̄ṣtam cāpy akālataḥ
agni-pakvam athāmām vā
arka-pakvam utāharet*

na—not; *kr̄ṣṭa-pacyam*—grains grown by tilling of the field; *aśniyāt*—one should eat; *akr̄ṣtam*—grains that have grown without tilling of the field; *ca*—and; *api*—also; *akālataḥ*—ripened untimely; *agni-pakvam*—grains prepared by being cooked in fire; *atha*—as well as; *āmām*—mango; *vā*—either; *arka-pakvam*—food ripened naturally by the sunshine; *uta*—it is so enjoined; *āharet*—the *vānaprastha* should eat.

TRANSLATION

A person in *vānaprastha* life should not eat grains grown by tilling of the fields. He should also not eat grains that have grown without tilling of the field but are not fully ripe. Nor should a *vānaprastha* eat grains cooked in fire. Indeed, he should eat only fruit ripened by the sunshine.

TEXT 19

*वन्यैश्चरुपुरोडाशान् निर्वपेत् कालचोदितान् ।
लब्धे नवे नवेऽन्नाद्ये पुराणं च परित्यजेत् ॥१९॥*

*vanyaiś caru-puroḍāśān
nirvapet kāla-coditān
labdhe nave nave 'nnādye
purāṇam ca parityajet*

vanyaiḥ—by fruits and grains produced in the forest without cultivation; *caru*—grains to be offered in a fire sacrifice; *puroḍāśān*—the cakes prepared from *caru*; *nirvapet*—one should execute; *kāla-coditān*—that which has grown naturally; *labdhe*—on obtaining; *nave*—new; *nave anna-ādye*—newly produced food grains; *purāṇam*—the stock of old grains; *ca*—and; *parityajet*—one should give up.

TRANSLATION

A vānaprastha should prepare cakes to be offered in sacrifice from fruits and grains grown naturally in the forest. When he obtains some new grains, he should give up his old stock of grains.

TEXT 20

अग्न्यर्थमेव शरणमुटजं वाद्रिकन्दरम् ।
अयेत हिमवाय्वग्निवर्षार्कतपषाट् स्वयम् ॥२०॥

*agny-artham eva śaraṇam
uṭajam vādri-kandaram
śrayeta hima-vāyv-agni-
varṣārkātapa-sāt svayam*

agni—the fire; *artham*—to keep; *eva*—only; *śaraṇam*—a cottage; *uṭa-jam*—made of grass; *vā*—or; *adri-kandaram*—a cave in a mountain; *śrayeta*—the *vānaprastha* should take shelter of; *hima*—snow; *vāyu*—wind; *agni*—fire; *varṣa*—rain; *arka*—of the sun; *ātapa*—shining; *sāt*—enduring; *svayam*—personally.

TRANSLATION

A vānaprastha should prepare a thatched cottage or take shelter of a cave in a mountain only to keep the sacred fire, but he should personally practice enduring snowfall, wind, fire, rain and the shining of the sun.

TEXT 21

केशरोमनखश्मशूमलानि जटिले दधत् ।
कमण्डलवज्जिने दण्डवल्कलाग्निपरिच्छदान् ॥२१॥

*keśa-roma-nakha-śmaśru-
malāni jaṭilo dadhat
kamandalu-ajjine daṇḍa-
valkalāgni-paricchadān*

keśa—hair on the head; *roma*—hair on the body; *nakha*—nails; *śmaśru*—moustache; *malāni*—and dirt on the body; *jaṭilah*—with mat-

ted locks of hair; *dadhat*—one should keep; *kamaṇḍalu*—a waterpot; *ajine*—and a deerskin; *daṇḍa*—rod; *valkala*—the bark of a tree; *agni*—fire; *paricchadān*—garments.

TRANSLATION

The vānaprastha should wear matted locks of hair on his head and let his body hair, nails and moustache grow. He should not cleanse his body of dirt. He should keep a waterpot, deerskin and rod, wear the bark of a tree as a covering, and use garments colored like fire.

TEXT 22

चरेद् वने द्वादशाब्दानष्टौ वा चतुरो मुनिः ।
द्वावेकं वा यथा बुद्धिर्विपद्येत कृच्छ्रतः ॥२२॥

cared vane dvādaśābdān
aṣṭau vā caturo munih
dvāv ekam vā yathā buddhir
na vipadyeta kṛcchrataḥ

caret—should remain; *vane*—in the forest; *dvādaśa-abdān*—twelve years; *aṣṭau*—for eight years; *vā*—either; *caturah*—four years; *muniḥ*—a saintly, thoughtful man; *dvau*—two; *ekam*—one; *vā*—either; *yathā*—as well as; *buddhiḥ*—intelligence; *na*—not; *vipadyeta*—bewildered; *kṛcchrataḥ*—because of hard austerities.

TRANSLATION

Being very thoughtful, a vānaprastha should remain in the forest for twelve years, eight years, four years, two years or at least one year. He should behave in such a way that he will not be disturbed or troubled by too much austerity.

TEXT 23

यदाकल्पः सक्रियायां व्याधिमिर्जरयाथवा ।
आन्वीक्षिक्यां वा विद्यायां कुर्यादनशनादिकम् ॥२३॥

*yadākalpah sva-kriyāyām
vyādhibhir jarayāthavā
ānvikṣikyām vā vidyāyām
kuryād anaśanādikam*

yadā—when; *akalpah*—unable to act; *sva-kriyāyām*—in one's own prescribed duties; *vyādhibhiḥ*—because of disease; *jarayā*—or because of old age; *athavā*—either; *ānvikṣikyām*—in spiritual advancement; *vā*—or; *vidyāyām*—in the advancement of knowledge; *kuryāt*—one must do; *anaśana-ādikam*—not take sufficient food.

TRANSLATION

When because of disease or old age one is unable to perform his prescribed duties for advancement in spiritual consciousness or study of the Vedas, he should practice fasting, not taking any food.

TEXT 24

आत्मन्यग्रीन् समारोप्य संन्यस्याहंमात्सताप् ।
कारणेषु न्यसेत् सम्यक् संघातं तु यथार्हतः ॥२४॥

*ātmānī agnīn samāropya
sannyasyāharī mama tmatām
kāraṇeṣu nyaset samyak
saṅghātām tu yathārhataḥ*

ātmāni—in one's self; *agnīn*—the fire elements within the body; *samāropya*—properly placing; *sannyasya*—giving up; *aham*—false identity; *mama*—false conception; *ātmatām*—of the body's being one's self or one's own; *kāraṇeṣu*—in the five elements that cause the material body; *nyaset*—one should merge; *samyak*—completely; *saṅghātām*—combination; *tu*—but; *yathā-arthataḥ*—as it befits.

TRANSLATION

He should properly place the fire element in his own self and in this way give up bodily affinity, by which one thinks the body to be

one's self or one's own. One should gradually merge the material body into the five elements [earth, water, fire, air and sky].

PURPORT

The body is an effect of a cause, namely the five material elements (earth, water, fire, air and sky). In other words, one should know perfectly well that the material body is nothing but a combination of the five elements. This knowledge constitutes merging of the material body and the five material elements. Merging into Brahman in perfect knowledge means understanding perfectly that one is not the body but a spiritual soul.

TEXT 25

से खानि वायौ निशासंस्तेजःमूष्माणमात्मवान् ।
अप्सुक्ष्लेष्पूयानि क्षितौ शेषं यथोद्भवम् ॥२५॥

*khe khāni vāyau niśvāsāṁ
tejaḥsūsmānam ātmavān
apsu asṛk-śleṣma-pūyāni
kṣitau śeṣam yathodbhavam*

khe—in the sky; *khāni*—all the holes of the body; *vāyau*—in the air; *niśvāsām*—all the different airs moving within the body (*prāṇa*, *apāna*, etc.); *tejaḥsu*—in fire; *uṣmānam*—the heat of the body; *ātma-vān*—a person who knows the self; *apsu*—in water; *asṛk*—blood; *śleṣma*—mucus; *pūyāni*—and urine; *kṣitau*—in the earth; *śeṣam*—the remaining (namely skin, bones and the other hard things in the body); *yathā-udbhavam*—wherfrom all of them grew.

TRANSLATION

A sober, self-realized person who has full knowledge should merge the various parts of the body in their original sources. The holes in the body are caused by the sky, the process of breathing is caused by the air, the heat of the body is caused by fire, and semen, blood and mucus are caused by water. The hard substances, like skin, muscle and bone, are caused by earth. In this way all the

constituents of the body are caused by various elements, and they should be merged again into those elements.

PURPORT

To be self-realized, one must understand the original sources of the various elements of the body. The body is a combination of skin, bone, muscle, blood, semen, urine, stool, heat, breath and so on, which all come from earth, water, fire, air and sky. One must be well conversant with the sources of all the bodily constituents. Then one becomes a self-realized person, or *ātmavān*, one who knows the self.

TEXTS 26-28

वाचमग्नौ सवक्तव्याभिन्द्रे शिल्पं करावपि ।
 पदानि गत्या वयसि रत्योपस्थं प्रजापतौ ॥२६॥
 मृत्यौ पायुं विसर्गं च यथास्थानं विनिर्दिशेत् ।
 दिक्षु श्रोत्रं सनादेन स्पर्शेनाच्यात्मनि त्वचम् ॥२७॥
 रूपाणि चक्षुषा राजन् ज्योतिष्यमिनिवेश्येत् ।
 अप्सु प्रचेतसा जिह्वां ग्रेयैप्राणं क्षितौ न्यसेत् ॥२८॥

*vācam agnau savaktavyām
 indre śilpaṁ karāv api
 padāni gatyā vayasi
 ratyopasthaṁ prajāpatau*

*mṛtyau pāyum visargam ca
 yathā-sthānam vinirdiśet
 dikṣu śrotram sa-nādena
 sparśenādhyātmani tvacam*

*rūpāṇi cakṣuṣā rājan
 jyotiṣy abhiniveśayet
 apsu pracetasā jihvāṁ
 ghreyair ghrāṇaṁ kṣitau nyaset*

vācam—speech; *agnau*—in the fire-god (the personified god controlling fire); *sa-vaktavyām*—with the subject matter of speaking; *indre*—

unto King Indra; *śilpam*—craftsmanship or the capacity to work with the hands; *karau*—as well as the hands; *api*—indeed; *padāni*—the legs; *gatyā*—with the power to move; *vayasi*—unto Lord Viṣṇu; *ratyā*—sexual desire; *upastham*—with the genitals; *prajāpatau*—unto Prajāpati; *mṛtyau*—unto the demigod known as Mṛtyu; *pāyum*—the rectum; *visargam*—with its activity, evacuation; *ca*—also; *yathā-sthānam*—in the proper place; *vinirdīset*—one should indicate; *dikṣu*—unto different directions; *śrotram*—the aural sense; *sa-nādena*—with sound vibration; *sparṣena*—with touch; *adhyātmani*—unto the wind-god; *tvacam*—the sense of touch; *rūpāṇi*—form; *cakṣuṣā*—with eyesight; *rājan*—O King; *jyotiṣi*—in the sun; *abhiniveśayet*—one should endow; *apsu*—unto water; *pracetasa*—with the demigod known as Varuṇa; *jihvām*—the tongue; *ghreyaiḥ*—with the object of smell; *ghrānam*—the power to smell; *kṣitau*—in the earth; *nyaset*—one should give.

TRANSLATION

Thereafter, the object of speech, along with the sense of speech [the tongue], should be bestowed upon fire. Craftsmanship and the two hands should be given to the demigod Indra. The power of movement and the legs should be given to Lord Viṣṇu. Sensual pleasure, along with the genitals, should be bestowed upon Prajāpati. The rectum, with the power of evacuation, should be bestowed, in its proper place, unto Mṛtyu. The aural instrument, along with sound vibration, should be given to the deities presiding over the directions. The instrument of touch, along with the sense objects of touch, should be given to Vāyu. Form, with the power of sight, should be bestowed upon the sun. The tongue, along with the demigod Varuṇa, should be bestowed upon water, and the power of smell, along with the two Aśvini-kumāra demigods, should be bestowed upon the earth.

TEXTS 29–30

मनो मनोरथैश्वन्दे बुद्धिं बोध्यैः कवौ परे ।
कर्माण्यध्यात्मना रुद्रे यदहंममताक्रिया ।
सत्त्वेन चित्तं क्षेत्रज्ञे गुणैर्वैकारिकं परे ॥२९॥

अप्सु श्वितिमपो ज्योतिष्यदो वायौ नभसमुम्।
कूटस्थे तच्च महति तदव्यक्तेऽक्षरे च तत् ॥३०॥

*mano manorathaiś candre
buddhim bodhyaiḥ kavau pare
karmāṇy adhyātmanā rudre
yat-aham mamaṭā-kriyā
sattvena cittam kṣetra-jñē
guṇair vaikārikam pare*

*apsu kṣitim apo jyotiṣy
ado vāyau nabhasy amum
kūṭasthe tac ca mahati
tat avyakte 'kṣare ca tat*

manah—the mind; *manorathaiḥ*—along with material desires; *candre*—unto Candra, the mood demigod; *buddhim*—intelligence; *bodhyaiḥ*—with the subject matter of intelligence; *kavau pare*—unto the supreme learned person, Lord Brahmā; *karmāṇi*—material activities; *adhyātmanā*—with false ego; *rudre*—unto Lord Śiva (Rudra); *yat*—wherein; *aham*—I am the material body; *mamaṭā*—everything belonging to the material body is mine; *kriyā*—such activities; *sattvena*—along with the existential conception; *cittam*—consciousness; *kṣetra-jñē*—unto the individual soul; *guṇaiḥ*—along with the material activities conducted by the material qualities; *vaikārikam*—the living entities under the influence of the material modes; *pare*—in the Supreme Being; *apsu*—in the water; *kṣitim*—the earth; *apah*—the water; *jyotiṣi*—in the luminaries, specifically in the sun; *adaḥ*—brightness; *vāyau*—in the air; *nabhasi*—in the sky; *amum*—that; *kūṭasthe*—in the materialistic conception of life; *tat*—that; *ca*—also; *mahati*—in the *mahat-tattva*, the total material energy; *tat*—that; *avyakte*—in the non-manifested; *akṣare*—in the Supersoul; *ca*—also; *tat*—that.

TRANSLATION

The mind, along with all material desires, should be merged in the moon demigod. All the subject matters of intelligence, along with the intelligence itself, should be placed in Lord Brahmā. False

ego, which is under the influence of the material modes of nature and which induces one to think, "I am this body, and everything connected with this body is mine," should be merged, along with material activities, in Rudra, the predominating deity of false ego. Material consciousness, along with the goal of thought, should be merged in the individual living being, and the demigods acting under the modes of material nature should be merged, along with the perverted living being, into the Supreme Being. The earth should be merged in water, water in the brightness of the sun, this brightness into the air, the air into the sky, the sky into the false ego, the false ego into the total material energy, the total material energy into the unmanifested ingredients [the pradhāna feature of the material energy], and at last the ingredient feature of material manifestation into the Supersoul.

TEXT 31

त्यक्षरत्यात्मानं चिन्मात्रमवशेषितम् ।
शात्वाद्योऽथ विरमेद् दग्धयोनिरिवानलः ॥३१॥

*ity akṣaratayātmanam
cin-mātram avaśeṣitam
jñātvādvayo 'tha viramed
dagdha-yonir ivānalaḥ*

iti—thus; *akṣaratayā*—because of being spiritual; *ātmānam*—oneself (the individual soul); *cit-mātram*—completely spiritual; *avaśeṣitam*—the remaining balance (after the material elements are merged, one after another, into the original Supersoul); *jñātvā*—understanding; *advayaḥ*—without differentiation, or of the same quality as the Paramātmā; *atha*—thus; *virame*t—one should cease from material existence; *dagdha-yonih*—whose source (the wood) has burnt up; *iva*—like; *analah*—flames.

TRANSLATION

When all the material designations have thus merged into their respective material elements, the living beings, who are all ultimately completely spiritual, being one in quality with the

Supreme Being, should cease from material existence, as flames cease when the wood in which they are burning is consumed. When the material body is returned to its various material elements, only the spiritual being remains. This spiritual being is Brahman and is equal in quality with Parabrahman.

Thus end the Bhaktivedanta purports of the Seventh Canto, Twelfth Chapter, of the Śrimad-Bhāgavatam, entitled "The Perfect Society: Four Spiritual Classes."

CHAPTER THIRTEEN

The Behavior of a Perfect Person

This Thirteenth Chapter describes the regulative principles for *sannyāsīs* and also describes the history of an *avadhūta*. It concludes with a description of perfection for the student in spiritual advancement.

Śrī Nārada Muni has been describing the symptoms of various *āśramas* and *varṇas*. Now, in this chapter, he specifically describes the regulative principles to be followed by *sannyāsīs*. After retiring from family life, one should accept the status of *vānaprastha*, in which he must formally accept the body as his means of existence but gradually forget the bodily necessities of life. After *vānaprastha* life, having left home, one should travel to different places as a *sannyāsī*. Without bodily comforts and free from dependence on anyone with respect to bodily necessities, one should travel everywhere, wearing almost nothing or actually walking naked. Without association with ordinary human society, one should beg alms and always be satisfied in himself. One should be a friend to every living entity and be very peaceful in Kṛṣṇa consciousness. A *sannyāsī* should travel alone in this way, not caring for life or death, waiting for the time when he will leave his material body. He should not indulge in unnecessary books or adopt professions like astrology, nor should he try to become a great orator. He should also give up the path of unnecessary argument and should not depend on anyone under any circumstances. He should not try to allure people into becoming his disciples just so that the number of his disciples may increase. He should give up the habit of reading many books as a means of livelihood, and he should not attempt to increase the number of temples and *mathas*, or monasteries. When a *sannyāsī* thus becomes completely independent, peaceful and equipoised, he can select the destination he desires after death and follow the principles by which to reach that destination. Although fully learned, he should always remain silent, like a dumb person, and travel like a restless child.

In this regard, Nārada Muni described a meeting between Prahlāda and a saintly person who had adopted the mode of life of a python. In this

way he described the symptoms of a *paramahāṁsa*. A person who has attained the *paramahāṁsa* stage knows very well the distinction between matter and spirit. He is not at all interested in gratifying the material senses, for he is always deriving pleasure from devotional service to the Lord. He is not very anxious to protect his material body. Being satisfied with whatever he attains by the grace of the Lord, he is completely independent of material happiness and distress, and thus he is transcendental to all regulative principles. Sometimes he accepts severe austerities, and sometimes he accepts material opulence. His only concern is to satisfy Kṛṣṇa, and for that purpose he can do anything and everything, without reference to the regulative principles. He is never to be equated with materialistic men, nor is he subject to the judgments of such men.

TEXT 1

श्रीनारद उवाच
 कल्पस्त्वेवं परिवज्य देहमात्रावशेषितः ।
 ग्रामैकरात्रविधिना निरपेक्षश्वरेन्महीम् ॥ १ ॥

*śrī-nārada uvāca
 kalpas tv evam parivrajya
 deha-mātrāvaśeṣitah
 grāmaika-rātra-vidhinā
 nirapekṣas caren mahīm*

śrī-nāradah uvāca—Śrī Nārada Muni said; *kalpah*—a person who is competent to undergo the austerities of *sannyāsa*, the renounced order of life, or to prosecute studies in transcendental knowledge; *tu*—but; *evam*—in this way (as described previously); *parivrajya*—fully understanding his spiritual identity and thus traveling from one place to another; *deha-mātra*—keeping only the body; *avaśeṣitah*—at last; *grāma*—in a village; *eka*—one only; *rātra*—of passing a night; *vidhinā*—in the process; *nirapekṣah*—without dependence on any material thing; *caren*—should move from one place to another; *mahīm*—on the earth.

TRANSLATION

Śrī Nārada Muni said: A person able to cultivate spiritual knowledge should renounce all material connections, and merely keeping the body inhabitable, he should travel from one place to another, passing only one night in each village. In this way, without dependence in regard to the needs of the body, the sannyāsi should travel all over the world.

TEXT 2

विभृयाद् यद्यसौ वासः कौपीनाच्छादनं परम् ।
त्यक्तं न लिङ्गाद् दण्डादेरन्यत किञ्चिदनापदि ॥ २ ॥

*bibhṛyād yady asau vāsaḥ
kaupīnācchādanam param
tyaktam na lingād dāṇḍāde
anyat kiñcid anāpadi*

bibhṛyāt—one should use; *yadi*—if; *asau*—a person in the renounced order; *vāsaḥ*—a garment or covering; *kaupīna*—a loincloth (just to cover the private parts); *ācchādanam*—for covering; *param*—that much only; *tyaktam*—given up; *na*—not; *lingāt*—than the distinguishing marks of a *sannyāsi*; *dāṇḍa-ādeḥ*—like the rod (*tridāṇḍa*); *anyat*—other; *kiñcit*—anything; *anāpadi*—in ordinary undisturbed times.

TRANSLATION

A person in the renounced order of life may try to avoid even a dress to cover himself. If he wears anything at all, it should be only a loincloth, and when there is no necessity, a *sannyāsi* should not even accept a *dāṇḍa*. A *sannyāsi* should avoid carrying anything but a *dāṇḍa* and *kamāṇḍalu*.

TEXT 3

एक एव चरेद् मिक्षुरात्मारामोऽनपाश्रयः ।
सर्वभूतसुहृच्छान्तो नारायणपरायणः ॥ ३ ॥

*eka eva cared bhiksur
ātmārāmo 'napāśrayah
sarva-bhūta-suhṛc-chānto
nārāyaṇa-parāyaṇah*

ekaḥ—alone; *eva*—only; *cared*—can move; *bhikṣuḥ*—a *sannyāsi* taking alms; *ātma-ārāmaḥ*—fully satisfied in the self; *anapāśrayah*—without depending on anything; *sarva-bhūta-suhṛt*—becoming a well-wisher of all living entities; *sāntaḥ*—completely peaceful; *nārāyaṇa-parāyaṇah*—becoming absolutely dependent on *Nārāyaṇa* and becoming His devotee.

TRANSLATION

The *sannyāsi*, completely satisfied in the self, should live on alms begged from door to door. Not being dependent on any person or any place, he should always be a friendly well-wisher to all living beings and be a peaceful, unalloyed devotee of *Nārāyaṇa*. In this way he should move from one place to another.

TEXT 4

पश्येदात्मन्यदो विश्वं परे सदसतोऽव्यये ।
आत्मानं च परं ब्रह्म सर्वत्र सदसन्मये ॥ ४ ॥

*paśyed ātmany ado viśvam
pare sad-asato 'vyaye
ātmānam ca param brahma
sarvatra sad-asat-maye*

paśyet—one should see; *ātmani*—in the Supreme Soul; *adaḥ*—this; *viśvam*—universe; *pare*—beyond; *sat-asataḥ*—the creation or cause of creation; *avyaye*—in the Absolute, which is free from deterioration; *ātmānam*—himself; *ca*—also; *param*—the supreme; *brahma*—absolute; *sarvatra*—everywhere; *sat-asat*—in the cause and in the effect; *maye*—all-pervading.

TRANSLATION

The *sannyāsi* should always try to see the Supreme pervading everything and see everything, including this universe, resting on the Supreme.

TEXT 5

सुप्तिप्रबोधयोः सन्धावात्मनो गतिमात्मदक् ।
पश्यन्वन्धं च मोक्षं च मायामात्रं न वस्तुतः ॥ ५ ॥

*supti-prabodhayoh sandhāv
ātmano gatim ātma-dṛk
paśyan bandham ca mokṣam ca
māyā-mātram na vastutah*

supti—in the state of unconsciousness; *prabodhayoh*—and in the state of consciousness; *sandhāv*—in the state of marginal existence; *ātmanah*—of oneself; *gatim*—the movement; *ātma-dṛk*—one who can actually see the self; *paśyan*—always trying to see or understand; *bandham*—the conditional state of life; *ca*—and; *mokṣam*—the liberated state of life; *ca*—also; *māyā-mātram*—only illusion; *na*—not; *vastutah*—in fact.

TRANSLATION

During unconsciousness and consciousness, and between the two, he should try to understand the self and be fully situated in the self. In this way, he should realize that the conditional and liberated stages of life are only illusory and not actually factual. With such a higher understanding, he should see only the Absolute Truth pervading everything.

PURPORT

The unconscious state is nothing but ignorance, darkness or material existence, and in the conscious state one is awake. The marginal state, between consciousness and unconsciousness, has no permanent existence. Therefore one who is advanced in understanding the self should understand that unconsciousness and consciousness are but illusions, for they fundamentally do not exist. Only the Supreme Absolute Truth exists. As confirmed by the Lord in *Bhagavad-gītā* (9.4):

*mayā tatam idam sarvam
jagad avyakta-mūrtinā*

*mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitah*

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” Everything exists on the basis of Kṛṣṇa’s impersonal feature; nothing can exist without Kṛṣṇa. Therefore the advanced devotee of Kṛṣṇa can see the Lord everywhere, without illusion.

TEXT 6

नाभिनन्देद ध्रुवं मृत्युमधुवं वास्य जीवितम् ।
कालं परं प्रतीक्षेत भूतानां प्रभवाप्ययम् ॥ ६ ॥

*nābhinanded dhruvam mr̄tyum
adhruvam vāsyā jīvitam
kālam param pratikṣeta
bhūtānām prabhavāpyayam*

na—not; abhinandet—one should praise; dhruvam—sure; mr̄tyum—death; adhruvam—not sure; vā—either; asya—of this body; jīvitam—the duration of life; kālam—eternal time; param—supreme; pratikṣeta—one must observe; bhūtānām—of the living entities; prabhava—manifestation; apyayam—disappearance.

TRANSLATION

Since the material body is sure to be vanquished and the duration of one’s life is not fixed, neither death nor life is to be praised. Rather, one should observe the eternal time factor, in which the living entity manifests himself and disappears.

PURPORT

The living entities in the material world, not only at the present but also in the past, have been involved in trying to solve the problem of birth and death. Some stress death and point to the illusory existence of everything material, whereas others stress life, trying to preserve it per-

petually and enjoy it to the best of their ability. Both of them are fools and rascals. It is advised that one observe the eternal time factor, which is the cause of the material body's appearance and disappearance, and that one observe the living entity's entanglement in this time factor. Śrīla Bhaktivinoda Ṭhākura therefore sings in his *Gūṭāvalī*:

*anādi karama-phale, padi 'bhavārṇava-jale,
taribare nā dekhi upāya*

One should observe the activities of eternal time, which is the cause of birth and death. Before the creation of the present millennium, the living entities were under the influence of the time factor, and within the time factor the material world comes into existence and is again annihilated. *Bhūtvā bhūtvā praliyate*. Being under the control of the time factor, the living entities appear and die, life after life. This time factor is the impersonal representation of the Supreme Personality of Godhead, who gives the living entities conditioned by material nature a chance to emerge from this nature by surrendering to Him.

TEXT 7

**नासच्छास्त्रेषु सज्जेत नोपजीवेत जीविकाम् ।
वादवादांस्त्यजेत् तर्कान्पक्षं कं च न संश्रयेत् ॥ ७ ॥**

*nāsac-chāstresu sajjeta
nopajīveta jīvikām
vāda-vādāṁs tyajet tarkān
pakṣam̄ karīca na samśrayet*

na—not; *asat-sāstresu*—literature like newspapers, novels, dramas and fiction; *sajjeta*—one should be attached or should indulge in reading; *na*—nor; *upajīveta*—one should try to live; *jīvikām*—upon some professional literary career; *vāda-vādāṁs*—unnecessary arguments on different aspects of philosophy; *tyajet*—one should give up; *tarkān*—arguments and counterarguments; *pakṣam*—faction; *karīca*—any; *na*—not; *saṁśrayet*—should take shelter of.

TRANSLATION

Literature that is a useless waste of time—in other words, literature without spiritual benefit—should be rejected. One should not become a professional teacher as a means of earning one's livelihood, nor should one indulge in arguments and counterarguments. Nor should one take shelter of any cause or faction.

PURPORT

A person desiring to advance in spiritual understanding should be extremely careful to avoid reading ordinary literature. The world is full of ordinary literature that creates unnecessary agitation in the mind. Such literature, including newspapers, dramas, novels and magazines, is factually not meant for advancement in spiritual knowledge. Indeed, it has been described as a place of enjoyment for crows (*tad vāyasaṁ tīrtham*). Anyone advancing in spiritual knowledge must reject such literature. Furthermore, one should not concern oneself with the conclusions of various logicians or philosophers. Of course, those who preach sometimes need to argue with the contentions of opponents, but as much as possible one should avoid an argumentative attitude. In this connection, Śrīla Madhvācārya says:

*aprayojana-pakṣam na saṁśrayet
 nāprayojana-pakṣi syān
 na vṛthā śiṣya-bandha-kṛt
 na codāśinah sāstrāni
 na viruddhāni cābhya set
 na vyākhyayopajīveta
 na niśiddhān samācaret
 evam-bhūto yati yāti
 tad-eka-śaraṇo harim*

“There is no need to take shelter of unnecessary literature or concern oneself with many so-called philosophers and thinkers who are useless for spiritual advancement. Nor should one accept a disciple for the sake of fashion or popularity. One should be callous to these so-called *sāstras*,

neither opposing nor favoring them, and one should not earn one's livelihood by taking money for explaining *sāstra*. A *sannyāsī* must always be neutral and seek the means to advance in spiritual life, taking full shelter under the lotus feet of the Lord."

TEXT 8

न शिष्याननुबधीत ग्रन्थान्वैवाभ्यसेद् बहून् ।
न व्याख्याप्रयुज्जीत नारम्भानारभेत् क्वचित् ॥८॥

*na śiṣyān anubadhnīta
granthān naivābhyaṣed bahūn
na vyākhyām upayuñjīta
nārambhān ārabhet kvacit*

na—not; *śiṣyān*—disciples; *anubadhnīta*—one should induce for material benefit; *granthān*—unnecessary literatures; *na*—not; *eva*—certainly; *abhyaset*—should try to understand or cultivate; *bahūn*—many; *na*—nor; *vyākhyām*—discourses; *upayuñjīta*—should make as a means of livelihood; *na*—nor; *ārambhān*—unnecessary opulences; *ārabhet*—should attempt to increase; *kvacit*—at any time.

TRANSLATION

A *sannyāsī* must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.

PURPORT

So-called *svāmīs* and *yogīs* generally make disciples by alluring them with material benefits. There are many so-called *gurus* who attract disciples by promising to cure their diseases or increase their material opulence by manufacturing gold. These are lucrative allurements for unintelligent men. A *sannyāsī* is prohibited from making disciples through such material allurements. *Sannyāsīs* sometimes indulge in material opulence by unnecessarily constructing many temples and monasteries, but actually such endeavors should be avoided. Temples and monasteries

should be constructed for the preaching of spiritual consciousness or Kṛṣṇa consciousness, not to provide free hotels for persons who are useful for neither material nor spiritual purposes. Temples and monasteries should be strictly off limits to worthless clubs of crazy men. In the Kṛṣṇa consciousness movement we welcome everyone who agrees at least to follow the movement's regulative principles—no illicit sex, no intoxication, no meat-eating and no gambling. In the temples and monasteries, gatherings of unnecessary, rejected, lazy fellows should be strictly disallowed. The temples and monasteries should be used exclusively by devotees who are serious about spiritual advancement in Kṛṣṇa consciousness. Śrīla Viśvanātha Cakravartī Ṭhākura explains the word *ārambhān* as meaning *māthādi-vyāpārān*, which means "attempts to construct temples and monasteries." The first business of the *sannyāsī* is to preach Kṛṣṇa consciousness, but if, by the grace of Kṛṣṇa, facilities are available, then he may construct temples and monasteries to give shelter to the serious students of Kṛṣṇa consciousness. Otherwise such temples and monasteries are not needed.

TEXT 9

न यतेराश्रमः प्रायो धर्महेतुर्महात्मनः ।
शान्तस्य समचित्तस्य विभृयादुत वा त्यजेत् ॥ ९ ॥

*na yater āśramah prāyo
dharm-hetu mahā-ātmanah
śāntasya sama-cittasya
bibhryād uta vā tyajet*

na—not; *yateḥ*—of the *sannyāsī*; *āśramah*—the symbolic dress (with *danda* and *kamandalu*); *prāyah*—almost always; *dharm-hetuḥ*—the cause of advancement in spiritual life; *mahā-ātmanah*—who is factually exalted and advanced; *śāntasya*—who is peaceful; *sama-cittasya*—who has attained the stage of being equipoised; *bibhryāt*—one may accept (such symbolic signs); *uta*—indeed; *vā*—or; *tyajet*—one may give up.

TRANSLATION

A peaceful, equipoised person who is factually advanced in spiritual consciousness does not need to accept the symbols of a

sannyāsī, such as the *danda* and *kamandalu*. According to necessity, he may sometimes accept those symbols and sometimes reject them.

PURPORT

There are four stages of the renounced order of life—*kuṭīcaka*, *bahūdaka*, *parivrājakācārya* and *paramahaṁsa*. Herein, *Śrīmad-Bhāgavatam* considers the *paramahaṁsas* among the *sannyāsīs*. The Māyāvādī impersonalist *sannyāsīs* cannot attain the *paramahaṁsa* stage. This is because of their impersonal conception of the Absolute Truth. *Brahmeti paramātmeti bhagavān iti śabdyate*. The Absolute Truth is perceived in three stages, of which *bhagavān*, or realization of the Supreme Personality of Godhead, is meant for the *paramahaṁsas*. Indeed, *Śrīmad-Bhāgavatam* itself is meant for the *paramahaṁsas* (*paramo nirmatsarānām satām*). Unless one is in the *paramahaṁsa* stage, he is not eligible to understand the *Śrīmad-Bhāgavatam*. For *paramahaṁsas*, or *sannyāsīs* in the Vaiṣṇava order, preaching is the first duty. To preach, such *sannyāsīs* may accept the symbols of *sannyāsa*, such as the *danda* and *kamandalu*, or sometimes they may not. Generally the Vaiṣṇava *sannyāsīs*, being *paramahaṁsas*, are automatically called *bābājīs*, and they do not carry a *kamandalu* or *danda*. Such a *sannyāsī* is free to accept or reject the marks of *sannyāsa*. His only thought is “Where is there an opportunity to spread Kṛṣṇa consciousness?” Sometimes the Kṛṣṇa consciousness movement sends its representative *sannyāsīs* to foreign countries where the *danda* and *kamandalu* are not very much appreciated. We send our preachers in ordinary dress to introduce our books and philosophy. Our only concern is to attract people to Kṛṣṇa consciousness. We may do this in the dress of *sannyāsīs* or in the regular dress of gentlemen. Our only concern is to spread interest in Kṛṣṇa consciousness.

TEXT 10

अव्यक्तलिङ्गे व्यक्तार्थो मनीष्युन्मत्तबालवत् ।
कविर्मूकवदात्मानं स दृष्ट्या दर्शयेन्नृणाम् ॥१०॥

*avyakta-lingo vyaktārtho
manīṣy unmatta-bālavat*

*kavir mukavat ātmānam
sa dṛṣṭyā darśayen nrñām*

avyakta-liṅgaḥ—whose symptoms of *sannyāsa* are unmanifested; *vyakta-arthaḥ*—whose purpose is manifested; *manīśī*—such a great saintly person; *unmatta*—restless; *bāla-vat*—like a boy; *kaviḥ*—a great poet or orator; *mūka-vat*—like a dumb man; *ātmānam*—himself; *sah*—he; *dṛṣṭyā*—by example; *darśayet*—should present; *nrñām*—to human society.

TRANSLATION

Although a saintly person may not expose himself to the vision of human society, by his behavior his purpose is disclosed. To human society he should present himself like a restless child, and although he is the greatest thoughtful orator, he should present himself like a dumb man.

PURPORT

A great personality very much advanced in Kṛṣṇa consciousness may not expose himself by the signs of a *sannyāsī*. To cover himself, he may live like a restless child or a dumb person, although he is the greatest orator or poet.

TEXT 11

अत्राप्युदाहरन्तीमिति हासं पुरातनम् ।
प्रहृदस्य च संवादं मुनेराजगरस्य च ॥११॥

*atrāpy udāharantīmam
itiḥāsam purātanam
prahrādasya ca samvādām
muner ājagarasya ca*

atra—herein; *api*—although not exposed to common eyes; *udāharanti*—the learned sages recite as an example; *imam*—this; *itiḥāsam*—historical incident; *purātanam*—very, very old; *prahrādasya*—of Prahlāda Mahārāja; *ca*—also; *saṁvādam*—conversation; *muneḥ*—of the great saintly person; *ājagarasya*—who took the profession of a python; *ca*—also.

TRANSLATION

As a historical example of this, learned sages recite the story of an ancient discussion between Prahlāda Mahārāja and a great saintly person who was feeding himself like a python.

PURPORT

The saintly person met by Prahlāda Mahārāja was undergoing *ājagara-vṛtti*, the living conditions of a python, which does not go anywhere but sits in one place for years and eats whatever is automatically available. Prahlāda Mahārāja, along with his associates, met this great saint and spoke to him as follows.

TEXTS 12-13

तं शयानं धरोपस्थे कावेयं सह्यसानुनि ।
 रजसलैस्तनूदेशौनिगृहापलतेजसम् ॥१२॥
 ददर्श लोकान्विचरन् लोकतत्त्वविवित्सया ।
 वृतोऽमात्यैः कतिपयैः प्रह्रादो भगवत्प्रियः ॥१३॥

*tam śayānam dharopasthe
 kāveryām sahya-sānuni
 rajas-valais tanū-deśair
 nigūḍhāmala-tejasam*

*dadarśa lokān vicaran
 loka-tattva-vivitsayā
 vṛto 'mātyaiḥ katipayaiḥ
 prahrādo bhagavat-priyah*

tam—that (saintly person); *śayānam*—lying down; *dharā-upasthe*—on the ground; *kāveryām*—on the bank of the River Kāverī; *sahya-sānuni*—on a ridge of the mountain known as Sahya; *rajaḥ-valaiḥ*—covered with dust and dirt; *tanū-deśaiḥ*—with all the parts of the body; *nigūḍha*—very grave and deep; *amala*—spotless; *tejasam*—whose

spiritual power; *dadarśa*—he saw; *lokān*—to all the different planets; *vicaran*—traveling; *loka-tattva*—the nature of the living beings (especially those who are trying to advance in Kṛṣṇa consciousness); *vivitsayā*—to try to understand; *vṛtah*—surrounded; *amātyaiḥ*—by royal associates; *katipayaīḥ*—a few; *prahrādaḥ*—Mahārāja Prahlāda; *bhagavat-priyah*—who is always very, very dear to the Supreme Personality of Godhead.

TRANSLATION

Prahlāda Mahārāja, the most dear servitor of the Supreme Personality of Godhead, once went out touring the universe with some of his confidential associates just to study the nature of saintly persons. Thus he arrived at the bank of the Kāverī, where there was a mountain known as Sahya. There he found a great saintly person who was lying on the ground, covered with dirt and dust, but who was deeply spiritually advanced.

TEXT 14

कर्मणाकृतिमिर्वाचा लिङ्गैर्वर्णाश्रमादिभिः।
न विदन्ति जना यथं वै सोऽसाविति न वेति च ॥१४॥

*karmanākṛtibhir vācā
lingair varṇāśramaśramādibhiḥ
na vidanti janā yathā vai
so sāv iti na veti ca*

karmanā—by activities; *ākṛtibhiḥ*—by bodily features; *vācā*—by words; *lingaiḥ*—by symptoms; *varṇa-āśrama*—pertaining to the particular material and spiritual divisions of *varṇa* and *āśrama*; *ādibhiḥ*—and by other symptoms; *na vidanti*—could not understand; *janāḥ*—people in general; *yam*—whom; *vai*—indeed; *sah*—whether that person; *asau*—was the same person; *iti*—thus; *na*—not; *vā*—or; *iti*—thus; *ca*—also.

TRANSLATION

Neither by that saintly person's activities, by his bodily features, by his words nor by the symptoms of his *varṇāśrama* status could

people understand whether he was the same person they had known.

PURPORT

The inhabitants of that particular place on the bank of the Kāverī in the valley of the mountain known as Sahya were unable to understand whether that saint was the same man they had known. It is therefore said, *vaiṣṇavera kriyā mudrā vijñe nā bhujhaya*. A highly advanced Vaiṣṇava lives in such a way that no one can understand what he is or what he was. Nor should attempts be made to understand the past of a Vaiṣṇava. Without asking the saintly person about his previous life, Prahlāda Mahārāja immediately offered him respectful obeisances.

TEXT 15

तं नत्वाभ्यर्ज्य विधिवत् पादयोः शिरसा स्पृशन् ।
विवित्सुरिदमप्राक्षीन्महाभागवतोऽसुरः ॥१५॥

*tam natvābharyacya vidhivat
pādayoḥ śirasā spṛśan
vivitsur idam aprākṣin
mahā-bhāgavataḥ 'surah*

tam—him (the saintly person); *natvā*—after offering obeisances unto; *abhyarcyā*—and worshiping; *vidhi-vat*—in terms of the rules and regulations of etiquette; *pādayoḥ*—the lotus feet of the saintly person; *śirasā*—with the head; *spṛśan*—touching; *vivitsuh*—desiring to know about him (the saintly person); *idam*—the following words; *aprākṣū*—inquired; *mahā-bhāgavataḥ*—the very advanced devotee of the Lord; *asurah*—although born in an *asura* family.

TRANSLATION

The advanced devotee Prahlāda Mahārāja duly worshiped and offered obeisances to the saintly person who had adopted a python's means of livelihood. After thus worshiping the saintly person and touching his own head to the saint's lotus feet, Prahlāda Mahārāja, in order to understand him, inquired very submissively as follows.

TEXTS 16-17

विमर्शि कायं पीवानं सोद्यमो भोगवान्यथा ॥१६॥
 वित्तं चैवोद्यमवतां भोगो वित्तवतामिह ।
 भोगिनां खलु देहोऽयं पीवा भवति नान्यथा ॥१७॥

*bibharṣi kāyam pīvānam
 sodyamo bhogavān yathā*

*vittam caivodyamavatām
 bhogo vittavatām iha
 bhoginām khalu deho 'yam
 pīvā bhavati nānyathā*

bibharṣi—you are maintaining; *kāyam*—a body; *pīvānam*—fat; *sadyamah*—one who endeavors; *bhogavān*—one who enjoys; *yathā*—as; *vittam*—money; *ca*—also; *eva*—certainly; *udyama-vatām*—of persons always engaged in economic development; *bhogah*—sense gratification; *vitta-vatām*—for persons who possess considerable wealth; *iha*—in this world; *bhoginām*—of the enjoyers, *karmīs*; *khalu*—indeed; *dehah*—body; *ayam*—this; *pīvā*—very fat; *bhavati*—becomes; *na*—not; *anyathā*—otherwise.

TRANSLATION

Seeing the saintly person to be quite fat, Prahlāda Mahārāja said: My dear sir, you undergo no endeavor to earn your livelihood, but you have a stout body, exactly like that of a materialistic enjoyer. I know that if one is very rich and has nothing to do, he becomes extremely fat by eating and sleeping and performing no work.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not like his disciples to become very fat in the course of time. He would become very anxious upon seeing his fat disciples becoming *bhogīs*, or enjoyers of the senses. This attitude is herewith confirmed by Prahlāda Mahārāja, who was surprised to see a saintly person adopting *ājagara-vṛtti* and becoming very fat. In the material world also, we generally see that when a man

who is poor and skinny gradually endeavors to earn money through business or some other means and he then gets the money, he enjoys the senses to his satisfaction. By enjoying the senses one becomes fat. Therefore in spiritual advancement becoming fat is not at all satisfactory.

TEXT 18

न ते श्यानस्य निरुद्यमस्य
 ब्रह्मन् नु हार्थो यत एव भोगः ।
 अभोगिनोऽयं तव विप्र देहः
 पीवा यतस्तद्वद् नः क्षमं चेत् ॥१८॥

*na te śayānasya nirudyamasya
 brahmaṇ nu hārtho yata eva bhogaḥ
 abhogino 'yam tava vipra dehaḥ
 pīvā yatas tad vada naḥ kṣamam cet*

na—not; *te*—of you; *śayānasya*—lying down; *nirudyamasya*—without activities; *brahmaṇ*—O saintly person; *nu*—indeed; *ha*—it is evident; *arthah*—money; *yataḥ*—from which; *eva*—indeed; *bhogaḥ*—sense enjoyment; *abhoginah*—of one who is not engaged in sense enjoyment; *ayam*—this; *tava*—your; *vipra*—O learned *brāhmaṇa*; *dehaḥ*—body; *pīvā*—fat; *yataḥ*—how is it; *tat*—that fact; *vada*—kindly tell; *naḥ*—us; *kṣamam*—excuse; *cet*—if I have asked an impudent question.

TRANSLATION

O brāhmaṇa, fully in knowledge of transcendence, you have nothing to do, and therefore you are lying down. It is also understood that you have no money for sense enjoyment. How then has your body become so fat? Under the circumstances, if you do not consider my question impudent, kindly explain how this has happened.

PURPORT

Generally those engaged in spiritual advancement take food only once, either in the afternoon or in the evening. If one takes food only once, naturally he does not become fat. The learned sage, however, was quite

fat, and therefore Prahlāda Mahārāja was very much surprised. Because of being experienced in self-realization, a transcendentalist certainly becomes bright-faced. And one who is advanced in self-realization must be considered to possess the body of a *brāhmaṇa*. Because the bright-faced saintly person was lying down and not working and yet was quite fat, Prahlāda Mahārāja was puzzled and wanted to question him about this.

TEXT 19

**कविः कल्पो निपुणद्रक् चित्रप्रियकथः समाः ।
लोकस्य कुर्वतः कर्म शेषे तद्विक्षितापि वा ॥१९॥**

*kaviḥ kalpo nipuna-dṛk
citra-priya-kathah samāḥ
lokasya kurvataḥ karma
śeṣe tad-vikṣitāpi vā*

kaviḥ—very learned; *kalpaḥ*—expert; *nipuna-dṛk*—intelligent; *citra-priya-kathah*—able to speak palatable words that are pleasing to the heart; *samāḥ*—equipoised; *lokasya*—of the people in general; *kurvataḥ*—engaged in; *karma*—fruitive work; *śeṣe*—you lie down; *tad-vikṣitā*—seeing them all; *api*—although; *vā*—either.

TRANSLATION

Your Honor appears learned, expert and intelligent in every way. You can speak very well, saying things that are pleasing to the heart. You see that people in general are engaged in fruitive activities, yet you are lying here inactive.

PURPORT

Prahlāda Mahārāja studied the bodily features of the saintly person, and through the saint's physiognomy Prahlāda Mahārāja could understand that he was intelligent and expert, although he was lying down and not doing anything. Prahlāda was naturally inquisitive about why he was lying there inactive.

TEXT 20

श्रीनारद उवाच

स इत्थं दैत्यपतिना परिपृष्ठे महामुनिः ।
स्मयमानस्तमभ्याह तद्वागमृतयन्त्रितः ॥२०॥

*śrī-nārada uvāca
sa ittham daitya-patinā
paripṛṣṭo mahā-muniḥ
smayamānas tam abhyāha
tat-vāg-amṛta-yantritah*

śrī-nāradah uvāca—the great saint Nārada Muni said; *sah*—that saintly person (lying down); *ittham*—in this way; *daitya-patinā*—by the King of the Daityas (Prahlāda Mahārāja); *paripṛṣṭah*—being sufficiently questioned; *mahā-muniḥ*—the great saintly person; *smayamānah*—smiling; *tam*—unto him (Prahlāda Mahārāja); *abhyāha*—prepared to give answers; *tat-vāk*—of his words; *amṛta-yantritah*—being captivated by the nectar.

TRANSLATION

Nārada Muni continued: When the saintly person was thus questioned by Prahlāda Mahārāja, the King of the Daityas, he was captivated by this shower of nectarean words, and he replied to the inquisitiveness of Prahlāda Mahārāja with a smiling face.

TEXT 21

श्रीब्राह्मण उवाच

वेदेदमसुरश्रेष्ठ भवान् नन्वार्यसम्मतः ।
ईहो परमयोर्नृणां पदान्यज्यात्मचक्षुषा ॥२१॥

*śrī-brāhmaṇa uvāca
vededam asura-śreṣṭha
bhavān nanv ārya-sammataḥ
iḥoparamayor nṛṇāṁ
padāny adhyātma-caṅkuṣuśā*

śrī-brāhmaṇaḥ uvāca—the *brāhmaṇa* replied; *veda*—know very well; *idam*—all these things; *asura-sreṣṭha*—O best of the *asuras*; *bhavān*—you; *nanu*—indeed; *ārya-sammataḥ*—whose activities are approved by civilized men; *iḥā*—of inclination; *uparamayoh*—of decreasing; *nṛṇām*—of the people in general; *padāni*—different stages; *adhyātma-cakṣuṣā*—by transcendental eyes.

TRANSLATION

The saintly *brāhmaṇa* said: O best of the *asuras*, Prahlāda Mahārāja, who are recognized by advanced and civilized men, you are aware of the different stages of life because of your inherent transcendental eyes, with which you can see a man's character and thus know clearly the results of acceptance and rejection of things as they are.

PURPORT

A pure devotee like Prahlāda Mahārāja can understand the minds of others because of his pure vision in devotional service. A devotee like Prahlāda Mahārāja can study another man's character without difficulty.

TEXT 22

यस्य नारायणो देवो मगवान्हृतः सदा ।
भक्त्या केवलयज्ञानं धुनोति ज्ञानमर्क्षवत् ॥२२॥

yasya nārāyaṇo devo
bhagavān hṛd-gataḥ sadā
bhakt्या kevalayajñānam
dhunoti dhvāntam arkavat

yasya—of whom; *nārāyaṇah devah*—the Supreme Personality of Godhead, Nārāyaṇa; *bhagavān*—the Lord; *hṛt-gataḥ*—in the core of the heart; *sadā*—always; *bhakt्या*—by devotional service; *kevalayā*—alone; *ajñānam*—ignorance; *dhunoti*—cleans; *dhvāntam*—darkness; *arkavat*—as the sun.

TRANSLATION

Nārāyaṇa, the Supreme Personality of Godhead, who is full of all opulences, is predominant within the core of your heart be-

cause of your being a pure devotee. He always drives away all the darkness of ignorance, as the sun drives away the darkness of the universe.

PURPORT

The words *bhaktyā kevalayā* indicate that simply by executing devotional service one can become full of all knowledge. Kṛṣṇa is the master of all knowledge (*aiśvaryasya samagrasya vīryasya yaśasah śriyah*). The Lord is situated in everyone's heart (*iśvarah sarva-bhūtānāṁ hrdaye 'rjuna tiṣṭhati*), and when the Lord is pleased with a devotee, the Lord instructs him. Only to the devotees, however, does the Lord give instructions by which to advance further and further in devotional service. To others, the nondevotees, the Lord gives instructions according to the manner of their surrender. The pure devotee is described by the words *bhaktyā kevalayā*. Śrila Viśvanātha Cakravartī Ṭhākura explains that *bhaktyā kevalayā* means *jñāna-karmādy-amiśrayā*, "unmixed with fruitive activities or speculative knowledge." Simply surrendering at the lotus feet is the cause of all a devotee's enlightenment and awareness.

TEXT 23

तथापि ब्रूमहे प्रश्नास्तव राजन्यथाश्वतम् ।
सम्माणीयो हि भवानात्मनः शुद्धिमिच्छता ॥२३॥

*tathāpi brūmahe praśnāṁś
tava rājan yathā-śrutam
sambhāṣāṇīyo hi bhavān
ātmanah śuddhim icchatā*

tathāpi—still; *brūmahe*—I shall answer; *praśnān*—all the questions; *tava*—your; *rājan*—O King; *yathā-śrutam*—as I have learned by hearing from the authorities; *sambhāṣāṇīyah*—fit for being addressed; *hi*—indeed; *bhavān*—you; *ātmanah*—of the self; *śuddhim*—purification; *icchatā*—by one who desires.

TRANSLATION

My dear King, although you know everything, you have posed some questions, which I shall try to answer according to what I

have learned by hearing from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification.

PURPORT

A saintly person doesn't wish to speak to anyone and everyone, and he is therefore grave and silent. Generally a common man does not need to be advised. Unless one is prepared to take instructions, it is said that a saintly person should not address him, although sometimes, because of great kindness, a saintly person speaks to ordinary men. As for Prahlāda Mahārāja, however, since he was not a common, ordinary man, whatever questions he posed would have to be answered, even by a great and exalted personality. Therefore the saintly *brāhmaṇa* did not remain silent, but began to answer. These answers, however, were not concocted by him. This is indicated by the words *yathā-śrutam*, meaning "as I have heard from the authorities." In the *paramparā* system, when the questions are bona fide the answers are bona fide. No one should attempt to create or manufacture answers. One must refer to the *sāstras* and give answers according to Vedic understanding. The words *yathā-śrutam* refer to Vedic knowledge. The *Vedas* are known as *śruti* because this knowledge is received from authorities. The statements of the *Vedas* are known as *śruti-pramāṇa*. One should quote evidence from the *śruti*—the *Vedas* or Vedic literature—and then one's statements will be correct. Otherwise one's words will proceed from mental concoction.

TEXT 24

तृष्णया भववाहिन्या योग्यैः कामैरपूर्यया ।
कर्माणि कार्यमाणोऽहं नानायोनिषु योजितः ॥२४॥

*tṛṣṇayā bhava-vāhinyā
yogyaiḥ kāmair apūryayā
karmāṇi kāryamāṇo 'ham
nānā-yonisu yojitaḥ*

tṛṣṇayā—because of material desires; *bhava-vāhinyā*—under the sway of the material laws of nature; *yogyaiḥ*—as it is befitting;

kāmaih—by material desires; *apūryayā*—without end, one after another; *karmāṇi*—activities; *kāryamāṇah*—constantly being compelled to perform; *aham*—I; *nānā-yoniṣu*—in various forms of life; *yojitah*—engaged in the struggle for existence.

TRANSLATION

Because of insatiable material desires, I was being carried away by the waves of material nature's laws, and thus I was engaging in different activities, struggling for existence in various forms of life.

PURPORT

As long as a living entity wants to fulfill various types of material desire, he must continuously change from one body to accept another. Śrila Viśvanātha Cakravarti Ṭhākura explains that as a small piece of grass falls in a river and is tossed about with different types of wood and tree branches, the living entity floats in the ocean of material existence and is dashed and tossed amidst material conditions. This is called the struggle for existence. One kind of fruitive activity causes the living being to take one form of body, and because of actions performed in that body, another body is created. One must therefore stop these material activities, and the chance to do so is given in the human form of life. Specifically, our energy to act should be engaged in the service of the Lord, for then materialistic activities will automatically stop. One must fulfill one's desires by surrendering unto the Supreme Lord, for He knows how to fulfill them. Even though one may have material desires, one should therefore engage in the devotional service of the Lord. That will purify one's struggle for existence.

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvrenā bhakti-yogena
yajeta puruṣam param*

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." (*Bhāg. 2.3.10*)

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śilanām bhaktir uttamā*

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” (*Bhakti-rasāmṛta-sindhu* 1.1.11)

TEXT 25

**यदच्छया लोकमिमं प्रापितः कर्ममित्रमन् ।
स्वर्गापवर्गशोद्धरं तिरथां पुनरस्य च ॥२५॥**

*yadṛcchayā lokam imam
prāpitah karmabhir bhraman
svargāpavargayor dvāram
tiraścām punar asya ca*

yadṛcchayā—carried by the waves of material nature; *lokam*—human form; *imam*—this; *prāpitah*—achieved; *karmabhih*—by the influence of different fruitive activities; *bhraman*—wandering from one form of life to another; *svarga*—to the heavenly planets; *apavargayoh*—to liberation; *dvāram*—the gate; *tiraścām*—lower species of life; *punah*—again; *asya*—of the human beings; *ca*—and.

TRANSLATION

In the course of the evolutionary process, which is caused by fruitive activities due to undesirable material sense gratification, I have received this human form of life, which can lead to the heavenly planets, to liberation, to the lower species, or to rebirth among human beings.

PURPORT

All living entities within this material world are undergoing the cycle of birth and death according to the laws of nature. This struggle of birth

and death in different species may be called the evolutionary process, but in the Western world it has been wrongly explained. Darwin's theory of evolution from animal to man is incomplete because the theory does not present the reverse condition, namely evolution from man to animal. In this verse, however, evolution has been very well explained on the strength of Vedic authority. Human life, which is obtained in the course of the evolutionary process, is a chance for elevation (*svargāpavarga*) or for degradation (*tiraścām punar asya ca*). If one uses this human form of life properly, he can elevate himself to the higher planetary systems, where material happiness is many thousands of times better than on this planet, or one may cultivate knowledge by which to become free from the evolutionary process and be reinstated in one's original spiritual life. This is called *apavarga*, or liberation.

Material life is called *pavarga* because here we are subject to five different states of suffering, represented by the letters *pa*, *pha*, *ba*, *bha* and *ma*. *Pa* means *pariśrama*, very hard labor. *Pha* means *phena*, or foam from the mouth. For example, sometimes we see a horse foaming at the mouth with heavy labor. *Ba* means *byarthatā*, disappointment. In spite of so much hard labor, at the end we find disappointment. *Bha* means *bhaya*, or fear. In material life, one is always in the blazing fire of fear, since no one knows what will happen next. Finally, *ma* means *mṛtyu*, or death. When one attempts to nullify these five different statuses of life—*pa*, *pha*, *ba*, *bha* and *ma*—one achieves *apavarga*, or liberation from the punishment of material existence.

The word *tiraścām* refers to degraded life. Human life, of course, provides an opportunity for the best living conditions. As Western people think, from the monkeys come the human beings, who are more comfortably situated. However, if one does not utilize his human life for *svarga* or *apavarga*, he falls again to the degraded life of animals like dogs and hogs. Therefore a sane human being must consider whether he will elevate himself to the higher planets, prepare to free himself from the evolutionary process, or travel again through the evolutionary process in higher and lower grades of life. If one works piously one may be elevated to the higher planetary systems or achieve liberation and return home, back to Godhead, but otherwise one may be degraded to a life as a dog, a hog and so on. As explained in *Bhagavad-gītā* (9.25), *yānti deva-vratā devān*. Those interested in being elevated to the higher planetary

systems (Devaloka or Svargaloka) must prepare to do so. Similarly, if one wants liberation and wants to return home, back to Godhead, he should prepare himself for that purpose.

Our Kṛṣṇa consciousness movement is therefore the highest movement for the benediction of human society because this movement is teaching people how to go back home, back to Godhead. In *Bhagavad-gītā* (13.22) it is clearly stated that different forms of life are obtained by association with the three modes of material nature (*kāraṇam gunasaṅgo 'sya sad-asad-yoni-janmasu*). According to one's association with the material qualities of goodness, passion and ignorance in this life, in one's next life one receives an appropriate body. Modern civilization does not know that because of varied association in material nature, the living entity, although eternal, is placed in different diseased conditions known as the many species of life. Modern civilization is unaware of the laws of nature.

*prakṛteḥ kriyamāṇāni
 guṇaiḥ karmāṇi sarvaśāḥ
 ahaṅkāra-vimūḍhātmā
 kartāham iti manyate*

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the performer of activities that are in actuality carried out by nature.” (Bg. 3.27) Every living entity is under the full control of the stringent laws of material nature, but rascals think themselves independent. Actually, however, they cannot be independent. This is foolishness. A foolish civilization is extremely risky, and therefore the Kṛṣṇa consciousness movement is trying to make people aware of their fully dependent condition under the stringent laws of nature and is trying to save them from being victimized by strong *māyā*, which is Kṛṣṇa’s external energy. Behind the material laws is the supreme controller, Kṛṣṇa (*mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram*). Therefore if one surrenders unto Kṛṣṇa (*mām eva ye prapadyante māyām etāṁ taranti te*), one may immediately be freed from the control of external nature (*sa guṇān samatūtyaitān brahma-bhūyāya kalpate*). This should be the aim of life.

TEXT 26

तत्रापि दम्पतीनां च सुखायान्यापनुचये ।
कर्माणि कुर्वताम् दृष्टा निवृत्तोऽसि विपर्ययम् ॥ २६ ॥

*tatrāpi dam-patīnām ca
sukhāyānyāpanuttaye
karmāṇi kurvatām dṛṣṭvā
nivṛttih asmi viparyayam*

tatra—there; *api*—also; *dam-patīnām*—of men and women united by marriage; *ca*—and; *sukhāya*—for the sake of pleasure, specifically the pleasure of sex life; *anya-apanuttaye*—for avoiding misery; *karmāṇi*—fruitive activities; *kurvatām*—always engaged in; *dṛṣṭvā*—by observing; *nivṛttaḥ asmi*—I have now ceased (from such activities); *viparyayam*—the opposite.

TRANSLATION

In this human form of life, a man and women unite for the sensual pleasure of sex, but by actual experience we have observed that none of them are happy. Therefore, seeing the contrary results, I have stopped taking part in materialistic activities.

PURPORT

As stated by Prahlāda Mahārāja, *yan maithunādi-gṛhamedhi-sukham hi tuccham*. Man and woman both seek sexual enjoyment, and when they are united by the ritualistic ceremony of marriage, they are happy for some time, but finally there is dissension, and thus there are so many cases of separation and divorce. Although every man and woman is actually eager to enjoy life through sexual unity, the result is disunity and distress. Marriage is recommended to give men and women a concession for restricted sex life, which is also recommended in *Bhagavad-gītā* by the Supreme Personality of Godhead. *Dharmāviruddho bhūteṣu kāmo 'smi*: sex life not against the principles of religion is Kṛṣṇa. Every living entity is always eager to enjoy sex life because materialistic life consists of eating, sleeping, sex and fear. In animal life, eating, sleeping, sexual

enjoyment and fear cannot be regulated, but for human society the plan is that although men, like animals, must be allowed to eat, sleep, enjoy sex and take protection from fear, they must be regulated. The Vedic plan for eating recommends that one take *yajña-sīṣṭa*, or *prasāda*, food offered to Kṛṣṇa. *Yajña-sīṣṭāśinah santo mucyante sarva-kilbiṣaiḥ*: “The devotees of the Lord are released from all kinds of sins because they eat food that is offered first for sacrifice.” (Bg. 3.13) In material life, one commits sinful activities, especially in eating, and because of sinful activities one is condemned by nature’s laws to accept another body, which is imposed as punishment. Sex and eating are essential, and therefore they are offered to human society under Vedic restrictions so that according to the Vedic injunctions people may eat, sleep, enjoy sex, be protected from fearful life and gradually be elevated and liberated from the punishment of material existence. Thus the Vedic injunctions for marriage offer a concession to human society, the idea being that a man and woman united in a ritualistic marriage ceremony should help one another advance in spiritual life. Unfortunately, especially in this age, men and women unite for unrestricted sexual enjoyment. Thus they are victimized, being obliged to take rebirth in the forms of animals to fulfill their animalistic propensities. The Vedic injunctions therefore warn, *nāyāṁ deho deha-bhājāṁ nrloke kastān kāmān arhate vid-bhujāṁ ye*. One should not enjoy sex life like hogs, and eat everything, even to the limit of stool. A human being should eat *prasāda* offered to the Deity and should enjoy sex life according to the Vedic injunctions. He should engage himself in the business of Kṛṣṇa consciousness, he should save himself from the fearful condition of material existence, and he should sleep only to recover from fatigue due to working hard.

The learned *brāhmaṇa* said that since everything is misused by fruitive workers, he had retired from all fruitive activities.

TEXT 27

सुखमस्यात्मनो रूपं सर्वेहोपरतिस्तनुः ।
मनःसंस्पर्शजान् दद्वा भोगान्वप्स्यामि संविशन् ॥२७॥

*sukham asyātmano rūpaṁ
sarvehoparatis tanuh*

*manah-saṁsparśajān dṛṣṭvā
bhogaṁ svapsyāmi saṁviśan*

sukham—happiness; *asya*—of him; *ātmanah*—of the living entity; *rūpam*—the natural position; *sarva*—all; *iha*—material activities; *uparatiḥ*—completely stopping; *tanuh*—the medium of its manifestation; *manah-saṁsparśa-jān*—produced from demands for sense gratification; *dṛṣṭvā*—after seeing; *bhogān*—sense enjoyment; *svapsyāmi*—I am sitting silently, thinking deeply about these material activities; *saṁviśan*—entering into such activities.

TRANSLATION

The actual form of life for the living entities is one of spiritual happiness, which is real happiness. This happiness can be achieved only when one stops all materialistic activities. Material sense enjoyment is simply imagination. Therefore, considering this subject matter, I have ceased from all material activities and am lying down here.

PURPORT

The difference between the philosophy of the Māyāvādīs and that of the Vaiṣṇavas is explained herein. Both the Māyāvādīs and Vaiṣṇavas know that in materialistic activities there is no happiness. The Māyāvādī philosophers, therefore, adhering to the slogan *brahma satyam jagan mithyā*, want to refrain from false, materialistic activities. They want to stop all activities and merge in the Supreme Brahman. According to the Vaiṣṇava philosophy, however, if one simply ceases from materialistic activity one cannot remain inactive for very long, and therefore everyone should engage himself in spiritual activities, which will solve the problem of suffering in this material world. It is said, therefore, that although the Māyāvādī philosophers strive to refrain from materialistic activities and merge in Brahman, and although they may actually merge in the Brahman existence, for want of activity they fall down again into materialistic activity (*āruhya kṛcchreṇa param padam tataḥ patant adhah*). Thus the so-called renouncer, unable to remain in meditation upon Brahman, returns to materialistic activities by opening hospitals

and schools and so on. Therefore, simply cultivating knowledge that materialistic activities cannot give one happiness, and that one should consequently cease from such activities, is insufficient. One should cease from materialistic activities and take up spiritual activities. Then the solution to the problem will be achieved. Spiritual activities are activities performed according to the order of Kṛṣṇa (*ānukūlyena kṛṣṇānuśilanam*). If one does whatever Kṛṣṇa says, his activities are not material. For example, when Arjuna fought in response to the order of Kṛṣṇa, his activities were not material. Fighting for sense gratification is a materialistic activity, but fighting by the order of Kṛṣṇa is spiritual. By spiritual activities one becomes eligible to go back home, back to Godhead, and then enjoy blissful life eternally. Here, in the material world, everything is but a mental concoction that will never give us real happiness. The practical solution, therefore, is to cease from materialistic activities and engage in spiritual activities. *Yajñārthāt karmaṇo 'nyatra loko 'yām karma-bandhanah*. If one works for the sake of pleasing the Supreme Lord—Yajña, or Viṣṇu—one is in liberated life. If one fails to do so, however, he remains in a life of bondage.

TEXT 28

इत्येतदात्मनः स्वार्थं सन्तं विस्मृत्य वै पुमान् ।
विचित्रामसति द्वैते धोरामाप्नोति संसृतिम् ॥२८॥

*ity etad ātmanah svārtham
santam vismṛtya vai pumān
vicitrām asati dvaite
ghorām āpnoti saṁsṛtim*

iti—in this way; etat—a person materially conditioned; ātmanah—of his self; sva-ar�am—own interest; santam—existing within oneself; vismṛtya—forgetting; vai—indeed; pumān—the living entity; vicitrām—attractive false varieties; asati—in the material world; dvaite—other than the self; ghorām—very fearful (due to continuous acceptance of birth and death); āpnoti—one becomes entangled; saṁsṛtim—in material existence.

TRANSLATION

In this way the conditioned soul living within the body forgets his self-interest because he identifies himself with the body. Because the body is material, his natural tendency is to be attracted by the varieties of the material world. Thus the living entity suffers the miseries of material existence.

PURPORT

Everyone is trying to be happy because, as explained in the previous verse, *sukham asyātmano rūpam sarvehoparatis tanuh*: when the living entity is in his original spiritual form, he is happy by nature. There is no question of miseries for the spiritual being. As Kṛṣṇa is always happy, the living entities, who are His parts and parcels, are also happy by nature, but because of being put within this material world and forgetting their eternal relationship with Kṛṣṇa, they have forgotten their real nature. Because every one of us is a part of Kṛṣṇa, we have a very affectionate relationship with Him, but because we have forgotten our identities and are considering the body to be the self, we are afflicted by all the troubles of birth, death, old age and disease. This misconception in materialistic life continues unless and until one comes to understand his relationship with Kṛṣṇa. The happiness sought by the conditioned soul is certainly only illusion, as explained in the next verse.

TEXT 29

जलं तदुद्भवैश्छन्दं हित्वाज्ञो जलकाम्यया ।
मृगत्रष्णामुपाधावेत् तथान्यत्रार्थद्कृ स्वतः ॥ २९ ॥

*jalam tad-udbhavaiś channam
hitvājno jala-kāmyayā
mrgatrsnām upādhāvet
tathānyatrārtha-drk svataḥ*

jalam—water; *tad-udbhavaih*—by grass grown from that water; *channam*—covered; *hitvā*—giving up; *ajñah*—a foolish animal; *jala-kāmyayā*—desiring to drink water; *mrgatrsnām*—a mirage;

upādhāvet—runs after; *tathā*—similarly; *anyatra*—somewhere else; *artha-dṛk*—self-interested; *svataḥ*—in himself.

TRANSLATION

Just as a deer, because of ignorance, cannot see the water within a well covered by grass, but runs after water elsewhere, the living entity covered by the material body does not see the happiness within himself, but runs after happiness in the material world.

PURPORT

This is an accurate example depicting how the living entity, because of lack of knowledge, runs after happiness outside his own self. When one understands his real identity as a spiritual being, he can understand the supreme spiritual being, Kṛṣṇa, and the real happiness exchanged between Kṛṣṇa and one's self. It is very interesting to note how this verse points to the body's growth from the spirit soul. The modern materialistic scientist thinks that life grows from matter, but actually the fact is that matter grows from life. The life, or the spiritual soul, is compared herein to water, from which clumps of matter grow in the form of grass. One who is ignorant of scientific knowledge of the spirit soul does not look inside the body to find happiness in the soul; instead, he goes outside to search for happiness, just as a deer without knowledge of the water beneath the grass goes out to the desert to find water. The Kṛṣṇa consciousness movement is trying to remove the ignorance of misled human beings who are trying to find water outside the jurisdiction of life. *Raso vai saḥ. Raso 'ham apsu kaunteya.* The taste of water is Kṛṣṇa. To quench one's thirst, one must taste water by association with Kṛṣṇa. This is the Vedic injunction.

TEXT 30

देहादिमिदैवतन्त्रैरात्मनः सुखमीहतः ।
दुःखात्ययं चानीशस्य क्रिया मोघाः कृताः कृताः ॥३०॥

*dehādibhir daiva-tantrair
ātmanah sukham ihatāḥ*

*duḥkhātyayam cāniśasya
kriyā moghāḥ kṛtāḥ kṛtāḥ*

deha-ādibhiḥ—with the body, mind, ego and intelligence; *daiva-tantraiḥ*—under the control of superior power; *ātmanah*—of the self; *sukham*—happiness; *iḥataḥ*—searching after; *duḥkha-atyayam*—diminution of miserable conditions; *ca*—also; *aniśasya*—of the living entity fully under the control of material nature; *kriyāḥ*—plans and activities; *moghāḥ kṛtāḥ kṛtāḥ*—become baffled again and again.

TRANSLATION

The living entity tries to achieve happiness and rid himself of the causes of distress, but because the various bodies of the living entities are under the full control of material nature, all his plans in different bodies, one after another, are ultimately baffled.

PURPORT

Because the materialist is in gross ignorance of how the laws of material nature act upon him as a result of his fruitive activity, he mistakenly plans to enjoy bodily comfort in the human form of life through so-called economic development, through pious activities for elevation to the higher planetary systems, and in many other ways, but factually he becomes a victim of the reactions of his fruitive activities. The Supreme Personality of Godhead is situated as the Supersoul within the cores of the hearts of all living entities. As the Lord says in *Bhagavad-gītā* (15.15):

*sarvasya cāham hṛdi sannivisto
mattaḥ smṛtir jñānam apohanam ca*

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” The desires and activities of the living being are observed by the Supersoul, who is the *upadraṣṭā*, the overseer, and who orders material nature to fulfill the various desires of the living being. As clearly stated in *Bhagavad-gītā* (18.61):

iśvaraḥ sarva-bhūtānām
 hṛd-deṣe 'rjuna tiṣṭhati
 bhrāmayan sarva-bhūtāni
 yantrārūḍhāni māyaya

The Lord is situated in everyone's heart, and as one desires, the Lord gives one various types of bodies, which are like machines. Riding on such a machine, the living entity wanders throughout the universe, under the control of material nature and its modes. Thus the living being is not at all free to act, but is fully under the control of material nature, which is fully under the control of the Supreme Personality of Godhead.

As soon as a living entity is victimized by material desires to lord it over material nature, he is subjected to the control of material nature, which is supervised by the Supreme Soul. The result is that one again and again makes plans and is baffled, but as foolish as he is he cannot see the cause of his bafflement. This cause is distinctly stated in *Bhagavad-gītā*: because one has not surrendered to the Supreme Personality of Godhead, he must work under the control of material nature and its stringent laws (*daivi hy eṣā guṇamayī mama māyā duratyayā*). The only means of becoming free from this entanglement is to surrender to the Supreme Lord. In the human form of life, the living entity must accept this instruction from the Supreme Person, Kṛṣṇa: *sarva-dharmāṇ parityajya mām ekaṁ śaraṇāṁ vraja*. "Do not plan to achieve happiness and drive away distress. You will never be successful. Simply surrender unto Me." Unfortunately, however, the living entity does not accept the Supreme Lord's clearly stated instructions from *Bhagavad-gītā*, and thus he becomes a perpetual captive of the laws of material nature.

Yajñārthāt karmano 'nyatra loko 'yam karma-bandhanah: if one does not act for the satisfaction of Kṛṣṇa, who is known as Viṣṇu or Yajñā, he must be entangled in the reactions of fruitive activities. These reactions are called *pāpa* and *punya*—sinful and pious. By pious activities one is elevated to the higher planetary systems, and by impious activities one is degraded to lower species of life, in which he is punished by the laws of nature. In the lower species of life there is an evolutionary process, and when the term of the living entity's imprisonment or punishment in the lower species is finished, he is again offered a human form and given a chance to decide for himself which way he should plan.

If he again misses the opportunity, he is again put into the cycle of birth and death, going sometimes higher and sometimes lower, turning on the *samsāra-cakra*, the wheel of material existence. As a wheel sometimes goes up and sometimes comes down, the stringent laws of material nature make the living entity in material existence sometimes happy and sometimes distressed. How he suffers in the cycle of happiness and distress is described in the next verse.

TEXT 31

आध्यात्मिकादिभिरुः स्वैरविमुक्तस्य कर्हन्ति ।
मर्त्यस्य कृच्छ्रोपनतैरथैः कामैः क्रियेत किम् ॥३१॥

*ādhyātmikādibhir duḥkhair
avimuktasya karhicit
martyasya kṛcchrapanatair
arthaiḥ kāmaih kriyeta kim*

ādhyātmika-ādibhiḥ—adhyātmika, adhidaiivika and adhibhautika; duḥkhaiḥ—by the threefold miseries of material life; avimuktasya—of one who is not freed from such miserable conditions (or one who is subjected to birth, death, old age and disease); karhicit—sometimes; martyasya—of the living entity subjected to death; kṛcchrapanataiḥ—things obtained because of severe miseries; arthaiḥ—even if some benefit is derived; kāmaih—which can fulfill one's material desires; kriyeta—what do they do; kim—and what is the value of such happiness.

TRANSLATION

Materialistic activities are always mixed with three kinds of miserable conditions—adhyātmika, adhidaiivika and adhibautika. Therefore, even if one achieves some success by performing such activities, what is the benefit of this success? One is still subjected to birth, death, old age, disease and the reactions of his fruitive activities.

PURPORT

According to the materialistic way of life, if a poor man, after laboring very, very hard, gets some material profit at the end of his life, he is

considered a success, even though he again dies while suffering the threefold miseries—*adhyātmika*, *adhidaivika* and *adhibhautika*. No one can escape the threefold miseries of materialistic life, namely miseries pertaining to the body and mind, miseries pertaining to the difficulties imposed by society, community, nation and other living entities, and miseries inflicted upon us by natural disturbances from earthquakes, famines, droughts, floods, epidemics, and so on. If one works very hard, suffering the threefold miseries, and then is successful in getting some small benefit, what is the value of this benefit? Besides that, even if a *karmī* is successful in accumulating some material wealth, he still cannot enjoy it, for he must die in bereavement. I have even seen a dying man begging a medical attendant to increase his life by four years so that he could complete his material plans. Of course, the medical man was unsuccessful in expanding the life of the man, who therefore died in great bereavement. Everyone must die in this way, and after one's mental condition is taken into account by the laws of material nature, he is given another chance to fulfill his desires in a different body. Material plans for material happiness have no value, but under the spell of the illusory energy we consider them extremely valuable. There were many politicians, social reformers and philosophers who died very miserably, without deriving any practical value from their material plans. Therefore, a sane and sensible man never desires to work hard under the conditions of threefold miseries, only to die in disappointment.

TEXT 32

पश्यामि धनिनां क्लेशं लुभ्धानामजितात्मनाम् ।
भयादलुभ्धनिद्राणां सर्वतोऽभिविशङ्किनाम् ॥३२॥

*paśyāmi dhaninān kleśam
 lubdhānām ajitātmanām
 bhayād alabdha-nidrāṇām
 sarvato 'bhiviśaṅkinām*

paśyāmi—I can practically see; *dhaninām*—of persons who are very rich; *kleśam*—the miseries; *lubdhānām*—who are extremely greedy; *ajita-ātmanām*—who are victims of their senses; *bhayāt*—because of

fear; *alabdha-nidrāṇām*—who are suffering from insomnia; *sarvataḥ*—from all sides; *abhibiṣāṅkinām*—being particularly afraid.

TRANSLATION

The brāhmaṇa continued: I am actually seeing how a rich man, who is a victim of his senses, is very greedy to accumulate wealth, and therefore suffers from insomnia due to fear from all sides, despite his wealth and opulence.

PURPORT

Greedy capitalists accumulate wealth under so many miserable conditions, the result being that because they collect money by questionable means, their minds are always agitated. Thus they are unable to sleep at night, and they have to take pills for mental tranquility to invite sleep. And sometimes even the pills are a failure. Consequently the result of having accumulated money by so much labor is certainly not happiness, but only distress. What is the value of acquiring a comfortable position if one's mind is always disturbed? Narottama dāsa Ṭhākura has therefore sung:

*saṁsāra-biṣānale, dibāniśi hiyā jvale,
judāite nā kainu upāya*

"I am suffering from the poisonous effect of material enjoyment. Thus my heart is always burning and is almost on the verge of failure." The result of the greedy capitalist's unnecessary accumulation of wealth is that he must suffer from a blazing fire of anxiety and always be concerned with how to save his money and invest it properly to get more and more. Such a life is certainly not very happy, but because of the spell of the illusory energy, materialistic persons engage in such activities.

As far as our Kṛṣṇa consciousness movement is concerned, we are getting money naturally, by the grace of God, by selling our literature. This literature is not sold for our sense gratification; to spread the Kṛṣṇa consciousness movement we need so many things, and Kṛṣṇa is therefore supplying us the requisite money to advance this mission. The mission of Kṛṣṇa is to spread Kṛṣṇa consciousness all over the world, and for this

purpose we naturally must have sufficient money. Therefore, according to the advice of Śrīla Rūpa Gosvāmī Prabhupāda, we should not give up attachment to money that can spread the Kṛṣṇa consciousness movement. Śrīla Rūpa Gosvāmī says in his *Bhakti-rasāmṛta-sindhu* (1.2.256):

*prāpañcikata�ā buddhyā
hari-sambandhi-vastunah
mumukshubhiḥ parityāgo
vairagyam phalgu kathyate*

“When persons eager to achieve liberation renounce things which are related to the Supreme Personality of Godhead, though they are material, this is called incomplete renunciation.” Money that can help in spreading the Kṛṣṇa consciousness movement is not a part of the material world, and we should not give it up, thinking that it is material. Śrīla Rūpa Gosvāmī advises:

*anāsaktasya viśayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktām vairāgyam ucyate*

“When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness.” (*Bhakti-rasāmṛta-sindhu* 1.2.255) Money is undoubtedly coming in great quantities, but we should not be attached to this money for sense gratification; every cent should be spent for spreading the Kṛṣṇa consciousness movement, not for sense gratification. There is danger for a preacher when he receives great quantities of money, for as soon as he spends even a single cent of the collection for his personal sense gratification, he becomes a fallen victim. The preachers of the Kṛṣṇa consciousness movement should be extremely careful not to misuse the immense quantities of money needed to spread this movement. Let us not make this money the cause of our distress; it should be used for Kṛṣṇa, and that will cause our eternal happiness. Money is Lakṣmī, or the goddess of fortune, the companion of Nārāyaṇa. Lakṣmījī must always remain with Nārāyaṇa, and then there need be no fear of degradation.

TEXT 33

राजतश्चैरतः शत्रोः स्वजनात्पशुपक्षितः ।
अर्थिम्यः कालतः स्वसान्नित्यं प्राणार्थवद्धयम् ॥३३॥

*rājataḥ caurataḥ śatroḥ
sva-janāt paśu-pakṣitah
arthibhyah kālataḥ svasmān
nityam prāṇārtha-vat bhayam*

rājataḥ—from the government; *caurataḥ*—from thieves and rogues; *śatroḥ*—from enemies; *sva-janāt*—from relatives; *paśu-pakṣitah*—from animals and birds; *arthibhyah*—from beggars and persons seeking charity; *kālataḥ*—from the time factor; *svasmāt*—as well as from one's self; *nityam*—always; *prāṇa-artha-vat*—for one who has life or money; *bhayam*—fear.

TRANSLATION

Those who are considered materially powerful and rich are always full of anxieties because of governmental laws, thieves and rogues, enemies, family members, animals, birds, persons seeking charity, the inevitable time factor and even their own selves. Thus they are invariably afraid.

PURPORT

The word *svasmāt* means "from one's self." Because of attachment for money, the richest person is even afraid of himself. He fears that he may have locked his money in an unsafe manner or might have committed some mistake. Aside from the government and its income tax and aside from thieves, even a rich man's own relatives are always thinking of how to take advantage of him and take away his money. Sometimes these relatives are described as *sva-janaka-dasyu*, which means "rogues and thieves in the guise of relatives." Therefore, there is no need to accumulate wealth or unnecessarily endeavor for more and more money. The real business of life is to ask "Who am I?" and to understand one's self. One should understand the position of the living entity in this material world and understand how to return home, back to Godhead.

TEXT 34

शोकमोहमयदोघराग्नुैव्यश्रमादयः ।
यन्मूलाः स्वर्णं जहात् सृष्टां प्राणार्थयोर्बुधः ॥३४॥

soka-moha-bhaya-krodha-
rāga-klaibya-śramādayah
yan-mūlāḥ syur nṛnām jahyāt
sprhām prāṇārthayor budhāḥ

soka—lamentation; *moha*—illusion; *bhaya*—fear; *krodha*—anger; *rāga*—attachment; *klaibya*—poverty; *śrama*—unnecessary labor; *ādayah*—and so on; *yat-mūlāḥ*—the original cause of all these; *syuh*—become; *nṛnām*—of human beings; *jahyāt*—should give up; *sprhām*—the desire; *prāṇa*—for bodily strength or prestige; *arthayoh*—and accumulating money; *budhāḥ*—an intelligent person.

TRANSLATION

Those in human society who are intelligent should give up the original cause of lamentation, illusion, fear, anger, attachment, poverty and unnecessary labor. The original cause of all of these is the desire for unnecessary prestige and money.

PURPORT

Here is the difference between Vedic civilization and the modern demoniac civilization. Vedic civilization concerned itself with how to achieve self-realization, and for this purpose one was recommended to have a small income to maintain body and soul together. The society was divided into *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*, and the members of this society would limit their endeavors to meeting their minimum demands. The *brāhmaṇas*, in particular, would have no material desires. Because the *kṣatriyas* had to rule the people, it was necessary for them to have money and prestige. But the *vaiśyas* were satisfied with agricultural produce and milk from the cow, and if by chance there were excess, trade was allowed. The *śūdras* were also happy, for they would get food and shelter from the three higher classes. In the demoniac civilization of the present day, however, there is no question of *brāhmaṇas* or

ksatriyas; there are only so-called workers and a flourishing mercantile class who have no goal in life.

According to Vedic civilization, the ultimate perfection of life is to take *sannyāsa*, but at the present moment people do not know why *sannyāsa* is accepted. Because of misunderstanding, they think that one accepts *sannyāsa* to escape social responsibilities. But one does not accept *sannyāsa* to escape from responsibility to society. Generally one accepts *sannyāsa* at the fourth stage of spiritual life. One begins as a *brahmacārī* then becomes a *grhastha*, a *vānaprastha* and finally a *sannyāsī* to take advantage of the duration of one's life by engaging oneself fully in self-realization. *Sannyāsa* does not mean begging from door to door to accumulate money for sense gratification. However, because in Kali-yuga people are more or less prone to sense gratification, immature *sannyāsa* is not recommended. Śrīla Rūpa Gosvāmī writes in his *Nectar of Instruction* (2):

*atyāhāraḥ prayāsaś ca
prajalpo niyamāgraḥ
jana-saṅgaś ca laulyam ca
saḍbhīr bhaktir vinaśyati*

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements." A *sannyāsī* should have an institution meant to preach Kṛṣṇa consciousness; he need not accumulate money for himself. We recommend that as soon as money accumulates in our Kṛṣṇa consciousness movement, fifty per cent of it should be invested in printing books, and fifty per cent for expenditures, especially in establishing centers all over the world. The managers of the Kṛṣṇa consciousness movement should be extremely cautious in regard to this point. Otherwise money will be the cause of lamentation, illusion,

fear, anger, material attachment, material poverty, and unnecessary hard work. When I was alone in Vṛndāvana, I never attempted to construct *māthās* or temples; rather, I was fully satisfied with the small amount of money I could gather by selling *Back to Godhead*, and thus I would provide for myself and also print the literature. When I went to foreign countries, I lived according to the same principle, but when Europeans and Americans began to give money profusely, I started temples and Deity worship. The same principle should still be followed. Whatever money is collected should be spent for Kṛṣṇa, and not a farthing for sense gratification. This is the *Bhāgavata* principle.

TEXT 35

मधुकारमहासर्पौ लोकेऽस्मिन्नो गुरुत्तमौ ।
वैराग्यं परितोषं च प्राप्ता यच्छिक्षया वयम् ॥३५॥

madhukāra-mahā-sarpau
loke 'smi no gurūttamau
vairāgyam paritosam ca
prāptā yat-śikṣayā vayam

madhukāra—bees that go from flower to flower to collect honey; *mahā-sarpau*—the big snake (the python, which does not move from one place to another); *loke*—in the world; *asmī*—this; *nah*—our; *guru*—spiritual masters; *uttamau*—first-class; *vairāgyam*—renunciation; *paritosam ca*—and satisfaction; *prāptāḥ*—obtained; *yat-śikṣayā*—by whose instruction; *vayam*—we.

TRANSLATION

The bee and the python are two excellent spiritual masters who give us exemplary instructions regarding how to be satisfied by collecting only a little and how to stay in one place and not move.

TEXT 36

विरागः सर्वकामेभ्यः शिक्षितो मे मधुवतात् ।
कृच्छ्रामं मधुवद् वित्तं हत्याप्यन्यो हरेत्पतिम् ॥३६॥

*virāgah sarva-kāmebhyaḥ
śikṣito me madhu-vratāt
kṛcchrāptam madhuvad vittam
hatvāpy anyo haret patim*

virāgah—detachment; *sarva-kāmebhyaḥ*—from all material desires; *śikṣitah*—has been taught; *me*—unto me; *madhu-vratāt*—from the bumblebee; *kṛcchra*—with great difficulties; *āptam*—acquired; *madhuvat*—as good as honey (“money is honey”); *vittam*—money; *hatvā*—killing; *api*—even; *anyah*—another; *haret*—takes away; *patim*—the owner.

TRANSLATION

From the bumblebee I have learned to be unattached to accumulating money, for although money is as good as honey, anyone can kill its owner and take it away.

PURPORT

The honey gathered in the comb is taken away by force. Therefore one who accumulates money should realize that he may be harassed by the government or by thieves or even killed by enemies. Especially in this age of Kali-yuga, it is said that instead of protecting the money of the citizens, the government itself will take away the money with the force of law. The learned *brāhmaṇa* had therefore decided that he should not accumulate any money. One should own as much as he immediately needs. There is no need to keep a big balance at hand, along with the fear that it may be plundered by the government or by thieves.

TEXT 37

अनीहः परितुष्टात्मा यद्रच्छोपनतादहम् ॥
नो चेच्छये बहूहानि महाहिरिव सञ्चवान् ॥३७॥

*anīhah parituṣṭātmā
yadrcchopanatād aham*

*no cec chaye bahv-ahāni
mahāhir iva sattvavān*

anīhah—with no desire to possess more; *parituṣṭa*—very satisfied; *ātmā*—self; *yadṛcchā*—in its own way, without endeavor; *upanatāt*—by things brought in by possession; *aham*—I; *no*—not; *cet*—if so; *śaye*—I lie down; *bahu*—many; *ahāni*—days; *mahā-ahih*—a python; *iva*—like; *sattva-vān*—enduring.

TRANSLATION

I do not endeavor to get anything, but am satisfied with whatever is achieved in its own way. If I do not get anything, I am patient and unagitated like a python and lie down in this way for many days.

PURPORT

One should learn detachment from the bumblebees, for they collect drops of honey here and there and keep it in their honeycomb, but then someone comes and by force takes all the honey away, leaving the bumblebees with nothing. Therefore one should learn from the bumblebee not to keep more money than one needs. Similarly, one should learn from the python to stay in one place for many, many days without food and then eat only if something comes in its own way. Thus the learned *brāhmaṇa* gave instructions gained from two creatures, namely the bumblebee and the python.

TEXT 38

क्वचिदत्यं क्वचिद् भूरि भुज्जेऽनं स्वाद्वस्वादुवा ।
क्वचिद् भूरिगुणोपेतं गुणहीनमुत क्वचित् ।
श्रद्धयोपहृतं कापि कदाचिन्मानवर्जितम् ।
भुज्जे भुक्त्वाथ कसिंश्चिद् दिवानक्तं यदच्छया॥३८॥

*kvacid alpaṁ kvacid bhūri
bhujje 'nnam svādv asvādu vā
kvacid bhūri guṇopetam
guṇa-hinam uta kvacit*

śraddhayopahṛtam kvāpi
 kadācin māna-varjītam
 bhūñje bhuktvātha kasmīnś cid
 divā naktam yadṛcchayā

kvacit—sometimes; *alpam*—very little; *kvacit*—sometimes; *bhūri*—a great quantity; *bhūñje*—I eat; *annam*—food; *svādu*—palatable; *asvādu*—stale; *vā*—either; *kvacit*—sometimes; *bhūri*—great; *guṇa-upetam*—a nice flavor; *guṇa-hinam*—without flavor; *uta*—whether; *kvacit*—sometimes; *śraddhayā*—respectfully; *upahṛtam*—brought by someone; *kvāpi*—sometimes; *kadācit*—sometimes; *māna-varjītam*—offered without respect; *bhūñje*—I eat; *bhuktvā*—after eating; *atha*—as such; *kasmin cit*—sometimes, in some place; *divā*—during the daytime; *naktam*—or at night; *yadṛcchayā*—as it is available.

TRANSLATION

Sometimes I eat a very small quantity and sometimes a great quantity. Sometimes the food is very palatable, and sometimes it is stale. Sometimes prasāda is offered with great respect, and sometimes food is given neglectfully. Sometimes I eat during the day and sometimes at night. Thus I eat what is easily available.

TEXT 39

क्षौमं दुकूलमजिनं चीरं वल्कलमेव वा ।
 वसेऽन्यदपि सम्प्राप्तं दिष्टभुक् तुष्टधीरहम् ॥३९॥

kṣaumam dukūlam ajinam
 cīram valkalam eva vā
 vase 'nyad api samprāptam
 diṣṭa-bhuk tuṣṭa-dhīr aham

kṣaumam—clothing made of linen; *dukūlam*—silk or cotton; *ajinam*—deerskin; *cīram*—loincloth; *valkalam*—bark; *eva*—as it is; *vā*—either; *vase*—I put on; *anyat*—something else; *api*—although;

samprāptam—as available; *dīṣṭa-bhuk*—because of destiny; *tuṣṭa*—satisfied; *dhiḥ*—mind; *aham*—I am.

TRANSLATION

To cover my body I use whatever is available, whether it be linen, silk, cotton, bark or deerskin, according to my destiny, and I am fully satisfied and unagitated.

TEXT 40

क्वचिन्लये धरोपस्थे तृणपर्णाश्मभस्मसु ।
क्वचित् प्रासादपर्यङ्के कशिपौ वा परेच्छया ॥४०॥

*kvacic chaye dharopasthe
trṇa-parṇāśma-bhasmasu
kvacit prāsāda-paryanke
kaśipau vā parecchayā*

kvacic—sometimes; *śaye*—I lie down; *dharo-upasthe*—on the surface of the earth; *trṇa*—on grass; *parṇa*—leaves; *āśma*—stone; *bhasmasu*—or a pile of ashes; *kvacit*—sometimes; *prāsāda*—in palaces; *paryanke*—on a first-class bedstead; *kaśipau*—on a pillow; *vā*—either; *para*—of another; *icchayā*—by the wish.

TRANSLATION

Sometimes I lie on the surface of the earth, sometimes on leaves, grass or stone, sometimes on a pile of ashes, or sometimes, by the will of others, in a palace on a first-class bed with pillows.

PURPORT

The learned *brāhmaṇa*'s description indicates different types of births, for one lies down according to one's body. Sometimes one takes birth as an animal and sometimes as a king. When he takes birth as an animal he must lie down on the ground, and when he takes birth as a king or a very rich man he is allowed to lie in first-class rooms in huge palaces decorated with beds and other furniture. Such facilities are not available, however, at the sweet will of the living entity; rather, they are

available by the supreme will (*parecchayā*), or by the arrangement of *māyā*. As stated in *Bhagavad-gītā* (18.61):

*īśvaraḥ sarva-bhūtānāṁ
hṛd-deṣe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” The living entity, according to his material desires, receives different types of bodies, which are nothing but machines offered by material nature according to the order of the Supreme Personality of Godhead. By the will of the Supreme, one must take different bodies with different means for lying down.

TEXT 41

**क्वचित् स्नातोऽनुलिप्ताङ्गः सुवासाः स्मग्व्यलंकृतः ।
रथेभास्यैश्चरे क्वापि दिग्वासा ग्रहवद् विभो ॥४१॥**

*kvacit snāto 'nuliptāṅgah
suvāsāḥ sragvī alaṅkṛtaḥ
rathebhāsvaiś care kvāpi
dig-vāsā grahavad vibho*

kvacit—sometimes; *snātah*—bathing very nicely; *anulipta-aṅgah*—with sandalwood pulp smeared all over the body; *su-vāsāḥ*—dressing with very nice garments; *sragvī*—decorated with garlands of flowers; *alaṅkṛtaḥ*—bedecked with various types of ornaments; *ratha*—on a chariot; *ibha*—on an elephant; *aśvaiḥ*—or on the back of a horse; *care*—I wander; *kvāpi*—sometimes; *dik-vāsāḥ*—completely naked; *graha-vat*—as if haunted by a ghost; *vibho*—O lord.

TRANSLATION

O my lord, sometimes I bathe myself very nicely, smear sandal-wood pulp all over my body, put on a flower garland, and dress in

fine garments and ornaments. Then I travel like a king on the back of an elephant or on a chariot or horse. Sometimes, however, I travel naked, like a person haunted by a ghost.

TEXT 42

नाहं निन्दे न च स्तौमि स्वभावविषमं जनम् ।
एतेषां श्रेय आशासे उतैकात्म्यं महात्मनि ॥४२॥

*nāham ninde na ca staumi
sva-bhāva-viṣamam janam
eteṣāṁ śreya āśāse
utaikātmyam mahātmani*

na—not; aham—I; ninde—blaspheme; na—not; ca—also; staumi—praise; sva-bhāva—whose nature; viṣamam—contradictory; janam—a living entity or human being; eteṣām—of all of them; śreyah—the ultimate benefit; āśāse—I pray for; uta—indeed; aikātmyam—oneness; mahā-ātmani—in the Supersoul, the Parabrahman (Kṛṣṇa).

TRANSLATION

Different people are of different mentalities. Therefore it is not my business either to praise them or to blaspheme them. I only desire their welfare, hoping that they will agree to become one with the Supersoul, the Supreme Personality of Godhead, Kṛṣṇa.

PURPORT

As soon as one comes to the platform of *bhakti-yoga*, one understands fully the Supreme Personality of Godhead, Vāsudeva, is the goal of life (*vāsudevah sarvam iti sa mahātmā sudurlabhaḥ*). This is the instruction of all the Vedic literature (*vedaiś ca sarvair aham eva vedyah, sarva dharmān parityajya mām ekam śaranam vraja*). There is no use in praising someone for material qualifications or blaspheming him for material disqualifications. In the material world, good and bad have no meaning because if one is good he may be elevated to a higher planetary system and if one is bad he may be degraded to the lower planetary systems. People of different mentalities are sometimes elevated and

sometimes degraded, but this is not the goal of life. Rather, the goal of life is to become free from elevation and degradation and take to Kṛṣṇa consciousness. Therefore a saintly person does not discriminate between that which is supposedly good and supposedly bad; rather, he desires for everyone to be happy in Kṛṣṇa consciousness, which is the ultimate goal of life.

TEXT 43

विकल्पं जुहयाच्चित्तौ तां मनस्यर्थविभ्रमे ।
मनो वैकारिके हुत्वा तं मायायां जुहोत्यनु ॥४३॥

*vikalpam juhuyāc cittau
tām manasy artha-vibhrame
mano vaikārike hutvā
tam māyāyām juhoty anu*

vikalpam—discrimination (between good and bad, one person and another, one nation and another, and all similar discrimination); *juhuyāt*—one should offer as oblations; *cittau*—in the fire of consciousness; *tām*—that consciousness; *manasi*—in the mind; *artha-vibhrame*—the root of all acceptance and rejection; *manah*—that mind; *vaikārike*—in false ego, identification of oneself with matter; *hutvā*—offering as oblations; *tam*—this false ego; *māyāyām*—in the total material energy; *juhoti*—offers as oblations; *anu*—following this principle.

TRANSLATION

The mental concoction of discrimination between good and bad should be accepted as one unit and then invested in the mind, which should then be invested in the false ego. The false ego should be invested in the total material energy. This is the process of fighting false discrimination.

PURPORT

This verse describes how a *yogī* can become free from material affection. Because of material attraction, a *karmī* cannot see himself. *Jñānīs* can discriminate between matter and spirit, but the *yogīs*, the best of

whom are the *bhakti-yogīs*, want to return home, back to Godhead. The *karmīs* are completely in illusion, the *jñānīs* are neither in illusion nor in positive knowledge, but the *yogīs*, especially the *bhakti-yogīs*, are completely on the spiritual platform. As confirmed in *Bhagavad-gītā* (14.26):

*māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

“One who engages in full devotional service, who does not fall down under any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.” Thus a devotee’s position is secure. A devotee is at once elevated to the spiritual platform. Others, such as *jñānīs* and *haṭha-yogīs*, can only gradually ascend to the spiritual platform by nullifying their material discrimination on the platform of psychology and nullifying the false ego, by which one thinks, “I am this body, a product of matter.” One must merge the false ego into the total material energy and merge the total material energy into the supreme energetic. This is the process of becoming free from material attraction.

TEXT 44

**आत्मानुभूतौ तां मायां जुहुयात् सत्यद्वा मुनिः ।
ततो निरीहो विरमेत् स्वानुभूत्यात्मनि स्थितः ॥४४ ॥**

*ātmānubhūtau tām māyām
juhuyāt satya-dṝṇi muniḥ
tato nriho viramet
svānubhūty-ātmani sthitah*

ātma-anubhūtau—unto self-realization; *tām*—that; *māyām*—the false ego of material existence; *juhuyāt*—should offer as an oblation; *satya-dṝṇi*—one who has actually realized the ultimate truth; *muniḥ*—such a thoughtful person; *tataḥ*—because of this self-realization; *nrihāḥ*—without material desires; *viramet*—one must completely retire from material activities; *sva-anubhūti-ātmani*—in self-realization; *sthitah*—thus being situated.

TRANSLATION

A learned, thoughtful person must realize that material existence is illusion. This is possible only by self-realization. A self-realized person, who has actually seen the truth, should retire from all material activities, being situated in self-realization.

PURPORT

By an analytical study of the entire constitution of the body, one can surely come to the conclusion that the soul is different from all the body's material constituents, such as earth, water, fire and air. Thus the difference between the body and soul can be realized by a person who is thoughtful (*manīṣī* or *muni*), and after this realization of the individual spirit soul one can very easily understand the supreme spirit soul. If one thus realizes that the individual soul is subordinate to the supreme spirit soul, he achieves self-realization. As explained in the Thirteenth Chapter of *Bhagavad-gītā*, there are two souls within the body. The body is called *kṣetra*, and there are two *kṣetra-jñās*, or occupants of the body, namely the Supersoul (Paramātmā) and the individual soul. The Supersoul and the individual soul are like two birds sitting on the same tree (the material body). One bird, the individual, forgetful bird, is eating the fruit of the tree, not caring for the instructions of the other bird, which is only a witness to the activities of the first bird, who is his friend. When the forgetful bird comes to understand the supreme friend who is always with him and trying to give him guidance in different bodies, he takes shelter at the lotus feet of that supreme bird. As explained in the *yoga* process, *dhyānāvasthita-tad-gatena manasā paśyanti yam yoginah*. When one actually becomes a perfect *yogi*, by meditation he can see the supreme friend and surrender unto Him. This is the beginning of *bhakti-yoga*, or actual life in Kṛṣṇa consciousness.

TEXT 45

**स्वात्मवृत्तं मयेत्थं ते सुगुप्तमपि वर्णितम् ।
व्यपेतं लोकशास्त्राम्यां भवान् हि मगवत्परः ॥४५॥**

*svātma-vṛttarām mayeththam te
suguptam api varṇitam*

*vyapetāṁ loka-sāstrābhyaṁ
bhavān hi bhagavat-parah*

sva-ātma-vṛttam—the information of the history of self-realization; *mayā*—by me; *ittham*—in this way; *te*—unto you; *su-guptam*—extremely confidential; *api*—although; *varṇitam*—explained; *vyapetāṁ*—without; *loka-sāstrābhyaṁ*—the opinion of the common man or common literatures; *bhavān*—your good self; *hi*—indeed; *bhagavat-parah*—having fully realized the Personality of Godhead.

TRANSLATION

Prahlāda Mahārāja, you are certainly a self-realized soul and a devotee of the Supreme Lord. You do not care for public opinion or so-called scriptures. For this reason I have described to you without hesitation the history of my self-realization.

PURPORT

A person who is actually a devotee of Kṛṣṇa does not care about so-called public opinion and Vedic or philosophical literatures. Prahlāda Mahārāja, who is such a devotee, always defied the false instructions of his father and the so-called teachers who were appointed to teach him. Instead, he simply followed the instructions of Nārada Muni, his *guru*, and thus he always remained a stalwart devotee. This is the nature of an intelligent devotee. The Śrīmad-Bhāgavatam instructs, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*. One who is actually very intelligent must join the Kṛṣṇa consciousness movement, realizing his own self as an eternal servant of Kṛṣṇa, and thus practice constant chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 46

श्रीनारद उवाच

धर्म पारमहंस्यं वै मुनेः श्रुत्वासुरेश्वरः ।
पूजयित्वा ततः प्रीत आमन्त्र्य प्रययौ गृहम् ॥४६॥

śrī-nārada uvāca
 dharmam pāramahār̄syam vai
 muneḥ śrutvāsuresvaraḥ
 pūjayitvā tataḥ prīta
 āmantrya prayayau gṛham

śrī-nāradah uvāca—Śrī Nārada Muni said; *dharmam*—the occupational duty; *pāramahār̄syam*—of the *paramahāṁsas*, the most perfect human beings; *vai*—indeed; *muneḥ*—from the saintly person; *śrutvā*—thus hearing; *asura-īvaraḥ*—the King of the *asuras*, Prahlāda Mahārāja; *pūjayitvā*—by worshiping the saintly person; *tataḥ*—thereafter; *prītaḥ*—being very pleased; *āmantrya*—taking permission; *prayayau*—left that place; *gṛham*—for his home.

TRANSLATION

Nārada Muni continued: After Prahlāda Mahārāja, the King of the demons, heard these instructions from the saint, he understood the occupational duties of a perfect person [paramahāṁsa]. Thus he duly worshiped the saint, took his permission and then left for his own home.

PURPORT

As quoted in *Caitanya-caritāmṛta* (Madhya 8.128), Śrī Caitanya Mahāprabhu said:

*kibā vipra, kibā nyāsi, sūdra kene naya
 yei kṛṣṇa-tattva-vettā sei ‘guru’ haya*

A *guru*, or spiritual master, can be anyone who is well conversant with the science of Kṛṣṇa. Therefore although Prahlāda Mahārāja was a *grastha* ruling over the demons, he was a *paramahāṁsa*, the best of human beings, and thus he is our *guru*. In the list of *gurus*, or authorities, Prahlāda Mahārāja’s name is therefore mentioned:

*svayambhūr nāradah śambhuḥ
 kumārah kapilo manuḥ*

*prahlādo janako bhīṣmo
balir vaiyāsakir vayam*
(Bhāg. 6.3.20)

The conclusion is that a *paramahaṁsa* is an exalted devotee (*bhagavat-priya*). Such a *paramahaṁsa* may be in any stage of life—*brahmacārī*, *grhasthā*, *vānaprasthā* or *sannyāsa*—and be equally liberated and exalted.

Thus end the Bhaktivedanta purports of the Seventh Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Behavior of a Perfect Person.”

CHAPTER FOURTEEN

Ideal Family Life

This chapter describes the occupational duties of the householder according to the time, the country and the performer. When Yudhiṣṭhīra Mahārāja became very much inquisitive about the occupational duties for the householder, Nārada Muni advised him that a *grhastha*'s first duty is to be fully dependent on Vāsudeva, Kṛṣṇa, and to try to satisfy Him in all respects by executing one's prescribed devotional service. This devotional service will depend on the instructions of authorities and the association of devotees who are actually engaged in devotional service. The beginning of devotional service is *śravaṇam*, or hearing. One must hear from the mouths of realized souls. In this way the *grhastha*'s attraction to his wife and children will gradually be reduced.

As for the maintenance of his family, a *grhastha*, while earning what he requires for his living, must be very conscientious and must not undergo extraordinary endeavor simply to accumulate money and unnecessarily increase in material comforts. Although a *grhastha* should externally be very active in earning his livelihood, he should internally be situated as a fully self-realized person, without attachment for material gains. His dealings with family members or friends should be performed simply to fulfill their purpose; one should not be extravagantly engaged in this way. Instructions from family members and society should be accepted superficially, but in essence the *grhastha* should be engaged in occupational duties advised by the spiritual master and *sāstra*. Specifically a *grhastha* should engage in agricultural activities to earn money. As stated in *Bhagavad-gītā* (18.44), *kṛṣi-go-rakṣya-vāṇijyam*—agriculture, cow protection and trade—are special duties of *grhasthas*. If by chance or by the grace of the Lord more money comes, it should be properly engaged for the Kṛṣṇa consciousness movement. One should not be eager to earn more money simply for sensual pleasure. A *grhastha* should always remember that one who is endeavoring to accumulate more money than necessary is to be considered a thief and is punishable by the laws of nature.

A *grhaṣṭha* should be very much affectionate toward lower animals, birds and bees, treating them exactly like his own children. A *grhaṣṭha* should not indulge in killing animals or birds for sense gratification. He should provide the necessities of life even to the dogs and the lowest creatures and should not exploit others for sense gratification. Factually, according to the instructions of Śrīmad-Bhāgavatam, every *grhaṣṭha* is a great communist who provides the means of living for everyone. Whatever a *grhaṣṭha* may possess he should equally distribute to all living entities, without discrimination. The best process is to distribute *prasāda*.

A *grhaṣṭha* should not be very much attached to his wife; he should engage even his own wife in serving a guest with all attention. Whatever money a *grhaṣṭha* accumulates by the grace of God he should spend in five activities, namely worshiping the Supreme Personality of Godhead, receiving Vaiṣṇavas and saintly persons, distributing *prasāda* to the general public and to all living entities, offering *prasāda* to his forefathers, and also offering *prasāda* to his own self. *Gṛhaṣṭhas* should always be ready to worship everyone as mentioned above. The *grhaṣṭha* should not eat anything not offered to the Supreme Personality of Godhead. As it is said in the *Bhagavad-gūṭā* (3.13), *yajña-siṣṭāśinah santo muciyanter sarva-kilbiṣaiḥ*: “The devotees of the Lord are released from all kinds of sins because they eat food that is offered first for sacrifice.” The *grhaṣṭha* should also visit the holy places of pilgrimage mentioned in the *Purāṇas*. In this way he should fully engage in worshiping the Supreme Personality of Godhead for the benefit of his family, his society, his country, and humanity at large.

TEXT 1

श्रीयुधिष्ठिर उवाच

गृहस्थ एतां पदवीं विधिना येन चाङ्गसा ।
यायाददेवऋषे ब्रूहि मादशो गृहमूढधीः ॥ १ ॥

*śrī-yudhiṣṭhira uvāca
grhaṣṭha etāṁ padavīṁ
vidhinā yena cāṅgasā
yāyād deva-ṛṣe brūhi
mādrśo grha-mūḍha-dhiḥ*

śrī-yudhiṣṭhirah uvāca—Yudhiṣṭhira Mahārāja said; *grhaḥasthaḥ*—a person living with his family; *etām*—this (the process mentioned in the previous chapter); *padavīm*—position of liberation; *vidhiṇā*—according to the instructions of Vedic scripture; *yena*—by which; *ca*—also; *añjasā*—easily; *yāyāt*—may get; *deva-rṣe*—O great sage among the demigods; *brūhi*—kindly explain; *mādrśah*—such as me; *grha-mūḍha-dhīḥ*—completely ignorant of the goal of life.

TRANSLATION

Mahārāja Yudhiṣṭhira inquired from Nārada Muni: O my lord, O great sage, kindly explain how we who are staying at home without knowledge of the goal of life may also easily attain liberation, according to the instructions of the Vedas.

PURPORT

In the previous chapters the great sage Nārada has explained how a *brahmacārī*, a *vānaprastha* and a *sannyāsī* should act. He first explained the dealings of a *brahmacārī*, *vānaprastha* and *sannyāsī* because these three *āśramas*, or statuses of life, are extremely important for fulfillment of the goal of life. One should note that in the *brahmacārī-āśrama*, *vānaprastha-āśrama* and *sannyāsa-āśrama* there is no scope for sex life, whereas sex is allowed in *grhaḥastha* life under regulations. Nārada Muni, therefore, first described *brahmacarya*, *vānaprastha* and *sannyāsa* because he wanted to stress that sex is not at all necessary, although one who absolutely requires it is allowed to enter *grhaḥastha* life, or household life, which is also regulated by the *sāstras* and *guru*. Yudhiṣṭhira Mahārāja could understand all this. Therefore, as a *grhaḥastha*, he presented himself as *grha-mūḍha-dhīḥ*, one who is completely ignorant of the goal of life. A person who remains a householder in family life is certainly ignorant of life's goal; he is not very much advanced in intelligence. As soon as possible, one should give up his so-called comfortable life at home and prepare to undergo austerity, or *tapasya*. *Tapo divyam putrakā*. According to the instructions given by Rṣabhadeva to His sons, we should not create a so-called comfortable situation, but must prepare to undergo austerity. This is how a human being should actually live to fulfill life's ultimate goal.

TEXT 2

श्रीनारद उवाच

गृहेष्ववस्थितो राजन्क्रियाः कुर्वन्त्ययोचिताः ।
वासुदेवार्पणं साक्षादुपासीत महाष्टुनीन् ॥ २ ॥

*śri-nārada uvāca
gr̥heṣv avasthito rājan
kriyāḥ kurvan yathocitāḥ
vāsudevārpaṇam sākṣād
upāsīta mahā-munīn*

śri-nāradah uvāca—Śrī Nārada Muni replied; *gr̥heṣu*—at home; *avasthitah*—staying (a householder generally stays home with his wife and children); *rājan*—O King; *kriyāḥ*—activities; *kurvan*—performing; *yathocitāḥ*—suitable (as instructed by the *guru* and *sāstra*); *vāsudeva*—unto Lord Vāsudeva; *arpaṇam*—dedicating; *sākṣāt*—directly; *upāsīta*—should worship; *mahā-munīn*—the great devotees.

TRANSLATION

Nārada Muni replied: My dear King, those who stay at home as householders must act to earn their livelihood, and instead of trying to enjoy the results of their work themselves, they should offer these results to Kṛṣṇa, Vāsudeva. How to satisfy Vāsudeva in this life can be perfectly understood through the association of great devotees of the Lord.

PURPORT

The format for *gr̥astha* life should be dedication to the Supreme Personality of Godhead. In *Bhagavad-gītā* (6.1) it is said:

*anāśritah karma-phalam
kāryam karma karotiyah
sa sannyāsi ca yogī ca
na niragnir na cākriyah*

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work." Whether one acts as a *brahmacārī*, *grhastha*, *vānaprastha* or *sannyāsī*, he must act only for the satisfaction of the Supreme Personality of Godhead, Vāsudeva—Kṛṣṇa, the son of Vasudeva. This should be the principle for everyone's life. Nārada Muni has already described the principles of life for a *brahmacārī*, *vānaprastha* and *sannyāsī*, and now he is describing how a *grhastha* should live. The basic principle is to satisfy the Supreme Personality of Godhead.

The science of satisfying the Supreme Lord can be learned as described here: *sākṣād upāsīta mahā-munīn*. The word *mahā-munīn* refers to great saintly persons or devotees. Saintly persons are generally known as *munis*, or thoughtful philosophers concerned with transcendental subject matters, and *mahā-munīn* refers to those who have not only thoroughly studied the goal of life but who are actually engaged in satisfying the Supreme Personality of Godhead, Vāsudeva. These persons are known as devotees. Unless one associates with devotees, one cannot learn the science of *vāsudevārpāṇa*, or dedicating one's life to Vāsudeva, Kṛṣṇa, the Supreme Personality of Godhead.

In India the principles of this science were followed strictly. Even fifty years ago, I saw that in the villages of Bengal and the suburbs of Calcutta, people engaged in hearing *Śrimad-Bhāgavatam* daily when all their activities ended, or at least in the evening before going to bed. Everyone would hear the *Bhāgavatam*. *Bhāgavata* classes were held in every village, and thus people had the advantage of hearing *Śrimad-Bhāgavatam*, which describes everything about the aim of life—liberation or salvation. This will be clearly explained in the next verses.

TEXTS 3-4

शृण्वन्मगवतोऽभीक्ष्णमवतारकथामृतम् ।
 श्रद्धानो यथाकालमुपशान्तजनावृतः ॥ ३ ॥
 सत्सङ्गाच्छनकैः सङ्गमात्मजायात्मजादिषु ।
 विमुच्चेन्मुच्यमानेषु स्वयं स्वमवदुत्थितः ॥ ४ ॥

*śrīvan bhagavato 'bhikṣṇam
avatāra-kathāmṛtam
śraddadhāno yathā-kālam
upaśanta-janāvṛtah*

*sat-saṅgāc chanakaiḥ saṅgam
ātma-jāyātma jādiṣu
vimuñcen mucyamāneṣu
svayam svapnavad utthitah*

śrīvan—hearing; *bhagavataḥ*—of the Lord; *abhiṣṇam*—always; *avatāra*—of the incarnations; *kathā*—narrations; *amṛtam*—the nectar; *śraddadhānaḥ*—being very faithful in hearing about the Supreme Personality of Godhead; *yathā-kālam*—according to time (generally a *grhastha* can find time in the evening or in the afternoon); *upaśanta*—completely relieved of material activities; *jana*—by persons; *āvṛtah*—being surrounded; *sat-saṅgāt*—from such good association; *śanakaiḥ*—gradually; *saṅgam*—association; *ātma*—in the body; *jāyā*—wife; *ātma-jā-ādiṣu*—as well as in children; *vimuñcet*—one should get free from the attachment for such association; *mucyamāneṣu*—being severed (from him); *svayam*—personally; *svapna-vat*—like a dream; *utthitah*—awakened.

TRANSLATION

A *grhastha* must associate again and again with saintly persons, and with great respect he must hear the nectar of the activities of the Supreme Lord and His incarnations as these activities are described in Śrimad-Bhāgavatam and other Purāṇas. Thus one should gradually become detached from affection for his wife and children, exactly like a man awakening from a dream.

PURPORT

The Kṛṣṇa consciousness movement has been established to give *grhasthas* all over the world an opportunity to hear Śrimad-Bhāgavatam and *Bhagavad-gītā* specifically. The process, as described in many ways, is one of hearing and chanting (*śrīvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanāḥ*). Everyone, especially the *grhasthas*, who are *mūḍha-dhī*, ignorant about the goal of life, should be given opportunities to hear

about Kṛṣṇa. Simply by hearing, by attending lectures in the different centers of the Kṛṣṇa consciousness movement, where topics of Kṛṣṇa from *Bhagavad-gītā* and *Śrimad-Bhāgavatam* are discussed, they will be purified of their sinful inclination for constant indulgence in illicit sex, meat-eating, intoxication and gambling, which have all become prominent in modern days. Thus they can be raised to the status of light. *Puṇya-śravaṇa-kīrtanah*. Simply by joining the *kīrtana*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and by hearing about Kṛṣṇa from *Bhagavad-gītā*, one must be purified, especially if he also takes *prasāda*. This is all going on in the Kṛṣṇa consciousness movement.

Another specific description here is *śrīvan bhagavato 'bhikṣṇam avatāra-kathāmṛtam*. It is not that because one has once finished *Bhagavad-gītā* he should not hear it again. The word *abhiṣṇam* is very important. We should hear again and again. There is no question of stopping: even if one has read these topics many times, he should go on reading again and again because *bhagavat-kathā*, the words spoken by Kṛṣṇa and spoken by Kṛṣṇa's devotees about Kṛṣṇa, are *amṛtam*, nectar. The more one drinks this *amṛtam*, the more he advances in his eternal life.

The human form of life is meant for liberation, but unfortunately, due to the influence of Kali-yuga, every day the *grhasthas* are working hard like asses. Early in the morning they rise and travel even a hundred miles away to earn bread. Especially in the Western countries, I have seen that people awaken at five o'clock to go to offices and factories to earn their livelihood. People in Calcutta and Bombay also do this every day. They work very hard in the office or factory, and again they spend three or four hours in transportation returning home. Then they retire at ten o'clock and again rise early in the morning to go to their offices and factories. This kind of hard labor is described in the *sāstras* as the life of pigs and stool-eaters. *Nāyam deho deha-bhājān nṛloke kastān kāmān arhate vid-bhujām ye*: “Of all living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool.” (*Bhāg.* 5.5.1) One must find some time for hearing *Śrimad-Bhāgavatam* and *Bhagavad-gītā*. This is Vedic culture. One should work eight hours at the most to earn his livelihood, and either in the afternoon or in the evening a householder should associate with devotees to hear about the incarnations of

Kṛṣṇa and His activities and thus be gradually liberated from the clutches of *māyā*. However, instead of finding time to hear about Kṛṣṇa, the householders, after working hard in offices and factories, find time to go to a restaurant or a club where instead of hearing about Kṛṣṇa and His activities they are very much pleased to hear about the political activities of demons and nondevotees and to enjoy sex, wine, women and meat and in this way waste their time. This is not *grha*-*stha* life, but demoniac life. The Kṛṣṇa consciousness movement, however, with its centers all over the world, gives such fallen and condemned persons an opportunity to hear about Kṛṣṇa.

In a dream we form a society of friendship and love, and when we awaken we see that it has ceased to exist. Similarly, one's gross society, family and love are also a dream, and this dream will be over as soon as one dies. Therefore, whether one is dreaming in a subtle way or a gross way, these dreams are all false and temporary. One's real business is to understand that one is soul (*aham brahmāsmi*) and that his activities should therefore be different. Then one can be happy.

*brahma-bhūtaḥ prasannātmā
 na śocati na kāṅkṣati
 samah sarveṣu bhūtesu
 mad-bhaktiṁ labhate parām*

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service unto Me." (Bg. 18.54) One who is engaged in devotional service can very easily be liberated from the dream of materialistic life.

TEXT 5

**यावदर्थमुपासीनो देहे गेहे च पण्डितः ।
 विरक्तो रक्तवत् तत्र नूलोके नरतां न्यसेत् ॥ ५ ॥**

*yāvad-arthaṁ upāśino
 dehe gehe ca pāṇḍitah*

*virakto raktavat tatra
nr-loke naratām nyaset*

yāvat-artham—as much endeavor for one's livelihood as necessary; *upāśinah*—earning; *dehe*—in the body; *gehe*—in family matters; *ca*—also; *panditah*—one who is learned; *viraktaḥ*—not at all attached; *rakta-vat*—as if very much attached; *tatra*—in this; *nr-loke*—human society; *naratām*—the human form of life; *nyaset*—one should depict.

TRANSLATION

While working to earn his livelihood as much as necessary to maintain body and soul together, one who is actually learned should live in human society unattached to family affairs, although externally appearing very much attached.

PURPORT

This is the picture of ideal family life. When Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya about the goal of life, Rāmānanda Rāya described it in different ways, according to the recommendations of the revealed scriptures, and finally Śrī Rāmānanda Rāya explained that one may stay in his own position, whether as a *brāhmaṇa*, a *sūdra*, a *sannyāsī* or whatever, but one must try to inquire about life's goal (*athāto brahma-jijñāsā*). This is the proper utilization of the human form of life. When one misuses the gift of the human form by unnecessarily indulging in the animal propensities of eating, sleeping, mating and defending and does not try to get out of the clutches of *māyā*, which subjects one to repeated birth, death, old age and disease, one is again punished by being forced to descend to the lower species and undergo evolution according to the laws of nature. *Prakṛteḥ kriyamāṇāni gunaiḥ karmāṇi sarvaśah*. Being completely under the grip of material nature, the living entity must evolve again from the lower species to the higher species until he at last returns to human life and gets the chance to be freed from the material clutches. A wise man, however, learns from the *sāstras* and *guru* that we living entities are all eternal but are put into troublesome conditions because of associating with different modes under the laws of material nature. He therefore concludes that in the human form of life he

should not endeavor for unnecessary necessities, but should live a very simple life, just maintaining body and soul together. Certainly one requires some means of livelihood, and according to one's *varṇa* and *āśrama* this means of livelihood is prescribed in the *sāstras*. One should be satisfied with this. Therefore, instead of hankering for more and more money, a sincere devotee of the Lord tries to invent some ways to earn his livelihood, and when he does so Kṛṣṇa helps him. Earning one's livelihood, therefore, is not a problem. The real problem is how to get free from the bondage of birth, death and old age. Attaining this freedom, and not inventing unnecessary necessities, is the basic principle of Vedic civilization. One should be satisfied with whatever means of life comes automatically. The modern materialistic civilization is just the opposite of the ideal civilization. Every day the so-called leaders of modern society invent something contributing to a cumbersome way of life that implicates people more and more in the cycle of birth, death, old age and disease.

TEXT 6

ज्ञातयः पितरौ पुत्रा भ्रातरः सुहृदोऽपरे ।
यद् वदन्ति यदिच्छन्ति चानुमोदेत निर्ममः ॥ ६ ॥

*jñātayah pitarau putrā
bhrātarah suhṛdō 'pare
yat vadanti yat icchanti
cānumodeta nirmamah*

jñātayah—relatives, family members; *pitaraū*—the father and mother; *putrāḥ*—children; *bhrātarah*—brothers; *suhṛdah*—friends; *apare*—and others; *yat*—whatever; *vadanti*—they suggest (in regard to one's means of livelihood); *yat*—whatever; *icchanti*—they wish; *ca*—and; *anumodeta*—he should agree; *nirmamah*—but without taking them seriously.

TRANSLATION

An intelligent man in human society should make his own program of activities very simple. If there are suggestions from his

friends, children, parents, brothers or anyone else, he should externally agree, saying, "Yes, that is all right," but internally he should be determined not to create a cumbersome life in which the purpose of life will not be fulfilled.

TEXT 7

दिव्यं भौमं चान्तरीक्षं वित्तमन्युतनिर्मितम् ।
तत् सर्वमुपयुज्जान एतत् कुर्यात् स्वतो बुधः ॥ ७ ॥

*divyam bhaumam cāntarīkṣam
vittam acyuta-nirmitam
tat sarvam upayuñjāna
etat kuryāt svato budhah*

divyam—easily obtained because of rainfall from the sky; *bhaumam*—obtained from the mines and the sea; *ca*—and; *āntarīkṣam*—obtained by chance; *vittam*—all property; *acyuta-nirmitam*—created by the Supreme Personality of Godhead; *tat*—those things; *sarvam*—all; *upayuñjāna*—utilizing (for all human society or all living beings); *etat*—this (maintaining body and soul together); *kuryāt*—one must do; *svataḥ*—obtained of itself, without extra endeavor; *budhah*—the intelligent person.

TRANSLATION

The natural products created by the Supreme Personality of Godhead should be utilized to maintain the bodies and souls of all living entities. The necessities of life are of three types: those produced from the sky [from rainfall], from the earth [from the mines, the seas or the fields], and from the atmosphere [that which is obtained suddenly and unexpectedly].

PURPORT

We living entities in different forms are all children of the Supreme Personality of Godhead, as confirmed by the Lord in *Bhagavad-gītā* (14.4):

*sarva-yoniṣu kaunteya
mūrtayah sambhavanti yāḥ
tāśāṁ brahma mahad-yonir
ahāṁ bija-pradāḥ pitā*

“It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.” The Supreme Lord, Kṛṣṇa, is the father of all living entities in different species and forms. One who is intelligent can see that all living entities in the 8,400,000 bodily forms are part of the Supreme Personality of Godhead and are His sons. Everything within the material and spiritual worlds is the property of the Supreme Lord (*īśāvāsyam idam sarvam*), and therefore everything has a relationship with Him. Śrīla Rūpa Gosvāmī says in this regard:

*prāpañcikatayā buddhyā
hari-sambandhi-vastunāḥ
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate*

“One who rejects anything without knowledge of its relationship to Kṛṣṇa is incomplete in his renunciation.” (*Bhakti-rasāmrta-sindhu* 1.2.256) Although Māyāvādī philosophers say that the material creation is false, actually it is not false; it is factual, but the idea that everything belongs to human society is false. Everything belongs to the Supreme Personality of Godhead, for everything is created by Him. All living entities, being the Lord’s sons, His eternal parts and parcels, have the right to use their father’s property by nature’s arrangement. As stated in the *Upaniṣads*, *tena tyaktena bhuñjūthā mā grdhah kasya svid dhanam*. Everyone should be satisfied with the things allotted him by the Supreme Personality of Godhead; no one should encroach upon another’s rights or property.

In *Bhagavad-gītā* it is said:

*annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñāḥ karma-samudbhavaḥ*

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born of prescribed duties." (Bg. 3.14) When food grains are sufficiently produced, both animals and human beings can be nourished without difficulty for their maintenance. This is nature's arrangement. *Prakrteḥ kriyamāṇāni gunaiḥ karmāṇi sarvāśah*. Everyone is acting under the influence of material nature, and only fools think they can improve upon what God has created. The householders are specifically responsible for seeing that the laws of the Supreme Personality of Godhead are maintained, without fighting between men, communities, societies or nations. Human society should properly utilize the gifts of God, especially the food grains that grow because of rain falling from the sky. As stated in *Bhagavad-gītā*, *yajñād bhavati parjanyāḥ*. So that rainfall will be regulated, humanity should perform *yajñas*, sacrifices. *Yajñas* were previously performed with offerings of oblations of ghee and food grains, but in this age, of course, this is no longer possible, for the production of ghee and food grains has diminished because of the sinful life of human society. However, people should take to Kṛṣṇa consciousness and chant the Hare Kṛṣṇa *mantra*, as recommended in the *sāstras* (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). If people throughout the world take to the Kṛṣṇa consciousness movement and chant the easy sound vibration of the transcendental name and fame of the Supreme Personality of Godhead, there will be no scarcity of rainfall; consequently food grains, fruits and flowers will be properly produced, and all the necessities of life will be easily obtained. *Gṛhasthas*, or householders, should take the responsibility for organizing such natural production. It is therefore said, *tasyaiva hetoh prayateta kovidah*. An intelligent person should try to spread Kṛṣṇa consciousness through the chanting of the holy name of the Lord, and all the necessities of life will automatically follow.

TEXT 8

यावद् प्रियेत जठरं तावत् स्वत्वं हि देहिनाम् ।
अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति ॥ ८ ॥

*yāvad bhriyeta jatharam
tāvat svatvarṁ hi dehinām*

*adhikāṁ yo 'bhīmanyeta
sa steno dāṇḍam arhati*

yāvat—as much as; *bhriyeta*—may be filled; *jātharam*—the stomach; *tāvat*—that much; *svatvam*—proprietorship; *hi*—indeed; *dehinām*—of the living entities; *adhikam*—more than that; *yāḥ*—anyone who; *abhimanyeta*—may accept; *sah*—he; *stenāḥ*—a thief; *dāṇḍam*—punishment; *arhati*—deserves.

TRANSLATION

One may claim proprietorship to as much wealth as required to maintain body and soul together, but one who desires proprietorship over more than that must be considered a thief, and he deserves to be punished by the laws of nature.

PURPORT

By God's favor we sometimes get large quantities of food grains or suddenly receive some contribution or unexpected profit in business. In this way we may get more money than needed. So, how should that be spent? There is no need to accumulate money in the bank merely to increase one's bank balance. Such a mentality is described in *Bhagavad-gītā* (16.13) as asuric, demoniac.

*idam adya mayā labdham
imam prāpsye manoratham
idam astidam api me
bhavisyati punar dhanam*

"The demoniac person thinks, 'So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more.' " The *asura* is concerned with how much wealth he has in the bank today and how it will increase tomorrow, but unrestricted accumulation of wealth is not permitted either by the *śāstra* or, in the modern age, by the government. Actually, if one has more than one requires for his necessities, the extra money should be spent for Kṛṣṇa. According to the Vedic civilization, it should

all be given to the Kṛṣṇa consciousness movement, as ordered by the Lord Himself in *Bhagavad-gītā* (9.27):

*yat karosi yad aśnāsi
 yaj juhoṣi dadāsi yat
 yat tapasyasi kaunteya
 tat kuruṣva mad-arpaṇam*

“O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” *Gṛhasthas* should spend extra money only for the Kṛṣṇa consciousness movement.

The *gṛhasthas* should give contributions for constructing temples of the Supreme Lord and for preaching of Śrīmad *Bhagavad-gītā*, or Kṛṣṇa consciousness, all over the world. Śrīvan *bhagavato 'bhikṣṇam avatāra-kathāṁṛtam*. In the śāstras—the *Purāṇas* and other Vedic literatures—there are so many narrations describing the transcendental activities of the Supreme Personality of Godhead, and everyone should hear them again and again. For example, even if we read the entire *Bhagavad-gītā* every day, all eighteen chapters, in each reading we shall find a new explanation. That is the nature of transcendental literature. The Kṛṣṇa consciousness movement therefore affords one an opportunity to spend his extra earnings for the benefit of all human society by expanding Kṛṣṇa consciousness. In India especially we see hundreds and thousands of temples that were constructed by the wealthy men of society who did not want to be called thieves and be punished.

This verse is very important. As stated here, one who accumulates more money than needed is a thief, and by the laws of nature he will be punished. One who acquires more money than necessary becomes desirous of enjoying material comforts more and more. Materialists are inventing so many artificial necessities, and those who have money, being allured by such artificial necessities, try to accumulate money to possess more and more. This is the idea of modern economic development. Everyone is engaged in earning money, and the money is kept in the bank, which then offers money to the public. In this cycle of activities, everyone is engaged in getting more and more money, and therefore the ideal goal of human life is being lost. Concisely, it may be

said that everyone is a thief and is liable to be punished. Punishment by the laws of nature takes place in the cycle of birth and death. No one dies fully satisfied by the fulfillment of material desires, for that is not possible. Therefore at the time of one's death one is very sorry, being unable to fulfill his desires. By the laws of nature one is then offered another body to fulfill his unsatisfied desires, and upon taking birth again, accepting another material body, one voluntarily accepts the threefold miseries of life.

TEXT 9

मृगोष्ट्रवरमर्काखुसरीसृप्तवगमक्षिकाः ।
आत्मनः पुत्रवत् पश्येत्तरेषामन्तरं कियत् ॥ ९ ॥

mṛgoṣṭra-khara-markākhu-
sarīśrp khaga-makṣikāḥ
ātmanāḥ putravat paśyet
tair eṣām antaram kiyat

mṛga—deer; *uṣṭra*—camels; *khara*—asses; *marka*—monkeys; *ākhu*—mice; *sarīśrp*—snakes; *khaga*—birds; *makṣikāḥ*—flies; *ātmanāḥ*—of one's self; *putra-vat*—like the sons; *paśyet*—one should see; *taiḥ*—with those sons; *eṣām*—of these animals; *antaram*—difference; *kiyat*—how little.

TRANSLATION

One should treat animals such as deer, camels, asses, monkeys, mice, snakes, birds and flies exactly like one's own son. How little difference there actually is between children and these innocent animals.

PURPORT

One who is in Kṛṣṇa consciousness understands that there is no difference between the animals and the innocent children in one's home. Even in ordinary life, it is our practical experience that a household dog or cat is regarded on the same level as one's children, without any envy. Like children, the unintelligent animals are also sons of the Supreme

Personality of Godhead, and therefore a Kṛṣṇa conscious person, even though a householder, should not discriminate between children and poor animals. Unfortunately, modern society has devised many means for killing animals in different forms of life. For example, in the agricultural fields there may be many mice, flies and other creatures that disturb production, and sometimes they are killed by pesticides. In this verse, however, such killing is forbidden. Every living entity should be nourished by the food given by the Supreme Personality of Godhead. Human society should not consider itself the only enjoyer of all the properties of God; rather, men should understand that all the other animals also have a claim to God's property. In this verse even the snake is mentioned, indicating that a householder should not be envious even of a snake. If everyone is fully satisfied by eating food that is a gift from the Lord, why should there be envy between one living being and another? In modern days people are very much inclined toward communistic ideas of society, but we do not think that there can be any better communistic idea than that which is explained in this verse of *Śrīmad-Bhāgavatam*. Even in the communistic countries the poor animals are killed without consideration, although they also should have the right to take their allotted food with which to live.

TEXT 10

त्रिवर्गं नातिकृच्छ्रेण भजेत् गृहमेध्यपि ।
यथादेशं यथाकालं यारद्वैवोपपादितम् ॥१०॥

*tri-vargam nātikṛcchreṇa
bhajeta gṛha-medhy api
yathā-deśam yathā-kālam
yāvat-daiopapāditam*

tri-vargam—three principles, namely religiosity, economic development and sense gratification; *na*—not; *ati-kṛcchreṇa*—by very severe endeavor; *bhajeta*—should execute; *gṛha-medhī*—a person interested only in family life; *api*—although; *yathā-deśam*—according to the place; *yathā-kālam*—according to the time; *yāvat*—as much as; *daiva*—by the grace of the Lord; *upapāditam*—obtained.

TRANSLATION

Even if one is a householder rather than a brahmacārī, a sannyāsī or a vānaprastha, one should not endeavor very hard for religiosity, economic development or satisfaction of the senses. Even in householder life, one should be satisfied to maintain body and soul together with whatever is available with minimum endeavor, according to place and time, by the grace of the Lord. One should not engage oneself in ugra-karma.

PURPORT

In human life there are four principles to be fulfilled—*dharma*, *artha*, *kāma* and *mokṣa* (religion, economic development, sense gratification, and liberation). First one should be religious, observing various rules and regulations, and then one must earn some money for maintenance of his family and the satisfaction of his senses. The most important ceremony for sense gratification is marriage because sexual intercourse is one of the principal necessities of the material body. *Yan maithunādi-grhamedhi-sukham hi tuccham*. Although sexual intercourse is not a very exalted requisite in life, both animals and men require some sense gratification because of material propensities. One should be satisfied with married life and not expend energy for extra sense gratification or sex life.

As for economic development, the responsibility for this should be entrusted mainly to the *vaiśyas* and *grhaṭhas*. Human society should be divided into *varṇas* and *āśramas*—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*, *brahmacarya*, *grhaṭha*, *vānaprastha* and *sannyāsa*. Economic development is necessary for *grhaṭhas*. *Brāhmaṇa grhaṭhas* should be satisfied with a life of *adhyayana*, *adhyāpana*, *yajana* and *yājana*—being learned scholars, teaching others to be scholars, learning how to worship the Supreme Personality of Godhead, Viṣṇu, and also teaching others how to worship Lord Viṣṇu, or even the demigods. A *brāhmaṇa* should do this without remuneration, but he is allowed to accept charity from a person whom he teaches how to be a human being. As for the *kṣatriyas*, they are supposed to be the kings of the land, and the land should be distributed to the *vaiśyas* for agricultural activities, cow protection and trade. *Sūdras* must work; sometimes they should engage in occupational

duties as cloth manufacturers, weavers, blacksmiths, goldsmiths, brass-smiths, and so on, or else they should engage in hard labor to produce food grains.

These are the different occupational duties by which men should earn their livelihood, and in this way human society should be simple. At the present moment, however, everyone is engaged in technological advancement, which is described in *Bhagavad-gītā* as *ugra-karma*—extremely severe endeavor. This *ugra-karma* is the cause of agitation within the human mind. Men are engaging in many sinful activities and becoming degraded by opening slaughterhouses, breweries and cigarette factories, as well as nightclubs and other establishments for sense enjoyment. In this way they are spoiling their lives. In all of these activities, of course, householders are involved, and therefore it is advised here, with the use of the word *api*, that even though one is a householder, one should not engage himself in severe hardships. One's means of livelihood should be extremely simple. As for those who are not *grhasthas*—the *brahmacāris*, *vānaprasthas* and *sannyāsīs*—they don't have to do anything but strive for advancement in spiritual life. This means that three fourths of the entire population should stop sense gratification and simply be engaged in the advancement of Kṛṣṇa consciousness. Only one fourth of the population should be *grhastha*, and that should be according to laws of restricted sense gratification. The *grhasthas*, *vānaprasthas*, *brahmacāris* and *sannyāsīs* should endeavor together with their total energy to become Kṛṣṇa conscious. This type of civilization is called *daiva-varnāśrama*. One of the objectives of the Kṛṣṇa consciousness movement is to establish this *daiva-varnāśrama*, but not to encourage so-called *varnāśrama* without scientifically organized endeavor by human society.

TEXT 11

आश्वाधान्तेऽवसायिभ्यः कामान्सर्विभजेद् यथा ।
अप्येकामात्मनो दारां तृणां स्वत्वग्रहो यतः ॥११॥

āśvāghānte 'vasāyibhyah
kāmān sarvibhajed yathā
ap्य ekaṁ ātmano dārām
nṛṇām svatva-graho yataḥ

ā—even up to; śva—the dog; *agha*—sinful animals or living entities; *ante avasāyibhyah*—unto the *candālas*, the lowest of men (dog-eaters and hog-eaters); *kāmān*—the necessities of life; *samvibhajet*—should divide; *yathā*—as much as (deserved); *api*—even; *ekām*—one; *ātmanah*—own; *dārām*—the wife; *nṛṇām*—of the people in general; *svatva-grahah*—the wife is accepted as being identical with one's self; *yataḥ*—because of which.

TRANSLATION

Dogs, fallen persons and untouchables, including *candālas* [dog-eaters], should all be maintained with their proper necessities, which should be contributed by the householders. Even one's wife at home, with whom one is most intimately attached, should be offered for the reception of guests and people in general.

PURPORT

Although in modern society the dog is accepted as part of one's household paraphernalia, in the Vedic system of household life the dog is untouchable; as mentioned here, a dog may be maintained with proper food, but it cannot be allowed to enter one's house, what to speak of the bedroom. Outcastes or untouchable *candālas* should also be provided with the necessities for life. The word used in this connection is *yathā*, which means "as much as deserved." The outcastes should not be given money with which to indulge in more than they need, for otherwise they will misuse it. At the present moment, for example, low-class men are generally paid quite amply, but instead of using their money to cultivate knowledge and advance in life, such low-class men use their extra money for wine-drinking and similar sinful activities. As mentioned in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā srṣṭaṁ guṇa-karma-vibhāgaśah*: there must be four divisions of human society according to the work and qualities of men. Men with the lowest qualities cannot do any work that requires higher intelligence. However, although such a division of men must exist according to their quality and work, it is suggested herewith that everyone must have the necessities of life. The communists of the present day are in favor of supplying the necessities of life to everyone, but they consider only the human beings and not the lower animals. The *Bhāgavatam*'s principles are so broad, however, that it

recommends that the necessities of life be supplied to everyone, man or animal, regardless of good or bad qualities.

The idea of giving even one's wife to the service of the public is that one's intimate relationship with his wife, or one's excessive attachment for his wife, by which one thinks his wife to be his better half or to be identical with himself, must gradually be given up. As formerly suggested, the idea of ownership, even of one's family, must be abandoned. The dream of material life is the cause of bondage in the cycle of birth and death, and therefore one should give up this dream. Consequently, in the human form of life one's attachment for his wife should be given up, as suggested herein.

TEXT 12

जहाद् यदर्थे स्वान् प्राणान्हन्याद् वा पितरं गुरुम् ।
तस्यां स्वत्वं स्त्रियां जहाद् यस्तेन हजितो जितः ॥१२॥

*jahyād yad-arthe svān prāṇān
hanyād vā pitaram gurum
tasyām svatvam striyām jahyād
yas tena hy ajito jitah*

jahyāt—one may give up; *yat-arthe*—for whom; *svān*—one's own; *prāṇān*—life; *hanyāt*—one may kill; *vā*—or; *pitaram*—the father; *gurum*—the teacher or spiritual master; *tasyām*—unto her; *svatvam*—ownership; *striyām*—unto the wife; *jahyāt*—one must give up; *yah*—one who (the Supreme Personality of Godhead); *tena*—by him; *hi*—indeed; *ajitah*—cannot be conquered; *jitah*—conquered.

TRANSLATION

One so seriously considers one's wife to be his own that he sometimes kills himself for her or kills others, including even his parents or his spiritual master or teacher. Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone.

PURPORT

Every husband is too much attached to his wife. Therefore, to give up one's connection with his wife is extremely difficult, but if one can

somehow or other give it up for the service of the Supreme Personality of Godhead, then the Lord Himself, although not able to be conquered by anyone, comes very much under the control of the devotee. And if the Lord is pleased with a devotee, what is there that is unobtainable? Why should one not give up his affection for his wife and children and take shelter of the Supreme Personality of Godhead? Where is the loss of anything material? Householder life means attachment for one's wife, whereas *sannyāsa* means detachment from one's wife and attachment to Kṛṣṇa.

TEXT 13

कृमिविद्भस्मनिष्ठान्तं केदं तुच्छं कलेवरम् ।
क तदीयरतिर्यार्था क्वायमात्मा नभश्चदिः ॥१३॥

kṛmi-vid-bhasma-niṣṭhāntam
kvedarāṁ tuccharāṁ kalevaram
kva tadiya-ratir bhāryā
kvāyam ātmā nabhaś-chadiḥ

kṛmi—insects, germs; *vit*—stool; *bhasma*—ashes; *niṣṭha*—attachment; *antam*—at the end; *kva*—what is; *idam*—this (body); *tuccha*—very insignificant; *kalevaram*—material tabernacle; *kva*—what is that; *tadiya-ratiḥ*—attraction for that body; *bhāryā*—wife; *kva ayam*—what is the value of this body; *ātmā*—the Supreme Soul; *nabhaḥ-chadiḥ*—all-pervading like the sky.

TRANSLATION

Through proper deliberation, one should give up attraction to his wife's body because that body will ultimately be transformed into small insects, stool or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?

PURPORT

Here also, the same point is stressed: one should give up attachment for his wife—or, in other words, for sex life. If one is intelligent, he can

think of his wife's body as nothing but a lump of matter that will ultimately be transformed into small insects, stool or ashes. In different societies there are different ways of dealing with the human body at the time of the funeral ceremony. In some societies the body is given to the vultures to be eaten, and therefore the body ultimately turns to vulture stool. Sometimes the body is merely abandoned, and in that case the body is consumed by small insects. In some societies the body is immediately burned after death, and thus it becomes ashes. In any case, if one intelligently considers the constitution of the body and the soul beyond it, what is the value of the body? *Antavanta ime dehā nityasyoktāḥ śarīrināḥ*: the body may perish at any moment, but the soul is eternal. If one gives up attachment for the body and increases his attachment for the spirit soul, his life is successful. It is merely a matter of deliberation.

TEXT 14

**सिद्धैर्यज्ञावशिष्टार्थैः कल्पयेद् वृत्तिमात्मनः ।
शेषे सत्त्वं त्यजन्नाज्ञः पदवीं महतामियात् ॥१४॥**

*siddhaiḥ yajñāvaśiṣṭārthaiḥ
kalpayed vṛttim ātmanah
śeṣe svatvam tyajan prājñāḥ
padavīm mahatām iyāt*

siddhaiḥ—things obtained by the grace of the Lord; *yajñā-avaśiṣṭārthaiḥ*—things obtained after a sacrifice is offered to the Lord or after the recommended *pañca-sūnā yajña* is performed; *kalpayet*—one should consider; *vṛttim*—the means of livelihood; *ātmanah*—for the self; *śeṣe*—at the end; *svatvam*—so-called proprietorship over one's wife, children, home, business and so on; *tyajan*—giving up; *prājñāḥ*—those who are wise; *padavīm*—the position; *mahatām*—of the great personalities who are fully satisfied in spiritual consciousness; *iyāt*—should achieve.

TRANSLATION

An intelligent person should be satisfied with eating *prasāda* [food offered to the Lord] or with performing the five different

kinds of yajña [pañca-sūnā]. By such activities, one can give up attachment for the body and so-called proprietorship with reference to the body. When one is able to do this, he is firmly fixed in the position of a mahātmā.

PURPORT

Nature already has an arrangement to feed us. By the order of the Supreme Personality of Godhead, there is an arrangement for eatables for every living entity within the 8,400,000 forms of life. *Eko bahūnām yo vidadhāti kāmān*. Every living entity has to eat something, and in fact the necessities for his life have already been provided by the Supreme Personality of Godhead. The Lord has provided food for both the elephant and the ant. All living beings are living at the cost of the Supreme Lord, and therefore one who is intelligent should not work very hard for material comforts. Rather, one should save his energy for advancing in Kṛṣṇa consciousness. All created things in the sky, in the air, on land and in the sea belong to the Supreme Personality of Godhead, and every living being is provided with food. Therefore one should not be very much anxious about economic development and unnecessarily waste time and energy with the risk of falling down in the cycle of birth and death.

TEXT 15

देवानृषीन् नृभूतानि पितृनात्मानमन्वहम् ।
स्ववृत्त्यागतवित्तेन यजेत् पुरुषं पृथक् ॥१५॥

*devān ṛśin nr-bhūtāni
pitṛn ātmānam anvaham
sva-vṛttyāgata-vittena
yajeta puruṣam prthak*

devān—unto the demigods; *ṛśin*—unto the great sages; *nr*—unto human society; *bhūtāni*—unto the living entities in general; *pitṛn*—unto the forefathers; *ātmānam*—one's self or the Supreme Self; *anvaham*—daily; *sva-vṛttyā*—by one's means of livelihood; *āgata-vittena*—money that automatically comes; *yajeta*—one should worship; *puruṣam*—the person situated in everyone's heart; *prthak*—separately.

TRANSLATION

Every day, one should worship the Supreme Being who is situated in everyone's heart, and on this basis one should separately worship the demigods, the saintly persons, ordinary human beings and living entities, one's forefathers and one's self. In this way one is able to worship the Supreme Being in the core of everyone's heart.

TEXT 16

**यर्हात्मनोऽधिकाराद्याः सर्वाः स्युर्यज्ञसम्पदाः ।
वैतानिकेन विधिना अग्निहोत्रादिना यजेत् ॥१६॥**

*yarhy ātmano 'dhikāra-ādyāḥ
 sarvāḥ syur yajña-sampadāḥ
 vaitānikena vidhinā
 agni-hotrādinā yajet*

yarhi—when; *ātmanah*—of one's self; *adhikāra-ādyāḥ*—things possessed by him under full control; *sarvāḥ*—everything; *syuh*—becomes; *yajña-sampadāḥ*—paraphernalia for performing *yajña*, or the means for pleasing the Supreme Personality of Godhead; *vaitānikena*—with authorized books that direct the performance of *yajña*; *vidhinā*—according to regulative principles; *agni-hotra-ādinā*—by offering sacrifices to the fire, etc.; *yajet*—one should worship the Supreme Personality of Godhead.

TRANSLATION

When one is enriched with wealth and knowledge which are under his full control and by means of which he can perform *yajña* or please the Supreme Personality of Godhead, one must perform sacrifices, offering oblations to the fire according to the directions of the *sāstras*. In this way one should worship the Supreme Personality of Godhead.

PURPORT

If a *grastha*, or householder, is sufficiently educated in Vedic knowledge and has become sufficiently rich to offer worship to please the Supreme Personality of Godhead, he must perform *yajñas* as directed by

the authorized scriptures. *Bhagavad-gītā* (3.9) clearly says, *yajñārthāt karmano 'nyatra loko 'yam karma-bandhanah*: everyone may be engaged in his occupational duties, but the result of these duties should be offered for sacrifice to satisfy the Supreme Lord. If one is fortunate enough to possess transcendental knowledge as well as the money with which to perform sacrifices, one must do it according to the directions given in the *sāstras*. It is said in *Śrīmad-Bhāgavatam* (12.3.52):

*kṛte yad dhyāyato viśnuṁ
 tretāyāṁ yajato makhaiḥ
 dvāpare paricaryāyāṁ
 kalau tad dhari-kīrtanāt*

The entire Vedic civilization aims at satisfying the Supreme Personality of Godhead. This was possible in Satya-yuga by meditation upon the Supreme Lord within the core of one's heart and in Tretā-yuga by the performance of costly *yajñas*. The same goal could be achieved in Dvāpara-yuga by worship of the Lord in the temple, and in this age of Kali one can achieve the same goal by performing *saṅkīrtana-yajña*. Therefore one who has education and wealth must use them to satisfy the Supreme Personality of Godhead by helping the *saṅkīrtana* movement that has already begun—the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement. All educated and wealthy persons must join this movement, since money and education are meant for service to the Supreme Personality of Godhead. If money and education are not engaged in the service of the Lord, these valuable assets must be engaged in the service of *māyā*. The education of so-called scientists, philosophers and poets is now engaged in the service of *māyā*, and the wealth of the rich is also engaged in *māyā*'s service. The service of *māyā*, however, creates a chaotic condition in the world. Therefore the wealthy man and the educated man should sacrifice their knowledge and opulence by dedicating them for the satisfaction of the Supreme Lord and joining this *saṅkīrtana* movement (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah*).

TEXT 17

न द्युग्मिष्टतोऽयं वै भगवान्सर्वयज्ञभुक् ।
 इज्येत हविषा राजन्यथा विप्रमृष्टे हुतैः ॥१७॥

na hy agni-mukhato 'yam vai
 bhagavān sarva-yajñā-bhuk
 ijyeta haviṣā rājan
 yathā vipra-mukhe hutaiḥ

na—not; hi—indeed; agni—fire; mukhataḥ—from the mouth or the flames; ayam—this; vai—certainly; bhagavān—Lord Śrī Kṛṣṇa; sarva-yajñā-bhuk—the enjoyer of the results of all kinds of sacrifices; ijyeta—is worshiped; haviṣā—by offering of clarified butter; rājan—O King; yathā—as much as; vipra-mukhe—through the mouth of a brāhmaṇa; hutaiḥ—by offering him first-class food.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is the enjoyer of sacrificial offerings. Yet although His Lordship eats the oblations offered in the fire, my dear King, He is still more satisfied when nice food made of grains and ghee is offered to Him through the mouths of qualified brāhmaṇas.

PURPORT

As stated in *Bhagavad-gītā* (3.9), *yajñārthāt karmaṇo 'nyatra loko 'yam karma-bandhanah*: all fruitive activities should be performed for sacrifice, which should be directed toward pleasing Kṛṣṇa. As stated elsewhere in *Bhagavad-gītā* (5.29), *bhaktāram yajña-tapasām sarva-loka-maheśvaram*: He is the Supreme Lord and enjoyer of everything. However, although sacrifice may be offered to please Kṛṣṇa, He is more pleased when grains and ghee, instead of being offered in the fire, are prepared as *prasāda* and distributed, first to the brāhmaṇas and then to others. This system pleases Kṛṣṇa more than anything else. Furthermore, at the present time there is very little chance to offer sacrifices by pouring oblations of food grains and ghee into the fire. Especially in India, there is practically no ghee; for everything that should be done with ghee, people use a certain type of oil preparation. Oil, however, is never recommended for offering in a sacrificial fire. In Kali-yuga, the available quantity of food grains and ghee is gradually diminishing, and people are embarrassed that they cannot produce sufficient ghee and food grains.

Under the circumstances, the sāstras enjoin, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*: in this age, those who are intellectual offer *yajña*, or perform sacrifices, through the *saṅkīrtana* movement. Everyone should join the *saṅkīrtana* movement, offering to the fire of this movement the oblations of his knowledge and riches. In our *saṅkīrtana* movement, or Hare Kṛṣṇa movement, we offer sumptuous *prasāda* to the Deity and later distribute the same *prasāda* to the *brāhmaṇas*, the Vaiṣṇavas and then to the people in general. Kṛṣṇa's *prasāda* is offered to the *brāhmaṇas* and Vaiṣṇavas, and the *prasāda* of the *brāhmaṇas* and Vaiṣṇavas is offered to the general populace. This kind of sacrifice—chanting of the Hare Kṛṣṇa *mantra* and distribution of *prasāda*—is the most perfect and bona fide way of offering sacrifice for the pleasure of Yajña, or Viṣṇu.

TEXT 18

तस्माद् ब्राह्मणदेवेषु मत्यादिषु यथार्हतः ।
तैस्तैः कामैर्यजस्वैनं क्षेत्रज्ञं ब्राह्मणाननु ॥१८॥

*tasmād brāhmaṇa-deveṣu
martyādiṣu yathārhatāḥ
tais taiḥ kāmair yajasvainam
kṣetra-jñām brāhmaṇān anu*

tasmāt—therefore; *brāhmaṇa-deveṣu*—through the *brāhmaṇas* and the demigods; *martyā-ādiṣu*—through ordinary human beings and other living entities; *yathā-arhatāḥ*—according to your ability; *taiḥ taiḥ*—with all those; *kāmaih*—various objects of enjoyment such as sumptuous food, flower garlands, sandalwood paste, etc.; *yajasva*—you should worship; *enam*—this; *kṣetra-jñām*—Supreme Lord situated in the hearts of all beings; *brāhmaṇān*—the *brāhmaṇas*; *anu*—after.

TRANSLATION

Therefore, my dear King, first offer *prasāda* unto the *brāhmaṇas* and the demigods, and after sumptuously feeding them you may distribute *prasāda* to other living entities according to your ability.

In this way you will be able to worship all living entities—or, in other words, the supreme living entity within every living entity.

PURPORT

To distribute *prasāda* to all living entities, the process is that we must first offer *prasāda* to the *brāhmaṇas* and the Vaiṣṇavas, for the demigods are represented by the *brāhmaṇas*. In this way the Supreme Personality of Godhead, who is situated in everyone's heart, will be worshiped. This is the Vedic system of offering *prasāda*. Whenever there is a ceremony for distribution of *prasāda*, the *prasāda* is offered first to the *brāhmaṇas*, then to the children and old men, then to the women, and then to animals like dogs and other domestic animals. When it is said that Nārāyaṇa, the Supreme Being, is situated in everyone's heart, this does not mean that everyone has become Nārāyaṇa or that a particular poor man has become Nārāyaṇa. Such a conclusion is rejected herein.

TEXT 19

कुर्यादपरपक्षीयं मासि प्रौष्टपदे द्विजः ।
श्राद्धं पित्रोर्यथावित्तं तद्बन्धुनां च वित्तवान् ॥१९॥

*kuryād apara-pakṣiyam
māsi prauṣṭha-pade dvijah
śrāddham pitror yathā-vittam
tat-bandhūnām ca vittavān*

kuryāt—one should perform; *apara-pakṣiyam*—during the fortnight of the dark moon; *māsi*—in the month of Āśvina (October–November); *prauṣṭha-pade*—in the month of Bhādra (August–September); *dvijah*—twiceborn; *śrāddham*—oblations; *pitroḥ*—unto the forefathers; *yathā-vittam*—according to one's means of income; *tat-bandhūnām ca*—as well as relatives of forefathers; *vitta-vān*—one who is sufficiently rich.

TRANSLATION

A brāhmaṇa who is sufficiently rich must offer oblations to the forefathers during the dark-moon fortnight in the latter part of the month of Bhādra. Similarly, he should offer oblations to the

relatives of the forefathers during the mahālayā ceremonies in the month of Āśvina.*

TEXTS 20–23

अयने विषुवे कुर्याद् व्यतीपाते दिनक्षये ।
 चन्द्रादित्योपरागे च द्वादश्यां श्रवणेषु च ॥२०॥
 तृतीयायां शुक्लपक्षे नवम्यामय ऋतिके ।
 चतुर्थपञ्चष्टकासु हेमन्ते शिशिरे तथा ॥२१॥
 माघे च सितसप्तम्यां मधाराकासमागमे ।
 राकया चानुमत्या च मासर्क्षणियुतान्यपि ॥२२॥
 द्वादश्यामनुराधा स्याञ्छृणस्तित्र उत्तराः ।
 तिसृष्टेकादशी वासु जन्मक्षश्रोणयोगयुक् ॥२३॥

*ayane viṣuve kuryād
 vyaṭipāte dina-kṣaye
 candrādityoparāge ca
 dvādaśyāṁ śravaṇeṣu ca*

*trītyāyāṁ śukla-pakṣe
 navamyāṁ atha kārtike
 catasṛṣv apy aṣṭakāsu
 hemante śiśire tathā*

*māghe ca sita-saptamyāṁ
 maghā-rākā-samāgame
 rākayā cānumatyā ca
 māsarkṣāṇi yutāny api*

*dvādaśyāṁ anurādhā syāc
 chravaṇas tisra uttarāḥ
 tisṛṣv ekādaśī vāsu
 janmarkṣa-śrōṇa-yoga-yuk*

*The mahālayā festivals are observed on the fifteenth day of the dark fortnight of the month of Āśvina and mark the last day of the Vedic lunar year.

ayane—on the day when the sun begins to move north, or Makara-saṅkrānti, and on the day when the sun begins to move south, or Karkaṭa-saṅkrānti; *vīsuve*—on the Meṣa-saṅkrānti and on the Tulā-saṅkrānti; *kuryāt*—one should perform; *vyatipāte*—in the *yoga* named Vyatipāta; *dina-kṣaye*—on that day in which three *tithis* are combined; *candra-āditya-uparāge*—at the time of the eclipse of either the moon or the sun; *ca*—and also; *dvādaśyām śravaṇeṣu*—on the twelfth lunar day and in the *nakṣatra* named Śravaṇa; *ca*—and; *tr̥tyāyām*—on the Akṣaya-tr̥tyā day; *sukla-pakṣe*—in the bright fortnight of the month; *navamyām*—on the ninth lunar day; *atha*—also; *kārtike*—in the month of Kārtika (October–November); *catasṛṣu*—on the four; *api*—also; *aṣṭakāsu*—on the Aṣṭakās; *hemante*—before the winter season; *śiṣire*—in the winter season; *tathā*—and also; *māghe*—in the month of Māgha (January–February); *ca*—and; *sita-saptamyām*—on the seventh lunar day of the bright fortnight; *maghā-rākā-samāgame*—in the conjunction of Maghā-nakṣatra and the full-moon day; *rākayā*—with a day of the completely full moon; *ca*—and; *anumatyā*—with a full-moon day when the moon is slightly less than completely full; *ca*—and; *māsa-rksāni*—the *nakṣtras* that are the sources of the names of the various months; *yutāni*—are conjoined; *api*—also; *dvādaśyām*—on the twelfth lunar day; *anurādhā*—the *nakṣatra* named Anurādhā; *syāt*—may occur; *śravaṇah*—the *nakṣatra* named Śravaṇa; *tisraḥ*—the three (*nakṣtras*); *uttarāḥ*—the *nakṣtras* named Uttarā (Uttara-phalguni, Uttarāśāḍhā and Uttara-bhādrapadā); *tisṛṣu*—on three; *ekādaśi*—the eleventh lunar day; *vā*—or; *āsu*—on these; *janma-rkṣa*—of one's own *janma-nakṣatra*, or birth star; *śrona*—of Śravaṇa-nakṣatra; *yoga*—by a conjunction; *yuk*—having.

TRANSLATION

One should perform the śrāddha ceremony on the Makara-saṅkrānti [the day when the sun begins to move north] or on the Karkaṭa-saṅkrānti [the day when the sun begins to move south]. One should also perform this ceremony on the Meṣa-saṅkrānti day and the Tulā-saṅkrānti day, in the *yoga* named Vyatipāta, on that day in which three lunar *tithis* are conjoined, during an eclipse of either the moon or the sun, on the twelfth lunar day, and in the Śravaṇa-nakṣatra. One should perform this ceremony on the Akṣaya-tr̥tyā day, on the ninth lunar day of the bright fortnight of

the month of Kārtika, on the four aṣṭakās in the winter season and cool season, on the seventh lunar day of the bright fortnight of the month of Māgha, during the conjunction of Maghā-nakṣatra and the full-moon day, and on the days when the moon is completely full, or not quite completely full, when these days are conjoined with the nakṣatras from which the names of certain months are derived. One should also perform the śrāddha ceremony on the twelfth lunar day when it is in conjunction with any of the nakṣatras named Anurādhā, Śravaṇa, Uttara-phalguni, Uttarāśāḍhā or Uttara-bhādrapadā. Again, one should perform this ceremony when the eleventh lunar day is in conjunction with either Uttara-phalgunī, Uttarāśāḍhā or Uttara-bhādrapadā. Finally, one should perform this ceremony on days conjoined with one's own birth star [janma-nakṣatra] or with Śravaṇa-nakṣatra.

PURPORT

The word *ayana* means “path” or “going.” The six months when the sun moves toward the north are called *uttarāyana*, or the northern path, and the six months when it moves south are called *dakṣināyana*, or the southern path. These are mentioned in *Bhagavad-gītā* (8.24–25). The first day when the sun begins to move north and enter the zodiacal sign of Capricorn is called Makara-saṅkrānti, and the first day when the sun begins to move south and enter the sign of Cancer is called Karkaṭa-saṅkrānti. On these two days of the year, one should perform the śrāddha ceremony.

Viṣuva, or Viṣuva-saṅkrānti, means Meṣa-saṅkrānti, or the day on which the sun enters the sign Aries. Tulā-saṅkrānti is the day on which the sun enters the sign Libra. Both of these days occur only once within a year. The word *yoga* refers to a certain relationship between the sun and moon as they move in the sky. There are twenty-seven different degrees of *yoga*, of which the seventeenth is called *Vyatipāta*. On the day when this occurs, one should perform the śrāddha ceremony. A *tithi*, or lunar day, consists of the distance between the longitude of the sun and that of the moon. Sometimes a *tithi* is less than twenty-four hours. When it starts after sunrise on a certain day and ends before the sunrise of the following day, the previous *tithi* and the following *tithi* both “touch” the

twenty-four-hour day between the sunrises. This is called *tryaha-sparsā*, or a day touched by some portion of three *tithis*.

Śrīla Jīva Gosvāmī has given quotations from many *śāstras* stating that the *śrāddha* ceremony of oblations to the forefathers should not be performed on Ekādaśī *tithi*. When the *tithi* of the death anniversary falls on the Ekādaśī day, the *śrāddha* ceremony should be held not on Ekādaśī but on the next day, or *dvādaśī*. In the *Brahma-vaiavarta Purāṇa* it is said:

*ye kurvanti mahipāla
śrāddhaṁ caikādaśī-dine
trayas te narakaṁ yānti
dātā bhoktā ca prerakah*

If one performs the *śrāddha* ceremony of oblations to the forefathers on the Ekādaśī *tithi*, then the performer, the forefathers for whom the *śrāddha* is observed, and the *purohita*, or the family priest who encourages the ceremony, all go to hell.

TEXT 24

**त एते श्रेयसः काला नृणां श्रेयोविवर्धनाः ।
कुर्यात् सर्वात्मनैतेषु श्रेयोऽमोघं तदायुषः ॥२४॥**

*ta ete śreyasah kālā
nṛṇām śreyo-vivardhanāḥ
kuryāt sarvātmanaitēṣu
śreyo 'mogham tad-āyusah*

*te—therefore; ete—all these (descriptions of astronomical calculations); śreyasah—of auspiciousness; kālāḥ—times; nṛṇām—for human beings; śreyah—auspiciousness; vivardhanāḥ—increase; kuryāt—one should perform; sarva-ātmanā—by other activities (not only the *śrāddha* ceremony); eteṣu—in these (seasons); śreyah—(causing) auspiciousness; amogham—and success; tat—of a human being; āyusah—of the duration of life.*

TRANSLATION

All of these seasonal times are considered extremely auspicious for humanity. At such times, one should perform all auspicious activities, for by such activities a human being attains success in his short duration of life.

PURPORT

When one comes to the human form of life through natural evolution, one must then take the responsibility for further progress. As stated in *Bhagavad-gītā* (9.25), *yānti deva-vratā devān*: one who worships the demigods can be promoted to their planets. *Yānti mad-yājino 'pi mām*: and if one practices devotional service to the Lord, he goes back home, back to Godhead. In the human form of life, therefore, one is meant to act auspiciously in order to return home, back to Godhead. Devotional service, however, does not depend on material conditions. *Ahaity apratihatā*. Of course, for those who are engaged in fruitive activities on the material platform, the times and seasons mentioned above are extremely congenial.

TEXT 25

**एषु स्नानं जपो होमो व्रतं देवद्विजार्चनम् ।
पितृदेवनृभूतेभ्यो यद् दत्तं तद्धयनश्वरम् ॥२५॥**

*esu snānam japo homo
 vrataṁ deva-dvijārcanam
 pitr-deva-nr-bhūtebhyo
 yad dattam tad dhy anaśvaram*

esu—in all these (seasonal times); *snānam*—bathing in the Ganges, Yamunā or any other sacred places; *japah*—chanting; *homah*—performing fire sacrifices; *vratam*—executing vows; *deva*—the Supreme Lord; *dvija-arcanam*—worshiping the *brāhmaṇas* or Vaiṣṇavas; *pitr*—unto the forefathers; *deva*—demigods; *nr*—human beings in general; *bhūtebhyaḥ*—and all other living entities; *yat*—whatever; *dattam*—offered; *tat*—that; *hi*—indeed; *anaśvaram*—permanently beneficial.

TRANSLATION

During these periods of seasonal change, if one bathes in the Ganges, in the Yamunā or in another sacred place, if one chants, offers fire sacrifices or executes vows, or if one worships the Supreme Lord, the brāhmaṇas, the forefathers, the demigods and the living entities in general, whatever he gives in charity yields a permanently beneficial result.

TEXT 26

संस्कारकाले जायाया अपत्यस्यात्मनस्तथा ।
प्रेतसंस्था मृताहश्च कर्मप्यम्बुदये नृप ॥२६॥

*samskāra-kālo jāyāyā
apatyasyātmanas tathā
preta-samsthā mṛtāhaś ca
karmani abhyudaye nrpa*

samskāra-kālah—at the proper time indicated for Vedic reformatory performances; *jāyāyāḥ*—for the wife; *apatyasya*—for the children; *ātmamanah*—and one's own self; *tathā*—as well as; *preta-samsthā*—funeral ceremonies; *mṛta-ahāḥ*—annual death ceremonies; *ca*—and; *karmani*—of fruitive activity; *abhyudaye*—for furtherance; *nrpa*—O King.

TRANSLATION

O King Yudhiṣṭhīra, at the time prescribed for reformatory ritualistic ceremonies for one's self, one's wife or one's children, or during funeral ceremonies and annual death ceremonies, one must perform the auspicious ceremonies mentioned above in order to flourish in fruitive activities.

PURPORT

The *Vedas* recommend many ritualistic ceremonies to be performed with one's wife, on the birthdays of one's children, or during funeral ceremonies, and there are also personal reformatory methods like initiation. These must be observed according to time and circumstances and

the directions of the *sāstra*. *Bhagavad-gītā* strongly recommends, *jñātvā sāstra-vidhānoktam*: everything must be performed as indicated in the *sāstras*. For Kali-yuga, the *sāstras* enjoin that *saṅkīrtana-yajña* be performed always: *kīrtanīyah sadā hariḥ*. All the ritualistic ceremonies recommended in the *sāstras* must be preceded and followed by *saṅkīrtana*. This is the recommendation of Śrila Jīva Gosvāmī.

TEXTS 27–28

अथ देशान्प्रवक्ष्यामि धर्मादिश्रेयावहान् ।
 स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते ॥२७॥
 बिंबं भगवतो यत्र सर्वभेत्स्वराचरम् ।
 यत्र ह ब्राह्मणकुलं तपोविद्यादयान्वितम् ॥२८॥

*atha deśān pravakṣyāmi
 dharmādi-śreya-āvahān
 sa vai punyatamo deśah
 sat-pātrāṁ yatra labhyate*

*bimbam bhagavato yatra
 sarvam etat carācaram
 yatra ha brāhmaṇa-kulam
 tapo-vidyā-dayānvitam*

atha—thereafter; *deśān*—places; *pravakṣyāmi*—I shall describe; *dharmādi*—religious performances, etc.; *śreya*—auspiciousness; *āvahān*—which can bring; *sah*—that; *vai*—indeed; *punya-tamah*—the most sacred; *deśah*—place; *sat-pātram*—a Vaiṣṇava; *yatra*—wherein; *labhyate*—is available; *bimbam*—the Deity (in the temple); *bhagavataḥ*—of the Supreme Personality of Godhead (who is the support); *yatra*—where; *sarvam etat*—of this entire cosmic manifestation; *cara-acaram*—with all the moving and nonmoving living entities; *yatra*—wherein; *ha*—indeed; *brāhmaṇa-kulam*—association with *brāhmaṇas*; *tapah*—austerities; *vidyā*—education; *dayā*—mercy; *anvitam*—endowed with.

TRANSLATION

Nārada Muni continued: Now I shall describe the places where religious performances may be well executed. Any place where a Vaiṣṇava is available is an excellent place for all auspicious activities. The Supreme Personality of Godhead is the support of this entire cosmic manifestation, with all its moving and nonmoving living entities, and the temple where the Deity of the Lord is installed is a most sacred place. Furthermore, places where learned brāhmaṇas observe Vedic principles by means of austerity, education and mercy are also most auspicious and sacred.

PURPORT

In this verse it is indicated that a Vaiṣṇava temple where the Supreme Personality of Godhead, Kṛṣṇa, is worshiped, and where Vaiṣṇavas are engaged in the service of the Lord, is the best sacred place for performing any religious ceremonies. At the present day, especially in big, big cities, people live in small apartments and are not able to establish a Deity or temple. Under the circumstances, therefore, the centers and temples being established by the expanding Kṛṣṇa consciousness movement are the best sacred places for performing religious ceremonies. Although people in general are no longer interested in religious ceremonies or Deity worship, the Kṛṣṇa consciousness movement gives everyone the chance to advance in spiritual life by becoming Kṛṣṇa conscious.

TEXT 29

यत्र यत्र हरेर्त्ता स देशः श्रेयसां पदम् ।
यत्र गङ्गादयो नद्यः पुराणेषु च विश्रुताः ॥२९॥

*yatra yatra harer arcā
 sa deśah śreyasāṁ padam
 yatra gaṅgādayo nadyah
 purāṇesu ca viśrutāḥ*

yatra yatra—wherever; *hareḥ*—of the Supreme Personality of Godhead, Kṛṣṇa; *arcā*—the Deity is worshiped; *sah*—that; *deśah*—place,

country or neighborhood; *śreyasām*—of all auspiciousness; *padam*—the place; *yatra*—wherever; *gaṅgā-ādayah*—like the Ganges, Yamunā, Narmadā and Kāverī; *nadyah*—sacred rivers; *purāṇeṣu*—in the *Purāṇas* (supplementary Vedic literature); *ca*—also; *viśrutāḥ*—are celebrated.

TRANSLATION

Auspicious indeed are the places where there is a temple of the Supreme Personality of Godhead, Kṛṣṇa, in which He is duly worshiped, and also the places where there flow the celebrated sacred rivers mentioned in the *Purāṇas*, the supplementary Vedic literatures. Anything spiritual done there is certainly very effective.

PURPORT

There are many atheists who oppose the worship of the Deity of the Supreme Personality of Godhead in the temple. In this verse, however, it is authoritatively stated that any place where the Deity is worshiped is transcendental; it does not belong to the material world. It is also said that the forest is in the mode of goodness, and therefore those who want to cultivate spiritual life are advised to go to the forest (*vanaṁ gato yad dharim āśrayeta*). But one should not go to the forest simply to live like a monkey. Monkeys and other ferocious animals also live in the forest, but a person who goes to the forest for spiritual culture must accept the lotus feet of the Supreme Personality of Godhead as shelter (*vanaṁ gato yad dharim āśrayeta*). One should not be satisfied simply to go to the forest; one must take shelter of the lotus feet of the Supreme Personality of Godhead. In this age, therefore, since it is impossible to go to the forest for spiritual culture, one is recommended to live in the temple community as a devotee, regularly worship the Deity, follow the regulative principles and thus make the place like Vaikuṇṭha. The forest may be in goodness, the cities and villages in passion, and the brothels, hotels and restaurants in ignorance, but when one lives in the temple community he lives in Vaikuṇṭha. Therefore it is said here, *śreyasāṁ padam*: it is the best, most auspicious place.

In many places throughout the world we are constructing communities to give shelter to devotees and worship the Deity in the temple. The Deity cannot be worshiped except by devotees. Temple worshipers who

fail to give importance to the devotees are third class. They are *kaniṣṭha-adhikārīs* in the lower stage of spiritual life. As it is said in *Śrimad-Bhāgavatam* (11.2.47):

*arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktah prākṛtaḥ smṛtaḥ*

“A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a *prākṛta-bhakta*, or *kaniṣṭha-adhikārī*.” Therefore, in the temple there must be the Deity of the Lord, and the Lord should be worshiped by the devotees. This combination of the devotees and the Deity creates a first-class transcendental place.

Aside from this, if a *grastha* devotee worships the *sāligrāma-silā*, or the form of the Deity at home, his home also becomes a very great place. It was therefore customary for members of the three higher classes—namely the *brāhmaṇas*, *kṣatriyas* and *vaiśyas*—to worship the *sāligrāma-silā*, or a small Deity of Rādhā-Kṛṣṇa or Sītā-Rāma in each and every home. This made everything auspicious. But now they have given up the Deity worship. Men have become modernized and are consequently indulging in all sorts of sinful activities, and therefore they are extremely unhappy.

According to Vedic civilization, therefore, the holy places of pilgrimage are considered most sacred, and still there are hundreds and thousands of holy places like Jagannātha Purī, Vṛndāvana, Hardwar, Rāmeśvara, Prayāga and Mathurā. India is the place for worshiping or for cultivating spiritual life. The Kṛṣṇa consciousness movement invites everyone from all over the world, without discrimination as to caste or creed, to come to its centers and cultivate spiritual life perfectly.

TEXTS 30–33

सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्रितान्युत ।
कुरुक्षेत्रं गयशिरः प्रयागः पुलहाश्रमः ॥३०॥

नैमिषं फाल्गुनं सेतुः प्रभासोऽथ कुशस्थली ।
 वाराणसी मधुपुरी पम्पा बिन्दुसरस्तथा ॥३१॥
 नारायणाश्रमो नन्दा सीतारामाश्रमादयः ।
 सर्वे कुलाचला राजन्महेन्द्रमलयादयः ॥३२॥
 एते पुण्यतमा देशा हरेर्चार्षिताश्च ये ।
 एतान्देशान् निषेवेत श्रेयस्कामो हामीक्षणशः ।
 धर्मो ह्यत्रेहितः पुंसां सहस्राधिकलोदयः ॥३३॥

*sarāṁsi puṣkarādīni
 kṣetrāṇy arhāśritāny uta
 kurukṣetram gaya-śirah
 prayāgaḥ pulahāśramaḥ*

*naimiṣāṁ phālgunāṁ setuh
 prabhāśo 'tha kuśa-sthalī
 vārāṇasī madhu-purī
 pampā bindu-saras tathā*

*nārāyaṇāśramo nandā
 sūtā-rāmāśramādayah
 sarve kulācalā rājan
 mahendra-malayādayah*

*ete puṇyatamā deśā
 harer arcāśritāś ca ye
 etān deśān niṣeveta
 śreyas-kāmo hy abhikṣṇaśah
 dharmo hy atrehitah pumśān
 sahasrādhi-phalodayah*

sarāṁsi—lakes; *puṣkara-ādīni*—such as Puṣkara; *kṣetrāṇi*—sacred places (like Kurukṣetra, Gayākṣetra and Jagannātha Purī); *arha*—for worshipable, saintly persons; *āśritāni*—places of shelter; *uta*—celebrated; *kurukṣetram*—a particular sacred place (*dharma-kṣetra*); *gaya-śirah*—the place known as Gayā, where Gayāsura took shelter of the

lotus feet of Lord Viṣṇu; *prayāgah*—Allahabad, at the confluence of the two sacred rivers Ganges and Yamunā; *pulaha-āśramah*—the residence of Pulaha Muni; *naimiṣam*—the place known as Naimiṣāranya (near Lucknow); *phālgunam*—the place where the Phālgu River flows; *setuh*—Setubandha, where Lord Rāmacandra constructed a bridge between India and Laṅkā; *prabhāsaḥ*—Prabhāsakṣetra; *atha*—as well as; *kuśa-sthalī*—Dvāravatī, or Dvārakā; *vārāṇasi*—Benares; *madhu-purī*—Mathurā; *pampā*—a place where there is a lake called Pampā; *bindu-sarāḥ*—the place where Bindu-sarovara is situated; *tathā*—there; *nārāyaṇa-āśramah*—known as Badarikāśrama; *nandā*—the place where the Nandā River flows; *sītā-rāma*—of Lord Rāmacandra and mother Sītā; *āśrama-ādayah*—places of shelter like Citrakūṭa; *sarve*—all (such places); *kulācalāḥ*—hilly tracts of land; *rājan*—O King; *mahendra*—known as Mahendra; *malaya-ādayah*—and others, like Malayācala; *ete*—all of them; *punya-tamāḥ*—extremely sacred; *deśāḥ*—places; *hareḥ*—of the Supreme Personality of Godhead; *arca-āśritāḥ*—places where the Deity of Rādhā-Kṛṣṇa is worshiped (such as big American cities like New York, Los Angeles and San Francisco, and European cities like London and Paris, or wherever there are centers of Kṛṣṇa consciousness); *ca*—as well as; *ye*—those which; *etān deśān*—all these countries; *niṣeveta*—should worship or visit; *śreyah-kāmāḥ*—one who desires auspiciousness; *hi*—indeed; *abhiṣṇaśāḥ*—again and again; *dharmāḥ*—religious activities; *hi*—from which; *atra*—in these places; *ihitāḥ*—performed; *puṁsām*—of the persons; *sahasra-adhi*—more than a thousand times; *phala-udayāḥ*—effective.

TRANSLATION

The sacred lakes like Puṣkara and places where saintly persons live, like Kurukṣetra, Gayā, Prayāga, Pulahāśrama, Naimiṣāranya, the banks of the Phālgu River, Setubandha, Prabhāsa, Dvārakā, Vārāṇasi, Mathurā, Pampā, Bindu-sarovara, Badarikāśrama [Nārāyaṇāśrama], the places where the Nandā River flows, the places where Lord Rāmacandra and mother Sītā took shelter, such as Citrakūṭa, and also the hilly tracts of land known as Mahendra and Malaya—all of these are to be considered most pious and sacred. Similarly, places outside India where there are centers of the Kṛṣṇa consciousness movement and where Rādhā-Kṛṣṇa

Deities are worshiped must all be visited and worshiped by those who want to be spiritually advanced. One who intends to advance in spiritual life may visit all these places and perform ritualistic ceremonies to get results a thousand times better than the results of the same activities performed in any other place.

PURPORT

In these verses and in verse twenty-nine, stress is given to one point: *harer arcāśritāś ca ye* or *harer arcā*. In other words, any place where the Deity of the Supreme Personality of Godhead is worshiped by devotees is most significant. The Kṛṣṇa consciousness movement is giving the population of the entire world a chance to take advantage of Kṛṣṇa consciousness through the ISKCON centers, where one may perform Deity worship and chant the Hare Kṛṣṇa *mahā-mantra* and in this way obtain results with effectiveness increased a thousand times. This constitutes the best welfare activity for human society. This was Śrī Caitanya Mahāprabhu's mission as it was predicted by Him in the *Caitanya-bhāgavata* (*Antya* 4.126):

*pṛthivite āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma*

Śrī Caitanya Mahāprabhu wanted the Hare Kṛṣṇa movement, with installed Deities, to spread to every village and town in the world, so that everyone in the world might take advantage of this movement and become all-auspicious in spiritual life. Without spiritual life, nothing is auspicious. *Moghāśā mogha-karmāno mogha-jñānā vicetasah* (Bg. 9.12). No one can become successful in fruitive activities or speculative knowledge without being Kṛṣṇa conscious. As recommended in the *sāstras*, everyone should be very eagerly interested in taking part in the Kṛṣṇa consciousness movement and understanding the value of spiritual life.

TEXT 34

**पात्रं त्वत्र निरुक्तं वै कविभिः पात्रवित्तमैः ।
हरिरेवैक उर्वाश यन्मयं वै चराचरम् ॥३४॥**

*pātram tv atra niruktam vai
kavibhiḥ pātra-vittamaiḥ
harir evaika urvīśa
yat-mayam vai carācaram*

pātram—the true person to whom charity must be given; *tu*—but; *atra*—in the world; *niruktam*—decided; *vai*—indeed; *kavibhiḥ*—by learned scholars; *pātra-vittamaiḥ*—who are expert in finding the actual person to whom charity must be given; *hariḥ*—the Supreme Personality of Godhead; *eva*—indeed; *ekah*—only one; *urvīśa*—O King of the earth; *yat-mayam*—in whom everything is resting; *vai*—from whom everything is coming; *cara-acaram*—all that is moving or nonmoving within this universe.

TRANSLATION

O King of the earth, it has been decided by expert, learned scholars that only the Supreme Personality of Godhead, Kṛṣṇa, in whom all that is moving or nonmoving within this universe is resting and from whom everything is coming, is the best person to whom everything must be given.

PURPORT

Whenever we perform some religious act in terms of *dharma*, *artha*, *kāma* and *mokṣa*, we must perform it according to the time, place and person (*kāla*, *deśa*, *pātra*). Nārada Muni has already described the *deśa* (place) and *kāla* (time). The *kāla* has been described in verses twenty through twenty-four, beginning with the words *ayane viṣuve kuryād vyatīpāte dina-kṣaye*. And the places for giving charity or performing ritualistic ceremonies have been described in verses thirty through thirty-three, beginning with *sarāṁsi puṣkarādīni kṣetrāṇy arhāśritāṇy uta*. Now, to whom everything must be given is decided in this verse. *Harir evaika urvīśa yan-mayam vai carācaram*. The Supreme Personality of Godhead, Kṛṣṇa, is the root of everything, and therefore He is the best *pātra*, or person, to whom everything must be given. In *Bhagavad-gītā* (5.29) it is said:

*bhoktāram yajña-tapasām
sarva-loka-maheśvaram*

*suhṛdam sarva-bhūtānāṁ
jñātvā mām sāntim rcchati*

If one wants to enjoy real peace and prosperity, he should give everything to Kṛṣṇa, who is the real enjoyer, real friend and real proprietor. It is therefore said:

*yathā taror mūla-niṣecanena
trpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā*
(Bhāg. 4.31.14)

By worshiping or satisfying Acyuta, the Supreme Personality of Godhead, Kṛṣṇa, one can satisfy everyone, just as one can water the branches, leaves and flowers of a tree simply by watering its root or as one satisfies all the senses of the body by giving food to the stomach. Therefore, a devotee simply offers everything to the Supreme Personality of Godhead to receive the best results of charity, religious performances, sense gratification and even liberation (*dharma, artha, kāma, mokṣa*).

TEXT 35

**देवर्ष्यर्हत्सु वै सत्सु तत्र ब्रह्मात्मजादिषु ।
राजन्यदग्रपूजायां मतः पात्रतयाच्युतः ॥३५॥**

*devarṣy-arhatsu vai satsu
tattra brahmātma-jādiṣu
rājan yad agra-pūjāyām
mataḥ pātratayācyutaḥ*

deva-rṣi—among the demigods and great saintly persons, including Nārada Muni; *arhatsu*—the most venerable and worshipable personalities; *vai*—indeed; *satsu*—the great devotees; *tattra*—there (at the Rājasūya-yajña); *brahma-ātma-jādiṣu*—and the sons of Lord Brahmā (such as Sanaka, Sanandana, Sanat and Sanātana); *rājan*—O King; *yat*—

from whom; *agra-pūjāyām*—the first to be worshiped; *mataḥ*—decision; *pātratayā*—selected as the best person to preside over the Rājasūya-yajña; *acyutah*—Kṛṣṇa.

TRANSLATION

O King Yudhiṣṭhīra, the demigods, many great sages and saints including even the four sons of Lord Brahmā, and I myself were present at your Rājasūya sacrificial ceremony, but when there was a question of who should be the first person worshiped, everyone decided upon Lord Kṛṣṇa, the Supreme Person.

PURPORT

This is a reference to the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhīra. In that meeting there was a great turmoil over selecting the best person to be worshiped first. Everyone decided to worship Śrī Kṛṣṇa. The only protest came from Śiśupāla, and because of his vehement opposition he was killed by the Supreme Personality of Godhead.

TEXT 36

जीवराशिभिर्कीर्ण अण्डकोशाद्विपो महान् ।
तन्मूलत्वादच्युतेज्या सर्वजीवात्मतर्पणम् ॥३६॥

*jīva-rāśibhir ākīrṇa
anḍa-kośānghripo mahān
tan-mūlatvād acyutejyā
sarva-jīvātma-tarpaṇam*

jīva-rāśibhiḥ—by millions and millions of living entities; *ākīrṇaḥ*—filled up or spread over; *anḍa-kośa*—the whole universe; *anghripaḥ*—like a tree; *mahān*—very, very great; *tat-mūlatvāt*—because of being the root of this tree; *acyuta-ijyā*—worship of the Supreme Personality of Godhead; *sarva*—of all; *jīva-ātma*—living entities; *tarpaṇam*—satisfaction.

TRANSLATION

The entire universe, which is full of living entities, is like a tree whose root is the Supreme Personality of Godhead, Acyuta

[Kṛṣṇa]. Therefore simply by worshiping Lord Kṛṣṇa one can worship all living entities.

PURPORT

In *Bhagavad-gītā* (10.8) the Lord says:

*aham sarvasya prabhavo
mattah sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

“I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.” People are very much anxious to give service to other living entities, especially to the poor, but although they have manufactured many ways to give such help, actually they are expert in killing the poor living entities. This sort of service or mercy is not recommended in the Vedic wisdom. As stated in a previous verse, it has been decided (*niruktam*) by expert saintly persons that Kṛṣṇa is the root of everything and that worshiping Kṛṣṇa is worshiping everyone, just as supplying water to the root of a tree means satisfying all of its branches and twigs.

Another point is that this universe is full of living entities from top to bottom, on every planet (*jīva-rāśibhir ākīrnah*). Modern scientists and so-called scholars think that there are no living entities on planets other than this one. Recently they have said that they have gone to the moon but did not find any living entities there. But Śrīmad-Bhāgavatam and the other Vedic literatures do not agree with this foolish conception. There are living entities everywhere, not only one or two but *jīva-rāśibhiḥ*—many millions of living entities. Even on the sun there are living entities, although it is a firey planet. The chief living entity on the sun is called Vivasvān (*imam vivasvate yogam proktavān aham avyayam*). All the different planets are filled with different types of living entities according to different living conditions. To suggest that only this planet is filled with living entities and that others are vacant is foolish. This betrays a lack of real knowledge.

TEXT 37

पुराणेन सृष्टानि वृत्तिर्यग्मिदेवताः ।
शेते जीवेन रूपेण पुरेषु पुरुषो ह्यसौ ॥३७॥

*purāṇy anena sṛṣṭāni
nr-tiryag-ṛṣi-devatāḥ
śete jīvena rūpeṇa
pureṣu puruṣo hy asau*

purāṇi—residential places or bodies; *anena*—by Him (the Supreme Personality of Godhead); *sṛṣṭāni*—among those creations; *nr*—man; *tiryak*—other than human beings (animals, birds, etc); *ṛṣi*—saintly persons; *devatāḥ*—and demigods; *śete*—lies down; *jīvena*—with the living entities; *rūpeṇa*—in the form of Paramātmā; *pureṣu*—within these residential places or bodies; *puruṣah*—the Supreme Lord; *hi*—indeed; *asau*—He (the Personality of Godhead).

TRANSLATION

The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides with the living being as Paramātmā. Thus He is known as the *puruṣāvatāra*.

PURPORT

In *Bhagavad-gītā* (18.61) it is said:

*īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” The living entity, who is part and parcel of the Supreme Personality of Godhead, exists on the mercy of

the Lord, who is always with him in any form of body. The living entity desires a particular type of material enjoyment, and thus the Lord supplies him with a body, which is like a machine. Just to keep him alive in that body, the Lord remains with him as the *puruṣa* (Kṣīrodakaśāyī Viṣṇu). This is also confirmed in *Brahma-saṁhitā* (5.35):

*eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-cayā yad-antah
andāntara-stha-paramānu-cayāntara-stham
govindam ādi-puruṣam tam aham bhajāmi*

“I worship the Personality of Godhead, Govinda, who enters the existence of every universe and every atom by one of His plenary portions and thus manifests His infinite energy throughout the material creation.” The living entity, being part and parcel of the Lord, is known as *jīva*. The Supreme Lord *puruṣa* remains with the *jīva* to enable him to enjoy material facilities.

TEXT 38

तेष्वेव भगवान्नाजंस्तारतम्येन वर्तते ।
तस्मात् पात्रं हि पुरुषो यावनात्मा यथेयते ॥३८॥

*teṣv eva bhagavān rājaṁ
tāratamyena vartate
taṁsmāt pātraṁ hi puruṣo
yāvān ātmā yathēyate*

teṣu—among the different types of bodies (demigod, human, animal, bird, etc.); *eva*—indeed; *bhagavān*—the Supreme Personality of Godhead in His Paramātmā feature; *rājan*—O King; *tāratamyena*—comparatively, more or less; *vartate*—is situated; *taṁsmāt*—therefore; *pātram*—the Supreme Person; *hi*—indeed; *puruṣaḥ*—Paramātmā; *yāvān*—as far as; *ātmā*—the degree of understanding; *yathā*—development of austerity and penance; *iyate*—is manifest.

TRANSLATION

O King Yudhiṣṭhīra, the Supersoul in every body gives intelligence to the individual soul according to his capacity for under-

standing. Therefore the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual's comparative development of knowledge, austerity, penance and so on.

PURPORT

In *Bhagavad-gītā* (15.15) it is said, *mattaḥ smṛtir jñānam apohanam ca*: the Supreme Personality of Godhead in His localized aspect gives intelligence to the individual soul as far as he is able to grasp it. Therefore we find the individual soul in different high and low positions. A living entity with the body of a bird or beast cannot take instructions from the Supreme Soul as adequately as an advanced human being. Thus there are gradations of bodily forms. In human society, the perfect *brāhmaṇa* is supposed to be the most advanced in spiritual consciousness, and further advanced than the *brāhmaṇa* is the Vaiṣṇava. Therefore the best persons are the Vaiṣṇavas and Viṣṇu. When charity is to be given, one should take instruction from *Bhagavad-gītā* (17.20):

*dātavyam iti yad dānam
diyate 'nupakāriṇe
deśe kāle ca pātre ca
tad dānam sāttvikam smṛtam*

“That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness.” One should give charity to the *brāhmaṇas* and Vaiṣṇavas, for thus the Supreme Personality of Godhead will be worshiped. In this connection, Śrīla Madhvācārya comments:

*brahmādi-sthāvarāntesu
na viṣeso hareḥ kvacit
vyakti-mātra-viṣeṣena
tāratamyam vadanti ca*

Beginning from Brahmā down to the ant, everyone is conducted by the Supersoul (*īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*). But because of a particular person's advancement in spiritual consciousness, he

is considered to be important. Therefore, the *brāhmaṇa* Vaiṣṇava is important, and, above all, the Supersoul, the Personality of Godhead, is the most important personality.

TEXT 39

दृष्ट्वा तेषां मिथो नृणामवज्ञानात्मतां नृप ।
त्रेतादिषु हरेरचा क्रियायै कविभिः कृता ॥३९॥

*dr̄ṣṭvā teṣāṁ mitho nṛṇām
avajñānātmatāṁ nṛpa
tretādiṣu harer arcā
kriyāyai kavibhiḥ kṛtā*

dr̄ṣṭvā—after practically seeing; *teṣāṁ*—among the *brāhmaṇas* and Vaiṣṇavas; *mithah*—mutually; *nṛṇām*—of human society; *avajñānātmatām*—the mutually disrespectful behavior; *nṛpa*—O King; *tretādiṣu*—beginning from Tretā-yuga; *hareḥ*—of the Supreme Personality of Godhead; *arcā*—the Deity worship (in the temple); *kriyāyai*—for the purpose of introducing the method of worship; *kavibhiḥ*—by learned persons; *kṛtā*—has been done.

TRANSLATION

My dear King, when great sages and saintly persons saw mutually disrespectful dealings at the beginning of Tretā-yuga, Deity worship in the temple was introduced with all paraphernalia.

PURPORT

As it is said in Śrīmad-Bhāgavatam (12.3.52):

*kṛte yad dhyāyato viṣṇurṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt*

“Whatever result one obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the

Lord's lotus feet one can also obtain in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*." In Satya-yuga, every person was spiritually advanced, and there was no envy between great personalities. Gradually, however, because of material contamination with the advance of the ages, disrespectful dealings appeared even among *brāhmaṇas* and Vaiṣṇavas. Actually, an advanced Vaiṣṇava is to be respected more than Viṣṇu. As stated in the *Padma Purāṇa*, *ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanāṁ param*: of all kinds of worship, worship of Lord Viṣṇu is the best. *Tasmāt parataram devi tadiyānāṁ samarcanam*: and recommended more than worship of Viṣṇu is worship of the Vaiṣṇava.

Formerly, all activities were performed in connection with Viṣṇu, but after Satya-yuga there were symptoms of disrespectful dealings among Vaiṣṇavas. Śrila Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is he who has helped others become Vaiṣṇavas. An example of one who has converted many others into Vaiṣṇavas is Nārada Muni. A powerful Vaiṣṇava who has converted others into Vaiṣṇavas is to be worshiped, but because of material contamination, sometimes such an exalted Vaiṣṇava is disrespected by other, minor Vaiṣṇavas. When great saintly persons saw this contamination, they introduced worship of the Deity in the temple. This began in Tretā-yuga and was especially prominent in Dvāpara-yuga (*dvāpare paricaryāyām*). But in Kali-yuga, worship of the Deity is being neglected. Therefore chanting of the Hare Kṛṣṇa *mantra* is more powerful than Deity worship. Śrī Caitanya Mahāprabhu set a practical example in that He did not establish any temples or Deities, but He profusely introduced the *saṅkīrtana* movement. Therefore Kṛṣṇa consciousness preachers should give more stress to the *saṅkīrtana* movement, especially by distributing transcendental literature more and more. This helps the *saṅkīrtana* movement. Whenever there is a possibility to worship the Deity, we may establish many centers, but generally we should give more stress to the distribution of transcendental literature, for this will be more effective in converting people to Kṛṣṇa consciousness.

It is said in *Śrīmad-Bhāgavatam* (11.2.47):

*arcāyām eva haraye
pūjāṁyah śraddhayehate*

*na tad-bhakteṣu cānyeṣu
sa bhaktah prākṛtaḥ smṛtaḥ*

"A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a *prākṛta-bhakta*, or *kaniṣṭha-adhikārī*." A *prākṛta* devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshiping the Deity, but he cannot appreciate the activities of a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viśvanātha Cakravartī Ṭhākura: *saṁprāṇi-sammānanāsamarthānām avajñā spardhādimatām tu bhagavat-pratimaiva pātrām ity āha*. For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the *Caitanya-caritāmṛta* (*Antya* 7.11) it is clearly said, *kṛṣṇa-śakti vinā nahe tāra pravartana*: without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. Nevertheless, a devotee who does so is criticized by neophyte devotees, *kaniṣṭha-adhikārīs*, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.

TEXT 40

ततोऽर्चायां हरिं केचित् संश्रद्धाय सपर्यया ।
उपासत उपास्तापि नार्थदा पुरुषद्विषाम् ॥४०॥

*tato 'rcāyām harim kecīt
saṁśraddhāya saparyayā
upāsata upāstāpi
nārthadā puruṣa-dviṣām*

tataḥ—thereafter; *arcāyām*—the Deity; *harim*—who is the Supreme Personality of Godhead (the form of the Lord being identical with the Lord); *kecīt*—someone; *saṁśraddhāya*—with great faith; *saparyayā*—and with the required paraphernalia; *upāsate*—worships; *upāstā api*—

although worshiping the Deity (with faith and regularity); *na*—not; *artha-dā*—beneficial; *puruṣa-dviśām*—for those who are envious of Lord Viṣṇu and His devotees.

TRANSLATION

Sometimes a neophyte devotee offers all the paraphernalia for worshiping the Lord, and he factually worships the Lord as the Deity, but because he is envious of the authorized devotees of Lord Viṣṇu, the Lord is never satisfied with his devotional service.

PURPORT

Deity worship is especially meant for purifying the neophyte devotees. Actually, however, preaching is more important. In *Bhagavad-gītā* (18.69) it is said, *na ca tasmān manusyeṣu kaścin me priya-kṛttamah*: if one wants to be recognized by the Supreme Personality of Godhead, he must preach the glories of the Lord. One who worships the Deity must therefore be extremely respectful to preachers; otherwise simply worshiping the Deity will keep one in the lower stage of devotion.

TEXT 41

पुरुषेष्वपि राजेन्द्र सुपात्रं ब्राह्मणं विदुः ।
तपसा विद्यथा तुष्ट्या धते वेदं हरेस्तनुम् ॥४१॥

*puruṣeṣv api rājendra
supātram brāhmaṇam viduh
tapasā vidyayā tuṣṭyā
dhatte vedam hares tanum*

puruṣeṣu—among persons; *api*—indeed; *rāja-indra*—O best of kings; *su-pātram*—the best person; *brāhmaṇam*—the qualified *brāhmaṇa*; *viduh*—one should know; *tapasā*—due to austerity; *vidyayā*—education; *tuṣṭyā*—and satisfaction; *dhatte*—he assumes; *vedam*—the transcendental knowledge known as *Veda*; *hareḥ*—of the Supreme Personality of Godhead; *tanum*—body, or representation.

TRANSLATION

My dear King, of all persons a qualified brāhmaṇa must be accepted as the best within this material world because such a brāhmaṇa, by practicing austerity, Vedic studies and satisfaction, becomes the counterpart body of the Supreme Personality of Godhead.

PURPORT

From the *Vedas* we learn that the Personality of Godhead is the Supreme Person. Every living entity is an individual person, and the Supreme Personality of Godhead, Kṛṣṇa, is the Supreme Person. A brāhmaṇa who is well versed in Vedic knowledge and fully conversant with transcendental matters becomes a representative of the Supreme Personality of Godhead, and therefore one should worship such a brāhmaṇa or Vaiṣṇava. A Vaiṣṇava is superior to a brāhmaṇa because whereas a brāhmaṇa knows that he is Brahman, not matter, a Vaiṣṇava knows that he is not only Brahman but also an eternal servant of the Supreme Brahman. Therefore, worship of a Vaiṣṇava is superior to worship of the Deity in the temple. Viśvanātha Cakravartī Ṭhākura says, *sākṣād dharitvena samasta-sāstraīḥ*: in all the scriptures the spiritual master, who is the best of the brāhmaṇas, the best of the Vaiṣṇavas, is considered to be as good as the Supreme Personality of Godhead. This does not mean, however, that the Vaiṣṇava thinks himself God, for this is blasphemous. Although a brāhmaṇa or Vaiṣṇava is worshiped as being as good as the Supreme Personality of Godhead, such a devotee always remains a faithful servant of the Lord and never tries to enjoy the prestige that might accrue to him from being the Supreme Lord's representative.

TEXT 42

नन्वस्य ब्राह्मणा राजन्कृष्णस्य जगदात्मनः ।
पुनन्तः पादरजसा त्रिलोकीं दैवतं महत् ॥४२॥

*nanv asya brāhmaṇā rājan
krṣṇasya jagad-ātmanah
punantah pāda-rajasā
tri-lokīm daivataṁ mahat*

nanu—but; *asya*—by Him; *brāhmaṇāḥ*—the qualified *brāhmaṇas*; *rājan*—O King; *kṛṣṇasya*—by Lord Kṛṣṇa, the Supreme Personality of Godhead; *jagat-ātmaṇah*—who is the life and soul of the whole creation; *pūnantaḥ*—sanctifying; *pāda-rajasā*—by the dust of their lotus feet; *tri-lokīm*—the three worlds; *daivatam*—worshipable; *mahat*—most exalted.

TRANSLATION

My dear King Yudhiṣṭhīra, the *brāhmaṇas*, especially those engaged in preaching the glories of the Lord throughout the entire world, are recognized and worshiped by the Supreme Personality of Godhead, who is the heart and soul of all creation. The *brāhmaṇas*, by their preaching, sanctify the three worlds with the dust of their lotus feet, and thus they are worshipable even for Kṛṣṇa.

PURPORT

As admitted by Lord Kṛṣṇa in *Bhagavad-gītā* (18.69), *na ca tasmān manusyeṣu kaścin me priya-kṛttamah*. The *brāhmaṇas* preach the cult of Kṛṣṇa consciousness all around the world, and therefore, although they worship Kṛṣṇa, the Supreme Personality of Godhead, the Lord also recognizes them as worshipable. The relationship is reciprocal. The *brāhmaṇas* want to worship Kṛṣṇa, and similarly Kṛṣṇa wants to worship the *brāhmaṇas*. In conclusion, therefore, *brāhmaṇas* and Vaiṣṇavas who are engaged in preaching the glories of the Lord must be worshiped by religionists, philosophers and people in general. At the Rājāsūya-yajña of Mahārāja Yudhiṣṭhīra, many hundreds and thousands of *brāhmaṇas* were present, yet Kṛṣṇa was selected to be worshiped first. Therefore, Kṛṣṇa is always the Supreme Person, but by His causeless mercy He recognizes the *brāhmaṇas* as dearmost to Him.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fourteenth Chapter, of the Śrimad-Bhāgavatam, entitled “Ideal Family Life.”

CHAPTER FIFTEEN

Instructions for Civilized Human Beings

The summary of the Fifteenth Chapter is as follows. In the previous chapter, Śrī Nārada Muni proved the importance of the *brāhmaṇa* in society. Now, in this chapter, he will show the differences between different grades of *brāhmaṇas*. Among the *brāhmaṇas*, some are householders and are mostly attached to fruitive activities or the betterment of social conditions. Above them, however, are *brāhmaṇas* who are very much attracted by austerities and penances and who retire from family life. They are known as *vānaprasthas*. Other *brāhmaṇas* are very much interested in studying the *Vedas* and explaining the purport of the *Vedas* to others. Such *brāhmaṇas* are called *brahmacāris*. And still other *brāhmaṇas* are interested in different types of *yoga*, especially *bhakti-yoga* and *jñāna-yoga*. Such *brāhmaṇas* are mostly *sannyāsīs*, members of the renounced order of life.

As far as householders are concerned, they engage in different types of scriptural activities, especially in offering oblations to their forefathers and giving as charity to other *brāhmaṇas* the paraphernalia engaged in such sacrifices. Generally the charity is given to *sannyāsīs*, *brāhmaṇas* in the renounced order of life. If such a *sannyāsī* is not available, the charity is given to *brāhmaṇa* householders engaged in fruitive activities.

One should not make very elaborate arrangements to perform the *śrāddha* ceremony of offering oblations to one's forefathers. The best process for the *śrāddha* ceremony is to distribute *bhāgavata-prasāda* (remnants of food that has first been offered to Kṛṣṇa) to all of one's forefathers and relatives. This makes a first-class *śrāddha* ceremony. In the *śrāddha* ceremony there is no need to offer meat or eat meat. Unnecessary killing of animals must be avoided. Those who are in the lower grades of society prefer to perform sacrifices by killing animals, but one who is advanced in knowledge must avoid such unnecessary violence.

Brāhmaṇas should execute their regulative duties in worshiping Lord Viṣṇu. Those who are advanced in knowledge of religious principles

must avoid five kinds of irreligion, known as *vidharma*, *para-dharma*, *dharma-bhāsa*, *upadharma* and *chala-dharma*. One must act according to the religious principles that suit his constitutional position; it is not that everyone must adhere to the same type of religion. A general principle is that a poor man should not unnecessarily endeavor for economic development. One who refrains from such endeavors but who engages in devotional service is most auspicious.

One who is not satisfied with the mind must fall to degradation. One must conquer lusty desires, anger, greed, fear, lamentation, illusion, fright, unnecessary talks on material subjects, violence, the four miseries of material existence, and the three material qualities. That is the objective of human life. One who has no faith in the spiritual master, who is identical with Śrī Kṛṣṇa, cannot get any benefit from reading *sāstra*. One should never consider the spiritual master an ordinary human being, even though the members of the spiritual master's family may think of him as such. Meditation and other processes of austerity are useful only if they help in advancement toward Kṛṣṇa consciousness; otherwise, they are simply a waste of time and labor. For those who are not devotees, such meditation and austerity cause falldown.

Every householder should be very careful because even though a householder may try to conquer the senses, he becomes a victim to the association of relatives and falls down. Thus a *grha**stha* must become a *vānaprastha* or *sannyāsī*, live in a secluded place, and be satisfied with food gotten by begging from door to door. He must chant the *omkāra mantra* or Hare Kṛṣṇa *mantra*, and in this way he will perceive transcendental bliss within himself. After taking *sannyāsa*, however, if one returns to *grha**stha* life, he is called a *vāntāsī*, which means "one who eats his own vomit." Such a person is shameless. A householder should not give up the ritualistic ceremonies, and a *sannyāsī* should not live in society. If a *sannyāsī* is agitated by the senses, he is a cheater influenced by the modes of passion and ignorance. When one assumes a role in goodness by starting philanthropic and altruistic activities, such activities become impediments on the path of devotional service.

The best process for advancing in devotional service is to abide by the orders of the spiritual master, for only by his direction can one conquer the senses. Unless one is completely Kṛṣṇa conscious, there is a chance of falling down. Of course, in performing ritualistic ceremonies and other fruitive activities there are also many dangers at every moment. Fruitive

activities have been divided into twelve portions. Because of performing fruitive activities, which are called the path of *dharma*, one has to accept the cycle of birth and death, but when one takes the path of *mokṣa*, or liberation, which is described in *Bhagavad-gītā* as *arcanā-mārga*, one can get relief from the cycle of birth and death. The *Vedas* describe these two paths as *pitr-yāna* and *deva-yāna*. Those who follow the paths of *pitr-yāna* and *deva-yāna* are never bewildered, even while in the material body. A monistic philosopher who gradually develops control of the senses understands that the objective of all the different *āśramas*, the statuses of life, is salvation. One must live and act according to *śāstras*.

If one who is performing the Vedic ritualistic ceremonies becomes a devotee, even if he is a *grhaṣṭha*, he can receive the causeless mercy of Kṛṣṇa. The objective of a devotee is to return home, back to Godhead. Such a devotee, even though not performing ritualistic ceremonies, advances in spiritual consciousness by the supreme will of the Personality of Godhead. One may actually become successful in spiritual consciousness by the mercy of devotees, or one may fall from spiritual consciousness by being disrespectful to devotees. In this regard, Nārada Muni narrated the history of how he had fallen from the Gandharva kingdom, how he was born in a *sūdra* family, and how by serving exalted *brāhmaṇas* he became the son of Lord Brahmā and was reinstated in his transcendental position. After narrating all these stories, Nārada Muni praised the mercy received from the Lord by the Pāṇḍavas. Mahārāja Yudhiṣṭhīra, after hearing from Nārada, became ecstatic in love of Kṛṣṇa, and then Nārada Muni left that place and returned to his own place. Thus Śukadeva Gosvāmī, having described various descendants of the daughters of Dakṣa, ends the Seventh Canto of *Śrīmad-Bhāgavatam*.

TEXT 1

श्रीनारद उवाच

कर्मनिष्ठा द्विजाः केचित् तपोनिष्ठा नृपापरे ।
स्वाध्यायेऽन्ये प्रवचने केचन ज्ञानयोगयोः ॥ १ ॥

*śrī-nārada uvāca
karma-niṣṭhā dvijāḥ kecit
tapo-niṣṭhā nrpāpare*

*svādhyāye 'nye pravacane
kecana jñāna-yogayoh*

śrī-nāradaḥ uvāca—Nārada Muni said; *karma-niṣṭhāḥ*—attached to ritualistic ceremonies (according to one's social status as a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra*); *dvi-jāḥ*—the twiceborn (especially the *brāhmaṇas*); *kecit*—some; *tapaḥ-niṣṭhāḥ*—very much attached to austerities and penances; *nṛpa*—O King; *apare*—others; *svādhyāye*—in studying Vedic literature; *anye*—others; *pravacane*—delivering speeches on Vedic literature; *kecana*—some; *jñāna-yogayoh*—in culturing knowledge and practicing *bhakti-yoga*.

TRANSLATION

Nārada Muni continued: My dear King, some brāhmaṇas are very much attached to fruitive activities, some are attached to austerities and penances, and still others study the Vedic literature, whereas some, although very few, cultivate knowledge and practice different yogas, especially *bhakti-yoga*.

TEXT 2

ज्ञाननिष्ठाय देयानि कव्यान्यानन्त्यमिच्छता ।
दैवे च तदभावे स्थादितरेभ्यो यथार्हतः ॥ २ ॥

jñāna-niṣṭhāya deyāni
kavyāny ānanyam icchatā
daiwe ca tad-abhāve syād
itarebhyo yathārhataḥ

jñāna-niṣṭhāya—to the impersonalist or the transcendentalist desiring to merge into the Supreme; *deyāni*—to be given in charity; *kavyāni*—ingredients offered to the forefathers as oblations; *ānanyam*—liberation from material bondage; *icchatā*—by a person desiring; *daiwe*—the ingredients to be offered to the demigods; *ca*—also; *tad-abhāve*—in the absence of such advanced transcendentalists; *syāt*—it should be done; *itarebhyah*—to others (namely, those addicted to fruitive activities); *yathā-arhataḥ*—comparatively or with discrimination.

TRANSLATION

A person desiring liberation for his forefathers or himself should give charity to a brāhmaṇa who adheres to impersonal monism [jñāna-niṣṭhā]. In the absence of such an advanced brāhmaṇa, charity may be given to a brāhmaṇa addicted to fruitive activities [karma-kāṇḍa].

PURPORT

There are two processes by which to get free from material bondage. One involves *jñāna-kāṇḍa* and *karma-kāṇḍa*, and the other involves *upāsanā-kāṇḍa*. Vaiṣṇavas never want to merge into the existence of the Supreme; rather, they want to be everlastingly servants of the Lord to render loving service unto Him. In this verse the words *ānanyatmam icchatā* refer to persons who desire to achieve liberation from material bondage and merge into the existence of the Lord. Devotees, however, whose objective is to associate personally with the Lord, have no desire to accept the activities of *karma-kāṇḍa* or *jñāna-kāṇḍa*, for pure devotional service is above both *karma-kāṇḍa* and *jñāna-kāṇḍa*. *Anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam*. In pure devotional service there is not even a pinch of *jñāna* or *karma*. Consequently, when Vaiṣṇavas distribute charity, they do not need to find a brāhmaṇa performing the activities of *jñāna-kāṇḍa* or *karma-kāṇḍa*. The best example in this regard is provided by Advaita Gosvāmī, who, after performing the *śrāddha* ceremony for his father, offered charity to Haridāsa Ṭhākura, although it was known to everyone that Haridāsa Ṭhākura was born in a Mohammedan family, not a brāhmaṇa family, and was not interested in the activities of *jñāna-kāṇḍa* or *karma-kāṇḍa*.

Charity, therefore, should be given to the first-class transcendentalist, the devotee, because the sāstras recommend:

*muktānām api siddhānām
 nārāyaṇa-parāyaṇah
 sudurlabhaḥ praśāntātmā
 koṭiṣv api mahā-mune*

“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or

Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.” (*Bhāg.* 6.14.5) A Vaiṣṇava is in a higher position than a *jñānī*, and therefore Advaita Ācārya selected Haridāsa Ṭhākura to be the person to accept His charity. The Supreme Lord also says:

*na me 'bhaktaś catur-vedī
mad-bhaktah śva-pacah priyah
tasmai deyam tato grāhyam
sa ca pūjyo yathā hy aham*

“Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.” (*Hari-bhakti-vilāsa* 10.127) Therefore, even if not born in a *brāhmaṇa* family, a devotee, because of his devotion to the Lord, is above all kinds of *brāhmaṇas*, whether they be *karma-kāṇḍīs* or *jñāna-kāṇḍīs*.

In this regard, it may be mentioned that *brāhmaṇas* in Vṛndāvana who are *karma-kāṇḍīs* and *jñāna-kāṇḍīs* sometimes decline to accept invitations to our temple because our temple is known as the *aṅgarejī* temple, or “Anglican temple.” But in accordance with the evidence given in the *sāstra* and the example set by Advaita Ācārya, we give *prasāda* to devotees regardless of whether they come from India, Europe or America. It is the conclusion of the *sāstra* that instead of feeding many *jñāna-kāṇḍī* or *karma-kāṇḍī brāhmaṇas*, it is better to feed a pure Vaiṣṇava, regardless of where he comes from. This is also confirmed in *Bhagavad-gītā* (9.30):

*api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyah
samyag vyavasito hi saḥ*

“Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly

situated." Thus it doesn't matter whether a devotee comes from a *brāhmaṇa* family or non-*brāhmaṇa* family; if he is fully devoted to Kṛṣṇa, he is a *sādhu*.

TEXT 3

द्वौ दैवे पित्रकार्ये त्रीनेकैक्षुभयत्र वा ।
मोजयेत् सुसमृद्धोऽपि श्राद्वे कुर्यान् विस्तरम् ॥ ३ ॥

*dvau daive pitr-kārye trīn
ekaikam ubhayatra vā
bhojayet susamṛddhaḥ api
śrāddhe kuryāt na vistaram*

dvau—two; *daive*—during the period when oblations are offered to the demigods; *pitr-kārye*—in the *śrāddha* ceremony, in which oblations are offered to the forefathers; *trīn*—three; *eka*—one; *ekam*—one; *ubhayatra*—for both occasions; *vā*—either; *bhojayet*—one should feed; *su-samṛddhaḥ api*—even though one is very rich; *śrāddhe*—when offering oblations to the forefathers; *kuryāt*—one should do; *na*—not; *vistaram*—very expensive arrangements.

TRANSLATION

During the period for offering oblations to the demigods, one should invite only two *brāhmaṇas*, and while offering oblations to the forefathers, one may invite three *brāhmaṇas*. Or, in either case, only one *brāhmaṇa* will suffice. Even though one is very opulent, he should not endeavor to invite more *brāhmaṇas* or make various expensive arrangements on those occasions.

PURPORT

As we have already mentioned, Śrila Advaita Ācārya, during the generally observed ceremony to offer oblations to the forefathers, invited only Haridāsa Thākura. Thus He followed this principle: *na me 'bhaktas catur-vedī mad-bhaktaḥ śva-pacah priyah*. The Lord says, "It is not necessary that one become very expert in Vedic knowledge before he can become My *bhakta*, or devotee. Even if one is born in a family of dog-eaters, he can become My devotee and be very dear to Me, in spite of

having taken birth in such a family. Therefore, offerings should be given to My devotee, and whatever My devotee has offered Me should be accepted." Following this principle, one should invite a first-class *brāhmaṇa* or *Vaiṣṇava*—a realized soul—and feed him while observing the *śrāddha* ceremony to offer oblations to one's forefathers.

TEXT 4

देशकालोचितश्चद्रव्यप्राप्तार्हणानि च ।
सम्यग् भवन्ति नैतानि विस्तरात् स्वजनार्पणात् ॥४॥

deśa-kālocita-śraddhā-
dravya-pātrārhaṇāni ca
samyag bhavanti naitāni
vistarāt sva-janārpaṇāt

deśa—place; *kāla*—time; *ucita*—proper; *śraddhā*—respect; *dravya*—ingredients; *pātra*—a suitable person; *arhaṇāni*—paraphernalia for worship; *ca*—and; *samyak*—proper; *bhavanti*—are; *na*—not; *etāni*—all these; *vistarāt*—due to expansion; *sva-jana-arpaṇāt*—or due to inviting relatives.

TRANSLATION

If one arranges to feed many brāhmaṇas or relatives during the *śrāddha* ceremony, there will be discrepancies in the time, place, respectability and ingredients, the person to be worshiped, and the method of offering worship.

PURPORT

Nārada Muni has prohibited unnecessarily gorgeous arrangements to feed relatives or *brāhmaṇas* during the *śrāddha* ceremony. Those who are materially opulent spend lavishly during this ceremony. Indians spend especially lavishly on three occasions—at the birth of a child, at marriage and while observing the *śrāddha* ceremony—but the *sāstras* prohibit the excessive expenditures involved in inviting many *brāhmaṇas* and relatives, especially during the *śrāddha* ceremony.

TEXT 5

देशे काले च सम्माते मुन्यनं हरिदैवतम् ।
श्रद्धया विधिवत् पात्रे न्यस्तं कामधुगक्षयम् ॥ ५ ॥

*deśe kāle ca samprāpte
muny-annam hari-daivatam
śraddhayā vidhivat pātre
nyastam kāmadhug akṣayam*

deśe—in a proper place, namely a holy place of pilgrimage; *kāle*—at an auspicious time; *ca*—also; *samprāpte*—when available; *muni-annam*—foodstuffs prepared with ghee and suitable to be eaten by great saintly persons; *hari-daivatam*—unto the Supreme Personality of Godhead, Hari; *śraddhayā*—with love and affection; *vidhi-vat*—according to the directions of the spiritual master and the *śāstras*; *pātre*—unto the suitable person; *nyastam*—if it is so offered; *kāmadhuk*—becomes a source of prosperity; *akṣayam*—everlasting.

TRANSLATION

When one gets the opportunity of a suitable auspicious time and place, one should, with love, offer food prepared with ghee to the Deity of the Supreme Personality of Godhead and then offer the prasāda to a suitable person—a Vaiṣṇava or brāhmaṇa. This will be the cause of everlasting prosperity.

TEXT 6

देवर्षिपितृभूतेभ्य आत्मने स्वजनाय च ।
अम्बं संविभजन्यश्येत् सर्वं तत् पुरुषात्मकम् ॥ ६ ॥

*devarṣi-pitr-bhūtebhya
ātmane sva-janāya ca
annam saṁvibhajan paśyet
sarvam tat puruṣātmakam*

deva—unto the demigods; *rṣi*—saintly persons; *pitr*—forefathers; *bhūtebhyaḥ*—the living entities in general; *ātmane*—relatives; *sva-*

janāya—family members and friends; *ca*—and; *annam*—foodstuff (*prasāda*); *sarvibhajan*—offering; *paśyet*—one should see; *sarvam*—all; *tat*—them; *puruṣa-ātmakam*—related to the Supreme Personality of Godhead.

TRANSLATION

One should offer *prasāda* to the demigods, the saintly persons, one's forefathers, the people in general, one's family members, one's relatives and one's friends, seeing them all as devotees of the Supreme Personality of Godhead.

PURPORT

As mentioned above, it is recommended that everyone distribute *prasāda*, considering every living being a part and parcel of the Supreme Lord. Even in feeding the poor, one should distribute *prasāda*. In Kali-yuga there is a scarcity of food almost every year, and thus philanthropists spend lavishly to feed the poor. For this they invent the term *daridra-nārāyaṇa-sevā*. This is prohibited. One should distribute sumptuous *prasāda*, considering everyone a part of the Supreme Lord, but one should not juggle words to make a poor man Nārāyaṇa. Everyone is related to the Supreme Lord, but one should not mistakenly think that because one is related to the Supreme Personality of Godhead, he has become the Supreme Personality of Godhead, Nārāyaṇa. Such a Māyāvāda philosophy is extremely dangerous, especially for a devotee. Śrī Caitanya Mahāprabhu has therefore strictly forbidden us to associate with Māyāvādī philosophers. *Māyāvādi-bhāṣya śunile haya sarva-nāśa*: if one associates with the Māyāvāda philosophy, his devotional life is doomed.

TEXT 7

न दद्यादामिषं श्राद्धे न चाद्याद् धर्मतत्त्ववित् ।
मुन्यन्नैः स्यात्परा प्रीतिर्यथा न पशुहिंसया ॥ ७ ॥

na dadyād āmiṣam śrāddhe
na cādyād dharma-tattvavit
muny-annaiḥ syāt parā prītiḥ
yathā na paśu-hiṁsayā

na—never; *dadyāt*—should offer; *āmīsam*—meat, fish, eggs and so on; *śrāddhe*—in the performance of the *śrāddha* ceremony; *na*—nor; *ca*—also; *adyāt*—one should eat personally; *dharma-tattva-vit*—one who is actually learned in regard to religious activities; *muni-annaiḥ*—by preparations made with ghee for saintly persons; *syāt*—should be; *parā*—first-class; *prītiḥ*—satisfaction; *yathā*—for the forefathers and the Supreme Personality of Godhead; *na*—not; *paśu-himsayā*—by killing animals unnecessarily.

TRANSLATION

A person fully aware of religious principles should never offer anything like meat, eggs or fish in the *śrāddha* ceremony, and even if one is a *kṣatriya*, he himself should not eat such things. When suitable food prepared with ghee is offered to saintly persons, the function is pleasing to the forefathers and the Supreme Lord, who are never pleased when animals are killed in the name of sacrifice.

TEXT 8

नैताद्रशः परो धर्मो नृणां सद्धर्ममिच्छताम् ।
न्यासो दण्डस्य भूतेषु मनोवाक्यायजस्य यः ॥ ८ ॥

*naitādṛśah paro dharma
nṛṇām sad-dharmam icchatām
nyāso daṇḍasya bhūteṣu
mano-vāk-kāyajasya yaḥ*

na—never; *etādṛśah*—like this; *paraḥ*—a supreme or superior; *dharmaḥ*—religion; *nṛṇām*—of persons; *sat-dharmam*—superior religion; *icchatām*—being desirous of; *nyāsaḥ*—giving up; *daṇḍasya*—causing trouble because of envy; *bhūteṣu*—unto the living entities; *manah*—in terms of the mind; *vāk*—words; *kāya-jasya*—and body; *yaḥ*—which.

TRANSLATION

Persons who want to advance in superior religion are advised to give up all envy of other living entities, whether in relationship to the body, words or mind. There is no religion superior to this.

TEXT 9

एके कर्मयान् यज्ञान् ज्ञानिनो यज्ञवित्तमाः ।
आत्मसंयमनेऽनीहा श्रुत्वा ज्ञानदीपिते ॥९॥

*eke karmamayān yajñān
jñānino yajña-vittamāḥ
ātma-saṁyamane 'nīhā
juhvati jñāna-dīpite*

eke—some; *karma-mayān*—resulting in a reaction (such as the killing of animals); *yajñān*—sacrifices; *jñāninaḥ*—persons advanced in knowledge; *yajña-vit-tamāḥ*—who know perfectly well the purpose of sacrifice; *ātma-saṁyamane*—by self-control; *anīhāḥ*—who are without material desires; *juhvati*—execute sacrifice; *jñāna-dīpite*—enlightened in perfect knowledge.

TRANSLATION

Because of an awakening of spiritual knowledge, those who are intelligent in regard to sacrifice, who are actually aware of religious principles and who are free from material desires, control the self in the fire of spiritual knowledge, or knowledge of the Absolute Truth. They may give up the process of ritualistic ceremonies.

PURPORT

People are generally very much interested in *karma-kāṇḍa* ritualistic ceremonies for elevation to the higher planetary systems, but when one awakens his spiritual knowledge, he becomes uninterested in such elevation and engages himself fully in *jñāna-yajña* to find the objective of life. The objective of life is to stop completely the miseries of birth and death and to return home, back to Godhead. When one cultivates knowledge for this purpose, he is considered to be on a higher platform than one who is engaged in *karma-yajña*, or fruitive activities.

TEXT 10

द्रव्ययस्त्वयस्त्वमाणं दृष्ट्वा भूतानि विभ्यति ।
एष माकरुणो हन्यादतज्ज्ञो शसुरप् ध्रुवम् ॥१०॥

*dravya-yajñair yaksyamānam
dṛṣṭvā bhūtāni bibhyati
esa mākaruno hanyād
ataj-jñō hy asu-tr̥p dhruvam*

dravya-yajñaiḥ—with animals and other eatable things; *yaksyamānam*—the person engaged in such sacrifices; *dṛṣṭvā*—by seeing; *bhūtāni*—the living entities (animals); *bibhyati*—become afraid; *esaḥ*—this person (the performer of sacrifice); *mā*—us; *akaruṇāḥ*—who is inhumane and merciless; *hanyāt*—will kill; *a-tat-jñāḥ*—most ignorant; *hi*—indeed; *asu-tr̥p*—who is most satisfied by killing others; *dhruvam*—certainly.

TRANSLATION

Upon seeing the person engaged in performing the sacrifice, animals meant to be sacrificed are extremely afraid, thinking, “This merciless performer of sacrifices, being ignorant of the purpose of sacrifice and being most satisfied by killing others, will surely kill us.”

PURPORT

Animal sacrifice in the name of religion is current practically all over the world in every established religion. It is said that Lord Jesus Christ, when twelve years old, was shocked to see the Jews sacrificing birds and animals in the synagogues and that he therefore rejected the Jewish system of religion and started the religious system of Christianity, adhering to the Old Testament commandment “Thou shalt not kill.” At the present day, however, not only are animals killed in the name of sacrifice, but the killing of animals has increased enormously because of the increasing number of slaughterhouses. Slaughtering animals, either for religion or for food, is most abominable and is condemned herein. Unless one is merciless, one cannot sacrifice animals, either in the name of religion or for food.

TEXT 11

तसाद् दैवोपपन्नेन मृत्युनेनापि धर्मवित् ।
सन्तुष्टोऽहरहः कुर्यान्नित्यनैमित्तिकीः क्रियाः॥११॥

*tasmād daivopapannena
 muny-anneñāpi dharmavit
 santuṣṭo 'har ahāḥ kuryān
 nitya-naimittikīḥ kriyāḥ*

tasmāt—therefore; *daiva-upapannena*—obtainable very easily by the grace of the Lord; *muni-annena*—with food (prepared in ghee and offered to the Supreme Lord); *api*—indeed; *dharma-vit*—one who is actually advanced in religious principles; *santuṣṭah*—very happily; *ahāḥ ahāḥ*—day after day; *kuryāt*—one should perform; *nitya-naimittikīḥ*—regular and occasional; *kriyāḥ*—duties.

TRANSLATION

Therefore, day by day, one who is actually aware of religious principles and is not heinously envious of poor animals should happily perform daily sacrifices and those for certain occasions with whatever food is available easily by the grace of the Lord.

PURPORT

The word *dharma-vit*, meaning “one who knows the actual purpose of religion,” is very significant. As explained in *Bhagavad-gūṭā* (18.66), *sarva-dharmāṇ parityajya mām ekaṁ śaraṇāṁ vraja*: becoming Kṛṣṇa conscious is the topmost stage in understanding of religious principles. One who reaches this stage performs the *arcana* process in devotional service. Anyone, whether a *grhasthā* or a *sannyāsi*, can keep small Deities of the Lord suitably packed or, if possible, installed, and thus worship the Deities of Rādhā-Kṛṣṇa, Sītā-Rāma, Lakṣmī-Nārāyaṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu by offering food prepared in ghee and then offering the sanctified *prasāda* to the forefathers, demigods and other living entities as a matter of routine daily work. All the centers of our Kṛṣṇa consciousness movement have Deity worship programs very nicely going on in which food is offered to the Deity and distributed to the first-class *brāhmaṇas* and *Vaiṣṇavas* and even to the people in general. This performance of sacrifice brings complete satisfaction. The members of the Kṛṣṇa consciousness movement engage daily in such transcendental activities. Thus in our Kṛṣṇa consciousness movement there is no question at all of killing animals.

TEXT 12

विधर्मः परधर्मश्च आभास उपमा छलः ।
अधर्मशाखाः पञ्चेमा धर्मज्ञोऽधर्मवत् त्यजेत् ॥१२॥

*vidharmaḥ para-dharmaś ca
ābhāsa upamā chalaḥ
adharma-śākhāḥ pañcemaḥ
dharma-jñō 'dharmavat tyajet*

vidharmaḥ—irreligion; *para-dharmaḥ*—religious principles practiced by others; *ca*—and; *ābhāsaḥ*—pretentious religious principles; *upamā*—principles that appear religious but are not; *chalaḥ*—a cheating religion; *adharma-śākhāḥ*—which are different branches of irreligion; *pañca*—five; *imāḥ*—these; *dharma-jñāḥ*—one who is aware of religious principles; *adharma-vat*—accepting them as irreligious; *tyajet*—should give up.

TRANSLATION

There are five branches of irreligion, appropriately known as irreligion [vidharma], religious principles for which one is unfit [para-dharma], pretentious religion [ābhāsa], analogical religion [upadharma] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious.

PURPORT

Any religious principles opposed to the principle of surrendering to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, are to be considered religious principles of irregularity or cheating, and one who is actually interested in religion must give them up. One should simply follow the instructions of Kṛṣṇa and surrender unto Him. To do this, of course, one needs very good intelligence, which may be awakened after many, many births through good association with devotees and the practice of Kṛṣṇa consciousness. Everything but the principle of religion recommended by Kṛṣṇa—*sarva-dharmān parityajya mām ekāṁ śaraṇām vraja*—should be given up as irreligious.

TEXT 13

धर्मबाधो विधर्मः स्यात् परधर्मोऽन्यचोदितः ।
उपधर्मस्तु पाखण्डो दम्भो वा शब्दभिच्छलः ॥१३॥

*dharma-bādhah vidharmah syāt
para-dharmo 'nya-coditah
upadharmas tu pākhanḍo
dambho vā śabda-bhit chalah*

dharma-bādhah—obstructs the execution of one's own religious principles; *vidharmah*—against the principles of religion; *syāt*—should be; *para-dharmah*—imitating religious systems for which one is unfit; *anya-coditah*—which is introduced by someone else; *upadharmah*—concocted religious principles; *tu*—indeed; *pākhanḍah*—by one who is against the principles of *Vedas*, standard scriptures; *dambhah*—who is falsely proud; *vā*—or; *śabda-bhit*—by word jugglery; *chalah*—a cheating religious system.

TRANSLATION

Religious principles that obstruct one from following his own religion are called *vidharma*. Religious principles introduced by others are called *para-dharma*. A new type of religion created by one who is falsely proud and who opposes the principles of the *Vedas* is called *upadharma*. And interpretation by one's jugglery of words is called *chala-dharma*.

PURPORT

To create a new type of *dharma* has become fashionable in this age. So-called *svāmīs* and *yogīs* support that one may follow any type of religious system, according to one's own choice, because all systems are ultimately the same. In *Śrīmad-Bhāgavatam*, however, such fashionable ideas are called *vidharma* because they go against one's own religious system. The real religious system is described by the Supreme Personality of Godhead: *sarva-dharmān parityajya mām ekam śaranam vraja*. The real religious system is that of surrender to the lotus feet of the Lord. In the Sixth Canto of *Śrīmad-Bhāgavatam*, in connection with

Ajāmila's deliverance, Yamarāja says, *dharmaṁ tu sākṣād bhagavat-praṇītam*: real religion is that which is given by the Supreme Personality of Godhead, just as real law is that which is given by the government. No one can manufacture actual law at home, nor can one manufacture actual religion. Elsewhere it is said, *sa vai puruṣāṁ paro dharma yato bhaktir adhokṣaje*: the real religious system is that which leads one to become a devotee of the Supreme Lord. Therefore, anything opposed to this religious system of progressive Kṛṣṇa consciousness is called *vidharma*, *para-dharma*, *upadharma* or *chala-dharma*. Misinterpretation of *Bhagavad-gītā* is *chala-dharma*. When Kṛṣṇa directly says something and some rascal interprets it to mean something different, this is *chala-dharma*—a religious system of cheating—or *śabda-bhit*, a jugglery of words. One should be extremely careful to avoid these various types of cheating systems of religion.

TEXT 14

यस्त्वच्छ्या कृतः पुम्मरामासो ह्याश्रमात् पृथक् ।
स्वभावविहितो धर्मः कस्य नेष्टः प्रशान्तये ॥१४॥

*yas tv icchayā kṛtaḥ pumbhir
ābhāso hy āśramāt pr̄thak
sva-bhāva-vihito dharmah
kasya neṣṭah praśāntaye*

yah—that which; *tu*—indeed; *icchayā*—whimsically; *kṛtaḥ*—conducted; *pumbhiḥ*—by persons; *ābhāsaḥ*—dim reflection; *hi*—indeed; *āśramāt*—from one's own order of life; *pr̄thak*—different; *sva-bhāva*—according to one's own nature; *vihitah*—regulated; *dharmah*—religious principle; *kasya*—in what respect; *na*—not; *iṣṭah*—capable; *praśāntaye*—for relieving all kinds of distress.

TRANSLATION

A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called *ābhāsa* [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular *āśrama* or *varṇa*, why are they not sufficient to mitigate all material distresses?

PURPORT

It is indicated here that everyone should strictly follow the principles of *varṇa* and *āśrama* as given in the *sāstra*. In the *Viṣṇu Purāṇa* (3.8.9) it is said:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-tosa-kāraṇam

One should focus upon the destination for progress, which is to become Kṛṣṇa conscious. This is the aim and end of all *varṇas* and *āśramas*. However, if Viṣṇu is not worshiped, the followers of the *varṇāśrama* institution manufacture some concocted God. Thus it has now become fashionable for any rascal or fool to be elected God, and there are many missionaries who have concocted their own gods, giving up their relationship with the real God. In *Bhagavad-gītā* it is clearly said that one who worships the demigods has lost his intelligence. Nonetheless we find that even an illiterate person who has lost all intelligence is elected God, and although he has a temple, it has meat-eating *sannyāsīs*, and many polluted activities go on there. This type of religious system, which misguides its poor followers, is strictly forbidden. Such pretentious religions should be stopped altogether.

The original system is that a *brāhmaṇa* should actually become a *brāhmaṇa*; he should not only take birth in a *brāhmaṇa* family, but must also be qualified. Also, even if one is not born in a *brāhmaṇa* family but has brahminical qualifications, he must be considered a *brāhmaṇa*. By strictly following this system, one can be happy without extra endeavor. *Sva-bhāva-vihito dharmah kasya neṣṭah praśāntaye*. The real aim of life is to mitigate distress, and one can do this very easily by following the principles of *sāstra*.

TEXT 15

घर्मर्थमपि नेहेत् यत्रार्थं वाधनो धनम् ।
अनीहानीहमानस्य महाद्वेरिव शृतिदा ॥१५॥

*dharma-artham api nehet
yātrārtham vādhano dhanam
anīhānihamānasya
mahāher iva vṛttidā*

dharma-artham—in religion or economic development; *api*—indeed; *na*—not; *iheṭa*—should try to obtain; *yātrā-artham*—just to maintain the body and soul together; *vā*—either; *adhanah*—one who has no wealth; *dhanam*—money; *anīhā*—the desirelessness; *anīhamānasya*—of a person who does not endeavor even to earn his livelihood; *mahā-aheḥ*—the great serpent known as the python; *iva*—like; *vṛtti-dā*—which obtains its livelihood without endeavor.

TRANSLATION

Even if a man is poor, he should not endeavor to improve his economic condition just to maintain his body and soul together or to become a famous religionist. Just as a great python, although lying in one place, not endeavoring for its livelihood, gets the food it needs to maintain body and soul, one who is desireless also obtains his livelihood without endeavor.

PURPORT

Human life is simply meant for developing Kṛṣṇa consciousness. One need not even try to earn a livelihood to maintain body and soul together. This is illustrated here by the example of the great python, which lies in one place, never going here and there to earn a livelihood to maintain itself, and yet is maintained by the grace of the Lord. As advised by Nārada Muni (*Bhāg.* 1.5.18), *tasyaiva hetoh prayateta kovidah*: one should simply endeavor to increase his Kṛṣṇa consciousness. One should not desire to do anything else, even to earn his livelihood. There are many, many examples of this attitude. Mādhavendra Puri, for instance, would never go to anyone to ask for food. Śukadeva Gosvāmī has also said, *kasmād bhajanti kavayo dhana-durmadāndhān*. Why should one approach a person who is blind with wealth? Rather, one should depend on Kṛṣṇa, and He will give everything. All the members of our Kṛṣṇa consciousness movement, whether they be *grhasthas* or *sannyāsīs*,

should try to spread the Kṛṣṇa consciousness movement with determination, and Kṛṣṇa will supply all necessities. The process of *ājagara-vrtti*, the means of livelihood of a python, is very much appreciated in this regard. Even though one may be very poor, he should simply try to advance in Kṛṣṇa consciousness and not endeavor to earn his livelihood.

TEXT 16

सन्तुष्टस्य निरीहस्य स्वात्मारामस्य यत् सुखम् ।
कुरुत्तत् कामलोभेन धावतोऽर्थेहया दिशः ॥१६॥

*santuṣṭasya nirīhasya
svātmārāmasya yat sukham
kutas tat kāma-lobhena
dhāvato 'rthehayā diśah*

santuṣṭasya—of one who is fully satisfied in Kṛṣṇa consciousness; *nirīhasya*—who does not endeavor for his livelihood; *sva*—own; *ātma-*
ārāmasya—who is self-satisfied; *yat*—that; *sukham*—happiness; *kutah*—where; *tat*—such happiness; *kāma-lobhena*—impelled by lust and greed; *dhāvataḥ*—of one who is wandering here and there; *artha-ihayā*—with a desire for accumulating wealth; *diśah*—in all directions.

TRANSLATION

One who is content and satisfied and who links his activities with the Supreme Personality of Godhead residing in everyone's heart enjoys transcendental happiness without endeavoring for his livelihood. Where is such happiness for a materialistic man who is impelled by lust and greed and who therefore wanders in all directions with a desire to accumulate wealth?

TEXT 17

सदा सन्तुष्टमनसः सर्वाः शिवमया दिशः ।
शर्कराकृष्णादिम्यो यथोपानत्पदः शिवम् ॥१७॥

*sadā santuṣṭa-manasaḥ
sarvāḥ śivamayā diśah
śarkarā-kaṇṭakādibhyo
yathopānat-padaḥ śivam*

sadā—always; *santuṣṭa-manasaḥ*—for a person who is self-satisfied; *sarvāḥ*—everything; *śiva-mayāḥ*—auspicious; *diśah*—in all directions; *śarkarā*—from pebbles; *kaṇṭaka-ādibhyoḥ*—and thorns, etc.; *yathā*—as; *upānat-padaḥ*—for a person who has suitable shoes; *śivam*—there is no danger (auspicious).

TRANSLATION

For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self-satisfied there is no distress; indeed, he feels happiness everywhere.

TEXT 18

सन्तुष्टः केन वा राजन् वर्तेतापि वारिणा ।
अौपस्थ्यजैह्यकार्पण्याद् गृहपालायते जनः ॥१८॥

*santuṣṭah kena vā rājan
na vartetāpi vāriṇā
aupasthya-jaihvya-kārpanyād
gr̥ha-pālāyate janah*

santuṣṭah—a person who is always self-satisfied; *kena*—why; *vā*—or; *rājan*—O King; *na*—not; *varteta*—should live (happily); *api*—even; *vāriṇā*—by drinking water; *aupasthya*—due to the genitals; *jaihvya*—and the tongue; *kārpanyāt*—because of a wretched or miserly condition; *gr̥ha-pālāyate*—he becomes exactly like a household dog; *janah*—such a person.

TRANSLATION

My dear King, a self-satisfied person can be happy even with only drinking water. However, one who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.

PURPORT

According to the *sāstras*, a *brāhmaṇa*, or a cultured person in Kṛṣṇa consciousness, will not enter anyone's service to maintain body and soul together, and especially not for satisfaction of the senses. A true *brāhmaṇa* is always satisfied. Even if he has nothing to eat, he can drink a little water and be satisfied. This is only a matter of practice. Unfortunately, however, no one is educated in how to be satisfied in self-realization. As explained above, a devotee is always satisfied because he feels the presence of the Supersoul within his heart and thinks of Him twenty-four hours a day. That is real satisfaction. A devotee is never driven by the dictations of the tongue and genitals, and thus he is never victimized by the laws of material nature.

TEXT 19

असन्तुष्टस्य विप्रस्य तेजो विद्या तपो यशः ।
स्रवन्तीन्द्रियर्लाल्येन ज्ञानं चैवावकीर्यते ॥१९॥

*asantuṣṭasya viprasya
tejo vidyā tapo yaśah
sravanti indriya-laulyena
jñānam caivāvakiryate*

asantuṣṭasya—of one who is not self-satisfied; *viprasya*—of such a *brāhmaṇa*; *tejah*—strength; *vidyā*—education; *tapah*—austerity; *yaśah*—fame; *sravanti*—dwindle; *indriya*—of the senses; *laulyena*—because of greed; *jñānam*—knowledge; *ca*—and; *eva*—certainly; *avakiryate*—gradually vanishes.

TRANSLATION

Because of greed for the sake of the senses, the spiritual strength, education, austerity and reputation of a devotee or *brāhmaṇa* who is not self-satisfied dwindle, and his knowledge gradually vanishes.

TEXT 20

कामस्थान्तं हि क्षुत्तुडभ्यां क्रोधसैतत्कलोदयात् ।
जनो याति न लोमस्य जित्वा शुक्त्वा दिशो भ्रुवः ॥२०॥

*kāmasyāntarṁ hi kṣut-trdbhyāṁ
krodhasyaitat phalodayāt
jano yāti na lobhasya
jītvā bhuktivā diśo bhuvaḥ*

kāmasya—of the desire for sense gratification or the urgent needs of the body; *antam*—end; *hi*—indeed; *kṣut-trdbhyāṁ*—by one who is very hungry or thirsty; *krodhasya*—of anger; *etat*—this; *phala-udayāt*—by venting chastisement and its reaction; *janah*—a person; *yāti*—crosses over; *na*—not; *lobhasya*—greed; *jītvā*—conquering; *bhuktivā*—enjoying; *diśah*—all directions; *bhuvaḥ*—of the globe.

TRANSLATION

The strong bodily desires and needs of a person disturbed by hunger and thirst are certainly satisfied when he eats. Similarly, if one becomes very angry, that anger is satisfied by chastisement and its reaction. But as for greed, even if a greedy person has conquered all the directions of the world or has enjoyed everything in the world, still he will not be satisfied.

PURPORT

In *Bhagavad-gītā* (3.37) it is stated that lust, anger and greed are the causes of the conditioned soul's bondage in this material world. *Kāma esa krodha esa rajo-guṇa-samudbhavaḥ*. When strong lusty desires for sense gratification are unfulfilled, one becomes angry. This anger can be satisfied when one chastises his enemy, but when there is an increase in *lobha*, or greed, which is the greatest enemy caused by *rajo-guṇa*, the mode of passion, how can one advance in Kṛṣṇa consciousness?

If one is very greedy to enhance his Kṛṣṇa consciousness, this is a great boon. *Tatra laulyam ekalarṁ mūlam*. This is the best path available.

TEXT 21

**पण्डिता बहवो राजन्वहुज्ञाः संशयच्छिदः ।
सदसस्यतयोऽप्येके असन्तोषात् पतन्त्यधः ॥२१॥**

*paṇḍitā bahavo rājan
bahu-jñāḥ saṁśaya-cchidāḥ*

*sadasas patayo 'py eke
asantosāt patanty adhah*

pañḍitāḥ—very learned scholars; *bahavah*—many; *rājan*—O King (Yudhiṣṭhira); *bahu-jñāḥ*—persons with varied experience; *saṁśaya-cchidāḥ*—expert in legal advice; *sadasāḥ patayaḥ*—persons eligible to become presidents of learned assemblies; *api*—even; *eke*—by one disqualification; *asantosāt*—simply by dissatisfaction or greed; *patanti*—fall down; *adhah*—into hellish conditions of life.

TRANSLATION

O King Yudhiṣṭhira, many persons with varied experience, many legal advisers, many learned scholars and many persons eligible to become presidents of learned assemblies fall down into hellish life because of not being satisfied with their positions.

PURPORT

For spiritual advancement, one should be materially satisfied, for if one is not materially satisfied, his greed for material development will result in the frustration of his spiritual advancement. There are two things that nullify all good qualities. One is poverty. *Daridra-doṣo gunarāsi-nāsi*. If one is poverty-stricken, all his good qualities become null and void. Similarly, if one becomes too greedy, his good qualifications are lost. Therefore the adjustment is that one should not be poverty-stricken, but one must try to be fully satisfied with the bare necessities of life and not be greedy. For a devotee to be satisfied with the bare necessities is therefore the best advice for spiritual advancement. Learned authorities in devotional life consequently advise that one not endeavor to increase the number of temples and *mathas*. Such activities can be undertaken only by devotees experienced in propagating the Kṛṣṇa consciousness movement. All the *ācāryas* in South India, especially Śrī Rāmānujācārya, constructed many big temples, and in North India all the Gosvāmis of Vṛndāvana constructed large temples. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also constructed large centers, known as Gaudiya Mathas. Therefore temple construction is not bad, provided proper care is taken for the propagation of Kṛṣṇa consciousness. Even if such endeavors are

considered greedy, the greed is to satisfy Kṛṣṇa, and therefore these are spiritual activities.

TEXT 22

असङ्कल्पाजयेत् कामं क्रोधं कामविवर्जनात् ।
अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ॥२२॥

*asaṅkalpāj jayet kāmam
krodham kāma-vivarjanāt
arthānarthahekṣayā lobham
bhayam tattvāvamarśanāt*

asaṅkalpāt—by determination; *jayet*—one should conquer; *kāmam*—lusty desire; *krodham*—anger; *kāma-vivarjanāt*—by giving up the objective of sense desire; *artha*—accumulation of wealth; *anartha*—a cause of trouble; *ikṣayā*—by considering; *lobham*—greed; *bhayam*—fear; *tattva*—the truth; *avamarśanāt*—by considering.

TRANSLATION

By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has suggested how one can conquer lusty desires for sense gratification. One cannot give up thinking of women, for thinking in this way is natural; even while walking on the street, one will see so many women. However, if one is determined not to live with a woman, even while seeing a woman he will not become lusty. If one is determined not to have sex, he can automatically conquer lusty desires. The example given in this regard is that even if one is hungry, if on a particular day he is determined to observe fasting, he can naturally conquer the disturbances of hunger and thirst. If one is determined not

to be envious of anyone, he can naturally conquer anger. Similarly, one can give up the desire to accumulate wealth simply by considering how difficult it is to protect the money in one's possession. If one keeps a large amount of cash with him, he is always anxious about keeping it properly. Thus if one discusses the disadvantages of accumulating wealth, he can naturally give up business without difficulty.

TEXT 23

आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया ।
योगान्तरायान् मौनेन हिंसां कामाद्यनीहया ॥२३॥

*ānvikṣikyā śoka-mohau
dambham mahad-upāsayā
yoga-antarāyān maunena
hiṁsām kāmādy-anīhayā*

ānvikṣikyā—by deliberation upon material and spiritual subject matters; *śoka*—lamentation; *mohau*—and illusion; *dambham*—false pride; *mahat*—a Vaiṣṇava; *upāsayā*—by serving; *yoga-antarāyān*—obstacles on the path of *yoga*; *maunena*—by silence; *hiṁsām*—envy; *kāmādi*—for sense gratification; *anīhayā*—without endeavor.

TRANSLATION

By discussing spiritual knowledge one can conquer lamentation and illusion, by serving a great devotee one can become prideless, by keeping silent one can avoid obstacles on the path of mystic yoga, and simply by stopping sense gratification one can conquer envy.

PURPORT

If one's son has died, one may certainly be affected by lamentation and illusion and cry for the dead son, but one may overcome lamentation and illusion by considering the verses of *Bhagavad-gītā*.

*jātasya hi dhruvo mṛtyur
dhruvam janma mṛtasya ca*

As the soul transmigrates, one who has taken birth must give up the present body, and then he must certainly accept another body. This should be no cause for lamentation. Therefore Lord Kṛṣṇa says, *dhīras tatra na muhyati*: one who is *dhīra*, or sober, who is learned in philosophy and established in knowledge, cannot be unhappy over the transmigration of the soul.

TEXT 24

**कृपया भूतजं दुःखं दैवं जह्यात् समाधिना ।
आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया ॥२४॥**

*kṛpayā bhūtajam duḥkham
daivam jahyāt samādhinā
ātmajam yoga-viryena
nidrām sattva-niṣevayā*

kṛpayā—by being merciful to all other living entities; *bhūta-jam*—because of other living entities; *duḥkham*—suffering; *daivam*—sufferings imposed by providence; *jahyāt*—one should give up; *samādhinā*—by trance or meditation; *ātma-jam*—sufferings due to the body and mind; *yoga-viryena*—by practicing *haṭha-yoga*, *prāṇāyāma* and so forth; *nidrām*—sleeping; *sattva-niṣevayā*—by developing brahminical qualifications or the mode of goodness.

TRANSLATION

By good behavior and freedom from envy one should counteract sufferings due to other living entities, by meditation in trance one should counteract sufferings due to providence, and by practicing haṭha-yoga, prāṇāyāma and so forth one should counteract sufferings due to the body and mind. Similarly, by developing the mode of goodness, especially in regard to eating, one should conquer sleep.

PURPORT

By practice, one should avoid eating in such a way that other living entities will be disturbed and suffer. Since I suffer when pinched or killed

by others, I should not attempt to pinch or kill any other living entity. People do not know that because of killing innocent animals they themselves will have to suffer severe reactions from material nature. Any country where people indulge in unnecessary killing of animals will have to suffer from wars and pestilence imposed by material nature. Comparing one's own suffering to the suffering of others, therefore, one should be kind to all living entities. One cannot avoid the sufferings inflicted by providence, and therefore when suffering comes one should fully absorb oneself in chanting the Hare Kṛṣṇa *mantra*. One can avoid sufferings from the body and mind by practicing mystic *haṭha-yoga*.

TEXT 25

रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च ।
एतत् सर्वं गुरौ मक्त्या पुरुषो ह्यज्ञसा जयेत् ॥२५॥

*rajas tamash ca sattvena
sattvam copasamena ca
etat sarvam gurau bhaktya
puruṣo hy añjasā jayet*

rajaḥ tamah—the modes of passion and ignorance; *ca*—and; *sattvena*—by developing the mode of goodness; *sattvam*—the mode of goodness; *ca*—also; *upaśamena*—by giving up attachment; *ca*—and; *etat*—these; *sarvam*—all; *gurau*—unto the spiritual master; *bhaktyā*—by rendering service in devotion; *puruṣah*—a person; *hi*—indeed; *añjasā*—easily; *jayet*—can conquer.

TRANSLATION

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of śuddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.

PURPORT

Just by treating the root cause of an ailment, one can conquer all bodily pains and sufferings. Similarly, if one is devoted and faithful to the spiritual master, he can conquer the influence of *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa* very easily. Yogīs and *jñānīs* practice in many ways to conquer the senses, but the *bhakta* immediately attains the mercy of the Supreme Personality of Godhead through the mercy of the spiritual master. *Yasya prasādād bhagavat-prasādo*. If the spiritual master is favorably inclined, one naturally receives the mercy of the Supreme Lord, and by the mercy of the Supreme Lord one immediately becomes transcendental, conquering all the influences of *sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa* within this material world. This is confirmed in *Bhagavad-gītā* (*sa guṇān samatītyaitān brahma-bhūyāya kalpate*). If one is a pure devotee acting under the directions of the *guru*, one easily gets the mercy of the Supreme Lord and thus becomes immediately situated on the transcendental platform. This is explained in the next verse.

TEXT 26

यस्य साक्षाद् मगवति ज्ञानदीपप्रदे गुराँ ।
मर्त्यासद्धीः श्रुतं तस्य सर्वं कुञ्जरशौचवत् ॥२६॥

*yasya sāksād bhagavati
jñāna-dīpa-prade gurau
martyā-sad-dhiḥ śrutiṁ tasya
sarvam̄ kuñjara-śaucavat*

yasya—one who; *sāksāt*—directly; *bhagavati*—the Supreme Personality of Godhead; *jñāna-dīpa-prade*—who enlightens with the torch of knowledge; *gurau*—unto the spiritual master; *martya-asat-dhiḥ*—considers the spiritual master to be like an ordinary human being and maintains such an unfavorable attitude; *śrutiṁ*—Vedic knowledge; *tasya*—for him; *sarvam*—everything; *kuñjara-śauca-vat*—like the bath of an elephant in a lake.

TRANSLATION

The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for

enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant.

PURPORT

It is recommended that one honor the spiritual master as being on an equal status with the Supreme Personality of Godhead. *Sāksād dharitvena samasta-sāstraiḥ*. This is enjoined in every scripture. *Ācāryam mām vijānīyāt*. One should consider the ācārya to be as good as the Supreme Personality of Godhead. In spite of all these instructions, if one considers the spiritual master an ordinary human being, one is doomed. His study of the *Vedas* and his austerities and penances for enlightenment are all useless, like the bathing of an elephant. An elephant bathes in a lake quite thoroughly, but as soon as it comes on the shore it takes some dust from the ground and strews it over its body. Thus there is no meaning to the elephant's bath. One may argue by saying that since the spiritual master's relatives and the men of his neighborhood consider him an ordinary human being, what is the fault on the part of the disciple who considers the spiritual master an ordinary human being? This will be answered in the next verse, but the injunction is that the spiritual master should never be considered an ordinary man. One should strictly adhere to the instructions of the spiritual master, for if he is pleased, certainly the Supreme Personality of Godhead is pleased. *Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi*.

TEXT 27

एष वै भगवान्साक्षात् प्रधानपुरुषेश्वरः ।
योगेश्वरैर्विमृग्याह्निलोके यं मन्यते नरम् ॥२७॥

*esa vai bhagavān sākṣat
pradhāna-puruṣeśvaraḥ
yogeśvarair vimṛgyānighrir
loko yāṁ manyate naram*

esah—this; *vai*—indeed; *bhagavān*—Supreme Personality of Godhead; *sākṣat*—directly; *pradhāna*—the chief cause of the material

nature; *puruṣa*—of all living entities or of the *puruṣāvatāra*, Lord Viṣṇu; *iśvarah*—the supreme controller; *yoga-iśvaraiḥ*—by great saintly persons, *yogīs*; *vimṛgya-aṅghriḥ*—Lord Kṛṣṇa's lotus feet, which are sought; *lokah*—people in general; *yam*—Him; *manyate*—consider; *naram*—a human being.

TRANSLATION

The Supreme Personality of Godhead, Lord Kṛṣṇa, is the master of all other living entities and of the material nature. His lotus feet are sought and worshiped by great saintly persons like Vyāsa. Nonetheless, there are fools who consider Lord Kṛṣṇa an ordinary human being.

PURPORT

The example of Lord Kṛṣṇa's being the Supreme Personality of Godhead is appropriate in regard to understanding the spiritual master. The spiritual master is called *sevaka-bhagavān*, the servitor Personality of Godhead, and Kṛṣṇa is called *sevya-bhagavān*, the Supreme Personality of Godhead who is to be worshiped. The spiritual master is the worshiper God, whereas the Supreme Personality of Godhead, Kṛṣṇa, is the worshipable God. This is the difference between the spiritual master and the Supreme Personality of Godhead.

Another point: *Bhagavad-gītā*, which constitutes the instructions of the Supreme Personality of Godhead, is presented by the spiritual master as it is, without deviation. Therefore the Absolute Truth is present in the spiritual master. As clearly stated in Text 26, *jñāna-dīpa-prade*. The Supreme Personality of Godhead gives real knowledge to the entire world, and the spiritual master, as the representative of the Supreme Godhead, carries the message throughout the world. Therefore, on the absolute platform, there is no difference between the spiritual master and the Supreme Personality of Godhead. If someone considers the Supreme Personality—Kṛṣṇa or Lord Rāmacandra—to be an ordinary human being, this does not mean that the Lord becomes an ordinary human being. Similarly, if the family members of the spiritual master, who is the bona fide representative of the Supreme Personality of Godhead, consider the spiritual master an ordinary human being, this does not mean that he becomes an ordinary human being. The spiritual

master is as good as the Supreme Personality of Godhead, and therefore one who is very serious about spiritual advancement must regard the spiritual master in this way. Even a slight deviation from this understanding can create disaster in the disciple's Vedic studies and austerities.

TEXT 28

षट्वर्गसंयमैकान्ताः सर्वा नियमचोदनाः ।
तदन्ता यदि नो योगानावहेयुः श्रमावहाः ॥२८॥

*sad-varga-saṁyamaikāntāḥ
sarvā niyama-codanāḥ
tat-antā yadi no yogān
āvaheyuh śramāvahāḥ*

ṣat-varga—the six elements, namely the five working senses and the mind; *saṁyama-ekāntāḥ*—the ultimate aim of subjugating; *sarvāḥ*—all such activities; *niyama-codanāḥ*—the regulative principles further meant for controlling the senses and mind; *tat-antāḥ*—the ultimate goal of such activities; *yadi*—if; *no*—not; *yogān*—the positive link with the Supreme; *āvaheyuh*—did lead to; *śrama-āvahāḥ*—a waste of time and labor.

TRANSLATION

Ritualistic ceremonies, regulative principles, austerities and the practice of *yoga* are all meant to control the senses and mind, but even after one is able to control the senses and mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration.

PURPORT

One may argue that one may achieve the ultimate goal of life—realization of the Supersoul—by practicing the *yoga* system and ritualistic performances according to the Vedic principles, even without staunch devotion to the spiritual master. The actual fact, however, is that by practicing *yoga* one must come to the platform of meditating upon the Supreme Personality of Godhead. As stated in the scriptures,

dhyānāvasthita-tad-gatena manasā paśyanti yam yoginah: a person in meditation achieves the perfection of *yoga* practice when he can see the Supreme Personality of Godhead. By various practices, one may come to the point of controlling the senses, but simply controlling the senses does not bring one to a substantial conclusion. However, by staunch faith in the spiritual master and the Supreme Personality of Godhead, one not only controls the senses but also realizes the Supreme Lord.

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah*

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of the Vedic knowledge automatically revealed.” (*Śvetāśvatara Upaniṣad* 6.23) It is further stated, *tuṣyeyam sarva-bhūtātmā guru-sūsrūṣayā* and *taranty añjo bhavārṇavam*. Simply by rendering service to the spiritual master, one crosses the ocean of nescience and returns home, back to Godhead. Thus he gradually sees the Supreme Lord face to face and enjoys life in association with the Lord. The ultimate goal of *yoga* is to come in contact with the Supreme Personality of Godhead. Unless this point is achieved, one’s so-called *yoga* practice is simply labor without any benefit.

TEXT 29

यथा वार्तादयो ह्यर्था योगस्यार्थं न बिभ्रति ।
अनर्थाय भवेयुः स्म पूर्तमिष्टं तथासतः ॥२९॥

*yathā vārtādayo hy arthā
yogasyārtham na bibhrati
anarthāya bhaveyuh sma
pūrtam iṣṭam tathāsataḥ*

yathā—as; *vārtā-ādayah*—activities like occupational or professional duties; *hi*—certainly; *arthāḥ*—income (from such occupational duties); *yogasya*—of mystic power for self-realization; *artham*—benefit; *na*—

not; *bibhrati*—help; *anarthāya*—without value (binding one to repeated birth and death); *bhaveyuh*—they are; *sma*—at all times; *pūrtam iṣṭam*—ritualistic Vedic ceremonies; *tathā*—similarly; *asataḥ*—of a materialistic nondevotee.

TRANSLATION

As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.

PURPORT

If one becomes very rich through his professional activities, through trade or through agriculture, this does not mean that he is spiritually advanced. To be spiritually advanced is different from being materially rich. Although the purpose of life is to become spiritually rich, unfortunate men, misguided as they are, are always engaged in trying to become materially rich. Such material engagements, however, do not help one in the actual fulfillment of the human mission. On the contrary, material engagements lead one to be attracted to many unnecessary necessities, which are accompanied by the risk that one may be born in a degraded condition. As confirmed in *Bhagavad-gītā* (14.18):

*ūrdhvam gacchanti sattva-sthā
 madhye tiṣṭhanti rājasāḥ
 jaghanya-guṇa-vṛtti-sthā
 adho gacchanti tāmasāḥ*

“Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.” Especially in this Kali-yuga, material advancement means degradation and attraction to many unwanted necessities that create a low mentality. Therefore, *jaghanya-guṇa-vṛtti-sthā*: since people are contaminated by the lower qualities, they will lead their next lives either as animals or in other degraded forms of life. Making a show of religion without Kṛṣṇa consciousness may make one popular in the estimation of unintelligent

men, but factually such a materialistic display of spiritual advancement does not help one at all; it will not prevent one from missing the goal of life.

TEXT 30

यश्चित्तविजये यत्तः स्यान्निःसन्नोपरिग्रहः ।
एको विविक्तशरणो भिक्षुमैश्यमिताशनः ॥३०॥

*yaś citta-vijaye yattah
syān niḥsaṅgah 'parigrahaḥ
eko vivikta-śarano
bhiksūr bhaikṣya-mitāśanah*

yah—one who; *citta-vijaye*—conquering the mind; *yattah*—is engaged; *syāt*—must be; *niḥsaṅgah*—without contaminated association; *aparigrahaḥ*—without being dependent (on the family); *ekah*—alone; *vivikta-śaranaḥ*—taking shelter of a solitary place; *bhiksuh*—a renounced person; *bhaikṣya*—by begging alms just to maintain the body; *mita-aśanah*—frugal in eating.

TRANSLATION

One who desires to conquer the mind must leave the company of his family and live in a solitary place, free from contaminated association. To maintain the body and soul together, he should beg as much as he needs for the bare necessities of life.

PURPORT

This is the process for conquering the agitation of the mind. One is recommended to take leave of his family and live alone, maintaining body and soul together by begging alms and eating only as much as needed to keep himself alive. Without such a process, one cannot conquer lusty desires. *Sannyāsa* means accepting a life of begging, which makes one automatically very humble and meek and free from lusty desires. In this regard, the following verse appears in the *Smṛti* literature:

*dvandvāhatasya gārhasthyam
dhyāna-bhaṅgādi-kāraṇam*

*lakṣayitvā gr̥hī spaṣṭam
sannyased avicārayan*

In this world of duality, family life is the cause that spoils one's spiritual life or meditation. Specifically understanding this fact, one should accept the order of *sannyāsa* without hesitation.

TEXT 31

देशे शुचौ समे राजन्संस्थाप्यासनमात्मनः ।
स्थिरं सुखं समं तस्मिन्नासीतर्ज्ज्ञं ओमिति ॥३१॥

*deśe śucau same rājan
saṁsthāpyāsanam ātmanah
sthiram sukham samam tasminn
āśūtarjv-aṅgaḥ om iti*

deśe—in a place; *śucau*—very sacred; *same*—level; *rājan*—O King; *saṁsthāpya*—placing; *āsanam*—on the seat; *ātmanah*—one's self; *sthiram*—very steady; *sukham*—comfortably; *samam*—equipoised; *tasmin*—on that sitting place; *āśūta*—one should sit down; *ṛju-aṅgaḥ*—the body perpendicularly straight; *om*—The Vedic *mantra pranava*; *iti*—in this way.

TRANSLATION

My dear King, in a sacred and holy place of pilgrimage one should select a place in which to perform yoga. The place must be level and not too high or low. There one should sit very comfortably, being steady and equipoised, keeping his body straight, and thus begin chanting the Vedic *pranava*.

PURPORT

Generally the chanting of *om* is recommended because in the beginning one cannot understand the Personality of Godhead. As stated in Śrīmad-Bhāgavatam (1.2.11):

*vadanti tat tattva-vidas
tattvam yaj jñānam advayam*

*brahmaeti paramātmēti
bhagavān iti śabdyate*

“Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān.” Unless one is fully convinced of the Supreme Personality of Godhead, one has the tendency to become an impersonalist *yogi* searching for the Supreme Lord within the core of his heart (*dhyānāvasthita-tad-gatena manasā paśyanti yam yoginah*). Here the chanting of *omkāra* is recommended because in the beginning of transcendental realization, instead of chanting the Hare Kṛṣṇa *māhā-mantra*, one may chant *omkāra* (*pranava*). There is no difference between the Hare Kṛṣṇa *māhā-mantra* and *omkāra* because both of them are sound representations of the Supreme Personality of Godhead. *Pranavah sarva-vedeṣu*. In all Vedic literatures, the sound vibration *omkāra* is the beginning. *Om namo bhagavate vāsudevāya*. The difference between chanting *omkāra* and chanting the Hare Kṛṣṇa *mantra* is that the Hare Kṛṣṇa *mantra* may be chanted without consideration of the place or the sitting arrangements recommended in *Bhagavad-gītā* (6.11):

*śucau deṣe pratiṣṭhāpya
sthiram āsanam ātmanah
nāty-uccchritān nātinicām
cailājīna-kuśottaram*

“To practice *yoga*, one should go to a secluded place and should lay *kuśa* grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place.” The Hare Kṛṣṇa *mantra* may be chanted by anyone, without consideration of the place or how one sits. Śrī Caitanya Mahā-prabhu has openly declared, *niyamitah smarane na kālah*. In chanting the Hare Kṛṣṇa *māhā-mantra* there are no particular injunctions regarding one’s sitting place. The injunction *niyamitah smarane na kālah* includes *deṣa*, *kāla* and *pātra*—place, time and the individual. Therefore anyone may chant the Hare Kṛṣṇa *mantra*, without consideration of the time and place. Especially in this age, Kali-yuga, it is very difficult to find a suitable place according to the recommendations of *Bhagavad-gītā*. The Hare Kṛṣṇa *māhā-mantra*, however, may be chanted at any place and any time, and this will bring results very quickly. Yet even while

chanting the Hare Kṛṣṇa *mantra* one may observe regulative principles. Thus while sitting and chanting one may keep his body straight, and this will help one in the chanting process; otherwise one may feel sleepy.

TEXTS 32-33

प्राणपानौ सन्निरुद्ध्यात् पूरकुम्बकरेचकैः ।
 यावन्मनस्त्यजेत् कामान् स्वनासाग्रनिरीक्षणः ॥३२॥
 यतो यतो निःसरति मनः कामहतं भ्रमत् ।
 ततस्तत उपाहृत्य हृदि रुद्ध्याच्छन्नैर्बुधः ॥३३॥

*prāṇapānau sannirundhyāt
 pūra-kumbhaka-recakaiḥ
 yāvan manas tyajet kāmān
 sva-nāsāgra-nirikṣaṇah*
*yato yato niḥsarati
 manah kāma-hatam bhramat
 tatas tata upāhṛtya
 hṛdi rundhyāc chanair budhaḥ*

prāṇa—incoming breath; *apānau*—outgoing breath; *sanni-rundhyāt*—should stop; *pūra-kumbhaka-recakaiḥ*—by inhaling, exhaling and holding, which are technically known as *pūraka*, *kumbhaka* and *recaka*; *yāvat*—so long; *manah*—the mind; *tyajet*—should give up; *kāmān*—all material desires; *sva*—one's own; *nāsa-agra*—the tip of the nose; *nirikṣaṇah*—looking at; *yataḥ* *yataḥ*—from whatever and wherever; *niḥsarati*—withdraws; *manah*—the mind; *kāma-hatam*—being defeated by lusty desires; *bhramat*—wandering; *tataḥ tataḥ*—from here and there; *upāhṛtya*—after bringing it back; *hṛdi*—within the core of the heart; *rundhyāt*—should arrest (the mind); *śanaiḥ*—gradually, by practice; *budhaḥ*—a learned yogī.

TRANSLATION

While continuously staring at the tip of the nose, a learned yogī practices the breathing exercises through the technical means

known as pūraka, kumbhaka and recaka—controlling inhalation and exhalation and then stopping them both. In this way the yogi restricts his mind from material attachments and gives up all mental desires. As soon as the mind, being defeated by lusty desires, drifts toward feelings of sense gratification, the yogi should immediately bring it back and arrest it within the core of his heart.

PURPORT

The practice of *yoga* is concisely explained herein. When this practice of *yoga* is perfect, one sees the Supersoul, the Paramātmā feature of the Supreme Personality of Godhead, within the core of one's heart. However, in *Bhagavad-gītā* (6.47) the Supreme Lord says:

*yoginām api sarvesām
mad-gatenāntarātmānā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

“Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all.” A devotee can immediately become a perfect yogī because he practices keeping Kṛṣṇa constantly within the core of his heart. This is another way to practice *yoga* easily. The Lord says:

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru*

“Always think of Me and become My devotee. Worship Me and offer your homage unto Me.” (Bg. 18.65) If one practices devotional service by always keeping Kṛṣṇa within the core of his heart (*man-manāḥ*), he immediately becomes a first-class yogī. Furthermore, keeping Kṛṣṇa within the mind is not a difficult task for the devotee. For an ordinary man in the bodily concept of life, the practice of *yoga* may be helpful, but one who immediately takes to devotional service can immediately become a perfect yogī without difficulty.

TEXT 34

एवमभ्यस्तश्चिन्तं कालेनाल्पीयसा यतेः ।
अनिशं तस्य निर्वाणं यात्यनिन्धनवह्निवत् ॥ ३४॥

*evam abhyasyataś cittam
kālenālpīyasā yateḥ
aniśam tasya nirvāṇam
yāty anindhana-vahnivat*

evam—in this way; *abhyasyataḥ*—of the person practicing this *yoga* system; *cittam*—the heart; *kālena*—in due course of time; *alpiyasa*—very shortly; *yateḥ*—of the person practicing *yoga*; *aniśam*—without cessation; *tasya*—of him; *nirvāṇam*—purification from all material contamination; *yāti*—reaches; *anindhana*—without flame or smoke; *vahnivat*—like a fire.

TRANSLATION

When the yogi regularly practices in this way, in a short time his heart becomes fixed and free from disturbance, like a fire without flames or smoke.

PURPORT

Nirvāṇa means the cessation of all material desires. Sometimes desirelessness is understood to imply an end to the workings of the mind, but this is not possible. The living entity has senses, and if the senses stopped working, the living entity would no longer be a living entity; he would be exactly like stone or wood. This is not possible. Because he is living, he is *nitya* and *cetana*—eternally sentient. For those who are not very advanced, the practice of *yoga* is recommended in order to stop the mind from being agitated by material desires, but if one fixes his mind on the lotus feet of Kṛṣṇa, his mind naturally becomes peaceful very soon. This peace is described in *Bhagavad-gītā* (5.29):

*bhaktāram yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānām
jñātvā mām śāntim rcchati*

If one can understand Kṛṣṇa as the supreme enjoyer, the supreme proprietor of everything, and the supreme friend of everyone, one is established in peace and is free from material agitation. However, for one who cannot understand the Supreme Personality of Godhead, the practice of *yoga* is recommended.

TEXT 35

कामादिमित्नाविद्धं प्रशान्ताविलवृत्ति यत् ।
चित्तं ब्रह्मसुखस्थृष्टं नैवोत्तिष्ठेत कर्हिचित् ॥३५॥

*kāmādibhir anāviddham
prashāntākhila-vṛtti yat
cittam brahma-sukha-spṛṣṭam
naivottīṣṭheta karhicit*

kāma-ādibhiḥ—by various lusty desires; *anāviddham*—unaffected; *prashānta*—calm and peaceful; *akhila-vṛtti*—in every respect, or in all activities; *yat*—that which; *cittam*—consciousness; *brahma-sukha-spṛṣṭam*—being situated on the transcendental platform in eternal bliss; *na*—not; *eva*—indeed; *uttiṣṭheta*—can come out; *karhicit*—at any time.

TRANSLATION

When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities.

PURPORT

Brahma-sukha-spṛṣṭam is also described in *Bhagavad-gītā* (18.54):

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūtesu
mad-bhaktim labhate parām*

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward every living entity. In this situation, he begins transcendental activities, or devotional service to the Lord." Generally, once elevated to the transcendental platform of *brahma-sukha*, transcendental bliss, one never comes down. But if one does not engage in devotional service, there is a chance of his returning to the material platform. *Āruhya kṛcchreṇa param padam tataḥ patanty adho nādṛta-yuṣmad-aṅghrayah*: one may rise to the platform of *brahma-sukha*, transcendental bliss, but even from that platform one may fall down to the material platform if he does not engage himself in devotional service.

TEXT 36

यः प्रव्रज्य गृहात् पूर्वं त्रिवर्गावपनात् पुनः ।
यदि सेवेत तान्मध्यः स वै वान्ताश्यपत्रपः ॥३६॥

*yah pravrajya gr̄hāt pūrvam
tri-vargāvapanāt punah
yadi seveta tān bhikṣuh
sa vai vāntāśy apatrapah*

yah—one who; *pravrajya*—being finished for good and leaving for the forest (being situated in transcendental bliss); *gr̄hāt*—from home; *pūrvam*—at first; *tri-varga*—the three principles of religion, economic development and sense gratification; *āvapanāt*—from the field in which they are sown; *punah*—again; *yadi*—if; *seveta*—should accept; *tān*—materialistic activities; *bhikṣuh*—a person who has accepted the *sannyāsa* order; *sah*—that person; *vai*—indeed; *vānta-āśī*—one who eats his own vomit; *apatrapah*—without shame.

TRANSLATION

One who accepts the *sannyāsa* order gives up the three principles of materialistic activities in which one indulges in the field of household life—namely religion, economic development and sense gratification. One who first accepts *sannyāsa* but then returns

to such materialistic activities is to be called a *vāntāśī*, or one who eats his own vomit. He is indeed a shameless person.

PURPORT

Materialistic activities are regulated by the institution of *varṇāśrama-dharma*. Without *varṇāśrama-dharma*, materialistic activities constitute animal life. Yet even in human life, while observing the principles of *varṇa* and *āśrama*—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*, *brahmacarya*, *grhaṣṭha*, *vānaprastha* and *sannyāsa*—one must ultimately accept *sannyāsa*, the renounced order, for only by the renounced order can one be situated in *brahma-sukha*, or transcendental bliss. In *brahma-sukha* one is no longer attracted by lusty desires. Indeed, when one is no longer disturbed, especially by lusty desires for sexual indulgence, he is fit to become a *sannyāśī*. Otherwise, one should not accept the *sannyāsa* order. If one accepts *sannyāsa* at an immature stage, there is every possibility of his being attracted by women and lusty desires and thus again becoming a so-called *grhaṣṭha* or a victim of women. Such a person is most shameless, and he is called *vāntāśī*, or one who eats that which he has already vomited. He certainly leads a condemned life. In our Kṛṣṇa consciousness movement it is advised, therefore, that the *sannyāśīs* and *brahmacārīs* keep strictly aloof from the association of women so that there will be no chance of their falling down again as victims of lusty desires.

TEXT 37

यैः स्वदेहः स्मृतो नात्मा मर्त्यो विट्कुमिभस्वत् ।
त एनमात्मसात्कृत्वा श्लाघयन्ति इसत्तमाः ॥३७॥

*yaiḥ sva-dehaḥ smṛto 'nātmā
martyo vīṭ-kṛmi-bhasma-vat
ta enaṁ ātmasāt kṛtvā
ślāghayanti hy asattamāḥ*

yaiḥ—by *sannyāśīs* who; *sva-dehaḥ*—own body; *smṛtaḥ*—consider; *anātmā*—different from the soul; *martyaḥ*—subjected to death; *vīṭ*—becoming stool; *kṛmi*—worms; *bhasma-vat*—or ashes; *te*—such

persons; *enam*—this body; *ātmasāt kṛtvā*—again identifying with the self; *ślāghayanti*—glorify as very important; *hi*—indeed; *asat-tamāḥ*—the greatest rascals.

TRANSLATION

Sannyāsīs who first consider that the body is subject to death, when it will be transformed into stool, worms or ashes, but who again give importance to the body and glorify it as the self, are to be considered the greatest rascals.

PURPORT

A *sannyāsī* is one who has clearly understood, through advancement in knowledge, that Brahman—he, the person himself—is the soul, not the body. One who has this understanding may take *sannyāsa*, for he is situated in the “*aham brahmāsmi*” position. *Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati*. Such a person, who no longer laments or hankers to maintain his body and who can accept all living entities as spirit souls, can then enter the devotional service of the Lord. If one does not enter the devotional service of the Lord but artificially considers himself Brahman or Nārāyaṇa, not perfectly understanding that the soul and body are different, one certainly falls down (*patanty adhaḥ*). Such a person again gives importance to the body. There are many *sannyāsīs* in India who stress the importance of the body. Some of them give special importance to the body of the poor man, accepting him as *daridra-nārāyaṇa*, as if Nārāyaṇa had a material body. Many other *sannyāsīs* stress the importance of the social position of the body as a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra*. Such *sannyāsīs* are considered the greatest rascals (*asattamāḥ*). They are shameless because they have not yet understood the difference between the body and the soul and instead have accepted the body of a *brāhmaṇa* to be a *brāhmaṇa*. Brahmanism (*brāhmaṇya*) consists of the knowledge of Brahman. But actually the body of a *brāhmaṇa* is not Brahman. Similarly, the body is neither rich nor poor. If the body of a poor man were *daridra-nārāyaṇa*, this would mean that the body of a rich man, on the contrary, must be *dhanī-nārāyaṇa*. Therefore *sannyāsīs* who do not know the meaning of Nārāyaṇa, those who regard the body as Brahman or as Nārāyaṇa, are

described here as *asattamāḥ*, the most abominable rascals. Following the bodily concept of life, such *sannyāsīs* make various programs to serve the body. They conduct farcical missions consisting of so-called religious activities meant to mislead all of human society. These *sannyāsīs* have been described herein as *apatrapāḥ* and *asattamāḥ*—shameless and fallen from spiritual life.

TEXTS 38–39

गृहस्थाय क्रियात्पाणो व्रतत्पाणो वटोरपि ।
 तपस्विनो ग्रामसेवा भिक्षोरिन्द्रियलोलता ॥३८॥
 आश्रमापसदा ह्येते खल्वाश्रमविडम्बनाः ।
 देवमायाविमूढांस्तानुपेक्षेतानुकम्पया ॥३९॥

gr̥hasthasya kriyā-tyāgo
vrata-tyāgo vatoḥ api
tapasvino grāma-sevā
bhikṣor indriya-lolatā

āśramāpasadā hy ete
khalv āśrama-vidambanāḥ
deva-māyā-vimūḍhāṁs tān
upekṣetānukampayā

gr̥hasthasya—for a person situated in householder life; *kriyā-tyāgah*—to give up the duty of a householder; *vrata-tyāgah*—to give up vows and austerity; *vatoḥ*—for a *brahmacārī*; *api*—also; *tapasvinah*—for a *vānaprastha*, one who has adopted a life of austerities; *grāma-sevā*—to live in a village and serve the people therein; *bhikṣoh*—for a *sannyāsī* who lived by begging alms; *indriya-lolatā*—addicted to sense enjoyment; *āśrama*—of the spiritual orders of life; *apasadāḥ*—the most abominable; *hi*—indeed; *ete*—all these; *khalu*—indeed; *āśrama-vidambanāḥ*—imitating and therefore cheating the different spiritual orders; *deva-māyā-vimūḍhān*—who are bewildered by the external energy of the Supreme Lord; *tān*—them; *upekṣeta*—one should reject and not accept as genuine; *anukampayā*—or by compassion (teach them real life).

TRANSLATION

It is abominable for a person living in the *grastha-āśrama* to give up the regulative principles, for a *brahmacārī* not to follow the *brahmacārī* vows while living under the care of the *guru*, for a *vānaprastha* to live in the village and engage in so-called social activities, or for a *sannyāsi* to be addicted to sense gratification. One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position.

PURPORT

We have repeatedly stressed that human culture does not begin unless one takes to the principles of *varṇāśrama-dharma*. Although *grastha* life is a concession for the enjoyment of sex, one cannot enjoy sex without following the rules and regulations of householder life. Furthermore, as already instructed, a *brahmacārī* must live under the care of the *guru*: *brahmacārī guru-kule vasan dānto guror hitam*. If a *brahmacārī* does not live under the care of the *guru*, if a *vānaprastha* engages in ordinary activities, or if a *sannyāsi* is greedy and eats meat, eggs and all kinds of nonsense for the satisfaction of his tongue, he is a cheater and should immediately be rejected as unimportant. Such persons should be shown compassion, and if one has sufficient strength one should teach them to stop them from following the wrong path in life. Otherwise one should reject them and pay them no attention.

TEXT 40

**आत्मानं चेद् विजानीयात् परं ज्ञानधुताशयः ।
किंमिच्छन्कस्य वा हेतोर्देहं पुण्णाति लम्पटः ॥४०॥**

*ātmānam ced vijānīyāt
 param jñāna-dhutāśayaḥ
 kim icchan kasya vā hetor
 deham puṇṇāti lampataḥ*

ātmānam—the soul and the Supersoul; *cet*—if; *vijānīyāt*—can understand; *param*—who are transcendental, beyond this material

world; *jñāna*—by knowledge; *dhuta-āśayah*—one who has cleansed his consciousness; *kim*—what; *icchan*—desiring material comforts; *kasya*—for whom; *vā*—or; *hetoh*—for what reason; *deham*—the material body; *puṣṇāti*—he maintains; *lampatāḥ*—being unlawfully addicted to sense gratification.

TRANSLATION

The human form of body is meant for understanding the self and the Supreme Self, the Supreme Personality of Godhead, both of whom are transcendently situated. If both of them can be understood when one is purified by advanced knowledge, for what reason and for whom does a foolish, greedy person maintain the body for sense gratification?

PURPORT

Of course, everyone in this material world is interested in maintaining the body for sense gratification, but by cultivating knowledge one should gradually understand that the body is not the self. Both the soul and the Supersoul are transcendental to the material world. This is to be understood in the human form of life, especially when one takes *sannyāsa*. A *sannyāsī*, one who has understood the self, should be engaged in elevating the self and associating with the Superself. Our Kṛṣṇa consciousness movement is meant for elevating the living being for promotion back home, back to Godhead. Seeking such elevation is one's duty in the human form of life. Unless one performs this duty, why should one maintain the body? Especially if a *sannyāsī* not only maintains the body by ordinary means but does everything to maintain the body, including even eating meat and other abominable things, he must be a *lampatāḥ*, a greedy person simply engaged in sense gratification. A *sannyāsī* must specifically remove himself from the urges of the tongue, belly and genitals, which disturb one as long as one is not fully aware that the body is separate from the soul.

TEXT 41

आहुः शरीरं रथमिन्द्रियाणि
हयानभीषून् मन इन्द्रियेशम् ।

**वर्त्मानि मात्रा विषणां च सूतं
सत्त्वं ब्रह्म बन्धुरभीशसुष्टुप् ॥४१॥**

*āhuḥ śarīram ratham indriyāṇi
hayān abhiṣūn mana indriyeśam
vartmāni mātrā dhiṣaṇām ca sūtam
sattvam brhad bandhuram iśa-sṛṣṭam*

āhuḥ—it is said; *śarīram*—the body; *ratham*—the chariot; *indriyāṇi*—the senses; *hayān*—the horses; *abhiṣūn*—the reins; *manah*—the mind; *indriya*—of the senses; *iśam*—the master; *vartmāni*—the destinations; *mātrāḥ*—the sense objects; *dhiṣaṇām*—the intelligence; *ca*—and; *sūtam*—the chariot driver; *sattvam*—consciousness; *bṛhat*—great; *bandhuram*—bondage; *iśa*—by the Supreme Personality of Godhead; *sṛṣṭam*—created.

TRANSLATION

Transcendentalists who are advanced in knowledge compare the body, which is made by the order of the Supreme Personality of Godhead, to a chariot. The senses are like the horses; the mind, the master of the senses, is like the reins; the objects of the senses are the destinations; intelligence is the chariot driver; and consciousness, which spreads throughout the body, is the cause of bondage in this material world.

PURPORT

For a bewildered person in the materialistic way of life, the body, the mind and the senses, which are engaged in sense gratification, are the cause of bondage to repeated birth, death, old age and disease. But for one who is advanced in spiritual knowledge, the same body, senses and mind are the cause of liberation. This is confirmed in the *Kaṭha Upaniṣad* (1.3.3–4,9) as follows:

*ātmānam rathinam viddhi
śarīram ratham eva ca
buddhir tu sārathim viddhi
manah pragraham eva ca*

*indriyāni hayān āhur
viśayāṁś teṣu gocarān*

*so 'dhvanaḥ pāram āpnoti
tad viṣṇoh paramāṁ padam*

The soul is the occupant of the chariot of the body, of which the driver is the intelligence. The mind is the determination to reach the destination, the senses are the horses, and the sense objects are also included in that activity. Thus one can reach the destination, Viṣṇu, who is *paramāṁ padam*, the supreme goal of life. In conditioned life the consciousness in the body is the cause of bondage, but the same consciousness, when transformed into Kṛṣṇa consciousness, becomes the cause for one's returning home, back to Godhead.

The human body, therefore, may be used in two ways—for going to the darkest regions of ignorance or for going forward, back home, back to Godhead. To go back to Godhead, the path is *mahat-sevā*, to accept the self-realized spiritual master. *Mahat-sevām dvāram āhur vimukteḥ*. For liberation, one should accept the direction of authorized devotees who can actually endow one with perfect knowledge. On the other hand, *tamo-dvāram yoṣitāṁ saṅgi-saṅgam*: if one wants to go to the darkest regions of material existence, one may continue to associate with persons who are attached to women (*yoṣitāṁ saṅgi-saṅgam*). The word *yoṣit* means "woman." Persons who are too materialistic are attached to women.

It is said, therefore, *ātmānam rathinām viddhi śārīram ratham eva ca*. The body is just like a chariot or car in which one may go anywhere. One may drive well, or else one may drive whimsically, in which case it is quite possible that he may have an accident and fall into a ditch. In other words, if one takes directions from the experienced spiritual master one can go back home, back to Godhead; otherwise, one may return to the cycle of birth and death. Therefore Kṛṣṇa personally advises:

*aśraddadhānāḥ puruṣā
dharmasyāsyā parantapa
aprāpya māṁ nivartante
mr̥tyu-saṁsāra-vartmani*

“Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.” (Bg. 9.3) The Supreme Personality of Godhead, Kṛṣṇa, personally gives instructions on how one can return home, back to Godhead, but if one does not care to listen to His instructions, the result will be that one will never go back to Godhead, but will continue life in this miserable condition of repeated birth and death in material existence (*mṛtyu-saṁsāra-vartmani*).

The advice of experienced transcendentalists, therefore, is that the body be fully engaged for achieving the ultimate goal of life (*svārtha-gatim*). The real interest or goal of life is to return home, back to Godhead. To enable one to fulfill this purpose, there are so many Vedic literatures, including *Vedānta-sūtra*, the *Upaniṣads*, *Bhagavad-gītā*, *Mahābhārata* and the *Rāmāyaṇa*. One should take lessons from these Vedic literatures and learn how to practice *nivṛtti-mārga*. Then one’s life will be perfect. The body is important as long as it has consciousness. Without consciousness, the body is merely a lump of matter. Therefore, to return home, back to Godhead, one must change his consciousness from material consciousness to Kṛṣṇa consciousness. One’s consciousness is the cause of material bondage, but if this consciousness is purified by *bhakti-yoga*, one can then understand the falsity of his *upādhi*, his designations as Indian, American, Hindu, Muslim, Christian and so on. *Sarvopādhi-vinirmuktam tat-paratvena nirmalam*. One must forget these designations and use this consciousness only for the service of Kṛṣṇa. Therefore if one takes advantage of the Kṛṣṇa consciousness movement, his life is certainly successful.

TEXT 42

अक्षं दशप्राणमधर्मघर्षौ
चक्रेभिमानं रथिनं च जीवम् ।
घनुहि तस्य प्रणवं पठन्ति
श्वरं तु जीवं परमेव लक्ष्यम् ॥४२॥

*akṣam daśa-prāṇam adharma-dharmau
cakre 'bhimānam rathinam ca jīvam*

*dhanur hi tasya pranavam pathanti
śaram tu jīvam param eva lakṣyam*

aksam—the spokes (on the chariot wheel); *daśa*—ten; *prāṇam*—the ten kinds of air flowing within the body; *adharma*—irreligion; *dharmau*—religion (two sides of the wheel, up and down); *cakre*—in the wheel; *abhimānam*—false identification; *rathinam*—the charioteer or master of the body; *ca*—also; *jīvam*—the living entity; *dhanuh*—the bow; *hi*—indeed; *tasya*—his; *pranavam*—the Vedic mantra *omkāra*; *pathanti*—it is said; *śaram*—an arrow; *tu*—but; *jīvam*—the living entity; *param*—the Supreme Lord; *eva*—indeed; *lakṣyam*—the target.

TRANSLATION

The ten kinds of air acting within the body are compared to the spokes of the chariot's wheels, and the top and bottom of the wheel itself are called religion and irreligion. The living entity in the bodily concept of life is the owner of the chariot. The Vedic mantra *pranava* is the bow, the pure living entity himself is the arrow, and the target is the Supreme Being.

PURPORT

Ten kinds of life air always flow within the material body. They are called *prāṇa*, *apāna*, *samāna*, *vyāna*, *udāna*, *nāga*, *kūrma*, *kṛkala*, *devadatta* and *dhanañjaya*. They are compared here to the spokes of the chariot's wheels. The life air is the energy for all of a living being's activities, which are sometimes religious and sometimes irreligious. Thus religion and irreligion are said to be the upper and lower portions of the chariot's wheels. When the living entity decides to go back home, back to Godhead, his target is Lord Viṣṇu, the Supreme Personality of Godhead. In the conditioned state of life, one does not understand that the goal of life is the Supreme Lord. *Na te viduh svārtha-gatim hi viṣṇum durāśayā ye bahir-artha-māninah*. The living entity tries to be happy within this material world, not understanding the target of his life. When he is purified, however, he gives up his bodily conception of life and his false identity as belonging to a certain community, a certain nation, a certain society, a certain family and so on (*sarvopādhi-vinirmuktam tat-*

paratvena nirmalam). Then he takes the arrow of his purified life, and with the help of the bow—the transcendental chanting of *praṇava*, or the Hare Kṛṣṇa *mantra*—he throws himself toward the Supreme Personality of Godhead.

Śrīla Viśvanātha Cakravartī Ṭhākura has commented that because the words “bow” and “arrow” are used in this verse, one might argue that the Supreme Personality of Godhead and the living entity have become enemies. However, although the Supreme Personality of Godhead may become the so-called enemy of the living being, this is His chivalrous pleasure. For example, the Lord fought with Bhīṣma, and when Bhīṣma pierced the Lord’s body on the Battlefield of Kurukṣetra, this was a kind of humor or relationship, of which there are twelve. When the conditioned soul tries to reach the Lord by hurling an arrow at Him, the Lord takes pleasure, and the living entity gains the profit of going back home, back to Godhead. Another example given in this regard is that Arjuna, as a result of piercing the *ādhāra-mīna*, or the fish within the *cakra*, achieved the valuable gain of Draupadi. Similarly, if with the arrow of chanting the holy name of the Lord one pierces Lord Viṣṇu’s lotus feet, by dint of performing this heroic activity of devotional service one receives the benefit of returning home, back to Godhead.

TEXTS 43-44

रागो द्वेषश्च लोभश्च शोकमोहौ भयं मदः ।
 मानोऽवमानोऽसूया च माया हिंसा च मत्सरः ॥४३॥
 रजः प्रमादः क्षुन्निद्रा शत्रवस्त्वेवमादयः ।
 रजस्तमःप्रकृतयः सत्त्वप्रकृतयः क्वचित् ॥४४॥

*rāgo dveṣaś ca lobhaś ca
 śoka-mohau bhayam madaḥ
 māno 'vamāno 'sūyā ca
 māyā hīṁsā ca matsarah
 rajah pramādaḥ kṣun-nidrā
 śatrvās tv evam ādayaḥ
 rajas-tamah-prakṛtayah
 sattva-prakṛtayah kvacit*

rāgah—attachment; *dvesah*—hostility; *ca*—also; *lobhah*—greed; *ca*—also; *śoka*—lamentation; *mohau*—illusion; *bhayam*—fear; *madah*—madness; *mānah*—false prestige; *avamānah*—insult; *asūyā*—finding fault with others; *ca*—also; *māyā*—deception; *himsā*—envy; *ca*—also; *matsarah*—intolerance; *rajaḥ*—passion; *pramādah*—bewilderment; *kṣut*—hunger; *nidrā*—sleep; *śatravah*—enemies; *tu*—indeed; *evam ādayah*—even other such conceptions of life; *rajaḥ-tamah*—because of the conception of passion and ignorance; *prakṛtayah*—causes; *sattva*—because of the conception of goodness; *prakṛtayah*—causes; *kvacit*—sometimes.

TRANSLATION

In the conditioned stage, one's conceptions of life are sometimes polluted by passion and ignorance, which are exhibited by attachment, hostility, greed, lamentation, illusion, fear, madness, false prestige, insults, fault-finding, deception, envy, intolerance, passion, bewilderment, hunger and sleep. All of these are enemies. Sometimes one's conceptions are also polluted by goodness.

PURPORT

The actual aim of life is to go back home, back to Godhead, but there are many hindrances created by the three modes of material nature—sometimes by a combination of *rajo-guṇa* and *tamo-guṇa*, the modes of passion and ignorance, and sometimes by the mode of goodness. In the material world, even if one is a philanthropist, a nationalist and a good man according to materialistic estimations, these conceptions of life form a hindrance to spiritual advancement. How much more of a hindrance, then, are hostility, greed, illusion, lamentation and too much attachment to material enjoyment? To progress toward the target of Viṣṇu, which is our real self-interest, one must become very powerful in conquering these various hindrances or enemies. In other words, one should not be attached to being a good man or a bad man in this material world.

In this material world, so-called goodness and badness are the same because they consist of the three modes of material nature. One must transcend this material nature. Even the Vedic ritualistic ceremonies consist of the three modes of material nature. Therefore Kṛṣṇa advised Arjuna:

*traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān*

“The *Vedas* mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.” (Bg. 2.45) Elsewhere in *Bhagavad-gītā* the Lord says, *ūrdhvāṁ gacchanti sattva-sthāḥ*: if one becomes a very good person—in other words, if one is in the mode of goodness—he may be elevated to the higher planetary systems. Similarly, if one is infected by *rāgo-guṇa* and *tamo-guṇa*, he may remain in this world or go down to the animal kingdom. But all of these situations are hindrances on the path of spiritual salvation. Śrī Caitanya Mahāprabhu therefore says:

*brahmāṇḍa bhrāmite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

If one is fortunate enough to transcend all this so-called goodness and badness and come to the platform of devotional service by the mercy of Kṛṣṇa and the *guru*, his life becomes successful. In this regard, one must be very bold so that he can conquer these enemies of Kṛṣṇa consciousness. Not caring for the good and bad of this material world, one must boldly propagate Kṛṣṇa consciousness.

TEXT 45

**यावन्नकायरथमात्मवशोपकर्तं
धत्ते गरिष्ठचरणार्चनया निशातम् ।
ज्ञानासिमच्युतबलो दधदस्तशङ्कुः
स्वानन्दतुष्ट उपशान्त इदं विजाहात्॥४५॥**

*yāvan nṛ-kāya-ratham ātma-vaśopakalpaṁ
dhatte garīṣha-caranārcanayā niśātam*

*jñānāsim acyuta-balo dadhad asta-śatruḥ
svānanda-tuṣṭa upaśānta idam vijahyāt*

yāvat—as long as; *nr-kāya*—this human form of body; *ratham*—considered to be a chariot; *ātma-vāśa*—dependent upon one's own control; *upakalpam*—in which there are many other subordinate parts; *dhatte*—one possesses; *garīṣṭha-carana*—the lotus feet of the superiors (namely the spiritual master and his predecessors); *arcanayā*—by serving; *niśātam*—sharpened; *jñāna-asim*—the sword or weapon of knowledge; *acyuta-balāḥ*—by the transcendental strength of Kṛṣṇa; *dadhat*—holding; *asta-śatruḥ*—until the enemy is defeated; *sva-ānanda-tuṣṭah*—being fully self-satisfied by transcendental bliss; *upaśāntah*—the consciousness being cleansed of all material contamination; *idam*—this body; *vijahyāt*—one should give up.

TRANSLATION

As long as one has to accept a material body, with its different parts and paraphernalia, which are not fully under one's control, one must have the lotus feet of his superiors, namely his spiritual master and the spiritual master's predecessors. By their mercy, one can sharpen the sword of knowledge, and with the power of the Supreme Personality of Godhead's mercy one must then conquer the enemies mentioned above. In this way, the devotee should be able to merge into his own transcendental bliss, and then he may give up his body and resume his spiritual identity.

PURPORT

In *Bhagavad-gītā* (4.9) the Lord says:

*janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā deham punar janma
naiti mām eti so 'rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this

material world, but attains My eternal abode, O Arjuna." This is the highest perfection of life, and the human body is meant for this purpose. It is said in *Śrimad-Bhāgavatam* (11.20.17):

*nr-deham ādyam sulabham sudurlabham
 plavam sukalpaṁ guru-karṇadhāram
 mayānukülena nabhasvateritam
 pumān bhavābdhim na taret sa ātma-hā*

This human form of body is a most valuable boat, and the spiritual master is the captain, *guru-karṇadhāram*, to guide the boat in plying across the ocean of nescience. The instruction of Kṛṣṇa is a favorable breeze. One must use all these facilities to cross over the ocean of nescience. Since the spiritual master is the captain, one must serve the spiritual master very sincerely so that by his mercy one will be able to get the mercy of the Supreme Lord.

A significant word here is *acyuta-balāḥ*. The spiritual master is certainly very merciful to his disciples, and consequently by satisfying him a devotee gets strength from the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore says, *guru-kṛṣṇa-prasāde pāya bhakti-lata-bija*: one must first please the spiritual master, and then one automatically pleases Kṛṣṇa and gets the strength with which to cross the ocean of nescience. If one seriously desires to return home, back to Godhead, one must therefore become strong enough by pleasing the spiritual master, for thus one gets the weapon with which to conquer the enemy, and one also gets the grace of Kṛṣṇa. Simply getting the weapon of *jñāna* is insufficient. One must sharpen the weapon by serving the spiritual master and adhering to his instructions. Then the candidate will get the mercy of the Supreme Personality of Godhead. In general warfare one must take help from his chariot and horses in order to conquer his enemy, and after conquering his enemies he may give up the chariot and its paraphernalia. Similarly, as long as one has a human body, one should fully use it to obtain the highest perfection of life, namely going back home, back to Godhead.

The perfection of knowledge is certainly to become transcendently situated (*brahma-bhūta*). As the Lord says in *Bhagavad-gītā* (18.54):

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām*

“One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service.” Simply by cultivating knowledge as the impersonalists do, one cannot get out of the clutches of *māyā*. One must attain the platform of *bhakti*.

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram*

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (Bg. 18.55) Unless one has attained the stage of devotional service and the mercy of the spiritual master and Kṛṣṇa, there is a possibility that one may fall down and again accept a material body. Therefore Kṛṣṇa stresses in *Bhagavad-gītā* (4.9):

*janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

The word *tattvataḥ*, meaning “in reality,” is very important. *Tato māṁ tattvato jñātvā*. Unless one understands Kṛṣṇa in truth by the mercy of the spiritual master, one is not free to give up his material body. As it is said, *āruhya kṛcchreṇa param padam tataḥ patanty adho*

'nādṛta-yuśmad-aṅghrayaḥ: if one neglects to serve the lotus feet of Kṛṣṇa, one cannot become free from the material clutches simply by knowledge. Even if one attains the stage of *brahma-padam*, merging in Brahman, without *bhakti* he is prone to fall down. One must be very careful in regard to the danger of falling down again into material bondage. The only insurance is to come to the stage of *bhakti*, from which one is sure not to fall. Then one is free from the activities of the material world. In summary, as stated by Śrī Caitanya Mahāprabhu, one must get in touch with a bona fide spiritual master coming in the *paramparā* of Kṛṣṇa consciousness, for by his mercy and instructions one is able to get strength from Kṛṣṇa. Thus one engages in devotional service and attains the ultimate goal of life, the lotus feet of Viṣṇu.

Significant in this verse are the words *jñānāsim acyuta-balāḥ*. *Jñānāsim*, the sword of knowledge, is given by Kṛṣṇa, and when one serves the *guru* and Kṛṣṇa in order to hold the sword of Kṛṣṇa's instructions, Balarāma gives one strength. Balarāma is Nityānanda. *Vrajendranandana yei, śacī-suta haila sei, balarāma ha-ila nitāi*. This *bala*—Balarāma—comes with Śrī Caitanya Mahāprabhu, and both of Them are so merciful that in this age of Kali one may very easily take shelter of Their lotus feet. They come especially to deliver the fallen souls of this age. *Pāpi tāpi yata chila, hari-nāme uddhārila*. Their weapon is *sankīrtana, hari-nāma*. Thus one should accept the sword of knowledge from Kṛṣṇa and be strong with the mercy of Balarāma. We are therefore worshiping Kṛṣṇa-Balarāma in Vṛndāvana. In the *Mundaka Upaniṣad* (3.2.4) it is said:

*nāyam ātmā bala-hinena labhyo
na ca pramādāt tapaso vāpy aliṅgāt
etair upāyair yataste yas tu vidvāṁs
tas�aiśa ātmā viśate brahma-dhāma*

One cannot attain the goal of life without the mercy of Balarāma. Śrī Narottama dāsa Ṭhākura therefore says, *nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe*: when one receives the mercy of Balarāma, Nityānanda, one can attain the lotus feet of Rādhā and Kṛṣṇa very easily.

*se sambandha nāhi yāra, bṛthā janma gela tāra,
vidyā-kule hi karibe tāra*

If one has no connection with Nitāi, Balarāma, then even though one is a very learned scholar or *jñānī* or has taken birth in a very respectable family, these assets will not help him. We must therefore conquer the enemies of Kṛṣṇa consciousness with the strength received from Balarāma.

TEXT 46

नोचेत् प्रमत्तमसदिन्द्रियवाजिसृता
 नीत्वोत्पथं विषयदस्युषु निक्षिपन्ति ।
 ते दस्वः सहयस्तमस्तुं तमोऽन्धे
 संसारकूपं उरुमृत्युभये क्षिपन्ति ॥४६॥

*nocet pramattam asad-indriya-vāji-sūtā
 nūtvotpatham viṣaya-dasyuṣu nikṣipanti
 te dasyavaḥ sahaya-sūtam amurū tamo 'ndhe
 saṁsāra-kūpa uru-mṛtyu-bhaye kṣipanti*

nocet—if we do not follow the instructions of Acyuta, Kṛṣṇa, and do not take shelter of Balarāma; *pramattam*—careless, inattentive; *asat*—which are always prone to material consciousness; *indriya*—the senses; *vāji*—acting as the horses; *sūtāḥ*—the chariot driver (intelligence); *nūtvā*—bringing; *utpatham*—to the roadway of material desire; *viṣaya*—the sense objects; *dasyuṣu*—in the hands of the plunderers; *nikṣipanti*—throw; *te*—those; *dasyavaḥ*—plunderers; *sa*—with; *haya-sūtam*—the horses and chariot driver; *amurū*—all of them; *tamaḥ*—dark; *andhe*—blind; *saṁsāra-kūpe*—into the well of material existence; *uru*—great; *mṛtyu-bhaye*—fear of death; *kṣipanti*—throw.

TRANSLATION

Otherwise, if one does not take shelter of Acyuta and Baladeva, then the senses, acting as the horses, and the intelligence, acting as the driver, both being prone to material contamination, inattentively bring the body, which acts as the chariot, to the path of sense gratification. When one is thus attracted again by the rogues of *viṣaya*—eating, sleeping and mating—the horses and chariot

driver are thrown into the blinding dark well of material existence, and one is again put into a dangerous and extremely fearful situation of repeated birth and death.

PURPORT

Without the protection of Gaura-Nitāi—Kṛṣṇa and Balarāma—one cannot get out of the dark well of ignorance in material existence. This is indicated here by the word *nocet*, which means that one will always remain in the dark well of material existence. The living entity must get strength from Nitāi-Gaura, or Kṛṣṇa-Balarāma. Without the mercy of Nitāi-Gaura, there is no way to come out of this dark well of ignorance. As stated in the *Caitanya-caritāmṛta* (Ādi 1.2):

*vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gaudodaye puṣpavantau
citrau śandau tamo-nudau*

“I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.” This material world is a dark well of ignorance. The fallen soul in this dark well must take shelter of the lotus feet of Gaura-Nitāi, for thus he can easily emerge from material existence. Without Their strength, simply attempting to get out of the clutches of matter by speculative knowledge will be insufficient.

TEXT 47

**प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ।
आवर्तते प्रवृत्तेन निवृत्तेनाश्नुतेऽमृतम् ॥४७॥**

*pravṛttam ca nivṛttam ca
dvi-vidhāṁ karma vaidikam
āvartate pravṛttena
nivṛttenāśnute 'mr̥tam*

pravṛttam—inclination for material enjoyment; *ca*—and; *nivṛttam*—cessation of material enjoyment; *ca*—and; *dvi-vidham*—these two varieties; *karma*—of activities; *vaidikam*—recommended in the *Vedas*; *āvartate*—one travels up and down through the cycle of *samsāra*; *pravṛttena*—by an inclination for enjoying material activities; *nivṛttena*—but by ceasing such activities; *aśnute*—one enjoys; *amṛtam*—eternal life.

TRANSLATION

According to the *Vedas*, there are two kinds of activities—*pravṛtti* and *nivṛtti*. *Pravṛtti* activities involve raising oneself from a lower to a higher condition of materialistic life, whereas *nivṛtti* means the cessation of material desire. Through *pravṛtti* activities one suffers from material entanglement, but by *nivṛtti* activities one is purified and becomes fit to enjoy eternal, blissful life.

PURPORT

As confirmed in *Bhagavad-gītā* (16.7), *pravṛttim ca nivṛttim ca janā na vidur āsurāḥ*: the *asuras*, nondevotees, cannot distinguish between *pravṛtti* and *nivṛtti*. Whatever they like they do. Such persons think themselves independent of the strong material nature, and therefore they are irresponsible and do not care to act piously. Indeed, they do not distinguish between pious and impious activity. *Bhakti*, of course, does not depend on pious or impious activity. As stated in *Śrīmad-Bhāgavatam* (1.2.6):

*sa vai puruṣāṁ paro dharma
yato bhaktir adhokṣaje
ahaituky apratihiṭā
yayātmā suprasidati*

“The supreme occupation [*dharma*] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.” Nonetheless, those who act piously have a better chance to become devotees. As Kṛṣṇa says in *Bhagavad-gītā* (7.16), *catur-vidhā bhajante māṁ janāḥ sukṛtino 'rjuna*: “O Arjuna,

four kinds of pious men render devotional service unto Me.” One who takes to devotional service, even with some material motive, is considered pious, and because he has come to Kṛṣṇa, he will gradually come to the stage of *bhakti*. Then, like Dhruva Mahārāja, he will refuse to accept any material benediction from the Lord (*svāmin kṛtārthaḥ smi varāṁ na yāce*). Therefore, even if one is materially inclined, one may take to the shelter of the lotus feet of Kṛṣṇa and Balarāma, or Gaura and Nitāi, so that he will very soon be purified of all material desires (*ksipram bhavati dharmātmā śāśvac chāntīm nigacchati*). As soon as one is freed from inclinations toward pious and impious activities, he becomes a perfect candidate for returning home, back to Godhead.

TEXTS 48-49

हिंसं द्रव्यमयं काम्यमग्निहोत्राद्यशान्तिदम् ।
 दर्शश्च पूर्णमासश्च चातुर्मास्यं पशुः सुतः ॥४८॥
 एतदिष्टं प्रवृत्तात्म्यं हुतं प्रहुतमेव च ।
 पूर्तं सुरालयारामकूपाजीव्यादिलक्षणम् ॥४९॥

*himṣram dravyamayam kāmyam
 agni-hotrādy-aśāntidam
 darśaś ca pūrṇamāsaś ca
 cāturmāsyam paśuh sutah*

*etad iṣṭam pravṛttākhyam
 hutam prahutam eva ca
 pūrtam surālayārāma-
 kūpājīvyādi-lakṣaṇam*

himṣram—a system of killing and sacrificing animals; *dravyamayam*—requiring much paraphernalia; *kāmyam*—full of unlimited material desires; *agni-hotra-ādi*—ritualistic ceremonies such as the *agni-hotra-yajña*; *aśānti-dam*—causing anxieties; *darśaḥ*—the *darśa* ritualistic ceremony; *ca*—and; *pūrṇamāsaḥ*—the *pūrṇamāsa* ritualistic ceremony; *ca*—also; *cāturmāsyam*—observing four months of regulative principles; *paśuh*—the ceremony of sacrificing animals or *paśu-yajña*; *sutah*—the *soma-yajña*; *etat*—of all this; *iṣṭam*—the goal;

pravṛtta-ākhyam—known as material attachment; *hutam*—Vaiśvadeva, an incarnation of the Supreme Personality of Godhead; *prahutam*—a ceremony called Baliharaṇa; *eva*—indeed; *ca*—also; *pūrtam*—for the benefit of the public; *sura-ālaya*—constructing temples for demigods; *ārāma*—resting houses and gardens; *kūpa*—digging wells; *ājīvyā-ādi*—activities like distributing food and water; *lakṣaṇam*—symptoms.

TRANSLATION

The ritualistic ceremonies and sacrifices known as agni-hotra-yajña, darśa-yajña, pūrṇamāsa-yajña, cāturmāsyā-yajña, paśu-yajña and soma-yajña are all symptomized by the killing of animals and the burning of many valuables, especially food grains, all for the fulfillment of material desires and the creation of anxiety. Performing such sacrifices, worshiping Vaiśvadeva, and performing the ceremony of Baliharaṇa, which all supposedly constitute the goal of life, as well as constructing temples for demigods, building resting houses and gardens, digging wells for the distribution of water, establishing booths for the distribution of food, and performing activities for public welfare—these are all symptomized by attachment to material desires.

TEXTS 50–51

द्रव्यसूक्ष्मविपाकश्च धूमो रात्रिरपक्षयः ।
अयनं दक्षिणं सोमो दर्श ओषधिवीरुद्धः ॥५०॥
अनं रेत इति क्षेत्रे पितृयानं पुनर्भवः ।
एकैकश्येनानुपूर्वं भूत्वा भूत्वेह जायते ॥५१॥

*dravya-sūkṣma-vipākaś ca
dhūmo rātrir apakṣayah
ayanam dakṣiṇam somo
darśa oṣadhi-vīrudhah*

*annam reta iti kṣmeśa
pitṛ-yānam punar-bhavah
ekaikaśyenānupūrvam
bhūtvā bhūtvēha jāyate*

dravya-sūkṣma-vipākah—the paraphernalia offered as oblations in the fire, such as food grains mixed with ghee; *ca*—and; *dhūmāḥ*—turned to smoke, or the demigod in charge of smoke; *rātriḥ*—the demigod in charge of night; *apakṣayāḥ*—in the dark fortnight of the moon; *ayanam*—the demigod in charge of the passing of the sun; *dakṣinām*—in the southern zone; *somah*—the moon; *darśah*—returning; *oṣadhi*—plant life (on the surface of the earth); *vīrudhah*—vegetation in general (the birth of lamentation); *annam*—food grains; *retah*—semen; *iti*—in this way; *kṣma-īśa*—O King Yudhiṣṭhīra, lord of the earth; *pitr-yānam*—the way of taking birth from the father's semen; *punah-bhavaḥ*—again and again; *eka-ekaśyena*—one after another; *anupūrvam*—successively, according to the gradation; *bhūtvā*—taking birth; *bhūtvā*—again taking birth; *iha*—in this material world; *jāyate*—one exists in the materialistic way of life.

TRANSLATION

My dear King Yudhiṣṭhīra, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of Dhūmā, Rātri, Kṛṣṇapakṣa, Dakṣinām and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.

PURPORT

This is explained in *Bhagavad-gītā* (9.21):

*te tam bhuktvā svarga-lokaṁ viśālam
kṣine punye martya-lokaṁ viśanti
evān trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante*

“When those who follow the *pravṛtti-mārga* have enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.” Following

the *pravṛtti-mārga*, the living entity who desires to be promoted to the higher planetary systems performs sacrifices regularly, and how he goes up and comes down again is described here in *Śrīmad-Bhāgavatam*, as well as in *Bhagavad-gūṭā*. It is also said, *traiguṇya-viṣayā vedāḥ*: “The *Vedas* deal mainly with the three modes of material nature.” The *Vedas*, especially three *Vedas*, namely *Sāma*, *Yajur* and *Rk*, vividly describe this process of ascending to the higher planets and returning. But Kṛṣṇa advises Arjuna, *traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna*: one has to transcend these three modes of material nature, and then one will be released from the cycle of birth and death. Otherwise, although one may be promoted to a higher planetary system such as *Candaloka*, one must again come down (*kṣīne punye martya-lokaṁ viśanti*). After one’s enjoyment due to pious activities is finished, one must return to this planet in rainfall and first take birth as a plant or creeper, which is eaten by various animals, including human beings, and turned to semen. This semen is injected into the female body, and thus the living entity takes birth. Those who return to earth in this way take birth especially in higher families like those of *brāhmaṇas*.

It may be remarked in this connection that even the modern so-called scientists who are going to the moon are not able to stay there, but are returning to their laboratories. Therefore, whether one goes to the moon by modern mechanical arrangements or by performing pious activities, one must return to earth. That is clearly stated in this verse and explained in *Bhagavad-gūṭā*. Even if one goes to the higher planetary systems (*yānti deva-vratā devān*), one’s place there is not secure; one must return to *martya-loka*. *Ābrahma-bhuvaṇāl lokāḥ punar āvartino ’rjuna*: aside from the moon, even if one goes to Brahmaloka, one must return. *Yām prāpya na nivartante tad dhāma paramāṁ mama*: but if one goes back home, back to Godhead, he need not return to this material world.

TEXT 52

निषेकादिश्मशानान्तैः संस्कारैः संस्कृतो द्विजः ।
इन्द्रियेषु क्रियायज्ञानं ज्ञानदीपेषु जुहुति ॥५२॥

*niṣekādi-śmaśānāntaiḥ
saṁskāraih saṁskṛto dvijah*

*indriyeṣu kriyā-yajñān
jñāna-dīpeṣu juhvati*

niṣeka-ādi—the beginning of life (the purificatory process of *garbhādhāna*, performed when the father begets a child by discharging semen into the womb of the mother); *śmaśāna-antaiḥ*—and at death, when the body is put into a crematorium and burnt to ashes; *saṁskāraiḥ*—by such purificatory processes; *saṁskṛtaḥ*—purified; *dvi-jah*—a twiceborn *brāhmaṇa*; *indriyeṣu*—into the senses; *kriyā-yajñān*—activities and sacrifices (which elevate one to a higher planetary system); *jñāna-dīpeṣu*—by enlightenment in real knowledge; *juhvati*—offers.

TRANSLATION

A twiceborn *brāhmaṇa* [dvija] gains his life by the grace of his parents through the process of purification known as *garbhādhāna*. There are also other processes of purification, until the end of life, when the funeral ceremony [*antyeṣṭi-kriyā*] is performed. Thus in due course a qualified *brāhmaṇa* becomes uninterested in materialistic activities and sacrifices, but he offers the sensual sacrifices, in full knowledge, into the working senses, which are illuminated by the fire of knowledge.

PURPORT

Those interested in materialistic activities remain in the cycle of birth and death. *Pravṛtti-mārga*, or the inclination to stay in the material world to enjoy varieties of sense gratification, has been explained in the previous verse. Now, in this verse, it is explained that one who has perfect brahminical knowledge rejects the process of elevation to higher planets and accepts *nivṛtti-mārga*; in other words, he prepares himself to go back home, back to Godhead. Those who are not *brāhmaṇas* but atheists do not know what is *pravṛtti-mārga* or *nivṛtti-mārga*; they simply want to obtain pleasure at any cost. Our Kṛṣṇa consciousness movement is therefore training devotees to give up the *pravṛtti-mārga* and accept the *nivṛtti-mārga* in order to return home, back to Godhead. This is a little difficult to understand, but it is very easy if one takes to Kṛṣṇa consciousness seriously and tries to understand Kṛṣṇa. A Kṛṣṇa

conscious person can understand that performing *yajña* according to the *karma-kāṇḍa* system is a useless waste of time and that merely giving up the *karma-kāṇḍa* and accepting the process of speculation is also unfruitful. Therefore Narottama dāsa Ṭhākura has sung in his *Premabhakti-candrikā*:

*karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa
 ‘amṛta’ baliyā yebā khāya
 nānā yoni sadā phire, kadarya bhakṣaṇa kare,
 tāra janma adhaḥ-pāte yāya*

A life of *karma-kāṇḍa* or *jñāna-kāṇḍa* is like a poison pot, and one who takes to such a life is doomed. In the *karma-kāṇḍa* system, one is destined to accept birth and death again and again. Similarly, with *jñāna-kāṇḍa* one falls down again to this material world. Only worship of the Supreme Person offers one the safety of going back home, back to God-head.

TEXT 53

इन्द्रियाणि मनस्यूमौ वाचि वैकारिकं मनः ।
 वाचं वर्णसमान्नाये तमोङ्कारे स्वरे न्यसेत् ।
 ओङ्कारं बिन्दौ नादे तं तं तु प्राणे महत्यप्स्यम् ॥५३॥

*indriyāṇi manasy ūrmau
 vāci vaikārikam manah
 vācam varṇa-samāmnāye
 tam oṁkāre svare nyaset
 oṁkāram bindau nāde tam
 tam tu prāṇe mahaty amum*

indriyāṇi—the senses (acting and knowledge-gathering); *manasi*—in the mind; *ūrmau*—in the waves of acceptance and rejection; *vāci*—in the words; *vaikārikam*—infected by changes; *manah*—the mind; *vācam*—the words; *varṇa-samāmnāye*—in the aggregate of all alphabets; *tam*—that (aggregate of all alphabets); *oṁkāre*—in the concise form of *oṁkāra*; *svare*—in the vibration; *nyaset*—one should give

up; *oṁkāram*—the concise sound vibration; *bindau*—in the point of *oṁkāra*; *nāde*—in the sound vibration; *tam*—that; *tam*—that (sound vibration); *tu*—indeed; *prāne*—in the life air; *mahati*—unto the Supreme; *amum*—the living entity.

TRANSLATION

The mind is always agitated by waves of acceptance and rejection. Therefore all the activities of the senses should be offered into the mind, which should be offered into one's words. Then one's words should be offered into the aggregate of all alphabets, which should be offered into the concise form *oṁkāra*. *Oṁkāra* should be offered into the point *bindu*, *bindu* into the vibration of sound, and that vibration into the life air. Then the living entity, who is all that remains, should be placed in Brahman, the Supreme. This is the process of sacrifice.

PURPORT

The mind is always agitated by acceptance and rejection, which are compared to mental waves that are constantly tossing. The living entity is floating in the waves of material existence because of his forgetfulness. Śrila Bhaktivinoda Ṭhākura has therefore sung in his *Gītāvalī*: *miche māyāra vaše, yāccha bhese*, *khāccha hābuḍubu, bhāi*. “My dear mind, under the influence of *māyā* you are being carried away by the waves of rejection and acceptance. Simply take shelter of Kṛṣṇa.” *Jīva kṛṣṇa-dāsa, ei viśvāsa, karle ta’ āra duḥkha nāi*: if we simply regard the lotus feet of Kṛṣṇa as our ultimate shelter, we shall be saved from all these waves of *māyā*, which are variously exhibited as mental and sensual activities and the agitation of rejection and acceptance. Kṛṣṇa instructs in *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya
 mām ekam śaraṇam vraja
 aham tvāṁ sarva-pāpebhyo
 mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” Therefore if we simply

place ourselves at the lotus feet of Kṛṣṇa by taking to Kṛṣṇa consciousness and keeping always in touch with Him by chanting the Hare Kṛṣṇa *mantra*, we need not take much trouble in arranging to return to the spiritual world. By the mercy of Śrī Caitanya Mahāprabhu, this is very easy.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

TEXT 54

अग्निः सूर्यो दिवा प्राहः शुक्ले राकोत्तरं स्वराट् ।
विश्वोऽथ तैजसः प्राज्ञस्तुर्य आत्मा समन्वयात् ॥५४॥

*agnih sūryo divā prāhṇah
śuklo rākottaram sva-rāt
viśvo 'tha taijasah prājñas
turya ātmā samanvayāt*

agnih—fire; *sūryah*—sun; *divā*—day; *prāhṇah*—the end of the day; *śuklah*—the bright fortnight of the moon; *rāka*—the full moon at the end of the *śukla-pakṣa*; *uttaram*—the period when the sun passes to the north; *sva-rāt*—the Supreme Brahman or Lord Brahmā; *viśvah*—gross designation; *atha*—Brahmaloka, the ultimate in material enjoyment; *taijasah*—subtle designation; *prājñaḥ*—the witness in the causal designation; *turyah*—transcendental; *ātmā*—the soul; *samanvayāt*—as a natural consequence.

TRANSLATION

On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmaloka, he enjoys life for many millions of years, and finally

his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.

TEXT 55

देवयानमिदं प्राहुर्भूत्वा भूत्वानुपूर्वशः ।
आत्मयाज्युपशान्तात्मा ह्यात्मस्यो न निवर्तते ॥५५॥

*deva-yānam idam prāhur
bhūtvā bhūtvānupūrvaśah
ātma-yājy upaśāntātmā
hy ātma-stho na nivartate*

deva-yānam—the process of elevation known as *deva-yāna*; *idam*—on this (path); *prāhuh*—it is said; *bhūtvā bhūtvā*—having repeated birth; *anupūrvaśah*—consecutively; *ātma-yājī*—one who is eager for self-realization; *upaśāntātmā*—completely free from all material desires; *hi*—indeed; *ātma-sthah*—situated in his own self; *na*—not; *nivartate*—does return.

TRANSLATION

This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as *deva-yāna*, one attains these consecutive stages. One who is completely free from all material desires, being situated in the self, need not traverse the path of repeated birth and death.

TEXT 56

य एते पितृदेवानामयने वेदनिर्मिते ।
शास्त्रेण चक्षुषा वेद जनस्योऽपि न मुद्यति ॥५६॥

*ya ete pitṛ-devānām
ayane veda-nirmite*

*sāstreṇa cakṣuṣā veda
jana-stho 'pi na muhyati*

yah—one who; *ete*—on this path (as recommended above); *pitr-devānām*—known as *pitr-yāna* and *deva-yāna*; *ayane*—on this path; *veda-nirmite*—recommended in the *Vedas*; *sāstreṇa*—by regular study of the scriptures; *cakṣuṣā*—by enlightened eyes; *veda*—is fully aware; *jana-sthāḥ*—a person situated in a material body; *api*—even though; *na*—never; *muhyati*—is bewildered.

TRANSLATION

Even though situated in a material body, one who is fully aware of the paths known as *pitr-yāna* and *deva-yāna*, and who thus opens his eyes in terms of Vedic knowledge, is never bewildered in this material world.

PURPORT

Ācāryavān puruṣo veda: one who is guided by the bona fide spiritual master knows everything as stated in the *Vedas*, which set forth the standard of infallible knowledge. As recommended in *Bhagavad-gītā*, *ācāryopāsanam*: one must approach the *ācārya* for real knowledge. *Tad-vijñānārthaṁ sa gurum evābhigacchet*: one must approach the *ācārya*, for then one will receive perfect knowledge. When guided by the spiritual master, one attains the ultimate goal of life.

TEXT 57

आदावन्ते जनानां सद् बहिरन्तः परावरम् ।
ज्ञानं ज्ञेयं वचोवाच्यं तमो ज्योतिस्त्वयं स्वयम्॥५७॥

*ādāv ante janānām sad
bahir antaḥ parāvaram
jñānām jñeyam vaco vācyam
tamo jyotis tv ayam svayam*

ādau—in the beginning; *ante*—at the end; *janānām*—of all living entities; *sat*—always existing; *bahiḥ*—externally; *antaḥ*—internally; *para*—transcendental; *avaram*—material; *jñānam*—knowledge;

jñeyam—the objective; *vacah*—expression; *vācyam*—the ultimate object; *tamah*—darkness; *jyotiḥ*—light; *tu*—indeed; *ayam*—this one (the Supreme Lord); *svayam*—Himself.

TRANSLATION

He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything.

PURPORT

Here the Vedic aphorism *sarvam khalv idam brahma* is explained. It is also explained in the *catuh-śloki Bhāgavatam*. *Aham evāsam evāgre*. The Supreme Lord existed in the beginning, He exists after the creation and maintains everything, and after destruction everything merges in Him, as stated in *Bhagavad-gītā* (*prakṛitīm yānti māmikām*). Thus the Supreme Lord is actually everything. In the conditioned state, we are bewildered in our understanding, but in the perfect stage of liberation we can understand that Kṛṣṇa is the cause of everything.

*iśvaraḥ paramaḥ krṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

“Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” (Bs. 5.1) This is the perfection of knowledge.

TEXT 58

आवाधितोऽपि ह्यामासो यथा वस्तुतया स्मृतः ।
दुर्घटत्वादैन्द्रियकं तद्दर्थविरुद्धिपतम् ॥५८॥

*ābādhito 'pi hy ābhāso
yathā vastutayā smṛtaḥ
durghatātvād aindriyakam
tadvad artha-vikalpitam*

ābādhitaḥ—rejected; *api*—although; *hi*—certainly; *ābhāsaḥ*—a reflection; *yathā*—as; *vastutayā*—a form of reality; *smṛtaḥ*—accepted; *durghatātvāt*—because of being very difficult to prove the reality; *aindriyakam*—knowledge derived from the senses; *tadvat*—similarly; *artha*—reality; *vikalpitam*—speculated or doubtful.

TRANSLATION

Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult.

PURPORT

The impersonalists try to prove that the varieties in the vision of the empiric philosopher are false. The impersonalist philosophy, *vivartavāda*, generally cites the acceptance of a rope to be a snake as an example of this fact. According to this example, the varieties within our vision are false, just as a rope seen to be a snake is false. The Vaiṣṇavas say, however, that although the idea that the rope is a snake is false, the snake is not false; one has experience of a snake in reality, and therefore he knows that although the representation of the rope as a snake is false or illusory, there is a snake in reality. Similarly, this world, which is full of varieties, is not false; it is a reflection of the reality in the Vaikunṭha world, the spiritual world.

The reflection of the sun from a mirror is nothing but light within darkness. Thus although it is not exactly sunlight, without the sunlight the reflection would be impossible. Similarly, the varieties of this world would be impossible unless there were a real prototype in the spiritual world. The Māyāvādi philosopher cannot understand this, but a real philosopher must be convinced that light is not possible at all without a background of sunlight. Thus the jugglery of words used by the

Māyāvādi philosopher to prove that this material world is false may amaze inexperienced children, but a man with full knowledge knows perfectly well that there cannot be any existence without Kṛṣṇa. Therefore a Vaiṣṇava insists on the platform of somehow or other accepting Kṛṣṇa (*tasmāt kenāpy upāyena manah kṛṣṇe niveśayet*).

When we raise our unmixed faith to the lotus feet of Kṛṣṇa, everything is revealed. Kṛṣṇa also says in *Bhagavad-gītā* (7.1):

*mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayah
asamśayāṁ samagram mām
yathā jñāsyasi tac chṛṇu*

“Now hear, O son of Pṛthī [Arjuna], how by practicing *yoga* in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.” Simply by raising one’s staunch faith in Kṛṣṇa and His instructions, one can understand reality without a doubt (*asamśayāṁ samagram mām*). One can understand how Kṛṣṇa’s material and spiritual energies are working and how He is present everywhere although everything is not Him. This philosophy of *acintya-bhedābheda*, inconceivable oneness and difference, is the perfect philosophy enunciated by the Vaiṣṇavas. Everything is an emanation from Kṛṣṇa, but it is not that everything must therefore be worshiped. Speculative knowledge cannot give us reality as it is, but will continue to be nefariously imperfect. So-called scientists try to prove that there is no God and that everything is happening because of the laws of nature, but this is imperfect knowledge because nothing can work unless directed by the Supreme Personality of Godhead. This is explained in *Bhagavad-gītā* (9.10) by the Lord Himself:

*mayādhyakṣena prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate*

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this

manifestation is created and annihilated again and again." In this regard, Śrīla Madhvācārya gives this note: *durgaṭatvād arthatvena parameśvaraṇaiṣa kalpitam*. The background of everything is the Supreme Personality of Godhead, Vāsudeva. *Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*. This can be understood by a *mahātmā* who is perfect in knowledge. Such a *mahātmā* is rarely seen.

TEXT 59

क्षित्यादीनाभिहार्थनां छाया न कतमापि हि ।
न संघाते विकारोऽपि न पृथग् नान्वितो मृषा॥५९॥

*kṣity-ādinām ihaṛthānām
chāyā na katamāpi hi
na saṅghātā vikāro 'pi
na pṛthak nānvito mṛṣā*

kṣiti-ādinām—of the five elements, beginning with the earth; *iha*—in this world; *arthānām*—of those five elements; *chāyā*—shadow; *na*—neither; *katamā*—which of them; *api*—indeed; *hi*—certainly; *na*—nor; *saṅghātāḥ*—combination; *vikāraḥ*—transformation; *api*—although; *na pṛthak*—nor separated; *na anvitāḥ*—nor inherent in; *mṛṣā*—all these theories are without substance.

TRANSLATION

In this world there are five elements—namely earth, water, fire, air and ether—but the body is not a reflection of them, nor a combination or transformation of them. Because the body and its ingredients are neither distinct nor amalgamated, all such theories are insubstantial.

PURPORT

A forest is certainly a transformation of the earth, but one tree does not depend on another tree; if one is cut down, this does not mean that the others are cut down. Therefore, the forest is neither a combination nor a transformation of the trees. The best explanation is given by Kṛṣṇa Himself:

*mayā tatam idam sarvam
jagad avyakta-mūrtinā¹
mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitāḥ*

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” (Bg. 9.4) Everything is an expansion of Kṛṣṇa’s energy. As it is said, *parasya śaktir vividhaiva śrūyate*: the Lord has multi-energies, which are expressed in different ways. The energies are existing, and the Supreme Personality of Godhead also exists simultaneously; because everything is His energy, He is simultaneously one with everything and different from everything. Thus our speculative theories that *ātmā*, the living force, is a combination of matter, that matter is a transformation of the soul, or that the body is part of the soul are all insubstantial.

Since all the Lord’s energies are simultaneously existing, one must understand the Supreme Personality of Godhead. But although He is everything, He is not present in everything. The Lord must be worshiped in His original form as Kṛṣṇa. He can also present Himself in any one of His various expanded energies. When we worship the Deity of the Lord in the temple, the Deity appears to be stone or wood. Now, because the Supreme Lord does not have a material body, He is not stone or wood, yet stone and wood are not different from Him. Thus by worshiping stone or wood we get no result, but when the stone and wood are represented in the Lord’s original form, by worshiping the Deity we get the desired result. This is supported by Śrī Caitanya Mahāprabhu’s philosophy, *acintya-bhedābheda*, which explains how the Lord can present Himself everywhere and anywhere in a form of His energy to accept service from the devotee.

TEXT 60

धातवोऽवयवित्वाच्च तन्मात्रावयवैर्विना ।
न स्युर्हसत्यवयविन्यसनवयवोऽन्तः ॥६०॥

*dhātavo 'vayavititvāc ca
tan-mātrāvayavair vinā*

*na syur hy asaty avayaviny
asann avayavo 'ntatah*

dhātavah—the five elements; *avayavivat*—being the cause of the bodily conception; *ca*—and; *tat-mātra*—the sense objects (sound, taste, touch, etc.); *avayavaih*—the subtle parts; *vinā*—without; *na*—not; *syuh*—can exist; *hi*—indeed; *asati*—unreal; *avayavini*—in the formation of the body; *asan*—not existing; *avayavah*—the part of the body; *antatah*—at the end.

TRANSLATION

Because the body is formed of the five elements, it cannot exist without the subtle sense objects. Therefore, since the body is false, the sense objects are also naturally false or temporary.

TEXT 61

खात् सादृश्यभ्रमस्तावद् विकल्पे सति वस्तुनः ।
जाग्रत्स्वापो यथा स्वप्ने तथा विधिनिषेधता ॥६१॥

*syāt sādr̥ṣya-bhramas tāvad
vikalpe sati vastunah
jāgrat-svāpau yathā svapne
tathā vidhi-niṣedhatā*

syāt—it so becomes; *sādr̥ṣya*—similarity; *bhramah*—mistake; *tāvat*—as long as; *vikalpe*—in separation; *sati*—the part; *vastunah*—from the substance; *jāgrat*—waking; *svāpau*—sleeping; *yathā*—as; *svapne*—in a dream; *tathā*—similarly; *vidhi-niṣedhatā*—the regulative principles, consisting of injunctions and prohibitions.

TRANSLATION

When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming, one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the

regulative principles of the scriptures, consisting of injunctions and prohibitions, are recommended.

PURPORT

In material existence there are many regulative principles and formalities. If material existence is temporary or false, this does not mean that the spiritual world, although similar, is also false. That one's material body is false or temporary does not mean that the body of the Supreme Lord is also false or temporary. The spiritual world is real, and the material world is similar to it. For example, in the desert we sometimes find a mirage, but although the water in a mirage is false, this does not mean that there is no water in reality; water exists, but not in the desert. Similarly, nothing real is in this material world, but reality is in the spiritual world. The Lord's form and His abode—Goloka Vṛndāvana in the Vaikuṇṭha planets—are eternal realities.

From *Bhagavad-gītā* we understand that there is another *prakṛti*, or nature, which is real. This is explained by the Lord Himself in the Eighth Chapter of *Bhagavad-gītā* (8.19–21):

bhūta-grāmaḥ sa evāyam
 bhūtvā bhūtvā pralīyate
 rātry-āgame 'vaśah pārtha
 prabhavaty ahar-āgame

 paras tasmāt tu bhāvo 'nyo
 'vyakto 'vyaktāt sanātanaḥ
 yaḥ sa sarveṣu bhūteṣu
 naśyatsu na vinaśyati

 avyakto 'ksara ity uktas
 tam āhuḥ paramāṁ gatim
 yaṁ prāpya na nivartante
 tad dhāma paramām mama

"Again and again the day of Brahmā comes, and all living beings are active; and again the night falls, O Pārtha, and they are helplessly dissolved. Yet there is another nature, which is eternal and is transcendental

to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is. That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode." The material world is a reflection of the spiritual world. The material world is temporary or false, but the spiritual world is an eternal reality.

TEXT 62

भावाद्वैतं क्रियाद्वैतं द्रव्याद्वैतं तथात्मनः ।
वर्तयन्सानुभूत्येह त्रीन्समानधुनुते मुनिः ॥६२॥

*bhāvādvaitam kriyādvaitam
dravyādvaitam tathātmanah
vartayan svānubhūtyeha
trīn svapnān dhunute munih*

bhāva-advaitam—oneness in one's conception of life; *kriyā-advaitam*—oneness in activities; *dravyā-advaitam*—oneness in different paraphernalia; *tathā*—as well as; *ātmanah*—of the soul; *vartayan*—considering; *sva*—one's own; *anubhūtyā*—according to realization; *iha*—in this material world; *trīn*—the three; *svapnān*—living conditions (wakefulness, dreaming and sleep); *dhunute*—gives up; *munih*—the philosopher or speculator.

TRANSLATION

After considering the oneness of existence, activity and paraphernalia and after realizing the self to be different from all actions and reactions, the mental speculator [muni], according to his own realization, gives up the three states of wakefulness, dreaming and sleep.

PURPORT

The three words *bhāvādvaita*, *kriyādvaita* and *dravyādvaita* are explained in the following verses. However, one has to give up all the nonduality of philosophical life in the material world and come to the actual life of reality in the spiritual world in order to attain perfection.

TEXT 63

कार्यकारणवस्तुवदर्शनं पटतन्तुवत् ।
अवस्तुत्वाद् विकल्पस्य भावाद्वैतं तदुच्यते ॥६३॥

*kārya-kāraṇa-vastv-aikya-
darśanam paṭa-tantuvaṭ
avastutvād vikalpasya
bhāvādvaitam tad ucyate*

kārya—the result or effect; *kāraṇa*—the cause; *vastu*—substance; *aikya*—oneness; *darśanam*—observation; *paṭa*—the cloth; *antu*—the thread; *vat*—like; *avastutvāt*—because of being ultimately unreality; *vikalpasya*—of differentiation; *bhāva-advaitam*—the conception of oneness; *tad ucyate*—that is called.

TRANSLATION

When one understands that result and cause are one and that duality is ultimately unreal, like the idea that the threads of a cloth are different from the cloth itself, one reaches the conception of oneness called *bhāvādvaita*.

TEXT 64

यद् ब्रह्मणि परे साक्षात् सर्वकर्मसमर्पणम् ।
मनोवाक्तनुभिः पार्थ क्रियाद्वैतं तदुच्यते ॥६४॥

*yad brahmaṇi pare sākṣat
sarva-karma-samarpaṇam
mano-vāk-tanubhiḥ pārtha
kriyādvaitam tad ucyate*

yat—that which; *brahmaṇi*—in the Supreme Brahman; *pare*—transcendental; *sākṣat*—directly; *sarva*—of all; *karma*—activities; *samarpaṇam*—dedication; *manah*—by the mind; *vāk*—the words; *tanubhiḥ*—and the body; *pārtha*—O Mahārāja Yudhiṣṭhira; *kriyā-advaitam*—oneness in activities; *tad ucyate*—it is called.

TRANSLATION

My dear Yudhiṣṭhīra [Pārtha], when all the activities one performs with his mind, words and body are dedicated directly to the service of the Supreme Personality of Godhead, one reaches oneness of activities, called kriyādvaita.

PURPORT

The Kṛṣṇa consciousness movement is teaching people how to come to the stage of dedicating everything to the service of the Supreme Personality of Godhead. Kṛṣṇa says in *Bhagavad-gītā* (9.27):

*yat karasi yad aśnasi
 yaj juhoṣi dadasi yat
 yat tapasyasi kaunteya
 tat kurusva mad-arpaṇam*

“O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” If whatever we do, whatever we eat, whatever we think and whatever we plan is for the advancement of the Kṛṣṇa consciousness movement, this is oneness. There is no difference between chanting for Kṛṣṇa consciousness and working for Kṛṣṇa consciousness. On the transcendental platform, they are one. But we must be guided by the spiritual master about this oneness; we should not manufacture our own oneness.

TEXT 65

**आत्मजायासुतादीनामन्येषां सर्वदेहिनाम् ।
 यत् स्वार्थकामयोरैक्यं द्रव्याद्वैतं तदुच्यते ॥६५॥**

*ātma-jāyā-sutādīnām
 anyeṣām sarva-dehinām
 yat svārtha-kāmayor aikyām
 dravyādvaitām tad ucyate*

ātma—of one's self; *jāyā*—wife; *suta-ādīnām*—and children; *anyeṣām*—of one's relatives, etc.; *sarva-dehinām*—of all other living

entities; *yat*—whatever; *sva-artha-kāmayoh*—of one's ultimate goal and benefit; *aikyam*—oneness; *dravya-advaitam*—oneness of interest; *tat ucyate*—it is called.

TRANSLATION

When the ultimate goal and interest of one's self, one's wife, one's children, one's relatives and all other embodied living beings is one, this is called *dravyādvaita*, or oneness of interest.

PURPORT

The actual interest of all living entities—indeed, the goal of life—is to return home, back to Godhead. This is the interest of one's own self, one's wife, one's children, one's disciples and one's friends, relatives, countrymen and all humanity. The Kṛṣṇa consciousness movement can give directions for management by which everyone can partake in Kṛṣṇa conscious activities and reach the ultimate goal, which is known as *svārtha-gatim*. This objective of everyone's interest is Viṣṇu, but because people do not know this (*na te viduh svārtha-gatim hi viṣṇum*), they are making various plans by which to fulfill so many concocted interests in life. The Kṛṣṇa consciousness movement is trying to bring everyone to the highest interest. The process may be differently named, but if the aim is one, people should follow it to achieve the ultimate goal in life. Unfortunately, people are thinking of different interests, and blind leaders are misleading them. Everyone is trying to reach the goal of complete happiness materially; because people do not know what complete happiness is, they are materially diverted toward different interests.

TEXT 66

यद् यस्य वानिषिद्धं स्याद् येन यत्र यतो नृप ।
स तेनेहेत कार्याणि नरो नान्यैरनापदि ॥६६॥

yad yasya vāniṣiddham syād
 yena yatra yato nṛpa
 sa teneheta kāryāṇi
 naro nānyair anāpadi

yat—whatever; *yasya*—of a man; *vā*—either; *aniśiddham*—not forbidden; *syāt*—it is so; *yena*—by which means; *yatra*—in place and time; *yataḥ*—from which; *nṛpa*—O King; *sah*—such a person; *tena*—by such a process; *iθeta*—should perform; *kāryāṇi*—prescribed activities; *naraḥ*—a person; *na*—not; *anyaiḥ*—by other ways; *anāpadi*—in the absence of danger.

TRANSLATION

In normal conditions, in the absence of danger, O King Yudhiṣṭhīra, a man should perform his prescribed activities according to his status of life with the things, endeavors, process and living place that are not forbidden for him, and not by any other means.

PURPORT

This instruction is given for men in all statuses of life. Generally society is divided into *brāhmaṇas*, *ksatriyas*, *vaiśyas*, *śūdras*, *brahmacārīs*, *vānaprasthas*, *sannyāsīs* and *grhaṇṭhas*. Everyone must act according to his position and try to please the Supreme Personality of Godhead, for that will make one's life successful. This was instructed in Naimiṣāranya:

*ataḥ pumbhir dvija-śresthā
varṇāśrama-vibhāgaśāḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣanam*

“O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [*dharma*] according to caste divisions and order of life, is to please the Lord Hari.” (*Bhāg.* 1.2.13) Everyone should act according to his occupational duties just to please the Supreme Personality of Godhead. Then everyone will be happy.

TEXT 67

एतैरन्यैश्च वेदोक्तैर्वर्तमानः स्वकर्ममिः ।
गृहेऽप्यस्य गतिं यायाद् राजंस्तद्विभाष्णनः॥६७॥

*etair anyaiś ca vedoktair
vartamānah sva-karmabhiḥ
grhe 'py asya gatīm yāyād
rājanś tad-bhakti-bhāṇi narah*

etaiḥ—by these ways; *anayiḥ*—by other ways; *ca*—and; *vedauktaiḥ*—as directed in the Vedic literatures; *vartamānah*—abiding; *sva-karmabhiḥ*—by one's occupational duties; *grhe api*—even at home; *asya*—of Lord Kṛṣṇa; *gatīm*—destination; *yāyāt*—can reach; *rājan*—O King; *tat-bhakti-bhāk*—who renders devotional service unto the Supreme Personality of Godhead; *narah*—any person.

TRANSLATION

O King, one should perform his occupational duties according to these instructions, as well as other instructions given in the Vedic literature, just to remain a devotee of Lord Kṛṣṇa. Thus, even while at home, one will be able to reach the destination.

PURPORT

The ultimate goal of life is Viṣṇu, Kṛṣṇa. Therefore, either by Vedic regulative principles or by materialistic activities, if one tries to reach the destination of Kṛṣṇa, that is the perfection of life. Kṛṣṇa should be the target; everyone should try to reach Kṛṣṇa, from any position of life.

Kṛṣṇa accepts service from anyone. The Lord says in *Bhagavad-gūṭā* (9.32):

*māṁ hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayah
striyo vaiśyas tathā śūdras
te 'pi yānti parām gatim*

"O son of Prīthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." It does not matter what one's position is; if one aims at reaching Kṛṣṇa by performing his occupational duty under the direction of the spiritual master, his life is successful. It is not that only *sannyāsīs*, *vānaprasthas* and *brahmacāris* can reach

Kṛṣṇa. A *grhastha*, a householder, can also reach Kṛṣṇa, provided he becomes a pure devotee without material desires. An example of this is cited in the next verse.

TEXT 68

यथा हि यूयं नृपदेव दुर्स्त्यजा-
दापद्गणादुत्तरतात्मनः प्रभोः ।
यत्पादपङ्केरुहसेवया भवा-
नहारशीघ्रिजितदिग्गजः क्रतून् ॥६८॥

*yathā hi yūyam nṛpa-deva dustyajād
āpat-gaṇād uttaratātmanah prabhoḥ
yat-pāda-paṅkeruha-sevayā bhavān
ahāraśū nirjita-dig-gajah kratūn*

yathā—as; *hi*—indeed; *yūyam*—all of you (Pāṇḍavas); *nṛpa-deva*—O lord of the kings, human beings and demigods; *dustyajāt*—insurmountable; *āpat*—dangerous conditions; *gaṇāt*—from all; *uttarata*—escaped; *ātmanah*—own; *prabhoḥ*—of the Lord; *yat-pāda-paṅkeruha*—whose lotus feet; *sevayā*—by serving; *bhavān*—yourself; *ahāraśū*—performed; *nirjita*—defeating; *dik-gajah*—the most powerful enemies, who were like elephants; *kratūn*—ritualistic ceremonies.

TRANSLATION

O King Yudhiṣṭhīra, because of your service to the Supreme Lord, all of you Pāṇḍavas defeated the greatest dangers posed by numerous kings and demigods. By serving the lotus feet of Kṛṣṇa, you conquered great enemies, who were like elephants, and thus you collected ingredients for sacrifice. By His grace, may you be delivered from material involvement.

PURPORT

Placing himself as an ordinary householder, Mahārāja Yudhiṣṭhīra inquired from Nārada Muni how a *grha-mūḍha-dhī*, a person who is entangled in household life and who thus continues to remain a fool, can be

delivered. Nārada Muni encouraged Mahārāja Yudhiṣṭhīra by saying, “You are already on the safe side because you, along with your entire family, have become a pure devotee of Kṛṣṇa.” By Kṛṣṇa’s grace, the Pāṇḍavas conquered in the Battle of Kurukṣetra and were saved from many dangers posed not only by kings but sometimes even by the demigods. Thus they are a practical example of how to live in security and safety by the grace of Kṛṣṇa. Everyone should follow the example of the Pāṇḍavas, who showed how to be saved by the grace of Kṛṣṇa. Our Kṛṣṇa consciousness movement is intended to teach how everyone can live peacefully in this material world and at the end of life return home, back to Godhead. In the material world there are always dangers at every step (*padāṁ padāṁ yad vipadāṁ na teṣām*). Nonetheless, if one takes shelter of Kṛṣṇa without hesitation and keeps under the shelter of Kṛṣṇa, he can easily cross the ocean of nescience. *Samāśritā ye pada-pallava-plavam mahat-padam puṇya-yaśo murāreh*. To the devotee, this great ocean of nescience becomes like a puddle of water in the hoofprint of a cow. A pure devotee, without embarrassing himself by trying for elevation in so many ways, stays in the safest position as a servant of Kṛṣṇa, and thus his life is eternally safe without a doubt.

TEXT 69

अहं पुराभवं कश्चिद् गन्धर्वं उपबर्हणः ।
नाम्नातीते महाकल्पे गन्धर्वाणां सुसम्मतः ॥६९॥

*aham purābhavaṁ kaścid
gandharva upabarhaṇaḥ
nāmnātīte mahā-kalpe
gandharvāṇāṁ susammataḥ*

aham—I myself; *purā*—formerly; *abhaṇam*—existed as; *kaścit* *gandharvah*—one of the denizens of Gandharvaloka; *upabarhaṇaḥ*—Upabarhaṇa; *nāmnā*—by the name; *atīte*—long, long ago; *mahā-kalpe*—in a life of Brahmā, which is known as a *mahā-kalpa*; *gandharvāṇāṁ*—among the Gandharvas; *su-sammataḥ*—a very respectable person.

TRANSLATION

Long, long ago, in another mahā-kalpa [millennium of Brahmā], I existed as the Gandharva known as Upabarhaṇa. I was very respected by the other Gandharvas.

PURPORT

Śrila Nārada Muni is giving a practical example from his past life. Formerly, during the previous lifetime of Lord Brahmā, Nārada Muni was one of the denizens of Gandharvaloka, but unfortunately, as will be explained, he fell from his exalted position in Gandharvaloka, where the inhabitants are extremely beautiful and expert in singing, to become a śūdra. Nonetheless, because of his association with devotees, he became more fortunate than he was in Gandharvaloka. Even though cursed by the *prajāpatis* to become a śūdra, in his next life he became the son of Lord Brahmā.

The word *mahā-kalpe* is described by Śrila Madhvācārya as *atīta-brahma-kalpe*. Brahmā dies at the end of a life of many millions of years. The day of Brahmā is described in *Bhagavad-gītā* (8.17):

*sahasra-yuga-paryantam
 ahar yad brahmaṇo viduh
 rātrīm yuga-sahasrāntāṁ
 te 'ho-rātra-vido janāḥ*

“By human calculation, a thousand ages taken together is the duration of Brahmā’s one day. And such also is the duration of his night.” Bhagavān Śrī Kṛṣṇa can remember incidents from millions of years ago. Similarly, His pure devotee like Nārada Muni can also remember incidents from a past life millions and millions of years ago.

TEXT 70

**रूपपेशलमाधुर्यसौगन्ध्यप्रियदर्शनः ।
 स्त्रीणां प्रियतमो नित्यं मत्तः स्वपुरलम्पटः ॥७०॥**

*rūpa-peśala-mādhurya-
 saugandhya-priya-darśanah*

*strīnām priyatamo nityam
mattah sva-pura-lampaṭah*

rūpa—beauty; *peśala*—formation of the body; *mādhurya*—attractiveness; *saugandhya*—very fragrant, being decorated with various flower garlands and sandalwood pulp; *priya-darśanah*—very beautiful to see; *strīnām*—of the women; *priya-tamah*—naturally attracted; *nityam*—daily; *mattah*—proud like a madman; *sva-pura*—in his own city; *lampaṭah*—very much attached to women because of lusty desires.

TRANSLATION

I had a beautiful face and a pleasing, attractive bodily structure. Decorated with flower garlands and sandalwood pulp, I was most pleasing to the women of my city. Thus I was bewildered, always feeling lusty desires.

PURPORT

From the description of the beauty of Nārada Muni when he was one of the denizens of Gandharvaloka, it appears that everyone on that planet is extremely beautiful and pleasing and always decorated with flowers and sandalwood. Upabarhaṇa was Nārada Muni's name previously. Upabarhaṇa was specifically expert in decorating himself to attract the attention of women, and thus he became a playboy, as described in the next verse. To be a playboy in this life is unfortunate because too much attraction to women will lead one to fall into the association of *sūdras*, who can easily take advantage of mingling with women without restriction. In this present age of Kali, when people are *mandāḥ sumanda-matayah*—very bad because of a *sūdra* mentality—such free mingling is prominent. Among the higher classes—*brāhmaṇa*, *ksatriya* and *vaiśya*—there is no chance for men to mingle with women freely, but in the *sūdra* community such mingling is open. Because there is no cultural education in this age of Kali, everyone is spiritually untrained, and everyone is therefore to be considered *sūdra* (*asuddhāḥ sūdra-kalpā hi brāmanāḥ kali-sambhavāḥ*). When all the people become *sūdras*, certainly they are very bad (*mandāḥ sumanda-matayah*). Thus they manufacture their own way of life, with the result that they gradually

become unfortunate (*manda-bhāgyāḥ*), and furthermore they are always disturbed by various circumstances.

TEXT 71

एकदा देवसत्रे तु गन्धर्वाप्सरसां गणाः ।
उपहृता विश्वसुग्भिर्हरिगाथोपगायने ॥७१॥

*ekadā deva-satre tu
gandharvāpsarasām gaṇāḥ
upahṛtā viśva-sṛgbhir
hari-gāthopagāyane*

ekadā—once upon a time; *deva-satre*—in an assembly of the demigods; *tu*—indeed; *gandharva*—of the inhabitants of Gandharvaloka; *apsarasām*—and the inhabitants of Apsaroloka; *gaṇāḥ*—all; *upahṛtāḥ*—were invited; *viśva-sṛgbhiḥ*—by the great demigods known as the *prajāpatis*; *hari-gātha-upagāyane*—on an occasion of *kīrtana* for glorifying the Supreme Lord.

TRANSLATION

Once there was a *sāṅkīrtana* festival to glorify the Supreme Lord in an assembly of the demigods, and the Gandharvas and Apsarās were invited by the *prajāpatis* to take part in it.

PURPORT

Sāṅkīrtana means chanting of the holy name of the Lord. The Hare Kṛṣṇa movement is not a new movement as people sometimes mistakenly think. The Hare Kṛṣṇa movement is present in every millennium of Lord Brahmā's life, and the holy name is chanted in all the higher planetary systems, including Brahmaloka and Candaloka, not to speak of Gandharvaloka and Apsaroloka. The *sāṅkīrtana* movement that was started in this world five hundred years ago by Śrī Caitanya Mahāprabhu is therefore not a new movement. Sometimes, because of our bad luck, this movement is stopped, but Śrī Caitanya Mahāprabhu and His servants again start the movement for the benefit of the entire word or, indeed, the entire universe.

TEXT 72

अहं च गायस्तदिद्वान् स्त्रीभिः परिवृतो गतः ।
 ज्ञात्वा विश्वसूजलन्मे हेलनं शेपुरोजसा ।
 याहि त्वं शूद्रतामाशु नष्टश्रीः कृतहेलनः ॥७२॥

*aham ca gāyamś tad-vidvān
 strībhīḥ parivṛto gataḥ
 jñātvā viśva-srījas tan me
 helanam śepur ojasā
 yāhi tvam śūdratām āśu
 naṣṭa-śrīḥ kṛta-helanaḥ*

aham—I myself; *ca*—and; *gāyan*—singing the glories of other demigods rather than those of the Lord; *tad-vidvān*—knowing very well the art of singing; *strībhīḥ*—by women; *parivṛtah*—being surrounded; *gatah*—went there; *jñātvā*—knowing well; *viśva-srījah*—the *prajāpatis*, to whom the management of universal affairs was entrusted; *tat*—the attitude of my singing; *me*—my; *helanam*—negligence; *śepuh*—cursed; *ojasā*—with great force; *yāhi*—become; *tvam*—you; *śūdratām*—a *śūdra*; *āśu*—immediately; *naṣṭa*—devoid of; *śrīḥ*—beauty; *kṛta-helanaḥ*—because of transgressing the etiquette.

TRANSLATION

Nārada Muni continued: Being invited to that festival, I also joined, and, surrounded by women, I began musically singing the glories of the demigods. Because of this, the *prajāpatis*, the great demigods in charge of the affairs of the universe, forcefully cursed me with these words: “Because you have committed an offense, may you immediately become a *śūdra*, devoid of beauty.”

PURPORT

As far as *kīrtana* is concerned, the *sāstras* say, *śravanam kirtanam viṣṇoh*: one should chant the glories of the Supreme Lord and the holy name of the Supreme Lord. This is clearly stated. *Śravanam kirtanam*

viṣṇoh: one should chant about and glorify Lord Viṣṇu, not any demigod. Unfortunately, there are foolish persons who invent some process of *kīrtana* on the basis of a demigod's name. This is an offense. *Kīrtana* means glorifying the Supreme Lord, not any demigod. Sometimes people invent *Kāli-kīrtana* or *Śiva-kīrtana*, and even big *sannyāsīs* in the Māyāvāda school say that one may chant any name and still get the same result. But here we find that millions and millions of years ago, when Nārada Muni was a Gandharva, he neglected the order to glorify the Lord, and being mad in the association of women, he began to chant otherwise. Thus he was cursed to become a *sūdra*. His first offense was that he went to join the *saṅkīrtana* party in the company of lusty women, and another offense was that he considered ordinary songs, like cinema songs and other such songs, to be equal to *saṅkīrtana*. For this offense he was punished with becoming a *sūdra*.

TEXT 73

तावदास्यामहं जज्ञे तत्रापि ब्रह्मवादिनाम् ।
शुश्रूषयानुषङ्गेण प्राप्तोऽहं ब्रह्मपुत्रताम् ॥७३॥

tāvat dāsyām aham jajñe
tatrāpi brahma-vādinām
śuśrūṣayānusaṅgeṇa
prāpto 'ham brahma-putratām

tāvat—since being cursed; *dāsyām*—in the womb of a maidservant; *aham*—I; *jajñe*—took birth; *tatrāpi*—although (being a *sūdra*); *brahma-vādinām*—unto persons well conversant with the Vedic knowledge; *śuśrūṣayā*—by rendering service; *anusaṅgeṇa*—simultaneously; *prāptah*—obtained; *aham*—I; *brahma-putratām*—a birth as the son of Lord Brahmā (in this life).

TRANSLATION

Although I took birth as a *sūdra* from the womb of a maidservant, I engaged in the service of Vaiṣṇavas who were well-versed in Vedic knowledge. Consequently, in this life I got the opportunity to take birth as the son of Lord Brahmā.

PURPORT

The Supreme Personality of Godhead says in *Bhagavad-gītā* (9.32):

*māṁ hi pārtha vyapāśritya
 ye 'pi syuh pāpa-yonayah
 striyo vaiśyās tathā śūdrās
 te 'pi yānti parāṁ gatim*

“O son of Prthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination.” It doesn’t matter whether a person is born as a *śūdra*, a woman or a *vaiśya*; if he associates with devotees repeatedly or always (*sādhu-saṅgena*), he can be elevated to the highest perfection. Nārada Muni is explaining this in relation to his own life. The *sāṅkīrtana* movement is important, for regardless of whether one is a *śūdra*, *vaiśya*, *mleccha*, *yavana* or whatever, if one associates with a pure devotee, follows his instructions and serves the pure devotee, his life is successful. This is *bhakti*. *Ānukūlyena kṛṣṇānuśīlanam*. *Bhakti* consists of serving Kṛṣṇa and His devotees very favorably. *Anyābhilāṣitā-śūnyam*. If one has no desire other than to serve Kṛṣṇa and His devotee, then his life is successful. This is explained by Nārada Muni through this practical example from his own life.

TEXT 74

**धर्मस्ते गृहमेधीयो वर्णितः पापनाशनः ।
 गृहस्थो येन पदवीमञ्जसा न्यासिनामियात् ॥७४॥**

*dharmaḥ te gr̥ha-medhīyo
 varṇitah pāpa-nāśanah
 gr̥hastho yena padavīm
 añjasā nyāsinām iyāt*

dharmaḥ—that religious process; *te*—to you; *gr̥ha-medhīyah*—although attached to household life; *varṇitah*—explained (by me); *pāpa-nāśanah*—the destruction of sinful reactions; *gr̥hasthah*—a person in household life; *yena*—by which; *padavīm*—the position; *añjasā*—very

easily; *nyāsinām*—of those in the renounced order of life; *iyāt*—can obtain.

TRANSLATION

The process of chanting the holy name of the Lord is so powerful that by this chanting even householders [gr̄hasthas] can very easily gain the ultimate result achieved by persons in the renounced order. Mahārāja Yudhiṣṭhīra, I have now explained to you that process of religion.

PURPORT

This is a confirmation of the Kṛṣṇa consciousness movement. Anyone who takes part in this movement, regardless of what he is, can gain the topmost result achieved by a perfect *sannyāsi*, namely *brahma-jñāna* (spiritual knowledge). Even more important, he can advance in devotional service. Mahārāja Yudhiṣṭhīra thought that because he was a *gr̄hastha* there was no hope of his being liberated, and therefore he asked Nārada Muni how he could get out of material entanglement. But Nārada Muni, citing a practical example from his own life, established that by associating with devotees and chanting the Hare Kṛṣṇa *mantra*, any man in any condition of life can achieve the highest perfection without a doubt.

TEXT 75

यूयं नृलोके बत भूरिमागा
लोकं पुनाना मुनयोऽभियन्ति ।
येषां गृहानावसतीति साक्षाद्
गृदं परं ब्रह्म मनुष्यलिङ्गम् ॥७५॥

*yūyam nr-loke bata bhūri-bhāgā
lokam punānā munayo 'bhivanti
yeṣām gr̄hān āvasatīti sāksād
gūḍham param brahma manusya-liṅgam*

yūyam—all of you Pāṇḍavas; *nr-loke*—in this material world; *bata*—indeed; *bhūri-bhāgāḥ*—extremely fortunate; *lokam*—all the planets of

the universe; *punānāḥ*—who can purify; *munayah*—great saintly persons; *abhiyanti*—come to visit (just like ordinary persons); *yesām*—of whom; *gr̥hān*—the house of the Pāñḍavas; *āvasati*—resides; *iti*—thus; *sākṣāt*—directly; *gūḍham*—very confidential; *param*—transcendental; *brahma*—the Parabrahman, Kṛṣṇa; *manuṣya-liṅgam*—as if an ordinary human being.

TRANSLATION

My dear Mahārāja Yudhiṣṭhīra, you Pāñḍavas are so very fortunate in this world that many, many great saints, who can purify all the planets of the universe, come to your house just like ordinary visitors. Furthermore, the Supreme Personality of Godhead, Kṛṣṇa, is living confidentially with you in your house, just like your brother.

PURPORT

Here is a statement exalting a Vaiṣṇava. In human society, a *brāhmaṇa* is the most respected person. A *brāhmaṇa* is one who can understand Brahman, the impersonal Brahman, but hardly ever can one understand the Supreme Personality of Godhead, who is described by Arjuna in *Bhagavad-gītā* as *param brahma*. A *brāhmaṇa* may be extremely fortunate in having achieved *brahma-jñāna*, but the Pāñḍavas were so exalted that the Parabrahman, the Supreme Personality of Godhead, was living in their house like an ordinary human being. The word *bhūri-bhāgāḥ* indicates that the Pāñḍavas were in a still higher position than *brahmācārīs* and *brāhmaṇas*. In the following verses, Nārada Muni repeatedly glorifies the position of the Pāñḍavas.

TEXT 76

स वा अयं ब्रह्म महद्विमृश्य
 कैवल्यनिर्वाणसुखानुभूतिः ।
 प्रियः सुहृद् वः खलु मातुलेय
 आत्मार्हणीयो विधिकृद् गुरुश्च ॥७६॥

sa vā ayam brahma mahad-vimrgya-
kaivalya-nirvāna-sukhānubhūtiḥ
priyah suhṛd vah khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca

sah—that Supreme Personality of Godhead; *vā*—either; *ayam*—Kṛṣṇa; *brahma*—the Supreme Brahman; *mahat-vimrgya*—sought by great, great saintly persons (devotees of Kṛṣṇa); *kaivalya-nirvāna-sukha*—of liberation and transcendental bliss; *anubhūtiḥ*—for the realization; *priyah*—very dear; *suhṛt*—the well-wisher; *vah*—of all of you Pāñdavas; *khalu*—famous as; *mātuleyah*—the son of your maternal uncle; *ātmā*—heart and soul; *arhaṇiyah*—the most worshipable person; *vidhi-kṛt*—giving direction; *guruḥ*—your spiritual master; *ca*—and.

TRANSLATION

How wonderful it is that the Supreme Personality of Godhead, the Parabrahman, Kṛṣṇa, who is sought by great, great sages for the sake of liberation and transcendental bliss, is acting as your best well-wisher, your friend, your cousin, your heart and soul, your worshipable director, and your spiritual master.

PURPORT

Kṛṣṇa can become the director and spiritual master of anyone who is serious about getting the mercy of Kṛṣṇa. The Lord sends the spiritual master to train a devotee, and when the devotee is advanced, the Lord acts as the spiritual master within his heart.

*teṣāṁ satata-yuktānāṁ
 bhajatāṁ prīti-pūrvakam
 dadāmi buddhi-yogāṁ tam
 yena mām upayānti te*

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” Kṛṣṇa does not become the direct spiritual master unless one is fully trained by His representative spiritual master. Therefore, as we have already discussed, the Lord’s representative spiritual master should not be considered an ordinary human being. The representative spiritual master never gives any false knowledge to his disciple, but only perfect knowledge. Thus he is the representative of Kṛṣṇa. Kṛṣṇa helps as the *guru*, or spiritual master, from within and from without. From without He helps the devotee as His

representative, and from within He talks personally with the pure devotee and gives him instructions by which he may return home, back to Godhead.

TEXT 77

न यस्य साक्षाद्वपुष्टजादिभी
रूपं धिया वस्तुतयोपवर्णितम् ।
मौनेन भक्त्योपशमेन पूजितः
प्रसीदतामेष स सात्वतां पतिः ॥७७॥

*na yasya sākṣād bhava-padmajādibhī
rūpam dhīyā vastutayopavarṇitam
maunena bhaktiyopasāmena pūjitaḥ
prasīdatām eṣa sa sātvatām patiḥ*

na—not; yasya—of whom (Lord Śrī Kṛṣṇa); sākṣāt—directly; bhava—by Lord Śiva; padma-ja-ādibhiḥ—Lord Brahmā and others; rūpam—the form; dhīyā—by meditation; vastutayā—factually; upavarṇitam—could be explained; maunena—by silence; bhaktiyā—by devotional service; upaśamena—by finishing all material activities; pūjitaḥ—one who is so worshiped; prasīdatām—may be pleased with us; eṣaḥ—this; saḥ—the same Personality of Godhead; sātvatām—of the devotees; patiḥ—who is the maintainer, master and guide.

TRANSLATION

Present here now is the same Supreme Personality of Godhead whose true form cannot be understood even by such great personalities as Lord Brahmā and Lord Śiva. He is realized by devotees because of their unflinching surrender. May that same Personality of Godhead, who is the maintainer of His devotees and who is worshiped by silence, by devotional service and by cessation of material activities, be pleased with us.

PURPORT

Lord Kṛṣṇa is not properly understood even by such exalted personalities as Lord Śiva and Lord Brahmā, what to speak of ordinary men,

but by His causeless mercy He bestows the benediction of devotion upon His devotees, who can thus understand Kṛṣṇa as He is. *Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. No one within this universe can understand Kṛṣṇa in truth, but if one engages in devotional service one can understand Him perfectly well. This is also confirmed by the Lord in the Seventh Chapter of *Bhagavad-gītā* (7.1):

*mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayah
asamśayāṁ samagraṁ mām
yathā jñāsyasi tac chṛṇu*

“Now, hear, O son of Pṛthā [Arjuna], how by practicing *yoga* in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.” Lord Kṛṣṇa Himself teaches how one can understand Him perfectly well, without a doubt. Not only the Pāṇḍavas but everyone who sincerely accepts the instructions of Kṛṣṇa can understand the Supreme Personality of Godhead as He is. After instructing Yudhiṣṭhira Mahārāja, Nārada Muni prays for the Lord’s blessings that He be pleased with everyone and that everyone become perfect in God consciousness and return home, back to Godhead.

TEXT 78

श्रीशुक उवाच

इति देवर्णिणा प्रोक्तं निशम्य भरतर्षभः ।
पूजयामास सुप्रीतः कृष्णं च प्रेमविह्वलः ॥७८॥

*śrī-suka uvāca
iti devarśinā proktam
niśamya bharatarṣabhaḥ
pūjayām āsa suprītaḥ
kṛṣṇāṁ ca prema-vihvalah*

śrī-sukah uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *deva-ṛśinā*—by the great saint (Nārada Muni); *proktam*—described; *niśamya*—hearing; *bharata-ṛṣabhaḥ*—the best of the descendants in Bharata Mahārāja’s dynasty, namely Mahārāja Yudhiṣṭhira; *pūjayām āsa*—

worshiped; *su-prītah*—being extremely pleased; *kṛṣṇam*—unto Lord Kṛṣṇa; *ca*—also; *prema-vihvalah*—in the ecstasy of love of Kṛṣṇa.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Mahārāja Yudhiṣṭhira, the best member of the Bharata dynasty, thus learned everything from the descriptions of Nārada Muni. After hearing these instructions, he felt great pleasure from within his heart, and in great ecstasy, love and affection, he worshiped Lord Kṛṣṇa.

PURPORT

It is natural that when someone belonging to one's family circle is understood to be very great, one becomes ecstatic in love, thinking, "Oh, such a great personality is our relative!" When Śrī Kṛṣṇa, who was already known to the Pāṇḍavas, was further described by Nārada Muni to be the Supreme Personality of Godhead, naturally the Pāṇḍavas were amazed, thinking, "The Supreme Personality of Godhead is with us as our cousin!" Certainly their ecstasy was extraordinary.

TEXT 79

कृष्णपार्थावुपामन्त्र्य पूजितः प्रययौ मुनिः ।
श्रुत्वा कृष्णं परं ब्रह्म पार्थः परमविस्मितः ॥७९॥

*kṛṣṇa-pārthāv upāmantrya
pūjitaḥ prayayau munih
śrutvā kṛṣṇam param brahma
pārthah parama-vismitah*

kṛṣṇa—Lord Kṛṣṇa; *pārthau*—and Mahārāja Yudhiṣṭhira; *upāmantrya*—bidding farewell; *pūjitaḥ*—being worshiped by them; *prayayau*—left (that place); *munih*—Nārada Muni; *śrutvā*—after hearing; *kṛṣṇam*—about Kṛṣṇa; *param brahma*—as the Supreme Personality of Godhead; *pārthah*—Mahārāja Yudhiṣṭhira; *parama-vismitah*—became most amazed.

TRANSLATION

Nārada Muni, being worshiped by Kṛṣṇa and Mahārāja Yudhiṣṭhīra, bade them farewell and went away. Yudhiṣṭhīra Mahārāja, having heard that Kṛṣṇa, his cousin, is the Supreme Personality of Godhead, was struck with wonder.

PURPORT

After hearing the conversation between Nārada and Yudhiṣṭhīra, if one still has any doubts about Kṛṣṇa's being the Supreme Personality of Godhead, one should immediately give them up. *Asaṁśayam samagram*. Without any doubt and without any defect, one should understand Kṛṣṇa to be the Supreme Personality of Godhead and thus surrender at His lotus feet. Ordinary persons do not do this, even after hearing all the *Vedas*, but if one is fortunate, although it may be even after many, many births, he comes to this conclusion (*bahūnām janmanām ante jñānavān māṁ prapadyate*).

TEXT 80

इति दाक्षायणीनां ते पृथग्वंशः प्रकीर्तिः ।
देवासुरमनुष्याद्या लोका यत्र चराचराः ॥८०॥

*iti dākṣāyaṇīnām te
prthag varṇsāḥ prakīrtitāḥ
devāsura-manuṣyādyā
lokā yatra carācarāḥ*

iti—thus; *dākṣāyaṇīnām*—of the daughters of Mahārāja Dakṣa, like Aditi and Diti; *te*—to you; *prthag*—separately; *varṇsāḥ*—the dynasties; *prakīrtitāḥ*—described (by me); *deva*—the demigods; *asura*—demons; *manuṣya*—and human beings; *ādyāḥ*—and so on; *lokāḥ*—all the planets within the universe; *yatra*—wherein; *cara-acarāḥ*—moving and nonmoving living entities.

TRANSLATION

On all the planets within this universe, the varieties of living entities, moving and nonmoving, including the demigods, demons and human beings, were all generated from the daughters of

Mahārāja Dakṣa. I have now described them and their different dynasties.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fifteenth Chapter, of the Śrimad-Bhāgavatam, entitled "Instructions for Civilized Human Beings."

— Completed on the night of Vaiśākhī Śukla Ekādaśī, the tenth of May, 1976, in the temple of the Pañcatattva, New Navadvīpa (Honolulu), by the mercy of śrī-kṛṣṇa-caitanya prabhu nityānanda śri-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Thus we may happily chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

END OF THE SEVENTH CANTO

Appendices

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gaudiya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Thākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gaudiya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gaudiya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śridhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Glossary

A

Ācārya—a spiritual master who teaches by example.

Ājagara-vṛtti—the life pattern of a python.

Antyajas—one of the seven mixed castes lower than *sūdra*.

Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.

Arcanā—the devotional process of Deity worship.

Artha—economic development.

Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.

Aṣṭakā—the eighth day after the full moon.

Asuras—atheistic demons.

Avatāra—a descent of the Supreme Lord.

B

Bābāji—one who dwells alone in one place, performing severe austerities and penance.

Bahūdaka—the second stage of the *sannyāsa* order, in which one begs from door to door.

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.

Bhakta—a devotee.

Bhakti-yoga—linking with the Supreme Lord by devotional service.

Brahma-bandhu—one who has taken birth in a *brāhmaṇa* family but lacks brahminical qualifications.

Brahmacarya—celibate student life; the first order of Vedic spiritual life.

Brahma-jijñāsā—inquiry into the Absolute Truth.

Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.

Brāhmaṇa—one wise in the *Vedas*, who can guide society; the first Vedic social order.

C

Candāla—lowborn person accustomed to filthy habits such as dog-eating.

D

Danda—a staff carried by those in the renounced orders of life.

Daśa-vidhā-saṁskāra—ten Vedic rituals performed for the purification of children from the time of conception to early childhood.

Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Ghee—clarified butter.

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa's cowherd girl friends; His most confidential servitors.

Gosvāmī—(go—senses; svāmī—controller), title of one in the *sannyāsa* order.

Gṛhastha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

Guru-kula—the school of Vedic learning; boys begin at the age of five and live as celibate students, guided by a spiritual master.

H

Hare Kṛṣṇa mantra—See: *Mahā-mantra*

J

Jiva-tattva—the living entities, atomic parts of the Lord.

Jñāna-kāṇḍa—the *Upaniṣad* portion of the *Vedas* containing knowledge of Brahman, spirit.

K

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four, and began five thousand years ago.

Kāma—lust.

Kamandalu—water pot carried by *sannyāsīs*.

Karatālas—hand cymbals used in *kirtana*.

Karma—fruitive action, for which there is always reaction, good or bad.

Karma-kāṇḍa—section of the *Vedas* prescribing fruitive activities for elevation to a higher material position.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kirtana—chanting the glories of the Supreme Lord.

Kṛṣnaloka—See: Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

Kuṭīcaka—the first stage of the *sannyāsa* order; the *kuṭīcaka* lives in a hut nearby his village and his family brings him food.

M

Mahā-mantra—the great chanting for deliverance:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare

Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

Mahātmā—a self-realized soul.

Mantra—a sound vibration that can deliver the mind from illusion.

Mathas—monasteries.

Mathurā—Lord Kṛṣṇa's abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—(mā—not; yā—this), illusion; forgetfulness of one's relationship with Kṛṣṇa.

Māyāvādīs—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mlecchas—meat-eaters.

Mokṣa—liberation into the spiritual effulgence surrounding the Lord.

Mrdaṅga—a clay drum used for congregational chanting.

P

Pāñcarātrikī-vidhi—rules and regulations as found in the 108 *Pañcarātra sāmhitās*.

Paramahaṁsa—the highest stage of the *sannyāsa* order; a topmost devotee of the Lord.

Paramparā—the chain of spiritual masters in disciplic succession.

Parivrājakācārya—the third stage of the *sannyāsa* order; the *parivrājakācārya* constantly travels throughout the world, preaching the glories of the Lord.

Pradhāna—the total material energy in its unmanifest state.

Prāṇāyāma—control of the breathing process; performed in *astāṅga yoga*.

Prasāda—food spiritualized by being offered to the Lord.

Purāṇas—Vedic supplementary histories in relation to the Supreme Lord and His devotees.

S

Sac-cid-ānanda-vigraha—the Lord's transcendental form, which is eternal, full of knowledge and bliss.

Śalagrāma-sīlā—the Supreme Lord in the form of a black stone, worshiped by *brāhmaṇas*.

Saṅkirtana—public chanting of the names of God, the approved *yoga* process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śāstras—revealed scriptures.

Smṛti—supplementary explanations of the *Vedas*.

Śrāddha—ceremony performed to release one's forefathers from hellish conditions of life.

Śravaṇaiḥ kīrtanaiḥ viṣṇoh—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śruti—the original *Veda*, given to Brahmā by the Lord.

Śūdra—a laborer; the fourth of the Vedic social orders.

Svāmi—one who controls his mind and senses; title of one in the renounced order of life.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tilaka—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

U

Upāsanā-kānda—section of the *Vedas* prescribing worship of demigods for fruitive results.

V

Vaikunṭha—the spiritual world, where there is no anxiety.

Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.

Vaiśyas—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile and agricultural class, and the laborer class.

Varṇa-saṅkara—children born of parents who did not follow Vedic rules for procreation or purification.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Viṣṇu, Lord—Kṛṣṇa's first expansion for the creation and maintenance of the material universes.

Viṣṇu-tattva—personal expansions of the Lord.

Vṛndāvana—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Y

Yajñā—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yavanas—lowborn persons who do not follow Vedic regulations.

Yogamāyā—internal spiritual potency of the Lord.

Yogi—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.

Sanskrit Pronunciation Guide

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ r ऋट ī
 लृ ! ए e ऐ ai ओ o औ au
 ं m (anusvāra) ॒ h (visarga)

Consonants

Gutturals:	क k	ख kha	ग ga	घ gha	ङ n̄a
Palatals:	च ca	छ cha	ज ja	झ jha	ञ n̄a
Cerebrals:	ट t̄a	ठ ṭha	ડ da	ଢ d̄ha	ଣ n̄a
Dentals:	ତ ta	ଥ tha	ଦ da	ଧ dha	ନ na
Labials:	ପ pa	ଫ pha	ବ ba	ଭ bha	ମ ma
Semivowels:	ୟ ya	ର ra	ଲ la	ବ va	
Sibilants:	ଶ śa	ଷ ṣa	ସ sa		
Aspirate:	ହ ha	ୟ ' (avagraha) – the apostrophe			

The vowels above should be pronounced as follows:

- a – like the *a* in *organ* or the *u* in *but*.
- ā – like the *a* in *far* but held twice as long as short *a*.
- i – like the *i* in *pin*.
- ī – like the *i* in *pique* but held twice as long as short *i*.
- u – like the *u* in *push*.
- ū – like the *u* in *rule* but held twice as long as short *u*.

r – like the *ri* in *rim*.

ṛ – like *ree* in *reed*.

l – like *l* followed by *r* (*lr*).

e – like the *e* in *they*.

ai – like the *ai* in *aisle*.

o – like the *o* in *go*.

au – like the *ow* in *how*.

m (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.

h (*visarga*) – a final *h*-sound: *ah* is pronounced like *aha*; *ih* like *ihi*.

The consonants are pronounced as follows:

k – as in kite	jh – as in hedgehog
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kh – as in Eckhart	ñ – as in canyon
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g – as in give	t – as in tub
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gh – as in dig-hard	th – as in light-heart
---------------------	------------------------

ñ – as in sing	d – as in dove
----------------	----------------

c – as in chair	dhā- as in red-hot
-----------------	--------------------

ch – as in staunch-heart	ṇ – as rna (prepare to say
--------------------------	----------------------------

j – as in joy	the r and say na).
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Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *tub* but with tongue against teeth.

th – as in *light-heart* but with tongue against teeth.

d – as in *dove* but with tongue against teeth.

dh – as in *red-hot* but with tongue against teeth.

n – as in *nut* but with tongue between teeth.

p – as in pine	l – as in light
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ph – as in <i>uphill</i> (not <i>f</i>)	v – as in vine
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b – as in bird	ś (palatal) – as in the <i>s</i> in the German
----------------	--

bh – as in rub-hard	word <i>sprechen</i>
---------------------	----------------------

m – as in mother	ṣ (cerebral) – as the <i>sh</i> in <i>shine</i>
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y – as in yes	s – as in sun
---------------	---------------

r – as in run	h – as in home
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There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

A

<i>ābādhito 'pi hy ābhāso</i>	15.58	267	<i>apy ekām ātmano dārām</i>	14.11	157
<i>abhogino 'yām tava vipra dehaḥ</i>	13.18	101	<i>arthānartheksayā lobham</i>	15.22	219
<i>ācaran dāsavan nīco</i>	12.1	58	<i>arthibhyah kālataḥ svasmān</i>	13.33	123
<i>acaurānām apāpānām</i>	11.30	51	<i>asānkalpāj jayet kāmarān</i>	15.23	220
<i>ādāv ante janānām sad</i>	15.57	265	<i>asantuṣṭasya vīprasya</i>	15.19	216
<i>adharma-sākhāḥ pañcēmā</i>	15.12	209	<i>āśramāpasadā hy ete</i>	15.39	239
<i>adhikarāṇ yo 'bhīmanyeta</i>	14.8	152	<i>āstikyam ud�amo nityam</i>	11.23	44
<i>ādhyātmikādhibhir duḥkhaire</i>	13.31	119	<i>āśvāghāntre 'vasāyibhyāḥ</i>	14.11	157
<i>agnau gurāv ātmāni ca</i>	12.15	71	<i>atha desān pravakṣyāmi</i>	14.27	174
<i>agnih sūryo divā prāhnaḥ</i>	15.54	263	<i>ātmaṇaḥ putravat paśyet</i>	10.57	9
<i>agni-pakvam athāmaṇ vā</i>	12.18	75	<i>ātmajāṁ yoga-vīryeṇa</i>	10.65	15
<i>agny-arthaṁ eva śāraṇam</i>	12.20	76	<i>ātma-jāyā-sutādīnām</i>	14.9	154
<i>ahāṇ ca gāyāṁś tad-vidvān</i>	15.72	284	<i>ātmānaṁ ca param brahma</i>	15.24	221
<i>ahāṇ purābhavaṇ kaścid</i>	15.69	280	<i>ātmānaṁ ced vījāṇīyat</i>	15.65	275
<i>ahiṁsā brahmaçaryāṇ ca</i>	11.8	30	<i>ātmānubhūtau tām māyāṁ</i>	13.4	88
<i>āhuḥ śarīraṁ ratham indriyāṇi</i>	15.41	242	<i>ātmānaṁ 'nīhā</i>	15.40	240
<i>akṣāṁ daśa-prāṇam adharma-dharmau</i>	15.42	244	<i>ātmānaṁ samāropya</i>	10.64	14
<i>amantra-yajño hy asteyam</i>	11.24	45	<i>ātma-samīyamane 'nīhā</i>	12.24	134
<i>anarthāya bhaveyuḥ sma</i>	15.29	227	<i>ātma-yajy upaśāntātmā</i>	15.9	206
<i>anihāḥ paritūṣṭātmā</i>	13.37	127	<i>atrāpy udāharantimā</i>	15.55	264
<i>anihāniḥamānasya</i>	15.15	213	<i>aupasthya-jaihvya-kārpalyād</i>	13.11	96
<i>aniśāṁ tasya nirvāṇam</i>	15.34	234	<i>avākiraṇ jagur hrīṣṭā</i>	15.18	215
<i>anījanābhyañjanonmarda-</i>	12.12	69	<i>āvartate pravṛttena</i>	10.68	17
<i>annādyādeḥ sanīvibhāgo</i>	11.10	31	<i>avastutvād vikalpasya</i>	15.47	254
<i>annāṇ reta iti kṣmeśa</i>	15.51	257	<i>avyakta-liṅgo vyaktiरtho</i>	15.63	274
<i>annāṇ samīvibhajan paśyet</i>	15.6	203	<i>ayane viśuve kuryād</i>	13.10	95
<i>ānviksikyāṁ va vidyāyāṁ</i>	12.27	78	<i>ayanāṇ dakaśināṇ somo</i>	14.20	168
<i>ānviksikyā śoka-mohau</i>	15.22	219		15.50	257
<i>apramattā śuciḥ snigdhā</i>	11.28	48			
<i>apsu kṣitīm apo jyotiṣy</i>	12.30	82			
<i>apsu pracetasā jihvāṁ</i>	12.28	80	<i>bhagavan śrotum icchāmi</i>	11.2	23
<i>apsu asṛk-śleṣma-pūyāni</i>	12.25	79	<i>bhaktīyā kevalayājñānam</i>	13.22	104

B

<i>bhāvādvaitam kriyādvaitam</i>	15.62	273	<i>devo 'suro naro 'nyo vā</i>	10.64	14
<i>bhavān prajāpateḥ sākṣād</i>	11.3	25	<i>dhanur hi tasya praṇavaṁ pathanti</i>	15.42	245
<i>bhayād alabdhā-nidrānām</i>	13.32	120	<i>dharma-bādho vidharmaḥ syāt</i>	15.13	210
<i>bhoginām khalu deho 'yām</i>	13.17	100	<i>dharma-jñāna-virakty-rdhī-</i>	10.65	15
<i>bhojayed susamṛddho 'pi</i>	15.3	201	<i>dharmaṁ pāramahāntyaṁ vai</i>	13.46	137
<i>bhuñje bhuktivātha kasmīrī cid</i>	13.38	129	<i>dharma-mūlaṁ hi bhagavān</i>	11.7	28
<i>bhuñjīta yady anujñāto</i>	12.5	61	<i>dharmaṁ apि nehetra</i>	15.15	213
<i>bhūtaiḥ sva-dhāmabhiḥ paśyed</i>	12.15	71	<i>dharmaṁ te gṛha-medhiyo</i>	15.74	286
<i>bibharṣi kāyaṁ pīvānam</i>	13.16	100	<i>dharmaḥ hy atrehitā puṁsām</i>	14.33	178
<i>bibhṛyād upavītarā ca</i>	12.4	60	<i>dhātavo vayavītvā ca</i>	15.60	270
<i>bibhṛyād yady asau vāsaḥ</i>	13.2	87	<i>dīkṣu śrotarān sanādena</i>	12.27	80
<i>bimbaṁ bhagavato yatra</i>	14.28	174	<i>divi dundubhaya nedur</i>	10.68	17
<i>brahma-cāri guru-kule</i>	12.1	58	<i>divyām bhaumām cāntarīkṣam</i>	14.7	149
<i>brahmādibhiḥ stūyamānāḥ</i>	10.69	18	<i>dravya-sūksma-vipākaś ca</i>	15.50	257
<i>brahmaṇyatā prasādaś ca</i>	11.22	43	<i>dravya-yajñair yaksyamānām</i>	15.10	207
C			<i>drṣṭvā teṣāṁ mitho nṛṇām</i>	14.39	188
<i>candrādityoparāge ca</i>	14.20	168	<i>duḥkhātayām cāniṣasya</i>	13.30	117
<i>caran vidita-vijñānah</i>	12.16	73	<i>durgṛhaṭatvād aindriyakām</i>	15.58	267
<i>cared vane dvādaśābdān</i>	12.22	77	<i>durlakṣyāpāya-saṁyogā</i>	10.54	7
<i>catasru apy aṣṭakāsu</i>	14.21	168	<i>dvādaśyām anurādhā syāc</i>	14.23	168
<i>chandāṁsi adhītya guror</i>	12.3	60	<i>dvaitām tāvan na viramet</i>	12.10	65
<i>cittām brahma-sukha-sprśtam</i>	15.35	235	<i>dvau daive pitṛ-kārye trīn</i>	15.3	201
 			<i>dvāv ekaṁ vā yathā buddhir</i>	12.22	77
D					
<i>dadāha tena durbhedyā</i>	10.67	16		E	
<i>dadarśa lokān vicaran</i>	13.13	97	<i>ekadā deva-satre tu</i>	15.71	283
<i>daive ca tad-abhāve syād</i>	15.2	198	<i>eka eva cared bhikṣur</i>	13.3	88
<i>darśaś ca pūrnāmāśa ca</i>	15.48	256	<i>ekaikaśyēnānupūrvam</i>	15.51	257
<i>dattvā varam anujñāto</i>	12.14	70	<i>eke karṇamayān yajñān</i>	15.9	206
 			<i>eko vivikta-śarano</i>	15.30	229
<i>dehādibhir daiva-tantrair</i>	13.30	116			
<i>deśa-kālocita-śraddhā-</i>	15.4	202	<i>eṣa mākaruṇo hanyād</i>	15.10	207
<i>deśe kāle ca samprāpte</i>	15.5	203	<i>eṣa vai bhagavān sākṣat</i>	15.27	224
<i>deśe śucau same rājan</i>	15.31	230	<i>eṣu snānam japo homo</i>	14.25	172
<i>deva-guru-acyule bhaktis</i>	11.23	44	<i>etad iṣṭam pravṛttākhyām</i>	15.49	256
<i>deva-māyā-vimūḍhāṁś tān</i>	15.39	239	<i>etair anyaś ca vedoktaɪ</i>	15.67	278
<i>devān ṛṣin nr-bhūtāni</i>	14.15	162	<i>etān deśān niṣeṣeta</i>	14.33	178
<i>devarṣi-pitr-bhūtebhyā</i>	15.6	203	<i>etat sarvam grhaṭhasya</i>	12.11	67
<i>devarṣi-pitr-siddheśā</i>	10.68	17	<i>etat sarvam gurau bhaktiyā</i>	15.25	222
<i>devarṣy-arthatsu vai satsu</i>	14.35	182	<i>ete punyatamaṁ deśā</i>	14.33	178
<i>devāṣura-manuṣyādyā</i>	15.80	293	<i>eteṣāṁ śreyā aśāse</i>	13.42	132
<i>deva-yānam idam prāhur</i>	15.55	264	<i>evam abhyasyataś cittam</i>	15.34	234

<i>evam dagdhvā puras tisro</i>	10.69	18	<i>jñānam dayācyutātmatvarī</i>	11.21	42			
<i>evam kāmāśayān cittān</i>	11.34	54	<i>jñānam jneyān vaco vācyam</i>	15.57	265			
<i>evam vidhyāny asya hareḥ sva-māyayā</i>	10.70	18	<i>jñāna-niṣṭhāya deyāni</i>	15.2	198			
<i>evam vidho brahmacāri</i>	12.16	73	<i>jñānāśim acyuta-balo dadhad asta-satrūḥ</i>	15.45	249			
G								
<i>grāma ika-rātra-vidhinā</i>	13.1	86	<i>jñātayah pitarau putrā</i>	14.6	148			
<i>grhaṇī vanarī vā praviṣet</i>	12.14	70	<i>jñātvādviyao 'tha viramed</i>	12.31	83			
<i>grhaṣṭha etāṁ pada-vīṁ</i>	14.1	140	<i>jñātvā viśva-srijas tan me</i>	15.72	284			
<i>grhaṣṭhasya kriyā-tyāgo</i>	15.38	239	K					
<i>grhaṣṭho yena padavīṁ</i>	15.74	286	<i>kālāṁ paraṁ pratikṣeta</i>	13.6	90			
<i>gṛhe 'py asya gatīṁ yāyād</i>	15.67	278	<i>kalpas tv evam parivrajya</i>	13.1	86			
<i>gṛheṣv avasthito rājan</i>	14.2	142	<i>kalpayitvātmanā yāvad</i>	12.10	65			
<i>guru-stribhir yuvalibhiḥ</i>	12.8	63	<i>kāmādibhir anāviddham</i>	15.35	235			
<i>guru-vṛttir vikalpena</i>	12.11	67	<i>kāmaṁair uccāvaccaiḥ sādhvī</i>	11.27	47			
H								
<i>harir evaika urvīśa</i>	14.34	181	<i>kamaṇḍalv-ajine daṇḍa-</i>	12.21	76			
<i>hary ātmanā harer loke</i>	11.29	50	<i>kāmaṣyānāṁ hi kṣut-trḍhyāṁ</i>	15.20	217			
<i>hūṁsrāṁ dravyamayāṁ kāmyam</i>	15.48	256	<i>kāraṇeṣu nyaset samyak</i>	12.24	78			
<i>hitvā sva-bhāva-jāṁ karma</i>	11.32	53	<i>karmaṇākṛtibhir vācā</i>	13.14	98			
I								
<i>iḥoparamayor nṛṇāṁ</i>	13.21	103	<i>karmāṇi kāryamāṇo 'ham</i>	13.24	106			
<i>ijyādhyayana-dānāni</i>	11.13	34	<i>karmāṇi kurvatāṁ drṣṭvā</i>	13.26	111			
<i>ijyeta havisā rājan</i>	14.17	165	<i>karma-niṣṭhā duvijāḥ kecit</i>	15.1	197			
<i>indriyāni manasy ūrmāu</i>	15.53	261	<i>karmāṇy adhyātmanā rudre</i>	12.29	82			
<i>indriyāni pramāthīni</i>	12.7	62	<i>karuṇāḥ sādhavaḥ śāntāś</i>	11.4	25			
<i>indriyeṣu kriyā-yajñān</i>	15.52	260	<i>kārya-kāraṇa-vastu-aikya</i>	15.63	274			
<i>iti dākṣayaṇināṁ te</i>	15.80	293	J					
<i>iti devarṣipū proktāṁ</i>	15.78	291	<i>kasmin karmaṇi devasya</i>	10.52	6			
<i>ity akṣarata�ātmanāṁ</i>	12.31	83	<i>kavīḥ kalpo nipuna-dṛk</i>	13.19	102			
<i>ity etad ātmanaḥ svārthāṁ</i>	13.28	114	<i>kavir mukavad ātmānaṁ</i>	13.10	96			
<i>jaghangyo nottamān vrttim</i>	11.17	39	<i>keśa-prasādanomardā-</i>	12.8	63			
<i>jāgrat-svāpau yathā svapne</i>	15.61	271	<i>keśa-roma-nakha-śmaśru-</i>	12.21	76			
<i>jahyād yad-arthe svān prāṇān</i>	14.12	159	<i>khe khāni vāyau niśvāsāṁ</i>	12.25	79			
<i>jalāṁ tad-udbhavaś channāṁ</i>	13.29	115	<i>kim icchan kasya vā hetor</i>	15.40	240			
<i>janma-karmāvadātānāṁ</i>	11.13	34	<i>kṛcchrāptāṁ madhvavad vittāṁ</i>	13.36	127			
<i>jano yāti na lobhasya</i>	15.20	217	<i>kṛmi-viḍ-bhasma-niṣṭhāntāṁ</i>	14.13	160			
<i>jīva-rāśibhir ākīrṇa</i>	14.36	183	<i>kṛpayā bhūtajāṁ duḥkhāṁ</i>	15.24	221			
			<i>kṛṣṇa-pārthāv upāmantrya</i>	15.79	292			
K								
<i>kṣaumāṁ dukūlam ajināṁ</i>			<i>kṣitī-ādināṁ ihārthānāṁ</i>	13.39	129			
<i>kurukṣetram gaya-sīraḥ</i>			<i>kurukṣetram gaya-sīraḥ</i>	15.59	269			
<i>kuryād apara-pakṣiyāṁ</i>			<i>kuryāt apara-pakṣiyāṁ</i>	14.30	178			
<i>kuryāt sarvātmanaiteṣu</i>			<i>kuryāt sarvātmanaiteṣu</i>	14.19	167			
<i>kutas tat kāma-lobhena</i>			<i>kutas tat kāma-lobhena</i>	14.24	171			
<i>kūṭasthe tac ca mahati</i>			<i>kūṭasthe tac ca mahati</i>	15.16	214			
				12.30	82			

*kvacit chaye dharopasthe
kvacid alpaṁ kvacid bhūri
kvacid bhūri gunopetāṁ
kvacū prasāda-parayāke
kvacū snāto 'nuliptāṅgah
kva tadīya-ratir bhāryā*

13.40	130	<i>nāmnātīte mahā-kalpe</i>	15.69	280
13.38	128	<i>nanv agnih pramadā nāma</i>	12.9	64
13.38	128	<i>nanv asya brāhmaṇā rājan</i>	14.42	192
13.40	130	<i>nārāyaṇa-parā viṣprā</i>	11.4	25
13.41	131	<i>nārāyaṇāśramo nandā</i>	14.32	178
14.13	160			

L

*labdhe nave nave 'nnādye
lokānāṁ svastaye 'dhyāste
lokasya kurvataḥ karma*

12.19	75	<i>nāsac-chāstreṣu sajete</i>	12.7	91
11.6	27	<i>na saṅghāto vikāro 'pi</i>	15.59	269
13.19	102	<i>na śisyān anubadñā</i>	13.8	93
		<i>na syur hy asaty avayaviny</i>	15.60	271
		<i>na te śayānasya nirud�amasya</i>	13.18	101

M

*madhukāra-mahā-sarpau
māghe ca sita-saptamīyāṁ
manah-saṁsparśa-jān dṛṣṭvā
mano manorathaiś candre
mano vaikārike hūtvā*

13.35	126	<i>natvā bhagavate 'jāya</i>	11.5	27
14.22	168	<i>na vidanti janā yam vai</i>	13.14	98
13.27	113	<i>na vyākhyaṁ upayuñjita</i>	13.8	93
12.29	82	<i>na yasya sākṣāt bhava-padmajādhibhi</i>	10.50	4
13.43	133	<i>na yasya sākṣāt bhava-padmajādhibhi</i>	15.77	290
15.64	274	<i>na yater āśramah prāyo</i>	13.9	94
15.43	246	<i>nirjūṭa asurā devair</i>	10.53	7
15.26	223	<i>nisekādi-śmaśānāntaiḥ</i>	15.52	259
13.31	119	<i>no cec chaye bahv-ahāni</i>	13.37	128
10.50	4	<i>noceṭ pramattam asad-indriya-vāji-suā</i>	15.46	253

*maunena bhaktypoṣamena pūjītaḥ
māyināṁ paramācāryam
mekhalājīna-vāśāṁsi
migatṛṣṇāṁ upādhāvet*

15.77	290	<i>nṛnām ayam paro dharmah</i>	11.11	31
10.53	7	<i>nṛnām viparyayehelkā</i>	11.9	31
12.4	60	<i>nyāso daṇḍasya bhūteṣu</i>	15.8	205
13.29	115	<i>omkāraṁ bindau nāde tam</i>	15.53	261

O

*mrgoṣṭra-khara-markākhu-
mṛtam tu nitya-yācñā syāt
mṛtyau pāyum visargam ca
muny-annaiḥ syāt parā priti*

14.9	154			
11.19	41			
12.27	80	<i>padāni gatyā vayasi</i>	12.26	80
15.7	204	<i>panditā bahavo rājan</i>	15.21	217
		<i>paśyāmi dhanināṁ kleśam</i>	13.32	120
		<i>paśyan bandham ca mokṣam ca</i>	13.5	89

N

*nābhinanded dhruvarī mṛtyum
na dadyād āniṣāṁ śāddhe
nāham ninde na ca staumi
na hy agni-mukhato yam vai*

12.6	90	<i>paśyed ātmānado viśvam</i>	13.4	88
15.7	204	<i>pātraṁ tv atra nūrūtam vai</i>	14.34	181
13.42	132	<i>pitr-deva-nṛ-bhūtebhyo</i>	14.25	172
14.17	165	<i>prahṛadasya ca sarīrvādaṁ</i>	13.11	96

*naimisāṁ phālgunaṁ setuh
naitādṛśah paro dharmo
na kalpate punah sūtyai
na krīṣṭa-pacyam aśnīyād*

14.31	178	<i>prāṇāpānau sannirundhyāt</i>	15.32	232
15.8	205	<i>pravīṣya triputarīm kāle</i>	10.62	13
11.33	54	<i>pravīttarīm ca nivīttarīm ca</i>	15.47	254
12.18	75	<i>prāyah sva-bhāva-vihito</i>	11.31	52

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<i>preta-saṁsthā mṛtāś ca</i>	14.26	173	<i>sa nirmāya puras tiśro</i>	10.54	7
<i>priyah suhṛd vah khalu mātuleya</i>	10.49	3	<i>sannaddho ratham āsthāya</i>	10.66	15
<i>priyah suhṛd vah khalu mātuleya</i>	15.76	288	<i>śāntasya sama-cittasya</i>	13.9	94
<i>pūjyāyām āśa suprītāḥ</i>	15.78	291	<i>santuṣṭāḥ samadṛk-sevā</i>	11.9	31
<i>pūjyāyitvā tataḥ pṛīta</i>	13.46	137	<i>santuṣṭāḥ kena vā rājan</i>	15.18	215

<i>punantah pāda-rajasā</i>	14.42	192	<i>santustalolupā daksā</i>	11.28	48
<i>purāny anena srīstāni</i>	14.37	185	<i>santustasya nirhasya</i>	15.16	214
<i>purā rudrasya devasya</i>	10.51	5	<i>santuṣṭo ḥar ahāḥ kuryān</i>	15.11	208
<i>pūrtāṁ surālayārāma-</i>	15.49	256	<i>śāraṁ dhanuṣi sandhāya</i>	10.57	9
<i>puruṣeṣu api rājendra</i>	14.41	191	<i>śāraṁ dhanuṣi sandhāya</i>	10.67	16

R

<i>rāgo dveśāś ca lobhaś ca</i>	15.43	246	<i>sarāṁsi puṣkarādīni</i>	14.30	178
<i>rajaḥ pramādaḥ kṣun-nidrā</i>	15.44	246	<i>śarkarā-kaṇḍakādibhyo</i>	15.17	215
<i>rājan yad agra-pūjyāyām</i>	14.35	182	<i>śarva-bhūta-suhṛc-chānto</i>	13.3	88
<i>rajas-tamaḥ-prakṛtayāḥ</i>	15.44	246	<i>śarva-vedamayo vīpṛāḥ</i>	11.20	41
<i>rajas tamaś ca sattvena</i>	15.25	222	<i>śarve kulācalā rājan</i>	14.32	178
<i>rajas-valais tanū-deśair</i>	13.12	97	<i>śāstrena cakṣusā veda</i>	15.56	265
<i>rājataś caurataḥ śatrot</i>	13.33	123	<i>sa tenehetā kāryāni</i>	15.66	276
<i>rājño vṛttih prajā-goptur</i>	11.14	36	<i>sat-saṅgāc chanakaiḥ saṅgam</i>	14.4	144
<i>rākayā cānumat� ca</i>	14.22	168	<i>sattvena cittam kṣetra-jñe</i>	12.29	82
<i>rathaṁ sūtaṁ dhvajāṁ vāhān</i>	10.66	15	<i>satyam dayā tapāḥ saucam</i>	11.8	30

<i>rathebhāśvaiś care kvāpi</i>	13.41	131	<i>satyānṛtarāṇi ca vāṇijyam</i>	11.20	41
<i>ṛtāṁṛtābhāyām jīveta</i>	11.18	40	<i>satyānṛtābhāyām apī vā</i>	11.18	40
<i>ṛtam uñchāśilāṁ proktam</i>	11.19	41	<i>śauryām vīryām dhṛtis tejas</i>	11.22	43
<i>ṛte rājanyam āpatsu</i>	11.17	39	<i>sa vā ayam brahma mahad-vimrgya-</i>	10.49	3
<i>rūpāṇi cakṣusā rājan</i>	12.28	80	<i>sa vā ayam brahma mahad-vimrgya-</i>	15.76	288
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<i>sadasa patayo 'py eke</i>	15.21	218	<i>sevejyāvanatir dāsyān</i>	11.12	31
<i>saḍ-varga-saṁyamaikaṁtāḥ</i>	15.28	226	<i>siddhair yaजnāvāśiṣṭārthaiḥ</i>	14.14	161
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<i>sa iithāṁ daitya-patinā</i>	13.20	103	<i>smaranto nāśayām cakruḥ</i>	10.55	7
<i>sambhāṣanīyo hi bhavān</i>	13.23	105	<i>smayamānas tam abhyāha</i>	13.20	103
<i>sāṁskāra-kālo jāyāyā</i>	14.26	173	<i>smayan viśokaḥ śokārtān</i>	10.63	13
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<i>śamo damas tapah saucam</i>	11.21	42	<i>sodiyamo bhogavān yathā</i>	13.16	100
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<i>sthūram sukham samāṁ tasmīnn</i>	15.31	230	<i>tato 'gni-varṇā iṣava</i>	10.58	9
<i>striṇāṁ ca pati-devānāṁ</i>	11.25	46	<i>tato niriḥo viramet</i>	13.44	134
<i>striṇāṁ priyatamo nityam</i>	15.70	282	<i>tato 'rcāyāṁ harīm kecit</i>	14.40	190
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<i>śūdrasya sannatīḥ śaucam</i>	11.24	45	<i>tat sarvam upayuñjāna</i>	14.7	149
<i>sukham asyātmano rūpaṁ</i>	13.27	112	<i>tāvad dāsyām ahaṁ jajñe</i>	15.73	285
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<i>supti-prabhodhayoh sandhāv</i>	13.5	89	 		
<i>suśilo mita-bhug dakṣāḥ</i>	12.6	61	<i>te 'surā hy api paśyanto</i>	10.63	13
<i>śuśrūṣayānusāraṅgenā</i>	15.73	285	<i>tesv ātma-devatā-buddhiḥ</i>	11.12	31
<i>sutām api raho jahyād</i>	12.9	64	<i>teṣv eva bhagavān rājāṁs</i>	14.38	186
<i>sutānāṁ sammato brahmaṇīs</i>	11.3	25	<i>tiśv ekādaśī vāśu</i>	14.23	168
<i>sva-bhāva-vihito dharmāḥ</i>	15.14	211	<i>trāhi nas tāvakān deva</i>	10.56	8
 			<i>trayīṁ sāṅgopaniṣadām</i>	12.13	70
<i>svādhyāye 'nye pravacane</i>	15.1	198	 		
<i>svargāpavargayor dvāraṇ</i>	13.25	108	<i>tretādiṣu harer arcā</i>	14.39	188
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<i>syāt sādṛṣya-bhramas tāvad</i>	15.61	271	<i>tṛtyāyāṁ sūkla-pakṣe</i>	14.21	168
 			<i>tyaktām na liṅgād dandāder</i>	13.2	87

T

tābhīs te 'sura-senānyo
 tad-antā yadi no yogān
 tadāyāṁ bhagavān viṣṇus
 tad-bandhuṣv anuvṛtti ca

 tad vijñāya mahā-yogi
 ta enam ātmasāt kṛtvā
 ta ete śreyasah kālā
 taiḥ sprstā vṛyasavah sartse

11

<i>tābhīs te 'sura-senānyo</i>	10.55	7		
<i>tad-antā yadi no yogān</i>	15.28	226	<i>upadharmas tu pākhaṇḍo</i>	15.13 210
<i>tadāyāṁ bhagavān viṣṇus</i>	10.61	12	<i>upahūṭā viśva-siṅgbhir</i>	15.71 283
<i>tad-bandhuḥsv anwṛtyti ca</i>	11.25	46	<i>upakrame 'vasāne ca</i>	12.3 60
			<i>upāsala upāstāpi</i>	14.40 190
<i>tad vijñāya mahā-yogi</i>	10.63	13	<i>upyamānaṁ muhūḥ kṣetrāṁ</i>	11.33 54
<i>ta enam ātmasaṁ kṛtvā</i>	15.37	237	<i>usitvaivarāṇi guru-kule</i>	12.13 70
<i>ta ete śreyasah kālā</i>	14.24	171	<i>uttasthūr megha-dalanā</i>	10.60 11
<i>taiḥ spr̥ṣṭā vyasavah sarve</i>	10.59	10		
<i>taiḥ taiḥ kāmair yajasvainām</i>	14.18	166		
<i>taiḥ natvābhycya vidhivat</i>	13.15	99	<i>vācam agnau savaktavyām</i>	12.16 80
<i>taiḥ śayānaṁ dharopasthe</i>	13.12	97	<i>vācam varṇa-samāmnāye</i>	15.53 261
<i>taiḥ ānīya mahā-yogi</i>	10.59	10	<i>vāda-vādāṁs tyajet tarkān</i>	12.7 91
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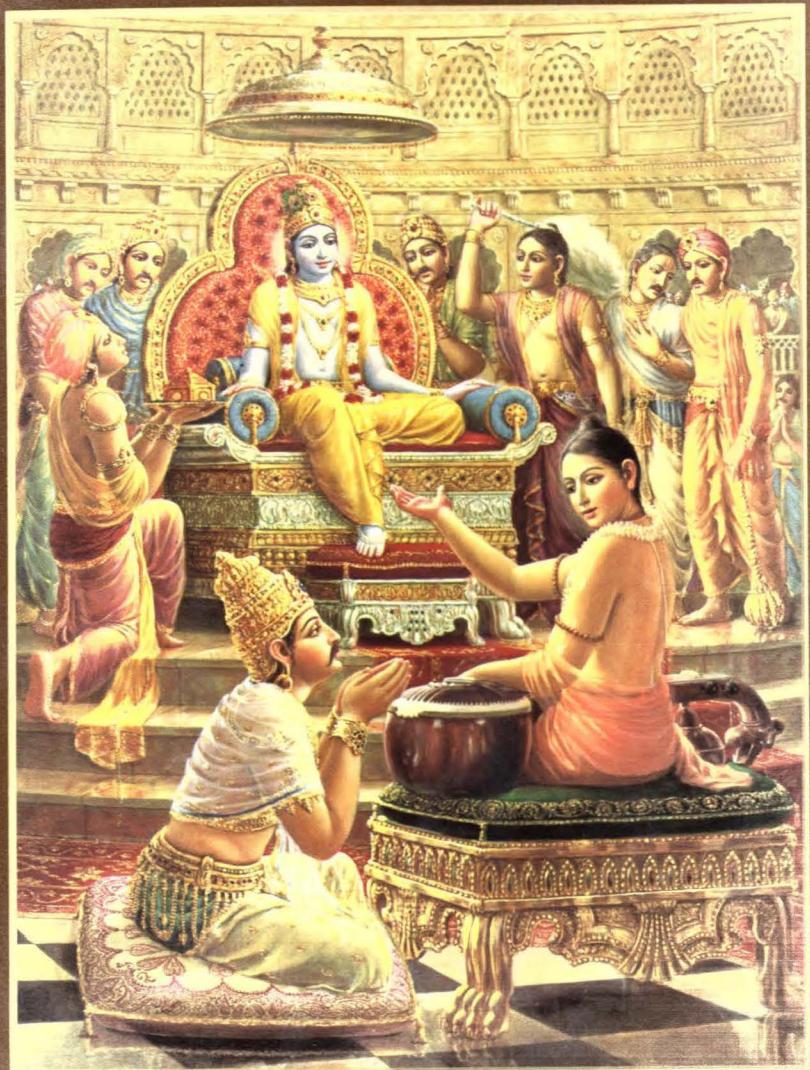
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Divine Grace
A.C.
Bhaktivedanta
Swami
Prabhupāda

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ŚRĪMAD BHĀGAVATAM

Seventh Canto-Part Three



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

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