

## VERSES MOST QUOTED BY SRILA PRABHUPADA

TIMES QUOTED	RANK IN LIST	VERSE	SOURCE	RANK IN THIS SOURCE
1400+	1	<i>hare krsna hare krsna</i>	Kali-S Upan.	
	2	<i>sarva-dharman parityajya</i>	Bg 18.66	1
800+	3	<i>janma karma ca me divyam</i>	Bg 4.9	2
700+	4	<i>isvarah paramah krsnah</i>	BSm 5.1	1
600+	5	<i>bahunam janmanam ante</i>	Bg 7.19	3
	6	<i>brahma-bhutam prasannatma</i>	Bg 18.54	4
500+	7	<i>dehino 'smin yatha dehe</i>	Bg 2.13	5
	8	<i>daivi hy esa guna-mayi</i>	Bg 7.14	6
	9	<i>man-mana bhava mad-bhakto</i>	Bg 9.34 / 18.65	7
	10	<i>prakrteh kriyamanani</i>	Bg 3.27	8
	11	<i>janmady asya yatah</i>	VSutra 1.1.2	
400+	12	<i>isvarah sarva-bhutanam</i>	Bg 18.61	9
	13	<i>sarvasya caham hrdi sannivisto</i>	Bg 15.15	10
	14	<i>na te viduh svartha-gatim hi visnum</i>	SB 7.5.31	1
	15	<i>athato brahma-jijnasa</i>	VSutra 1.1.1	
	16	<i>na mam duskrtino mudhah</i>	Bg 7.15	11
	17	<i>aham sarvasya prabhavo</i>	Bg 10.8	12
	18	<i>na jayate mriyate va kadacin</i>	Bg 2.20	13
	19	<i>ceto-darpana-marjanam</i>	CC Ant 20.12	1
	20	<i>aham brahmasmi</i>	Brhad A. Upan.	
	21	<i>sarvopadhi-vinirmuktam</i>	Narada Panc.	
	22	<i>sa vai pumsam paro dharmo</i>	SB 1.2.6	2
	23	<i>sravanam kirtanam visnoh</i>	SB 7.5.23	3
	24	<i>nityo nityanam cetanas cetananam</i>	Katha Upan.	
	25	<i>mam ca yo 'vyabhicarena</i>	Bg 14.26	14
	26	<i>bhoktaram yajna-tapasam</i>	Bg 5.29	15
	27	<i>anyabhilasita-sunyam</i>	BRS 1.1.11	
	28	<i>harer nama harer nama</i>	Brhad. N. Pur.	
	29	<i>manusyanam sahasresu</i>	Bg 7.3	16
	30	<i>tad-vijnanartham sa gurum evabhigacchet</i>	Mund. Upan.	
	31	<i>yasyatma-buddhih kunape tri-dhatuke</i>	SB 10.84.13	4
	32	<i>evam parampara-praptam</i>	Bg 4.2	17
	33	<i>indriyarthesu vairagyam</i>	Bg 13.9	18
	34	<i>catur-varnyam maya srstam</i>	Bg 4.13	19
	35	<i>mamaivamso jiva-loke</i>	Bg 15.7	20
	36	<i>yada yada hi dharmasya</i>	Bg 4.7	21
	37	<i>bhaktya mam abhijanati</i>	Bg 18.55	22
200+	38	<i>na tasya karyam karanam ca vidyate</i>	Sveta. Upan.	
	39	<i>atah sri-krsna namadi</i>	Padma Pur.	
	40	<i>mayadhyaksena prakrtih</i>	Bg 9.10	23
	41	<i>mattah parataram nanyat</i>	Bg 7.7	24
	42	<i>vadanti tat tattva-vidas</i>	SB 1.2.11	5
	43	<i>paritrana sadhunam</i>	Bg 4.8	25
	44	<i>yare dekha tare kaha, krsna upadesa</i>	CC Mad 7.128	2
	45	<i>sarva-yonisu kaunteya</i>	Bg 14.4	26
	46	<i>ete camsa-kalah pumsam</i>	SB 1.3.28	6
	47	<i>ye 'nye 'ravindaksa vimukta-maninas</i>	SB 10.2.32	7
	48	<i>yoginam api sarvesam</i>	Bg 6.47	27
	49	<i>tad viddhi pranipatena</i>	Bg 4.34	28
	50	<i>patram puspam phalam toyam</i>	Bg 9.26	29
	51	<i>vidya-vinaya-sampanne</i>	Bg 5.18	30
	52	<i>param brahma param dhama</i>	Bg 10.12	31
	53	<i>trnad api sunicena</i>	CC Ant 20.21	3
	54	<i>isavasyam idam sarvam</i>	Isa Upan.	
	55	<i>tesam satata-yuktanam</i>	Bg 10.10	32
	56	<i>dharmah svanusthitah pumsam</i>	SB 1.2.8	8

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200+	57	<i>mayy asakta-manah partha</i>	Bg 7.1	33
	58	<i>purusah prakrti-stho hi</i>	Bg 13.22	34
	59	<i>yajnarthat karmano 'yatra</i>	Bg 3.9	35
	60	<i>bhumir apo 'nalo vayuh</i>	Bg 7.4	36
	61	<i>nayam deho deha-bhajam nrloke</i>	SB 5.5.1	9
	62	<i>janmady asya yato 'nvayad</i>	SB 1.1.1	10
	63	<i>mam upetya punar janma</i>	Bg 8.15	37
	64	<i>imam vivasvate yogam</i>	Bg 4.1	38
	65	<i>yasyasti bhaktir bhagavaty akincana</i>	SB 5.18.12	11
	66	<i>avajananti mam mudha</i>	Bg 9.11	39
	67	<i>yanti deva-vrata devan</i>	Bg 9.25	40
	68	<i>premanjana-cchurita bhakti-vilocanena</i>	BSm 5.38	2
	69	<i>srnvatam sva-kathah krsnah</i>	SB 1.2.17	12
	70	<i>matir na krsne paratah svato va</i>	SB 7.5.30	13
	71	<i>bharata-bhumite haila manusya-janma-yara</i>	CC Adi 9.41	4
	72	<i>krsna-varnam tvisakrsnam</i>	SB 11.5.32	14
	73	<i>advaitam acyutam anadim ananta-rupam</i>	Bsm 5.33	3
	74	<i>ye yatha mam prapadyante</i>	Bg 4.11	41
	75	<i>tarko 'pratisthah srutayo vibhinna</i>	Mahabharata	
	76	<i>karmana daiva-netrena</i>	SB 3.31.1	15
	77	<i>jivera svarupa haya--krsnera nitya-dasa</i>	CC Mad 20.108	5
	78	<i>bhuta-gramah sa evayam</i>	Bg 8.19	42
	79	<i>mam hi partha vyapasritya</i>	Bg 9.32	43
	80	<i>atah pumbhir dvija-srestha</i>	SB 1.2.13	16
	81	<i>ananda-cinmaya-rasa-pratibhavitabhis</i>	Bsm 5.37	4
	82	<i>dharmam tu saksat bhagavat-pranitam</i>	SB 6.3.19	17
	83	<i>maya tatam idam sarvam</i>	Bg 9.4	44
	84	<i>brahmanda bhramite kona bhagyavan jiva</i>	CC Mad 19.151	6
	85	<i>nunam pramattah kurute vikarma</i>	SB 5.5.4	18
	86	<i>pumsah striya mithuni-bhavam etam</i>	SB 5.5.8	19
	87	<i>eko 'py asau racayitum jagad-anda-kotim</i>	Bsm 5.35	5
	88	<i>ahara-nidra-bhaya-maithunam ca</i>	Hitopadesa	
	89	<i>na tad bhasayate suryo</i>	Bg 15.6	45
	90	<i>dharmah projjhita-kaitavo 'tra</i>	SB 1.1.2	20
	91	<i>kaumara acaret prajno</i>	SB 7.6.1	21
	92	<i>vasudeve bhagavati</i>	SB 1.2.7	22
100+	93	<i>samo damas tapah saucam</i>	Bg 18.42	46
	94	<i>yesam tv anta-gatam papam</i>	Bg 7.28	47
	95	<i>tasmad gurum prapadyeta</i>	SB 11.3.21	23
	96	<i>a-brahma-bhuvanal lokah</i>	Bg 8.16	48
	97	<i>yasya prabha prabhavato jagad-anda-koti</i>	Bsm 5.40	6
	98	<i>tasyaiva hetoh prayateta kovido</i>	SB 1.5.18	24
	99	<i>cintmani-prakara-sadmasu kalpa-vrksa</i>	Bsm 5.29	7
	100	<i>jnane prayasam udapasya namanta eva</i>	SB 10.14.3	25
	101	<i>urdhvam gacchanti sattva-stha</i>	Bg 14.18	49
	102	<i>apareyam itas tv anyam</i>	Bg 7.5	50
	103	<i>yasya prasadam bhagavat-prasado</i>	Gurvastakam 8	
	104	<i>raso 'ham apsu kaunteya</i>	Bg 7.8	51
	105	<i>satatam kirtayanto mam</i>	Bg 9.14	52
	106	<i>ksipram bhavati dharmatma</i>	Bg 9.31	53
	107	<i>brahma satyam jagan mithya</i>	Shankara	
	108	<i>yam yam vapi smaran bhavam</i>	Bg 8.6	54
	109	<i>mahatmanas tu mam partha</i>	Bg 9.13	55
	110	<i>api cet su-duracaro</i>	Bg 9.30	56
	111	<i>annad bhavanti bhutani</i>	Bg 3.14	57
	112	<i>jalaja nava-laksani</i>	Padma Pur.	

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100+	112	jalaja nava-laksani	Padma Pur.	
	113	prayen alpayusah sabhya	SB 1.1.10	26
	114	yan maithunadi-grhamedhi-sukham	SB 7.9.45	27
	115	paras tasmat tu bhavo 'nyo	Bg 8.20	58
	116	yam brahma-varunendra-rudra-marutah	SB 12.13.1	28
	117	sa vai manah krsna-padaravindayor	SB 9.4.18	29
	118	matra-sparsas tu kaunteya	Bg 2.14	59
	119	acintya-bhedabheda-tattva	Sandarbhas	
	120	krsi-go-raksya-vanijyam	Bg 18.44	60
	121	sa evayam maya te 'dya	Bg 4.3	61
	122	na dhanam na janam na sundarim	CC Ant 20.29	7
	123	tat sadhu manye 'sura-varya dehinam	SB 7.5.5	30
	124	yasyaika-nisvasita-kalam athavalambhya	BSm 5.48	8
	125	srotavyadini rajendra	SB 2.1.2	31
	126	atha va bahunaitena	Bg 10.42	62
	127	kaler dosa-nidhe rajan	SB 12.3.51	32
	128	namo maha-vadanyaya	CC Mad 19.53	8
	129	visaya vinivartante	Bg 2.59	63
	130	nehabhikrama-naso 'sti	Bg 2.40	64
	131	nasta-prayesu abhadresu	SB 1.2.18	33
	132	samasrita ye pada-pallava-plavam	SB 10.14.58	34
	133	ksetra-jnam capi mam vidhi	Bg 13.3	65
	134	na me viduh sura-ganah	Bg 10.2	66
	135	asocyan anvasocas tvam	Bg 2.11	67
	136	janmana jayate sudrah	Unknown	
	137	tapasa brahmacaryena	SB 6.1.13	35
	138	kamasya nendriya-pritir	SB 1.2.10	36
	139	kamais tais tair hrta-jnanah	Bg 7.20	68
	140	naivodvije para duratyaya-vaitaranyas	SB 7.9.43	37
	141	naham prakasah sarvasya	Bg 7.25	69
	142	prapya punya-krtam lokan	Bg 6.41	70
	143	prthivite ache yata nagaradi-grama	CBhagavata	
	144	anasaktasya visayan	BRS 1.2.255	
	145	aisvarasya samagrasya	Visnu Pur.	
	146	varnasramacaravata	Visnu Pur.	
	147	yasya deve para bhaktir	Svet. Upan.	
	148	catur-vidha bhajante mam	Bg 7.16	71
	149	sarvam khalv idam brahma	Chand. Upan.	
	150	kiba vipra, kiba nyasi, sudra kene naya	CC Adi 8.128	9
	151	yad yad acarati sresthas	Bg 3.21	72
	152	anarthopasamam saksat	SB 1.7.6	38
	153	nitya-siddha krsna-prema	CC Mad 22.107	10
	154	amanitvam adambhitvam	Bg 13.8	73
	155	nasto mohah smrtir labdha	Bg 18.73	74
	156	kirata-hunandhra-pulinda-pulkasa	SB 2.4.18	39
	157	mahat-sevam dvaram ahur vimuktes	SB 5.5.2	40
	158	adau sraddha tatah sadhu-sanga	BRS 1.4.15	
	159	tada rajas-tamo-bhavah	SB 1.2.19	41
	160	ajo 'pi sann avyayatma	Bg 4.6	75
	161	asraddadhanah purusa	Bg 9.3	76
162	yac-caksur esa savita sakala-grahanam	BSm 5.52	9	
163	sva-vid-varahostra-kharaih	SB 2.3.19	42	
164	ananyas cintayanto mam	Bg 9.22	77	
165	akamah sarva-kamo va	SB 2.3.10	43	
166	satam prasangam mama virya-samvido	SB 3.25.25	44	
167	krte yad dhyayato visnum	SB 12.3.52	45	

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100+	168	<i>srsti-sthiti-pralaya-sadhana-saktir eka</i>	BSm 5.44	10
	169	<i>ittham satam brahma-sukhanubhutyā</i>	SB 10.12.11	46
	170	<i>svayambhur narada sambhuh</i>	SB 6.3.20	47
	171	<i>raja-vidya raja-guhyam</i>	Bg 9.2	78
	172	<i>prapancikataya buddhya</i>	BRS 1.2.256	
	173	<i>gurur na sa syat sva-jano na sa syat</i>	SB 5.5.18	48
	174	<i>yah sastra-vidhim utsrjya</i>	Bg 16.23	79
	175	<i>ramadi-murtisu kala-niyamena tisthan</i>	BSm 5.39	11
	176	<i>saksad-dharitvena samasta-sastrair</i>	Gurvastakam 7	
	177	<i>bhaktih paresanubhavo viraktir</i>	SB 11.2.42	49
	178	<i>parabhavas tavad abodha-jato</i>	SB 5.5.5	50
	179	<i>namo brahmanya-devaya</i>	Visnu Pur.	
	180	<i>titiksavah karunikah</i>	SB 3.25.21	51

## Śrīla Prabhupāda Ślokas

Selected Verses from the Various  
Books of His Divine Grace  
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Compiled by The Bhaktivedanta Archives

1. Auspicious Invocation Mantras
2. Bhagavad-gītā
3. Śrīmad Bhāgavatam
4. Caitanya-caritāmṛta
5. Govindam Prayers: Śrī Brahma-saṁhitā
6. Vedānta-sūtra
7. The Upaniṣads
8. Caitanya Bhāgavata
9. Six Gosvāmīs & Others
10. Purāṇas
11. Mahābhārata
12. Other Vedic Literatures
13. Previous Ācāryas
14. Bhaktivinoda Ṭhākura
15. Narottama dāsa Ṭhākura
16. Jayadeva Gosvāmī
17. Nīti Śāstra by Cāṇakya Paṇḍita
18. Non Devotees
19. Quotes from Other Sources

Auspicious Invocation Mantras

Auspicious Invocation Mantras

## Śrī guru-praṇāma

om ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmīlitam yena tasmai śrī-gurave namaḥ

om—address; ajñāna—of ignorance; timira—by the darkness; andhasya—of one who was blinded; jñāna-añjana—by the ointment of spiritual knowledge; śalākayā—by a medical instrument called a śalākayā which is used to apply medical ointment to eyes afflicted with cataracts; cakṣuḥ—eyes; unmīlitam—were opened; yena—by whom; tasmai—unto him; śrī-gurave—unto my spiritual master; namaḥ—obeisances.

**I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.**

mūkaṁ karoti vācālam  
paṅguṁ laṅghayate girim  
yat-kṛpā tam ahaṁ vande  
śrī gurum dina-tāraṇam

mūkaṁ—a dumb man; karoti—makes; vācālam—an eloquent speaker; paṅguṁ—a lame man; laṅghayate—cause to cross over; girim—a mountain; yat-kṛpā—whose mercy; tam—unto Him; ahaṁ—I; vande—offer obeisances; śrī gurum—(my) spiritual master; dina—the fallen/poor; tāraṇam—delivers.

**I offer my respectful obeisances unto my spiritual master, the deliverer of all fallen souls, whose mercy turns the dumb into eloquent speakers, and enables the lame to cross mountains.**

(Adapted from Bhavārtha Dipikā, Maṅgala Stotram 1)

## Maṅgalācaraṇa

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavāṁś ca  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitam tam sa-jīvam  
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

vande—offer my respectful obeisances; ahaṁ—I; śrī-guroḥ—of my spiritual master;

*śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters; *vaiṣṇavān*—unto all Vaiṣṇavas; *ca*—and; *śrī-rūpam*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa—raghunātha-anvitam*—with Raghunātha dāsa Gosvāmī and his associates; *tam*—unto him; *sa-jīvam*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—with Lord Nityānanda; *parijana—sahitam*—and with all the other associates; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān*—unto the lotus feet of Rādhā and Kṛṣṇa; *saha-gana*—with associates; *lalitā-śrī-viśākhā-anvitan*—accompanied by Lalitā and Śrī Viśākhā; *ca*—also.

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the Six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the gopīs, headed by Lalitā and Viśākhā.

### Śrī Rūpa Gosvāmī Praṇāma

*śrī-caitanya-mano-'bhīṣṭam sthāpitam yena bhū-tale  
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam*

*śrī-caitanya*—of Lord Caitanya; *manaḥ*—within the mind; *abhīṣṭam*—what is desired; *sthāpitam*—established; *yena*—by whom; *bhū-tale*—on the surface of the globe; *svayam*—himself; *rūpaḥ*—Śrīla Rūpa Gosvāmī; *kadā*—when; *mahyam*—unto me; *dadāti*—will give; *sva*—his own; *pada*—lotus feet; *āntikam*—proximity to.

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

### Śrīla Prabhupāda Praṇāti

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmin iti nāmine*

*namaḥ*—obeisances; *om*—address; *viṣṇu-pādāya*—unto him who is at the feet of Lord Viṣṇu; *kṛṣṇa-preṣṭhāya*—who is very dear to Lord Kṛṣṇa; *bhū-tale*—on the earth; *śrimate*—all-beautiful; *bhaktivedānta-svāmin*—A.C. Bhaktivedānta Swāmi; *iti*—thus; *nāmine*—who is named.

**I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet.**

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

*namaḥ*—obeisances; *te*—unto you; *sārāsvate deve*—servant of Bhaktisiddhānta Sarasvatī Gosvāmī; *gaura-vāṇī*—the message of Lord Caitanya; *pracāriṇe*—who are preaching; *nirviśeṣa*—from impersonalism; *śūnya-vādi*—from voidism; *pāścātya*—Western; *deśa*—countries; *tāriṇe*—who are delivering.

**Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.**

### **Śrīla Bhaktisiddhānta Sarasvatī Praṇaṭi**

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktisiddhānta-sarasvatīti nāmine*

**I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.**

*śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye  
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ*

*śrī-vārṣabhānavī-devī-dayitāya*—unto Śrī Vārṣabhānavī-devī-dayita dāsa, the servant of the lover of Śrīmatī Rādhārāṇī; *kṛpā-abdhaye*—who is an ocean of mercy; *kṛṣṇa-sambandha*—of the relationship with Kṛṣṇa; *vijñāna*—of the science; *dāyine*—who is



the deliverer; *prabhava*—unto the master; *namaḥ*—obeisances.

I offer my respectful obeisances to Śrīla Vārṣabhānavī-devī-dayita dāsa [another name of Śrīla Bhaktisiddhānta Sarasvatī], who is favored by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

*mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida-  
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

*mādhurya*—conjugal; *ujjvala*—brilliant; *prema*—love; *āḍhya*—enriched with; *śrī-rūpa-anuga*—following Śrīla Rūpa Gosvāmī; *bhakti-da*—delivering devotional service; *śrī-gaura*—of Lord Caitanya Mahāprabhu; *karuṇā*—of the mercy; *śakti*—energy; *vigrahāya*—unto the personified; *namaḥ*—obeisances; *astu*—let there be; *te*—unto you.

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya Mahāprabhu's mercy, who delivers devotional service enriched with conjugal love of Śrī Śrī Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

*namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe  
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe*

*namaḥ*—obeisances; *te*—unto you; *gaura-vāṇī*—teachings of Lord Caitanya; *śrī-mūrtaye*—unto the personified; *dīna*—of the fallen; *tāriṇe*—unto the deliverer; *rūpa-anuga*—the philosophy that follows the teachings of Śrīla Rūpa Gosvāmī; *viruddha*—against; *apasiddhānta*—of unauthorized statements; *dhvānta*—the darkness; *hāriṇe*—unto you who are removing.

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

### Śrīla-Gaurakīśora-Praṇāti

*namo gaura-kīśorāya sākṣād-vairāgya-mūrtaye  
vipralambha-rasāmbhodhe pādāmbujāya te namaḥ*

*namaḥ*—obeisances; *gaura-kiśorāya*—unto Gaura-kiśora dāsa Bābājī; *sākṣāt*—directly; *vairāgya*—renunciation; *mūrtaye*—unto the personified; *vipralambha*—of separation from Kṛṣṇa; *rasa*—of the mellow; *ambodhe*—O ocean; *pāda-ambujāya*—unto the lotus feet; *te*—your; *namaḥ*—obeisances.

I offer my respectful obeisances unto Śrīla Gaurakiśora dāsa Bābājī Mahārāja [the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī], who is renunciation personified. He is always merged in a feeling of separation and intense love of Kṛṣṇa.

### Śrīla-Bhaktivinoda-Praṇati

*namo bhaktivinodāya sac-cid-ānanda-nāmine*  
*gaura-śakti-svarūpāya rūpānuga-varāya te*

*namaḥ*—obeisances; *bhaktivinodāya*—unto Śrīla Bhaktivinoda Ṭhākura; *sat-cit-ānanda-nāmine*—known as Saccidānanda; *gaura*—of Lord Caitanya; *śakti*—energy; *svarūpāya*—unto the personified; *rūpa-anuga-varāya*—who is a revered follower of Śrīla Rūpa Gosvāmī; *te*—unto you.

I offer my respectful obeisances unto Śrīla Saccidānanda Bhaktivinoda, who is the transcendental energy of Śrī Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa Gosvāmī.

### Śrīla-Jagannātha-Praṇati

*gaurāvirbhāva-bhūmes tvam nirdeṣṭā saj-jana-priyaḥ*  
*vaiṣṇava-sārvabhaumaḥ śrī-jagannāthāya te namaḥ*

*gaura*—of Lord Caitanya; *āvirbhāva*—of the appearance; *bhūmeḥ*—of the place; *tvam*—you; *nirdeṣṭā*—the indicator; *sat-jana*—to all saintly persons; *priyaḥ*—dear; *vaiṣṇava*—of the Vaiṣṇavas; *sārvabhaumaḥ*—chief; *śrī-jagannāthāya*—unto Jagannātha dāsa Bābājī; *te*—unto you; *namaḥ*—obeisances.

I offer my respectful obeisances to Śrīla Jagannātha dāsa Bābājī, who is respected by the entire Vaiṣṇava community and who confirmed the discovery of the place where Lord Caitanya appeared.

## Śrī Vaiṣṇava Praṇāma

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvenebhyo vaiṣṇavebhyo namo namaḥ*

*vāñchā-kalpa-tarubhyaḥ*—who are desire trees; *ca*—and; *kṛpā*—of mercy;  
*sindhubhyaḥ*—who are oceans; *eva*—certainly; *ca*—and; *patitānām*—of the fallen  
souls; *pāvenebhyaḥ*—who are the purifiers; *vaiṣṇavebhyaḥ*—unto the Vaiṣṇavas;  
*namaḥ namaḥ*—repeated obeisances.

**I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.**

## Śrī Gaurāṅga Praṇāma

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te  
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

*namaḥ*—obeisances; *mahā-vādanyāya*—who is most munificent and charitably disposed; *kṛṣṇa-prema*—love of Kṛṣṇa; *pradāya*—who can give; *te*—unto You; *kṛṣṇāya*—unto Kṛṣṇa, the original Personality of Godhead; *kṛṣṇa-caitanya-nāmne*—under the name Kṛṣṇa Caitanya; *gaura-tviṣe*—whose complexion is golden like Śrīmatī Rādhārāṇī's; *namaḥ*—obeisances.

**O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.**

## Śrī Pañca-tattva Praṇāma

*pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam  
bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam*

*pañca-tattva-atmakam*—comprehending the five transcendental subject matters; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—in the form of a devotee; *sva-rūpakam*—in

the expansion of a devotee; *bhakta-avatāram*—in the incarnation of a devotee; *bhakta-ākhyam*—known as a devotee; *namāmi*—I offer my obeisances; *bhakta-śaktikam*—the energy of the Supreme Personality of Godhead, who supplies energy to the devotee.

**I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional manifestation, devotional incarnation, pure devotee and devotional energy.**

### Śrī Kṛṣṇa Praṇāma

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate  
gopeśa gopikā-kānta rādhā-kānta namo 'stu te*

*he*—O; *kṛṣṇa*—Kṛṣṇa; *karuṇā-sindho*—ocean of mercy; *dīna*—of the distressed; *bandho*—O friend; *jagat*—of the universe; *pate*—O Lord; *gopa-īśa*—O master of the cowherd men; *gopikā-kānta*—O lover of the *gopīs*; *rādhā-kānta*—O lover of Rādhārāṇī; *namaḥ*—obeisances; *astu*—let there be; *te*—unto You.

**O my dear Kṛṣṇa, O ocean of mercy, O friend of the distressed and the source of creation, O master of the cowherd men and the lover of the *gopīs*, especially Rādhārāṇī, I offer my respectful obeisances unto You.**

### Sambandhādhideva Praṇāma

*jayatām suratau paṅgor mama manda-mater gatī  
mat-sarvasva-padāmbhojau rādhā-madana-mohanau*

*jayatām*—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

**Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.**

### Abhideyādhideva Praṇāma

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ  
śrīmad-ratnāgāra-simhāsana-sthaḥ  
śrīmad-rādhā-śrīla-govinda-devau  
preṣṭhālībhiḥ sevyamānau smarāmi*

*dīvyat*—shining; *vṛnda-aranya*—in the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *simha-āsana-sthaḥ*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmātī Rādhārāṇī; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālībhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

### Prayojanādhideva Praṇāma

*śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ  
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ*

*śrīmān*—most beautiful; *rāsa*—of the *rāsa* dance; *rasa*—of the mellow; *ārambhī*—the inaugurator; *vaṁśī-vaṭa*—of the name Vaṁśivaṭa; *taṭa*—on the shore; *sthitaḥ*—standing; *karṣan*—attracting; *veṇu*—of the flute; *svanaiḥ*—by the sounds; *gopīḥ*—the *gopīs*; *gopī-nāthaḥ*—master of the *gopīs*; *śriye*—benediction; *astu*—let there be; *naḥ*—unto us.

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vaṁśivaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

### Śrī Rādhā Praṇāma

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devi praṇamāmi hari-priye*

*tapta*—molten; *kāñcana*—like gold; *gaura*—fair complexion; *aṅgi*—whose body; *rādhe*—O Rādhārāṇī; *vṛndāvana-iśvari*—the Queen of Vṛndāvana; *vṛṣabhānu-sute*—O daughter of King Vṛṣabhānu; *devi*—O goddess; *praṇamāmi*—I offer my respects; *hari-priye*—very dear to Lord Kṛṣṇa.

I offer my respectful obeisances to Śrīmātī Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

### Pañca-tattva Mahā-mantra

*jaya śrī-kṛṣṇa-caitanya prabhu-nityānanda*  
*śrī-advaita gadādhara śrīvāsādi-gaura-bhakta vṛnda*

*jaya*—all glories; *śrī-kṛṣṇa-caitanya*—Lord Kṛṣṇa, who has descended in the age of Kali as Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *prabhu-nityānanda*; Lord Nityānanda, the incarnation of Lord Baladeva; *śrī-advaita*—Advaita Ācārya, the incarnation of Mahā Viṣṇu; *gadādhara*—Gadādhara Paṇḍita, the incarnation of Śrīmātī Rādhārāṇī; *śrīvāsādi*—Śrīvāsa Ṭhākura, the incarnation of Nārada Muni; *gaura-bhakta vṛnda*—all the followers of these five.

All glories to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, Lord Nityānanda, Advaita Ācārya, Gadādhara Paṇḍita Prabhu, Śrīvāsa Ṭhākura and all those devotees who follow in their footsteps.

### Hare Kṛṣṇa Mahā-mantra

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare*  
*hare rāma hare rāma rāma rāma hare hare*

*hare*—Śrīmātī Rādhārāṇī (the divine energy of the Lord); *kṛṣṇa*—the all-attractive Supreme Personality of Godhead; *rāma*—Lord Kṛṣṇa, who is the reservoir of pleasure (a name for Kṛṣṇa is Rādhā-ramaṇa, the giver of pleasure to Śrīmātī Rādhārāṇī). This holy name also means Lord Rāmacandra or Lord Balarāma.

O Śrīmātī Rādhārāṇī (the divine energy of the Lord Kṛṣṇa), O all-attractive reservoir of pleasure, Lord Śrī Kṛṣṇa, please engage me in Your loving devotional service.

Śrī Śrī Gurv-aṣṭaka  
By Śrīla Viśvanātha Cakravartī Ṭhākura

Śrī Śrī Gurv-aṣṭaka (1)

*saṁsāra-dāvānala-līḍha-loka  
trāṇāya kārūṇya-ghanāghanatvam  
prāptasya kalyāṇa guṇārṇavasya  
vande guroḥ śrī-caraṇāravindam*

*saṁsāra*—of material existence; *dāva-anala*—by the forest fire; *līḍha*—afflicted; *loka*—the people; *trāṇāya*—to deliver; *kārūṇya*—of mercy; *ghanāghana-tvam*—the quality of a cloud; *prāptasya*—who has obtained; *kalyāṇa*—auspicious; *guṇa*—of qualities; *arṇavasya*—who is an ocean; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.

Śrī Śrī Gurv-aṣṭaka (2)

*mahāprabhoḥ kīrtana-nṛtya-gīta-  
vāditra-māḍyan-manaso rasena  
romāñca-kampāśru-taraṅga-bhājo  
vande guroḥ śrī-caraṇāravindam*

*mahāprabhoḥ*—of Lord Caitanya Mahāprabhu; *kīrtana*—by chanting; *nṛtya*—dancing; *gīta*—singing; *vāditra*—playing musical instruments; *māḍyat*—gladdened; *manasaḥ*—whose mind; *rasena*—due to the mellows of pure devotion; *romāñca*—standing up of the bodily hair; *kampa*—quivering of the body; *āśru-taraṅga*—torrents of tears; *bhājaḥ*—who feels; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.



Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the saṅkīrtana movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his bodily hairs stand on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

### Śrī Śrī Gurv-aṣṭaka (3)

śrī-vigrahārādhana-nitya-nānā-  
śṅgāra-tan-mandira-mārjanāḍau  
yuktasya bhaktāṁś ca niyuñjato 'pi  
vande guroḥ śrī-caraṇāravindam

śrī-vigraha—of the Deity forms of the Lord in the temple; ārādhana—worshiping; nitya—always, daily; nānā—with various; śṅgāra—clothing and ornaments; tat—of their Lordships; mandira—of the temple; mārjana-āḍau—in the cleaning, etc.; yuktasya—who is engaged; bhaktān—his disciples; ca—and; niyuñjataḥ—who engages; api—also; vande—I offer my obeisances; guroḥ—of my spiritual master; śrī—auspicious; caraṇa-aravindam—unto the lotus feet.

The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other, similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

### Śrī Śrī Gurv-aṣṭaka (4)

catur-vidha-śrī-bhagavat-prasāda-  
svādv-anna-tr̥ptān hari-bhakta-saṅghān  
kṛtvaiva tr̥ptim bhajataḥ sadaiva  
vande guroḥ śrī-caraṇāravindam

catuḥ—four; vidha—kinds; śrī—holy; bhagavat-prasāda—which have been offered to Kṛṣṇa; svādu—palatable; anna—by foods; tr̥ptān—spiritually satisfied; hari—of



Kṛṣṇa; *bhakta-saṅghān*—the devotees; *kṛtvā*—having made; *eva*—thus; *tr̥ptim*—satisfaction; *bhajataḥ*—who feels; *sadā*—always; *eva*—certainly; *vande*—I offer my obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk and sucked]. When the spiritual master sees that the devotees are satisfied by eating *bhagavat-prasādam*, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

### Śrī Śrī Gurv-aṣṭaka (5)

*śrī-rādhikā-mādhavayor apāra-  
mādhurya-līlā-guṇa-rūpa-nāmnām  
prati-kṣaṇāsvādana-lolupasya  
vande guroḥ śrī-caraṇāravindam*

*śrī-rādhikā*—of Śrīmatī Rādhārāṇī; *mādhavayoḥ*—of Lord Mādhava (Kṛṣṇa); *apāra*—unlimited; *mādhurya*—conjugal; *līlā*—pastimes; *guṇa*—qualities; *rūpa*—forms; *nāmnām*—of Their holy names; *pratikṣaṇa*—at every moment; *āsvādana*—relishing; *lolupasya*—who aspires after; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Śrī Śrī Rādhikā and Mādhava, and about Their qualities, names and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

### Śrī Śrī Gurv-aṣṭaka (6)

*nikuñja-yūno rati-keli-siddhyai  
yā yālibhir yuktir apekṣaṇīyā  
tatrāti-dākṣyād ati-vallabhasya  
vande guroḥ śrī-caraṇāravindam*

*nikuñja-yūnoḥ*—of Rādhā and Kṛṣṇa; *rati*—conjugal love; *keli*—of the pastimes; *siddhyai*—for the perfection; *yā yā*—whatever; *ālibhiḥ*—by the *gopīs*; *yuktiḥ*—

arrangements; *apekṣaṇīyā*—desirable; *tatra*—in that connection; *ati-dākṣyāt*—because of being very expert; *ati-vallabhasya*—who is very dear; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

The spiritual master is very dear, because he is expert in assisting the gopīs, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

### Śrī Śrī Gurv-aṣṭaka (7)

*sākṣād-dharitvena samasta-śāstrair  
uktas tathā bhāvyata eva sadbhiḥ  
kintu prabhor yaḥ priya eva tasya  
vande guroḥ śrī-caraṇāravindam*

*sākṣāt*—directly; *hari-tvena*—with the quality of Hari; *samasta*—all; *śāstraiḥ*—by scriptures; *uktaḥ*—acknowledged; *tathā*—thus; *bhāvyate*—is considered; *eva*—also; *sadbhiḥ*—by great saintly persons; *kintu*—however; *prabhoḥ*—of the Lord; *yaḥ*—who; *priyaḥ*—dear; *eva*—certainly; *tasya*—of him (the guru); *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari [Kṛṣṇa].

### Śrī Śrī Gurv-aṣṭaka (8)

*yasya prasādād bhagavat-prasādo  
yasyāprasādān na gatiḥ kuto 'pi  
dhyāyan stuvamś tasya yaśas tri-sandhyam  
vande guroḥ śrī-caraṇāravindam*

*yasya*—of whom (the spiritual master); *prasādāt*—by the grace; *bhagavat*—of Kṛṣṇa; *prasādaḥ*—the mercy; *yasya*—of whom; *aprasādāt*—without the grace; *na*—not; *gatiḥ*—means of advancement; *kutaḥ api*—anywhere; *dhyāyan*—meditating upon; *stuvan*—praising; *tasya*—of him (the spiritual master); *yaśaḥ*—the glory; *tri-sandhyam*—three times a day (sunrise, noon and sunset); *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

**By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.**

Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka  
By Śrīnivāsa Ācārya

Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka (1)

*kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī*  
*dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjita*  
*śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantāarakau*  
*vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

*kṛṣṇa*—of Kṛṣṇa; *utkīrtana*—chanting loudly; *gāna*—singing; *nartana*—dancing; *parau*—who are absorbed; *prema-amṛta*—the nectar of love of God; *ambhaḥ-nidhī*—like oceans; *dhīra-adhīra-jana*—to the gentle and the ruffians; *priyau*—who are dear; *priya-karau*—who are all-pleasing; *nirmatsarau*—who are nonenvious; *pūjita*—who are all-worshipable; *śrī-caitanya*—of Śrī Caitanya; *kṛpā-bharau*—who are bearing the mercy; *bhuvi*—in the world; *bhuvaḥ*—of the world; *bhāra*—the burden; *avahantāarakau*—who dispel; *vande*—I offer my respectful obeisances; *rūpa*—unto Śrīla Rūpa Gosvāmī; *sanātanau*—unto Śrīla Sanātana Gosvāmī; *raghu-yugau*—unto the two Raghus, i.e. Śrīla Raghunātha dāsa Gosvāmī and Śrīla Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—unto Śrīla Jīva Gosvāmī; *gopālakau*—and unto Śrīla Gopāla Bhaṭṭa Gosvāmī.

I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are always engaged in loudly chanting the holy name of Kṛṣṇa and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians because they are not envious of anyone. Whatever they do, they are all pleasing to everyone, and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

### Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka (2)

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau  
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau  
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

*nānā—śāstra—various scriptures; vicāraṇa—in scrutinizingly studying; eka—nipuṇau—who are uniquely expert; sat-dharma—of eternal religious principles; saṁsthāpakau—who are the establishers; lokānām—for all human beings; hita-kāriṇau—who are the performers of beneficial activities; tri-bhuvane—throughout the three worlds; mānyau—who are worthy of honor; śaraṇyākarau—who are worth taking shelter of; rādhā-kṛṣṇa—of Rādhā and Kṛṣṇa; pada-aravinda—at the lotus feet; bhajana-ānandena—in the bliss of worshiping; mattālikau—who are intoxicated with the mood of the gopīs; vande—I offer my respectful obeisances; rūpa—unto Śrīla Rūpa Gosvāmī; sanātanau—unto Śrīla Sanātana Gosvāmī; raghu-yugau—unto the two Raghus, i.e. Śrīla Raghunātha dāsa Gosvāmī and Śrīla Raghunātha Bhaṭṭa Gosvāmī; śrī-jīva—unto Śrīla Jīva Gosvāmī; gopālakau—and unto Śrīla Gopāla Bhaṭṭa Gosvāmī.*

I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Śrī Śrī

Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka (3)

śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitaṁ  
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ  
ānandāmbudhi-varḍhanaika-nipuṇau kaivalya-nistārakau  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

śrī-gaurāṅga—of Lord Caitanya; guṇa—the qualities; anuvarṇana—of narrating; vidhau—in the process; śraddhā—of faith; samṛddhi—with an abundance; anvitaṁ—who are endowed with; pāpa-uttāpa—the distress of sinful reactions; nikṛntanau—who remove; tanu-bhṛtām—of the embodied souls; govinda—about Lord Govinda; gāna-amṛtaiḥ—by the nectarean songs; ānanda-ambudhi—the ocean of transcendental bliss; varḍhana—increasing; eka-nipuṇau—uniquely expert; kaivalya-nistārakau—who are the saviors from impersonal liberation; vande—I offer my respectful obeisances; rūpa—unto Śrīla Rūpa Gosvāmī; sanātanau—unto Śrīla Sanātana Gosvāmī; raghu-yugau—unto the two Raghus, i.e. Śrīla Raghunātha dāsa Gosvāmī and Śrīla Raghunātha Bhaṭṭa Gosvāmī; śrī-jīva—unto Śrīla Jīva Gosvāmī; gopālakau—and unto Śrīla Gopāla Bhaṭṭa Gosvāmī.

I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very much enriched in understanding Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviors of the living entities from the devouring mouth of liberation.

Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka (4)

tyakvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat  
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau  
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

*tyakvā*—having given up; *tūrṇam*—quickly; *aśeṣa*—all; *maṇḍala-pati-śreṇīm*—the circle of aristocracy; *sadā*—always; *tuccha-vat*—as insignificant; *bhūtvā*—having become; *dīna-gaṇa*—of the poor conditioned souls; *iśakau*—who are the protectors; *karuṇayā*—out of mercy; *kaupīna*—loincloths; *kanthā*—and tattered quilts; *aśritau*—who have accepted; *gopī-bhāva*—the mood of the *gopīs*; *rasa-amṛta-abdhi*—of the ocean of nectarean mellows; *laharī-kallola*—in the ripples and waves; *magnau*—who are immersed; *muhuh*—always and repeatedly; *vande*—I offer my respectful obeisances; *rūpa*—unto Śrīla Rūpa Gosvāmī; *sanātanau*—unto Śrīla Sanātana Gosvāmī; *raghu-yugau*—unto the two Raghus, i.e. Śrīla Raghunātha dāsa Gosvāmī and Śrīla Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—unto Śrīla Jīva Gosvāmī; *gopālakau*—and unto Śrīla Gopāla Bhaṭṭa Gosvāmī.

**I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they were always merged in the ecstatic ocean of the *gopīs*' love for Kṛṣṇa and bathed always and repeatedly in the waves of that ocean.**

### Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka (5)

*kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrakule  
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane  
rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārthadāu yau mudā  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

*kūjat*—cooing; *kokila*—of cuckoos; *haṁsa*—of swans; *sārasa*—and of cranes; *gaṇa*—flocks; *akīrṇe*—filled with; *mayūra*—peacocks; *ākule*—crowded with; *nānā*—*ratna*—with various jewels; *nibaddha*—*mūla*—bound around their bases; *viṭapa*—trees; *śrī-yukta*—endowed with splendor; *vṛndāvane*—in the forest of Vṛndāvana; *rādhā-kṛṣṇam*—of Rādhā and Kṛṣṇa; *ahaṇ-niśam*—day and night; *prabhajatau*—who intensely worship; *jīva*—upon the living entities; *arthadāu*—who bestow the ultimate goal of life; *yau*—who; *mudā*—with great delight; *vande*—I offer my respectful obeisances; *rūpa*—unto Śrīla Rūpa Gosvāmī; *sanātanau*—unto Śrīla Sanātana Gosvāmī; *raghu-yugau*—unto the two Raghus, i.e. Śrīla Raghunātha dāsa Gosvāmī and Śrīla Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—unto Śrīla Jīva Gosvāmī;



*gopālakau*—and unto Śrīla Gopāla Bhaṭṭa Gosvāmī.

I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are always engaged in intensely worshipping Śrī Śrī Rādhā and Kṛṣṇa in the transcendental land of Vṛndāvana, which is filled with peacocks and with flocks of cooing swans, cuckoos, and cranes. In Vṛndāvana there are also beautiful trees full of fruits and flowers, and under the trees' roots one can find all valuable jewels. With great delight the Gosvāmīs bestow upon the living entities the boon of the goal of life.

### Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka (6)

*saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau  
nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau  
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

*saṅkhyā-pūrvaka*—in a scheduled measurement; *nāma*—singing the holy names; *gāna*—chanting; *natibhiḥ*—and by bowing down; *kāla*—*avasānī-kṛtau*—who pass their time in this way; *nidra-āhāra*—sleeping and eating; *vihāraka-ādi*—recreation, etc.; *vijitau*—who have conquered; *ca*—and; *atyanta*—*dīnau*—who are extremely meek and humble; *ca*—and; *yau*—who; *rādhā-kṛṣṇa*—of Rādhā and Kṛṣṇa; *guṇa-smṛteḥ*—of remembering the transcendental qualities; *madhurimā*—of the sweetness; *ānandena*—by the bliss; *sammohitau*—who are completely enchanted; *vande*—I offer my respectful obeisances; *rūpa*—unto Śrīla Rūpa Gosvāmī; *sanātanau*—unto Śrīla Sanātana Gosvāmī; *raghu-yugau*—unto the two Raghus, i.e. Śrīla Raghunātha dāsa Gosvāmī and Śrīla Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—unto Śrīla Jīva Gosvāmī; *gopālakau*—and unto Śrīla Gopāla Bhaṭṭa Gosvāmī.

I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilized their valuable lives, and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble, enchanted by remembering the transcendental qualities of the Lord.

### Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka (7)

*rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre ca vaṁśīvaṭe  
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā  
gāyantau ca kadā harer guṇa-varam bhāvābhībhūtau mudā  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

*rādhā-kuṇḍa*—of the lake called Rādhā-kuṇḍa; *taṭe*—on the shore; *kalinda-tanayā*—of the Yamunā River (the daughter of Mount Kalinda); *tīre*—on the bank; *ca*—also; *vaṁśī-vaṭe*—at the banyan tree called Vaṁśī-vaṭa; *prema-unmāda*—of the madness of love of God; *vaśād*—occasioned by the force; *aśeṣa-daśayā*—by limitless ecstatic symptoms; *grastau*—who are seized; *pramattau*—who are maddened; *sadā*—always; *gāyantau*—who sing; *ca*—and; *kadā*—sometimes; *hareḥ*—of Lord Hari; *guṇa-varam*—the excellent qualities; *bhāva*—in ecstasy; *abhībhūtau*—who are overwhelmed; *mudā*—with delight; *vande*—I offer my respectful obeisances; *rūpa*—unto Śrīla Rūpa Gosvāmī; *sanātanau*—unto Śrīla Sanātana Gosvāmī; *raghu-yugau*—unto the two Raghus, i.e. Śrīla Raghunātha dāsa Gosvāmī and Śrīla Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—unto Śrīla Jīva Gosvāmī; *gopālakau*—and unto Śrīla Gopāla Bhaṭṭa Gosvāmī.

I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who were sometimes on the bank of the Rādhā-kuṇḍa lake, sometimes on the shores of the Yamunā, and sometimes in Vaṁśīvaṭa. At these places they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa consciousness.

### Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka (8)

*he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ  
śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ  
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

*he rādhe*—O Rādhā; *vraja-devike*—O Queen of Vraja; *ca*—and; *lalitā*—O Lalitā—



sakhī; *he nanda-sūnaḥ*—O son of Nanda Mahārāja; *kutaḥ*—where are you; *śrī-govardhana*—on beautiful Govardhana Hill; *kalpa-pādapa-tale*—at the base of the desire trees; *kāṇḍī-vane*—in the forest on the bank of the Yamunā; *kutaḥ*—where are you?; *ghoṣantau*—who are shouting; *iti*—thus; *sarvataḥ*—everywhere; *vraja-pure*—in Vṛndāvana; *khedaiḥ*—by distress; *mahā-vihvalau*—who are greatly agitated; *vande*—I offer my respectful obeisances; *rūpa*—unto Śrī Rūpa Gosvāmī; *sanātana*—unto Śrī Sanātana Gosvāmī; *raghu-yugau*—unto the two Raghus, i.e. Śrī Raghunātha dāsa Gosvāmī and Śrī Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—unto Śrī Jīva Gosvāmī; *gopālakau*—and unto Śrī Gopāla Bhaṭṭa Gosvāmī.

I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who chanted very loudly everywhere in Vṛndāvana, shouting, "O Queen of Vṛndāvana, Rādhārāṇī! O Lalitā! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?" These were their moods in executing Kṛṣṇa consciousness.

## Śrī Śrī Śikṣāṣṭaka

### Śrī Śrī Śikṣāṣṭaka (1)

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam*  
*śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam*  
*ānandāmbudhi-wardhanam prati-padam pūrṇāmr̥tāsvādanam*  
*sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

*cetaḥ*—of the heart; *darpaṇa*—the mirror; *mārjanam*—cleansing; *bhava*—of material existence; *mahā-dāva-agni*—the blazing forest fire; *nirvāpaṇam*—extinguishing; *śreyah*—of good fortune; *kairava*—the white lotus; *candrikā*—the moonshine; *vitaraṇam*—spreading; *vidyā*—of all education; *vadhū*—wife; *jīvanam*—the life; *ānanda*—of bliss; *ambudhi*—the ocean; *wardhanam*—increasing; *prati-padam*—at every step; *pūrṇa-amṛta*—of the full nectar; *asvādanam*—giving a taste; *sarva*—for everyone; *ātma-snapanam*—bathing of the self; *param*—transcendental;

*vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam*—for the congregational chanting of the holy name of Kṛṣṇa.

Glory to the *śrī-kṛṣṇa-saṅkīrtana*, which cleanses the heart of all the dust accumulated for years together and thus extinguishes the blazing fire of conditioned life, of repeated birth and death. This *saṅkīrtana* movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

### Śrī Śrī Śikṣāṣṭaka (2)

*nāmnām akāri bahudhā nija-sarva-śaktis  
tatrārpitā niyamitaḥ smaraṇe na kālaḥ  
etādṛśī tava kṛpā bhagavan mamāpi  
durdaivam idṛśam ihājani nānurāgaḥ*

*nāmnām*—of the holy names of the Lord; *akāri*—manifested; *bahudhā*—various kinds; *nija-sarva-śaktiḥ*—all kinds of personal potencies; *tatra*—in that; *arpitā*—bestowed; *niyamitaḥ*—restricted; *smaraṇe*—in remembering; *na*—not; *kālaḥ*—consideration of time; *etādṛśī*—so much; *tava*—Your; *kṛpā*—mercy; *bhagavan*—O Lord; *mama*—My; *api*—although; *durdaivam*—misfortune; *idṛśam*—such; *iha*—in this (the holy name); *ajani*—was born; *na*—not; *anurāgaḥ*—attachment.

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of transcendental names, such as Kṛṣṇa and Govinda, in which You have invested all Your transcendental energies. There are no hard and fast rules for chanting these names. O My Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

(Found in *Caitanya-caritāmṛta*, *Antya-līlā* 20.16)

### Śrī Śrī Śikṣāṣṭaka (3)

*tṛṇād api sunīcena*

*taror api sahiṣṇunā  
amāninā mānadena  
kīrtanīyaḥ sadā hariḥ*

*trṇāt api*—than downtrodden grass; *sunīcena*—being lower; *taroḥ*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *mānadena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.

(Found in *Caitanya-caritāmṛta*, *Antya-līlā* 20.21)

#### Śrī Śrī Śikṣāṣṭaka (4)

*na dhanam na janam na sundarīm  
kavitām vā jagad-īśa kāmāye  
mama janmani janmanīśvare  
bhavatād bhaktir ahaitukī tvayi*

*na*—not; *dhanam*—riches; *na*—not; *janam*—followers; *na*—not; *sundarīm*—a very beautiful woman; *kavitām*—fruitive activities described in flowery language; *vā*—or; *jagat-īśa*—O Lord of the universe; *kāmāye*—I desire; *mama*—My; *janmani*—in birth; *janmani*—after birth; *īśvare*—unto the Supreme Personality of Godhead; *bhavatāt*—let there be; *bhaktiḥ*—devotional service; *ahaitukī*—with no motives; *tvayi*—unto You.

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.

(Found in *Caitanya-caritāmṛta*, *Antya-līlā* 20.29)

#### Śrī Śrī Śikṣāṣṭaka (5)

*ayi nanda-tanuja kiṅkaram  
patitam mām viṣame bhavāmbudhau  
kṛpayā tava pāda-paṅkaja-  
sthita-dhūlī-sadṛśam vicintaya*

*ayi*—O my Lord; *nanda-tanuja*—the son of Nanda Mahārāja, Kṛṣṇa; *kiṅkaram*—the servant; *patitam*—fallen; *mām-me*; *viṣame*—horrible; *bhava-ambudhau*—in the ocean of nescience; *kṛpayā*—by causeless mercy; *tava*—Your; *pāda-paṅkaja*—lotus feet; *sthita*—situated at; *dhūlī-sadṛśam*—like a particle of dust; *vicintaya*—kindly consider.

O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into this horrible ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

(Found in Caitanya-caritāmṛta, Antya-līlā 20.32)

### Śrī Śrī Śikṣāṣṭaka (6)

*nayanam galad-aśru-dhārayā  
vadanam gadgada-ruddhayā girā  
pulakair nicitam vapuḥ kadā  
tava nāma-grahaṇe bhaviṣyati*

*nayanam*—the eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—mouth; *gadgada*—faltering; *ruddhayā*—choked up; *girā*—with words; *pulakaiḥ*—with standing up of the hairs due to transcendental happiness; *nicitam*—covered; *vapuḥ*—the body; *kadā*—when; *tava*—Your; *nāma-grahaṇe*—in chanting the name; *bhaviṣyati*—will be.

O My Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name.

(Found in Caitanya-caritāmṛta, Antya-līlā 20.36)

### Śrī Śrī Śikṣāṣṭaka (7)

yugāyitaṁ nimeṣeṇa  
cakṣuṣā prāvṛṣāyitaṁ  
śūnyaīyitaṁ jagat sarvaṁ  
govinda-viraheṇa me

*yugāyitaṁ*—appearing like a great millennium; *nimeṣeṇa*—by a moment; *cakṣuṣā*—from the eyes; *prāvṛṣāyitaṁ*—tears falling like torrents of rain; *śūnyaīyitaṁ*—appearing void; *jagat*—the world; *sarvaṁ*—all; *govinda*—from Lord Govinda, Kṛṣṇa; *virahaṇa me*—by my separation.

**O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.**

(Found in *Caitanya-caritāmṛta*, *Antya-līlā* 20.39)

### Śrī Śrī Śikṣāṣṭaka (8)

āśliṣya vā pāda-ratāṁ pinaṣtu mām  
adarśanān marma-hatāṁ karotu vā  
yathā tathā vā vidadhātu lampāṭo  
mat-prāṇa-nāthaḥ tu sa eva nāparaḥ

*āśliṣya*—embracing with great pleasure; *vā*—or; *pāda-ratāṁ*—who have fallen at the lotus feet; *pinaṣtu*—let Him trample; *mām*—me; *adarśanāt*—by not being visible; *marma-hatāṁ*—brokenhearted; *karotu*—let Him make; *vā*—or; *yathā*—as (He likes); *tathā*—so; *va*—or; *vidadhātu*—let Him do; *lampāṭaḥ*—a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ*—the Lord of My life; *tu*—but; *saḥ*—He; *eva*—only; *na aparāḥ*—not anyone else.

**I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally.**

(Found in *Caitanya-caritāmṛta*, *Antya-līlā* 20.47)

Selected Verses from *Bhagavad-gītā*

## Selected Verses from Bhagavad-gītā

### Bhagavad-gītā 1.1

*dhṛtarāṣṭra uvāca  
dharma-kṣetre kuru-kṣetre  
samavetā yuyutsavaḥ  
māmakāḥ pāṇḍavāś caiva  
kim akurvata sañjaya*

*dhṛtarāṣṭraḥ uvāca*—King Dhṛtarāṣṭra said, *dharma-kṣetre*—in the place of pilgrimage; *kuru-kṣetre*—in the place named Kurukṣetra; *samavetāḥ*—assembled, *yuyutsavaḥ*—desiring to fight; *māmakāḥ*—my party (sons); *pāṇḍavāḥ*—the sons of Pāṇḍu; *ca*—and; *eva*—certainly; *kim*—what; *akurvata*—did they do; *sañjaya*—O Sañjaya.

**Dhṛtarāṣṭra said: O Sañjaya, after my sons and the sons of Pāṇḍu assembled in the place of pilgrimage at Kurukṣetra, desiring to fight, what did they do?**

### Bhagavad-gītā 1.39

*kula-kṣaye praṇaśyanti  
kula-dharmāḥ sanātanāḥ  
dharme naṣṭe kulam kṛtsnam  
adharmo 'bhibhavaty uta*

*kula-kṣaye*—in destroying the family; *praṇaśyanti*—become vanquished; *kula-dharmāḥ*—the family traditions; *sanātanāḥ*—eternal; *dharme*—religion; *naṣṭe*—being destroyed; *kulam*—family; *kṛtsnam*—whole; *adharmaḥ*—irreligion; *abhibhavati*—transforms; *uta*—it is said.

**With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligion.**

### Bhagavad-gītā 1.40

*adharmābhibhavāt kṛṣṇa  
praduṣyanti kula-striyaḥ  
strīṣu duṣṭāsu vārṣṇeya  
jāyate varṇa-saṅkaraḥ*

*adharmā*—irreligion; *abhibhavāt*—having become predominant; *kṛṣṇa*—O Kṛṣṇa; *praduṣyanti*—become polluted; *kula-striyaḥ*—family ladies; *strīṣu*—by the womanhood; *duṣṭāsu*—being so polluted; *vārṣṇeya*—O descendant of Vṛṣṇi; *jāyate*—comes into being; *varṇa-saṅkaraḥ*—unwanted progeny.

When irreligion is prominent in the family, O Kṛṣṇa, the women of the family become polluted, and from the degradation of womanhood, O descendant of Vṛṣṇi, comes unwanted progeny.

### Bhagavad-gītā 1.41

*saṅkaro narakāyaiva  
kula-ghnānām kulasya ca  
patanti pitaro hy eṣām  
luṭṭa-piṇḍodaka-kriyāḥ*

*saṅkaraḥ*—such unwanted children; *narakāya*—make for hellish life; *eva*—certainly; *kula-ghnānām*—for those who are killers of the family; *kulasya*—for the family; *ca*—also; *patanti*—fall down; *pitaraḥ*—forefathers; *hi*—certainly; *eṣām*—of them; *luṭṭa*—stopped; *piṇḍa*—of offerings of food; *udaka*—and water; *kriyāḥ*—performances.

An increase of unwanted population certainly causes hellish life both for the family and for those who destroy the family tradition. The ancestors of such corrupt families fall down, because the performances for offering them food and water are entirely stopped.

### Bhagavad-gītā 2.1

*sañjaya uvāca  
taṁ tathā kṛpayāviṣṭam*

*aśru-pūrṇākulekṣaṇam  
viṣīdantam idaṁ vākyaṁ  
uvāca madhusūdanaḥ*

*sañjayaḥ uvāca*—Sañjaya said; *tam*—unto Arjuna; *tathā*—thus; *kṛpayā*—by compassion; *āviṣṭam*—overwhelmed; *aśru-pūrṇa*—*ākula*—full of tears; *īkṣaṇam*—eyes; *viṣīdantam*—lamenting; *idaṁ*—these; *vākyaṁ*—words; *uvāca*—said; *madhusūdanaḥ*—the killer of Madhu.

**Sañjaya said: Seeing Arjuna full of compassion, his mind depressed, his eyes full of tears, Madhusūdana, Kṛṣṇa, spoke the following words.**

### **Bhagavad-gītā 2.2**

*śrī bhagavān uvāca  
kutas tvā kaśmalam idaṁ  
viṣame samupasthitam  
anārya-juṣṭam asvargyam  
akīrti-karam arjuna*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *kutaḥ*—wherefrom; *tvā*—unto you; *kaśmalam*—dirtiness; *idaṁ*—this lamentation; *viṣame*—in this hour of crisis; *samupasthitam*—arrived; *anārya*—persons who do not know the value of life; *juṣṭam*—practiced by; *asvargyam*—which does not lead to higher planets; *akīrti*—infamy; *karam*—the cause of; *arjuna*—O Arjuna.

**The Supreme Personality of Godhead said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.**

### **Bhagavad-gītā 2.3**

*klaibyaṁ mā sma gamaḥ pārtha  
naitat tvayy upapadyate  
kṣudraṁ hṛdaya-daurbalyaṁ  
tyaktvottiṣṭa parantapa*



*klaibyam*—impotence; *mā sma*—do not; *gamaḥ*—take to; *pārtha*—O son of Pṛthā; *na*—never; *etat*—this; *tvayi*—unto you; *upapadyate*—is befitting; *kṣudram*—petty; *hṛdaya*—of the heart; *daurbalyam*—weakness; *tvaktvā*—giving up; *uttiṣṭha*—get up; *param-tapa*—O chastiser of the enemies.

**O son of Pṛthā, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.**

### Bhagavad-gītā 2.5

*gurūn ahatvā hi mahānubhāvān*  
*śreya bhoktum bhaikṣyam apīha loke*  
*hatvārtha-kāmāns tu gurūn ihaiva*  
*bhuñjīya bhogān rudhira-pradigdhān*

*gurūn*—the superiors; *ahatvā*—not killing; *hi*—certainly; *mahā-anubhāvān*—great souls; *śreyaḥ*—it is better; *bhoktum*—to enjoy life; *bhaikṣyam*—begging; *apī*—even; *iha*—in this life; *loke*—in this world; *hatvā*—killing; *artha*—gain; *kāmān*—desiring; *tu*—but; *gurūn*—superiors; *iha*—in this world; *eva*—certainly; *bhuñjīya*—one has to enjoy; *bhogān*—enjoyable things; *rudhira*—blood; *pradigdhān*—tainted with.

**It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood.**

### Bhagavad-gītā 2.7

*kārpaṇya-doṣopahata-svabhāvaḥ*  
*prcchāmi tvām dharma-sammūḍha-cetāḥ*  
*yac chreyaḥ syān niścitaṁ brūhi tan me*  
*śiṣyas te 'haṁ śādhi mām tvām prapannam*

*kārpaṇya*—of miserliness; *doṣa*—by the weakness; *upahata*—being afflicted; *svabhāvaḥ*—characteristics; *prcchāmi*—I am asking; *tvām*—unto You; *dharma*—religion; *sammūḍha*—bewildered; *cetāḥ*—in heart; *yac*—what; *śreyaḥ*—all-good; *syāt*—may be; *niścitaṁ*—confidently; *brūhi*—tell; *tat*—that; *me*—unto me; *śiṣyaḥ*—disciple; *te*—Your; *ahaṁ*—I am; *śādhi*—just instruct; *mām*—me; *tvām*—unto You;

*prapannam*—surrendered.

Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

### Bhagavad-gītā 2.11

*śrī-bhagavān uvāca*  
*aśocyān anvaśocas tvam*  
*prajñā-vādāmś ca bhāṣase*  
*gatāsūn agatāsūmś ca*  
*nānuśocanti paṇḍitāḥ*

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *aśocyān*—not worthy of lamentation; *anvaśocaḥ*—you are lamenting; *tvam*—you; *prajñā-vādān*—learned talks; *ca*—also; *bhāṣase*—speaking; *gata*—lost; *asūn*—life; *agata*—not passed; *asūn*—life; *ca*—also; *na*—never; *anuśocanti*—lament; *paṇḍitāḥ*—the learned.

The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead.

### Bhagavad-gītā 2.12

*na tv evāham jātu nāsam*  
*na tvam neme janādhīpāḥ*  
*na caiva na bhaviṣyāmaḥ*  
*sarve vayam ataḥ param*

*na*—never; *tu*—but; *eva*—certainly; *aham*—I; *jātu*—at any time; *na*—did not; *āsam*—exist; *na*—not; *tvam*—you; *na*—not; *ime*—all these; *jana-adhipāḥ*—kings; *na*—never; *ca*—also; *eva*—certainly; *na*—not; *bhaviṣyāmaḥ*—shall exist; *sarve vayam*—all of us; *ataḥ param*—hereafter.

Never was there a time when I did not exist, nor you, nor all these kings; nor in the

future shall any of us cease to be.

### Bhagavad-gītā 2.13

*dehino 'smin yathā dehe  
kaumāraṁ yauvanaṁ jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati*

*dehinaḥ*—of the embodied; *asmin*—in this; *yathā*—as; *dehe*—in the body; *kaumāram*—boyhood; *yauvanam*—youth; *jarā*—old age; *tathā*—similarly; *deha-antara*—of transference of the body; *prāptiḥ*—achievement; *dhīraḥ*—the sober; *tatra*—thereupon; *na*—never; *muhyati*—is deluded.

As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.

### Bhagavad-gītā 2.14

*mātrā-sparśās tu kaunteya  
śītoṣṇa-sukha-duḥkha-dāḥ  
āgamāpāyino 'nityās  
tāṁs titikṣasva bhārata*

*mātrā-sparśāḥ*—sensory perception; *tu*—only; *kaunteya*—O son of Kuntī; *śīta*—winter; *uṣṇa*—summer; *sukha*—happiness; *duḥkha*—and pain; *dāḥ*—giving; *āgama*—appearing; *apāyinaḥ*—disappearing; *anityāḥ*—nonpermanent; *tān*—all of them; *titikṣasva*—just try to tolerate; *bhārata*—O descendant of the Bharata dynasty.

O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

### Bhagavad-gītā 2.15

*yam hi na vyathayanty ete  
puruṣam puruṣarṣabha  
sama-duḥkha-sukham dhīram  
so 'mṛtatvāya kalpate*

*yam*—one to whom; *hi*—certainly; *na*—never; *vyathayanti*—are distressing; *ete*—all these; *puruṣam*—to a person; *puruṣa-ṛṣabha*—O best among men; *sama*—unaltered; *duḥkha*—in distress; *sukham*—and happiness; *dhīram*—patient; *saḥ*—he; *amṛtatvāya*—for liberation; *kalpate*—is considered eligible.

**O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.**

### **Bhagavad-gītā 2.16**

*nāsato vidyate bhāvo  
nābhāvo vidyate sataḥ  
ubhayor api dṛṣṭo 'ntas  
tv anayos tattva-darśibhiḥ*

*na*—never; *asataḥ*—of the nonexistent; *vidyate*—there is; *bhāvaḥ*—endurance; *na*—never; *abhāvaḥ*—changing quality; *vidyate*—there is; *sataḥ*—of the eternal; *ubhayor*—of the two; *api*—verily; *dṛṣṭaḥ*—observed; *antaḥ*—conclusion; *tu*—indeed; *anayor*—of them; *tattva*—of the truth; *darśibhiḥ*—by the seers.

**Those who are seers of the truth have concluded that of the nonexistent [the material body] there is no endurance and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both.**

### **Bhagavad-gītā 2.17**

*avināśi tu tad viddhi  
yena sarvam idaṁ tatam  
vināśam avyayasyāsyā  
na kaścit kartum arhati*

*avināśi*—imperishable; *tu*—but; *tat*—that; *viddhi*—know it; *yena*—by whom;

*sarvam*—all of the body; *idam*—this; *tatam*—pervaded; *vināśam*—destruction; *avyayasya*—of the imperishable; *asya*—of it; *na kaścīt*—no one; *kartum*—to do; *arhati*—is able.

**That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul.**

### Bhagavad-gītā 2.18

*antavanta ime dehā  
nityasyoktāḥ śarīriṇaḥ  
anāśino 'prameyasya  
tasmād yudhyasva bhārata*

*anta-vantaḥ*—perishable; *ime*—all these; *dehāḥ*—material bodies; *nityasya*—eternal in existence; *uktāḥ*—are said; *śarīriṇaḥ*—of the embodied soul; *anāśinaḥ*—never to be destroyed; *aprameyasya*—immeasurable; *tasmāt*—therefore; *yudhyasva*—fight; *bhārata*—O descendant of Bharata.

**The material body of the indestructible, immeasurable and eternal living entity is sure to come to an end; therefore, fight, O descendant of Bharata.**

### Bhagavad-gītā 2.19

*ya enam vetti hantāram  
yaś cainaṁ manyate hatam  
ubhau tau na vijānīto  
nāyaṁ hanti na hanyate*

*yaḥ*—anyone who; *enam*—this; *vetti*—knows; *hantāram*—the killer; *yaḥ*—anyone who; *ca*—also; *enam*—this; *manyate*—thinks; *hatam*—killed; *ubhau*—both; *tau*—they; *na*—never; *vijānītaḥ*—are in knowledge; *na*—never; *ayam*—this; *hanti*—kills; *na*—nor; *hanyate*—is killed.

**Neither he who thinks the living entity the slayer nor he who thinks it slain is in knowledge, for the self slays not nor is slain.**

### Bhagavad-gītā 2.20

*na jāyate mriyate vā kadācin  
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ  
ajo nityaḥ śāśvato 'yaṁ purāṇo  
na hanyate hanyamāne śarīre*

*na*—never; *jāyate*—takes birth; *mriyate*—dies; *vā*—either; *kadācit*—at any time (past, present or future); *na*—never; *ayaṁ*—this; *bhūtvā*—having come into being; *bhavitā*—will come to be; *vā*—or; *na*—not; *bhūyaḥ*—or is again coming to be; *ajaḥ*—unborn; *nityaḥ*—eternal; *śāśvataḥ*—permanent; *ayaṁ*—this; *purāṇaḥ*—the oldest; *na*—never; *hanyate*—is killed; *hanyamāne*—being killed; *śarīre*—the body.

**For the soul there is never birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing, and primeval. He is not slain when the body is slain.**

### Bhagavad-gītā 2.22

*vāsāṁsi jīrṇāni yathā vihāya  
navāni gṛhṇāti naro 'parāṇi  
tathā śarīrāṇi vihāya jīrṇāny  
anyāni saṁyāti navāni dehī*

*vāsāṁsi*—garments; *jīrṇāni*—old and worn out; *yathā*—just as; *vihāya*—giving up; *navāni*—new garments; *gṛhṇāti*—does accept; *naraḥ*—a man; *aparāṇi*—other; *tathā*—in the same way; *śarīrāṇi*—bodies; *vihāya*—giving up; *jīrṇāni*—old and useless; *anyāni*—different; *saṁyāti*—verily accepts; *navāni*—new sets; *dehī*—the embodied.

**As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.**

### Bhagavad-gītā 2.23

*naiṁ chindanti śāstrāṇi  
nainam dahati pāvakaḥ*

*na cainam kledayanty āpo  
na śoṣayati mārutaḥ*

*na*—never; *enam*—this soul; *chindanti*—can cut to pieces; *śastrāṇi*—weapons; *na*—never; *enam*—this soul; *dahati*—burns; *pāvakaḥ*—fire; *na*—never; *ca*—also; *enam*—this soul; *kledayanti*—moistens; *āpaḥ*—water; *na*—never; *śoṣayati*—dries; *mārutaḥ*—wind.

**The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.**

### **Bhagavad-gītā 2.24**

*acchedyo 'yam adāhyo 'yam  
akledyo 'śoṣya eva ca  
nityaḥ sarva-gataḥ sthāṇur  
acalo 'yam sanātanaḥ*

*acchedyaḥ*—unbreakable; *ayam*—this soul; *adāhyaḥ*—unable to be burned; *ayam*—this soul; *akledyaḥ*—insoluble; *aśoṣyaḥ*—not able to be dried; *eva*—certainly; *ca*—and; *nityaḥ*—everlasting; *sarva-gataḥ*—all-pervading; *sthāṇuḥ*—unchangeable; *acalaḥ*—immovable; *ayam*—this soul; *sanātanaḥ*—eternally the same.

**unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, present everywhere, unchangeable, immovable and eternally the same.**

### **Bhagavad-gītā 2.27**

*jātasya hi dhruvo mṛtyur  
dhruvam janma mṛtasya ca  
tasmād aparihārye 'rthe  
na tvam śocitum arhasi*

*jātasya*—of one who has taken his birth; *hi*—certainly; *dhruvaḥ*—a fact; *mṛtyuḥ*—death; *dhruvam*—it is also a fact; *janma*—birth; *mṛtasya*—of the dead; *ca*—also; *tasmāt*—therefore; *aparihārye*—of that which is unavoidable; *arthe*—in the matter; *na*—do not; *tvam*—you; *śocitum*—to lament; *arhasi*—deserve.

One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament.

### Bhagavad-gītā 2.40

*nehābhikrama-nāśo 'sti  
pratyaavāyo na vidyate  
sv-alpam apy asya dharmasya  
trāyate mahato bhayāt*

*na*—there is not; *iha*—in this yoga; *abhikrama*—in endeavoring; *nāśaḥ*—loss; *asti*—there is; *pratyaavāyaḥ*—diminution; *na*—never; *vidyate*—there is; *su-alpam*—a little; *api*—although; *asya*—of this; *dharmasya*—of this occupation; *trāyate*—releases; *mahataḥ*—from very great; *bhayāt*—danger.

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

### Bhagavad-gītā 2.41

*vyavasāyātmikā buddhir  
ekeha kuru-nandana  
bahu-śākhā hy anantāś ca  
buddhayo 'vyavasāyinām*

*vyavasāya-ātmikā*—resolute in Kṛṣṇa consciousness; *buddhiḥ*—intelligence; *ekā*—only one; *iha*—in this world; *kuru-nandana*—O beloved child of the Kurus; *bahu-śākhāḥ*—having various branches; *hi*—indeed; *anantāḥ*—unlimited; *ca*—also; *buddhayaḥ*—intelligence; *avyavasāyinām*—of those who are not in Kṛṣṇa consciousness.

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

### Bhagavad-gītā 2.42-43



yām imām puṣpitām vācam  
pravadanty avipaścitaḥ  
veda-vāda-ratāḥ pārtha  
nānyad astīti vādinaḥ

kāmātmānaḥ svarga-parā  
janma-karma-phala-pradām  
kriyā-viśeṣa-bahulām  
bhogaiśvarya-gatiṁ prati

yām imām—all these; puṣpitām—flowery; vācam—words; pravadanti—say; avipaścitaḥ—men with a poor fund of knowledge; veda-vāda-ratāḥ—supposed followers of the Vedas; pārtha—O son of Pṛthā; na—never; anyat—anything else; asti—there is; iti—thus; vādinaḥ—the advocates; kāmā-ātmānaḥ—desirous of sense gratification; svarga-parāḥ—aiming to achieve heavenly planets; janma-karma-phala-pradām—resulting in good birth and other fruitive reactions; kriyā-viśeṣa—pompous ceremonies; bahulām—various; bhoga—in sense enjoyment; aiśvarya—and opulence; gatiṁ—progress; prati—towards.

Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

### Bhagavad-gītā 2.44

bhogaiśvarya-prasaktānām  
tayāpahṛta-cetasām  
vyavasāyātmikā buddhiḥ  
samādhau na vidhīyate

bhoga—to material enjoyment; aiśvarya—and opulence; prasaktānām—for those who are attached; tayā—by such things; apahṛta-cetasām—bewildered in mind; vyavasāyā-ātmikā—fixed in determination; buddhiḥ—devotional service to the Lord; samādhau—in the controlled mind; na—never; vidhīyate—does take place.

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional

service to the Supreme Lord does not take place.

### Bhagavad-gītā 2.45

*traī-guṇya-viṣayā vedā  
nistrai-guṇyo bhavārjuna  
nirdvandvo nitya-sattva-stho  
niryoga-kṣema ātmavān*

*traī-guṇya*—pertaining to the three modes of material nature; *viṣayāḥ*—on the subject matter; *vedāḥ*—Vedic literatures; *nistrai-guṇyaḥ*—transcendental to the three modes of material nature; *bhava*—be; *arjuna*—O Arjuna; *nirdvandvaḥ*—without duality; *nitya-sattva-sthaḥ*—in a pure state of spiritual existence; *niryoga-kṣemaḥ*—free from ideas of gain and protection; *ātma-vān*—established in the Self.

The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.

### Bhagavad-gītā 2.46

*yāvān artha udapāne  
sarvataḥ samplutodake  
tāvān sarveṣu vedeṣu  
brāhmaṇasya vijānataḥ*

*yāvān*—all that; *arthaḥ*—is meant; *uda-pāne*—in a well of water; *sarvataḥ*—in all respects; *sampluta-udake*—in a great reservoir of water; *tāvān*—similarly; *sarveṣu*—in all; *vedeṣu*—Vedic literatures; *brāhmaṇasya*—of the man who knows the Supreme Brahman; *vijānataḥ*—who is in complete knowledge.

All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

### Bhagavad-gītā 2.47

*karmaṇy evādhikāras te  
mā phaleṣu kadācana  
mā karma-phala-hetur bhūr  
mā te saṅgo 'stv akarmaṇi*

*karmaṇi*—in prescribed duties; *eva*—certainly; *adhikāraḥ*—right; *te*—of you; *mā*—never; *phaleṣu*—in the fruits; *kadācana*—at any time; *mā*—never; *karma-phala*—in the result of the work; *hetuḥ*—cause; *bhūḥ*—become; *mā*—never; *te*—of you; *saṅgaḥ*—attachment; *astu*—there should be; *akarmaṇi*—in not doing prescribed duties.

**You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.**

### **Bhagavad-gītā 2.48**

*yoga-sthaḥ kuru karmāṇi  
saṅgam tyaktvā dhanañjaya  
siddhy-asiddhyoḥ samo bhūtvā  
samatvaṁ yoga ucyate*

*yoga-sthaḥ*—equipoised; *kuru*—perform; *karmāṇi*—your duties; *saṅgam*—attachment; *tyaktvā*—giving up; *dhanañjaya*—O Arjuna; *siddhi-asiddhyoḥ*—in success and failure; *samaḥ*—equipoised; *bhūtvā*—becoming; *samatvam*—equanimity; *yogaḥ*—yoga; *ucyate*—is called.

**Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.**

### **Bhagavad-gītā 2.49**

*dūreṇa hy avaraṁ karma  
buddhi-yogād dhanañjaya  
buddhau śaraṇam anviccha  
kṛpaṇāḥ phala-hetavaḥ*

*dūreṇa*—discard it at a long distance; *hi*—certainly; *avaram*—abominable; *karma*—activity; *buddhi-yogāt*—on the strength of Kṛṣṇa consciousness; *dhanañjaya*—O conqueror of wealth; *buddhau*—in such consciousness; *śaraṇam*—full surrender; *anviccha*—try for; *kṛpaṇāḥ*—misers; *phala-hetavaḥ*—those desiring fruitive results.

**O Dhanañjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers.**

### **Bhagavad-gītā 2.50**

*buddhi-yukto jahātiha  
ubhe sukṛta-duṣkṛte  
tasmād yogāya yujyasva  
yogaḥ karmasu kauśalam*

*buddhi-yuktaḥ*—one who is engaged in devotional service; *jahāti*—can get rid of; *iha*—in this life; *ubhe*—both; *sukṛta-duṣkṛte*—good and bad results; *tasmāt*—therefore; *yogāya*—for the sake of devotional service; *yujyasva*—be so engaged; *yogaḥ*—Kṛṣṇa consciousness; *karmasu*—in all activities; *kauśalam*—art.

**A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, O Arjuna, which is the art of all work.**

### **Bhagavad-gītā 2.51**

*karma-jam buddhi-yuktā hi  
phalam tyaktvā manīṣiṇaḥ  
janma-bandha-vinirmuktāḥ  
padam gacchanty anāmayam*

*karma-jam*—due to fruitive activities; *buddhi-yuktāḥ*—being engaged in devotional service; *hi*—certainly; *phalam*—results; *tyaktvā*—giving up; *manīṣiṇaḥ*—great sages or devotees; *janma-bandha*—from the bondage of birth and death; *vinirmuktāḥ*—liberated; *padam*—position; *gacchanti*—they reach; *anāmayam*—without miseries.

**By thus engaging in devotional service to the Lord, great sages or devotees free**

themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries [by going back to Godhead].

### Bhagavad-gītā 2.52

*yadā te moha-kalilam  
buddhir vyatitariṣyati  
tadā gantāsi nirvedam  
śrotavyasya śrutasya ca*

*yadā*—when; *te*—your; *moha*—of illusion; *kalilam*—dense forest; *buddhiḥ*—transcendental service with intelligence; *vyatitariṣyati*—surpasses; *tadā*—at that time; *gantāsi*—you shall go; *nirvedam*—callousness; *śrotavyasya*—toward all that is to be heard; *śrutasya*—all that is already heard; *ca*—also.

When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.

### Bhagavad-gītā 2.55

*śrī bhagavān uvāca  
prajahāti yadā kāmān  
sarvān pārtha mano-gatān  
ātmany evātmanā tuṣṭaḥ  
sthita-prajñas tadocyate*

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *prajahāti*—gives up; *yadā*—when; *kāmān*—desires for sense gratification; *sarvān*—of all varieties; *pārtha*—O son of Pṛthā; *manaḥ-gatān*—of mental concoction; *ātmani*—in the pure state of the soul; *eva*—certainly; *ātmanā*—by the purified mind; *tuṣṭaḥ*—satisfied; *sthita-prajñaḥ*—transcendentally situated; *tadā*—at that time; *ucyate*—is said.

The Supreme Personality of Godhead said: O Pārtha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

### Bhagavad-gītā 2.56

*duḥkheṣv anudvigna-manāḥ  
sukheṣu vigata-spr̥haḥ  
vīta-rāga-bhaya-krodhaḥ  
sthita-dhīr munir ucyate*

*duḥkheṣu*—in the threefold miseries; *anudvigna-manāḥ*—without being agitated in mind; *sukheṣu*—in happiness; *vigata-spr̥haḥ*—without being interested; *vīta*—free from; *rāga*—attachment; *bhaya*—fear; *krodhaḥ*—and anger; *sthita-dhīr*—whose mind is steady; *munir*—a sage; *ucyate*—is called.

One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

### Bhagavad-gītā 2.57

*yaḥ sarvatrānabhisnehas  
tat tat prāpya śubhāśubham  
nābhinandati na dveṣṭi  
tasya prajñā pratiṣṭhitā*

*yaḥ*—one who; *sarvatra*—everywhere; *anabhisnehaḥ*—without affection; *tat*—that; *tat*—that; *prāpya*—achieving; *śubha*—good; *aśubham*—evil; *na*—never; *abhinandati*—praises; *na*—never; *dveṣṭi*—envies; *tasya*—his; *prajñā*—perfect knowledge; *pratiṣṭhitā*—fixed.

In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly fixed in perfect knowledge.

### Bhagavad-gītā 2.59

*viṣayā vinivartante  
nirāhārasya dehinaḥ*

*rasa-varjam raso 'py asya  
param dṛṣṭvā nirvartate*

*viṣayāḥ*—objects for sense enjoyment; *vinivartante*—are practiced to be refrained from; *nirāhārasya*—by negative restrictions; *dehinaḥ*—for the embodied; *rasa-varjam*—giving up the taste; *rasaḥ*—sense of enjoyment; *api*—although there is; *asya*—his; *param*—far superior things; *dṛṣṭvā*—by experiencing; *nivartate*—he ceases from.

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

### Bhagavad-gītā 2.60

*yatato hy api kaunteya  
puruṣasya vipaścitaḥ  
indriyāṇi pramāthīni  
haranti prasabham manaḥ*

*yatataḥ*—while endeavoring; *hi*—certainly; *api*—in spite of; *kaunteya*—O son of Kuntī; *puruṣasya*—of a man; *vipaścitaḥ*—full of discriminating knowledge; *indriyāṇi*—the senses; *pramāthīni*—agitating; *haranti*—throw; *prasabham*—by force; *manaḥ*—the mind.

The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.

### Bhagavad-gītā 2.61

*tāni sarvāṇi saṁyamya  
yukta āsīta mat-paraḥ  
vaśe hi yasyendriyāṇi  
tasya prajñā pratiṣṭhitā*

*tāni*—those senses; *sarvāṇi*—all; *saṁyamya*—keeping under control; *yuktaḥ*—engaged; *āsīta*—should be situated; *mat-paraḥ*—in relationship with Me; *vaśe*—in

full subjugation; *hi*—certainly; *yasya*—one whose; *indriyāṇi*—senses; *tasya*—his; *prajñā*—consciousness; *pratiṣṭhitā*—fixed.

**One who restrains his senses, keeping them under full control, and fixes his consciousness upon Me, is known as a man of steady intelligence.**

### Bhagavad-gītā 2.62

*dhyāyato viṣayān puṁsaḥ  
saṅgas teṣūpajāyate  
saṅgāt sañjāyate kāmaḥ  
kāmat krodho 'bhijāyate*

*dhyāyataḥ*—while contemplating; *viṣayān*—sense objects; *puṁsaḥ*—of a person; *saṅgaḥ*—attachment; *teṣu*—in the sense objects; *upajāyate*—develops; *saṅgāt*—from attachment; *sañjāyate*—develops; *kāmaḥ*—desire; *kāmat*—from desire; *krodhaḥ*—anger; *abhijāyate*—becomes manifest.

**While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.**

### Bhagavad-gītā 2.63

*krodhād bhavati sammohaḥ  
sammohāt smṛti-vibhramaḥ  
smṛti-bhramśād buddhi-nāśo  
buddhi-nāśāt praṇaśyati*

*krodhāt*—from anger; *bhavati*—takes place; *sammohaḥ*—perfect illusion; *sammohāt*—from illusion; *smṛti*—of memory; *vibhramaḥ*—bewilderment; *smṛti-bhramśāt*—after bewilderment of memory; *buddhi-nāśaḥ*—loss of intelligence; *buddhi-nāśāt*—and from loss of intelligence; *praṇaśyati*—one falls down.

**From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.**



### Bhagavad-gītā 2.64

*rāga-dveṣa vimuktais tu  
viṣayān indriyaiś caran  
ātma-vaśyair vidheyātmā  
prasādam adhigacchati*

*rāga*—attachment; *dveṣa*—and detachment; *vimuktaiḥ*—by one who has become free from; *tu*—but; *viṣayān*—sense objects; *indriyaiḥ*—by the senses; *caran*—acting upon; *ātma-vaśyaiḥ*—under one's control; *vidheya-ātmā*—one who follows regulated freedom; *prasādam*—the mercy of the Lord; *adhigacchati*—attains.

**But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.**

### Bhagavad-gītā 2.65

*prasāde sarva-duḥkhānām  
hānir asyopajāyate  
prasanna-cetaso hy āśu  
buddhiḥ paryavatiṣṭhate*

*prasāde*—on achievement of the causeless mercy of the Lord; *sarva*—of all; *duḥkhānām*—material miseries; *hāniḥ*—destruction; *asya*—his; *upajāyate*—takes place; *prasanna-cetaso*—of the happy-minded; *hi*—certainly; *āśu*—very soon; *buddhiḥ*—intelligence; *pari*—sufficiently; *avatiṣṭhate*—becomes established.

**For one thus satisfied [in Kṛṣṇa consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.**

### Bhagavad-gītā 2.66

*nāsti buddhir ayuktasya  
na cāyuktasya bhāvanā  
na cābhāvayataḥ śāntir  
aśāntasya kutaḥ sukham*

*na asti*—there cannot be; *buddhiḥ*—transcendental intelligence; *ayuktasya*—of one who is not connected (with Kṛṣṇa consciousness); *na*—not; *ca*—and; *ayuktasya*—of one devoid of Kṛṣṇa consciousness; *bhāvanā*—fixed mind (in happiness); *na*—not; *ca*—and; *abhāvayataḥ*—of one who is not fixed; *śāntiḥ*—peace; *aśāntasya*—of the unpeaceful; *kutaḥ*—where is; *sukham*—happiness.

**One who is not connected with the Supreme [in Kṛṣṇa consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?**

### **Bhagavad-gītā 2.67**

*indriyāṇām hi caratām  
yan mano 'nuvidhīyate  
tad asya harati prajñām  
vāyur nāvam ivāmbhasi*

*indriyāṇām*—of the senses; *hi*—certainly; *caratām*—while roaming; *yat*—with which; *manaḥ*—the mind; *anuvidhīyate*—becomes constantly engaged; *tad*—that; *asya*—his; *harati*—takes away; *prajñām*—intelligence; *vāyuḥ*—wind; *nāvam*—a boat; *iva*—like; *ambhasi*—on the water.

**As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.**

### **Bhagavad-gītā 2.69**

*yā niśā sarva-bhūtānām  
tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni  
sā niśā paśyato muneḥ*

*yā*—what; *niśā*—is night; *sarva*—all; *bhūtānām*—of living entities; *tasyām*—in that; *jāgarti*—is wakeful; *saṁyamī*—the self-controlled; *yasyām*—in which; *jāgrati*—are awake; *bhūtāni*—all beings; *sā*—that is; *niśā*—night; *paśyataḥ*—for the introspective; *muneḥ*—sage.

What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

### Bhagavad-gītā 2.70

*āpūryamāṇam acala-pratiṣṭham  
samudram āpaḥ praviśanti yadvat  
tadvat kāmā yaṁ praviśanti sarve  
sa śāntim āpnoti na kāma-kāmī*

*āpūryamāṇam*—always being filled; *acala-pratiṣṭham*—steadily situated;  
*samudram*—the ocean; *āpaḥ*—waters; *praviśanti*—enter; *yadvat*—as; *tadvat*—so;  
*kāmāḥ*—desires; *yaṁ*—unto whom; *praviśanti*—enter; *sarve*—all; *saḥ*—that person;  
*śāntim*—peace; *āpnoti*—achieves; *na*—not; *kāma-kāmī*—one who desires to fulfill  
desires.

A person who is not disturbed by the incessant flow of desires-that enter like rivers into the ocean, which is ever being filled but is always still-can alone achieve peace, and not the man who strives to satisfy such desires.

### Bhagavad-gītā 3.4

*na karmaṇām anārambhān  
naiṣkarmyaṁ puruṣo 'śnute  
na ca sannyasanād eva  
siddhiṁ samadhigacchati*

*na*—not; *karmaṇām*—of prescribed duties; *anārambhāt*—by non-performance;  
*naiṣkarmyaṁ*—freedom from reaction; *puruṣaḥ*—a man; *aśnute*—achieves; *na*—nor;  
*ca*—also; *sannyasanāt*—by renunciation; *eva*—simply; *siddhiṁ*—success;  
*samadhigacchati*—attains.

Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

### Bhagavad-gītā 3.5

na hi kaścit kṣaṇam api  
jātu tiṣṭhaty akarma-kṛt  
kāryate hy avaśaḥ karma  
sarvaḥ prakṛti-jair guṇaiḥ

na—nor; hi—certainly; kaścit—anyone; kṣaṇam—a moment; api—also; jātu—at any time; tiṣṭhati—remains; akarma-kṛt—without doing something; kāryate—is forced to do; hi—certainly; avaśaḥ—helplessly; karma—work; sarvaḥ—all; prakṛti-jaiḥ—born of the modes of material nature; guṇaiḥ—by the qualities.

**Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.**

### Bhagavad-gītā 3.6

karmendriyāṇi saṁyamya  
ya āste manasā smaran  
indriyārthān vimūḍhātmā  
mithyācāraḥ sa ucyate

karma-indriyāṇi—the five working sense organs; saṁyamya—controlling; yaḥ—anyone who; āste—remains; manasā—by the mind; smaran—thinking of; indriya-arthān—sense objects; vimūḍha—foolish; ātmā—soul; mithyā-ācāraḥ—pretender; saḥ—he; ucyate—is called.

**One who restrains the senses of action but whose mind dwells on sense objects certainly deludes himself and is called a pretender.**

### Bhagavad-gītā 3.7

yaś tv indriyāṇi manasā  
niyamyārabhate 'rjuna  
karmendriyaiḥ karma-yogam  
asaktaḥ sa viśiṣate

yaḥ—one who; tu—but; indriyāṇi—the senses; manasā—by the mind; niyamyā—

regulating; *ārabhate*—begins; *arjuna*—O Arjuna; *karma-indriyaiḥ*—by the active sense organs; *karma-yogam*—devotion; *asaktaḥ*—without attachment; *saḥ*—he; *viśiṣyate*—is by far the better.

**On the other hand, if a sincere person tries to control the active senses by the mind and begins karma-yoga [in Kṛṣṇa consciousness] without attachment, he is by far superior.**

### Bhagavad-gītā 3.8

*niyatam kuru karma tvam  
karma jyāyo hy akarmaṇaḥ  
śarīra-yātrāpi ca te  
na prasiddhyed akarmaṇaḥ*

*niyatam*—prescribed; *kuru*—do; *karma*—duties; *tvam*—you; *karma*—work; *jyāyaḥ*—better; *hi*—certainly; *akarmaṇaḥ*—than no work; *śarīra*—bodily; *yātrā*—maintenance; *api*—even; *ca*—also; *te*—your; *na*—never; *prasiddhyet*—is effected; *akarmaṇaḥ*—without work.

**Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work.**

### Bhagavad-gītā 3.9

*yajñarthāt karmaṇo 'nyatra  
loko 'yaṁ karma-bandhanaḥ  
tad-artham karma kaunteya  
mukta-saṅgaḥ samācara*

*yajña-arthāt*—done only for the sake of Yajña, or Viṣṇu; *karmaṇaḥ*—than work; *anyatra*—otherwise; *lokaḥ*—world; *ayaṁ*—this; *karma-bandhanaḥ*—bondage by work; *tad*—of Him; *artham*—for the sake; *karma*—work; *kaunteya*—O son of Kuntī; *mukta-saṅgaḥ*—liberated from association; *samācara*—do perfectly.

**Work done as a sacrifice for Viṣṇu has to be performed; otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed**

duties for His satisfaction, and in that way you will always remain free from bondage.

### Bhagavad-gītā 3.10

*saha-yajñāḥ prajāḥ sṛṣṭvā  
purovāca prajāpatiḥ  
anena prasaviṣyadhvam  
eṣa vo 'stv iṣṭa-kāma-dhuk*

*saha*—along with; *yajñāḥ*—sacrifices; *prajāḥ*—generations; *sṛṣṭvā*—creating; *purā*—anciently; *uvāca*—said; *prajā-patiḥ*—the Lord of creatures; *anena*—by this; *prasaviṣyadhvam*—be more and more prosperous; *eṣaḥ*—this; *vaḥ*—your; *astu*—let it be; *iṣṭa*—of all desirable things; *kāma-dhuk*—bestower.

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Viṣṇu, and blessed them by saying, "Be thou happy by this yajña [sacrifice] because its performance will bestow upon you everything desirable for living happily and achieving liberation."

### Bhagavad-gītā 3.12

*iṣṭān bhogān hi vo devā  
dāsyante yajña-bhāvitāḥ  
tair dattān apradāyaibhyo  
yo bhuñkte stena eva saḥ*

*iṣṭān*—desired; *bhogān*—necessities of life; *hi*—certainly; *vaḥ*—unto you; *devāḥ*—the demigods; *dāsyante*—will award; *yajña-bhāvitāḥ*—being satisfied by the performance of sacrifices; *taiḥ*—by them; *dattān*—things given; *apradāya*—without offering; *ebhyaḥ*—to these demigods; *yaḥ*—he who; *bhuñkte*—enjoys; *stenaḥ*—thief; *eva*—certainly; *saḥ*—he.

In charge of the various necessities of life, the demigods, being satisfied by the performance of yajña [sacrifice], will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

### Bhagavad-gītā 3.13

yajña-śiṣṭāśinaḥ santo  
mucyante sarva-kilbiṣaiḥ  
bhuñjate te tv agham pāpā  
ye pacanty ātma-kāraṇāt

*yajña-śiṣṭa*—food taken after performance of *yajña*; *aśinaḥ*—eaters; *santaḥ*—the devotees; *mucyante*—get relief; *sarva*—all kinds of; *kilbiṣaiḥ*—from sins; *bhuñjate*—enjoy; *te*—they; *tu*—but; *agham*—grievous sins; *pāpāḥ*—sinners; *ye*—who; *pacanti*—prepare food; *ātma-kāraṇāt*—for sense enjoyment.

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

### Bhagavad-gītā 3.14

annād bhavanti bhūtāni  
parjanyaḍ anna-sambhavaḥ  
yajñād bhavati parjanyo  
yajñaḥ karma-samudbhavaḥ

*annāt*—from grains; *bhavanti*—grow; *bhūtāni*—the material bodies; *parjanyaḍ*—from rains; *anna*—of food grains; *sambhavaḥ*—production; *yajñāt*—from the performance of sacrifice; *bhavati*—becomes possible; *parjanyaḥ*—rain; *yajñaḥ*—performance of *yajña*; *karma*—prescribed duties; *samudbhavaḥ*—born of.

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.

### Bhagavad-gītā 3.16

evam pravartitaḥ cakram  
nānuvartayatīha yaḥ  
aghāyur indriyārāmo  
moghaḥ pārtha sa jīvati

*evam*—thus; *pravartitam*—established by the *Vedas*; *cakram*—cycle; *na*—does not; *anuvartayati*—adopt; *iha*—in this life; *yaḥ*—one who; *agha-āyuh*—life full of sins; *indriya-ārāmaḥ*—satisfied in sense gratification; *mogham*—uselessly; *pārtha*—O son of *Prthā* (Arjuna); *saḥ*—he; *jīvati*—lives.

**My dear Arjuna, one who does not follow in human life the cycle of sacrifice thus established by the Vedas certainly leads a life full of sin. Living only for the satisfaction of the senses, such a person lives in vain.**

### Bhagavad-gītā 3.17

*yaś tv ātma-ratir eva syād  
ātma-tṛptaś ca mānavaḥ  
ātmany eva ca santuṣṭaś  
tasya kāryam na vidyate*

*yaḥ*—one who; *tu*—but; *ātma-ratiḥ*—taking pleasure in the self; *eva*—certainly; *syāt*—remains; *ātma-tṛptaḥ*—self-illuminated; *ca*—and; *mānavaḥ*—a man; *ātmani*—in himself; *eva*—only; *ca*—and; *santuṣṭaḥ*—perfectly satiated; *tasya*—his; *kāryam*—duty; *na*—does not; *vidyate*—exist.

**But for one who takes pleasure in the self, whose human life is one of self-realization, and who is satisfied in the self only, fully satiated-for him there is no duty.**

### Bhagavad-gītā 3.21

*yad yad ācarati śreṣṭhaś  
tat tad evetaro janaḥ  
sa yat pramāṇam kurute  
lokaś tad anuvartate*

*yat yat*—whatever; *ācarati*—he does; *śreṣṭhaḥ*—a respectable leader; *tat*—that; *tat*—and that alone; *eva*—certainly; *itaraḥ*—common; *janaḥ*—person; *saḥ*—he; *yat*—whichever; *pramāṇam*—evidence; *kurute*—does perform; *lokaḥ*—all the world; *tat*—that; *anuvartate*—follow in the footsteps.

**Whatever action a great man performs, common men follow. And whatever standards**



he sets by exemplary acts, all the world pursues.

### Bhagavad-gītā 3.22

*na me pārthāsti kartavyam  
triṣu lokeṣu kiñcana  
nānavāptam avāptavyam  
varta eva ca karmaṇi*

*na*—not; *me*—Mine; *pārtha*—O son of Pṛthā; *asti*—there is; *kartavyam*—prescribed duty; *triṣu*—in the three; *lokeṣu*—planetary systems; *kiñcana*—any; *na*—nothing; *anavāptam*—wanted; *avāptavyam*—to be gained; *varte*—I am engaged; *eva*—certainly; *ca*—also; *karmaṇi*—in prescribed duty.

O son of Pṛthā, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I need to obtain anything-and yet I am engaged in prescribed duties.

### Bhagavad-gītā 3.24

*utsīdeyur ime lokā  
na kuryām karma ced aham  
saṅkarasya ca kartā syām  
upahanyām imāḥ prajāḥ*

*utsīdeyuh*—would be put into ruin; *ime*—all these; *lokāḥ*—worlds; *na*—not; *kuryām*—I perform; *karma*—prescribed duties; *ced*—if; *aham*—I; *saṅkarasya*—of unwanted population; *ca*—and; *kartā*—creator; *syām*—would be; *upahanyām*—would destroy; *imāḥ*—all these; *prajāḥ*—living entities.

If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings.

### Bhagavad-gītā 3.26

*na buddhi-bhedam janayed  
ajñānām karma-saṅginām  
joṣayet sarva-karmāṇi  
vidvān yuktaḥ samācaran*

*na*—not; *buddhi-bhedam*—disruption of intelligence; *janayed*—he should cause; *ajñānām*—of the foolish; *karma-saṅginām*—who are attached to fruitive work; *joṣayet*—he should dovetail; *sarva*—all; *karmāṇi*—work; *vidvān*—a learned person; *yuktaḥ*—engaged; *samācaran*—practicing.

So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities [for the gradual development of Kṛṣṇa consciousness].

### **Bhagavad-gītā 3.27**

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

*prakṛteḥ*—of material nature; *kriyamāṇāni*—being done; *guṇaiḥ*—by the modes; *karmāṇi*—activities; *sarvaśaḥ*—all kinds of; *ahaṅkāra-vimūḍha*—bewildered by false ego; *ātmā*—the spirit soul; *kartā*—doer; *aham*—I; *iti*—thus; *manyate*—he thinks.

The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.

### **Bhagavad-gītā 3.28**

*tattva-vit tu mahā-bāho  
guṇa-karma-vibhāgayoḥ  
guṇā guṇeṣu vartanta  
iti matvā na sajjate*

*tattva-vit*—the knower of the Absolute Truth; *tu*—but; *mahā-bāho*—O mighty-

armed one; *guṇa-karma*—of works under material influence; *vibhāgayoḥ*—differences; *guṇāḥ*—senses; *guṇeṣu*—in sense gratification; *varānte*—are being engaged; *iti*—thus; *matvā*—thinking; *na*—never; *sajjate*—becomes attached.

**One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.**

### **Bhagavad-gītā 3.30**

*mayi sarvāṇi karmāṇi  
sannyasyādhyātma-cetasā  
nirāśīr nirmamo bhūtvā  
yudhyasva vigata-jvaraḥ*

*mayi*—unto Me; *sarvāṇi*—all sorts of; *karmāṇi*—activities; *sannyasya*—giving up completely; *adhyātma*—with full knowledge of the self; *cetasā*—by consciousness; *nirāśīḥ*—without desire for profit; *nirmamaḥ*—without ownership; *bhūtvā*—so being; *yudhyasva*—fight; *vigata-jvaraḥ*—without being lethargic.

**Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.**

### **Bhagavad-gītā 3.35**

*śreyān sva-dharmo viguṇaḥ  
para-dharmāt sv-anuṣṭhitāt  
sva-dharme nidhanam śreyaḥ  
para-dharmo bhayāvahaḥ*

*śreyān*—far better; *sva-dharmaḥ*—one's prescribed duties; *viguṇaḥ*—even faulty; *para-dharmāt*—than duties mentioned for others; *sv-anuṣṭhitāt*—perfectly done; *sva-dharme*—in one's prescribed duties; *nidhanam*—destruction; *śreyaḥ*—better; *para-dharmaḥ*—duties prescribed for others; *bhaya-āvahaḥ*—dangerous.

**It is far better to discharge one's prescribed duties, even though they may be faulty,**

than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

### Bhagavad-gītā 3.37

*śrī bhagavān uvāca  
kāma eṣa krodha eṣa  
rajo-guṇa-samudbhavaḥ  
mahāśano mahā-pāpmā  
viddhy enam iha vairiṇam*

*śrī bhagavān uvāca*—the Personality of Godhead said; *kāmaḥ*—lust; *eṣaḥ*—this; *krodhaḥ*—wrath; *eṣaḥ*—this; *rajaḥ-guṇa*—the mode of passion; *samudbhavaḥ*—born of; *mahā-aśanaḥ*—all-devouring; *mahā-pāpmā*—greatly sinful; *viddhi*—know; *enam*—this; *iha*—in the material world; *vairiṇam*—greatest enemy.

The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.

### Bhagavad-gītā 3.39

*āvṛtam jñānam etena  
jñānino nitya-vairiṇā  
kāma-rūpeṇa kaunteya  
duṣpūreṇānalena ca*

*āvṛtam*—covered; *jñānam*—pure consciousness; *etena*—by this; *jñāninaḥ*—of the knower; *nitya-vairiṇā*—by the eternal enemy; *kāma-rūpeṇa*—in the form of lust; *kaunteya*—O son of Kuntī; *duṣpūreṇa*—never to be satisfied; *analena*—by the fire; *ca*—also.

Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

### Bhagavad-gītā 3.40

*indriyāṇi mano buddhir  
asyādhiṣṭhānam ucyate  
etair vimohayaty eṣa  
jñānam āvṛtya dehinam*

*indriyāṇi*—the senses; *manaḥ*—the mind; *buddhiḥ*—the intelligence; *asya*—of this lust; *adhiṣṭhānam*—sitting place; *ucyate*—is called; *etaiḥ*—by all these; *vimohayati*—bewilders; *eṣaḥ*—this lust; *jñānam*—knowledge; *āvṛtya*—covering; *dehinam*—of the embodied.

The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him.

### Bhagavad-gītā 3.41

*tasmāt tvam indriyāṇy ādau  
niyamya bharatarṣabha  
pāpmānam prajahi hy enam  
jñāna-vijñāna-nāśanam*

*tasmāt*—therefore; *tvam*—you; *indriyāṇi*—senses; *ādau*—in the beginning; *niyamya*—by regulating; *bharata-ṛṣabha*—O chief amongst the descendants of Bharata; *pāpmānam*—the great symbol of sin; *prajahi*—curb; *hi*—certainly; *enam*—this; *jñāna*—of knowledge; *vijñāna*—and scientific knowledge of the pure soul; *nāśanam*—the destroyer.

Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.

### Bhagavad-gītā 3.42

*indriyāṇi parāṇy āhur  
indriyebhyaḥ param manaḥ  
manasas tu parā buddhir*

*yo buddheḥ paratas tu saḥ*

*indriyāṇi*—senses; *parāṇi*—superior; *āhuḥ*—are said; *indriyebhyaḥ*—more than the senses; *param*—superior; *manaḥ*—the mind; *manasaḥ*—more than the mind; *tu*—also; *parā*—superior; *buddhiḥ*—intelligence; *yaḥ*—who; *buddheḥ*—more than the intelligence; *parataḥ*—superior; *tu*—but; *saḥ*—he.

**The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.**

### **Bhagavad-gītā 4.1**

*śrī-bhagavān uvāca*  
*imaṁ vivasvate yogam*  
*proktavān aham avyayam*  
*vivasvān manave prāha*  
*manur ikṣvākave 'bravīt*

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *imaṁ*—this; *vivasvate*—unto the sun-god; *yogam*—the science of one's relationship to the Supreme; *proktavān*—instructed; *aham*—I; *avyayam*—imperishable; *vivasvān*—Vivasvān (the sun-god's name); *manave*—unto the father of mankind (of the name Vaivasvata); *prāha*—told; *manuḥ*—the father of mankind; *ikṣvākave*—unto King Ikṣvāku; *abravīt*—said.

**The Personality of Godhead, Lord Śrī Kṛṣṇa, said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.**

### **Bhagavad-gītā 4.2**

*evam paramparā-prāptam*  
*imaṁ rājarṣayo viduḥ*  
*sa kāleneha mahatā*  
*yogo naṣṭaḥ parantapa*

*evam*—thus; *paramparā*—disciplic succession; *prāptam*—received; *imam*—this science; *rāja-ṛṣayaḥ*—the saintly kings; *viduḥ*—understood; *saḥ*—that knowledge; *kālena*—in the course of time; *iha*—in this world; *mahatā*—great; *yogaḥ*—the science of one's relationship with the Supreme; *naṣṭaḥ*—scattered; *parantapa*—O Arjuna, subduer of the enemies.

**This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.**

### **Bhagavad-gītā 4.3**

*sa evāyaṁ mayā te 'dya  
yogaḥ proktaḥ purātanaḥ  
bhakto 'si me sakhā ceti  
rahasyaṁ hy etad uttamam*

*saḥ*—the same; *eva*—certainly; *ayaṁ*—this; *mayā*—by Me; *te*—unto you; *adya*—today; *yogaḥ*—the science of yoga; *proktaḥ*—spoken; *purātanaḥ*—very old; *bhaktaḥ*—devotee; *asi*—you are; *me*—My; *sakhā*—friend; *ca*—also; *iti*—therefore; *rahasyaṁ*—mystery; *hi*—certainly; *etat*—this; *uttamam*—transcendental.

**That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend and can therefore understand the transcendental mystery of this science.**

### **Bhagavad-gītā 4.5**

*śrī-bhagavān uvāca  
bahūni me vyatītāni  
janmāni tava cārjuna  
tāny ahaṁ veda sarvāṇi  
na tvaṁ vettha parantapa*

*śrī bhagavān uvāca*—the Personality of Godhead said; *bahūni*—many; *me*—of Mine; *vyatītāni*—have passed; *janmāni*—births; *tava*—of yours; *ca*—and also; *arjuna*—O Arjuna; *tāni*—those; *ahaṁ*—I; *veda*—do know; *sarvāṇi*—all; *na*—not; *tvam*—you;

*vettha*—know; *parantapa*—O subduer of the enemy.

The Personality of Godhead said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy.

### Bhagavad-gītā 4.6

*ajo 'pi sann avyayātmā  
bhūtānām īśvaro 'pi san  
prakṛtiṁ svām adhiṣṭhāya  
sambhavāmy ātma-māyayā*

*ajaḥ*—unborn; *api*—although; *san*—being so; *avyaya*—without deterioration; *ātmā*—body; *bhūtānām*—of all those who are born; *īśvaraḥ*—the Supreme Lord; *api*—although; *san*—being so; *prakṛtiṁ*—in the transcendental form; *svām*—of Myself; *adhiṣṭhāya*—being so situated; *sambhavāmi*—I do incarnate; *ātma-māyayā*—by My internal energy.

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, I still appear in every millennium in My original transcendental form.

### Bhagavad-gītā 4.7

*yadā yadā hi dharmasya  
glānir bhavati bhārata  
abhyutthānam adharmasya  
tadātmānam sṛjāmy aham*

*yadā yadā*—whenever and wherever; *hi*—certainly; *dharmasya*—of religion; *glāniḥ*—discrepancies; *bhavati*—become manifested; *bhārata*—O descendant of Bharata; *abhyutthānam*—predominance; *adharmasya*—of irreligion; *tadā*—at that time; *ātmānam*—self; *sṛjāmi*—manifest; *aham*—I.

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.



### Bhagavad-gītā 4.8

*paritrāṇāya sādhūnām  
vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya  
sambhavāmi yuge yuge*

*paritrāṇāya*—for the deliverance; *sādhūnām*—of the devotees; *vināśāya*—for the annihilation; *ca*—and; *duṣkṛtām*—of the miscreants; *dharma*—principles of religion; *saṁsthāpana-arthāya*—to reestablish; *sambhavāmi*—I do appear; *yuge*—millennium; *yuge*—after millennium.

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

### Bhagavad-gītā 4.9

*janma karma ca me divyam  
evam yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti so 'rjuna*

*janma*—birth; *karma*—work; *ca*—also; *me*—of Mine; *divyam*—transcendental; *evam*—like this; *yaḥ*—anyone who; *vetti*—knows; *tattvataḥ*—in reality; *tyaktvā*—leaving aside; *dehaṁ*—this body; *punaḥ*—again; *janma*—birth; *na*—never; *eti*—does attain; *mām*—unto Me; *eti*—does attain; *saḥ*—he; *arjuna*—O Arjuna.

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.

### Bhagavad-gītā 4.10

*vīta-rāga-bhaya-krodhā  
man-mayā mām upāśritāḥ  
bahavo jñāna-tapasā  
pūtā mad-bhāvam āgatāḥ*

*vīta*—freed from; *rāga*—attachment; *bhaya*—fear; *krodhāḥ*—and anger; *mat-mayā*—fully in Me; *mām*—in Me; *upāśritāḥ*—being fully situated; *bahavaḥ*—many; *jñāna*—of knowledge; *tapasā*—by the penance; *pūtāḥ*—being purified; *mat-bhāvam*—transcendental love for Me; *āgatāḥ*—attained.

Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me—and thus they all attained transcendental love for Me.

### Bhagavad-gītā 4.11

*ye yathā mām prapadyante  
tāṁs tathaiva bhajāmy aham  
mama vartmānuvartante  
manuṣyāḥ pārtha sarvaśaḥ*

*ye*—all who; *yathā*—as; *mām*—unto Me; *prapadyante*—surrender; *tān*—them; *tathā*—so; *eva*—certainly; *bhajāmi*—reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—follow; *manuṣyāḥ*—all men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.

### Bhagavad-gītā 4.13

*cātur-varṇyam mayā sṛṣṭam  
guṇa-karma-vibhāgaśaḥ  
tasya kartāram api mām  
viddhy akartāram avyayam*

*cātuḥ-varṇyam*—the four divisions of human society; *mayā*—by me; *sṛṣṭam*—created; *guṇa*—of quality; *karma*—and work; *vibhāgaśaḥ*—in terms of division; *tasya*—of that; *kartāram*—the father; *api*—although; *mām*—Me; *viddhi*—you may know; *akartāram*—as the nondoer; *avyayam*—unchangeable.

According to the three modes of material nature and the work associated with them,

the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable.

### Bhagavad-gītā 4.34

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānam  
jñāninas tattva-darśinaḥ*

*tat*—that knowledge of different sacrifices; *viddhi*—try to understand; *praṇipātena*—by approaching a spiritual master; *paripraśnena*—by submissive inquiries; *sevayā*—by the rendering of service; *upadekṣyanti*—they will initiate; *te*—you; *jñānam*—into knowledge; *jñāninaḥ*—the self-realized; *tattva*—of the truth; *darśinaḥ*—seers.

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

### Bhagavad-gītā 4.35

*yaj jñātvā na punar moham  
evam yāsyasi pāṇḍava  
yena bhūtāny aśeṣāṇi  
drakṣyasi ātmany atho mayi*

*yat*—which; *jñātvā*—knowing; *na*—never; *punar*—again; *moham*—to illusion; *evam*—like this; *yāsyasi*—you shall go; *pāṇḍava*—O son of Pāṇḍu; *yena*—by which; *bhūtāni*—living entities; *aśeṣāṇi*—all; *drakṣyasi*—you will see; *ātmani*—in the Supreme Soul; *atha u*—or in other words; *mayi*—in Me.

Having obtained real knowledge from a self-realized soul, you will never fall again into such illusion, for by this knowledge you will see that all living beings are but part of the Supreme, or, in other words, that they are mine.

### Bhagavad-gītā 4.36

*api ced asi pāpebhyaḥ  
sarvebhyaḥ pāpa-kṛt-tamaḥ  
sarvaṁ jñāna-plavenaiva  
vṛjinam santariṣyasi*

*api*—even; *cet*—if; *asi*—you are; *pāpebhyaḥ*—of sinners; *sarvebhyaḥ*—of all; *pāpa-kṛt-tamaḥ*—the greatest sinner; *sarvaṁ*—all such sinful reactions; *jñāna-plavena*—by the boat of transcendental knowledge; *eva*—certainly; *vṛjinam*—the ocean of miseries; *santariṣyasi*—you will cross completely.

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge you will be able to cross over the ocean of miseries.

### **Bhagavad-gītā 4.38**

*na hi jñānena sadṛśam  
pavitram iha vidyate  
tat svayaṁ yoga-saṁsiddhaḥ  
kālenātmāni vindati*

*na*—nothing; *hi*—certainly; *jñānena*—with knowledge; *sadṛśam*—in comparison; *pavitram*—sanctified; *iha*—in this world; *vidyate*—exists; *tat*—that; *svayaṁ*—himself; *yoga*—in devotion; *saṁsiddhaḥ*—he who is mature; *kālena*—in course of time; *ātmāni*—in himself; *vindati*—enjoys.

In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has become accomplished in the practice of devotional service enjoys this knowledge within himself in due course of time.

### **Bhagavad-gītā 4.40**

*ajñāś cāśraddadhānaś ca  
saṁśayātmā vinaśyati  
nāyaṁ loko 'sti na paro  
na sukhaṁ saṁśayātmanaḥ*

*ajñāḥ*—a fool who has no knowledge in standard scriptures; *ca*—and; *aśraddadhānaḥ*—without faith in revealed scriptures; *ca*—also; *saṁśaya*—of doubts; *ātmā*—a person; *vinaśyati*—falls back; *na*—never; *ayam*—in this; *lokaḥ*—world; *asti*—there is; *na*—nor; *paraḥ*—in the next life; *na*—not; *sukham*—happiness; *saṁśaya*—doubtful; *ātmanaḥ*—of the person.

**But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.**

### **Bhagavad-gītā 4.42**

*tasmād ajñāna-sambhūtaṁ  
hṛt-sthaṁ jñānāsinātmanaḥ  
chittvainaṁ saṁśayaṁ yogam  
ātiṣṭhottiṣṭha bhārata*

*tasmāt*—therefore; *ajñāna-sambhūtaṁ*—born of ignorance; *hṛt-sthaṁ*—situated in the heart; *jñāna*—of knowledge; *asinā*—by the weapon; *ātmanaḥ*—of the self; *chittvā*—cutting off; *enam*—this; *saṁśayaṁ*—doubt; *yogam*—in yoga; *ātiṣṭha*—be situated; *uttiṣṭha*—stand up to fight; *bhārata*—O descendant of Bharata.

**Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bhārata, stand and fight.**

### **Bhagavad-gītā 5.2**

*śrī-bhagavān uvāca  
sannyāsaḥ karma-yogaś ca  
niḥśreyasa-karāv ubhau  
tayos tu karma-sannyāsāt  
karma-yogo viśiṣyate*

*śrī-bhagavān uvāca*—the Personality of Godhead said; *sannyāsaḥ*—renunciation of work; *karma-yogaḥ*—work in devotion; *ca*—also; *niḥśreyasa-karau*—leading to the path of liberation; *ubhau*—both; *tayoḥ*—of the two; *tu*—but; *karma-sannyāsāt*—in comparison to the renunciation of fruitive work; *karma-yogaḥ*—work in devotion;

*viśiṣyate*—is better.

The Personality of Godhead replied: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of work.

### Bhagavad-gītā 5.6

*sannyāsas tu mahā-bāho  
duḥkham āptum ayogataḥ  
yoga-yukto munir brahma  
na cireṇādhigacchati*

*sannyāsaḥ*—the renounced order of life; *tu*—but; *mahā-bāho*—O mighty-armed one; *duḥkham*—distress; *āptum*—afflicts one with; *ayogataḥ*—without devotional service; *yoga-yuktaḥ*—one engaged in devotional service; *munir*—a thinker; *brahma*—the Supreme; *na cireṇa*—without delay; *adhigacchati*—attains.

Merely renouncing all activities yet not engaging in the devotional service of the Lord cannot make one happy. But a thoughtful person engaged in devotional service can achieve the Supreme without delay.

### Bhagavad-gītā 5.7

*yoga-yukto viśuddhātmā  
vijitātmā jitendriyaḥ  
sarva-bhūtātma-bhūtātma  
kurvann api na lipyate*

*yoga-yuktaḥ*—engaged in devotional service; *viśuddha-ātmā*—a purified soul; *vijita-ātmā*—self-controlled; *jita-indriyaḥ*—having conquered the senses; *sarva-bhūta*—to all living entities; *ātma-bhūta-ātmā*—compassionate; *kurvan api*—although engaged in work; *na*—never; *lipyate*—is entangled.

One who works in devotion, who is a pure soul, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

### Bhagavad-gītā 5.10

*brahmaṇy ādhāya karmāṇi  
saṅgam tyaktvā karoti yaḥ  
lipyate na sa pāpena  
padma-patram ivāmbhasā*

*brahmaṇi*—unto the Supreme Personality of Godhead; *ādhāya*—resigning; *karmāṇi*—all works; *saṅgam*—attachment; *tyaktvā*—giving up; *karoti*—performs; *yaḥ*—who; *lipyate*—is affected; *na*—never; *saḥ*—he; *pāpena*—by sin; *padma-patram*—a lotus leaf; *iva*—like; *ambhasā*—by the water.

**One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.**

### Bhagavad-gītā 5.16

*jñānena tu tad ajñānam  
yeṣāṃ nāśitam ātmanaḥ  
teṣāṃ āditya-vaj jñānam  
prakāśayati tat param*

*jñānena*—by knowledge; *tu*—but; *tat*—that; *ajñānam*—nescience; *yeṣāṃ*—whose; *nāśitam*—is destroyed; *ātmanaḥ*—of the living entity; *teṣāṃ*—their; *āditya-vat*—like the rising sun; *jñānam*—knowledge; *prakāśayati*—discloses; *tat param*—Kṛṣṇa consciousness.

**When, however, one is enlightened with the knowledge by which nescience is destroyed, then his knowledge reveals everything, as the sun lights up everything in the daytime.**

### Bhagavad-gītā 5.18

*vidyā-vinaya-sampanne  
brāhmaṇe gavi hastini*

*śuni caiva śva-pāke ca  
paṇḍitāḥ sama-darśinaḥ*

*vidyā*—with education; *vinaya*—and gentleness; *sampanne*—fully equipped; *brāhmaṇe*—in the *brāhmaṇa*; *gavi*—in the cow; *hastini*—in the elephant; *śuni*—in the dog; *ca*—and; *eva*—certainly; *śva-pāke*—in the dog-eater (the outcaste); *ca*—respectively; *paṇḍitāḥ*—those who are wise; *sama-darśinaḥ*—who see with equal vision.

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].

### Bhagavad-gītā 5.20

*na prahṛṣyet priyaṁ prāpya  
nodvijet prāpya cāpriyam  
sthira-buddhir asammūḍho  
brahma-vid brahmaṇi sthitaḥ*

*na*—never; *prahṛṣyet*—rejoices; *priyam*—the pleasant; *prāpya*—achieving; *na*—does not; *udvijet*—become agitated; *prāpya*—obtaining; *ca*—also; *apriyam*—the unpleasant; *sthira-buddhiḥ*—self-intelligent; *asammūḍhaḥ*—unbewildered; *brahma-vid*—one who knows the Supreme perfectly; *brahmaṇi*—in the transcendence; *sthitaḥ*—situated.

A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.

### Bhagavad-gītā 5.22

*ye hi saṁsparśa-jā bhogā  
duḥkha-yonaya eva te  
ādy-antavantaḥ kaunteya  
na teṣu ramate budhaḥ*

*ye*—those; *hi*—certainly; *saṁsparśa-jāḥ*—by contact with the material senses; *bhogāḥ*—enjoyments; *duḥkha*—distress; *yonayaḥ*—sources of; *eva*—certainly; *te*—they



are; *ādi*—beginning; *anta*—end; *vantaḥ*—subject to; *kaunteya*—O son of Kuntī; *na*—never; *teṣu*—in those; *ramate*—take delight; *budhaḥ*—the intelligent person.

**An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise man does not delight in them.**

### **Bhagavad-gītā 5.24**

*yo 'ntaḥ-sukho 'ntar-ārāmas  
tathāntar-jyotir eva yaḥ  
sa yogī brahma-nirvāṇam  
brahma-bhūto 'dhigacchati*

*yaḥ*—one who; *antaḥ-sukhaḥ*—happy from within; *antaḥ-ārāmaḥ*—actively enjoying within; *tathā*—as well as; *antaḥ-jyotiḥ*—aiming within; *eva*—certainly; *yaḥ*—anyone; *saḥ*—he; *yogī*—a mystic; *brahma-nirvāṇam*—liberation in the Supreme; *brahma-bhūtaḥ*—being self-realized; *adhigacchati*—attains.

**One whose happiness is within, who is active and rejoices within, and whose aim is inward is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.**

### **Bhagavad-gītā 5.29**

*bhoktāram yajña-tapasām  
sarva-loka-maheśvaram  
suhṛdam sarva-bhūtānām  
jñātvā mām śāntim ṛcchati*

*bhoktāram*—the beneficiary; *yajña*—of sacrifices; *tapasām*—and penances and austerities; *sarva-loka*—of all planets and the demigods thereof; *maha-īśvaram*—the Supreme Lord; *su-hṛdam*—benefactor; *sarva*—of all; *bhūtānām*—the living entities; *jñātvā*—thus knowing; *mām*—Me (Lord Kṛṣṇa); *śāntim*—relief from material pangs; *ṛcchati*—one achieves.

**A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of**

all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.

### Bhagavad-gītā 6.1

*śrī-bhagavān uvāca  
anāśritaḥ karma-phalaṁ  
kāryaṁ karma karoti yaḥ  
sa sannyāsī ca yogī ca  
na niragnir na cākriyaḥ*

*śrī-bhagavān uvāca*—the Lord said; *anāśritaḥ*—without taking shelter; *karma-phalam*—the result of work; *kāryam*—obligatory; *karma*—work; *karoti*—performs; *yaḥ*—one who; *saḥ*—he; *sannyāsī*—in the renounced order; *ca*—also; *yogī*—mystic; *ca*—also; *na*—not; *niḥ*—without; *agniḥ*—fire; *na*—nor; *ca*—also; *akriyaḥ*—without duty.

The Supreme Personality of Godhead said: 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 duty.

### Bhagavad-gītā 6.5

*uddhared ātmanātmānam  
nātmānam avasādayet  
ātmaiva hy ātmano bandhur  
ātmaiva ripur ātmanaḥ*

*uddharet*—one must deliver; *ātmanā*—by the mind; *ātmānam*—the conditioned soul; *na*—never; *ātmānam*—the conditioned soul; *avasādayet*—put into degradation; *ātmā*—mind; *eva*—certainly; *hi*—indeed; *ātmanaḥ*—of the conditioned soul; *bandhuḥ*—friend; *ātmā*—mind; *eva*—certainly; *ripuḥ*—enemy; *ātmanaḥ*—of the conditioned soul.

One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

### Bhagavad-gītā 6.6

*bandhur ātmātmanas tasya  
yenātmaivātmanā jitaḥ  
anātmanas tu śatrutve  
vartetātmaiva śatru-vat*

*bandhuḥ*—friend; *ātmā*—the mind; *ātmanaḥ*—of the living entity; *tasya*—of him; *yena*—by whom; *ātmā*—mind; *eva*—certainly; *ātmanā*—by the living entity; *jitaḥ*—conquered; *anātmanaḥ*—of one who has failed to control the mind; *tu*—but; *śatrutve*—because of enmity; *varteta*—remains; *ātmā eva*—the very mind; *śatru-vat*—as an enemy.

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy.

### Bhagavad-gītā 6.7

*jitātmanaḥ praśāntasya  
paramātmā samāhitaḥ  
śītoṣṇa-sukha-duḥkheṣu  
tathā mānāpamānayoḥ*

*jita-ātmanaḥ*—of one who has conquered his mind; *praśāntasya*—who has attained tranquility by such control over the mind; *parama-ātmā*—the Supersoul; *samāhitaḥ*—approached completely; *śīta*—in cold; *uṣṇa*—heat; *sukha*—happiness; *duḥkheṣu*—and distress; *tatha*—also; *māna*—in honor; *apamānayoḥ*—and dishonor.

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

### Bhagavad-gītā 6.8

*jñāna-vijñāna-tr̥ptātmā*

*kūṭa-stho vijitendriyaḥ  
yukta ity ucyate yogī  
sama-loṣṭrāśma-kāñcanaḥ*

*jñāna*—by acquired knowledge; *vijñāna*—and realized knowledge; *tr̥pta*—satisfied; *ātmā*—a living entity; *kūṭa-sthaḥ*—spiritually situated; *vijita-indriyaḥ*—sensually controlled; *yuktaḥ*—competent for self-realization; *iti*—thus; *ucyate*—is said; *yogī*—a mystic; *sama*—equipoised; *loṣṭra*—pebbles; *aśma*—stone; *kāñcanaḥ*—gold.

A person is said to be established in self-realization and is called a yogī [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything—whether it be pebbles, stones or gold—as the same.

### **Bhagavad-gītā 6.16**

*nāty-aśnatas tu yogo 'sti  
na caikāntam anaśnataḥ  
na cāti-svapna-śīlasya  
jāgrato naiva cārjuna*

*na*—never; *ati*—too much; *aśnataḥ*—of one who eats; *tu*—but; *yogaḥ*—linking with the Supreme; *asti*—there is; *na*—nor; *ca*—also; *ekāntam*—overly; *anaśnataḥ*—abstaining from eating; *na*—nor; *ca*—also; *ati*—too much; *svapna-śīlasya*—of one who sleeps; *jāgrataḥ*—or one who keeps night watch too much; *na*—not; *eva*—ever; *ca*—and; *arjuna*—O Arjuna.

There is no possibility of one's becoming a yogī, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough.

### **Bhagavad-gītā 6.17**

*yuktāhāra-vihārasya  
yukta-ceṣṭasya karmasu  
yukta-svapnāvabodhasya  
yogo bhavati duḥkha-hā*

*yukta*—regulated; *āhāra*—eating; *viḥārasya*—recreation; *yukta*—regulated; *ceṣṭasya*—of one who works for maintenance; *karmasu*—in discharging duties; *yukta*—regulated; *svapna-avabodhasya*—sleep and wakefulness; *yogaḥ*—practice of yoga; *bhavati*—becomes; *duḥkha-hā*—diminishing pains.

**He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.**

### **Bhagavad-gītā 6.19**

*yathā dīpo nivāta-stho  
neṅgate sopamā smṛtā  
yogino yata-cittasya  
yuñjato yogam ātmanaḥ*

*yathā*—as; *dīpaḥ*—a lamp; *nivāta-sthaḥ*—in a place without wind; *na*—does not; *ṅgate*—waver; *sā*—this; *upamā*—comparison; *smṛtā*—is considered; *yoginaḥ*—of the yogī; *yata-cittasya*—whose mind is controlled; *yuñjataḥ*—constantly engaged; *yogam*—in meditation; *ātmanaḥ*—on transcendence.

**As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.**

### **Bhagavad-gītā 6.20-23**

*yatroparamate cittam  
niruddham yoga-sevayā  
yatra caivātmanātmānam  
paśyann ātmani tuṣyati*

*sukham ātyantikam yat tad  
buddhi-grāhyam atīndriyam  
vetti yatra na caivāyam  
sthitaś calati tattvataḥ*

*yam labdhvā cāparam lābham*

manyate nādhikam tataḥ  
yasmin sthito na duḥkhena  
guruṇāpi vicālyate

tam vidyād duḥkha-saṁyoga-  
viyogam yoga-saṁjñitam

yatra—in that state of affairs where; uparamate—cease (because one feels transcendental happiness); cittam—mental activities; niruddham—being restrained from matter; yoga-sevayā—by performance of yoga; yatra—in which; ca—also; eva—certainly; ātmanā—by the pure mind; ātmānam—the self; paśyan—realizing the position of; ātmani—in the self; tuṣyati—one becomes satisfied; sukham—happiness; ātyantikam—supreme; yat—which; tat—that; buddhi—by intelligence; grāhyam—accessible; atīndriyam—transcendental; vetti—one knows; yatra—wherein; na—never; ca—also; eva—certainly; ayam—he; sthitaḥ—situated; calati—moves; tattvataḥ—from the truth; yam—that which; labdhvā—by attainment; ca—also; aparam—any other; lābham—gain; manyate—considers; na—never; adhikam—more; tataḥ—than that; yasmin—in which; sthitaḥ—being situated; na—never; duḥkhena—by miseries; guruṇā api—even though very difficult; vicālyate—becomes shaken; tam—that; vidyāt—you must know; duḥkha-saṁyoga—of the miseries of material contact; viyogam—extermination; yoga-saṁjñitam—called trance in yoga.

In the stage of perfection called trance, or samādhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

### Bhagavad-gītā 6.24

sa niścayena yuktavyo  
yogo 'nirviṇṇa-cetasā  
saṅkalpa-prabhavān kāmāms  
tyaktvā sarvān aśeṣataḥ

*manasaivendriya-grāmam  
viniyamya samantataḥ*

*sah*—that; *niścayena*—with firm determination; *yoktavayaḥ*—must be practiced; *yogaḥ*—yoga system; *anirviṇṇa-cetasā*—without deviation; *saṅkalpa*—mental speculations; *prabhavān*—born of; *kāmān*—material desires; *tyaktvā*—giving up; *sarvān*—all; *aśeṣataḥ*—completely; *manasā*—by the mind; *eva*—certainly; *indriya-grāmam*—the full set of senses; *viniyamya*—regulating; *samantataḥ*—from all sides.

One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. One should abandon, without exception, all material desires born of mental speculation and thus control all the senses on all sides by the mind.

### **Bhagavad-gītā 6.26**

*yato yato niścalati  
manaś cañcalam asthiram  
tatas tato niyamya itad  
ātmany eva vaśam nayet*

*yataḥ yataḥ*—wherever; *niścalati*—becomes verily agitated; *manaḥ*—the mind; *cañcalam*—flickering; *asthiram*—unsteady; *tataḥ tataḥ*—from there; *niyamya*—regulating; *etat*—this; *ātmani*—in the self; *eva*—certainly; *vaśam*—control; *nayet*—must bring under.

From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.

### **Bhagavad-gītā 6.27**

*praśānta-manasaṁ hy enam  
yoginam sukham uttamam  
upaiti śānta-rajasaṁ  
brahma-bhūtam akalmaṣam*

*praśānta*—peaceful, fixed on the lotus feet of Kṛṣṇa; *manasam*—whose mind; *hi*—

certainly; *enam*—this; *yoginam*—yogī; *sukham*—happiness; *uttamam*—the highest; *upaiti*—attains; *śānta-rajasam*—his passion pacified; *brahma-bhūtam*—liberation by identification with the Absolute; *akalmaṣam*—freed from all past sinful reactions.

The yogī whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds.

### Bhagavad-gītā 6.29

*sarva-bhūta-stham ātmānam  
sarva-bhūtāni cātmani  
īkṣate yoga-yuktātmā  
sarvatra sama-darśanaḥ*

*sarva-bhūta-stham*—situated in all beings; *ātmānam*—the Supersoul; *sarva*—all; *bhūtāni*—entities; *ca*—also; *ātmani*—in the self; *īkṣate*—does see; *yoga-yukta-ātmā*—one who is dovetailed in Kṛṣṇa consciousness; *sarvatra*—everywhere; *sama-darśanaḥ*—seeing equally.

A true yogī observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere.

### Bhagavad-gītā 6.30

*yo mām paśyati sarvatra  
sarvaṁ ca mayi paśyati  
tasyāham na praṇaśyāmi  
sa ca me na praṇaśyati*

*yaḥ*—whoever; *mām*—Me; *paśyati*—sees; *sarvatra*—everywhere; *sarvaṁ*—everything; *ca*—and; *mayi*—in Me; *paśyati*—sees; *tasya*—for him; *aham*—I; *na*—not; *praṇaśyāmi*—am lost; *saḥ*—he; *ca*—also; *me*—to Me; *na*—nor; *praṇaśyati*—is lost.

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.



### Bhagavad-gītā 6.34

*cañcalam hi manaḥ kṛṣṇa  
pramāthi balavad dṛḍham  
tasyāham nigrahaṁ manye  
vāyor iva su-duṣkaram*

*cañcalam*—flickering; *hi*—certainly; *manaḥ*—mind; *kṛṣṇa*—O Kṛṣṇa; *pramāthi*—agitating; *bala-vat*—strong; *dṛḍham*—obstinate; *tasya*—its; *aham*—I; *nigraham*—subduing; *manye*—think; *vāyoḥ*—of the wind; *iva*—like; *su-duṣkaram*—difficult.

For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it, I think, is more difficult than controlling the wind.

### Bhagavad-gītā 6.35

*śrī-bhagavān uvāca  
asaṁśayaṁ mahā-bāho  
mano durnigrahaṁ calam  
abhyāsenā tu kaunteya  
vairāgyeṇa ca gṛhyate*

*śrī-bhagavān uvāca*—the Personality of Godhead said; *asaṁśayaṁ*—undoubtedly; *māha-bāho*—O mighty-armed one; *manaḥ*—the mind; *durnigraham*—difficult to curb; *calam*—flickering; *abhyāsenā*—by practice; *tu*—but; *kaunteya*—O son of Kuntī; *vairāgyeṇa*—by detachment; *ca*—also; *gṛhyate*—can be so controlled.

Lord Śrī Kṛṣṇa said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment.

### Bhagavad-gītā 6.40

*śrī-bhagavān uvāca  
pārtha naiveha nāmutra  
vināśas tasya vidyate*

na hi kalyāṇa-kṛt kaścīd  
durgatim tāta gacchati

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *pārtha*—O son of Pṛthā; *na eva*—never is it so; *iha*—in this material world; *na*—never; *amutra*—in the next life; *vināśaḥ*—destruction; *tasya*—his; *vidyate*—exists; *na*—never; *hi*—certainly; *kalyāṇa-kṛt*—one who is engaged in auspicious activities; *kaścīd*—anyone; *durgatim*—to degradation; *tāta*—My friend; *gacchati*—goes.

**The Supreme Personality of Godhead said: Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.**

### **Bhagavad-gītā 6.41**

prāpya puṇya-kṛtām lokān  
uṣitvā śāśvatīḥ samāḥ  
śucīnām śrīmatām gehe  
yoga-bhraṣṭo 'bhijāyate

*prāpya*—after achieving; *puṇya-kṛtām*—of those who performed pious activities; *lokān*—planets; *uṣitvā*—after dwelling; *śāśvatīḥ*—many; *samāḥ*—years; *śucīnām*—of the pious; *śrī-matām*—of the prosperous; *gehe*—in the house; *yoga-bhraṣṭaḥ*—one who has fallen from the path of self-realization; *abhijāyate*—takes his birth.

**The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.**

### **Bhagavad-gītā 6.42**

atha vā yoginām eva  
kule bhavati dhīmatām  
etaḍ dhi durlabhataram  
loke janma yad īdṛśam

*atha vā*—or; *yoginām*—of learned transcendentalists; *eva*—certainly; *kule*—in the

family; *bhavati*—takes birth; *dhī-matām*—of those who are endowed with great wisdom; *etat*—this; *hi*—certainly; *durlabha-taram*—very rare; *loke*—in this world; *janma*—birth; *yat*—that which; *īdṛśam*—like this.

Or [if unsuccessful after long practice of yoga] he takes his birth in a family of transcendentalists who are surely great in wisdom. Certainly, such a birth is rare in this world.

### Bhagavad-gītā 6.43

*tatra tam buddhi-saṁyogaṁ  
labhate paurva-dehikam  
yatate ca tato bhūyaḥ  
saṁsiddhau kuru-nandana*

*tatra*—thereupon; *tam*—that; *buddhi-saṁyogaṁ*—revival of consciousness; *labhate*—gains; *paurva-dehikam*—from the previous body; *yatate*—he endeavors; *ca*—also; *tataḥ*—thereafter; *bhūyaḥ*—again; *saṁsiddhau*—for perfection; *kuru-nandana*—O son of Kuru.

On taking such a birth, he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success, O son of Kuru.

### Bhagavad-gītā 6.44

*pūrvābhyāsenā tenaiva  
hriyate hy avaśo 'pi saḥ  
jijñāsur api yogasya  
śabda-brahmātivartate*

*pūrvā*—previous; *abhyāsenā*—by practice; *tena*—by that; *eva*—certainly; *hriyate*—is attracted; *hi*—surely; *avaśaḥ*—automatically; *api*—even; *saḥ*—he; *jijñāsuḥ*—inquisitive; *api*—so; *yogasya*—about yoga; *śabda-brahma*—ritualistic principles of scriptures; *ativartate*—transcends.

By virtue of the divine consciousness of his previous life, he automatically becomes

attracted to the yogic principles—even without seeking them. Such an inquisitive transcendentalist stands always above the ritualistic principles of the scriptures.

### Bhagavad-gītā 6.45

*prayatnād yatamānaḥ tu  
yogī saṁśuddha-kilbiṣaḥ  
aneka-janma-saṁsiddhaḥ  
tato yāti parām gatim*

*prayatnāt*—by rigid practice; *yatamānaḥ*—endeavoring; *tu*—and; *yogī*—such a transcendentalist; *saṁśuddha*—washed off; *kilbiṣaḥ*—all of whose sins; *aneka*—after many, many; *janma*—births; *saṁsiddhaḥ*—having achieved perfection; *tataḥ*—thereafter; *yāti*—attains; *parām*—the highest; *gatim*—destination.

And when the yogī engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, he attains the supreme goal.

### Bhagavad-gītā 6.47

*yoginām api sarveṣāṁ  
mad-gatenāntar-ātmanā  
śraddhāvān bhajate yo mām  
sa me yuktatamo mataḥ*

*yoginām*—of yogīs; *api*—also; *sarveṣāṁ*—all types of; *mat-gatena*—abiding in Me, always thinking of Me; *antaḥ-ātmanā*—within himself; *śraddhā-vān*—in full faith; *bhajate*—renders transcendental loving service; *yaḥ*—one who; *mām*—to Me (the Supreme Lord); *saḥ*—he; *me*—by Me; *yukta-tamaḥ*—the greatest yogī; *mataḥ*—is considered.

And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

### Bhagavad-gītā 7.1

śrī-bhagavān uvāca  
mayy āsakta-manāḥ pārtha  
yogaṁ yuñjan mad-āśrayaḥ  
asaṁśayaṁ samagram māṁ  
yathā jñāsyasi tac chṛṇu

*śrī-bhagavān uvāca*—the Supreme Lord said; *mayi*—to Me; *āsakta-manāḥ*—mind attached; *pārtha*—O son of Pṛthā; *yogaṁ*—self-realization; *yuñjan*—practicing; *mat-āśrayaḥ*—in consciousness of Me (Kṛṣṇa consciousness); *asaṁśayaṁ*—without doubt; *samagram*—completely; *māṁ*—Me; *yathā*—how; *jñāsyasi*—you can know; *tat*—that; *śṛṇu*—try to hear.

The Supreme Personality of Godhead said: Now hear, O son of Pṛthā, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.

### Bhagavad-gītā 7.2

jñānam te 'haṁ sa-vijñānam  
idaṁ vakṣyāmy aśeṣataḥ  
yaj jñātvā neha bhūyo 'nyaj  
jñātavyam avaśiṣyate

*jñānam*—phenomenal knowledge; *te*—unto you; *ahaṁ*—I; *sa*—with; *vijñānam*—numinous knowledge; *idaṁ*—this; *vakṣyāmi*—shall explain; *aśeṣataḥ*—in full; *yat*—which; *jñātvā*—knowing; *na*—not; *iha*—in this world; *bhūyaḥ*—further; *anyat*—anything more; *jñātavyam*—knowable; *avaśiṣyate*—remains.

I shall now declare unto you in full this knowledge, both phenomenal and numinous. This being known, nothing further shall remain for you to know.

### Bhagavad-gītā 7.3

manuṣyāṇāṁ sahasreṣu  
kaścid yatati siddhaye

yatatām api siddhānām  
kaścin mām vetti tattvataḥ

*manuṣyāṇām*—of men; *sahasreṣu*—out of many thousands; *kaścit*—someone; *yatati*—endeavors; *siddhaye*—for perfection; *yatatām*—of those so endeavoring; *api*—indeed; *siddhānām*—of those who have achieved perfection; *kaścit*—someone; *mām*—Me; *veti*—does know; *tattvataḥ*—in fact.

**Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.**

### **Bhagavad-gītā 7.4**

bhūmir āpo 'nalo vāyuḥ  
khaṁ mano buddhir eva ca  
ahaṅkāra itīyaṁ me  
bhinnā prakṛtir aṣṭadhā

*bhūmiḥ*—earth; *āpaḥ*—water; *analaḥ*—fire; *vāyuḥ*—air; *khaṁ*—ether; *manaḥ*—mind; *buddhiḥ*—intelligence; *eva*—certainly; *ca*—and; *ahaṅkāraḥ*—false ego; *iti*—thus; *iyam*—all these; *me*—My; *bhinnā*—separated; *prakṛtiḥ*—energies; *aṣṭadhā*—eightfold.

**Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material energies.**

### **Bhagavad-gītā 7.5**

apareyam itas tv anyām  
prakṛtiṁ viddhi me parām  
jīva-bhūtām mahā-bāho  
yayedam dhāryate jagat

*aparā*—inferior; *iyam*—this; *itaḥ*—besides this; *tu*—but; *anyām*—another; *prakṛtiṁ*—energy; *viddhi*—just try to understand; *me*—My; *parām*—superior; *jīva-bhūtām*—comprising the living entities; *mahā-bāho*—O mighty-armed one; *yayā*—by whom; *idam*—this; *dhāryate*—is utilized or exploited; *jagat*—the material world.

Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

### Bhagavad-gītā 7.6

*etat-yonīni bhūtāni  
sarvāṇīty upadhāraya  
aham kṛtsnasya jagataḥ  
prabhavaḥ pralayas tathā*

*etat*—these two natures; *yonīni*—whose source of birth; *bhūtāni*—everything created; *sarvāṇi*—all; *iti*—thus; *upadhāraya*—know; *aham*—I; *kṛtsnasya*—all-inclusive; *jagataḥ*—of the world; *prabhavaḥ*—the source of manifestation; *pralayaḥ*—annihilation; *tathā*—as well as.

All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.

### Bhagavad-gītā 7.7

*mattaḥ parataram nānyat  
kiñcid asti dhanañjaya  
mayi sarvam idam protam  
sūtre maṇi-gaṇā iva*

*mattaḥ*—beyond Me; *para-taram*—superior; *na*—not; *anyat kiñcit*—anything else; *asti*—there is; *dhanañjaya*—O conqueror of wealth; *mayi*—in Me; *sarvam*—all that be; *idam*—which we see; *protam*—is strung; *sūtre*—on a thread; *maṇi-gaṇāḥ*—pearls; *iva*—like.

O conqueror of wealth, there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

### Bhagavad-gītā 7.8

raso 'ham apsu kaunteya  
prabhāsmi śaśi-sūryayoḥ  
praṇavaḥ sarva-vedeṣu  
śabdaḥ khe pauruṣaṁ nṛṣu

*rasaḥ*—taste; *aham*—I; *apsu*—in water; *kaunteya*—O son of Kuntī; *prabhā*—the light; *asmi*—I am; *śaśi-sūryayoḥ*—of the moon and the sun; *praṇavaḥ*—the three letters *a-u-m*; *sarva*—in all; *vedeṣu*—the Vedas; *śabdaḥ*—sound vibration; *khe*—in the ether; *pauruṣaṁ*—ability; *nṛṣu*—in man.

O son of Kuntī, I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.

### Bhagavad-gītā 7.10

bījaṁ mām sarva-bhūtānām  
viddhi pārtha sanātanam  
buddhir buddhimatām asmi  
tejas tejasvinām aham

*bījaṁ*—the seed; *mām*—Me; *sarva-bhūtānām*—of all living entities; *viddhi*—try to understand; *pārtha*—O son of Pṛthā; *sanātanam*—original, eternal; *buddhiḥ*—intelligence; *buddhi-matām*—of the intelligent; *asmi*—I am; *tejaḥ*—prowess; *tejasvinām*—of the powerful; *aham*—I am.

O son of Pṛthā, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

### Bhagavad-gītā 7.11

balam balavatām cāham  
kāma-rāga-vivarjitam  
dharmāviruddho bhūteṣu  
kāmo 'smi bharatarṣabha

*balam*—strength; *bala-vatām*—of the strong; *ca*—and; *aham*—I am; *kāma*—passion; *rāga*—and attachment; *vivarjitam*—devoid of; *dharma-aviruddhaḥ*—not against



religious principles; *bhūteṣu*—in all beings; *kāmaḥ*—sex life; *asmi*—I am; *bharata-ṛṣabha*—O lord of the Bhāratas.

**I am the strength of the strong, devoid of passion and desire. I am sex life which is not contrary to religious principles, O lord of the Bhāratas [Arjuna].**

### **Bhagavad-gītā 7.12**

*ye caiva sāttvikā bhāvā  
rājasās tāmasās ca ye  
matta eveti tān viddhi  
na tv ahaṁ teṣu te mayi*

*ye*—all which; *ca*-and; *eva*—certainly; *sāttvikāḥ*—in goodness; *bhāvāḥ*—states of being; *rājasāḥ*—in the mode of passion; *tāmasāḥ*—in the mode of ignorance; *ca*—also; *ye*—all which; *mattaḥ*—from Me; *eva*—certainly; *iti*—thus; *tān*—those; *viddhi*—try to know; *na*—not; *tu*—but; *ahaṁ*—I; *teṣu*—in them; *te*—they; *mayi*—in Me.

**Know that all states of being-be they of goodness, passion or ignorance-are manifested by My energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within Me.**

### **Bhagavad-gītā 7.13**

*tribhir guṇa-mayair bhāvair  
ebhiḥ sarvam idaṁ jagat  
mohitaṁ nābhijānāti  
mām ebhyaḥ param avyayam*

*tribhiḥ*—three; *guṇa-mayaiḥ*—consisting of the *guṇas*; *bhāvair*—by the states of being; *ebhiḥ*—all these; *sarvam*—whole; *idaṁ*—this; *jagat*—universe; *mohitaṁ*—deluded; *na abhijānāti*—does not know; *mām*—Me; *ebhyaḥ*—above these; *param*—the Supreme; *avyayam*—inexhaustible.

**Deluded by the three modes [goodness, passion and ignorance], the whole world does not know Me, who am above the modes and inexhaustible.**

### Bhagavad-gītā 7.14

*daivī hy eṣā guṇa-mayī  
mama māyā duratyayā  
mām eva ye prapadyante  
māyām etām taranti te*

*daivī*—transcendental; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—consisting of the three modes of material nature; *mama*—My; *māyā*—energy; *duratyayā*—very difficult to overcome; *mām*—unto me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender; *māyām etām*—this illusory energy; *taranti*—overcome; *te*—they.

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

### Bhagavad-gītā 7.15

*na mām duṣkṛtino mūḍhāḥ  
prapadyante narādhamāḥ  
māyayāpahṛta-jñānā  
āsuram bhāvam āśritāḥ*

*na*—not; *mām*—unto Me; *duṣkṛtinaḥ*—miscreants; *mūḍhāḥ*—foolish; *prapadyante*—surrender; *nara-adhamāḥ*—lowest among mankind; *māyayā*—by the illusory energy; *apahṛta*—stolen; *jñānāḥ*—whose knowledge; *āsuram*—demonic; *bhāvam*—nature; *āśritāḥ*—accepting.

Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.

### Bhagavad-gītā 7.16

*catur-vidhā bhajante mām*

janāḥ sukṛtino 'rjuna  
ārto jijñāsur arthārthī  
jñānī ca bharatarṣabha

*catuḥ-vidhāḥ*—four kinds of; *bhajante*—render services; *mām*—unto Me; *janāḥ*—persons; *su-kṛtinaḥ*—those who are pious; *arjuna*—O Arjuna; *ārtaḥ*—the distressed; *jijñāsuḥ*—the inquisitive; *artha-arthī*—one who desires material gain; *jñānī*—one who knows things as they are; *ca*—also; *bharata-ṛṣabha*—O great one amongst the descendants of Bharata.

O best among the Bhāratas, four kinds of pious men begin to render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

### Bhagavad-gītā 7.17

teṣāṁ jñānī nitya-yukta  
eka-bhaktir viśiṣyate  
priyo hi jñānino 'tyartham  
aham sa ca mama priyaḥ

*teṣāṁ*—out of them; *jñānī*—one in full knowledge; *nitya-yuktaḥ*—always engaged; *eka*—only; *bhaktiḥ*—in devotional service; *viśiṣyate*—is special; *priyaḥ*—very dear; *hi*—certainly; *jñāninaḥ*—to the person in knowledge; *atyartham*—highly; *aham*—I am; *saḥ*—he; *ca*—also; *mama*—to Me; *priyaḥ*—dear.

Of these, the one who is in full knowledge and who is always engaged in pure devotional service is the best. For I am very dear to him, and he is dear to Me.

### Bhagavad-gītā 7.19

bahūnāṁ janmanāṁ ante  
jñānavān mām prapadyate  
vāsudevaḥ sarvam iti  
sa mahātmā su-durlabhaḥ

*bahūnāṁ*—many; *janmanāṁ*—repeated births and deaths; *ante*—after; *jñāna-vān*—

one who is in full knowledge; *mām*—unto Me; *prapadyate*—surrenders; *vāsudevaḥ*—the Personality of Godhead, Kṛṣṇa; *sarvam*—everything; *iti*—thus; *saḥ*—that; *mahā-ātma*—great soul; *su-durlabhaḥ*—very rare to see.

**After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.**

### **Bhagavad-gītā 7.20**

*kāmais tais tair hr̥ta-jñānāḥ  
prapadyante 'nya-devatāḥ  
taṁ taṁ niyamam āsthāya  
prakṛtyā niyatāḥ svayā*

*kāmaiḥ*—by desires; *taiḥ taiḥ*—various; *hr̥ta*—deprived of; *jñānāḥ*—knowledge; *prapadyante*—surrender; *anya*—to other; *devatāḥ*—demigods; *taṁ taṁ*—corresponding; *niyamam*—regulations; *āsthāya*—following; *prakṛtyā*—by nature; *niyatāḥ*—controlled; *svayā*—by their own.

**Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.**

### **Bhagavad-gītā 7.22**

*sa tayā śraddhayā yuktas  
tasyārāadhanam īhate  
labhate ca tataḥ kāmān  
mayaiva vihitān hi tān*

*saḥ*—he; *tayā*—with that; *śraddhayā*—inspiration; *yuktaḥ*—endowed; *tasya*—of that demigod; *ārāadhanam*—for the worship; *īhate*—he aspires; *labhate*—obtains; *ca*—and; *tataḥ*—from that; *kāmān*—his desires; *mayā*—by Me; *eva*—alone; *vihitān*—arranged; *hi*—certainly; *tān*—those.

**Endowed with such a faith, he endeavors to worship a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone.**

### Bhagavad-gītā 7.23

*antavat tu phalaṁ teṣāṁ  
tad bhavaty alpa-medhasām  
devān deva-yajo yānti  
mad-bhaktā-yānti mām api*

*anta-vat*—perishable; *tu*—but; *phalam* -fruit; *teṣām*—their; *tat*—that; *bhavati*—becomes; *alpa-medhasām*—of those of small intelligence; *devān*—to the demigods; *deva-yajaḥ*—the worshipers of the demigods; *yānti*—go; *mat*—My; *bhaktāḥ*—devotees; *yānti*—go; *mām*—to Me; *api*—also.

Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

### Bhagavad-gītā 7.24

*avyaktaṁ vyaktim āpannam  
manyante mām abuddhayaḥ  
param bhāvam ajānanto  
māmāvyayam anuttamam*

*avyaktam*—nonmanifested; *vyaktim*—personality; *āpannam*—achieved; *manyante*—think; *mām*—Me; *abuddhayaḥ*—less intelligent persons; *param*—supreme; *bhāvam*—existence; *ajānantaḥ*—without knowing; *mama*—My; *avyayam*—imperishable; *anuttamam*—the finest.

Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Kṛṣṇa, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

### Bhagavad-gītā 7.25

*nāhaṁ prakāśaḥ sarvasya  
yoga-māyā-savāvṛtaḥ  
mūḍho 'yaṁ nābhijānāti  
loko mām ajam avyayam*

*na*—nor; *aham*—I; *prakāśaḥ*—manifest; *sarvasya*—to everyone; *yoga-māyā*—by internal potency; *savāvṛtaḥ*—covered; *mūḍhaḥ*—foolish; *ayaṁ*—these; *na*—not; *abhijānāti*—can understand; *lokaḥ*—persons; *mām*—Me; *ajam*—unborn; *avyayam*—inexhaustible.

**I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.**

### **Bhagavad-gītā 7.26**

*vedāhaṁ samatītāni  
vartamānāni cārjuna  
bhaviṣyāṇi ca bhūtāni  
mām tu veda na kaścana*

*veda*—know; *aham*—I; *samatītāni*—completely past; *vartamānāni*—present; *ca*—and; *arjuna*—O Arjuna; *bhaviṣyāṇi*—future; *ca*—also; *bhūtāni*—all living entities; *mām*—Me; *tu*—but; *veda*—knows; *na*—not; *kaścana*—anyone.

**O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.**

### **Bhagavad-gītā 7.27**

*icchā-dveṣa samutthena  
dvandva-mohena bhārata  
sarva-bhūtāni sammohaṁ  
sarge yānti parantapa*

*icchā*—desire; *dveṣa*—and hate; *samutthena*—arisen from; *dvandva*—of duality; *mohena*—by the illusion; *bhārata*—O scion of Bharata; *sarva*—all; *bhūtāni*—living

entities; *sammoham*—into delusion; *sarge*—while taking birth; *yānti*—go; *parantapa*—O conqueror of enemies.

O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by dualities arisen from desire and hate.

### Bhagavad-gītā 7.28

*yeṣāṁ tv anta-gataṁ pāpaṁ  
janānāṁ puṇya-karmaṇām  
te dvandva-moha-nirmuktā  
bhajante mām dṛḍha-vratāḥ*

*yeṣāṁ*—whose; *tu*—but; *anta-gataṁ*—completely eradicated; *pāpaṁ*—sin; *janānāṁ*—of the persons; *puṇya*—pious; *karmaṇām*—whose previous activities; *te*—they; *dvandva*—of duality; *moha*—delusion; *nirmuktāḥ*—free from; *bhajante*—engage in devotional service; *mām*—to Me; *dṛḍha-vratāḥ*—with determination.

Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.

### Bhagavad-gītā 8.5

*anta-kāle ca mām eva  
smaran muktvā kalevaram  
yaḥ prayāti sa mad-bhāvaṁ  
yāti nāsty atra saṁśayaḥ*

*anta-kāle*—at the end of life; *ca*—also; *mām*—Me; *eva*—certainly; *smaran*—remembering; *muktvā*—quitting; *kalevaram*—the body; *yaḥ*—he who; *prayāti*—goes; *saḥ*—he; *mat-bhāvaṁ*—My nature; *yāti*—achieves; *na*—not; *asti*—there is; *atra*—here; *saṁśayaḥ*—doubt.

And whoever, at the end of his life, quits his body remembering Me alone at once attains My nature. Of this there is no doubt.

### Bhagavad-gītā 8.6

*yam yam vāpi smaran bhāvaṁ  
tyajaty ante kalevaram  
taṁ tam evaiti kaunteya  
sadā tad-bhāva-bhāvitaḥ*

*yam yam*—whatever; *vā api*—at all; *smaran*—remembering; *bhāvaṁ*—nature; *tyajati*—gives up; *ante*—at the end; *kalevaram*—this body; *taṁ tam*—similar; *eva*—certainly; *eti*—gets; *kaunteya*—O son of Kuntī; *sadā*—always; *tat*—that; *bhāva*—state of being; *bhāvitaḥ*—remembering.

Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.

### Bhagavad-gītā 8.7

*tasmāt sarveṣu kāleṣu  
mām anusmara yudhya ca  
mayy arpita-mano-buddhir  
mām evaiṣyasi asaṁśayaḥ*

*tasmāt*—therefore; *sarveṣu*—at all; *kāleṣu*—times; *mām*—Me; *anusmara*—go on remembering; *yudhya*—fight; *ca*—also; *mayi*—unto Me; *arpita*—surrendering; *manaḥ*—mind; *buddhiḥ*—intellect; *mām*—unto Me; *eva*—surely; *eṣyasi*—you will attain; *asaṁśayaḥ*—beyond a doubt.

Therefore, Arjuna, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

### Bhagavad-gītā 8.8

*abhyāsa-yoga-yuktena  
cetasā nānya-gāminā  
paramaṁ puruṣaṁ divyaṁ  
yāti pāṛthānucintayan*



*abhyāsa-yoga*—by practice; *yuktena*—being engaged in meditation; *cetasā*—by the mind and intelligence; *na anya-gāminā*—without their being deviated; *paramam*—the Supreme; *puruṣam*—Personality of Godhead; *divyam*—transcendental; *yāti*—one achieves; *pārtha*—O son of Pṛthā; *anucintayan*—constantly thinking of.

**He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Pārtha, is sure to reach Me.**

### **Bhagavad-gītā 8.14**

*ananya-cetāḥ satataṁ  
yo mām smarati nityaśaḥ  
tasyāham sulabhaḥ pārtha  
nitya-yuktasya yoginaḥ*

*ananya-cetāḥ*—without deviation of the mind; *satataṁ*—always; *yaḥ*—anyone who; *mām*—Me (Kṛṣṇa); *smarati*—remembers; *nityaśaḥ*—regularly; *tasya*—to him; *aham*—I am; *su-labhaḥ*—very easy to achieve; *pārtha*—O son of Pṛthā; *nitya*—regularly; *yuktasya*—engaged; *yoginaḥ*—for the devotee.

**For one who always remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.**

### **Bhagavad-gītā 8.15**

*mām upetya punar janma  
duḥkhālayam aśāśvatam  
nāpnuvanti mahātmānaḥ  
saṁsiddhim paramām gatāḥ*

*mām*—Me; *upetya*—achieving; *punar*—again; *janma*—birth; *duḥkha-ālayam*—place of miseries; *aśāśvatam*—temporary; *na*—never; *āpnuvanti*—attain; *mahā-ātmānaḥ*—the great souls; *saṁsiddhim*—perfection; *paramām*—ultimate; *gatāḥ*—having achieved.

**After attaining Me, the great souls, who are yogīs in devotion, never return to this**

temporary world, which is full of miseries, because they have attained the highest perfection.

### Bhagavad-gītā 8.16

*ā-brahma-bhuvanāl lokāḥ  
punar āvartino 'rjuna  
mām upetya tu kaunteya  
punar janma na vidyate*

*ā-brahma bhuvanāt*—up to Brahmaloḥka planet; *lokāḥ*—the planetary systems; *punaḥ*—again; *āvartinaḥ*—returning; *arjuna*—O Arjuna; *mām*—unto Me; *upetya*—arriving; *tu*—but; *kaunteya*—O son of Kuntī; *punaḥ janma*—rebirth; *na*—never; *vidyate*—takes place.

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.

### Bhagavad-gītā 8.17

*sahasra-yuga-paryantam  
ahar yad brahmaṇo viduḥ  
rātrim yuga-sahasrāntām  
te 'ho-rātra-vido janāḥ*

*sahasra*—one thousand; *yuga*—millenniums; *paryantam*—including; *ahaḥ*—day; *yat*—that which; *brahmaṇaḥ*—of Brahmā; *viduḥ*—they know; *rātrim*—night; *yuga*—millenniums; *sahasra-antām*—similarly, ending after one thousand; *te*—they; *ahaḥ-rātra*—day and night; *vidaḥ*—who understand; *janāḥ*—people.

By human calculation, a thousand ages taken together form the duration of Brahmā's one day. And such also is the duration of his night.

### Bhagavad-gītā 8.19

*bhūta-grāmaḥ sa evāyaṁ  
bhūtvā bhūtvā pralīyate  
rātry-āgame 'vaśaḥ pārtha  
prabhavaty ahar-āgame*

*bhūta-grāmaḥ*—the aggregate of all living entities; *saḥ*—these; *eva*—certainly; *ayam*—this; *bhūtvā bhūtvā*—repeatedly taking birth; *pralīyate*—is annihilated; *rātri*—of night; *āgame*—on the arrival; *avaśaḥ*—automatically; *pārtha*—O son of Pṛthā; *prabhavati*—is manifest; *ahaḥ*—of daytime; *āgame*—on the arrival.

Again and again, when Brahmā's day arrives, all living entities come into being, and with the arrival of Brahmā's night they are helplessly annihilated.

### **Bhagavad-gītā 8.20**

*paras tasmāt tu bhāvo 'nyo  
'vyakto 'vyaktāt sanātanaḥ  
yaḥ sa sarveṣu bhūteṣu  
naśyatsu na vinaśyati*

*paraḥ*—transcendental; *tasmāt*—to that; *tu*—but; *bhāvaḥ*—nature; *anyaḥ*—another; *avyaktaḥ*—unmanifest; *avyaktāt*—to the unmanifest; *sanātanaḥ*—eternal; *yaḥ saḥ*—that which; *sarveṣu*—all; *bhūteṣu*—manifestation; *naśyatsu*—being annihilated; *na*—never; *vinaśyati*—is annihilated.

Yet there is another unmanifest 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.

### **Bhagavad-gītā 8.21**

*avyakto 'kṣara ity uktas  
tam āhuḥ paramām gatim  
yaṁ prāpya na nivartante  
tad dhāma paramam mama*

*avyaktaḥ*—unmanifested; *akṣaraḥ*—infallible; *iti*—thus; *uktaḥ*—is said; *tam*—that;

*āhuḥ*—is known; *paramām*—the ultimate; *gatim*—destination; *yam*—which; *prāpya*—gaining; *na*—never; *nivartante*—come back; *tat*—that; *dhāma*—abode; *paramam*—supreme; *mama*—My.

That which the Vedāntists describe as unmanifest and infallible, that which is known as the supreme destination, that place from which, having attained it, one never returns—that is My supreme abode.

### Bhagavad-gītā 8.28

*vedeṣu yajñeṣu tapaḥsu caiva  
dāneṣu yat puṇya-phalaṁ pradiṣṭam  
atyeti tat sarvam idam veditvā  
yogī paraṁ sthānam upaiti cādyam*

*vedeṣu*—in the study of the *Vedas*; *yajñeṣu*—in the performances of *yajña*, sacrifice; *tapaḥsu*—in undergoing different types of austerities; *ca*—also; *eva*—certainly; *dāneṣu*—in giving charities; *yat*—that which; *puṇya-phalam*—result of pious work; *pradiṣṭam*—indicated; *atyeti*—surpasses; *tat sarvam*—all those; *idam*—this; *viditvā*—knowing; *yogī*—the devotee; *param*—supreme; *sthānam*—abode; *upaiti*—achieves; *ca*—also; *ādyam*—original.

A person who accepts the path of devotional service is not bereft of the results derived from studying the *Vedas*, performing sacrifices, undergoing austerities, giving charity or pursuing philosophical and fruitive activities. Simply by performing devotional service, he attains all these, and at the end he reaches the supreme eternal abode.

### Bhagavad-gītā 9.1

*śrī-bhagavān uvāca  
idaṁ tu te guhyatamaṁ  
pravakṣyāmy anasūyave  
jñānaṁ vijñāna-sahitaṁ  
yaj jñātvā mokṣyase 'śubhāt*

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *idaṁ*—this; *tu*—but; *te*—unto you; *guhya-tamam*—the most confidential; *pravakṣyāmi*—I am speaking;

*anasūyave*—to the non-envious; *jñānam*—knowledge; *vijñāna*—realized knowledge; *sahitam*—with; *yat*—which; *jñātvā*—knowing; *mokṣyase*—you will be released; *aśubhāt*—from this miserable material existence.

**The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence.**

### **Bhagavad-gītā 9.2**

*rāja-vidyā rāja-guhyam  
pavitram idam uttamam  
pratyakṣāvagamaṁ dharmyam  
su-sukhaṁ kartum avyayam*

*rāja-vidyā*—the king of education; *rāja-guhyam*—the king of confidential knowledge; *pavitram*—the purest; *idam*—this; *uttamam*—transcendental; *pratyakṣa*—by direct experience; *avagamam*—understood; *dharmyam*—the principle of religion; *su-sukham*—very happy; *kartum*—to execute; *avyayam*—everlasting.

**This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.**

### **Bhagavad-gītā 9.3**

*aśraddadhānāḥ puruṣā  
dharmasyāśya parantapa  
aprāpya mām nivartante  
mṛtyu-saṁsāra-vartmani*

*aśraddadhānāḥ*—those who are faithless; *puruṣāḥ*—such persons; *dharmasya*—toward the process of religion; *asya*—this; *parantapa*—O killer of the enemies; *aprāpya*—without obtaining; *mām*—Me; *nivartante*—come back; *mṛtyu*—of death; *saṁsāra*—in material existence; *vartmani*—on the path.

**Those who are not faithful in this devotional service cannot attain Me, O conqueror**

of enemies. Therefore they return to the path of birth and death in this material world.

#### Bhagavad-gītā 9.4

*mayā tatam idaṁ sarvaṁ  
jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni  
na cāhaṁ teṣv avasthitaḥ*

*mayā*—by Me; *tatam*—pervaded; *idaṁ*—this; *sarvaṁ*—all; *jagat*—cosmic manifestation; *avyakta-mūrtinā*—by the unmanifested form; *mat-sthāni*—in Me; *sarva-bhūtāni*—all living entities; *na*—not; *ca*—also; *aham*—I; *teṣu*—in them; *avasthitaḥ*—situated.

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

#### Bhagavad-gītā 9.5

*na ca mat-sthāni bhūtāni  
paśya me yogam aiśvaram  
bhūta-bhṛn na ca bhūta-stho  
mamātmā bhūta-bhāvanaḥ*

*na*—never; *ca*—also; *mat-sthāni*—situated in Me; *bhūtāni*—all creation; *paśya*—just see; *me*—My; *yogam aiśvaram*—inconceivable mystic power; *bhūta-bhṛt*—the maintainer of all living entities; *na*—never; *ca*—also; *bhūta-sthaḥ*—in the cosmic manifestation; *mama*—My; *ātmā*—Self; *bhūta-bhāvanaḥ*—the source of all manifestations.

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for My Self is the very source of creation.

#### Bhagavad-gītā 9.10

*mayādhyaṣṣeṇa prakṛtiḥ  
sūyate sa-carācaram  
hetunānena kaunteya  
jagad viparivartate*

*mayā*—by Me; *adhyakṣeṇa*—by superintendence; *prakṛtiḥ*—material nature; *sūyate*—manifests; *sa*—both; *cara-acaram*—the moving and the nonmoving; *hetunā*—for the reason; *anena*—this; *kaunteya*—O son of Kuntī; *jagat*—the cosmic manifestation; *viparivartate*—is working.

**This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and non-moving beings. Under its rule this manifestation is created and annihilated again and again.**

### **Bhagavad-gītā 9.11**

*avajānanti mām mūḍhā  
mānuṣīm tanum āśritam  
param bhāvam ajānanto  
mama bhūta-maheśvaram*

*avajānanti*—deride; *mām*—Me; *mūḍhāḥ*—foolish men; *mānuṣīm*—in a human form; *tanum*—a body; *āśritam*—assuming; *param*—transcendental; *bhāvam*—nature; *ajānantaḥ*—not knowing; *mama*—My; *bhūta*—of everything that be; *mahā-īśvaram*—the supreme proprietor.

**Fools deride me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.**

### **Bhagavad-gītā 9.12**

*moghāśā mogha-karmāṇo  
mogha-jñānā vicetasah  
rākṣasīm āsurīm caiva  
prakṛtiṁ mohinīm śritāḥ*

*mogha-āśāḥ*—baffled in their hopes; *mogha-karmāṇaḥ*—baffled in fruitive activities;

*mogha-jñānāḥ*—baffled in knowledge; *vicetasah*—bewildered; *rākṣasīm*—demonic; *āsurīm*—atheistic; *ca*—and; *eva*—certainly; *prakṛtim*—nature; *mohinīm*—bewildering; *śritāḥ*—taking shelter of.

Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.

### Bhagavad-gītā 9.13

*mahātmānas tu mām pārtha  
daivīm prakṛtim āśritāḥ  
bhajanty ananya-manaso  
jñātvā bhūtādim avyayam*

*mahā-ātmānaḥ*—the great souls; *tu*—but; *mām*—unto Me; *pārtha*—O son of Pṛthā; *daivīm*—divine; *prakṛtim*—nature; *āśritāḥ*—taken shelter of; *bhajanti*—render service; *ananya-manasaḥ*—without deviation of the mind; *jñātvā*—knowing; *bhūta*—of creation; *ādim*—the origin; *avyayam*—inexhaustible.

O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

### Bhagavad-gītā 9.14

*satataṁ kīrtayanto mām  
yatantaś ca dṛḍha-vratāḥ  
namasyantaś ca mām bhaktyā  
nitya-yuktā upāsate*

*satatam*—always; *kīrtayantaḥ*—chanting; *mām*—about Me; *yatantaḥ*—fully endeavoring; *ca*—also; *dṛḍha-vratāḥ*—with determination; *namasyantaḥ*—offering obeisances; *ca*—and; *mām*—Me; *bhaktyā*—in devotion; *nitya-yuktāḥ*—perpetually engaged; *upāsate*—worship.

Always chanting My glories, endeavoring with great determination, bowing down



before Me, these great souls perpetually worship Me with devotion.

### Bhagavad-gītā 9.17

*pitāham asya jagato  
mātā dhātā pitāmahaḥ  
vedyaṁ pavitram omkāra  
ṛk sāma yajur eva ca*

*pitā*—father; *aham*—I; *asya*—of this; *jagataḥ*—universe; *mātā*—mother; *dhātā*—supporter; *pitā-mahaḥ*—grandfather; *vedyam*—what is to be known; *pavitram*—that which purifies; *om-kāraḥ*—the syllable *om*; *ṛk*—the Ṛg-Veda; *sāma*—the Sāma-Veda; *yajuḥ*—the Yajur Veda; *eva*—certainly; *ca*—and.

I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable *om*. I am also the Ṛg, the Sāma, and the Yajur Vedas.

### Bhagavad-gītā 9.21

*te taṁ bhuktvā svarga-lokaṁ viśālaṁ  
kṣīṇe puṇye martya-lokaṁ viśanti  
evaṁ trayī-dharmam anuprapannā  
gatāgataṁ kāma-kāmā labhante*

*te*—they; *taṁ*—that; *bhuktvā*—enjoying; *svarga-lokaṁ*—heaven; *viśālaṁ*—vast; *kṣīṇe*—being exhausted; *puṇye*—the results of their pious activities; *martya-lokaṁ*—to the mortal earth; *viśanti*—fall down; *evaṁ*—thus; *trayī*—of the three Vedas; *dharmam*—doctrines; *anuprapannāḥ*—following; *gata-āgatam*—death and birth; *kāma-kāmāḥ*—desiring sense enjoyments; *labhante*—attain.

When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death.

### Bhagavad-gītā 9.22

*ananyāś cintayanto mām  
ye janāḥ paryupāsate  
teṣāṁ nityābhīyuktānām  
yoga-kṣemaṁ vahāmy aham*

*ananyāḥ*—having no other object; *cintayantaḥ*—concentrating; *mām*—on Me; *ye*—those who; *janāḥ*—persons; *paryupāsate*—properly worship; *teṣāṁ*—of them; *nitya*—always; *abhīyuktānām*—fixed in devotion; *yoga*—requirements; *kṣemaṁ*—protection; *vahāmi*—carry; *aham*—I.

**But those who worship Me with exclusive devotion, meditating on My transcendental form-to them I carry what they lack, and I preserve what they have.**

### Bhagavad-gītā 9.23

*ye 'py anya-devatā-bhaktā  
yajante śraddhayānvitāḥ  
te 'pi mām eva kaunteya  
yajanty avidhi-pūrvakam*

*ye*—those who; *api*—also; *anya*—of other; *devatā*—gods; *bhaktāḥ*—devotees; *yajante*—worship; *śraddhayānvitāḥ*—with faith; *te*—they; *api*—also; *mām*—Me; *eva*—only; *kaunteya*—O son of Kuntī; *yajanti*—they worship; *avidhi-pūrvakam*—in a wrong way.

**Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kuntī, but they do so in a wrong way.**

### Bhagavad-gītā 9.24

*aham hi sarva-yajñānām  
bhoktā ca prabhur eva ca  
na tu mām abhijānanti  
tattvenātaś cyavanti te*

*aham*—I; *hi*—surely; *sarva*—of all; *yajñānām*—sacrifices; *bhoktā*—the enjoyer; *ca*—and; *prabhuḥ*—Lord; *eva*—also; *ca*—and; *na*—not; *tu*—but; *mām*—Me; *abhijānanti*—they know; *tattvena*—in reality; *ataḥ*—therefore; *cyavanti*—fall down; *te*—they.

**I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down.**

### **Bhagavad-gītā 9.25**

*yānti deva-vratā devān  
pitṛn yānti pitṛ-vratāḥ  
bhūtāni yānti bhūtejyā  
yānti mad-yājino 'pi mām*

*yānti*—go; *deva-vratāḥ*—worshippers of demigods; *devān*—to the demigods; *pitṛn*—to the ancestors; *yānti*—go; *pitṛ-vratāḥ*—worshippers of ancestors; *bhūtāni*—to the ghosts and spirits; *yānti*—go; *bhūta-ijyāḥ*—worshippers of ghosts and spirits; *yānti*—go; *mat*—My; *yājinaḥ*—devotees; *api*—but; *mām*—unto Me.

**Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.**

### **Bhagavad-gītā 9.26**

*patraṁ puṣpaṁ phalaṁ toyam  
yo me bhaktā prayacchati  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ*

*patraṁ*—a leaf; *puṣpaṁ*—a flower; *phalaṁ*—a fruit; *toyam*—water; *yaḥ*—whoever; *me*—unto Me; *bhaktiā*—with devotion; *prayacchati*—offers; *tat*—that; *aham*—I; *bhakti-upahṛtam*—offered in devotion; *aśnāmi*—accept; *prayata-ātmanaḥ*—from one in pure consciousness.

**If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept**

it.

### Bhagavad-gītā 9.27

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

yat—whatever; karoṣi—you do; yat—whatever; aśnāsi—you eat; yat—whatever; juhoṣi—you offer; dadāsi—you give away; yat—whatever; yat—whatever; tapasyasi—austerities you perform; kaunteya—O son of Kuntī; tat—that; kuruṣva—do; mat—unto Me; arpaṇam—as an offering.

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform-do that, O son of Kuntī, as an offering to Me.

### Bhagavad-gītā 9.29

samo 'haṁ sarva-bhūteṣu  
na me dveṣyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktyā  
mayi te teṣu cāpy aham

samaḥ—equally disposed; aham—I; sarva-bhūteṣu—to all living entities; na—no one; me—to Me; dveṣyaḥ—hateful; asti—is; na—nor; priyaḥ—dear; ye—those who; bhajanti—render transcendental service; tu—but; mām—unto Me; bhaktyā—in devotion; mayi—are in Me; te—such persons; teṣu—in them; ca—also; api—certainly; aham—I.

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

### Bhagavad-gītā 9.30

*api cet su-durācāro  
bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ  
samyag vyavasito hi saḥ*

*api*—even; *cet*—if; *su-durācāraḥ*—one committing the most abominable actions; *bhajate*—is engaged in devotional service; *mām*—unto Me; *ananya-bhāk*—without deviation; *sādhur*—a saint; *eva*—certainly; *saḥ*—he; *mantavyaḥ*—is to be considered; *samyak*—completely; *vyavasitaḥ*—situated in determination; *hi*—certainly; *saḥ*—he.

**Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.**

### **Bhagavad-gītā 9.31**

*kṣipram bhavati dharmātmā  
śaśvac-chāntim nigacchati  
kaunteya pratijānīhi  
na me bhaktaḥ praṇaśyati*

*kṣipram*—very soon; *bhavati*—becomes; *dharma-ātmā*—righteous; *śaśvat-śāntim*—lasting peace; *nigacchati*—attains; *kaunteya*—O son of Kuntī; *pratijānīhi*—declare; *na*—never; *me*—My; *bhaktaḥ*—devotee; *praṇaśyati*—perishes.

**He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.**

### **Bhagavad-gītā 9.32**

*mām hi pārtha vyapāśritya  
ye 'pi syuḥ pāpa-yonayaḥ  
striyo vaiśyās tathā śūdrās  
te 'pi yānti parām gatim*

*mām*—of Me; *hi*—certainly; *pārtha*—O son of Pṛthā; *vyapāśritya*—particularly taking shelter; *ye*—those who; *api*—also; *syuḥ*—are; *pāpa-yonayaḥ*—born of a lower

family; *striyaḥ*—women; *vaiśyāḥ*—mercantile people; *tathā*—also; *śūdrāḥ*—lower-class men; *te api*—even they; *yānti*—go; *parām*—to the supreme; *gatim*—destination.

O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants] and śūdras [workers]—can attain the supreme destination.

### Bhagavad-gītā 9.33

*kim punar brāhmaṇāḥ puṇyā  
bhaktā rājaṛṣayas tathā  
anityam asukhaṁ lokam  
imaṁ prāpya bhajasva mām*

*kim*—how much; *punaḥ*—again; *brāhmaṇāḥ*—brāhmaṇas; *puṇyāḥ*—righteous; *bhaktāḥ*—devotees; *rāja-ṛṣayaḥ*—saintly kings; *tathā*—also; *anityam*—temporary; *asukham*—full of miseries; *lokam*—planet; *imaṁ*—this; *prāpya*—gaining; *bhajasva*—be engaged in loving service; *mām*—unto Me.

How much more this is so of the righteous brāhmaṇas, the devotees and the saintly kings. Therefore, having come to this temporary, miserable world, engage in loving service unto Me.

### Bhagavad-gītā 9.34

*mat-manā bhava mad-bhakto  
mad-yājī mām namaskuru  
mām evaiṣyasi yuktvaivam  
ātmānam mat-parāyaṇaḥ*

*mat-manāḥ*—always thinking of Me; *bhava*—become; *mat*—My; *bhaktaḥ*—devotee; *mat*—My; *yājī*—worshiper; *mām*—unto Me; *namaskuru*—offer obeisances; *mām*—unto Me; *eva*—completely; *eṣyasi*—you will come; *yuktva*—being absorbed; *evam*—thus; *ātmānam*—your soul; *mat-parāyaṇaḥ*—devoted to Me.

Engage your mind always in thinking of Me, become my devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me.

### Bhagavad-gītā 10.2

*na me viduḥ sura-gaṇāḥ  
prabhavaṁ na maharṣayaḥ  
aham ādir hi devānām  
maharṣīṇām ca sarvaśaḥ*

*na*—never; *me*—My; *viduḥ*—know; *sura-gaṇāḥ*—demi-gods; *prabhavam*—origin, opulences; *na*—never; *mahā-ṛṣayaḥ*—great sages; *aham*—I am; *ādiḥ*—the origin; *hi*—certainly; *devānām*—of the demigods; *mahā-ṛṣīṇām*—of the great sages; *ca*—also; *sarvaśaḥ*—in all respects.

Neither the hosts of demigods nor the great sages know My origin or opulences, for, in every respect, I am the source of the demigods and sages.

### Bhagavad-gītā 10.7

*etāṁ vibhūtiṁ yogam ca  
mama yo vetti tattvataḥ  
so 'vikalpena yogena  
yujyate nātra saṁśayaḥ*

*etam*—all this; *vibhūtim*—opulence; *yogam*—mystic power; *ca*—also; *mama*—of Mine; *yaḥ*—anyone who; *vetti*—knows; *tattvataḥ*—factually; *saḥ*—he; *avikalpena*—without division; *yogena*—in devotional service; *yujyate*—is engaged; *na*—never; *atra*—here; *saṁśayaḥ*—doubt.

One who is factually convinced of this opulence and mystic power of Mine engages in unalloyed devotional service; of this there is no doubt.

### Bhagavad-gītā 10.8

*aham sarvasya prabhavo  
mattaḥ sarvaṁ pravartate*

*iti matvā bhajante mām  
budhā bhāva-samanvitāḥ*

*aham*—I; *sarvasya*—of all; *prabhavaḥ*—the source of generation; *mattaḥ*—from Me; *sarvam*—everything; *pravartate*-emanates; *iti*—thus; *matvā*—knowing; *bhajante*—becomes devoted; *mām*—unto Me; *budhāḥ*—learned; *bhāva-samanvitāḥ*—with great attention.

**I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.**

### **Bhagavad-gītā 10.9**

*mat-cittā mad-gata-prāṇā  
bodhayantaḥ parasparam  
kathayantaś ca mām nityam  
tuṣyanti ca ramanti ca*

*mat-cittāḥ*—their minds fully engaged in Me; *mat-gata-prāṇāḥ*—their lives devoted to Me; *bodhayantaḥ*—preaching; *parasparam*—among themselves; *kathayantaḥ*—talking; *ca*—also; *mām*—about Me; *nityam*—perpetually; *tuṣyanti*—become pleased; *ca*—also; *ramanti*—enjoy transcendental bliss; *ca*—also.

**The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.**

### **Bhagavad-gītā 10.10**

*teṣāṁ satata-yuktānām  
bhajatām prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te*

*teṣāṁ*—unto them; *satata-yuktānām*—always engaged; *bhajatām*—in rendering devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-*



yogam—real intelligence; tam—that; yena—by which; mām—unto Me; upayānti—come; te—they.

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

### Bhagavad-gītā 10.11

teṣām evānukampārtham  
aham ajñāna-jam tamaḥ  
nāśayāmy ātma-bhāva-stho  
jñāna-dīpena bhāsvatā

teṣām—for them; eva—certainly; anukampā-artham—to show special mercy; aham—I; ajñāna-jam—due to ignorance; tamaḥ—darkness; nāśayāmi—dispel; ātma-bhāva—within their hearts; sthaḥ—situated; jñāna—of knowledge; dīpena—with the lamp; bhāsvatā—glowing.

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

### Bhagavad-gītā 10.12-13

arjuna uvāca  
param brahma param dhāma  
pavitraṁ paramaṁ bhavān  
puruṣaṁ śāśvataṁ divyam  
ādi-devam ajaṁ vibhum

āhus tvām ṛṣayaḥ sarve  
devarṣir nāradas tathā  
asito devalo vyāsaḥ  
svayaṁ caiva bravīṣi me

arjunaḥ uvāca—Arjuna said; param—supreme; brahma—truth; param—supreme; dhāma—sustenance; pavitraṁ—pure; paramaṁ—supreme; bhavān—You;

*puruṣam*—personality; *śāśvatam*—eternal; *divyam*—transcendental; *ādi-devam*—the original Lord; *ajam*—unborn; *vibhum*—greatest; *āhuḥ*—say; *tvām*—of You; *ṛṣayaḥ*—sages; *sarve*—all; *deva-ṛṣiḥ*—the sage among the demigods; *nāradaḥ*—Nārada; *tathā*—also; *asitaḥ*—Asita; *devalaḥ*—Devala; *vyāsaḥ*—Vyāsa; *svayam*—personally; *ca*—also; *eva*—certainly; *bravīṣi*—you are explaining; *me*—unto me.

**Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest. All the great sages such as Nārada, Asita, Devala and Vyāsa confirm this truth about You, and now You Yourself are declaring it to me.**

### **Bhagavad-gītā 10.14**

*sarvam etad ṛtaṁ manye  
yan mām vadāsi keśava  
na hi te bhagavan vyaktim  
vidur devā na dānavāḥ*

*sarvam*—all; *etat*—this; *ṛtam*—truth; *manye*—I accept; *yat*—which; *mām*—unto me; *vadāsi*—You tell; *keśava*—O Kṛṣṇa; *na*—never; *hi*—certainly; *te*—Your; *bhagavan*—O Personality of Godhead; *vyaktim*—revelation; *viduḥ*—can know; *devāḥ*—the demigods; *na*—nor; *dānavāḥ*—the demons.

**O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand your personality.**

### **Bhagavad-gītā 10.34**

*mṛtyuḥ sarva-haraś cāham  
udbhavaś ca bhaviṣyatām  
kīrtiḥ śrīr vāk ca nārīṇām  
smṛtir medhā dhṛtiḥ kṣamā*

*mṛtyuḥ*—death; *sarva-haraḥ*—all-devouring; *ca*—also; *aham*—I am; *udbhavaḥ*—generation; *ca*—also; *bhaviṣyatām*—of future manifestations; *kīrtiḥ*—fame; *śrīḥ*—opulence or beauty; *vāk*—fine speech; *ca*—also; *nārīṇām*—of women; *smṛtiḥ*—

memory; *medhā*—intelligence; *dhṛtiḥ*—firmness; *kṣamā*—patience.

I am all-devouring death, and I am the generating principle of all that is yet to be. Among women I am fame, fortune, fine speech, memory, intelligence, steadfastness and patience.

### Bhagavad-gītā 10.39

*yac cāpi sarva-bhūtānām  
bījaṁ tad aham arjuna  
na tad asti vinā yat syān  
mayā bhūtaṁ carācaram*

*yat*—whatever; *ca*—also; *api*—may be; *sarva-bhūtānām*—of all creations; *bījaṁ*—the seed; *tat*—that; *aham*—I am; *arjuna*—O Arjuna; *na*—not; *tat*—that; *asti*—there is; *vinā*—without; *yat*—which; *syāt*—exists; *mayā*—Me; *bhūtaṁ*—created being; *carācaram*—moving and nonmoving.

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being-moving or nonmoving-that can exist without Me.

### Bhagavad-gītā 10.41

*yad yad vibhūtimat sattvaṁ  
śrīmad ūrjitam eva vā  
tad tad evāvagaccha tvam  
mama tejo 'mśa-sambhavam*

*yat yat*—whatever; *vibhūti*—opulences; *mat*—having; *sattvaṁ*—existence; *śrī-mat*—beautiful; *ūrjitam*—glorious; *eva*—certainly; *vā*—or; *tat tat*—all those; *eva*—certainly; *avagaccha*—must know; *tvam*—you; *mama*—My; *tejaḥ*—of the splendor; *aṁśa*—a part; *sambhavam*—born of.

Know that all opulent, beautiful, and glorious creations spring from but a spark of My splendor.

### Bhagavad-gītā 10.42

*atha vā bahunaitena  
kim jñātena tavārjuna  
viṣṭabhyāham idam kṛtsnam  
ekāmśena sthito jagat*

*atha vā—*or; *bahunā—*many; *etena—*by this kind; *kim—*what; *jñātena—*by knowing; *tava—*your; *arjuna—*O Arjuna; *viṣṭabhya—*pervading; *aham—I*; *idam—*this; *kṛtsnam—*entire; *eka—*by one; *aṁśena—*part; *sthitaḥ—*am situated; *jagat—*universe.

**But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.**

### Bhagavad-gītā 11.32

*kālo 'smi loka-kṣaya-kṛt pravṛddho*

*kālaḥ—*time; *asmi—I* am; *loka—*of the worlds; *kṣaya-kṛt—the* destroyer; *pravṛddhaḥ—*great.

**Time I am, the great destroyer of the worlds.**

### Bhagavad-gītā 11.33

*tasmāt tvam uttiṣṭha yaśo labhasva  
jivā śatrūn bhukṣva rājyaṁ samṛddham  
mayaivaite nihatāḥ pūrvam eva  
nimitta-mātram bhava savya-sācin*

*tasmāt—*therefore; *tvam—*you; *uttiṣṭha—*get up; *yaśaḥ—*fame; *labhasva—*gain; *jivā—*conquering; *śatrūn—*enemies; *bhukṣva—*enjoy; *rājyaṁ—*kingdom; *samṛddham—*flourishing; *mayā—*by Me; *eva—*certainly; *ete—*all these; *nihatāḥ—*killed; *pūrvam eva—*by previous arrangement; *nimitta-mātram—*just the cause; *bhava—*become; *savya-sācin—*O Savyasāci.

**Therefore get up. Prepare to fight and win glory. Conquer your enemies and enjoy a**

flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācī, can be but an instrument in the fight.

### Bhagavad-gītā 11.54

*bhaktyā tv ananyayā śakya  
aham evaṁ-vidho 'rjuna  
jñātum draṣṭum ca tattvena  
praveṣṭum ca parantapa*

*bhaktyā*—by devotional service; *tu*—but; *ananyayā*—without being mixed with fruitive activities or speculative knowledge; *śakyaḥ*—possible; *aham*—I; *evam-vidhaḥ*—like this; *arjuna*—O Arjuna; *jñātum*—to know; *draṣṭum*—to see; *ca*—and; *tattvena*—in fact; *praveṣṭum*—to enter into; *ca*—also; *parantapa*—O mighty-armed one.

My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

### Bhagavad-gītā 12.1

*arjuna uvāca  
evaṁ satata-yuktā ye  
bhaktās tvāṁ paryupāsate  
ye cāpy akṣaram avyaktaṁ  
teṣāṁ ke yoga-vittamāḥ*

*arjunaḥ uvāca*—Arjuna said; *evam*—thus; *satata*—always; *yuktāḥ*—engaged; *ye*—those who; *bhaktāḥ*—devotees; *tvam*—You; *paryupāsate*—properly worship; *ye*—those who; *ca*—also; *api*—again; *akṣaram*—beyond the senses; *avyaktaṁ*—the unmanifested; *teṣāṁ*—of them; *ke*—who; *yoga-vit-tamāḥ*—the most perfect in knowledge of yoga.

Arjuna inquired: Which is considered to be more perfect: those who are always properly engaged in Your devotional service, or those who worship the impersonal

## Brahman, the unmanifested?

### Bhagavad-gītā 12.2

*śrī-bhagavān uvāca  
mayy āveśya mano ye mām  
nitya-yuktā upāsate  
śraddhayā parayopetās  
te me yuktatamā matāḥ*

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *mayi*—upon Me; *āveśya*—fixing; *manaḥ*—the mind; *ye*—those who; *mām*—Me; *nitya*—always; *yuktāḥ*—engaged; *upāsate*—worship; *śraddhayā*—with faith; *parayā*—transcendental; *upetāḥ*—endowed; *te*—they; *me*—by Me; *yukta-tamāḥ*—most perfect in yoga; *matāḥ*—are considered.

The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshiping Me with great and transcendental faith are considered by Me to be most perfect.

### Bhagavad-gītā 12.5

*kleśo 'dhikataras teṣām  
avyaktāsakta-cetasām  
avyaktā hi gatiḥ duḥkham  
dehavadbhir avāpyate*

*kleśaḥ*—trouble; *adhika-taraḥ*—very much; *teṣām*—of them; *avyakta*—to the unmanifested; *āsakta*—attached; *cetasām*—of those whose minds; *avyaktā*—toward the unmanifested; *hi*—certainly; *gatiḥ*—progress; *duḥkham*—with trouble; *deha-vadbhir*—by the embodied; *avāpyate*—is achieved.

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

### Bhagavad-gītā 12.6-7

ye tu sarvāṇi karmāṇi  
mayi sannyasya mat-paraḥ  
ananyenaiva yogena  
mām dhyāyanta upāsate

teṣāṃ ahaṃ samuddhartā  
mṛtyu-saṃsāra-sāgarāt  
bhavāmi na cirāt pārtha  
mayy āveśita-cetasām

ye—those who; tu—but; sarvāṇi—all; karmāṇi—activities; mayi—unto Me; sannyasya—giving up; mat-paraḥ—being attached to Me; ananyena—without division; eva—certainly; yogena—by practice of such bhakti-yoga; mām—upon Me; dhyāyantaḥ—meditating; upāsate—worship; teṣāṃ—of them; ahaṃ—I; samuddhartā—the deliverer; mṛtyu—of death; saṃsāra—in material existence; sāgarāt—from the ocean; bhavāmi—I become; na—not; cirāt—after a long time; Pārtha—O son of Pṛthā; mayi—upon Me; āveśita—fixed; cetasām—of those whose minds.

But those who worship Me, giving up all their activities unto Me and being devoted to me without deviation, engaged in devotional service and always meditating upon Me, having fixed their minds upon Me, O son of Pṛthā—for them I am the swift deliverer from the ocean of birth and death.

### Bhagavad-gītā 12.8

mayy eva mana ādhatsva  
mayi buddhiṃ niveśaya  
nivasīṣyasi mayy eva  
ata ūrdhvaṃ na saṃśayaḥ

mayi—upon Me; eva—certainly; manaḥ—mind; ādhatsva—fix; mayi—upon Me; buddhiṃ—intelligence; niveśaya—apply; nivasīṣyasi—you will live; mayi—in Me; eva—certainly; ataḥ ūrdhvaṃ—thereafter; na—never; saṃśayaḥ—doubt.

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all

your intelligence in Me. Thus you will live in Me always, without a doubt.

### Bhagavad-gītā 12.9

*atha cittam samādhātum  
na śaknoṣi mayi sthīram  
abhyāsa-yogena tato  
mām icchāptum dhanañjaya*

*atha*—if, therefore; *cittam*—mind; *samādhātum*—to fix; *na*—not; *śaknoṣi*—you are able; *mayi*—upon Me; *sthīram*—steadily; *abhyāsa-yogena*—by the practice of devotional service; *tataḥ*—then; *mām*—Me; *icchā*—desire; *āptum*—to get; *dhanañjaya*—O winner of wealth, Arjuna.

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.

### Bhagavad-gītā 12.13-14

*adveṣṭā sarva-bhūtānām  
maitraḥ karuṇa eva ca  
nirmamo nirahaṅkāraḥ  
sama-duḥkha-sukhaḥ kṣamī*

*santuṣṭaḥ satatam yogī  
yatātmā dṛḍha-niścayaḥ  
mayy arpita-mano-buddhir  
yo mad-bhaktaḥ sa me priyaḥ*

*adveṣṭā*—nonenvious; *sarva-bhūtānām*—toward all living entities; *maitraḥ*—friendly; *karuṇaḥ*—kindly; *eva*—certainly; *ca*—also; *nirmamaḥ*—with no sense of proprietorship; *nirahaṅkāraḥ*—without false ego; *sama*—equal; *duḥkha*—in distress; *sukhaḥ*—and happiness; *kṣamī*—forgiving; *santuṣṭaḥ*—satisfied; *satatam*—always; *yogī*—one engaged in devotion; *yata-ātmā*—self-controlled; *dṛḍha-niścayaḥ*—with determination; *mayi*—upon Me; *arpita*—engaged; *manaḥ*—mind; *buddhiḥ*—and



intelligence; *yaḥ*—one who; *mat-bhaktaḥ*—My devotee; *saḥ*—he; *me*—to Me; *priyaḥ*—dear.

One who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled, and engaged in devotional service with determination, his mind and intelligence fixed on Me—such a devotee of Mine is very dear to Me.

### Bhagavad-gītā 13.3

*kṣetra-jñāṁ cāpi mām viddhi  
sarva-kṣetreṣu bhārata  
kṣetra-kṣetrājñāyor jñānam  
yat tat jñānam matam mama*

*kṣetra-jñāṁ*—the knower of the field; *ca*—also; *api*—certainly; *mām*—Me; *viddhi*—know; *sarva*—all; *kṣetreṣu*—in bodily fields; *bhārata*—O son of Bharata; *kṣetra*—the field of activities (the body); *kṣetra-jñāyoḥ*—and the knower of the field; *jñānam*—knowledge of; *yat*—that which; *tat*—that; *jñānam*—knowledge; *matam*—opinion; *mama*—My.

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.

### Bhagavad-gītā 13.8-12

*amānitvam adambhitvam  
ahiṁsā kṣāntir ārjavam  
ācāryopāśanam śaucam  
sthairyam ātma-vinigrahaḥ*

*indriyārtheṣu vairāgyam  
anahaṅkāra eva ca  
janma-mṛtyu-jarā-vyādhī-  
duḥkha-doṣānudarśanam*

asaktir anabhiṣvaṅgaḥ  
putra-dāra-grhādiṣu  
nityam ca sama-cittatvam  
iṣṭāniṣṭopapattiṣu

mayi cānanya-yogena  
bhaktir avyabhicāriṇī  
vivikta-deśa-sevitvam  
aratir jana-saṁsadi

adhyātma-jñāna-nityatvam  
tattva-jñānārtha-darśanam  
etaḥ jñānam iti proktam  
ajñānam yad ato 'nyathā

*amānitvam*—humility; *adambhitvam*—pridelessness; *ahiṁsā*—nonviolence; *kṣāntiḥ*—tolerance; *ārjavam*—simplicity; *ācārya-upāsanam*—approaching a bona fide spiritual master; *śaucam*—cleanliness; *sthairyam*—steadfastness; *ātma-vinigrahaḥ*—self-control; *indriya-artheṣu*—in the matter of the senses; *vairāgyam*—renunciation; *anahaṅkāraḥ*—being without false egoism; *eva*—certainly; *ca*—also; *janma*—of birth; *mṛtyu*—death; *jarā*—old age; *vyādhi*—and disease; *duḥkha*—of the distress; *doṣa*—the fault; *anudarśanam*—observing; *asaktiḥ*—being without attachment; *anabhiṣvaṅgaḥ*—being without association; *putra*—for son; *dāra*—wife; *grha-ādiṣu*—home, etc.; *nityam*—constant; *ca*—also; *sama-cittatvam*—equilibrium; *iṣṭa*—the desirable; *aniṣṭa*—and undesirable; *upapattiṣu*—having obtained; *mayi*—unto Me; *ca*—also; *ananya-yogena*—by unalloyed devotional service; *bhaktiḥ*—devotion; *avyabhicāriṇī*—without any break; *vivikta*—to solitary; *deśa*—places; *sevitvam*—aspiring; *aratiḥ*—being without attachment; *jana-saṁsadi*—to people in general; *adhyātma*—pertaining to the self; *jñāna*—in knowledge; *nityatvam*—constancy; *tattva-jñāna*—of knowledge of the truth; *artha*—for the object; *darśanam*—philosophy; *etaḥ*—all this; *jñānam*—knowledge; *iti*—thus; *proktam*—declared; *ajñānam*—ignorance; *yad*—that which; *ataḥ*—from this; *anyathā*—other.

**Humility; pridelessness; nonviolence; tolerance; simplicity; approaching a bona fide spiritual master; cleanliness; steadiness; self-control; renunciation of the objects of sense gratification; absence of false ego; the perception of the evil of birth, death, old age and disease; detachment; freedom from entanglement with children, wife, home and the rest; even-mindedness amid pleasant and unpleasant events; constant and**

unalloyed devotion to Me; aspiring to live in a solitary place; detachment from the general mass of people; accepting the importance of self-realization; and philosophical search for the Absolute Truth—all these I declare to be knowledge, and besides this whatever there may be is ignorance.

### Bhagavad-gītā 13.14

*sarvataḥ pāṇi-pādam tat  
sarvato 'kṣi-śiro-mukham  
sarvataḥ śrutimal loke  
sarvam āvṛtya tiṣṭhati*

*sarvataḥ*—everywhere; *pāṇi*—hands; *pādam*—legs; *tat*—that; *sarvataḥ*—everywhere; *akṣi*—eyes; *śiraḥ*—heads; *mukham*—faces; *sarvataḥ*—everywhere; *śruti-mat*—having ears; *loke*—in the world; *sarvam*—everything; *āvṛtya*—covering; *tiṣṭhati*—exists.

Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything.

### Bhagavad-gītā 13.21

*kārya-kāraṇa-kartṛtve  
hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkhānām  
bhoktṛtve hetur ucyate*

*kārya*—of effect; *kāraṇa*—and cause; *kartṛtve*—in the matter of creation; *hetuḥ*—the instrument; *prakṛtiḥ*—material nature; *ucyate*—is said to be; *puruṣaḥ*—the living entity; *sukha*—of happiness; *duḥkhānām*—and distress; *bhoktṛtve*—in enjoyment; *hetuḥ*—the instrument; *ucyate*—is said to be.

Nature is said to be the cause of all material causes and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

### Bhagavad-gītā 13.22

*puruṣaḥ prakṛti-stho hi  
bhuñkte prakṛti-jān guṇān  
kāraṇaṁ guṇa-saṅgo 'sya  
sad-asad-yoni-janmasu*

*puruṣaḥ*—the living entity; *prakṛti-sthaḥ*—being situated in the material energy; *hi*—certainly; *bhuñkte*—enjoys; *prakṛti-jān*—produced by the material nature; *guṇān*—the modes of nature; *kāraṇaṁ*—the cause; *guṇa-saṅgaḥ*—the association with the modes of nature; *asya*—of the living entity; *sat-asat*—in good and bad; *yoni*—species of life; *janmasu*—in births.

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.

### **Bhagavad-gītā 13.23**

*upadraṣṭānumantā ca  
bhartā bhoktā maheśvaraḥ  
paramātmēti cāpy ukto  
dehe 'smin puruṣaḥ paraḥ*

*upadraṣṭā*—overseer; *anumantā*—permitter; *ca*—also; *bhartā*—master; *bhoktā*—supreme enjoyer; *mahā-īśvaraḥ*—the Supreme Lord; *parama-ātmā*—the Supersoul; *iti*—also; *ca*—and; *api*—indeed; *uktaḥ*—is said; *dehe*—in the body; *asmin*—this; *puruṣaḥ*—enjoyer; *paraḥ*—transcendental.

Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul.

### **Bhagavad-gītā 13.26**

*anyē tv evaṁ ajānantaḥ  
śrutvānyebhya upāsate  
te 'pi cātitaranty eva*

*mṛtyum śruti-parāyaṇāḥ*

*anye*—others; *tu*—but; *evam*—thus; *ajānantaḥ*—without spiritual knowledge; *śrutvā*—by hearing; *anyebhyaḥ*—from others; *upāsate*—begin to worship; *te*—they; *api*—also; *ca*—and; *atitaranti*—transcend; *eva*—certainly; *mṛtyum*—the path of death; *śruti-parāyaṇāḥ*—inclined to the process of hearing.

Again there are those who, although not conversant in spiritual knowledge, begin to worship the Supreme Person upon hearing about Him from others. Because of their tendency to hear from authorities, they also transcend the path of birth and death.

### **Bhagavad-gītā 14.3**

*mama yonir mahad-brahma  
tasmin garbhaṁ dadhāmy aham  
sambhavaḥ sarva-bhūtānām  
tato bhavati bhārata*

*mama*—My; *yonir*—source of birth; *mahat*—the total material existence; *brahma*—supreme; *tasmin*—in that; *garbham*—pregnancy; *dadhāmi*—create; *aham*—I; *sambhavaḥ*—the possibility; *sarva-bhūtānām*—of all living entities; *tataḥ*—thereafter; *bhavati*—becomes; *bhārata*—O son of Bharata.

The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata.

### **Bhagavad-gītā 14.4**

*sarva-yoniṣu kaunteya  
mūrtayaḥ sambhavanti yāḥ  
tāsām brahma mahad yonir  
aham bīja-pradaḥ pitā*

*sarva-yoniṣu*—in all species of life; *kaunteya*—O son of Kuntī; *mūrtayaḥ*—forms; *sambhavanti*—they appear; *yāḥ*—which; *tāsām*—of all of them; *brahma*—the supreme; *mahat yonir*—source of birth in the material substance; *aham*—I; *bīja-*

*pradaḥ*—the seed-giving; *pitā*—father.

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.

### **Bhagavad-gītā 14.10**

*rajas tamaś cābhibhūya  
sattvaṁ bhavati bhārata  
rajaḥ sattvaṁ tamaś caiva  
tamaḥ sattvaṁ rajas tathā*

*rajaḥ*—the mode of passion; *tamaḥ*—the mode of ignorance; *ca*—also; *abhibhūya*—surpassing; *sattvaṁ*—the mode of goodness; *bhavati*—becomes prominent; *bhārata*—O son of Bharata; *rajaḥ*—the mode of passion; *sattvaṁ*—the mode of goodness; *tamaḥ*—the mode of ignorance; *ca*—also; *eva*—like that; *tamaḥ*—the mode of ignorance; *sattvaṁ*—the mode of goodness; *rajaḥ*—the mode of passion; *tathā*—thus.

Sometimes the mode of goodness becomes prominent, defeating the modes of passion and ignorance, O son of Bharata. Sometimes the mode of passion defeats goodness and ignorance, and at other times ignorance defeats goodness and passion. In this way there is always competition for supremacy.

### **Bhagavad-gītā 14.18**

*ūrdhvaṁ gacchanti sattva-sthā  
madhye tiṣṭhanti rājasāḥ  
jaghanya-guṇa-vṛtti-sthā  
adho gacchanti tāmasāḥ*

*ūrdhvaṁ*—upwards; *gacchanti*—goes; *sattva-sthāḥ*—those situated in the mode of goodness; *madhye*—in the middle; *tiṣṭhanti*—dwell; *rājasāḥ*—those who are situated in the mode of passion; *jaghanya*—of abominable; *guṇa*—quality; *vṛtti-sthāḥ*—whose occupation; *adhaḥ*—down; *gacchanti*—go; *tāmasāḥ*—persons in the mode of ignorance.

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 abominable mode of ignorance go down to the hellish worlds.

### **Bhagavad-gītā 14.26**

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

*mām*—unto Me; *ca*—also; *yaḥ*—a person who; *avyabhicāreṇa*—without fail; *bhakti-yogena*—by devotional service; *sevate*—renders service; *saḥ*—he; *guṇān*—the modes of material nature; *samatītya*—transcending; *etān*—all these; *brahma-bhūyāya*—elevated to the Brahman platform; *kalpate*—becomes.

**One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.**

### **Bhagavad-gītā 14.27**

*brahmaṇo hi pratiṣṭhāham  
amṛtasyāvyayasya ca  
śāśvatasya ca dharmasya  
sukhasyaikāntikasya ca*

*brahmaṇaḥ*—of the impersonal *brahma-jyotir*; *hi*—certainly; *pratiṣṭhā*—the rest; *aham*—I am; *amṛtasya*—of the immortal; *avyayasya*—of the imperishable; *ca*—also; *śāśvatasya*—of the eternal; *ca*—and; *dharmasya*—of the constitutional position; *sukhasya*—of happiness; *aikāntikasya*—ultimate; *ca*—also.

**ersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness.**

### **Bhagavad-gītā 15.1**

śrī bhagavān uvāca  
ūrdhva-mūlam adhaḥ-śākham  
aśvattham prāhur avyayam  
chandāmsi yasya parṇāni  
yas tam veda sa veda-vit

*śrī bhagavān uvāca*—the Supreme Personality of Godhead said; *ūrdhva-mūlam*—with roots above; *adhaḥ*—downwards; *śākham*—branches; *aśvattham*—a banyan tree; *prāhuḥ*—is said; *avyayam*—eternal; *chandāmsi*—the Vedic hymns; *yasya*—of which; *parṇāni*—the leaves; *yaḥ*—anyone who; *tam*—that; *veda*—knows; *saḥ*—he; *veda-vit*—the knower of the Vedas.

**The Supreme Personality of Godhead said: It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.**

### **Bhagavad-gītā 15.5**

nirmāna-mohā jita-saṅga-doṣā  
adhyātma-nityā vinivṛtta-kāmāḥ  
dvandvair vimuktāḥ sukha-duḥkha-samjñair  
gacchanty amūḍhāḥ padam avyayam tat

*niḥ*—without; *māna*—false prestige; *mohāḥ*—and illusion; *jita*—having conquered; *saṅga*—of association; *doṣāḥ*—the faults; *adhyātma*—in spiritual knowledge; *nityāḥ*—in eternity; *vinivṛtta*—disassociated; *kāmāḥ*—from lust; *dvandvaiḥ*—from the dualities; *vimuktāḥ*—liberated; *sukha-duḥkha*—happiness and distress; *saṁjñaiḥ*—named; *gacchanti*—attain; *amūḍhāḥ*—unbewildered; *padam*—situation; *avyayam*—eternal; *tat*—that.

**Those who are free from false prestige, illusion and false association, who understand the eternal, who are done with material lust, who are freed from the dualities of happiness and distress, and who, unbewildered, know how to surrender unto the Supreme Person attain to that eternal kingdom.**

### **Bhagavad-gītā 15.6**



na tad bhāsayate sūryo  
na śaśāṅko na pāvakaḥ  
yad gatvā na nivartante  
tad dhāma paramam mama

na—not; tat—that; bhāsayate—illuminates; sūryaḥ—the sun; na—nor; śaśāṅkaḥ—the moon; na—nor; pāvakaḥ—fire, electricity; yat—where; gatvā—going; na—never; nivartante—they come back; tat dhāma—that abode; paramam—supreme; mama—My.

**That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity. Those who reach it never return to this material world.**

### **Bhagavad-gītā 15.7**

mamaivāṁśo jīva-loke  
jīva-bhūtaḥ sanātanaḥ  
manaḥ śaṣṭhānīndriyāṇi  
prakṛti-sthāni karṣati

mama—My; eva—certainly; aṁśaḥ—fragmental particle; jīva-loke—in the world of conditional life; jīva-bhūtaḥ—the conditioned living entity; sanātanaḥ—eternal; manaḥ—with the mind; śaṣṭhāni—the six; indriyāṇi—senses; prakṛti—in material nature; sthāni—situated; karṣati—is struggling hard.

**The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.**

### **Bhagavad-gītā 15.10**

utkrāmantam sthitam vāpi  
bhuñjānam vā guṇānvitam  
vimūḍhā nānupaśyanti  
paśyanti jñāna-cakṣuṣaḥ

utkrāmantam—quitting the body; sthitam—situated in the body; vā api—either;

*bhuñjānam*—enjoying; *vā*—or; *guṇa-anvitam*—under the spell of the modes of material nature; *vimūḍhāḥ*—foolish persons; *na*—never; *anupaśyanti*—can see; *paśyanti*—can see; *jñāna-cakṣuṣaḥ*—those who have the eyes of knowledge.

The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.

### Bhagavad-gītā 15.15

*sarvasya cāham hṛdi sannviṣṭho  
mattaḥ smṛtir jñānam apohanam ca  
vedaiś ca sarvair aham eva vedyo  
vedānta-kṛd veda-vid eva cāham*

*sarvasya*—of all living beings; *ca*—and; *aham*—I; *hṛdi*—in the heart; *sannviṣṭaḥ*—situated; *mattaḥ*—from Me; *smṛtiḥ*—remembrance; *jñānam*—knowledge; *apohanam*—forgetfulness; *ca*—and; *vedaiḥ*—by the Vedas; *ca*—also; *sarvaiḥ*—all; *aham*—I am; *eva*—certainly; *vedyaḥ*—knowable; *vedānta-kṛt*—the compiler of the Vedānta; *veda-vid*—the knower of the Vedas; *eva*—certainly; *ca*—and; *aham*—I.

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.

### Bhagavad-gītā 15.16

*dvāv imau puruṣau loke  
kṣaraś cākṣara eva ca  
kṣaraḥ sarvāṇi bhūtāni  
kūṭa-stho 'kṣara ucyate*

*dvau*—two; *imau*—these; *puruṣau*—living entities; *loke*—in the world; *kṣaraḥ*—fallible; *ca*—and; *akṣaraḥ*—infallible; *eva*—certainly; *ca*—and; *kṣaraḥ*—fallible; *sarvāṇi*—all; *bhūtāni*—living entities; *kūṭa-sthaḥ*—in oneness; *akṣaraḥ*—infallible; *ucyate*—is said.

There are two classes of beings, the fallible and the infallible. In the material world every living entity is fallible, and in the spiritual world every living entity is called infallible.

**Bhagavad-gītā 15.18**

*yasmāt kṣaram atīto 'ham  
akṣarād api cottamaḥ  
ato 'smi loke vede ca  
prathitaḥ puruṣottamaḥ*

*yasmāt*—because; *kṣaram*—to the fallible; *atītaḥ*—transcendental; *aham*—I am; *akṣarāt*—beyond the infallible; *api*—also; *ca*—and; *uttamaḥ*—the best; *ataḥ*—therefore; *asmi*—I am; *loke*—in the world; *vede*—in the Vedic literature; *ca*—and; *prathitaḥ*—celebrated; *puruṣa-uttamaḥ*—as the Supreme Personality.

Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.

**Bhagavad-gītā 15.19**

*yo mām evam asammūḍho  
jānāti puruṣottamam  
sa sarva-vid bhajati mām  
sarva-bhāvena bhārata*

*yaḥ*—anyone who; *mām*—Me; *evam*—thus; *asammūḍhaḥ*—without a doubt; *jānāti*—knows; *puruṣa-uttamam*—the Supreme Personality of Godhead; *saḥ*—he; *sarva-vid*—the knower of everything; *bhajati*—renders devotional service; *mām*—unto Me; *sarva-bhāvena*—in all respects; *bhārata*—O son of Bharata.

Whoever knows Me as the Supreme Personality of Godhead, without doubting, is the knower of everything. He therefore engages himself in full devotional service to Me, O son of Bharata.

### Bhagavad-gītā 16.1-3

śrī-bhagavān uvāca  
abhayaṁ sattva-saṁśuddhir  
jñāna-yoga-vyavasthitiḥ  
dānaṁ damaś ca yajñaś ca  
svādhyāyas tapa ārjavam

ahiṁsā satyam akrodhas  
tyāgaḥ śāntir apaiśunam  
dayā bhūteṣv aloluptvaṁ  
mārdavaṁ hrīr acāpalam

tejaḥ kṣamā dhṛtiḥ śaucam  
adroho nāti-mānitā  
bhavanti sampadam daivīm  
abhijātasya bhārata

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *abhayaṁ*—fearlessness; *sattva-saṁśuddhiḥ*—purification of one's existence; *jñāna*—in knowledge; *yoga*—of linking up; *vyavasthitiḥ*—the situation; *dānaṁ*—charity; *damaḥ*—controlling the mind; *ca*—and; *yajñaḥ*—performance of sacrifice; *ca*—and; *svādhyāyaḥ*—study of Vedic literature; *tapaḥ*—austerity; *ārjavam*—simplicity; *ahiṁsā*—nonviolence; *satyam*—truthfulness; *akrodhaḥ*—freedom from anger; *tyāgaḥ*—renunciation; *śāntiḥ*—tranquillity; *apaiśunam*—aversion to fault-finding; *dayā*—mercy; *bhūteṣu*—towards all living entities; *aloluptvaṁ*—freedom from greed; *mārdavam*—gentleness; *hrīḥ*—modesty; *acāpalam*—determination; *tejaḥ*—vigor; *kṣamā*—forgiveness; *dhṛtiḥ*—fortitude; *śaucam*—cleanliness; *adrohaḥ*—freedom from envy; *na*—not; *ati-mānitā*—expectation of honor; *bhavanti*—are; *sampadam*—the qualities; *daivīm*—the transcendental nature; *abhijātasya*—of one who is born of; *bhārata*—O son of Bharata.

**The Supreme Personality of Godhead said: Fearlessness; purification of one's existence; cultivation of spiritual knowledge; charity; self-control; performance of sacrifice; study of the Vedas; austerity; simplicity; nonviolence; truthfulness; freedom from anger; renunciation; tranquillity; aversion to faultfinding; compassion for all living entities; freedom from covetousness; gentleness; modesty; steady determination; vigor; forgiveness; fortitude; cleanliness; and freedom from envy and**

from the passion for honor-these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

### Bhagavad-gītā 16.7

*pravṛttim ca nivṛttim ca  
janā na vidur āsurāḥ  
na śaucam nāpi cācāro  
na satyam teṣu vidyate*

*pravṛttim*—acting properly; *ca*—also; *nivṛttim*—not acting improperly; *ca*—and; *janāḥ*—persons; *na*—never; *viduḥ*—know; *āsurāḥ*—of demoniac quality; *na*—never; *śaucam*—cleanliness; *na*—nor; *api*—also; *ca*—and; *ācāraḥ*—behavior; *na*—never; *satyam*—truth; *teṣu*—in them; *vidyate*—there is.

Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.

### Bhagavad-gītā 16.8

*asatyam apratiṣṭham te  
jagad āhur anīśvaram  
aparaspara-sambhūtaṁ  
kim anyat kāma-haitukam*

*asatyam*—unreal; *apraṭiṣṭham*—without foundation; *te*—they; *jagat*—the cosmic manifestation; *āhuḥ*—say; *anīśvaram*—with no controller; *aparaspara*—without cause; *sambhūtaṁ*—arisen; *kim anyat*—there is no other cause; *kāma-haitukam*—it is due to lust only.

They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust.

### Bhagavad-gītā 16.9

*etām dr̥ṣṭim avaṣṭabhya  
naṣṭātmāno 'lpa-buddhayaḥ  
prabhavanty ugra-karmāṇaḥ  
kṣayāya jagato 'hitāḥ*

*etām*—this; *dr̥ṣṭim*—vision; *avaṣṭabhya*—accepting; *naṣṭa*—having lost; *ātmānaḥ*—themselves; *alpa-buddhayaḥ*—the less intelligent; *prabhavanti*—flourish; *ugra-karmāṇaḥ*—engaged in painful activities; *kṣayāya*—for destruction; *jagataḥ*—of the world; *ahitāḥ*—unbeneficial.

Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.

### **Bhagavad-gītā 16.19**

*tān ahaṁ dviṣataḥ krūrān  
saṁsāreṣu narādhamān  
kṣipāmy ajasram aśubhān  
āsurīṣu eva yoniṣu*

*tān*—those; *ahaṁ*—I; *dviṣataḥ*—envious; *krūrān*—mischievous; *saṁsāreṣu*—into the ocean of material existence; *nara-adhamān*—the lowest of mankind; *kṣipāmi*—I put; *ajasram*—forever; *aśubhān*—inauspicious; *āsurīṣu*—demoniac; *eva*—certainly; *yonīṣu*—into the wombs.

Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.

### **Bhagavad-gītā 16.20**

*āsurīm yonim āpannā  
mūḍhā janmani janmani  
mām aprāpyaiva kaunteya  
tato yānty adhamām gatim*

*āsurīm*—demoniac; *yonim*—species; *āpannāḥ*—gaining; *mūḍhāḥ*—the foolish;

*janmani janmani*—in birth after birth; *mām*—Me; *aprāpya*—without achieving; *eva*—certainly; *kaunteya*—O son of Kuntī; *tataḥ*—thereafter; *yanti*—go; *adhamām*—condemned; *gatim*—destination.

Attaining repeated birth amongst the species of demoniac life, O son of Kuntī, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.

### **Bhagavad-gītā 16.21**

*tri-vidhaṁ narakasyedaṁ  
dvāraṁ nāśanam ātmanaḥ  
kāmaḥ krodhas tathā lobhas  
tasmād etat trayam tyajet*

*tri-vidham*—of three kinds; *narakasya*—of hell; *idam*—this; *dvāram*—gate; *nāśanam*—destructive; *ātmanaḥ*—of the self; *kāmaḥ*—lust; *krodhaḥ*—anger; *tathā*—as well as; *lobhaḥ*—greed; *tasmāt*—therefore; *etat*—these; *trayam*—three; *tyajet*—one must give up.

There are three gates leading to this hell-lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul.

### **Bhagavad-gītā 16.23**

*yaḥ śāstra-vidhim utsṛjya  
vartate kāma-kārataḥ  
na sa siddhim avāpnoti  
na sukhaṁ na parāṁ gatim*

*yaḥ*—anyone who; *śāstra-vidhim*—the regulations of the scriptures; *utsṛjya*—giving up; *vartate*—remains; *kāma-kārataḥ*—acting whimsically in lust; *na*—never; *saḥ*—he; *siddhim*—perfection; *avāpnoti*—achieves; *na*—never; *sukham*—happiness; *na*—never; *parām*—the supreme; *gatim*—perfectional stage.

He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

### Bhagavad-gītā 16.24

*tasmāc chāstram pramāṇam te  
kāryākārya-vyavasthitau  
jñātvā śāstra-vidhānoktam  
karma kartum ihārhasi*

*tasmāt*—therefore; *śāstram*—the scriptures; *pramāṇam*—evidence; *te*—your; *kārya*—duty; *akārya*—and forbidden activities; *vyavasthitau*—in determining; *jñātvā*—knowing; *śāstra*—of scripture; *vidhāna*—the regulations; *uktam*—as declared; *karma*—work; *kartum*—do; *iha*—in this world; *arhasi*—you should.

One should therefore understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.

### Bhagavad-gītā 17.23

*om tat sad iti nirdeśo  
brahmaṇas tri-vidhaḥ smṛtaḥ  
brāhmaṇās tena vedāś ca  
yajñāś ca vihitāḥ purā*

*om*—indication of the Supreme; *tat*—that; *sat*—eternal; *iti*—thus; *nirdeśaḥ*—indication; *brahmaṇaḥ*—of the Supreme; *tri-vidhaḥ*—three kinds; *smṛtaḥ*—is considered; *brāhmaṇāḥ*—the *brāhmaṇas*; *tena*—with that; *vedāḥ*—the Vedic literature; *ca*—also; *yajñāḥ*—sacrifice; *ca*—also; *vihitāḥ*—used; *purā*—formerly.

From the beginning of creation, the three words *om tat sat* were used to indicate the Supreme Absolute Truth. These three symbolic representations were used by *brāhmaṇas* while chanting the hymns of the Vedas and during sacrifices for the satisfaction of the Supreme.

### Bhagavad-gītā 18.5



yajña-dāna-tapaḥ-karma  
na tyājyaṁ kāryam eva tat  
yajño dānaṁ tapaś caiva  
pāvanāni manīṣiṇām

yajña—of sacrifice; dāna—charity; tapaḥ—and penance; karma—activity; na—never; tyājyaṁ—to be given up; kāryam—must be done; eva—certainly; tat—that; yajñaḥ—sacrifice; dānam—charity; tapaḥ—penance; ca—also; eva—certainly; pāvanāni—purifying; manīṣiṇām—even for the great souls.

**Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls.**

### **Bhagavad-gītā 18.42**

śamaś damas tapaḥ śaucam  
kṣāntir ārjavam eva ca  
jñānam vijñānam āstikyaṁ  
brahma-karma svabhāva-jam

śamaḥ—peacefulness; damaḥ—self-control; tapaḥ—austerity; śaucam—purity; kṣāntiḥ—tolerance; ārjavam—honesty; eva—certainly; ca—and; jñānam—knowledge; vijñānam—wisdom; āstikyaṁ—religiousness; brahma—of a brāhmaṇa; karma—duty; svabhāva-jam—born of his own nature.

**Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness-these are the natural qualities by which the brāhmaṇas work.**

### **Bhagavad-gītā 18.43**

śauryaṁ tejo dhṛtir dākṣyaṁ  
yuddhe cāpy apalāyanam  
dānam īśvara-bhāvaś ca  
kṣātraṁ karma svabhāva-jam

śauryaṁ—heroism; tejaḥ—power; dhṛtiḥ—determination; dākṣyaṁ—resourcefulness; yuddhe—in battle; ca—and; api—also; apalāyanam—not fleeing;

*dānam*—generosity; *īśvara*—of leadership; *bhāvaḥ*—the nature; *ca*—and; *kṣātram*—of a *kṣatriya*; *karma*—duty; *svabhāva-jam*—born of his own nature.

**Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the *kṣatriyas*.**

#### **Bhagavad-gītā 18.44**

*kṛṣi-go-rakṣya-vāṇijyam*  
*vaiśya-karma svabhāva-jam*  
*paricaryātmakam karma*  
*śūdrasyāpi svabhāva-jam*

*kṛṣi*—ploughing; *go*—of cows; *rakṣya*—protection; *vāṇijyam*—trade; *vaiśya*—of a *vaiśya*; *karma*—duty; *svabhāva-jam*—born of his own nature; *paricaryā*—service; *ātmakam*—consisting of; *karma*—duty; *śūdrasya*—of the *śūdra*; *api*—also; *svabhāva-jam*—born of his own nature.

**Farming, cow protection, and business are the natural work for the *vaiśyas*, and for the *śūdras* there is labor and service to others.**

#### **Bhagavad-gītā 18.45**

*sve sve karmaṇy abhirataḥ*  
*sāmsiddhim labhate naraḥ*  
*sva-karma-nirataḥ siddhim*  
*yathā vindati tac chṛṇu*

*sve sve*—each his own; *karmaṇi*—work; *abhirataḥ*—following; *sāmsiddhim*—perfection; *labhate*—achieves; *naraḥ*—a man; *sva-karma*—in his own duty; *nirataḥ*—engaged; *siddhim*—perfection; *yathā*—as; *vindati*—attains; *tat*—that; *śṛṇu*—listen.

**By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.**

### Bhagavad-gītā 18.46

yataḥ pravṛttir bhūtānām  
yena sarvam idaṁ tatam  
sva-karmaṇā tam abhyarcya  
siddhim vindati mānavaḥ

yataḥ—from whom; pravṛttiḥ—the emanation; bhūtānām—of all living entities; yena—by whom; sarvam—all; idaṁ—this; tatam—is pervaded; sva-karmaṇā—by his own duties; tam—Him; abhyarcya—by worshiping; siddhim—perfection; vindati—achieves; mānavaḥ—a man.

By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work.

### Bhagavad-gītā 18.47

śreyān sva-dharmo viguṇaḥ  
para-dharmāt sv-anuṣṭhitāt  
svabhāva-niyataṁ karma  
kurvan nāpnoti kilbiṣam

śreyān—better; sva-dharmaḥ—one's own occupation; viguṇaḥ—imperfectly performed; para-dharmāt—than another's occupation; sv-anuṣṭhitāt—perfectly done; svabhāva-niyataṁ—prescribed according to one's nature; karma—work; kurvan—performing; na—never; āpnoti—achieves; kilbiṣam—sinful reactions.

It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.

### Bhagavad-gītā 18.48

saha-jam karma kaunteya  
sa-doṣam api na tyajet  
sarvārambhā hi doṣeṇa

*dhūmenāgnir ivāvṛtāḥ*

*saha-jam*—born simultaneously; *karma*—work; *kaunteya*—O son of Kuntī; *sa-doṣam*—with fault; *api*—although; *na*—never; *tyajet*—one should give up; *sarva-ārambhāḥ*—all ventures; *hi*—certainly; *doṣeṇa*—with fault; *dhūmena*—with smoke; *agniḥ*—fire; *iva*—as; *āvṛtāḥ*—covered.

Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore one should not give up the work born of his nature, O son of Kuntī, even if such work is full of fault.

### **Bhagavad-gītā 18.54**

*brahma-bhūtaḥ prasannātmā  
na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktiṁ labhate parām*

*brahma-bhūtaḥ*—being one with the Absolute; *prasanna-ātmā*—fully joyful; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—living entities; *mat-bhaktiṁ*—My devotional service; *labhate*—gains; *parām*—transcendental.

One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.

### **Bhagavad-gītā 18.55**

*bhaktyā mām abhijānāti  
yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā  
viśate tad-anantaram*

*bhaktyā*—by pure devotional service; *mām*—Me; *abhijānāti*—one can know; *yāvān*—as much as; *yaḥ ca asmi*—as I am; *tattvataḥ*—in truth; *tataḥ*—thereafter;

*mām*—Me; *tattvataḥ*—in truth; *jñātvā*—knowing; *viśate*—he enters; *tat-anantaram*—thereafter.

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

### **Bhagavad-gītā 18.57**

*cetasā sarva karmāṇi  
mayi sannyasya mat-paraḥ  
buddhi-yogam upāśritya  
mac-cittaḥ satatam bhava*

*cetasā*—by intelligence; *sarva-karmāṇi*—all kinds of activities; *mayi*—unto Me; *sannyasya*—giving up; *mat-paraḥ*—under My protection; *buddhi-yogam*—devotional activities; *upāśritya*—taking shelter of; *mac-cittaḥ*—in consciousness of Me; *satatam*—twenty-four hours a day; *bhava*—just become.

In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

### **Bhagavad-gītā 18.58**

*mac-cittaḥ sarva-durgāṇi  
mat-prasādāt tariṣyasi  
atha cet tvam ahaṅkārān  
na śroṣyasi vinaṅkṣyasi*

*mat*—of Me; *cittaḥ*—being in consciousness; *sarva*—all; *durgāṇi*—impediments; *mat-prasādāt*—by My mercy; *tariṣyasi*—you will overcome; *atha*—but; *cet*—if; *tvam*—you; *ahaṅkārāt*—by false ego; *na śroṣyasi*—do not hear; *vinaṅkṣyasi*—you will be lost.

you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

### Bhagavad-gītā 18.61

īśvaraḥ sarva-bhūtānām  
hṛd-deśe 'rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā

īśvaraḥ—the Supreme Lord; sarva-bhūtānām—of all living entities; hṛt-deśe—in the location of the heart; arjuna—O Arjuna; tiṣṭhati—resides; bhrāmayan—causing to travel; sarva-bhūtāni—all living entities; yantra—on a machine; arūḍhani—being placed; māyayā—under the spell of material energy.

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.

### Bhagavad-gītā 18.63

iti te jñānam ākhyātam  
guhyād guhyataram mayā  
vimṛśyaitad aśeṣeṇa  
yathecchasi tathā kuru

iti—thus; te—unto you; jñānam—knowledge; ākhyātam—described; guhyāt—than confidential; guhya-taram—still more confidential; mayā—by Me; vimṛśya—deliberating; etat—on this; aśeṣeṇa—fully; yathā—as; icchasi—you like; tathā—that; kuru—perform.

Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do.

### Bhagavad-gītā 18.65

man-manā bhava mad-bhakto

*mad-yājī mām namaskuru  
mām evaiṣyasi satyaṁ te  
pratijāne priyo 'si me*

*mat-manāḥ*—thinking of Me; *bhava*—just become; *mat-bhaktaḥ*—My devotee; *mat-yājī*—My worshiper; *mām*—unto Me; *namaskuru*—offer your obeisances; *mām*—unto Me; *eva*—certainly; *eṣyasi*—you will come; *satyaṁ*—truly; *te*—to you; *pratijāne*—I promise; *priyaḥ*—dear; *asi*—you are; *me*—to Me.

**Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.**

### **Bhagavad-gītā 18.66**

*sarva-dharmān parityajya  
mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvām sarva-pāpebhyo  
mokṣayiṣyāmi mā śucaḥ*

*sarva-dharmān*—all varieties of religion; *parityajya*—abandoning; *mām*—unto Me; *ekaṁ*—only; *śaraṇaṁ*—for surrender; *vraja*—go; *ahaṁ*—I; *tvām*—you; *sarva*—all; *pāpebhyaḥ*—from sinful reactions; *mokṣayiṣyāmi*—will deliver; *mā*—do not; *śucaḥ*—worry.

**Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.**

### **Bhagavad-gītā 18.68**

*ya idaṁ paramaṁ guhyaṁ  
mad-bhakteṣv abhidhāsyati  
bhaktiṁ mayi parāṁ kṛtvā  
mām evaiṣyaty asaṁśayaḥ*

*yaḥ*—anyone who; *idaṁ*—this; *paramaṁ*—most; *guhyaṁ*—confidential secret; *mat*—of Mine; *bhakteṣu*—amongst devotees; *abhidhāsyati*—explains; *bhaktiṁ*—

devotional service; *mayi*—unto Me; *parām*—transcendental; *kṛtvā*—doing; *mām*—unto Me; *eva*—certainly; *eṣyati*—comes; *asamśayaḥ*—without doubt.

**For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me.**

### **Bhagavad-gītā 18.69**

*na ca tasmān manuṣyeṣu  
kaścīn me priya-kṛttamaḥ  
bhavitā na ca me tasmād  
anyaḥ priyataro bhuvi*

*na*—never; *ca*—and; *tasmāt*—than him; *manuṣyeṣu*—among men; *kaścīn*—anyone; *me*—to Me; *priya-kṛt-tamaḥ*—more dear; *bhavitā*—will become; *na*—nor; *ca*—and; *me*—to Me; *tasmāt*—than him; *anyaḥ*—another; *priya-taraḥ*—dearer; *bhuvi*—in this world.

**There is no servant in this world more dear to Me than he, nor will there ever be one more dear.**

### **Bhagavad-gītā 18.73**

*arjuna uvāca  
naṣṭo mohaḥ smṛtir labdhā  
tvat-prasādān mayācyuta  
sthito 'smi gata-sandehaḥ  
kariṣye vacanam tava*

*arjunaḥ uvāca*—Arjuna said; *naṣṭaḥ*—dispelled; *mohaḥ*—illusion; *smṛtiḥ*—memory; *labdhā*—regained; *tvat-prasādāt*—by Your mercy; *mayā*—by me; *acyuta*—O infallible Kṛṣṇa; *sthitaḥ*—situated; *asmi*—I am; *gata*—removed; *sandehaḥ*—all doubts; *kariṣye*—I shall execute; *vacanam*—order; *tava*—Your.

**Arjuna said: My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions.**



### Bhagavad-gītā 18.78

yatra yogeśvaraḥ kṛṣṇo  
yatra pāṛtho dhanur-dharaḥ  
tatra śrīr vijayo bhūtir  
dhruvā nītir matir mama

yatra—where; yoga-īśvaraḥ—the master of mysticism; kṛṣṇaḥ—Lord Kṛṣṇa; yatra—where; pāṛthaḥ—the son of Pṛthā; dhanuḥ-dharaḥ—the carrier of the bow and arrow; tatra—there; śrīḥ—opulence; vijayaḥ—victory; bhūtiḥ—exceptional power; dhruvā—certain; nītiḥ—morality; matiḥ mama—my opinion.

Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

Selected Verses from Śrīmad Bhāgavatam

### Selected Verses from Śrīmad Bhāgavatam

### Śrīmad-Bhāgavatam 1.1.1

om namo bhagavate vāsudevāya  
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt  
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ  
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā  
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi

om—O my Lord; namaḥ—offering my obeisances; bhagavate—unto the Personality of Godhead; vāsudevāya—unto Vāsudeva (the son of Vasudeva), or Lord Śrī Kṛṣṇa, the primeval Lord; janma ādi—creation, sustenance and destruction; asya—of the manifested universes; yataḥ—from whom; anvayāt—directly; itarataḥ—indirectly; ca—and; artheṣu—purposes; abhijñāḥ—fully cognizant; sva-rāt—fully independent; tene—imparted; brahma—the Vedic knowledge; hṛdā—consciousness of the heart;

*yaḥ*—one who; *ādi-kavaye*—unto the original created being; *muhyaṇti*—are illusioned; *yat*—about whom; *sūrayaḥ*—great sages and demigods; *tejaḥ*—fire; *vāri*—water; *mṛdām*—earth; *yathā*—as much as; *vinimayaḥ*—action and reaction; *yatra*—whereupon; *tri-sargaḥ*—three modes of creation, creative faculties; *amṛṣā*—almost factual; *dhāmnā*—along with all transcendental paraphernalia; *svena*—self-sufficiently; *sadā*—always; *nirasta*—negation by absence; *kuhakam*—illusion; *satyam*—truth; *param*—absolute; *dhīmaḥi*—I do meditate upon.

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

### Śrīmad-Bhāgavatam 1.1.2

*dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām  
vedyaṁ vāstavam atra vastu śivadam tāpa-trayonmūlanam  
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ  
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

*dharmāḥ*—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—covered by fruitive intention; *atra*—herein; *paramāḥ*—the highest; *nirmatsarāṇām*—of the one-hundred-percent pure in heart; *satām*—devotees; *vedyam*—understandable; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śivadam*—well being; *tāpa-traya*—threefold miseries; *unmūlanam*—causing uprooting of; *śrīmat*—beautiful; *bhāgavate*—the Bhāgavata Purāṇa; *mahā-muni*—the great sage (Vyāsadeva); *kṛte*—having compiled; *kim*—what is; *vā*—the need; *paraiḥ*—others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—become

compact; *atra*—herein; *kṛtibhiḥ*—by the pious men; *śuśrūṣubhiḥ*—by culture; *tat-kṣaṇāt*—without delay.

Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.

### Śrīmad-Bhāgavatam 1.1.3

*nigama-kalpa-taror galitaṁ phalaṁ  
śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavatam rasam ālayam  
muhur aho rasikā bhuvi bhāvukāḥ*

*nigama*—the Vedic literatures; *kalpa-taroḥ*—the desire tree; *galitaṁ*—fully matured; *phalaṁ*—fruit; *śuka*—Śrīla Śukadeva Gosvāmī, the original speaker of Śrīmad-Bhāgavatam; *mukhāt*—from the lips of; *amṛta*—nectar; *drava*—semisolid and soft and therefore easily swallowable; *saṁyutam*—perfect in all respects; *pibata*—do relish it; *bhāgavatam*—the book dealing in the science of the eternal relation with the Lord; *rasam*—juice (that which is relishable); *ālayam*—until liberation, or even in a liberated condition; *muhur*—always; *aho*—O; *rasikāḥ*—those who are full in the knowledge of mellows; *bhuvi*—on the earth; *bhāvukāḥ*—expert and thoughtful.

O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

### Śrīmad-Bhāgavatam 1.1.10

*prāyeṇālpāyuṣaḥ sabhya*

*kalāv asmin yuge janāḥ  
mandāḥ sumanda-matayo  
manda-bhāgyā hy upadrutāḥ*

*prāyeṇa*—almost always; *alpa*—meager; *āyusaḥ*—duration of life; *sabhya*—member of a learned society; *kalau*—in this age of Kali (quarrel); *asmin*—herein; *yuge*—age; *janāḥ*—the public; *mandāḥ*—lazy; *sumanda-matayaḥ*—misguided; *manda-bhāgyāḥ*—unlucky; *hi*—and above all; *upadrutāḥ*—disturbed.

**O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.**

(The sages to Sūta Gosvāmī)

### Śrīmad-Bhāgavatam 1.1.14

*āpannaḥ saṁsṛtiṁ ghorām  
yan-nāma vivaśo gṛṇan  
tataḥ sadyo vimucyeta  
yad bibheti svayaṁ bhayaṁ*

*āpannaḥ*—being entangled; *saṁsṛtiṁ*—in the hurdle of birth and death; *ghorām*—too complicated; *yat*—what; *nāma*—the absolute name; *vivaśaḥ*—unconsciously; *gṛṇan*—chanting; *tataḥ*—from that; *sadyaḥ*—at once; *vimucyeta*—gets freedom; *yad*—that which; *bibheti*—fears; *svayaṁ*—personally; *bhayaṁ*—fear itself.

**Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.**

(The sages to Sūta Gosvāmī)

### Śrīmad-Bhāgavatam 1.1.15

*yat-pāda-saṁśrayāḥ sūta*

*munayaḥ praśamāyanāḥ  
sadyaḥ punanty upaspr̥ṣṭāḥ  
svardhuny-āpo 'nusevayā*

*yat*—whose; *pāda*—lotus feet; *saṁśrayāḥ*—those who have taken shelter of; *sūta*—O Sūta Gosvāmī; *munayaḥ*—great sages; *praśamāyanāḥ*—absorbed in devotion to the Supreme; *sadyaḥ*—at once; *punanti*—sanctify; *upaspr̥ṣṭāḥ*—simply by association; *svardhunī*—of the sacred Ganges; *āpaḥ*—water; *anusevayā*—bringing into use.

O Sūta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.

(The sages to Sūta Gosvāmī)

### Śrīmad-Bhāgavatam 1.1.19

*vayaṁ tu na vitṛpyāma  
uttama-śloka-vikrame  
yac-chṛṇvatām rasa-jñānām  
svādu svādu pade pade*

*vayaṁ*—we; *tu*—but; *na*—not; *vitṛpyāmaḥ*—shall be at rest; *uttama-śloka*—the Personality of Godhead, who is glorified by transcendental prayers; *vikrame*—adventures; *yac*—which; *śṛṇvatām*—by continuous hearing; *rasa*—humor; *jñānām*—those who are conversant with; *svādu*—relishing; *svādu*—palatable; *pade pade*—at every step.

We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.

(The sages to Sūta Gosvāmī)

### Śrīmad-Bhāgavatam 1.1.22

*tvam naḥ sandarśito dhātrā  
dustaram nistitīṣatām  
kalim sattva-haram puṁsām  
karṇa-dhāra ivārṇavam*

*tvam*—Your Goodness; *naḥ*—unto us; *sandarśitaḥ*—meeting; *dhātrā*—by providence; *dustaram*—insurmountable; *nistitīṣatām*—for those desiring to cross over; *kalim*—the age of Kali; *sattva-haram*—that which deteriorates the good qualities; *puṁsām*—of a man; *karṇa-dhāraḥ*—captain; *iva*—as; *arṇavam*—the ocean.

We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who desire to cross the difficult ocean of Kali, which deteriorates all the good qualities of a human being.

(The sages to Sūta Gosvāmī)

### Śrīmad-Bhāgavatam 1.2.4

*nārāyaṇam namaskṛtya  
naram caiva narottamam  
devīm sarasvatīm vyāsam  
tato jayam udīrayet*

*nārāyaṇam*—the Personality of Godhead; *namaḥ-kṛtya*—after offering respectful obeisances; *naram ca eva*—and Nārāyaṇa Ṛṣi; *nara-uttamam*—the supermost human being; *devīm*—the goddess; *sarasvatīm*—the mistress of learning; *vyāsam*—Vyāsadeva; *tataḥ*—thereafter; *jayam*—all that is meant for conquering; *udīrayet*—be announced.

Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.5

*munayaḥ sādhu pṛṣṭo 'haṁ  
bhavadbhir loka-maṅgalam  
yat kṛtaḥ kṛṣṇa-sampraśno  
yenātmā suprasīdati*

*munayaḥ*—O sages; *sādhu*—this is relevant; *pṛṣṭaḥ*—questioned; *aham*—myself; *bhavadbhiḥ*—by all of you; *loka*—the world; *maṅgalam*—welfare; *yat*—because; *kṛtaḥ*—made; *kṛṣṇa*—the Personality of Godhead; *sampraśnaḥ*—relevant question; *yena*—by which; *ātmā*—self; *suprasīdati*—completely pleased.

O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self.

(Sūta Gosvāmī begins instructing the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.6

*sa vai puṁsām paro dharmo  
yato bhaktir adhokṣaje  
ahaituky apratihātā  
yayātmā suprasīdati*

*saḥ*—that; *vai*—certainly; *puṁsām*—for mankind; *paraḥ*—sublime; *dharmāḥ*—occupation; *yataḥ*—by which; *bhaktiḥ*—devotional service; *adhokṣaje*—unto the Transcendence; *ahaitukī*—causeless; *apratihatā*—unbroken; *yayā*—by which; *ātmā*—the self; *suprasīdati*—completely satisfied.

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 to completely satisfy the self.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.7

*vāsudeve bhagavati  
bhakti-yogaḥ prayojitaḥ  
janayaty āśu vairāgyam  
jñānam ca yad ahaitukam*

*vāsudeve*—unto Kṛṣṇa; *bhagavati*—unto the Personality of Godhead; *bhakti-yogaḥ*—contact of devotional service; *prayojitaḥ*—being applied; *janayati*—does produce; *āśu*—very soon; *vairāgyam*—detachment; *jñānam*—knowledge; *ca*—and; *yat*—that which; *ahaitukam*—causeless.

**By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.**

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.8

*dharmāḥ svanuṣṭhitaḥ pumsām  
viṣvaksena-kathāsu yaḥ  
notpādayed yadi ratim  
śrama eva hi kevalam*

*dharmāḥ*—occupation; *svanuṣṭhitaḥ*—executed in terms of one's own position; *pumsām*—of humankind; *viṣvaksena*—the Personality of Godhead (plenary portion); *kathāsu*—in the message of; *yaḥ*—what is; *na*—not; *utpādayet*—does produce; *yadi*—if; *ratim*—attraction; *śramaḥ*—useless labor; *eva*—only; *hi*—certainly; *kevalam*—entirely.

**The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.**

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)



### Śrīmad-Bhāgavatam 1.2.9

*dharmasya hy āpavargyasya  
nārtho 'rthāyopakalpate  
nārthasya dharmaikāntasya  
kāmo lābhāya hi smṛtaḥ*

*dharmasya*—occupational engagement; *hi*—certainly; *āpavargyasya*—ultimate liberation; *na*—not; *arthaḥ*—end; *arthāya*—for material gain; *upakalpate*—is meant for; *na*—neither; *arthasya*—of material gain; *dharmā-eka-antasya*—for one who is engaged in the ultimate occupational service; *kāmaḥ*—sense gratification; *lābhāya*—attainment of; *hi*—exactly; *smṛtaḥ*—is described by the great sages.

**All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.**

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.10

*kāmasya nendriya-prītir  
lābho jīveta yāvatā  
jīvasya tattva-jijñāsā  
nārtho yaś ceha karmabhiḥ*

*kāmasya*—of desires; *na*—not; *indriya*—senses; *prītiḥ*—satisfaction; *lābhaḥ*—gain; *jīveta*—self-preservation; *yāvatā*—so much so; *jīvasya*—of the living being; *tattva*—the Absolute Truth; *jijñāsā*—inquiries; *na*—not; *arthaḥ*—end; *yaḥ ca iha*—whatsoever else; *karmabhiḥ*—by occupational activities.

**Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry**

about the Absolute Truth. Nothing else should be the goal of one's works.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.11

*vadanti tat tattva-vidas  
tattvaṁ yaj jñānam advayam  
brahmeti paramātmēti  
bhagavān iti śabdyate*

*vadanti*—they say; *tat*—that; *tattva-vidas*—the learned souls; *tattvaṁ*—the Absolute Truth; *yaj*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma iti*—known as Brahman; *paramātmā iti*—known as Paramātmā; *bhagavān iti*—known as Bhagavān; *śabdyate*—it so sounded.

**Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.**

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.12

*tac chraddadhānā munayo  
jñāna-vairāgya-yuktayā  
paśyanty ātmani cātmānam  
bhaktyā śruta-grhītayā*

*tat*—that; *śraddadhānāḥ*—seriously inquisitive; *munayaḥ*—sages; *jñāna*—knowledge; *vairāgya*—detachment; *yuktayā*—well equipped with; *paśyanti*—see; *ātmani*—within himself; *ca*—and; *ātmānam*—the Paramātmā; *bhaktyā*—in devotional service; *śruta*—the Vedas; *grhītayā*—well received.

**The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of**

what he has heard from the Vedānta-śruti.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.13

*ataḥ pumbhir dvija-śreṣṭhā  
varṇāśrama-vibhāgaśaḥ  
svanuṣṭhitasya dharmasya  
saṁsiddhir hari-toṣaṇam*

*ataḥ*—so; *pumbhiḥ*—by the human being; *dvija-śreṣṭhā*—O best among the twice-born; *varṇa-āśrama*—the institution of four castes and four orders of life; *vibhāgaśaḥ*—by the division of; *svanuṣṭhitasya*—of one's own prescribed duties; *dharmasya*—occupational; *saṁsiddhiḥ*—the highest perfection; *hari*—the Personality of Godhead; *toṣaṇam*—pleasing.

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.14

*tasmād ekena manasā  
bhagavān sātvatām paṭiḥ  
śrotavyaḥ kīrtitavyaś ca  
dhyeyaḥ pūjyaś ca nityadā*

*tasmāt*—therefore; *ekena*—by one; *manasā*—attention of the mind; *bhagavān*—the Personality of Godhead; *sātvatām*—of the devotees; *paṭiḥ*—protector; *śrotavyaḥ*—is to be heard; *kīrtitavyaḥ*—to be glorified; *ca*—and; *dhyeyaḥ*—to be remembered; *pūjyaḥ*—to be worshiped; *ca*—and; *nityadā*—constantly.

Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.15

*yad-anudhyāsinā yuktāḥ  
karma-granthi-nibandhanam  
chindanti kovidās tasya  
ko na kuryāt kathā-ratim*

*yat*—which; *anudhyā*—remembrance; *asinā*—sword; *yuktāḥ*—being equipped with; *karma*—reactionary work; *granthi*—knot; *nibandhanam*—interknit; *chindanti*—cut; *kovidāḥ*—intelligent; *tasya*—His; *kaḥ*—who; *na*—not; *kuryāt*—shall do; *kathā*—messages; *ratim*—attention.

With sword in hand, intelligent men cut through the binding knots of reactionary work [karma] by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.16

*śuśrūṣoḥ śraddadhānasya  
vāsudeva-kathā-ruciḥ  
syān mahat-sevayā viprāḥ  
puṇya-tīrtha-niṣevanāt*

*śuśrūṣoḥ*—one who is engaged in hearing; *śraddadhānasya*—with care and attention; *vāsudeva*—in respect to Vāsudeva; *kathā*—the message; *ruciḥ*—affinity; *syāt*—is made possible; *mahat-sevayā*—by service rendered to pure devotees; *viprāḥ*—O

twice-born; *puṇya-tīrtha*—those who are cleansed of all vice; *niṣevanāt*—by service.

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.17

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ  
puṇya-śravaṇa kīrtanaḥ  
hṛdy antaḥ stho hy abhadrāṇi  
vidhunoti suhṛt satām*

*śṛṇvatām*—those who have developed the urge to hear the message of; *sva-kathāḥ*—His own words; *kṛṣṇaḥ*—the Personality of Godhead; *puṇya*—virtues; *śravaṇa*—hearing; *kīrtanaḥ*—chanting; *hṛdy antaḥ sthaḥ*—within one's heart; *hi*—certainly; *abhadrāṇi*—desire to enjoy matter; *vidhunoti*—cleanses; *suhṛt*—benefactor; *satām*—of the truthful.

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.18

*naṣṭa-prāyeṣv abhadreṣu  
nityam bhāgavata-sevayā  
bhagavatya uttama-śloke  
bhaktir bhavati naiṣṭhikī*

*naṣṭa*—destroyed; *prāyeṣu*—almost to nil; *abhadreṣu*—all that is inauspicious; *nityam*—regularly; *bhāgavata*—Śrīmad-Bhāgavatam, or the pure devotee; *sewayā*—by serving; *bhagavati*—unto the Personality of Godhead; *uttama*—transcendental; *śloke*—prayers; *bhaktiḥ*—loving service; *bhavati*—comes into being; *naiṣṭhikī*—irrevocable.

By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.19

*tadā rajas-tamo-bhāvāḥ  
kāma-lobhādayaś ca ye  
ceta etair anāviddham  
sthitam sattve prasīdati*

*tadā*—at that time; *rajaḥ*—in the mode of passion; *tamaḥ*—the mode of ignorance; *bhāvāḥ*—the situation; *kāma*—lust and desire; *lobha*—hankering; *ādayaḥ*—others; *ca*—and; *ye*—whatever they are; *cetaḥ*—the mind; *etaiḥ*—by these; *anāviddham*—without being affected; *sthitam*—being fixed; *sattve*—in the mode of goodness; *prasīdati*—thus becomes fully satisfied.

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.20

*evam prasanna-manaso  
bhagavad-bhakti-yogataḥ  
bhagavat-tattva-vijñānam  
mukta-saṅgasya jāyate*

*evam*—thus; *prasanna*—enlivened; *manasaḥ*—of the mind; *bhagavat-bhakti*—the devotional service of the Lord; *yogataḥ*—by contact of; *bhagavat*—regarding the Personality of Godhead; *tattva*—knowledge; *vijñānam*—scientific; *mukta*—liberated; *saṅgasya*—of the association; *jāyate*—becomes effective.

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.21

*bhidyate hṛdaya-granthiś  
chidyante sarva-saṁśayāḥ  
kṣīyante cāsyā karmāṇi  
dṛṣṭa evātmanīśvare*

*bhidyate*—pierced; *hṛdaya*—heart; *granthiḥ*—knots; *chidyante*—cut to pieces; *sarva*—all; *saṁśayāḥ*—misgivings; *kṣīyante*—terminated; *ca*—and; *asya*—his; *karmāṇi*—chain of fruitive actions; *dṛṣṭe*—having seen; *eva*—certainly; *ātmani*—unto the self; *īśvare*—dominating.

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.2.28-29

*vāsudeva-parā vedā*  
*vāsudeva-parā makhāḥ*  
*vāsudeva-parā yogā*  
*vāsudeva-parāḥ kriyāḥ*

*vāsudeva-param jñānam*  
*vāsudeva-param tapaḥ*  
*vāsudeva-paro dharmo*  
*vāsudeva-parā gatiḥ*

*vāsudeva*—the Personality of Godhead; *parāḥ*—the ultimate goal; *vedāḥ*—revealed scriptures; *vāsudeva*—the Personality of Godhead; *parāḥ*—for worshiping; *makhāḥ*—sacrifices; *vāsudeva*—the Personality of Godhead; *parāḥ*—the means of attaining; *yogāḥ*—mystic paraphernalia-*vāsudeva*—the Personality of Godhead; *parāḥ*—under His control; *kriyāḥ*—fruitive activities; *vāsudeva*—the Personality of Godhead; *param*—the supreme; *jñānam*—knowledge; *vāsudeva*—the Personality of Godhead; *param*—best; *tapaḥ*—austerity; *vāsudeva*—the Personality of Godhead; *paraḥ*—superior quality; *dharmāḥ*—religion; *vāsudeva*—the Personality of Godhead; *parāḥ*—ultimate; *gatiḥ*—goal of life.

In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.3.28

*ete cāmśa-kalāḥ pumsaḥ*  
*kṛṣṇas tu bhagavān svayam*  
*indrāri-vyākulaṁ lokaṁ*  
*mṛdayanti yuge yuge*

*ete*—all these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—portions of the plenary portions; *pumsaḥ*—of the Supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the



Personality of Godhead; *svayam*—in person; *indra-ari*—the enemies of Indra; *vyākulam*—disturbed; *lokam*—all the planets; *mṛdayanti*—gives protection; *yuge yuge*—in different ages.

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.3.40

*idaṁ bhāgavatam nāma  
purāṇam brahma-sammitam  
uttama-śloka-caritam  
cakāra bhagavān ṛṣiḥ  
niḥśreyasāya lokasya  
dhanyam svasty-ayanam mahat*

*idaṁ*—this; *bhāgavatam*—book containing the narration of the Personality of Godhead and His pure devotees; *nāma*—of the name; *purāṇam*—supplementary to the *Vedas*; *brahma-sammitam*—incarnation of Lord Śrī Kṛṣṇa; *uttama-śloka*—of the Personality of Godhead; *caritam*—activities; *cakāra*—compiled; *bhagavān*—incarnation of the Personality of Godhead; *ṛṣiḥ*—Śrī Vyāsadeva; *niḥśreyasāya*—for the ultimate good; *lokasya*—of all people; *dhanyam*—fully successful; *svasti-ayanam*—all-blissful; *mahat*—all-perfect.

This Śrīmad-Bhāgavatam is the literary incarnation of God, and it is compiled by Śrīla Vyāsadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.3.43

*kṛṣṇe sva-dhāmopagate  
dharma-jñānādibhiḥ saha  
kalau naṣṭa-dṛśām eṣa  
purāṇārko 'dhunoditaḥ*

*kṛṣṇe*—in Kṛṣṇa's; *sva-dhāma*—own abode; *upagate*—having returned; *dharma*—religion; *jñāna*—knowledge; *ādibhiḥ*—combined together; *saha*—along with; *kalau*—in the Kali-yuga; *naṣṭa-dṛśām*—of persons who have lost their sight; *eṣaḥ*—all these; *purāṇa-arkaḥ*—the *Purāṇa* which is brilliant like the sun; *adhunā*—just now; *uditaḥ*—has arisen.

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.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.4.25

*strī-śūdra-dvijabandhūnām  
trayī na śruti-gocarā  
karma-śreyasi mūḍhānām  
śreya evaṁ bhaved iha  
iti bhāratam ākhyānam  
kṛpayā muninā kṛtam*

*strī*—the woman class; *śūdra*—the laboring class; *dvija-bandhūnām*—of the friends of the twice-born; *trayī*—three; *na*—not; *śruti-gocarā*—for understanding; *karma*—in activities; *śreyasi*—in welfare; *mūḍhānām*—of the fools; *śreyaḥ*—supreme benefit; *evaṁ*—thus; *bhaved*—achieved; *iha*—by this; *iti*—thus thinking; *bhāratam*—the great Mahābhārata; *ākhyānam*—historical facts; *kṛpayā*—out of great mercy; *muninā*—by the muni; *kṛtam*—is completed.

Out of compassion, the great sage thought it wise that this would enable men to

achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahābhārata for women, laborers and friends of the twice-born.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.5.10

*na yad vacaś citra-padam harer yaśo  
jagat-pavitram pragṛṇīta karhicit  
tad vāyasam tīrtham uśanti mānasā  
na yatra haṁsā niramanty uśik-kṣayāḥ*

*na*—not; *yat*—that; *vacaḥ*—vocabulary; *citra-padam*—decorative; *hareḥ*—of the Lord; *yaśaḥ*—glories; *jagat*—universe; *pavitram*—sanctified; *pragṛṇīta*—described; *karhicit*—hardly; *tat*—that; *vāyasam*—crows; *tīrtham*—place of pilgrimage; *uśanti*—think; *mānasāḥ*—saintly persons; *na*—not; *yatra*—where; *haṁsāḥ*—all-perfect beings; *niramanti*—take pleasure; *uśik-kṣayāḥ*—those who reside in the transcendental abode.

Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.5.11

*tad-vāg-visargo janatāgha-viplavo  
yasmin prati-ślokaṁ abaddhavyat api  
nāmāny anantasya yaśo 'ñkitāni yat  
śṛṇvanti gāyanti grṇanti sādhaṇāḥ*

*tat*—that; *vāk*—vocabulary; *visargaḥ*—creation; *janatā*—the people in general;

*agha*—sins; *viplavaḥ*—revolutionary; *yasmin*—in which; *prati-ślokaṁ*—each and every stanza; *abaddhavadī*—irregularly composed; *api*—in spite of; *nāmāṇi*—transcendental names, etc.; *anantasya*—of the unlimited Lord; *yaśaḥ*—glories; *aṅkitāṇi*—depicted; *yat*—what; *śṛṇvanti*—do hear; *gāyanti*—do sing; *grṇanti*—do accept; *sādhavaḥ*—the purified men who are honest.

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

(Nārada Muni instructs Vyāsadeva)

### Śrīmad-Bhāgavatam 1.5.12

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ  
na śobhate jñānam alaṁ nirañjanam  
kutaḥ punaḥ śaśvad abhadram īsvare  
na cārpitaṁ karma yad api akāraṇam*

*naiṣkarmyam*—self-realization, being freed from the reactions of fruitive work; *api*—in spite of; *acyuta*—the infallible Lord; *bhāva*—conception; *varjitaṁ*—devoid of; *na*—does not; *śobhate*—look well; *jñānam*—transcendental knowledge; *alaṁ*—by and by; *nirañjanam*—free from designations; *kutaḥ*—where is; *punaḥ*—again; *śaśvat*—always; *abhadram*—uncongenial; *īsvare*—unto the Lord; *na*—not; *ca*—and; *arpitaṁ*—offered; *karma*—fruitive work; *yad api*—what is; *akāraṇam*—not fruitive.

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

(Nārada Muni instructs Vyāsadeva)

### Śrīmad-Bhāgavatam 1.5.17

*tyaktvā sva-dharmam caraṇāmbujam harer  
bhajann apakvo 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kim  
ko vārtha āpto 'bhajatām sva-dharmataḥ*

*tvaktvā*—having forsaken; *sva-dharmam*—one's own occupational engagement; *caraṇa-ambujam*—the lotus feet; *hareḥ*—of Hari (the Lord); *bhajan*—in the course of devotional service; *apakvaḥ*—immature; *atha*—for the matter of; *patet*—falls down; *tataḥ*—from that place; *yadi*—if; *yatra*—whereupon; *kva*—what sort of; *vā*—or (used sarcastically); *abhadram*—unfavorable; *abhūt*—shall happen; *amuṣya*—of him; *kim*—nothing; *kaḥ vā arthaḥ*—what interest; *āptaḥ*—obtained; *abhajatām*—of the nondevotee; *sva-dharmataḥ*—being engaged in occupational service.

**One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.**

(Nārada Muni instructs Vyāsadeva)

### Śrīmad-Bhāgavatam 1.5.18

*tasyaiva hetoḥ prayateta kovidō  
na labhyate yad bhramatām upari adhaḥ  
tal labhyate duḥkhavad anyataḥ sukham  
kālena sarvatra gabhīra-ramhasā*

*tasya*—for that purpose; *eva*—only; *hetoḥ*—reason; *prayateta*—should endeavor; *kovidāḥ*—one who is philosophically inclined; *na labhyate*—is not obtained; *yat*—what; *bhramatām*—wandering; *upari adhaḥ*—from top to bottom; *tat*—that; *labhyate*—can be obtained; *duḥkhavat*—like the miseries; *anyataḥ*—as a result of previous work; *sukham*—sense enjoyment; *kālena*—in course of time; *sarvatra*—everywhere; *gabhīra*—subtle; *ramhasā*—progress.

**Persons who are actually intelligent and philosophically inclined should endeavor only**

for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

(Nārada Muni instructs Vyāsadeva)

### Śrīmad-Bhāgavatam 1.5.20

*idaṁ hi viśvaṁ bhagavān ivetaro  
yato jagat-sthāna-nirodha-sambhavāḥ*

*idaṁ*—this; *hi*—all; *viśvaṁ*—cosmos; *bhagavān*—the Supreme Lord; *iva*—almost the same; *itarāḥ*—different from; *yataḥ*—from whom; *jagat*—the worlds; *sthāna*—exist; *nirodha*—annihilation; *sambhavāḥ*—creation.

The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation.

(Nārada Muni instructs Vyāsadeva)

### Śrīmad-Bhāgavatam 1.5.22

*idaṁ hi puṁsas tapasaḥ śrutasya vā  
sviṣṭasya sūktasya ca buddhi-dattayoḥ  
avicyuto 'rthaḥ kavibhir nirūpito  
yad-uttamaśloka-guṇānuvarṇanam*

*idaṁ*—this; *hi*—certainly; *puṁsaḥ*—of everyone; *tapasaḥ*—by dint of austerities; *śrutasya*—by dint of study of the Vedas; *vā*—or; *sviṣṭasya*—sacrifice; *sūktasya*—spiritual education; *ca*—and; *buddhi*—culture of knowledge; *dattayoḥ*—charity; *avicyutaḥ*—infallible; *arthaḥ*—interest; *kavibhiḥ*—by the recognized learned person; *nirūpitaḥ*—concluded; *yad*—what; *uttamaśloka*—the Lord, who is described by

choice poetry; *guṇa-anuvarṇanam*—description of the transcendental qualities of.

Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry.

(Nārada Muni instructs Vyāsadeva)

### Śrīmad-Bhāgavatam 1.5.38

*iti mūrty-abhidhānena  
mantra-mūrtim amūrtikam  
yajate yajña-puruṣam  
sa samyag-darśanaḥ pumān*

*iti*—thus; *mūrti*—representation; *abhidhānena*—in sound; *mantra-mūrtim*—form representation of transcendental sound; *amūrtikam*—the Lord, who has no material form; *yajate*—worship; *yajña*—Viṣṇu; *puruṣam*—the Personality of Godhead; *saḥ*—he alone; *samyak*—perfectly; *darśanaḥ*—one who has seen; *pumān*—person.

Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form.

(Nārada Muni instructs Vyāsadeva)

### Śrīmad-Bhāgavatam 1.7.4

*bhakti-yogena manasi  
samyak praṇihite 'male  
apaśyat puruṣam pūrṇam  
māyām ca tad-apāśrayam*

*bhakti*—devotional service; *yogena*—by the process of linking up; *manasi*—upon the

mind; *samyak*—perfectly; *praṇihite*—engaged in and fixed upon; *amale*—without any matter; *apaśyat*—saw; *puruṣam*—the Personality of Godhead; *pūrṇam*—absolute; *māyām*—energy; *ca*—also; *tat*—His; *apāśrayam*—under full control.

Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.7.5

yayā sammohito jīva  
ātmānam tri-guṇātmakam  
paro 'pi manute 'nartham  
tat-kṛtam cābhipadyate

*yayā*—by whom; *sammohitaḥ*—illusioned; *jīvaḥ*—the living entities; *ātmānam*—self; *tri-guṇa-ātmakam*—conditioned by the three modes of nature, or a product of matter; *paraḥ*—transcendental; *api*—in spite of; *manute*—takes it for granted; *anartham*—things not wanted; *tat*—by that; *kṛtam ca*—reaction; *abhipadyate*—undergoes thereof.

Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.7.6

anarthopaśamaṁ sākṣād  
bhakti-yogam adhokṣaje  
lokasyājānato vidvānś



*cakre sātvata-saṁhitām*

*anartha*—things which are superfluous; *upaśamam*—mitigation; *sākṣāt*—directly; *bhakti-yogam*—the linking process of devotional service; *adhokṣaje*—unto the Transcendence; *lokasya*—of the general mass of men; *ajānataḥ*—those who are unaware of; *vidvān*—the supremely learned; *cakre*—compiled; *sātvata*—in relation with the Supreme Truth; *saṁhitām*—Vedic literature.

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.7.7

*yasyām vai śrūyamāṇāyām*  
*kṛṣṇa parama-pūruṣe*  
*bhaktir utpadyate puṁsaḥ*  
*śoka-moha-bhayāpahā*

*yasyām*—this Vedic literature; *vai*—certainly; *śrūyamāṇāyām*—simply by giving aural reception; *kṛṣṇe*—unto Lord Kṛṣṇa; *parama*—supreme; *pūruṣe*—unto the Personality of Godhead; *bhaktiḥ*—feelings of devotional service; *utpadyate*—sprout up; *puṁsaḥ*—of the living being; *śoka*—lamentation; *moha*—illusion; *bhaya*—fearfulness; *apahā*—that which extinguishes.

Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.7.10

sūta uvāca  
ātmārāmāś ca munayo  
nirgranthā apy urukrame  
kurvanty ahaitukīm bhaktim  
ittham-bhūta-guṇo hariḥ

*sūtaḥ uvāca*—Sūta Gosvāmī said; *ātmārāmāḥ*—those who take pleasure in the *ātmā* (generally, spirit self); *ca*—also; *munayaḥ*—sages; *nirgranthāḥ*—freed from all bondage; *apy*—in spite of; *urukrame*—unto the great adventurer; *kurvanti*—do; *ahaitukīm*—unalloyed; *bhaktim*—devotional service; *ittham-bhūta*—such wonderful; *guṇaḥ*—qualities; *hariḥ*—of the Lord.

All different varieties of *ātmārāmas* (those who take pleasure in *ātmā*, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.8.18

kuntī uvāca  
namasye puruṣaṁ tvādyam  
īśvaram prakṛteḥ param  
alakṣyaṁ sarva-bhūtānām  
antar bahir avasthitam

*kuntī uvāca*—Śrīmatī Kuntī said; *namasye*—let me bow down; *puruṣam*—the Supreme Person; *tvā*—You; *ādyam*—the original; *īśvaram*—the controller; *prakṛteḥ*—of the material cosmos; *param*—beyond; *alakṣyam*—the invisible; *sarva*—all; *bhūtānām*—of living beings; *antaḥ*—within; *bahiḥ*—without; *avasthitam*—existing.

Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

(Prayers by Queen Kuntī)

**Śrīmad-Bhāgavatam 1.8.19**

*māyā-javanikācchannam  
ajñādhokṣajam avyayam  
na lakṣyase mūḍha-dṛśā  
naṭo nāṭyadharo yathā*

*māyā*—deluding; *javanikā*—curtain; *ācchannam*—covered by; *ajñā*—ignorant; *adhokṣajam*—beyond the range of material conception (transcendental); *avyayam*—irreproachable; *na*—not; *lakṣyase*—observed; *mūḍha-dṛśā*—by the foolish observer; *naṭaḥ*—artist; *nāṭyadharo*—dressed as a player; *yathā*—as.

**Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.**

(Prayers by Queen Kuntī)

**Śrīmad-Bhāgavatam 1.8.20**

*tathā paramahaṁsānām  
munīnām amalātmanām  
bhakti-yoga-vidhānārtham  
katham paśyema hi striyaḥ*

*tathā*—besides that; *paramahaṁsānām*—of the advanced transcendentalists; *munīnām*—of the great philosophers or mental speculators; *amala-ātmanām*—those whose minds are competent to discern between spirit and matter; *bhakti-yoga*—the science of devotional service; *vidhāna-artham*—for executing; *katham*—how; *paśyema*—can observe; *hi*—certainly; *striyaḥ*—women.

**You Yourself descend to propagate the transcendental science of devotional service**

unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?

(Prayers by Queen Kuntī)

**Śrīmad-Bhāgavatam 1.8.21**

*kṛṣṇāya vāsudevāya  
devakī-nandanāya ca  
nanda-gopa-kumārāya  
govindāya namo namaḥ*

*kṛṣṇāya*—the Supreme Lord; *vāsudevāya*—unto the son of Vasudeva; *devakī-nandanāya*—unto the son of Devakī; *ca*—and; *nanda-gopa*—Nanda and the cowherd men; *kumārāya*—unto their son; *govindāya*—unto the Personality of Godhead, who enlivens the cows and the senses; *namaḥ*—respectful obeisances; *namaḥ*—obeisances.

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

(Prayers by Queen Kuntī)

**Śrīmad-Bhāgavatam 1.8.22**

*namaḥ pañkaja-nābhāya  
namaḥ pañkaja-māline  
namaḥ pañkaja-netrāya  
namas te pañkajāṅghraye*

*namaḥ*—all respectful obeisances; *pañkaja-nābhāya*—unto the Lord who has a specific depression resembling a lotus flower in the center of His abdomen; *namaḥ*—

obeisances; *pañkaja-māline*—one who is always decorated with a garland of lotus flowers; *namaḥ*—obeisances; *pañkaja-netrāya*—one whose glance is as cooling as a lotus flower; *namaḥ te*—respectful obeisances unto You; *pañkaja-aṅghraye*—unto You, the soles of whose feet are engraved with lotus flowers (and who are therefore said to possess lotus feet).

**My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.**

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.23

*yathā hṛṣīkeśa khalena devakī  
kaṁsena ruddhāticiraṁ śucārpitā  
vimocitāhaṁ ca sahātmajā vibho  
tvayaiva nāthena muhur vipad-gaṇāt*

*yathā*—as it were; *hṛṣīkeśa*—the master of the senses; *khalena*—by the envious; *devakī*—Devakī (the mother of Śrī Kṛṣṇa); *kaṁsena*—by King Kāṁsa; *ruddhā*—imprisoned; *ati-ciraṁ*—for a long time; *śuca-arpitā*—distressed; *vimocitā*—released; *ahaṁ ca*—also myself; *saha-ātma-jā*—along with my children; *vibho*—O great one; *tvayā eva*—by Your Lordship; *nāthena*—as the protector; *muhur*—constantly; *vipad-gaṇāt*—from a series of dangers.

**O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother, Devakī, who was long imprisoned and distressed by the envious King Kāṁsa, and me and my children from a series of constant dangers.**

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.24

*viṣān mahāgneḥ puruṣāda-darśanād  
asat-sabhāyā vana-vāsa-kṛcchrataḥ  
mṛdhe mṛdhe 'neka-mahārathāstrato  
drauṇy-astrataś cāśma hare 'bhirakṣitāḥ*

*viṣāt*—from poison; *mahā-agneḥ*—from the great fire; *puruṣa-ada*—the man-eaters; *darśanāt*—by combating; *asat*—vicious; *sabhāyāḥ*—assembly; *vana-vāsa*—exiled to the forest; *kṛcchrataḥ*—sufferings; *mṛdhe mṛdhe*—again and again in battle; *aneka*—many; *mahā-ratha*—great generals; *astrataḥ*—weapons; *drauṇi*—the son of Droṇācārya; *astrataḥ*—from the weapon of; *ca*—and; *āśma*—indicating past tense; *hare*—O my Lord; *abhirakṣitāḥ*—protected completely.

My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.25

*vipadaḥ santu tāḥ śaśvat  
tatra tatra jagad-guro  
bhavato darśanam yat syād  
apunar bhava-darśanam*

*vipadaḥ*—calamities; *santu*—let there be; *tāḥ*—all; *śaśvat*—again and again; *tatra*—there; *tatra*—and there; *jagad-guro*—O Lord of the universe; *bhavataḥ*—Your; *darśanam*—meeting; *yat*—that which; *syāt*—is; *apunaḥ*—not again; *bhava-darśanam*—seeing repetition of birth and death.

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.26

*janmaīśvarya-śruta-śrībhir  
edhamāna-madah pumān  
naivārhaty abhidhātum vai  
tvām akiñcana-gocaram*

*janma*—birth; *aiśvarya*—opulence; *śruta*—education; *śrībhiḥ*—by the possession of beauty; *edhamāna*—progressively increasing; *madaḥ*—intoxication; *pumān*—the human being; *na*—never; *eva*—ever; *arhati*—deserves; *abhidhātum*—to address in feeling; *vai*—certainly; *tvām*—You; *akiñcana-gocaram*—one who is approached easily by the materially exhausted man.

**My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.**

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.27

*namo 'kiñcana-vittāya  
nivṛtta-guṇa-vṛttaye  
ātmārāmāya śāntāya  
kaivalya-pataye namaḥ*

*namaḥ*—all obeisances unto You; *akiñcana-vittāya*—unto the property of the materially impoverished; *nivṛtta*—completely transcendental to the actions of the material modes; *guṇa*—material modes; *vṛttaye*—affection; *ātma-ārāmāya*—one who is self-satisfied; *śāntāya*—the most gentle; *kaivalya-pataye*—unto the master of the monists; *namaḥ*—bowing down.

**My obeisances are unto You, who are the property of the materially impoverished.**

You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

(Prayers by Queen Kuntī)

**Śrīmad-Bhāgavatam 1.8.28**

*manye tvām kālam īśānam  
anādi-nidhanam vibhum  
samam carantam sarvatra  
bhūtānām yat mithaḥ kaliḥ*

*manye*—I consider; *tvām*—Your Lordship; *kālam*—the eternal time; *īśānam*—the Supreme Lord; *anādi-nidhanam*—without beginning and end; *vibhum*—all-pervading; *samam*—equally merciful; *carantam*—distributing; *sarvatra*—everywhere; *bhūtānām*—of the living beings; *yat mithaḥ*—by intercourse; *kaliḥ*—dissension.

My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse.

(Prayers by Queen Kuntī)

**Śrīmad-Bhāgavatam 1.8.29**

*na veda kaścid bhagavaṁś cikīrṣitam  
tavehamānasya nṛṇām viḍambanam  
na yasya kaścid dayito 'sti karhacid  
dveṣyaś ca yasmin viṣamā matir nṛṇām*

*na*—does not; *veda*—know; *kaścid*—anyone; *bhagavan*—O Lord; *cikīrṣitam*—pastimes; *tava*—Your; *īhamānasya*—like the worldly men; *nṛṇām*—of the people in



general; *viḍambanam*—misleading; *na*—never; *yasya*—His; *kaścit*—anyone; *dayitaḥ*—object of specific favor; *asti*—there is; *karhicit*—anywhere; *dveṣyaḥ*—object of envy; *ca*—and; *yasmin*—unto Him; *viṣamā*—partiality; *matiḥ*—conception; *nṛṇām*—of the people.

O Lord, no one can understand Your transcendental pastimes, which appear to be human and are so misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.30

*janma karma ca viśvātmann  
ajasyākartur ātmanaḥ  
tīryaṇ-nṛṣiṣu yādahsu  
tad atyanta-viḍambanam*

*janma*—birth; *karma*—activity; *ca*—and; *viśva-ātmann*—O soul of the universe; *ajasya*—of the unborn; *akartuḥ*—of the inactive; *ātmanaḥ*—of the vital energy; *tīryak*—animal; *nṛ*—human being; *ṛṣiṣu*—in the sages; *yādahsu*—in the water; *tad*—that; *atyanta*—veritable; *viḍambanam*—bewildering.

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.31

*gopy ādade tvayi kṛtāgasi dāma tāvad  
yā te daśāśru-kalilāñjana-sambhramākṣam*

*vaktram ninīya bhaya-bhāvanayā sthitasya  
sā mām vimohayati bhīr api yad bibheti*

*gopī*—the cowherd lady (Yaśodā); *ādade*—took up; *tvayi*—on Your; *kṛtāgasi*—creating disturbances (by breaking the butter pot); *dāma*—rope; *tāvat*—at that time; *yā*—that which; *te*—Your; *daśā*—situation; *aśru-kalila*—overflowed with tears; *añjana*—ointment; *sambhrama*—perturbed; *akṣam*—eyes; *vaktram*—face; *ninīya*—downwards; *bhaya-bhāvanayā*—by thoughts of fear; *sthitasya*—of the situation; *sā*—that; *mām*—me; *vimohayati*—bewilders; *bhīr api*—even fear personified; *yat*—whom; *bibheti*—is afraid.

My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.32

*kecid āhur ajam jātam  
puṇya-ślokasya kīrtaye  
yadoḥ priyasyānvavāye  
malayasyeva candanam*

*kecit*—someone; *āhuḥ*—says; *ajam*—the unborn; *jātam*—being born; *puṇya-ślokasya*—of the great pious king; *kīrtaye*—for glorifying; *yadoḥ*—of King Yadu; *priyasya*—of the dear; *anvavāye*—in the family of; *malayasya*—Malaya hills; *iva*—as; *candanam*—sandalwood.

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.33

*apare vasudevasya  
devakyām yācito 'bhyagāt  
ajas tvam asya kṣemāya  
vadhāya ca sura-dviṣām*

*apare*—others; *vasudevasya*—of Vasudeva; *devakyam*—of Devakī; *yācitaḥ*—being prayed for; *abhyagāt*—took birth; *ajaḥ*—unborn; *tvam*—You are; *asya*—of him; *kṣemāya*—for the good; *vadhāya*—for the purpose of killing; *ca*—and; *sura-dviṣām*—of those who are envious of the demigods.

Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.34

*bhārāvatāraṇāyānye  
bhuvo nāva ivodadhau  
sīdantya bhūri-bhāreṇa  
jāto hy ātma-bhuvārthitaḥ*

*bhāra-avatāraṇāya*—just to reduce the burden to the world; *anye*—others; *bhuvāḥ*—of the world; *nāvaḥ*—boat; *iva*—like; *udadhau*—on the sea; *sīdantyaḥ*—aggrieved; *bhūri*—extremely; *bhāreṇa*—by the burden; *jātaḥ*—You were born; *hi*—certainly; *ātma-bhuvā*—by Brahmā; *arthitaḥ*—being prayed for.

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.35

*bhave 'smin kliśyamānānām  
avidyā-kāma-karmabhiḥ  
śravaṇa-smaraṇārḥāṇi  
kariṣyann iti kecana*

*bhave*—in the material creation; *asmin*—this; *kliśya-mānānām*—of those who are suffering from; *avidyā*—nescience; *kāma*—desire; *karmabhiḥ*—by execution of fruitive work; *śravaṇa*—hearing; *smaraṇa*—remembering; *arḥāṇi*—worshiping; *kariṣyan*—may perform; *iti*—thus; *kecana*—others.

And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.36

*śṛṇvanti gāyanti grṇanty abhīkṣṇaśaḥ  
smaranti nandanti tavehitam janāḥ  
ta eva paśyanty acireṇa tāvakam  
bhava-pravāhoparamam padāmbujam*

*śṛṇvanti*—hear; *gāyanti*—chant; *grṇanti*—take; *abhīkṣṇaśaḥ*—continuously; *smaranti*—remember; *nandanti*—take pleasure; *tava*—Your; *īhitam*—activities; *janāḥ*—people in general; *te*—they; *eva*—certainly; *paśyanti*—can see; *acireṇa*—very soon; *tāvakam*—Your; *bhava-pravāha*—the current of rebirth; *uparamam*—cessation; *pada-ambujam*—lotus feet.

O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.37

*apy adya nas tvam sva-kṛteḥita prabho  
jihāsasi svit suhṛdo 'nujīvinah  
yeṣāṁ na cānyad bhavataḥ padāmbujāt  
parāyaṇaṁ rājasu yojitāmhasām*

*api*—if; *adya*—today; *naḥ*—us; *tvam*—You; *sva-kṛta*—self-executed; *ihita*—all duties; *prabho*—O my Lord; *jihāsasi*—giving up; *svit*—possibly; *suhṛdaḥ*—intimate friends; *anujīvinah*—living at the mercy of; *yeṣām*—of whom; *na*—nor; *ca*—and; *anyat*—anyone else; *bhavataḥ*—Your; *pada-ambujāt*—from the lotus feet; *parāyaṇam*—dependent; *rājasu*—unto the kings; *yojita*—engaged in; *amhasām*—enmity.

O my Lord, You have executed all duties Yourself. Are You leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us?

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.38

*ke vayam nāma-rūpābhyām  
yadubhiḥ saha pāṇḍavāḥ  
bhavato 'darśanam yarhi  
hṛṣīkāṇām iveśituḥ*

*ke*—who are; *vayam*—we; *nāma-rūpābhyām*—without fame and ability; *yadubhiḥ*—with the Yadus; *saha*—along with; *pāṇḍavāḥ*—and the Pāṇḍavas; *bhavataḥ*—Your; *adarśanam*—absence; *yarhi*—as if; *hṛṣīkāṇām*—of the senses; *iva*—like; *īśituḥ*—of the living being.

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along

with the Pāṇḍavas and Yadus, will end at once.

(Prayers by Queen Kuntī)

Śrīmad-Bhāgavatam 1.8.39

neyaṁ śobhiṣyate tatra  
yathedānīm gadādhara  
tvat-padair aṅkitā bhāti  
sva-lakṣaṇa-vilakṣitaiḥ

na—not; iyam—this land of our kingdom; śobhiṣyate—will appear beautiful; tatra—then; yathā—as it is now; idānīm—how; gadādhara—O Kṛṣṇa; tvat—Your; padaiḥ—by the feet; aṅkitā—marked; bhāti—is dazzling; sva-lakṣaṇa—Your own marks; vilakṣitaiḥ—by the impressions.

O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.

(Prayers by Queen Kuntī)

Śrīmad-Bhāgavatam 1.8.40

ime jana-padāḥ svṛddhāḥ  
supakvauṣadhi-vīrudhāḥ  
vanādri-nady-udanvanto  
hy edhante tava vīkṣitaiḥ

ime—all these; jana-padāḥ—cities and towns; svṛddhāḥ—flourished; supakva—mature; auṣadhi—herbs; vīrudhāḥ—vegetables; vana—forests; adri—hills; nadī—rivers; udanvantaḥ—seas; hi—certainly; edhante—increasing; tava—by You; vīkṣitaiḥ—seen.

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of

minerals and the oceans full of wealth. And this is all due to Your glancing over them.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.41

*atha viśveśa viśvātman  
viśva-mūrte svakeṣu me  
sneha-pāśam imam chindhi  
dṛḍham pāṇḍuṣu vṛṣṇiṣu*

*atha*—therefore; *viśva-īśa*—O Lord of the universe; *viśva-ātman*—O soul of the universe; *viśva-mūrte*—O personality of the universal form; *sva-keṣu*—unto my own kinsmen; *me*—my; *sneha-pāśam*—tie of affection; *imam*—this; *chindhi*—cut off; *dṛḍham*—deep; *pāṇḍuṣu*—for the Pāṇḍavas; *vṛṣṇiṣu*—for the Vṛṣṇis also.

O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.42

*tvayi me 'nanya-viṣayā  
matir madhu-pate 'sakṛt  
ratim udvahatād addhā  
gaṅgevaugham udanvati*

*tvayi*—unto You; *me*—my; *ananya-viṣayā*—unalloyed; *matir*—attention; *madhu-pate*—O Lord of Madhu; *asakṛt*—continuously; *ratim*—attraction; *udvahatāt*—may overflow; *addhā*—directly; *gaṅgā*—the Ganges; *iva*—like; *ogham*—flows; *udanvati*—down to the sea.

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my

attraction be constantly drawn unto You without being diverted to anyone else.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.8.43

*śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhruḡ-  
rājanya-vaṁśa-dahanānapavarga-vīrya  
govinda go-dvija-surārti-harāvatāra  
yogeśvarākhila-guro bhagavan namas te*

*śrī-kṛṣṇa*—O Śrī Kṛṣṇa; *kṛṣṇa-sakha*—O friend of Arjuna; *vṛṣṇi*—of descendants of Vṛṣṇi; *ṛṣabha*—O chief; *avani*—the earth; *dhruk*—rebellious; *rājanya-vaṁśa*—dynasties of the kings; *dahana*—O annihilator; *anapavarga*—without deterioration of; *vīrya*—prowess; *govinda*—O proprietor of Golokadhāma; *go*—of the cows; *dvija*—the *brāhmaṇas*; *sura*—the demigods; *arti-hara*—to relieve distress; *avatāra*—O Lord who descends; *yoga-īśvara*—O master of all mystic powers; *akhila*—universal; *guro*—O preceptor; *bhagavan*—O possessor of all opulences; *namaḥ te*—respectful obeisances unto You.

O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the *brāhmaṇas* and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances.

(Prayers by Queen Kuntī)

### Śrīmad-Bhāgavatam 1.10.4

*kāmaṁ vavarṣa parjanyaḥ  
sarva-kāma-dughā mahī  
siṣicuh sma vrajān gāvaḥ*



*payasodhasvatīr mudā*

*kāmam*—everything needed; *vavarṣa*—was showered; *parjanyaḥ*—rains; *sarva*—everything; *kāma*—necessities; *dughā*—producer; *mahī*—the land; *siṣicuḥ sma*—moisten; *vrajān*—pasturing grounds; *gāvaḥ*—the cow; *payasā udhasvatīḥ*—due to swollen milk bags; *mudā*—because of a joyful attitude.

During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 1.13.10

*bhavad-vidhā bhāgavatās  
tīrtha-bhūtāḥ svayam vibho  
tīrthī-kurvanti tīrthāni  
svāntaḥ-sthena gadābhṛtā*

*bhavat*—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrtha*—the holy places of pilgrimage; *bhūtāḥ*—converted into; *svayam*—personally; *vibho*—O powerful one; *tīrthī-kurvanti*—make into a holy place of pilgrimage; *tīrthāni*—the holy places; *svāntaḥ-sthena*—having been situated in the heart; *gadā-bhṛtā*—the Personality of Godhead.

My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

(King Yudhiṣṭhira greets Vidura)

### Śrīmad-Bhāgavatam 1.13.47

*ahastāni sahasṭānām  
apadāni catuṣ-padām  
phalgūni tatra mahatām  
jīvo jīvasya jīvanam*

*ahastāni*—those who are devoid of hands; *sa-hastānām*—of those who are endowed with hands; *apadāni*—those who are devoid of legs; *catuṣ-padām*—of those who have four legs; *phalgūni*—those who are weak; *tatra*—there; *mahatām*—of the powerful; *jīvaḥ*—the living being; *jīvasya*—of the living being; *jīvanam*—subsistence.

**Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.**

(Nārada Muni instructs King Yudhiṣṭhira)

### Śrīmad-Bhāgavatam 1.17.38

*sūta uvāca  
abhyarthitas tadā tasmai  
sthānāni kalaye dadau  
dyūtaṁ pānaṁ striyaḥ sūnā  
yatrādharmas catur-vidhaḥ*

*sūtaḥ uvāca*—Sūta Gosvāmī said; *abhyarthitaḥ*—thus being petitioned; *tadā*—at that time; *tasmai*—unto him; *sthānāni*—places; *kalaye*—to the personality of Kali; *dadau*—gave him permission; *dyūtaṁ*—gambling; *pānaṁ*—drinking; *striyaḥ*—illicit association with women; *sūnā*—animal slaughter; *yatra*—wherever; *adharmas*—sinful activities; *catuṣ-vidhaḥ*—four kinds of.

**Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.**

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

Śrīmad-Bhāgavatam 1.18.13

*tulayāma lavenāpi  
na svargam nāpunar-bhavam  
bhagavat-saṅgi-saṅgasya  
martyānām kim utāśiṣaḥ*

*tulayāma*—to be balanced with; *lavena*—by a moment; *api*—even; *na*—never; *svargam*—heavenly planets; *na*—nor; *apunaḥ-bhavam*—liberation from matter; *bhagavat-saṅgi*—devotee of the Lord; *saṅgasya*—of the association; *martyānām*—those who are meant for death; *kim*—what is there; *uta*—to speak of; *āśiṣaḥ*—worldly benediction.

The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.

(The sages of Naimiṣāraṇya to Sūta Gosvāmī)

Śrīmad-Bhāgavatam 1.19.15

*tam mopayātam pratiyantu viprā  
gaṅgā ca devī dhr̥ta-cittam īśe  
dviḥjopasṛṣṭaḥ kuhakas takṣako vā  
daśatv alam gāyata viṣṇu-gāthāḥ*

*tam*—for that reason; *mā*—me; *upayātam*—taken shelter of; *pratiyantu*—just accept me; *viprāḥ*—O brāhmaṇas; *gaṅgā*—mother Ganges; *ca*—also; *devī*—direct representative of the Lord; *dhr̥ta*—taken into; *cittam*—heart; *īśe*—unto the Lord; *dviḥja-upasṛṣṭaḥ*—created by the brāhmaṇa; *kuhakaḥ*—something magical; *takṣakaḥ*—the snake-bird; *vā*—either; *daśatu*—let it bite; *alam*—without further delay; *gāyata*—please go on singing; *viṣṇu-gāthāḥ*—narration of the deeds of Viṣṇu.

O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird-or whatever magical thing

the brāhmaṇa created-bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.

(King Parīkṣit states his determination to the sages gathered at the Ganges bank)

### Śrīmad-Bhāgavatam 2.1.1

śrī-śuka uvāca  
varīyān eṣa te praśnaḥ  
kṛto loka-hitam nṛpa  
ātmavit-sammataḥ puṁsām  
śrotavyādiṣu yaḥ paraḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; varīyān—glorious; eṣaḥ—this; te—your; praśnaḥ—question; kṛtaḥ—made by you; loka-hitam—beneficial for all men; nṛpa—O King; ātmavit—transcendentalist; sammataḥ—approved; puṁsām—of all men; śrotavya-ādiṣu—in all kinds of hearing; yaḥ—what is; paraḥ—the supreme.

Śrī Śukadeva Gosvāmī said: My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 2.1.2

śrotavyādīni rājendra  
nṛṇām santi sahasraśaḥ  
apaśyatām ātma-tattvaṁ  
gṛheṣu gṛha-medhinām

śrotavya-ādīni—subject matters for hearing; rājendra—O Emperor; nṛṇām—of the human society; santi—there are; sahasraśaḥ—hundreds and thousands; apaśyatām—of the blind; ātma-tattvaṁ—knowledge of self, the ultimate truth; gṛheṣu—at home;

*gṛha-medhinām*—of persons too materially engrossed.

Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 2.1.3

*nidrayā hriyate naktam  
vyavāyena ca vā vayaḥ  
divā cārthehayā rājan  
kuṭumba-bharaṇena vā*

*nidrayā*—by sleeping; *hriyate*—wastes; *naktam*—night; *vyavāyena*—sex indulgence; *ca*—also; *vā*—either; *vayaḥ*—duration of life; *divā*—days; *ca*—and; *artha*—economic; *ihayā*—development; *rājan*—O King; *kuṭumba*—family members; *bharaṇena*—maintaining; *vā*—either.

The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 2.1.4

*dehāpatya-kalatrādiṣv  
ātma-sainyeṣv asatsv api  
teṣāṃ pramatto nidhanam  
paśyann api na paśyati*

*deha*—body; *apatya*—children; *kalatra*—wife; *ādiṣu*—and in everything in relation to them; *ātma*—own; *sainyeṣu*—fighting soldiers; *asatsu*—fallible; *api*—in spite of; *teṣāṃ*—of all of them; *pramattaḥ*—too attached; *nidhanam*—destruction; *paśyan*—

having been experienced; *api*—although; *na*—does not; *paśyati*—see it.

Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 2.1.5

*tasmād bhārata sarvātmā  
bhagavān īśvaro hariḥ  
śrotavyaḥ kīrtitavyaś ca  
smartavyaś cecchatābhayaṁ*

*tasmāt*—for this reason; *bhārata*—O descendant of Bharata; *sarvātmā*—the Supersoul; *bhagavān*—the Personality of Godhead; *īśvaraḥ*—the controller; *hariḥ*—the Lord, who vanquishes all miseries; *śrotavyaḥ*—is to be heard; *kīrtitavyaḥ*—to be glorified; *ca*—also; *smartavyaḥ*—to be remembered; *ca*—and; *icchatā*—of one who desires; *abhayaṁ*—freedom.

O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 2.1.6

*etāvān sāṅkhya-yogābhyām  
sva-dharma-pariniṣṭhaya  
janma-lābhaḥ paraḥ puṁsām  
ante nārāyaṇa-smṛtiḥ*

*etāvān*—all these; *sāṅkhya*—complete knowledge of matter and spirit; *yogābhyām*—

knowledge of mystic power; *sva-dharma*—particular occupational duty; *pariniṣṭhayā*—by full perception; *janma*—birth; *lābhaḥ*—gain; *paraḥ*—the supreme; *puṁsām*—of a person; *ante*—at the end; *nārāyaṇa*—the Personality of Godhead; *smṛtiḥ*—remembrance.

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 2.1.11

*etan nirvidyamānānām  
icchatām akuto-bhayam  
yoginām nṛpa nirṇītam  
harer-nāmānukīrtanam*

*etat*—it is; *nirvidyamānānām*—of those who are completely free from all material desires; *icchatām*—of those who are desirous of all sorts of material enjoyment; *akutaḥ-bhayam*—free from all doubts and fear; *yoginām*—of all who are self-satisfied; *nṛpa*—O King; *nirṇītam*—decided truth; *hareḥ*—of the Lord, Śrī Kṛṣṇa; *nāma*—holy name; *anu*—after someone, always; *kīrtanam*—chanting.

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 2.2.37

*pibanti ye bhagavata ātmanaḥ satām*

*kathāmṛtaṁ śravaṇa-puṭeṣu sambhṛtam  
punanti te viṣaya-vidūṣitāśayam  
vrajanti tat-caraṇa-saroruhāntikam*

*pibanti*—who drink; *ye*—those; *bhagavataḥ*—of the Personality of Godhead; *ātmanaḥ*—of the most dear; *satām*—of devotees; *kathā-amṛtam*—the nectar of the messages; *śravaṇa-puṭeṣu*—within the earholes; *sambhṛtam*—fully filled; *punanti*—purify; *te*—their; *viṣaya*—material enjoyment; *vidūṣita-āśayam*—polluted aim of life; *vrajanti*—do go back; *tat*—the Lord's; *caraṇa*—feet; *saroruha-antikam*—near the lotus.

Those who drink through aural reception, fully filled with the nectarean message of Lord Kṛṣṇa, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him [the Personality of Godhead].

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 2.3.10

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

*akāmaḥ*—one who has transcended all material desires; *sarva-kāmaḥ*—one who has the sum total of material desires; *vā*—either; *mokṣa-kāmaḥ*—one who desires liberation; *udāra-dhīḥ*—with broader intelligence; *tīvreṇa*—with great force; *bhakti-yogena*—by devotional service to the Lord; *yajeta*—should worship; *puruṣam*—the Lord; *param*—the supreme whole.

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.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)



### Śrīmad-Bhāgavatam 2.3.17

*āyur harati vai puṁsām  
udyan astam ca yann asau  
tasyarte yat-kṣaṇo nīta  
uttama-śloka-vārtayā*

*āyuh*—duration of life; *harati*—decreases; *vai*—certainly; *puṁsām*—of the people; *udyan*—rising; *astam*—setting; *ca*—also; *yan*—moving; *asau*—the sun; *tasya*—of one who glorifies the Lord; *ṛte*—except; *yat*—by whom; *kṣaṇaḥ*—time; *nītaḥ*—utilized; *uttama-śloka*—the all-good Personality of Godhead; *vārtayā*—in the topics of.

**Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.**

(Śaunaka Ṛṣi to Sūta Gosvāmī)

### Śrīmad-Bhāgavatam 2.3.18

*taravaḥ kim na jīvanti  
bhastrāḥ kim na śvasanty uta  
na khādanti na mehanti  
kim grāme paśavo 'pare*

*taravaḥ*—the trees; *kim*—whether; *na*—do not; *jīvanti*—live; *bhastrāḥ*—bellows; *kim*—whether; *na*—do not; *śvasanti*—breathe; *uta*—also; *na*—do not; *khādanti*—eat; *na*—do not; *mehanti*—discharge semen; *kim*—whether; *grāme*—in the locality; *paśavaḥ*—beastly living being; *apare*—others.

**Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?**

(Śaunaka Ṛṣi to Sūta Gosvāmī)

### Śrīmad-Bhāgavatam 2.3.19

*śva-vid-varāhoṣṭra-kharaiḥ  
saṁstutaḥ puruṣaḥ paśuḥ  
na yat-karṇa-pathopeto  
jātu nāma gadāgrajaḥ*

*śva*—a dog; *viṭ-varāha*—the village hog who eats stool; *uṣṭra*—the camel; *kharaiḥ*—and by the asses; *saṁstutaḥ*—perfectly praised; *puruṣaḥ*—a person; *paśuḥ*—animal; *na*—never; *yat*—of him; *karṇa*—ear; *patha*—path; *upetaḥ*—reached; *jātu*—at any time; *nāma*—the holy name; *gadāgrajaḥ*—Lord Kṛṣṇa, the deliverer from all evils.

**Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.**

(Śaunaka Ṛṣi to Sūta Gosvāmī)

### Śrīmad-Bhāgavatam 2.3.20

*bile batorukrama-vikramān ye  
na śṛṇvataḥ karṇa-pute narasya  
jihvāsati dārdurikeva sūta  
na copagāyaty urugāya-gāthāḥ*

*bile*—snake holes; *bata*—like; *urukrama*—the Lord, who acts marvelously; *vikramān*—prowess; *ye*—all these; *na*—never; *śṛṇvataḥ*—heard; *karṇa-pute*—the earholes; *narasya*—of the man; *jihvā*—tongue; *asati*—useless; *dārdurikā*—of the frogs; *iva*—exactly like that; *sūta*—O Sūta Gosvāmī; *na*—never; *ca*—also; *upagāyati*—chants loudly; *urugāya*—worth singing; *gāthāḥ*—songs.

**One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.**

Śrīmad-Bhāgavatam 2.4.2

ātma-jāyā-sutāgāra-  
paśu-draviṇa-bandhuṣu  
rājye cāvikale nityam  
virūdhām mamatām jahau

ātma—body; jāyā—wife; suta—son; āgāra—palace; paśu—horses and elephants; draviṇa—treasury house; bandhuṣu—unto friends and relatives; rājye—in the kingdom; ca—also; avikale—without being disturbed; nityam—constant; virūdhām—deep-rooted; mamatām—affinity; jahau—gave up.

**Mahārāja Parīkṣit, as a result of his wholehearted attraction for Lord Kṛṣṇa, was able to give up all deep-rooted affection for his personal body, his wife, his children, his palace, his animals like horses and elephants, his treasury house, his friends and relatives, and his undisputed kingdom.**

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

Śrīmad-Bhāgavatam 2.4.15

yat-kīrtanam yat-smaraṇam yad-ikṣaṇam  
yad-vandanam yac-chravaṇam yad-arhaṇam  
lokasya sadyo vidhunoti kalmaṣam  
tasmai subhadra-śravase namo namaḥ

yat—whose; kīrtanam—glorification; yat—whose; smaraṇam—remembrances; yat—whose ; ikṣaṇam—audience; yat—whose; vandanam—prayers; yat—whose; śravaṇam—hearing about; yat—whose; arhaṇam—worshiping; lokasya—of all people; sadyaḥ—forthwith; vidhunoti—specifically cleanses; kalmaṣam—effects of sins; tasmai—unto Him; subhadra—all-auspicious; śravase—one who is heard; namaḥ—my due obeisances; namaḥ—again and again.

Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 2.4.18

*kirāta-hūṇāndhra-pulinda-pulkaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ  
ye 'nye ca pāpā yad-apāśrayāśrayāḥ  
śudhyanti tasmai prabhaviṣṇave namaḥ*

*kirāta*—a province of old Bhārata; *hūṇa*—part of Germany and Russia; *āndhra*—a province of Southern India; *pulinda*—the Greeks; *pulkaśāḥ*—another province; *ābhīra*—part of old Sind; *śumbhāḥ*—another province; *yavanāḥ*—the Turks; *khasa-ādayaḥ*—the Mongolian Province; *ye*—even those; *anye*—others; *ca*—also; *pāpāḥ*—addicted to sinful acts; *yat*—whose; *apāśraya*—*āśrayāḥ*—having taken shelter of the devotees of the Lord; *śudhyanti*—at once purified; *tasmai*—unto Him; *prabhaviṣṇave*—unto the powerful Viṣṇu; *namaḥ*—my respectful obeisances.

Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 2.8.3

*kathayasva mahābhāga  
yathāham akhilātmāni  
kṛṣṇe niveśya niḥsaṅgam  
manas tyakṣye kalevaram*

*kathayasva*—please continue speaking; *mahābhāga*—O greatly fortunate one; *yathā*—as much as; *aham*—I; *akhila-ātmani*—unto the Supreme Soul; *kṛṣṇe*—unto Lord Śrī Kṛṣṇa; *niveśya*—having placed; *niḥsaṅgam*—being freed from material qualities; *manaḥ*—mind; *tyakṣye*—may relinquish; *kalevaram*—body.

**O greatly fortunate Śukadeva Gosvāmī, please continue narrating Śrīmad-Bhāgavatam so that I can place my mind upon the Supreme Soul, Lord Kṛṣṇa, and being completely freed from material qualities, thus relinquish this body.**

(Mahārāja Parīkṣit to Śukadeva Gosvāmī)

### Śrīmad-Bhāgavatam 2.8.4

*śṛṇvataḥ śraddhayā nityam  
grṇataś ca sva-ceṣṭitam  
kālena nātidīrghena  
bhagavān viśate hṛdi*

*śṛṇvataḥ*—of those who hear; *śraddhayā*—in earnestness; *nityam*—regularly, always; *grṇataḥ*—taking the matter; *ca*—also; *sva-ceṣṭitam*—seriously by one's own endeavor; *kālena*—duration; *na*—not; *atidīrghena*—very prolonged time; *bhagavān*—the Personality of Godhead Śrī Kṛṣṇa; *viśate*—becomes manifest; *hṛdi*—within one's heart.

**Persons who hear Śrīmad-Bhāgavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.**

(Mahārāja Parīkṣit to Śukadeva Gosvāmī)

### Śrīmad-Bhāgavatam 2.8.5

*praviṣṭaḥ karṇa-randhrena  
svānām bhāva-saroruham*

*dhunoti śamalam kṛṣṇaḥ  
salilasya yathā śarat*

*praviṣṭaḥ*—thus being entered; *karna-randhrena*—through the holes of the ears; *svānām*—according to one's liberated position; *bhāva*—constitutional relationship; *saraḥ-ruham*—the lotus flower; *dhunoti*—cleanses; *śamalam*—material qualities like lust, anger, avarice and hankering; *kṛṣṇaḥ*—Lord Kṛṣṇa, the Supreme Personality of Godhead; *salilasya*—of the reservoir of waters; *yathā*—as it were; *śarat*—the autumn season.

The sound incarnation of Lord Kṛṣṇa, the Supreme Soul [i.e. Śrīmad-Bhāgavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

(Mahārāja Parīkṣit to Śukadeva Gosvāmī)

### Śrīmad-Bhāgavatam 2.8.6

*dhautātmā puruṣaḥ kṛṣṇa-  
pāda-mūlam na muñcati  
mukta-sarva-parikleśaḥ  
pānthah sva-śaraṇam yathā*

*dhauta-ātmā*—a person whose heart has been cleansed; *puruṣaḥ*—the living being; *kṛṣṇa*—the Supreme Personality of Godhead; *pāda-mūlam*—the shelter of the lotus feet; *na*—never; *muñcati*—gives up; *mukta*—liberated; *sarva*—all; *parikleśaḥ*—of all miseries of life; *pānthah*—the traveler; *sva-śaraṇam*—in his own abode; *yathā*—as it were.

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Kṛṣṇa, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.

(Mahārāja Parīkṣit to Śukadeva Gosvāmī)

### Śrīmad-Bhāgavatam 2.9.31

śrī-bhagavān uvāca  
jñānam parama-guhyam me  
yad vijñāna-samanvitam  
sarahasyam tad-aṅgam ca  
grhāṇa gaditam mayā

*śrī-bhagavān uvāca*—the Personality of Godhead said; *jñānam*—knowledge acquired; *parama*—extremely; *guhyam*—confidential; *me*—of Me; *yad*—which is; *vijñāna*—realization; *samanvitam*—coordinated; *sa-rahasyam*—with devotional service; *tad*—of that; *aṅgam ca*—necessary paraphernalia; *grhāṇa*—just try to take up; *gaditam*—explained; *mayā*—by Me.

**The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.**

(Lord Kṛṣṇa instructs Brahmā)

### Śrīmad-Bhāgavatam 2.9.33

aham evāsam evāgre  
nānyad yat sad-asat param  
paścād aham yad etac ca  
yo 'vaśiṣyeta so 'smy aham

*aham*—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—all those; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—at the end; *aham*—I, the Personality of Godhead; *yat*—all these; *etat*—creation; *ca*—also; *yaḥ*—everything; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—I am; *aham*—I, the Personality of Godhead.

**Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after**

annihilation what remains will also be I, the Personality of Godhead.

(Lord Kṛṣṇa instructs Brahmā)

### Śrīmad-Bhāgavatam 2.9.34

ṛte 'rtham yat pratīyeta  
na pratīyeta cātmani  
tad vidyād ātmano māyām  
yathābhāso yathā tamaḥ

ṛte—without; *artham*—value; *yat*—which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—and; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—as; *tamaḥ*—the darkness.

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

(Lord Kṛṣṇa instructs Brahmā)

### Śrīmad-Bhāgavatam 2.9.35

yathā mahānti bhūtāni  
bhūteṣūccāvaceṣv anu  
praviṣṭāny apraviṣṭāni  
tathā teṣu na teṣv aham

*yathā*—just as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu ucca-avaceṣu*—in the minute and gigantic; *anu*—after; *praviṣṭāni*—entered; *apraviṣṭāni*—not entered; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—Myself.

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within



everything created, and at the same time I am outside of everything.

(Lord Kṛṣṇa instructs Brahmā)

### Śrīmad-Bhāgavatam 2.9.36

*etāvat eva jijñāsyam  
tattva-jijñāsunātmanaḥ  
anvaya-vyatirekābhyām  
yat syāt sarvatra sarvadā*

*etāvat*—up to this; *eva*—certainly; *jijñāsyam*—is to be inquired; *tattva*—the Absolute Truth; *jijñāsunā*—by the student; *ātmanaḥ*—of the Self; *anvaya*—directly; *vyatirekābhyām*—indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—in all space and time; *sarvadā*—in all circumstances.

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

(Lord Kṛṣṇa instructs Brahmā)

### Śrīmad-Bhāgavatam 2.10.6

*muktir hitvānyathā rūpam  
sva-rūpeṇa vyavasthitiḥ*

*muktiḥ*—liberation; *hitvā*—giving up; *anyathā*—otherwise; *rūpam*—form; *sva-rūpeṇa*—in constitutional form; *vyavasthitiḥ*—permanent situation.

Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 3.2.23

*aho bakī yaṁ stana-kāla-kūṭaṁ  
jighāṁsayāpāyayat apy asādhvī  
lebhe gatim dhātry-ucitām tato 'nyam  
kaṁ vā dayālum śaraṇam vrajema*

*aho*—alas; *bakī*—the she-demon (Pūtanā); *yaṁ*—whom; *stana*—of her breast; *kāla*—deadly; *kūṭaṁ*—poison; *jighāṁsayā*—out of envy; *apāyayat*—nourished; *api*—although; *asādhvī*—unfaithful; *lebhe*—achieved; *gatim*—destination; *dhātri-ucitām*—just suitable for the nurse; *tataḥ*—beyond whom; *anyam*—other; *kaṁ*—who else; *vā*—certainly; *dayālum*—merciful; *śaraṇam*—shelter; *vrajema*—shall I take.

Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

(Uddhava to Vidura)

### Śrīmad-Bhāgavatam 3.5.11

*kaḥ tṛpnuyāt tīrtha-pado 'bhidhānāt  
satreṣu vaḥ sūribhir īḍyamānāt  
yaḥ karṇa-nāḍīm puruṣasya yāto  
bhava-pradām geha-ratim chinatti*

*kaḥ*—who is that man; *tṛpnuyāt*—that can be satisfied; *tīrtha-padaḥ*—whose lotus feet are all the places of pilgrimage; *abhidhānāt*—from the talks of; *satreṣu*—in human society; *vaḥ*—one who is; *sūribhiḥ*—by great devotees; *īḍyamānāt*—one who is so worshiped; *yaḥ*—who; *karṇa-nāḍīm*—in the holes of the ears; *puruṣasya*—of a man; *yātaḥ*—entering; *bhava-pradām*—that which awards births and deaths; *geha-ratim*—family affection; *chinatti*—is cut off.

Who in human society can be satisfied without hearing sufficient talk of the Lord, whose lotus feet are the sum total of all places of pilgrimage and who is worshiped by great sages and devotees? Such topics can cut off one's bondage to family affection simply by entering the holes of one's ears.

(Vidura to Maitreya Muni)

### Śrīmad-Bhāgavatam 3.5.13

*sā śraddadhānasya vivardhamānā  
viraktim anyatra karoti puṁsaḥ  
hareḥ padānusmṛti-nirvṛtasya  
samasta-duḥkhāpyayam āśu dhatte*

*sā*—those topics of Kṛṣṇa, or *kṛṣṇa-kathā*; *śraddadhānasya*—of one who is anxious to hear; *vivardhamānā*—gradually increasing; *viraktim*—indifference; *anyatra*—in other things (than such topics); *karoti*—does; *puṁsaḥ*—of one who is so engaged; *hareḥ*—of the Lord; *pada-anusmṛti*—constant remembrance of the lotus feet of the Lord; *nirvṛtasya*—one who has achieved such transcendental bliss; *samasta-duḥkha*—all miseries; *apyayam*—vanquished; *āśu*—without delay; *dhatte*—executes.

For one who is anxious to engage constantly in hearing such topics, *kṛṣṇa-kathā* gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Kṛṣṇa by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay.

(Vidura to Maitreya Muni)

### Śrīmad-Bhāgavatam 3.5.41

*mārganti yat te mukha-padma-nīḍaiś  
chandaḥ-suparṇair ṛṣayo vivikte  
yasyāgha-marṣoda-sarid-varāyāḥ  
padaṁ padaṁ tīrtha-padaḥ prapannāḥ*

*mārganti*—searching after; *yat*—as; *te*—Your; *mukha-padma*—lotuslike face; *nīḍaiḥ*—by those who have taken shelter of such a lotus flower; *chandaḥ*—Vedic hymns; *suparṇaiḥ*—by the wings; *ṛṣayaḥ*—the sages; *vivikte*—in clear mind; *yasya*—whose; *agha-marṣa-uda*—that which offers freedom from all reactions to sin; *sarit*—rivers; *varāyāḥ*—in the best; *padam padam*—in every step; *tīrtha-padaḥ*—one whose lotus feet are as good as a place of pilgrimage; *prapannāḥ*—taking shelter.

The lotus feet of the Lord are by themselves the shelter of all places of pilgrimage. The great clear-minded sages, carried by the wings of the Vedas, always search after the nest of Your lotuslike face. Some of them surrender to Your lotus feet at every step by taking shelter of the best of rivers [the Ganges], which can deliver one from all sinful reactions.

(Demigods' prayers to Lord Viṣṇu)

### Śrīmad-Bhāgavatam 3.5.42

*yac chraddhayā śrutavatyā ca bhaktyā  
sammṛjyamāne hṛdaye 'vadhāya  
jñānena vairāgya-balena dhīrā  
vrajema tat te 'ṅghri-saroja-pīṭham*

*yat*—that which; *śraddhayā*—by eagerness; *śrutavatyā*—simply by hearing; *ca*—also; *bhaktyā*—in devotion; *sammṛjyamāne*—being cleansed; *hṛdaye*—in the heart; *avadhāya*—meditation; *jñānena*—by knowledge; *vairāgya*—detachment; *balena*—by the strength of; *dhīrāḥ*—the pacified; *vrajema*—must go to; *tat*—that; *te*—Your; *aṅghri*—feet; *saroja-pīṭham*—lotus sanctuary.

Simply by hearing about Your lotus feet with eagerness and devotion and by meditating upon them within the heart, one at once becomes enlightened with knowledge, and on the strength of detachment one becomes pacified. We must therefore take shelter of the sanctuary of Your lotus feet.

(Demigods' prayers to Lord Viṣṇu)

### Śrīmad-Bhāgavatam 3.5.46

*pānena te deva kathā-sudhāyāḥ  
pravṛddha-bhaktyā viśadāśayā ye  
vairāgya-sāram pratilabhya bodham  
yathāñjasānvīyur akuṇṭha-dhiṣṇyam*

*pānena*—by drinking; *te*—of You; *deva*—O Lord; *kathā*—topics; *sudhāyāḥ*—of the nectar; *pravṛddha*—highly enlightened; *bhaktyā*—by devotional service; *viśadāśayāḥ*—with a greatly serious attitude; *ye*—those who; *vairāgya-sāram*—the entire purport of renunciation; *pratilabhya*—achieving; *bodham*—intelligence; *yathā*—as much as; *añjasā*—quickly; *anvīyur*—achieve; *akuṇṭha-dhiṣṇyam*—Vaikuṇṭha-loka in the spiritual sky.

O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikuṇṭhaloka in the spiritual sky simply by drinking the nectar of Your topics.

(Demigods' prayers to Lord Viṣṇu)

### Śrīmad-Bhāgavatam 3.9.5

*ye tu tvadīya-caraṇāmbuja-kośa-gandham  
jighranti karṇa-vivaraiḥ śruti-vāta-nītam  
bhaktyā grhīta-caraṇaḥ parayā ca teṣāṃ  
nāpaiṣi nātha hṛdayāmburuhāt sva-puṃsām*

*ye*—those who; *tu*—but; *tvadīya*—Your; *caraṇa-ambuja*—lotus feet; *kośa*—inside; *gandham*—flavor; *jighranti*—smell; *karṇa-vivaraiḥ*—through the channel of the ears; *śruti-vāta-nītam*—carried by the air of Vedic sound; *bhaktyā*—by devotional service; *grhīta-caraṇaḥ*—accepting the lotus feet; *parayā*—transcendental; *ca*—also; *teṣāṃ*—for them; *na*—never; *apaiṣi*—separate; *nātha*—O my Lord; *hṛdaya*—heart; *amburuhāt*—from the lotus of; *sva-puṃsām*—of Your own devotees.

O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them

You are never separated from the lotus of their hearts.

(Brahmā's prayers for creative energy)

Śrīmad-Bhāgavatam 3.9.11

*tvam bhakti-yoga-paribhāvita-hṛt-saroja  
āsse śrutekṣita-patho nanu nātha pumsām  
yad-yad-dhiyā ta urugāya vibhāvayanti  
tat-tad-vapuḥ praṇayase sad-anugrahāya*

*tvam*—unto You; *bhakti-yoga*—in devotional service; *paribhāvita*—being one hundred percent engaged; *hṛt*—of the heart; *saroje*—on the lotus; *āsse*—You reside; *śruta-īkṣita*—seen through the ear; *pathaḥ*—the path; *nanu*—now; *nātha*—O my Lord; *pumsām*—of the devotees; *yad-yat*—whichever; *dhiyā*—by meditating; *te*—Your; *urugāya*—O multiglorious; *vibhāvayanti*—they specifically think of; *tat-tat*—the very same; *vapuḥ*—transcendental form; *praṇayase*—do You manifest; *sat-anugrahāya*—to show Your causeless mercy.

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

(Brahmā's prayers for creative energy)

Śrīmad-Bhāgavatam 3.15.25

*yac ca vrajanty animiṣām ṛṣabhānuvṛtṭyā  
dūre yamā hy upari naḥ sprhaṇīya-śīlāḥ  
bhartur mithaḥ suyaśasaḥ kathanānurāga-  
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ*

*yat*—Vaikuṇṭha; *ca*—and; *vrajanti*—go; *animiṣām*—of the demigods; *ṛṣabha*—chief;

*anuvṛtṭyā*—following in the footsteps; *dūre*—keeping at a distance; *yamāḥ*—regulative principles; *hi*—certainly; *upari*—above; *naḥ*—us; *spṛhaṇīya*—to be desired; *śīlāḥ*—good qualities; *bhartuḥ*—of the Supreme Lord; *mithaḥ*—for one another; *suyaśasaḥ*—glories; *kathana*—by discussions, discourses; *anurāga*—attraction; *vaiklavya*—ecstasy; *bāṣpa-kalayā*—tears in the eyes; *pulakī-kṛta*—shivering; *aṅgāḥ*—bodies.

**Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahmā and other demigods.**

(Lord Brahmā to the demigods)

### Śrīmad-Bhāgavatam 3.15.43

*tasyāravinda-nayanasya padāravinda-  
kiñjalka-miśra-tulasī-makaranda-vāyuḥ  
antar-gataḥ sva-vivareṇa cakāra teṣāṁ  
saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ*

*tasya*—of Him; *aravinda-nayanasya*—of the lotus-eyed Lord; *pada-aravinda*—of the lotus feet; *kiñjalka*—with the toes; *miśra*—mixed; *tulasī*—the *tulasī* leaves; *makaranda*—fragrance; *vāyuḥ*—breeze; *antaḥ-gataḥ*—entered within; *sva-vivareṇa*—through their nostrils; *cakāra*—made; *teṣāṁ*—of the Kūmāras; *saṅkṣobham*—agitation for change; *akṣara-juṣāṁ*—attached to impersonal Brahman realization; *api*—even though; *citta-tanvoḥ*—in both mind and body.

**When the breeze carrying the aroma of tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostril of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.**

(Lord Brahmā describing the pastime of the four Kumāras)

Śrīmad-Bhāgavatam 3.23.56

neha yat karma dharmāya  
na virāgāya kalpate  
na tīrtha-pada-sevāyai  
jīvanm api mṛto hi saḥ

na—not; iha—here; yat—which; karma—work; dharmāya—for perfection of religious life; na—not; virāgāya—for detachment; kalpate—leads; na—not; tīrtha-pada—of the Lord's lotus feet; sevāyai—to devotional service; jīvan—living; api—although; mṛtaḥ—dead; hi—indeed; saḥ—he.

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although he is breathing.

(Devahūtī to Kardama Muni)

Śrīmad-Bhāgavatam 3.25.20

prasaṅgam ajaram pāśam  
ātmanaḥ kavayo viduḥ  
sa eva sādhuṣu kṛto  
mokṣa-dvāram apāvṛtam

prasaṅgam—attachment; ajaram—strong; pāśam—entanglement; ātmanaḥ—of the soul; kavayaḥ—learned men; viduḥ—know; saḥ eva—that same; sādhuṣu—to the devotees; kṛtaḥ—applied; mokṣa-dvāram—the door of liberation; apāvṛtam—opened.

Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation.

(Devahūtī to Kardama Muni)



Śrīmad-Bhāgavatam 3.25.21

titikṣavaḥ kārūṇikāḥ  
suhṛdaḥ sarva-dehinām  
ajāta-śatravaḥ śāntāḥ  
sādhavaḥ sādhu-bhūṣaṇāḥ

*titikṣavaḥ*—tolerant; *kārūṇikāḥ*—merciful; *suhṛdaḥ*—friendly; *sarva-dehinām*—to all living entities; *ajāta-śatravaḥ*—inimical to none; *śāntāḥ*—peaceful; *sādhavaḥ*—abiding by scriptures; *sādhu-bhūṣaṇāḥ*—adorned with sublime characteristics.

The symptoms of a *sādhu* are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

(Lord Kapila instructs Devahūtī)

Śrīmad-Bhāgavatam 3.25.23

mad-āśrayāḥ kathā mṛṣṭāḥ  
śṛṇvanti kathayanti ca  
tapanti vividhās tāpā  
naitān mad-gata-cetasāḥ

*mat-āśrayāḥ*—about Me; *kathāḥ*—stories; *mṛṣṭāḥ*—delightful; *śṛṇvanti*—they hear; *kathayanti*—they chant; *ca*—and; *tapanti*—inflict suffering; *vividhāḥ*—various; *tāpāḥ*—the material miseries; *na*—do not; *etān*—unto them; *mat-gata*—fixed on Me; *cetasāḥ*—their thoughts.

Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the *sādhus* do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

(Lord Kapila instructs Devahūtī)

### Śrīmad-Bhāgavatam 3.25.25

*satām prasaṅgān mama vīrya-saṁvido  
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ  
taj-joṣaṇād āśv apavarga-vartmani  
śraddhā ratir bhaktir anukramiṣyati*

*satām*—of pure devotees; *prasaṅgāt*—through the association; *mama*—My; *vīrya*—wonderful activities; *saṁvidaḥ*—by discussion of; *bhavanti*—become; *hṛt*—to the heart; *karṇa*—to the ear; *rasa-ayanāḥ*—pleasing; *kathāḥ*—the stories; *tat*—of that; *joṣaṇāt*—by cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—firm faith; *ratih*—attraction; *bhaktih*—devotion; *anu-kramiṣyati*—will follow in order.

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.

(Lord Kapila instructs Devahūtī)

### Śrīmad-Bhāgavatam 3.25.34

*naikātmatām me sprhayanti kecin  
mat-pāda-sevābhiratā mad-ihāḥ  
ye 'nyonyato bhāgavatāḥ prasajya  
sabhājayante mama pauruṣāṇi*

*na*—never; *eka-ātmatām*—merging into oneness; *me*—My; *sprha-yanti*—they desire; *kecit*—any; *mat-pāda-sevā*—the service of My lotus feet; *abhiratāḥ*—engaged in; *mat-ihāḥ*—endeavoring to attain Me; *ye*—those who; *anyonyataḥ*—mutually; *bhāgavatāḥ*—pure devotees; *prasajya*—assembling; *sabhājayante*—glorify; *mama*—My; *pauruṣāṇi*—glorious activities.

A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a

devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

(Lord Kapila instructs Devahūtī)

### Śrīmad-Bhāgavatam 3.29.13

*sālokya-sārṣṭi-sāmīpya-  
sārūpyaikatvam apy uta  
dīyamānaṁ na grhṇanti  
vinā mat-sevanaṁ janāḥ*

*sālokya*—living on the same planet; *sārṣṭi*—having the same opulence; *sāmīpya*—to be a personal associate; *sārūpya*—having the same bodily features; *ekatvam*—oneness; *api*—also; *uta*—even; *dīyamānaṁ*—being offered; *na*—not; *grhṇanti*—do accept; *vinā*—without; *mat*—My; *sevanaṁ*—devotional service; *janāḥ*—pure devotees.

A pure devotee does not accept any kind of liberation-*sālokya*, *sārṣṭi*, *sāmīpya*, *sārūpya* or *ekatva*-even though they are offered by the Supreme Personality of Godhead.

(Lord Kapila instructs Devahūtī)

### Śrīmad-Bhāgavatam 3.31.1

*śrī-bhagavān uvāca  
karmaṇā-daiva-netreṇa  
jantur dehopapattaye  
striyāḥ praviṣṭa udaram  
pumso retaḥ-kaṇāśrayaḥ*

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *karmaṇā*—by the result of work; *daiva-netreṇa*—under the supervision of the Lord; *jantur*—the living entity; *deha*—a body; *upapattaye*—for obtaining; *striyāḥ*—of a woman; *praviṣṭa*—enters; *udaram*—the womb; *pumso*—of a man; *retaḥ*—of semen; *kaṇa*—a particle;

*āśrayaḥ*—dwelling in.

The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

(Lord Kapila instructs Devahūtī)

### Śrīmad-Bhāgavatam 3.33.6

*yān-nāmadheya-śravaṇānukīrtanād  
yat-prahvaṇād yat-smaraṇād api kvacit  
śvādo 'pi sadyaḥ savanāya kalpate  
kutaḥ punas te bhagavan nu darśanāt*

*yat*—of whom (the Supreme Personality of Godhead); *nāmadheya*—the name; *śravaṇa*—hearing; *anukīrtanāt*—by chanting; *yat*—to whom; *prahvaṇāt*—by offering obeisances; *yat*—whom; *smaraṇāt*—by remembering; *api*—even; *kvacit*—at any time; *śva-adaḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak of; *punaḥ*—again; *te*—You; *bhagavan*—O Supreme Personality of Godhead; *nu*—then; *darśanāt*—by seeing face to face.

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

(Devahūtī to Lord Kapila)

### Śrīmad-Bhāgavatam 3.33.7

*aho bata śva-paco 'to garīyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma grṇanti ye te*

*aho bata*—oh, how glorious; *śva-pacaḥ*—a dog-eater; *ataḥ*—hence; *garīyān*—worshipable; *yat*—of whom; *jihvā-agre*—on the tip of the tongue; *vartate*—is; *nāma*—the holy name; *tubhyam*—unto You; *tepuḥ tapaḥ*—practiced austerities; *te*—they; *juhuvuḥ*—executed fire sacrifices; *sasnuḥ*—took bath in the sacred rivers; *āryāḥ*—Āryans; *brahma anūcuḥ*—studied the Vedas; *nāma*—the holy name; *grṇanti*—accept; *ye*—they who; *te*—Your.

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

(Devahūtī to Lord Kapila)

### Śrīmad-Bhāgavatam 4.3.23

*sattvaṁ viśuddhaṁ vasudeva-śabditam  
yad īyate tatra pumān apāvṛtaḥ  
sattve ca tasmin bhagavān vāsudevo  
hy adhokṣajo me namasā vidhīyate*

*sattvam*—consciousness; *viśuddham*—pure; *vasudeva*—Vasudeva; *śabditam*—known as; *yat*—because; *īyate*—is revealed; *tatra*—there; *pumān*—the Supreme Person; *apāvṛtaḥ*—without any covering; *sattve*—in consciousness; *ca*—and; *tasmin*—in that; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—Vāsudeva; *hi*—because; *adhokṣajaḥ*—transcendental; *me*—by me; *namasā*—with obeisances; *vidhīyate*—worshiped.

I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the

Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.

(Lord Śiva to Satī)

**Śrīmad-Bhāgavatam 4.22.39**

*yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā  
karmāśayaṁ grathitam udgrathayanti santaḥ  
tadvan na rikta-matayo yatayo 'pi ruddha-  
srota-gaṇās tam araṇaṁ bhaja vāsudevam*

*yat*—whose; *pāda*—feet; *paṅkaja*—lotus; *palāśa*—petals or toes; *vilāsa*—enjoyment; *bhaktyā*—by devotional service; *karma*—fruitive activities; *āśayaṁ*—desire; *grathitam*—hard knot; *udgrathayanti*—root out; *santaḥ*—devotees; *tat*—that; *vat*—like; *na*—never; *rikta-matayaḥ*—persons devoid of devotional service; *yatayaḥ*—ever-increasingly trying; *api*—even though; *ruddha*—stopped; *srotaḥ-gaṇāḥ*—the waves of sense enjoyment; *tam*—unto Him; *araṇam*—worthy to take shelter; *bhaja*—engage in devotional service; *vāsudevam*—unto Kṛṣṇa, the son of Vasudeva.

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jñānīs and yogīs—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.

(Sanat Kumāra instructs King Pṛthu)

**Śrīmad-Bhāgavatam 4.30.19**

*grheṣv āviśatām cāpi  
puṁsām kuṣala-karmaṇām  
mad-vārtā-yāta-yāmānām  
na bandhāya grhā matāḥ*

*gr̥heṣu*—in family life; *āviśatām*—who have entered; *ca*—also; *api*—even; *pumsām*—of persons; *kuśala-karmaṇām*—engaged in auspicious activities; *mat-vārtā*—in topics about Me; *yāta*—is expended; *yāmā-nām*—whose every moment; *na*—not; *bandhāya*—for bondage; *gr̥hāḥ*—household life; *matāḥ*—considered.

Those who are engaged in auspicious activities in devotional service certainly understand that the ultimate enjoyer or beneficiary of all activities is the Supreme Personality of Godhead. Thus when one acts, he offers the results to the Supreme Personality of Godhead and passes life always engaged in the topics of the Lord. Even though such a person may be participating in family life, he is not affected by the results of his actions.

(Lord Viṣṇu instructs the Pracetās)

### Śrīmad-Bhāgavatam 4.30.35

*yatreḍyante kathā mṛṣṭās  
tṛṣṇāyāḥ praśamo yataḥ  
nirvairam yatra bhūteṣu  
nodvego yatra kaścana*

*yatra*—where; *īḍyante*—are worshiped or discussed; *kathāḥ*—words; *mṛṣṭāḥ*—pure; *tṛṣṇāyāḥ*—of material hankerings; *praśamaḥ*—satisfaction; *yataḥ*—by which; *nirvairam*—nonenviousness; *yatra*—where; *bhūteṣu*—among living entities; *na*—not; *udvegaḥ*—fear; *yatra*—where; *kaścana*—any.

Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

(The Pracetās)

### Śrīmad-Bhāgavatam 4.31.14

yathā taror mūla-niṣecanena  
tṛpyanti tat-skandha-bhujopasākhāḥ  
prāṇopahārāc ca yathendriyāṇām  
tathaiva sarvārhaṇam acyutejyā

yathā—as; taroḥ—of a tree; mūla—the root; niṣecanena—by watering; tṛpyanti—are satisfied; tat—its; skandha—trunk; bhujā—branches; upasākhāḥ—and twigs; prāṇa—the life air; upahārāt—by feeding; ca—and; yathā—as; indriyāṇām—of the senses; tathā eva—similarly; sarva—of all demigods; arhaṇam—worship; acyuta—of the Supreme Personality of Godhead; ijjā—worship.

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

(Nārada instructs the Pracetās)

### Śrīmad-Bhāgavatam 5.5.1

ṛṣabha uvāca  
nāyaṁ deho deha-bhājāṁ nṛloke  
kaṣṭhān kāmān arhate viḍ-bhujāṁ ye  
tapo divyaṁ putrakā yena sattvaṁ  
śuddhyed yasmād brahma-saukhyam tv anantam

ṛṣabhaḥ uvāca—Lord Ṛṣabhadeva said; na—not; ayam—this; dehaḥ—body; deha-bhājāṁ—of all living entities who have accepted material bodies; nṛ-loke—in this world; kaṣṭhān—troublesome; kāmān—sense gratification; arhate—deserves; viḍ-bhujāṁ—of stool-eaters; ye—which; tapaḥ—austerities and penances; divyaṁ—divine; putrakāḥ—My dear sons; yena—by which; sattvaṁ—the heart; śuddhyet—becomes purified; yasmāt—from which; brahma-saukhyam—spiritual happiness; tu—certainly; anantam—unending.

Lord Ṛṣabhadeva told His sons: My dear boys, of all the 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. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

(Lord R̥ṣabhadeva instructs His 100 sons)

### Śrīmad-Bhāgavatam 5.5.2

*mahat-sevām dvāram āhur vimuktes  
tamo-dvāram yoṣitām saṅgi-saṅgam  
mahāntas te sama-cittāḥ praśāntā  
vimanyavaḥ suhṛdaḥ sādhave ye*

*mahat-sevām*—service to the spiritually advanced persons called *mahātmās*;  
*dvāram*—the way; *āhuḥ*—they say; *vimukteḥ*—of liberation; *tamaḥ-dvāram*—the way to the dungeon of a dark, hellish condition of life; *yoṣitām*—of women; *saṅgi*—of associates; *saṅgam*—association; *mahāntaḥ*—highly advanced in spiritual understanding; *te*—they; *sama-cittāḥ*—persons who see everyone in a spiritual identity; *praśāntāḥ*—very peaceful, situated in Brahman or Bhagavān; *vimanyavaḥ*—without anger (one must distribute Kṛṣṇa consciousness to persons who are hostile without becoming angry at them); *suhṛdaḥ*—well-wishers of everyone; *sādhaveḥ*—qualified devotees, without abominable behavior; *ye*—they who.

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the *mahātmās*. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The *mahātmās* are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as *mahātmās*.

(Lord R̥ṣabhadeva instructs His 100 sons)

**Śrīmad-Bhāgavatam 5.5.4**

*nūnam pramattaḥ kurute vikarma  
yad indriya-prītaya āpr̥ṇoti  
na sādhu manye yata ātmano 'yam  
asann api kleśada āsa dehaḥ*

*nūnam*—indeed; *pramattaḥ*—mad; *kurute*—performs; *vikarma*—sinful activities forbidden in the scriptures; *yat*—when; *indriya-prītaye*—for sense gratification; *āpr̥ṇoti*—engages; *na*—not; *sādhu*—befitting; *manye*—I think; *yataḥ*—by which; *ātmanaḥ*—of the soul; *ayam*—this; *asan*—being temporary; *api*—although; *kleśa-daḥ*—giving misery; *āsa*—became possible; *dehaḥ*—the body.

When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another.

(Lord R̥ṣabhadeva instructs His 100 sons)

**Śrīmad-Bhāgavatam 5.5.5**

*parābhavas tāvad abodha-jāto  
yāvan na jijñāsata ātma-tattvam  
yāvat kriyās tāvad idaṁ mano vai  
karmātmakaṁ yena śarīra-bandhaḥ*

*parābhavaḥ*—defeat, misery; *tāvat*—so long; *abodha-jātaḥ*—produced from

ignorance; *yāvat*—as long as; *na*—not; *jijñāsate*—inquires about; *ātma-tattvam*—the truth of the self; *yāvat*—as long as; *kriyāḥ*—fruitive activities; *tāvat*—so long; *idam*—this; *manaḥ*—mind; *vai*—indeed; *karma-ātmakam*—absorbed in material activities; *yena*—by which; *śarīra-bandhaḥ*—bondage in this material body.

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called *karmātmaka*, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.

(Lord Rṣabhadeva instructs His 100 sons)

### Śrīmad-Bhāgavatam 5.5.8

*pumsaḥ striyā mithunī-bhāvam etaṁ  
tayoṛ mitho hṛdaya-granthim āhuḥ  
ato gr̥ha-kṣetra-sutāpta-vittair  
janasya moho 'yam ahaṁ mameti*

*pumsaḥ*—of a male; *striyāḥ*—of a female; *mithunī-bhāvam*—attraction for sexual life; *etaṁ*—this; *tayoḥ*—of both of them; *mithaḥ*—between one another; *hṛdaya-granthim*—the knot of the hearts; *āhuḥ*—they call; *ataḥ*—thereafter; *gr̥ha*—by home; *kṣetra*—field; *suta*—children; *āpta*—relatives; *vittaiḥ*—and by wealth; *janasya*—of the living being; *mohaḥ*—illusion; *ayam*—this; *ahaṁ*—I; *mama*—mine; *iti*—thus.

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine."

(Lord Rṣabhadeva instructs His 100 sons)

### Śrīmad-Bhāgavatam 5.5.18

*gurur na sa syāt sva-jano na sa syāt  
pitā na sa syāj jananī na sā syāt  
daivam na tat syān na patiś ca sa syān  
na mocayed yaḥ samupeta-mṛtyum*

*guruḥ*—a spiritual master; *na*—not; *saḥ*—he; *syāt*—should become; *sva-janaḥ*—a relative; *na*—not; *saḥ*—such a person; *syāt*—should become; *pitā*—a father; *na*—not; *saḥ*—he; *syāt*—should become; *jananī*—a mother; *na*—not; *sā*—she; *syāt*—should become; *daivam*—the worshipable deity; *na*—not; *tat*—that; *syāt*—should become; *na*—not; *patiḥ*—a husband; *ca*—also; *saḥ*—he; *syāt*—should become; *na*—not; *mocayet*—can deliver; *yaḥ*—who; *samupeta-mṛtyum*—one who is on the path of repeated birth and death.

**One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.**

(Lord Rṣabhadeva instructs His 100 sons)

### Śrīmad-Bhāgavatam 5.12.12

*rahūgaṇaitat tapasā na yāti  
na cejyayā nirvaṇaṇāt gṛhād vā  
na cchandasā naiva jalāgni-sūryair  
vinā mahat-pāda-rajo-'bhiṣekam*

*rahūgaṇa*—O King Rahūgaṇa; *etat*—this knowledge; *tapasā*—by severe austerities and penances; *na yāti*—does not become revealed; *na*—not; *ca*—also; *ijyayā*—by a great arrangement for worshiping the Deity; *nirvaṇaṇāt*—or from finishing all material duties and accepting *sannyāsa*; *gṛhāt*—from ideal householder life; *vā*—or; *na*—nor; *chandasā*—by observing celibacy or studying Vedic literature; *na eva*—nor; *jala-agni-sūryaiḥ*—by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun; *vinā*—without; *mahat*—of the great devotees; *pāda-rajāḥ*—the dust of the lotus feet; *abhiṣekam*—smearing all over the body.

My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [brahmacarya], strictly following the rules and regulations of householder life, leaving home as a vānaprastha, accepting sannyāsa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.

(Jaḍa Bharata instructs Mahārāja Rahūgaṇa)

### Śrīmad-Bhāgavatam 5.18.11

yat-saṅga-labdham nija-vīrya-vaibhavam  
tīrtham muhuḥ saṁspṛśatām hi mānasam  
haraty ajo 'ntaḥ śrutibhir gato 'ṅgajam  
ko vai na seveta mukunda-vikramam

yat—of whom (the devotees); saṅga-labdham—achieved by the association; nija-vīrya-vaibhavam—whose influence is uncommon; tīrtham—holy places like the Ganges; muhuḥ—repeatedly; saṁspṛśatām—of those touching; hi—certainly; mānasam—the dirty things in the mind; harati—vanquishes; ajaḥ—the supreme unborn one; antaḥ—in the core of the heart; śrutibhir—by the ears; gataḥ—entered; aṅga-jam—dirty things or infections of the body; kaḥ—who; vai—indeed; na—not; seveta—would serve; mukunda-vikramam—the glorious activities of Mukunda, the Supreme Personality of Godhead.

By associating with persons for whom the Supreme Personality of Godhead, Mukunda, is the all in all, one can hear of His powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately associates with the Lord. For a person who constantly and very eagerly hears narrations of the Lord's powerful activities, the Absolute Truth, the Personality of Godhead in the form of sound vibrations, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges diminishes bodily contaminations and infections, this process and the process of

visiting holy places can cleanse the heart only after a long time. Therefore who is the sane man who will not associate with devotees to quickly perfect his life?

(the residents of Jambūdvīpa offer prayers)

### Śrīmad-Bhāgavatam 5.18.12

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

*yasya*—of whom; *asti*—there is; *bhaktiḥ*—devotional service; *bhagavati*—to the Supreme Personality of Godhead; *akiñcanā*—without any motive; *sarvaiḥ*—with all; *guṇaiḥ*—good qualities; *tatra*—there (in that person); *samāsate*—reside; *surāḥ*—all the demigods; *harau*—unto the Supreme Personality of Godhead; *abhaktasya*—of a person who is not devoted; *kutaḥ*—where; *mahat-guṇāḥ*—good qualities; *manorathena*—by mental speculation; *asati*—in the temporary material world; *dhāvataḥ*—who is running; *bahiḥ*—outside.

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?

(the residents of Jambūdvīpa offer prayers)

### Śrīmad-Bhāgavatam 6.1.10

*kvacin nivartate 'bhadraṭ*

*kvacit carati tat punaḥ  
prāyaścittam atho 'pārtham  
manye kuñjara-śaucavat*

*kvacit*—sometimes; *nivartate*—ceases; *abhadraṭ*—from sinful activity; *kvacit*—sometimes; *carati*—commits; *tat*—that (sinful activity); *punaḥ*—again; *prāyaścittam*—the process of atonement; *atho*—therefore; *apārtham*—useless; *manye*—I consider; *kuñjara-śaucavat*—exactly like the bathing of an elephant.

Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath, but then throws dust over its head and body as soon as it returns to the land.

(Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 6.1.13

*tapasā brahmacaryeṇa  
śamena ca damena ca  
tyāgena satya-śaucābhyām  
yamena niyamena vā*

*tapasā*—by austerity or voluntary rejection of material enjoyment; *brahmacaryeṇa*—by celibacy (the first austerity); *śamena*—by controlling the mind; *ca*—and; *damena*—by fully controlling the senses; *ca*—also; *tyāgena*—by voluntarily giving charity to good causes; *satya*—by truthfulness; *śaucābhyām*—and by following regulative principles to keep oneself internally and externally clean; *yamena*—by avoiding cursing and violence; *niyamena*—by regularly chanting the holy name of the Lord; *vā*—and.

To concentrate the mind, one must observe a life of celibacy and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses, give charity, be truthful, clean and nonviolent, follow the regulative principles and regularly chant the holy name of the Lord.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

**Śrīmad-Bhāgavatam 6.1.15**

*kecit kevalayā bhaktyā  
vāsudeva-parāyaṇāḥ  
aghaṁ dhunvanti kārtsnyena  
nīhāram iva bhāskaraḥ*

*kecit*—some people; *kevalayā bhaktyā*—by executing unalloyed devotional service; *vāsudeva*—to Lord Kṛṣṇa, the all-pervading Supreme Personality of Godhead; *parāyaṇāḥ*—completely attached (only to such service, without dependence on austerity, penance, cultivation of knowledge or pious activities); *aghaṁ*—all kinds of sinful reactions; *dhunvanti*—destroy; *kārtsnyena*—completely (with no possibility that sinful desires will revive); *nīhāram*—fog; *iva*—like; *bhāskaraḥ*—the sun.

**Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.**

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

**Śrīmad-Bhāgavatam 6.1.40**

*yamadūtā ūcuḥ  
veda-praṇihito dharmo  
hy adharmas tad-viparyayaḥ  
vedo nārāyaṇaḥ sākṣāt  
svayambhūr iti śuśrūma*

*yamadūtāḥ ūcuḥ*—the order carriers of Yamarāja said; *veda*—by the four Vedas (*Sāma*, *Yajur*, *Ṛg* and *Atharva*); *praṇihitaḥ*—prescribed; *dharmāḥ*—religious principles; *hi*—indeed; *adharmaḥ*—irreligious principles; *tad-viparyayaḥ*—the



opposite of that (that which is not supported by Vedic injunctions); *vedaḥ*—the Vedas, books of knowledge; *nārāyaṇaḥ sākṣāt*—directly the Supreme Personality of Godhead (being the words of Nārāyaṇa); *svayam-bhūḥ*—self-born, self-sufficient (appearing only from the breath of Nārāyaṇa and not being learned from anyone else); *iti*—thus; *śuśrūma*—we have heard.

**The Yamadūtas replied: That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. This we have heard from Yamarāja.**

(The Yamadūtas reply to the Viṣṇudūtas)

### Śrīmad-Bhāgavatam 6.3.19

*dharmam tu sākṣād bhagavat-praṇītam  
na vai vidur ṛṣayo nāpi devāḥ  
na siddha-mukhyā asurā manuṣyāḥ  
kuto nu vidyādhara-cāraṇādayaḥ*

*dharmam*—real religious principles, or bona fide laws of religion; *tu*—but; *sākṣāt*—directly; *bhagavat*—by the Supreme Personality of Godhead; *praṇītam*—enacted; *na*—not; *vai*—indeed; *viduḥ*—they know; *ṛṣayaḥ*—the great ṛṣis such as Bhṛgu; *na*—not; *api*—also; *devāḥ*—the demigods; *na*—nor; *siddha-mukhyāḥ*—the chief leaders of Siddhaloka; *asurāḥ*—the demons; *manuṣyāḥ*—the inhabitants of Bhūloka, the human beings; *kutaḥ*—where; *nu*—indeed; *vidyādhara*—the lesser demigods known as Vidyādharas; *cāraṇa*—the residents of the planets where people are by nature great musicians and singers; *ādayaḥ*—and so on.

**Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyādharas and Cāraṇas.**

(Yamarāja instructs the Yamadūtas)

Śrīmad-Bhāgavatam 6.3.20

*svayambhūr nāradaḥ śambhuḥ  
kumāraḥ kapilo manuḥ  
prahlādo janako bhīṣmo  
balir vaiyāsakir vayam*

*svayambhūḥ*—Lord Brahmā; *nāradaḥ*—the great saint Nārada; *śambhuḥ*—Lord Śiva; *kumāraḥ*—the four Kumāras; *kapilaḥ*—Lord Kapila; *manuḥ*—Svāyambhuva Manu; *prahlādaḥ*—Prahlaḍa Mahārāja; *janakaḥ*—Janaka Mahārāja; *bhīṣmaḥ*—Grandfather Bhīṣma; *balīḥ*—Bali Mahārāja; *vaiyāsakīḥ*—Śukadeva, the son of Vyāsadeva; *vayam*—we.

Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svāyambhuva Manu, Prahlaḍa Mahārāja, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī and I myself know the real religious principle.

(Yamarāja instructs the Yamadūtas)

Śrīmad-Bhāgavatam 6.3.22

*etāvān eva loke 'smin  
pumsām dharmāḥ paraḥ smṛtaḥ  
bhakti-yogo bhagavati  
tan-nāma-grahaṇādibhiḥ*

*etāvān*—this much; *eva*—indeed; *loke asmin*—in this material world; *pumsām*—of the living entities; *dharmāḥ*—the religious principles; *paraḥ*—transcendental; *smṛtaḥ*—recognized; *bhakti-yogaḥ*—*bhakti-yoga*, or devotional service; *bhagavati*—to the Supreme Personality of Godhead (not the demigods); *tat*—His; *nāma*—of the holy name; *grahaṇa-ādibhiḥ*—beginning with chanting.

Devotional service, beginning with the chanting of the holy name of the Lord, is the

ultimate religious principle for the living entity in human society.

(Yamarāja instructs the Yamadūtas)

**Śrīmad-Bhāgavatam 6.3.31**

*tasmāt saṅkīrtanam viṣṇor  
jagan-maṅgalam amhasām  
mahatām api kauravya  
viddhy aikāntika-niṣkṛtam*

*tasmāt*—therefore; *saṅkīrtanam*—the congregational chanting of the holy name; *viṣṇoḥ*—of Lord Viṣṇu; *jagan-maṅgalam*—the most auspicious performance within this material world; *amhasām*—for sinful activities; *mahatām api*—even though very great; *kauravya*—O descendant of the Kuru family; *viddhi*—understand; *aikāntika*—the ultimate; *niṣkṛtam*—atonement.

My dear King, the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the saṅkīrtana movement is the most auspicious activity in the universe. Please try to understand this so that others will take it seriously.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

**Śrīmad-Bhāgavatam 6.14.5**

*muktānām api siddhānām  
nārāyaṇa-parāyaṇaḥ  
sudurlabhaḥ praśāntātmā  
koṭiṣv api mahā-mune*

*muktānām*—of those who are liberated during this life (who are unattached to the bodily comforts of society, friendship and love); *api*—even; *siddhānām*—who are perfect (because they understand the insignificance of bodily comforts); *nārāyaṇa-*

*parāyaṇaḥ*—a person who has concluded that Nārāyaṇa is the Supreme; *su-durlabhaḥ*—very rarely found; *praśānta*—fully pacified; *ātmā*—whose mind; *koṭiṣu*—out of millions and trillions; *api*—even; *mahā-mune*—O great sage.

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.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 6.17.28

*nārāyaṇa parāḥ sarve  
na kutaścana bibhyati  
svargāpavarga-narakeṣu  
api tulyārtha-darśinaḥ*

*nārāyaṇa-parāḥ*—pure devotees, who are interested only in the service of Nārāyaṇa, the Supreme Personality of Godhead; *sarve*—all; *na*—not; *kutaścana*—anywhere; *bibhyati*—are afraid; *svarga*—in the higher planetary systems; *apavarga*—in liberation; *narakeṣu*—and in hell; *api*—even; *tulya*—equal; *artha*—value; *darśinaḥ*—who see.

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.

(Lord Śiva instructs Pārvatī)

### Śrīmad-Bhāgavatam 7.1.30

*kāmād dveṣād bhayāt snehād  
yathā bhaktyeśvare manaḥ*

*āveśya tad-aghaṁ hitvā  
bahavas tad-gatiṁ gatāḥ*

*kāmāt*—from lust; *dveṣāt*—from hatred; *bhayāt*—from fear; *snehāt*—from affection; *yathā*—as well as; *bhaktyā*—by devotion; *īṣvare*—in the Supreme; *manaḥ*—the mind; *āveśya*—absorbing; *tat*—of that; *aghaṁ*—sin; *hitvā*—giving up; *bahavaḥ*—many; *tat*—of that; *gatiṁ*—path of liberation; *gatāḥ*—attained.

Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service.

(Nārada Muni instructs King Yudhiṣṭhira)

### Śrīmad-Bhāgavatam 7.1.31

*gopyaḥ kāmād bhayāt kaṁso  
dveṣāc caidyādayo nṛpāḥ  
sambandhād vṛṣṇayaḥ snehād  
yūyaṁ bhaktyā vayaṁ vibho*

*gopyaḥ*—the gopīs; *kāmāt*—out of lusty desires; *bhayāt*—out of fear; *kaṁsaḥ*—King Kaṁsa; *dveṣāt*—out of envy; *caidya-ādayaḥ*—Śiśupāla and others; *nṛpāḥ*—kings; *sambandhāt*—out of kinship; *vṛṣṇayaḥ*—the Vṛṣṇis or the Yādavas; *snehāt*—out of affection; *yūyam*—you (the Pāṇḍavas); *bhaktyā*—by devotional service; *vayaṁ*—we; *vibho*—O great King.

My dear King Yudhiṣṭhira, the gopīs by their lusty desires, Kaṁsa by his fear, Śiśupāla and other kings by envy, the Yadus by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Kṛṣṇa.

(Nārada Muni instructs King Yudhiṣṭhira)

### Śrīmad-Bhāgavatam 7.1.32

*katamo 'pi na venaḥ syāt  
pañcānām puruṣam prati  
tasmāt kenāpy upāyena  
manaḥ kṛṣṇe niveśayet*

*katamaḥ api*—anyone; *na*—not; *venaḥ*—the atheistic King Vena; *syāt*—would adopt; *pañcānām*—of the five (previously mentioned); *puruṣam*—the Supreme Personality of Godhead; *prati*—in regard to; *tasmāt*—therefore; *kenāpi*—by any; *upāyena*—means; *manaḥ*—the mind; *kṛṣṇe*—in Kṛṣṇa; *niveśayet*—one should fix.

Somehow or other, one must consider the form of Kṛṣṇa very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Kṛṣṇa's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Kṛṣṇa, whether in a friendly way or inimically.

(Nārada Muni instructs King Yudhiṣṭhira)

### Śrīmad-Bhāgavatam 7.5.5

*śrī prahlāda uvāca  
tat sādhu manye 'sura-varya dehinām  
sadā samudvigna-dhiyām asat-grahāt  
hitvātma-pātam gṛham andha-kūpaṁ  
vanam gato yad dharim āśrayeta*

*śrī prahlādaḥ uvāca*—Prahāda Mahārāja replied; *tat*—that; *sādhu*—very good, or the best part of life; *manye*—I think; *asura-varya*—O King of the *asuras*; *dehinām*—of persons who have accepted the material body; *sadā*—always; *samudvigna*—full of anxieties; *dhiyām*—whose intelligence; *asat-grahāt*—because of accepting the temporary body or bodily relations as real (thinking "I am this body, and everything belonging to this body is mine"); *hitva*—giving up; *ātma-pātam*—the place where spiritual culture or self-realization is stopped; *gṛham*—the bodily concept of life, or household life; *andha-kūpaṁ*—which is nothing but a blind well (where there is no water but one nonetheless searches for water); *vanam*—to the forest; *gataḥ*—going; *yat*—which; *harim*—the Supreme Personality of Godhead; *āśrayeta*—may take shelter of.

Prahlāda Mahārāja replied: O best of the asuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [vana]. More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.

(Prahlāda Mahārāja instructs Hiraṇyakaśipu)

### Śrīmad-Bhāgavatam 7.5.23-24

*śrī-prahrāda uvāca  
śravaṇam kīrtanam viṣṇoḥ  
smaraṇam pāda-sevanam  
arcanam vandanam dāsyam  
sakhyam ātma-nivedanam*

*iti puṁsārpitā viṣṇau  
bhaktiś cen nava-lakṣaṇā  
kriyeta bhagavatya addhā  
tan manye 'dhītam uttamam*

*śrī-prahrādaḥ uvāca*—Prahlāda Mahārāja said; *śravaṇam*—hearing; *kīrtanam*—chanting; *viṣṇoḥ*—of Lord Viṣṇu (not anyone else); *smaraṇam*—remembering; *pāda-sevanam*—serving the feet; *arcanam*—offering worship (with *ṣoḍaśopacāra*, the sixteen kinds of paraphernalia); *vandanam*—offering prayers; *dāsyam*—becoming the servant; *sakhyam*—becoming the best friend; *ātma-nivedanam*—surrendering everything, whatever one has; *iti*—thus; *puṁsā arpitā*—offered by the devotee; *viṣṇau*—unto Lord Viṣṇu (not to anyone else); *bhaktiḥ*—devotional service; *cet*—if; *nava-lakṣaṇā*—possessing nine different processes; *kriyeta*—one should perform; *bhagavati*—unto the Supreme Personality of Godhead; *addhā*—directly or completely; *tat*—that; *manye*—I consider; *adhītam*—learning; *uttamam*—topmost.

**Prahlāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving**

the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)-these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

(Prahāda Mahārāja instructs Hiraṇyakaśipu)

### Śrīmad-Bhāgavatam 7.5.30

*śrī-prahrāda uvāca  
matir na kṛṣṇa parataḥ svato vā  
mitho 'bhipadyeta gṛha-vratānām  
adānta-gobhir viśatām tamisram  
punaḥ punaś carvita-carvaṇānām*

*śrī-prahrādaḥ uvāca*—Prahāda Mahārāja said; *matih*—inclination; *na*—never; *kṛṣṇe*—unto Lord Kṛṣṇa; *parataḥ*—from the instructions of others; *svataḥ*—from their own understanding; *vā*—either; *mithaḥ*—from combined effort; *abhipadyeta*—is developed; *gṛha-vratānām*—of persons too addicted to the materialistic, bodily conception of life; *adānta*—uncontrolled; *gobhiḥ*—by the senses; *viśatām*—entering; *tamisram*—hellish life; *punaḥ*—again; *punaḥ*—again; *carvita*—things already chewed; *carvaṇānām*—who are chewing.

**Prahāda Mahārāja replied:** Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

(Prahāda Mahārāja instructs Hiraṇyakaśipu)

### Śrīmad-Bhāgavatam 7.5.31



na te viduḥ svārtha-gatiṁ hi viṣṇum  
durāśayā ye bahir-artha-māninaḥ  
andhā yathāndhair upanīyamānās  
te 'pīśa-tantryām uru-dāmni baddhāḥ

na—not; te—they; viduḥ—know; sva-artha-gatiṁ—the ultimate goal of life, or their own real interest; hi—indeed; viṣṇum—Lord Viṣṇu and His abode; durāśayāḥ—being ambitious to enjoy this material world; ye—who; bahiḥ—external sense objects; artha-māninaḥ—considering as valuable; andhāḥ—persons who are blind; yathā—just as; andhaiḥ—by other blind men; upanīyamānāḥ—being led; te—they; api—although; īśa-tantryām—to the ropes (laws) of material nature; uru—having very strong; dāmni—cords; baddhāḥ—bound.

Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

(Prahlāda Mahārāja instructs Hiraṇyakaśipu)

### Śrīmad-Bhāgavatam 7.5.32

naiṣāṁ matis tāvad urukramāṅghriṁ  
spṛśaty anarthāpagamo yad-arthaḥ  
mahīyasāṁ pāda-rajo-'bhiṣekaṁ  
niṣkiñcanānām na vṛṇīta yāvat

na—not; eṣāṁ—of these; matiḥ—the consciousness; tāvat—that long; urukrama-aṅghriṁ—the lotus feet of the Supreme Personality of Godhead, who is famous for performing uncommon activities; spṛśati—does touch; anartha—of unwanted things; apagamaḥ—the disappearance; yat—of which; arthaḥ—the purpose; mahīyasāṁ—of the great souls (the mahātmās, or devotees); pāda-rajāḥ—by the dust of the lotus feet; abhiṣekaṁ—consecration; niṣkiñcanānām—of devotees who have nothing to do

with this material world; *na*—not; *vṛṇīta*—may accept; *yāvat*—as long as.

Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.

(Prahāda Mahārāja instructs Hiraṇyakaśipu)

### Śrīmad-Bhāgavatam 7.6.1

*śrī-prahrāda uvāca*  
*kaumāra ācāret prājñō*  
*dharmān bhāgavatān iha*  
*durlabham mānuṣaṁ janma*  
*tad apy adhruvam arthadam*

*śrī-prahrāda uvāca*—Prahāda Mahārāja said; *kaumāraḥ*—in the tender age of childhood; *ācāret*—should practice; *prājñāḥ*—one who is intelligent; *dharmān*—occupational duties; *bhāgavatān*—which are devotional service to the Supreme Personality of Godhead; *iha*—in this life; *durlabham*—very rarely obtained; *mānuṣam*—human; *janma*—birth; *tat*—that; *api*—even; *adhruvam*—impermanent, temporary; *artha-dam*—full of meaning.

Prahāda Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

(Prahāda Mahārāja instructs his fellow students)

### Śrīmad-Bhāgavatam 7.6.3

*sukham aindriyakam daityā  
deha-yogena dehinām  
sarvatra labhyate daivād  
yathā duḥkham ayatnataḥ*

*sukham*—happiness; *aindriyakam*—with reference to the material senses; *daityāḥ*—O my dear friends born in demoniac families; *deha-yogena*—because of possessing a particular type of material body; *dehinām*—of all embodied living entities; *sarvatra*—everywhere (in any form of life); *labhyate*—is obtainable; *daivāt*—by a superior arrangement; *yathā*—just as; *duḥkham*—unhappiness; *ayatnataḥ*—without endeavor.

**Prahlāda Mahārāja continued:** My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.

(Prahlāda Mahārāja instructs his fellow students)

### Śrīmad-Bhāgavatam 7.9.10

*viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-  
pādāravinda-vimukhāt śvapacam variṣṭham  
manye tad-arpita-mano-vacanehitārtha-  
prāṇam punāti sa kulam na tu bhūrimānaḥ*

*viprāt*—than a *brāhmaṇa*; *dvi-ṣaṭ-guṇa-yutāt*—qualified with twelve brahminical qualities\*; *aravinda-nābha*—Lord Viṣṇu, who has a lotus growing from His navel; *pāda-aravinda*—to the lotus feet of the Lord; *vimukhāt*—not interested in devotional service; *śva-pacam*—one born in a low family, or a dog-eater; *variṣṭham*—more glorious; *manye*—I consider; *tad-arpita*—surrendered unto the lotus feet of the Lord; *manaḥ*—his mind; *vacana*—words; *ihita*—every endeavor; *artha*—wealth; *prāṇam*—and life; *punāti*—purifies; *saḥ*—he (the devotee); *kulam*—his family; *na*—not; *tu*—but; *bhūrimānaḥ*—one who falsely thinks himself to be in a prestigious position.

If a brāhmaṇa has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujāta] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord. Such a devotee is better than such a brāhmaṇa because the devotee can purify his whole family, whereas the so-called brāhmaṇa in a position of false prestige cannot purify even himself.<sup>1\*</sup>

(Prahlāda Mahārāja's prayer to Lord Nṛsimha-deva)

### Śrīmad-Bhāgavatam 7.9.19

*bālasya neha śaraṇam pitarau nṛsimha  
nārtasya cāgam udanvati majjato nauḥ  
taptasya tat-pratividhir ya ihāñjaseṣṭas  
tāvad vibho tanu-bhṛtām tvad-upekṣitānām*

*bālasya*—of a little child; *na*—not; *iha*—in this world; *śaraṇam*—shelter (protection); *pitarau*—the father and mother; *nṛsimha*—O my Lord Nṛsimha-deva; *na*—neither; *ārtasya*—of a person suffering from some disease; *ca*—also; *agam*—medicine; *udanvati*—in the water of the ocean; *majjato*—of a person who is drowning; *nauḥ*—the boat; *taptasya*—of a person suffering from a condition of material misery; *tat-pratividhiḥ*—the counteraction (invented for stopping the suffering of material existence); *yaḥ*—that which; *iha*—in this material world; *añjasā*—very easily; *iṣṭaḥ*—accepted (as a remedy); *tāvat*—similarly; *vibho*—O my Lord, O Supreme; *tanu-bhṛtām*—of the living entities who have accepted material bodies; *tvad-upekṣitānām*—who are neglected by You and not accepted by You.

My Lord Nṛsimha-deva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man.

(Prahlāda Mahārāja's prayer to Lord Nṛsimha-deva)

### Śrīmad-Bhāgavatam 7.9.38

*ittham nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair  
lokān vibhāvayasi haṁsi jagat pratīpān  
dharmam mahā-puruṣa pāsi yugānuvṛttam  
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam*

*ittham*—in this way; *nṛ*—like a human being (such as Lord Kṛṣṇa and Lord Rāmacandra); *tiryak*—like animals (such as the boar); *ṛṣi*—as a great saint (Paraśurāma); *deva*—as demigods; *jhaṣa*—as an aquatic (such as the fish and tortoise); *avatāraiḥ*—by such different incarnations; *lokān*—all the different planetary systems; *vibhāvayasi*—You protect; *haṁsi*—You (sometimes) kill; *jagat pratīpān*—persons who have simply created trouble in this world; *dharmam*—the principles of religion; *mahā-puruṣa*—O great personality; *pāsi*—You protect; *yugānuvṛttam*—according to the different millenniums; *channaḥ*—covered; *kalau*—in the age of Kali; *yat*—since; *abhavaḥ*—have been (and will be in the future); *tri-yugaḥ*—named Triyuga; *atha*—therefore; *saḥ*—the same personality; *tvam*—You.

In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.

(Prahāda Mahārāja's prayer to Lord Nṛsimha-deva)

### Śrīmad-Bhāgavatam 7.9.43

*naivodvije para duratyaya-vaitaraṇyās  
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ  
śoce tato vimukha-cetasa indriyārtha-  
māyā-sukhāya bharam udvahato vimūḍhān*

*na*—not; *eva*—certainly; *udvije*—I am disturbed or afraid; *para*—O Supreme; *duratyaya*—insurmountable or very difficult to cross; *vaitaraṇyāḥ*—of the Vaitaraṇī, the river of the material world; *tvat-vīrya*—of Your Lordship's glories and activities; *gāyana*—from chanting or distributing; *mahā-amṛta*—in the great ocean of nectarean spiritual bliss; *magna-cittaḥ*—whose consciousness is absorbed; *śoce*—I am simply lamenting; *tataḥ*—from that; *vimukha-cetasaḥ*—the fools and rascals who are bereft of Kṛṣṇa consciousness; *indriya-artha*—in sense gratification; *māyā-sukhāya*—for temporary, illusory happiness; *bharam*—the false burden or responsibility (of maintaining one's family, society and nation and elaborate arrangements for that purpose); *udvahataḥ*—who are lifting (by making grand plans for this arrangement); *vimūḍhān*—although all of them are nothing but fools and rascals (I am thinking of them also).

**O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.**

(Prahāda Mahārāja's prayer to Lord Nṛsimha-deva)

### Śrīmad-Bhāgavatam 7.9.44

*prāyeṇa deva munayaḥ sva-vimukti-kāmā  
maunaṁ caranti vijane na parārtha-niṣṭhāḥ  
naitān vihāya kṛpaṇān vimumukṣa eko  
nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye*

*prāyeṇa*—generally, in almost all cases; *deva*—O my Lord; *munayaḥ*—the great saintly persons; *sva*—personal, own; *vimukti-kāmāḥ*—ambitious for liberation from this material world; *maunaṁ*—silently; *caranti*—they wander (in places like the Himalayan forests, where they have no touch with the activities of the materialists); *vijane*—in solitary places; *na*—not; *para-artha-niṣṭhāḥ*—interested in working for others by giving them the benefit of the Kṛṣṇa consciousness movement, by enlightening them with Kṛṣṇa consciousness; *na*—not; *etān*—these; *vihāya*—leaving aside; *kṛpaṇān*—fools and rascals (engaged in materialistic activity who do not know

the benefit of the human form of life); *vimumukṣe*—I desire to be liberated and to return home, back to Godhead; *ekaḥ*—alone; *na*—not; *anyam*—other; *tvat*—but for You; *asya*—of this; *śaraṇam*—shelter; *bhramataḥ*—of the living entity rotating and wandering throughout the material universes; *anupaśye*—do I see.

My dear Lord Nṛsimhādeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [mauna-vrata]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.

(Prahāda Mahārāja's prayer to Lord Nṛsimha-deva)

### Śrīmad-Bhāgavatam 7.9.45

*yan maithunādi-grhamedhi-sukham hi tuccham  
kaṇḍūyanena karayor iva duḥkha-duḥkham  
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājah  
kaṇḍūtivan manasijam viśaheta dhīraḥ*

*yat*—that which (is meant for material sense gratification); *maithuna-ādi*—represented by talking of sex, reading sexual literature or enjoying sex life (at home or outside, as in a club); *grhamedhi-sukham*—all types of material happiness based on attachment to family, society, friendship, etc.; *hi*—indeed; *tuccham*—insignificant; *kaṇḍūyanena*—with the itching; *karayoḥ*—of the two hands (to relieve the itching); *iva*—like; *duḥkha-duḥkham*—different types of unhappiness (into which one is put after such itching sense gratification); *tṛpyanti*—become satisfied; *na*—never; *iha*—in material sense gratification; *kṛpaṇāḥ*—the foolish persons; *bahu-duḥkha-bhājah*—subjected to various types of material unhappiness; *kaṇḍūti-vat*—if one can learn from such itching; *manasi-jam*—which is simply a mental concoction (actually there is no happiness); *viśaheta*—and tolerates (such itching); *dhīraḥ*—(he can become) a most perfect, sober person.

Sex life is compared to the rubbing of two hands to relieve an itch. Grhamedhis, so-



called gr̥hasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kr̥paṇas, the fools who are just the opposite of br̥hmaṇas, are not satisfied by repeated sense enjoyment. Those who are dhīra, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.

(Prah̥lāda Mahārāja's prayer to Lord Nṛsimha-deva)

### Śrīmad-Bhāgavatam 7.11.35

*yasya yal lakṣaṇam proktam  
puṁso varṇābhivyañjakam  
yad anyatrāpi dṛśyeta  
tat tenaiva vinirdiśet*

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

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

(Nārada Muni's instructions to King Yudhiṣṭhira)

### Śrīmad-Bhāgavatam 7.12.1

*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); *acaran*—practicing; *dāsa-vat*—very humbly, like a slave; *nīcaḥ*—submissive, obedient; *gaurau*—unto the spiritual master; *su-dṛḍha*—firmly; *sauhṛdaḥ*—in friendship or good will.

**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 brahmacārī should live at the guru-kula, only for the benefit of the guru.**

(Nārada Muni's instructions to King Yudhiṣṭhira)

### Śrīmad-Bhāgavatam 7.12.9

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

*nanu*—certainly; *agniḥ*—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.

**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.**

(Nārada Muni's instructions to King Yudhiṣṭhira)

### Śrīmad-Bhāgavatam 9.4.18

*sa vai manaḥ kṛṣṇa-padāravindayor  
vacāmsi vaikunṭha-guṇānuvarṇane  
karau harer mandira-mārjanādiṣu  
śrutim cakārācyuta-sat-kathodaye*

*saḥ*—he (Mahārāja Ambarīṣa); *vai*—indeed; *manaḥ*—his mind; *kṛṣṇa-pada-aravindayoḥ*—(fixed) upon the two lotus feet of Lord Kṛṣṇa; *vacāmsi*—his words; *vaikunṭha-guṇa-anuvarṇane*—describing the glories of Kṛṣṇa; *karau*—his two hands; *hareḥ mandira-mārjana-ādiṣu*—in activities like cleansing the temple of Hari, the Supreme Personality of Godhead; *śrutim*—his ear; *cakāra*—engaged; *acyuta*—of or about Kṛṣṇa, who never falls down; *sat-kathā-udaye*—in hearing the transcendental narrations.

**Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa.**

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 9.4.19

*mukunda-liṅgālaya-darśane dṛśau  
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam  
ghrāṇam ca tat-pāda-saroja-saurabhe  
śrīmat-tulasyā rasanām tad-arpite*

*mukunda-liṅga-ālaya-darśane*—in seeing the Deity and temples and holy *dhāmas* of Mukunda; *dṛśau*—his two eyes; *tad-bhṛtya*—of the servants of Kṛṣṇa; *gātra-sparśe*—in touching the bodies; *aṅga-saṅgamam*—contact of his body; *ghrāṇam ca*—and his sense of smell; *tat-pāda*—of His lotus feet; *saroja*—of the lotus flower; *saurabhe*—in (smelling) the fragrance; *śrīmat-tulasyāḥ*—of the *tulasī* leaves; *rasanām*—his tongue; *tad-arpite*—in the *prasāda* offered to the Lord.

**Mahārāja Ambarīṣa engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana. He engaged his sense of touch in**

touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasī offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

**Śrīmad-Bhāgavatam 9.4.20**

*pādau hareḥ kṣetra-padānūsarpaṇe  
śiro hr̥ṣīkeśa-padābhivandane  
kāmaṁ ca dāsye na tu kāma-kāmyayā  
yathottamaśloka-janāśrayā ratiḥ*

*pādau*—his two legs; *hareḥ*—of the Personality of Godhead; *kṣetra*—holy places like the temple or Vṛndāvana and Dvārakā; *pada-anūsarpaṇe*—walking to those places; *śiraḥ*—the head; *hr̥ṣīkeśa*—of Kṛṣṇa, the master of the senses; *pada-abhivandane*—in offering obeisances to the lotus feet; *kāmaṁ ca*—and his desires; *dāsye*—in being engaged as a servant; *na*—not; *tu*—indeed; *kāma-kāmyayā*—with a desire for sense gratification; *yathā*—as; *uttamaśloka-jana-āśrayā*—if one takes shelter of a devotee such as Prahāda; *ratiḥ*—attachment.

Mahārāja Ambarīṣa engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

**Śrīmad-Bhāgavatam 9.4.68**

*sādhavo hṛdayaṁ mahyaṁ  
sādhūnām hṛdayaṁ tv aham*

*mad-anyat te na jānanti  
nāham tebhyo manāg api*

*sādhavaḥ*—the pure devotees; *hṛdayam*—in the core of the heart; *mahyam*—of Me; *sādhūnām*—of the pure devotees also; *hṛdayam*—in the core of the heart; *tu*—indeed; *aham*—I am; *mat-anyat*—anything else but me; *te*—they; *na*—not; *jānanti*—know; *na*—not; *aham*—I; *tebhyaḥ*—than them; *manāk api*—even by a little fraction.

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.

(Lord Viṣṇu instructs Durvāsā Muni)

### Śrīmad-Bhāgavatam 9.19.17

*mātrā svasrā duhitṛā vā  
nāviviktāsano bhavet  
balavān indriya-grāmo  
vidvāmsam api karṣati*

*mātrā*—with one's mother; *svasrā*—with one's sister; *duhitṛā*—with one's own daughter; *vā*—either; *na*—not; *avivikta-āsanaḥ*—seated closely on one seat; *bhavet*—one should be; *balavān*—very strong; *indriya-grāmaḥ*—the group of senses; *vidvāmsam*—the very learned and advanced person; *api*—even; *karṣati*—agitates.

One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.

(King Yayāti instructs Devayānī)

### Śrīmad-Bhāgavatam 10.1.4

*nivṛtta-tarṣair upagīyamānād*

*bhavaauṣadhāc chrotra-mano-'bhirāmāt  
ka uttamaśloka-guṇānuvādāt  
pumān virajyeta vinā paśughnāt*

*nivṛtta*—released from; *tarṣaiḥ*—lust or material activities; *upagīyamānāt*—which is described or sung; *bhava-auṣadhāt*—which is the right medicine for the material disease; *śrotra*—the process of aural reception; *manaḥ*—the subject matter of thought for the mind; *abhirāmāt*—from the pleasing vibrations from such glorification; *kaḥ*—who; *uttamaśloka*—of the Supreme Personality of Godhead; *guṇa-anuvādāt*—from describing such activities; *pumān*—a person; *virajyeta*—can keep himself aloof; *vinā*—except; *paśu-ghnāt*—either a butcher or one who is killing his own personal existence.

Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 10.1.13

*naiṣātiduḥsahā kṣun mām  
tyaktodam api bādhate  
pibantaṁ tvan-mukhāmbhoja-  
cyutaṁ hari-kathāmr̥tam*

*na*—not; *eṣā*—all this; *ati-duḥsahā*—extremely difficult to bear; *kṣut*—hunger; *mām*—unto me; *tyakta-udam*—even after giving up drinking water; *api*—also; *bādhate*—does not hinder; *pibantaṁ*—while drinking; *tvat-mukha-ambhoja-cyutaṁ*—emanating from your lotus mouth; *hari-kathā-amṛtam*—the nectar of topics concerning Kṛṣṇa.

Because of my vow on the verge of death, I have given up even drinking water, yet

because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

(Mahārāja Parīkṣit to Śukadeva Gosvāmī)

**Śrīmad-Bhāgavatam 10.1.16**

*vāsudeva-kathā-praśnaḥ  
puruṣāṁs trīn punāti hi  
vaktāraṁ pracchakaṁ śrotṛṁs  
tat-pāda-salilaṁ yathā*

*vāsudeva-kathā-praśnaḥ*—questions about the pastimes and characteristics of Vāsudeva, Kṛṣṇa; *puruṣān*—persons; *trīn*—three; *punāti*—purify; *hi*—indeed; *vaktāram*—the speaker, such as Śukadeva Gosvāmī; *pracchakam*—and an inquisitive hearer like Mahārāja Parīkṣit; *śrotṛn*—and, between them, the listeners hearing about the topics; *tat-pāda-salilaṁ yathā*—exactly as the entire world is purified by the Ganges water emanating from the toe of Lord Viṣṇu.

The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

**Śrīmad-Bhāgavatam 10.2.30**

*tvayy ambujākṣākhila-sattva-dhāmni  
samādhināveśita-cetasaike  
tvat-pāda-potena mahat-kṛtena  
kurvanti govatsa-padaṁ bhavābdhim*

*tvayi*—in You; *ambhuja-akṣa*—O lotus-eyed Lord; *akhila-sattva-dhāmni*—who are the original cause of all existence, from whom everything emanates and in whom all potencies reside; *samādhinā*—by constant meditation and complete absorption (in thoughts of You, the Supreme Personality of Godhead); *āveśita*—fully absorbed, fully engaged; *cetasā*—but by such a mentality; *eke*—the one process of always thinking of Your lotus feet; *tvat-pāda-potena*—by boarding such a boat as Your lotus feet; *mahat-kṛtena*—by that action which is considered the most powerful original existence or which is executed by *mahājanas*; *kurvanti*—they make; *govatsa-padam*—like the hoofprint of a calf; *bhava-abdhim*—the great ocean of nescience.

**O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of mahājanas [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf.**

(prayers by the demigods for Lord Kṛṣṇa in Devakī's womb)

### Śrīmad-Bhāgavatam 10.2.32

*ye 'nye 'ravindākṣa vimukta-māninas*  
*tvayy asta-bhāvād aviśuddha-buddhayaḥ*  
*āruhya kṛcchreṇa param padam tataḥ*  
*patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

*ye anye*—anyone, or all others; *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—falsely considering themselves free from the bondage of material contamination; *tvayi*—unto You; *asta-bhāvāt*—speculating in various ways but not knowing or desiring more information of Your lotus feet; *aviśuddha-buddhayaḥ*—whose intelligence is still not purified and who do not know the goal of life; *āruhya*—even though achieving; *kṛcchreṇa*—by undergoing severe austerities, penances and hard labor; *param padam*—the highest position (according to their imagination and speculation); *tataḥ*—from that position; *patanti*—they fall; *adhaḥ*—down into material existence again; *anādrta*—neglecting devotion to; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

(prayers by the demigods for Lord Kṛṣṇa in Devakī's womb)

### Śrīmad-Bhāgavatam 10.2.36

*na nāma-rūpe guṇa-janma-karmabhir  
nirūpitavye tava tasya sākṣiṇaḥ  
mano-vacobhyām anumeya-vartmano  
deva kriyāyām pratiyanti athāpi hi*

*na*—not; *nāma-rūpe*—the name and form; *guṇa*—with attributes; *janma*—appearance; *karmabhiḥ*—activities or pastimes; *nirūpitavye*—are not able to be ascertained; *tava*—Your; *tasya*—of Him; *sākṣiṇaḥ*—who is the direct observer; *manaḥ*—of the mind; *vacobhyām*—words; *anumeya*—hypothesis; *vartmanaḥ*—the path; *deva*—O Lord; *kriyāyām*—in devotional activities; *pratiyanti*—they realize; *atha api*—still; *hi*—indeed (You can be realized by the devotees).

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

(prayers by the demigods for Lord Kṛṣṇa in the womb)

### Śrīmad-Bhāgavatam 10.2.37

*śṛṇvan gr̥ṇan saṁsmarayaṁś ca cintayan  
nāmāni rūpāṇi ca maṅgalāni te*



*kriyāsu yas tvac-caraṇāravindayor  
āviṣṭa-cetā na bhavāya kalpate*

*śṛṇvan*—constantly hearing about the Lord (*śravaṇaṁ kīrtanaṁ viṣṇoḥ*); *gṛṇan*—chanting or reciting (the holy name of the Lord and His activities); *saṁsmarayan*—remembering (constantly thinking of the Lord's lotus feet and His form); *ca*—and; *cintayan*—contemplating (the transcendental activities of the Lord); *nāmāni*—His transcendental names; *rūpāṇi*—His transcendental forms; *ca*—also; *maṅgalāni*—which are all transcendental and therefore auspicious; *te*—of Your Lordship; *kriyāsu*—in being engaged in the devotional service; *yaḥ*—he who; *tvac-caraṇa-aravindayoḥ*—at Your lotus feet; *āviṣṭa-cetāḥ*—the devotee who is completely absorbed (in such activities); *na*—not; *bhavāya*—for the material platform; *kalpate*—is fit.

Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

(prayers by the demigods for Lord Kṛṣṇa in Devakī's womb)

### Śrīmad-Bhāgavatam 10.8.4

*mahad-vicalanam nṛṇāṁ  
gṛhiṇāṁ dīna-cetasām*

*mahad-vicalanam*—the movement of great personalities; *nṛṇāṁ*—in the houses of ordinary persons; *gṛhiṇāṁ*—especially householders; *dīna-cetasām*—who are very simple-minded, being engaged in family maintenance and nothing more.

O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted grhasthas [householders].

(Nanda Mahārāja to Gargamuni)

Śrīmad-Bhāgavatam 10.8.13

āsan varṇās trayo hy asya  
grhṇato 'nuyugam tanūḥ  
śuklo raktas tathā pīta  
idānīm kṛṣṇatām gataḥ

āsan—were assumed; varṇāḥ trayāḥ—three colors; hi—indeed; asya—of your son Kṛṣṇa; grhṇataḥ—accepting; anuyugam tanūḥ—transcendental bodies according to the different yugas; śuklaḥ—sometimes white; raktaḥ—sometimes red; tathā—as well as; pītaḥ—sometimes yellow; idānīm kṛṣṇatām gataḥ—at the present moment He has assumed a blackish color.

Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors-white, red and yellow-and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot.] All such incarnations have now assembled in Kṛṣṇa.

(Gargamuni to Nanda Mahārāja)

Śrīmad-Bhāgavatam 10.8.46

śrī-rājovāca  
nandaḥ kim akarod brahman  
śreya evaṁ mahodayam  
yaśodā ca mahā-bhāgā  
papau yasyāḥ stanam hariḥ

śrī-rājā uvāca—Mahārāja Parīkṣit further inquired (from Śukadeva Gosvāmī); nandaḥ—Mahārāja Nanda; kim—what; akarot—performed; brahman—O learned brāhmaṇa; śreyaḥ—auspicious activities, like performing penances and austerities; evaṁ—as exhibited by him; mahā-udayam—from which they achieved the greatest perfection; yaśodā—Mother Yaśodā; ca—also; mahā-bhāgā—most fortunate; papau—drank; yasyāḥ—of whom; stanam—the breast milk; hariḥ—the Supreme Personality of Godhead.

Having heard of the great fortune of Mother Yaśodā, Parīkṣit Mahārāja inquired from

Śukadeva Gosvāmī: O learned brāhmaṇa, Mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

Śrīmad-Bhāgavatam 10.9.21

*nāyaṁ sukhāṇo bhagavān  
dehinām gopikā-sutaḥ  
jñāninām cātma-bhūtānām  
yathā bhaktimatām iha*

*na*—not; *ayaṁ*—this; *sukha-āṇaḥ*—very easily obtainable, or an object of happiness; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—of persons in the bodily concept of life, especially the *karmīs*; *gopikā-sutaḥ*—Kṛṣṇa, the son of Mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudeva, and as the son of Mother Yaśodā He is known as Kṛṣṇa); *jñāninām ca*—and of the *jñānīs*, who try to be free from material contamination; *ātma-bhūtānām*—of self-sufficient *yogīs*; *yathā*—as; *bhakti-matām*—of the devotees; *iha*—in this world.

The Supreme Personality of Godhead, Kṛṣṇa, the son of Mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

Śrīmad-Bhāgavatam 10.12.11

*itthaṁ satām brahma-sukhānubhūtyā  
dāsyāṁ gatānām para-daivatena  
māyāśritānām nara-dārakeṇa  
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*

*itthaṁ*—in this way; *satām*—of the transcendentalists; *brahma-sukha-anubhūtyā*—with Kṛṣṇa, the source of *brahma-sukha* (Kṛṣṇa is Para-brahman, and from Him

originates His personal effulgence); *dāsyam*—servitorship; *gatānām*—of the devotees who have accepted; *para-daivatena*—with the Supreme Personality of Godhead; *māyā-āśritānām*—for those in the clutches of material energy; *nara-dārakeṇa*—with Him who is like an ordinary child; *sākam*—along with; *vijahruḥ*—enjoyed; *kṛta-puṇya-puñjāḥ*—all these boys, who had accumulated the results of life after life of pious activities.

Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of *māyā*, thinking the Lord an ordinary person, cannot understand that certain exalted personalities—after accumulating volumes of pious activities—are now playing with the Lord in friendship as cowherd boys.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit.  
This translation is from Cc. Antya 7.32)

### Śrīmad-Bhāgavatam 10.14.3

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vāk-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

*jñāne*—for knowledge; *prayāsam*—the endeavor; *udapāsyā*—giving up completely; *namantaḥ*—offering obeisances; *eva*—simply; *jīvanti*—live; *sat-mukharitām*—chanted by the pure devotees; *bhavadīya-vārtām*—topics related to You; *sthāne*—in their material position; *sthitāḥ*—remaining; *śruti-gatām*—received by hearing; *tanu*—with their body; *vāk*—words; *manobhiḥ*—and mind; *ye*—who; *prāyaśaḥ*—for the most part; *ajita*—O unconquerable one; *jitaḥ*—conquered; *api*—nevertheless; *asi*—You become; *taiḥ*—by them; *tri-lokyām*—within the three worlds.

Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees,

certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.

(Lord Brahmā's prayers to Lord Kṛṣṇa)

**Śrīmad-Bhāgavatam 10.14.4**

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhaye  
teṣāṁ asau kleśala eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātinām*

*śreyaḥ*—of supreme benefit; *sṛtiṁ*—the path; *bhaktim*—devotional service; *udasya*—rejecting; *te*—they; *vibho*—O almighty Lord; *kliśyanti*—struggle; *ye*—who; *kevala*—exclusive; *bodha*—of knowledge; *labdhaye*—for the achievement; *teṣāṁ*—for them; *asau*—this; *kleśalaḥ*—botheration; *eva*—merely; *śiṣyate*—remains; *na*—nothing; *anyat*—other; *yathā*—just as; *sthūla-tuṣa*—empty husks; *avaghātinām*—for those who are beating.

**My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.**

(Lord Brahmā's prayers to Lord Kṛṣṇa)

**Śrīmad-Bhāgavatam 10.14.8**

*tat te 'nukampāṁ su-samīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*

*tat*—therefore; *te*—Your; *anukampām*—compassion; *su-samīkṣamāṇaḥ*—earnestly hoping for; *bhuñjānaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—fruitive results; *hṛt*—with his heart; *vāk*—words; *vapurbhiḥ*—and body; *vidadhan*—offering; *namaḥ*—obeisances; *te*—unto You; *jīveta*—lives; *yaḥ*—anyone who; *mukti-pade*—to the position of liberation; *saḥ*—he; *dāya-bhāk*—the rightful heir.

**My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.**

(Lord Brahmā's prayers to Lord Kṛṣṇa)

### Śrīmad-Bhāgavatam 10.14.29

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*

*atha*—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvaṁ*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciraṁ*—for a long period; *vicinvan*—speculating.

**My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.**

(Lord Brahmā's prayers to Lord Kṛṣṇa)

Śrīmad-Bhāgavatam 10.14.58

samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām

*samāśritāḥ*—having taken shelter; *ye*—those who; *pada*—of the feet; *pallava*—like flower buds; *plavam*—which are a boat; *mahat*—of the total material creation, or of the great souls; *padam*—the shelter; *puṇya*—supremely pious; *yaśaḥ*—whose fame; *mura-areḥ*—of the enemy of the demon Mura; *bhava*—of the material existence; *ambudhiḥ*—the ocean; *vatsa-padam*—the hoof-print of a calf; *param padam*—the supreme abode, Vaikuṇṭha; *padam padam*—at every step; *yad*—where; *vipadām*—of material miseries; *na*—none; *teṣām*—for them.

For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is param padam, Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step.

(Lord Brahmā's prayers to Lord Kṛṣṇa)

Śrīmad-Bhāgavatam 10.22.35

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

*etāvat*—up to this; *janma*—of birth; *sāphalyam*—perfection; *dehinām*—of every living being; *iha*—in this world; *dehiṣu*—toward those who are embodied; *prāṇaiḥ*—by life; *arthaiḥ*—by wealth; *dhiyā*—by intelligence; *vācā*—by words; *śreyaḥ*—eternal good fortune; *ācaraṇam*—acting practically; *sadā*—always.

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

(Lord Kṛṣṇa speaking to His cowherd boyfriends)

**Śrīmad-Bhāgavatam 10.29.15**

*kāmaṁ krodhaṁ bhayaṁ sneham  
aikyaṁ sauhṛdam eva ca  
nityaṁ harau vidadhato  
yānti tan-mayatām hi te*

*kāmam*—lust; *krodham*—anger; *bhayaṁ*—fear; *sneham*—loving affection; *aikyaṁ*—unity; *sauhṛdam*—friendship; *eva ca*—also; *nityaṁ*—always; *harau*—for Lord Hari; *vidadhataḥ*—exhibiting; *yānti*—they achieve; *tat-mayatām*—absorption in Him; *hi*—indeed; *te*—such persons.

**Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him.**

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

**Śrīmad-Bhāgavatam 10.31.9**

*tava kathāmrtaṁ tapta-jīvanam  
kavibhir īḍitaṁ kalmaṣāpaham  
śravaṇa-maṅgalam śrīmat ātataṁ  
bhuvi gṛṇanti ye bhūri-dā janāḥ*

*tava*—Your; *kathā-amṛtam*—the nectar of words; *tapta-jīvanam*—life for those aggrieved in the material world; *kavibhiḥ*—by great thinkers; *īḍitaṁ*—described; *kalmaṣa-apaham*—that which drives away sinful reactions; *śravaṇa-maṅgalam*—giving spiritual benefit when heard; *śrī-mat*—filled with spiritual power; *ātataṁ*—broadcast all over the world; *bhuvi*—in the material world; *gṛṇanti*—chant and spread; *ye*—those who; *bhūri-dāḥ*—most beneficent; *janāḥ*—persons.



The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.

(The gopīs' prayers to Lord Kṛṣṇa)

### Śrīmad-Bhāgavatam 10.33.29

śrī-śuka uvāca  
dharma-vyatikramo dṛṣṭa  
īśvarāṇām ca sāhasam  
tejīyasām na doṣāya  
vahneḥ sarva-bhujo yathā

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; dharma-vyatikramaḥ—the transgression of religious or moral principles; dṛṣṭaḥ—seen; īśvarāṇām—of powerful controllers; ca—even; sāhasam—due to audacity; tejīyasām—who are spiritually potent; na—does not; doṣāya—(lead) to any fault; vahneḥ—of fire; sarva—everything; bhujaḥ—devouring; yathā—as.

Śukadeva Gosvāmī said: The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 10.33.39

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktiṁ parām bhagavati pratilabhya kāmam  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

*vikrīḍitam*—the sporting; *vraja-vadhūbhiḥ*—with the young women of Vṛndāvana; *idam*—this; *ca*—and; *viṣṇoḥ*—by Lord Viṣṇu; *śraddhā-anvitaḥ*—faithfully; *anuśṛṇuyāt*—hears; *atha*—or; *varṇayet*—describes; *yaḥ*—who; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—unto the Supreme Personality of Godhead; *pratilabhya*—obtaining; *kāmam*—material lust; *hṛt*—in the heart; *rogam*—the disease; *āśu*—quickly; *apahinoti*—he drives away; *acireṇa*—without delay; *dhīraḥ*—sober.

**Anyone who faithfully hears or describes the Lord's playful affairs with the young gopīs of Vṛndāvana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.**

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 10.52.43

*yasyāṅghri-pañkaja-rajah-snapanam mahānto  
vāñchanty umā-patir ivātmata-mo-'pahatyai  
yarhy ambujākṣa na labheya bhavat-prasādam  
jahyām asūn vrata-kṛśān śata-janmabhiḥ syāt*

*yasya*—whose; *āṅghri*—of the feet; *pañkaja*—lotus; *rajah*—with the dust; *snapanam*—bathing; *mahāntaḥ*—great souls; *vāñchanti*—hanker after; *umā-patiḥ*—Lord Śiva, husband of Goddess Umā; *iva*—just as; *ātma*—their own; *tamaḥ*—of the ignorance; *apahatyai*—to vanquish; *yarhi*—when; *ambuja-akṣa*—O lotus-eyed one; *na labheya*—I cannot obtain; *bhavat*—Your; *prasādam*—mercy; *jahyām*—I should give up; *asūn*—my life airs; *vrata*—by austere penances; *kṛśān*—weakened; *śata*—hundreds; *janmabhiḥ*—after lifetimes; *syāt*—it may be.

**O lotus-eyed one, great souls like Lord Śiva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy.**

(Rukmiṇī's letter to Lord Kṛṣṇa)

Śrīmad-Bhāgavatam 10.81.16

*kvāhaṁ daridraḥ pāpīyān  
kva kṛṣṇaḥ śrī-nīketanaḥ  
brahma-bandhur iti smāhaṁ  
bāhubhyāṁ parirambhitaḥ*

*kva*—who am; *aham*—I; *daridraḥ*—poor; *pāpīyān*—sinful; *kva*—who is; *kṛṣṇaḥ*—Kṛṣṇa, the Supreme Personality of Godhead; *śrī-nīketanaḥ*—the transcendental form of all opulence; *brahma-bandhuḥ*—the friend of a *brāhmaṇa*, not fit even to be called a *brāhmaṇa*; *iti*—thus; *smā*—certainly; *aham*—I; *bāhubhyāṁ*—by the arms; *parirambhitaḥ*—embraced.

**Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.**

(Sudāmā Brāhmaṇa's thought while returning from Dvārakā)

Śrīmad-Bhāgavatam 10.82.44

*mayi bhaktir hi bhūtānām  
amṛtatvāya kalpate  
diṣṭyā yad āsīn mat-sneho  
bhavatīnām mad-āpanaḥ*

*mayi*—to Me; *bhaktiḥ*—devotional service; *hi*—indeed; *bhūtānām*—for living beings; *amṛtatvāya*—to immortality; *kalpate*—leads; *diṣṭyā*—by good fortune; *yat*—which; *āsīt*—has developed; *mat*—for Me; *snehaḥ*—the love; *bhavatīnām*—on the part of your good selves; *mat*—Me; *āpanaḥ*—which is the cause of obtaining.

**Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have obtained Me.**

(Lord Kṛṣṇa's instructions to the *gopīs*)

Śrīmad-Bhāgavatam 10.82.48

*āhuś ca te nalina-nābha padāravindam  
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ  
saṁsāra-kūpa-patitottaraṇāvalambam  
geham juṣām api manasy udiyāt sadā naḥ*

*āhuḥ*—the *gopīs* said; *ca*—and; *te*—Your; *nalina-nābha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet; *yoga-īśvaraiḥ*—by the great mystic yogis; *hṛdi*—within the heart; *vicintyam*—to be meditated upon; *agādha-bodhaiḥ*—who were highly learned philosophers; *saṁsāra-kūpa*—the dark well of material existence; *patita*—of those fallen; *uttaraṇa*—of deliverers; *avalambam*—the only shelter; *geham*—family affairs; *juṣām*—of those engaged; *api*—though; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

The *gopīs* spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.

(The *gopīs* speaking to Lord Kṛṣṇa at the Kurukṣetra solar eclipse)

Śrīmad-Bhāgavatam 10.84.13

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*

*yasya*—whose; *ātma*—as his self; *buddhiḥ*—idea; *kuṇape*—in a corpse-like body; *tri-dhātuke*—made of three basic elements (mucus, bile and air); *sva*—as his own; *dhīḥ*—idea; *kalatra-ādiṣu*—in wife and so on; *bhauma*—the place of his birth; *ijya*—as worshipable; *dhīḥ*—idea; *yat*—whose; *tīrtha*—as a place of pilgrimage; *buddhiḥ*—

idea; *salile*—in water; *na karhicit*—never; *janeṣu*—in men; *abhijñeṣu*—wise; *saḥ*—he; *eva*—indeed; *gaḥ*—a cow; *kharah*—or an ass.

One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth—such a person is no better than a cow or an ass.

(Lord Kṛṣṇa speaks at the Kurukṣetra solar eclipse)

### Śrīmad-Bhāgavatam 10.88.8

*śrī-bhagavān uvāca*  
*yasyāham anugṛhṇāmi*  
*hariṣye tad-dhanam śanaiḥ*  
*tato 'dhanam tyajanty asya*  
*svajanā duḥkha-duḥkhitam*

*śrī-bhagavān uvāca*—the Supreme Personality of Godhead said; *yasya*—whom; *aham*—I; *anugṛhṇāmi*—favor; *hariṣye*—I will take away; *tat*—his; *dhanam*—wealth; *śanaiḥ*—gradually; *tataḥ*—then; *adhanam*—poor; *tyajanti*—abandon; *asya*—his; *sva-janāḥ*—relatives and friends; *duḥkha-duḥkhitam*—who suffers one distress after another.

The Personality of Godhead said: If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.

(Lord Kṛṣṇa instructs King Yudhiṣṭhira)

### Śrīmad-Bhāgavatam 10.90.48

*jayati jana-nivāso devakī-janma-vādo  
yadu-vara-pariṣat svair dorbhir asyann adharmam  
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena  
vraja-pura-vanitānām vardhayan kāma-devam*

*jayati*—eternally lives gloriously; *jana-nivāsaḥ*—He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; *devakī-janma-vādaḥ*—known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore *devakī-janma-vāda* means that He is known as the son of Devakī. Similarly, He is also known as the son of Mother Yaśodā, Vasudeva and Nanda Mahārāja.); *yadu-vara-pariṣat*—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); *svaiḥ dorbhiḥ*—by His own arms, or by His devotees like Arjuna who are just like His own arms; *asyan*—killing; *adharmam*—demons or the impious; *sthira-cara-vṛjina-ghnaḥ*—the destroyer of all the ill fortune of all living entities, moving and not moving; *su-smita*—always smiling; *śrī-mukhena*—by His beautiful face; *vraja-pura-vanitānām*—of the damsels of Vṛndāvana; *vardhayan*—increasing; *kāma-devam*—the lusty desires.

Lord Śrī Kṛṣṇa is He who is known as *jana-nivāsa*, the ultimate resort of all living entities, and who is also known as *Devakī-nandana* or *Yaśodā-nandana*, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!

(Śukadeva Gosvāmī instructs Mahārāja Parikṣit)

### Śrīmad-Bhāgavatam 11.2.37

*bhayam dvitīyābhiniveśataḥ syād  
īśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṁ  
bhaktyaikayeśam guru-devatātmā*

*bhayam*—fear; *dvitīya*—in something seeming to be other than the Lord; *abhiniveśataḥ*—because of absorption; *syāt*—it will arise; *īśāt*—from the Supreme Lord; *apetasya*—for one who has turned away; *viparyayaḥ*—misidentification; *asmṛtiḥ*—forgetfulness; *tat*—of the Lord; *māyayā*—by the illusory energy; *ataḥ*—therefore; *budhaḥ*—an intelligent person; *ābhajet*—should worship fully; *tam*—Him; *bhaktiā*—with devotion; *ekayā*—unalloyed; *īśam*—the Lord; *guru-devatā-ātmā*—one who sees his own spiritual master as his Lord and very soul.

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul.

(Kavi Yogendra instructs King Nimi)

### Śrīmad-Bhāgavatam 11.2.40

*evam-vrataḥ sva-priya-nāma-kīrtiyā*  
*jātānurāgo druta-citta uccaiḥ*  
*hasaty atho roditi rauti gāyaty*  
*unmāda-van nṛtyati loka-bāhyaḥ*

*evam-vrataḥ*—when one thus engages in the vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtiyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—with a melted heart; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dancing; *loka-bāhyaḥ*—without caring for outsiders.

By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the

Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

(Kavi Yogendra instructs King Nimi)

**Śrīmad-Bhāgavatam 11.2.42**

*bhaktiḥ pareśānubhavo viraktir  
anyatra caiṣa trika eka-kālaḥ  
prapadyamānasya yathāśnataḥ syus  
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam*

*bhaktiḥ*—devotion; *para-īśa*—of the Supreme Personality of Godhead; *anubhavaḥ*—direct perception; *viraktiḥ*—detachment; *anyatra*—from everything else; *ca*—and; *eṣaḥ*—this; *trikaḥ*—group of three; *eka-kālaḥ*—simultaneously; *prapadyamānasya*—for one in the process of taking shelter of the Supreme Lord; *yathā*—in the same way as; *āśnataḥ*—for one engaged in eating; *syuḥ*—they occur; *tuṣṭiḥ*—satisfaction; *puṣṭiḥ*—nourishment; *kṣud-apāyaḥ*—eradication of hunger; *anu-ghāsam*—increasingly with each morsel.

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way as pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

(Kavi Yogendra instructs King Nimi)

**Śrīmad-Bhāgavatam 11.2.45**

*śrī-havir uvāca  
sarva-bhūteṣu yaḥ paśyed  
bhagavad-bhāvam ātmanaḥ*



*bhūtāni bhagavaty ātmany  
eṣa bhāgavatottamaḥ*

*śrī-haviḥ uvāca*—Śrī Havir said; *sarva-bhūteṣu*—in all objects (in matter, spirit, and combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the ability to be engaged in the service of the Lord; *ātmanaḥ*—of the supreme spirit soul, or the transcendence beyond the material concept of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—a person advanced in devotional service.

**Śrī Havir said: The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.**

(Havi Yogendra instructs King Nimi)

### Śrīmad-Bhāgavatam 11.2.46

*īṣvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yaḥ karoti sa madhyamaḥ*

*īṣvare*—unto the Supreme Personality of Godhead; *tad-adhīneṣu*—to persons who have taken fully to Kṛṣṇa consciousness; *bālīṣeṣu*—unto the neophytes or the ignorant; *dviṣatsu*—to persons envious of Kṛṣṇa and Kṛṣṇa's devotees; *ca*—and; *prema*—love; *maitrī*—friendship; *kṛpā*—mercy; *upekṣā*—negligence; *yaḥ*—anyone who; *karoti*—does; *saḥ*—he; *madhyamaḥ*—a second-class devotee.

**An intermediate or second-class devotee, called madhyama-adhikārī, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.**

(Havi Yogendra instructs King Nimi)

Śrīmad-Bhāgavatam 11.2.47

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

*arcāyām*—Deity; *eva*—certainly; *haraye*—to Lord Hari; *pūjām*—worship; *yaḥ*—who; *śraddhayā*—faithfully; *ihate*—engages; *na*—not; *tad*—of Kṛṣṇa; *bhakteṣu*—toward the devotees; *ca*—and; *anyeṣu*—toward people in general; *saḥ*—he; *bhaktaḥ* *prākṛtaḥ*—materialistic devotee; *smṛtaḥ*—is called.

A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a *prākṛta-bhakta*, a materialistic devotee, and is considered to be in the lowest position.

(Havi Yogendra instructs King Nimi)

Śrīmad-Bhāgavatam 11.3.21

*tasmād gurum prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātam  
brahmaṇy upaśamāśrayam*

*tasmāt*—therefore; *gurum*—a spiritual master; *prapadyeta*—one should take shelter of; *jijñāsuḥ*—being inquisitive; *śreyaḥ uttamam*—about the highest good; *śābde*—in the Vedas; *pare*—in the Supreme; *ca*—and; *niṣṇātam*—perfectly knowledgeable; *brahmaṇi*—(in these two aspects) of the Absolute Truth; *upaśama-āśrayam*—fixed in detachment from material affairs.

Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is

able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.

(Prabuddha Yogendra instructs King Nimi)

### Śrīmad-Bhāgavatam 11.5.2

*mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā  
guṇair viprādayaḥ pṛthak*

*mukha*—face; *bāhu*—arms; *ūru*—thighs; *pādebhyaḥ*—from the feet; *puruṣasya*—of the Supreme Lord; *āśramaiḥ*—the four spiritual orders; *saha*—with; *catvāraḥ*—the four; *jajñire*—were born; *varṇāḥ*—the social orders; *guṇaiḥ*—by the modes of nature; *vipra-ādayaḥ*—headed by the *brāhmaṇas*; *pṛthak*—various.

Each of the four social orders, headed by the *brāhmaṇas*, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.

(Śrī Camasa Muni instructs King Nimi)

### Śrīmad-Bhāgavatam 11.5.3

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭāḥ patanty adhaḥ*

*yaḥ*—one who; *eṣāṁ*—of them; *puruṣaṁ*—the Supreme Lord; *sākṣāt*—directly; *ātma-prabhavam*—the source of their own creation; *īśvaram*—the supreme

controller; *na*—do not; *bhajanti*—worship; *avajānanti*—disrespect; *sthānāt*—from their position; *bhraṣṭāḥ*—fallen; *patanti*—they fall; *adhaḥ*—down.

If any of the members of the four varṇas and four āśramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.

(Śrī Camasa Muni instructs King Nimi)

### Śrīmad-Bhāgavatam 11.5.11

*loke vyavāyāmiṣa-madya-sevā  
nityā hi jantor na hi tatra codanā  
vyavasthitis teṣu vivāha-yajña-  
surā-grahair āsu nivṛttir iṣṭā*

*loke*—in the material world; *vyavāya*—sex indulgence; *āmiṣa*—of meat; *madya*—and liquor; *sevāḥ*—the taking; *nityāḥ*—always found; *hi*—indeed; *jantoḥ*—in the conditioned living being; *na*—not; *hi*—indeed; *tatra*—in regard to them; *codanā*—any command of scripture; *vyavasthitiḥ*—the prescribed arrangement; *teṣu*—in these; *vivāha*—by sacred marriage; *yajña*—the offering of sacrifice; *surā-grahaiḥ*—and the acceptance of ritual cups of wine; *āsu*—of these; *nivṛttiḥ*—cessation; *iṣṭā*—is the desired end.

In this material world the conditioned soul is always inclined to sex, meateating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meateating through sacrificial offerings and for intoxication through the acceptance or ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.

(Camasa Yogendra instructs King Nimi)

### Śrīmad-Bhāgavatam 11.5.32

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*

*kṛṣṇa-varṇam*—repeating the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—along with associates; *upa-aṅga*—servitors; *āstra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyair*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

**In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.**

(Karabhājana Yogendra instructs King Nimi)

### **Śrīmad-Bhāgavatam 11.5.33**

*dhyeyam sadā paribhava-ghnam abhīṣṭa-doham  
tīrthāspadam śiva-viriñci-nutam śaraṇyam  
bhṛtyārṭi-ham praṇata-pāla bhavābdi-potam  
vande mahā-puruṣa te caraṇāravindam*

*dhyeyam*—fit to be meditated upon; *sadā*—always; *paribhava*—the insults of material existence; *ghnam*—which destroy; *abhīṣṭa*—the true desire of the soul; *doham*—which amply reward; *tīrtha*—of all the holy places and great saintly personalities; *āspadam*—the abode; *śiva-viriñci*—by the greatest of demigods, Lord Śiva and Brahmā; *nutam*—which are bowed down to; *śaraṇyam*—most worthy of taking shelter of; *bhṛtya*—of Your servants; *ārṭi-ham*—which relieve the distress; *praṇata-pāla*—O protector of all who simply offer respects to You; *bhava-abdi*—of the ocean of birth and death; *potam*—which are a suitable boat (for crossing); *vande*—I offer my homage; *mahā-puruṣa*—O Lord Mahāprabhu; *te*—to Your; *caraṇa-aravindam*—lotus feet.

**My dear Lord, You are the Mahā-puruṣa, the Supreme Personality of Godhead, and I**

worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Śiva and Lord Brahmā. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahmā and Lord Śiva seek shelter at Your lotus feet.

(Karabhājana Yogendra instructs King Nimi)

**Śrīmad-Bhāgavatam 11.5.34**

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*

*tyaktvā*—abandoning; *su-dustyaja*—most difficult to give up; *sura-īpsita*—anxiously desired by the demigods; *rājya-lakṣmīm*—the goddess of fortune and her opulence; *dharmiṣṭha*—most perfectly fixed in religiousness; *ārya-vacasā*—according to the words of a *brāhmaṇa* (who had cursed Him to be deprived of all the happiness of family life); *yat*—He who; *agāt*—went; *araṇyam*—to the forest (taking to the renounced order of life); *māyā-mṛgaṁ*—the conditioned soul, who is always searching out illusory enjoyment; *dayitayā*—out of sheer mercy; *īpsitam*—His desired object; *anvadhāvat*—running after; *vande*—I offer my homage; *mahā-puruṣa*—O Lord Mahāprabhu; *te*—to Your; *caraṇa-aravindam*—lotus feet.

O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a *brāhmaṇa*'s curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your

own desired object, Lord Śyāmasundara.

(Karabhājana Yogendra instructs King Nimi)

**Śrīmad-Bhāgavatam 11.5.36**

*kalim sabhājayanty āryā  
guṇa-jñāḥ sāra-bhāgināḥ  
yatra saṅkīrtanenaiva  
sarva-svārtho 'bhilabhyate*

*kalim*—the age of Kali; *sabhājayanti*—they praise; *āryāḥ*—progressive souls; *guṇa-jñāḥ*—who know the true value (of the age); *sāra-bhāgināḥ*—who are able to pick out the essence; *yatra*—in which; *saṅkīrtanena*—by the congregational chanting of the holy names of the Supreme Lord; *eva*—merely; *sarva*—all; *sva-arthaḥ*—desired goals; *abhilabhyate*—are attained.

Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of saṅkīrtana.

(Śrī Karabhājana Muni instructs King Nimi)

**Śrīmad-Bhāgavatam 11.5.41**

*devarṣi-bhūtāpta-nṛṇām pitṛṇām  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundaṁ parihṛtya kartam*

*deva*—of the demigods; *ṛṣi*—of the sages; *bhūta*—of ordinary living entities; *āpta*—of friends and relatives; *nṛṇām*—of ordinary men; *pitṛṇām*—of the forefathers; *na*—not; *kiṅkaraḥ*—the servant; *na*—nor; *ayam*—this one; *ṛṇī*—debtor; *ca*—also;

*rājan*—O King; *sarva-ātmanā*—with his whole being; *yaḥ*—a person who; *śaraṇam*—shelter; *śaraṇyam*—the Supreme Personality of Godhead, who affords shelter to all; *gataḥ*—approached; *mukundam*—Mukunda; *parihṛtya*—giving up; *kartam*—duties.

O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.

(Karabhājana Yogendra instructs King Nimi)

### Śrīmad-Bhāgavatam 11.5.42

*sva-pāda-mūlaṁ bhajataḥ priyasya  
tyaktānya-bhāvasya hariḥ pareśaḥ  
vikarma yac cotpatitaṁ kathañcid  
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ*

*sva-pāda-mūlam*—the lotus feet of Kṛṣṇa, the shelter of the devotees; *bhajataḥ*—who is engaged in worshiping; *priyasya*—who is very dear to Kṛṣṇa; *tyakta*—given up; *anya*—for others; *bhāvasya*—of one whose disposition or inclination; *hariḥ*—the Supreme Personality of Godhead; *para-iśaḥ*—the Supreme Lord; *vikarma*—sinful activities; *yat*—whatever; *ca*—and; *utpatitam*—occurred; *kathañcit*—somehow; *dhunoti*—removes; *sarvaṁ*—all; *hṛdi*—in the heart; *sanniviṣṭaḥ*—entered.

One who has thus given up all other engagements and has taken full shelter of the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.

(Karabhājana Yogendra instructs King Nimi)



Śrīmad-Bhāgavatam 11.9.29

labdhvā su-durlabham idaṁ bahu-sambhavānte  
mānuṣyam artha-dam anityam apīha dhīraḥ  
tūrṇāṁ yateta na pated anu-mṛtyu yāvan  
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

*labdhvā*—having obtained; *su-durlabham*—that which is very difficult to obtain; *idaṁ*—this; *bahu*—many; *sambhava*—births; *ante*—after; *mānuṣyam*—human form of life; *artha-dam*—which awards great value; *anityam*—not eternal; *apī*—although; *iha*—in this material world; *dhīraḥ*—one who has sober intelligence; *tūrṇāṁ*—immediately; *yateta*—should endeavor; *na*—not; *pated*—has fallen; *anu-mṛtyu*—always subject to death; *yāvat*—as long as; *niḥśreyasāya*—for ultimate liberation; *viṣayaḥ*—sense gratification; *khalu*—always; *sarvataḥ*—in all conditions; *syāt*—is possible.

After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is only possible for a human being.

(the Avadhūta brāhmaṇa instructs King Yadu)

Śrīmad-Bhāgavatam 11.11.18

śabda-brahmaṇi niṣṇāto  
na niṣṇāyāt pare yadi  
śramas tasya śrama-phalo  
hy adhenum iva rakṣataḥ

*śabda-brahmaṇi*—in the Vedic literature; *niṣṇātaḥ*—expert through complete study; *na niṣṇāyāt*—does not absorb the mind; *pare*—in the Supreme; *yadi*—if; *śramaḥ*—labor; *tasya*—his; *śrama*—of great endeavor; *phalaḥ*—the fruit; *hi*—certainly; *adhenum*—a cow that gives no milk; *iva*—like; *rakṣataḥ*—of one who is taking care of.

If through meticulous study one becomes expert in reading Vedic literature but makes no endeavor to fix one's mind on the Supreme Personality of Godhead, then one's endeavor is certainly like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruit of one's laborious study of Vedic knowledge will simply be the labor itself. There will be no other tangible result.

(Lord Kṛṣṇa instructs Uddhava)

**Śrīmad-Bhāgavatam 11.14.20**

*na sādhayati mām yogo  
na sāṅkhyam dharma uddhava  
na svādhyāyas tapas tyāgo  
yathā bhaktir mamorjitā*

*na*—not; *sādhayati*—brings under control; *mām*—Me; *yogaḥ*—the yoga system; *na*—nor; *sāṅkhyam*—the system of Sāṅkhya philosophy; *dharmaḥ*—pious activities within the *varṇāśrama* system; *uddhava*—My dear Uddhava; *na*—not; *svādhyāyaḥ*—Vedic study; *tapas*—austerity; *tyāgaḥ*—renunciation; *yathā*—as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—strongly developed.

My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sāṅkhya philosophy, pious work, Vedic study, austerity or renunciation.

(Lord Kṛṣṇa instructs Uddhava)

**Śrīmad-Bhāgavatam 11.14.21**

*bhaktyāham ekayā grāhyaḥ  
śraddhayātmā priyaḥ satām  
bhaktiḥ punāti man-niṣṭhā  
śva-pākān api sambhavāt*

*bhaktyā*—by devotional service; *aham*—I; *ekayā*—unalloyed; *grāhyaḥ*—am to be obtained; *śraddhayā*—by faith; *ātmā*—the Supreme Personality of Godhead; *priyaḥ*—the object of love; *satām*—of the devotees; *bhaktiḥ*—pure devotional service; *punāti*—purifies; *mat-niṣṭhā*—fixing Me as the only goal; *śva-pākān*—dog-eaters; *api*—even; *sambhavāt*—from the contamination of low birth.

Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even the dog-eaters can purify themselves from the contamination of their low birth.

(Lord Kṛṣṇa instructs Uddhava)

### Śrīmad-Bhāgavatam 11.17.27

*ācāryam mām vijānīyān  
nāvamanyeta karhicit  
na martya-buddhyāsūyeta  
sarva-deva-mayo guruḥ*

*ācāryam*—the spiritual master; *mām*—Myself; *vijānīyāt*—one should know; *na avamanyeta*—one should never disrespect; *karhicit*—at any time; *na*—never; *martya—buddhyā*—with the idea of his being an ordinary man; *asūyeta*—one should be envious; *sarva-deva*—of all demigods; *mayāḥ*—representative; *guruḥ*—the spiritual master.

One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.

(Lord Kṛṣṇa instructs Uddhava)

### Śrīmad-Bhāgavatam 11.19.17

*śrutiḥ pratyakṣam aitiḥyam  
anumānam catuṣṭayam  
pramāṇeṣv anavasthānād  
vikalpāt sa virajyate*

*śrutiḥ*—Vedic knowledge; *pratyakṣam*—direct experience; *aitiḥyam*—traditional wisdom; *anumānam*—logical induction; *catuṣṭayam*—four-fold; *pramāṇeṣu*—among all types of evidence; *anavasthānāt*—due to the flickering nature; *vikalpāt*—from material diversity; *saḥ*—a person; *virajyate*—becomes detached.

From the four types of evidence-Vedic knowledge, direct experience, traditional wisdom and logical induction-one can understand the temporary, insubstantial situation of the material world, by which one becomes detached from the duality of this world.

(Lord Kṛṣṇa instructs Uddhava)

### Śrīmad-Bhāgavatam 11.19.21

*mad-bhakta-pūjābhyadhikā*

*mat*—My; *bhakta*—of the devotees; *pūjā*—worship; *abhyadhikā*—preeminent.

[O sinless Uddhava, one can achieve loving service unto Me by] performing first-class worship of My devotees.

(Lord Kṛṣṇa instructs Uddhava)

### Śrīmad-Bhāgavatam 11.20.9

*tāvat karmāṇi kurvīta  
na nirvidyeta yāvatā  
mat-kathā-śravaṇādaḥ vā  
śraddhā yāvan na jāyate*

*tāvat*—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇa-ādau*—in the matter of *śravaṇam*, *kīrtanam* and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

**As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.**

(Lord Kṛṣṇa instructs Uddhava)

### Śrīmad-Bhāgavatam 11.20.17

*nṛ-deham ādyam su-labham su-durlabham  
plavam su-kalpaṁ guru-karṇadhāram  
mayānukūlena nabhasvateritam  
pumān bhavābद्धim na taret sa ātma-hā*

*nṛ*—human; *deham*—body; *ādyam*—the source of all favorable results; *su-labham*—effortlessly obtained; *su-durlabham*—although impossible to obtain even with great endeavor; *plavam*—a boat; *su-kalpaṁ*—extremely well suited for its purpose; *guru*—having the spiritual master; *karṇa-dhāram*—as the captain of the boat; *mayā*—by Me; *anukūlena*—with favorable; *nabhasvatā*—winds; *īritam*—impelled; *pumān*—a person; *bhava*—of material existence; *abद्धim*—the ocean; *na*—does not; *taret*—cross over; *saḥ*—he; *ātma-hā*—the killer of his own soul.

**The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat, having the spiritual master as the captain and the instructions of the Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul.**

(Lord Kṛṣṇa instructs Uddhava)

Śrīmad-Bhāgavatam 11.23.57

*etām sa āsthāya parātma-niṣṭhām  
adhyāsitām pūrvatamair maharṣibhiḥ  
aham tariṣyāmi duranta-pāram  
tamo mukundāṅghri-niṣevayaiva*

*etām*—this; *saḥ*—such; *āsthāya*—becoming completely fixed in; *para-ātma-niṣṭhām*—devotion to the Supreme Person, Kṛṣṇa; *adhyāsitām*—worshiped; *pūrvatamair*—by previous; *mahā-ṛṣibhiḥ*—ācāryas; *aham*—I; *tariṣyāmi*—shall cross over; *duranta-pāram*—the insurmountable; *tamaḥ*—the ocean of nescience; *mukunda-aṅghri*—of the lotus feet of Mukunda; *niṣevayā*—by worship; *eva*—certainly.

I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.

(the Avantī brāhmaṇa)

Śrīmad-Bhāgavatam 11.29.6

*naivopayanty apacitiṁ kavayas taveśa  
brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ  
yo 'ntar bahis tanu-bhṛtām aśubham vidhunvann  
ācārya-caitṭya-vapuṣā sva-gatiṁ vyanakti*

*na eva*—not at all; *upayanti*—are able to express; *apacitiṁ*—their gratitude; *kavayaḥ*—learned devotees; *tava*—Your; *īśa*—O Lord; *brahma-āyusā*—with a lifetime equal to Lord Brahmā's; *api*—in spite of; *kṛtam*—magnanimous work; *ṛddha*—increased; *mudaḥ*—joy; *smarantaḥ*—remembering; *yaḥ*—who; *antaḥ*—within; *bahiḥ*—outside; *tanu-bhṛtām*—of those who are embodied; *aśubham*—misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caitṭya*—of the Supersoul; *vapuṣā*—by the forms; *sva*—own; *gatiṁ*—path; *vyanakti*—shows.

O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged

lifetime of Brahmā, for You appear in two features-externally as the ācārya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You.

(Uddhava to Lord Kṛṣṇa)

**Śrīmad-Bhāgavatam 12.1.40**

*asaṁskṛtāḥ kriyā-hīnā  
rajasā tamasāvṛtāḥ  
prajāś te bhakṣayiṣyanti  
mlecchā rājanya-rūpiṇaḥ*

*asaṁskṛtāḥ*—not purified by Vedic rituals; *kriyā-hīnāḥ*—devoid of regulative principles; *rajasā*—by the mode of passion; *tamasā*—and by the mode of ignorance; *avṛtāḥ*—covered over; *prajāḥ*—the citizens; *te*—they; *bhakṣayiṣyanti*—will virtually devour; *mlecchāḥ*—outcastes; *rājanya-rūpiṇaḥ*—appearing as kings.

Not purified by any Vedic rituals and lacking in the practice of regulative principles, (these barbarians) in the guise of kings will be completely covered by the modes of passion and ignorance.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

**Śrīmad-Bhāgavatam 12.2.1**

*śrī-śuka uvāca  
tataś cānu-dinaṁ dharmāḥ  
satyaṁ śaucam kṣamā dayā  
kālena balinā rājan  
naṅkṣyaty āyur balaṁ smṛtiḥ*

*śrī-śukaḥ uvāca*—Śukadeva Gosvāmī said; *tataḥ*—then; *ca*—and; *anu-dinaṁ*—day after day; *dharmāḥ*—religion; *satyaṁ*—truth; *śaucam*—cleanliness; *kṣamā*—

tolerance; *dayā*—mercy; *kālena*—by the force of time; *balinā*—strong; *rājan*—O King Parīkṣit; *naṅkṣyati*—will become ruined; *āyuh*—duration of life; *balam*—strength; *smṛtiḥ*—memory.

Śukadeva Gosvāmī said: Then, O King, religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the age of Kali.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 12.2.3

*dāmpatyē 'bhirucir hetur  
māyaiva vyāvahārike  
strīṭve puṁstve ca hi ratir  
vipratve sūtram eva hi*

*dām-patyē*—in the relationship of husband and wife; *abhiruciḥ*—superficial attraction; *hetuḥ*—the reason; *māyā*—deceit; *eva*—indeed; *vyāvahārike*—in business; *strīṭve*—in being a woman; *puṁstve*—in being a man; *ca*—and; *hi*—indeed; *ratir*—sex; *vipratve*—in being a *brāhmaṇa*; *sūtram*—the sacred thread; *eva*—only; *hi*—indeed.

Men and women will live together merely because of superficial attraction, and success in business will depend on deceit. Womanliness and manliness will be judged according to one's expertise in sex, and a man will be known as a *brāhmaṇa* just by his wearing a thread.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 12.2.4

*liṅgam evāśrama-khyātāv  
anyonyāpatti-kāraṇam*



*avṛttyā nyāya-daurbalyam  
pāṇḍitye cāpalam vacaḥ*

*liṅgam*—the external symbol; *eva*—merely; *āśrama-khyātau*—in knowing a person's spiritual order; *anyonya*—mutual; *āpatti*—of exchange; *kāraṇam*—the cause; *avṛttyā*—by lack of livelihood; *nyāya*—in credibility; *daurbalyam*—the weakness; *pāṇḍitye*—in scholarship; *cāpalam*—tricky; *vacaḥ*—words.

A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. A person's propriety will be seriously questioned if he does not earn a good living. And one who is very clever at juggling words will be considered a learned scholar.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 12.2.5

*anāḍhyataivāsādhutve  
sādhutve dambha eva tu  
svīkāra eva codvāhe  
snānam eva prasāadhanam*

*anāḍhyatā*—poverty; *eva*—simply; *asādhutve*—in one's being unholy; *sādhutve*—in virtue, or success; *dambhaḥ*—hypocrisy; *eva*—alone; *tu*—and; *svī-kāraḥ*—verbal acceptance; *eva*—alone; *ca*—and; *udvāhe*—in marriage; *snānam*—bathing with water; *eva*—alone; *prasāadhanam*—cleaning and decorating of the body.

A person will be judged unholy if he does not have money, and hypocrisy will be accepted as virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is fit to appear in public if he has merely taken a bath.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 12.2.6

*dūre vāry-ayanam tīrtham  
lāvaṇyam keśa-dhāraṇam  
udaram-bharatā svārthaḥ  
satyatve dhārṣṭyam eva hi  
dākṣyam kuṭumba-bharaṇam  
yaśo 'rthe dharma-sevanam*

*dūre*—situated far away; *vāri*—of water; *ayanam*—a reservoir; *tīrtham*—holy place; *lāvaṇyam*—beauty; *keśa*—hair; *dhāraṇam*—carrying; *udaram-bharatā*—filling the belly; *sva-arthaḥ*—the goal of life; *satyatve*—in so-called truth; *dhārṣṭyam*—audacity; *eva*—simply; *hi*—indeed; *dākṣyam*—expertise; *kuṭumba-bharaṇam*—maintaining a family; *yaśaḥ*—fame; *arthe*—for the sake of; *dharma-sevanam*—observance of religious principles.

A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who is audacious will be accepted as truthful. He who can maintain a family will be regarded as an expert man, and the principles of religion will be observed only for the sake of reputation.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 12.2.8

*prajā hi lubdhai rājanyair  
nirghṛṇair dasyu-dharmabhiḥ  
ācchinna-dāra-draviṇā  
yāsyanti giri-kānanam*

*prajāḥ*—the citizens; *hi*—indeed; *lubdhaiḥ*—avaricious; *rājanyaiḥ*—by the royal order; *nirghṛṇaiḥ*—merciless; *dasyu*—of ordinary thieves; *dharmabhiḥ*—acting according to the nature; *ācchinna*—taken away; *dāra*—their wives; *draviṇāḥ*—and property; *yāsyanti*—they will go; *giri*—to the mountains; *kānanam*—and forests.

Losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the mountains and forests.

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

**Śrīmad-Bhāgavatam 12.2.9**

*śāka-mūlāmiṣa-kṣaudra-  
phala-puṣpāṣṭi-bhojanāḥ  
anāvṛṣṭyā vinaṅkṣyanti  
durbhikṣa-kara-pīditāḥ*

*śāka*—leaves; *mūla*—roots; *āmiṣa*—meat; *kṣaudra*—wild honey; *phala*—fruits; *puṣpa*—flowers; *aṣṭi*—and seeds; *bhojanāḥ*—eating; *anāvṛṣṭyā*—because of drought; *vinaṅkṣyanti*—they will become ruined; *durbhikṣa*—by famine; *kara*—and taxation; *pīditāḥ*—tormented.

**Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits, flowers and seeds. Struck by drought, they will become completely ruined.**

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

**Śrīmad-Bhāgavatam 12.2.13**

*dasyu-prāyeṣu rājasu*

*dasyu-prāyeṣu*—mostly thieves; *rājasu*—the kings.

**The kings will mostly be thieves.**

**Śrīmad-Bhāgavatam 12.3.51**

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya*

*mukta-saṅgaḥ param vrajet*

*kaleḥ*—of the age of Kali; *doṣa-nidheḥ*—in the ocean of faults; *rājan*—O King; *asti*—there is; *hi*—certainly; *ekaḥ*—one; *mahān*—very great; *guṇaḥ*—good quality; *kīrtanāt*—by chanting; *eva*—certainly; *kṛṣṇasya*—of the holy name of Kṛṣṇa; *mukta-saṅgaḥ*—liberated from material bondage; *param*—to the transcendental spiritual kingdom; *vrajet*—one can go.

**My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.**

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 12.3.52

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*

*kṛte*—in the Satya-yuga; *yat*—which; *dhyāyataḥ*—from meditation; *viṣṇum*—on Lord Viṣṇu; *tretāyām*—in the Tretā-yuga; *yajataḥ*—from worshiping; *makhaiḥ*—by performing sacrifices; *dvāpare*—in the age of Dvāpara; *paricaryāyām*—by worshiping the lotus feet of Kṛṣṇa; *kalau*—in the age of Kali; *tat*—that same result (can be achieved); *hari-kīrtanāt*—simply by chanting the Hare Kṛṣṇa mahā-mantra.

**Whatever result was 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 can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.**

(Śukadeva Gosvāmī instructs Mahārāja Parīkṣit)

### Śrīmad-Bhāgavatam 12.13.1

*sūta uvāca*

*yam brahmā varuṇendra-rudra-marutaḥ stunvantidivyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yam sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yam yogino  
yasyāntam na viduḥ surāsura-gaṇā devāya tasmai namaḥ*

*sūtaḥ uvāca*—Sūta Gosvāmī said; *yam*—whom; *brahmā*—Lord Brahmā; *varuṇa-  
indra-rudra-marutaḥ*—as well as Varuṇa, Indra, Rudra and the Maruts; *stunvanti*—  
praise; *divyaiḥ*—with transcendental; *stavaiḥ*—prayers; *vedaiḥ*—with the Vedas;  
*sa*—along with; *aṅga*—the corollary branches; *pada-krama*—the special sequential  
arrangements of mantras; *upaniṣadaiḥ*—and the Upaniṣads; *gāyati*—they sing about;  
*yam*—whom; *sāma-gāḥ*—the singers of the Sāma Veda; *dhyāna*—in meditative  
trance; *avasthita*—situated; *tad-gatena*—which is fixed upon Him; *manasā*—within  
the mind; *paśyanti*—they see; *yam*—whom; *yoginaḥ*—the mystic yogīs; *yasya*—  
whose; *antam*—end; *na viduḥ*—they do not know; *sura-asura-gaṇāḥ*—all the  
demigods and demons; *devāya*—to the Supreme Personality of Godhead; *tasmai*—to  
Him; *namaḥ*—obeisances.

**Sūta Gosvāmī said: Unto that personality whom Brahmā, Varuṇa, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upaniṣads, to whom the chanters of the Sāma Veda always sing, whom the perfected yogīs see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon-unto that Supreme Personality of Godhead I offer my humble obeisances.**

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 12.13.15

*sarva-vedānta-sāraṁ hi  
śrī-bhāgavatam iṣyate  
tad-rasāmṛta-tṛptasya  
nānyatra syād ratiḥ kvacit*

*sarva-vedānta*—of all Vedānta philosophy; *sāraṁ*—the essence; *hi*—certainly; *śrī-  
bhāgavatam*—Śrīmad-Bhāgavatam; *iṣyate*—is said to be; *tad*—of it; *rasa-amṛta*—by

the nectarean taste; *tr̥ptasya*—for one who is satisfied; *na*—not; *anyatra*—elsewhere; *syāt*—there is; *ratih*—attraction; *kvacit*—ever.

**Śrīmad-Bhāgavatam** is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.

(Sūta Gosvāmī)

### Śrīmad-Bhāgavatam 12.13.16

*nimna-gānām yathā gaṅgā  
devānām acyuto yathā  
vaiṣṇavānām yathā śambhuḥ  
purāṇānām idam tathā*

*nimna-gānām*—of rivers flowing down to the sea; *yathā*—as; *gaṅgā*—the Ganges; *devānām*—of all deities; *acyutaḥ*—the infallible Supreme Personality of Godhead; *yathā*—as; *vaiṣṇavānām*—of devotees of Lord Viṣṇu; *yathā*—as; *śambhuḥ*—Śiva; *purāṇānām*—of *Purāṇas*; *idam*—this; *tathā*—similarly.

Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so Śrīmad-Bhāgavatam is the greatest of all *Purāṇas*.

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 12.13.18

*śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam  
yasmin pāramaham̐syam ekam amalam jñānam param gīyate  
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviṣkṛtam  
tac chṛṇvan su-ṣaṭhan vicāraṇa-ṣaro bhaktyā vimucyen naraḥ*

*śrīmat-bhāgavatam*—*Śrīmad-Bhāgavatam*; *purāṇam*—the *Purāṇa*; *amalam*—perfectly pure; *yad*—which; *vaiṣṇavānām*—to the Vaiṣṇavas; *priyam*—most dear; *yasmin*—in

which; *pāramahṁsyam*—attainable by the topmost devotees; *ekam*—exclusive; *amalam*—perfectly pure; *jñānam*—knowledge; *param*—supreme; *gīyate*—is sung; *tatra*—there; *jñāna-virāga-bhakti-sahitam*—together with knowledge, renunciation and devotion; *naiṣkarmyam*—freedom from all material work; *āviṣkṛtam*—is revealed; *tat*—that; *śṛṇvan*—hearing; *su-paṭhan*—properly chanting; *vicāraṇa-paraḥ*—who is serious about understanding; *bhaktyā*—with devotion; *vimucyeta*—becomes totally liberated; *naraḥ*—a person.

**Śrīmad-Bhāgavatam is the spotless Purāṇa. It is most dear to the Vaiṣṇavas because it describes the pure and supreme knowledge of the paramahṁsas. This Bhāgavatam reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand Śrīmad-Bhāgavatam, who properly hears and chants it with devotion, becomes completely liberated.**

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

### Śrīmad-Bhāgavatam 12.13.23

*nāma-saṅkīrtanam yasya  
sarva-pāpa-praṇāśanam  
praṇāmo duḥkha-śamanas  
taṁ namāmi hariṁ param*

*nāma-saṅkīrtanam*—the congregational chanting of the holy name; *yasya*—of whom; *sarva-pāpa*—all sins; *praṇāśanam*—which destroys; *praṇāmaḥ*—the bowing down; *duḥkha*—misery; *śamanaḥ*—which subdues; *taṁ*—to Him; *namāmi*—I offer my obeisances; *hariṁ*—to Lord Hari; *param*—the Supreme.

**I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.**

(Sūta Gosvāmī instructs the sages of Naimiṣāraṇya)

Selected Verses from Caitanya-caritāmṛta

Caitanya-caritāmṛta Ādi 1.1

*vande gurūn īśa-bhaktān  
īśam īśāvatārakān  
tat-prakāśāṁś ca tac-chaktīḥ  
kṛṣṇa-caitanya-saṁjñakam*

*vande*—I offer respectful obeisances; *gurūn*—unto the spiritual masters; *īśa-bhaktān*—unto the devotees of the Supreme Lord; *īśam*—unto the Supreme Lord; *īśa-avatārakān*—unto the incarnations of the Supreme Lord; *tat*—of the Supreme Lord; *prakāśān*—unto the manifestations; *ca*—and; *tat*—of the Supreme Lord; *śaktīḥ*—unto the potencies; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *saṁjñakam*—named.

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

Caitanya-caritāmṛta Ādi 1.2

*vande śrī-kṛṣṇa-caitanya-  
nityānandau sahoditau  
gauḍodaye puṣpavantau  
citrau śandau tamo-nudau*

*vande*—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamaḥ-nudau*—dissipating darkness.

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 Gauḍa



to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

### Caitanya-caritāmṛta Ādi 1.3

*yad advaitam brahmopaniṣadi tad apy asya tanu-bhā  
ya ātmāntaryāmī puruṣa iti so 'syāmśa-vibhavaḥ  
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam  
na caitanyāt kṛṣṇāj jagati para-tattvam param iha*

*yat*—that which; *advaitam*—nondual; *brahma*—the impersonal Brahman; *upaniṣadi*—in the Upaniṣads; *tat*—that; *api*—certainly; *asya*—His; *tanu-bhā*—the effulgence of His transcendental body; *yaḥ*—who; *ātmā*—the Supersoul; *antaryāmī*—indwelling Lord; *puruṣaḥ*—supreme enjoyer; *iti*—thus; *saḥ*—He; *asya*—His; *aṁśa-vibhavaḥ*—plenary expansion; *ṣaḍ-aiśvaryaiḥ*—with all six opulences; *pūrṇaḥ*—full; *yaḥ*—who; *iha*—here; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—He; *svayam*—Himself; *ayam*—this; *na*—not; *caitanyāt*—than Lord Caitanya; *kṛṣṇāt*—than Lord Kṛṣṇa; *jagati*—in the world; *para*—higher; *tattvam*—truth; *param*—another; *iha*—here.

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

### Caitanya-caritāmṛta Ādi 1.4

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

*anarpita*—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow;

*sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—lighted up; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanaḥ*—the son of mother Śacī.

May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.

### Caitanya-caritāmṛta Ādi 1.5

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād  
ekātmānāv api bhuvi purā deha-bhedam gatau tau  
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam  
rādhā bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

*rādhā*—Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *praṇaya*—of love; *vikṛtiḥ*—the transformation; *hlādinī śaktiḥ*—pleasure potency; *asmāt*—from this; *eka-ātmānāu*—both the same in identity; *api*—although; *bhuvi*—on earth; *purā*—from beginningless time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—those two; *caitanya-akhyam*—known as Śrī Caitanya; *prakāṣam*—manifest; *adhunā*—now; *tad-dvayam*—the two of Them; *ca*—and; *aikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *suvalitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.

### Caitanya-caritāmṛta Ādi 1.6

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-  
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ  
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt  
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; praṇaya-mahimā—the greatness of the love; kīdṛśaḥ—of what kind; vā—or; anayā—by this one (Rādhā); eva—alone; asvādyāḥ—to be relished; yena—by that love; adbhuta-madhurimā—the wonderful sweetness; kīdṛśaḥ—of what kind; vā—or; madīyaḥ—of Me; saukhyam—the happiness; ca—and; asyāḥ—her; mat-anubhavataḥ—from realization of My sweetness; kīdṛśam—of what kind; vā—or; iti—thus; lobhāt—from the desire; tat—her; bhāva-aḍhyaḥ—richly endowed with emotions; samajani—took birth; śacī-garbha—of the womb of Śrīmatī Śacīdevī; sindhau—in the ocean; hari—Lord Kṛṣṇa; induḥ—like the moon.

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean.

### Caitanya-caritāmṛta Ādi 1.18

jaya jaya śrī-caitanya jaya nityānanda  
jayādvaita-candra jaya gaura-bhakta-vṛnda

jaya jaya—all glory; śrī-caitanya—to Śrī Caitanya; jaya—all glory; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glory to Advaita Ācārya; jaya—all glory; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya.

Glory to Śrī Caitanya and Nityānanda! Glory to Advaitacandra! And glory to all the devotees of Śrī Gaura [Lord Caitanya]!

(Kṛṣṇadāsa Kavirāja Gosvāmī)

### Caitanya-caritāmṛta Ādi 2.86

*bhrama, pramāda, vipralipsā, karaṇāpāṭava  
ārṣa-vijña-vākye nāhi doṣa ei sab*

*bhrama*—mistakes; *pramāda*—illusion; *vipralipsā*—cheating; *karaṇa-apāṭava*—imperfectness of the senses; *ārṣa*—of the authoritative sages; *vijña-vākye*—in the wise speech; *nāhi*—not; *doṣa*—faults; *ei*—these; *saba*—all.

**Mistakes, illusions, cheating and defective perception do not occur in the sayings of the authoritative sages.**

(Kṛṣṇadāsa Kavirāja Gosvāmī)

### Caitanya-caritāmṛta Ādi 2.117

*siddhānta baliyā citte nā kara alasa  
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

*siddhānta*—conclusion; *baliyā*—considering; *citte*—in the mind; *nā kara*—do not be; *alasa*—lazy; *ihā*—this; *ha-ite*—from; *kṛṣṇe*—in Lord Kṛṣṇa; *lāge*—becomes fixed; *sudṛḍha*—very firm; *mānasa*—the mind.

**A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.**

(Kṛṣṇadāsa Kavirāja Gosvāmī)

### Caitanya-caritāmṛta Ādi 3.20

*āpani karimu bhakta-bhāva aṅgikāre  
āpani ācari' bhakti śikhāimu sabāre*

*āpani*—personally; *karimu*—I shall make; *bhakta-bhāva*—the position of a devotee; *aṅgikāre*—acceptance; *āpani*—personally; *ācari'*—practicing; *bhakti*—devotional service; *śikhāimu*—I shall teach; *sabāre*—to all.

I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

(Lord Caitanya Mahāprabhu)

### Caitanya-caritāmṛta Ādi 3.83

*aham eva kvacid brahman  
sannyāsāśramam āśritaḥ  
hari-bhaktim grāhayāmi  
kalau pāpa-hatān narān*

*aham*—I; *eva*—certainly; *kvacid*—somewhere; *brahman*—O brāhmaṇa; *sannyāsa-āśramam*—the renounced order of life; *āśritaḥ*—taking recourse to; *hari-bhaktim*—devotional service to the Supreme Personality of Godhead; *grāhayāmi*—I shall give; *kalau*—in the age of Kali; *pāpa-hatān*—sinful; *narān*—to men.

"O learned brāhmaṇa, sometimes I accept the renounced order of life to induce the fallen people of the age of Kali to accept devotional service to the Lord."

(Śrī Kṛṣṇa to Vyāsadeva from the Upaniṣads)

### Caitanya-caritāmṛta Ādi 4.41

*ei-mata bhakta-bhāva kari' aṅgikāra  
āpani ācari' bhakti karila pracāra*

*ei-mata*—like this; *bhakta-bhāva*—the position of a devotee; *kari'*—making; *aṅgikāra*—acceptance; *āpani*—Himself; *ācari'*—practicing; *bhakti*—devotional service; *karila*—did; *pracāra*—propagation.

In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

### Caitanya-caritāmṛta Ādi 4.164

*kāma, prema,-doṇhākāra vibhinna lakṣaṇa  
lauha āra hema yaiche svarūpe vilakṣaṇa*

*kāma*—lust; *prema*—love; *doṇhākāra*—of the two; *vibhinna*—separate; *lakṣaṇa*—symptoms; *lauha*—iron; *āra*—and; *hema*—gold; *yaiche*—just as; *svarūpe*—in nature; *vilakṣaṇa*—different.

**Lust and love have different characteristics, just as iron and gold have different natures.**

(Kṛṣṇadāsa Kavirāja Gosvāmī)

### **Caitanya-caritāmṛta Ādi 4.165**

*ātmendriya-prīti-vāñchā-tāre bali 'kāma'  
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma*

*ātmendriya-prīti*—for the pleasure of one's own senses; *vāñchā*—desires; *tāre*—to that; *bali*—I say; *kāma*—lust; *kṛṣṇendriya-prīti*—for the pleasure of Lord Kṛṣṇa's senses; *icchā*—desire; *dhare*—holds; *prema*—love; *nāma*—the name.

**The desire to gratify one's own senses is *kāma* [lust], but the desire to please the senses of Lord Kṛṣṇa is *prema* [love].**

(Kṛṣṇadāsa Kavirāja Gosvāmī)

### **Caitanya-caritāmṛta Ādi 5.142**

*ekale īśvara kṛṣṇa, āra saba bhṛtya  
yāre yaiche nācāya, se taiche kare nṛtya*

*ekale*—alone; *īśvara*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *āra*—others; *saba*—all; *bhṛtya*—servants; *yāre*—unto whom; *yaiche*—as; *nācāya*—He causes to dance; *se*—He; *taiche*—in that way; *kare nṛtya*—dances.

**Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.**

### Caitanya-caritāmṛta Ādi 5.176

*ardha-kukkuṭi-nyāya*

*ardha*—half; *kukkuṭi*—hen; *nyāya*—logic.

#### Half-hen logic.

**Note:** Śrīla Prabhupāda enjoins that one should accept the *Bhagavad-gītā* in its entirety. We should not be like the man who thinks, "If I cut off the head of the chicken then I will be able to get eggs without having to feed her."

### Caitanya-caritāmṛta Ādi 7.71

*prabhu kahe-śuna, śrīpāda, ihāra kāraṇa*  
*guru more mūrkhā dekhi' karila śāsana*

*prabhu kahe*—the Lord replied; *śuna*—kindly hear; *śrīpāda*—Your Holiness; *ihāra*—of this; *kāraṇa*—reason; *guru*—My spiritual master; *more*—Me; *mūrkhā*—fool; *dekhi'*—understanding; *karila*—he did; *śāsana*—chastisement.

Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me."

### Caitanya-caritāmṛta Ādi 7.73

*kṛṣṇa-mantra haite habe saṁsāra-mocana*  
*kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

*kṛṣṇa-mantra*—the chanting of the Hare Kṛṣṇa *mahā-mantra*; *haite*—from; *habe*—it will be; *saṁsāra*—material existence; *mocana*—deliverance; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *haite*—from; *pābe*—one will get; *kṛṣṇera*—of Lord Kṛṣṇa; *caraṇa*—lotus feet.

Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

(Śrī Caitanya quotes Īśvara Purī to Prakāśānanda Sarasvatī)

### Caitanya-caritāmṛta Ādi 7.74

*nāma vinu kali-kāle nāhi āra dharma  
sarva-mantra-sāra nāma, ei śāstra-marma*

*nāma*—the holy name; *vinu*—without; *kali-kāle*—in this age of Kali; *nāhi*—there is none; *āra*—or any alternative; *dharma*—religious principle; *sarva*—all; *mantra*—hymns; *sāra*—essence; *nāma*—the holy name; *ei*—this is; *śāstra*—revealed scriptures; *marma*—purport.

In this age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.

(Śrī Caitanya quotes Īśvara Purī to Prakāśānanda Sarasvatī)

### Caitanya-caritāmṛta Ādi 8.15

*śrī-kṛṣṇa-caitanya-dayā karaha vicāra  
vicāra karile citte pābe camatkāra*

*śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *dayā*—His mercy; *karaha*—just put into; *vicāra*—consideration; *vicāra*—when such consideration; *karile*—will be done by you; *citte*—in your heart; *pābe*—you will get; *camatkāra*—strikingly wonderful.

If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.

(Kṛṣṇadāsa Kavirāja Gosvāmī)



### Caitanya-caritāmṛta Ādi 9.41

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

*bhārata*—of India; *bhūmite*—in the land; *haila*—has become; *manuṣya*—human being; *janma*—birth; *yāra*—anyone; *janma*—such a birth; *sārthaka*—fulfillment; *kari'*—doing so; *kara*—do; *para*—others; *upakāra*—benefit.

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

(Śrī Caitanya Mahāprabhu)

### Caitanya-caritāmṛta Ādi 14.1

*kathañcana smṛte yasmin duṣkaram sukaram bhavet  
vismṛte viparītam syāt śrī-caitanyam namāmi tam*

*kathañcana*—somehow or other; *smṛte*—by remembering; *yasmin*—whom; *duṣkaram*—difficult things; *sukaram*—easy; *bhavet*—become; *vismṛte*—by forgetting Him; *viparītam*—just the opposite; *syāt*—become; *śrī-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *namāmi*—I offer my respectful obeisances; *tam*—unto Him.

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.

(Kṛṣṇadāsa Kavirāja Gosvāmī)

### Caitanya-caritāmṛta Ādi 16.11

*bahu-śāstre bahu-vākye citte bhrama haya  
sādhya-sādhana śreṣṭha nā haya niścaya*

*bahu-śāstre*—by many books or scriptures; *bahu-vākye*—by many versions of many persons; *citte*—within the heart; *bhrama*—doubt; *haya*—there is; *sādhya-sādhana*—objective and means; *śreṣṭha*—about the best; *nā*—not; *haya*—there is; *niścaya*—certainty.

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

(Kṛṣṇa dāsa Kavirāja Gosvāmī)

### Caitanya-caritāmṛta Ādi 17.22

*kali-kāle nāma-rūpe kṛṣṇa-avatāra  
nāma haite haya sarva-jagat-nistāra*

*kali-kāle*—in this age of kali; *nāma-rūpe*—in the form of the holy name; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *nāma*—holy name; *haite*—from; *haya*—becomes; *sarva*—all; *jagat*—of the world; *nistāra*—deliverance.

In this age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

(Śrī Caitanya Mahāprabhu)

### Caitanya-caritāmṛta Madhya 6.168

*veda nā māniyā bauddha haya ta' nāstika  
vedāśraya nāstikya-vāda bauddhake adhika*

*veda*—the Vedic literature; *nā*—not; *māniyā*—accepting; *bauddha*—the Buddhists;

*haya*—are; *ta'*—indeed; *nāstika*—agnostics; *veda-āśraya*—taking shelter of Vedic civilization; *nāstikya-vāda*—agnosticism; *bauddhake*—even Buddhists; *adhika*—surpassing.

The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.

(Śrī Caitanya Mahāprabhu instructs Sārvabhauma Bhaṭṭācārya)

### Caitanya-caritāmṛta Madhya 6.169

*māyāvādi-bhāṣya śunile haya sarva-nāśa*

*māyāvādi*—of the impersonalists; *bhāṣya*—commentary; *śunile*—if hearing; *haya*—becomes; *sarva-nāśa*—all destruction.

Śrīla Vyāsadeva presented Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śāṅkarācārya, everything is spoiled.

(Śrī Caitanya Mahāprabhu instructs Sārvābhauma Bhaṭṭācārya)

### Caitanya-caritāmṛta Madhya 7.96

*kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he*  
*kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he*

*kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! rakṣa mām*  
*kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! pāhi mām*

*rāma! rāghava! rāma! rāghava! rāma! rāghava! rakṣa mām*  
*kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! pāhi mām*

*kṛṣṇa*—Lord Kṛṣṇa; *he*—O; *rakṣa*—please protect; *mām*—Me; *pāhi*—please

maintain; *rāma*—Lord Rāma; *rāghava*—descendant of King Raghu; *keśava*—killer of the Keśi demon.

The Lord chanted: Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Rakṣa mām Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Pāhi mām

That is, "O Lord Kṛṣṇa, please protect Me and maintain Me." He also chanted: Rāma! Rāghava! Rāma! Rāghava! Rāma! Rāghava! Rakṣa mām! Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! pāhi mām!

That is, "O Lord Rāma, descendant of King Raghu, please protect Me. O Kṛṣṇa, O Keśava, killer of the Keśi demon, please maintain Me."

(Śrī Caitanya Mahāprabhu chanting in ecstasy on the way to Vṛndāvana)

### Caitanya-caritāmṛta Madhya 7.128

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa  
āmāra ājñāna guru hañā tāra' ei deśa*

*yāre*—whomever; *dekha*—you meet; *tāre*—him; *kaha*—tell; *kṛṣṇa-upadeśa*—the instruction of *Bhagavad-gīta* as it is spoken by the Lord or of *Śrīmad-Bhāgavatam*, which advises one to worship Śrī Kṛṣṇa; *āmāra-ājñāna*—under My order; *guru hañā*—becoming a spiritual master; *tāra'*—deliver; *ei deśa*—this country.

Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land.

(Śrī Caitanya Mahāprabhu instructs the Kūrma *brāhmaṇa*)

### Caitanya-caritāmṛta Madhya 7.129

*kaḥhu nā vādhibe tomāra viṣaya-taraṅga  
punarapi ei ṭhāñi pābe mora saṅga"*

*kabhu*—at any time; *nā*—not; *vādhibe*—will obstruct; *tomāra*—your; *viṣaya-taraṅga*—materialistic way of life; *punarapi*—again; *ei ṭhāñi*—at this place; *pābe*—you will get; *mora*—My; *saṅga*—association.

Śrī Caitanya Mahāprabhu further advised the brāhmaṇa Kūrma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."

### Caitanya-caritāmṛta Madhya 8.59

*prabhu kahe, "eho bāhya, āge kaha āra"*  
*rāya kahe, "kṛṣṇe karmārpaṇa-sarva-sādhya-sāra"*

*prabhu kahe*—the Lord said; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—say; *āra*—more; *rāya kahe*—Śrī Rāmānanda Rāya said; *kṛṣṇe*—unto Kṛṣṇa; *karma-arpaṇa*—offering the results of activities; *sarva-sādhya-sāra*—the essence of all means of perfection.

The Lord replied, "This is external. You had better tell Me of some other means." Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."

(Śrī Caitanya Mahāprabhu instructs Rāmānanda Rāya)

### Caitanya-caritāmṛta Madhya 8.128

*kibā vipra, kibā nyāsī, śūdra kene naya*  
*yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

*kibā*—whether; *vipra*—a brāhmaṇa; *kibā*—whether; *nyāsī*—a sannyāsī; *śūdra*—a śūdra; *kene*—why; *naya*—not; *yei*—anyone who; *kṛṣṇa-tattva-vettā*—a knower of the science of Kṛṣṇa; *sei*—that person; *guru*—the spiritual master; *haya*—is.

Whether one is a brāhmaṇa, a sannyāsī or a śūdra—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa.

(Śrī Caitanya Mahāprabhu instructs Rāmānanda Rāya)

**Caitanya-caritāmṛta Madhya 8.274**

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti  
sarvatra haya nija iṣṭa-deva-sphūrti*

*sthāvara-jaṅgama*—movable and inert; *dekhe*—he sees; *nā*—not; *dekhe*—sees; *tāra*—its; *mūrti*—form; *sarvatra*—everywhere; *haya*—there is; *nija*—his own; *iṣṭa-deva*—worshipable Lord; *sphūrti*—manifestation.

**The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.**

(Śrī Caitanya Mahāprabhu instructs Rāmānanda Rāya)

**Caitanya-caritāmṛta Madhya 9.362**

*ei kali-kāle āra nāhi kona dharma  
vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma*

*ei kali-kāle*—in this age of Kali; *āra*—other; *nāhi kona*—there is not any; *dharma*—religious principle; *vaiṣṇava*—devotee; *vaiṣṇava-śāstra*—devotional literature; *ei kahe marma*—this is the purport.

**In this age of Kali, there are no genuine religious principles. There are only the Vaiṣṇava devotees and the Vaiṣṇava devotional scriptures. This is the sum and substance of everything.**

(Kṛṣṇadāsa Kavirāja Gosvāmī)

### Caitanya-caritāmṛta Madhya 11.8

*niṣkiñcanasya bhagavad-bhajanonmukhasya  
pāram param jigamiṣor bhava-sāgarasya  
sandarśanam viṣayiṇām atha yoṣitām ca  
hā hanta hanta viṣa-bhakṣaṇato 'py asādhū*

*niṣkiñcanasya*—of a person who has completely detached himself from material enjoyment; *bhagavat*—the Supreme Personality of Godhead; *bhajana*—in serving; *unmukhasya*—who is eager to be engaged; *pāram*—to the other side; *param*—distant; *jigamiṣoḥ*—who is desiring to go; *bhava-sāgarasya*—of the ocean of material existence; *sandarśanam*—the seeing (for some material purpose); *viṣayiṇām*—of persons engaged in material activities; *atha*—as well as; *yoṣitām*—of women; *ca*—also; *hā*—alas; *hanta hanta*—expression of great lamentation; *viṣa-bhakṣaṇataḥ*—than the act of drinking poison; *api*—even; *asādhū*—more abominable.

Greatly lamenting, Lord Caitanya then informed Sārvabhauma Bhaṭṭācārya, "Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly."

### Caitanya-caritāmṛta Madhya 12.51

*śukla-vastre masi-bindu yaiche nā lukāya  
sannyāsīra alpa chidra sarva-loke gāya*

*śukla-vastre*—on white cloth; *masi-bindu*—a spot of ink; *yaiche*—as much as; *nā*—does not; *lukāya*—become hidden; *sannyāsīra*—of a *sannyāsī*; *alpa*—a very little; *chidra*—fault; *sarva-loke*—the general public; *gāya*—advertise.

As soon as the general public finds a little fault in the behavior of a *sannyāsī*, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent.

(Śrī Caitanya Mahāprabhu instructs Rāmānanda Rāya)

### Caitanya-caritāmṛta Madhya 19.149

*kṛṣṇa-bhakta-niṣkāma, ataeva 'śānta'  
bhukti-mukti-siddhi-kāmī-sakali 'aśānta'*

*kṛṣṇa-bhakta*—a devotee of Lord Kṛṣṇa; *niṣkāma*—actually desireless; *ataeva*—therefore; *śānta*—peaceful; *bhukti*—of material enjoyment; *mukti*—of liberation from material activities; *siddhi*—of perfection in yogic performance; *kāmī*—those who are desirous; *sakali*—all of them; *aśānta*—not peaceful.

Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful.

(Śrī Caitanya Mahāprabhu instructs Rūpa Gosvāmī)

### Caitanya-caritāmṛta Madhya 19.151

*brahmāṇḍa bhramite kona bhāgyavān jīva  
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

*brahmāṇḍa bhramite*—wandering in this universe; *kona*—some; *bhāgyavān*—most fortunate; *jīva*—living being; *guru*—of the spiritual master; *kṛṣṇa*—of Lord Kṛṣṇa; *prasāde*—by the mercy; *pāya*—gets; *bhakti-latā*—of the creeper of devotional service; *bīja*—the seed.

According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

(Śrī Caitanya Mahāprabhu instructs Rūpa Gosvāmī)



### Caitanya-caritāmṛta Madhya 19.152

*māli hañā kare sei bīja āropana  
śravaṇa-kīrtana-jale karaye secana*

*māli hañā*—becoming a gardener; *kare*—does; *sei*—that; *bīja*—seed of devotional service; *āropana*—sowing; *śravaṇa*—of hearing; *kīrtana*—of chanting; *jale*—with the water; *karaye*—does; *secana*—sprinkling.

When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout.

(Śrī Caitanya Mahāprabhu instructs Rūpa Gosvāmī)

### Caitanya-caritāmṛta Madhya 19.153

*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya  
virajā', 'brahma-loka' bhedi' 'para-vyoma' pāya*

*upajiyā*—being cultivated; *bāḍe*—increases; *latā*—the creeper of devotional service; *brahmāṇḍa*—the whole universe; *bhedi'*—penetrating; *yāya*—goes; *virajā*—the river between the spiritual world and the material world; *brahma-loka*—the Brahman effulgence; *bhedi'*—penetrating; *para-vyoma*—the spiritual sky; *pāya*—attains.

As one waters the bhakti-latā-bīja, the seed sprouts, and the creeper gradually increases to the point where it penetrates the walls of this universe and goes beyond the Virajā River between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and, penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana.

(Śrī Caitanya Mahāprabhu instructs Rūpa Gosvāmī)

### Caitanya-caritāmṛta Madhya 19.154

*tabe yāya tad-upari 'goloka-vṛndāvana'  
'kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa*

*tabe*—thereafter; *yāya*—goes; *tad-upari*—to the top of that (the spiritual sky); *goloka-vṛndāvana*—to the planet known as Goloka Vṛndāvana where Kṛṣṇa lives; *kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa; *kalpa-vṛkṣe*—on the desire tree; *kare ārohaṇa*—climbs.

Being situated in one's heart and being watered by śravaṇa-kīrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky.

(Śrī Caitanya Mahāprabhu instructs Rūpa Gosvāmī)

### Caitanya-caritāmṛta Madhya 19.155

*tāhāṇ vistārita hañā phale prema-phala  
ihāṇ mālī sece nitya śravaṇādi jala*

*tāhāṇ*—there in the spiritual world (in the Goloka Vṛndāvana planet); *vistārita*—expanded; *hañā*—becoming; *phale*—produces; *prema-phala*—the fruit known as love of Godhead; *ihāṇ*—in the material world, where the devotee is still present; *mālī*—exactly like a gardener; *sece*—sprinkles; *nitya*—regularly, without fail; *śravaṇa-ādi jala*—the water of śravaṇa, kīrtana and so on.

The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

(Śrī Caitanya Mahāprabhu instructs Rūpa Gosvāmī)

### Caitanya-caritāmṛta Madhya 19.156

*yadi vaiṣṇava-aṇḍa uṭhe hātī mātā*

*upāḍe va chiṇḍe, tāra śukhi' yāya pātā*

*yadi*—if; *vaiṣṇava-aparādha*—an offense at the feet of a Vaiṣṇava; *uṭhe*—arises; *hātī*—an elephant; *mātā*—mad; *upāḍe*—uproots; *vā*—or; *chiṇḍe*—breaks; *tāra*—of the creeper; *śukhi'*—shriveling up; *yāya*—goes; *pātā*—the leaf.

If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

(Śrī Caitanya Mahāprabhu instructs Rūpa Gosvāmī)

### Caitanya-caritāmṛta Madhya 20.99

*"nīca jāti, nīca-saṅgī, patita adhama  
kuviṣaya-kūpe paḍi' goṇāinu janama!*

*nīca jāti*—born of a low family; *nīca-saṅgī*—associated with low men; *patita*—fallen; *adhama*—the lowest; *ku-viṣaya-kūpe*—in a well of material enjoyment; *paḍi'*—having fallen down; *goṇāinu*—I have passed; *janama*—my life.

I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.

(Sanātana Gosvāmī speaks in humility to Śrī Caitanya Mahāprabhu)

### Caitanya-caritāmṛta Madhya 20.100

*āpanāra hitāhita kichui nā jāni!  
grāmya-vyavahāre paṇḍita, tāi satya māni*

*āpanāra*—of my personal self; *hita*—welfare; *ahita*—inauspicious; *kichui*—anything; *nā jāni*—I do not know; *grāmya-vyavahāre*—in ordinary dealings; *paṇḍita*—a

learned man; *tāi satya māni*—I accept that as truth.

I do not know what is beneficial for me and what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.

(Sanātana Gosvāmī to Śrī Caitanya Mahāprabhu)

### Caitanya-caritāmṛta Madhya 20.102

*'ke āmi', 'kene āmāya jāre tāpa-traya'  
ihā nāhi jāni-'kemanē hita haya'*

*ke āmi*—who am I; *kene*—why; *āmāya*—unto me; *jāre*—give trouble; *tāpa-traya*—the three kinds of miserable conditions; *ihā*—this; *nāhi jāni*—I do not know; *kemanē*—how; *hita*—my welfare; *haya*—there is.

Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?

(Sanātana Gosvāmī to Śrī Caitanya Mahāprabhu)

### Caitanya-caritāmṛta Madhya 20.108

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'  
kṛṣṇera 'taṭasthā-śakti', 'bhedābheda-prakāśa'  
(acintya-bhedābheda-tattva)*

*jīvera*—of the living entity; *sva-rūpa*—the constitutional position; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *nitya-dāsa*—eternal servant; *kṛṣṇera*—of Lord Kṛṣṇa; *taṭasthā*—marginal; *śakti*—potency; *bheda-abheda*—one and different; *prakāśa*—manifestation.

It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one

and different from the Lord.

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 20.117

*kṛṣṇa bhuli' sei jīva anādi-bahirmukha  
ataeva māyā tāre deya saṁsāra-duḥkha*

*kṛṣṇa-bhuli'*—forgetting Kṛṣṇa; *sei jīva*—that living entity; *anādi*—from time immemorial; *bahirmukha*—attracted by the external feature; *ataeva*—therefore; *māyā*—illusory energy; *tāre*—to him; *deya*—gives; *saṁsāra-duḥkha*—miseries of material existence.

Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence.

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 20.122

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna  
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*

*māyā-mugdha*—enchanted by the illusory energy; *jīvera*—of the conditioned soul; *nāhi*—there is not; *svataḥ*—automatically; *kṛṣṇa-jñāna*—knowledge of Kṛṣṇa; *jīvere*—unto the conditioned soul; *kṛpāya*—out of mercy; *kailā*—presented; *kṛṣṇa*—Lord Kṛṣṇa; *veda-purāṇa*—the Vedic literature and the Purāṇas (supplements to the Vedic literature).

The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 20.124

*veda-śāstra kahe-'sambandha' 'abhidheya' 'prayojana'  
'kṛṣṇa'-prāpya sambandha, 'bhakti'-prāptyera sādhana*

*veda-śāstra kahe*—the Vedic literature instructs; *sambandha*—the conditioned soul's relationship with the Lord; *abhidheya*—the regulated activities of the conditioned soul for reviving that relationship; *prayojana*—and the ultimate goal of life to be attained by the conditioned soul; *kṛṣṇa*—Lord Kṛṣṇa; *prāpya*—to be awakened; *sambandha*—the original relationship; *bhakti*—devotional service; *prāptyera sādhana*—the means of attaining Kṛṣṇa.

The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 20.125

*abhidheya-nāma 'bhakti' 'prema'-prayojana  
puruṣārtha-śiromaṇi prema mahā-dhana*

*abhidheya*—activities to revive one's relationship; *nāma*—named; *bhakti*—devotional service; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *puruṣa-artha-śiromaṇi*—the topmost interest of the living entity; *prema*—love of Godhead; *mahā-dhana*—the greatest wealth.

Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one

attains the platform of transcendental loving service unto the Lord.

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 22.31

*kṛṣṇa-sūrya-sama, māyā haya andhakāra  
yāhāṇ kṛṣṇa tāhāṇ nāhi māyāra adhikāra*

*kṛṣṇa*—Kṛṣṇa, the Supreme Personality of Godhead; *sūrya-sama*—like the sun planet; *māyā*—the illusory energy; *haya*—is; *andhakāra*—darkness; *yāhāṇ kṛṣṇa*—wherever there is Kṛṣṇa; *tāhāṇ*—there; *nāhi*—not; *māyāra*—of maya or the darkness of illusion; *adhikāra*—the jurisdiction.

**Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion will immediately vanish.**

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 22.54

*'sādhū-saṅga', 'sādhū-saṅga'-sarva-śāstre kaya  
lava-mātra sādhū-saṅge sarva-siddhi haya*

*sādhū-saṅga*, *sādhū-saṅga*—association with pure devotees; *sarva-śāstre*—all the revealed scriptures; *kaya*—say; *lava-mātra*—even for a moment; *sādhū-saṅge*—by association with a devotee; *sarva-siddhi*—all success; *haya*—there is.

**The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.**

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 22.62

*'śraddhā'-śabde viśvāsa kahe sudṛḍha niścaya  
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

*śraddhā-śabde*—by the word *śraddhā*; *viśvāsa*—faith; *kahe*—is said; *sudṛḍha*—firm; *niścaya*—certain; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhakti*—devotional service; *kaile*—by executing; *sarva-karma*—all activities; *kṛta*—completed; *haya*—are.

**By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā.**

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 22.87

*asat-saṅga-tyāga,-ei vaiṣṇava-ācāra  
'stri-saṅgi'-eka asādhū, 'kṛṣṇābhakta' āra*

*asat-saṅga tyāga*—rejection of the association of nondevotees; *ei*—this; *vaiṣṇava-ācāra*—the behavior of a Vaiṣṇava; *stri-saṅgi*—who associates with women for sense gratification; *eka*—one; *asādhū*—unsaintly person; *kṛṣṇa-abhakta*—one who is not a devotee of Lord Kṛṣṇa; *āra*—another.

**A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.**

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 22.107

*nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya  
śravaṇādi-śuddha-citte karaye udaya*



*nitya-siddha*—eternally proved; *kṛṣṇa-prema*—love of Kṛṣṇa; *sādhya*—to be gained; *kabhu*—at any time; *naya*—not; *śravaṇa-adi*—by hearing, etc.; *śuddha*—purified; *citte*—in the heart; *karaye udaya*—awakens.

**Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens.**

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 22.128

*sādhū-saṅga, nāma-kīrtana, bhāgavata-śravaṇa*  
*mathurā-vāsa, śrī-mūrtira śraddhāya sevana*

*sādhū-saṅga*—association with devotees; *nāma-kīrtana*—chanting the holy name; *bhāgavata-śravaṇa*—hearing Śrīmad-Bhāgavatam; *mathurā-vāsa*—living at Mathurā; *śrī-mūrtira śraddhāya sevana*—worshiping the Deity with faith and veneration.

**One should associate with devotees, chant the holy name of the Lord, hear Śrīmad-Bhāgavatam, reside at Mathurā and worship the Deity with faith and veneration.**

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 22.129

*sakala-sādhana-śreṣṭha ei pañca aṅga*  
*kṛṣṇa-prema janmāya ei pāñcera alpa saṅga*

*sakala-sādhana*—of all items for executing devotional service; *śreṣṭha*—the best; *ei pañca aṅga*—these five limbs; *kṛṣṇa-prema*—love of Kṛṣṇa; *janmāya*—awakens; *ei*—these; *pāñcera*—of the five; *alpa saṅga*—slight association with or performance.

**These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.**

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 23.39

*yāñra citte kṛṣṇa-premā karaye udaya  
tāñra vākya, kriyā, mudrā vijñeha nā bujhaya*

*yāñra citte*—in whose heart; *kṛṣṇa-premā*—love of Kṛṣṇa; *karaye udaya*—awakens; *tāñra*—his; *vākya*—words; *kriyā*—activities; *mudrā*—symptoms; *vijñeha*—even a learned scholar; *nā bujhaya*—does not understand.

**Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.**

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### Caitanya-caritāmṛta Madhya 24.93

*ajā-gala-stana-nyāya*

*ajā-gala-stana-nyāya*—like the nipples on the neck of a goat.

**With the exception of devotional service, all the methods of self-realization are like nipples on the neck of a goat. An intelligent person adopts only devotional service, giving up all other processes of self-realization.**

### Caitanya-caritāmṛta Madhya 25.143

*artho 'yam brahma-sūtrāṇām*

*artaḥ ayam*—this is the meaning; *brahma-sūtrāṇām*—of the codes of *Vedānta-sūtra*.

**The meaning of the Vedānta-sūtra is present in Śrīmad-Bhāgavatam.**

(This is a quote from the Garuḍa Purāṇa)

### Caitanya-caritāmṛta Madhya 25.278

*ye līlā-amṛta vine, khāya yadi anna-pāne,  
tabe bhaktera durbala jīvana  
yāra eka-bindu-pāne, utphullita tanu-mane,  
hāse, gāya, karaye nartana*

*ye*—he who; *līlā*—of the pastimes of Lord Kṛṣṇa and Caitanya Mahāprabhu; *amṛta vine*—without nectar; *khāya yada anna-pāne*—if one eats only ordinary food grains; *tabe*—then; *bhaktera*—of the devotees; *durbala jīvana*—life becomes weakened; *yāra*—of which; *eka-bindu-pāne*—if one drinks one drop; *utphullita tanu-mane*—the body and mind become jubilant; *hāse*—laughs; *gāya*—chants; *karaye nartana*—dances.

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

(Kṛṣṇadāsa Kavirāja Gosvāmī)

### Caitanya-caritāmṛta Antya 1.67

*kṛṣṇo 'nyo yadu-sambhūto  
yaḥ pūrṇaḥ so 'sty ataḥ paraḥ  
vṛndāvanam parityajya  
sa kvacin naiva gacchati*

*kṛṣṇaḥ*—Lord Kṛṣṇa; *anyaḥ*—another Lord Vāsudeva; *yadu-sambhūtaḥ*—born in the Yadu dynasty; *yaḥ*—who; *pūrṇaḥ*—the full Supreme Personality of Godhead, Kṛṣṇa; *saḥ*—He; *asti*—is; *ataḥ*—than Him (Vāsudeva); *paraḥ*—different; *vṛndāvanam*—the place Vṛndāvana; *parityajya*—giving up; *saḥ*—He; *kvacit*—at any time; *na eva gacchati*—does not go.

The Kṛṣṇa known as Yadukumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadukumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana.

(This verse is included in the *Laghu-bhāgavatāmṛta* (1.5.461),  
by Śrīla Rūpa Gosvāmī.)

### Caitanya-caritāmṛta Antya 1.99

*tunde tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhay  
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām  
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim  
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

*tuṇḍe*—in the mouth; *tāṇḍavinī*—dancing; *ratim*—the inspiration; *vitante*—expands; *tuṇḍa-avalī-labdhaye*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambinī*—sprouting; *ghaṭayate*—causes to appear; *karṇa-arbudebhyaḥ sprham*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *sarva-indriyāṇām*—of all the senses; *kṛtim*—the activity; *no*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measure; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

I do not know how much nectar the two syllables 'Kṛṣ-ṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.

(Rūpa Gosvāmī)

### Caitanya-caritāmṛta Antya 4.176

*'dvaite' bhadṛābhadra-jñāna, saba-'manodharma'  
'ei bhāla, ei manda',-ei saba 'bhrama'*

*dvaite*—in the material world; *bhadra-abhadra-jñāna*—understanding of good and bad; *saba*—all; *manaḥ-dharma*—speculative mental creations; *ei bhāla*—this is good; *ei manda*—this is bad; *ei*—this; *saba*—all; *bhrama*—mistake.

**In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, "This is good, and this is bad," is all a mistake.**

(Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī)

### **Caitanya-caritāmṛta Antya 5.131**

*yāha, bhāgavata pada vaiṣṇavera sthāne*

*yāha*—just go; *bhāgavata pada*—read Śrīmad-Bhāgavatam; *vaiṣṇavera sthāne*—from a self-realized Vaiṣṇava.

**If you want to understand Śrīmad-Bhāgavatam, you must approach a self-realized Vaiṣṇava and hear from him.**

(Svarūpa Dāmodara instructs a poet from Bengal)

### **Caitanya-caritāmṛta Antya 6.220**

*mahāprabhura bhakta-gaṇera vairāgya pradhāna  
yāhā dekhi' prīta hana gaura-bhagavān*

*mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *vairāgya*—renunciation; *pradhāna*—the basic principle; *yāhā-dekhi'*—seeing which; *prīta hana*—becomes satisfied; *gaura-bhagavān*—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

**Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme**

Personality of Godhead, is extremely satisfied.

(Kṛṣṇadāsa Kavirāja Gosvāmī)

### Caitanya-caritāmṛta Antya 6.224

*vairāgī hañā yebā kare parāpekṣā  
kārya-siddhi nahe, kṛṣṇa karena upekṣā*

*vairāgī-hañā*—being in the renounced order; *yebā*—anyone who; *kare*—does; *parāpekṣā*—dependence on others; *kārya-siddhi nahe*—he does not become successful; *kṛṣṇa*—Lord Kṛṣṇa; *karena upekṣā*—neglects.

**A vairāgī [a person in the renounced order] should not depend on others. If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.**

(Śrī Caitanya Mahāprabhu instructs Raghunātha dāsa Gosvāmī)

### Caitanya-caritāmṛta Antya 6.226

*vairāgīra kṛtya-sadā nāma-saṅkīrtana  
śāka-patra-phala-mūle udara-bharaṇa*

*vairāgīra*—of a person in the renounced order; *kṛtya*—duty; *sadā*—always; *nama-saṅkīrtana*—chanting the holy name of the Lord; *śāka*—vegetables; *patra*—leaves; *phala*—fruit; *mūle*—by roots; *udara-bharaṇa*—filling the belly.

**The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.**

(Śrī Caitanya Mahāprabhu instructs Raghunātha dāsa Gosvāmī)

### Caitanya-caritāmṛta Antya 6.227

*jihvāra lālase yei iti-uti dhāya  
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya*

*jihvāra*—of the tongue; *lālase*—because of greed; *yei*—anyone who; *iti-uti*—here and there; *dhāya*—goes; *śiśna*—genitals; *udara*—belly; *parāyaṇa*—devoted to; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi pāya*—does not get.

**One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.**

(Śrī Caitanya Mahāprabhu instructs Raghunātha dāsa Gosvāmī)

### Caitanya-caritāmṛta Antya 6.236

*grāmya-kathā na śunibe, grāmya-vārtā nā kahibe  
bhāla nā khāibe āra bhāla nā paribe*

*grāmya-kathā*—ordinary talks of common men; *nā-śunibe*—never hear; *grāmya-vārtā*—ordinary news; *nā kahibe*—do not speak; *bhāla*—well; *na khāibe*—do not eat; *āra*—and; *bhāla*—nicely; *nā paribe*—do not dress.

**Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.**

(Śrī Caitanya Mahāprabhu instructs Raghunātha dāsa Gosvāmī)

### Caitanya-caritāmṛta Antya 6.237

*amānī mānada hañā kṛṣṇa-nāma sadā la'be  
vraje rādhā-kṛṣṇa sevā mānase karibe*

*amānī*—not expecting any respect; *māna-da*—offering respect to others; *hañā*—becoming; *kṛṣṇa-nāma*—the holy name of the Lord; *sadā*—always; *la'be*—you should

chant; *vraje*—in Vṛndāvana; *rādhā-kṛṣṇa-sevā*—service to Rādhā and Kṛṣṇa; *mānase*—within the mind; *karibe*—you should do.

**Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.**

(Śrī Caitanya Mahāprabhu instructs Raghunātha dāsa Gosvāmī)

### Caitanya-caritāmṛta Antya 7.11

*kali-kālera dharma-kṛṣṇa-nāma-saṅkīrtana*  
*kṛṣṇa-śakti vinā nahe tāra pravartana*

*kali-kālera*—of this age of Kali; *dharma*—the duty; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Lord Kṛṣṇa; *kṛṣṇa-śakti vinā*—without being empowered by Lord Kṛṣṇa; *nahe*—is not; *tāra*—of that; *pravartana*—propagation.

**The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement.**

(Vallabha Bhaṭṭa to Śrī Caitanya Mahāprabhu)

### Caitanya-caritāmṛta Antya 20.28

*premera svabhāva-yāhāṇ premera sambandha*  
*sei māne,-'kṛṣṇe mora nāhi prema-gandha'*

*premera sva-bhāva*—the nature of love of Godhead; *yāhāṇ*—where; *premera sambandha*—a relationship of love of Godhead; *sei māne*—he recognizes; *kṛṣṇe*—unto Lord Kṛṣṇa; *mora*—my; *nāhi*—there is not; *prema-gandha*—even a scent of love of Godhead.

**Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not**



even a drop of love for Kṛṣṇa.

(Śrī Caitanya Mahāprabhu comments on the third verse of the Śikṣāṣṭaka)

Govindam Prayers from Śrī Brahma-saṁhitā

## Govindam Prayers from Śrī Brahma-saṁhitā

### Brahma-saṁhitā Text 5.1

*īśvaraḥ paramaḥ kṛṣṇaḥ  
sat-cid-ānanda vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam*

*īśvaraḥ*—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—comprising eternal existence; *cit*—absolute knowledge; *ānanda*—and absolute bliss; *vigrahaḥ*—whose form; *anādiḥ*—without beginning; *ādiḥ*—the origin; *govindaḥ*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

**Kṛṣṇa who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes.**

### Brahma-saṁhitā Text 5.29

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhīr abhipālayantam  
lakṣmī-sahasra-śata-sambhrama-sevyamānam  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

*cintāmaṇi*—touchstone; *prakara*—groups made of; *sadmasu*—in abodes; *kalpa-vṛkṣa*—of desire trees; *lakṣa*—by millions; *avṛteṣu*—surrounded; *surabhīḥ*—surabhi cows; *abhipālayantam*—tending; *lakṣmī*—of goddesses of fortune; *sahasra*—of thousands; *śata*—by hundreds; *sambhrama*—with great respect; *sevyamānam*—being served; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him;

*aham—I; bhajāmi—worship.*

I worship Govinda, the primeval Lord, the first progenitor who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by hundreds of thousands of lakṣmīs or gopīs.

### **Brahma-saṁhitā** Text 5.30

*veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ  
barhāvataṁsam asitāmbuda-sundarāṅgam  
kandarpa-koṭi-kaminīya-viśeṣa-śobhaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

*veṇuṁ—the flute; kvaṇantam—playing; aravinda-dala—(like) lotus petals; āyata—blooming; akṣaṁ—whose eyes; barha—a peacock's feather; avataṁsam—whose ornament on the head; asita-ambuda—(tinged with the hue of) blue clouds; sundara—beautiful; aṅgam—whose figure; kandarpa—of Cupids; koṭi—millions; kaminīya—charming; viśeṣa—unique; śobhaṁ—whose loveliness; govindam—Govinda; ādi-puruṣaṁ—the original person; tam—Him; aham—I; bhajāmi—worship.*

I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals, with head decked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids.

### **Brahma-saṁhitā** Text 5.31

*ālola-candraka-lasad-vanamālya-vaṁśī-  
ratnāṅgadam praṇaya-keli-kalā-vilāsam  
śyāmaṁ tri-bhaṅga-lalitāṁ niyata-prakāśaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

*ālola—swinging; candraka—with a moon locket; lasat—beautified; vana-mālya—a garland of flowers; vaṁśī—flute, ratna-aṅgadam—adorned with jeweled ornaments; praṇaya—of love; keli-kalā—in pastimes; vilāsam—who always revels; śyāmaṁ—*

Śyāmasundara; *tri-bhaṅga*—bending in three places; *lalitam*—graceful; *niyata*—eternally; *prakāśam*—manifest; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, and whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of love, whose graceful threefold-bending form of Śyāmasundara is eternally manifest.

### Brahma-saṁhitā Text 5.32

*aṅgāni yasya sakalendriya-vṛtti-manti  
paśyanti pānti kalayanti ciraṁ jaganti  
ānanda-cinmaya-sad-ujjvala-vigrahasya  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

*aṅgāni*—the limbs; *yasya*—of whom; *sakala-indriya*—of all the organs; *vṛtti-manti*—possessing the functions; *paśyanti*—see; *pānti*—maintain; *kalayanti*—manifest; *ciraṁ*—eternally; *jaganti*—the universes; *ānanda*—bliss; *cit*—truth; *maya*—full of; *sat*—substantiality; *ujjvala*—full of dazzling splendor; *vigrahasya*—whose form; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in Himself the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.

### Brahma-saṁhitā Text 5.33

*advaitam acyutam anādim ananta-rūpam  
ādyam purāṇa-puruṣam nava-yauvanaṁ ca  
vedeṣu durlabham adurlabham ātma-bhaktau  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

*advaitam*—without a second; *acyutam*—without decay; *anādim*—without a

beginning; *ananta-rūpam*—whose form is endless, or who possesses unlimited forms; *ādyam*—the beginning; *purāṇa-puruṣam*—the most ancient person; *nava-yauvanam*—a blooming youth; *ca*—also; *vedeṣu*—through the Vedas; *durlabham*—inaccessible; *adurlabham*—not difficult to obtain; *ātma-bhaktau*—through pure devotion of the soul; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal puruṣa; yet He is a person possessing the beauty of a blooming youth.

### Brahma-saṁhitā Text 5.34

*panthās tu koṭi-śata-vatsara-sampragamyo  
vāyor athāpi manaso muni-puṅgavānām  
so 'py asti yat-prapada-sīmny avicintya-tattve  
govindam ādi-puruṣam tam aham bhajāmi*

*panthāḥ*—the path; *tu*—but; *koṭi-śata*—thousands of millions; *vatsara*—of years; *sampragamayaḥ*—extending over; *vāyoḥ*—of wind; *atha api*—or; *manasaḥ*—of the mind; *muni-puṅgavānām*—of the foremost *jñānīs*; *saḥ*—that (path); *api*—only; *asti*—is; *yat*—of whom; *prapada*—of the toe; *sīmni*—to the tip; *avicintya-tattve*—beyond material conception; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogīs who aspire after the transcendental and betake themselves to *prāṇāyāma* by drilling the respiration; or by the *jñānīs* who try to find out the nondifferentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.

### Brahma-saṁhitā Text 5.35

*eko 'py asau racayitum jagad-aṇḍa-koṭim  
yac-chaktir asti jagad-aṇḍa-cayā yad antaḥ*

*aṇḍāntara-stha-paramāṇu-cayāntara-stham  
govindam ādi-puruṣam tam aham bhajāmi*

*ekah*—one; *api*—although; *asau*—He; *racayitum*—to create; *jagat-aṇḍa*—of universes; *koṭim*—millions; *yat*—whose; *śaktiḥ*—potency; *asti*—there is; *jagat-aṇḍa-cayāḥ*—all the universes; *yat-antaḥ*—within whom; *aṇḍa-antara-stha*—which are scattered throughout the universe; *parama-aṇu-caya*—the atoms; *antara-stham*—situated within; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

He is an undifferentiated entity as there is no distinction between potency and the possessor thereof. In His work of creation of millions of worlds, His potency remains inseparable. All the universes exist in Him and He is present in His fullness in every one of the atoms that are scattered throughout the universe, at one and the same time. Such is the primeval Lord whom I adore.

### **Brahma-saṁhitā Text 5.36**

*yad-bhāva-bhāvita-dhiyo manujās tathaiva  
samprāpya rūpa-mahimāśana-yāna-bhūṣāḥ  
sūktair yam eva nigama-prathitaiḥ stuvanti  
govindam ādi-puruṣam tam aham bhajāmi*

*yat*—for whom; *bhāva*—with devotion; *bhāvita*—are imbued; *dhiyaḥ*—whose hearts; *manujāḥ*—men; *tatha eva*—similarly; *samprāpya*—having gained; *rūpa*—beauty; *mahima*—greatness; *āśana*—thrones; *yāna*—conveyances; *bhūṣāḥ*—and ornaments; *sūktaiḥ*—by Vedic hymns; *yam*—whom; *eva*—certainly; *nigama*—by the Vedas; *prathitaiḥ*—told; *stuvanti*—offer praise; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the same Govinda, the primeval Lord, in whose praise men, who are imbued with devotion, sing the mantra-sūktas told by the Vedas, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments.

### **Brahma-saṁhitā Text 5.37**

*ānanda-cinmaya-rasa-pratibhāvitābhis*

*tābhir ya eva nija-rūpataya kalābhiḥ  
goloka eva nivasaty akhilātma-bhūto  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

*ānanda*—bliss; *cit*—and knowledge; *maya*—consisting of; *rasa*—mellows; *prati*—every second; *bhāvitābhiḥ*—who are engrossed with; *tābhiḥ*—with those; *yaḥ*—who; *eva*—certainly; *nija-rūpatayā*—with His own form; *kalābhiḥ*—who are parts of portions of His pleasure potency; *goloke*—in Goloka Vṛndāvana; *eva*—certainly; *nivasati*—resides; *akhila-ātma*—as the soul of all; *bhūtaḥ*—who exists; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes [sakhīs], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.

### **Brahma-saṁhitā Text 5.38**

*premāñjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti  
yām śyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

*prema*—of love; *añjana*—with the salve; *churita*—tinged; *bhakti*—of devotion; *vilocanena*—with the eye; *santaḥ*—the pure devotees; *sadā*—always; *eva*—indeed; *hṛdayeṣu*—in their hearts; *vilokayanti*—see; *yām*—whom; *śyāma*—dark blue; *sundaram*—beautiful; *acintya*—inconceivable; *guṇa*—with attributes; *svarūpaṁ*—whose nature is endowed; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself, with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.

### **Brahma-saṁhitā Text 5.39**

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan  
nānāvatāram akarod bhuvaneṣu kintu  
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

*rāma-ādi*—the incarnation of Lord Rāma, etc.; *mūrtiṣu*—indifferent forms; *kalā-niyamena*—by the order of plenary portions; *tiṣṭhan*—existing; *nānā*—various; *avatāram*—incarnations; *akarod*—executed; *bhuvaneṣu*—within the worlds; *kintu*—but; *kṛṣṇaḥ*—Lord Kṛṣṇa; *svayaṁ*—personally; *samabhavat*—appeared; *paramaḥ*—the supreme; *pumān*—person; *yaḥ*—who; *govindam*—Govinda; *ādi-puruṣaṁ*—the original person; *tam*—Him; *ahaṁ*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, who manifested Himself personally as Kṛṣṇa and the different avatāras in the world in the forms of Rāma, Nṛsiṁha, Vāmana, etc., as His subjective portions.

#### **Brahma-saṁhitā Text 5.40**

*yasya prabhā prabhavato jagad-aṇḍa-koṭi  
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ  
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

*yasya*—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-aṇḍa*—of universes; *koṭi-koṭiṣu*—in millions and millions; *aśeṣa*—unlimited; *vasudhā-ādi*—with planets and other manifestations; *vibhūti*—with opulences; *bhinnaṁ*—becoming variegated; *tad*—that; *brahma*—Brahman; *niṣkalam*—without parts; *anantam*—unlimited; *aśeṣa-bhūtaṁ*—being complete; *govindam*—Govinda; *ādi-puruṣaṁ*—the original person; *tam*—Him; *ahaṁ*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upaniṣads, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.

#### **Brahma-saṁhitā Text 5.41**



*māyā hi yasya jagad-aṇḍa-śatāni sūte  
traiguṇya-tad-viṣaya-veda-vitāyamānā  
sattvāvalambi-para-sattvaṁ viśuddha-sattvaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

*māyā*—the external potency; *hi*—indeed; *yasya*—of whom; *jagad-aṇḍa*—of universes; *śatāni*—hundreds; *sūte*—brings forth; *traiguṇya*—embodying the threefold mundane qualities; *tad*—of that; *viṣaya*—the subject matter; *veda*—the Vedic knowledge; *vitāyamānā*—diffusing; *sattva-avalambi*—the support of all existence; *para-sattvaṁ*—the ultimate entity; *viśuddha-sattvaṁ*—the absolute substantive principle; *govindam*—Govinda; *ādi-puruṣaṁ*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, who is the absolute substantive principle being the ultimate entity in the form of the support of all existence whose external potency embodies the threefold mundane qualities, viz., sattva, rajas and tamas and diffuses the Vedic knowledge regarding the mundane world.

### **Brahma-saṁhitā Text 5.42**

*ānanda-cinmaya-rasātmatayā manaḥsu  
yaḥ prāṇināṁ pratiphalan smarātām upetya  
līlāyitena bhuvanāni jayaty ajasraṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

*ānanda*—blissful; *cit-maya*—cognitive; *rasa*—of rasa; *ātmatayā*—due to being the entity; *manaḥsu*—in the minds; *yaḥ*—He who; *prāṇināṁ*—of living entities; *pratiphalan*—being reflected; *smarātām upetya*—recollecting; *līlāyitena*—by pastimes; *bhuvanāni*—the mundane world; *jayati*—triumphantly dominates; *ajasraṁ*—ever; *govindam*—Govinda; *ādi-puruṣaṁ*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I worship Govinda, the primeval Lord, whose glory ever triumphantly dominates the mundane world by the activity of His own pastimes, being reflected in the mind of recollecting souls as the transcendental entity of ever-blissful cognitive rasa.

### **Brahma-saṁhitā Text 5.43**



*goloka-nāmni nija-dhāmni tale ca tasya  
devī-maheśa-hari-dhāmasu teṣu teṣu  
te te prabhāva-nicayā vihitāś ca yena  
govindam ādi-puruṣam tam aham bhajāmi*

*goloka-nāmni*—in the planet known as Goloka Vṛndāvana; *nija-dhāmni*—the personal abode of the Supreme Personality of Godhead; *tale*—in the part underneath; *ca*—also; *tasya*—of that; *devī*—of the goddess Durgā; *maheśa*—of Lord Śiva; *hari*—of Nārāyaṇa; *dhāmasu*—in the planets; *teṣu teṣu*—in each of them; *te te*—those respective; *prabhāva-nicayāḥ*—opulences; *vihitāḥ*—established; *ca*—also; *yena*—by whom; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

Lowest of all is located Devī-dhāma [mundane world], next above it is Maheśa-dāma [abode of Maheśa]; above Maheśa-dhāma is placed Hari-dhāma [abode of Hari] and above them all is located Kṛṣṇa's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.

(See also Caitanya-caritāmṛta Madhya 21.49)

### **Brahma-saṁhitā Text 5.44**

*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā  
chāyeva yasya bhuvanāni bibharti durgā  
icchānurūpam api yasya ca ceṣṭate sā  
govindam ādi-puruṣam tam aham bhajāmi*

*sṛṣṭi*—creation; *sthiti*—preservation; *pralaya*—and destruction; *sādhana*—the agency; *śaktiḥ*—potency; *ekā*—one; *chāyā*—the shadow; *iva*—like; *yasya*—of whom; *bhuvanāni*—the mundane world; *bibharti*—maintains; *durgā*—Durgā; *icchā*—the will; *anurūpam*—in accordance with; *api*—certainly; *yasya*—of whom; *ca*—and; *ceṣṭate*—conducts herself; *sā*—she; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

The external potency Māyā, who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of

this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself.

### **Brahma-saṁhitā** Text 5.45

*kṣīram yathā dadhi vikāra-viśeṣa-yogāt  
sañjāyate na hi tataḥ pṛthag asti hetoḥ  
yaḥ śambhutām api tathā samupaiti kāryād  
govindam ādi-puruṣam tam aham bhajāmi*

*kṣīram*—milk; *yathā*—as; *dadhi*—yogurt; *vikāra-viśeṣa*—of a special transformation; *yogāt*—by the application; *sañjāyate*—is transformed into; *na*—not; *hi*—indeed; *tataḥ*—from the milk; *pṛthag*—separated; *asti*—is; *hetoḥ*—which is the cause; *yaḥ*—who; *śambhutām*—the nature of the Lord Śiva; *api*—also; *tathā*—thus; *samupaiti*—accepts; *kāryāt*—for the matter of some particular business; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Śambhu is a transformation for the performance of the work of destruction.

(See also *Caitanya-caritāmṛta* Madhya 20.310)

### **Brahma-saṁhitā** Text 5.46

*dīpārcir eva hi daśāntaram abhyupetya  
dīpāyate vivṛta-hetu-samāna-dharmā  
yas tādṛg eva hi ca viṣṇutayā vibhāti  
govindam ādi-puruṣam tam aham bhajāmi*

*dīpa-arcir*—the flame of a lamp; *eva*—as; *hi*—certainly; *daśā-antaram*—another lamp; *abhyupetya*—expanding; *dīpāyate*—illuminates; *vivṛta-hetu*—with its expanded cause; *samāna-dharmā*—equally powerful; *yaḥ*—who; *tādṛk*—similarly; *eva*—indeed; *hi*—certainly; *ca*—also; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—

illuminates; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the primeval Lord Govinda who exhibits Himself equally in the same mobile manner in His various manifestations.

### **Brahma-saṁhitā** Text 5.47

*yaḥ kāraṇārṇava-jale bhajati sma yoga-  
nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ  
ādhāra-śaktim avalambya parām sva-mūrtim  
govindam ādi-puruṣam tam aham bhajāmi*

*yaḥ*—He who; *kāraṇa-arṇava*—of the Causal Ocean; *jale*—in the water; *bhajati*—enjoys; *sma*—indeed; *yoga-nidrām*—creative sleep; *ananta*—unlimited; *jagat-aṇḍa*—universes; *sa*—with; *roma-kūpaḥ*—the pores of His hair; *ādhāra-śaktim*—the all-accommodating potency; *avalambya*—assuming; *parām*—great; *sva-mūrtim*—own subjective form; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda who assuming His own great subjective form, who bears the name of Śeṣa, replete with the all-accommodating potency, and reposing in the Causal Ocean with the infinity of the world in the pores of His hair, enjoys creative sleep [*yoga-nidrā*].

### **Brahma-saṁhitā** Text 5.48

*yasyaika-niśvasita-kālam athāvalambya  
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ  
viṣṇur mahān sa iha yasya kalā-viśeṣo  
govindam ādi-puruṣam tam aham bhajāmi*

*yasya*—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vilā-jāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-*

*viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

Brahmā and other lords of the mundane worlds, appearing from the pores of hair of Mahā-Viṣṇu, remain alive as long as the duration of one exhalation of the latter [Mahā-Viṣṇu]. I adore the primeval Lord Govinda of whose subjective personality Mahā-Viṣṇu is the portion of portion.

### Brahma-saṁhitā Text 5.49

*bhāsvān yathāśma-śakaleṣu nīṣeṣu tejaḥ  
svīyaṁ kiyat prakāṣayaty api tadvat atra  
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

*bhāsvān*—the illuminating sun; *yathā*—as; *śma-śakaleṣu*—in various types of precious stones; *nīṣeṣu*—his own; *tejaḥ*—brilliance; *svīyam*—his own; *kiyat*—to some extent; *prakāṣayati*—manifests; *api*—also; *tadvat*—similarly; *atra*—here; *brahmā*—Lord Brahmā; *yaḥ*—who; *eṣaḥ*—he; *jagat-aṇḍa-vidhāna-kartā*—the chief of the universe; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of *sūryakānta*, etc.

(See also *Caitanya-caritāmṛta* Madhya 20.304)

### Brahma-saṁhitā Text 5.50

*yat-pāda-pallava-yugaṁ vinidhāya kumbha-  
dvandve praṇāma-samaye sa gaṇādhirājaḥ  
vighnān vihartum alam asya jagat-trayasya  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

yat—whose; *pāda-pallava*—lotus feet; *yugam*—two; *vinidhāya*—having held; *kumbha-dvandve*—upon the pair of tumuli; *praṇāma-samaye*—at the time of offering obeisances; *saḥ*—he; *gaṇa-adirājaḥ*—Gaṇeśa; *vighnān*—obstacles; *vihantum*—to destroy; *alam*—capable; *asya*—of these; *jagat-trayasya*—three worlds; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda, whose lotus feet are always held by Gaṇeśa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.

### Brahma-saṁhitā Text 5.51

*agnir mahī gaganam ambu marud diśaś ca  
kālas tathātmā-manasīti jagat-trayāṇi  
yasmād bhavanti vibhavanti viśanti yaṁ ca  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

*agniḥ*—fire; *mahī*—earth; *gaganam*—ether; *ambu*—water; *marut*—air; *diśaḥ*—directions; *ca*—also; *kālaḥ*—time; *tathā*—as well as; *ātmā*—soul; *manasī*—and mind; *iti*—thus; *jagat-trayāṇi*—the three worlds; *yasmāt*—from whom; *bhavanti*—they originate; *vibhavanti*—they exist; *viśanti*—they enter; *yaṁ*—whom; *ca*—also; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

The three worlds are composed of the nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the primeval Lord Govinda from whom they originate, in whom they exist and into whom they enter at the time of the universal cataclysm.

### Brahma-saṁhitā Text 5.52

*yac-cakṣur eṣa savitā sakala-grahāṇām  
rājā samasta-sura-mūrtir aśeṣa-tejāḥ  
yasyājñayā bhramati sambhṛta-kāla-cakro  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

yat—of whom; cakṣuḥ—the eye; eṣaḥ—the; savitā—sun; sakala-grahāṇām—of all the planets; rājā—the king; samasta-sura—of all the demigods; mūrtiḥ—the image; aśeṣa-tejāḥ—full of infinite effulgence; yasya—of whom; ājñayā—by the order; bhramati—performs his journey; sambhṛta—complete; kāla-cakraḥ—the wheel of time; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

The sun who is the king of all the planets, full of infinite effulgence, the image of the good soul, is as the eye of this world. I adore the primeval Lord Govinda, in pursuance of whose order the sun performs his journey mounting the wheel of time.

### Brahma-saṁhitā Text 5.53

dharmo 'tha pāpa-nicayaḥ śrutayas tapāṁsi  
brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ  
yad-datta-mātra-vibhava-prakaṭa-prabhāvā  
govindam ādi-puruṣam tam aham bhajāmi

dharmah—virtue; atha—also; pāpa-nicayaḥ—all vices; śrutayaḥ—the Vedas; tapāṁsi—penances; brahma-ādi—beginning from Lord Brahmā; kīṭa-pataga—insects; avadhayaḥ—down to; ca—and; jīvāḥ—jīvas; yat—by whom; datta—conferred; mātra—exclusively; vibhava—by the power; prakṛta—manifested; prabhāvāḥ—potencies; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

I adore the primeval Lord Govinda, by whose conferred power are maintained the manifested potencies that are found to exist, of all virtues, all vices, the Vedas, the penances and all jīvas, from Brahmā to the meanest insect.

### Brahma-saṁhitā Text 5.54

yas tv indragopam athavendram aho sva-karma-  
bandhānurūpa-phala-bhājanam ātanoti  
karmāṇi nirdahati kintu ca bhakti-bhājām  
govindam ādi-puruṣam tam aham bhajāmi

yaḥ—He who (Govinda); tu—but; indra-gopam—the small red insect called

*indragopa; atha vā*—or even; *indram*—to Indra, king of heaven; *aho*—oh; *sva-karma*—of one's own fruitive activities; *bandha*—bondage; *anurūpa*—according to; *phala*—of reactions; *bhājanam*—enjoying or suffering; *ātanoti*—bestows; *karmāṇi*—all fruitive activities and their reactions; *nirdahati*—destroys; *kintu*—but; *ca*—also; *bhakti-bhājām*—of persons engaged in devotional service; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda, who burns up to their roots all fruitive activities of those who are imbued with devotion and impartially ordains for each the due enjoyment of the fruits of one's activities, of all those who walk in the path of work, in accordance with the chain of their previously performed works, no less in the case of the tiny insect that bears the name of indragopa than in that of Indra, king of the devas.

### **Brahma-saṁhitā Text 5.55**

*yam krodha-kāma-sahaja-praṇayādi-bhīti-  
vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ  
sañcintya tasya sadṛśīm tanum āpuḥ ete  
govindam ādi-puruṣam tam aham bhajāmi*

*yam*—upon whom; *krodha*—wrath; *kāma*—amorous passion; *sahaja-praṇaya*—natural friendly love; *ādi*—and so on; *bhīti*—fear; *vātsalya*—parental affection; *moha*—delusion; *guru-gaurava*—reverence; *sevya-bhāvaiḥ*—and with the attitude of willing service; *sañcintya*—meditating; *tasya*—of that; *sadṛśīm*—befitting; *tanum*—bodily form; *āpuḥ*—attained; *ete*—these persons; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

I adore the primeval Lord Govinda, the meditators of whom, by meditating upon Him under the sway of wrath, amorous passion, natural friendly love, fear, parental affection, delusion, reverence and willing service, attain to bodily forms befitting the nature of their contemplation.

### **Brahma-saṁhitā Text 5.56**

*śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo*



*drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam  
kathā gānam nāṭyam gamanam apivamśī priya-sakhī  
cid-ānandam jyotlsviḥ param api tad āsvādyam api ca*

*sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān  
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ  
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ  
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye*

*śriyaḥ*—Lakṣmīs, goddesses of fortune; *kāntāḥ*—loving consorts; *kāntaḥ*—the enjoyer, lover; *parama-puruṣaḥ*—the Supreme Personality of Godhead; *kalpa-taravaḥ*—desire trees; *drumāḥ*—all the trees; *bhūmiḥ*—the land; *cintāmaṇi-gaṇa-mayī*—made of the transcendental touchstone jewels; *toyam*—the water; *amṛtam*—nectar; *kathā*—talking; *gānam*—song; *nāṭyam*—dancing; *gamanam*—walking; *api*—also; *vamśī*—the flute; *priya-sakhī*—constant companion; *cid-ānandam*—transcendental bliss; *jyotiḥ*—effulgence; *param*—the supreme; *api*—also; *tat*—that; *āsvādyam*—everywhere perceived; *api ca*—also; *saḥ*—that; *yatra*—where; *kṣīrābdhiḥ*—ocean of milk; *sravati*—flows; *surabhībhyaḥ*—from *surabhī* cows; *ca*—and; *su-mahān*—very great; *nimeṣa-ardha*—half a moment; *ākhyāḥ*—called; *vā*—or; *vrajati*—passes away; *na*—not; *hi*—certainly; *yatra*—where; *api*—even; *samayaḥ*—time; *bhaje*—I worship; *śveta-dvīpaṁ*—Śvetadvīpa; *tam*—that; *aham*—I; *iha*—here; *golokam*—Goloka; *iti*—thus; *yaṁ*—which; *vidantaḥ*—know; *te*—they; *santaḥ*—self-realized souls; *kṣiti*—in this world; *virala*—seldom; *cārāḥ*—going; *katipaye*—few.

I worship that transcendental seat, known as Śvetadvīpa, where as loving consorts the Lakṣmīs in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Kṛṣṇa as their only lover; where every tree is a transcendental purpose tree; where the soil is the purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty; where numberless milk cows always emit transcendental oceans of milk; where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realized souls in this world.

Selected Verses From Vedānta-sūtra



## Selected Verses From Vedānta-sūtra

### Vedānta Sūtra 1.1.1

*om athāto brahma-jijñāsā*

*atha*—now; *ato*—therefore; *brahma-jijñāsā*—inquire into Brahman.

Now, therefore, one should inquire into Brahman (the Supreme Personality of Godhead).

### Vedānta Sūtra 1.1.2

*om janmādy asya yataḥ*

*janma-adi*—creation, sustenance and destruction; *asya*—of the manifested universe; *yataḥ*—from whom.

That Brahman (the Supreme Spirit) is he from whom the creation, sustenance and destruction of the manifested universe arises.

### Vedānta Sūtra 1.1.12

*om ānanda-mayo 'bhyāsāt*

*anandamayaḥ*—composed of happiness; *abhyāsāt*—by nature.

By nature, the Supreme Lord is blissful.

Selected Verses From The Upaniṣads

Selected Verses From The Upaniṣads

### Aitareya Upaniṣad 1.1.1

*sa aikṣata*

*saḥ*—He (the Supreme Personality of Godhead); *aikṣata*—glanced.

He (the Supreme Personality of Godhead) glanced over the material creation.

### Aitareya Upaniṣad 1.1.2

*sa imāl lokān asṛjata*

*saḥ*—He (the Supreme Personality of Godhead); *imān*—all these; *lokān*—worlds; *asṛjata*—created.

He (the Supreme Personality of Godhead) created this entire material world.

### Bṛhad-āraṇyaka Upaniṣad 1.4.10

*aham brahmāsmi*

*aham*—I; *brahmāsmi*—(I) am Brahman or spirit.

I (the spirit soul) am Brahman (spirit).

### Bṛhad-āraṇyaka Upaniṣad 1.3.28

*asato mā sad gamaḥ*  
*tamasi mā jyotir gamaḥ*  
*mṛto mā amṛta gamaḥ*

*asataḥ*—in untruth; *mā*—do not; *sat*—truth or reality; *gamaḥ*—go to; *tamasi*—in the darkness; *mā*—do not; *jyotiḥ*—the light; *gamaḥ*—go to; *mṛtaḥ*—in death; *mā*—do not; *amṛta*—immortality; *gamaḥ*—go to.

Do not stay in illusion; go to the eternal reality. Do not stay in darkness; go to the light. Do not keep taking material bodies; become immortal!

### Brhad-āraṇyaka Upaniṣad 3.8.10

*yo vā etad akṣaram gārgy aviditvāsmāḥ lokāt praiti sa kṛpaṇaḥ  
Ya etad akṣaram gārgi lviditvāsmāḥ lokāt praiti sa brāhmaṇaḥ*

*yaḥ*—he who; *vā*—either; *etad*—that; *akṣaram*—spiritual life; *gārgi*—O Gargi (daughter of Gargācārya); *aviditva*—without knowing the solution to the problem of life; *asmāt*—from this; *lokāt*—material world; *praiti*—he quits (like cats and dogs); *saḥ*—he is; *kṛpaṇaḥ*—a miserly man; *yaḥ*—he who; *etad*—that; *akṣaram*—spiritual life; *gārgi*—O Gargi (daughter of Gargācārya); *viditva*—knowing the solution to the problem of life; *asmāt*—from this; *lokāt*—material world; *praiti*—he quits; *saḥ*—he is; *brāhmaṇaḥ*—a *brāhmaṇa*.

He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization. He is a wise *brāhmaṇa* who leaves this world knowing the solution to life's problems.

### Chāndogya Upaniṣad 3.14.1

*sarvaṁ khalv idam brahma*

*sarvaṁ*—everything; *khalu*—indeed; *idam*—this; *brahma*—the Supreme Spirit (Brahman).

Everything, both matter and spirit, is non-different from the Supreme Personality of Godhead who is the Supreme Brahman.

### Chāndogya Upaniṣad 6.2.3

*tad aikṣata bahu syām*

*tad*—this; *aikṣata*—glance; *bahu*—many; *become*—become.

When the Supreme Lord wishes to become many He glances (and produces the material manifestation).

## Chāndogya Upaniṣad 6.14.2

*ācāryavān puruṣo veda*

*ācārya*—the *ācārya*; *vān*—possesses (follows); *puruṣo*—a person; *veda*—knows.

**One who follows the disciplic succession of ācāryas knows things as they are.**

## Īsopaniṣad Invocation

*om pūrṇam adaḥ pūrṇam idam  
pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya  
pūrṇam evāvaśiṣyate*

*om*—the Complete Whole; *pūrṇam*—perfectly complete; *adaḥ*—that; *pūrṇam*—perfectly complete; *idam*—this phenomenal world; *pūrṇāt*—from the all-perfect; *pūrṇam*—complete unit; *udacyate*—is produced; *pūrṇasya*—of the Complete Whole; *pūrṇam*—completely, all; *ādāya*—having been taken away; *pūrṇam*—the complete balance; *eva*—even; *avaśiṣyate*—is remaining.

**The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.**

## Īsopaniṣad Mantra 1

*īśāvāsyam idam sarvaṁ  
yat kiñca jagatyām jagat  
tena tyaktena bhuñjīthā  
mā gṛdhaḥ kasya svid dhanam*

*īśa*—by the Lord; *āvāsyam*—controlled; *idam*—this; *sarvaṁ*—all; *yat kiñca*—

whatever; *jagatyām*—within the universe; *jagat*—all that is animate or inanimate; *tena*—by Him; *tyaktena*—set-apart quota; *bhuñjīthāḥ*—you should accept; *mā*—do not; *gṛdhaḥ*—endeavor to gain; *kasya svit*—of anyone else; *dhanam*—the wealth.

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.

### Īśopaniṣad Mantra 2

*kurvann eveha karmāṇi  
jijīviṣec chataṁ samāḥ  
evam tvayi nānyatheto 'sti  
na karma lipyate nare*

*kurvan*—doing continuously; *eva*—thus; *iha*—during this span of life; *karmāṇi*—work; *jijīviṣet*—one should desire to live; *śatam*—one hundred; *samāḥ*—years; *evam*—so living; *tvayi*—unto you; *na*—no; *anyathā*—alternative; *itaḥ*—from this path; *asti*—there is; *na*—not; *karma*—work; *lipyate*—can be bound; *nare*—unto a man.

One may aspire to live for hundreds of years if he continuously goes on working in that way, for that sort of work will not bind him to the law of karma. There is no alternative to this way for man.

### Īśopaniṣad Mantra 3

*asuryā nāma te lokā  
andhena tamasāvṛtāḥ  
tāms te pretyābhigacchanti  
ye ke cātma-hano janāḥ*

*asuryāḥ*—meant for the *asuras*; *nāma*—famous by the name; *te*—those; *lokāḥ*—planets; *andhena*—by ignorance; *tamasā*—by darkness; *avṛtāḥ*—covered; *tān*—those planets; *te*—they; *pretya*—after death; *abhigacchanti*—enter into; *ye*—anyone; *ke*—everyone; *ca*—and; *ātma-hanaḥ*—the killers of the soul; *janāḥ*—persons.

The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance.

### Īśopaniṣad Mantra 4

*anejad ekaṁ manaso javīyo  
nainad devā āpnuvan pūrvam arṣat  
tad-dhāvato 'nyān atyeti tiṣṭhat  
tasminn apo mātariśvā dadhāti*

*anejat*—fixed; *ekam*—one; *manasaḥ*—than the mind; *javīyaḥ*—more swift; *na*—not; *enat*—this Supreme Lord; *devāḥ*—the demigods like Indra, etc.; *āpnuvan*—can approach; *pūrvam*—in front; *arṣat*—moving quickly; *tat*—He; *dhāvataḥ*—those who are running; *anyān*—others; *atyeti*—surpasses; *tiṣṭhat*—remaining in one place; *tasmin*—in Him; *apaḥ*—rain; *mātariśvā*—the gods who control the wind and rain; *dadhāti*—supply.

Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence.

### Īśopaniṣad Mantra 5

*tad ejati tan naijati  
tad dūre tad v antike  
tad antar asya sarvasya  
tad u sarvasyāsya bāhyataḥ*

*tat*—this Supreme Lord; *ejati*—walks; *tat*—He; *na*—not; *ejati*—walks; *tat*—He; *dūre*—far away; *tat*—He; *u*—also; *antike*—very near; *tat*—He; *antaḥ*—within; *asya*—of this; *sarvasya*—of all; *tat*—He; *u*—also; *sarvasya*—of all; *asya*—of this; *bāhyataḥ*—external to.

The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything.

### Īśopaniṣad Mantra 6

*yaḥ tu sarvāṇi bhūtāny  
ātmany evānupaśyati  
sarva-bhūteṣu cātmānam  
tato na vijugupsate*

*yaḥ*—he who; *tu*—but; *sarvāṇi*—all; *bhūtāni*—living entities; *ātmani*—in relation to the Supreme Lord; *eva*—only; *anupaśyati*—observes in a systematic way; *sarva-bhūteṣu*—in every living being; *ca*—and; *ātmānam*—the Supersoul; *tataḥ*—thereafter; *na*—not; *vijugupsate*—hates anyone.

He who systematically sees everything in relation to the Supreme Lord, who sees all living entities as His parts and parcels, and who sees the Supreme Lord within everything never hates anything nor any being.

### Īśopaniṣad Mantra 7

*yasmin sarvāṇi bhūtāny  
ātmaivābhūd vijānataḥ  
tatra ko mohaḥ kaḥ śoka  
ekatvam anupaśyataḥ*

*yasmin*—in the situation; *sarvāṇi*—all; *bhūtāni*—living entities; *ātmā*—the *cit-kaṇa*, or spiritual spark; *eva*—only; *abhūt*—exist as; *vijānataḥ*—of one who knows; *tatra*—therein; *kaḥ*—what; *mohaḥ*—illusion; *kaḥ*—what; *śokaḥ*—anxiety; *ekatvam*—oneness in quality; *anupaśyataḥ*—of one who sees through authority, or one who sees constantly like that.

One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?

### Īśopaniṣad Mantra 8

*sa paryagāc chukram akāyam avraṇam  
asnāviraṁ śuddham apāpa-viddham*

*kavir manīṣī paribhūḥ svayambhūr  
yāthātathyato 'rthān vyadadhāc chāśvatībhyaḥ samābhyaḥ*

*sah*—that person; *paryagāt*—must know in fact; *śukram*—the omnipotent; *akāyam*—unembodied; *avraṇam*—without reproach; *asnāviram*—without veins; *śuddham*—antiseptic; *apāpa-viddham*—prophylactic; *kaviḥ*—omniscient; *manīṣī*—philosopher; *paribhūḥ*—the greatest of all; *svayambhūḥ*—self-sufficient; *yāthātathyataḥ*—just in pursuance of; *arthān*—desirables; *vyadadhāt*—awards; *śāśvatībhyaḥ*—immemorial; *samābhyaḥ*—time.

Such a person must factually know the greatest of all, the Personality of Godhead, who is unembodied, omniscient, beyond reproach, without veins, pure and uncontaminated, the self-sufficient philosopher who has been fulfilling everyone's desire since time immemorial.

### Īsopaniṣad Mantra 9

*andham tamaḥ praviśanti  
ye 'vidyām upāsate  
tato bhūya iva te tamo  
ya u vidyāyām ratāḥ*

*andham*—gross ignorance; *tamaḥ*—darkness; *praviśanti*—enter into; *ye*—those who; *avidyām*—nescience; *upāsate*—worship; *tataḥ*—than that; *bhūyaḥ*—still more; *iva*—like; *te*—they; *tamaḥ*—darkness; *ye*—those who; *u*—also; *vidyāyām*—in the culture of knowledge; *ratāḥ*—engaged.

Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the culture of so-called knowledge.

### Īsopaniṣad Mantra 10

*anyad evāhur vidyayā  
anyad āhur avidyayā  
iti śuśrūma dhīrāṇām  
ye nas tad vicacakṣire*



*anyat*—different; *eva*—certainly; *ahuh*—said; *vidyayā*—by culture of knowledge; *anyat*—different; *āhuh*—said; *avidyayā*—by culture of nescience; *iti*—thus; *śuśrūma*—I heard; *dhīrāṇām*—from the sober; *ye*—who; *naḥ*—to us; *tat*—that; *vicacakṣire*—explained.

**The wise have explained that one result is derived from the culture of knowledge and that a different result is obtained from the culture of nescience.**

### Īsopaniṣad Mantra 11

*vidyām cāvidyām ca yas  
tad vedobhayaṁ saha  
avidyayā mṛtyum tīrtvā  
vidyayāmṛtam aśnute*

*vidyām*—knowledge in fact; *ca*—and; *avidyām*—nescience; *ca*—and; *yaḥ*—a person who; *tad*—that; *veda*—knows; *ubhayaṁ*—both; *saha*—simultaneously; *avidyayā*—by culture of nescience; *mṛtyum*—repeated death; *tīrtvā*—transcending; *vidyayā*—by culture of knowledge; *amṛtam*—deathlessness; *aśnute*—enjoys.

**Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality.**

### Īsopaniṣad Mantra 12

*andham tamaḥ praviśanti  
ye 'sambhūtim upāsate  
tato bhūya iva te tamo  
ya u sambhūtyām ratāḥ*

*andham*—ignorance; *tamaḥ*—darkness; *praviśanti*—enter into; *ye*—those who; *asambhūtim*—demigods; *upāsate*—worship; *tataḥ*—than that; *bhūyaḥ*—still more; *iva*—like that; *te*—those; *tamaḥ*—darkness; *ye*—who; *u*—also; *sambhūtyām*—in the Absolute; *ratāḥ*—engaged.

**Those who are engaged in the worship of demigods enter into the darkest region of**

ignorance, and still more so do the worshipers of the impersonal Absolute.

### Īsopaniṣad Mantra 13

*anyad evāhuḥ sambhavād  
anyad āhur asambhavāt  
iti śuśrūma dhīrāṇām  
ye naś tad vicacakṣire*

*anyat*—different; *eva*—certainly; *āhuḥ*—it is said; *sambhavāt*—by worshiping the Supreme Lord, the cause of all causes; *anyat*—different; *āhuḥ*—it is said; *asambhavāt*—by worshiping what is not the Supreme; *iti*—thus; *śuśrūma*—I heard it; *dhīrāṇām*—from the undisturbed authorities; *ye*—who; *naḥ*—unto us; *tad*—about that subject matter; *vicacakṣire*—perfectly explained.

It is said that one result is obtained by worshiping the supreme cause of all causes and that another result is obtained by worshiping what is not supreme. All this is heard from the undisturbed authorities, who clearly explained it.

### Īsopaniṣad Mantra 14

*sambhūtim ca vināśam ca  
yaś tad vedobhayam saha  
vināśena mṛtyum tīrtvā  
sambhūtyāmṛtam aśnute*

*sambhūtim*—the eternal Personality of Godhead, His transcendental name, form, pastimes, qualities and paraphernalia, the variegatedness of His abode, etc.; *ca*—and; *vināśam*—the temporary material manifestation of demigods, men, animals, etc., with their false names, fame, etc.; *ca*—also; *yaḥ*—one who; *tad*—that; *veda*—knows; *ubhayam*—both; *saha*—along with; *vināśena*—with everything liable to be vanquished; *mṛtyum*—death; *tīrtvā*—surpassing; *sambhūtyā*—in the eternal kingdom of God; *amṛtam*—deathlessness; *aśnute*—enjoys.

One should know perfectly the personality of Godhead Śrī Kṛṣṇa and His transcendental name, form, qualities and pastimes, as well as the temporary material creation with its temporary demigods, men and animals. When one knows these, he

surpasses death and the ephemeral cosmic manifestation with it, and in the eternal kingdom of God he enjoys his eternal life of bliss and knowledge.

### Īsopaniṣad Mantra 15

*hiraṇmayena pātreṇa  
satyasyāpihitam mukham  
tat tvam pūṣann apāvṛṇu  
satya-dharmāya dṛṣṭaye*

*hiraṇmayena*—by a golden effulgence; *pātreṇa*—by a dazzling covering; *satyasya*—of the Supreme Truth; *apihitam*—covered; *mukham*—the face; *tat*—that covering; *tvam*—Yourself; *pūṣan*—O sustainer; *apāvṛṇu*—kindly remove; *satya*—pure; *dharmāya*—unto the devotee; *dṛṣṭaye*—for exhibiting.

O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee.

### Īsopaniṣad Mantra 16

*pūṣann ekarṣe yama sūrya prājāpatya  
vyūha raśmīn samūha tejo  
yat te rūpam kalyāṇa-tamam  
tat te paśyāmi yo 'sāv asau puruṣaḥ so 'ham asmi*

*pūṣan*—O maintainer; *eka-rṣe*—the primeval philosopher; *yama*—the regulating principle; *sūrya*—the destination of the *sūris* (great devotees); *prājāpatya*—the well-wisher of the *prajāpatis* (progenitors of mankind); *vyūha*—kindly remove; *raśmīn*—the rays; *samūha*—kindly withdraw; *tejaḥ*—effulgence; *yat*—so that; *te*—Your; *rūpam*—form; *kalyāṇa-tamam*—most auspicious; *tat*—that; *te*—Your; *paśyāmi*—I may see; *yaḥ*—one who is; *asau*—like the sun; *asau*—that; *puruṣaḥ*—Personality of Godhead; *saḥ*—myself; *aham*—I; *asmi*—am.

O my Lord, O primeval philosopher, maintainer of the universe, O regulating principle, destination of the pure devotees, well-wisher of the progenitors of mankind, please remove the effulgence of Your transcendental rays so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am

## I.

### Īsopaniṣad Mantra 17

*vāyur anilam amṛtam  
athedaṁ bhasmāntaṁ śarīram  
om krato smara kṛtaṁ smara  
krato smara kṛtaṁ smara*

*vāyuh*—air of life; *anilam*—total reservoir of air; *amṛtam*—indestructible; *atha*—now; *idam*—this; *bhasmāntam*—after being turned to ashes; *śarīram*—body; *om*—O Lord; *krato*—O enjoyer of all sacrifices; *smara*—please remember; *kṛtam*—all that has been done by me; *smara*—please remember; *krato*—O supreme beneficiary; *smara*—please remember; *kṛtam*—all that I have done for You; *smara*—please remember.

Let this temporary body be burnt to ashes, and let the air of life be merged with the totality of air. Now, O my Lord, please remember all my sacrifices, and because You are the ultimate beneficiary, please remember all that I have done for You.

### Īsopaniṣad Mantra 18

*agne naya supathā rāye asmān  
viśvāni deva vayunāni vidvān  
yuyodhy asmaj juhurāṇam eno  
bhūyiṣṭhām te nama-uktim vidhema*

*agne*—O my Lord, as powerful as fire; *naya*—kindly lead; *supathā*—by the right path; *rāye*—for reaching You; *asmān*—us; *viśvāni*—all; *deva*—O my Lord; *vayunāni*—actions; *vidvān*—the knower; *yuyodhi*—kindly remove; *asmaj*—from us; *juhurāṇam*—all hindrances on the path; *enaḥ*—all vices; *bhūyiṣṭhām*—most numerous; *te*—unto You; *namaḥ-uktim*—words of obeisance; *vidhema*—I do.

O my Lord, as powerful as fire, O omnipotent one, now I offer You all obeisances, falling on the ground at Your feet. O my Lord, please lead me on the right path to reach You, and since You know all that I have done in the past, please free me from the reactions to my past sins so that there will be no hindrance to my progress.

## Kali-Santarana Upaniṣad 5-6

*hare kṛṣṇa hare kṛṣṇa  
kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma  
rāma rāma hare hare*

*iti ṣoḍaśakam nāmnām  
kali-kalmaṣa nāśanam  
nātaḥ parataropayaḥ  
sarva vedeṣu dṛśyate*

*iti*—this; *ṣoḍaśakam*—sixteen; *nāmnām*—of the holy names; *kali*—age of Kali; *kalmaṣa*—sins (dirt); *nāśanam*—destroying (counteracting); *na*—not; *ataḥ*—then; *paratara*—better; *upayaḥ*—method; *sarva*—all; *vedeṣu*—in the Vedas; *dṛśyate*—it is found.

The sixteen words of the Hare Kṛṣṇa mantra are especially meant for counteracting the sins of the age of Kali. To save oneself from the contamination of this age there is no alternative but to chant the Hare Kṛṣṇa mantra. After searching through all the Vedic literatures one cannot find a method of religion for this age so sublime as the chanting of Hare Kṛṣṇa.

(Lord Brahmā instructs Nārada)

## Kaṭha Upaniṣad 1.2.20

*anor anīyān mahato mahīyān  
ātmāsyā jantor nihito guhāyām*

*anoh-anīyān*—the smallest of the small; *mahata-mahīyān*—the greatest of the great; *ātmāsyā*—of the self; *jantaḥ*—of the embodied being; *nihitaḥ*—situated; *guhāyām*—in the heart.

Both the Supersoul and the atomic soul are situated in the same heart of the living

being.

### Kaṭha Upaniṣad 1.2.23

*nāyam ātmā pravacanena labhyo  
na medhayā na bahunā śrutena  
yam evaiṣa vṛṇute tena labhyas  
tasyaiṣa ātmā vivṛṇute tanūṁ svām*

*nāyam*—mundane knowledge; *ātmā*—knowledge of the self; *pravacanena*—by discussing; *labhyaḥ*—comprehensible; *na*—not; *medhayā*—by mental power; *na*—not; *bahunā*—much; *śrutena*—by hearing; *yam*—for such a person; *eva*—indeed; *eṣa*—this knowledge; *vṛṇute*—is concealed; *tena*—by Him; *labhyaḥ*—comprehensible; *tasya*—His; *eṣa*—this; *ātmā*—the science of the self; *vivṛṇute*—He reveals; *tanūṁ*—His own form; *svām*—by His own will.

**The Supreme Lord is not attained by expert explanations, by vast intelligence, nor even by much hearing. He is attained only by one who He Himself chooses. To such a person He manifests His own form.**

(also the Muṇḍaka Upaniṣad 3.2.3)

### Kaṭha Upaniṣad 1.3.14

*uttiṣṭha jāgrata  
prāpya varān nibodhat  
kṣurasya dhārā niśitā duratyayā  
durgam pathas tat kavayo vadanti*

*uttiṣṭha*—get up; *jāgrata*—awake; *prāpya*—having obtained; *varān*—the advantages (of a human body); *nibodhat*—just understand; *kṣurasya*—of a razor; *dhārā*—the edge; *niśitā*—regulations; *duratyayā*—very difficult; *durgam*—very difficult to traverse; *pathaḥ*—path; *tat*—that; *kavayaḥ*—learned scholars; *vadanti*—they say.

**Please wake up and try to understand the boon that you now have in this human form of life. The path of spiritual realization is very difficult; it is sharp like a razor's edge.**

That is the opinion of learned transcendental scholars.

### Kaṭha Upaniṣad 2.2.13

*nityo nityānām cetanaś cetanānām  
eko bahūnām yo vidadhāti kāmān*

*nityaḥ*—the singular eternal; *nityānām*—of the plural eternal; *cetanaḥ*—the singular conscious being; *cetanānām*—of the plural conscious beings; *ekaḥ*—that one; *bahūnām*—of the many; *yaḥ*—He who; *vidadhāti*—supplies; *kāmān*—all desired necessities of life.

The Supreme Lord is eternal and the living beings are eternal. The Supreme Lord is cognizant and the living beings are cognizant. The difference is that the Supreme Lord is supplying all the necessities of life for the many other living entities.

### Muṇḍaka Upaniṣad 1.2.12

*tad vijñānārtham sa gurum evābhigacchet  
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham*

*tat-vijñāna-ārtham*—to learn that transcendental subject matter; *saḥ*—one; *gurum*—a spiritual master; *eva*—certainly; *ābhigacchet*—must approach; *samit-pāṇiḥ*—carrying firewood in his hand; *śrotriyaṁ*—expert in understanding the Vedic conclusion; *brahma-niṣṭham*—constantly engaged in the service of the Supreme Personality of Godhead.

To learn the transcendental subject matter, one must approach a spiritual master. In doing so, he should carry fuel to burn in sacrifice. The symptom of such a spiritual master is that he is expert in understanding the Vedic conclusion and therefore he constantly engages in the service of the Supreme Personality of Godhead.

### Muṇḍaka Upaniṣad 1.3

*yasmin vijñāte sarvam evam vijñātaṁ bhavati*

*yasmin*—to him; *vijñāte*—by knowing; *sarvam*—every-thing; *evam*—certainly; *vijñātum*—to know; *bhavati*—becomes.

**If one can understand the Supreme Personality of Godhead, the controller of all controllers, one can understand everything else.**

### Muṇḍaka Upaniṣad 3.1.1

*dvā suparṇā sayujā sakhāyāḥ  
samānam vṛkṣam pariśasvajāte  
tayor anyāḥ pippalam svādv atty  
anaśnann anyo 'bhicākaśīti*

*dvā*—two; *suparṇā*—birds; *sayujā*—together; *sakhāyāḥ*—friends; *sa-mānam*—along with love; *vṛkṣam*—tree; *pariśasvajāte*—sitting; *tayor*—both; *anyāḥ*—one; *pippalam*—enjoying the fruits; *svādv*—tasting; *atty*—eats; *anaśnann*—while eating; *anyāḥ*—another; *abhicākaśīti*—is looking at.

**The Lord and the living entity are compared to two birds sitting in a tree. While the illusioned living entity eats the fruits of the material world, the Lord as Supersoul and best friend witnesses these activities.**

### Śvetāśvatara Upaniṣad 3.19

*apāṇi-pādo javano grahītā  
paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ  
sa vetti vedyam na ca tasyāsti vettā  
tam āhur agryam puruṣam mahāntam*

*apāṇi*—without material hands; *pādo*—or feet; *javanaḥ*—moving quickly; *grahītā*—He accepts; *paśyati*—He sees; *acakṣuḥ*—without material eyes; *saḥ*—He (the Supreme Person); *śṛṇoti*—hears; *akarṇaḥ*—without material ears; *saḥ*—He (the Supreme Person); *vetti*—knows; *vedyam*—the Vedas; *na*—not; *ca*—and; *tasya*—of Him; *asti*—there is; *vettā*—knower; *tam*—Him; *āhur*—it is said; *agryam*—the best of all; *puruṣam*—person; *mahāntam*—the greatest.

**The Supreme Lord has no material hands and feet but accepts whatever is offered to**



Him and moves very quickly. The Supreme Person has no material ears and eyes but sees and hears everything. He is the knower of everything, and He is all that is to be known. It is said that He is the best and the greatest of all persons.

### Śvetāśvatara Upaniṣad 5.9

*bālāgra-śata-bhāgasya  
śatadhā kalpitasya ca  
bhāgo jīvaḥ sa vijñeya  
iti cāha parā śrutiḥ*

*bāla-agra*—the tip of a hair; *śata-bhāgasya*—of one hundredth; *śata-dhā*—into one hundred parts; *kalpitasya*—divided; *ca*—and; *bhāgaḥ*—minute portion; *jīvaḥ*—the living entity; *saḥ*—that; *vijñeyaḥ*—to be understood; *iti*—thus; *ca*—and; *āha*—have said; *parā*—chief; *śrutiḥ*—Vedic mantras.

If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. This is the verdict of the chief Vedic mantras.

(quoted in *Caitanya-caritāmṛta* Madhya 19.140.  
See also *Bhagavad-gītā* 2.17 purport for slightly different version)

*keśāgra-śata-bhāgasya  
śatāṁśaḥ sādṛśātmakaḥ  
jīvaḥ sūkṣma-svarūpo 'yaṁ  
saṅkhyātīto hi cit-kaṇaḥ*

*keśa-agra*—of the tip of a hair; *śata-bhāgasya*—of one hundredth; *śata-aṁśa*—a hundredth part; *sādṛśa*—equal to; *ātmakaḥ*—whose nature; *jīvaḥ*—the living entity; *sūkṣma*—very fine; *sva-rūpaḥ*—identification; *ayaṁ*—this; *saṅkhyātītaḥ*—numbering beyond calculation; *hi*—certainly; *cit-kaṇaḥ*—spiritual particle.

If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kaṇa, particles of spirit, not matter.

(Another version of the previous verse, quoted by  
Śrīla Prabhupāda in the purport to *Bhagavad-gītā* 2.17)

### Śvetāśvatara Upaniṣad 6.8

*na tasya kāryam karaṇam ca vidyate  
na tat-samaś cābhyadikaś ca dṛśyate  
parāsyā śaktir vividhaiva śrūyate  
svabhāvikī jñāna-bala-kriyā ca*

*na*—not; *tasya*—of Him; *kāryam*—any duty; *karaṇam*—cause; *ca*—and; *vidyate*—there is; *na*—nor; *tat*—Him; *samaś*—equal to; *ca*—and; *abhyadikaś*—superior (to Him); *ca*—and; *dṛśyate*—is seen; *parāsyā*—of the Supreme; *śaktiḥ*—potencies; *vividha*—various; *eva*—certainly; *śrūyate*—is known; *svabhāvikī*—His spiritual nature of eternity, knowledge, bliss, etc.; *jñāna*—knowledge; *bala*—power; *kriyā*—the action; *ca*—also.

The Supreme Lord has nothing to do. Nothing is equal to Him or greater than Him. He acts in different phases by manifesting His parts and parcels, which are all simultaneously differently situated by His unlimited, variegated potencies. Each potency acts quite naturally in sequences, providing Him full knowledge, power and pastimes.

### Śvetāśvatara Upaniṣad 6.38

*yasya deve parā bhaktir  
yathā-deve tathā gurau  
tasyaite kathitā hy arthāḥ  
prakāśante mahātmanāḥ*

*yasya*—of whom; *deve*—in the Supreme Lord; *parā*—superior; *bhaktiḥ*—devotion; *yathā-deve*—as in the Lord; *tathā*—in the same way; *gurau*—in the spiritual master; *tasya*—to him; *ete*—these; *kathitāḥ*—as described; *hi*—certainly; *arthāḥ*—the imports; *prakāśante*—are revealed; *mahāt-manāḥ*—of those great souls.

Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.

### Taittirīya Upaniṣad 2.7.1

*raso vai saḥ*

*rasaḥ*—(the reservoir of) transcendental mellows; *vai*—indeed; *saḥ*—He (the Supreme Personality of Godhead).

**The Supreme Personality of Godhead is the reservoir of transcendental mellows.**

### Taittirīya Upaniṣad 2.8.1

*bhīṣāsmād vātaḥ pavate  
bhīṣodeti sūryaḥ  
bhīṣāsmād agniś candraś ca  
mṛtyur dhāvati pañcamaḥ*

*bhīṣāsmāt*—out of fear; *vātaḥ*—the wind; *pavate*—he blows (and purifies); *bhīṣā*—out of intimidation; *udeti*—he distributes heat; *sūryaḥ*—the sun; *bhīṣāsmāt*—out of fear; *agniḥ*—fire (is burning); *candraḥ*—the moon (is shining); *ca*—and; *mṛtuḥ*—death; *dhāvati*—he is chasing; *pañcamaḥ*—the five life airs (i.e. the life-span of the living entities).

**"It is out of fear of the Supreme Brahman that the wind is blowing, out of fear of Him that the sun regularly rises and sets, and out of fear of Him that fire acts. It is only due to fear of Him that death and Indra, the King of heaven, perform their respective duties."**

### Taittirīya Upaniṣad 3.1.1

*yato vā imāni bhūtāni jāyante*

*yataḥ*—from where; *vā*—indeed; *imāni*—all these; *bhūtāni*—living entities; *jāyante*—are produced.

**The Supreme Absolute Truth is that from which everything is born.**

Selected Verses From Caitanya Bhāgavata

## Selected Verses From Caitanya Bhāgavata

### Caitanya Bhāgavata 1.1

*ājānu-lambita-bhujau kanakāva-dātau  
saṁkīrtanaika-pītarau kamalāya-tākṣau  
viśvambharau dvijavarau yuga-dharma-pālau  
vande jagat priyakarau karuṇā-avatārau*

*ājānu-lambita-bhujau*—those two personalities whose long arms extend to Their knees; *kanaka-eva-dātau*—exuding a resplendent golden hue; *saṁkīrtanaika-pītarau*—the fathers (progenitors, initiators) of the *saṁkīrtan* movement; *kamalāya-tākṣau*—exquisite drawn-out eyes like lotus petals; *viśvambarau*—maintainer, sustainer of the cosmic creation; *dvijavarau*—best of the *brāhmaṇas*, teachers imparting love of Godhead; *yuga-dharma-pālau*—protectors (propagators) of the *yuga dharma*, *kṛṣṇa nāma saṁkīrtan*; *vande*—I offer my obeisances; *jagat-priyakarau*—the benefactors of the entire universe, bringing unlimited good fortune; *karuṇa-avatārau*—the most munificent incarnations of Godhead.

I worship Their Lordships Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, whose long arms extend down to Their knees, whose beautiful complexions are radiant yellow like molten gold and whose elongated eyes are like red lotuses. They are the topmost *brāhmaṇas*, the guardians of religious principles for this age, the most munificent benefactors of all living entities, and the most compassionate incarnations of Godhead. They initiated the congregational chanting of the names of Lord Kṛṣṇa.

### Caitanya Bhāgavata

*pr̥thivīte āche yata nagarādi-grāma  
sarvatra pracāra haibe mora nāma  
[CB Antya-khaṇḍa 4.126]*

*pr̥thivīte*—on the earth; *āche*—are; *yata*—as many; *nagara-adi grāma*—cities and villages; *sarvatra*—everywhere; *pracāra haibe*—will be preached; *mora*—My; *nāma*—Holy Name.

In as many towns and villages as there are on the surface of the earth, My holy name will be preached.

### Caitanya Bhāgavata

*śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*

*śrī-kṛṣṇa caitanya*—Śrī Kṛṣṇa Caitanya Mahāprabhu; *radha-kṛṣṇa*—the combined form of Rādhā and Kṛṣṇa; *nahe anya*—none other.

Lord Caitanya Mahāprabhu is none other than the combined form of Śrī Śrī Rādhā and Kṛṣṇa.

Selected Verses From the Works of the Six Gosvāmīs and Others

#### Selected Verses From the Works Of the Six Gosvāmīs and Others

### Bhakti-rasāmṛta-sindhu 1.1.2

*sarvopādhi-vinirmuktaṁ  
tat-paratvena nirmalam  
hṛṣīkeṇa hṛṣīkeśa-  
sevanam bhaktir ucyate*

*sarva-upādi-vinirmuktaṁ*—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; *tat-paratvena*—by the sole purpose of serving the Supreme Personality of Godhead; *nirmalam*—uncontaminated by the effects of speculative philosophical research or fruitive activity; *hṛṣīkeṇa*—by purified senses freed from all designations; *hṛṣīkeśa*—of the master of the senses; *sevanam*—the service to satisfy the senses; *bhaktiḥ*—devotional service; *ucyate*—is called.

Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit

soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.

(quoted in *Caitanya-caritāmṛta Madhya* 19.170)

### **Bhakti-rasāmṛta-sindhu 1.1.11**

*anyābhilāṣitā-śūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā*

*anya-abhilāṣitā-śūnyam*—without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); *jñāna*—by the knowledge of the philosophy of the monist Māyāvādīs; *karma*—by fruitive activities; *adi*—by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy and so on; *anāvṛtam*—uncovered; *ānukūlyena*—favorable; *kṛṣṇa-ānu-śīlanam*—cultivation of service in relationship to Kṛṣṇa; *bhaktiḥ-uttamā*—first-class devotional service.

**When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.**

(quoted in *Caitanya-caritāmṛta Madhya* 19.167)

### **Bhakti-rasāmṛta-sindhu 1.1.74**

*ādau gurv-āśrayam sad-dharma-ṛcchā  
sādhū-mārganugamanam*  
(As quoted by Śrīla Prabhupāda)

*ādaу*—in the beginning; *gurv-āśrayam*—take shelter of a bona fide spiritual master; *sad-dharma*—religious principles; *prcchā*—one must inquire; *sādhу*—saintly persons; *mārganugamanam*—one must follow the path of.

**In the beginning one should accept the shelter of a bona fide spiritual master and inquire submissively about religious principles. He should then desire to follow in the footsteps of the great devotees of the Lord.**

#### **Bhakti-rasāmṛta-sindhu 1.2.4**

*yena tena prakāreṇa  
manaḥ kṛṣṇe niveśayet  
sarve vidhi-niṣedhā syur  
etayor eva kiṅkarāḥ*

*yena*—by which; *tena*—by that; *prakāreṇa*—by a means; *manaḥ*—the mind; *kṛṣṇe*—in Kṛṣṇa; *niveśayet*—one should fix; *sarve*—all; *vidhi-niṣedhaḥ*—rules and prohibitions mentioned in the scripture or given by the spiritual master; *syuḥ*—should be; *etayoḥ*—of this principle; *eva*—certainly; *kiṅkarāḥ*—the servants.

**One should fix his mind on Kṛṣṇa by any means. All the rules and prohibitions mentioned in the śāstras should be the servants of this principle.**

#### **Bhakti-rasāmṛta-sindhu 1.2.39**

*smerām bhaṅgī-traya-paricitām sāci-vistīrṇa-dṛṣṭim  
vaṁśī-nyastādhara-kiśalayām ujjalām candrakeṇa  
govindākhyām hari-tanum itaḥ keśī-tīrthopakāṇṭhe  
mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti raṅgaḥ*

*smerām*—smiling; *bhaṅgī-traya-paricitām*—bent in three places, namely the neck, waist and knees; *sāci-vistīrṇa-dṛṣṭim*—with a broad sideways glance; *vaṁśī*—on the flute; *nyasta*—placed; *adhara*—lips; *kiśalayām*—newly blossomed; *ujjalām*—very bright; *candrakeṇa*—by the moonshine; *govinda-ākhyām*—named Lord Govinda; *hari-tanum*—the transcendental body of the Lord; *itaḥ*—here; *keśī-tīrtha-upakāṇṭhe*—on the bank of the Yamunā in the neighborhood of the Keśīghāṭa; *mā*—do not; *prekṣiṣṭhāḥ*—glance over; *tava*—your; *yadi*—if *sakhe*—O dear friend;

*bandhu-saṅge*—to worldly friends; *asti*—there is; *raṅgaḥ*—attachment.

"My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamunā at Keśīghāṭa. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight."

(quoted in *Caitanya-caritāmṛta* Ādi 5.224)

### **Bhakti-rasāmṛta-sindhu 1.2.101**

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

*śruti*—the original Vedic literatures; *smṛti*—literatures in pursuance to the original Vedic knowledge; *purāṇa-ādi*—the *Purāṇās*, etc.; *pañcarātra*—the *Nārada Pañcarātra*; *vidhim*—the regulative principles; *vinā*—without; *aikāntikī*—undiverted; *hareḥ*—of the Supreme Personality of Godhead; *bhakti*—devotional service; *utpātāya*—an unnecessary disturbance; *iva*—indeed; *kalpate*—becomes.

Devotional service to the Lord that ignores the authorized Vedic literatures like the Upaniṣads, *Purāṇas*, *Nārada-Pañcarātra*, etc., is simply an unnecessary disturbance in society.

### **Bhakti-rasāmṛta-sindhu 1.2.187**

*ihā yasya harer dāsye  
karmaṇā manasā girā  
nikhilāsv apy avasthāsu  
jīvan-muktaḥ sa ucyate*

*ihā*—the activity; *yasya*—of whom; *hareḥ*—of Hari, Kṛṣṇa, the Lord; *dāsye*—in service; *karmaṇā*—by the actions (of the body); *manasā*—by the mind; *girā*—and by



the words; *nikhilāsu*—in all; *api*—indeed; *avasthāsu*—in all conditions of material existence; *jīvan-muktaḥ*—liberated even within material existence; *saḥ*—such; *ucyate*—is so called.

**One who engages in the transcendental service of the Lord in body, mind and word is to be considered liberated in all conditions of material existence.**

### **Bhakti-rasāmṛta-sindhu 1.2.234**

*ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ*

*ataḥ*—therefore (because Kṛṣṇa's name, form, qualities and pastimes are all on the absolute platform); *śrī-kṛṣṇa-nāma-ādi*—Lord Kṛṣṇa's name, form, qualities, pastimes and so on; *na*—not; *bhaved*—can be; *grāhyam*—perceived; *indriyaiḥ*—by the blunt material senses; *seva-unmukhe*—to one engaged in His service (when a person places himself at the disposal or order of the Supreme Lord, at that time the spiritual energy, or Hare, gradually reveals the Lord to him); *hi*—certainly; *jihvā-ādau*—beginning with the tongue; *svayam*—personally; *eva*—certainly; *sphurati*—be manifest; *adaḥ*—those (Kṛṣṇa's name, form, quality and so on).

**Because Kṛṣṇa's form, qualities, pastimes, etc. are all on the absolute platform, material senses cannot therefore appreciate them. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's Holy name and taste the remnants of the Lord's food, the tongue is purified and one gradually comes to understand who Kṛṣṇa really is.**

(originally from *Padma Purāṇa*, quoted in *Caitanya-caritāmṛta Madhya* 17.136)

### **Bhakti-rasāmṛta-sindhu 1.2.255-6**

*anāsaktasya viṣayān  
yathārham upayuñjataḥ*

*nirbandhaḥ kṛṣṇa-sambandhe  
yuktam vairāgyam ucyate*

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

*anāsaktasya*—of one who is without attachment; *viṣayān*—to material sense objects; *yathā-arham*—according to suitability; *upayūñjataḥ*—engaging; *nirbandhaḥ*—without bondage; *kṛṣṇa-sambandhe*—in relationship with Kṛṣṇa; *yuktam*—proper; *vairāgyam*—renunciation; *ucyate*—is called; *prāpañcikatayā*—as material; *buddhyā*—with the understanding; *hari-sambandhi-vastunaḥ*—of things which are related to the Supreme Personality of Godhead, Hari; *mumukṣubhiḥ*—by those who desire liberation; *parityāgaḥ*—the renunciation; *vairāgyam phalgu*—inferior renunciation; *kathyate*—is termed.

**When one is not attached to anything but at the same time accepts anything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation.**

### **Bhakti-rasāmṛta-sindhu 1.2.265**

*śrī-viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane  
prahlādaḥ smarāṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane  
akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunaḥ  
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ parā*

*śrī-viṣṇoḥ*—of Lord Śrī Viṣṇu; *śravaṇe*—in hearing; *parīkṣit*—King Parīkṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; *abhavat*—was; *vaiyāsakiḥ*—Śukadeva Gosvāmī; *kīrtane*—in reciting Śrīmad-Bhāgavatam; *prahlādaḥ*—Mahārāja Prahlāda; *smarāṇe*—in remembering; *tad-aṅghri*—of Lord Viṣṇu's lotus feet; *bhajane*—in serving; *lakṣmīḥ*—the goddess of fortune; *pṛthuḥ*—Mahārāja Pṛthu; *pūjane*—in worshiping the Deity of the Lord; *akrūraḥ*—Akrūra; *tu*—but; *abhivandane*—in offering prayers; *kapi-patiḥ*—Hanumānjī, or Vajrāṅgajī; *dāsye*—in servitude to Lord Rāmacandra; *atha*—moreover; *sakhye*—in friendship; *arjunaḥ*—Arjuna; *sarvasva-ātma-nivedane*—in fully dedicating oneself; *balīḥ*—

Mahārāja Bali; *abhūt*—was; *kṛṣṇa-āptiḥ*—the achievement of the lotus feet of Lord Kṛṣṇa; *eṣām*—of all of them; *parā*—transcendental.

Mahārāja Parīkṣit attained the highest perfection, shelter at Lord Kṛṣṇa's lotus feet, simply by hearing about Lord Viṣṇu. Śukadeva Gosvāmī attained perfection simply by reciting Śrīmad-Bhāgavatam. Prahlāda Mahārāja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Pṛthu attained perfection by worshiping the Deity, and Akrūra attained perfection by offering prayers unto the Lord. Vajrāṅgajī [Hanumān] attained perfection by rendering service to Lord Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa's friend. Bali Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.

(Quoted in *Caitanya-caritāmṛta* Madhya 22.136)

### Bhakti-rasāmṛta-sindhu 1.3.35

*na premā śravaṇādi-bhaktir api vā yogo 'thavā vaiṣṇavo  
jñānam vā śubha-karma vā kiyad aho saj-jātir apy asti vā  
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī  
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām*

*na*—not; *premā*—love of Godhead; *śravaṇa-ādi*—consisting of chanting, hearing and so on; *bhaktiḥ*—devotional service; *api*—also; *vā*—or; *yogaḥ*—the power of mystic yoga; *athavā*—or; *vaiṣṇavaḥ*—befitting a devotee; *jñānam*—knowledge; *vā*—or; *śubha-karma*—pious activities; *vā*—or; *kiyat*—a little; *aho*—O my Lord; *saj-jātiḥ*—birth in a good family; *api*—even; *asti*—there is; *vā*—or; *hīna-artha-adika-sādhake*—who bestows greater benedictions upon one who is fallen and possesses no good qualities; *tvayi*—unto You; *tathāpi*—still; *acchedya-mūlā*—whose root is uncuttable; *satī*—being; *he*—O; *gopī-jana-vallabha*—most dear friend of the *gopīs*; *vyathayate*—gives pain; *hā hā*—alas; *mat*—my; *āśā*—hope; *eva*—certainly; *mām*—to me.

O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high caste family.

On the whole, I do not possess anything. Still, O beloved of the gopīs, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.

(quoted in *Caitanya-caritāmṛta* Madhya 23.29)

### **Bhakti-rasāmṛta-sindhu 1.4.15-16**

*ādau śraddhā tataḥ sādhu-  
saṅgo 'tha bhajana-kriyā  
tato 'nārtha-nivṛttiḥ syāt  
tato niṣṭhā ruciḥ tataḥ*

*athāsaktis tato bhāvas  
tataḥ premābhyudañcati  
sādhakānām ayam premṇaḥ  
prādurbhāve bhavet kramaḥ*

*ādau*—in the beginning; *śraddhā*—firm faith or disinterest in material affairs and interest in spiritual advancement; *tataḥ*—thereafter; *sādhu-saṅgaḥ*—association with pure devotees; *atha*—then; *bhajana-kriyā*—performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place); *tataḥ*—thereafter; *anārtha-nivṛttiḥ*—the diminishing of all unwanted habits; *syāt*—there should be; *tataḥ*—thereafter; *niṣṭhā*—firm faith; *ruciḥ*—taste; *tataḥ*—thereafter; *atha*—then; *āsaktiḥ*—attachment; *tataḥ*—then; *bhāvaḥ*—emotion or affection; *tataḥ*—thereafter; *prema*—love of God; *abhyudañcati*—arises; *sādhakānām*—of the devotees practicing Kṛṣṇa consciousness; *ayam*—this; *premṇaḥ*—of love of Godhead; *prādurbhāve*—in the appearance; *bhavet*—is; *kramaḥ*—the chronological order.

In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there

is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.

(quoted in Caitanya-caritāmṛta Madhya 23.14-15)

### Bhakti-rasāmṛta-sindhu 3.2.35

*kāmādinām kati na katidhā pālita durnideśās  
teṣām jātā mayi na karuṇā na trapā nopaśāntiḥ  
utsrjyaitān atha yadu-pate sāmpratam labdha-buddhis  
tvām āyātaḥ śaraṇam abhayaṁ mām niyunkṣvātma-dāsyē*

*kāma-ādinām*—of my masters such as lust, anger, greed, illusion and envy; *kati*—how many; *na*—not; *katidhā*—in how many ways; *pālitaḥ*—obeyed; *durnideśāḥ*—undesirable orders; *teṣām*—of them; *jātā*—generated; *mayi*—unto me; *na*—not; *karuṇā*—mercy; *na*—not; *trapā*—shame; *na*—not; *upaśāntiḥ*—desire to cease; *utsrjya*—giving up; *etān*—all these; *atha*—herewith; *yadu-pate*—O best of the Yadu dynasty; *sāmpratam*—now; *labdha-buddhiḥ*—having awakened intelligence; *tvām*—You; *āyātaḥ*—approached; *śaraṇam*—who are the shelter; *abhayaṁ*—fearless; *mām*—me; *niyunkṣva*—please engage; *ātma-dāsyē*—in Your personal service.

O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.

(quoted in Caitanya-caritāmṛta Madhya 22.16)

### Bhakti-sandarbha 283

*divyaṁ jñānaṁ yato dadyāt*

*kuryāt pāpasya saṅkṣayam  
tasmād dīkṣeti sā proktā  
deśikais tattva-kovidaiḥ*

*divam*—transcendental; *jñānam*—knowledge; *yataḥ*—by which; *dadyat*—imparts; *karyat*—for the matter of; *pāpasya*—of sinful activities; *saṅkṣayam*—complete destruction; *tasmāt*—therefore; *dīkṣeti*—initiation; *sāḥ*—he; *proktā*—is called; *deśikais*—knows; *tattva*—revealed scriptures; *kovidaiḥ*—expert person.

**Dīkṣā is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as dīkṣā.**

(Jīva Gosvāmī quoted in the purport to *Madhya* 15.108)

### **Bhakti-sandarbha 298**

*yathā kāñcanatām yāti  
kāmsyam rasa-vidhānataḥ  
tathā dīkṣā-vidhānena  
dvijatvam jāyate nṛṇām*

*yathā*—as surely as; *kāñcanatām*—gold; *yāti*—turns; *kāmsyam*—bell-metal; *rasa*—quicksilver (mercury); *vidhānataḥ*—in the prescribed fashion (i.e. by the alchemical process); *tathā*—in the same way; *dīkṣā-vidhānena*—by the proper process of initiation; *dvijatvam*—a *brāhmaṇa*; *jāyate*—he becomes; *nṛṇām*—a person.

**By chemical manipulation, bell metal is turned into gold when touched by mercury; similarly, when a person is properly initiated, he can acquire the qualities of a *brāhmaṇa*.**

(Jīva Gosvāmī, also Sanātana Gosvāmī in *Hari-bhakti-vilāsa* 2.12)

### **Caitanya-candrodaya-nāṭaka**

*vairāgya-vidyā-nija-bhakti-yoga-  
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ  
śrī-kṛṣṇa-caitanya-śarīra-dhārī  
kṛpāmbudhir yas tam ahaṁ prapadye*

*vairāgya*—detachment from everything that does not help develop Kṛṣṇa consciousness; *vidyā*—knowledge; *nija*—own; *bhakti-yoga*—devotional service; *śikṣa-artham*—just to instruct; *ekaḥ*—the single person; *puruṣaḥ*—the Supreme Person; *purāṇaḥ*—very old, or eternal; *śrī-kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śarīra-dhārī*—accepting the body; *kṛpa-ambudhiḥ*—the ocean of transcendental mercy; *yaḥ*—who; *tam*—unto Him; *aham*—I; *prapadye*—surrender.

Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

(Sārvabhauma Bhaṭṭācārya quoted in *Caitanya-caritāmṛta* Madhya 6.254)

**Caitanya-manjusa**  
(a commentary on Śrīmad Bhāgavatam)

*ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam  
ramyā kācid upāsanaṁ vraja-vadhū-vargeṇa yā kalpitā  
śrīmad-bhāgavatam pramāṇam amalam premā pum-artho mahān  
śrī-caitanya-mahāprabhor matam idaṁ tatrādarāḥ na paraḥ*

*ārādhyo*—worshipable; *bhagavān*—the Supreme Lord; *vraja īśa tanayaḥ*—the son of Nanda Mahārāja; *tad-dhāma*—His abode; *vṛndāvanam*—Vṛndāvana; *ramyā*—pleasing; *kācit*—which; *upāsana*—the process of worship; *vraja-vadhū*—the gopīs of Vṛndāvana; *vargeṇa*—by the group; *va*—or; *kalpitā*—performed; *śrīmad bhāgavatam*—Śrīmad Bhāgavatam; *pramāṇam*—the standard authority; *amalam*—spotless; *premā*—pure love for Kṛṣṇa; *pum-artho*—the ultimate goal of life; *mahān*—great; *śrī-caitanya mahāprabho*—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *matam*—opinion; *idaṁ*—this; *tatra*—that; *adarāḥ*—regard; *naḥ*—of us; *paraḥ*—the highest.



The Supreme Personality of Godhead, the son of Nanda Mahārāja, is to be worshiped along with His transcendental abode, Vṛndāvana. The most pleasing form of worship for the Lord is that which was performed by the gopīs of Vṛndāvana. Śrīmad-Bhāgavatam is the spotless authority on everything, and pure love of God is the ultimate goal of life for all men. These statements, for which we have the highest regard, are the opinion of Śrī Caitanya Mahāprabhu.

### Hari-bhakti-sudhodaya 3.11

*śuciḥ sad-bhakti-dīptāgni-dagdha-durjāti-kalmaṣaḥ  
śvapāko 'pi budhaiḥ ślāgyo na vedajño 'pi nāstikaḥ*

*śuciḥ*—a brāhmaṇa purified internally and externally; *sat-bhakti*—of devotional service without motives; *dīpta-agni*—by the blazing fire; *dagdha*—burnt to ashes; *durjāti*—such as birth in a low family; *kalmaṣaḥ*—whose sinful reactions; *śva-pākaḥ api*—even though born in a family of dog eaters; *budhaiḥ*—by learned scholars; *ślāgyaḥ*—recognized; *na*—not; *veda-jñāḥ api*—even though completely conversant in Vedic knowledge; *nāstikaḥ*—an atheist.

A person who has the pure characteristics of a brāhmaṇa due to devotional service, which is like a blazing fire burning to ashes all the sinful reactions of past lives, is certainly saved from the consequences of sinful acts, such as taking birth in a lower family. Even though he may be born in a family of dog-eaters, he is recognized by learned scholars. However, although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

(quoted in Caitanya-caritāmṛta Madhya 19.74)

### Hari-bhakti-sudhodaya 3.12

*bhagavad-bhakti-hīnasya  
jātiḥ śāstraṁ japas tapaḥ  
aprāṇasyeva dehasya  
maṇḍanaṁ loka-rañjanam*



*bhagavat-bhakti-hīnasya*—of a person devoid of devotional service to the Supreme Personality of Godhead; *jātiḥ*—birth in a high caste; *śāstram*—knowledge in revealed scriptures; *japaḥ*—pronunciation of *mantras*; *tapas*—austerities and penances; *aprāṇasya*—which is dead; *iva*—like; *dehasya*—of a body; *maṇḍanam*—decoration; *loka*—to the whims of people in general; *rañjanam*—simply pleasing.

For a person devoid of devotional service, birth in a great family or nation, knowledge of revealed scripture, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.

(quoted in *Caitanya-caritāmṛta* Madhya 19.75)

### Hari-bhakti-sudhodaya 7.28

*sthānābhilāṣī tapasi sthito 'haṁ*  
*tvāṁ prāptavān deva-munīndra-guhyam*  
*kācam vicinvann api divya-ratnam*  
*svāmin kṛtārtho 'smi varam na yāce*

*sthāna-abhilāṣī*—desiring a very high position in the material world; *tapasi*—in severe austerities and penances; *sthitah*—situated; *aham*—I; *tvām*—You; *prāptavān*—have obtained; *deva-muni-indra-guhyam*—difficult to achieve even for great demigods, saintly persons and kings; *kācam*—a piece of glass; *vicinvann*—searching for; *api*—although; *divya-ratnam*—a transcendental gem; *svāmin*—O my Lord; *kṛta-arthah asmi*—I am fully satisfied; *varam*—any benediction; *na yāce*—I do not ask.

[When he was being benedicted by the Supreme Personality of Godhead, Dhruva Mahārāja said:] "O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You."

(quoted in *Caitanya-caritāmṛta* Madhya 22.42)

### Hari-bhakti-vilāsa 10.127

na me 'bhaktaś catur-vedī  
mad-bhaktaḥ śvapacaḥ priyaḥ  
tasmai deyaṁ tato grāhyaṁ  
sa ca pūjyo yathā hy aham

na—not; me—My; *abhaktaḥ*—devoid of pure devotional service; *catur-vedī*—a scholar in the four *Vedas*; *mat-bhaktaḥ*—My devotee; *śva-pacaḥ*—even from a family of dog-eaters; *priyaḥ*—very dear; *tasmai*—to him (a pure devotee, even though born in a very low family); *deyaṁ*—should be given; *tataḥ*—from him; *grāhyaṁ*—should be accepted (remnants of food); *saḥ*—that person; *ca*—also; *pūjyaḥ*—worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

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. 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 activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.

(quoted in *Caitanya-caritāmṛta* Madhya 19.50, 20.58, Antya 16.25)

### Hari-bhakti-vilāsa

ānukūlyasya saṅkalpaḥ  
prātikūlyasya varjanam  
rakṣiṣyatīti viśvāso  
goptṛtve varaṇaṁ tathā  
ātma-nikṣepa-kārpaṇye  
ṣaḍ-vidhā śaraṇāgaṭiḥ

*ānukūlyasya*—of anything that assists devotional service to the Lord; *saṅkalpaḥ*—acceptance; *prātikūlyasya*—of anything that hinders devotional service; *varjanam*—

complete rejection; *rakṣiṣyati*—He will protect; *iti*—thus; *viśvāsaḥ*—strong conviction; *goptṛtve*—in being the guardian, like the father or husband, master or maintainer; *varaṇam*—acceptance; *tathā*—as well as; *ātma-nikṣepa*—full self-surrender; *kārpaṇye*—humility; *ṣaṭ-vidhā*—sixfold; *śaraṇa-āgatih*—process of surrender.

The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender and humility.

(quoted in Caitanya-caritāmṛta Madhya 22.100)

#### Padyāvalī 14

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

*kṛṣṇa-bhakti-rasa-bhāvitā*—absorbed in the mellows of executing devotional service to Kṛṣṇa; *matiḥ*—intelligence; *krīyatām*—let it be purchased; *yadi*—if; *kutaḥ api*—somewhere; *labhyate*—is available; *tatra*—there; *laulyam*—greed; *api*—indeed; *mūlyam*—price; *ekalam*—only; *janma-koṭi*—of millions of births; *sukṛtaiḥ*—by pious activities; *na*—not; *labhyate*—is obtained.

Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.

(quoted in Caitanya-caritāmṛta Madhya 8.70)

#### Padyāvalī 74

nāham vipro na ca nara-patir nāpi vaiśya na śūdro  
nāham varṇī na ca gr̥ha-patir no vanastho yatir vā  
kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher  
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

na—not; aham—I; vipraḥ—a brāhmaṇa; na—not; ca—also; nara-patiḥ—a king or kṣatriya; na—not; api—also; vaiśyaḥ—belonging to the mercantile class; na—not; śūdraḥ—belonging to the worker class; na—not; aham—I; varṇī—belonging to any caste, or brahmacārī (A brahmacārī may belong to any caste. Anyone can become a brahmacārī or lead a life of celibacy.); na—not; ca—also; gr̥ha-patiḥ—householder; no—not; vana-sthaḥ—vānaprastha, one who, after retirement from family life, goes to the forest to learn how to be detached from family life; yatīḥ—mendicant or renunciant; vā—either; kintu—but; prodyan—brilliant; nikhila—universal; parama-ānanda—with transcendental bliss; pūrṇa—complete; amṛta-abdheḥ—who is the ocean of nectar; gopī-bhartuḥ—of the Supreme Person, who is the maintainer of the gopīs; pada-kamalayoḥ—of the two lotus feet; dāsa—of the servant; dāsa-anudāsaḥ—the servant of the servant.

I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyaśī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.

(quoted in Caitanya-caritāmṛta Madhya 13.80)

## Padyāvalī 82

śyāmam eva param rūpam  
purī madhu-purī varā  
vayaḥ kaiśorakam dhyeyam  
ādyā eva paro rasaḥ

śyāmam—the form of Śyāmasundara; eva—certainly; param—supreme; rūpam—form; purī—the place; madhu-purī—Mathurā; varā—best; vayaḥ—the age; kaiśorakam—fresh youth; dhyeyam—always to be meditated on; ādyāḥ—the original transcendental mellow, or conjugal love; eva—certainly; paraḥ—the supreme;

*rasaḥ*—mellow.

The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.

(quoted in *Caitanya-caritāmṛta Madhya* 19.106)

### Padyāvalī 126

*śrutim अपरे स्मृतं इतरे भारतम् अन्ये भजन्तु भवा-भूताः  
aham iha nandam vande yasyālinde param brahma*

*śrutim*—Vedic literature; *apare*—someone; *smṛtim*—corollary to the Vedic literature; *itare*—others; *bhāratam*—Mahābhārata; *anye*—still others; *bhajantu*—let them worship; *bhava-bhūtāḥ*—those who are afraid of material existence; *aham*—I; *iha*—here; *nandam*—Mahārāja Nanda; *vande*—worship; *yasya*—whose; *alinde*—in the courtyard; *param brahma*—the Supreme Brahman, Absolute Truth.

Raghupati Upādhyāya recited: Those who are afraid of material existence worship Vedic literature. Some worship smṛti, the corollaries to Vedic literature, and others worship the Mahābhārata. As far as I am concerned, I worship Mahārāja Nanda, the father of Kṛṣṇa, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing.

(quoted in *Caitanya-caritāmṛta Madhya* 19.96)

### Prema Vivarta 1

*piśācī pāile yena mati-cchanna haya  
māyā-grasta jīvera haya se bhāva udaya*

*piśācī*—a witch or female ghost; *pāile*—meeting; *yena*—as; *mati*—mind; *cchanna*—covered; *haya*—becomes; *māyā*—the material energy; *grasta*—seized; *jīvera*—the living entity; *haya*—there is; *se*—of this; *bhāva*—attitude; *udaya*—the development.

When a living entity is conditioned by material nature, he is exactly like a person haunted by a ghost.

(Jagadānanda Paṇḍita)

## Prema Vivarta 2

*kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare  
nikaṭa-stha māyā tāre jāpaṭiyā dhare*

*kṛṣṇa-bahirmukha*—inimical to Kṛṣṇa; *haiyā*—becoming; *bhoga*—sense gratification; *vāñchā-kare*—desires; *nikaṭa-stha*—standing nearby; *māyā*—the illusory energy of the Lord; *tāre*—him; *jāpaṭiyā-dhare*—slaps down.

As soon as one becomes inimical to Kṛṣṇa and desires sense gratification, he is immediately struck down by the illusory energy of the Lord.

(Jagadānanda Paṇḍita)

## Upadeśāmṛta 1

*vāco vegam manasaḥ krodha-vegam  
jihvā-vegam udaropastha-vegam  
etān vegān yo viśaheta dhīraḥ  
sarvām apīmām pṛthivīm sa śiṣyāt*

*vācaḥ*—of speech; *vegam*—urge; *manasaḥ*—of the mind; *krodha*—of anger; *vegam*—urge; *jihvā*—of the tongue; *vegam*—urge; *udara-upastha*—of the belly and genitals; *vegam*—urge; *etān*—these; *vegān*—urges; *yaḥ*—whoever; *viśaheta*—can tolerate; *dhīraḥ*—sober; *sarvām*—all; *api*—certainly; *imām*—this; *pṛthivīm*—world; *saḥ*—that personality; *śiṣyāt*—can make disciples.

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

### Upadeśāmṛta 2

*atyāhāraḥ prayāsaś ca  
prajalpo niyamāgrahaḥ  
jana-saṅgaś ca laulyaṁ ca  
ṣaḍbhir bhaktir vinaśyati*

*ati-āhāraḥ*—overeating or too much collecting; *prayāsaḥ*—overendeavoring; *ca*—and; *prajalpaḥ*—idle talk; *niyama*—rules and regulations; *āgrahaḥ*—too much attachment to (or *agrahaḥ*—too much neglect of); *jana-saṅgaḥ*—association with worldly-minded persons; *ca*—and; *laulyaṁ*—ardent longing or greed; *ca*—and; *ṣaḍbhiḥ*—by these six; *bhaktiḥ*—devotional service; *vinaśyati*—is destroyed.

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.

### Upadeśāmṛta 3

*utsāhān niścayād dhairyāt  
tat-tat-karma-pravartanāt  
saṅga-tyāgāt sato vṛtteḥ  
ṣaḍbhir bhaktiḥ prasidhyati*

*utsāhāt*—by enthusiasm; *niścayāt*—by confidence; *dhairyāt*—by patience; *tat-tat-karma*—various activities favorable for devotional service; *pravartanāt*—by performing; *saṅga-tyāgāt*—by giving up the association of nondevotees; *sataḥ*—of the great previous *ācāryas*; *vr̥tteḥ*—by following in the footsteps; *ṣaḍbhiḥ*—by these six; *bhaktiḥ*—devotional service; *prasidhyati*—advances or becomes successful.

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles [such as *śravaṇam kīrtanam viṣṇoḥ smaraṇam*—hearing, chanting and remembering Kṛṣṇa], (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous *ācāryas*. These six principles undoubtedly assure the complete success of pure devotional service.

(Rūpa Gosvāmī)

#### Upadeśāmṛta 4

*dadāti pratigrhṇāti*  
*guhyam ākhyāti pr̥cchati*  
*bhunkte bhojayate caiva*  
*ṣaḍ-vidham prīti-lakṣaṇam*

*dadāti*—gives charity; *pratigrhṇāti*—accepts in return; *guhyam*—confidential topics; *ākhyāti*—explains; *pr̥cchati*—enquires; *bhunkte*—eats; *bhojayate*—feeds; *ca*—also; *eva*—certainly; *ṣaḍ-vidham*—six kinds; *prīti*—of love; *lakṣaṇam*—symptoms.

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting prasāda and offering prasāda are the six symptoms of love shared by one devotee and another.

(Rūpa Gosvāmī)

#### Upadeśāmṛta 5



*kṛṣṇeti yasya giri taṁ manasādrīyeta  
dīkṣāsti cet praṇatibhiḥ ca bhajantam īśam  
śuśrūṣayā bhajana-vijñam ananyam anya-  
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā*

*kṛṣṇa*—the holy name of Lord Kṛṣṇa; *iti*—thus; *yasya*—of whom; *giri*—in the words or speech; *taṁ*—him; *manasā*—by the mind; *ādrīyeta*—one must honor; *dīkṣā*—initiation; *asti*—there is; *cet*—if; *praṇatibhiḥ*—by obeisances; *ca*—also; *bhajantam*—engaged in devotional service; *īśam*—unto the Supreme Personality of Godhead; *śuśrūṣayā*—by practical service; *bhajana-vijñam*—one who is advanced in devotional service; *ananyam*—without deviation; *anya-nindā-ādi*—of blasphemy of others, etc.; *śūnya*—completely devoid; *hṛdam*—whose heart; *īpsita*—desirable; *saṅga*—association; *labdhyā*—by gaining.

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation [dīkṣā] and is engaged in worshiping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

(Rūpa Gosvāmī)

### Upadeśāmṛta 6

*dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair  
na prākṛtatvam iha bhakta janasya paśyet  
gaṅgāmbhasāṁ na khalu budbuda-phena-pañkair  
brahma-dravatvam apagacchati nīra-dharmaiḥ*

*dṛṣṭaiḥ*—seen by ordinary vision; *svabhāva-janitaiḥ*—born of one's own nature; *vapuṣaḥ*—of the body; *ca*—and; *doṣaiḥ*—by the faults; *na*—not; *prākṛtatvam*—the state of being material; *iha*—in this world; *bhakta janasya*—of a pure devotee; *paśyet*—one should see; *gaṅgā-ambhasāṁ*—of the Ganges waters; *na*—not; *khalu*—certainly; *budbuda-phena-pañkaiḥ*—by bubbles, foam and mud; *brahma-dravatvam*—the transcendental nature; *apagacchati*—is spoiled; *nīra-dharmaiḥ*—the characteristics of water.

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

(Rūpa Gosvāmī)

### Upadeśāmṛta 7

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-  
pittopatapta-rasanasya na rocikā nu  
kintv ādarād anudinaṁ khalu saiva juṣṭā  
svādvī kramād bhavati tad-gada-mūla-hantrī*

*syāt*—is; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—the holy name; *carita-ādi*—character, pastimes and so forth; *sitā*—sugar candy; *api*—although; *avidyā*—of ignorance; *pitta*—by the bile; *upatapta*—afflicted; *rasanasya*—of the tongue; *na*—not; *rocikā*—palatable; *nu*—oh, how wonderful it is; *kintu*—but; *ādarāt*—carefully; *anudinaṁ*—every day, or twenty-four hours daily; *khalu*—naturally; *sā*—that (sugar candy of the holy name); *eva*—certainly; *juṣṭā*—taken or chanted; *svādvī*—relishable; *kramāt*—gradually; *bhavati*—becomes; *tat-gada*—of that disease; *mūla*—of the root; *hantrī*—the destroyer.

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

(Rūpa Gosvāmī)

## Upadeśāmṛta 8

*tan-nāma-rūpa-caritādi-sukīrtanānu-  
smṛtyoḥ krameṇa rasanā-manasī niyojya  
tiṣṭhan vraje tad-anurāgi janānugāmī  
kālaṁ nayed akhilam ity upadeśa-sāram*

*tat*—of Lord Kṛṣṇa; *nāma*—the holy name; *rūpa*—form; *carita-ādi*—character, pastimes and so on; *su-kīrtana*—in discussing or chanting nicely; *anusmṛtyoḥ*—and in remembering; *krameṇa*—gradually; *rasanā*—the tongue; *manasī*—and one's mind; *niyojya*—engaging; *tiṣṭhan*—residing; *vraje*—in Vraja; *tat*—to Lord Kṛṣṇa; *anurāgi*—attached; *jana*—persons; *anugāmī*—following; *kālaṁ*—time; *nayed*—should utilize; *akhilam*—full; *iti*—thus; *upadeśa*—of advice or instruction; *sāram*—the essence.

The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.

(Rūpa Gosvāmī)

## Upadeśāmṛta 9

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

*vaikuṇṭhāt*—than Vaikuṇṭha, the spiritual world; *janitaḥ*—because of birth; *varā*—better; *madhu-purī*—the transcendental city known as Mathurā; *tatra api*—superior to that; *rāsa-utsavāt*—because of the performance of the *rāsa-līlā*; *vṛndā-araṇyam*—the forest of Vṛndāvana; *udāra-pāṇi*—of Lord Kṛṣṇa; *ramaṇāt*—because of various

kinds of loving pastimes; *tatra api*—superior to that; *govardhanaḥ*—Govardhana Hill; *rādhā-kuṇḍam*—a place called Rādhā-kuṇḍa; *iha api*—superior to this; *gokula-pateḥ*—of Kṛṣṇa, the master of Gokula; *prema-amṛta*—with the nectar of divine love; *āplāvanāt*—because of being overflowed; *kuryāt*—would do; *asya*—of this (Rādhā-kuṇḍa); *virājataḥ*—situated; *giri-taṭe*—at the foot of Govardhana Hill; *sevām*—service; *vivekī*—who is intelligent; *na*—not; *kaḥ*—who.

The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-Purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the superexcellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflowed with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?

(Rūpa Gosvāmī)

### Upadeśāmṛta 10

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

*karmibhyaḥ*—than all fruitive workers; *paritaḥ*—in all respects; *hareḥ*—by the Supreme Personality of Godhead; *priyatayā*—because of being favored; *vyaktim yayuḥ*—it is said in the *śāstra*; *jñāninaḥ*—those advanced in knowledge; *tebhyaḥ*—superior to them; *jñāna-vimukta*—liberated by knowledge; *bhakti-paramāḥ*—those engaged in devotional service; *prema-eka-niṣṭhāḥ*—those who have attained pure love of God; *tataḥ*—superior to them; *tebhyaḥ*—better than them; *tāḥ*—they; *paśu-pāla-paṅkaja-dṛśaḥ*—the *gopīs* who are always dependent on Kṛṣṇa, the cowherd boy; *tābhyaḥ*—above all of them; *api*—certainly; *sā*—She; *rādhikā*—Śrīmatī Rādhikā; *preṣṭhā*—very dear; *tadvat*—similarly; *iyaṁ*—this; *tadīya-sarasī*—Her lake, Śrī Rādhā-kuṇḍa; *tām*—Rādhā-kuṇḍa; *na*—not; *nāśrayet*—would take shelter of; *kaḥ*—

who; *kṛtī*—most fortunate.

In the *śāstra* it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [*jñānīs*], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Kṛṣṇa, is superior to him. The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her *kuṇḍa* [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the *gopīs*. Who, then, will not reside at Rādhā-*kuṇḍa* and, in a spiritual body surcharged with ecstatic devotional feelings [*aprākṛtabhāva*], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭakāliya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-*kuṇḍa* are the most fortunate people in the universe.

(Rūpa Gosvāmī)

### Upadeśāmṛta 11

*kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā  
kuṇḍam cāsyā munibhir abhitas tādṛg eva vyadhāyi  
yat preṣṭhair apy alam asulabham kiṁ punar bhakti-bhājām  
tat premedam sakṛd api saraḥ snātur āviṣkaroti*

*kṛṣṇasya*—of Lord Śrī Kṛṣṇa; *uccaiḥ*—very highly; *praṇaya-vasatiḥ*—object of love; *preyasībhyah*—out of the many lovable *gopīs*; *api*—certainly; *rādhā*—Śrīmatī Rādhārāṇī; *kuṇḍam*—lake; *ca*—also; *asyāḥ*—of Her; *munibhiḥ*—by great sages; *abhitaḥ*—in all respects; *tādṛk eva*—similarly; *vyadhāyi*—is described; *yat*—which; *preṣṭhaiḥ*—by the most advanced devotees; *api*—even; *alam*—enough; *asulabham*—difficult to obtain; *kiṁ*—what; *punaḥ*—again; *bhakti-bhājām*—for persons engaged in devotional service; *tat*—that; *prema*—love of Godhead; *idam*—this; *sakṛt*—once; *api*—even; *saraḥ*—lake; *snātuḥ*—of one who has bathed; *āviṣkaroti*—arouses.

Of the many objects of favored delight and of all the lovable damsels of Vrajabhūmi,

Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine kuṇḍa is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.

(Rūpa Gosvāmī)

Selected Verses From the Purāṇas

### Selected Verses From the Purāṇas

#### Ādi Purāṇa

*ye me bhakta-janāḥ pārtha  
na me bhaktāś ca te janāḥ  
mad-bhaktānām ca ye bhaktās  
te me bhakta-tamā matāḥ*

*ye*—those who; *me*—My; *bhakta-janāḥ*—devotees; *pārtha*—O Pārtha; *na*—not; *me*—My; *bhaktāḥ*—devotees; *ca*—and; *te*—those; *janāḥ*—persons; *mat-bhaktānām*—of My devotees; *ca*—certainly; *ye*—those who; *bhaktāḥ*—devotees; *te*—such persons; *me*—My; *bhakta-tamāḥ*—most advanced devotees; *matāḥ*—that is My opinion.

Lord Kṛṣṇa told Arjuna, "Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees."

(quoted in Caitanya-caritāmṛta Madhya 11.28)

#### Brahma Vaivarta Purāṇa (Kṛṣṇa-janma-khaṇḍa 185.180)

*aśvamedham gavālbham*  
378

*sannyāsaṁ pala-paitṛkam  
devareṇa sutotpattim  
kalau pañca vivarjayet*

*aśva-medham*—a sacrifice offering a horse; *gava-ālabham*—a sacrifice of cows; *sannyāsaṁ*—the renounced order of life; *pala-paitṛkam*—an offering of oblations of flesh to the forefathers; *devareṇa*—by a husband's brother; *suta-utpattim*—begetting children; *kalau*—in the age of Kali; *pañca*—five; *vivarjayet*—one must give up.

**In this age of Kali, five acts are forbidden: the offering of a horse or a cow in sacrifice, the acceptance of the order of sannyāsa, the offerings of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.**

(quoted in *Caitanya-caritāmṛta* Ādi 17.164)

### **Brahma Vaivarta Purāṇa**

*aśītim caturaś caiva  
lakṣāms tāñ jīva-jātiṣu  
bhramadbhiḥ purusaiḥ prāpyam  
mānuṣyam janma-paryayāt*

*tad apy abhalatām jātaḥ  
teṣām ātmābhimāninām  
varākāṇām anāśritya  
govinda-caraṇa-dvayam*

*aśītim*—eighty; *caturaḥ*—four; *caiva*—certainly; *lakṣāms*—100,000 (i.e. 8,400,000); *tāñ*—they; *jīva*—the living entities; *jātiṣu*—in the various species; *bhramadbhiḥ*—by wandering; *purusaiḥ*—by the enjoyers; *prāpyam*—obtained; *manuṣyam*—the human form of life; *janma*—birth; *paryayāt*—gradual sequence of evolution; *tad*—that (human form of life); *api*—however; *abhalatām*—without perceiving (and therefore spoiling the opportunity); *jātaḥ*—having received a human body; *teṣām*—their; *ātma abhimāninām*—proud; *varākāṇām*—wretched fools; *anāśritya*—without having taken shelter; *govinda-caraṇa-dvayam*—the two lotus feet of Govinda.

**One attains the human form of life after transmigrating through 8,400,000 species by**



the process of gradual evolution. That human life is spoiled for those conceited fools who do not take shelter of the lotus feet of Govinda.

### **Br̥han-nāradya Purāṇa 3.8.126**

*harer nāma harer nāma  
harer nāmaiva kevalam  
kalau nāsty eva nāsty eva  
nāsty eva gatiḥ anyathā*

*hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in this age of Kali; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *gatiḥ*—progress; *anyathā*—otherwise.

**In this age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.**

(quoted in *Caitanya-caritāmṛta* Ādi 7.76, 17.21, Madhya 6.242)

### **Br̥had Viṣṇu Purāṇa**

*nāmno hi yāvatī śaktiḥ  
pāpa-nirharaṇe hareḥ  
tāvat kartum na śaknoti  
pātakam pātakī naraḥ*

*nāmnaḥ*—one name; *hi*—certainly; *yāvatī*—as soon as; *śaktiḥ*—the energy; *pāpa*—sin; *nirharaṇe*—removal; *hareḥ*—of Hari; *tāvat*—then; *kartum*—to commit; *na*—not; *śaknoti*—is able; *pātakam*—sin which causes one to fall down; *pātakī*—the sinner; *naraḥ*—a man.

**Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit.**



## Garuḍa Purāṇa

om apavitraḥ pavitraḥ vā  
sarvāvasthām gato 'pi vā  
yaḥ smaret puṇḍarikākṣam  
sa bāhyābhyantaraḥ śuciḥ

om—invocation; apavitraḥ—impure; pavitraḥ—pure; vā—or; sarva-avasthām—to all conditions of life; gataḥ—gone; api—although; vā—or; yaḥ—one who; smaret—can remember; puṇḍarīka-akṣam—Lord Kṛṣṇa, who has beautiful lotus eyes; saḥ—he; bāhya—externally; abhyantaraḥ—and internally; śuciḥ—clean.

**Either pure or impure, or having passed through all conditions of material life, if one can remember the lotus-eyed Kṛṣṇa, he becomes externally and internally clean.**

## Padma Purāṇa

aprārabdha-phalam pāpam  
kūṭam bījam phalonmukham  
krameṇaiva pralīyeta  
viṣṇu-bhakti-ratātmanām

aprārabdha—that which has not commenced; phalam—result; pāpam—sin; kūṭam—stored up; bījam—seed; phala-unmukham—waiting to take effect; krameṇa—in due order; eva—indeed; pralīyeta—it will be vanquished; viṣṇu-bhakti-ratātmanām—of one who takes pleasure in devotional service to Lord Viṣṇu.

**There are different stages of dormant reactions to sinful activities to be observed in a sinful life. Sinful reactions may be just waiting to take effect [phalonmukha], reactions may be still further dormant [kūṭa], or the reactions may be in a seedlike state [bīja]. In any case, all types of sinful reactions are vanquished one after another if a person engages in the devotional service of Lord Viṣṇu.**

## Padma Purāṇa

*arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir  
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ  
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabde-sāmānya buddhir  
viṣṇau sarveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ*

*arcye*—the worshipable; *viṣṇau*—Deity of Lord Viṣṇu; *śilā-dhīḥ*—thinking Him to be mere stone; *guruṣu*—the spiritual masters; *nara-matī*—thinking them to be mere men; *vaiṣṇave*—a Vaiṣṇava devotee of the Lord; *jāti-buddhiḥ*—thinking him to belong to a particular caste; *viṣṇoḥ*—of Lord Viṣṇu; *vā*—or; *vaiṣṇavānām*—of the Vaiṣṇava devotees; *kali*—of the Kali-yuga; *mala*—dirt; *mathane*—which destroys; *pāda-tīrthe*—in the water that washes the lotus feet, *caraṇāmṛta* or the Ganges; *ambu-buddhiḥ*—the thought that it is ordinary water; *śrī-viṣṇoḥ*—of Śrī Viṣṇu, the Supreme Personality of Godhead; *nāmni*—the holy Name; *mantra*—the *mantra*; *sakala-kaluṣa-he*—which destroys all kinds of impurities; *śabde*—ordinary sound vibration; *sāmānya-buddhiḥ*—the thought that they are equal; *viṣṇau*—Lord Viṣṇu; *sarva-īśvara-īṣe*—the controller of all other controllers; *tat-itara-sama-dhīḥ*—the thought that anything else can be equal to Him; *yasya*—of whom; *vā*—or; *nārakī*—a resident of hell; *saḥ*—he is.

That person who considers the Deity of the Supreme Lord to be dead matter made out of stone, wood or metal; or the spiritual master, who is an eternal associate of the Supreme Lord, to be an ordinary man who is prone to die or the Vaiṣṇava to be coming from some caste; or the water which washes the feet of the pure devotee or the Supreme Personality of Godhead, to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; or to consider the holy name of the Supreme Lord or mantras dedicated to Him which are able to destroy all sin to be ordinary sounds; or to consider the Supreme Lord of all, Lord Viṣṇu, to be equal with other demigods, is considered to possess a hellish mentality. A person who thinks in this way is certainly a resident of hell.

### Padma Purāṇa

*ārāadhanānām sarveṣām  
viṣṇor ārāadhanam param  
tasmāt parataram devi  
tadīyānām samarcanam*

*ārāadhanānām*—of varieties of worship; *sarveṣām*—all; *viṣṇoḥ*—of Lord Viṣṇu;

*ārāadhanam*—worship; *param*—the most exalted; *tasmāt*—and above such worship of Lord Viṣṇu; *parataram*—of greater value; *devi*—O goddess; *tadīyānām*—of persons in relationship with Lord Viṣṇu; *samarcanam*—rigid and firm worship.

Lord Śiva told the goddess Durgā, "My dear Devī, although the Vedas mention worship of demigods, the worship of Lord Viṣṇu is topmost and is ultimately recommended. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu."

(quoted in *Caitanya-caritāmṛta* Madhya 11.31)

### Padma Purāṇa

*avaiṣṇava-mukhodgīrṇam*  
*pūtam hari-kathāmṛtam*  
*śravaṇam naiva kartavyam*  
*sarpocchiṣṭam yathā payaḥ*

*avaiṣṇava*—of a nondevotee; *mukha-udgīrṇam*—coming out of the mouth; *pūtam*—the pure; *hari*—of the Supreme Personality of Godhead, Hari; *kathā-amṛtam*—the nectarean topics; *śravaṇam*—hearing; *na*—not; *eva*—certainly; *kartavyam*—to be done; *sarpa*—of a snake; *ucchiṣṭam*—the remnants; *yathā*—as; *payāḥ*—milk.

One should not hear anything about Kṛṣṇa from a non-Vaiṣṇava. Milk touched by the lips of a serpent has a poisonous effect; similarly, talks about Kṛṣṇa given by a non-Vaiṣṇava are also poisonous.

### Padma Purāṇa

*dvau bhūta-sargau loke 'smīn*  
*daiva āsura eva ca*  
*viṣṇu-bhaktaḥ smṛto daiva*  
*āsuras tad-viparyayaḥ*

*dvau*—two; *bhūta*—of the living beings; *sargau*—dispositions; *loke*—in the world; *asmin*—in this; *daivaḥ*—godly; *āsuraḥ*—demoniac; *eva*—certainly; *ca*—and; *viṣṇu-*

*bhaktaḥ*—a devotee of Lord Viṣṇu; *smṛtaḥ*—remembered; *daivaḥ*—godly; *āsurāḥ*—demoniac; *tat-viparyayaḥ*—the opposite of that.

**There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons.**

(quoted in *Caitanya-caritāmṛta* Ādi 3.91)

### Padma Purāṇa

*nāhaṁ tiṣṭhāmi vaikuṇṭhe  
yoginām hṛdayeṣu vā  
tatra tiṣṭhāmi nārada  
yatra gāyanti mad-bhaktāḥ*

*na*—not; *aham*—I; *tiṣṭhāmi*—remain; *vaikuṇṭhe*—in Vaikuṇṭha; *yoginām*—of the yogīs; *hṛdayeṣu*—in the hearts; *vā*—or; *tatra*—at the respective places; *tiṣṭhāmi*—I remain; *nārada*—O Nārada; *yatra*—where; *gāyanti*—they sing about Me; *mat-bhaktāḥ*—My devotees.

**O Nārada, I am not in Vaikuṇṭha nor am I in the hearts of the yogīs. I remain where My devotees glorify My name, form, qualities and transcendental pastimes.**

### Padma Purāṇa

*jalajā nava-lakṣāṇi  
sthāvarā lakṣa-vimśati  
kṛmayo rudra-saṅkhyakāḥ  
pakṣiṇām daśa-lakṣaṇam  
triṁśal-lakṣāṇi paśavaḥ  
catur-lakṣāṇi mānuṣāḥ*

*jalajāḥ*—aquatics; *nava*—nine; *lakṣāṇi*—100,000; *sthāvarāḥ*—unmoving entities such as trees; *lakṣa*—100,000; *vimśati*—twenty; *kṛmayāḥ*—insects; *rudra*—reptiles; *saṅkhyakāḥ*—numbering eleven lakhs (or 1,100,000); *pakṣiṇām*—of the birds; *daśa*—

ten; *lakṣaṇam*—100,000; *triṁśat*—thirty; *lakṣani*—lakhs (100,000); *paśavaḥ*—beasts; *catuḥ*—four; *laksani*—100,000; *mānuṣāḥ*—kinds of human beings.

There are 900,000 species living in the water. There are 2,000,000 nonmoving living entities [sthāvara] such as trees and plants. There are 1,100,000 species of insects and reptiles, and 1,000,000 species of birds. As far as quadrupeds are concerned, there are 3,000,000 varieties, and there are 400,000 human species.

### Padma Purāṇa

*nāma cintāmaṇiḥ kṛṣṇas  
caitanya-rasa-vigrahaḥ  
pūrṇaḥ śuddho nitya-mukto  
'bhinnatvān nāma-nāminoḥ*

*nāmaḥ*—the holy name; *cintāmaṇiḥ*—transcendentally blissful giver of all spiritual benedictions; *kṛṣṇaḥ*—not different from Kṛṣṇa; *caitanya-rasa-vigrahaḥ*—the form of all transcendental mellows; *pūrṇaḥ*—complete; *śuddhaḥ*—pure, without material contamination; *nitya*—eternal; *muktaḥ*—liberated; *abhinna-tvāt*—due to not being different; *nāma*—of the holy name; *nāminoḥ*—and of the person who has the name.

The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with *māyā*. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.

(quoted in *Caitanya-caritāmṛta* Madhya 17.133)

### Padma Purāṇa

*sampradāya-vihīnā ye*

*mantrās te niṣphalā matāḥ*

*sampradāya-vihīna*—without being connected with a bona fide *sampradāya*, or disciplic succession; *ye*—which; *mantraḥ*—mantras; *te*—those; *niṣphalāḥ*—fruitless; *matāḥ*—are considered.

**If one is not actually connected with a bona fide disciplic succession, whatever mantras he chants will not bring the desired result.**

### **Padma Purāṇa**

*ṣaṭ-karma-nīpuṇo vipro  
mantra-tantra-viśāradaḥ  
avaiṣṇavo gurur na syād  
vaiṣṇavaḥ śva-ṭpaco guruḥ*

*ṣaṭ-karma*—in the six prescribed duties of a *brāhmaṇa*; *nīpuṇaḥ*—expert; *vipraḥ*—a *brāhmaṇa*; *mantra*—in the matter of hymns and chants; *tantra*—and rules and regulations; *viśāradaḥ*—very skilled; *avaiṣṇavaḥ*—not a devotee of Kṛṣṇa; *guruḥ*—a spiritual master; *na*—not; *syāt*—may become; *vaiṣṇavaḥ*—a devotee of Kṛṣṇa; *śva-ṭpacaḥ*—even though born in a family of dog-eaters; *guruḥ*—may become a spiritual master.

**Even if a brāhmaṇa is very learned in Vedic scripture and knows the six occupational duties of a brāhmaṇa, he cannot become a guru or spiritual master unless he is a devotee of the Supreme Personality of Godhead. However, if one is born in a family of dog-eaters but is a pure devotee of the Lord, he can become a spiritual master.**

### **Padma Purāṇa**

*yaś tu nārāyaṇaṁ devaṁ  
brahma-rudrādi-daivataiḥ  
samatvenaiva vīkṣeta  
sa pāṣaṇḍī bhaved dhruvam*

*yaḥ*—any person who; *tu*—however; *nārāyaṇaṁ*—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; *devaṁ*—the Lord;

*brahmā*—Lord Brahmā; *rudra*—Lord Śiva; *ādi*—and others; *daivataiḥ*—with such demigods; *amatvena*—on an equal level; *eva*—certainly; *vikṣeta*—observes; *saḥ*—such a person; *pāṣaṇḍī*—atheist, offender; *bhavet*—must be; *dhruvam*—certainly.

**A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender and an atheist.**

(quoted in *Caitanya-caritāmṛta Madhya* 18.116)

**Padma Purāṇa**  
**Śata-nāma-stotra of Lord Rāmacandra 8**

*ramante yogino 'nante*  
*satyānande cid-ātmani*  
*iti rāma-padenāsau*  
*param brahmābhidhīyate*

*ramante*—take pleasure; *yoginaḥ*—transcendentalists; *anante*—in the unlimited; *satya-ānande*—real pleasure; *cid-ātmani*—in spiritual existence; *iti*—thus; *rāma*—Rāma; *padena*—by the word; *asau*—He; *param*—supreme; *brahma*—truth; *abhidhīyate*—is called.

**The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.**

(quoted in *Caitanya-caritāmṛta Madhya* 9.29)

**Padma Purāṇa**

*smartavyaḥ satataṁ viṣṇur*  
*vismartavyo na jātucit*  
*sarve vidhi-niṣedhāḥ syur*  
*etayor eva kiṅkarāḥ*

*smartavyaḥ*—to be remembered; *satatam*—always; *viṣṇuḥ*—Lord Viṣṇu;

*vismartavyaḥ*—to be forgotten; *na*—not; *jātucit*—at any time; *sarve*—all; *vidhi-niṣedhāḥ*—rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; *syuḥ*—should be; *etayoḥ*—of these two principles (always to remember Kṛṣṇa or Viṣṇu and never forget Him); *eva*—certainly; *kiṅkarāḥ*—the servants.

**Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles.**

(quoted in *Caitanya-caritāmṛta Madhya* 22.113)

### Padma Purāṇa

*nāmāparādha-yuktānām*  
*nāmāny eva haranty agham*  
*aviśrānti-prayuktāni*  
*tāny evārtha-karāṇi ca*

*nāmāparādha*—offenses against the holy name; *yuktānām*—being attentive to; *nāmāni*—the Names; *eva*—certainly; *haranti*—remove, take away; *agham*—offenses; *aviśrānti*—they do not cease except by continuing to chant; *prayuktāni*—they employ; *tani*—they; *eva*—certainly; *artha*—purpose; *karāṇi*—perform; *ca*—and.

**The chanting of Hare Kṛṣṇa is recommended for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. Even if in the beginning one chants the Hare Kṛṣṇa mantra with offenses, one will become free from such offenses by chanting again and again.**

### Padma Purāṇa

#### Uttara Khaṇḍa 25.7

*māyāvādam asac-chāstram*  
*pracchannam baudham ucyate*  
*mayaiva vihitam devi*



*kalau brāhmaṇa-mūrtinā*

*māyāvādam*—the philosophy of Māyāvāda; *asat-śāstram*—false scriptures; *pracchannam*—covered; *bauddham*—Buddhism; *ucyate*—it is said; *mayā*—by me; *eva*—only; *vihitam*—executed; *devī*—O goddess of the material world; *kalau*—in the age of Kali; *brāhmaṇa-mūrtinā*—having the body of a *brāhmaṇa*.

Lord Śiva informed the goddess Durgā, the superintendent of the material world, "In the age of Kali, I take the form of a *brāhmaṇa* and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy."

(quoted in *Caitanya-caritāmṛta Madhya* 6.182)

**Padma Purāṇa**  
**Uttara Khaṇḍa 62.31**

*svāgamaīḥ kalpitais tvam ca*  
*janān mad-vimukhān kuru*  
*mām ca gopaya yena syāt*  
*sṛṣṭir eṣottarottarā*

*sva-āgamaīḥ*—with your own theses; *kalpitaiḥ*—imagined; *tvam*—you; *ca*—also; *janān*—the people in general; *mat-vimukhān*—averse to Me and addicted to fruitive activities and speculative knowledge; *kuru*—make; *mām*—Me, the Supreme Personality of Godhead; *ca*—and; *gopaya*—just cover; *yena*—by which; *syāt*—there may be; *sṛṣṭiḥ*—material advancement; *eṣa*—this; *uttara-uttarā*—more and more.

Addressing Lord Śiva, the Supreme Personality of Godhead said, "Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge."

(quoted in the *Caitanya-caritāmṛta Madhya* 6.181)

**Brahma Khaṇḍa 25.15-18**  
**Ten offenses to the Holy Name**

**Offense 1**

*satām nindā nāmnaḥ paramam aparādham vitanute  
yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhām*

*satām*—devotees of the Lord; *nindā*—blaspheme; *nāmnaḥ*—the holy name; *paramam*—the greatest; *aparādham*—offense; *vitanute*—is; *yataḥ khyātiṁ yātaṁ*—who are engaged in preaching the glories of the Lord; *katham u sahate*—will never tolerate; *tad-vigarhām*—such blasphemous activities.

To blaspheme devotees who have dedicated their lives to chanting the holy name of the Lord. The holy name, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities.

**Offense 2**

*śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam  
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ*

*śivasya*—the name of Lord Śiva; *śrī-viṣṇor*—Lord Viṣṇu; *yaḥ*—who; *iha*—in this material world; *guṇa*—qualities; *nāma*—name; *ādi-sakalam*—everything; *dhiyā*—with the conception; *bhinnam*—difference; *paśyet*—may see; *saḥ*—he; *khalu*—indeed; *hari-nāmā*—the holy name of the Lord; *ahita-karaḥ*—inauspicious (blasphemous).

To consider the names of Lord Śiva or Lord Brahmā to be on an equal level with the holy name of Lord Viṣṇu.

**Offense 3**

*guror avajñā*

*guroḥ*—the spiritual master; *avajñā*—a material conception of;

To disobey the orders of the spiritual master or to consider him an ordinary person.

#### Offense 4

*śruti-śāstra-nindanam*

*śruti-śāstra-nindanam*—to blaspheme Vedic literature.

To blaspheme the Vedic literatures or literatures in pursuance of the Vedic version.

#### Offense 5

*artha-vādaḥ*

*artha-vādaḥ*—to give some interpretation

To give some interpretation on the holy name of the Lord.

#### Offense 6

*hari-nāmni kalpanam*

*hari-nāmni*—the holy name; *kalpanam*—imaginary.

To consider the glories of the holy name of the Lord as imagination.

#### Offense 7

*nāmno balād yasya hi pāpa-buddhir  
na vidyate tasya yamair hi śuddhiḥ*

*nāmnaḥ*—the holy name; *balād*—on the strength; *yasya*—of who; *hi*—indeed; *pāpa*—sin; *buddhir*—conception; *na*—not; *vidyate*—is; *tasya*—of him; *yamaiḥ*—by austerities; *hi*—indeed; *śuddhiḥ*—purification.

To think that the Hare Kṛṣṇa mantra can counteract all sinful reactions and one may

therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of Hari-nāma.

### Offense 8

*dharma-vrata-tyāga-hutādi-sarva-  
śubha-kriyā-sāmyam api pramādaḥ*

*dharma*—religious performances or pious deeds; *vrata*—vows of penance and austerity; *tyāga*—renunciation; *huta*—agnihotra yajñas or sacrificial offerings; *ādi*—etc.; *sarva*—all; *śubha*—auspicious; *kriyā*—activities; *sāmyam*—equality; *api*—also; *pramādaḥ*—inattentive.

To consider the chanting of the Hare Kṛṣṇa mahā-mantra to be one of the auspicious ritualistic mantras mentioned in the Vedas as fruitive activity.

### Offense 9

*aśraddadhāne vimukhe 'py aśṛṇvati  
yaś copadeśaḥ śiva-nāmāparādhaḥ*

*aśraddadhāne*—faithless; *vimukhe*—reluctant; *api*—even; *aśṛṇvati*—does not want to hear; *yaḥ*—one who; *ca*—and; *upadeśaḥ*—instruction; *śiva*—auspicious; *nāmāparādhaḥ*—offense to the holy name.

It is an offense to preach the glories of the holy name of the Lord to the faithless.

### Offense 10

*śrute 'pi nāma-māhātmye  
yaḥ prīti-rahito naraḥ  
aham-mamādi-paramo  
nāmni so 'py aparādha-kṛt*

*śrute*—who have heard; *api*—even; *nāma*—the holy name; *māhātmye*—the glories; *yaḥ*—are; *prīti*—love; *rahitaḥ*—devoid; *naraḥ*—a person; *aham*—false ego;

*mamādi*—false possessions; *paramaḥ*—supreme; *nāmni*—the holy name of the Lord; *saḥ*—he; *api*—even; *aparādha*—offense; *kṛt*—doing.

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking "I am this body and everything belonging to this body is mine [*aham mameti*]," and does not show respect and love for the chanting of the Hare Kṛṣṇa mahā-mantra, that is an offense.

### Offense 11

*api pramādaḥ*

*api*—also; *pramādaḥ*—inattentive.

It is also an offense to be inattentive while chanting.

### Skanda Purāṇa

*kalau śūdrā sambhavāḥ*

*kalau*—in the age of Kali; *śūdrāḥ*—the class of *śūdrās*; *sambhavāḥ*—everyone is born.

In the age of Kali everyone is born a *śūdrā*.

### Viṣṇu Purāṇa

*sa hāniḥ tat mahat chidram  
sa mohaḥ sa ca vibhramaḥ  
yat-muhūrtam kṣaṇam vāpi  
vāsudevam na cintayet*

*saḥ*—that; *hāniḥ*—failure; *tat*—that; *mahat*—great; *chidram*—loss; *saḥ*—that; *mohaḥ*—greatest illusion; *saḥ*—that; *ca*—also; *vibhramaḥ*—anomaly; *yat*—that which; *muhūrtam*—short while; *kṣaṇam*—an instant; *vā*—or; *api*—indeed; *vāsudevam*—Kṛṣṇa; *na*—does not; *cintayet*—think of (remember).

If even for a moment remembrance of Vāsudeva is missed, that is the greatest loss,

that is the greatest illusion, and that is the greatest anomaly.

### Viṣṇu Purāṇa 1.12.69

*hlādinī sandhinī samvit  
tvayy ekā sarva-saṁśraye  
hlāda-tāpa-karī miśrā  
tvayi no guṇa-varjite*

*hlādinī*—the pleasure potency; *sandhinī*—the eternity potency; *samvit*—the knowledge potency; *tvayi*—in You; *ekā*—one spiritual (*cit*) potency; *sarva-saṁśraye*—the shelter of everything; *hlāda*—pleasure; *tāpa-karī*—causing displeasure; *miśrā*—mixed; *tvayi*—in You; *no*—not; *guṇa-varjite*—devoid of all material qualities.

The Supreme Personality of Godhead is *sac-cid-ānanda-vigraha*. This means that He originally has three potencies—the pleasure potency, the potency of eternity and the potency of knowledge. Together these are called the *cit* potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead, because He is not under the influence of the material energy or its modes.

(quoted in *Caitanya-caritāmṛta* Ādi 4.63, *Madhya* 6.157, 8.156)

### Viṣṇu Purāṇa 1.19.65

*namo brahmaṇya-devāya  
go-brāhmaṇa-hitāya ca  
jagad-dhitāya kṛṣṇāya  
govindāya namo namaḥ*

*namaḥ*—all obeisances; *brahmaṇya-devāya*—to the Lord worshipable by persons in brahminical culture; *go-brāhmaṇa*—for cows and *brāhmaṇas*; *hitāya*—beneficial; *ca*—also; *jagad-dhitāya*—to one who always is benefiting the whole world; *kṛṣṇāya*—

unto Kṛṣṇa; *govindāya*—unto Govinda; *namaḥ namaḥ*—repeated obeisances.

Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.

(quoted in *Caitanya-caritāmṛta* Madhya 13.77)

### Viṣṇu Purāṇa 1.20.19

*yuvatīnām yathā yūni  
yūnām ca yuvatau yathā  
mano 'bhiramate tadvan  
mano me ramatām tvayi*

*yuvatīnām*—a young girl; *yathā*—just as; *yūni*—a young boy; *yūnām*—a young boy, *ca*—and; *yuvatau*—a young girl; *yathā*—as; *manaḥ*—mind; *abhiramate*—take pleasure; *tadvat*—so; *manaḥ*—mind; *me*—my; *ramatām*—take pleasure; *tvayi*—in You.

Just as the minds of young girls take pleasure in young boys, and young boys take pleasure in young girls, kindly allow my mind to take pleasure in You alone.

(quoted in lectures by Śrīla Prabhupāda)

### Viṣṇu Purāṇa 1.22.53

*eka-deśa-sthitasyāgner  
jyotsnā vistāriṇī yathā  
parasya brahmaṇaḥ śaktis  
tathedam akhilaṁ jagat*

*eka-deśa*—in one place; *sthitasya*—being situated; *agneḥ*—of fire; *jyotsnā*—the illumination; *vistāriṇī*—expanded everywhere; *yathā*—just as; *parasya*—of the

Supreme; *brahmaṇaḥ*—of the Absolute Truth; *śaktiḥ*—the energy; *tathā*—similarly; *idam*—this; *akhilam*—entire; *jagat*—universe.

Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Para-brahman, are spread all over this universe.

### Viṣṇu Purāṇa 3.8.9

*varṇāśramācāravatā  
puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā  
nānyat tat-toṣa-kāraṇam*

*varṇa-āśrama-ācāravatā*—who behaves according to the four divisions of social order and four divisions of spiritual life; *puruṣeṇa*—by a man; *paraḥ*—the Supreme; *pumān*—person; *viṣṇuḥ*—Lord Viṣṇu; *ārādhyate*—is worshipped; *panthā*—way; *na*—not; *anyat*—another; *tat-toṣa-kāraṇam*—cause of satisfying the Lord.

The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four *varṇas* and *āśramas*.

(quoted in *Caitanya-caritāmṛta* Madhya 8.58)

### Viṣṇu Purāṇa 6.5.47

*aiśvaryasya samagrasya  
vīryasya yaśasaḥ śriyaḥ  
jñāna-vairāgyayoś caiva  
ṣaṇṇam bhaga itiṅgaṇa*

*aiśvaryasya*—of opulence or wealth; *samagrasya*—in full; *vīryasya*—of strength, power; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *jñāna*—of knowledge; *vairāgyayoḥ*—and of renunciation; *ca*—and; *eva*—certainly; *ṣaṇṇam*—of the six; *bhaga*—



opulence; *iti*—thus; *inḡaṇa*—the division.

Full wealth, strength, fame, beauty, knowledge and renunciation—these are the six opulences of the Supreme Personality of Godhead.

### Viṣṇu Purāṇa 6.7.61

*viṣṇu-śaktiḥ parā proktā  
kṣetra-jñākhyā tathā parā  
avidyā-karma-samjñānyā  
tṛtīyā śaktir iṣyate*

*viṣṇu-śaktiḥ*—the internal potency of Lord Viṣṇu, the Supreme Personality of Godhead; *parā*—spiritual; *proktā*—said; *kṣetra-jñā*—the living entities; *akhyā*—known as; *tathā*—also; *parā*—spiritual; *avidyā*—nescience, or godlessness; *karma*—and fruitive activities; *samjñā*—known as; *anyā*—another; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—is accepted as.

The internal potency of the Supreme Lord, Viṣṇu, is spiritual, as verified by the śāstras. There is another spiritual potency, known as *kṣetra-jñā*, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.

(quoted in *Caitanya-caritāmṛta* Ādi 7.119,  
Madhya 6.154, 8.153, 20.112, 24.308)

### Viṣṇu Purāṇa 6.7.62

*yayā kṣetra-jñā-śaktiḥ sā  
veṣṭitā nṛpa sarva-gā  
saṁsāra-tāpān akhilān  
avāpnoty atra santatān*

*yayā*—by which; *kṣetra-jñā-śaktiḥ*—the living entities, known as the *kṣetra-jñā* potency; *sā*—that potency; *veṣṭitā*—covered; *nṛpa*—O King; *sarva-gā*—capable of going anywhere in the spiritual or material worlds; *saṁsāra-tāpān*—miseria due to

the cycle of repeated birth and death; *akhilān*—all kinds of; *avāpnoti*—obtains; *atra*—in this material world; *santatān*—arising from suffering or enjoying various kinds of reactions to fruitive activities.

O King, the *kṣetra-jña-śakti* is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the *avidyā* [nescience] potency, which covers his constitutional position.

(quoted in *Caitanya-caritāmṛta Madhya* 6.155, 20.114)

### Selected Verses From Mahā-bhārata

#### Mahābhārata Bhīṣma Parva 5.22

*acintyāḥ khalu ye bhāvā  
na tāṁs tarkeṇa yojayet  
prakṛtibhyaḥ param yac ca  
tad acintyasya lakṣaṇam*

*acintyāḥ*—inconceivable; *khalu*—certainly; *ye*—those; *bhāvāḥ*—subject matters; *na*—not; *tān*—them; *tarkeṇa*—by argument; *yojayet*—one may understand; *prakṛtibhyaḥ*—to material nature; *param*—transcendental; *yac*—that which; *ca*—and; *tad*—that; *acintyasya*—the inconceivable; *lakṣaṇam*—symptom.

Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments.

(quoted in *Caitanya-caritāmṛta Ādi* 17.308)

**Mahābhārata**  
**Vana-parva 313.116**

*ahany ahani bhūtāni  
gacchantīha yamālayam  
śeṣāḥ sthāvaram icchanti  
kim āścaryam ataḥ param*

*ahani ahani*—day after day; *bhūtāni*—many living entities; *gacchanti*—go; *iha*—in this world; *yamālayam*—to the abode of Death; *śeṣāḥ*—those who are remaining; *sthāvaram*—a permanent situation; *icchanti*—aspire for; *kim*—what; *āścaryam*—astonishing; *ataḥ param*—more than this.

**Every day, hundreds and millions of living entities go to the kingdom of death. Still, those who are remaining aspire for a permanent situation. What could be more astonishing than this?**

King Yudiṣṭhira's answer to Yamarāja's question,  
"What is the most wonderful thing in this world?"

**Mahābhārata**  
**Vana Parva 313.117**

*tarko 'pratiṣṭhaḥ śrutayo vibhinnā  
nāsāv ṛsir yasya matam na bhinnam  
dharmasya tattvam nihitam guhāyām  
mahājano yena gataḥ sa panthāḥ*

*tarkaḥ*—dry argument; *apraṭiṣṭhaḥ*—not fixed; *śrutayaḥ*—Vedas; *vibhinnā*—possessing different departments; *na*—not; *asau*—that; *ṛṣiḥ*—great sage; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *dharmasya*—of religious principles; *tattvam*—truth; *nihitam*—placed; *guhāyām*—in the heart of a realized person; *mahā-janaḥ*—self-realized predecessors; *yena*—by which way; *gataḥ*—acted; *saḥ*—that; *panthāḥ*—the pure, unadulterated path.

**Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are**

variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.

(quoted in *Caitanya-caritāmṛta* Madhya 17.186, 25.57)

**Mahābhārata**  
**Dān-dharma Chapter 149**  
**Viṣṇu-sahasra-nāma-stotra 127.92.75**

*suvarṇa-varṇo hemāṅgo*  
*varāṅgaś candanāṅgadī*  
*sannyāsa-kṛc chamaḥ śānto*  
*niṣṭhā-śānti-parāyaṇaḥ*

*suvarṇa-varṇaḥ*—whose complexion is like gold; *hema-aṅgaḥ*—having a body like molten gold; *vara-aṅgaḥ*—whose body is very beautifully constructed; *candana-aṅgadī*—smeared with the pulp of sandalwood; *sannyāsa-kṛt*—accepting the renounced order of life; *śamaḥ*—self-controlled; *śāntaḥ*—peaceful; *niṣṭhā*—firmly fixed; *śānti*—bringing peace by propagating the Hare Kṛṣṇa *mahā-mantra*; *parāyaṇaḥ*—always in the ecstatic mood of devotional service.

The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life [sannyāsa] and will be very self-controlled. He will be distinguished from Māyāvādī sannyāsīs in that He will be fixed in devotional service and will spread the saṅkīrtana movement.

(quoted in *Caitanya-caritāmṛta* Ādi 3.49, Madhya 6.104, 10.170)

**Mahābhārata**  
**Udyoga Parva 71.4**

*kṛṣir bhū-vācakaḥ śabda  
ṇaś ca nirvṛti-vācakaḥ  
tayor aikyaṁ param brahma  
kṛṣṇa ity abhidhīyate*

*kṛṣiḥ*—the verbal root *kṛṣ*; *bhū*—attractive existence; *vācakaḥ*—signifying; *śabdaḥ*—word; *ṇaḥ*—the syllable *ṇa*; *ca*—and; *nirvṛti*—spiritual pleasure; *vācakaḥ*—indicating; *tayoḥ*—of both; *aikyaṁ*—amalgamation; *param*—supreme; *brahma*—Absolute Truth; *kṛṣṇaḥ*—Lord Kṛṣṇa; *iti*—thus; *abhidhīyate*—is called.

The word "kṛṣ" is the attractive feature of the Lord's existence, and "ṇa" means spiritual pleasure. When the verb "kṛṣ" is added to the affix "ṇa," it becomes Kṛṣṇa, which indicates the Absolute Truth.

(quoted in Caitanya-caritāmṛta Madhya 9.30)

Selected Verses from other Vedic Literatures

### Selected Verses from other Vedic Literatures

#### Hitopadeśa

*āhāra-nidrā-bhaya-maithunam ca  
sāmānyam etat paśubhir narāṇām  
dharmo hi teṣām adhiko viśeṣo  
dharmeṇa hīnāḥ paśubhiḥ samānāḥ*

*āhāra*—eating; *nidrā*—sleeping; *bhaya*—fearing; *maithunam ca*—and sex life; *sāmānyam*—in common; *etat*—this group of activities; *paśubhiḥ*—with the animals; *narāṇām*—of the men; *dharmaḥ*—spiritual life; *hi*—indeed; *teṣām*—of them; *adhikaḥ*—the better thing; *viśeṣaḥ*—the special property; *dharmeṇa*—spiritual life; *hīnāḥ*—without; *paśubhiḥ*—with the animals; *samānāḥ*—on the same platform.

Both animals and men share the activities of eating, sleeping, mating and defending. But the special property of the humans is that they are able to engage in spiritual life. Therefore without spiritual life, humans are on the level of animals.

### Manu Samhitā 9.3

*na striyaṁ svatantram arhati*

*na*—not; *striyam*—of women; *svatantram*—independence; *arhati*—is allowed.

**Women should not be given independence.**

### Manu Samhitā

*pravṛttir eṣā bhūtānām  
nivṛttis tu mahā-phalā*

*pravṛttiḥ*—activities of attachment; *eṣā*—this; *bhūtānām*—living beings in the material world; *nivṛttiḥ*—activities of detachment; *tu*—but; *mahā-phalā*—the greatest fruit.

**Everyone in material life is attracted to furthering the way of attachment (pravṛtti-marga), but the greatest treasure is to be gained by following the path of detachment (nivṛtti-marga).**

### Nārada Pañcarātra

*ārādhito yadi haris tapasā tataḥ kim  
nārādhito yadi haris tapasā tataḥ kim*

*ārādhitaḥ*—worshiped; *yadi*—if; *hariḥ*—Kṛṣṇa; *tapasā*—by austerity; *tataḥ*—then; *kim*—what; *na*—not; *ārādhitaḥ*—worshiped; *yadi*—if; *hariḥ*—Hari, Kṛṣṇa; *tapasā*—by austerity; *tataḥ*—then; *kim*—what.

**If one worships Lord Kṛṣṇa and considers Him the goal of life, then there is no need to execute severe types of austerity. And, if after executing all kinds of tapasya, one cannot reach Kṛṣṇa, then all his tapasya has no value, for without Kṛṣṇa consciousness different types of austerities are wasted labor.**

## Rāmayana

*aihiṣṭam yat tat punar-janma-jayāya*

*aihiṣṭam*—desired; *yat*—which; *tat*—that; *punaḥ*—again; *janma*—birth; *jayāya*—conquering.

**Is everything going well in your endeavor to conquer the repetition of birth and death?**

(Viśvamisra Muni enquires from King Daśaratha)

## Rk-saṁhitā 1.22.20

*om tad viṣṇoḥ paramam padam sadā  
paśyanti sūrayo divīva cakṣur ātatam  
tad viprāso vipanyavo jāgrvāmṣaḥ  
samindhate viṣṇor yat paramam padam*

*om*—invocation; *tad*—that; *viṣṇoḥ*—of Lord Viṣṇu; *paramam*—the supreme; *padam*—abode; *sadā*—always; *paśyanti*—they see; *sūrayaḥ*—the devotees; *divīva*—divine; *cakṣuḥ*—the eye; *ātatam*—the sun's rays; *tad*—that; *viprāsaḥ*—the brāhmaṇas; *vipanyavaḥ*—the praise worthy; *jāgrvāmṣaḥ*—spiritually awake; *samindhate*—they reveal; *viṣṇoḥ*—of Viṣṇu; *yat*—whose; *paramam*—supreme; *padam*—abode.

**The lotus feet of Lord Viṣṇu are the supreme objective of all the demigods. These lotus feet of the Lord are as enlightening as the sun in the sky.**

Selected Verses from Previous Ācāryas

Selected Verses from Previous Ācāryas

Raghunātha Dāsa Gosvāmī

*kṛpāmbudhir yaḥ para-duḥkha-duḥkhī*

*kṛpā*—mercy; *ambudhiḥ*—ocean; *yaḥ*—who; *para*—others; *duḥkha*—unhappiness; *duḥkhī*—suffering on account of.

The Vaiṣṇava (like Sanātana Gosvāmī) is an ocean of mercy to the fallen, conditioned souls; indeed, he is so compassionate that, although for himself he knows no unhappiness, he feels unhappiness on account of their suffering.

(*Vilāpa-kusumāñjali* 6)

### **Bhaktisiddhānta Sarasvatī Ṭhākura**

*duṣṭa mana! tumi kiserā vaiṣṇava?  
pratiṣṭhāra tare, nirjanera ghare,  
tava hari-nāma kevala kaitava*

*duṣṭa*—sinful; *mana*—mind; *tumi*—you; *kiserā*—what kind of; *vaiṣṇava*—devotee of the Lord; *pratiṣṭhāra*—making a show of devotion; *tare*—for the purpose of; *nirjanera*—solitary; *ghare*—home; *tava*—your; *hari-nāma*—the holy name of the Lord; *kevala kaitava*—cheating process.

My dear sinful mind, what kind of devotee are you? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Kṛṣṇa mahā-mantra, but this is all cheating.

### **Bhaktisiddhānta Sarasvatī Ṭhākura**

*prān ache yar sei hetu prachar*

*prān*—life; *ache*—has; *yar*—he who; *sei*—he; *hetu*—cause; *prachar*—he can preach.

One who has life, he can preach.

(Quoted by Śrīla Prabhupāda in a letter to  
Brahmānanda Dāsa, September 2, 1972)



**Bilvamaṅgala Ṭhākura**  
**Kṛṣṇa-karṇāmṛta 107**

*bhaktis tvayi sthiratarā bhagavan yadi syād  
daivena naḥ phalati divya-kiśora-mūrtiḥ  
muktiḥ svayaṁ mukulitāñjali sevate 'smān  
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*

*bhaktis*—devotional service; *tvayi*—unto You; *sthiratarā*—fixed up; *bhagavan*—the Supreme Personality of Godhead; *yadi*—if; *syād*—it may be; *daivena*—by destiny; *naḥ*—unto us; *phalati*—bears a fruit; *divya*—transcendental; *kiśora-mūrtiḥ*—the eternal youthful form of Lord Kṛṣṇa; *muktiḥ*—liberation; *svayaṁ*—personally; *mukulitāñjali*—standing with folded hands; *sevate*—renders service; *asmān*—unto us; *dharma*—religion; *artha*—economic development; *kāma*—sense gratification; *gatayaḥ*—the end goals; *samaya*—nearby; *pratīkṣāḥ*—expecting.

If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me-and all material conveniences of dharma [religiosity], artha [economic development] and kāma [sense gratification] stand with her.

**Locana Dāsa Ṭhākura**

*kevala ānanda-kāṇḍa*

*kevala*—only; *ānanda*—spiritual joy; *kāṇḍa*—source.

(The way of self-realization of the two Lords Nitāi Gauracandra) is simply joyful.  
(Or, Kṛṣṇa consciousness is simply joyful.)

(Śrī Śrī Gaura-Nityānander Dayā Verse 1)

## Mukunda-mālā-stotra

### Verse 33

(King Kulaśekhara)

*kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam  
adyaiva me viśatu mānasa-rāja-haṁsaḥ  
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ  
kaṇṭhāvarodhana-vidhau smaraṇam kutas te*

*kṛṣṇa*—O Kṛṣṇa; *tvadīya*—our; *pada-paṅkaja*—of the lotus feet; *pañjara*—the network; *antam*—inside; *adya*—today; *eva*—certainly; *viśatu*—may enter; *me*—my; *mānasa*—of my mind; *rāja-haṁsaḥ*—the swan; *prāṇa-prayāṇa*—the departure of my life; *samaye*—at the time of; *kapha*—by mucus; *vāta*—bodily air; *pittaiḥ*—and bile; *kaṇṭha*—of the throat; *avarodhana*—the choking of the breath; *vidhau*—in that condition; *smaraṇam*—the memory; *kuta*—how will it be possible; *te*—of You.

My Lord Kṛṣṇa, I pray that the swan of my mind may immediately sink down to the stems of the lotus feet of Your Lordship and be locked up in their network; otherwise at the time of my final breath, when my throat is choked up with cough, how will it be possible to think of You?

Prabodhānanda Sarasvatī

from Caitanya-candrāmṛta

*dante nidhāya tṛṇakam padayor nīpatya  
kṛtvā ca kāku-śatam etad ahaṁ bravīmi  
he sādhaḥ sakalam eva vihāya dūrāt  
caitanya-candra-carāṇe kurutānurāgam*

*dante*—between the teeth; *nidhāya*—placing; *tṛṇakam*—a blade of grass; *padayor*—your feet; *nīpatya*—falling down; *kṛtvā*—having done; *ca*—and; *kāku śatam*—a hundred times flattering; *etat*—this; *ahaṁ*—I; *bravīmi*—submit; *he sādhaḥ*—O great personality; *sakalam*—completely; *eva*—indeed; *vihāya*—leaving aside; *dūrāt*—at a distance; *caitanya-candra-carāṇe*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *kuruta*—just get; *anurāgam*—a taste for.

Taking a straw between my teeth and falling at your feet a hundred times, I humbly submit, "O great personality, please give up all mundane knowledge that you have

learned and just submit yourself at the lotus feet of Lord Caitanya Mahāprabhu."

Prabodhānanda Sarasvatī  
from Caitanya-candrāmṛta 5

*kaivalyam narakāyate tri-daśa-pūr ākāśa-ṣṣpāyate  
durdāntendriya-kāla-sarpa-pāṭalī protkhāta-damṣṭrāyate  
viśvam pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate  
yat kārūṇya-kaṭākṣa-vaibhavavatām tam gauram eva stumaḥ*

*kaivalyam*—the pleasure of merging into the existence of Brahman; *narakāyate*—is considered hellish; *tri-daśa-pūr*—the heavenly planets; *ākāśa-ṣṣpāyate*—something imaginary, like a flower in the sky; *durdānta*—formidable; *indriya*—the senses; *kāla-sarpa*—venomous snake; *pāṭalī*—multitude; *protkhāta*—extracted; *damṣṭrāyate*—teeth; *viśvam*—the material world; *pūrṇa*—completely; *sukhāyate*—happy; *vidhi*—Lord Brahmā; *mahendra*—Indra, the king of heaven; *ādiḥ*—the demigods; *ca*—and; *kīṭāyate*—become like an insect; *yat*—of whom; *kārūṇya*—mercy; *kaṭākṣa*—glance; *vaibhavavatām*—of the most confidential devotee; *tam*—unto; *gauram*—Lord Caitanya Mahāprabhu; *eva*—certainly; *stumaḥ*—glorify.

For a devotee, the pleasure of merging into the existence of Brahman is considered hellish. Similarly, he considers promotion to heavenly planets just another kind of phantasmagoria. The yogīs meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The whole material world appears joyful for a devotee, and even great personalities like Lord Brahmā and Lord Indra are considered no better than insects. Such is the position of a devotee who has received but a small glance of the mercy of Śrī Caitanya Mahāprabhu. Unto this most magnanimous personality I offer my respectful obeisances.

Śaṅkarācārya

*bhaja govindam bhaja govindam bhaja govindam mūḍha-mate  
samprāpte sannihite kāle na hi na hi rakṣati dukṛñ-karaṇe*

*bhaja*—just worship; *govindam*—Govinda; *mūḍha-mate*—O fool; *samprāpte*—attained; *sannihite*—placed; *kāle*—when the time; *na*—not; *hi*—indeed; *rakṣati*—

protects; *dukṛṇ-karaṇe*—the grammatical affix *dukṛṇ*.

You fools and rascals, all your grammatical word jugglery of suffixes, prefixes and philosophical speculation will not save you at the time of death. Just worship Govinda! Worship Govinda! Worship Govinda!

### Śaṅkarācārya

*nārī-stana-bhara-nābhī-deśam  
dṛṣṭvā mā gā mohā-veśam  
etan māṁsa-vasādi-vikāram  
manasi vicintaya vāram vāram*

*nārī*—a woman's; *stanā*—breasts; *bhāram*—heavy; *nābhī-deśam*—waist; *dṛṣṭvā*—seeing; *mā-gā*—don't go; *moha*—illusion, attraction; *veśyām*—by such a woman; *etām*—these; *māṁsa*—flesh, fat; *vāsaḥ*—outward dress; *ādi*—etc.; *vikarā*—transformation; *manasi*—in your mind; *vicintāya*—you should consider; *bhāram*—seriously; *bhāram*—very seriously.

Having seen the supposed beauty of a woman's heavy breasts and her thin waist, do not become agitated and illusioned, for these attractive features are simply transformations of fat, flesh and various other disgusting ingredients. You should consider this in your mind again and again.

### Śaṅkarācārya

*brahma satyam jagat mithyā*

*brahma*—Brahman, the Supreme Spirit; *satyam*—is truth; *jagat*—the material world; *mithyā*—is false.

The Supreme Brahman is the only truth, and this material world is false.

### Śaṅkarācārya

*Gītā-bhāṣya*

*nārāyaṇa paro 'vyaktāt*

*nārāyaṇa*—Nārāyaṇa, the Supreme Personality of Godhead; *paraḥ*—beyond, or superior to; *avyaktāt*—the unmanifested source of the material creation.

**The Supreme Personality of Godhead, Nārāyaṇa, is beyond the material creation.**

### **Svarūpa Dāmodara**

*bhāgavata giyā porā bhāgavata-sthāne*

*bhāgavata*—Śrīmad-Bhāgavatam; *giyā*—going; *porā*—study; *bhāgavata*—devotees; *sthāne*—at the place.

**One should hear and study the Śrīmad-Bhāgavatam from the "person Bhāgavatam".**

(See also *Caitanya-caritāmṛta Antya 5.131*)

### **Yāmunācārya**

*yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde  
nava-nava-rasa-dhāmany udyataṁ rantum āsīt  
tad-avadhi bata nārī-saṅgame smaryamāne  
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanam ca*

*yad-avadhi*—ever since; *mama*—my; *cetaḥ*—mind; *kṛṣṇa-pāda-āravinde*—at the lotus feet of Kṛṣṇa; *nava-nava*—newer and newer; *rasa-dhāmani*—the glories of transcendental taste; *udyata*—has arisen; *rantum*—to enjoy; *āsīt*—was; *tad-avadhi*—since then; *bata*—ah!; *nārī-saṅgame*—the association of women for sense gratification; *smaryamāne*—being remembered; *bhavati*—it becomes; *mukha-vikāraḥ*—lips or face contorted in disgust; *suṣṭu*—exceedingly; *niṣṭhīvanam*—in the act of spitting; *ca*—and.

**Since my mind has been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought and my lips curl with distaste.**

**Yāmunācārya**  
**Stotra-ratna 43**

*bhavantam evānucaran nirantaraḥ  
praśānta-niḥśeṣa-mano-rathāntaraḥ  
kadāham aikāntika-nitya-kiṅkaraḥ  
praharṣayiṣyāmi sanātha-jīvitam*

*bhavantam*—You; *eva*—certainly; *anucaran*—serving; *nirantaraḥ*—always; *praśānta*—pacified; *niḥśeṣa*—all; *manaḥ-ratha*—desires; *antaraḥ*—other; *kadā*—when; *aham*—I; *aikāntika*—exclusive; *nitya*—eternal; *kiṅkaraḥ*—servant; *praharṣayiṣyāmi*—I shall become joyful; *sa-nātha*—with a fitting master; *jīvitam*—living.

By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?

Selected Verse Songs From Bhaktivinoda Ṭhākura

Selected Verse Songs From Bhaktivinoda Ṭhākura

**Aruṇodaya-kīrtana 1.1**

*udila aruṇa pūraba-bhāge  
dvija-maṇi gorā amani jāge*

*udila*—rising; *aruṇa*—the redness that preceeds the rising sun; *pūraba*—eastern; *bhāge*—quarter; *dvija-maṇi*—jewel of the twiceborn; *gorā*—Lord Caitanya; *amani*—Himself; *jāge*—awakened.

When a tinge of red on the eastern horizon heralded the sunrise, the jewel of the twiceborn, Lord Gaurasundara, immediately awakened. Taking His devotees with Him, He went all over the countryside, visiting the towns and villages of Nadia.

(Śrīla Bhaktivinoda Ṭhākura)

### Aruṇodaya-kīrtana 1.6

*jīvana anitya jānaha sār  
tāhe nānā-vidha vipada-bhār,  
nāmāśraya kori' jatane tumi  
thākaha āpana kāje*

*jīvana*—life; *anitya*—temporary; *jānaha*—know; *sār*—in truth; *tāhe*—in that; *nānā-vidha*—various kinds of; *vipada-bhār*—dangers; *nāmāśraya kori'*—take shelter of the holy name; *jatane*—carefully; *tumi*—you; *thākaha*—remain; *āpana*—in your own; *kāje*—activities.

**"Understand this essential fact of life: life is temporary and full of all kinds of miseries. So take shelter of the holy name as your only business."**

(Śrīla Bhaktivinoda Ṭhākura)

### Aruṇodaya-kīrtana 2.1

*jīva jāgo, jīva jāgo, gauracānda bole  
kota nidrā jāo māyā-ṇiśācira kole*

*jīva*—O living entity; *jāga*—wake up; *gauracānda*—Lord Caitanya; *bole*—calls; *kota*—how long; *nidrā jāo*—you sleep; *māyā-ṇiśācira*—of the witch Māyā; *kole*—in the lap.

**Lord Gaurāṅga is calling, "Wake up, sleeping souls! Wake up, sleeping souls! You have slept so long in the lap of the witch Māyā."**

(Śrīla Bhaktivinoda Ṭhākura)

### Śaraṇāgati

*mānasa, deho, geha, jo kichu mora  
arpilū tuyā pade, nanda-kiśora!*

*mānasa*—mind; *deho*—body; *geho*—family; *jo*—whatever; *kichu*—little; *mora*—mine; *arpilū*—offered; *tuyā*—Your; *pade*—to the feet; *nanda-kiśora*—O youthful son of Nanda.

**Mind, body and family, whatever may be mine, I have surrendered at Your lotus feet,  
O youthful son of Nanda!**

(Śrīla Bhaktivinoda Ṭhākura)

### Śaraṇāgati

*mārobi rākhobi-yo icchā tohārā  
nitya-dāsa prati tuyā adhikārā*

*mārobi*—kill; *rākhobi*—protect; *yo*—whatever; *icchā*—desire; *tohārā*—Your; *nitya-dāsa*—eternal servant; *prati*—towards; *tuyā*—You; *adhikārā*—owner.

**Slay me or protect me as You wish, for You are the master of Your eternal servant.**

(Śrīla Bhaktivinoda Ṭhākura)

### Śaraṇāgati

*kīṭa-janma hau yathā tuyā dāsa  
bahir-mukha brahma-janme nāhi āśa*

*kīṭa*—worm; *janma*—birth; *hau*—let it be; *yathā*—so long as; *tuyā*—Your; *dāsa*—servant; *bahir-mukha*—adverse; *brahma-janme*—born as Brahmā; *nāhi*—not; *āśa*—become.

**Let me be born again even as a worm, as long as I may remain Your devotee. I have no**



desire to be born as a Brahmā averse to You.

(Śrīla Bhaktivinoda Ṭhākura)

### Śaraṇāgati

*ye dina gṛhe, bhajana dekhi,  
gṛhete goloka bhāya  
caraṇa-sīdhu, dekhiyā gaṅgā  
sukha nā sīmā pāya*

*ye dina*—when; *gṛhe*—at home; *bhajana*—the worship; *dekhi*—I see; *gṛhete*—in the home; *goloka*—Goloka Vṛndāvana; *bhāya*—appears; *caraṇa*—the lotus feet of the Lord; *sīdhu*—the nectar; *dekhiyā gaṅgā*—upon seeing the Ganges; *sukha*—happiness; *nā*—no; *sīmā*—limits; *pāya*—does not find.

Every day Goloka Vṛndāvana appears in my home when I see Lord Hare being worshiped there. My joy knows no bounds when I see the Ganges, a river of nectar emanating from the Lord's lotus feet.

(Śrīla Bhaktivinoda Ṭhākura)

### Prasāda-sevāya

#### From Gītāvalī

*śarīra avidyā-jāl, joḍendriya tāhe kāl,  
jīve phele viṣaya-sāgore  
tā'ra madhye jihvā ati, lobhamoy sudurmati,  
tā'ke jetā kaṭhina saṁsāre*

*kṛṣṇa baḍo doyāmay, karibāre jihvā jay,  
sva-prasād-anna dila bhāi  
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,  
preme ḍāko caitanya-nitāi*

O Lord, this material body is a place of ignorance, and the senses are a network of paths leading to death. Somehow we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world. But You, dear Kṛṣṇa, are very kind to us and have given us such nice prasādam just to control the tongue. Now we take this prasādam to our full satisfaction and glorify You-Śrī Śrī Rādhā and Kṛṣṇa-and in love call for the help of Lord Caitanya and Nityānanda.

(Śrīla Bhaktivinoda Ṭhākura)

Selected Verse Songs From Narottama dāsa Ṭhākura

### Selected Verse Songs From Narottama dāsa Ṭhākura

#### Iṣṭa-deve Vijñapti 1 from Prārthanā

*hari hari! biphale janama goñāinu  
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,  
jāniyā śuniyā biṣa khāinu*

*hari*—O Lord Hari; *biphale*—uselessly; *janama*—my life; *goñāinu*—I have spent; *manuṣya-janama*—human birth; *pāiyā*—having obtained; *rādhā-kṛṣṇa*—Rādhā and Kṛṣṇa; *nā*—not; *bhajiyā*—worshiping; *jāniyā*—having understood; *śuniyā*—having heard; *biṣa*—poison; *khāinu*—I have drunk.

O Lord Hari, I have wasted my life. Although I have taken this rare human birth, like a miser, I have not served Rādhā and Kṛṣṇa, and thus I have knowingly drunk poison.

(Narottama dāsa Ṭhākura)

#### Iṣṭa-deve Vijñapti 2

### from Prārthanā

*golokera prema-dhana, hari-nāma-saṅkīrtana,  
rati nā janmilo kene tāya  
saṁsāra-biṣānaledibā-niśi hiyā jvale  
juḍāite nā koinu upāya*

*golokera*—of Goloka Vṛndāvana; *prema-dhana*—the treasure of love for Kṛṣṇa; *hari-nāma-saṅkīrtana*—the glorification of the holy name of Lord Hari; *rati*—attraction; *nā*—not; *janmilo*—manifest; *kene*—why; *tāya saṁsāra*—of material existence; *biṣa*—of poison; *anale*—in the fire; *dibā-niśi*—day and night; *hiyā jvale*—burns; *juḍāite*—spreads; *nā*—not; *koinu*—spreads; *upāya*—the remedy.

The treasure of divine love in Goloka Vṛndāvana has descended as the congregational chanting of Lord Hari's holy names. Why did my attraction for that chanting never come about? Day and night my heart burns in the fire of the poison of worldliness, and I have not accepted the means for relieving it.

(Narottama dāsa Ṭhākura)

### Iṣṭa-deve Vijñapti 3

#### from Prārthanā

*brajendra-nandana yei, śacī-suta hoilo sei,  
balarāma hoilo nitāi  
dīna-hīna yata chilo, hari-nāme uddhārilo,  
tāra śākṣī jagāi mādhai*

*braja*—of Vraja; *indra*—of the king; *nandana*—the son; *yei*—who is; *śacī-suta*—the son of mother Śacī; *hoilo*—has become; *sei*—He is; *balarāma*—Balarāma; *hoilo*—has become; *nitāi*—Lord Nityānanda; *dīna*—poor; *hīna*—and fallen; *yata*—who; *chilo*—were; *hari-nāme*—the name of Lord Hari; *uddhārilo*—were delivered; *tāra*—of this; *śākṣi*—testimony; *jagāi*—Jagāi; *mādhai*—Mādhāi.

Lord Kṛṣṇa, the son of the King of Vraja, became the son of Śacī, and Balarāma became Nitāi. The holy name delivered all those souls who were lowly and wretched. The two sinners Jagāi and Mādhāi are evidence of this.

(Narottama dāsa Ṭhākura)

**Iṣṭa-deve Vijñapti 4**  
**from Prārthanā**

*hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,  
karuṇā karoho ei-bāro  
narottama-dāsa kaya, nā ṭheliho rāṅgā pāya,  
tomā bine ke āche āmāra*

*hā—O; hā—O; prabhu—Lord; nanda-suta—son of Nanda Mahārāja; vṛṣabhānu-sutā—the daughter of Mahārāja Vṛṣabhānu; yuta—accompanied; karuṇā—mercy; karoho—please give; ei-bāro—this time; narottama-dāsa—Narottama dāsa; kaya—says; nā—do not; ṭheliho—push away; rāṅgā—reddish lotus feet; pāya—having attained; tomā—for You; bine—except; ke—who; āche—is; āmāra—mine.*

**O Lord Kṛṣṇa, son of Nanda, accompanied by the daughter of Vṛṣabhānu, please be merciful to me now. Narottama dāsa says, "O Lord, please do not push me away from Your reddish lotus feet, for who is my beloved except for You?"**

(Narottama dāsa Ṭhākura)

**Lālasā-mayī Prārthanā 1**

*'gaurāṅga' bolite habe pulaka-śarīra  
'hari hari' bolite nayane ba'be nīra*

*gaurāṅga—Gaurāṅga; bolite—saying; habe—will; pulaka—with shivering; śarīra—body; hari—O Hari; hari—O Hari; bolite—saying; nayane—on the eyes; ba'be—flaws; nīra—tears.*

**When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gaurāṅga's name? While chanting Hare Kṛṣṇa, when will there be tears in our eyes?**

(Narottama dāsa Ṭhākura)

### Lālasā-mayī Prārthanā 2

*āra kabe nitāi-cānder karuṇā hoibe  
saṁsāra-bāsanā mora kabe tuccha ha'be*

*āra*—and; *kabe*—will be; *nitāi*—of Lord Nityānanda; *cānder*—of the moon;  
*karuṇā*—mercy; *hoibe*—will be; *saṁsāra*—of material existence; *bāsanā*—the desire;  
*mora*—my; *kabe*—when; *tuccha*—insignificant; *ha'be*—will be.

**When will I obtain the mercy of Lord Nityānandacandra? When, by His mercy will the desire for material enjoyment become insignificant?**

(Narottama dāsa Ṭhākura)

### Lālasā-mayī Prārthanā 3

*viṣaya chāḍiyā kabe śuddha ha'be mana  
kabe hāma herabo śrī-vṛndāvana*

*viṣaya*—material sense gratification; *chāḍiyā*—giving up; *kabe*—when; *śuddha*—when; *ha'be*—will be; *mana*—the mind; *kabe*—when; *hāma*—I; *herabo*—I will see; *śrī-vṛndāvana*—Śrī Vṛndāvana-dhāma.

**When will my mind become free from all material desires and anxieties? Only in that purified state will I be able to understand Vṛndāvana and the conjugal love of Rādhā and Kṛṣṇa. Then my spiritual life will be successful.**

(Narottama dāsa Ṭhākura)

### Lālasā-mayī Prārthanā 4

*rūpa-raghunātha-pade hoibe ākuti  
kabe hāma bujhabo se yugala-pīriti*

*rūpa*—Rūpa Gosvāmī; *raghunātha*—Raghunātha dāsa Gosvāmī; *pade*—the books; *hoibe*—will be; *ākuti*—eagerness; *kabe*—when; *hāma*—I; *bujhabo*—I will understand; *se*—this; *yugala*—the divine couple; *pīriti*—love.

When shall I be very much eager to study the books left by the Six Gosvāmīs, headed by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī? By their instruction I shall be able to properly understand the loving affairs of Rādhā and Kṛṣṇa.

(Narottama dāsa Ṭhākura)

### Nāma-saṅkīrtana 6

*ei chaya gosāi yāra-mui tāra dāsa  
tān'-sabāra pada-reṇu mora pañca-grāsa*

*ei*—that one; *chaya*—six; *gosāi*—Gosvāmī; *yāra*—a lover; *mui*—I; *tāra*—of him; *dāsa*—servant; *tān'*—them; *sabāra*—of all; *pada*—feet; *reṇu*—dust; *mora*—my; *pañca*—five; *grāsa*—foodstuffs.

I am the servant of that person who is a servant of the Six Gosvāmīs. The dust of their holy feet is my five kinds of foodstuffs.

(Narottama dāsa Ṭhākura)

### Nāma-saṅkīrtana 7

*tāndera caraṇa sevi-bhakta-sane vāsa  
janame janame hoy ei abhilāṣa*

*tāndera*—of them (the Six Gosvāmīs); *caraṇa*—feet; *sevi*—servants; *bhakta*—devotees; *sane*—in association; *vāsa*—live; *janame janame*—birth after birth; *hoy*—is; *ei*—this; *abhilāṣa*—desire.

This is my desire, that birth after birth I may live with those devotees who serve the lotus feet of the Six Gosvāmīs.

(Narottama dāsa Ṭhākura)

### Prema-bhakti-candrikā

*chāḍiyā vaiṣṇava-sevā nistara payeche kebā*

*chāḍiyā*—giving up; *vaiṣṇava-sevā*—service of the Vaiṣṇavas; *nistara*—firm faith; *payeche*—will not get liberation; *kebā*—someone.

Unless one serves the spiritual master and the acāryas one cannot get liberation.

(Narottama dāsa Ṭhākura)

### Prema-bhakti-candrikā

*karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa,  
'amṛta' baliyā yebā khāya  
nānā yoni sadā phire, kadarya bhakṣaṇa kare,  
tāra janma adhaḥ-pāte yāya*

*karma-kāṇḍa*—fruitive activities; *jñāna-kāṇḍa*—philosophical speculation described in the Vedas; *kevala*—only; *viṣera*—of poison; *bhāṇḍa*—containers; *amṛta*—nectar; *baliyā*—saying; *yebā*—whoever; *khāya*—eats; *nānā*—various; *yonī*—species; *sadā*—always; *phire*—stays; *kadarya*—abominable substances or stool; *bhakṣaṇa*—teaching; *kare*—does; *tāra*—his; *janma*—birth; *adhaḥ-pāte*—falling down; *yāya*—attaining.

Fruitive activities and mental speculation are simply cups of poison. Whoever drinks of them, thinking them to be nectar, must struggle very hard life after life, in different types of bodies. Such a person eats all kinds of nonsense and becomes condemned by his activities of so-called sense enjoyment.

(Narottama dāsa Ṭhākura)

## Prema-bhakti-candrikā

*sadhu śāstra guru vākya, cittete kariyā aikya*

*sadhu*—saintly persons; *śāstra*—the holy scriptures; *guru*—the bona fide spiritual master; *vākya*—the words of; *cittete*—in the heart; *kariyā*—having done; *aikya*—one (nondifferent).

**We must always keep within our hearts the instructions of sādhu, śāstra, and guru. This is the process.**

(Narottama dāsa Ṭhākura)

## Prema-bhakti-candrikā

*'kāma' kṛṣṇa-kārmārpaṇe 'krodha' bhakta-dweśi-jane*  
*'lobha' sādhu-saṅge hari-kathā*  
*'moha' iṣṭa-labha-bine 'mada' kṛṣṇa-guṇa-gāne*  
*niyukta kariba yathā tathā*

*kāma*—lust; *kṛṣṇa*—to Lord Kṛṣṇa; *kārma*—deeds; *arpaṇe*—in offering; *krodha*—anger; *bhakta*—devotees; *dweśi-jane*—towards the enemies; *lobha*—greed; *sādhu-saṅge*—the association of saintly devotees; *hari-kathā*—the glories of Lord Hari; *moha*—bewilderment; *iṣṭa*—worshipable; *labha*—attainment; *bine*—without; *mada*—madness; *kṛṣṇa*—Lord Kṛṣṇa; *guṇa*—qualities; *gāne*—in glorifying; *niyukta kariba*—I will engage; *yathā*—as; *tathā*—in that way.

**I will engage my lust by offering the fruits of my work to Lord Kṛṣṇa, and I will engage my anger by directing it at those who are envious of the lord's devotees. I will engage greed by becoming greedy to hear the glories of the Lord in the association of saintly devotees. By not attaining my worshipable Lord Kṛṣṇa, I will engage the quality of bewilderment; and I will engage madness by becoming mad to glorify the transcendental qualities of the Lord. In this way I will spiritualize these material qualities for the service of the Lord.**



(Narottama dāsa Ṭhākura)

**Sāvaraṇa-śrī-gaura-pāda-padme**  
**from Prārthanā-1**

*śrī-kṛṣṇa-caitanya-prabhu dayā koro more*  
*tomā binā ke dayālu jagat-saṁsāre*

*śrī-kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; prabhu—O Lord; dayā—mercy; koro—please do; more—to me; tomā—You; binā—except for; ke—who?; dayālu—is merciful; jagat-saṁsāre—in this material world.*

**My dear Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, please be merciful to me, because who can be more merciful than Your Lordship within these three worlds?**

(Narottama dāsa Ṭhākura)

**Sāvaraṇa-śrī-gaura-pāda-padme**  
**from Prārthanā-2**

*patita-pāvana-hetu tava avatāra*  
*mo sama patita prabhu nā pāibe āra*

*patita-pāvana—deliverer of the most fallen; hetu—the reason; tava—Your; avatāra—incarnation; mo sama—like me; patita—fallen; prabhu—O Lord; nā—not; pāibe—there; āra—another.*

**Your incarnation is just to reclaim the conditioned, fallen souls, but I assure You that You will not find a greater candidate for Your mercy than me.**

(Narottama dāsa Ṭhākura)

**Sāvaraṇa-śrī-gaura-pāda-padme**  
**from Prārthanā-3**

*hā hā prabhu nityānanda, premānanda sukhī  
kṛpābalokana koro āmi boḍo duḥkhī*

*hā—O; hā—O; prabhu—Lord; nityānanda—Nityānanda; premānanda—spiritual bliss; sukhī—joyful; kṛpa—of mercy; balokana—glance; koro—please do; āmi—I; boḍo—very; duḥkhī—unhappy.*

**O my dear Lord Nityānanda! Since You are always very joyful in spiritual bliss, please cast Your merciful glance over me, because I am very unhappy.**

(Narottama dāsa Ṭhākura)

**Sāvaraṇa-śrī-gaura-mahimā**  
**from Prārthanā**

*gaurāṅgera saṅgi-gaṇe, nitya-siddha kori' māne,  
se yāya-vrajendra-sūta-pāśa*

*gaurāṅgera—of Lord Gaurāṅga; saṅgi-gaṇe—the associates; nitya-siddha—perfect; kori'—doing; māne—in the mind; se—he; yāya—attaining; braja-indra-sūta—the prince of Vraja; pāśa—nearness.*

**Simply by understanding that the associates of Lord Caitanya are eternally free from material contamination, one can immediately be promoted to the transcendental abode of Lord Kṛṣṇa.**

(Narottama dāsa Ṭhākura)

**Sāvaraṇa-śrī-gaura-mahimā**  
**from Prārthanā**

*śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi,*

*tāra haya vraja-bhūme bāsa*

*śrī-gauḍa-maṇḍala-bhūmi*—the land where Lord Caitanya performed pastimes; *yebā*—whoever; *jāne*—understands; *cintāmaṇi*—transcendental abode; *tāra*—of him; *haya*—is; *vraja-bhūme*—in Vrajabhūmi; *vāsa*—residence.

**If one simply understands that the land of Navadvīpa is not different from Vṛndāvana, he actually lives in Vṛndāvana.**

(Narottama dāsa Ṭhākura)

**Śrī Guru-vandanā 2**  
**from Prema-bhakti-candrikā**

*guru-mukha-padma-vākya, cittete koriyā-aikya,*  
*ār nā koriho mane āśā*

*guru-mukha-padma-vākya*—the instructions emanating from the lotus mouth of the spiritual master; *cittete*—in the consciousness; *korīyā-aikya*—making exclusively established; *ār*—anything else; *nā*—not; *korīho mane āśā*—do not aspire for.

**My only wish is to have my consciousness purified by the words emanating from his lotus mouth.**

(Narottama dāsa Ṭhākura)

**Śrī Guru-vandanā**  
**from Prema-bhakti-candrikā**

*cakhu-dān dilo yei, janme janme prabhu sei,*  
*divya-jñāna hṛde prokāśito*

*cakhu*—of the eyes; *dāna*—gift; *dila*—gives; *yei*—who; *janme janme*—birth after birth; *prabhu*—master; *sei*—he; *divya*—transcendental; *jñāna*—knowledge; *hṛde*—in the heart; *prokāśita*—manifests.

The spiritual master opens my darkened eyes and fills my heart with transcendental knowledge. He is my lord birth after birth.

(Narottama dāsa Ṭhākura)

Selected Verse Songs from Jayadeva Gosvāmī

### Selected Verse Songs from Jayadeva Gosvāmī

#### Gītā Govinda

#### Daśāvatāra-stotra 4

*tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ  
dalita-hiraṇyakaśipu-tanu-bhṛṅgam  
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

*tava*—Your; *kara-kamala*—lotuslike hands; *vare nakham*—nails; *adbhuta*—wonderful; *śṛṅga*—pointed; *dalita*—killed; *hiraṇyakaśipu*—Hiryaṇyakaśipu; *tanu-bhṛṅgam*—body like a wasp; *keśava*—Lord Kṛṣṇa; *dhṛta*—assuming; *narahari-rūpa*—the form of half-man, half-lion; *jaya*—all glories; *jagadīśa*—Lord of the universe; *hare*—O Hari.

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a half-man, half-lion! All glories to You! with the wonderfully sharp nails on Your beautiful lotus hands You have ripped apart the wasplike body of Hiraṇyakaśipu.

(Jayadeva Gosvāmī)

#### Gītā Govinda

#### Daśāvatāra-stotra 9

*nindāsī yajña-vidher ahaha śruti-jātaṁ  
sadaya-hṛdaya darśita-ṣaṣu-ghātaṁ  
keśava dhṛta-buddha-śarīra jaya jagadīśa hare*

*nindāsī*—decrying; *yajña-vidher*—animal sacrifice; *ahaha*—completely; *śruti-jātam*—Vedic rituals; *sadaya-hṛdaya*—heart full of compassion; *darśita*—upon seeing; *paśu-ghātam*—killing of animals; *keśava*—Lord Kṛṣṇa; *dhṛta*—assuming; *buddha-śarīra*—the form of Lord Buddha; *jaya*—all glories; *jagadīśa*—Lord of the universe; *hare*—O Hari.

**O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Buddha! All glories to You! With your heart full of compassion, you decry animal slaughter performed according to the scriptural rules of Vedic sacrifice.**

(Jayadeva Gosvāmī)

Selected Verses from the Nīti Śāstra by Cāṇakya Paṇḍita

### Selected Verses from the Nīti Śāstra by Cāṇakya Paṇḍita

#### Nīti Śāstra

*ātma-mātā guroḥ patnī*  
*brāhmaṇī rāja-patnikā*  
*dhenur dhātrī tathā pṛthvī*  
*saptaitā mātaraḥ smṛtāḥ*

*ātma-mātā*—one's own mother; *guroḥ-patnī*—the wife of the guru; *brāhmaṇī*—the wife of a *brāhmaṇa*; *rāja-patnikā*—the wife of a king; *dhenur*—the cow; *dhātrī*—the nurse; *tathā*—thus; *pṛthvī*—the earth; *sapta etā*—these seven; *mātaraḥ*—mothers; *smṛtāḥ*—should be remembered as.

**One's own mother, the wife of the guru, the wife of a brāhmaṇa, the wife of a king, the cow, the nurse, and the earth are known as the seven mothers of a man.**

(Cāṇakya Paṇḍita)

#### Nīti Śāstra

*avidyam jīvanam śūnyam  
dik-śūnyāś ca abāndhavāḥ  
putra-hīnam gṛham śūnyam  
sarva-śūnyā daridratā*

*avidyam*—without knowledge; *jīvanam*—life; *śūnyam*—empty or void; *dik-śūnyāḥ*—all directions are void; *ca*—and; *abāndhavāḥ*—persons without family or friends; *putra-hīnam*—without a son; *gṛham*—the home; *śūnyam*—void; *sarva-śūnyā*—that which makes everything void; *daridratā*—poverty.

**Life without knowledge is empty, and all directions are void for those without friends. Household life without a son is void, and for the poor the whole world is void.**

(Cāṇakya Paṇḍita)

### **Nīti Śāstra**

*āyusaḥ kṣaṇa eko 'pi  
na labhya svarṇa-koṭibhiḥ  
na cen nirarthakam nītiḥ  
kā ca hāniḥ tato 'dhikā*

*āyusaḥ*—of life; *kṣaṇaḥ*—a moment; *ekaḥ*—one; *api*—even; *na*—not; *labhyaḥ*—obtainable; *svaṛṇa-koṭibhiḥ*—for millions of gold coins; *na cet*—if not; *nirarthakam*—useless; *nītiḥ*—behavior; *kā*—what; *ca*—and; *hāniḥ*—loss; *tataḥ*—than that; *adhikā*—greater.

**Even one moment of life spent cannot be regained for millions of gold coins. Therefore, what greater loss is there than time spent uselessly?**

(Cāṇakya Paṇḍita śloka 34)

### **Nīti Śāstra**

*durjanaḥ parihartavyo*

*vidyayālaṅkṛto 'pi san  
maṇinā bhūṣitaḥ sarpaḥ  
kim asau na bhayaṅkaraḥ*

*durjanaḥ*—an evil man; *parihartavyo*—should be avoided; *vidyaya*—by knowledge; *alaṅkṛtaḥ*—decorated; *api*—although; *san*—being; *maṇinā*—by a jewel; *bhūṣitaḥ*—adorned; *sarpaḥ*—a snake; *kim asau*—is that; *na*—not; *bhayaṅkaraḥ*—fearful.

**An evil man should be avoided, even though he may be decorated with great knowledge. He is just like a venomous serpent adorned with a jewel on his hood. Is not such a snake fearful?**

(Cāṇakya Paṇḍita)

### **Nīti Śāstra**

*duṣṭā bhāryā śaṭham mitram  
bhṛtyaś cottaradāyakaḥ  
sasarpe ca gr̥he vāso  
mṛtyur eva na saṁśayaḥ*

*duṣṭā*—wicked; *bhāryā*—wife; *śaṭham*—deceitful; *mitram*—friend; *bhṛtyaḥ*—servant; *ca*—and; *uttara-dāyakaḥ*—impertinent; *sa-sarpe*—with serpents; *ca*—and; *gr̥he*—in the house; *vāsaḥ*—residence; *mṛtyuḥ*—death; *eva*—certainly; *na*—not; *saṁśayaḥ*—doubt.

**A man whose wife is wicked, whose friends are deceitful, and whose servants are impertinent dwells in a house infested with serpents. Death is certain.**

(Cāṇakya Paṇḍita)

### **Nīti Śāstra**

*ekenāpi kuvṛkṣeṇa  
koṭara-sthena vahninā*

*dahyate tad-vanam sarvam  
kuṣputreṇa kulam yathā*

*ekena—by one; api—only; ku-vṛkṣeṇa—bad tree; koṭara-sthena—in the hollow; vahninā—by a fire; dahyate—is burned; tat—of that; vanam—the forest; sarvam—entire; ku-putreṇa—by a bad son; kulam—family; yathā—just as.*

**Just as an entire forest is reduced to ashes by a fire burning in the hollow of a tree, similarly, one bad son can destroy an entire family.**

(Cāṇakya Paṇḍita)

### **Nīti Śāstra**

*ko 'rthaḥ putreṇa jātena  
yo na vidvān na dhārmikaḥ  
kāṇeṇa cakṣuṣā kim vā  
cakṣuḥ pīḍaiva kevalam*

*kaḥ-arthaḥ—what is the value; putreṇa—with a son; jātena—born; yaḥ—who; na—not; vidvān—learned; na—not; dhārmikaḥ—religious; kāṇeṇa-cakṣuṣā—with a blind eye; kimvā—or; cakṣuḥ—eye; pīḍā—pain; eva—certainly; kevalam—only.*

**What is the value of a son who is neither learned nor religious? Such a son is compared to a blind eye that is only a source of pain.**

(Cāṇakya Paṇḍita)

### **Nīti Śāstra**

*mātrvat para-dāreṣu  
para-dravyeṣu loṣṭravat  
ātmavat sarva-bhūteṣu  
yaḥ paśyati sa paṇḍitaḥ*



*mātrvat*—like one's mother; *para-dāreṣu*—others' wives; *para-dravyeṣu*—others' positions; *loṣṭravat*—like a lump of clay; *ātmavat*—like one's self; *sarva-bhūteṣu*—all living beings; *yaḥ*—who; *paśyati*—sees; *saḥ*—he; *pañḍitaḥ*—a learned man.

**One who sees others' wives as his mother, who sees all others' possessions as insignificant as a lump of clay, and who sees all living beings as himself—such a person is considered a learned man.**

(Cāṇakya Paṇḍita śloka 10)

### Nīti Śāstra

*lālayet pañca-varṣāṇi*  
*daśa-varṣāṇi tāḍayet*  
*prāpte tu ṣoḍaśe varṣe*  
*putraṁ mitra-vat ācaret*

*lālayet*—one should fondle; *pañca-varṣāṇi*—for five years; *daśa-varṣāṇi*—for ten years; *tāḍayet*—one should punish; *prāpte*—when he has reached; *tu*—but; *ṣoḍaśe varṣe*—the sixteenth year; *putraṁ*—unto the son; *mitra-vat*—like a friend; *ācaret*—one should act.

**One should fondle his son up to the point of five years old. Thereafter one should administer punishment for the next ten years. But when one's son reaches the age of sixteen one should act as a friend towards him.**

(Cāṇakya Paṇḍita)

### Nīti Śāstra

*lālāne bahavo doṣās*  
*tāḍāne bahavo guṇāḥ*  
*tasmāt putraṁ ca śiṣyaṁ ca*  
*tāḍāyēn na tu lālayet*

*lālane*—in fondling; *bahavaḥ*—many; *doṣāḥ*—faults; *tāḍane*—in administering punishment; *bahavaḥ*—many; *guṇāḥ*—good qualities; *tasmāt*—therefore; *putram*—a son; *ca*—and; *śiṣyam*—a student; *ca*—and; *tāḍayet*—should punish; *na*—not; *tu*—but; *lālayet*—should fondle.

**Leniency encourages bad qualities in a student or son, and strictness helps develop good qualities. Therefore, a teacher or parent should not pamper a child but administer punishment for bad behavior.**

(Cāṇakya Paṇḍita)

### Nīti Śāstra

*mātā yasya gṛhe nāsti*  
*bhāryā cāpriya-vādinī*  
*araṇyam tena gantavyam*  
*yathāraṇyam tathā gṛham*

*mātā*—an affectionate mother; *yasya*—who; *gṛhe*—in the home; *na*—not; *asti*—there is; *bhāryā*—a wife; *ca*—and; *priya-vādinī*—unkind, harsh speech; *araṇyam*—forest; *tena*—by him; *gantavyam*—one should go; *yathā*—so as; *araṇyam*—the forest; *tathā*—so; *gṛham*—the home.

**If one does not have an affectionate mother at home or one's wife does not speak sweetly and lovingly one should go to the forest [take sannyāsa] because the home is already a desolate place.**

(Cāṇakya Paṇḍita)

### Nīti Śāstra

*mūrkhā yatra na pūjyante*  
*dhānyam yatra susaṅcitam*  
*dampatyoḥ kalaho nāsti*

*tatra śrīḥ svayam āgatāḥ*

*mūrkhā*—fools; *yatra*—where *na*—not; *pūjyante*—are worshiped; *dhānyam*—grain; *yatra*—where; *susañcitam*—nicely stocked; *dampatyoh*—of husband and wife; *kalaḥ*—quarrel; *na*—not; *asti*—is; *tatra*—there; *śrīḥ*—goddess of fortune; *svayam*—personally; *āgatāḥ*—has come.

The goddess of fortune personally comes to that place where fools are not worshiped, where grains are carefully stocked, and where there are no quarrels between husband and wife.

(Cāṇakya Paṇḍita)

### Nīti Śāstra

*viṣād apy amṛtaṁ grāhyam*  
*amedhyād api kāñcanam*  
*nīcād apy uttamaṁ jñānam*  
*strī-ratnaṁ duṣkulād api*

*viṣād*—from poison; *api*—even; *amṛtam*—nectar; *grāhyam*—is to be taken; *amedhyāt*—from an impure place; *api*—even; *kāñcanam*—gold; *nīcāt*—from a low-born person; *api*—even; *uttamam*—the best; *jñānam*—knowledge; *strī-ratnam*—a jewel of a woman; *duṣkulāt*—from a low family; *api*—even.

One would accept nectar even from poison and gold even from a filthy place. One should accept knowledge even from a low-born person, and a good wife even if she comes from a low family.

(Cāṇakya Paṇḍita)

### Nīti Śāstra

*ṛṣi śraddha ajā yuddhe*  
*prabhāte megha garjane*

*dampatya kalahe caiva  
bahvārambhe laghu kriyā*

*ṛṣi*—sage; *śraddha*—funeral ceremony; *ajā*—male goat; *yuddhe*—fight; *prabhāte*—in the morning; *megha*—cloud; *garjane*—roar of thunder; *dampatya*—between husband and wife; *kalahe*—quarrel; *ca*—and; *eva*—certainly; *bahu*—grand; *arambhe*—beginning; *laghu*—small; *kriyā*—activity.

The funeral ceremony of a sage who died in the forest, a fight between two goats, a thunder clap in the morning, a quarrel between husband and wife—all begin in grand style but the outcome is insignificant.

(Cāṇakya Paṇḍita)

### Nīti Śāstra

*payah-pānam bhujaṅgānām  
kevalam viṣa-varadhanam  
upadeśo hi mūrkhānām  
prakopāya na śāntaye*

*payah-pānam*—drinking milk; *bhujaṅgānām*—of the snakes; *kevalam*—only; *viṣa-varadhanam*—increasing the poison; *upadeśaḥ*—the instruction; *hi*—certainly; *mūrkhānām*—of fools; *prakopāya*—for anger; *na*—not; *śāntaye*—peace of mind.

When snakes drink milk, it only increases their venom. Similarly, good instructions offered to fools makes them angry, and does not give them peace of mind.

(Cāṇakya Paṇḍita)

### Nīti Śāstra

*rūpa-yauvana-sampannā  
viśāla-kula-sambhavāḥ  
vidyā-hīnā na śobhante*

*nirgandhā iva kimśukāḥ*

*rūpa*—beauty; *yauvana*—youth; *sampannāḥ*—endowed with; *viśāla-kula*—in a high family; *sambhavāḥ*—persons who are born; *vidyā-hīnāḥ*—without knowledge; *na śobhante*—do not appear radiant; *nirgandhāḥ*—devoid of fragrance; *iva*—like; *kimśukāḥ*—the flowers of the Kimśuka tree.

**Persons born in high families and endowed with beauty and youth do not appear complete if they are devoid of knowledge, just as the beautiful flowers of the Kimśuka tree do not appear attractive if they are devoid of fragrance.**

(Cāṇakya Paṇḍita)

### **Nīti Śāstra**

*sarpāḥ krūraḥ khalāḥ krūraḥ*  
*sarpāt krūratarāḥ khalāḥ*  
*mantrauśadhi-vaśaḥ sarpāḥ*  
*khalāḥ kena nivāryate*

*sarpāḥ*—a snake; *krūraḥ*—fierce; *khalāḥ*—an evil man; *krūraḥ*—fierce; *sarpāt*—than a snake; *krūratarāḥ*—more ferocious; *khalāḥ*—an evil man; *mantra-auśadhi*—by mantras and herbs; *vaśaḥ*—controlled; *sarpāḥ*—a snake; *khalāḥ*—an evil man; *kena*—by what means; *nivāryate*—is controlled.

**Snakes and wicked men are certainly dangerous, but of the two, a wicked man is more dangerous than a poisonous snake. A snake can be controlled by mantras and herbs, but how can an evil man be controlled?**

(Cāṇakya Paṇḍita)

### **Nīti Śāstra**

*pṛthivī-bhūṣaṇaṁ rājā*  
*nārīnām bhūṣaṇaṁ patiḥ*

*śarvarī-bhūṣaṇam candro  
vidyā sarvasya bhūṣaṇam*

*pr̥thivī-bhūṣaṇam*—the ornament of the earth; *rājā*—is the king; *nārīṇām*—of women; *bhūṣaṇam*—the ornament; *patiḥ*—is the husband; *śarvarī-bhūṣaṇam*—the ornament of night; *candro*—is the moon; *vidyā*—knowledge; *sarvasya*—of everything; *bhūṣaṇam*—ornament.

**The ornament of the earth is the king, and the ornament of a woman is a good husband. The ornament of night is the moon, and knowledge is the ornament of everything.**

(Cāṇakya Paṇḍita)

### **Nīti Śāstra**

*tyaja durjana-saṁsargam  
bhaja sādhu-samāgamam  
kuru puṇyam aho-rātram  
smara nityam anityatām*

*tyaja*—renounce; *durjana-saṁsargam*—the association of demoniac persons; *bhaja*—partake of; *sādhu-samāgamam*—the association of devotees; *kuru*—perform; *puṇyam*—pious deeds; *aho-rātram*—both day and night; *smara*—remember; *nityam*—always; *anityatām*—the temporary nature of this world.

**Renounce the company of evil-minded persons, associate with saintly persons, perform pious deeds both day and night, and remember always the temporary nature of this material world.**

(Cāṇakya Paṇḍita)

### **Nīti Śāstra**

*varam eko guṇī putro*

na ca mūrkhā-śatair api  
ekaś candras tamo hanti  
na ca tārā-gaṇair api

*varam*—better; *ekaḥ*—one; *guṇī*—good qualities; *putraḥ*—a son; *na*—not; *ca*—and; *mūrkhā-śataiḥ*—hundreds of fools; *api*—even; *ekaḥ*—one; *candraḥ*—moon; *tamaḥ*—darkness; *hanti*—destroys; *na*—not; *ca*—and; *tārā-gaṇaiḥ*—innumerable stars; *api*—even.

**It is better to have one son with good qualities than to have one hundred foolish sons. Innumerable stars cannot dissipate the darkness, but one moon can illuminate the darkness of night.**

(Cāṇakya Paṇḍita)

### Nīti Śāstra

viśvāso naiva kartavyaḥ  
strīṣu rāja-kuleṣu ca

*viśvāsaḥ*—trust; *na*—never; *eva*—certainly; *kartavyaḥ*—should be done; *strīṣu*—unto a woman; *rāja-kuleṣu*—a politician; *ca*—and.

**One can never trust a politician or a woman.**

(Cāṇakya Paṇḍita)

### Nīti Śāstra

rṇa-kartā pita śatrur  
mātā ca vyabhicāriṇī  
bhāryā rūpavatī śatruḥ  
putraḥ śatrur apaṇḍitaḥ

*rṇa-kartā*—a debtor; *pita*—father; *śatruḥ*—an enemy; *mātā*—mother; *ca*—also;

*vyabhicārinī*—unfaithful; *bhāryā*—wife; *rūpavatī*—beautiful; *śatruḥ*—an enemy; *putraḥ*—a son; *śatruḥ*—enemy; *apaṇḍitaḥ*—ignorant.

**There are four kinds of enemies in household life: a father who is a debtor, an unchaste wife, a wife who is beautiful, and a foolish, ignorant son.**

(Cāṇakya Paṇḍita)

### Nīti Śāstra

*śaṭhe śāṭhyamācareta*

*śaṭhe*—in a cheating situation (i.e. when dealing with a cheat); *śāṭhyama*—like a cheat; *ācareta*—one should behave.

**Śrīla Prabhupāda:** This is politics, "Tit for tat." Śaṭhe śāṭhyamācareta. Cāṇakya Paṇḍita says. "If somebody is śaṭha"—śaṭha means very cunning—"so you should be also cunning."

Śrīmad-Bhāgavatam lecture, Māyāpur, October 20, 1974

Verses by Non Devotees

Verses by Non Devotees

### Carvaka Muni

*ṛṇam kṛtvā ghṛtaṁ pibet*  
*yāvaj jīvet sukhaṁ jīvet*  
*bhasmī-bhūtasya dehasya kutaḥ*  
*punar āgamano bhavet*

*ṛṇam kṛtvā*—going into debt; *ghṛtaṁ*—ghee; *pibet*—one should eat; *yāvaj*—so long as; *jīvet*—one may live; *sukhaṁ*—happily; *jīvet*—he should live; *bhasmī-bhūtasya*—of



that which becomes ashes; *dehasya*—of the body; *kutaḥ*—how; *punaḥ*—again; *āgamaṇaḥ*—coming; *bhavet*—will be.

Even if one has to go into debt, as long as one lives, he should live happily by eating as much ghee as possible. Since the material body simply becomes ashes at death, how will it ever come to life again?

### Ramakrishna

*yata mata, tata patha*

*yata*—as many; *mata*—opinions; *tata*—that many; *patha*—ways.

There are as many paths as there are opinions.

Quotes from Other Sources

### Quotes from Other Sources

### Unknown Source

*bhajan kara sādhana kara  
murte jānle hoy*

*bhajan*—worship; *kara*—perform; *sādhana*—regulative devotional activities; *kara*—perform; *murte*—at the time of death; *jānle*—to know; *hoy*—is.

Whatever bhajana and sadhana one has performed throughout life will be tested at the time of death.

### Unknown Source

*bhāṣyaṁ brahma-sūtrānām*

*bhāṣyam*—commentary; *brahma-sūtrānām*—on the *Vedānta-sūtra*.

The Śrīmad-Bhāgavatam is the (actual) commentary on the Vedānta-sūtra (Brahma-sūtra).

### Unknown Source

*punar mūṣiko bhava*

*punar*—again; *mūṣikaḥ*—a mouse; *bhava*—become.

Again become a mouse.

### Unknown Source

*gavayā-dhanavān, dhānya-dhanavān*

*gavayā*—cows; *dhanavān*—possessing wealth; *dhānya*—grains; *dhanavān*—possessing wealth.

One who has cows and grains possesses real wealth.

### Unknown Source

*harim vinā mṛtiṁ na taranti*

*harim*—Hari, the Supreme Personality of Godhead; *vinā*—without the grace of; *mṛtiṁ*—death; *na*—not able; *taranti*—to cross over.

No one can overcome cruel death without the mercy of Hari, the Supreme Personality of Godhead.

### Unknown Source

*janmanā jāyate śūdraḥ  
saṁskarād bhaved dvijaḥ  
veda-pāṭhād bhaved vipro  
brahma jānātīti brāhmaṇaḥ*

*janmanā*—by birth; *jāyate*—one is born; *śūdraḥ*—a *śūdra*; *saṁskarāt*—by the process of reformatory ceremonies such as initiation by a spiritual master; *bhavet*—one may become; *dvijaḥ*—twice-born *brāhmaṇa*; *veda-pāṭhād*—study of the Vedas; *bhaved*—one may become; *vipra*—a *vipra* (learned *brāhmaṇa*) *brahma*—the Supreme Spirit; *jānātīti*—knows; *brāhmaṇaḥ*—a *brāhmaṇa*.

**By birth everyone is a *śūdra*, but by undergoing the purificatory ceremonies under the direction of a bona fide spiritual master, one may become a *brāhmaṇa*, and when one knows the Supreme Spirit, he actually becomes a truly learned *brāhmaṇa*.**

(Note: See *Śrīmad-Bhāgavatam* 1.12.29 for the difference between a *brāhmaṇa* and a *vipra*.)

### Unknown Source

*ghute pore gobar hase*

*ghute*—dry cow dung paddy; *pore*—burns; *gobar*—wet cow dung paddy; *hase*—smiles.

**When the dry cow dung is burning in the fire, the wet cow dung laughs.**

### Unknown Source

*janame janame sabe pitāmātā paya*  
*kṛṣṇe guru nahi mile bhaja hari ei*

*janame janame*—birth after birth; *sabe*—everybody; *pitā*—father; *mātā*—and mother; *payā*—gets; *kṛṣṇe*—Lord Kṛṣṇa; *guru*—spiritual master; *nahi*—do not; *mile*—come in contact with; *bhaja*—worship; *hari*—Lord Hari; *ei*—this.

**Birth after birth one receives a mother and father, but if one gets the benediction of guru and Kṛṣṇa, he conquers the material energy and returns back to Godhead by worship of the Lord.**

### Unknown Source

*pañcāś ordhvaṁ vanam vrajet*

*pañcāś*—fifty; *ūrdhvam*—above; *vanam*—forest; *vrajet*—one should go.

**After the age of fifty years one should take vanaprastha and retire to the forest.**

### Unknown Source

*rākhe kṛṣṇa māre ke  
māre kṛṣṇa rakhe ke*

*rākhe*—protect; *kṛṣṇa*—Lord Kṛṣṇa; *māre*—kill; *ke*—who; *māre*—kill; *kṛṣṇa*—Kṛṣṇa; *rakhe*—protect; *ke*—who.

**If Lord Kṛṣṇa protects a person, who can kill him? And if Kṛṣṇa desires to kill someone, who can protect him?**

### Unknown Source

*yoga indriya saṁyama*

*yoga*—the practice of yoga; *indriya*—the senses; *saṁyama*—to control.

**Yoga practice means to control the senses.**

### Unknown Source

*rāja-putra cirañ jīva mā jīva muni putraka  
jīva vā maro sādthur mā jīva marā iti*

*rāja-putra*—O prince; *cirat*—a long time; *jīva*—live; *mā jīva*—do not live; *muni*—a sage; *putraka*—O son; *jīva*—live; *vā*—or; *maro*—die; *sādthur*—O saintly person; *mā jīva*—do not live; *marā*—die; *iti*—thus.

**O prince, may you live a long life; my dear brahmacārī, may you die now; O saintly person, you may live or die; but you, O butcher, don't live or die.**

### Unknown Source

*gṛhe śatrum api prāptam  
viśvastam akutobhayam*

*gṛhe*—home; *śatrum*—enemy; *api*—if; *prāptam*—receive; *viśvastam*—trust; *akutobhayam*—without fear.

Even if your enemy comes to your home, you should receive him in such a way that he'll forget that you are his enemy.

### Unknown Source

*yasmin tuṣṭe jagat tuṣṭam*

*yasmin*—to Him; *tuṣṭe*—satisfied; *jagat*—the whole world; *tuṣṭam*—satisfied.

If the Supreme Personality of Godhead is satisfied, everyone is satisfied.

### Unknown Source

*asaṅgo hy ayam puruṣaḥ*

*asaṅgaḥ*—not connected to the material world; *hi*—certainly; *ayam*—this; *puruṣaḥ*—the living entity.

The living entity is not really connected with this material world, but due to his tendency to enjoy the material senses he is put into a material condition.

### Unknown Source

*ātyantika-duḥkha-nivṛtti*

*ātyantika*—ultimate; *duḥkha*—suffering; *nivṛtti*—finish.

One's aim in life should be to stop suffering.

### Unknown Source

*yāvad artha-prayojanam*

*yāvad*—as much as; *artha*—economic conditions; *prayojanam*—necessities.

We accept only as much material necessities as needed for advancing in Kṛṣṇa consciousness.

### Unknown Source

*sarve sukhino bhavantu*

*sarve*—everyone; *sukhino*—happy; *bhavantu*—become.

Let everyone be happy.<sup>ii\*</sup>

### Unknown Source

*bhāva-grāhī janārdana*

*bhāva*—spiritual intention; *grāhī*—who is influenced; *janārdana*—Lord Kṛṣṇa, the maintainer of all people.

The Lord accepts the essence of a devotee's attitude.

### Unknown Source

*ātmavan manyate jagat*

*ātmavan*—just like himself; *manyate*—thinks; *jagat*—the whole world.

Everyone thinks of others according to his own position.

### Unknown Source

caṇḍālo 'pi dvija-śreṣṭho  
hari-bhakti-parāyaṇaḥ  
hari-bhakti-vihīnaś ca  
dvijo 'pi śvapacādhamaḥ

caṇḍāla—an outcaste, and untouchable (a dog-eater); *api*—even; *dvija-śreṣṭha*—the best of the twice-born (*brāhmaṇas*); *hari-bhakti-parāyaṇaḥ*—a person who has concluded that devotional service for Kṛṣṇa is the supreme activity (and is therefore absorbed in serving the Lord); *hari-bhakti-vihīnaḥ*—one devoid of devotional service; *ca*—and; *dvija*—(even if he is) twice-born; *śvapaca*—a person who cooks (and therefore eats) dogs; *adhamaḥ*—the lowest.

"Even if one is born in the family of a caṇḍāla, if one engages in the devotional service of the Lord, he becomes the best of brāhmaṇas. But even a brāhmaṇa who is devoid of devotional service is on the level of the lowest dog-eater."

### Sanskrit Proverb

satyam brūyāt priyam brūyāt  
mā brūyāt satyam apriyam

*satyam*—truth; *brūyāt*—speak; *priyam*—pleasing; *brūyāt*—speak; *mā*—do not; *brūyāt*—speak; *satyam*—truth; *apriyam*—not pleasing.

If one speaks the truth, he should speak it palatably. One should not speak unpalatable truth.<sup>iii\*</sup>

### Bengali Proverb

andha-paṅgu-nyāya

*andha*—blind man; *paṅgu*—lame man; *nyāya*—logic.

The logic of the blind man and the lame man.

### Bengali Proverb

*tandula vṛścika nyāya*

*tandula*—rice; *vṛścika*—scorpion; *nyāya*—logic.

The logic of the rice and the scorpion.

### Bengali Proverb

*kūpa-maṇḍūka-nyāya*

*kūpa*—well; *maṇḍūka*—frog; *nyāya*—logic.

The logic of the frog in the well.

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<sup>i</sup> These are the twelve qualifications of a perfect *brāhmaṇa*: following religious principles, speaking truthfully, controlling the senses by undergoing austerities and penances, being free from jealousy, being intelligent, being tolerant, creating no enemies, performing *yajñā*, giving charity, being steady, being well versed in Vedic study, and observing vows.

<sup>ii</sup> (Śrīla Prabhupāda said: This is the Vedic mission.)

<sup>iii</sup> Śrīla Prabhupāda explains that this is only in relation to material truths.