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Bhagavad-arka-marici-mala

CHAPTER ONE Indications of Evidence (*pramāṇa nirdeśaḥ*)

*śrī-kṛṣṇa-caitanya-candrāya namaḥ
yat-kṛpayā pravṛtto 'ham etasmin grantha-saṅgrāhe
taṁ gaura-pārśadaṁ vande dāmodara-svarūpakam*

1.1.1 Invocation

*om namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhiṣaḥ 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 paraṁ dhīmaḥi*

om—O my Lord; *namaḥ*—offering 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; *atheṣu*—purposes; *abhiṣaḥ*—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; *muhyanti*—are illusioned; *yat*—about whom; *sūrayaḥ*—great sages and demigods; *tejaḥ*—fire; *vāri*—water; *mṛdāṁ*—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; *kuhakaṁ*—illusion; *satyaṁ*—truth; *paraṁ*—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.

11.14.3-10 Śrī Kṛṣṇa to Uddhava

*śrī-bhagavān uvāca
kālena naṣṭā pralaye
vāṇīyaṁ veda-saṁjñitā
mayādau brahmaṇe proktā
dharmo yasyām mad-ātmakaḥ*

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *kālena*—by the influence of time; *naṣṭā*—lost; *pralaye*—at the time of annihilation; *vāṇī*—message; *īyam*—this; *veda-saṁjñitā*—consisting of the Vedas; *mayā*—by Me; *ādau*—at the time of creation; *brahmaṇe*—unto Lord Brahmā; *proktā*—spoken; *dharmah*—religious principles; *yasyām*—in which; *mat-ātmakaḥ*—identical with Me.

The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the Vedas. (3)

*tena proktā sva-putrāya
manave pūrva-jāya sā
tato bhṛgu-ādayo ṅgrhṇan
sapta brahma-maharṣayaḥ*

tena—by Brahmā; *proktā*—spoken; *sva-putrāya*—to his son; *manave*—to Manu; *pūrva-jāya*—the oldest; *sā*—that Vedic knowledge; *tataḥ*—from Manu; *bhṛgu-ādayaḥ*—those headed by Bhṛgu Muni; *agrṇan*—accepted; *sapta*—seven; *brahma*—in Vedic literature; *mahā-ṛṣayaḥ*—most learned sages.

Lord Brahmā spoke this knowledge to his eldest son Manu, and the seven great sages headed by Bhṛgu Muni then accepted the same knowledge from Manu. (4)

*tebhyaḥ pitṛbhyas tat-putrā
deva-dānava-guhyakāḥ
manuṣyāḥ siddha-gandharvāḥ
sa-vidyādhara-cāraṇāḥ
kindevāḥ kinnarā nāgā
rakṣaḥ-kimpuruṣādayaḥ
bahvyas teṣāṁ prakṛtayo
rajaḥ-sattva-tamo-bhuvāḥ
yābhir bhūtāni bhidyante
bhūtānām patayas tathā
yathā-prakṛti sarveṣāṁ
citrā vācaḥ sravanti hi*

tebhyaḥ—from them (Bhṛgu Muni, etc.); *pitṛbhyaḥ*—from the forefathers; *tat*—

their; *putrāḥ*—sons, descendants; *deva*—the demigods; *dānava*—demons; *guhyakāḥ*—the Guhyakas; *manuṣyāḥ*—human beings; *siddha-gandharvāḥ*—Siddhas and Gandharvas; *sa-vidyādhara-cāraṇāḥ*—along with Vidyādharas and Cāraṇas; *kindevāḥ*—a different human species; *kinnarāḥ*—half-humans; *nāgāḥ*—snakes; *rakṣaḥ*—demons; *kimpuruṣa*—an advanced race of monkeys; *ādayaḥ*—and so on; *bahvyaḥ*—many different; *teṣām*—of such living entities; *prakṛtayaḥ*—desires or natures; *rajaḥ-sattva-tamaḥ-bhuvāḥ*—being generated from the three modes of material nature; *yābhiḥ*—by such material desires or tendencies; *bhūtāni*—all such living entities; *bhidyante*—appear divided in many material forms; *bhūtānām*—and their; *patayaḥ*—leaders; *tathā*—divided in the same way; *yathā-prakṛti*—according to propensity or desire; *sarveṣām*—of all of them; *citrāḥ*—variegated; *vācaḥ*—Vedic rituals and *mantras*; *sravanti*—flow down; *hi*—certainly.

From the forefathers headed by Bhṛgu Muni and other sons of Brahmā appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyādharas, Cāraṇas, Kindevas, Kīnnaras, Nāgas, Kīmpuruṣas, and so on. All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, *mantras* and rewards. (5-7)

*evam prakṛti-vaicitryād
bhidyante matayo nṛṇām
pāramparyeṇa keṣāscit
pāṣaṇḍa-matayo 'pare*

—thus; *prakṛti*—of nature or desires; *vaicitryāt*—due to the great variety; *bhidyante*—are divided; *matayaḥ*—philosophies of life; *nṛṇām*—among human beings; *pāramparyeṇa*—by tradition or disciplic succession; *keṣāscit*—among some people; *pāṣaṇḍa*—atheistic; *matayaḥ*—philosophies; *apare*—others.

Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints. (8)

*man-māyā-mohita-dhiyaḥ
puruṣāḥ puruṣarṣabha
śreyo vadanty anekāntam
yathā-karma yathā-ruci*

mat-māyā—by My illusory potency; *mohita*—bewildered; *dhiyaḥ*—those whose intelligence; *puruṣāḥ*—people; *puruṣa-rṣabha*—O best among men; *śreyaḥ*—what is good for people; *vadanti*—they speak; *aneka-antam*—in innumerable ways; *yathā-karma*—according to their own activities; *yathā-ruci*—according to what pleases them.

O best among men, the intelligence of human beings is bewildered by My illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people. (9)

*dharmam eke yaśaś cānye
kāmaṁ satyaṁ damaṁ śamaṁ
anye vadanti svārthaṁ vā
aiśvaryaṁ tyāga-bhojanam
kecid yajṣaṁ tapo dānaṁ
vratāni niyamān yamān*

dharmam—pious activities; *eke*—some people; *yaśaḥ*—fame; *ca*—also; *anye*—others; *kāmaṁ*—sense gratification; *satyaṁ*—truthfulness; *damaṁ*—self-control; *śamaṁ*—peacefulness; *anye*—others; *vadanti*—propound; *sva-arthaṁ*—pursuing one’s self-interest; *vai*—certainly; *aiśvaryaṁ*—opulence or political influence; *tyāga*—renunciation; *bhojanam*—consumption; *kecid*—some people; *yajṣam*—sacrifice; *tapah*—austerity; *dānam*—charity; *vratāni*—taking vows; *niyamān*—regular religious duties; *yamān*—strict regulative discipline.

Some say that people will be happy by performing pious religious activities. Others say that happiness is attained through fame, sense gratification, truthfulness, self-control, peace, self-interest, political influence, opulence, renunciation, consumption, sacrifice, penance, charity, vows, regulated duties or strict disciplinary regulation. Each process has its proponents. (10)

11.14.11-14 Śrī Kṛṣṇa to Uddhava

*ādy-anta-vanta evaiśāṁ
lokāḥ karma-vinirmitāḥ
duḥkhodarkās tamo-niṣṭhāḥ
kṣudrā mandāḥ śucārpitāḥ*

ādi-anta-vantaḥ—possessing a beginning and end; *eva*—undoubtedly; *eśāṁ*—of them (the materialistic); *lokāḥ*—achieved destinations; *karma*—by one’s material work; *vinirmitāḥ*—produced; *duḥkha*—misery; *udarkāḥ*—bringing as the future result; *tamaḥ*—ignorance; *niṣṭhāḥ*—situated in; *kṣudrāḥ*—meager; *mandāḥ*—wretched; *śucā*—with lamentation; *arpitāḥ*—filled.

All the persons I have just mentioned obtain temporary fruits from their material work. Indeed, the meager and miserable situations they achieve bring future unhappiness and are based on ignorance. Even while enjoying the fruits of their work, such persons are filled with lamentation. (11)

*mayy arpitātmanaḥ sabhya
nirapekṣasya sarvataḥ
mayātmanā sukhaṁ yat tat
kutaḥ syād viṣayātmanām*

mayi—in Me; *arpita*—fixed; *ātmanaḥ*—of one whose consciousness; *sabhya*—O learned Uddhava; *nirapekṣasya*—of one bereft of material desires; *sarvataḥ*—in all respects; *mayā*—with Me; *ātmanā*—with the Supreme Personality of Godhead or with one’s own spiritual body; *sukhaṁ*—happiness; *yat tat*—such; *kutaḥ*—how; *syāt*—could it be; *viṣaya*—in material sense gratification; *ātmanām*—of those who are attached.

O learned Uddhava, those who fix their consciousness in Me, giving up all material desires, share with Me a happiness that cannot possibly be experienced by those engaged in sense gratification. (12)

*akiñcanasya dāntasya
śāntasya sama-cetasah
mayā santuṣṭa-manasah
sarvāḥ sukha-mayā diśah*

akiñcanasya—of one who does not desire anything; *dāntasya*—whose senses are controlled; *śāntasya*—peaceful; *sama-cetasah*—whose consciousness is equal everywhere; *mayā*—with Me; *santuṣṭa*—completely satisfied; *manasah*—whose mind; *sarvāḥ*—all; *sukha-mayāḥ*—full of happiness; *diśah*—directions.

One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes. (13)

*na pārameṣṭhyam na mahendra-dhiṣṇyam
na sārvaḥḥamam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
mayy arpitātmeccati mad vinānyat*

na—not; *pārameṣṭhyam*—the position or abode of Lord Brahmā; *na*—never; *mahā-indra-dhiṣṇyam*—the position of Lord Indra; *na*—neither; *sārvaḥḥamam*—empire on the earth; *na*—nor; *rasa-ādhipatyam*—sovereignty in the lower planetary systems; *na*—never; *yoga-siddhīḥ*—the eightfold yoga perfections; *apunar-bhavam*—liberation; *vā*—nor; *mayi*—in Me; *arpita*—fixed; *ātmā*—consciousness; *icchati*—he desires; *mat*—Me; *vinā*—without; *anyat*—anything else.

One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahmā or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of yoga, nor liberation from birth and death. Such a person desires Me alone.

11.19.17 Śrī Kṛṣṇa to Uddhava

*śrutiḥ pratyakṣam aitihiyam
anumānam catuṣṭayam
pramāṇeṣu anavasthānād
vikalpāt sa virajyate*

śrutiḥ—Vedic knowledge; *pratyakṣam*—direct experience; *aitihiyam*—traditional wisdom; *anumānam*—logical induction; *catuṣṭayam*—fourfold; *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.

6.9.36 Demigods to Śrī Viṣṇu

na hi virodha ubhayam bhagavaty aparimita-guṇa-gaṇa īśvare 'navagāhya-māhātmye 'rvācīna-vikalpa-vitarka-vicāra-pramāṇābhāsa-kutarka-śāstra-kalilāntaḥkaraṇāśraya-duravagraha-vādinām vivādānavasara uparata-samastamāyāmaye kevala evātma-māyām antardhāya ko nv artho durghaṭa iva bhavati svarūpa-dvayābhāvāt.

na—not; *hi*—certainly; *virodhaḥ*—contradiction; *ubhayam*—both; *bhagavati*—in the Supreme personality of Godhead; *aparimita*—unlimited; *guṇa-gaṇe*—whose transcendental attributes; *īśvare*—in the supreme controller; *anavagāhya*—possessing; *māhātmye*—unfathomable ability and glories; *arvācīna*—recent; *vikalpa*—full of equivocal calculations; *vitarka*—opposing arguments; *vicāra*—judgments; *pramāṇa-ābhāsa*—imperfect evidence; *kutarka*—useless arguments; *śāstra*—by unauthorized scriptures; *kalila*—agitated; *antaḥkaraṇa*—minds; *āśraya*—whose shelter; *duravagraha*—with wicked obstinacies; *vādinām*—of theorists; *vivāda*—of the controversies; *anavasara*—not within the range; *uparata*—withdrawn; *samasta*—from whom all; *māyā-maye*—illusory energy; *kevale*—without a second; *eva*—indeed; *ātma-māyām*—the illusory energy, which can do and undo the inconceivable; *antardhāya*—placing between; *kaḥ*—what; *nu*—indeed; *arthaḥ*—meaning; *durghaṭaḥ*—impossible; *iva*—as it were; *bhavati*—is; *sva-rūpa*—natures; *dvaya*—of two; *abhāvāt*—due to the absence.

O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable for the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgements inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy.

10.87.36 The Personified Vedas to Mahā-Viṣṇu

*sata idam utthitam sad iti cen nanu tarka-hatam
vyabhicarati kva ca kva ca mṛṣā na tathobhaya-yuk
vyavahṛtaye vikalpa iṣito 'ndha-paramparayā
bhramayati bhāratī ta uru-vṛttibhir uktha-jadān*

sataḥ—from that which is permanent; *idam*—this (universe); *utthitam*—arisen; *sat*—permanent; *iti*—thus; *cet*—if (someone proposes); *nanu*—certainly; *tarka*—by logical contradiction; *hatam*—refuted; *vyabhicarati*—it is inconsistent; *kva ca*—in

some cases; *kva ca*—in other cases; *mṛṣā*—illusion; *na*—not; *tathā*—so; *ubhaya*—of both (the real and illusion); *yuk*—the conjunction; *vyavahṛtaye*—for the sake of ordinary affairs; *vikalpaḥ*—an imaginary situation; *iṣitaḥ*—desired; *andha*—of blind men; *paramparayā*—by a succession; *bhramayati*—bewilder; *bhāratī*—the words of wisdom; *te*—Your; *uru*—numerous; *vṛttibhiḥ*—with their semantic functions; *uktha*—by ritual utterances; *jaḍān*—dulled.

It may be proposed that this world is permanently real because it is generated from the permanent reality, but such an argument is subject to logical refutation. Sometimes, indeed, the apparent nondifference of a cause and its effect fails to prove true, and at other times the product of something real is illusory. Furthermore, this world cannot be permanently real, for it partakes of the natures of not only the absolute reality but also the illusion disguising that reality. Actually, the visible forms of this world are just an imaginary arrangement resorted to by a succession of ignorant persons in order to facilitate their material affairs. With their various meanings and implications, the learned words of Your Vedas bewilder all persons whose minds have been dulled by hearing the incantations of sacrificial rituals.

6.4.31 Prajāpati Dakṣa to Śrī Viṣṇu *

*yac-chaktayo vadatām vādinām vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣām muhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne*

yat-śaktayaḥ—whose multifarious potencies; *vadatām*—speaking different philosophies; *vādinām*—of the speakers; *vai*—indeed; *vivāda*—of argument; *saṁvāda*—and agreement; *bhuvaḥ*—the causes; *bhavanti*—are; *kurvanti*—create; *ca*—and; *eṣām*—of them (the theorists); *muhur*—continuously; *ātma-mohaṁ*—bewilderment regarding the existence of the soul; *tasmai*—unto Him; *namaḥ*—my respectful obeisances; *ananta*—unlimited; *guṇāya*—possessing transcendental attributes; *bhūmne*—the all-pervading Godhead.

Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him.

4.11.22 Svayambhuva Manu to Dhruva Mahārāja

*kecit karma vadanty enam
svabhāvam apare nṛpa
eke kālaṁ pare daivam
puṁsaḥ kāmam utāpare*

kecit—some; *karma*—fruitive activities; *vadanti*—explain; *enam*—that; *svabhāvam*—nature; *apare*—others; *nṛpa*—my dear King Dhruva; *eke*—some;

kālam—time; *pare*—others; *daivam*—fate; *pumsaḥ*—of the living entity; *kāmam*—desire; *uta*—also; *apare*—others.

The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say it is due to desire.

4.29.48 Nārada Muni to King Prācīnabarhi

*svam lokam na vidus te vai
yatra devo janārdanaḥ
āhur dhūmra-dhiyo vedam
sakarmakam atad-vidaḥ*

svam—own; *lokam*—abode; *na*—never; *viduḥ*—know; *te*—such persons; *vai*—certainly; *yatra*—where; *devaḥ*—the Supreme Personality of Godhead; *janārdanaḥ*—Kṛṣṇa, or Viṣṇu; *āhuḥ*—speak; *dhūmra-dhiyaḥ*—the less intelligent class of men; *vedam*—the four Vedas; *sa-karmakam*—full of ritualistic ceremonies; *a-tat-vidaḥ*—persons who are not in knowledge.

Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes.

4.11.23 Svayambhuva Manu to Dhruva Mahārāja

*avyaktasyāprameyasya
nānā-śakty-udayasya ca
na vai cikīrṣitam tāta
ko vedātha sva-sambhavam*

avyaktasya—of the unmanifested; *aprameyasya*—of the Transcendence; *nānā*—various; *śakti*—energies; *udayasya*—of Him who gives rise to; *ca*—also; *na*—never; *vai*—certainly; *cikīrṣitam*—the plan; *tāta*—my dear boy; *kaḥ*—who; *veda*—can know; *atha*—therefore; *sva*—own; *sambhavam*—origin.

The Absolute Truth, Transcendence, is never subject to the understanding of imperfect sensory endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.

6.4.32 Prajāpati Dakṣa to Śrī Viṣṇu

*astīti nāstīti ca vastu-niṣṭhayor
eka-sthayor bhinna-viruddha-dharmaṇoḥ
avekṣitam kiñcana yoga-sāṅkhyayoḥ
samam param hy anukūlam bṛhat tat*

asti—there is; *iti*—thus; *na*—not; *astīti*—there is; *iti*—thus; *ca*—and; *vastu-niṣṭhayoḥ*—professing knowledge of the ultimate cause; *eka-sthayoḥ*—with one

and the same subject matter, establishing Brahman; *bhinna*—demonstrating different; *viruddha-dharmaṇoḥ*—and opposing characteristics; *avekṣitam*—perceived; *kiñcana*—that something which; *yoga-sāṅkhyayoḥ*—of mystic yoga and the Sāṅkhya philosophy (analysis of the ways of nature); *samam*—the same; *param*—transcendental; *hi*—indeed; *anukūlam*—dwelling place; *bṛhat tat*—that ultimate cause.

There are two parties—namely, the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic *yoga*. The Sāṅkhyite, however, who merely analyzes the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause—whether Bhagavān, Paramātmā or even Brahman. Instead, he is preoccupied with the superfluous, external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances.

11.22.4-5 Śrī Kṛṣṇa to Uddhava

śrī-bhagavān uvāca
yuktam ca santi sarvatra
bhāṣante brāhmaṇā yathā
māyām madīyām udgrhya
vadatām kim nu durghaṭam

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *yuktam*—reasonably; *ca*—even; *santi*—they are present; *sarvatra*—everywhere; *bhāṣante*—they speak; *brāhmaṇāḥ*—brāhmaṇas; *yathā*—how; *māyām*—the mystic energy; *madīyam*—My; *udgrhya*—resorting to; *vadatām*—of those who speak; *kim*—what; *nu*—after all; *durghaṭam*—will be impossible.

Lord Kṛṣṇa replied: Because all material elements are present everywhere, it is reasonable that different learned brāhmaṇas have analyzed them in different ways. All such philosophers spoke under the shelter of My mystic potency, and thus they could say anything without contradicting the truth.

naitad evam yathāttha tvam
yad aham vacmi tat tathā
evam vivadatām hetum
śaktayo me duratyayāḥ

na—it is not; *etat*—this; *evam*—so; *yathā*—as; *āttha*—say; *tvam*—you; *yat*—which; *aham*—I; *vacmi*—am saying; *tat*—that; *tathā*—thus; *evam*—in this way; *vivadatām*—for those who argue; *hetum*—over logical reasons; *śaktayaḥ*—the energies (are impelling); *me*—My; *duratyayāḥ*—unsurpassable.

When philosophers argue, "I don't choose to analyze this particular case in the same way that you have," it is simply My own insurmountable energies that are motivating their analytic disagreements.

11.3.43-46 Avirhotra to Mahārāja Nimi

śrī-āvirhotra uvāca
karmākarma vikarmeti
veda-vādo na laukikaḥ
vedasya ceśvarātmavāt
tatra muhyanti sūrayaḥ

śrī-āvirhotraḥ uvāca—the sage āvirhotra said; *karma*—the execution of duties prescribed by scripture; *akarma*—failure to perform such duties; *vikarma*—engagement in forbidden activities; *iti*—thus; *veda-vādaḥ*—subject matter understood through the Vedas; *na*—not; *laukikaḥ*—mundane; *vedasya*—of the vedas; *ca*—and; *īśvara-ātmavāt*—because of coming from the Personality of Godhead Himself; *tatra*—in this matter; *muhyanti*—become confused; *sūrayaḥ*—(even) great scholarly authorities.

Śrī Āvirhotra replied: Prescribed duties, nonperformance of such duties, and forbidden activities are topics one can properly understand through authorized study of the Vedic literature. This difficult subject matter can never be understood by mundane speculation. The authorized Vedic literature is the sound incarnation of the Personality of Godhead Himself, and thus Vedic knowledge is perfect. Even the greatest learned scholars are bewildered in their attempts to understand the science of action if they neglect the authority of Vedic knowledge.

parokṣa-vādo vedo 'yaṁ
bālānām anuśāsanam
karma-mokṣāya karmāṇi
vidhatte hy agadam yathā

parokṣa-vādaḥ—describing a situation as something else in order to disguise its real nature; *vedaḥ*—Vedas; *ayaṁ*—these; *bālānām*—of childlike persons; *anuśāsanam*—guidance; *karma-mokṣāya*—for liberation from material activities; *karmāṇi*—material activities; *vidhatte*—prescribe; *hi*—indeed; *agadam*—a medicine; *yathā*—just as.

Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.

nācared yas tu vedoktam
svayam ajño 'jitendriyaḥ
vikarmaṇā hy adharmeṇa
mṛtyor mṛtyum upaiti saḥ

na ācared—does not perform; *yaḥ*—who; *tu*—but; *veda-uktam*—what is prescribed in the Vedas; *svayam*—himself; *ajñāḥ*—ignorant; *ajita-indriyaḥ*—not having learned to control his senses; *vikarmaṇā*—by not executing scriptural duty; *hi*—indeed; *adharmeṇa*—by his irreligion; *mṛtyoḥ mṛtyum*—death after death; *upaiti*—achieves; *saḥ*—he.

If an ignorant person who has not conquered the material senses does not adhere

to the Vedic injunctions, certainly he will engage in sinful and irreligious activities. Thus his reward will be repeated birth and death.

*vedoktam eva kurvāṇo
niḥsaṅgo 'rpitam īśvare
naiṣkarmyam labhate siddhim
rocanāarthā phala-śrutiḥ*

veda-uktam—the regulated activities described by the Vedas; *eva*—certainly; *kurvāṇaḥ*—performing; *niḥsaṅgaḥ*—without attachment; *arpitam*—offered; *īśvare*—to the Supreme Lord; *naiṣkarmyam*—of liberation from material work and its reactions; *labhate*—one achieves; *siddhim*—the perfection; *rocanā-arthā*—for the purpose of giving encouragement; *phala-śrutiḥ*—the promises of material results given in the Vedic scriptures.

By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer.

11.5.5 Camasa Ṛṣi to Mahārāja Nimi

*vipro rājanya-vaiśyau vā
hareḥ prāptāḥ padāntikam
śrautena janmanāthāpi
muhyanty āmnāya-vādināḥ*

vipraḥ—the *brāhmaṇas*; *rājanya-vaiśyau*—of the royal order and the *vaiśyas*; *vā*—or; *hareḥ*—of the Supreme Lord, Hari; *prāptāḥ*—after being allowed to approach; *pada-antikam*—near the lotus feet; *śrautena janmanā*—by having received the second birth of Vedic initiation; *atha*—then; *api*—even; *muhyanti*—bewildered; *āmnāya-vādināḥ*—adopting various materialistic philosophies.

On the other hand, *brāhmaṇas*, members of the royal order and *vaiśyas*, even after being allowed to approach the lotus feet of the Supreme Lord, Hari, by receiving the second birth of Vedic initiation, can become bewildered and adopt various materialistic philosophies.

11.5.11 Camasa Ṛṣi to Mahārāja Nimi

*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; *jantoraḥ*—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, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.

11.5.13-14 Camasa Ṛṣi to Mahārāja Nimi

*yad ghrāṇa-bhakṣo vihitaḥ surāyās
tathā paśor ālabhanam na himsā
evam vyavāyaḥ prajayā na ratyā
imam viśuddham na viduḥ sva-dharmam*

yat—because; *ghrāṇa*—by smell; *bhakṣaḥ*—the taking; *vihitaḥ*—is enjoined; *surāyāḥ*—of wine; *tathā*—similarly; *paśoḥ*—of a sacrificial animal; *ālabhanam*—prescribed killing; *na*—not; *himsā*—wanton violence; *evam*—in the same way; *vyavāyaḥ*—sex; *prajayā*—for the purpose of begetting children; *na*—not; *ratyai*—for the sake of sense enjoyment; *imam*—this (as pointed out in the previous verse); *viśuddham*—most pure; *na viduḥ*—they do not understand; *sva-dharmam*—their own proper duty.

According to the Vedic injunctions, when wine is offered in sacrificial ceremonies it is later to be consumed by smelling, and not by drinking. Similarly, the sacrificial offering of animals is permitted, but there is no provision for wide-scale animal slaughter. Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform.

*ye tv anevam-vido 'santaḥ
stabdhāḥ sad-abhimāninaḥ
paśūn druhyanti viśrabdhāḥ
pretya khādanti te ca tāt*

ye—those who; *tu*—but; *anevam-vidaḥ*—not knowing these facts; *asantaḥ*—very impious; *stabdhāḥ*—presumptuous; *sat-abhimāninaḥ*—considering themselves saintly; *paśūn*—animals; *druhyanti*—they harm; *viśrabdhāḥ*—being innocently trusted; *pretya*—after leaving this present body; *khādanti*—they eat; *te*—those animals; *ca*—and; *tāt*—them.

Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same creatures they have killed in this world.

11.5.15 Camasa Ṛṣi to Mahārāja Nimi

*dviśantaḥ para-kāyeṣu
svātmānam harim īśvaram*

*mṛtake sānubandhe 'smin
baddha-snehāḥ patanty adhaḥ*

dviṣantaḥ—envying; *para-kāyeṣu*—(the souls) within the bodies of others; *sva-ātmānam*—their own true self; *harim īśvaram*—the Supreme Personality of Godhead, Hari; *mṛtake*—in the corpse; *sa-anubandhe*—together with its relations; *asmin*—this; *baddha-snehāḥ*—their affection being fixed; *patanti*—they fall; *adhaḥ*—downward.

The conditioned souls become completely bound in affection to their own corpse-like material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell.

11.11.18-19 Śrī Kṛṣṇa to Uddhava

*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.

*gām dugdha-dohām asatīm ca bhāryām
deham parādhīnam asat-prajām ca
vittam tv atīrthī-kṛtam aṅga vācam
hīnām mayā rakṣati duḥkha-duḥkhī*

gām—a cow; *dugdha*—whose milk; *dohām*—already taken; *asatīm*—unchaste; *ca*—also; *bhāryām*—a wife; *deham*—a body; *para*—upon others; *adhīnam*—always dependent; *asat*—useless; *prajām*—children; *ca*—also; *vittam*—wealth; *tu*—but; *atīrthī-kṛtam*—not given to the proper recipient; *aṅga*—O Uddhava; *vācam*—Vedic knowledge; *hīnām*—devoid; *mayā*—of knowledge of Me; *rakṣati*—he takes care of; *duḥkha-duḥkhī*—he who suffers one misery after another.

My dear Uddhava, that man is certainly most miserable who takes care of a cow that gives no milk, an unchaste wife, a body totally dependent on others, useless children or wealth not utilized for the right purpose. Similarly, one who studies Vedic knowledge devoid of My glories is also most miserable.

11.21.35-36 Śrī Kṛṣṇa to Uddhava

*vedā brahmātma-viṣayās
tri-kāṇḍa-viṣayā ime
parokṣa-vādā ṛṣayaḥ
parokṣam mama ca priyam*

vedāḥ—the Vedas; *brahma-ātma*—the understanding that the soul is pure spirit; *viṣayāḥ*—having as their subject matter; *tri-kāṇḍa-viṣayāḥ*—divided into three sections (which represent fruitive work, worship of demigods and realization of the Absolute Truth); *ime*—these; *parokṣa-vādāḥ*—speaking esoterically; *ṛṣayaḥ*—the Vedic authorities; *parokṣam*—indirect explanation; *mama*—to Me; *ca*—also; *priyam*—dear.

The Vedas, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and *mantras*, however, deal in esoteric terms, and I also am pleased by such confidential descriptions.

*śabda-brahma su-durbodham
prāṇendriya-mano-mayam
ananta-pāram gambhīram
durvigāhyam samudra-vat*

śabda-brahma—the transcendental sound of the Vedas; *su-durbodham*—extremely difficult to comprehend; *prāṇa*—of the vital air; *indriya*—senses; *manah*—and mind; *mayam*—manifesting on the different levels; *ananta-pāram*—without limit; *gambhīram*—deep; *durvigāhyam*—unfathomable; *samudra-vat*—like the ocean.

The transcendental sound of the Vedas is very difficult to comprehend and manifests on different levels within the *prāṇa*, senses and mind. This Vedic sound is unlimited, very deep and unfathomable, just like the ocean.

11.21.40-42 Śrī Kṛṣṇa to Uddhava

*vicitra-bhāṣā-vitatām
chandobhiś catur-uttaraiḥ
ananta-pārām bṛhatīm
sṛjaty ākṣipate svayam*

vicitra—variegated; *bhāṣā*—by verbal expressions; *vitatām*—elaborated; *chandobhiḥ*—along with the metrical arrangements; *catur-uttaraiḥ*—each having four syllables more than the previous; *ananta-pārām*—limitless; *bṛhatīm*—the great expanse of Vedic literature; *sṛjati*—He creates; *ākṣipate*—and withdraws; *svayam*—Himself.

The Veda is then elaborated by many verbal varieties, expressed in different meters, each having four more syllables than the previous one. Ultimately the Lord again withdraws His manifestation of Vedic sound within Himself.

*gāyatri uṣṇig anuṣṭup ca
bṛhatī pañktir eva ca
triṣṭub jagaty aticchando
hy atyaṣṭy-atijagad-virāt*

gāyatrī uṣṇik anuṣṭup ca—known as Gāyatrī, Uṣṇik and Anuṣṭup; *bṛhatī pañktiḥ*—Bṛhatī and Pañkti; *eva ca*—also; *triṣṭup jagatī aticchandaḥ*—Triṣṭup, Jagatī and Aticchanda; *hi*—indeed; *atyasṭi-atijagat-virāt*—Atyasṭi, Atijagatī and Ativirāt.

The Vedic meters are Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Pañkti, Triṣṭup, Jagatī, Aticchanda, Atyasṭi, Atijagatī and Ativirāt.

*kim vidhatte kim ācaṣṭe
kim anūdyā vikalpayet
ity asyā hṛdayam loke
nānyo mad veda kaścana*

kim—what; *vidhatte*—enjoins (in the ritualistic *karma-kāṇḍa*); *kim*—what; *ācaṣṭe*—indicates (as the object of worship in the *devatā-kāṇḍa*); *kim*—what; *anūdyā*—describing in different aspects; *vikalpayet*—raises the possibility of alternatives (in the *jñāna-kāṇḍa*); *iti*—thus; *asyāḥ*—of Vedic literature; *hṛdayam*—the heart, or confidential purpose; *loke*—in this world; *na*—does not; *anyaḥ*—other; *mat*—than Me; *veda*—know; *kaścana*—anyone.

In the entire world no one but Me actually understands the confidential purpose of Vedic knowledge. Thus people do not know what the Vedas are actually prescribing in the ritualistic injunctions of *karma-kāṇḍa*, or what object is actually being indicated in the formulas of worship found in the *upāsanā-kāṇḍa*, or that which is elaborately discussed through various hypotheses in the *jñāna-kāṇḍa* section of the Vedas.

11.19.33-39 Śrī Kṛṣṇa to Uddhava

*śrī-bhagavān uvāca
ahimsā satyam asteyam
asaṅgo hrīr asaṅcayah
āstikyam brahmacaryam ca
maunam sthairyam kṣamābhayam
śaucam japas tapo homaḥ
śraddhātithyam mad-arcanam
tīrthāṭanam parārthehā
tuṣṭir ācārya-sevanam
ete yamāḥ sa-niyamā
ubhayor dvādaśa smṛtāḥ
pumsām upāsītās tāta
yathā-kāman duhanti hi*

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *ahimsā*—nonviolence; *satyam*—truthfulness; *asteyam*—never coveting or stealing the property of others; *asaṅgaḥ*—detachment; *hrīḥ*—humility; *asaṅcayah*—being nonpossessive; *āstikyam*—trust in the principles of religion; *brahmacaryam*—celibacy; *ca*—also; *maunam*—silence; *sthairyam*—steadiness; *kṣamā*—forgiving; *abhayam*—fearless; *śaucam*—internal and external cleanliness; *japaḥ*—chanting the holy names of the Lord; *tapāḥ*—austerity; *homaḥ*—sacrifice; *śraddhā*—faith; *ātithyam*—hospitality; *mat-arcanam*—worship of Me; *tīrtha-āṭanam*—visiting holy places; *para-artha-īha*—acting and desiring for the Supreme; *tuṣṭiḥ*—satisfaction;

ācārya-sevanam—serving the spiritual master; *ete*—these; *yamāḥ*—disciplinary principles; *sa-niyamāḥ*—along with secondary regular duties; *ubhayoḥ*—of each; *dvādaśa*—twelve; *smṛtāḥ*—are understood; *pumsām*—by human beings; *upāsītāḥ*—being cultivated with devotion; *tāta*—My dear Uddhava; *yathā-kāmam*—according to one’s desire; *duhanti*—they supply; *hi*—indeed.

The Supreme Personality of Godhead said: Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, freedom from possessiveness, trust in the principles of religion, celibacy, silence, steadiness, forgiveness and fearlessness are the twelve primary disciplinary principles. Internal cleanliness, external cleanliness, chanting the holy names of the Lord, austerity, sacrifice, faith, hospitality, worship of Me, visiting holy places, acting and desiring only for the supreme interest, satisfaction, and service to the spiritual master are the twelve elements of regular prescribed duties. These twenty-four elements bestow all desired benedictions upon those persons who devotedly cultivate them.

*śamo man-niṣṭhatā buddher
dama indriya-saṁyamah
titikṣā duḥkha-sammarṣo
jihvopastha-jayo dhṛtiḥ
daṇḍa-nyāsaḥ param dānam
kāma-tyāgas tapaḥ smṛtam
svabhāva-vijayaḥ śauryam
satyam ca sama-darśanam
anyac ca sunṛtā vāṇī
kavibhiḥ parikīrtitā
karmasv asaṅgamaḥ śaucam
tyāgaḥ sannyāsa ucyate
dharma iṣṭam dhanam nṛṇām
yajño ’ham bhagavattamaḥ
dakṣiṇā jñāna-sandēśaḥ
prāṇāyāmaḥ param balam*

śamaḥ—mental equilibrium; *mat*—in Me; *niṣṭhatā*—steady absorption; *buddheḥ*—of the intelligence; *damaḥ*—self-control; *indriya*—of the senses; *saṁyamah*—perfect discipline; *titikṣā*—tolerance; *duḥkha*—unhappiness; *sammarṣaḥ*—tolerating; *jihvā*—the tongue; *upastha*—and genitals; *jayaḥ*—conquering; *dhṛtiḥ*—steadiness; *daṇḍa*—aggression; *nyāsaḥ*—giving up; *param*—the supreme; *dānam*—charity; *kāma*—lust; *tyāgaḥ*—giving up; *tapaḥ*—austerity; *smṛtam*—is considered; *svabhāva*—one’s natural tendency to enjoy; *vijayaḥ*—conquering; *śauryam*—heroism; *satyam*—reality; *ca*—also; *sama-darśanam*—seeing the Supreme Lord everywhere; *anyat*—the next element (truthfulness); *ca*—and; *sunṛtā*—pleasing; *vāṇī*—speech; *kavibhiḥ*—by the sages; *parikīrtitā*—is declared to be; *karmasu*—in fruitive activities; *asaṅgamaḥ*—detachment; *śaucam*—cleanliness; *tyāgaḥ*—renunciation; *sannyāsaḥ*—the sannyāsa order of life; *ucyate*—is said to be; *dharmaḥ*—religiousness; *iṣṭam*—desirable; *dhanam*—wealth; *nṛṇām*—for human beings; *yajñah*—sacrifice; *aham*—I am; *bhagavat-tamaḥ*—the Supreme Personality of Godhead; *dakṣiṇā*—religious remuneration; *jñāna-sandēśaḥ*—the instruction of perfect knowledge; *prāṇāyāmaḥ*—the yogic system of controlling the breath; *param*—the supreme; *balam*—strength.

Absorbing the intelligence in Me constitutes mental equilibrium, and complete discipline of the senses is self-control. Tolerance means patiently enduring unhappiness, and steadfastness occurs when one conquers the tongue and genitals. The greatest charity is to give up all aggression toward others, and renunciation of lust is understood to be real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere. Truthfulness means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment in fruitive activities, whereas renunciation is the sannyāsa order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Personality of Godhead, am sacrifice. Religious remuneration is devotion to the ācārya with the purpose of acquiring spiritual instruction, and the greatest strength is the *prāṇāyāma* system of breath control.

11.19.40-44 Śrī Kṛṣṇa to Uddhava

*bhago ma aiśvaro bhāvo
lābho mad-bhaktir uttamaḥ
vidyātmani bhidā-bādho
jugupsā hrīr akarmasu
śrīr guṇā nairapekṣyādyāḥ
sukham duḥkha-sukhātyayaḥ
duḥkham kāma-sukhāpekṣā
paṇḍito bandha-mokṣa-vit
mūrkhō dehādy-aham-buddhiḥ
panthā man-nigamaḥ smṛtaḥ
utpathaś citta-vikṣepaḥ
svargaḥ sattva-guṇodayaḥ
narakas tama-unnāho
bandhur gurur aham sakhe
grhaṁ śarīraṁ mānuṣyaṁ
guṇādhyo hy ādhyā ucyate
daridro yas tv asantuṣṭaḥ
kṛpaṇo yo 'jitendriyaḥ
guṇeṣv asakta-dhīr īśo
guṇa-saṅgo viparyayaḥ*

bhagaḥ—opulence; *me*—My; *aiśvaraḥ*—divine; *bhāvaḥ*—nature; *lābhaḥ*—gain; *mat-bhaktiḥ*—devotional service unto Me; *uttamaḥ*—supreme; *vidyā*—education; *ātmani*—in the soul; *bhidā*—duality; *bādhaḥ*—nullifying; *jugupsā*—disgust; *hrīḥ*—modesty; *akarmasu*—in sinful activities; *śrīḥ*—beauty; *guṇāḥ*—good qualities; *nairapekṣya*—detachment from material things; *ādyāḥ*—and so on; *sukham*—happiness; *duḥkha*—material unhappiness; *sukha*—and material happiness; *atyayaḥ*—transcending; *duḥkham*—unhappiness; *kāma*—of lust; *sukha*—on the happiness; *apekṣā*—meditating; *paṇḍitaḥ*—a wise man; *bandha*—from bondage; *mokṣa*—liberation; *vit*—one who knows; *mūrkhāḥ*—a fool; *deha*—with the body; *ādi*—and so forth (the mind); *aham-buddhiḥ*—one who identifies himself; *panthāḥ*—the true path; *mat*—to Me; *nigamaḥ*—leading; *smṛtaḥ*—is to be

understood; *utpathaḥ*—the wrong path; *citta*—of consciousness; *vikṣepaḥ*—bewilderment; *svargaḥ*—heaven; *sattva-guṇa*—of the mode of goodness; *udayaḥ*—the predominance; *narakaḥ*—hell; *tamaḥ*—of the mode of ignorance; *unnāhaḥ*—the predominance; *bandhuḥ*—the real friend; *guruḥ*—the spiritual master; *aham*—I am; *sakhe*—My dear friend, Uddhava; *gṛham*—one’s home; *śarīram*—the body; *mānuṣyam*—human; *guṇa*—with good qualities; *ādhyāḥ*—enriched; *hi*—indeed; *ādhyāḥ*—a rich person; *ucyate*—is stated to be; *daridraḥ*—a poor person; *yaḥ*—one who; *tu*—indeed; *asantuṣṭaḥ*—unsatisfied; *kṛpaṇaḥ*—a wretched person; *yaḥ*—one who; *ajita*—has not conquered; *indriyaḥ*—the senses; *guṇeṣu*—in material sense gratification; *asakta*—not attached; *dhiḥ*—whose intelligence; *īśaḥ*—a controller; *guṇa*—to sense gratification; *saṅgaḥ*—attached; *viparyayaḥ*—the opposite, a slave.

Actual opulence is My own nature as the Personality of Godhead, through which I exhibit the six unlimited opulences. The supreme gain in life is devotional service to Me, and actual education is nullifying the false perception of duality within the soul. Real modesty is to be disgusted with improper activities, and beauty is to possess good qualities such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure. A wise man is one who knows the process of freedom from bondage, and a fool is one who identifies with his material body and mind. The real path in life is that which leads to Me, and the wrong path is sense gratification, by which consciousness is bewildered. Actual heaven is the predominance of the mode of goodness, whereas hell is the predominance of ignorance. I am everyone’s true friend, acting as the spiritual master of the entire universe, and one’s home is the human body. My dear friend Uddhava, one who is enriched with good qualities is actually said to be rich, and one who is unsatisfied in life is actually poor. A wretched person is one who cannot control his senses, whereas one who is not attached to sense gratification is a real controller. One who attaches himself to sense gratification is the opposite, a slave.

12.4.41-43 Śukadeva Gosvāmī to Mahārāja Parīkṣit

purāṇa-saṁhitām etām
 ṛṣir nārāyaṇo ’vyayaḥ
 nāradāya purā prāha
 kṛṣṇa-dvaipāyanāya saḥ

purāṇa—of all the Purāṇas; *saṁhitām*—the essential compendium; *etām*—this; *ṛṣiḥ*—the great sage; *nārāyaṇaḥ*—Lord Nara-Nārāyaṇa; *avyayaḥ*—the infallible; *nāradāya*—to Nārada Muni; *purā*—previously; *prāha*—spoke; *kṛṣṇa-dvaipāyanāya*—to Kṛṣṇa Dvaipāyana Vedavyāsa; *saḥ*—he, Nārada.

Long ago this essential anthology of all the Purāṇas was spoken by the infallible Lord Nara-Nārāyaṇa ṛṣi to Nārada, who then repeated it to Kṛṣṇa Dvaipāyana Vedavyāsa.

sa vai mahyam mahā-rāja
 bhagavān bādarāyaṇaḥ
 imām bhāgavatīm prītaḥ
 saṁhitām veda-saṁhitām

sah—he; *vai*—indeed; *mahyam*—to me, *śukadeva Gosvāmī*; *mahārāja*—O King Parīkṣit; *bhagavān*—the powerful incarnation of the Supreme Lord; *bādarāyaṇaḥ*—śrīla Vyāsadeva; *imām*—this; *bhāgavatīm*—Bhāgavata scripture; *prītaḥ*—being satisfied; *saṁhitām*—the anthology; *veda-sammitām*—equal in status to the four Vedas.

My dear Mahārāja Parīkṣit, that great personality śrīla Vyāsadeva taught me this same scripture, , which is equal in stature to the four Vedas.

imām vakṣyaty asau sūta
ṛṣibhyo naimiṣālaye
dirgha-satre kuru-śreṣṭha
samprṣtaḥ śaunakādibhiḥ

imam—this; *vakṣyati*—will speak; *asau*—present before us; *sūtaḥ*—Sūta Gosvāmī; *ṛṣibhyaḥ*—to the sages; *naimiṣa-ālaye*—in the forest of Naimiṣa; *dirgha-satre*—at the lengthy sacrificial performance; *kuru-śreṣṭha*—O best of the Kurus; *samprṣtaḥ*—questioned; *śaunaka-ādibhiḥ*—by the assembly led by śaunaka.

O best of the Kurus, the same Sūta Gosvāmī who is sitting before us will speak this Bhāgavatam to the sages assembled in the great sacrifice at Naimiṣāranya. This he will do when questioned by the members of the assembly, headed by śaunaka.

12.5.1 Śukadeva Gosvāmī to Mahārāja Parīkṣit

śrī-śuka uvāca
atrānuvarṇyate 'bhikṣṇam
viśvātmā bhagavān hariḥ
yasya prasāda-jo brahmā
rudraḥ krodha-samudbhavaḥ

śrī-śukaḥ uvāca—śrī śukadeva Gosvāmī said; *atra*—in this śrīmad-Bhāgavatam; *anuvāṇyate*—is elaborately described; *abhikṣṇam*—repeatedly; *viśva-ātmā*—the soul of the entire universe; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Hari; *yasya*—of whom; *prasāda*—from the satisfaction; *jaḥ*—born; *brahmā*—Lord Brahmā; *rudraḥ*—Lord śiva; *krodha*—from the anger; *samudbhavaḥ*—whose birth.

Śukadeva Gosvāmī said: This śrīmad-Bhāgavatam has elaborately described in various narrations the Supreme Soul of all that be—the Personality of Godhead, Hari—from whose satisfaction Brahmā is born and from whose anger Rudra takes birth.

1.3.41 Suta Gosvāmī to Śaunaka Ṛṣi

tad idam grāhayām āsa
sutam ātmavatām varam
sarva-vedetihāsānām
sāram sāram samuddhṛtam

tat—that; *idam*—this; *grāhayām āsa*—made to accept; *sutam*—unto his son; *ātmavatām*—of the self-realized; *varam*—most respectful; *sarva*—all; *veda*—Vedic literatures (books of knowledge); *itihāsānām*—of all the histories; *sāram*—cream;

sāram—cream; *samuddhṛtam*—taken out.

śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.

1.3.43 Suta Gosvāmī to Śaunaka Ṛṣi

*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.

12.13.14 Suta Gosvami to Śaunaka Ṛṣi

*rājante tāvad anyāni
purāṇāni satām gaṇe
yāvad bhāgavatam naiva
śrūyate 'mṛta-sāgaram*

rājante—they shine forth; *tāvat*—that long; *anyāni*—the other; *purāṇāni*—Purāṇas; *satām*—of saintly persons; *gaṇe*—in the assembly; *yāvat*—as long as; *bhāgavatam*—śrīmad-Bhāgavatam; *na*—not; *eva*—indeed; *śrūyate*—is heard; *amṛta-sāgaram*—the great ocean of nectar.

All other Puranic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, śrīmad-Bhāgavatam, is not heard.

CHAPTER TWO The Rising Sun of Śrīmad-Bhāgavatam (bhāgavatārkodayaḥ)

*śrī-kṛṣṇa-caitanya-candrāya namaḥ
gaurāṅga-kṛpayā yasya tattvaṁ bhāgavatoditam
samprāptaṁ hṛdaye vande sārvaḥma mahāśayam*

1.1.2

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ*

sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

dharmah—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—covered by fruitive intention; *atra*—herein; *paramah*—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; *hr̥di*—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.

1.4.14-16 Sūta Gosvāmī to Śaunaka Rṣi

sūta uvāca
dvāpare samanuprāpte
tr̥tīye yuga-paryaye
jātaḥ parāsarād yogī
vāsavyām kalayā hareḥ

sūtaḥ—Sūta Gosvāmī; *uvāca*—said; *dvāpare*—in the second millennium; *samanuprāpte*—on the advent of; *tr̥tīye*—third; *yuga*—millennium; *paryaye*—in the place of; *jātaḥ*—was begotten; *parāsarāt*—by Parāśara; *yogī*—the great sage; *vāsavyām*—in the womb of the daughter of Vasu; *kalayā*—in the plenary portion; *hareḥ*—of the Personality of Godhead.

Sūta Gosvāmī said: When the second millennium overlapped the third, the great sage [Vyāsadeva] was born to Parāśara in the womb of Satyavatī, the daughter of Vasu. (14)

sa kadācit sarasvatyā
upaspṛśya jalam śuciḥ
vivikta eka āsīna
udite ravi-maṇḍale

saḥ—he; *kadācit*—once; *sarasvatyāḥ*—on the bank of the Sarasvatī; *upaspṛśya*—after finishing morning ablutions; *jalam*—water; *śuciḥ*—being purified; *vivikte*—concentration; *ekaḥ*—alone; *āsīnaḥ*—being thus seated; *udite*—on the rise; *ravi-maṇḍale*—of the sun disc.

Once upon a time he [Vyāsadeva], as the sun rose, took his morning ablution in

the waters of the Sarasvatī and sat alone to concentrate. (15)

*parāvara-jñāḥ sa ṛṣiḥ
kālenāvyakta-ramhasā
yuga-dharma-vyatikaram
prāptam bhuvi yuge yuge*

para-avara—past and future; *jñāḥ*—one who knows; *saḥ*—he; *ṛṣiḥ*—Vyāsadeva; *kālena*—in the course of time; *avyakta*—unmanifested; *ramhasā*—by great force; *yuga-dharma*—acts in terms of the millennium; *vyatikaram*—anomalies; *prāptam*—having accrued; *bhuvi*—on the earth; *yuge yuge*—different ages.

The great sage Vyāsadeva saw anomalies in the duties of the millennium. This happens on the earth in different ages, due to unseen forces in the course of time. (16)

1.4.17-22 Sūta Gosvāmī to Śaunaka Ṛṣi

*bhautikānām ca bhāvānām
śakti-hrāsam ca tat-kṛtam
āsraddadhānān niḥsattvān
durmedhān hrasitāyusaḥ
durbhagānś ca janān vīkṣya
munir divyena cakṣuṣā
sarva-varṇāśramāṇām yad
dadhyau hitam amogha-dṛk*

bhautikānām ca—also of everything that is made of matter; *bhāvānām*—actions; *śakti-hrāsam ca*—and deterioration of natural power; *tat-kṛtam*—rendered by that; *āsraddadhānān*—of the faithless; *niḥsattvān*—impatient due to want of the mode of goodness; *durmedhān*—dull-witted; *hrasita*—reduced; *āyusaḥ*—of duration of life; *durbhagān ca*—also the unlucky; *janān*—people in general; *vīkṣya*—by seeing; *munir*—the muni; *divyena*—by transcendental; *cakṣuṣā*—vision; *sarva*—all; *varṇa-śramāṇām*—of all the statuses and orders of life; *yad*—what; *dadhyau*—contemplated; *hitam*—welfare; *amogha-dṛk*—one who is fully equipped in knowledge.

The great sage, who was fully equipped in knowledge, could see, through his transcendental vision, the deterioration of everything material, due to the influence of the age. He could also see that the faithless people in general would be reduced in duration of life and would be impatient due to lack of goodness. Thus he contemplated for the welfare of men in all statuses and orders of life. (17-18)

*cātur-hotram karma śuddham
prajānām vīkṣya vaidikam
vyadadhāt yajña-santatyai
vedam ekam catur-vidham*

cātuḥ—four; *hotram*—sacrificial fires; *karma śuddham*—purification of work; *prajānām*—of the people in general; *vīkṣya*—after seeing; *vaidikam*—according to Vedic rites; *vyadadhāt*—made into; *yajña*—sacrifice; *santatyai*—to expand; *vedam*

ekam—only one Veda; *catuḥ-vidham*—in four divisions.

He saw that the sacrifices mentioned in the Vedas were means by which the people's occupations could be purified. And to simplify the process he divided the one Veda into four, in order to expand them among men. (19)

ṛg-yajuḥ-sāmātharvākhyā
vedāś catvāra uddhṛtāḥ
itihāsa-purāṇam ca
pañcamo veda ucyate

ṛg-yajuḥ-sāma-atharva-ākhyāḥ—the names of the four Vedas; *vedāḥ*—the Vedas; *catvāraḥ*—four; *uddhṛtāḥ*—made into separate parts; *itihāsa*—historical records (*Mahābhārata*); *purāṇam ca*—and the *Purāṇas*; *pañcamah*—the fifth; *vedaḥ*—the original source of knowledge; *ucyate*—is said to be.

The four divisions of the original sources of knowledge [the Vedas] were made separately. But the historical facts and authentic stories mentioned in the *Purāṇas* are called the fifth Veda. (20)

tatrarg-veda-dharaḥ pailaḥ
sāmago jaiminiḥ kaviḥ
vaiśampāyana evaiko
niṣṇāto yajuṣām uta

tatra—thereupon; *ṛg-veda-dharaḥ*—the professor of the *Ṛg Veda*; *pailaḥ*—the ṛṣi named Paila; *sāma-gaā*—that of the *Sāma Veda*;

jaiminiḥ—the ṛṣi named Jaimini; *kaviḥ*—highly qualified; *vaiśampāyanaḥ*—the ṛṣi named Vaiśampāyana; *eva*—only; *ekah*—alone; *niṣṇātaḥ*—well versed; *yajuṣām*—of the *Yajur Veda*; *uta*—glorified.

After the Vedas were divided into four divisions, Paila Ṛṣi became the professor of the *Rg Veda*, Jaimini the professor of the *Sama Veda*, and *Vaisampayana* alone became glorified by the *Yajur Veda*. (21)

ātharvāṅgirasām āsīt
sumantur dāruṇo muniḥ
itihāsa-purāṇānām
pitā me romaharṣaṇaḥ

atharva—the *Atharva Veda*; *aṅgirasām*—unto the ṛṣi *Aṅgirā*; *āsīt*—was entrusted; *sumantuḥ*—also known as *Sumantu Muni*; *dāruṇaḥ*—seriously devoted to the *Atharva Veda*; *muniḥ*—the sage; *itihāsa-purāṇānām*—of the historical records and the *Purāṇas*; *pitā*—father; *me*—mine; *romaharṣaṇaḥ*—the ṛṣi *Romaharṣaṇa*.

The *Sumantu Muni Angira*, who was very devotedly engaged, was entrusted with the *Atharva Veda*. And my father, *Romaharsana*, was entrusted with the *Purāṇas* and historical records. (22)

1.4.25,27 Sūta Gosvāmī to Śaunaka Ṛṣi

strī-śudra-dvijabandhūnām

trayī na śruti-gocarā
karma-śreyasi mūdhānām
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; *ūdhānām*—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. (25)

nātiprasīdad hṛdayaḥ
sarasvatyās taṭe śucau
vitarkayan vivikta-stha
idaṁ covāca dharmavit

na—not; *atiprasīdat*—very much satisfied; *hṛdayaḥ*—at heart; *sarasvatyāḥ*—of the River Sarasvatī; *taṭe*—on the bank of; *śucau*—being purified; *vitarkayan*—having considered; *vivikta-sthaḥ*—situated in a lonely place; *idaṁ ca*—also this; *uvāca*—said; *dharmavit*—one who knows what religion is.

Thus the sage, being dissatisfied at heart, at once began to reflect, because he knew the essence of religion, and he said within himself: (27)

1.4.30 Vyāsadeva to Himself

thatāpi bata me daihyo
hy ātmā caivātmanā vibhuḥ
asampanna ivābhāti
brahma-varcasya sattamaḥ

thatāpi—although; *bata*—defect; *me*—mine; *daihyaḥ*—situated in the body; *hi*—certainly; *ātmā*—living being; *ca*—and; *eva*—even; *ātmanā*—myself; *vibhuḥ*—sufficient; *asampannaḥ*—wanting in; *iva ābhāti*—it appears to be; *brahma-varcasya*—of the Vedāntists; *sattamaḥ*—the supreme.

I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas.

1.4.32 Sūta Gosvāmī to Śaunaka Ṛṣi

tasyaivaṁ khilam ātmānam
manyamānasya khidyataḥ
kṛṣṇasya nārado 'bhyāgād

āśramam prāg udāhṛtam

tasya—his; *evam*—thus; *khilam*—inferior; *ātmānam*—soul; *manyamānasya*—thinking within the mind; *khidyataḥ*—regretting; *kṛṣṇasya*—of Kṛṣṇa-dvaipayana Vyāsa; *nāradaḥ abhyāgāt*—Nārada came there; *āśramam*—the cottage; *prāk*—before; *udāhṛtam*—said.

As mentioned before, Nārada reached the cottage of Kṛṣṇa-dvaipayana Vyāsa on the banks of the Sarasvati just as Vyāsadeva was regretting his defects.

1.5.4 Nārada Muni to Vyāsadeva

*jijñāsitam adhītam ca
brahma yat tat sanātanam
thatāpi śocasy ātmānam
akṛtārtha iva prabho*

jijñāsitam—deliberated fully well; *adhītam*—the knowledge obtained; *ca*—and; *brahma*—the Absolute; *yat*—what; *tat*—that; *sanātanam*—eternal; *thatāpi*—in spite of that; *śocasi*—lamenting; *atmanam*—unto the self; *akṛta-arthaḥ*—undone; *iva*—like; *prabho*—my dear sir.

You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?

1.5.5 Vyāsadeva to Nārada Muni

*vyāsa uvāca
asty eva me sarvam idam tvayoktam
thatāpi nātmā parituṣyate me
tan-mūlam avyaktam agādha-bodham
pṛcchāmahe tvātma-bhavātma-bhūtam*

vyāsaḥ—Vyāsa; *uvāca*—said; *asti*—there is; *eva*—certainly; *me*—mine; *sarvam*—all; *idam*—this; *tvayā*—by you; *uktam*—uttered; *thatāpi*—and yet; *na*—not; *ātmā*—self; *parituṣyate*—does pacify; *me*—unto me; *tat*—of which; *mūlam*—root; *avyaktam*—undetected; *agādha-bodham*—the man of unlimited knowledge; *pṛcchāmahe*—do inquire; *tvā*—unto you; *ātma-bhava*—self-born; *ātma-bhūtam*—offspring.

Śrī Vyāsadeva said: All you have said about me is perfectly correct. Despite all this, I am not pacified. I therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge due to your being the offspring of one [Brahmā] who is self-born [without mundane father and mother].

1.5.8-9 Nārada Muni to Vyāsadeva

*śrī-nārada uvāca
bhavatānudita-prāyaṁ*

*yaśo bhagavato 'malam
yenaivāsau na tuṣyeta
manye tad darśanam khilam*

śrī-nāradaḥ—Śrī Nārada; *uvāca*—said; *bhavatā*—by you; *anudita-prāyam*—almost not praised; *yaśaḥ*—glories; *bhagavataḥ*—of the Personality of Godhead; *amalam*—spotless; *yena*—by which; *eva*—certainly; *asau*—He (the Personality of Godhead); *na*—does not; *tuṣyeta*—be pleased; *manye*—I think; *tat*—that; *darśanam*—philosophy; *khilam*—inferior.

Śrī Nārada said: You have not actually broadcast the sublime and spotless glories of the Supreme Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless. (8)

*yathā dharmādayaś cārthā
muni-varyānukīrtitāḥ
na thatā vāsudevasya
mahimā hy anuvarṇitāḥ*

yathā—as much as; *dharmādayaḥ*—all four principles of religious behavior; *ca*—and; *artāḥ*—purposes; *muni-varya*—by yourself, the great sage; *anukīrtitāḥ*—repeatedly described; *na*—not; *thatā*—in that way; *vāsudevasya*—of the Personality of Godhead Śrī Kṛṣṇa; *mahimā*—glories; *hi*—certainly; *anuvarṇitāḥ*—so constantly described.

Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vāsudeva. (9)

1.5.12-14 Nārada Muni to Vyāsadeva

*naiṣkarmyam apy acyuta-bhāvā-varjitam
na śobhate jñanam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īsvare
na cārpitam karma yad apy akāraṇam*

naiṣkarmyam—self-realization, being freed from the reactions of fruitive work; *api*—in spite of; *acyuta*—the infallible Lord; *bhāva*—conception; *varjitam*—devoid of; *na*—does not; *śobhate*—look well; *jñanam*—transcendental knowledge; *alam*—by and by; *nirañjanam*—free from designations; *kutaḥ*—where is; *punaḥ*—again; *śaśvat*—always; *abhadram*—uncongenial; *īsvare*—unto the Lord; *na*—not; *ca*—and; *arpitam*—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?

(12)

*atho mahā-bhāga bhavāṅ amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramasyākhila-bandha-muktaye
samādhinānusmara tad-viceṣṭitam*

atho—therefore; *maha-bhāga*—highly fortunate; *bhavān*—yourself; *amogha-dṛk*—the perfect seer; *śuci*—spotless; *śravāḥ*—famous; *satya-rataḥ*—having taken the vow of truthfulness; *dhṛta-vrataḥ*—fixed in spiritual qualities; *urukramasya*—of the one who performs supernatural activities (God); *akhila*—universal; *bandha*—bondage; *muktaye*—for liberation from; *samādhinā*—by trance; *anusmara*—think repeatedly and then describe them; *tat-viceṣṭitam*—various pastimes of the Lord.

O Vyāsadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage. (13)

*tato 'nyathā kiñcana yad vivakṣataḥ
pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ
na karhicit kvāpi ca duḥsthitā matir
labheta vātāhata-naur ivāspadam*

tataḥ—from that; *anyathā*—apart; *kiñcana*—something; *yat*—whatsoever; *vivakṣataḥ*—desiring to describe; *pṛthag*—separately; *dṛśaḥ*—vision; *tat-kṛta*—reactionary to that; *rūpa*—form; *nāmabhiḥ*—by names; *na karhicit*—never; *kvāpi*—any; *ca*—and; *duḥsthitā matir*—oscillating mind; *labheta*—gains; *vāta-āhata*—troubled by the wind; *nauḥ*—boat; *iva*—like; *āspadam*—place.

Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind as the wind agitates a boat which has no resting place. (14)

1.5.15 Nārada Muni to Vyāsadeva

*jugupsitaṁ dharmā-kṛte 'nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ
yat-vakyato dharmā itītarāḥ sthito
na manyate tasya nivāraṇaṁ janaḥ*

jugupsitaṁ—verily condemned; *dharmā-kṛte*—for the matter of religion; *anusasataḥ*—instruction; *svabhāva-raktasya*—naturally inclined; *mahān*—great; *vyatikramaḥ*—unreasonable; *yat-vakyataḥ*—under whose instruction; *dharmāḥ*—religion; *iti*—it is thus; *itarāḥ*—the people in general; *sthitāḥ*—fixed; *na*—do not; *manyate*—think; *tasya*—of that; *nivāraṇaṁ*—prohibition; *janaḥ*—they.

The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.

<incl?> <1.5.16-19>

*vicakṣaṇo 'syārhati vedituṃ vibhor
ananta-pārasya nivṛttitaḥ sukham
pravartamānasya guṇair anātmanas
tato bhavān darśaya ceṣṭitam vibhoḥ*

vicakṣaṇaḥ—very expert; *asya*—of him; *arhati*—deserves; *veditum*—to understand; *vibhoḥ*—of the Lord; *ananta-pārasya*—of the unlimited; *nivṛttitaḥ*—retired from; *sukham*—material happiness; *pravartamānasya*—those who are attached to; *guṇaiḥ*—by the material qualities; *anātmanah*—devoid of knowledge in spiritual value; *tataḥ*—therefore; *bhavan*—Your Goodness; *darśaya*—show the ways; *ceṣṭitam*—activities; *vibhoḥ*—of the Lord.

The Supreme Lord is unlimited. Only a very expert personality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to material attachment, should be shown the ways of transcendental realization, by Your Goodness, through descriptions of the transcendental activities of the Supreme Lord. (16)

*tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadrām abhūd amuṣya kim
ko vartha āpto 'bhajatām sva-dharmataḥ*

tyaktva—having forsaken; *sva-dharmam*—one's own occupational engagement; *carāna-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); *abhadrām*—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. (17)

*tasyaiva hetoḥ prayateta kovidō
na labhyate yad bhramatām upary 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*—not; *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. (18)

*na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janaḥ*

na—never; *vai*—certainly; *janaḥ*—a person; *jātu*—at any time; *kathañcanasomewhat* or other; *āvrajet*—does not undergo; *mukunda-sevī*—the devotee of the Lord; *anyavat*—like others; *aṅga*—O my dear; *saṁsṛtim*—material existence; *smaran*—remembering; *mukunda-aṅghri*—the lotus feet of the Lord; *upagūhanam*—embracing; *punaḥ*—again; *vihātum*—willing to give up; *icchet*—desire; *na*—never; *rasa-grahaḥ*—one who has relished the mellow; *janaḥ*—person.

My dear Vyāsa, even though a devotee of Lord Kṛṣṇa sometimes falls down somehow or other, he certainly does not undergo material existence like others (fruitive workers, etc.) because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again. (19)

1.5.20 Nārada Muni to Vyāsadeva

*idaṁ hi viśvaṁ bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ
tat dhi svayaṁ veda bhavāms thatāpi te
prādeśa-mātram bhavataḥ pradarśitam*

idaṁ—this; *hi*—all; *viśvam*—cosmos; *bhagavān*—the Supreme Lord; *iva*—almost the same; *itaraḥ*—different from; *yataḥ*—from whom; *jagat*—the worlds; *sthāna*—exist; *nirodha*—annihilation; *sambhavāḥ*—creation; *tat hi*—all about; *svayam*—personally; *veda*—know; *bhavān*—your good self; *tathā api*—still; *te*—unto you; *prādeśa-mātram*—a synopsis only; *bhavataḥ*—unto you; *pradarśitam*—explained.

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. Your good self knows all about this. I have given only a synopsis.

1.5.22-23 Nārada Muni to Vyāsadeva

*idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito*

yad-uttamaśloka-guṇānuvarṇanam

idam—this; *hi*—certainly; *pumsaḥ*—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; *arthah*—interest; *kavibhiḥ*—by the recognized learned person; *nirūpitaḥ*—concluded; *yat*—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. (22)

aham purātīta-bhave 'bhavam mune
dāsyās tu kasyāścana veda-vādinām
nirūpito bālaka eva yoginām
śuśruṣaṇe prāvṛṣi nirviviṣatām

aham—I; *purā*—formerly; *atīta-bhave*—in the previous millennium; *abhavam*—became; *mune*—O muni; *dāsyāḥ*—of the maidservant; *tu*—but; *kasyāścana*—certain; *veda-vādinām*—of the followers of Vedānta; *nirūpitaḥ*—engaged; *bālakaḥ*—boy servant; *eva*—only; *yoginām*—of the devotees; *śuśruṣaṇe*—in the service of; *prāvṛṣi*—during the four months of the rainy season; *nirviviṣatām*—living together.

O Muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brāhmaṇas who were following the principles of the Vedānta. When they were living together during the four months of the rainy season, I was engaged in their personal service. (23)

1.5.25-26 Nārada Muni to Vyāsadeva

ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ
evam pravṛttasya viśuddha-cetasas
tad-dharma evātma-ruciḥ prajāyate

ucchiṣṭa-lepān—the remnants of foodstuff; *anumoditaḥ*—being permitted; *dvijaiḥ*—by the Vedāntist brāhmaṇas; *sakṛt*—once upon a time; *sma*—in the past; *bhuñje*—took; *tad*—by that action; *apāsta*—eliminated; *kilbiṣaḥ*—all sins; *evam*—thus; *pravṛttasya*—being engaged; *viśuddha-cetasas*—of one whose mind is purified; *tad*—that particular; *dharmaḥ*—nature; *eva*—certainly; *ātma-ruciḥ*—transcendental attraction; *prajāyate*—was manifested.

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me. (25)

tatrānvaham kṛṣṇa-kathāḥ pragāyatām

*anugraheṇāśṛṇavam manoharāḥ
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ*

tatra—thereupon; *anu*—every day; *aham*—I; *kṛṣṇa-kathāḥ*—narration of Lord Kṛṣṇa's activities; *pragāyatām*—describing; *anugraheṇa*—by causeless mercy; *āśṛṇavam*—giving aural reception; *manaḥ-harāḥ*—attractive; *tāḥ*—those; *śraddhayā*—respectfully; *me*—unto me; *anupadam*—every step; *viśṛṇvataḥ*—hearing attentively; *priyaśravasi*—of the Personality of Godhead; *aṅga*—O Vyāsadeva; *mama*—mine; *abhavat*—it so became; *ruciḥ*—taste.

O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step. (26)

1.5.28 Nārada Muni to Vyāsadeva

*ittham śarat-prāvṛṣikāv ṛtū hareḥ
viśṛṇvato me 'nusavam yaśo 'malam
saṅkīrtyamānam munibhir mahatmabhir
bhaktiḥ pravṛttātma-rajās-tamopahā*

ittham—thus; *śarat*—autumn; *prāvṛṣikau*—rainy season; *ṛtū*—two seasons; *hareḥ*—of the Lord; *viśṛṇvataḥ*—continuously hearing; *me*—myself; *anusavam*—constantly; *yaśaḥ amalam*—unadulterated glories; *saṅkīrtyamānam*—chanted by; *munibhiḥ*—the great sages; *mahā-ātmabhiḥ*—great souls; *bhaktiḥ*—devotional service; *pravṛttā*—began to flow; *ātma*—living being; *rajāḥ*—mode of passion; *tama*—mode of ignorance; *upahā*—vanishing.

Thus during two seasons—the rainy season and autumn—I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the coverings of the modes of passion and ignorance vanished. <incl?>

1.5.30 Nārada Muni to Vyāsadeva

*jñānam guhyatamaṁ yat tat
sākṣād bhagavatoditam
anvavocan gamiṣyantaḥ
kṛpayā dīna-vatsalāḥ*

jñānam—knowledge; *guhyatamaṁ*—most confidential; *yat*—what is;

tat—that; *sākṣāt*—directly; *bhagavatā uditam*—propounded by the Lord Himself; *anvavocan*—gave instruction; *gamiṣyantaḥ*—while departing from; *kṛpayā*—by causeless mercy; *dīna-vatsalāḥ*—those who are very kind to the poor and meek.

As they were leaving, those bhakti-vedāntas, who are very kind to poor-hearted souls, instructed me in that most confidential subject which is instructed by the

Personality of Godhead Himself.

1.5.32 Nārada Muni to Vyāsadeva

*etat saṁsūcitam brahmaṁs
tāpa-traya-cikitsitam
yad īsvare bhagavati
karma brahmaṇi bhāvitam*

etat—this much; *saṁsūcitam*—decided by the learned; *brahman*—O brāhmaṇa Vyāsa; *tāpa-traya*—three kinds of miseries; *cikitsitam*—remedial measures; *yat*—what; *īsvare*—the supreme controller; *bhagavati*—unto the Personality of Godhead; *karma*—one's prescribed activities; *brahmaṇi*—unto the great; *bhāvitam*—dedicated.

O Brāhmaṇa Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Śrī Kṛṣṇa].

1.5.34-36 Nārada Muni to Vyāsadeva

*evam nṛṇām kriyā-yogāḥ
sarve saṁsṛti-hetavaḥ
ta evātma-vināśāya
kalpante kalpitāḥ pare*

evam—thus; *nṛṇām*—of the human being; *kriyā-yogāḥ*—all activities; *sarve*—everything; *saṁsṛti*—material existence; *hetavaḥ*—causes; *te*—that; *eva*—certainly; *ātma*—the tree of work; *vināśāya*—killing; *kalpante*—become competent; *kalpitāḥ*—dedicated; *pare*—unto the Transcendence.

Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work. (34)

*yad atra kriyate karma
bhagavat-paritoṣaṇam
jñānam yat tad adhīnam hi
bhakti-yoga-samanvitam*

yat—whatever; *atra*—in this life or world; *kriyate*—does perform; *karma*—work; *bhagavat*—unto the Personality of Godhead; *paritoṣaṇam*—satisfaction of; *jñānam*—knowledge; *yat tat*—what is so called; *adhīnam*—dependent; *hi*—certainly; *bhakti-yoga*—devotional; *samanvitam*—dovetailed with *bhakti-yoga*.

Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor. (35)

*kurvāṇā yatra karmāṇi
bhagavac-chikṣayāsakṛt*

*gr̥ṇanti guṇa-nāmāni
kṛṣṇasyānusmaranti ca*

kurvāṇāḥ—while performing; *yatra*—thereupon; *karmāṇi*—duties; *bhagavat*—the Personality of Godhead; *śikṣayā*—by the will of; *asakṛt*—constantly; *gr̥ṇanti*—takes on; *guṇa*—qualities; *nāmāni*—names; *kṛṣṇasya*—of Kṛṣṇa; *anusmaranti*—constantly remembers; *ca*—and.

While performing duties according to the order of Śrī Kṛṣṇa, the Supreme Personality of Godhead, one constantly remembers Him, His names and His qualities. (36)

<1.6.34> <incl 1.6.36?>

1.6.35-36 Nārada Muni to Vyāsadeva

*yamādibhir yoga-pathaiḥ
kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat
tathātmāddhā na śāmyati*

yama-ādibhiḥ—by the process of practicing self-restraint; *yoga-pathaiḥ*—by the system of yoga (mystic bodily power to attain the godly stage); *kāma*—desires for sense satisfaction; *lobha*—lust for satisfaction of the senses; *hataḥ*—curbed; *muhuḥ*—always; *mukunda*—the Personality of Godhead; *sevaya*—by the service of; *yadvat*—as it is; *tathā*—like that; *ātmā*—the soul; *addhā*—for all practical purposes; *na*—does not; *śāmyati*—be satisfied.

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead. (35)

*sarvaṁ tad idam ākhyātam
yat pṛṣṭo 'ham tvayānagha
janma-karma-rahasyaṁ me
bhavataś cātma-toṣaṇam*

sarvaṁ—all; *tad*—that; *idam*—this; *ākhyātam*—described; *yat*—whatever; *pṛṣṭaḥ*—asked by; *aham*—me; *tvayā*—by you; *anagha*—without any sins; *janma*—birth; *karma*—activities; *rahasyam*—mysteries; *me*—mine; *bhavataḥ*—your; *ca*—and; *ātma*—self; *toṣaṇam*—satisfaction.

O Vyāsadeva, you are freed from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be conducive for your personal satisfaction also. (36)

1.7.2-8 Sūta Gosvāmī to Śaunaka Ṛṣi

sūta uvāca
brahma-nadyām sarasvatyām
āśramaḥ paścime taṭe
śamyāprāsa iti prokta
ṛṣinām satra-varḍhanaḥ

sūtaḥ—Śrī Sūta; uvāca—said; brahma-nadyām—on the bank of the river intimately related with Vedas, brāhmaṇas, saints, and the Lord; sarasvatyām—Sarasvatī; āśramaḥ—cottage for meditation; paścime—on the west; taṭe—bank; śamyaprasaḥ—the place named Samyaprasa; iti—thus; proktaḥ—said to be; ṛṣinām—of the sages; satra-varḍhanaḥ—that which enlivens activities.

Śrī Sūta said: On the western bank of the River Sarasvatī, which is intimately related with the Vedas, there is a cottage for meditation at Śamyāprāsa which enlivens the transcendental activities of the sages. (2)

tasmin sva āśrame vyāso
badarī-ṣaṇḍa-maṇḍite
āsīno 'pa upasprśya
praṇidadhyaḥ manāḥ svayam

tasmin—in that (āśrama); sve—own; āśrame—in the cottage; vyāsaḥ—Vyāsadeva; badarī—berry; ṣaṇḍa—trees; maṇḍite—surrounded by; āsīnaḥ—sitting; apaḥ upasprśya—touching water; praṇidadhyaḥ—concentrated; manāḥ—the mind; svayam—himself.

In that place, Śrīla Vyāsadeva, in his own āśrama, which was surrounded by berry trees, sat down to meditate after touching water for purification. (3)

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. (4)

yayā sammohito jīva
ātmanam 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. (5)

*anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām*

anartha—things which are superfluous; *upaśamaṁ*—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. (6)

*yasyām vai śrūyamāṇāyam
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā*

yasyām—this Vedic literature; *vai*—certainly; *śrūyamāṇāyam*—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. (7)

*sa saṁhitām bhāgavatīm
kṛtvānukramya cātma-jam
śukam adhyāpayām asa
nivr̥tti-niratam muniḥ*

saḥ—that; *saṁhitām*—Vedic literature; *bhāgavatīm*—in relation with the Personality of Godhead; *kṛtvā*—having done; *anukramya*—by correction and repetition; *ca*—and; *ātma-jam*—his own son; *śukam*—Śukadeva Gosvāmī; *adhyāpayām āsa*—taught; *nivr̥tti*—path of self realization; *niratam*—engaged; *muniḥ*—the sage.

The great sage Vyāsadeva, after compiling the Śrīmad-Bhāgavatam and revising it, taught it to his own son, Śrī Śukadeva Gosvāmī, who was already engaged in self-realization. (8)

1.7.9 Śaunaka Ṛṣi to Sūta Gosvāmī

*śaunaka uvāca
sa vai nivṛtti-nirataḥ
sarvatropekṣako munih
kasya vā brhatīm etām
ātmārāmaḥ samabhyasat*

śaunakah uvāca—Śrī Śaunaka asked; *saḥ*—he; *vai*—of course; *nivṛtti*—on the path of self-realization; *nirataḥ*—always engaged; *sarvatra*—in every respect; *upekṣakah*—indifferent; *munih*—sage; *kasya*—for what reason; *vā*—or; *brhatīm*—vast; *etām*—this; *ātma-ārāmaḥ*—one who is pleased in himself; *samabhyasat*—undergo the studies.

Śrī Śaunaka asked Sūta Gosvāmī: Śrī Śukadeva Gosvāmī was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature? <incl?>

1.7.10-11 Sūta Gosvāmī to Śaunaka Ṛṣi

*sūta uvāca
ātmārāmās ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

sūtaḥ uvāca—Sūta Gosvāmī said; *ātmārāmāḥ*— who take pleasure in *ātmā* (generally, spirit self); *ca*—also; *munayaḥ*—sages; *nirgranthāḥ*—freed from all bondage; *apy*—in spite of; *urukrame*—unto the great adventurer; *kurvanti*—do; *ahaitukm*—unalloyed; *bhaktim*—devotional service; *ittham-bhūta*—such wonderful; *guṇaḥ*—qualities; *hariḥ*—of the Lord.

All different varieties of *ātmārāmas* [those who take pleasure in *atma*, 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. (10)

*harer gunākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahat ākhyānam
nityam viṣṇu-jana-priyaḥ*

hareḥ—of Hari, the Personality of Godhead; *guṇa*—transcendental attribute; *ākṣipta*—being absorbed in; *matih*—mind; *bhagavān*—powerful; *bādarāyaṇiḥ*—the son of Vyāsadeva; *adhyagāt*—underwent studies; *mahat*—great; *ākhyānam*—narration; *nityam*—regularly; *viṣṇu-jana*—devotees of the Lord; *priyaḥ*—beloved.

Śrīla Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendently

powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration [Śrīmad-Bhāgavatam]. (11)

1.2.3 Sūta Gosvāmī to Śaunaka Ṛṣi

*yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīṣatām tamo 'ndham
saṁsariṇām karuṇayāha purāṇa-guhyam
tam vyāsa-sūnum upayāmi gurum muninām*

yaḥ—he who; *sva-anubhavam*—self-assimilated (experienced); *akhila*—all around; *śruti*—the Vedas; *sāram*—cream; *ekam*—the only one; *adhyātma*—transcendental; *dīpam*—torchlight; *atititīṣatām*—desiring to overcome; *tamaḥ andham*—deeply dark material existence; *saṁsariṇām*—of the materialistic men; *karuṇayā*—out of causeless mercy; *āha*—said; *purāṇa*—supplement to the Vedas; *guhyam*—very confidential; *tam*—unto him; *vyāsa-sūnum*—the son of Vyāsadeva; *upayāmi*—let me offer my obeisances; *gurum*—the spiritual master; *muninām*—of the great sages.

Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.

CHAPTER THREE The Exposition of Bhāgavata *bhāgavat-vivṛtti*

01.01.03

*nigama-kalpa-taroḥ galitam phalam
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ*

nigama—the Vedic literatures; *kalpa-taroḥ*—the desire tree; *galitam*—fully matured; *phalam*—fruit; *śuka*—Śrīla Śukadeva Gosvāmī, the original speaker of Śrīmad-Bhāgavatam; *mukhat*—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; *bhuvī*—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.

12.13.18 Sūta Gosvāmī to Śaunaka Ṛṣi

*śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam
yasmin pāramahaṁsyam ekam amalam jñānam param gīyate
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviṣkṛtam
tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyeta naraḥ*

śrīmat-bhāgavatam—Śrīmad-Bhāgavatam; *purāṇam*—the Purāṇa; *amalam*—perfectly pure; *yad*—which; *vaiṣṇavānām*—to the Vaiṣṇavas; *priyam*—most dear; *yasmin*—in which; *pāramahaṁsyam*—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; *chṛṇvan*—hearing; *su-paṭhan*—properly chanting; *vicāraṇa-paro*—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 paramahaṁsas. 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.

12.13.19 Sūta Gosvāmī to Śaunaka Ṛṣi

*kasmai yena vibhāsitaḥ 'yam atulo jñāna-pradīpaḥ purā
tat-rūpeṇa ca nārādāya munaye kṛṣṇāya tad-rūpiṇā
yogīndrāya tad-ātmanātha bhagavad-rātāya kārūnyatas
tac chuddham vimalam viśokam amṛtam satyam param dhīmahī*

kasmai—unto Brahmā; *yena*—by whom; *vibhāsitaḥ*—thoroughly revealed; *ayam*—this; *atulaḥ*—incomparable; *jñāna*—of transcendental knowledge; *pradīpaḥ*—the torchlight; *purā*—long ago; *tat-rūpeṇa*—in the form of Brahmā; *ca*—and; *nārādāya*—to Nārada; *munaye*—the great sage; *kṛṣṇāya*—to Kṛṣṇa-dvaipāyana Vyāsa; *tat-rūpiṇā*—in the form of Nārada; *yogīndrāya*—to the best of yogīs, Śukadeva; *tad-ātmanā*—as Nārada; *atha*—then; *bhagavad-rātāya*—to Parikṣit Mahārāja; *kārūnyataḥ*—out of mercy; *tat*—that; *śuddham*—pure; *vimalam*—uncontaminated; *viśokam*—free from misery; *amṛtam*—immortal; *satyam*—upon the truth; *param*—supreme; *dhīmahī*—I meditate.

I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kṛṣṇa Dvaipāyana Vyāsa. Śrīla Vyāsa revealed this Bhāgavatam to the greatest of sages, Śukadeva Gosvāmī, and Śukadeva Gosvāmī mercifully spoke it to Mahārāja Parikṣit.

12.13.15?.

*Sarva-vedānta-sāraṁ hi
śrī-bhāgavatam iṣyate
tad-rasāmṛta-triptasya
nānyatra syād ratiḥ kvacit*

sarva-vedānta—of all *Vedānta* philosophy; *sāraṁ*—the essence; *hi*—indeed; *śrī-bhāgavatam*—*Śrīmad-Bhāgavatam*; *iṣyate*—is said to be; *tad*—of it; *rasa-amṛta*—by the nectarean taste; *triptasya*—for one who is satisfied; *na*—not; *anyatra*—elsewhere; *syāt*—there is; *ratiḥ*—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.

12.13.11 Sūta Gosvāmī to Śaunaka Ṛṣi

*ādi-madhyāvasāneṣu
vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-
mṛtānandita-sat-suram*

ādi—in the beginning; *madhya*—the middle; *avasāneṣu*—and the end; *vairāgya*—concerning renunciation of material things; *ākhyāna*—with narrations; *saṁyutam*—full; *hari-līlā*—of the pastimes of Lord Hari; *kathā-vrātā*—of the many discussions; *amṛta*—by the nectar; *ānandita*—in which are made ecstatic; *sat-suram*—the saintly devotees and demigods

From beginning to end, the *Srimad-Bhāgavatam* is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods.

12.13.12 Sūta Gosvāmī to Śaunaka Ṛṣi

*sarva-vedānta-sāraṁ yat
brahmātmaikatva-lakṣaṇam
vastu advitīyam tan-niṣṭham
kaivalyaika-prayojanam*

sarva-vedānta—of all the *Vedānta*; *sāraṁ*—the essence; *yat*—which; *brahma*—the Absolute Truth; *ātma-ekatva*—in terms of nondifference from the spirit soul; *lakṣaṇam*—characterized; *vastu*—the reality; *advitīyam*—one without a second; *tan-niṣṭham*—having that as its prime subject matter; *kaivalya*—exclusive devotional service; *eka*—the only; *prayojanam*—ultimate goal.

This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth. <incl?>

12.12.06-11 Sūta Gosvāmī to Śaunaka Ṛṣi

*prāyopaveśo rājarṣer
vipra-śāpāt parīkṣitaḥ
śukasya brahmarṣabhasya*

saṁvādaś ca parīkṣitaḥ

prāya-upaveśaḥ—the fast until death; *rāja-ṛṣeḥ*—of the sage among kings; *vipra-śāpāt*—because of the curse of the *brāhmaṇa*'s son; *parīkṣitaḥ*—of King Parīkṣit; *śukasya*—of Śukadeva; *brahma-ṛṣabhasya*—the best of *brāhmaṇas*; *saṁvādaḥ*—the conversation; *ca*—and; *parīkṣitaḥ*—with Parīkṣit.

Also described are saintly King Parīkṣit's sitting down to fast until death in response to the curse of a *brāhmaṇa*'s son, and the conversations between Parīkṣit and Śukadeva Gosvāmī, who the best of all *brahmanas*. (6)

yoga-dhāraṇayotkrāntiḥ
saṁvādo nāradaājayoḥ
avatārānuḡitaṁ ca
sargaḥ prādhāniko 'grataḥ

yoga-dhāraṇayā—by fixed meditation in *yoga*; *utkrāntiḥ*—the attainment of liberation at the time of passing away; *saṁvādaḥ*—the conversation; *nārada-ājayoḥ*—between Nārada and Brahmā; *avatāra-anuḡitaṁ*—the listing of the incarnations of the Supreme Lord; *ca*—and; *sargaḥ*—the process of creation; *prādhānikaḥ*—from the unmanifest material nature; *agrataḥ*—in progressive order.

The Bhāgavatam explains how one can attain liberation at the time of death by practicing fixed meditation in *yoga*. It also contains a discussion between Nārada and Brahmā, an enumeration of the incarnations of the Supreme Personality of Godhead, and a description of how the universe was created in progressive sequence, beginning from the unmanifest stage of material nature. (7)

viduroddhava-saṁvādaḥ
kṣatṛ-maitreyayos tataḥ
purāṇa-saṁhitā-praśno
mahā-puruṣa-saṁsthitiḥ

vidura-uddhava—between Vidura and Uddhava; *saṁvādaḥ*—the discussion; *kṣatṛ-maitreyayoḥ*—between Vidura and Maitreya; *tataḥ*—then; *purāṇa-saṁhitā*—concerning this Purāṇic compilation; *praśnaḥ*—inquiries; *mahā-puruṣa*—within the Supreme Personality of Godhead; *saṁsthitiḥ*—the winding up of creation.

This scripture also relates the discussions Vidura had with Uddhava and with Maitreya, inquiries about the subject matter of this Purāṇa, and the winding up of creation within the body of the Supreme Lord at the time of annihilation. (8)

tataḥ prakṛtikaḥ sargaḥ
sapta vaikṛtikāś ca ye
tato brahmāṇḍa-sambhūtir
vairājaḥ puruṣo yataḥ

tataḥ—then; *prakṛtikaḥ*—from material nature; *sargaḥ*—the creation; *sapta*—the seven; *vaikṛtikāḥ*—stages of creation derived by transformation; *ca*—and; *ye*—which; *tataḥ*—then; *brahma-aṇḍa*—of the universal egg; *sambhūtiḥ*—the construction; *vairājaḥ puruṣaḥ*—the universal form of the Lord; *yataḥ*—from

which.

The creation effected by the agitation of the modes of material nature, the seven stages of evolution by elemental transformation, and the construction of the universal egg, from which arises the universal form of the Supreme Lord—all these are thoroughly described. (9)

*kālasya sthūla-sūkṣmasya
gatiḥ padma-samudbhavaḥ
bhūva uddharaṇe 'mbhodheḥ
hiraṇyākṣa-vadhō yathā*

kālasya—of time; *sthūla-sūkṣmasya*—gross and subtle; *gatiḥ*—the movement; *padma*—of the lotus; *samudbhavaḥ*—the generation; *bhūvaḥ*—of the earth; *uddharaṇe*—in connection with the deliverance; *ambhodheḥ*—from the ocean; *hiraṇyākṣa-vadhaḥ*—the killing of the demon Hiraṇyākṣa; *yathā*—as it occurred.

Other topics include the subtle and gross movements of time, the generation of the lotus from the navel of Garbhodakaśāyī Viṣṇu, and the killing of the demon Hiraṇyākṣa when the earth was delivered from the Garbhodaka ocean. (10)

*ūrdhva-tiryag-avāk-sarga
rudra-sargas tathaiva ca
ardha-nārīśvarasyātha
yataḥ svāyambhuvo manuḥ*

ūrdhva—of the higher species, the demigods; *tiryak*—of the animals; *avāk*—and of lower species; *sargaḥ*—the creation; *rudra*—of Lord Śiva; *sargaḥ*—the creation; *tathā*—and; *eva*—indeed; *ca*—also; *ardha-nārī*—as a half man, half woman; *īśvarasya*—of the lord; *atha*—then; *yataḥ*—from whom; *svāyambhuvaḥ manuḥ*—Svāyambhuva Manu.

The Bhāgavatam also describes the creation of demigods, animals and demoniac species of life; the birth of Lord Rudra; and the appearance of Svayambhuva Manu from the half-man, half-woman Śvara. (11)

12.12.12-27 Sūta Gosvāmī to Śaunaka Rṣi

*śatarūpā ca yā strīṇām
ādyā prakṛtir uttamā
santāno dharmā-patnīnām
kardamasya prajāpateḥ*

śatarūpā—Śatarūpā; *ca*—and; *yā*—who; *strīṇām*—of women; *ādyā*—the first; *prakṛtiḥ*—the consort; *uttamā*—best; *santānaḥ*—the progeny; *dharmā-patnīnām*—of the pious wives; *kardamasya*—of the sage Kardama; *prajāpateḥ*—the progenitor.

Also related are the appearance of the first woman, Satarūpa, who was the excellent consort of Manu, and the offspring of the pious wives of Prajāpati Kardama. (12)

avatāro bhagavataḥ
kapilasya mahātmanaḥ
devahūtyāś ca samvādaḥ
kapilena ca dhīmatā

avatāraḥ—the descent; *bhagavataḥ*—of the Supreme Personality of Godhead; *kapilasya*—Lord Kapila; *mahā-ātmanaḥ*—the Supreme Soul; *devahūtyāḥ*—of Devahūti; *ca*—and; *samvādaḥ*—the conversation; *kapilena*—with Lord Kapila; *ca*—and; *dhī-matā*—the intelligent.

The *Bhāgavatam* describes the incarnation of the Supreme Personality of Godhead as the exalted sage Kapila and records the conversation between that greatly learned soul and His mother, Devahūti. (13)

nava-brahma-samutpattir
dakṣa-yajña-vināśanam
dhruvasya caritaṁ paścāt
pṛthoḥ prācīnabarhiṣaḥ
nāradasya ca samvādas
tataḥ praiyavratam dvijāḥ
nābhes tato 'nucaritam
ṛṣabhasya bharatasya ca

nava-brahma—of the nine *brāhmaṇas* (the sons of Lord Brahmā, headed by Marīci); *samutpattir*—the descendants; *dakṣa-yajña*—of the sacrifice performed by Dakṣa; *vināśanam*—the destruction; *dhruvasya*—of Dhruva Mahārāja; *caritaṁ*—the history; *paścāt*—then; *pṛthoḥ*—of King Pṛthu; *prācīnabarhiṣaḥ*—of Prācīnabarhi; *nāradasya*—with Nārada Muni; *ca*—and; *samvādaḥ*—his conversation; *tataḥ*—then; *praiyavratam*—the story of Mahārāja Priyavrata; *dvijāḥ*—O *brāhmaṇas*; *nābheḥ*—of Nābhi; *tataḥ*—then; *anucaritam*—the life story; *ṛṣabhasya*—of Lord Ṛṣabha; *bharatasya*—of Bharata Mahārāja; *ca*—and.

Also described are the progeny of the nine great *brāhmaṇas*, the destruction of Dakṣa's sacrifice, and the history of Dhruva Mahārāja, followed by the histories of King Pṛthu and King Prācīnabarhi, the discussion between Prācīnabarhi and Nārada, and the life of Mahārāja Priyavrata. Then, O *brāhmaṇas*, the *Bhāgavatam* tells of the character and activities of King Nābhi, Lord Ṛṣabha and King Bharata. (14-15)

dvīpa-varṣa-samudrāṇām
giri-nady-upavarṇanam
jyotiś-cakrasya samsthānam
pātāla-naraka-sthitiḥ

dvīpa-varṣa-samudrāṇām—of the continents, great islands and oceans; *giri-nadī*—of the mountains and rivers; *upavarṇanam*—the detailed description; *jyotiś-cakrasya*—of the celestial sphere; *samsthānam*—the arrangement; *pātāla*—of the subterranean regions; *naraka*—and of hell; *sthiṭiḥ*—the situation.

The *Bhāgavatam* gives an elaborate description of the earth's continents, regions, oceans, mountains and rivers. Also described are the arrangement of the celestial

sphere and the conditions found in the subterranean regions and in hell.(16)

*dakṣa-janma pracetobhyas
tat-putrīṇām ca santatiḥ
yato devāsura-narās
tiryañ-naga-khagādayaḥ*

dakṣa-janma—the birth of Dakṣa; *pracetobhyaḥ*—from the Pracetās; *tat-putrīṇām*—of his daughters; *ca*—and; *santatiḥ*—the progeny; *yataḥ*—from which; *deva-asura-narāḥ*—the demigods, demons and human beings; *tiryak-naga-khaga-ādayaḥ*—the animals, serpents, birds and other species.

The rebirth of Prajāpati Dakṣa as the son of the Pracetās, and the progeny of Dakṣa’s daughters, who initiated the races of demigods, demons, human beings, animals, serpents, birds and so on—all this is described.(17)

*tvāṣṭrasya janma-nidhanam
putrayoś ca diter dvijāḥ
daityeśvarasya caritam
prahrādasya mahātmanah*

tvāṣṭrasya—of the son of Tvaṣṭā (Vṛtra); *janma-nidhanam*—the birth and death; *putrayoḥ*—of the two sons, Hiranyākṣa and Hiranyakaśipu; *ca*—and; *diteḥ*—of Diti; *dvijāḥ*—O *brāhmaṇas*; *daitya-īśvarasya*—of the greatest of the Daityas; *caritam*—the history; *prahrādasya*—of Prahlāda; *mahā-ātmanah*—the great soul.

O *brāhmaṇas*, also recounted are the births and deaths of Vṛtrāsura and of Diti’s sons Hiranyākṣa and Hiranyakaśipu, as well as the history of the greatest of Diti’s descendants, the exalted soul Prahlāda.(18)

*manv-antarānukathanam
gajendrasya vimokṣaṇam
manv-antarāvatārās ca
viṣṇor hayaśirādayaḥ*

manu-antara—of reigns of the various Manus; *anukathanam*—the detailed description; *gaya-indrasya*—of the king of the elephants; *vimokṣaṇam*—the liberation; *manu-antara-avatārāḥ*—the particular incarnations of the Supreme Personality of Godhead in each *manv-antara*; *ca*—and; *viṣṇoḥ*—of Lord Viṣṇu; *hayaśirā-ādayaḥ*—such as Lord Hayaśirṣā.

The reign of each Manu, the liberation of Gajendra, and the special incarnations of Lord Viṣṇu in each *manv-antara*, such as Lord Hayaśirṣā, are described as well.(19)

*kaurmam mātsyam nārasimham
vāmanam ca jagat-pateḥ
kṣīroda-mathanam tadvad
amṛtārthe divaukasām*

kaurmam—the incarnation as a tortoise; *mātsyam*—as a fish; *nārasimham*—as a

man-lion; *vāmanam*—as a dwarf; *ca*—and; *jagat-pateḥ*—of the Lord of the universe; *kṣīra-uda*—of the ocean of milk; *mathanam*—the churning; *tadvat*—thus; *amṛta-arthe*—for the sake of nectar; *diva-okasām*—on the part of the inhabitants of heaven.

The *Bhāgavatam* also tells of the appearances of the Lord of the universe as Kūrma, Matsya, Narasiṃha and Vāmana, and of the demigods' churning of the milk ocean to obtain nectar.(20)

devāsura-mahā-yuddham
rāja-varṣānukīrtanam
ikṣvāku-janma tad-varṣaḥ
sudyumnasya mahātmanaḥ

deva-asura—of the demigods and demons; *mahā-yuddham*—the great war; *rāja-varṣā*—of the dynasties of kings; *anukīrtanam*—the reciting in sequence; *ikṣvāku-janma*—the birth of Ikṣvāku; *tad-varṣaḥ*—his dynasty; *sudyumnasya*—(and the dynasty) of Sudyumna; *mahā-ātmanaḥ*—the great soul.

An account of the great battle fought between the demigods and the demons, a systematic description of the dynasties of various kings, and narrations concerning Ikṣvāku's birth, his dynasty and the dynasty of the pious Sudyumna—all are presented within this literature.(21)

ilopākhyānam atroktam
tāropākhyānam eva ca
sūrya-varṣānukathanam
śaśādādyā nṛgādayaḥ

ilā-upākhyānam—the history of Ilā; *acra*—herein; *uktam*—is spoken; *tārā-upākhyānam*—the history of Tārā; *eva*—indeed; *ca*—also; *sūrya-varṣā*—of the dynasty of the sun-god; *anukathanam*—the narration; *śaśāda-ādyāḥ*—Śaśāda and others; *nṛga-ādayaḥ*—Nṛga and others.

Also related are the histories of Ilā and Tārā, and the description of the descendants of the sun-god, including such kings as Śaśāda and Nṛga.(22)

saukanyam cātha śaryāteḥ
kakutsthasya ca dhīmataḥ
khaṭvāṅgasya ca māndhātuḥ
saubhareḥ sagarasya ca

saukanyam—the story of Sukanyā; *ca*—and; *atha*—then; *śaryāteḥ*—that of Śaryāti; *kakutsthasya*—of Kakutstha; *ca*—and; *dhī-mataḥ*—who was an intelligent king; *khaṭvāṅgasya*—of Khaṭvāṅga; *ca*—and; *māndhātuḥ*—of Māndhātā; *saubhareḥ*—of Saubhari; *sagarasya*—of Sagara; *ca*—and.

The histories of Sukanyā, Śaryāti, the intelligent Kakutstha, Khaṭvāṅga, Māndhātā,

Saubhari and Sagara are narrated.(23)

*rāmasya kośalendrasya
caritaṁ kilbiṣāpaham
nimer aṅga-parityāgo
janakānām ca sambhavaḥ*

rāmasya—of Lord Rāmacandra; *kośala-indrasya*—the King of Kośala; *caritam*—the pastimes; *kilbiṣa-apaham*—which drive away all sins; *nimeḥ*—of King Nimi; *aṅga-parityāgaḥ*—the giving up of his body; *janakānām*—of the descendants of Janaka; *ca*—and; *sambhavaḥ*—the appearance.

The *Bhāgavatam* narrates the sanctifying pastimes of Lord Rāmacandra, the King of Kosala, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.(24)

*rāmasya bhārgavendrasya
niḥkṣatrī-karaṇam bhuvaḥ
ailasya soma-varṁśasya
yayāter nahuṣasya ca
dauṣmanter bharatasyāpi
śāntanos tat-sutasya ca
yayāter jyeṣṭha-putrasya
yador varṁśo ’nukīrtitaḥ*

rāmasya—by Lord Paraśurāma; *bhārgava-indrasya*—the greatest of the descendants of Bhṛgu Muni; *niḥkṣatrī-karaṇam*—the elimination of all the *kṣatriyas*; *bhuvah*—of the earth; *ailasya*—of Mahārāja Aila; *soma-varṁśasya*—of the dynasty of the moon-god; *yayāteḥ*—of Yayāti; *nahuṣasya*—of Nahuṣa; *ca*—and; *dauṣmanteh*—of the son of Duṣmanta; *bharatasya*—Bharata; *api*—also; *śāntanoḥ*—of King Śāntanu; *tat*—his; *sutasya*—of the son, Bhīṣma; *ca*—and; *yayāteḥ*—of Yayāti; *jyeṣṭha-putrasya*—of the eldest son; *yadoḥ*—Yadu; *varṁśaḥ*—the dynasty; *anu-kīrtitaḥ*—is glorified.

The *Śrīmad-Bhāgavatam* describes how Lord Paraśurāma, the greatest descendant of Bhṛgu, annihilated all the *kṣatriyas* on the face of the earth. It further recounts the lives of glorious kings who appeared in the dynasty of the moon-god—kings such as Aila, Yayāti, Nahuṣa, Duṣmanta’s son Bharata, Śāntanu and Śāntanu’s son Bhīṣma. Also *described* is the great dynasty founded by King Yadu, the eldest son of Yayāti.(25-26)

*yatrāvātīrṇo bhagavān
kṛṣṇākhyo jagad-īśvaraḥ
vasudeva-gr̥he janma
tato vṛddhiś ca gokule*

yatra—in which dynasty; *avatīrṇaḥ*—descended; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa-ākhyah*—known as Kṛṣṇa; *jagat-īśvaraḥ*—the Lord of the universe; *vasudeva-gr̥he*—in the home of Vasudeva; *janma*—His birth; *tataḥ*—subsequently; *vṛddhiḥ*—His growing up; *ca*—and; *gokule*—in Gokula.

How Śrī Kṛṣṇa, the Supreme personality of Godhead and Lord of the universe, descended into this Yadu dynasty, how He took birth in the home of Vasudeva, and how He then grew up in Gokula—all this is described in detail.(27)

12.12.28-44 Sūta Gosvāmī to Śaunaka Ṛṣi

*tasya karmāṇy apārāṇi
kīrtitāny asura-dviṣaḥ
pūtanāsu-payah-pānam
śakatauccātanam śiśoḥ
tṛṇāvartasya niṣpeṣas
tathaiva baka-vatsayoḥ
aghāsura-vadho dhātrā
vatsa-pālāvagūhanam*

tasya—His; *karmāṇi*—activities; *apārāṇi*—innumerable; *kīrtitāni*—are glorified; *asura-dviṣaḥ*—of the enemy of the demons; *pūtanā*—of the witch Pūtanā; *asu*—along with her life air; *payah*—of the milk; *pānam*—the drinking; *śakata*—of the cart; *uccātanam*—the breaking; *śiśoḥ*—by the child; *tṛṇāvartasya*—of Tṛṇāvarta; *niṣpeṣaḥ*—the trampling; *tathā*—and; *eva*—indeed; *baka-vatsayoḥ*—of the demons named Baka and Vatsa; *agha-asura*—of the demon Agha; *vadhaḥ*—the killing; *dhātrā*—by Lord Brahmā; *vatsa-pāla*—of the calves and cowherd boys; *avagūhanam*—the hiding away.

Also glorified are the innumerable pastimes of Śrī Kṛṣṇa, the enemy of the demons, including His childhood pastimes of sucking out Pūtanā’s life air along with her breast-milk, breaking the cart, trampling down Tṛṇāvarta, killing Bakāsura, Vatsāsura and Aghāsura, and the pastimes He enacted when Lord Brahmā hid His calves and cowherd boyfriends in a cave.(28-29)

*dhenukasya saha-bhrātuḥ
pralambasya ca saṅkṣayaḥ
gopānām ca paritrāṇam
dāvāgneḥ parisarpataḥ*

dhenukasya—of Dhenuka; *saha-bhrātuḥ*—along with his companions; *pralambasya*—of Pralamba; *ca*—and; *saṅkṣayaḥ*—the destruction; *gopānām*—of the cowherd boys; *ca*—and; *paritrāṇam*—the saving; *dāva-agneḥ*—from the forest fire; *parisarpataḥ*—which was encircling.

The *Śrīmad-Bhāgavatam* tells how Lord Kṛṣṇa and Lord Balarāma killed the demon Dhenukāsura and his companions, how Lord Balarāma destroyed Pralambāsura, and also how Kṛṣṇa saved the cowherd boys from a raging forest fire that had encircled them.(30)

*damanam kāliasyāher
mahāher nanda-mokṣaṇam
vrata-caryā tu kanyānām
yatra tuṣṭo ’cyuto vrataiḥ
prasādo yajña-patnībhyo*

viprānām cānutāpanam
govardhanoddhāraṇam ca
śakrasya surabher atha
yajñabhiṣekaḥ kṛṣṇasya
strībhiḥ krīḍā ca rātriṣu
śaṅkhacūḍasya durbuddher
vadho 'riṣṭasya keśinaḥ

damanam—the subduing; *kāliyasya*—of Kāliya; *aheḥ*—the snake; *mahā-aheḥ*—from the great serpent; *nanda-mokṣaṇam*—the rescue of Mahārāja Nanda; *vratā-caryā*—the execution of austere vows; *tu*—and; *kanyānām*—of the *gopīs*; *yatra*—by which; *tuṣṭaḥ*—became satisfied; *acyutaḥ*—Lord Kṛṣṇa; *vrataiḥ*—with their vows; *prasādaḥ*—the mercy; *yajña-patnībhyaḥ*—to the wives of the *brāhmaṇas* performing Vedic sacrifices; *viprānām*—of the *brāhmaṇa* husbands; *ca*—and; *anutāpanam*—the experience of remorse; *govardhana-uddhāraṇam*—the lifting of Govardhana Hill; *ca*—and; *śakrasya*—by Indra; *surabheḥ*—along with the Surabhi cow; *atha*—then; *yajña-abhiṣekaḥ*—the worship and ritual bathing; *kṛṣṇasya*—of Lord Kṛṣṇa; *strībhiḥ*—together with the women; *krīḍā*—the sporting; *ca*—and; *rātriṣu*—in the nights; *śaṅkhacūḍasya*—of the demon Śaṅkhacūḍa; *durbuddheḥ*—who was foolish; *vadhaḥ*—the killing; *ariṣṭasya*—of Ariṣṭa; *keśinaḥ*—of Keśī.

The chastisement of the serpent Kāliya; the rescue of Nanda Mahārāja from a great snake; the severe vows performed by the young *gopīs*, who thus satisfied Lord Kṛṣṇa; the mercy He showed the wives of the Vedic *brāhmaṇas*, who felt remorse; the lifting of Govardhana Hill followed by the worship and bathing ceremony performed by Indra and the Surabhi cow; Lord Kṛṣṇa's nocturnal pastimes with the cowherd girls; and the killing of the foolish demons Śaṅkhacūḍa, Ariṣṭa and Keśī—all these pastimes are elaborately recounted.(31-33)

akrūrāgamanam paścāt
prasthānam rāma-kṛṣṇayoḥ
vraja-strīṇām vilāpaś ca
mathurālokanam tataḥ

akrūra—of Akrūra; *āgamanam*—the coming; *paścāt*—after that; *prasthānam*—the departure; *rāma-kṛṣṇayoḥ*—of Lord Balarāma and Lord Kṛṣṇa; *vraja-strīṇām*—of the women of Vṛndāvana; *vilāpaḥ*—the lamentation; *ca*—and; *mathurā-lokanam*—the seeing of Mathurā; *tataḥ*—then.

The *Bhāgavatam* describes the arrival of Akrūra, the subsequent departure of Kṛṣṇa and Balarāma, the lamentation of the *gopīs* and the touring of Mathurā.(34)

gaja-muṣṭika-cāṇūra-
kamsādīnām tathā vadhaḥ
mṛtasyānayanam sūnoḥ
punaḥ sādīpaner guroḥ

gaja—of the elephant Kuvalayāpīḍa; *muṣṭika-cāṇūra*—of the wrestlers Muṣṭika and Cāṇūra; *kamsa*—of Kamsa; *ādīnām*—and of others; *tathā*—also; *vadhaḥ*—the killing; *mṛtasya*—who had died; *ānayanam*—the bringing back; *sūnoḥ*—of the son;

punaḥ—again; *sāndīpaneḥ*—of Sāndīpani; *guroḥ*—their spiritual master.

Also narrated are how Kṛṣṇa and Balarāma killed the elephant Kuvalayāpīḍa, the wrestlers Muṣṭika and Cāṇūra, and Kamsa and other demons, as well as how Kṛṣṇa brought back the dead son of His spiritual master, Sāndīpani Muni.(35)

mathurāyām nivasatā
yadu-cakrasya yat priyam
kṛtam uddhava-rāmābhyām
yutena hariṇā dvijāḥ

mathurāyām—in Mathurā; *nivasatā*—by Him who was residing; *yadu-cakrasya*—for the circle of Yadus; *yat*—which; *priyam*—gratifying; *kṛtam*—was done; *uddhava-rāmābhyām*—with Uddhava and Balarāma; *yutena*—joined; *hariṇā*—by Lord Hari; *dvijāḥ*—O *brāhmaṇas*.

Then, O *brāhmaṇas*, this scripture recounts how Lord Hari, while residing in Mathurā in the company of Uddhava and Balarāma, performed pastimes for the satisfaction of the Yadu dynasty.(36)

jarāsandha-samānīta-
sainyasya bahuśo vadhaḥ
ghātanam yavanendrasya
kuśasthalyā niveśanam

jarāsandha—by King Jarāsandha; *samānīta*—assembled; *sainyasya*—of the army; *bahuśaḥ*—many times; *vadhaḥ*—the annihilation; *ghātanam*—the killing; *yavana-indrasya*—of the king of the barbarians; *kuśasthalyāḥ*—of Dvārakā; *niveśanam*—the founding.

Also described are the annihilation of each of the many armies brought by Jarāsandha, the killing of the barbarian king Kālayavana and the establishment of Dvārakā City.(37)

ādānam pārijātasya
sudharmāyāḥ surālayāt
rukmiṇyā haraṇam yuddhe
pramathya dviṣato hareḥ

ādānam—the receiving; *pārijātasya*—of the *pārijāta* tree; *sudharmāyāḥ*—of the Sudharmā assembly hall; *sura-ālayāt*—from the abode of the demigods; *rukmiṇyāḥ*—of Rukmiṇī; *haraṇam*—the kidnapping; *yuddhe*—in battle; *pramathya*—defeating; *dviṣataḥ*—His rivals; *hareḥ*—by Lord Hari.

This work also describes how Lord Kṛṣṇa brought from heaven the *pārijāta* tree and the Sudharmā assembly hall, and how He kidnapped Rukmiṇī by defeating all His rivals in battle.(38)

harasya jimbhaṇam yuddhe
bāṇasya bhujā-kṛntanam

*prāgjyotiṣa-patim hatvā
kanyānām haraṇam ca yat*

harasya—of Lord Śiva; *jṛmbhaṇam*—the forced yawning; *yuddhe*—in battle; *bānasya*—of Bāṇa; *bhuja*—of the arms; *kṛntanam*—the cutting; *prāgjyotiṣa-patim*—the master of the city Prāgjyotiṣa; *hatvā*—killing; *kanyānām*—of the unmarried virgins; *haraṇam*—the removal; *ca*—and; *yat*—which.

Also narrated are how Lord Kṛṣṇa, in the battle with Bāṇāsura, defeated Lord Śiva by making him yawn, how the Lord cut off Bāṇāsura’s arms, and how He killed the master of Prāgjyotiṣapura and then rescued the young princesses held captive in that city.(39)

*caidyā-pauṇḍraka-śālvānām
dantavakrasya durmateḥ
śambaro dvividaḥ pīṭha
muraḥ pañcajanādayaḥ
māhātmyam ca vadhas teṣām
vārāṇasyāś ca dāhanam
bhārāvataṇam bhūmer
nimittī-kṛtya pāṇḍavān*

caidyā—of the King of Cedi, Śīsupāla; *pauṇḍraka*—of Pauṇḍraka; *śālvānām*—and of Śālva; *dantavakrasya*—of Dantavakra; *durmateḥ*—the foolish; *śambaraḥ dvividaḥ pīṭhaḥ*—the demons Śambara, Dvivida and Pīṭha; *muraḥ pañcajana-ādayaḥ*—Mura, Pañcajana and others; *māhātmyam*—the prowess; *ca*—and; *vadhah*—the death; *teṣām*—of these; *vārāṇasyāḥ*—of the holy city of Benares; *ca*—and; *dāhanam*—the burning; *bhāra*—of the burden; *avataṇam*—the reduction; *bhūmeḥ*—of the earth; *nimittī-kṛtya*—making the apparent cause; *pāṇḍavān*—the sons of Pāṇḍu.

There are descriptions of the powers and the deaths of the King of Cedi, Pauṇḍraka, Śālva, the foolish Dantavakra, Śambara, Dvivida, Pīṭha, Mura, Pañcajana and other demons, along with a description of how Vārāṇasī was burned to the ground. The *Bhāgavatam* also recounts how Lord Kṛṣṇa relieved the earth’s burden by engaging the Pāṇḍavas in the Battle of Kurukṣetra.(40-41)

*vipra-śāpāpadeśena
samhāraḥ sva-kulasya ca
uddhavya ca samvādo
vasudevasya cādbhutaḥ
yatrātma-vidyā hy akhilā
proktā dharmā-vinirṇayaḥ
tato martya-parityāga
ātma-yogānubhāvataḥ*

vipra-śāpa—of the curse by the *brāhmaṇas*; *apadeśena*—on the pretext; *samhāraḥ*—the withdrawal; *sva-kulasya*—of His own family; *ca*—and; *uddhavya*—with Uddhava; *ca*—and; *samvādaḥ*—the discussion; *vasudevasya*—of Vasudeva (with Nārada); *ca*—and; *adbhutaḥ*—wonderful; *yatra*—in which; *ātma-vidyā*—the science of the self; *hi*—indeed; *akhilā*—completely; *proktā*—was spoken; *dharmā-vinirṇayaḥ*—the ascertainment of the principles of religion; *tataḥ*—then; *martya*—

of the mortal world; *parityāgaḥ*—the giving up; *ātma-yoga*—of His personal mystic power; *anubhāvataḥ*—on the strength.

How the Lord withdrew His own dynasty on the pretext of the brāhmaṇas' curse; Vasudeva's conversation with Nārada; the extraordinary conversation between Uddhava and Kṛṣṇa, which reveals the science of the self in complete detail and elucidates the religious principles of human society; and then how Lord Kṛṣṇa gave up this mortal world by His own mystic power—the Bhāgavatam narrates all these events.(42-43)

*yuga-lakṣaṇa-vṛttiś ca
kalau nṛṇām upaplavaḥ
catur-vidhaś ca pralaya
utpattiś tri-vidhā tathā*

yuga—of the different ages; *lakṣaṇa*—the characteristics; *vṛttiḥ*—and the corresponding activities; *ca*—also; *kalau*—in the present age of Kali; *nṛṇām*—of men; *upaplavaḥ*—the total disturbance; *catur-vidhaḥ*—fourfold; *ca*—and; *pralayaḥ*—the process of annihilation; *utpattiḥ*—creation; *tri-vidhā*—of three kinds; *tathā*—and.

This work also describes people's characteristics and behavior in the different ages, the chaos men experience in the age of Kali, the four kinds of annihilation and the three kinds of creation.(44)

12.12.45 Sūta Gosvāmī to Śaunaka Ṛṣi

*deha-tyāgaś ca rājarṣer
viṣṇu-rātasya dhīmataḥ
śākhā-praṇayanam ṛṣer
mārkaṇḍeyasya sat-kathā
mahā-puruṣa-vinyāsaḥ
sūryasya jagad-ātmanaḥ*

deha-tyāgaḥ—the relinquishing of his body; *ca*—and; *rāja-ṛṣeḥ*—by the saintly king; *viṣṇu-rātasya*—Parīkṣit; *dhī-mataḥ*—the intelligent; *śākhā*—of the branches of the Vedas; *praṇayanam*—the dissemination; *ṛṣeḥ*—from the great sage Vyāsadeva; *mārkaṇḍeyasya*—of Mārkaṇḍeya Ṛṣi; *sat-kathā*—the pious narration; *mahā-puruṣa*—of the universal form of the Lord; *vinyāsaḥ*—the detailed arrangement; *sūryasya*—of the sun; *jagad-ātmanaḥ*—who is the soul of the universe.

There are also an account of the passing away of the wise and saintly King Viṣṇurata [Parīkṣit], an explanation of how Śrīla Vyāsadeva disseminated the branches of the Vedas, a pious narration concerning Markandeya Ṛṣi, and a description of the detailed arrangement of the Lord's universal form and His form as the sun, the soul of the universe.

12.12.47 Sūta Gosvāmī to Śaunaka Ṛṣi

*patitaḥ skhalitaś cārtaḥ
kṣuttvā vā vivaśo gr̥ṇan*

*haraye nama ity uccair
mucyate sarva-pātakāt*

patitaḥ—falling; *skhalitaḥ*—tripping; *ca*—and; *ārtah*—feeling pain; *kṣuttvā*—sneezing; *vā*—or; *vivaśah*—involuntarily; *gṛṇan*—chanting; *haraye namaḥ*—"obeisances to Lord Hari"; *iti*—thus; *uccaiḥ*—loudly; *mucyate*—one is freed; *sarva-pātakāt*—from all sinful reactions.

If when falling, slipping, feeling pain or sneezing one involuntarily cries out in a loud voice, "Obeisances to Lord Hari!" one will be automatically freed from all his sinful reactions.

12.12.50-52 Sūta Gosvāmī to Śaunaka Rṣi

*tad eva ramyaṁ ruciraṁ navam navam
tad eva śaśvan manaso mahotsavam
tad eva śokārṇava-śoṣaṇam nṛṇām
yad uttamaḥśloka-yaśo 'nugīyate*

tat—that; *eva*—indeed; *ramyam*—attractive; *ruciram*—palatable; *navam navam*—newer and newer; *tat*—that; *eva*—indeed; *śaśvat*—constantly; *manasaḥ*—for the mind; *mahā-utsavam*—a great festival; *tat*—that; *eva*—indeed; *śoka-arṇava*—the ocean of misery; *śoṣaṇam*—that which dries; *nṛṇām*—for all persons; *yat*—in which; *uttamaḥśloka*—of the all-famous Supreme Personality of Godhead; *yaśah*—the glories; *anugīyate*—are sung.

Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery.(50)

*na yad vacaś citra-padam harer yaśo
jagat-pavitram pragṛṇita karhicit
tad dhvāṅkṣa-tīrtham na tu hamsa-sevitam
yatrācyutas tatra hi sādhave 'malāḥ*

na—not; *yat*—which; *vacaḥ*—vocabulary; *citra-padam*—decorative words; *hareḥ*—of the Lord; *yaśah*—the glories; *jagat*—the universe; *pavitram*—sanctifying; *pragṛṇita*—describe; *karhicit*—ever; *tat*—that; *dhvāṅkṣa*—of the crows; *tīrtham*—a place of pilgrimage; *na*—not; *tu*—on the other hand; *hamsa*—by saintly persons situated in knowledge; *sevitam*—served; *yatra*—in which; *acyutaḥ*—Lord Acyuta (is described); *tatra*—there; *hi*—alone; *sādhavaḥ*—the saints; *amalāḥ*—who are pure.

Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only in topics glorifying the infallible Supreme Lord.(51)

*tad vāg-visargo janatāgha-samplavo
yasmin prati-ślokaṁ abaddhavaty api*

*nāmāny anantasya yaśo 'ñkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhaveḥ*

tat—that; *vāk*—vocabulary; *visargaḥ*—creation; *janatā*—of the people in general; *agha*—of the sins; *samplavaḥ*—a revolution; *yasmin*—in which; *prati-ślokaṁ*—each and every stanza; *abaddhavati*—is irregularly composed; *api*—although; *nāmāni*—the transcendental names, etc; *anantasya*—of the unlimited Lord; *yaśaḥ*—the glories; *añkitāni*—depicted; *yat*—which; *śṛṇvanti*—do hear; *gāyanti*—do sing; *gṛṇanti*—do accept; *sādhaveḥ*—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 and so on 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. (52)

12.12.55 Sūta Gosvāmī to Śaunaka Ṛṣi

*avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abhadrāṇi ca śam tanoti
sattvasya śuddhim paramātma-bhaktim
jñānam ca vijñāna-virāga-yuktam*

avismṛtiḥ—remembrance; *kṛṣṇa-pada-aravindayoḥ*—of Lord Kṛṣṇa's lotus feet; *kṣiṇoti*—destroys; *abhadrāṇi*—everything inauspicious; *ca*—and; *śam*—good fortune; *tanoti*—expands; *sattvasya*—of the heart; *śuddhim*—the purification; *parama-ātma*—for the Supreme Soul; *bhaktim*—devotion; *jñānam*—knowledge; *ca*—and; *vijñāna*—with direct realization; *virāga*—and detachment; *yuktam*—endowed.

Remembrance of Lord Kṛṣṇa's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.

12.12.59 Sūta Gosvāmī to Śaunaka Ṛṣi

*ya etat śrāvayen nityam
yāma-kṣaṇam ananya-dhīḥ
ślokaṁ ekaṁ tad-ardham vā
pādam pādārdham eva vā
śraddhāvān yo 'nuśṛṇuyāt
punāty ātmānam eva saḥ*

yaḥ—who; *etat*—this; *śrāvayet*—makes others hear; *nityam*—always; *yāma-kṣaṇam*—every hour and every minute; *ananya-dhīḥ*—with undeviated attention; *ślokaṁ*—verse; *ekaṁ*—one; *tad-ardham*—half of that; *vā*—or; *pādam*—a single line; *pāda-ardham*—half a line; *eva*—indeed; *vā*—or; *śraddhā-vān*—with faith; *yaḥ*—who; *anuśṛṇuyāt*—hears from the proper source; *punāti*—purifies; *ātmānam*—his very self; *eva*—indeed; *saḥ*—he.

One who with undeviating attention constantly recites this literature at every

moment of every hour, as well as one who faithfully hears even one verse or half a verse or a single line or even half a line, certainly purifies his very self.

12.12.65 Sūta Gosvāmī to Śaunaka Ṛṣi

*vipro 'dhītyāpnuyāt prajñām
rājanyodadhi-mekhalām
vaiśyo nidhi-patitvaṁ ca
śūdraḥ śudhyeta pātakāt*

vipraḥ—a brāhmaṇa; *adhītya*—studying; *āpnuyāt*—achieves; *prajñām*—intelligence in devotional service; *rājanya*—a king; *udadhi-mekhalām*—(the earth) bounded by the seas; *vaiśyaḥ*—a businessman; *nidhi*—of treasures; *patitvaṁ*—lordship; *ca*—and; *śūdraḥ*—a worker; *śudhyeta*—becomes purified; *pātakāt*—from sinful reactions.

A brāhmaṇa who studies the Śrīmad-Bhāgavatam achieves firm intelligence in devotional service, a king who studies it gains sovereignty over the earth, a vaiśya acquires great treasure and a śūdra is freed from sinful reactions.

12.12.68 Sūta Gosvāmī to Śaunaka Ṛṣi

*upacita-nava-śaktibhiḥ sva ātmany
uparacita-sthira-jaṅgamālayāya
bhagavata upalabdhi-mātra-dhamne
sura-ṛṣabhāya namaḥ sanātanāya*

upacita—fully developed; *nava-śaktibhiḥ*—by His nine energies (*prakṛti*, *puruṣa*, *mahat*, false ego and the five subtle forms of perception); *sve ātmani*—within Himself; *uparacita*—arranged in proximity; *sthira jaṅgama*—of both the nonmoving and the moving living beings; *ālayāya*—the abode; *bhagavate*—to the Supreme Personality of Godhead; *upalabdhi-mātra*—pure consciousness; *dhamne*—whose manifestation; *sura*—of deities; *ṛṣabhāya*—the chief; *namaḥ*—my obeisances; *sanātanāya*—to the eternal Lord.

I offer my obeisances to the Supreme Personality of Godhead, who is the eternal Lord and leader of all other deities, who by evolving His nine material energies has arranged within Himself the abode of all moving and nonmoving creatures, and who is always situated in pure, transcendental consciousness.

12.12.69 Sūta Gosvāmī to Śaunaka Ṛṣi

*sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-lilākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇam
tam akhila-vṛjina-ghnam vyāsa-sūnuṁ nato 'smi*

sva-sukha—in the happiness of the self; *nibhṛta*—solitary; *cetāḥ*—whose consciousness; *tat*—because of that; *vyudasta*—given up; *anya-bhāvah*—any other type of consciousness; *api*—although; *ajita*—of Śrī Kṛṣṇa, the unconquerable Lord; *rucira*—pleasing; *lilā*—by the pastimes; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadīyam*—consisting of the activities of the Lord; *vyatanuta*—spread, manifested; *kṛpayā*—mercifully; *yaḥ*—who; *tattva-dīpaṁ*—the bright light of the Absolute

Truth; *purāṇam*—the *Purāṇa* (*Śrīmad-Bhāgavatam*); *tam*—unto Him; *akhila-vṛjina-ghnam*—defeating everything inauspicious; *vyāsa-sūnum*—son of Vyāsadeva; *nataḥ asmi*—I offer my obeisances.

Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke this supreme Purāṇa, Srimad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord. (69)

12.03.14 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*kathā imās te kathitā mahīyasām
vitāya lokeṣu yaśaḥ pareyuṣām
vijñāna-vairāgya-vivakṣayā vibho
vaco-vibhūtīr na tu pāramārthyam*

kathāḥ—the narrations; *imāḥ*—these; *te*—unto you; *kathitāḥ*—have been spoken; *mahīyasām*—of great kings; *vitāya*—spreading; *lokeṣu*—throughout all the worlds; *yaśaḥ*—their fame; *pareyuṣām*—who have departed; *vijñāna*—transcendental knowledge; *vairāgya*—and renunciation; *vivakṣayā*—with the desire for teaching; *vibho*—O mighty Parīkṣit; *vacaḥ*—of words; *vibhūtīḥ*—the decoration; *na*—not; *tu*—but; *pārama-arthyam*—of the most essential purport.

Śukadeva Gosvāmī said: O mighty Parīkṣit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.

12.03.15 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*yas tūttamaḥ-śloka-guṇānuvādaḥ
saṅgīyate 'bhīkṣṇam amaṅgala-ghnaḥ
tam eva nityam śṛṇuyād abhīkṣṇam
kṛṣṇe 'malām bhaktim abhīpsamānaḥ*

yaḥ—which; *tu*—on the other hand; *uttamaḥ-śloka*—of the Supreme Personality of Godhead, who is praised in transcendental verses; *guṇa*—of the qualities; *anuvādaḥ*—the recounting; *saṅgīyate*—is sung; *abhīkṣṇam*—always; *amaṅgala-ghnaḥ*—which destroys everything inauspicious; *tam*—that; *eva*—indeed; *nityam*—regularly; *śṛṇuyāt*—one should hear; *abhīkṣṇam*—constantly; *kṛṣṇe*—unto Lord Kṛṣṇa; *amalām*—untainted; *bhaktim*—devotional service; *abhīpsamānaḥ*—he who desires.

The person who desires pure devotional service to Lord Kṛṣṇa should hear the narrations of Lord Uttamaśloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.

CHAPTER FOUR
The Factual Truth of Kṛṣṇa
bhāgavat-svarūpa tattvam

12.13.01 Sūta Gosvāmī to Śaunaka Ṛṣi

sūta uvāca

*yam brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ 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; *stuvanti*—praise; *divyaiḥ*—with transcendental; *stavaiḥ*—prayers; *vedaiḥ*—with the Vedas; *sa*—along with; *aṅga*—the corollary branches; *pada-krama*—the special sequential arrangement of *mantras*; *upaniṣadaiḥ*—and the *Upaniṣads*; *gāyanti*—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 Sama 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.

01.02.11 Sūta Gosvāmī to Śaunaka Ṛṣi

*vadanti tat tattva-vidas
tattvam yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

vadanti—they say; *tat*—that; *tattva-vidaḥ*—the learned souls; *tattvam*—the Absolute Truth; *yaj*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma iti*—known as Brahman; *paramātmā iti*—known as Paramatma; *bhagavān iti*—known as Bhagavan; *śabdyate*—it so sounded.

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.

02.06.40 Brahmā to Nārada Muni

*viśuddham kevalam jñānam
pratyak samyag avasthitam*

*satyaṁ prṇam anśdy-antam
nirguṇam nityam advayam*

viśuddham—without any material tinge; *kevalam*—pure and perfect; *jñānam*—knowledge; *pratyak*—all-pervading; *samyak*—in fullness; *avasthitam*—situated; *satyam*—truth; *prṇam*—absolute; *anādi*—without any beginning; *antam*—and so also without any end; *nirguṇam*—devoid of material modes; *nityam*—eternal; *advayam*—without any rival;

The Personality of Godhead is pure, being free from all contaminations of material tinges. He is the Absolute Truth and the embodiment of full and perfect knowledge. He is all-pervading, without beginning or end, and without rival.

03.32.26 Kapiladeva to Devahūti

*jñāna-mātram param brahma
paramātmeśvaraḥ pumān
dṛśy-ādibhiḥ pṛthag bhāvair
bhagavān eka iyate*

jñāna—knowledge; *mātram*—only; *param*—transcendental; *brahma*—Brahman; *parama-ātmā*—Paramatma; *īśvaraḥ*—the controller; *pumān*—Supersoul; *dṛśi-ādibhiḥ*—by philosophical research and other processes; *pṛthag bhāvair*—according to different processes of understanding; *bhagavān*—the Supreme personality of Godhead; *ekaḥ*—alone; *iyate*—is perceived.

The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramātmā, as the Supreme Personality of Godhead or as the puruṣa-avatāra.

05.12.11 Jaḍa Bhārata to King Rahūgaṇa

*jñānam viśuddham paramārtham ekam
anantaram tv abahir brahma satyam
pratyak praśāntam bhagavac-chabda-samjñam
yad vāsudevam kavayo vadanti*

jñānam—the supreme knowledge; *viśuddham*—without contamination; *parama-artham*—giving the ultimate goal of life; *ekam*—unified; *anantaram*—without interior, unbroken; *tu*—also; *abahir*—without exterior; *brahma*—the Supreme; *satyam*—Absolute Truth; *pratyak*—inner; *praśāntam*—the calm and peaceful Supreme Lord, worshiped by the yogīs; *bhagavat-śabda-samjñam*—known in the higher sense as Bhagavan, or full of all opulences; *yad*—that; *vāsudevam*—Lord Kṛṣṇa, the son of Vasudeva; *kavayah*—the learned scholars; *vadanti*—say.

What, then, is the ultimate truth? The answer is that nondual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization of that knowledge is Brahman. Then Parāmatma, the Supersoul, is realized by the yogīs who try to see Him without grievance. This is the second stage of realization. Finally, full realization of the same supreme knowledge is realized in the Supreme Person. All learned scholars describe the

Supreme Person as Vāsudeva, the cause of Brahman, Paramātma and others.

10.03.13 Vasudeva to Child-Viṣṇu

*śrī-vasudeva uvāca
vidito 'si bhavān sākṣat
puruṣaḥ prakṛteḥ paraḥ
kevalānu bhavānanda-
svarūpaḥ sarva-buddhi-dṛk*

śrī-vasudevaḥ uvāca—Sri Vasudeva prayed; *viditaḥ asi*—now I am fully conscious of You; *bhavān*—Your Lordship; *sākṣāt*—directly; *puruṣaḥ*—the Supreme Person; *prakṛteḥ*—to material nature; *paraḥ*—transcendental, beyond everything material; *kevala-anubhava-ānanda-svarūpaḥ*—Your form is *sac-cid-ānanda-vigraha*, and whoever perceives You becomes transcendently blissful; *sarva-buddhi-dṛk*—the supreme observer, the Supersoul, the intelligence of everyone.

Vasudeva said: My Lord, You are the Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly.

02.07.47 Brahmā to Nārada Muni

*śāśvat praśāntam abhayam pratibodha-mātram
śuddham samam sad-asataḥ paramātma-tattvam
śabda na yatra puru-kāraḥ kriyārtho
māyā paraity abhimukhe ca vilajjamānā
tad vai padaṁ bhagavataḥ paramasya puṁso
brahmeti yad vidur ajasra-sukham viśokam*

śāśvat—eternal; *prasāntam*—without disturbance; *abhayam*—without fear; *pratibodha-mātram*—a consciousness opposed to the material counterpart; *śuddham*—uncontaminated; *samam*—without distinction; *sat-asataḥ*—of the cause and effect; *paramātma-tattvam*—the principle of primeval cause; *śabdaḥ*—speculative sound; *na*—not; *yatra*—where there is; *puru-kāraḥ*—resulting in fruitive action; *kriyā-arthāḥ*—for the matter of sacrifice; *māyā*—illusion; *paraity*—flies away; *abhimukhe*—in front of; *ca*—also; *vilajjamānā*—being ashamed of; *tad*—that; *vai*—is certainly; *padaṁ*—ultimate phase; *bhagavataḥ*—of the Personality of Godhead; *paramasya*—of the Supreme; *puṁsaḥ*—of the person; *brahma*—the Absolute; *iti*—thus; *yad*—which; *viduḥ*—known as; *ajasra*—unlimited; *sukham*—happiness; *viśokam*—without grief.

What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and fearless. He is completely conscious as opposed to matter. Uncontaminated and without distinctions, He is the principal primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

03.09.11 Brahmā to Śrī Kṛṣṇa

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-ikṣita*—seen through the ear; *pathah*—the path; *nanu*—now; *nātha*—O my Lord; *pumsām*—of the devotees; *yat-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.

08.01.15 Svāyambhuva Manu

īhate bhagavān īśo
na hi tatra visajjate
ātma-lābhena pūrṇārtho
nāvasīdanti ye 'nu tam

īhate—engages in activities of creation, maintenance and annihilation; *bhagavān*—the Supreme Personality of Godhead, Kṛṣṇa; *īśaḥ*—the supreme controller; *na*—not; *hi*—indeed; *tatra*—in such activities; *visajjate*—He becomes entangled; *ātma-lābhena*—because of His own gain; *pūrṇa-arthaḥ*—who is self-satisfied; *na*—not; *avasīdanti*—are disheartened; *ye*—persons who; *anu*—follow; *tam*—the Supreme Personality of Godhead.

The Supreme Personality of Godhead is full in opulence by His own gain, yet He acts as the creator, maintainer and annihilator of this material world. In spite of acting in that way, He is never entangled. Hence devotees who follow in His footsteps are also never entangled.

10.02.39 Demigods to Śrī Kṛṣṇa

na te 'bhavasyeśa bhavasya kāraṇam
vinā vinodam bata tarkayāmahe
bhavo nirodhaḥ sthitir apy avidyayā
kṛtā yatas tvayy abhaya-āśrayātmani

na—not; *te*—of Your Lordship; *abhavasya*—of whom there is no birth, death or maintenance as for an ordinary being; *īśa*—O Supreme Lord; *bhavasya*—of Your appearance, Your birth; *kāraṇam*—the cause; *vinā*—without; *vinodam*—the pastimes (despite what is said, You are not forced to come to this world by any cause); *bata*—however; *tarkayāmahe*—we cannot argue (but must simply understand that these are Your pastimes); *bhavaḥ*—birth; *nirodhaḥ*—death; *sthitih*—maintenance; *api*—also; *avidyayā*—by the external, illusory energy; *kṛtāḥ*—done; *yataḥ*—because; *tvayī*—unto You; *abhaya-āśraya*—O fearless shelter of all; *ātmani*—of the ordinary living entity.

O Supreme Lord, You are not an ordinary living entity appearing in this material world as a result of fruitive activities. Therefore Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have no cause for miseries like birth, death and old age, except when these living entities are conducted by Your external energy.

11.03.36 Pippalāyana to Mahārāja Nimi

*naitan mano viśati vāg uta cakṣur ātmā
prāṇendriyāṇi ca yathānalām arcīṣaḥ svāḥ
śabda 'pi bodhaka-niṣedhatayātma-mūlam
arthoktam āha yad-ṛte na niṣedha-siddhiḥ*

na—cannot; *etat*—this (Supreme Truth); *manaḥ*—the mind; *viśati*—enter; *vāk*—the function of speech; *uta*—nor; *cakṣuḥ*—sight; *ātmā*—intelligence; *prāṇa*—the subtle airs supporting life; *indriyāṇi*—the senses; *ca*—or; *yathā*—just as; *analām*—a fire; *arcīṣaḥ*—its sparks; *svāḥ*—own; *śabdaḥ*—the authoritative sound of the Vedas; *api*—even; *bodhaka*—being able to indicate by verbal reference; *niṣedhatayā*—because of denying such; *ātma*—of the Supreme Soul; *mūlam*—basic evidence; *artha-uktam*—expressed indirectly; *āha*—does express; *yad-ṛte*—without which (Supreme); *na*—there is not; *niṣedha*—of the negative statements of scripture; *siddhiḥ*—ultimate purpose.

Neither the mind nor the faculties of speech, sight, intelligence, the life air or any of the senses are capable of penetrating that Supreme Truth, any more than small sparks can affect the original fire from which they are generated. Not even the authoritative language of the Vedas can perfectly describe the Supreme Truth, since the Vedas themselves disclaim the possibility that the Truth can be expressed by words. But through indirect reference the Vedic sound does serve as evidence of the Supreme Truth, since without the existence of that Supreme Truth the various restrictions found in the Vedas would have no ultimate purpose.

11.03.37 Pippalāyana to Mahārāja Nimi

*sattvaṁ rajas tama iti tri-vṛd ekam ādau
sūtraṁ mahān aham iti pravādanti jīvam
jñāna-kriyārtha-phala-rūpatayoru-śakti
brahmaiva bhāti sad asac ca tayoh param yat*

sattvam—goodness; *rajaḥ*—passion; *tamaḥ*—and ignorance; *iti*—thus known; *tri-vṛt*—threefold; *ekam*—one; *ādau*—in the beginning, before creation; *sūtram*—the power to act; *mahān*—the power of consciousness; *aham*—and the false ego; *iti*—thus; *pravādanti*—is called; *jīvam*—(false ego, which covers) the living entity; *jñāna*—the demigods as the embodiment of knowledge; *kriyā*—the senses; *artha*—sense objects; *phala*—and fruitive results such as happiness and distress; *rūpatayā*—assuming the forms; *uru-śakti*—possessing great varieties of energy; *brahma eva*—the Supreme alone; *bhāti*—is manifest; *sat asat ca*—as both gross objects and their subtle causes; *tayoh*—both; *param*—beyond; *yat*—which is.

Originally one, the Absolute, Brahman, comes to be known as threefold,

manifesting itself as the three modes of material nature—goodness, passion and ignorance. Brahman further expands its potency, and thus the power to act and the power of consciousness become manifest, along with the false ego, which covers the identity of the conditioned living being. Thus, by the expansion of the multipotencies of the Absolute, the demigods, as the embodiment of knowledge, become manifest, along with the material senses, their objects, and the results of material activity, namely happiness and distress. In this way, the manifestation of the material world takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. Brahman, which is the source of all subtle and gross manifestations, is simultaneously transcendental to them, being absolute. (37)

11.03.35 Pippalāyana to Mahārāja Nimi

śrī-pippalāyana uvāca
sthiti-udbhava-pralaya-hetur ahetur asya
yat svapna-jāgara-suṣuptiṣu sad bahiḥ ca
dehendriyāsu-hṛdayāni caranti yena
sañjīvitāni tad avehi param narendra

śrī-pippalāyanaḥ uvāca—Śrī Pippalāyana said; *sthiti*—of the creation; *udbhava*—maintenance; *pralaya*—and destruction; *hetuḥ*—the cause; *ahetuḥ*—itself without cause; *asya*—of this material universe; *yat*—which; *svapna*—in dream; *jāgara*—wakefulness; *suṣuptiṣu*—in deep sleep or unconsciousness; *sat*—which exists; *bahiḥ ca*—and external to them as well; *deha*—of the material bodies of the living entities; *indriya*—the senses; *āsu*—life airs; *hṛdayāni*—and minds; *caranti*—act; *yena*—by which; *sañjīvitāni*—given life; *tad*—that; *avehi*—please know; *param*—to be the Supreme; *nara-indra*—O King.

Śrī Pippalāyana said: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities, and thus all the subtle and gross organs of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme.

01.03.37-38 Sūta Gosvāmī to Śaunaka Ṛṣi

na cāsyā kaścīn nipuṇena dhātur
avaiti jantuḥ kumanīśa ūtīḥ
nāmāni rūpāṇi mano-vacobhiḥ
santanvato naṭa-caryām ivājñāḥ

na—not; *ca*—and; *asya*—of Him; *kaścīn*—anyone; *nipuṇena*—by dexterity; *dhātuḥ*—of the creator; *avaiti*—can know; *jantuḥ*—the living being; *kumanīśaḥ*—with a poor fund of knowledge; *ūtīḥ*—activities of the Lord; *nāmāni*—His names; *rūpāṇi*—His forms; *manaḥ-vacobhiḥ*—by dint of mental speculation or deliverance of speeches; *santanvataḥ*—displaying; *naṭa-caryām*—a dramatic action; *iva*—like; *ajñāḥ*—the foolish.

The foolish with a poor fund of knowledge cannot know the transcendental nature

of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor in their words. (37)

*sa veda dhātuḥ padavīm parasya
duranta-vīryasya rathāṅga-pāṇeḥ
yo 'māyayā santatayānuvṛtṭyā
bhajeta tat-pāda-saroja-gandham*

saḥ—He alone; *veda*—can know; *dhātuḥ*—of the creator; *padavīm*—glories; *parasya*—of the transcendence; *duranta-vīryasya*—of the greatly powerful; *rathāṅga-pāṇeḥ*—of Lord Kṛṣṇa, who bears in His hand the wheel of a chariot; *yaḥ*—one who; *amāyayā*—without reservation; *santatayā*—without any gap; *anuvṛtṭyā*—favorably; *bhajeta*—renders service; *tat-pāda*—of His feet; *saroja-gandham*—fragrance of the lotus.

Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Kṛṣṇa, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence. (38)

01.08.26 Kuntidevī to Śrī Kṛṣṇa

*janmaiśvarya-śruta-śrībhir
edhamāna-madaḥ 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.

02.02.17 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*na yatra kālo 'nimiśāṁ paraḥ prabhuḥ
kuto nu devā jagatām ya īṣire
na yatra sattvaṁ na rajas tamaś ca
na vai vikāro na mahān pradhānam*

na—not; *yatra*—wherein; *kālaḥ*—destructive time; *animiśāṁ*—of the heavenly demigods; *paraḥ*—superior; *prabhuḥ*—controller; *kutaḥ*—where is there; *nu*—certainly; *devāḥ*—the demigods; *jagatām*—the mundane creatures; *ye*—those; *īṣire*—rules; *na*—not; *yatra*—therein; *sattvaṁ*—mundane goodness; *na*—nor; *rajaḥ*—mundane passion; *tamaḥ*—mundane ignorance; *ca*—also; *na*—nor; *vai*—certainly; *vikāraḥ*—transformation; *na*—nor; *mahān*—the material Causal Ocean; *pradhānam*—material nature.

In that transcendental state of labdhopaśanti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. [And what to speak of the demigods themselves.] Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.

02.02.18 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*param padam vaiṣṇavam āmananti tad
yan neti netīty atad utsisṛkṣavaḥ
visṛjya daurātmyam ananya-sauhṛdā
hṛdopaguhyārha-padam pade pade*

param—the supreme; *padam*—situation; *vaiṣṇavam*—in relation with the personality of Godhead; *āmananti*—do they know; *tad*—that; *yad*—which; *na iti*—not this; *na iti*—not this; *iti*—thus; *atat*—godless; *utsisṛkṣavaḥ*—those who desire to avoid; *visṛjya*—giving it up completely; *daurātmyam*—perplexities; *ananya*—absolutely; *sauhṛdah*—in good will; *hṛdā upaguhya*—taking them into his heart; *arha*—that which is only worshipable; *padam*—lotus feet; *pade pade*—at every moment.

The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Viṣṇu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart.

10.38.22 Akrura to Himself

*na tasya kaścid dayitaḥ suhṛttamo
na cāpriyo dveṣya upekṣya eva vā
thatāpi bhaktān bhajate yathā thatā
sura-drumo yadvad upāśrito 'rtha-daḥ*

na tasya—He does not have; *kaścit*—any; *dayitaḥ*—favorite; *suhṛttamaḥ*—best friend; *na ca*—nor; *apriyaḥ*—unfavored; *dveṣyaḥ*—hated; *upekṣyaḥ*—neglected; *eva*—indeed; *vā*—or; *tathā api*—still; *bhaktān*—with His devotees; *bhajate*—He reciprocates; *yathā*—as they are; *thatā*—accordingly; *sura-drumaḥ*—a heavenly desire tree; *yadvat*—just as; *upāśritaḥ*—taken shelter of; *artha*—desired benefits; *daḥ*—giving.

The Supreme Lord has no favorite and no dearest friend, nor does He consider anyone undesirable, despicable or fit to be neglected. All the same, He lovingly reciprocates with His devotees in whatever manner they worship Him, just as the trees of heaven fulfill the desires of whoever approaches them.

10.87.28 The Personified Vedas to Maha-Viṣṇu

*tvam akaranaḥ sva-rāḍ akhila-kāraka-śakti-dharas
tava balim udvahanti samadanty ajayānimiṣāḥ
varṣa-bhujo 'khila-kṣiti-pater iva viśva-sṛjo
vidadhāti yatra ye tv adhikṛtā bhavataś cakitāḥ*

tvam—You; *akaraṇaḥ*—devoid of material senses; *sva-rāṭ*—self-effulgent; *akhila*—of all; *kāraka*—sensory functions; *śakti*—of the potencies; *dharah*—the maintainer; *tava*—Your; *balim*—tribute; *udvahanti*—carry; *samadanti*—and partake of; *ajayā*—along with material nature; *animiṣāḥ*—the demigods; *varṣa*—of districts of a kingdom; *bhujah*—the rulers; *akhila*—entire; *kṣiti*—of the land; *pateḥ*—of the lord; *iva*—as if; *viśva*—of the universe; *srjah*—the creators; *vidadhati*—execute; *yatra*—in which; *ye*—they; *tu*—indeed; *adhikṛtā*—assigned; *bhavataḥ*—of You; *cakitāḥ*—afraid.

Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

10.85.06 Vasudeva to Kṛṣṇa and Balarāma

*prāṇādīnām viśva-srjām
śaktayo yāḥ parasya tāḥ
pāratantryād vaisādrṣyād
dvayoś ceṣṭaiva ceṣṭatām*

prāṇa—of the life air; *ādīnām*—and so on; *viśva*—of the universe; *srjām*—the creative factors; *śaktayaḥ*—potencies; *yāḥ*—which; *parasya*—belonging to the Supreme; *tāḥ*—they; *pāratantryāt*—because of being dependent; *vaisādrṣyāt*—because of being different; *dvayoḥ*—of both (living and nonliving manifestations in the material world); *ceṣṭā*—the activity; *eva*—merely; *ceṣṭatām*—of those entities (namely, *prāṇa* and so on) that are active

Whatever potencies the life air and other elements of universal creation exhibit are actually all personal energies of the Supreme Lord, for both life and matter are subordinate to Him and dependent on Him, and also different from one another. Thus everything active in the material world is set into motion by the Supreme Lord.

10.85.10 Vasudeva to Kṛṣṇa and Balarāma

*indriyam tv indriyāṇām tvam
devās ca tad-anugrahaḥ
avabodho bhavān buddheḥ
jīvasyānusmṛtiḥ satī*

indriyam—the power to illuminate their objects; *tu*—and; *indriyāṇām*—of the senses; *tvam*—You; *devāḥ*—the demigods (who regulate the various senses); *ca*—and; *tat*—of them (the demigods); *anugrahaḥ*—the mercy (by which one's senses can act); *avabodhaḥ*—the power of decision; *bhavān*—You; *buddheḥ*—of intelligence; *jīvasya*—of the living entity; *anusmṛtiḥ*—the power of recollection;

satī—correct.

You are the power of the senses to reveal their objects, the senses' presiding demigods, and the sanction these demigods give for sensory activity. You are the capacity of the intelligence for decision-making, and the living being's ability to remember things accurately.

10.85.13 Vasudeva to Kṛṣṇa and Balarāma

*sattvam rajas tama iti
guṇās tad-vṛttayaś ca yāḥ
tvayy addhā brahmaṇi pare
kalpitā yoga-māyayā*

sattvam rajaḥ tamaḥ iti—known as goodness, passion and ignorance; *guṇāḥ*—the modes of material nature; *tat*—their; *vṛttayaḥ*—functions; *ca*—and; *yāḥ*—which; *tvayi*—within You; *addhāḥ*—manifestly; *brahmaṇi*—within the Absolute Truth; *pare*—supreme; *kalpitāḥ*—arranged; *yoga-māyayā*—by Yogamāyā (the internal potency of the Supreme Lord that facilitates His pastimes).

The modes of material nature—namely goodness, passion and ignorance—
together with all their functions, become directly manifest within You, the
Absolute Truth, by the arrangement of Your Yogamāyā.

08.01.13 Svāyambhuva Manu

*sa viśva-kāyaḥ puru-hūta īśaḥ
satyaḥ svayam-jyotir ajaḥ purāṇaḥ
dhatte 'sya janmādy-ajayātma-śaktyā
tām vidyayodasya nirīha āste*

sah—that Supreme Personality of Godhead; *viśva-kāyaḥ*—the total form of the universe (the whole universe is the external body of the Supreme Personality of Godhead); *puru-hūtaḥ*—known by so many names; *īśaḥ*—the supreme controller (with full power); *satyaḥ*—the ultimate truth; *svayam*—personally; *jyotiḥ*—self-effulgent; *ajaḥ*—unborn, beginningless; *purāṇaḥ*—the oldest; *dhatte*—He performs; *asya*—of this universe; *janma-ādi*—the creation, maintenance and annihilation; *ajayā*—by His external energy; *ātma-śaktyā*—by His personal potency; *tām*—that external material energy; *vidyayā*—by His spiritual potency; *udasya*—giving up; *nirīhaḥ*—without any desire or activity; *āste*—He is existing (untouched by the material energy).

The entire cosmic manifestation is the body of the Supreme Personality of Godhead, the Absolute Truth, who has millions of names and unlimited potencies. He is self-effulgent, unborn and changeless. He is the beginning of everything, but He has no beginning. Because He has created this cosmic manifestation by His external energy, the universe appears to be created, maintained and annihilated by Him. Nonetheless, He remains inactive in His spiritual energy and is untouched by the activities of the material energy.

06.09.33 Demigods to Śrī Kṛṣṇa

om namas te 'stu bhagavan nārāyaṇa vāsudevādi-puruṣa

*mahā—puruṣa mahānubhāva parama-maṅgala parama-kalyāṇa
paramakāruṇika kevala jagad-ādhāra lokaika-nātha sarveśvara lakṣmi-nātha
paramahaṁsa-parivrājakaiḥ parameṇātma-yoga-samādhinā
paribhāvita-parisphuṭa-pāramahaṁsya-dharmenodghāṭita-tamaḥ- kapāta-dvāre
citte 'pāvṛta ātma-loke svayam upalabdha-nija-sukhānubhavo bhavān.*

om—O Lord; *namaḥ*—respectful obeisances; *te*—unto You; *astu*—let there be; *bhagavan*—O Supreme Personality of Godhead; *nārāyaṇa*—the resort of all living entities, Nārāyaṇa; *vasudeva*—Lord Vāsudeva, Srī Kṛṣṇa; *ādi-puruṣa*—the original person; *mahā-puruṣa*—the most exalted personality; *mahā-anubhāva*—the supremely opulent; *parama-maṅgala*—the most auspicious; *parama-kalyāṇa*—the supreme benediction; *parama-kāruṇika*—the supremely merciful; *kevala*—changeless; *jagat-ādhāra*—the support of the cosmic manifestation; *loka-eka-nātha*—the only proprietor of all the planetary systems; *sarva-īśvara*—the supreme controller; *lakṣmi-nātha*—the husband of the goddess of fortune; *paramahaṁsa-parivrājakaiḥ*—by the topmost sannyāsī wandering all over the world; *parameṇa*—by supreme; *ātma-yoga-samādhinā*—absorption in bhakti-yoga; *paribhāvita*—fully purified; *parisphuṭa*—and fully manifested; *pāramahaṁsya-dharmena*—by executing the transcendental process of devotional service; *udghāṭita*—pushed open; *tamaḥ*—of illusory existence; *kapāta*—in which the door; *dvāre*—existing as the entrance; *citte*—in the mind; *apāvṛte*—without contamination; *ātma-loke*—in the spiritual world; *svayam*—personally; *upalabdha*—experiencing; *nija*—personal; *sukha-anubhavaḥ*—perception of happiness; *bhavān*—Your Lordship.

O Supreme Personality of Godhead, O Nārāyaṇa, O Vāsudeva, original person! O most exalted person, supreme experience, welfare personified! O supreme benediction, supremely merciful and changeless! O support of the cosmic manifestation, sole proprietor of all planetary systems, master of everything and husband of the goddess of fortune! Your Lordship is realized by the topmost sannyāsīs, who wander about the world to preach Kṛṣṇa consciousness, fully absorbed in samādhī through bhakti-yoga. Because their minds are concentrated upon You, they can receive the conception of Your personality in their fully purified hearts. When the darkness in their hearts is completely eradicated and You are revealed to them, the transcendental bliss they enjoy is the transcendental form of Your Lordship. No one but such persons can realize You. Therefore we simply offer You our respectful obeisances.

01.16.26-30 Mother Earth to Dharma

*satyam śaucam dayā kṣāntis
tyāgaḥ santośa ārjavam
śamo damas tapah sāmīyam
titikṣoparatīḥ śrutam
jñānam viraktir aiśvaryam
śauryam tejo balaṁ smṛtiḥ
svātantryam kauśalam kāntir
dhairyam mārḍavam eva ca
prāgalbhyam praśrayaḥ śīlam
saha ojo balaṁ bhagaḥ
gāmbhīryam sthairyam āstikyam*

*kīrtir māno 'nahan̄kṛtiḥ
ete cānye ca bhagavan
nityā yatra mahā-guṇāḥ
prārthyā mahattvam icchadbhir
na viyanti sma karhicit
tenāham guṇa-pātreṇa
śrī-nivāsena sāmpratam
śocāmi rahitam lokam
pāpmanā kalinekṣitam*

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—intolerance of others' unhappiness; *ksāntiḥ*—self-control even if there is cause of anger; *tyāgaḥ*—magnanimity; *santoṣaḥ*—self-satisfaction; *ārjavam*—straightforwardness; *śamaḥ*—fixing of the mind; *damaḥ*—control of the sense organs; *tapah*—trueness to one's responsibility; *sāmyam*—indiscrimination between friend and foe; *titikṣā*—tolerance of the offenses of others; *uparatiḥ*—indifference to loss and gain; *śrutam*—following scriptural injunctions; *jñānam*—knowledge (self-realization); *viraktiḥ*—detachment from sense enjoyment; *aiśvaryam*—leadership; *śauryam*—chivalry; *tejah*—influence; *balam*—to render possible that which is impossible; *smṛtiḥ*—to find one's proper duty; *svāntṛyam*—not to depend on others; *kauśalam*—dexterity in all activities; *kāntiḥ*—beauty; *dhairyam*—freedom from disturbance; *mārdavam*—kindheartedness; *eva*—thus; *ca*—also; *prāgalbhyam*—ingenuity; *praśrayaḥ*—gentility; *śīlam*—mannerliness; *sahaḥ*—determination; *ojaḥ*—perfect knowledge; *balam*—proper execution; *bhagaḥ*—object of enjoyment; *gāmbhīryam*—joyfulness; *sthairyam*—immovability; *āstikyam*—faithfulness; *kīrtiḥ*—fame; *mānaḥ*—worthy of being worshiped; *anahan̄kṛtiḥ*—pridelessness; *ete*—all these; *ca anye*—also many others; *ca*—and; *bhagavan*—the Personality of Godhead; *nityaḥ*—everlasting; *yatra*—where; *mahā-guṇāḥ*—great qualities; *prārthyāḥ*—worthy to possess; *mahattvam*—greatness; *icchadbhiḥ*—those who desire so; *na*—never; *viyanti*—deteriorates; *sma*—ever; *karhicit*—at any time; *tena*—by Him; *aham*—myself; *guṇa-pātreṇa*—the reservoir of all qualities; *śrī*—the goddess of fortune; *nivāsena*—by the resting place; *sāmpratam*—very recently; *śocāmi*—I am thinking of; *rahitam*—bereft of; *lokam*—planets; *pāpmanā*—by the store of all sins; *kalinā*—by Kali; *ikṣitam*—is seen.

In Him reside 1) truthfulness, 2) cleanliness, 3) intolerance of another's unhappiness, 4) the power to control anger, 5) self-satisfaction, 6) straightforwardness, 7) steadiness of mind, 8) control of the sense organs, 9) responsibility, 10) equality, 11) tolerance, 12) equanimity, 13) faithfulness; 14) knowledge, 15) absence of sense enjoyment, 16) leadership, 17) chivalry, 18) influence, 19) the power to make everything possible, 20) the discharge of proper duty, 21) complete independence, 22) dexterity, 23) fullness of all beauty, 24) serenity, 25) kindheartedness, 26) ingenuity, 27) gentility, 28) magnanimity, 29) determination, 30) perfection in all knowledge, 31) proper execution, 32) possession of all objects of enjoyment, 33) joyfulness, 34) immovability, 35) fidelity, 36) fame, 37) worship, 38) pridelessness, 39) being [as the Personality of Godhead], 40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. That Personality of Godhead, the reservoir of all goodness and beauty, Lord Śrī Kṛṣṇa, has now closed

His transcendental pastimes on the face of the earth. In His absence the age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence.

02.06.31 Brahmā to Nārada Muni

*nārāyaṇe bhagavati
tat idam viśvam āhitam
gr̥hīta-māyoru-guṇaḥ
sargādāv aguṇaḥ svataḥ*

nārāyaṇe—unto Nārāyaṇa; *bhagavati*—the Personality of Godhead; *tat idam*—all these material manifestations; *viśvam*—all the universes; *āhitam*—situated; *gr̥hīta*—having accepted; *māyā*—material energies; *uru-guṇaḥ*—greatly powerful; *sarga-ādau*—in creation, maintenance and destruction; *aguṇaḥ*—without affinity for the material modes; *svataḥ*—self-sufficiently.

All the material manifestations of the universes are therefore situated in His powerful material energies, which He accepts self-sufficiently, although He is eternally without affinity for the material modes.

02.05.18 Brahmā to Nārada Muni

*sattvaṁ rajas tama iti
nirguṇasya guṇās trayāḥ
sthiti-sarga-nirodheṣu
gr̥hītā māyayā vibhoḥ*

sattvam—the mode of goodness; *rajaḥ*—the mode of passion; *tamaḥ*—the mode of ignorance; *iti*—all these; *nirguṇasya*—of the Transcendence; *guṇāḥ trayāḥ*—are three qualities; *sthiti*—maintenance; *sarga*—creation; *nirodheṣu*—in destruction; *gr̥hītāḥ*—accepted; *māyayā*—by the external energy; *vibhoḥ*—of the Supreme.

The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance.

02.06.16 Brahmā to Nārada Muni (Not included in GM Beng.!) This is not verse 16 but 11

*avyakta-rasa-sindhūnām
bhūtānām nidhanasya ca
udaram viditam puṁso
hṛdayam manasaḥ padam*

avyakta—the impersonal feature; *rasa-sindhūnām*—of the seas and oceans of water; *bhūtānām*—of those who take birth in the material world; *nidhanasya*—of the annihilation; *ca*—also; *udaram*—His belly; *viditam*—is known by the intelligent class of men; *puṁsaḥ*—of the great personality; *hṛdayam*—the heart; *manasaḥ*—of the subtle body; *padam*—the place.

The impersonal feature of the Lord is the abode of great oceans, and His belly is the resting place for the materially annihilated living entities. His heart is the

abode of the subtle material bodies of living beings. Thus it is known by the intelligent class of men.

02.06.19 Brahmā to Nārada Muni (Not Incl. in GM English!)

*pādeṣu sarva-bhūtāni
puṁsaḥ sthiti-pado viduḥ
amṛtam kṣemam abhayam
tri-mūrdhno 'dhāyi mūrdhasu*

pādeṣu—in the one fourth; *sarva*—all; *bhūtāni*—living entities; *puṁsaḥ*—of the Supreme Person; *sthiti-padaḥ*—the reservoir of all material opulence; *viduḥ*—you should know; *amṛtam*—deathlessness; *kṣemam*—all happiness, free from the anxiety of old age, diseases, etc.; *abhayam*—fearlessness; *tri-mūrdhnaḥ*—beyond the three higher planetary systems; *dhāyi*—exist; *mūrdhasu*—beyond the material coverings.

The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.

02.05.14 Brahmā to Nārada Muni

*dravyam karma ca kālāś ca
svabhāvo jīva eva ca
vāsudevāt paro brahman
na cānyo 'rtho 'sti tattvataḥ*

dravyam—the ingredients (earth, water, fire, air and sky); *karma*—the interaction; *ca*—and; *kālāḥ*—eternal time; *ca*—also; *sva-bhāvaḥ*—intuition or nature; *jīvaḥ*—the living being; *eva*—certainly; *ca*—and; *vāsudevāt*—from Vasudeva; *paraḥ*—differentiated parts; *brahman*—O brahmana; *na*—never; *ca*—also; *anyaḥ*—separate; *arthaḥ*—value; *asti*—there is; *tattvataḥ*—in truth.

The five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings are all differentiated parts and parcels of the Personality of Godhead, Vāsudeva, and in truth there is no other value in them.

01.11.37-38 Sūta Gosvāmī to Śaunaka Ṛṣi

*tam ayam manyate loko
hy asaṅgam api saṅginam
ātmapamyena manujam
vyāpṛṇvānam yato 'budhaḥ*

tam—unto Lord Kṛṣṇa; *ayam*—all these (common men); *manyate*—do speculate within the mind; *lokaḥ*—the conditioned souls; *hi*—certainly; *asaṅgam*—unattached; *api*—in spite of; *saṅginam*—affected; *ātma*—self; *aupamyena*—by comparison with the self; *manujam*—ordinary man; *vyāpṛṇvānam*—being engaged in; *yataḥ*—because; *abudhaḥ*—foolish because of ignorance.

The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached. (37)

*etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā*

etad—this; *īśanam*—divinity; *īśasya*—of the Personality of Godhead; *prakṛti-sthah*—being in contact with material nature; *api*—in spite of; *tad-guṇaiḥ*—by the qualities; *na*—never; *yujyate*—is affected; *sadā ātma-sthaiḥ*—by those who are situated in eternity; *yathā*—as is; *buddhiḥ*—intelligence; *tad*—the Lord; *āśrayā*—those who are under the shelter of.

This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities. (38)

04.03.23 Śiva to Sati

*sattvaṁ viśddham vasudeva-śabditam
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namasā vidhīyate*

sattvaṁ—consciousness; *viśddham*—pure; *vasudeva*—Vasudeva; *śabditam*—known as; *yad*—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.

03.15.14-16 Brahmā to Demigods

*vasanti yatra puruṣaḥ
sarve vaikunṭha-mūrtayaḥ
ye 'nimitta-nimittena
dharmenārādhayan harim*

vasanti—they live; *yatra*—where; *puruṣaḥ*—persons; *sarve*—all; *vaikunṭha-mūrtayaḥ*—having a four-handed form similar to that of the Supreme Lord, Viṣṇu; *ye*—those Vaikunṭha persons; *animitta*—without desire for sense gratification; *nimittena*—caused by; *dharmena*—by devotional service; *ārādhayan*—continuously worshiping; *harim*—unto the Supreme Personality of Godhead.

In the Vaikuṅṭha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification. (14)

*yatra cādyah pumān āste
bhagavān śabda-gocarah
sattvaṁ viṣṭabhya virajam
svānām no mṛḍayan vṛṣaḥ*

yatra—in the Vaikuṅṭha planets; *ca*—and; *ādyah*—original; *pumān*—person; *āste*—is there; *bhagavān*—the Supreme Personality of Godhead; *śabda-gocarah*—understood through the Vedic literature; *sattvam*—the mode of goodness; *viṣṭabhya*—accepting; *virajam*—uncontaminated; *svānām*—of His own associates; *naḥ*—us; *mṛḍayan*—increasing happiness; *vṛṣaḥ*—the personification of religious principles.

In the Vaikuṅṭha planets is the Supreme Personality of Godhead, who is the original person and who can be understood through the Vedic literature. He is full of the uncontaminated mode of goodness, with no place for passion or ignorance. He contributes religious progress for the devotees. (15)

*yatra naiḥśreyasam nāma
vanam kāma-dughair drumaiḥ
sarvartu-śrībhīr vibhrājat
kaivalyam iva mūrtimat*

yatra—in the Vaikuṅṭha planets; *naiḥśreyasam*—auspicious; *nāma*—named; *vanam*—forests; *kāma-dughaiḥ*—yielding desire; *drumaiḥ*—with trees; *sarva*—all; *ṛtu*—seasons; *śrībhīḥ*—with flowers and fruits; *vibhrājat*—splendid; *kaivalyam*—spiritual; *iva*—as; *mūrtimat*—personal.

In those Vaikuṅṭha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikuṅṭha planets is spiritual and personal. (16)

02.09.16 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*bhṛtya-prasādābhimukham dṛg-āsavam
prasanna-hāsāruṇa-locanānanam
kirīṭinam kuṇḍalinam catur-bhujam
pitāmsukam vakśasi lakṣitam śriyā*

bhṛtya—the servitor; *prasāda*—affection; *abhimukham*—favorably facing; *dṛk*—the very sight; *āsavam*—an intoxication; *prasanna*—very much pleased; *hāsa*—smile; *aruṇa*—reddish; *locana*—eyes; *ānanam*—face; *kirīṭinam*—with helmet; *kuṇḍalinam*—with earrings; *catur-bhujam*—with four hands; *pīta*—yellow; *aṁśukam*—dress; *vakśasi*—on the chest; *lakṣitam*—marked; *śriyā*—with the goddess of fortune.

The Personality of Godhead, seen leaning favorably towards His loving servitors,

His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on His head. He had four hands, and His chest was marked with the lines of the goddess of fortune.

11.31.06 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*lokābhirāmām sva-tanuṁ
dhāraṇā-dhyāna-maṅgalam
yoga-dhāraṇayāgneyyā-
dagdhvā dhāmāviśat svakam*

loka—to all the worlds; *abhirāmām*—most attractive; *sva-tanuṁ*—His own transcendental body; *dhāraṇā*—of all trance; *dhyāna*—and meditation; *maṅgalam*—the auspicious object; *yoga-dhāraṇayā*—by mystic trance; *āgneyyā*—focused on fire; *adagdhvā*—without burning; *dhāma*—the abode; *āviśat*—He entered; *svakam*—His own.

Without employing the mystic agneyi meditation to burn up His transcendental body, which is the all-attractive resting place of all the worlds and the object of all contemplation and meditation, Lord Kṛṣṇa entered into His own abode.

11.31.09–10 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*saudāmanyā yathāklāṣe
yāntyā hitvābhra-maṅḍalam
gatiḥ na lakṣyate martyaiḥ
tathā kṛṣṇasya daivataiḥ*

saudāmanyāḥ—of lightning; *yathā*—just as; *ākāṣe*—in the sky; *yāntyāḥ*—which is traveling; *hitvā*—having left; *abhra-maṅḍalam*—the clouds; *gatiḥ*—the movement; *na lakṣyate*—cannot be ascertained; *martyaiḥ*—by mortals; *tathā*—similarly; *kṛṣṇasya*—of Lord Kṛṣṇa; *daivataiḥ*—by the demigods.

Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Kṛṣṇa as He returned to His abode. (9)

*brahma-rudrādayas te tu
dṛṣṭvā yoga-gatiṁ hareḥ
vismitās tām praśamsantaḥ
svaṁ svaṁ lokam yayus tadā*

brahma-rudra-ādayaḥ—Brahmā, Rudra and others; *te*—they; *tu*—but; *dṛṣṭvā*—seeing; *yoga-gatiṁ*—the mystic power; *hareḥ*—of Lord Kṛṣṇa; *vismitāḥ*—astonished; *tām*—that power; *praśamsantaḥ*—glorifying; *svaṁ svaṁ*—each to his own; *lokam*—world; *yayuh*—went; *tadā*—then.

A few of the demigods, however—notably Lord Brahmā and Lord Śiva—could ascertain how the Lord's mystic power was working, and thus they became astonished. All the demigods praised the Lord's mystic power and then returned to their own planets. (10)

10.28.13-15,17 (missing from English version, included in Bengali)

*jano vai loka etasminn
avidyā-kāma-karmabhiḥ
uccāvacāsu gatiṣu
na veda svām gatim bhraman*

janaḥ—people; *vai*—certainly; *loke*—in the world; *etasminn*—this; *avidyā*—without knowledge; *kāma*—because of desires; *karmabhiḥ*—by activities; *ucca*—among superior; *avacāsu*—and inferior; *gatiṣu*—destinations; *na veda*—does not recognize; *svām*—his own; *gatim*—destination; *bhraman*—wandering.

[Lord Kṛṣṇa thought:] Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.

*iti sañcintya bhagavān
mahā-kāruṇiko hariḥ
darśayām āsa lokam svām
gopānām tamasah param*

iti—in these words; *sañcintya*—considering to Himself; *bhagavān*—the Supreme Personality of Godhead; *mahā-kāruṇikaḥ*—the most merciful; *hariḥ*—Lord Hari; *darśayām āsa*—showed; *lokam*—the planet, Vaikuṅṭha; *svam*—His own; *gopānām*—to the cowherd men; *tamasah*—material darkness; *param*—beyond.

Thus deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.

*Satyam jñānam anantaṁ yad
brahma-jyotiḥ sanātanam
yad dhi paśyanti munayo
guṇāpāye samāhitāḥ*

satyam—indestructible; *jñānam*—knowledge; *anantaṁ*—unlimited; *yad*—which; *brahma*—the absolute; *jyotiḥ*—effulgence; *sanātanam*—eternal; *yad*—which; *hi*—indeed; *paśyanti*—see; *munayaḥ*—sages; *guṇa*—the modes of material nature; *apāye*—when they subside; *samāhitāḥ*—absorbed in trance.

Lord Kṛṣṇa revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature.

*Nandādayas tu tam dṛṣtvā
paramānanda-nivṛtāḥ
kṛṣṇam ca tatra cchandobhiḥ
stūyamānam su-vismitāḥ*

nanda-ādayaḥ—the cowherd men headed by Nanda Mahārāja; *tu*—and; *tam*—that;

dṛṣṭvā—seeing; *parama*—supreme; *ānanda*—by ecstasy; *nivṛtāḥ*—overwhelmed with joy; *kṛṣṇam*—Lord Kṛṣṇa; *ca*—and; *tatra*—there; *chandobhiḥ*—by the Vedic hymns; *stūyamānam*—being praised; *su*—very much; *vismitāḥ*—surprised.

Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the personified Vedas, who were offering Him prayers.

01.03.01 Sūta Gosvāmī to Śaunaka Ṛṣi

sūta uvāca
jagrhe pauruṣam rūpam
bhagavān mahad-ādibhiḥ
sambhūtam ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

sūtaḥ uvāca—Sūta said; *jagrhe*—accepted; *pauruṣam*—plenary portion as the puruṣa incarnation; *rūpam*—form; *bhagavān*—the Personality of Godhead; *mahat-ādibhiḥ*—with the ingredients of the material world; *sambhūtam*—thus there was the creation of; *ṣoḍaśa-kalam*—sixteen primary principles; *ādau*—in the beginning; *loka*—the universes; *sisṛkṣayā*—on the intention of creating.

Sūta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the *puruṣa* incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe.

01.03.05–14 Sūta Gosvāmī to Śaunaka Ṛṣi

etat nānāvatārāṇām
nidhānam bījam avyayam
yasyāṁśāṁśena sṛjyante
deva-tiryak-narādayaḥ

etat—this (form); *nānā*—multifarious; *avatārāṇām*—of the incarnations; *nidhānam*—source; *bījam*—seed; *avyayam*—indestructible; *yasya*—whose; *amśa*—plenary portion; *amśena*—part of the plenary portion; *sṛjyante*—create; *deva*—demigods; *tiryak*—animals; *nara-ādayaḥ*—human beings and others.

This form [the second manifestation of the *puruṣa*] is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created. (5)

sa eva prathamam devaḥ
kaumāram sargam āśritaḥ
cacāra duścaram brahmā
brahmacaryam akhaṇḍitam

saḥ—that; *eva*—certainly; *prathamam*—first; *devaḥ*—Supreme Lord; *kaumāram*—named the Kumāras (unmarried); *sargam*—creation; *āśritaḥ*—under; *cacāra*—performed; *duścaram*—very difficult to do; *brahmā*—in the order of Brahman;

brahmacaryam—under discipline to realize the Absolute (Brahman); *akhaṇḍitam*—unbroken.

First of all, in the beginning of creation, there were the four unmarried sons of Brahmā [the Kumāras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth. (6)

*dvitīyam tu bhavāyāsyā
rasātala-gatām mahīm
uddhariṣyann upādatta
yajñeśaḥ saukaram vapuḥ*

dvitīyam—the second; *tu*—but; *bhavāyā*—for the welfare; *asyā*—of this earth; *rasātala*—of the lowest region; *gatām*—having gone; *mahīm*—the earth; *uddhariṣyan*—lifting; *upādatta*—established; *yajñeśaḥ*—the proprietor or the supreme enjoyer; *saukaram*—hoggish; *vapuḥ*—incarnation.

The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe. (7)

*tṛtīyam ṛṣi-sargam vai
devarṣitvam upetya saḥ
tantram sātvatam ācaṣṭa
naiṣkarmyam karmaṇām yataḥ*

tṛtīyam—the third one; *ṛṣi-sargam*—the millennium of the ṛsis; *vai*—certainly; *devarṣitvam*—incarnation of the ṛsi amongst the demigods; *upetya*—having accepted; *saḥ*—he; *tantram*—exposition of the Vedas; *sātvatam*—which is especially meant for devotional service; *ācaṣṭa*—collected; *naiṣkarmyam*—nonfruitive; *karmaṇām*—of work; *yataḥ*—from which.

In the millennium of the ṛsis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action. (8)

*turye dharmakalā-sarge
nara-nārāyaṇāv ṛṣī
bhūtvātmopāśamopetam
akarot duścaram tapaḥ*

turye—in the fourth of the line; *dharmakalā*—wife of Dharmaraja; *sarge*—being born of; *nara-nārāyaṇau*—named Nara and Nārāyaṇa; *ṛṣī*—sages; *bhūtvā*—becoming; *ātma-upāśama*—controlling the senses; *upetam*—for achievement of; *akarot*—undertook; *duścaram*—very strenuous; *tapaḥ*—penance.

In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses. (9)

*pañcamah kapilo nāma
siddheśaḥ kāla-viplutam
provācāsuraye sāṅkhyam
tattva-grāma-vinirṇayam*

pañcamah—the fifth one; *kapilaḥ*—Kapila; *nāma*—of the name; *siddheśaḥ*—the foremost amongst the perfect; *kāla*—time; *viplutam*—lost; *provāca*—said; *āsura*—unto the brahmana named Asuri; *sāṅkhyam*—metaphysics; *tattva-grāma*—the sum total of the creative elements; *vinirṇayam*—exposition.

The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Āsurī Brāhmaṇa, for in course of time this knowledge had been lost. (10)

*ṣaṣṭham atrer apatyatvam
vṛtaḥ prāpto 'nasūyayā
ānvīkṣikīm alarkāya
prahlādādibhya ūcivān*

ṣaṣṭham—the sixth one; *atreḥ*—of Atri; *apatyatvam*—sonship; *vṛtaḥ*—being prayed for; *prāptaḥ*—obtained; *anasūyayā*—by Anasūya; *ānvīkṣikīm*—on the subject of transcendence; *alarkāya*—unto Alarka; *prahlāda-ādibhyaḥ*—unto Prahlada and others; *ūcivān*—spoke.

The sixth incarnation of the *puruṣa* was the son of the sage Atri. He was born from the womb of Anasuya, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others [Yadu, Haihaya, etc.]. (11)

*tataḥ saptama ākūtyām
rucer yajño 'bhyajāyata
sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram*

tataḥ—after that; *saptame*—the seventh in the line; *ākūtyām*—in the womb of Akuti; *ruceḥ*—by Prajapati Ruci; *yajñaḥ*—the Lord's incarnation as Yajña; *abhyajāyata*—advented; *saḥ*—He; *yama-ādyaiḥ*—with Yama and others; *sura-gaṇaiḥ*—with demigods; *apāt*—ruled; *svāyambhuva-antaram*—the change of the period of Svāyambhuva Manu.

The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Akuti. He controlled the period during the change of the Svāyambhuva Manu and was assisted by demigods such as His son Yama. (12)

*aṣṭame merudevyām tu
nābher jāta urukramaḥ
darśayan vartma dhīrāṇām
sarvāśrama-namaskṛtam*

aṣṭame—the eighth of the incarnations; *merudevyām tu*—in the womb of Merudevī, the wife of; *nābheḥ*—King Nābhi; *jātaḥ*—took birth; *urukramaḥ*—the all-powerful

Lord; *darśayan*—by showing; *vartma*—the way; *dhīrāṇām*—of the perfect beings; *sarva*—all; *āśrama*—orders of life; *namaskṛtam*—honored by.

The eighth incarnation was King R̥ṣabha, son of King Nābhī and his wife Merudevī. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life. (13)

*ṛṣibhir yācito bheje
navamam pāṛthivam vapuḥ
dugdhemām oṣadhīr viprās
tenāyam sa uśattamaḥ*

ṛṣibhiḥ—by the sages; *yācitaḥ*—being prayed for; *bheje*—accepted; *navamam*—the ninth one; *pāṛthivam*—the ruler of the earth; *vapuḥ*—body; *dugdha*—milking; *imām*—all these; *oṣadhīḥ*—products of the earth; *viprāḥ*—O brahmanas; *tena*—by; *ayam*—this; *saḥ*—he; *uśattamaḥ*—beautifully attractive.

O brāhmaṇas, in the ninth incarnation, the Lord, prayed for by sages, accepted the body of a king [Pṛthu] who cultivated the land to yield various products, and for that reason the earth was beautiful and attractive. (14)

01.03.15–28 Sūta Gosvāmī to Śaunaka R̥ṣi

*rūpam sa jagṛhe mātsyam
cākṣuṣodadhi-samplave
nāvy āropya mahī-mayyām
apād vaivasvatam manum*

rūpam—form; *saḥ*—He; *jagṛhe*—accepted; *mātsyam*—of a fish; *cākṣuṣa*—Caksusa; *udadhi*—water; *samplave*—inundation; *nāvi*—on the boat; *āropya*—keeping on; *mahī*—the earth; *mayyām*—drowned in; *apāt*—protected; *vaivasvatam*—Vaivasvata; *manum*—Manu, the father of man.

When there was a complete inundation after the period of the Cakṣuṣa Manu and the whole world was deep into water, the Lord accepted the form of a fish and protected Vaivāsvata Manu, keeping him up on a boat. (15)

*surāsurāṇām udadhim
mathnatām mandarācalam
dadhre kamaṭha-rūpeṇa
pṛṣṭha ekādaśe vibhuḥ*

sura—the theists; *asurāṇām*—of the atheists; *udadhim*—in the ocean; *mathnatām*—churning; *mandarācalam*—the Mandaracala Hill; *dadhre*—sustained; *kamaṭha*—tortoise; *rūpeṇa*—in the form of; *pṛṣṭhe*—shell; *ekādaśe*—the eleventh in the line; *vibhuḥ*—the great.

The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandarācala Hill, which was being used as a churning rod by the theists and the atheists of the universe. (16)

*dhānvantaram dvādaśamam
trayodaśamam eva ca
apāyayat surān anyān
mohinyā mohayan striyā*

dhānvantaram—the incarnation of Godhead named Dhanvantari; *dvādaśamam*—the twelfth in the line; *trayodaśamam*—the thirteenth in the line; *eva*—certainly; *ca*—and; *apāyayat*—gave to drink; *surān*—the demigods; *anyān*—others; *mohinyā*—by charming beauty; *mohayan*—alluring; *striyā*—in the form of a woman.

In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink. (17)

*caturdaśam nārasimham
bibhrat daityendram ūrjitam
dadāra karajair ūrāv
erakām kaṭa-kṛt yathā*

caturdaśam—the fourteenth in the line; *nāra-simham*—the incarnation of the Lord as half-man and half-lion; *bibhrat*—advented; *daitya-indram*—the king of the atheists; *ūrjitam*—strongly built; *dadāra*—bifurcated; *karajaih*—by the nails; *ūrau*—on the lap; *erakām*—canes; *kaṭa-kṛt*—carpenter; *yathā*—just like.

In the fourteenth incarnation, the Lord appeared as Nṛsimha and bifurcated the strong body of the atheist Hiranyakaśipu with His nails, just as a carpenter pierces cane. (18)

*pañcadaśam vāmanakam
kṛtvāgād adhvaram baleḥ
pada-trayam yācamānaḥ
pratyāditsus tri-piṣṭapam*

pañcadaśam—the fifteenth in the line; *vāmanakam*—the dwarfbrahmana; *kṛtvā*—by assumption of; *agāt*—went; *adhvaram*—arena of sacrifice; *baleḥ*—of King Bali; *pada-trayam*—three steps only; *yācamānaḥ*—begging; *pratyāditsuh*—willing at heart to return; *tri-piṣṭapam*—the kingdom of the three planetary systems.

In the fifteenth incarnation, the Lord assumed the form of a dwarf-brāhmaṇa [Vamana] and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land. (19)

*avatāre ṣoḍaśame
paśyan brahma-druho nṛpān
triḥ-sapta-kṛtvaḥ kupito
niḥ-kṣatrām akaron mahīm*

avatāre—in the incarnation of the Lord; *ṣoḍaśame*—the sixteenth; *paśyan*—seeing;

brahma-druhaḥ—disobedient to the orders of the brahmanas; *nṛpān*—the kingly order; *triḥ-sapta*—thrice seven times; *kṛtvaḥ*—had done; *kupitaḥ*—being engaged; *niḥ*—negation; *kṣatrām*—the administrative class; *akarot*—did perform; *mahīm*—the earth.

In the sixteenth incarnation of the Godhead, the Lord [as Bhṛgupati] annihilated the administrative class [kṣatriyas] twenty-one times, being angry with them because of their rebellion against the brahmaṇas [the intelligent class]. (20)

tataḥ saptadaśe jātaḥ
satyavatyām parāśarāt
cakre veda-taroḥ śākhā
dṛṣṭvā puṁso 'lpa-medhasaḥ

tataḥ—thereafter; *saptadaśe*—in the seventeenth incarnation; *jātaḥ*—advented; *satyavatyām*—in the womb of Satyavati; *parāśarāt*—by Parāśara Muni; *cakre*—prepared; *veda-taroḥ*—of the desire tree of the Vedas; *śākhāḥ*—branches; *dṛṣṭvā*—be seeing; *puṁsaḥ*—the people in general; *alpa-medhasaḥ*—less intelligent.

Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavatī through Parāśara Muni, and he divided the one Veda into several branches and subbranches, seeing that the people in general were less intelligent. (21)

nara-devatvam āpannaḥ
sura-kārya-cikīrṣayā
samudra-nigrahādīni
cakre vīryāṇy ataḥ param

nara—human being; *devatvam*—divinity; *āpannaḥ*—having assumed the form of; *sura*—the demigods; *kārya*—activities; *cikīrṣayā*—for the purpose of performing; *samudra*—the Indian Ocean; *nigraha-ādīni*—controlling, etc.; *cakre*—did perform; *vīryāṇi*—superhuman prowess; *ataḥ param*—thereafter.

In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea. (22)

ekonaviṁśe viṁśatime
vṛṣṇiṣu prāpya janmanī
rāma-kṛṣṇāv iti bhuvo
bhagavān aharad bharam

konaviṁśe—in the nineteenth; *viṁśatime*—in the twentieth also; *vṛṣṇiṣu*—in the Vṛṣṇi dynasty; *prāpya*—having obtained; *janmanī*—births; *rāma*—Balarāma; *kṛṣṇau*—Śrī Kṛṣṇa; *iti*—thus; *bhuvaḥ*—of the world; *bhagavān*—the Personality of Godhead; *aharat*—removed; *bharam*—burden.

In the nineteenth and twentieth incarnations, the Lord advented Himself as Lord

Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi [the Yadu dynasty], and by so doing He removed the burden of the world. (23)

*tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati*

tataḥ—thereafter; *kalau*—the age of Kali; *sampravṛtte*—having ensued; *sammohāya*—for the purpose of deluding; *sura*—the theists; *dviṣām*—those who are envious; *buddhaḥ*—Lord Buddha; *nāmnā*—of the name; *añjana-sutaḥ*—whose mother was Añjana; *kīkaṭeṣu*—in the province of Gayā (Bihar); *bhaviṣyati*—will take place.

Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Anjana, in the province of Gaya, just for the purpose of deluding those who are envious of the faithful theist. (24)

*athāsau yuga-sandhyāyām
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ*

atha—thereafter; *asau*—the same Lord; *yuga-sandhyāyām*—at the conjunction of the yugas; *dasyu*—plunderers; *prāyeṣu*—almost all; *rājasu*—the governing personalities; *janitā*—will take His birth; *viṣṇu*—named Viṣṇu; *yaśasaḥ*—surnamed Yaśā; *nāmnā*—in the name of; *kalkiḥ*—the incarnation of the Lord; *jagat-patiḥ*—the Lord of the creation.

Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu Yaśā. At this time the rulers of the earth will have degenerated into plunderers. (25)

*avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ*

avatārāḥ—incarnations; *hi*—certainly; *asaṅkhyeyāḥ*—innumerable; *hareḥ*—of Hari, the Lord; *sattva-nidheḥ*—of the ocean of goodness; *dvijāḥ*—the brahmanas; *yathā*—as it is; *avidāsinaḥ*—inexhaustible; *kulyāḥ*—rivulets; *sarasaḥ*—of vast lakes; *syuḥ*—are; *sahasraśaḥ*—thousands of.

O brāhmaṇas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water. (26)

*ṛṣayo manavo devā
manu-putrā mahaujasāḥ
kalāḥ sarve harer eva
saprajāpatayaḥ smṛtāḥ*

ṛṣayah—all the sages; *manavaḥ*—all the Manus; *devāḥ*—all the demigods; *manu-putrāḥ*—all the descendants of Manu; *mahā-ojasaḥ*—very powerful; *kalāḥ*—portion of the plenary portion; *sarve*—all collectively; *hareḥ*—of the Lord; *eva*—certainly; *sa-prajāpatayaḥ*—along with the Prajāpatis; *smṛtāḥ*—are known.

All the ṛṣis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajāpatis. (27) (not in GM Bengali version)

ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛdayanti yuge yuge

ete—all these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—portions of the plenary portions; *puṁsaḥ*—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. (28)

07.09.38 Prahlāda Mahārāja to Lord Nṛṣimhadeva

ittham nṛ-tiryag-ṛṣi-deva jhaṣāvatā rair
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.

CHAPTER FIVE
The Essential Nature of the Energies of the Lord
bhāgavata-sakti tattvam

10.87.14 The Personified Vedas to Maha-Viṣṇu

*śrī-śrutaya ūcuḥ
jaya jaya jahy ajām ajita doṣa-grbhīta-guṇām
tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ
aga-jagad-okasām akhila-śakty-avabodhaka te
kvacid ajayātmanā ca carato 'nucaren nigamaḥ*

śrī-śrutayaḥ ūcuḥ—the Vedas said; *jaya*—victory to You, victory to You; *jahi*—please defeat; *ajām*—the eternal illusory potency of Māyā; *ajita*—O unconquerable one; *doṣa*—to create discrepancies; *grbhīta*—who has assumed; *guṇām*—the qualities of matter; *tvam*—You; *asi*—are; *yad*—because; *ātmanā*—in Your original status; *samavaruddha*—complete; *samasta*—in all; *bhagaḥ*—opulences; *aga*—nonmoving; *jagat*—and moving; *okasām*—of those who possess material bodies; *akhila*—of all; *śakti*—the energies; *avabodhaka*—O You who awaken; *te*—You; *kvacid*—sometimes; *ajayā*—with Your material energy; *ātmanā*—and with Your internal, spiritual energy; *ca*—also; *carataḥ*—engaging; *anucaret*—can appreciate; *nigamaḥ*—the Vedas.

The srutis said: Victory, victory to You, O unconquerable one! By Your very nature You are perfectly full in all opulences; therefore please defeat the eternal power of illusion, who assumes control over the modes of nature to create difficulties for conditioned souls. O You who awaken all the energies of the moving and nonmoving embodied beings, sometimes the Vedas can recognize You as You sport with Your material and spiritual potencies.

02.09.26 Brahmā to Śrī Kṛṣṇa

*thatāpi nāthamānasya
nātha nāthaya nāhitam
parāvare yathā rūpe
jānīyām te tv arūpiṇaḥ*

thatā api—in spite of that; *nāthamānasya*—of the one who is asking for; *nātha*—O Lord; *nāthaya*—please award; *nāhitam*—as it is desired; *para-avare*—in the matter of mundane and transcendental; *yathā*—as it is; *rūpe*—in the form; *jānīyām*—may it be known; *te*—Your; *tu*—but; *arūpiṇaḥ*—one who is formless.

In spite of that, my Lord, I am praying to You to kindly fulfill my desire. May I please be informed how, in spite of Your transcendental form, You assume the mundane form, although You have no such form at all.

01.18.19 Sūta Gosvāmī to Śaunaka Ṛṣi

*kutaḥ punar gr̥ṇato nāma tasya
mahattamaikānta-parāyaṇasya
yo 'nanta-saktir bhagavān ananto*

mahad-guṇatvād yam anantam āhuḥ

kutaḥ—what to say; *punaḥ*—again; *gr̥ṇataḥ*—one who chants; *nāma*—holy name; *tasya*—His; *mahat-tama*—great devotees; *ekānta*—exclusive; *parāyaṇasya*—of one who takes shelter of; *yaḥ*—He who; *ananta*—is the Unlimited; *śaktiḥ*—potency; *bhagavān*—the Personality of Godhead; *anantaḥ*—immeasurable; *mahat*—great; *guṇatvāt*—on account of such attributes; *yam*—whom; *anantam*—by the name ananta; *āhuḥ*—is called.

And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

10.14.21 Brahmā to Śrī Kṛṣṇa

*ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas tri-lokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyām*

kaḥ—who; *vetti*—knows; *bhūman*—O supreme great one; *bhagavan*—O Supreme Personality of Godhead; *para-ātman*—O Supreme Soul; *yoga-īśvara*—O master of mystic power; *ūtīḥ*—the pastimes; *bhavataḥ*—of Your Lordship; *tri-lokyām*—in the three worlds; *kva*—where; *vā*—or; *katham*—how; *vā*—or; *kati*—how many; *vā*—or; *kadā*—when; *iti*—thus; *vistārayan*—expanding; *krīḍasi*—You play; *yoga-māyām*—Your spiritual energy.

O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

04.09.15 Dhruva Mahārāja to Pṛṣṇigarbha

*tvam nitya-mukta-parisuddha-vibuddha ātmā
kūṭa-stha ādi-puruṣo bhagavāms try-adhīśaḥ
yad-buddhy-avasthitim akhaṇḍitayā sva-dṛṣṭyā
draṣṭā sthitāv adhimakho vyatirikta āsse*

tvam—You; *nitya*—eternally; *mukta*—liberated; *parisuddha*—uncontaminated; *vibuddhaḥ*—full of knowledge; *ātmā*—the Supreme Soul; *kūṭa-sthaḥ*—changeless; *ādi*—original; *puruṣaḥ*—person; *bhagavān*—the Lord, full with six opulences; *tri-adhīśaḥ*—master of the three modes; *yad*—whence; *buddhi*—of intellectual activities; *avasthitim*—all stages; *akhaṇḍitayā*—unbroken; *sva-dṛṣṭyā*—by transcendental vision; *draṣṭā*—You witness; *sthitau*—for maintaining (the universe); *adhimakhaḥ*—enjoyer of the results of all sacrifices; *vyatiriktaḥ*—differently; *āsse*—You are situated.

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change.

You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. O Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

01.16.33 Mother Earth to Dharma

*tasyāham abja-kuliśāṅkuśa-ketu-ketaiḥ
śrīmat-padair bhagavataḥ samalaṅkṛtāṅgī
trīn atyaroca upalabhya tato vibhūtim
lokān sa mām vyasṛjad utsmayatīm tad-ante*

tasya—His; *aham*—myself; *abja*—lotus flower; *kuliśa*—thunderbolt; *aṅkuśa*—rod for driving elephants; *ketu*—flag; *ketaiḥ*—impressions; *śrīmat*—the owner of all opulence; *padaiḥ*—by the soles of the feet; *bhagavataḥ*—of the Personality of Godhead; *samalaṅkṛta-aṅgī*—one whose body is so decorated; *trīn*—three; *ati*—superseding; *aroce*—beautifully decorated; *upalabhya*—having obtained; *tataḥ*—thereafter; *vibhūtim*—specific powers; *lokān*—planetary systems; *saḥ*—He; *mām*—me; *vyasṛjat*—gave up; *utsmayatīm*—while feeling proud; *tad-ante*—at the end.

I was endowed with specific powers to supersede the fortune of all the three planetary systems by being decorated with the impressions of the flag, thunderbolt, elephant-driving rod and lotus flower, which are the signs of the lotus feet of the Lord. But at the end, when I felt I was so fortunate, the Lord left me.

10.39.55 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrīyā puṣṭyā gīrā kāntyā
kīrtyā tuṣṭyelayorjayā
vidyayāvidyayā śaktyā
māyayā ca niṣevitam*

śrīyā puṣṭyā gīrā kāntyā kīrtyā tuṣṭyā ilayā ūrjayā--by His internal potencies Śrī, Pusti, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and ūrjā; *vidyayā avidyayā*—by His potencies of knowledge and ignorance; *śaktyā*—by His internal pleasure potency; *māyayā*—by His material creative potency; *ca*—and; *niṣevitam*—being served.

Also in attendance were the Lord's principal internal potencies - Śrī, Pusti, Gir, Kanti, Kirti, Tusti, Ila and Urja - as were His material potencies Vidya, Avidya and Maya, and His internal pleasure potency, Sakti.

10.16.46 Naga-patnis to Śrī Kṛṣṇa

*namo guṇa-pradīpāya
guṇātma-cchādanāya ca
guṇa-vṛtty-upalakṣyāya
guṇa-draṣṭre sva-saṁvide*

namaḥ--obeisances; *guṇa-pradīpāya*—to Him who manifests various qualities; *guṇa*—by the material modes; *ātma*—Himself; *chādanāya*—who disguises; *ca*—and; *guṇa*—of the modes; *vṛtti*—by the functioning; *upalakṣyāya*—who can be

ascertained; *guṇa-draṣṭre*—to the separate witness of the material modes; *sva*—to His own devotees; *saṁvide*—who is known.

Obeisances to You, O Lord, who manifest varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your existence. You stand apart from the material qualities as a witness and can be fully known only by Your devotees.

08.03.28 Gajendra's Prayers of Surrender

*namo namas tubhyam asahya-vega-
śakti-trayāyākhila-dhī-guṇāya
prapanna-pālāya duranta-śaktaye
kad-indriyāṇām anavāpya-vartmane*

namaḥ--I offer my respectful obeisances; *namaḥ*—again I offer my respectful obeisances; *tubhyam*—unto You; *asahya*—formidable; *vega*—forces; *śakti-trayāya*—unto the Supreme Person, who has threefold potencies; *akhila*—of the universe; *dhī*—for the intelligence; *guṇāya*—who appears as the sense objects; *prapanna-pālāya*—unto the Supreme, who gives shelter to the surrendered; *duranta-śaktaye*—who possesses energies very difficult to overcome; *kat-indriyāṇām*—by persons unable to control their senses; *anavāpya*—who is unattainable; *vartmane*—on the path.

My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisances unto You again and again.

04.09.16 Dhruva Mahārāja to Pṛṣṇigarbha

*yasmin viruddha-gatayo hy aniśam patanti
vidyādayo vividha-śaktaya ānupūrvyāt
tad brahma viśva-bhavam ekam anantam ādyam
ānanda-mātram avikāram aham prapadye*

yasmin--in whom; *viruddha-gatayaḥ*—of opposite character; *hi*—certainly; *aniśam*—always; *patanti*—are manifest; *vidyā-ādayaḥ*—knowledge and ignorance, etc.; *vividha*—various; *śaktayaḥ*—energies; *ānupūrvyāt*—continually; *tad*—that; *brahma*—Brahman; *viśva-bhavam*—the cause of material creation; *ekam*—one; *anantam*—unlimited; *ādyam*—original; *ānanda-mātram*—simply blissful; *avikāram*—changeless; *aham*—I; *prapadye*—offer my obeisances.

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements - knowledge and ignorance. Your multienergies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

04.11.18 Svāyambhuva Manu to Dhruva Mahārāja

*sa khalv idam bhagavān kāla-śaktyā
guṇa-pravāheṇa vibhakta-vīryaḥ
karoty akartaiva nihanty ahantā
ceṣṭā vibhūmnaḥ khalu durvibhāvya*

saḥ--the; *khalu*—however; *idam*—this (universe); *bhagavān*—the personality of Godhead; *kāla*—of time; *śaktyā*—by the force; *guṇa-pravāheṇa*—by the interaction of the modes of nature; *vibhakta*—divided; *vīryaḥ*—(whose) potencies; *karoti*—acts upon; *akartā*—the nondoer; *eva*—although; *nihanti*—kills; *ahantā*—nonkiller; *ceṣṭā*—the energy; *vibhūmnaḥ*—of the Lord; *khalu*—certainly; *durvibhāvya*—inconceivable.

The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.

11.04.02 Drumila Ṛṣi to Mahārāja Nimi

*śrī-drumila uvāca
yo vā anantasya guṇān anantān
anukramiṣyan sa tu bāla-buddhiḥ
rajāmsi bhūmer gaṇayet kathañcit
kālena naivākhila-śakti-dhāmnah*

śrī-drumilaḥ uvāca--Śrī Drumila said; *yaḥ*—who; *vai*—indeed; *anantasya*—of the unlimited Lord; *guruṇā*—the transcendental qualities; *anantān*—which are unlimited; *anukramiṣyan*—trying to enumerate; *saḥ*—he; *tu*—certainly; *bāla-buddhiḥ*—is a person of childish intelligence; *rajāmsi*—the particles of dust; *bhūmeḥ*—on the earth; *gaṇayet*—one may count; *kathañcit*—somehow; *kālena*—in time; *na eva*—but not; *akhila-śakti-dhāmnah*—(the qualities) of the reservoir of all potencies.

Śrī Drumila said: Anyone trying to enumerate or describe fully the unlimited qualities of the unlimited Supreme Lord has the intelligence of a foolish child. Even if a great genius could somehow or other, after a time-consuming endeavor, count all the particles of dust on the surface of the earth, such a genius could never count the attractive qualities of the Personality of Godhead, who is the reservoir of all potencies.

02.05.13 Brahmā to Nārada Muni

*vilajjamānayā yasya
sthātum ikṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ*

vilajjamānayā--by one who is ashamed; *yasya*—whose; *sthātum*—to stay; *ikṣā-pathe*—in front; *amuyā*—by the bewildering energy; *vimohitāḥ*—those who are bewildered; *vikatthante*—talk nonsense; *mama*—it is mine; *aham*—I am everything; *iti*—thus vituperating; *durdhiyaḥ*—thus ill conceived.

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine".

02.06.32 Brahmā to Nārada Muni

*srjāmi tan-niyukto 'ham
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti tri-śakti-dhṛk*

srjāmi--do create; *tat*—by His; *niyuktaḥ*—appointment; *aham*—I; *haraḥ*—Lord Śiva; *harati*—destroys; *tad-vaśaḥ*—under His subordination; *viśvaṁ*—the whole universe; *puruṣa*—the Personality of Godhead; *rūpeṇa*—by His eternal form; *paripāti*—maintains; *tri-śakti-dhṛk*—the controller of three energies.

By His will, I create, Lord Śiva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.

02.07.41 Brahmā to Nārada Muni

*nāntaṁ vidāmy aham amī munayo 'gra jās te
māyā-balasya puruṣasya kuto 'varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsya pāram*

na--never; *antaṁ*—end; *vidāmi*—do I know; *aham*—myself; *amī*—and all those; *munayaḥ*—great sages; *agra jāḥ*—born prior to you; *te*—you; *māyā-balasya*—of the omnipotent; *puruṣasya*—of the Personality of Godhead; *kutaḥ*—what to speak of others; *avarāḥ*—born after us; *ye*—those; *gāyan*—by singing; *guṇān*—the qualities; *daśa-śata-ānanaḥ*—one who has ten hundred faces; *ādi-devaḥ*—the first incarnation of the Lord; *śeṣaḥ*—known as Sesa; *adhunā*—until now; *api*—even; *samavasyati*—can achieve; *na*—not; *asya*—of Him; *pāram*—limit.

Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

02.09.01 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrī-śuka uvāca
ātma-māyām ṛte rājan
parasyān ubhavātmanaḥ
na ghaṭetārtha-sambandhaḥ
svapna-draṣṭur ivāñjasā*

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvami said; *ātma*—the Supreme Personality of Godhead; *māyām*—energy; *ṛte*—without; *rājan*—O King; *parasya*—of the pure soul; *anubhava-ātmanaḥ*—of the purely conscious; *na*—never; *ghaṭeta*—it can so happen; *artha*—meaning; *sambandhaḥ*—relation with the material body; *svapna*—

dream; *draṣṭuḥ*—of the seer; *iva*—like; *añjasā*—completely.

Śrī Śukadeva Gosvāmī said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. That relationship is just like a dreamer's seeing his own body working.

03.06.39 Maitreya Ṛṣi to Vidura

*ato bhagavato māyā
āyinām api mohinī
yat svayaṁ cātma-vartmātmā
na veda kim utāpare*

ataḥ--therefore; *bhagavataḥ*—godly; *māyā*—potencies; *māyinām*—of the jugglers; *api*—even; *mohinī*—enchanting; *yat*—that which; *svayam*—personally; *ca*—also; *ātmā-vartma*—self-sufficient; *ātmā*—self; *na*—does not; *veda*—know; *kim*—what; *uta*—to speak of; *apare*—others.

The wonderful potency of the Supreme Personality of Godhead is bewildering even to the jugglers. That potential power is unknown even to the self-sufficient Lord, so it is certainly unknown to others.

03.06.02 Maitreya Ṛṣi to Vidura

*kāla-sañjñām tadā devīm
bibhrac-chaktim urukramaḥ
trayovimśati tattvānām
gaṇam yugapat āviśat*

kāla-sañjñām--known as Kali; *tadā*—at that time; *devīm*—the goddess; *bibhrat*—destructive; *śaktim*—potency; *urukramaḥ*—the supreme powerful; *trayaḥ-vimśati*—twenty-three; *tattvānām*—of the elements; *gaṇam*—all of them; *yugapat*—simultaneously; *āviśat*—entered.

The Supreme Powerful Lord then simultaneously entered into the twenty-three elements with the goddess Kali, His external energy, who alone amalgamates all the different elements.

03.06.40 Maitreya Ṛṣi to Vidura

*yato 'prāpya nyavartanta
vācaś ca manasā saha
ahaṁ cānya ime devās
tasmai bhagavate namaḥ*

yataḥ--from whom; *aprāpya*—being unable to measure; *nyavartanta*—cease to try; *vācaḥ*—words; *ca*—also; *manasā*—with the mind; *saha*—with; *ahaṁ ca*—also the ego; *anye*—other; *ime*—all these; *devāḥ*—demigods; *tasmai*—unto Him; *bhagavate*—unto the Personality of Godhead; *namaḥ*—offer obeisances.

Words, mind and ego, with their respective controlling demigods, have failed to achieve success in knowing the Supreme Personality of Godhead. Therefore, we simply have to offer our respectful obeisances unto Him as a matter of sanity.

03.07.02-3,5 Vidura to Maitreya Ṛṣi

vidura uvāca
brahman katham bhagavataś
cin-mātrasyāvikāriṇaḥ
līlayā cāpi yujyeran
nirguṇasya guṇāḥ kriyāḥ

viduraḥ uvāca--Vidura said; *brahman*—O brāhmaṇa; *katham*—how; *bhagavataḥ*—of the Personality of Godhead; *cit-mātrasya*—of the complete spiritual whole; *avikāriṇaḥ*—of the unchangeable; *līlayā*—by His pastime; *ca*—either; *api*—even though it is so; *yujyeran*—take place; *nirgunasya*—who is without the modes of nature; *guṇāḥ*—modes of nature; *kriyāḥ*—activities.

Śrī Vidura said: O great brāhmaṇa, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature? (2)

krīḍāyām udyamo 'rbhasya
kāmaś cikrīḍīṣānyataḥ
svatas-tṛptasya ca katham
nivṛttasya sadānyataḥ

krīḍāyām--in the matter of playing; *udyamaḥ*—enthusiasm; *arbhasya*—of the boys; *kāmaḥ*—desire; *cikrīḍīṣā*—willingness to play; *anyataḥ*—with other boys; *svataḥ-tṛptasya*—for one who is self-satisfied; *ca*—also; *katham*—what for; *nivṛttasya*—one who is detached; *sadā*—at all times; *anyataḥ*—otherwise.

Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything at all times. (3)

deśataḥ kālato yo 'sāv
avasthātaḥ svato 'nyataḥ
aviluptāvabodhātmā
sa yujyetājayā katham

deśataḥ--circumstantial; *kālataḥ*—by the influence of time; *yaḥ*—one who; *asau*—the living entity; *avasthātaḥ*—by situation; *svataḥ*—by dream; *anyataḥ*—by others; *avilupta*—extinct; *avabodha*—consciousness; *ātmā*—pure self; *saḥ*—he; *yujyeta*—engaged; *ajayā*—with nescience; *katham*—how is it so.

The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience? (5)

03.07.09 Maitreya Ṛṣi to Vidura

maitreya uvāca

seyam bhagavato māyā
yan nayena virudhyate
īśvarasya vimuktasya
kārpaṇyam uta bandhanam

maitreyah uvāca—Maitreya said; *sā iyam*—such a statement; *bhagavataḥ*—of the Personality of Godhead; *māyā*—illusion; *yat*—that which; *nayena*—by logic; *virudhyate*—becomes contradictory; *īśvarasya*—of the Supreme Personality of Godhead; *vimuktasya*—of the ever liberated; *kārpaṇyam*—insufficiency; *uta*—as also, what to speak of; *bandhanam*—bondage.

Śrī Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or *maya*, and at the same time they maintain that He is unconditioned. This is against all logic.

10.14.57 Śukadeva Gosvāmī to Mahārāja Parīkṣit

sarveṣāṃ api vastūnām
bhāvārtho bhavati sthitaḥ
tasyāpi bhagavān kṛṣṇaḥ
kim atad vastu rūpyatām

sarveṣāṃ—of all; *api*—indeed; *vastūnām*—entities; *bhāva-arthaḥ*—the original, unmanifested causal phase of material nature; *bhavati*—is; *sthitaḥ*—established; *tasya*—of that unmanifest nature; *api*—even; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *kim*—what; *atad*—separate from Him; *vastu*—thing; *rūpyatām*—may be ascertained.

The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?

03.02.12 Uddhava to Vidura

yan martya-līlāpayikam sva-yoga-
māyā-balam darśayatā grhītam
vismāpanam svasya ca sau bhagarddheḥ
param padam bhūṣaṇa-bhūṣaṇāṅgam

yat—His eternal form which; *martya*—mortal world; *līlā-upayikam*—just suitable for the pastimes; *sva-yoga-māyā-balam*—potency of the internal energy; *darśayatā*—for manifestation; *grhītam*—discovered; *vismāpanam*—wonderful; *svasya*—of His own; *ca*—and; *saubhaga-rddheḥ*—of the opulent; *param*—supreme; *padam*—ultimate stand; *bhūṣaṇa*—ornament; *bhūṣaṇa-āṅgam*—of the ornaments.

The Lord appeared in the mortal world by His internal potency, *yoga-māyā*. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of *Vaikuṅṭha*. Thus His [Śrī Kṛṣṇa's] transcendental body is the ornament of all ornaments.

10.08.46 Mahārāja Parīkṣit to Śukadeva Gosvāmī

*śrī-rājovāca
nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ stanam hariḥ*

śrī-rājā uvāca--Maharaja 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; *evam*—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 Yaśoda'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?

10.09.13 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*na cāntar na bahir yasya
na pūrvam nāpi cāparam
pūrvāparam bahiś cāntar
jagato yo jagac ca yaḥ*

na--not; *ca*—also; *antaḥ*—interior; *na*—nor; *bahiḥ*—exterior; *yasya*—whose; *na*—neither; *pūrvam*—beginning; *na*—nor; *api*—indeed; *ca*—also; *aparam*—end; *pūrvāparam*—the beginning and the end; *bahiḥ ca antaḥ*—the external and the internal; *jagataḥ*—of the whole cosmic manifestation; *yaḥ*—one who is; *jagat ca yaḥ*—and who is everything in creation in total;

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause of everything.

10.09.20-21 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*nemaṁ viriṅco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādam lebhire gopī
yat tat prāpa vimuktidāt*

na—not; *imam*—this exalted position; *viriṅcaḥ*—Lord Brahmā; *na*—nor; *bhavaḥ*—Lord Śiva; *na*—nor; *śrīḥ*—the goddess of fortune; *api*—indeed; *aṅga-saṁśrayā*—although she is always the better half of the Supreme Personality of Godhead; *prasādam*—mercy; *lebhire*—obtained; *gopī*—mother Yaśodā; *yat tat*—as that which; *prāpa*—obtained; *vimukti-dāt*—from Kṛṣṇa, who gives deliverance from this

material world.

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā. (20)

*nāyam sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhaktimatām iha*

na--not; *ayam*—this; *sukha-āpaḥ*—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 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. (21) (21, THEN 20 in GM Beng version)

10.14.02 Brahmā to Śrī Kṛṣṇa

*asyāpi deva vapuṇo mad-anugrahasya
svicchā-mayasya na tu bhūta-mayasya ko 'pi
neśe mahi tv avasituḥ manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ*

asya--of this; *api*—even; *deva*—O Lord; *vapuṇaḥ*—the body; *mat-anugrahasya*—which has shown mercy to me; *sva-icchā-mayasya*—which appears in response to the desires of Your pure devotees; *na*—not; *tu*—on the other hand; *bhūta-mayasya*—a product of matter; *kaḥ*—Brahmā; *api*—even; *na iśe*—I am not able; *mahi*—the potency; *tu*—indeed; *avasitum*—to estimate; *manasā*—with my mind; *antareṇa*—which is controlled and withdrawn; *sākṣāt*—directly; *tava*—Your; *eva*—indeed; *kim uta*—what to speak; *ātma*—within Yourself; *sukha*—of happiness; *anubhūteḥ*—of Your experience.

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?

10.14.14 Brahmā to Śrī Kṛṣṇa

nārāyaṇas tvam na hi sarva-dehinām

*ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgam nara-bhḥ-jalāyanāt
tac cāpi satyaḥ na tavaiva māyā*

nārāyaṇaḥ--the Supreme Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—whether; *sarva*—of all; *dehinām*—embodied living beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O supreme controller; *akhila*—of all; *loka*—planets; *sākṣī*—the witness; *nārāyaṇaḥ*—Lord Śrī Nārāyaṇa; *aṅgam*—the expanded plenary portion; *nara*—from the Supreme Personality; *bhū*—originating; *jala*—of the water; *ayanāt*—because of being the manifesting source; *tat*—that (expansion); *ca*—and; *api*—indeed; *satyam*—true; *na*—not; *tava*—Your; *eva*—at all; *māyā*—illusory energy.

Are You not the original Nārāyaṇa, O supreme controller, since You are the soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Maya.

10.14.29 Brahmā to Śrī Kṛṣṇa

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaḥ 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; *tattvam*—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.

03.09.23 Brahmā to Nārada Muni

*eśa prapanna-varado ramayātma-śaktyā
yad yat kariṣyati gṛhīta-guṇāvatāraḥ
tasmin sva-vikramam idaṁ sṛjato 'pi ceto
yuñjīta karma-śamalaṁ ca yathā vijahyām*

eśaḥ--this; *prapanna*—one who is surrendered; *vara-daḥ*—benefactor; *ramayā*—enjoying always with the goddess of fortune (Lakṣmī); *ātma-śaktyā*—with His internal potency; *yad yat*—whatever; *kariṣyati*—He may act; *gṛhīta*—accepting; *guṇā-avatāraḥ*—incarnation of the mode of goodness; *tasmin*—unto Him; *sva-vikramam*—with omnipotency; *idaṁ*—this cosmic manifestation; *sṛjataḥ*—creating; *api*—in spite of; *cetaḥ*—heart; *yuñjīta*—be engaged; *karma*—work; *śamalam*—material affection; *ca*—also; *yathā*—as much as; *vijahyām*—I can give

up.

The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I may not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

07.15.75 Nārada Muni to Mahārāja Yudhiṣṭhira

*yūyam nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ grhān āvasatīti sākṣād
gūḍham param brahma manuṣya-liṅgam*

yūyam--all of you Pandavas; *nṛ-loke*—in this material world; *bata*—indeed; *bhūri-bhāgāḥ*—extremely fortunate; *lokaṁ*—all the planets of the universe; *punānāḥ*—who can purify; *munayaḥ*—great saintly persons; *abhiyanti*—come to visit (just like ordinary persons); *yeṣāṁ*—of whom; *grhān*—the house of the Pāṇḍavas; *āvasati*—resides; *iti*—thus; *sākṣāt*—directly; *gūḍham*—very confidential; *param*—transcendental; *brahma*—the Parabrahman, Kṛṣṇa; *manuṣya-liṅgam*—as if an ordinary human being.

My dear Mahārāja Yudhiṣṭhira, you Pāṇḍavas are so very fortunate in this world that many, many great saints, who can purify all the planets of the universe, come to your house just like ordinary visitors. Furthermore, the Supreme Personality of Godhead, Kṛṣṇa, is living confidentially with you in your house, just like your brother.

10.02.34-36 Demigods to Śrī Kṛṣṇa

*sattvaṁ viśuddham śrayate bhavān sthitau
śarīriṇām śreya-upāyanam vapuḥ
veda-kriyā-yoga-tapaḥ-samādhībhis
tavārhaṇam yena janaḥ samīhate*

sattvam--existence; *viśuddham*—transcendental, beyond the three modes of material nature; *śrayate*—accepts; *bhavān*—Your Lordship; *sthitau*—during the maintenance of this material world; *śarīriṇām*—of all living entities; *śreyaḥ*—of supreme auspiciousness; *upāyanam*—for the benefit; *vapuḥ*—a transcendental form or body; *veda-kriyā*—by ritualistic ceremonies according to the directions of the Vedas; *yoga*—by practice of devotion; *tapaḥ*—by austerities; *samādhībhiḥ*—by becoming absorbed in transcendental existence; *tava*—Your; *arhaṇam*—worship; *yena*—by such activities; *janaḥ*—human society; *samīhate*—offers (its obligation unto You).

O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samādhi, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles. (34)

*sattvaṁ na ced dhātar idam nijam bhaved
vijñānam ajñāna-bhidāpamārjanam
guṇa-prakāśair anumīyate bhavān
prakāśate yasya ca yena vā guṇaḥ*

sattvam--śuddha-sattva, transcendental; *na*—not; *ced*—if; *dhātaḥ*—O reservoir of all energies, cause of all causes; *idam*—this; *nijam*—personal, spiritual; *bhaved*—could have been; *vijñānam*—transcendental knowledge; *ajñāna-bhidā*—which drives away the ignorance of the material modes; *apamārjanam*—completely vanquished; *guṇa-prakāśaiḥ*—by the awakening of such transcendental knowledge; *anumīyate*—becomes manifested; *bhavān*—Your Lordship; *prakāśate*—exhibit; *yasya*—whose; *ca*—and; *yena*—by which; *vā*—either; *guṇaḥ*—quality or intelligence.

O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form. (35)

*na nāma-rūpe guṇa janma-kamnabhir
nirūpitavye tava tasya sāksīṇaḥ
mano-vacobhyām anumeya-vartmano
deva kriyāyām pratiyanty 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; *sāksīṇaḥ*—who is the direct observer; *manah*—of the mind; *vacobhyām*—words; *anumeya*—hypothesis; *vartmanah*—the path; *deva*—O Lord; *kriyā-yām*—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. (36)

10.02.37 Demigods to Śrī Kṛṣṇa

*śṛṇvan gṛṇan 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; *tvat-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.

09.24.65 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*yasyānanam makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-su bhagam savilāsa-hāsam
nityotsavam na tatṛpuḥ dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca*

yasya--whose; *ānanam*—face; *makara-kuṇḍala-cāru-karṇa*—decorated by earrings resembling sharks and by beautiful ears; *bhrājat*—brilliantly decorated; *kapola*—forehead; *subhagam*—declaring all opulences; *sa-vilāsa-hāsam*—with smiles of enjoyment; *nitya-utsavam*—whenever one sees Him, one feels festive; *na tatṛpuḥ*—they could not be satisfied; *dṛśibhiḥ*—by seeing the form of the Lord; *pibantyaḥ*—as if drinking through the eyes; *nāryaḥ*—all the women of Vṛndāvana; *narāḥ*—all the male devotees; *ca*—also; *muditāḥ*—fully satisfied; *kupitāḥ*—angry; *nimeḥ*—the moment they are disturbed by the blinking of the eyes; *ca*—also.

Kṛṣṇa's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Kṛṣṇa sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes.

03.02.11 Uddhava to Vidura

*pradarśyātapta-tapasām
avitṛpta-dṛśām nṛṇām
ādāyāntar adhāt yas tu
sva-bimbam loka-locanam*

pradarśya--by exhibiting; *atapta*—without undergoing; *tapasām*—penances; *avitṛpta-dṛśām*—without fulfillment of vision; *nṛṇām*—of persons; *ādāya*—taking; *antaḥ*—disappearance; *adhāt*—performed; *yaḥ*—He who; *tu*—but; *sva-bimbam*—His own form; *loka-locanam*—public vision.

Lord Śrī Kṛṣṇa, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance.

03.02.13-14 Uddhava to Vidura

*yad dharmā-sūnor bata rājasūye
nirīkṣya dṛk-svastyayanam tri-lokaḥ*

*kārtsnyena cādyeha gatam vidhātur
arvāk-sṛtau kauśalam ity amanyata*

yat--the form which; *dharma-sūnoḥ*—of Maharaja Yudhisthira; *bata*—certainly; *rājasūye*—in the arena of the *rājasūya* sacrifice; *nirīkṣya*—by observing; *ḍṛk*—sight; *svastyayanam*—pleasing; *tri-lokaḥ*—the three worlds; *kārtsnyena*—in sum total; *ca*—thus; *adya*—today; *iha*—within the universe; *gatam*—surpassed; *vidhātuḥ*—of the creator (Brahma); *arvāk*—recent mankind; *sṛtau*—in the material world; *kauśalam*—dexterity; *iti*—thus; *amanyata*—contemplated.

All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the rajasuya sacrifice performed by Mahārāja Yudhiṣṭhira. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of human beings. (13)

*yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratīlabdha-mānāḥ
vraja-striyo dṛgbhir anupravṛtta-
dhiyo 'vatasthuḥ kila kṛtya-śeṣāḥ*

yasya--whose; *anurāga*—attachment; *pluta*—enhanced by; *hāsa*—laughter; *rāsa*—humors; *līlā*—pastimes; *avaloka*—glancing; *prati-labdha*—obtained thereof; *mānāḥ*—anguished; *vraja-striyaḥ*—damsels of Vraja; *dṛgbhiḥ*—with the eyes; *anupravṛtta*—following; *dhiyaḥ*—by intelligence; *avatasthuḥ*—sat silently; *kila*—indeed; *kṛtya-śeṣāḥ*—without finishing household duties.

The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Kṛṣṇa left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties. (14)

03.02.21 Uddhava to Vidura

*svayam tv asāmyātīśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
balim haradbhiś cira-loka-pālaiḥ
kirīta-koty-eḍita-pāda-pīṭhaḥ*

svayam--Himself; *tu*—but; *asāmya*—unique; *atīśayaḥ*—greater; *tri-adhīśaḥ*—Lord of the three; *svārājya*—independent supremacy; *lakṣmī*—fortune; *āpta*—achieved; *samasta-kāmaḥ*—all desires; *balim*—worshiping paraphernalia; *haradbhiḥ*—offered by; *cira-loka-pālaiḥ*—by the eternal maintainers of the order of creation; *kirīta-koty*—millions of helmets; *eḍita-pāda-pīṭhaḥ*—feet honored by prayers.

Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.

03.02.23 Uddhava to Vidura

*aho bakī yaṁ stana-kāla-kūṭam
jighāmsayāpāyayad 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; *kūṭam*—poison; *jighāmsayā*—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?

03.02.27,29,34 Uddhava to Vidura

*parīto vatsapair vatsāṁś
cārayan vyaharad vibhuḥ
yamunopavane kūjad-
dvija-saṅkulitānghripe*

parītaḥ--surrounded by; *vatsapaiḥ*—cowherd boys; *vatsān*—calves; *cārayan*—herding, tending; *vyaharat*—enjoyed by traveling; *vibhuḥ*—the Almighty; *yamunā*—the Yamunā River; *upavane*—gardens on the shore; *kūjat*—vibrated by the voice; *dvija*—the twice-born birds; *saṅkulita*—densely situated; *anghripe*—in the trees.

In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamunā River, through gardens densely covered with trees and filled with vibrations of chirping birds. (27)

*sa eva go-dhanam lakṣmyā
niketam sita-go-vṛṣam
cārayann anugān gopān
raṇad-veṇur arīramat*

saḥ--He (Lord Kṛṣṇa); *eva*—certainly; *go-dhanam*—the treasure of cows; *lakṣmyaḥ*—by opulence; *niketam*—reservoir; *sita-go-vṛṣam*—beautiful cows and bulls; *cārayan*—herding; *anugān*—the followers; *gopān*—cowherd boys; *raṇat*—blowing; *veṇuḥ*—flute; *arīramat*—enlivened.

While herding the very beautiful bulls, the Lord, who was the reservoir of all opulence and fortune, used to blow His flute, and thus He enlivened His faithful followers, the cowherd boys. (29)

*śarac-chaśi-karair mṛṣṭam
mānayan rajanī-mukham
gāyan kala-padam reme
strīṇām maṇḍala-maṇḍanaḥ*

śarat--autumn; śaśi—of the moon; karaiḥ—by the shining; mṛṣtam—brightened; mānayan—thinking so; rajanī-mukham—the face of the night; gāyan—singing; kala-padam—pleasing songs; reme—enjoyed; strīṇām—of the women; maṇḍala-maṇḍanaḥ—as the central beauty of the assembly of women.

In the third season of the year, the Lord enjoyed as the central beauty of the assembly of women by attracting them with His pleasing songs in an autumn night brightened by moonshine. (34)

10.08.13 Garga Muni to Nanda Mahārāja

*āsan varṇās trayo hy asya
gr̥hṇato 'nuyugaṁ tanūḥ
śuklo raktas thatā pīta
idānīm kṛṣṇatām gataḥ*

āsan--were assumed; varṇāḥ trayaḥ—three colors; hi—indeed; asya—of your son Kṛṣṇa; gr̥hṇataḥ—accepting; anuyugaṁ tanūḥ—transcendental bodies according to the different yugas; śuklah—sometimes white; raktah—sometimes red; thatā—as well as; pītaḥ—sometimes yellow; idānīm kṛṣṇatām gataḥ—at the present moment He has assumed a blackish color.

Your son Kṛṣṇa appears in 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.]

10.08.15 Garga Muni to Nanda Mahārāja

*bahūni santi nāmāni
rūpāṇi ca sutasya te
guṇa-karmānurūpāṇi
tāny ahaṁ veda no janāḥ*

bahūni--various; santi—there are; nāmāni—names; rūpāṇi—forms; ca—also; sutasya—of the son; te—your; guṇa-karma-anurūpāṇi—according to His attributes and activities; tāni—them; ahaṁ—I; veda—know; no janāḥ—not ordinary persons.

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

10.52.37 Rukmiṇi to Kṛṣṇa

*śrī-rukmiṇy uvāca
śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karṇa-vivarair harato 'nga-tāpam
rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābham
tvayy acyutāviśati cittam apatrapam me*

śrī-rukmiṇī uvāca--Śrī Rukmiṇī said; śrutvā—hearing; guṇān—the qualities; bhuvana—of all the worlds; sundara—O beauty; śṛṇvatām—for those who hear; te—Your; nirviśya—having entered; karṇa—of the ears; vivaraiḥ—by the orifices;

harataḥ—removing; *aṅga*—of their bodies; *tāpam*—the pain; *rūpam*—the beauty; *dṛśām*—of the sense of sight; *dṛśi-matām*—of those who have eyes; *akhila*—total; *artha*—of the fulfillment of desires; *lābham*—the obtaining; *tvayi*—in You; *acyuta*—O infallible Kṛṣṇa; *āviśati*—is entering; *cittam*—mind; *apatrapam*—shameless; *me*—my.

Śrī Rukmiṇī said [in her letter, as read by the brahmaṇa]: O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all of the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa.

01.18.14 Śaunaka Ṛṣi to Sūta Gosvāmī

*ko nāma tṛpyed rasavit kathāyām
mahattamaikānta-parāyaṇasya
nāntam guṇānām aguṇasya jagmur
yogeśvarā ye bhava-pādma-mukhyāḥ*

kaḥ—who is he; *nāma*—specifically; *tṛpyet*—get full satisfaction; *rasa-vit*—expert in relishing mellow nectar; *kathāyām*—in the topics of; *mahat-tama*—the greatest amongst the living beings; *ekānta*—exclusively; *parāyaṇasya*—of one who is the shelter of; *na*—never; *antam*—end; *guṇānām*—of attributes; *aguṇasya*—of the Transcendence; *jagmuḥ*—could ascertain; *yoga-īśvarāḥ*—the lords of mystic power; *ye*—all they; *bhava*—Lord Siva; *pādma*—Lord Brahmā; *mukhyāḥ*—heads.

The Personality of Godhead, Lord Kṛṣṇa [Govinda], is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Śiva and Lord Brahmā. Can anyone who is expert in relishing nectar [rāsa] ever be fully satiated by hearing topics about Him?

CHAPTER SIX

Tasting the Sublime Nature of Relationships with the Lord bhagavad-rāsa-tattvam

10.43.17 Śukadeva Gosvāmī to Mahārāja Parikṣit

*mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroḥ śiśuḥ
mṛtyur bhoja-pater virām aviduṣām tattvam param yoginām
vṛṣṇīnām para-devateti vidito raṅgam gataḥ sāgrajāḥ*

mallānām—for the wrestlers; *aśaniḥ*—lightning; *nṛṇām*—for the males; *nara-varaḥ*—the best of men; *strīṇām*—for the women; *smaraḥ*—Cupid; *mūrti-mān*—incarnate; *gopānām*—for the cowherds; *sva-janaḥ*—their relative; *asatām*—impious; *kṣiti-bhujām*—for the kings; *śāstā*—a punisher; *sva-pitroḥ*—for His parents; *śiśuḥ*—a child; *mṛtyuḥ*—death; *bhoja-pateḥ*—for the King of the Bhojas, Kaṁsa; *virāt*—the totality of the material universe; *aviduṣām*—for the unintelligent; *tattvam*—the Truth; *param*—Supreme; *yoginām*—for the yogīs; *vṛṣṇīnām*—for the members of the Vṛṣṇi dynasty; *para-devatā*—their most

worshipable Deity; *iti*—in these ways; *viditaḥ*—understood; *raṅgam*—the arena; *gataḥ*—He entered; *sa*—along with; *agra-jah*—His elder brother.

The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity.

01.01.19 Śaunaka Ṛṣi to Sūta Gosvāmī

*vayam tu na vitṛpyāma
uttama-sloka-vikrame
yac-chṛṇvatām rasa jñānām
svādu svādu pade pade*

vayam—we; *tu*—but; *na*—not; *vitṛpyāmaḥ*—shall be at rest; *uttama-sloka*—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.

03.25.42 Kapiladeva to Devahūti

*mad-bhayād vāti vāto 'yam
sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir
mṛtyuś carati mad-bhayāt*

mat-bhayāt—out of fear of Me; *vāti*—blows; *vātaḥ*—wind; *ayam*—this; *sūryaḥ*—the sun; *tapati*—shines; *mat-bhayāt*—out of fear of Me; *varṣati*—showers rain; *indraḥ*—Indra; *dahati*—burns; *agniḥ*—fire; *mṛtyuḥ*—death; *carati*—goes; *mat-bhayāt*—out of fear of Me.

It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.

10.09.18 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*sva-mātuḥ svinna-gātrāyā
visrasta-ka bara-srajaḥ
dṛṣtvā pariśramaṁ kṛṣṇaḥ
kṛpayāsīt sva-bandhane*

sva-mātuḥ—of His own mother (Kṛṣṇa's mother, Yaśodādevī); *svinna-gātrāyāḥ*—

when Kṛṣṇa saw His mother perspiring all over because of unnecessary labor; *visrasta*—were falling down; *kabara*—from her hair; *srajaḥ*—of whom the flowers; *dṛṣṭvā*—by seeing the condition of His mother; *parīśramam*—He could understand that she was now overworked and feeling fatigued; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *kṛpayā*—by His causeless mercy upon His devotee and mother; *āsīt*—agreed; *sva-bandhane*—in binding Him.

Because of mother Yaśoda's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

02.03.18 Śaunaka Ṛṣi to Sūta Gosvāmī

*taravaḥ kiṁ na jīvanti
bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti
kiṁ grāme paśavo 'pare*

taravaḥ—the trees; *kiṁ*—whether; *na*—do not; *jīvanti*—live; *bhastrāḥ*—bellows; *kiṁ*—whether; *na*—do not; *śvasanti*—breathe; *uta*—also; *na*—do not; *khādanti*—eat; *na*—do not; *mehanti*—discharge semen; *kiṁ*—whether; *grāme*—in the locality; *paśavaḥ*—beastly living being; *apare*—others.

Do the trees not live? Do the bellows of the blacksmith not breath? All around us, do the beasts not eat and discharge semen?

4.11.30 (listed in GM Bengali, not in GM English, but in Eng. 4.11.29 is included!)

*tvam pratyag-ātmani tadā bhagavaty ananta
ānanda-mātra upapanna-samasta-śaktau
bhaktim vidhāya paramām śanakair avidyā-
granthim vibhetsyasi mamāham iti prarūḍham*

tvam—you; *pratyag-ātmani*—unto the Supersoul; *tadā*—at that time; *bhagavati*—unto the Supreme Personality of Godhead; *anante*—who is unlimited; *ānanda-mātre*—the reservoir of all pleasure; *upapanna*—possessed of; *samasta*—all; *śaktau*—potencies; *bhaktim*—devotional service; *vidhāya*—by rendering; *paramām*—supreme; *śanakaiḥ*—very soon; *avidhyā*—of illusion; *granthim*—the knot; *vibhetsyasi*—you will undo; *mama*—my; *aham*—I; *iti*—thus; *prarūḍham*—firmly fixed.

Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of "I" and "my."

04.11.29 Svāyambhuva Manu to Dhruva Mahārāja

tam enam aṅgātmani mukta-vigrahe

vyapāśritam nirguṇam ekam akṣaram
ātmānam anviccha vimuktam ātma-dṛg
yasminn idam bhedam asat pratīyate

tam—Him; *enam*—that; *aṅga*—my dear Dhruva; *ātmani*—in the mind; *mukta-vigrahe*—free from anger; *vyapāśritam*—situated; *nirguṇam*—transcendental; *ekam*—one; *akṣaram*—the infallible Brahman; *ātmānam*—the self; *anviccha*—try to find out; *vimuktam*—uncontaminated; *ātma-dṛk*—facing towards the Supersoul; *yasmin*—in which; *idam*—this; *bhedam*—differentiation; *asat*—unreal; *pratīyate*—appears to be.

My dear Dhruva, please, therefore, turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.

10.12.11 Parīkṣit Mahārāja to Śukadeva Gosvāmī

ittham satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākam vijahruḥ kṛta-puṇya-puñjāḥ

ittham—in this way; *satām*—of the transcendentalists; *brahma-sukha-anubhūtyā*—with Kṛṣṇa, the source of *brahma-sukha* (Kṛṣṇa is Parabrahman, 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-śritānām*—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.

In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

10.14.32 Brahmā to Śrī Kṛṣṇa

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ
pūrṇam brahma sanātanam

aho—what great; *bhāgyam*—fortune; *aho*—what great; *bhāgyam*—fortune; *nanda*—of Mahārāja Nanda; *gopa*—of the other cowherd men; *vraja-okasām*—of the

inhabitants of Vrajabhūmi; *yat*—of whom; *mitram*—the friend; *parama-ānandam*—the supreme bliss; *pūrṇam*—complete; *brahma*—the Absolute Truth; *sanātanam*—eternal.

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.

10.18.24 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*uvāha kṛṣṇo bhagavān
śrīdāmānaṁ parājitaḥ
vṛṣabhaṁ bhadrāsenaḥ tu
pralambo rohiṇī-sutam*

uvāha—carried; *kṛṣṇaḥ*—Lord Śrī Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *śrīdāmānaṁ*—His devotee and friend Śrīdāmā; *parājitaḥ*—being defeated; *vṛṣabhaṁ*—Vṛṣabha; *bhadrāsenaḥ*—Bhadrāsena; *tu*—and; *pralambaḥ*—Pralamba; *rohiṇī-sutam*—the son of Rohiṇī (Balarāma)

Defeated, the Supreme Lord Kṛṣṇa carried Śrīdama. Bhadrāsena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohini.

10.14.34 Brahmā to Śrī Kṛṣṇa

*tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamaṅghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavān mukundas*

tv adyāpi yat-pada-rajah śruti-mṛgyam eva

tat—that; *bhūri-bhāgyam*—the greatest good fortune; *iha*—here; *janma*—the birth; *kim api*—any whatsoever; *aṭavyām*—in the forest (of Vṛndāvana); *yat*—which; *gokule*—in Gokula; *api*—even; *katama*—of any (of the devotees); *aṅghri*—of the feet; *rajah*—by the dust; *abhiṣekam*—bathing; *yat*—whose; *jīvitam*—life; *tu*—indeed; *nikhilam*—whole; *bhagavān*—the Supreme Personality of Godhead; *mukundaḥ*—Lord Mukunda; *tu*—but; *adya api*—even until now; *yat*—whose; *pāda-rajah*—dust of the feet; *śruti*—by the Vedas; *mṛgyam*—sought after; *eva*—certainly.

My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic mantras.

10.14.35 Brahmā to Śrī Kṛṣṇa

*eṣām ghoṣa-nivāsinām uta bhavān kim deva rātetī naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayan muhyati
sad-veṣād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte*

eṣām—to these; *ghoṣa-nivāsinām*—residents of the cowherd community; *uta*—indeed; *bhavān*—Your Lordship; *kim*—what; *deva*—O Supreme Personality of Godhead; *rāte*—will give; *iti*—thinking thus; *naḥ*—our; *cetaḥ*—mind; *viśva-phalāt*—than the supreme source of all benedictions; *phalam*—a reward; *tvat*—than You; *aparam*—other; *kutra api*—anywhere; *ayat*—considering; *muhyati*—becomes bewildered; *sat-veṣāt*—by disguising herself as a devotee; *iva*—indeed; *pūtanā*—the demoness Pūtanā; *api*—even; *sa-kulā*—along with her family members, Bakāsura and Aghāsura; *tvām*—You; *eva*—certainly; *deva*—O Lord; *āpitā*—was made to attain; *yat*—whose; *dhāma*—homes; *artha*—wealth; *suhṛt*—friends; *priya*—dear relatives; *ātma*—bodies; *tanaya*—children; *prāṇa*—life air; *āśayāḥ*—and minds; *tvat-kṛte*—dedicated to You.

My mind becomes bewildered just trying to think of what reward other than You could be found anywhere. You are the embodiment of all benedictions, which You bestow upon these residents of the cowherd community of Vrndavana. You have already arranged to give Yourself to Putana and her family members in exchange for her disguising herself as a devotee. So what is left for You to give these devotees of Vrndavana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated only to You?

04.09.17 Dhruva Mahārāja to Pṛṣṇigarbha

*satyāśiṣṣo hi bhagavaṁs tava pāda-padmaṁ
āśiṣ thatānubhajataḥ puruṣārtha-mūrteḥ
apy evaṁ aṛya bhagavān pariṣṭi dīnān
vāśreva vatsakam anugraha-kātaro 'smān*

satya—real; *āśiṣaḥ*—compared with other benedictions; *hi*—certainly; *bhagavan*—my Lord; *tava*—Your; *pāda-padmaṁ*—lotus feet; *āśiḥ*—benediction; *thatā*—in that way; *anubhajataḥ*—for the devotees; *puruṣa-artha*—of the real goal of life; *mūrteḥ*—the personification; *api*—although; *evaṁ*—thus; *aṛya*—O Lord; *bhagavān*—the Personality of Godhead; *pariṣṭi*—maintains; *dīnān*—the poor in heart; *vāśrā*—a cow; *iva*—like; *vatsakam*—unto the calf; *anugraha*—to bestow mercy; *kātaraḥ*—eager; *asmān*—upon me.

My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

10.06.39-40 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*payāmsi yāsām apibat
 putra-sneha-snutāny alam
 bhagavān devakī-putraḥ
 kaivalyādy-akhila-pradaḥ
 tāsām aviratam kṛṣṇe
 kurvatīnām sutekṣaṇam
 na punaḥ kalpate rājan
 saṁsāro 'jñāna-sambhavaḥ*

payāmsi—milk (coming from the body); *yāsām*—of all of whom; *apibat*—Lord Kṛṣṇa drank; *putra-sneha-snutāni*—that milk coming from the bodies of the *gopīs*, not artificially but because of maternal affection; *alam*—sufficiently; *bhagavān*—the Supreme Personality of Godhead; *devakī-putraḥ*—who appeared as the son of Devakī; *kaivalya-ādi*—like liberation or merging into the Brahman effulgence; *akhila-pradaḥ*—the bestower of all similar blessings; *tāsām*—of all of them (of all the *gopīs*); *aviratam*—constantly; *kṛṣṇe*—unto Lord Kṛṣṇa; *kurvatīnām*—making; *suta-īkṣaṇam*—as a mother looks upon her child; *na*—never; *punaḥ*—again; *kalpate*—can be imagined; *rājan*—O King Parīkṣit; *saṁsāraḥ*—the material bondage of birth and death; *ajñāna-sambhavaḥ*—which is to be accepted by foolish persons ignorantly trying to become happy.

The Supreme Personality of Godhead, Kṛṣṇa, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the *gopīs* always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the *gopīs* were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies. (39/40)

10.11.58 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*iti nandādayo gopāḥ
 kṛṣṇa-rāma-kathām mudā
 kurvanto ramamāṇās ca
 nāvindan bhava-vedanām*

iti—in this way; *nanda-ādayaḥ*—all the cowherd men, headed by Nanda Mahārāja; *gopāḥ*—cowherd men; *kṛṣṇa-rāma-kathām*—narration of incidents in connection with Bhagavān Kṛṣṇa and Rāma; *mudā*—in great transcendental pleasure; *kurvantaḥ*—doing that; *ramamāṇāḥ ca*—enjoyed life and increased their affection for Kṛṣṇa; *na*—not; *avindan*—perceived; *bhava-vedanām*—the tribulations of material existence.

In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations.

01.08.31 Kuntidevī to Śrī Kṛṣṇa

gopy ādade tvayi kṛtāgasi dāma tāvad

*yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ 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; *śru-kalila*—overflooded with tears; *añjana*—ointment; *sambhrama*—perturbed; *akṣam*—eyes; *vaktram*—face; *ninīya*—downwards; *bhaya-bhāvanayā*—by thoughts of fear; *sthitasya*—of the situation; *sa*—that; *mām*—me; *vimohayati*—bewilders; *bhīr api*—even fear personified; *yat*—whom; *bibheti*—is afraid.

My dear Kṛṣṇa, Yaśoda took up a rope to bind You when You committed an offense, and Your perturbed eyes overflooded 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.

10.46.18 Gopīs to Uddhava

*api smarati naḥ kṛṣṇo
mātaraḥ suhṛdaḥ sakhīn
gopān vrajaṁ cātma-nāthaḥ
gāvo vṛndāvanam girim*

api—perhaps; *smarati*—remembers; *naḥ*—us; *kṛṣṇaḥ*—Kṛṣṇa; *mātaram*—His mother; *suhṛdaḥ*—His well-wishers; *sakhīn*—and dear friends; *gopān*—the cowherds; *vrajaṁ*—the village of Vraja; *ca*—and; *ātma*—Himself; *nātham*—whose master; *gāvaḥ*—the cows; *vṛndāvanam*—the forest of Vṛndāvana; *girim*—the mountain Govardhana.

Does Kṛṣṇa remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vrindavana forest and Govardhana Hill?

10.46.29 Śukadeva Gosvāmī to Mahārāja Parikṣit

*tayor itthaḥ bhagavati
kṛṣṇe nanda-yaśodayoḥ
vīkṣyānurāgam paramam
nandam āhoddhavo mudā*

tayoḥ—of the two of them; *ittham*—like this; *bhagavati*—for the Supreme Personality of Godhead; *kṛṣṇe*—Lord Kṛṣṇa; *nanda-yaśodayoḥ*—of Nanda and Yaśodā; *vīkṣya*—clearly seeing; *anurāgam*—the loving attraction; *paramam*—supreme; *nandam*—to Nanda; *āha*—spoke; *uddhavaḥ*—Uddhava; *mudā*—with joy.

Uddhava then joyfully addressed Nanda Mahārāja, having clearly seen the supreme loving attraction he and Yaśoda felt for Kṛṣṇa, the Supreme Personality of Godhead.

10.69.02 Nārada Muni Thought

*citram bataitad ekena
vapuṣā yugapat pṛthak
grheṣu dvy-aṣṭa-sāhasram
striya eka udāvahat*

citram—wonderful; *bata*—ah; *etat*—this; *ekena*—with a single; *vapuṣā*—body; *yugapat*—simultaneously; *pṛthak*—separate; *grheṣu*—in residences; *dvi*—two times; *aṣṭa*—eight; *sāhasram*—thousand; *striyaḥ*—women; *ekaḥ*—alone; *udāvahat*—He married;

[Nārada Muni thought:] It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace.

10.16.36 Naga-patnis to Śrī Kṛṣṇa

*kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikārah
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciram dhṛta-vratā*

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—my Lord; *vidmahe*—we know; *tava*—Your; *aṅghri*—of the lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikārah*—qualification; *yat*—for which; *vāñchayā*—with the desire; *śrīr*—the goddess of fortune; *lalanā*—(the topmost) woman; *ācarat*—performed; *tapah*—austerity; *vihāya*—giving up; *kāmān*—all desires; *su-ciram*—for a long time; *dhṛta*—upheld; *vrata*—her vow.

O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

10.47.60 Uddhava's Song to the Gopīs

*nāyam śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhujā-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-vallabhīnām*

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rasa-utsave*—in the festival of the rāsa dance; *asya*—of Lord Śrī Kṛṣṇa; *bhujā-daṇḍa*—by the arms; *grhīta*—embraced; *kaṇṭha*—their necks; *labdhā-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-vallabhīnām*—of the beautiful *gopīs*, the transcendental girls of Vrajabhūmi.

When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?

10.47.61 Uddhava's Song to the Gopīs

*āsām aho caraṇa-reṇu-juṣām aham syām
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

āsām—of the gopīs; *aho*—oh; *caraṇa-reṇu*—the dust of the lotus feet; *juṣām*—devoted to; *aham syām*—let me become; *vṛndāvane*—in Vṛndāvana; *kim api*—any one; *gulma-latā-ōśadhīnām*—among bushes, creepers and herbs; *yā*—they who; *dustyajam*—very difficult to give up; *sva-janam*—family members; *ārya-patham*—the path of chastity; *ca*—and; *hitvā*—giving up; *bhejuḥ*—worshiped; *mukunda-padavīm*—the lotus feet of Mukunda, Kṛṣṇa; *śrutibhiḥ*—by the Vedas; *vimṛgyām*—to be searched for.

The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet.

10.47.63 Uddhava's Song to the Gopīs

*vande nanda-vraja-strīṇām
pāda-reṇum abhīkṣṇaśaḥ
yāsām hari-kathodgītām
punāti bhuvana-trayam*

vande—I offer my respects; *nanda-vraja*—of the cowherd village of Nanda Mahārāja; *strīṇām*—of the women; *pāda*—of the feet; *reṇum*—to the dust; *abhīkṣṇaśaḥ*—perpetually; *yāsām*—whose; *hari*—of Lord Kṛṣṇa; *kathā*—about the topics; *udgītām*—loud chanting; *punāti*—purifies; *bhuvana-trayam*—the three worlds.

I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When these gopīs loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.

10.47.66 Cowherd Men of Vraja to Uddhava

*manaso vṛttayo naḥ syuḥ
kṛṣṇa pādāmbujāśrayāḥ
vāco 'bhidhāyinīr nāmnām
kāyas tat-prahvaṇādiṣu*

manasaḥ—of the minds; *vṛttayaḥ*—the functions; *naḥ*—our; *syuḥ*—may they be; *kṛṣṇa*—of Kṛṣṇa; *pāda-ambuja*—of the lotus feet; *āśrayāḥ*—taking shelter; *vācaḥ*—our words; *abhidhāyinīḥ*—expressing; *nāmnām*—His names; *kāyaḥ*—our bodies; *tat*—to Him; *prahvaṇa-ādiṣu*—(engaged) in bowing down and so forth.

[Nanda and the other cowherds said:] May our mental functions always take shelter of Kṛṣṇa's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him.

10.47.58 Uddhava to the Gopīs (listed here in GM Beng., not incl in Eng.)

*etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūdha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vyaṁ ca
kim brahma-janmabhir ananta-kathā-rasasya*

etāḥ—these women; *param*—alone; *tanu*—their bodies; *bhṛtaḥ*—maintain successfully; *bhuvi*—on the earth; *gopa-vadhvaḥ*—the young cowherd women; *govinde*—for Lord Kṛṣṇa; *eva*—exclusively; *nikhila*—of all; *ātmani*—the Soul; *rūdha*—perfected; *bhāvāḥ*—ecstatic loving attraction; *vāñchanti*—they desire; *yat*—which; *bhava*—material existence; *bhiyaḥ*—those who are afraid of; *munayaḥ*—sages; *vyaṁ*—we; *ca*—also; *kim*—what use; *brahma*—as a brāhmaṇa or as Lord Brahmā; *janmabhiḥ*—with births; *ananta*—of the unlimited Lord; *kathā*—for the topics; *rasasya*—for one who has a taste.

Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself?

10.14.31 Brahmā to Śrī Kṛṣṇa

*aho 'ti-dhanyā vraja-go-ramaṇyaḥ
stanyāmṛtaṁ pītam atīva te mudā
yāsām vibho vatsatarātmajātmanā
yat-trptaye 'dyāpi na cālam adhvarāḥ*

aho—oh; *ati-dhanyāḥ*—most fortunate; *vraja*—of Vṛndāvana; *go*—the cows; *ramaṇyaḥ*—and the gopīs; *stanya*—the breast-milk; *amṛtam*—which is like nectar;

pītam—has been drunk; *atīva*—fully; *te*—by You; *mudā*—with satisfaction; *yāsām*—of whom; *vibho*—O almighty Lord; *vatsatara-ātmaja-ātmanā*—in the form of the calves and the sons of the cowherd women; *yat*—whose; *trptaye*—for the satisfaction; *adya api*—even until now; *na*—not; *ca*—and; *alam*—sufficient; *adhvarāḥ*—the Vedic sacrifices.

O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndavāna, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children. All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

10.44.14 Ladies of Mathura

*gopyas tapaḥ kim acarān yad amuṣya rūpaṁ
lāvanya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śrīya aiśvarasya*

gopyaḥ—the gopīs; *tapaḥ*—austerities; *kim*—what; *acarān*—performed; *yat*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpaṁ*—the form; *lāvanya-sāram*—the essence of loveliness; *asama-ūrdhvam*—not paralleled or surpassed; *ananya-siddham*—not perfected by any other ornament (self-perfect); *dṛgbhiḥ*—by the eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasaḥ*—of fame; *śrīyaḥ*—of beauty; *aiśvarasya*—of opulence.

What austerities must the gopīs have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare.

10.44.15 Ladies of Mathura

*yā dohane 'vahanane mathanopalepa
preṅkheṅkhanārbha-ruditokṣaṇa-mārjanādau
gāyanti cainam anurakta-dhiyo 'śru-kaṅṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ*

yaḥ—who (the gopīs); *dohane*—while milking; *avahanane*—threshing; *mathana*—churning; *upalepa*—smearing; *preṅkha*—on swings; *inṅhana*—swinging; *arbha-rudita*—(taking care of) crying babies; *ukṣaṇa*—sprinkling; *mārjana*—cleaning; *ādau*—and so on; *gāyanti*—they sing; *ca*—and; *enam*—about Him; *anurakta*—very much attached; *dhiyaḥ*—whose minds; *aśru*—with tears; *kaṅṭhyaḥ*—whose throats; *dhanyāḥ*—fortunate; *vraja-striyaḥ*—the ladies of Vraja; *urukrama*—of Lord Kṛṣṇa; *citta*—by consciousness; *yānāḥ*—whose acquisition of all desired objects.

The ladies of Vraja are the most fortunate women because, with their minds fully attached to Kṛṣṇa and their throats always choked up with tears, they constantly

sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things.

10.44.16 Ladies of Mathura

*prātar vrajād vrajata āviśataśca sāyaḥ
gobhiḥ samaḥ kvaāyato 'sya niśamya veṇum
nirgamyā tūrṇam abalāḥ pathi bhūri-puṇyāḥ
paśsyanti sa-smita-mukhaḥ sa-dayāvalokam*

prātaḥ—in the early morning; *vrajāt*—from Vraja; *vrajataḥ*—of Him who is going; *āviśataḥ*—entering; *ca*—and; *sāyam*—in the evening; *gobhiḥ samam*—together with the cows; *kvaṇayataḥ*—who is playing; *asya*—His; *niśamya*—hearing; *veṇum*—the flute; *nirgamyā*—coming out; *tūrṇam*—quickly; *abalāḥ*—the women; *pathi*—on the road; *bhūri*—extremely; *puṇyāḥ*—pious; *paśyanti*—they see; *sa*—with; *smita*—smiling; *mukham*—face; *sa-daya*—merciful; *avalokam*—with glances.

When the gopīs hear Kṛṣṇa playing His flute as He leaves Vraja in the morning with His cows or returns with them at sunset, the young girls quickly come out of their houses to see Him. They must have performed many pious activities to be able to see Him as He walks on the road, His smiling face mercifully glancing upon them.

01.11.35-36 Sūta Gosvāmī to Śaunaka Ṛṣi

*sa eṣa nara-loke 'sminn
avatīrṇaḥ sva-māyayā
reme strī-ratna-kūṭastho
bhagavān prākṛto yathā
uddāma-bhāva-piśunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano 'pi yāsām
sammuhya cāpam ajahāt pramadottamās tā
yasyendriyaṁ vimathitum kuhakair na śekuh*

saḥ—He (the Supreme Personality of Godhead); *eṣaḥ*—all these; *nara-loke*—on this planet of human beings; *asmin*—on this; *avatīrṇaḥ*—having appeared; *sva*—personal, internal; *māyayā*—causeless mercy; *reme*—enjoyed; *strī-ratna*—woman who is competent to become a wife of the Lord; *kūṭasthaḥ*—among; *bhagavān*—the Personality of Godhead; *prākṛtaḥ*—mundane; *yathā*—as if it were; *uddāma*—very grave; *bhāva*—expression; *piśuna*—exciting; *amala*—spotless; *valgu-hāsa*—beautiful smiling; *vrīḍa*—corner of the eye; *avaloka*—looking; *nihataḥ*—conquered; *madanaḥ*—Cupid (or amadana—the greatly tolerant Śiva); *api*—also; *yāsām*—whose; *sammuhya*—being overpowered by; *cāpam*—bows; *ajahāt*—gave up; *pramada*—woman, who maddens; *uttamāḥ*—of high grade; *tā*—all; *yasya*—whose; *indriyam*—senses; *vimathitum*—to perturb; *kuhakair*—by magical feats;

na—never; *śekuh*—was able.

That Supreme Personality of Godhead Śrī Kṛṣṇa, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs. (35)

Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Śiva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord. (36)

10.19.15 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*gāḥ sannivartya sāyāhne
saha-rāmo janārdanaḥ
veṇum virañayan goṣṭham
agād gopair abhiṣṭutaḥ*

gāḥ—the cows; *sannivartya*—turning back; *sāya-ahne*—in the late afternoon; *saha-rāmaḥ*—together with Lord Balarāma; *janārdanaḥ*—Śrī Kṛṣṇa; *veṇum*—His flute; *virañayan*—playing in a specific way; *goṣṭham*—to the cowherd village; *agāt*—He went; *gopaiḥ*—by the cowherd boys; *abhiṣṭutaḥ*—being praised.

It was now late in the afternoon, and Lord Kṛṣṇa, accompanied by Balarāma, turned the cows back toward home. Playing His flute in a special way, Kṛṣṇa returned to the cowherd village in the company of His cowherd friends, who chanted His glories.

10.19.16 Śukadeva Gosvāmī to Mahārāja Parīkṣit (listed in Beng, not in Engl)

*gopīnām paramānanda
āsīt govinda-darśane
kṣaṇaḥ yuga-śatam iva
yāsām yena vinābhavat*

gopīnām—for the young cowherd girls; *parama-ānandaḥ*—the greatest happiness; *āsīt*—arose; *govinda-darśane*—in seeing Govinda; *kṣaṇam*—a moment; *yuga-śatam*—a hundred millenniums; *iva*—just as; *yāsām*—for whom; *yena*—whom (Kṛṣṇa); *vinā*—without; *abhavat*—became.

The young gopīs took the greatest pleasure in seeing Govinda come home, since for them even a moment without His association seemed like a hundred ages.

10.21.07 The Gopīs Glorify Kṛṣṇa's Flute

*śrī-gopya ūcuḥ
akṣaṇvatāḥ phalam idaṁ na param vidāmaḥ*

*sakhyah paśun anaviveśayator vayasyaih
vaktram vrajeśa-sutayor anaveṇu-juṣṭam
yair vā nipītam anurakta-kaṭākṣa-mokṣam*

śrī-gopyah ūcuḥ—the gopīs said; *akṣaṇvatām*—of those who have eyes; *phalam*—the fruit; *idam*—this; *na*—not; *param*—other; *vidāmaḥ*—we know; *sakhyah*—O friends; *paśun*—the cows; *anuviveśayatoḥ*—causing to enter one forest after another; *vayasyaih*—with Their friends of the same age; *vaktram*—the faces; *vraja-īśa*—of Mahārāja Nanda; *sutayoḥ*—of the two sons; *anu-veṇu-juṣṭam*—possessed of flutes; *yaih*—by which; *vā*—or; *nipītam*—imbibed; *anurakta*—loving; *kaṭa-akṣa*—glances; *mokṣam*—giving off.

The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater object of vision.

10.21.09 The Gopīs Glorify Kṛṣṇa's Flute

*gopyah kim ācarad ayaḥ kuśalam sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayam yad avaśiṣṭa-rasam hradinyo
hṛṣyat-tvaco 'śru mumucus taravo yathāryah*

gopyah—O gopīs; *kim*—what; *ācarat*—performed; *ayam*—this; *kuśalam*—auspicious activities; *sma*—certainly; *veṇuḥ*—the flute; *dāmodara*—of Kṛṣṇa; *adhara-sudhām*—the nectar of the lips; *api*—even; *gopikānām*—which is owed to the gopīs; *bhuṅkte*—enjoys; *svayam*—independently; *yat*—from which; *avaśiṣṭa*—remaining; *rasam*—the taste only; *hradinyah*—the rivers; *hṛṣyat*—feeling jubilant; *tvacaḥ*—whose bodies; *aśru*—tears; *mumucuḥ*—shed; *taravaḥ*—the trees; *yathā*—exactly like; *āryāḥ*—old forefathers.

My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The forefathers of the flute, the bamboo tree shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

10.21.12 The Gopīs Glorify Kṛṣṇa's Flute

*kṛṣṇam nirīkṣya vanitotsava-rūpa-śīlam
śrutvā ca tat-kvaṇita-veṇu-vivikta-gītam
devyo vimāna-gatayah smara-nunna-sārā
bhraśyat-prasūna-kabarā mumuhur vinīvyah*

kṛṣṇam—Lord Kṛṣṇa; *nirīkṣya*—observing; *vanitā*—for all women; *utsava*—a festival; *rūpa*—whose beauty; *śīlam*—and character; *śrutvā*—hearing; *ca*—and; *tat*—by Him; *kvaṇita*—vibrated; *veṇu*—of the flute; *vivikta*—clear; *gītam*—song; *devyah*—the wives of the demigods; *vimāna-gatayah*—traveling in their airplanes; *smara*—by Cupid; *nunna*—agitated; *sārāḥ*—their hearts; *bhraśyat*—slipping; *prasūna-kabarāḥ*—the flowers tied in their hair; *mumuhuh*—they became

bewildered; *vinīvyah*—their belts loosening.

Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch a sight of Him and hear His resonant flute song, their hearts are shaken by Cupid, and they become so bewildered that flowers fall out of their hair and their belts loosen.

10.21.15 The Gopīs Glorify Kṛṣṇa's Flute

*nadyas tadā tad upadhārya mukunda-gītam
āvarta-lakṣita-manobhava-bhagna-vegāḥ
āliṅgana-sthagitam ūrmi-bhujair murārer
grhṇanti pāda-yugalam kamalopahārāḥ*

nadyah—the rivers; *tadā*—then; *tat*—that; *upadhārya*—perceiving; *mukunda*—of Lord Kṛṣṇa; *gītam*—the song of His flute; *āvarta*—by their whirlpools; *lakṣita*—manifest; *manaḥ-bhava*—by their conjugal desire; *bhagna*—broken; *vegāḥ*—their currents; *āliṅgana*—by their embrace; *sthagitam*—held stationary; *ūrmi-bhujaiḥ*—by the arms of their waves; *murāreḥ*—of Lord Murāri; *grhṇanti*—they seize; *pāda-yugalam*—the two lotus feet; *kamala-upahārāḥ*—carrying offerings of lotus flowers.

When the rivers hear the flute song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murari's lotus feet and, holding on to them, present offerings of lotus flowers.

10.21.18 The Gopīs Glorify Kṛṣṇa's Flute

*hantāyam adriḥ abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-carāṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayoḥ tayor yat
pānīya-sūyavasa-kandara-kandamūlaiḥ*

hanta—oh; *ayam*—this; *adriḥ*—hill; *abalāḥ*—O friends; *hari-dāsa-varyah*—the best among the servants of the Lord; *yat*—because; *rāma-kṛṣṇa-carāṇa*—of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparaśa*—by the touch; *pramodaḥ*—jubilant; *mānaṁ*—respect; *tanoti*—offers; *saha*—with; *go-gaṇayoḥ*—the cows, calves and cowherd boys; *tayoḥ*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pānīya*—with drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and edible roots.

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with their calves, cows and cowherd friends, with all kinds of necessities - water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.

10.21.19 The Gopīs Glorify Kṛṣṇa's Flute

*gā gopakair anu-vanaṁ nayator udāra
veṇu-svanaiḥ kala-padais tanu-bhr̥tsu sakhyam
aspandanam gati-matām pulakas taruṇām*

niryoga-pāśa-kṛta-lakṣaṇayor vicitram

gāḥ—the cows; *gopakaiḥ*—with the cowherd boys; *anu-vanam*—to each forest; *nayatoḥ*—leading; *udāra*—very liberal; *veṇu-svanaiḥ*—by the vibrations of the Lord’s flute; *kala-padaiḥ*—having sweet tones; *tanubhṛtsu*—among the living entities; *sakhyah*—O friends; *aspandanam*—the lack of movement; *gati-matām*—of those living entities that can move; *pulakaḥ*—the ecstatic jubilation; *taruṇam*—of the otherwise nonmoving trees; *niryoga-pāśa*—the ropes for binding the rear legs of the cows; *kṛta-lakṣaṇayoḥ*—of those two (Kṛṣṇa and Balarāma), who are characterized by; *vicitram*—wonderful.

My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.

10.39.19 Gopīs Speak to One Another

śrī-gopya ūcuḥ
aho vidhātas tava na kvacid dayā
saṁyojya maitryā prañayena dehinaḥ
tānś cākṛtārthān viyunakṣy apārthakaḥ
vikṛḍitam te ’rbhaka-ceṣṭitam yathā

śrī-gopyaḥ ūcuḥ—the gopīs said; *aho*—O; *vidhātaḥ*—Providence; *tava*—your; *na*—there is not; *kvacid*—anywhere; *dayā*—mercy; *saṁyojya*—bringing together; *maitryā*—with friendship; *prañayena*—and with love; *dehinaḥ*—embodied living beings; *tān*—them; *ca*—and; *akṛta*—unfulfilled; *arthān*—their aims; *viyunakṣi*—you separate; *apārthakam*—uselessly; *vikṛḍitam*—play; *te*—your; *arbhaka*—of a child; *ceṣṭitam*—the activity; *yathā*—as.

The gopīs said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game.

10.39.29 Gopīs Speak to One Another

yasyānurāga-lalita-smita-valgu-mantra
lilāvaloka-parirambhaṇa-rāsa-goṣṭhām
nītāḥ sma naḥ kṣaṇam iva kṣaṇadā vinā tam
gopyaḥ katham nv atitarema tamo durantam

yasya—whose; *anurāga*—with loving affection; *lalita*—charming; *smita*—(where there were) smiles; *valgu*—attractive; *mantra*—intimate discussions; *lilā*—playful; *avaloka*—glances; *parirambhaṇa*—and embraces; *rāsa*—of the rāsa dance; *goṣṭhām*—to the assembly; *nītāḥ sma*—who were brought; *naḥ*—for us; *kṣaṇam*—a moment; *iva*—like; *kṣaṇadāḥ*—the nights; *vinā*—without; *tam*—Him; *gopyaḥ*—O gopīs; *katham*—how; *nu*—indeed; *atitarema*—will we cross over; *tamaḥ*—the

darkness; *durantam*—insurmountable.

When He brought us to the assembly of the rāsa dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O gopīs, how can we possibly cross over the insurmountable darkness of His absence?

10.39.37 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tā nirāśā nivavṛtur
govinda-vinivartane
viśokā ahanī ninyur
gāyantyah priya-ceṣṭitam*

tāḥ—they; *nirāśāḥ*—without hope; *nivavṛtuḥ*—turned back; *govinda-vinivartane*—of Govinda’s returning; *viśokāḥ*—extremely sorrowful; *ahanī*—the days and nights; *ninyuḥ*—they spent; *gāyantyah*—chanting; *priya*—of their beloved; *ceṣṭitam*—about the activities.

The gopīs then turned back without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved.

10.47.21 Śrīmatī Rādhārānī to Uddhava

*api bata madhu-puryām ārya-putro ’dhunāste
smarati sa pitṛ-gehān saumya bandhūnś ca gopān
kvacid api sa kathā naḥ kīkarīṇām gr̥ṇīte
bhujam aguru-sugandhaḥ mūrdhny adhāsyat kadā nu*

api—certainly; *bata*—regrettable; *madhu-puryām*—in the city of Mathurā; *ārya-putrah*—the son of Nanda Mahārāja; *adhunā*—now; *āste*—resides; *smarati*—remembers; *saḥ*—He; *pitṛ-gehān*—the household affairs of His father; *saumya*—O great soul (Uddhava); *bandhūn*—His friends; *ca*—and; *gopān*—the cowherd boys; *kvacit*—sometimes; *api*—or; *saḥ*—He; *kathāḥ*—talks; *naḥ*—of us; *kīkarīṇām*—of the maidservants; *gr̥ṇīte*—relates; *bhujam*—hand; *aguru-su-gandham*—having the fragrance of aguru; *mūrdhni*—on the head; *adhāsyat*—will keep; *kadā*—when; *nu*—maybe.

O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathura. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?

10.47.34-35 Kṛṣṇa in His Letter to the Gopīs

*yat tv aham bhavatīnām vai
dūre varte priyo dṛśām
manasaḥ sannikarṣārthaḥ*

*mad-anudhyāna-kāmyayā
yathā dūra-care preṣṭhe
mana āviśya vartate
strīṇām ca na thatā cetah
sannikṛṣṭe 'kṣi-gocare*

yat—the fact that; *tu*—however; *aham*—I; *bhavatīnām*—from your; *vai*—indeed; *dūre*—far away; *varte*—am situated; *priyaḥ*—who am dear; *ḍṣām*—to the eyes; *manasaḥ*—of the mind; *sannikarṣa*—of the attraction; *artham*—for the sake; *mat*—upon Me; *anudhyāna*—for your meditation; *kāmyayā*—out of My desire; *yathā*—as; *dūra-care*—being situated far away; *preṣṭhe*—a lover; *manaḥ*—the minds; *āviśya*—becoming absorbed; *vartate*—remain; *strīṇām*—of women; *ca*—and; *na*—not; *thatā*—so; *cetaḥ*—their minds; *sannikṛṣṭe*—when he is near; *akṣi-gocare*—present before their eyes.

But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me. (34)

When her lover is far away, a woman thinks of him more than when he is present before her. (35)

10.47.37 (listed in GM Beng., not in Engl)

*yā mayā krīdatā rātryām
vane 'smin vraja āsthitāḥ
alabdha-rāsāḥ kalyāṇyo
māpur mad-vīrya-cintayā*

yāḥ—which women; *mayā*—with Me; *krīdatā*—who was sporting; *rātryām*—at night; *vane*—in the forest; *asmin*—this; *vraje*—in the village of Vraja; *āsthitāḥ*—remaining; *alabdha*—not experiencing; *rāsāḥ*—the rāsa dance; *kalyāṇyaḥ*—fortunate; *mā*—Me; *āpuḥ*—they achieved; *mat-vīrya*—upon My valorous pastimes; *cintayā*—by concentration.

Although some gopīs had to remain in the cowherd village and so could not join the rāsa dance to sport with Me at night in the forest, they were nonetheless fortunate. Indeed, they attained Me by thinking of My potent pastimes.

10.47.47 Gopīs to Uddhava

*param saukhyam hi nairāśyam
svairiṇy apy āha piṅgalā
taj jānatīnām naḥ kṛṣṇe
thatāpy āsā duratyayā*

param—the highest; *saukhyam*—happiness; *hi*—indeed; *nairāśyam*—indifference; *svairiṇī*—unchaste; *api*—although; *āha*—stated; *piṅgalā*—the prostitute Piṅgalā; *tat*—of that; *jānatīnām*—who are aware; *naḥ*—for us; *kṛṣṇe*—focused on Kṛṣṇa; *thatā api*—nevertheless; *āsā*—the hope; *duratyayā*—is impossible to transcend.

Indeed, the greatest happiness is to renounce all material desires, as even the prostitute Pingala has declared. Yet even though we know this, we cannot give up our hopes of attaining Kṛṣṇa.

10.47.58 Uddhava's Song to the Gopīs (not incl in GM Beng, but incl in GM Eng)

*etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vyaṁ ca
kim brahma-janmabhir ananta-kathā-rasasya*

etāḥ—these women; *param*—alone; *tanu*—their bodies; *bhṛtaḥ*—maintain successfully; *bhuvi*—on the earth; *gopa-vadhvaḥ*—the young cowherd women; *govinde*—for Lord Kṛṣṇa; *eva*—exclusively; *nikhila*—of all; *ātmani*—the Soul; *rūḍha*—perfected; *bhāvāḥ*—ecstatic loving attraction; *vāñchanti*—they desire; *yad*—which; *bhava*—material existence; *bhiyaḥ*—those who are afraid of; *munayaḥ*—sages; *vyaṁ*—we; *ca*—also; *kim*—what use; *brahma*—as a brāhmaṇa or as Lord Brahmā; *janmabhiḥ*—with births; *ananta*—of the unlimited Lord; *kathā*—for the topics; *rasasya*—for one who has a taste.

[Uddhava sang:] Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high class brahmaṇa, or even as Lord Brahmā himself?

10.47.59 Uddhava's Song to the Gopīs

*kve māḥ striyo vana-carīr vyabhicāra-duṣṭāḥ
kṛṣṇe kva ca iṣa paramātmani rūḍha-bhāvāḥ
nanv īśvaro ’nubhajato ’viduṣo ’pi sāksāt
chreyas tanoty agada-rāja ivopayuktaḥ*

kva—where, in comparison; *imāḥ*—these; *striyaḥ*—women; *vana*—in the forests; *carīḥ*—who wander; *vyabhicāra*—by improper behavior; *duṣṭāḥ*—contaminated; *kṛṣṇe*—for Kṛṣṇa; *kva ca*—and where; *eṣaḥ*—this; *parama-ātmani*—for the Supreme Soul; *rūḍha-bhāvāḥ*—stage of perfect love (known technically as mahā-bhāva); *nanu*—certainly; *īśvaraḥ*—the Personality of Godhead; *anubhajataḥ*—to one who constantly worships Him; *aviduṣaḥ*—not learned; *api*—even though; *sāksāt*—directly; *śreyaḥ*—the highest good; *tanoti*—bestows; *agada*—of medicines; *rājāḥ*—the king (namely, the nectar which the demigods drink for long life); *iva*—as if; *upayuktaḥ*—taken.

How amazing it is that these simple women who wander about the forest, seemingly spoiled in improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.

10.22.04 Śukadeva Gosvāmī to Mahārāja Parikṣit

*kātyāyani mahā-māye
mahā-yoginy adhiśvari
nanda-gopa-sutaṁ devi
patim me kuru te namaḥ
iti mantram japantyas tām
pūjām cakruḥ kamārikām*

kātyāyanī—O goddess Kātyāyanī; *mahā-māye*—O great potency; *mahā-yogini*—O possessor of great mystic power; *adhiśvari*—O mighty controller; *nanda-gopa-sutaṁ*—the son of Mahārāja Nanda; *devi*—O goddess; *patim*—the husband; *me*—my; *kuru*—please make; *te*—unto you; *namaḥ*—my obeisances; *iti*—with these words; *mantram*—the hymn; *japantyas*—chanting; *tām*—they; *pūjām*—worship; *cakruḥ*—performed; *kamārikāḥ*—the unmarried girls.

Each of the young unmarried girls performed her worship while chanting the following mantra: "O goddess Kātyāyanī, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband. I offer my obeisances unto you."

10.22.25 Kṛṣṇa to Gopīs

*saṅkalpo viditaḥ sādhyo
bhavatīnām mad-arcanam
mayānumoditaḥ so 'sau
satyo bhavitum arhati*

saṅkalpaḥ—the motivation; *viditaḥ*—understood; *sādhyāḥ*—O pious girls; *bhavatīnām*—your; *mad-arcanam*—worship of Me; *mayā*—by Me; *anumoditaḥ*—approved of; *saḥ asau*—that; *satyaḥ*—true; *bhavitum*—to become; *arhati*—must.

[Lord Kṛṣṇa said:] "O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come to pass."

10.22.26 Kṛṣṇa to Gopīs

*na mayy āveśita-dhiyām
kāmaḥ kāmāya kalpate
bharjitā kvathitā dhānāḥ
prāyo bījāya neśate*

na—not; *mayi*—in Me; *āveśita*—fully absorbed; *dhiyām*—of those whose consciousness; *kāmaḥ*—desire; *kāmāya*—to material lust; *kalpate*—leads; *bharjitāḥ*—burned; *kvathitāḥ*—cooked; *dhānāḥ*—grains; *prāyaḥ*—for the most part; *bījāya*—new growth; *na iśyate*—are not capable of causing.

The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts.

10.23.35 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tatraikā vidhṛtā bhartrā
bhagavantam yathā-śrutam
hṛḍopaguhyā vijahau
deham karmānubandhanam*

tatra—there; *ekā*—one of them; *vidhṛtā*—held back by force; *bhartrā*—by her husband; *bhagavantam*—the Supreme Lord, Śrī Kṛṣṇa; *yathā-śrutam*—as she heard about Him from the others; *hṛḍā*—within her heart; *opaguhyā*—embracing; *vijahau*—she gave up; *deham*—her material body; *karma-anubandhanam*—which is simply the basis of bondage to material activity.

One of the ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Kṛṣṇa, she embraced Him within her heart and gave up her material body, the basis of bondage to material activity.

10.23.43-44 Ritualistic Brahmanas Condemn Themselves

*nāsām dvijāti-saṁskāro
na nivāso gurāv api
na tapo nātma-mīmāṁsā
na śaucam na kriyām śubhāḥ
thatāpi hy uttamaḥ-śloke
kṛṣṇe yogeśvareśvare
bhaktir dṛḍhā na cāsmākam
saṁskārādimatām api*

na—there is not; *āsām*—on their part; *dvijāti-saṁskārah*—the purificatory rituals pertaining to the twice-born classes of society; *na*—nor; *nivāsaḥ*—residence; *gurau*—in the āśrama of a spiritual master (that is, training as a brahmacārī); *api*—even; *na*—no; *tapah*—execution of austerities; *na*—no; *ātma-mīmāṁsā*—philosophical inquiry into the reality of the self; *na*—no; *śaucam*—rituals of cleanliness; *na*—no; *kriyāḥ*—ritualistic activities; *śubhāḥ*—pious; *thatā api*—nevertheless; *hi*—indeed; *uttamaḥ-śloke*—whose glories are chanted by the exalted mantras of the Vedas; *kṛṣṇe*—for Lord Kṛṣṇa; *yoga-īśvara-īśvare*—the supreme master of all masters of mystic power; *bhaktiḥ*—pure devotional service; *dṛḍhā*—firm; *na*—not; *ca*—on the other hand; *asmākam*—of us; *saṁskāra-ādi-matām*—who possess such purification and so forth; *api*—even though.

These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as brahmacaris in the āśrama of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Kṛṣṇa, whose glories are chanted by the exalted hymns of the Vedas and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes. (43/44)

10.42.09 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tato rūpa-guṇaudārya-
sammānā prāha keśavam
uttariyāntam akṛṣya
smayantī jāta-hṛc-chayā*

tataḥ—then; *rūpa*—with beauty; *guṇa*—good character; *audārya*—and generosity; *sammānā*—endowed; *prāha*—she addressed; *keśavam*—Lord Kṛṣṇa; *uttariya*—of His upper garment; *antam*—the end; *akṛṣya*—pulling; *smayantī*—smiling; *jāta*—having developed; *hṛt-śayā*—lusty feelings.

Now endowed with beauty, character and generosity, Trivakra began to feel lusty desires for Lord Kesava. Taking hold of the end of His upper cloth, she smiled and addressed Him as follows.

10.42.10 Trivakra to Kṛṣṇa

*ehi vīra gṛham yāmo
na tvām tyaktum ihotsahe
tvayonmathita-cittāyāḥ
prasīda puruṣarṣabha*

ehi—come; *vīra*—O hero; *gṛham*—to my house; *yāmaḥ*—let us go; *na*—not; *tvām*—You; *tyaktum*—to leave; *iha*—here; *utsahe*—I can bear; *tvayā*—by You; *unmathita*—agitated; *cittāyāḥ*—on her whose mind; *prasīda*—please have mercy; *puruṣa-ṛṣabha*—O best of men.

Come, O hero, let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You have agitated my mind.

10.48.26 Akrura to Kṛṣṇa

*kaḥ paṇḍitas tvad aparaṁ śaraṇamṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya*

kaḥ—what; *paṇḍitaḥ*—scholar; *tvat*—other than You; *aparam*—to another; *śaraṇam*—for shelter; *samīyāt*—would go; *bhakta*—to Your devotees; *priyāt*—affectionate; *ṛta*—always true; *giraḥ*—whose words; *suhṛdaḥ*—the well-wisher; *kṛta-jñāt*—grateful; *sarvān*—all; *dadāti*—You give; *suhṛdaḥ*—to Your well-wishing devotees; *bhajataḥ*—who are engaged in worshipping You; *abhikāmān*—desires; *ātmānam*—Yourself; *apy*—even; *upacaya*—increase; *apacayau*—or diminution; *na*—never; *yasya*—whose.

What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.

04.12.06 Kuvera to Dhruva Mahārāja

*bhajasva bhajanīyāṅghrim
abhavāya bhava-cchidam
yuktam virahitam śaktyā
guṇa-mayyātma-māyayā*

bhajasva—engage in devotional service; *bhajanīya*—worthy to be worshiped; *aṅghrim*—unto Him whose lotus feet; *abhavāya*—for deliverance from material existence; *bhava-chidam*—who cuts the knot of material entanglement; *yuktam*—attached; *virahitam*—aloof; *śaktyā*—to His potency; *guṇa-mayyā*—consisting of the modes of material nature; *ātma-māyayā*—by His inconceivable potency.

Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

02.07.42 Brahmā to Nārada Muni

*yeṣāṃ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalikam
te dustarām atitaranti ca deva-māyām
naiṣāṃ mamāham iti dhīḥ śva-śṛgāla-bhakṣye*

yeṣāṃ—unto those only; *saḥ*—the Lord; *eṣaḥ*—the; *bhagavān*—the Personality of Godhead; *dayayet*—does bestow His mercy; *anantaḥ*—the unlimited potential; *sarva-ātmanā*—by all means, without reservation; *āśrita-padaḥ*—surrendered soul; *yadi*—if such surrender; *nirvyalikam*—without pretension; *te*—those only; *dustarām*—insurmountable; *atitaranti*—can overcome; *ca*—and the paraphernalia; *deva-māyām*—diverse energies of the Lord; *na*—not; *esam*—of them; *mama*—mine; *aham*—myself; *iti*—thus; *dhīḥ*—conscious; *śva*—dogs; *śṛgāla*—jackals; *bhakṣye*—in the matter of eating.

But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.

02.07.46 Brahmā to Nārada Muni

*te vai vidanty atitaranti ca deva-māyām
stri-śūdra-hūṇa-śabarā api pāpa jīvāḥ
yady adbhuta-krama-parāyaṇa-śila-śikṣās
tiryag janā api kim u śruta-dhāraṇā ye*

te—such persons; *vai*—undoubtedly; *vidanti*—do know; *atitaranti*—surpass; *ca*—also; *deva-māyām*—the covering energy of the Lord; *strī*—such as women; *śūdra*—the laborer class of men; *hūṇa*—the mountaineers; *śabarāḥ*—the Siberians, or those

lower than the sūdras; *api*—although; *pāpa jīvāḥ*—sinful living beings; *yadi*—provided; *adbhuta-krama*—one whose acts are so wonderful; *parāyaṇa*—those who are devotees; *śīla*—behavior; *śikṣāḥ*—trained by; *tiryak janāḥ*—even those who are not human beings; *api*—also; *kim*—what; *u*—to speak of; *śruta-dhāraṇāḥ*—those who have taken to the idea of the Lord by hearing about Him; *ye*—those.

Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.

CHAPTER SEVEN

The Essential Nature of the Individual Soul

jīva tattva

11.02.37 Kavi to Mahārāja Nimi

*bhayam dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet tam
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; *bhaktiyā*—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 *maya*. 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 his very life and soul.

11.11.04 Śrī Kṛṣṇa to Uddhava

*ekasyaiva mamāṁśasya
jīvasyaiva mahā-mate
bandho 'syāvidyayānādir
vidyayā ca tathetaraḥ*

ekasya—of the one; *eva*—certainly; *mama*—My; *āṁśasya*—part and parcel; *jīvasya*—of the living entity; *eva*—certainly; *mahā-mate*—O most intelligent one; *bandhaḥ*—bondage; *asya*—of him; *avidyayā*—by ignorance; *anādir*—beginningless;

vidyayā—by knowledge; *ca*—and; *tathā*—similarly; *itarah*—the opposite of bondage, liberation.

O most intelligent Uddhava, the living entity, called *jīva*, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated.

11.16.11 Śrī Kṛṣṇa to Uddhava

*guṇinām apy aham sūtram
mahatām ca mahān aham
sūkṣmānām apy aham jīvo
durjayānām aham manaḥ*

guṇinām--among things possessing qualities; *api*—indeed; *aham*—I am; *sūtram*—the primary *sūtra-tattva*; *mahatām*—among great things; *ca*—also; *mahān*—the total material manifestation; *aham*—I am; *sūkṣmānām*—among subtle things; *api*—indeed; *aham*—I am; *jīvaḥ*—the spirit soul; *durjayānām*—among things difficult to conquer; *aham*—I am; *manaḥ*—the mind.

Among things possessing qualities I am the primary manifestation of nature, and among great things I am the total material creation. Among subtle things I am the spirit soul, and of things that are difficult to conquer I am the mind.

01.03.32 Sūta Gosvāmī to Śaunaka Ṛṣi

*ataḥ param yad avyaktam
avyūḍha-guṇa-bṛmhitam
adṛṣṭāśruta-vastutvāt
sa jīvo yat punar-bhavaḥ*

ataḥ--this; *param*—beyond; *yat*—which; *avyaktam*—unmanifested; *avyūḍha*—without formal shape; *guṇa-bṛmhitam*—affected by the qualities; *adṛṣṭa*—unseen; *āśruta*—unheard; *vastutvāt*—being like that; *saḥ*—that; *jīvaḥ*—living being; *yat*—that which; *punar-bhavaḥ*—takes birth repeatedly.

Beyond this gross conception of form is another, subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

11.03.38 Pippalayana to Mahārāja Nimi

*nātmā jajāna na mariṣyati naidhate 'sau
na kṣiyate savana-vid vyabhicāriṇām hi
sarvatra śaśvad anapāyy upalabdhi-mātram
prāṇo yathendriya-balena vikalpitaṁ sat*

na--never; *ātmā*—the soul; *jajāna*—was born; *na*—never; *mariṣyati*—will die; *na*—does not; *edhate*—grow; *asau*—this; *na*—does not; *kṣiyate*—become diminished; *savana-vit*—the knower of these phases of time; *vyabhicāriṇām*—as they occur in other, changing beings; *hi*—indeed; *sarvatra*—everywhere; *śaśvat*—constantly; *anapāyi*—never disappearing; *upalabdhi-mātram*—pure consciousness; *prāṇaḥ yathā*—just like the life air within the body; *indriya-balena*—by the force of the

senses; *vikalpita*m—imagined as divided; *sat*—becoming.

Brahman, the eternal soul, was never born and will never die, nor does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designations in contact with the

material body.

07.07.19-20 Prahlaḍa Mahārāja to his Class Friends

*ātmā nityo 'vyayaḥ śuddha
ekaḥ kṣetra jña āśrayaḥ
avikriyaḥ sva-dṛg hetur
vyāpako 'saṅgy anāvṛtaḥ
etaiḥ dvādaśabhir vidvān
ātmano lakṣanaiḥ paraiḥ
ahaṁ mamety asad-bhāvaṁ
dehāḍau mohajaṁ tyajet*

ātmā--the spirit soul, the part of the Supreme Personality of Godhead; *nityaḥ*—without birth or death; *avyayaḥ*—with no possibility of dwindling; *śuddhaḥ*—without the material contamination of attachment and detachment; *ekaḥ*—individual; *kṣetra jñaḥ*—who knows and is therefore different from the material body; *āśrayaḥ*—the original foundation; *avikriyaḥ*—not undergoing changes like the body; *sva-dṛk*—self-illuminated; *hetuḥ*—the cause of all causes; *vyāpakaḥ*—spreading throughout the body in the form of consciousness; *asaṅgī*—not depending on the body (free to transmigrate from one body to another); *anāvṛtaḥ*—not covered by material contamination; *etaiḥ*—by all these; *dvādaśabhiḥ*—twelve; *vidvān*—a person who is not foolish but fully aware of things as they are; *ātmanaḥ*—of the spirit soul; *lakṣanaiḥ*—symptoms; *paraiḥ*—transcendental; *ahaṁ*—I ("I am this body"); *mama*—mine ("everything in relationship with this body is mine"); *iti*—thus; *asad-bhāvaṁ*—a false conception of life; *deha-āḍau*—identifying oneself with the material body and then with one's wife, children, family, community, nation and so on; *moha jam*—produced from illusory knowledge; *tyajet*—must give up.

"Atma" refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration and free from material contamination. They are individual, they are the knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give up the illusory conception of life, in which one thinks, "I am this material body, and everything in relationship with this body is mine." (19/20)

07.07.21 Prahlāda Mahārāja to his Class Friends

*svarnaṁ yathā grāvasu hema-kāraḥ
kṣetreṣu yogais tad-abhijña āpnuyāt
kṣetreṣu deheṣu thatātma-yogair
adhyātma-vid brahma-gatiṁ labheta*

svarnaṁ—gold; *yathā*—just as; *grāvasu*—in the stones of gold ore; *hema-kāraḥ*—the expert who knows about gold; *kṣetreṣu*—in the gold mines; *yogaiḥ*—by various processes; *tad-abhijñāḥ*—an expert who can understand where gold is; *āpnuyāt*—very easily obtains; *kṣetreṣu*—within the material fields; *deheṣu*—the human bodies and all the rest of the 8,400,000 different bodily forms; *thatā*—similarly; *ātma-yogaiḥ*—by spiritual processes; *adhyātma-vid*—one who is expert in understanding the distinction between spirit and matter; *brahma-gatiṁ*—perfection in spiritual life; *labheta*—may obtain.

An expert geologist can understand where there is gold and by various processes can extract it from the gold ore. Similarly, a spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life. However, as one who is not expert cannot understand where there is gold, a foolish person who has not cultivated spiritual knowledge cannot understand how the spirit exists within the body.

07.07.23 Prahlāda Mahārāja to his Class Friends

*dehas tu sarva-saṅghāto
jagat tasthur iti dvidhā
atraiva mṛgyaḥ puruṣo
neti netīty atat tyajan*

dehaḥ—the body; *tu*—but; *sarva-saṅghātaḥ*—the combination of all the twenty-four elements; *jagat*—seen to be moving; *tasthuḥ*—and standing in one place; *iti*—thus; *dvidhā*—two kinds; *atra eva*—in this matter; *mṛgyaḥ*—to be searched for; *puruṣaḥ*—the living entity, the soul; *na*—not; *iti*—thus; *na*—not; *iti*—thus; *iti*—in this way; *atat*—what is not spirit; *tyajan*—giving up.

There are two kinds of bodies for every individual soul - a gross body made of five gross elements and a subtle body made of three subtle elements. Within these bodies, however, is the spirit soul. One must find the spirit soul by analysis, saying "This is not it. This is not it." Thus one must separate spirit from matter.

07.07.25 Prahlāda Mahārāja to his Class Friends

*buddher jāgaraṇaṁ svapnaḥ
susuptir iti vṛttayaḥ
tā yenaivānubhūyante
so 'dhyakṣaḥ puruṣaḥ paraḥ*

buddheḥ--of the intelligence; *jāgarānam*—the waking or active state of the gross senses; *svapnaḥ*—dreaming (the activity of the senses without the gross body); *suṣuptiḥ*—deep sleep or cessation of all activities (although the living entity is the seer); *iti*—thus; *vṛttayaḥ*—the various transactions; *tāḥ*—they; *yena*—by whom; *eva*—indeed; *anubhūyante*—are perceived; *saḥ*—that; *adhyakṣaḥ*—overseer (who is different from the activities); *puruṣaḥ*—the enjoyer; *paraḥ*—transcendental.

Intelligence can be perceived in three states of activity - wakefulness, dreaming and deep sleep. The person who perceives these three is to be considered the original master, the ruler, the Supreme Personality of Godhead.

10.87.20 The Personified Vedas to Maha-Viṣṇu

*sva-kṛta-pureṣv amīṣv abahir-antara-saṁvaraṇam
tava puruṣam vadanty akhila-śakti-dhṛto 'mśa-kṛtam iti nṛ-gatiṁ vivicya kavayo
nigamāvapanam
bhavata upāsate 'nḡhrim abhavam bhuvi viśvasitāḥ*

sva--by himself; *kṛta*—created; *pureṣu*—in the bodies; *amīṣu*—these; *abahiḥ*—not externally; *antara*—or internally; *saṁvaraṇam*—whose factual envelopment; *tava*—Your; *puruṣam*—living entity; *vadanti*—(the Vedas) say; *akhila*—of all; *śakti*—energies; *dhṛtaḥ*—of the possessor; *amśa*—as the expansion; *kṛtam*—manifested; *iti*—in this manner; *nṛ*—of the living entity; *gatiṁ*—the status; *vivicya*—ascertaining; *kavayaḥ*—learned sages; *nigama*—of the Vedas; *āvapanam*—the field in which all offerings are sown; *bhavataḥ*—Your; *upāsate*—they worship; *aṅghrim*—the feet; *abhavam*—which cause the cessation of material existence; *bhuvi*—on the earth; *viśvasitāḥ*—having developed faith.

The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all sacrifices in this world are offered, and which are the source of liberation.

03.28.40 Kapiladeva to Devahūti

*yatholmukād visphulingād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt*

yathā--as; *ulmukāt*—from the flames; *visphulingāt*—from the sparks; *dhūmāt*—from the smoke; *vā*—or; *api*—even; *sva-sambhavāt*—produced from itself; *api*—although; *ātmatvena*—by nature; *abhimatāt*—intimately connected; *yathā*—as; *agniḥ*—the fire; *pṛthak*—different; *ulmukāt*—from the flames.

The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood.

04.20.07 Śrī Viṣṇu to Mahārāja Pṛthu

*ekah śuddhaḥ svayam-jyotir
nirguṇo 'sau guṇāśrayaḥ
sarva-go 'nāvṛtaḥ sākṣi
nirātmātmānaḥ paraḥ*

ekah--one; *śuddhaḥ*—pure; *svayam*—self; *jyotiḥ*—effulgent; *nirguṇaḥ*—without material qualifications; *asau*—that; *guṇa-āśrayaḥ*—the reservoir of good qualities; *sarva-gaḥ*—able to go everywhere; *anāvṛtaḥ*—without being covered by matter; *sākṣi*—witness; *nirātmā*—without another self; *ātma-ātmanaḥ*—to the body and mind; *paraḥ*—transcendental.

The individual soul is one, pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

08.03.23 Gajendra to Śrī Viṣṇu

*yathārciṣo 'gneḥ savitur gabhastayo
niryānti samyānty asakṛt sva-rociṣaḥ
thatā yato 'yam guṇa-sampravāho
buddhir manaḥ khāni śarīra-sargāḥ*

yathā--as; *arciṣaḥ*—the sparks; *agneḥ*—of fire; *savitur*—from the sun; *gabhastayaḥ*—the shining particles; *niryānti*—emanate from; *samyānti*—and enter into; *asakṛt*—again and again; *sva-rociṣaḥ*—as parts and parcels; *thatā*—similarly; *yataḥ*—the Personality of Godhead from whom; *ayam*—this; *guṇa-sampravāhaḥ*—continuous manifestation of the different modes of nature; *buddhiḥ manaḥ*—the intelligence and mind; *khāni*—the senses; *śarīra*—of the body (gross and subtle); *sargāḥ*—the divisions;

As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him.

03.28.41 Kapiladeva to Devahūti

*bhūtendriyāntaḥ-karaṇāt
pradhānāj jīva-samjñitāt
ātmā thatā pṛthag draṣṭā
bhagavān brahma-samjñitaḥ*

bhūta--the five elements; *indriya*—the senses; *antaḥ-karaṇāt*—from the mind; *pradhānāt*—from the pradhāna; *jīva-samjñitāt*—from the jīva soul; *ātmā*—the

Paramātmā; *thatā*—so; *pr̥thak*—different; *draṣṭā*—the seer; *bhagavān*—the Personality of Godhead; *brahma-samjñitah*—called Brahman.

The Supreme Personality of Godhead, who is known as param Brahmā, is the seer. He is different from the jīva soul, or individual living entity, who is combined with the senses, the five elements and consciousness.

03.26.05 Kapiladeva to Devahūti

*guṇair vicitrāḥ sṛjatīm
sa-rūpāḥ prakṛtīm prajāḥ
vilokya mumuḥe sadyaḥ
sa iha jñāna-gūhayā*

guṇaiḥ--by the threefold modes; *vicitrāḥ*—variegated; *sṛjatīm*—creating; *sa-rūpāḥ*—with forms; *prakṛtīm*—material nature; *prajāḥ*—living entities; *vilokya*—having seen; *mumuḥe*—was illusioned; *sadyaḥ*—at once; *saḥ*—the living entity; *iha*—in this world; *jñāna-gūhayā*—by the knowledge-covering feature.

Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy. (5)

11.03.39 Pippalayana to Mahārāja Nimi

*aṇḍeṣu peśiṣu taruṣv aviniściteṣu
prāṇo hi jīvam upadhāvati tatra tatra
sanne yad indriya-gaṇe 'hami ca prasupte
kūṭa-stha āśayam ṛte tad-anusmṛtir naḥ*

aṇḍeṣu--in (species of life born from) eggs; *peśiṣu*—in embryos; *taruṣu*—in plants; *aviniściteṣu*—in species of indeterminate origin (born from perspiration); *prāṇaḥ*—the vital air; *hi*—indeed; *jīvam*—the soul; *upadhāvati*—follows; *tatra tatra*—from one species to another; *sanne*—they are merged; *yad*—when; *indriya-gaṇe*—all the senses; *ahamī*—the false ego; *ca*—also; *prasupte*—in deep sleep; *kūṭa-sthaḥ*—unchanging; *āśayam*—the subtle covering of contaminated consciousness, the *līnga-śarīra*; *ṛte*—without; *tad*—of that; *anusmṛtiḥ*—(there is) subsequent remembrance; *naḥ*—our.

The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds and plants and trees, and others from perspiration. But in all species of life the prana, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping.

01.03.33-34 Sūta Gosvāmī to Śaunaka Ṛṣi

*yatre me sad-asad-rūpe
pratiśiddhe sva-saṁvidā
avidyayātmani kṛte
iti tad brahma-darśanam
yady eṣoparatā devī
māyā vaiśārādī matiḥ
sampanna eveti vidur
mahimni sve mahīyate*

yatra--whenever; *ime*—in all these; *sat-asat*—gross and subtle; *rūpe*—in the forms of; *pratiśiddhe*—on being nullified; *sva-saṁvidā*—by self-realization; *avidyayā*—by ignorance; *ātmani*—in the self; *kṛte*—having been imposed; *iti*—thus; *tad*—that is; *brahma-darśanam*—the process of seeing the Absolute. *yadi*--if, however; *esa*—they; *uparatā*—subsided; *devī māyā*—illusory energy; *vaiśārādī*—full of knowledge; *matiḥ*—enlightenment; *sampannaḥ*—enriched with; *eva*—certainly; *iti*—thus; *viduḥ*—being cognizant of; *mahimni*—in the glories; *sve*—of the self; *mahīyate*—being situated in.

Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord. (33)

If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory. (34)

03.07.06 Vidura to Maitreya Ṛṣi

*bhagavān eka evaiṣa
sarva-kṣetreṣv avasthitaḥ
amuṣya durbhagatvaṁ vā
kleśo vā karmabhiḥ kutaḥ*

bhagavān--the Supreme Personality of Godhead; *ekaḥ*—alone; *eva eṣaḥ*—all these; *sarva*—all; *kṣetreṣu*—in the living entities; *avasthitaḥ*—situated; *amuṣya*—of the living entities; *durbhagatvam*—misfortune; *vā*—either; *kleśaḥ*—miseries; *vā*—or; *karmabhiḥ*—by activities; *kutaḥ*—what for.

The Lord, as the Supersoul, is situated in every living being's heart. Why then do the living entities' activities result in misfortune and misery?

03.07.09-11 Maitreya Ṛṣi to Vidura

*maitreya uvāca
seyaṁ bhagavato māyā
yan nayena virudhyate
īśvarasya vimuktasya*

kārpaṇyam uta bandhanam
 yad arthena vināmuṣya
 puṁsa ātma-viparyayaḥ
 pratīyata upadraṣṭuḥ
 sva-śiraś chedanādikaḥ
 yad arthena vināmuṣya
 puṁsa ātma-viparyayaḥ
 pratīyata upadraṣṭuḥ
 sva-śiraś chedanādikaḥ

maitreyah uvāca--Maitreya said; *sā iyam*—such a statement; *bhagavataḥ*—of the Personality of Godhead; *māyā*—illusion; *yat*—that which; *nayena*—by logic; *virudhyate*—becomes contradictory; *īśvarasya*—of the Supreme Personality of Godhead; *vimuktasya*—of the ever liberated; *kārpaṇyam*—insufficiency; *uta*—as also, what to speak of; *bandhanam*—bondage. *yat*--thus; *arthena*—a purpose or meaning; *vinā*—without; *amuṣya*—of such a one; *puṁsaḥ*—of the living entity; *ātma-viparyayaḥ*—upset about self-identification; *pratīyate*—so appear; *upadraṣṭuḥ*—of the superficial onlooker; *sva-śiraḥ*—own head; *chedana-ādikaḥ*—cutting off. *yathā*--as; *jale*—in the water; *candramasaḥ*—of the moon; *kampa-ādiḥ*—quivering, etc.; *tat-kṛtaḥ*—done by the water; *guṇaḥ*—quality; *dṛśyate*—it is so seen; *asan api*—without existence; *draṣṭuḥ*—of the seer; *ātmanaḥ*—of the self; *anātmanaḥ*—of other than the self; *guṇaḥ*—quality.

Śrī Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or *maya*, and at the same time they maintain that He is unconditioned. This is against all logic. (9)

The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off. (10)

As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter. (11)

06.16.08 A Jīva to Nārada Muni

evam yoni-gato jīvaḥ
sa nityo nirahaṅkṛtaḥ
yāvad yatropalabhyeta
tāvat svatvam hi tasya tat

evam--thus; *yonī-gataḥ*—being within a specific species of life; *jīvaḥ*—the living entity; *saḥ*—he; *nityaḥ*—eternal; *nirahaṅkṛtaḥ*—without identification with the body; *yāvat*—as long as; *yatra*—where; *upalabhyeta*—he may be found; *tāvat*—that long; *svatvam*—the concept of self; *hi*—indeed; *tasya*—of him; *tat*—that.

Even though one living entity becomes connected with another because of a relationship based on bodies that are perishable, the living entity is eternal. Actually it is the body that is born or lost, not the living entity. One should not accept that the living entity takes birth or dies. The living being actually has no relationship with so-called fathers and mothers. As long as he appears as the son of

a certain father and mother as a result of his past fruitive activity he has a connection with the body given by that father and mother. Thus he falsely accepts himself as their son and acts affectionately. After he dies, however, the relationship is finished. Under these circumstances, one should not be falsely involved with jubilation and lamentation.

11.11.10 Śrī Kṛṣṇa to Uddhava

*daivādhīne śarīre 'smin
guṇa-bhāvyaena karmaṇā
vartamāno 'budhas tatra
kartāsmīti nibadhyate*

daiva--of one's previous fruitive activities; *adhīne*—which is under the influence; *śarīre*—in the material body; *asmin*—in this; *guṇa*—by the modes of nature; *bhāvyaena*—which are produced; *karmaṇā*—by fruitive activities; *vartamānaḥ*—being situated; *abudhaḥ*—one who is foolish; *tatra*—within the bodily functions; *kartā*—the doer; *asmi*—I am; *iti*—thus; *nibadhyate*—is bound up.

An unintelligent person situated within the body created by his previous fruitive activities thinks, "I am the performer of action." Bewildered by false ego, such a foolish person is therefore bound up by fruitive activities, which are in fact carried out by the modes of nature.

03.26.06-08 Kapiladeva to Devahūti

*evam parābhidhyānena
kartṛtvam prakṛteḥ pumān
karmasu kriyamāṇeṣu
guṇair ātmani manyate
tad asya saṁsṛtiḥ bandhaḥ
pāra-tantryam ca tat-kṛtam
bhavaty akartur īśasya
sākṣiṇo nirvṛtātmanaḥ
kārya-kāraṇa-kartṛtve
kāraṇam prakṛtim viduḥ
bhokṛtve sukha-duḥkhānām
puruṣam prakṛteḥ param*

evam--in this way; *para*—other; *abhidhyānena*—by identification; *kartṛtvam*—the performance of activities; *prakṛteḥ*—of the material nature; *pumān*—the living entity; *karmasu kriyamāṇeṣu*—while the activities are being performed; *guṇaiḥ*—by the three modes; *ātmani*—to himself; *manyate*—he considers. *tat*--from the misconception; *asya*—of the conditioned soul; *saṁsṛtiḥ*—conditioned life; *bandhaḥ*—bondage; *pāra-tantryam*—dependence; *ca*—and; *tat-kṛtam*—made by that; *bhavati*—is; *akartuḥ*—of the nondoer; *īśasya*—independent; *sākṣiṇaḥ*—the witness; *nirvṛta-ātmanaḥ*—joyful by nature. *kārya*--the body; *kāraṇa*—the senses; *kartṛtve*—regarding the demigods; *kāraṇam*—the cause; *prakṛtim*—material nature; *viduḥ*—the learned understand; *bhokṛtve*—regarding the perception; *sukha*—of happiness; *duḥkhānām*—and of distress; *puruṣam*—the spirit soul;

prakṛteḥ—to material nature; *param*—transcendental.

Because of his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself. (6)

Material consciousness is the cause of one's conditional life, in which conditions are enforced upon the living entity by the material energy. Although the spirit soul does not do anything and is transcendental to such activities, he is thus affected by conditional life. (7)

The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself. (8)

01.06.32-33 Nārada Muni to Vyāsadeva (GM Beng lists 1.6.28,31,32)

*deva-dattām imām vīṇām
svara-brahma-vibhūṣitām
mūrcchayitvā hari-kathām
gāyamānaś carāmy aham
pragāyataḥ sva-vīryāṇi
tīrtha-pādaḥ priya-śravāḥ
āhūta iva me śighram
darśanam yāti cetasi*

deva--the Supreme Personality of Godhead (Sri Kṛṣṇa); *dattām*—gifted by; *imām*—this; *vīṇām*—a musical stringed instrument; *svara*—singing meter; *brahma*—transcendental; *vibhūṣitām*—decorated with; *mūrcchayitvā*—vibrating; *hari-kathām*—transcendental message; *gāyamānaḥ*—singing constantly; *carāmi*—do move; *aham*—I. *pragāyataḥ*--thus singing; *sva-vīryāṇi*—own activities; *tīrtha-pādaḥ*—the Lord, whose lotus feet are the source of all virtues or holiness; *priya-śravāḥ*—pleasing to hear; *āhūtaḥ*—called for; *iva*—just like; *me*—to me; *śighram*—very soon; *darśanam*—sight; *yāti*—appears; *cetasi*—on the seat of the heart.

And thus I travel, constantly singing the message of the glories of the Lord, vibrating this instrument called a vina, which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa. (32)

The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities. (33)

02.09.11 Śukadeva Gosvāmī to Mahārāja Parikṣit

*śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ surucaḥ supeśasaḥ
sarve catur-bāhava unmiṣan-maṇi-
praveka-niškābharaṇāḥ suvarcasaḥ*

śyāma--sky-bluish; *avadātāḥ*—glowing; *śata-patra*—lotus flower; *locanāḥ*—eyes; *piśaṅga*—yellowish; *vastrāḥ*—clothing; *su-rucaḥ*—greatly attractive; *su-peśasaḥ*—growing youthful; *sarve*—all of them; *catuḥ*—four; *bāhavaḥ*—hands; *unmiṣan*—rising luster; *maṇi*—pearls; *praveka*—superior quality; *niṣka-ābharaṇāḥ*—ornamental medallions; *su-varcasaḥ*—effulgent.

The inhabitants of the Vaikuṅṭha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish color, and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.

11.03.40 Pippalayana to Mahārāja Nimi

yarhy abja-nābha-caraṇaiśaṇayoru-bhaktyā
ceto-malāni vidhamed guṇa-karma-jāni
tasmin viśuddha upalabhyata ātma-tattvaṁ
śākṣād yathāmala-dṛśoḥ savitṛ-prakāśaḥ

yarhi--when; *abja-nābha*—of the Supreme Personality of Godhead, whose navel is shaped like a lotus; *caraṇa*—the feet; *eṣaṇayā*—desiring (only); *uru-bhaktyā*—by powerful devotional service; *cetaḥ*—of the heart; *malāni*—the dirt; *vidhamet*—cleanses away; *guṇa-karma-jāni*—generated from the modes of nature and material activities in those modes; *tasmin*—in that; *viśuddhe*—completely purified (heart); *upalabhyate*—is perceived; *ātma-tattvaṁ*—the true nature of the self; *śākṣāt*—directly; *yathā*—just as; *amala-dṛśoḥ*—of pure eyes; *savitṛ*—of the sun; *prakāśaḥ*—the manifestation.

When one seriously engages in the devotional service of the Personality of Godhead, fixing the Lord's lotus feet within one's heart as the only goal of life, one can destroy the innumerable impure desires lodged within the heart as a result of one's previous fruitive work within the three modes of material nature. When the heart is thus purified one can directly perceive both the Supreme Lord and one's self as transcendental entities. Thus one becomes perfect in spiritual understanding through direct experience, just as one can directly experience the sunshine through normal, healthy vision.

03.07.12-14 Maitreya Ṛṣi to Vidura

sa vai nivṛtti-dhamaeṇa
vāsudevānukampayā
bhagavad-bhakti-yogena
tirodhatte śanair iha
yadendriyoparāmo 'tha
draṣṭrātmani pare harau
viliyante tadā kleśāḥ
sāmsuptasyeva kṛtsnaśaḥ

saḥ--that; *vai*—also; *nivṛtti*—detachment; *dhamaeṇa*—by engagement; *vāsudeva*—the Supreme Personality of Godhead; *anukampayā*—by the mercy of; *bhagavat*—in

relation with the Personality of Godhead; *bhakti-yogena*—by linking up; *tirodhatte*—diminishes; *śanaiḥ*—gradually; *iha*—in this existence. *yadā*—when; *indriya*—senses; *uparāmaḥ*—satiated; *atha*—thus; *draṣṭṛ-ātmani*—unto the seer, the Supersoul; *pare*—in the Transcendence; *harau*—unto the Supreme Personality of Godhead; *viliyante*—become merged in; *tadā*—at that time; *kleśāḥ*—misereries; *samsuptasya*—one who has enjoyed sound sleep; *iva*—like; *kṛtsnaśaḥ*—completely.

But that misconception of self-identity can be diminished gradually by the mercy of the Personality of Godhead, Vasudeva, through the process of devotional service to the Lord in the mode of detachment. (12)

When the senses are satisfied in the seer-Supersoul, the Personality of Godhead, and merge in Him, all misereries are completely vanquished, as after a sound sleep. (13)

03.07.14 Maitreya Ṛṣi to Vidura

*aśeṣa-saṅkleśa-samam vidhatte
guṇānuvāda-śravaṇam murāreḥ
kim vā punas tac-caraṇāravinda-
parāga-sevā-rati ātma-labdḥā*

aśeṣa—unlimited; *saṅkleśa*—miserable conditions; *samam*—cessation; *vidhatte*—can perform; *guṇa-anuvāda*—of the transcendental name, form, qualities, pastimes, entourage and paraphernalia, etc.; *śravaṇam*—hearing and chanting; *murāreḥ*—of Murāri (Śrī Kṛṣṇa), the Personality of Godhead; *kim vā*—what to speak of; *punaḥ*—again; *tat*—His; *caraṇa-aravinda*—lotus feet; *parāga-sevā*—to the service of the flavorful dust; *ratiḥ*—attraction; *ātma-labdḥā*—those who have gained such self-achievement.

Simply by chanting and hearing of the transcendental name, form, etc., of the Personality of Godhead, Kṛṣṇa, one can achieve the cessation of unlimited miserable conditions. Therefore what to speak of those who have attained attraction for serving the flavor of the dust of the Lord's lotus feet?

CHAPTER EIGHT

Characteristics of the Conditioned Soul

baddha-jīva lakṣanam

03.31.21 Jīva While in Mother's Womb

*tasmād aham vigata-viklava uddhariṣya
ātmānam āśu tamasaḥ suhṛdātmanaiva
bhūyo yathā vyasanam etad aneka-randhram
mā me bhaviṣyad upasādita-viṣṇu-pādaḥ*

tasmāt—therefore; *aham*—I; *vigata*—ceased; *viklavah*—agitation; *uddhariṣye*—shall deliver; *ātmānam*—myself; *āśu*—quickly; *tamasaḥ*—from the darkness; *suhṛda ātmanā*—with friendly intelligence; *eva*—indeed; *bhūyaḥ*—again; *yathā*—so that; *vyasanam*—plight; *etat*—this; *aneka-randhram*—entering many wombs; *mā*—not;

me—my; *bhaviṣyat*—may occur; *upasādita*—placed (in my mind); *viṣṇu-pādaḥ*—the lotus feet of Lord Viṣṇu.

Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

03.27.02 Kapiladeva to Devahūti

*sa eṣa yarhi prakṛter
guṇeṣv abhiviśajjate
ahaṅkriyā-vimūḍhātmā
kartāsmīty abhimanyate*

saḥ—that very living entity; *eṣaḥ*—this; *yarhi*—when; *prakṛteḥ*—of material nature; *guṇeṣu*—in the modes; *abhiviśajjate*—is absorbed; *ahaṅkriyā*—by false ego; *vimūḍha*—bewildered; *ātmā*—the individual soul; *kartā*—the doer; *asmi*—I am; *iti*—thus; *abhimanyate*—he thinks.

When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything.

03.27.03 Kapiladeva to Devahūti (incl in GM Beng., not in Engl)

*tena saṁsāra-padavīm
avaśo 'bhyety anirvṛtaḥ
prāsaṅgikaiḥ karma-doṣaiḥ
sad-asan-miśra-yoniṣu*

tena—by this; *saṁsāra*—of repeated birth and death; *padavīm*—the path; *avaśaḥ*—helplessly; *abhyeti*—he undergoes; *anirvṛtaḥ*—discontented; *prāsaṅgikaiḥ*—resulting from association with material nature; *karma-doṣaiḥ*—by faulty actions; *sat*—good; *asat*—bad; *miśra*—mixed; *yoniṣu*—in different species of life.

The conditioned soul therefore transmigrates into different species of life, higher and lower, because of his association with the modes of material nature. Unless he is relieved of material activities, he has to accept this position because of his faulty work.

03.30.03 Kapiladeva to Devahūti

*yad adhruvasya dehasya
sānubandhasya durmatīḥ
dhruvāṇi manyate mohād
gṛha-kṣetra-vasūni ca*

yat—because; *adhruvasya*—temporary; *dehasya*—of the body; *sa-anubandhasya*—with that which is related; *durmatīḥ*—a misguided person; *dhruvāṇi*—permanent;

manyate—thinks; *mohāt*—because of ignorance; *gṛha*—home; *kṣetra*—land; *vasūni*—wealth; *ca*—and.

The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.

03.09.07 Brahmā to Śrī Kṛṣṇa

*daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāśsbhopaśamanād vimukhendriyā ye
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhibhūta-manaso 'kuśalāni śaśvat*

daivena—by fate of misfortune; *te*—they; *hata-dhiyaḥ*—bereft of memory; *bhavataḥ*—of You; *prasaṅgāt*—from the topics; *sarva*—all; *aśubha*—inauspiciousness; *upaśamanāt*—curbing down; *vimukha*—turned against; *indriyāḥ*—senses; *ye*—those; *kurvanti*—act; *kāma*—sense gratification; *sukha*—happiness; *leśa*—brief; *lavāya*—for a moment only; *dīnāḥ*—poor fellows; *lobha-abhibhūta*—overwhelmed by greed; *manasaḥ*—of one whose mind; *akuśalāni*—inauspicious activities; *śaśvat*—always.

O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

03.09.08 Brahmā to Śrī Kṛṣṇa

*kṣut-tṛṭ-tridhātubhir imā muhur ardyamānāḥ
śītoṣṇa-vāta-varaṣair itaretarāc ca
kāmaḥgninācyuta-ruṣā ca sudurbhareṇa
sampaśyato mana urukrama śidate me*

kṣut—hunger; *tṛṭ*—thirst; *tri-dhātubhiḥ*—three humors, namely mucus, bile and wind; *imāḥ*—all of them; *muhur*—always; *ardyamānāḥ*—perplexed; *śīta*—winter; *uṣṇa*—summer; *vāta*—wind; *varaṣaiḥ*—by rains; *itara-itarāt*—and many other disturbances; *ca*—also; *kāma-agninā*—by strong sex urges; *acyuta-ruṣā*—indefatigable anger; *ca*—also; *sudurbhareṇa*—most unbearable; *sampaśyataḥ*—so observing; *manaḥ*—mind; *urukrama*—O great actor; *śidate*—becomes despondent; *me*—my.

O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.

03.09.10 Brahmā to Śrī Kṛṣṇa

*ahny āpṛtārta-karaṇā niśi niḥśayānā
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ
daivāhatārtha-racanā ṛṣayo 'pi deva
yuṣmat-prasaṅga-vimukhā iha saṁsaranti*

ahni—during the daytime; *āpṛta*—engaged; *ārta*—distressing engagement; *karaṇāḥ*—senses; *niśi*—at night; *niḥśayānāḥ*—insomnia; *nānā*—various; *manoratha*—mental speculations; *dhiyā*—by intelligence; *kṣaṇa*—constantly; *bhagna*—broken; *nidrāḥ*—sleep; *daiva*—superhuman; *āhata-ārtha*—frustrated; *racanāḥ*—plans; *ṛṣayaḥ*—great sages; *api*—also; *deva*—O my Lord; *yuṣmat*—Your Lordship's; *prasaṅga*—topic; *vimukhāḥ*—turned against; *iha*—in this (material world); *saṁsaranti*—do rotate.

Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.

03.30.04 Kapiladeva to Devahūti

*jantur vai bhava etasmin
yām yām yonim anuvrajet
tasyām tasyām sa labhate
nirvṛtim na virajyate*

jantur—the living entity; *vai*—certainly; *bhava*—in worldly existence; *etasmin*—this; *yām yām*—whatever; *yonim*—species; *anuvrajet*—he may obtain; *tasyām tasyām*—in that; *saḥ*—he; *labhate*—achieves; *nirvṛtim*—satisfaction; *na*—not; *virajyate*—is averse.

The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.

04.29.29 Nārada Muni to King Prācīnabarhi

*kvacit pumān kvacit ca strī
kvacin nobhayam andha-dhīḥ
devo manuṣyas tiryag vā
yathā-karma-guṇaṁ bhavaḥ*

kvacit—sometimes; *pumān*—male; *kvacit*—sometimes; *ca*—also; *strī*—female; *kvacit*—sometimes; *na*—not; *ubhayam*—both; *andha*—blind; *dhīḥ*—he whose intelligence; *devaḥ*—demigod; *manuṣyaḥ*—human being; *tiryak*—animal, bird, beast; *vā*—or; *yathā*—according to; *karma*—of activities; *guṇam*—the qualities; *bhavaḥ*—birth.

Covered by the mode of ignorance in material nature, the living entity is sometimes male, sometimes female, sometimes an eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature.

03.30.05 Kapiladeva to Devahūti

*naraka-stho 'pi deham vai
na pumāms tyaktum icchati
nārakyām nirvṛtau satyām
deva-māyā-vimohitaḥ*

naraka—in hell; *sthaḥ*—situated; *api*—even; *deham*—body; *vai*—indeed; *na*—not; *pumān*—person; *tyaktum*—to leave; *icchati*—wishes; *nārakyām*—hellish; *nirvṛtau*—enjoyment; *satyām*—when existing; *deva-māyā*—by the illusory energy of Viṣṇu; *vimohitaḥ*—deluded.

The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.

03.30.07 Kapiladeva to Devahūti

*sanda hyamāna-sarvāṅga
eṣām udvahanādhinā
karoty avirataṁ mūḍho
du ritāni durāśayaḥ*

sandahyamāna—burning; *sarva*—all; *aṅgaḥ*—his limbs; *eṣām*—these family members; *udvahana*—for maintaining; *ādhinā*—with anxiety; *karoti*—he performs; *avirataṁ*—always; *mūḍhaḥ*—the fool; *duritāni*—sinful activities; *durāśayaḥ*—evil-minded.

Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

03.30.06 Kapiladeva to Devahūti

*ātma jāyā-sutāgāra-
paśu-draviṇa-bandhuṣu
nirūḍha-mūla-hṛdaya
ātmānam bahu manyate*

ātma—body; *jāyā*—wife; *suta*—children; *agāra*—home; *paśu*—animals; *draviṇa*—wealth; *bandhuṣu*—in friends; *nirūḍha-mūla*—deep-rooted; *hṛdayaḥ*—his heart; *ātmānam*—himself; *bahu*—highly; *manyate*—he thinks.

Such satisfaction with one's standard of living is due to deep rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.

03.30.09 Kapiladeva to Devahūti

*gṛheṣu kūṭa-dharmeṣu
duḥkha-tantreṣv atandritaḥ
kurvan duḥkha-pratīkāraṁ
sukhavan manyate gṛhī*

gṛheṣu—in family life; *kūṭa-dharmeṣu*—involving the practice of falsehood; *duḥkha-tantreṣu*—spreading miseries; *atandritaḥ*—attentive; *kurvan*—doing; *duḥkha-pratīkāraṁ*—counteraction of miseries; *sukha-vat*—as happiness; *manyate*—thinks; *gṛhī*—the householder.

The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

03.30.11 Kapiladeva to Devahūti

*vārtāyām lupyamānāyām
ārabdhāyām punaḥ punaḥ
lobhābhibhūto niḥsattvaḥ
parārthe kurute spṛhām*

vārtāyām—when his occupation; *lupyamānāyām*—is hampered; *ārabdhāyām*—undertaken; *punaḥ punaḥ*—again and again; *lobha*—by greed; *abhibhūtaḥ*—overwhelmed; *niḥsattvaḥ*—ruined; *para-arthe*—for the wealth of others; *kurute spṛhām*—he longs.

When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.

03.30.14-16 Kapiladeva to Devahūti

*tatrāpy ajāta-nirvedo
bhriyamāṇaḥ svayam bhṛtaiḥ
jarayopātta-vairūpyo
maraṇābhimukho gṛhe
āste 'vamatyopanyastam
gṛha-pāla ivāharan
āmayāvy apradīptāgnir
alpāhāro 'lpa-ceṣṭitaḥ
vāyunotkramatottāraḥ
kapha-samruddha-nāḍikaḥ
kāsa-śvāsa-kṛtāyāsaḥ
kaṇthe ghura-ghurāyate*

tatra—there; *api*—although; *ajāta*—not arisen; *nirvedaḥ*—aversion; *bhriyamāṇaḥ*—being maintained; *svayam*—by himself; *bhṛtaiḥ*—by those who were maintained; *jarayā*—by old age; *upātta*—obtained; *vairūpyaḥ*—deformation; *maraṇa*—death; *abhimukhaḥ*—approaching; *gr̥he*—at home. *āste*—he remains; *avamatyā*—negligently; *upanyastam*—what is placed; *gr̥ha-pālaḥ*—a dog; *iva*—like; *āharan*—eating; *āmayāvī*—diseased; *apradīpta- vāyunā*—by air; *utkramatā*—bulging out; *uttāraḥ*—his eyes; *kapha*—with mucus; *samruddha*—congested; *nāḍikāḥ*—his windpipe; *kāsa*—coughing; *śvāsa*—breathing; *kr̥ta*—done; *āyasaḥ*—difficulty; *kaṅṭhe*—in the throat; *ghura-ghurāyate*—he produces a sound like ghura-ghura.

The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death. (14)

Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes an invalid, who cannot work any more. (15)

In that diseased condition, one's eyes bulge due to the pressure of air within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like "ghura-ghura", a rattling within the throat. (16)

03.30.18 Kapiladeva to Devahūti

*evam kuṭumba-bharaṇe
vyāpṛtātmājitendriyaḥ
mriyate rudatām svānām
u ru-vedanayāsta-dhīḥ*

evam—thus; *kuṭumba-bharaṇe*—in maintaining a family; *vyāpṛta*—engrossed; *ātmā*—his mind; *ajita*—uncontrolled; *indriyaḥ*—his senses; *mriyate*—he dies; *rudatām*—while crying; *svānām*—his relatives; *uru*—great; *vedanayā*—with pain; *asta*—bereft of; *dhīḥ*—consciousness.

Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

03.31.44 Kapiladeva to Devahūti

*jīvo hy asyānugo deho
bhūtendriya-mano-mayaḥ
tan-nirodho 'sya maraṇam
āvirbhāvas tu sambhavaḥ*

jīvaḥ—the living entity; *hi*—indeed; *asya*—of him; *anugaḥ*—suitable; *dehaḥ*—body; *bhūta*—gross material elements; *indriya*—senses; *manaḥ*—mind; *mayaḥ*—made of; *tat*—of the body; *nirodhaḥ*—destruction; *asya*—of the living entity; *marāṇam*—

death; *āvirbhāvaḥ*—manifestation; *tu*—but; *sambhavaḥ*—birth.

In this way the living entity gets a suitable body with a material mind and senses, according to his fruitive activities. When the reaction of his particular activity comes to an end, that end is called death, and when a particular type of reaction begins, that beginning is called birth.

03.32.38 Kapiladeva to Devahūti

*jīvasya saṁsṛtīḥ bahvīḥ
avidyā-karma-nirmitāḥ
yāsv aṅga praviśann ātmā
na veda gatim ātmanaḥ*

jīvasya—of the living entity; *saṁsṛtīḥ*—courses of material existence; *bahvīḥ*—many; *avidyā*—in ignorance; *karma*—by work; *nirmitāḥ*—produced; *yāsu*—into which; *aṅga*—My dear mother; *praviśan*—entering; *ātmā*—the living entity; *na*—not; *veda*—understands; *gatim*—the movement; *ātmanaḥ*—of himself.

These are varieties of material existence for the living entity according to the work he performs in ignorance or forgetfulness of his real identity. My dear mother, if anyone enters into this forgetfulness, he is unable to understand where his movements will end.

02.03.19 Śaunaka Ṛṣi to Sūta Gosvāmī

*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 deliver 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.

02.03.20 Śaunaka Ṛṣi to Sūta Gosvāmī

*bile batorukrama-vikramān ye
na śṛṅvataḥ karṇa-puṭe 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; *śṛṅvataḥ*—heard; *karṇa-puṭe*—the

earholes; *narasya*—of the man; *jihvā*—tongue; *asatī*—useless; *dārdurikā*—of the frogs; *iva*—exactly like that; *sūta*—O Sūta Gosvāmi; *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.

02.03.21 Śaunaka Ṛṣi to Sūta Gosvāmī

bhāraḥ param paṭṭa-kirīṭa juṣṭam
apy uttamāṅgam na namen mukundam
śāvau karau no kurute saparyām
harer lasat-kāñcana-kañkaṇau vā

bhāraḥ—a great burden; *param*—heavy; *paṭṭa*—silk; *kirīṭa*—turban; *juṣṭam*—dressed with; *api*—even; *uttama*—upper; *aṅgam*—parts of the body; *na*—never; *namet*—bow down; *mukundam*—Lord Kṛṣṇa, the deliverer; *śāvau*—dead bodies; *karau*—hands; *no*—do not; *kurute*—do; *saparyām*—worshiping; *hareḥ*—of the Personality of Godhead; *lasat*—glittering; *kāñcana*—made of gold; *kañkaṇau*—bangles; *vā*—even though.

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award *mukti* [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari.

02.03.22 Śaunaka Ṛṣi to Sūta Gosvāmī

barhāyite te nayane narāṇām
liṅgāni viṣṇor na nirīkṣato ye
pādaḥ nṛṇām tau druma janma-bhājau
kṣetrāṇi nānūvajato harer yau

barhāyite—like plumes of a peacock; *te*—those; *nayane*—eyes; *narāṇām*—of men; *liṅgāni*—forms; *viṣṇor*—of the Personality of Godhead; *na*—does not; *nirīkṣataḥ*—look upon; *ye*—all such; *pādaḥ*—legs; *nṛṇām*—of men; *tau*—those; *druma janma*—being born of the tree; *bhājau*—like that; *kṣetrāṇi*—holy places; *na*—never; *anuvrajataḥ*—goes after; *hareḥ*—of the Lord; *yau*—which

The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of the peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks.

02.03.23 Śaunaka Ṛṣi to Sūta Gosvāmī

*jīvañ chavo bhāgavatāṅghri-reṇum
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasaṅ chavo yas tu na veda gandham*

jīvan—while living; *śavaḥ*—a dead body; *bhāgavata-aṅghri-reṇum*—the dust of the feet of a pure devotee; *na*—never; *jātu*—at any time; *martyaḥ*—mortal; *abhilabheta*—particularly received; *yaḥ*—a person; *tu*—but; *śrī*—with opulence; *viṣṇu-padyāḥ*—of the lotus feet of Viṣṇu; *manu jaḥ*—a descendant of Manu (a man); *tulasyāḥ*—leaves of the tulasi tree; *śvasan*—while breathing; *śavaḥ*—still a dead body; *yaḥ*—who; *tu*—but; *na veda*—never experienced; *gandham*—the aroma.

The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing.

02.03.24 Śaunaka Ṛṣi to Sūta Gosvāmī

*tad asma-sāram hṛdayam batedam
yad grhyamāṅair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalam gātra-ruheṣu harṣaḥ*

tat—that; *asma-sāram*—is steel-framed; *hṛdayam*—heart; *bata idam*—certainly that; *yad*—which; *grhyamānaiḥ*—in spite of chanting; *hari-nāma*—the holy name of the Lord; *dheyaiḥ*—by concentration of the mind; *na*—does not; *vikriyeta*—change; *atha*—thus; *yadā*—when; *vikāraḥ*—reaction; *netre*—in the eyes; *jalam*—tears; *gātra-ruheṣu*—at the pores; *harṣaḥ*—eruptions of ecstasy.

Certainly that heart is steel-framed which, in spite of one's chanting of the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

01.17.38-39 Sūta Gosvāmī to Śaunaka Ṛṣi

*sūta uvāca
abhyarthitas tadā tasmai
sthānāni kalaye dadau
dyūtam pānam striyaḥ sūnā
yatrādharmaś catur-vidhaḥ
punaś ca yācamānāya
jāta-rūpam adāt prabhuḥ
tato 'nṛtam madam kāmam
rajo vairam ca pañcamam*

sūtaḥ uvāca—Suta Gosvami said; *abhyarthitaḥ*—thus being petitioned; *tadā*—at that time; *tasmai*—unto him; *sthānāni*—places; *kalaye*—to the personality of Kali; *dadau*—gave him permission; *dyūtam*—gambling; *pānam*—drinking; *striyaḥ*—illicit association with women; *sūnā*—animal slaughter; *yatra*—wherever; *adharmāḥ*—sinful activities; *catur-vidhaḥ*—four kinds of. *punaḥ*—again; *ca*—also;

yācamānāya—to the beggar; *jāta-rūpam*—gold; *adāt*—gave away; *prabhuḥ*—the King; *tataḥ*—whereby; *anṛtam*—falsehood; *madam*—intoxication; *kāmam*—lust; *rajaḥ*—on account of a passionate mood; *vairam*—enmity; *ca*—also; *pañcamam*—the fifth one.

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. (38)

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity. (39)

11.25.32-33 Śrī Kṛṣṇa to Uddhava

etāḥ saṁsṛtayaḥ puṁso
guṇa-karma-nibandhanāḥ
yeneme nirjitāḥ saumya
guṇā jīvena citta-jāḥ
bhakti-yogena man-niṣṭho
mad-bhāvāya prapadyate

etāḥ—these; *saṁsṛtayaḥ*—created aspects of existence; *puṁsaḥ*—of a living being; *guṇa*—with the material qualities; *karma*—and work; *nibandhanāḥ*—connected; *yena*—by whom; *ime*—these; *nirjitāḥ*—are conquered; *saumya*—O gentle Uddhava; *guṇāḥ*—the modes of nature; *jīvena*—by a living entity; *citta-jāḥ*—which are manifested from the mind; *bhakti-yogena*—through the process of devotional service; *mat-niṣṭhaḥ*—dedicated to Me; *mat-bhāvāya*—of love for Me; *prapadyate*—receives the qualification.

O gentle Uddhava, all these different phases of conditioned life arise from work born of the modes of material nature. The living entity who conquers these modes manifested from the mind, can dedicate himself to Me by the process of devotional service and thus attain pure love for Me. (32)

tasmād deham imam labdhvā
jñāna-vijñāna-sambhavam
guṇa-saṅgam vinirdhūya
mām bhajantu vicakṣaṇāḥ

tasmāt—therefore; *deham*—body; *imam*—this; *labdhvā*—having obtained; *jñāna*—of theoretical knowledge; *vijñāna*—and realized knowledge; *sambhavam*—the place of generation; *guṇa-saṅgam*—association with the modes of nature; *vinirdhūya*—washing out completely; *mām*—Me; *bhajantu*—they should worship; *vicakṣaṇāḥ*—persons who are very intelligent.

Therefore, having achieved this human form of life, which allows one to develop full knowledge, those who are intelligent should free themselves from all contamination of the modes of nature and engage exclusively in loving service to

11.12.21 Śrī Kṛṣṇa to Uddhava

*yasminn idam protam aśeṣam otam
paṭo yathā tantu-vitāna-saṁsthaḥ
ya eṣa saṁsāra-taruḥ purāṇaḥ
karmātmakaḥ puṣpa-phale prasūte*

yasmin—in whom; *idam*—this universe; *protam*—woven crosswise; *aśeṣam*—the whole; *otam*—and lengthwise; *paṭaḥ*—a cloth; *yathā*—just like; *tantu*—of the threads; *vitāna*—in the expansion; *saṁsthaḥ*—situated; *yaḥ*—that which; *eṣaḥ*—this; *saṁsāra*—of material existence; *taruḥ*—the tree; *purāṇaḥ*—existing since time immemorial; *karma*—toward fruitive activities; *ātmakaḥ*—naturally inclined; *puṣpa*—the first result, blossoming; *phale*—and the fruit; *prasūte*—being produced.

Just as woven cloth rests on the expansion of lengthwise and crosswise threads, similarly the entire universe is expanded on the lengthwise and crosswise potency of the Supreme Personality of Godhead and is situated within Him. The conditioned soul has been accepting material bodies since time immemorial, and these bodies are like great trees sustaining one's material existence. Just as a tree first blossoms and then produces fruit, similarly the tree of material existence, one's material body, produces the various results of material existence. <check text>

11.12.22-23 Śrī Kṛṣṇa to Uddhava

*dve asya bīje śata-mūlas tri-nālah
pañca-skandhaḥ pañca-rasa-prasūtiḥ
daśaika-śākho dvi-suparṇa-nīdaś
tri-valkalo dvi-phalo ṛkam praviṣṭaḥ
adanti caikam phalam asya ḡdhrā
grāme-carā ekam aranya-vāsāḥ
hamsā ya ekam bahu-rūpam ijayair
māyā-mayam veda sa veda vedam*

dve—two; *asya*—of this tree; *bīje*—seeds; *śata*—hundreds; *mūlah*—of roots; *tri*—three; *nālah*—lower trunks; *pañca*—five; *skandhaḥ*—upper trunks; *pañca*—five; *rasa*—saps; *prasūtiḥ*—producing; *daśa*—ten; *eka*—plus one; *śākhaḥ*—branches; *dvi*—two; *suparṇa*—of birds; *nīdaḥ*—a nest; *tri*—three; *valkalaḥ*—types of bark; *dvi*—two; *phalaḥ*—fruits; *arkam*—the sun; *praviṣṭaḥ*—extending into; *adanti*—they eat or enjoy; *ca*—also; *ekam*—one; *phalam*—fruit; *asya*—of this tree; *ḡdhrā*—those who are lusty for material enjoyment; *grāme*—in householder life; *carāḥ*—living; *ekam*—another; *aranya*—in the forest; *vāsāḥ*—those who live; *hamsāḥ*—swanlike men, saintly persons; *yaḥ*—one who; *ekam*—one only, the Supersoul; *bahu-rūpam*—appearing in many forms; *ijyaiḥ*—by the help of those who are worshipable, the spiritual masters; *māyā-mayam*—produced by the potency of the Supreme Lord; *veda*—knows; *saḥ*—such a person; *veda*—knows; *vedam*—the

actual meaning of the Vedic literature.

This tree of material existence has two seeds, hundreds of roots, three lower trunks and five upper trunks. It produces five flavors and has eleven branches and a nest made by two birds. The tree is covered by three types of bark, gives two fruits and extends up to the sun. Those lusty after material enjoyment and dedicated to family life enjoy one of the tree's fruits, and swanlike men in the renounced order of life enjoy the other fruit. One who with the help of the bona fide spiritual masters can understand this tree to be a manifestation of the potency of the one Supreme Truth appearing in many forms actually knows the meaning of the Vedic literature. (22/23)

11.12.24 Śrī Kṛṣṇa to Uddhava

*evam gurūpāsanayaika-bhaktiyā
vidyā-kuṭhāreṇa śitena dhīraḥ
vivṛścyā jīvāśayam apramattaḥ
sampadya cātmānam atha tyajāstram*

evam—thus (with the knowledge I have given you); *guru*—of the spiritual master; *upāsanayā*—developed by worship; *eka*—unalloyed; *bhaktiyā*—by loving devotional service; *vidyā*—of knowledge; *kuṭhāreṇa*—by the ax; *śitena*—sharp; *dhīraḥ*—one who is steady by knowledge; *vivṛścyā*—cutting down; *jīva*—of the living entity; *āśayam*—the subtle body (filled with designations created by the three modes of material nature); *apramattaḥ*—being very careful in spiritual life; *sampadya*—achieving; *ca*—and; *ātmānam*—the Supreme Personality of Godhead; *atha*—then; *tyaja*—you should give up; *astram*—the means by which you achieved perfection.

With steady intelligence you should develop unalloyed devotional service by careful worship of the spiritual master, and with the sharpened axe of transcendental knowledge you should cut off the subtle material covering of the soul. Upon realizing the Supreme Personality of Godhead, you should then give up that ax of analytic knowledge.

11.11.05 Śrī Kṛṣṇa to Uddhava

*atha baddhasya muktasya
vailakṣaṇyam vadāmi te
viruddha-dharminōs tāta
sthitayor eka-dharmini*

atha—thus; *baddhasya*—of the conditioned soul; *muktasya*—of the liberated Personality of Godhead; *vailakṣaṇyam*—different characteristics; *vadāmi*—I will now speak; *te*—unto you; *viruddha*—opposing; *dharminōḥ*—whose two natures; *tāta*—My dear Uddhava; *sthitayor*—of the two who are situated; *eka-dharmini*—in the one body which manifests their different characteristics.

Thus, My dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the

conditioned soul are within the body. I shall now speak to you about their different characteristics.

11.11.06 Śrī Kṛṣṇa to Uddhava

*suparṇāv etau sadṛśau sakhāyau
yadṛcchayaitau kṛta-nīḍau ca vṛkṣe
ekas tayoh khādati pippalānnam
anyo niranno 'pi balena bhūyān*

suparṇau—two birds; *etau*—these; *sadṛśau*—similar; *sakhāyau*—friends; *yadṛcchayā*—by chance; *etau*—these two; *kṛta*—made; *nīḍau*—a nest; *ca*—and; *vṛkṣe*—in a tree; *ekah*—one; *tayoh*—of the two; *khādati*—is eating; *pippala*—of the tree; *annam*—the fruits; *anyah*—the other; *nirannah*—not eating; *api*—although; *balena*—by strength; *bhūyān*—He is superior.

By chance, two birds have made a nest together in the same tree. The two birds are friends and are of similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position, due to His potency.

11.11.07 Śrī Kṛṣṇa to Uddhava

*ātmānam anyam ca sa veda vidvān
apippalādo na tu pippalādaḥ
yo 'vidyayā yuk sa tu nitya-baddho
vidyā-mayo yaḥ sa tu nitya-muktaḥ*

ātmānam—Himself; *anyam*—the other; *ca*—also; *saḥ*—He; *veda*—knows; *vidvān*—being omniscient; *apippala-adaḥ*—not eating the fruits of the tree; *na*—not; *tu*—but; *pippala-adaḥ*—the one who is eating the fruits of the tree; *yaḥ*—who; *avidyayā*—with ignorance; *yuk*—filled; *saḥ*—he; *tu*—indeed; *nitya*—eternally; *baddhaḥ*—conditioned; *vidyā mayah*—full of perfect knowledge; *yaḥ*—who; *saḥ*—he; *tu*—indeed; *nitya*—eternally; *muktaḥ*—liberated.

The bird who does not eat the fruits of the tree is the Supreme Personality of Godhead, who by His omniscience perfectly understands His own position and that of the conditioned living entity, represented by the eating bird. That living entity, on the other hand, does not understand himself or the Lord. He is covered by ignorance and is thus called eternally conditioned, whereas the Personality of Godhead, being full of perfect knowledge, is eternally liberated.

04.29.49 Nārada Muni to King Prācīnabarhi

*āstīrya darbhaiḥ prāg-agraiḥ
kārtsnyena kṣiti-maṇḍalam
stabdho brhad-vadhān mānī
karma nāvaiṣi yat param
tat karma hari-toṣaṁ yat*

sā vidyā tan-matir yayā

āstīrya—having covered; *darbhaiḥ*—by kusa grass; *prāk-agraiḥ*—with the points facing east; *kārtsnyena*—altogether; *kṣīti-maṇḍalam*—the surface of the world; *stabdhaḥ*—proud upstart; *bṛhat*—great; *vadhāt*—by killing; *mānī*—thinking yourself very important; *karma*—activity; *na avaiṣi*—you do not know; *yat*—which; *param*—supreme; *tat*—that; *karma*—activity; *hari-toṣam*—satisfying the Supreme Lord; *yat*—which; *sā*—that; *vidyā*—education; *tat*—unto the Lord; *matih*—consciousness; *yayā*—by which.

My dear King, the entire world is covered with the sharp points of kusa grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way one can please the Supreme Personality of Godhead. You cannot understand this fact. Your only activities should be those that can please the Personality of Godhead. Our education should be such that we can become elevated to Kṛṣṇa consciousness.

03.09.06 Brahmā to Śrī Kṛṣṇa

tāvad bhayaṁ draviṇa-deha-suhṛn-nimittam
śokaḥ sprhā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārti-mūlam
yāvan na te 'nḡhrim abhayaṁ pravṛṇīta lokah

tāvāt—until then; *bhayaṁ*—fear; *draviṇa*—wealth; *deha*—body; *suhṛt*—relatives; *nimittam*—for the matter of; *śokaḥ*—lamentation; *sprhā*—desire; *paribhavaḥ*—paraphernalia; *vipulaḥ*—very great; *ca*—also; *lobhaḥ*—avarice; *tāvāt*—up to that time; *mama*—mine; *iti*—thus; *asad*—perishable; *avagrahaḥ*—undertaking; *ārti-mūlam*—full of anxieties; *yāvāt*—as long as; *na*—do not; *te*—Your; *anḡhrim abhayaṁ*—safe lotus feet; *pravṛṇīta*—take shelter; *lokaḥ*—the people of the world.

O my Lord, the people of the world are embarrassed by all material anxieties - they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of "my" and "mine". As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

04.09.09 Dhruva Mahārāja to Pṛṣṇigarbha

nūnam vimuṣṭa-matayas tava māyayā te
ye tvām bhavāpyaya-vimokṣaṇam anya-hetoḥ
arcanti kaipaka-taruṁ kuṇapopabhogyam
icchanti yat sparśajam niraye 'pi nṛṇām

nūnam—certainly; *vimuṣṭa-matayaḥ*—those who have lost their right intelligence; *tava*—Your; *māyayā*—by the influence of the illusory energy; *te*—they; *ye*—who; *tvām*—You; *bhava*—from birth; *apyaya*—and death; *vimokṣaṇam*—the cause of

liberation; *anya-hetoḥ*—for other purposes; *arcanti*—worship; *kalpaka-tarum*—who are like the desire tree; *kuṇapa*—of this dead body; *upabhogyam*—sense gratification; *icchanti*—they desire; *yat*—that which; *sparśa jam*—derived by touch sensation; *niraye*—in hell; *api*—even; *nṛṇām*—for persons.

Persons who worship You simply for sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish conditions.

04.09.07 Dhruva Mahārāja to Pṛṣṇigarbha

*ekas tvam eva bhagavann idam ātma-śaktyā
māyākhyayoru-guṇayā mahad-ādy-aśeṣam
sṛṣṭvānuviśya puruṣas tad-asat-guṇeṣu
nāneva dāruṣu vibhāvasuvad vibhāsi*

ekah—one; *tvam*—you; *eva*—certainly; *bhagavan*—O my Lord; *idam*—this material world; *ātma-śaktyā*—by Your own potency; *māyā-ākhyayā*—of the name *māyā*; *uru*—greatly powerful; *guṇayā*—consisting of the modes of nature; *mahat-ādi*—the *mahat-tattva*, etc.; *aśeṣam*—unlimited; *sṛṣṭvā*—after creating; *anuviśya*—then after entering; *puruṣaḥ*—the Supersoul; *tad*—of *māyā*; *asat-guṇeṣu*—into the temporarily manifested qualities; *nānā*—variously; *iva*—as if; *dāruṣu*—into pieces of wood; *vibhāvasu-vat*—just like fire; *vibhāsi*—You appear.

My Lord, You are the Supreme One, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

04.09.06 Dhruva Mahārāja to Pṛṣṇigarbha

*dhruva uvāca
yo 'ntaḥ praviśya mama vācam imām prasuptām
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā
anyāṁś ca hasta-carāṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam*

dhruvaḥ uvāca—Dhruva Mahārāja said; *yaḥ*—the Supreme Lord who; *antaḥ*—within; *praviśya*—entering; *mama*—my; *vācam*—words; *imām*—all these; *prasuptām*—which are all inactive or dead; *sañjīvayati*—rejuvenates; *akhila*—universal; *śakti*—energy; *dharaḥ*—possessing; *sva-dhāmnā*—by His internal potency; *anyān ca*—other limbs also; *hasta*—like hands; *carāṇa*—legs; *śravaṇa*—ears; *tvak*—skin; *ādīn*—and so on; *prāṇān*—life force; *namo*—let me offer my obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *puruṣāya*—the Supreme Person; *tubhyam*—unto You.

Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses - my hands, legs, ears, touch, sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

06.04.33 Prajapati Dakṣa to Śrī Viṣṇu

*yo 'nugrahārtham bhajatām pāda-mūlam
anāma-rūpo bhagavān anantaḥ
nāmāni rūpāṇi ca janma-karmabhir
bheje sa mahyam paramaḥ prasīdatu*

yaḥ—who (the Supreme Personality of Godhead); *anugraha-artham*—to show His causeless mercy; *bhajatām*—to the devotees who always render devotional service; *pāda-mūlam*—to His transcendental lotus feet; *anāma*—with no material name; *rūpaḥ*—or material form; *bhagavān*—the Supreme Personality of Godhead; *anantaḥ*—unlimited, all-pervading and eternally existing; *nāmāni*—transcendental holy names; *rūpāṇi*—His transcendental forms; *ca*—also; *janma-karmabhiḥ*—with His transcendental birth and activities; *bheje*—manifests; *saḥ*—He; *mahyam*—unto me; *paramaḥ*—the Supreme; *prasīdatu*—may He be merciful.

The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me.

CHAPTER NINE Characteristics of the Fortunate Soul bhagyavaj-jīva lakṣanam

10.14.28 Brahmā to Śrī Kṛṣṇa

*antar-bhave 'nanta bhavantam eva
hy atat tyajanto mṛgayanti santaḥ
asantam apy anty ahim antareṇa
santam guṇam tam kim u yanti santaḥ*

antaḥ-bhave—within the body; *ananta*—O unlimited Lord; *bhavantam*—Yourself; *eva*—indeed; *hi*—certainly; *atat*—everything separate from You; *tyajantaḥ*—rejecting; *mṛgayanti*—search out; *santaḥ*—the saintly devotees; *asantam*—unreal; *api*—even; *anti*—present nearby; *ahim*—(the illusion of) a snake; *antareṇa*—without (negating); *santam*—real; *guṇam*—the rope; *tam*—that; *kim u*—whether; *yanti*—appreciate; *santaḥ*—persons who are spiritually situated.

O unlimited Lord, the saintly devotees seek You out within their own bodies by

rejecting everything separate from You. Indeed, how can discriminating persons appreciate the real nature of a rope lying before them until they refute the illusion that it is a snake?

03.31.47 Kapiladeva to Devahūti (listed in GM Beng., not incl in Engl, but #46 is incl \but makes less sense in context\

*tasmān na kāryaḥ santrāso
na kāraṇyam na sambhramaḥ
buddhvā jīva-gatiṁ dhīro
mukta-saṅgaś cared iha*

tasmāt—on account of death; *na*—not; *kāryaḥ*—should be done; *santrāsaḥ*—horror; *na*—not; *kāraṇyam*—miserliness; *na*—not; *sambhramaḥ*—eagerness for material gain; *buddhvā*—realizing; *jīva-gatiṁ*—the true nature of the living entity; *dhīraḥ*—steadfast; *mukta-saṅgaḥ*—free from attachment; *cared*—one should move about; *iha*—in this world.

Therefore, one should not view death with horror, nor have recourse to defining the body as soul, nor give way to exaggeration in enjoying the bodily necessities of life. Realizing the true nature of the living entity, one should move about in the world free from attachment and steadfast in purpose.

04.24.29 Śiva to Pracetās

*sva-dharma-niṣṭhaḥ śata janmabhiḥ pumān
viriñcatām eti tataḥ param hi mām
avyākṛtam bhāgavato 'tha vaiṣṇavam
padam yathāham vibudhāḥ kalātyaye*

sva-dharma-niṣṭhaḥ—one who is situated in his own dharma, or occupation; *śata janmabhiḥ*—for one hundred births; *pumān*—a living entity; *viriñcatām*—the post of Lord Brahma; *eti*—gets; *tataḥ*—thereafter; *param*—above; *hi*—certainly; *mām*—attains me; *avyākṛtam*—without deviation; *bhāgavataḥ*—unto the Supreme Personality of Godhead; *atha*—therefore; *vaiṣṇavam*—a pure devotee of the Lord; *padam*—post; *yathā*—as; *aham*—I; *vibudhāḥ*—demigods; *kalā-tyaye*—after the annihilation of the material world.

A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa, or Viṣṇu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.

03.25.41 Kapiladeva to Devahūti

*nānyatra mad bhagavataḥ
pradhāna-puruṣeśvarāt*

*ātmanaḥ sarva-bhūtānām
bhayaṁ tīvraṁ nivartate*

na—not; *anyatra*—otherwise; *mat*—than Myself; *bhagavataḥ*—the Supreme personality of Godhead; *pradhāna-puruṣa-īśvarāt*—the Lord of both prakṛti and puruṣa; *ātmanaḥ*—the soul; *sarva-bhūtānām*—of all living beings; *bhayaṁ*—fear; *tīvraṁ*—terrible; *nivartate*—is forsaken.

The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.

11.11.12-17 Śrī Kṛṣṇa to Uddhava

*prakṛti-stho 'py asaṁsakto
yathā khaṁ savitānilaḥ
vaiśāradyeḥ śayāsaṅga-
śitayā chinna-saṁśayaḥ
pratibuddha iva svapnān
nānātvād vinivartate*

prakṛti—in the material world; *sthaḥ*—situated; *api*—even though; *asaṁsaktaḥ*—completely detached from sense gratification; *yathā*—just as; *khaṁ*—the sky; *savitā*—the sun; *anilaḥ*—the wind; *vaiśāradyā*—by most expert; *īkṣayā*—vision; *asaṅga*—through detachment; *śitayā*—sharpened; *chinna*—cut to pieces; *saṁśayaḥ*—doubts; *pratibuddhaḥ*—awakened; *iva*—like; *svapnāt*—from a dream; *nānātvāt*—from the duality of variety of the material world; *vinivartate*—one turns away or renounces.

Although the sky, or space, is the resting place of everything, the sky does not mix with anything, nor is it entangled. Similarly, the sun is not at all attached to the water in which it is reflected within innumerable reservoirs, and the mighty wind blowing everywhere is not affected by the innumerable aromas and atmospheres through which it passes. In the same way, a self-realized soul is completely detached from the material body and the material world around it. He is like a person who has awakened and arisen from a dream. With expert vision, sharpened by detachment, the self-realized soul cuts all doubts to pieces through knowledge of the self and completely withdraws his consciousness from the expansion of material variety. (12-13)

*yasya syur vīta-saṅkalpāḥ
prāṇendriya-rnāno-dhiyām
vṛttayaḥ sa vinirmukto
deha-stho 'pi hi tad-guṇaiḥ*

yasya—of whom; *syuḥ*—they are; *vīta*—freed from; *saṅkalpāḥ*—material desire; *prāṇa*—of the vital energy; *indriya*—the senses; *manaḥ*—the mind; *dhiyām*—and of intelligence; *vṛttayaḥ*—the functions; *saḥ*—such a person; *vinirmuktaḥ*—completely freed; *deha*—in the body; *sthaḥ*—situated; *api*—even though; *hi*—

certainly; *tat*—of the body; *guṇaiḥ*—from all of the qualities.

A person is considered to be completely liberated from the gross and subtle material bodies when all the functions of his vital energy, senses, mind and intelligence are performed without material desire. Such a person, although situated within the body, is not entangled. (14)

*yasyātmā himsyate himsrair
yena kiñcid yadṛcchayā
arcyate vā kvacit tatra
na vyatikriyate budhaḥ*

yasya—of whom; *ātmā*—the body; *himsyate*—is attacked; *himsraiḥ*—by sinful people or violent animals; *yena*—by someone; *kiñcit*—somewhat; *yadṛcchayā*—somehow or other; *arcyate*—is worshiped; *vā*—or; *kvacit*—somewhere; *tatra*—therein; *na*—not; *vyatikriyate*—is transformed or affected; *budhaḥ*—one who is intelligent.

Sometimes for no apparent reason one's body is attacked by cruel people or violent animals. At other times and in other places, one will suddenly be offered great respect or worship. One who does not become angry when attacked nor satisfied when worshiped is actually intelligent. (15)

*na stuvīta na nindeta
kurvataḥ sādhu asādhu vā
vadato guṇa-doṣābhyām
varjitaḥ sama-dṛṅ muniḥ*

na stuvīta—does not praise; *na nindeta*—does not criticize; *kurvataḥ*—those who are working; *sādhu*—very nicely; *asādhu*—very badly; *vā*—or; *vadataḥ*—those who are speaking; *guṇa-doṣābhyām*—from good and bad qualities; *varjitaḥ*—freed; *sama-dṛṅ*—seeing things equally; *muniḥ*—a saintly sage.

A saintly sage sees with equal vision and therefore is not affected by that which is materially good or bad. Indeed, although he observes others performing good and bad work and speaking properly and improperly, the sage does not praise or criticize anyone. (16)

*na kuryān na vadet kiñcin
na dhyāyet sādhu asādhu vā
ātmārāmo 'nayā vṛttyā
vicareḥ jaḍa-van muniḥ*

na kuryāt—should not do; *na vadet*—should not speak; *kiñcit*—anything; *na*

dhyāyet—should not contemplate; *sādhu asādhu vā*—either good or bad things; *ātma-ārāmaḥ*—one who is taking pleasure in self-realization; *anayā*—with this; *vṛttyā*—life-style; *vicaret*—he should wander; *jaḍa-vat*—just like a stunted person; *muniḥ*—a saintly sage.

For the purpose of maintaining his body, a liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, he should be detached in all circumstances, and taking pleasure in self-realization he should wander about engaged in his liberated lifestyle, appearing like a retarded person to outsiders. (17)

03.07.17-20 Vidura to Maitreya Ṛṣi

yaś ca mūḍhatamo loke
yaś ca buddheḥ param gataḥ
tāv ubhau sukham edhete
kliśyaty antarito janaḥ

yaḥ—one who is; *ca*—also; *mūḍha-tamaḥ*—the lowest of the fools; *loke*—in the world; *yaḥ ca*—and one who is; *buddheḥ*—of intelligence; *param*—transcendental; *gataḥ*—gone; *tau*—of them; *ubhau*—both; *sukham*—happiness; *edhete*—enjoy; *kliśyati*—suffer; *antaritaḥ*—situated between; *janaḥ*—persons.

Both the lowest of fools and he who is transcendental to all intelligence enjoy happiness, whereas persons between them suffer the material pangs. (17)

arthābhāvaṁ viniścitya
pratītasyāpi nātmanaḥ
tām cāpi yuṣmac-caraṇa-
sevayāhaṁ parāṇude

artha-abhāvaṁ—without substance; *viniścitya*—being ascertained; *pratītasya*—of the apparent values; *api*—also; *na*—never; *ātmanaḥ*—of the self; *tām*—that; *ca*—also; *api*—thus; *yuṣmat*—your; *caraṇa*—feet; *sevayā*—by service; *ahaṁ*—myself; *parāṇude*—shall be able to give up.

But, my dear sir, I am obliged to you because now I can understand that this material manifestation is without substance, although it appears real. I am confident that by serving your feet it will be possible for me to give up the false idea. (18)

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ
pādayor vyasanārdanaḥ

yat—to whom; *sevayā*—by service; *bhagavataḥ*—of the Personality of Godhead;

kūṭa-sthasya—of the unchangeable; *madhu-dviṣaḥ*—the enemy of the Madhu asura; *rati-rāsaḥ*—attachment in different relationships; *bhavet*—develops; *tīvraḥ*—highly ecstatic; *pādayoḥ*—of the feet; *vyasana*—distresses; *ardanaḥ*—vanquishing.

By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses. (19)

*durāpā hy alpa-tapasah
sevā vaikuṅṭha-vartmasu
yatropagīyate nityam
deva-devo janārdanaḥ*

durāpā—rarely obtainable; *hi*—certainly; *alpa-tapasah*—of one whose austerity is meager; *sevā*—service; *vaikuṅṭha*—the transcendental kingdom of God; *vartmasu*—on the path of; *yatra*—wherein; *upagīyate*—is glorified; *nityam*—always; *deva*—of the demigods; *devaḥ*—the Lord; *jana-ardanaḥ*—the controller of the living entities.

Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikunthas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities. (20)

03.25.38 Kapiladeva to Devahūti

*na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiṣo leḍhi hetih
yeṣām aham priya ātmā sutaś ca
sakhā guruḥ suhr̥do daivam iṣṭam*

na—not; *karhicit*—ever; *mat-parāḥ*—My devotees; *śānta-rūpe*—O mother; *nañkṣyanti*—will lose; *no*—not; *me*—My; *animiṣaḥ*—time; *leḍhi*—destroys; *hetih*—weapon; *yeṣām*—of whom; *aham*—I; *priyaḥ*—dear; *ātmā*—self; *sutaḥ*—son; *ca*—and; *sakhā*—friend; *guruḥ*—preceptor; *suhr̥daḥ*—benefactor; *daivam*—Deity; *iṣṭam*—chosen.

My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

03.28.42 Kapiladeva to Devahūti

sarva-bhūteṣu cātmānam

*sarva-bhūtāni cātmani
īkṣetānanya-bhāvena
bhūteṣv iva tad-ātmatām*

sarva-bhūteṣu—in all manifestations; *ca*—and; *ātmānam*—the soul; *sarva-bhūtāni*—all manifestations; *ca*—also; *ātmani*—in the Supreme Spirit; *īkṣeta*—he should see; *ananya-bhāvena*—with equal vision; *bhūteṣu*—in all manifestations; *iva*—as; *tad-ātmatām*—the nature of itself.

A yogī should see the same soul in all manifestations, for all that exists is a manifestation of different energies of the Supreme. In this way the devotee should see all living entities without distinction. That is realization of the Supreme Soul.

03.28.44 Kapiladeva to Devahūti

*tasmād imām svām prakṛtim
daivīm sad-asat-ātmikām
durvibhāvyaṁ parābhāvya
svarūpeṇāvatiṣṭhate*

tasmāt—thus; *imām*—this; *svām*—own; *prakṛtim*—material energy; *daivīm*—divine; *sat-asat-ātmikām*—consisting of cause and effect; *durvibhāvyaṁ*—difficult to understand; *parābhāvya*—after conquering; *sva-rūpeṇa*—in the self-realized position; *avatiṣṭhate*—he remains.

Thus the yogī can be in the self-realized position after conquering the insurmountable spell of maya, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand.

03.25.27 Kapiladeva to Devahūti

*asevayāyam prakṛter guṇānām
jñānena vairāgya-vijṛmbhitena
yogena mayy arpitayā ca bhaktyā
mām pratyag-ātmānam ihāvarundhe*

asevayā—by not engaging in the service; *ayam*—this person; *prakṛteḥ guṇānām*—of the modes of material nature; *jñānena*—by Knowledge; *vairāgya*—with renunciation; *vijṛmbhitena*—developed; *yogena*—by practicing yoga; *mayi*—unto Me; *arpitayā*—fixed; *ca*—and; *bhaktyā*—with devotion; *mām*—unto Me; *pratyag-ātmānam*—the Absolute Truth; *iha*—in this very life; *avarundhe*—one attains.

Thus by not engaging in the service of the modes of material nature but developing Kṛṣṇa consciousness, knowledge in renunciation, and by practicing yoga, in which the mind is always fixed in devotional service unto the Supreme Personality of Godhead, one achieves My association in this very life, for I am the Supreme Personality, the Absolute Truth.

11.11.08 Śrī Kṛṣṇa to Uddhava

*deha-stho 'pi na deha-stho
vidvān svapnād yathotthitaḥ
adeha-stho 'pi deha-sthaḥ
kumatih svapna-dṛg yathā*

deha—in the material body; *sthaḥ*—situated; *api*—although; *na*—not; *deha*—in the body; *sthaḥ*—situated; *vidvān*—an enlightened person; *svapnāt*—from a dream; *yathā*—just as; *utthitaḥ*—having risen; *adeha*—not in the body; *sthaḥ*—situated; *api*—although; *deha*—in the body; *sthaḥ*—situated; *ku-matih*—a foolish person; *svapna*—a dream; *dṛk*—seeing; *yathā*—just as.

One who is enlightened in self-realization, although living within the material body, sees himself as transcendental to the body, just as one who has arisen from a dream gives up identification with the dream body. A foolish person, however, although not identical with his material body but transcendental to it, thinks himself to be situated in the body, just as one who is dreaming sees himself as situated in an imaginary body.

11.11.09 Śrī Kṛṣṇa to Uddhava

*indriyair indriyārtheṣu
guṇair api guṇeṣu ca
gṛhyamāṇeṣv ahaṁ kuryān
na vidvān yas tv avikriyaḥ*

indriyaiḥ—by the senses; *indriya*—of the senses; *artheṣu*—in the objects; *guṇaiḥ*—by those generated from the modes of nature; *api*—even; *guṇeṣu*—in those generated by the same modes; *ca*—also; *gṛhyamāṇeṣu*—as they are being accepted; *ahaṁ*—false ego; *kuryāt*—should create; *na*—not; *vidvān*—one who is enlightened; *yaḥ*—who; *tu*—indeed; *avikriyaḥ*—is not affected by material desire.

An enlightened person who is free from the contamination of material desire does not consider himself to be the performer of bodily activities; rather, he knows that in all such activities it is only the senses, born of the modes of nature, that are contacting sense objects born of the same modes of nature.

11.11.11 Śrī Kṛṣṇa to Uddhava

*evam viraktaḥ śayana
āsanāṭana-majjane
darśana-sparśana-ghrāṇa-
bhojana-śravaṇādiṣu
na tathā badhyate vidvān
tatra tatrādayan guṇān*

evam—thus; *viraktaḥ*—detached from material enjoyment; *śayane*—in lying or sleeping; *āsana*—in sitting; *aṭana*—walking; *majjane*—or in bathing; *darśana*—in

seeing; *sparśana*—touching; *ghrāṇa*—smelling; *bhojana*—eating; *śravaṇa*—hearing; *ādiṣu*—and so on; *na*—not; *tathā*—in that way; *badhyate*—is bound; *vidvān*—an intelligent person; *tatra tatra*—wherever he goes; *ādayan*—causing to experience; *guṇān*—the senses, born of the modes of nature.

An enlightened person fixed in detachment engages his body in lying down, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, but is never entangled by such activities. Indeed, remaining as a witness to all bodily functions, he merely engages his bodily senses with their objects and does not become entangled like an unintelligent person.

02.02.33-34 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*na hy ato 'nyaḥ śivaḥ panthā
viśataḥ saṁsṛtāv iha
vāsudeve bhagavati
bhakti-yogo yato bhavet*

na—never; *hi*—certainly; *ataḥ*—beyond this; *anyaḥ*—any other; *śivaḥ*—auspicious; *panthāḥ*—means; *viśataḥ*—wandering; *saṁsṛtau*—in the material world; *iha*—in this life; *vāsudeve*—unto Lord Vāsudeva, Kṛṣṇa; *bhagavati*—the Personality of Godhead; *bhakti-yogaḥ*—direct devotional service; *yataḥ*—wherein; *bhavet*—may result in.

For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Kṛṣṇa. (33)

*bhagavān brahma kārtsnyena
trir anvīkṣya maṇiṣayā
tad adhyavasyat kūṭa-stho
ratir ātman yato bhavet*

bhagavān—the great personality Brahmā; *brahma*—the Vedas; *kārtsnyena*—by summarization; *triḥ*—three times; *anvīkṣya*—scrutinizingly examined; *maṇiṣayā*—with scholarly attention; *tat*—that; *adhyavasyat*—ascertained it; *kūṭa-sthaḥ*—with concentration of the mind; *ratih*—attraction; *ātman (ātmani)*—unto the Supreme personality of Godhead Śrī Kṛṣṇa; *yataḥ*—by which; *bhavet*—it so happens.

The great personality Brahmā, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion. (34)

02.02.37 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-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].

10.87.33 The Personified Vedas to Maha-Viṣṇu

*vijita-hṛṣīka-vāyubhir adānta-manas tura-gam
ya iha yatanti yantum ati-lolam upāya-khidaḥ
vyasana-śatānvitām samavahāya guroś caraṇam
vaṇija ivāja santy akṛta-karṇa-dharā jaladhau*

vijita—conquered; *hṛṣīka*—with senses; *vāyubhiḥ*—and vital air; *adānta*—not brought under control; *manaḥ*—the mind; *tura-gam*—(which is like) a horse; *ye*—those who; *iha*—in this world; *yatanti*—endeavor; *yantum*—to regulate; *ati*—very; *lolam*—unsteady; *upāya*—by their various methods of cultivation; *khidaḥ*—distressed; *vyasana*—disturbances; *śata*—by hundreds; *anvitāḥ*—joined; *samavahāya*—abandoning; *guroḥ*—of the spiritual master; *caraṇam*—the feet; *vaṇijaḥ*—merchants; *iva*—as if; *aja*—O unborn one; *santi*—they are; *akṛta*—having not taken; *karṇa-dharāḥ*—a helmsman; *jala-dhau*—on the ocean.

The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.

03.25.33 Kapiladeva to Devahūti

*jarayaty āśu yā kośam
nigīrṇam analo yathā*

jarayati—dissolves; *āśu*—quickly; *yā*—which; *kośam*—the subtle body; *nigīrṇam*—things eaten; *analaḥ*—fire; *yathā*—as.

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

03.25.44 Kapiladeva to Devahūti

etāvān eva loke 'smin
pumsām niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitam sthiram

etāvān eva—only so far; *loke asmin*—in this world; *pumsām*—of men; *niḥśreyasa*—final perfection of life; *udayaḥ*—the attainment of; *tīvreṇa*—intense; *bhakti-yogena*—by practice of devotional service; *manaḥ*—mind; *mayi*—in Me; *arpitam*—fixed; *sthiram*—steady.

Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life.

01.02.23-29 Sūta Gosvāmī to Śaunaka Ṛṣi

sattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsyā dhatte
sthity-ādaye hari-viriñci-hareti samjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇām syuḥ

sattvaṁ—goodness; *rajaḥ*—passion; *tamaḥ*—the darkness of ignorance; *iti*—thus; *prakṛteḥ*—of the material nature; *guṇāḥ*—qualities; *taiḥ*—by them; *yuktaḥ*—associated with; *paraḥ*—transcendental; *puruṣaḥ*—the personality; *ekaḥ*—one; *ihāsyā*—of this material world; *dhatte*—accepts; *sthity-ādaye*—for the matter of creation, maintenance and destruction, etc.; *hari*—Viṣṇu, the Personality of Godhead; *viriñci*—Brahmā; *hara*—Lord Śiva; *iti*—thus; *samjñāḥ*—different features; *śreyāṁsi*—ultimate benefit; *tatra*—therein; *khalu*—of course; *sattva*—goodness; *tanor*—form; *nṛṇām*—of the human being; *syuḥ*—derived.

The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness. (23)

pārthivād dāruṇo dhūmas
tasmād agnis trayīmayāḥ
tamasas tu rajas tasmāt
sattvaṁ yat brahma-darśanam

pārthivāt—from earth; *dāruṇaḥ*—firewood; *dhūmaḥ*—smoke; *tasmāt*—from that; *agniḥ*—fire; *trayī*—Vedic sacrifices; *mayāḥ*—made of; *tamaśaḥ*—in the mode of ignorance; *tu*—but; *rajaḥ*—the mode of passion; *tasmāt*—from that; *sattvaṁ*—the mode of goodness; *yat*—which; *brahma*—the Absolute Truth; *darśanam*—realization.

Firewood is a transformation of earth, but smoke is better than raw wood. And fire

is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth. (24)

*bhejire munayo 'thāgre
bhagavantam adhokṣajam
sattvaṁ viśuddhaṁ kṣemāya
kalpante ye 'nu tān iha*

bhejire—rendered service unto; *munayaḥ*—the sages; *atha*—thus; *agre*—previously; *bhagavantam*—unto the Personality of Godhead; *adhokṣajam*—the Transcendence; *sattvaṁ*—existence; *viśuddhaṁ*—above the three modes of nature; *kṣemāya*—to derive the ultimate benefit; *kalpante*—deserve; *ye*—those; *anu*—follow; *tān*—those; *iha*—in this material world.

Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world. (25)

*mumuṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ*

mumuṣavaḥ—persons desiring liberation; *ghora*—horrible, ghastly; *rūpān*—forms like that; *hitvā*—rejecting; *bhūta-patīn*—demigods; *atha*—for this reason; *nārāyaṇa*—the Personality of Godhead; *kalāḥ*—plenary portions; *śāntāḥ*—all-blissful; *bhajanti*—do worship; *hi*—certainly; *anasūyavaḥ*—nonenvious.

Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions. (26)

*rajas-tamaḥ-prakṛtayaḥ
sama-śilā bhajanti vai
pitṛ-bhūta-prajeśādīn
śriyaiśvarya-prajepsavaḥ*

rajaḥ—the mode of passion; *tamaḥ*—the mode of ignorance; *prakṛtayaḥ*—of that mentality; *sama-śilāḥ*—of the same categories; *bhajanti*—do worship; *vai*—actually; *pitṛ*—the forefathers; *bhūta*—other living beings; *prajeśa-ādīn*—controllers of cosmic administration; *śriyā*—enrichment; *aiśvarya*—wealth and power; *prajā*—progeny; *īpsavaḥ*—so desiring.

Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and progeny. (27)

*vāsudeva-parā vedā
vāsudeva-parā makhāḥ
vāsudeva-parā yogā
vāsudeva-parāḥ kriyāḥ
vāsudeva-param jñānam
vāsudeva-param tapaḥ
vāsudeva-paro dharmo
vāsudeva-parā gatīḥ*

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; *parāḥ*—superior quality; *dharmāḥ*—religion; *vāsudeva*—the Personality of Godhead; *parāḥ*—ultimate; *gatīḥ*—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. (28)

He is the 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. (29)

04.24.28 Śiva to Pracetās

*yaḥ param ramhasaḥ sākṣāt
tri-guṇāj jīva-samjñitāt
bhagavantam vāsudevam
prapannaḥ sa priyo hi me*

yaḥ—anyone; *param*—transcendental; *ramhasaḥ*—of the controller; *sākṣāt*—directly; *tri-guṇāt*—from the three modes of material nature; *jīva-samjñitāt*—living entities called by the name jīvas; *bhagavantam*—unto the Supreme Personality of Godhead; *vāsudevam*—unto Kṛṣṇa; *prapannaḥ*—surrendered; *saḥ*—he; *priyaḥ*—very dear; *hi*—undoubtedly; *me*—of me.

Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the

controller of everything - material nature as well as the living entity - is actually very dear to me.

10.16.43-44 Naga-patnis to Śrī Kṛṣṇa

*namo 'nantāya sūkṣmāya
gūḍa-sthāya vipāścite
nānā-vādānurodhāya
vācya-vācaka-śaktaye*

namaḥ—obeisances; *anantāya*—to the unlimited Lord; *sūkṣmāya*—to the supremely subtle; *gūḍa-sthāya*—who is fixed in the center; *vipāścite*—to the omniscient one; *nānā*—various; *vāda*—philosophies; *anurodhāya*—who sanctions; *vācya*—of expressed ideas; *vācaka*—and expressing words; *śaktaye*—who possesses the potencies.

We offer our obeisances unto You, the unlimited Supreme Lord, the supremely subtle one, the omniscient Personality of Godhead, who are always fixed in unchanging transcendence, who sanction the opposing views of different philosophies, who are the power upholding expressed ideas and the words that express them. (43)

*namaḥ pramāṇa-mūlāya
kavaye śāstra-yonaye
pravṛttāya nivṛttāya
nigamāya namo namaḥ*

namaḥ—obeisances; *pramāṇa*—of authoritative evidence; *mūlāya*—to the basis; *kavaye*—to the author; *śāstra*—of the revealed scripture; *yonaye*—to the source; *pravṛttāya*—which encourages sense gratification; *nivṛttāya*—which encourages renunciation; *nigamāya*—to Him who is the origin of both kinds of scripture; *namaḥ namaḥ*—repeated obeisances.

We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those encouraging renunciation of the material world. (44)

CHAPTER TEN

Characteristics of the Inconceivable Oneness and Difference

acintya bhedabheda laksanam

03.04.13 Sri Kṛṣṇa to Uddhava

*purā mayā proktam ajāya nābhye
padme niṣaṅṅāya mamādi-sarge
jñānaṁ paraṁ man-mahimāvabhāsaṁ*

yat sūrayo bhāgavatam vadanti

purā—in the days of yore; *mayā*—by Me; *proktam*—was said; *ajāya*—unto Brahmā; *nābhye*—out of the navel; *padme*—on the lotus; *niṣaṅṅāya*—unto the one situated on; *mama*—My; *ādi-sarge*—in the beginning of creation; *jñānam*—knowledge; *param*—sublime; *mat-mahimā*—My transcendental glories; *avabhāsam*—that which clarifies; *yat*—which; *sūrayaḥ*—the great learned sages; *bhāgavatam*—Śrīmad-Bhāgavatam; *vadanti*—do say.

O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Srimad-Bhagavatam.

02.09.31-35 Sri Kṛṣṇa to Brahma

śrī-bhagavān uvāca
jñānam parama-guhyam me
yad vijñāna-samanvitam
sarahasyaṁ 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. (31)

yāvān aham yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

yāvān—as I am in eternal form; *aham*—Myself; *yathā*—as much as; *bhāvah*—transcendental existence; *yad*—those; *rūpa*—various forms and colors; *guṇa*—qualities; *karmakaḥ*—activities; *thatā*—so and so; *eva*—certainly; *tattva-vijñānam*—factual realization; *astu*—let it be; *te*—unto you; *mat*—My; *anugrahāt*—by causeless mercy.

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy. (32)

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.

Brahma, 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. (33)

*ṛte 'rtham yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyām
yathābhāso yathā tamaḥ*

ṛte—without; *artham*—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—and; *ātmani*—in relation to Me; *tad*—that; *vidyād*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—as; *tamaḥ*—the darkness.

O Brahma, 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. (34)

*yathā mahānti bhūtāni
bhūteṣūccāvaceṣu anu
praviṣṭāny apraviṣṭāni
thatā 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; *thatā*—so; *teṣu*—in them; *na*—not; *teṣv*—in them; *aham*—Myself.

O Brahma, 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. (35)

2.9.36 (GM Beng includes)

*etāvad eva jijñāsyam
tattva jijñāsunātmanaḥ
anvaya-vyatirekābhyām
yat syāt samatra 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, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

02.05.22-29

*kālād guṇa-vyatikaraḥ
pariṇāmaḥ svabhāvataḥ
karmaṇo janma mahataḥ
puruṣādhiṣṭhitād abhūt*

kālāt—from eternal time; *guṇa-vyatikaraḥ*—transformation of the modes by reaction; *pariṇāmaḥ*—transformation; *svabhāvataḥ*—from the nature; *karmaṇaḥ*—of activities; *janma*—creation; *mahataḥ*—of the mahat-tattva; *puruṣa-adhiṣṭhitāt*—because of the puruṣa incarnation of the Lord; *abhūt*—it took place.

After the incarnation of the first puruṣa [Kāraṇārṇavaśāyī Viṣṇu], the mahat-tattva, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities appear. Nature means the three qualitative appearances. They transform into activities.(22)

*mahatas tu vikurvāṇād
rajaḥ-sattvopa bṛmhitāt
tamaḥ-pradhānas tv abhavad
dravya jñāna-kriyātmakaḥ*

mahataḥ—of the mahat-tattva; *tu*—but; *vikurvāṇāt*—being transformed; *rajaḥ*—the material mode of passion; *sattva*—the mode of goodness; *upabṛmhitāt*—because of being increased; *tamaḥ*—the mode of darkness; *pradhānaḥ*—being prominent; *tu*—but; *abhavat*—took place; *dravya*—matter; *jñāna*—material knowledge; *kriyā-ātmaḥ*—predominantly material activities.

Material activities are caused by the mahat-tattva's being agitated. At first there is transformation of the modes of goodness and passion, and later—due to the mode of ignorance—matter, its knowledge, and different activities of material knowledge come into play.(23)

*so 'haṅkāra iti prokto
vikurvan samabhūt tridhā
vaikārikas taijasaś ca
tāmasaś ceti yad-bhidā
dravya-śaktiḥ kriyā-śaktir
jñāna-śaktir iti prabho*

saḥ—the very same thing; *ahaṅkāraḥ*—ego; *iti*—thus; *proktaḥ*—said; *vikurvan*—being transformed; *samabhūt*—became manifested; *tridhā*—in three features; *vaikārikaḥ*—in the mode of goodness; *taijasaḥ*—in the mode of passion; *ca*—and; *tāmasaḥ*—in the mode of ignorance: *ca*—also; *iti*—thus; *yad*—what is; *bhidā*—divided; *dravya-śaktiḥ*—powers that evolve matter; *kriyā-śaktiḥ*—initiation that creates; *jñāna-śaktiḥ*—intelligence that guides; *iti*—thus; *prabho*—O master.

The self-centered materialistic ego, thus being transformed into three features, becomes known as the modes of goodness, passion and ignorance in three divisions, namely the powers that evolve matter, knowledge of material creations, and the intelligence that guides such materialistic activities. Narada, you are quite competent to understand this. (24)

*tāmasād api bhūtāder
vikurvāṇād abhūn nabhaḥ
tasya mātrā guṇaḥ śabdo
līngam yad draṣṭṛ-dṛśyayoḥ*

tāsmāt—from the darkness of false ego; *api*—certainly; *bhūta-ādeḥ*—of the material elements; *vikurvāṇāt*—because of transformation; *abhūt*—generated; *nabhaḥ*—the sky; *tasya*—its; *mātrā*—subtle form; *guṇaḥ*—quality; *śabdaḥ*—sound; *līngam*—characteristics; *yad*—as its; *draṣṭṛ*—the seer; *dṛśyayoḥ*—of what is seen.

From the darkness of false ego, the first of the five elements, namely the sky, is generated. Its subtle form is the quality of sound, exactly as the seer is in relationship with the seen.(25)

*nabhaso 'tha vikurvāṇād
abhūt sparśa-guṇo 'nilaḥ
prānvayāc chabdavānś ca
prāṇa ojaḥ saho balam
vāyor api vikurvāṇāt
kāla-karma-sva bhāvataḥ
udapadyata tejo vai
rūpavat sparśa-śabdavat
tejasas tu vikurvāṇād
āsīd ambho rasātmakam
rūpavat sparśavac cāmbho
ghoṣavac ca parānvayāt
viśeṣas tu vikurvāṇād
ambhaso gandhavān abhūt
parānvayād rasa-sparśa-
śabda-rūpa-guṇānvitaḥ*

nabhasaḥ—of the sky; *atha*—thus; *vikurvāṇāt*—being transformed; *abhūt*—generated; *sparśa*—touch; *guṇaḥ*—quality; *anilaḥ*—air; *para*—previous; *anvayāt*—by succession; *śabdavān*—full of sound; *ca*—also; *prāṇaḥ*—life; *ojaḥ*—sense perception; *sahaḥ*—fat; *balam*—strength; *vāyoḥ*—of the air; *api*—also; *vikurvāṇāt*—by transformation; *kāla*—time; *karma*—reaction of the past; *svabhāvataḥ*—on the basis of nature; *udapadyata*—generated; *tejaḥ*—fire; *vai*—duly; *rūpavat*—with form; *sparśa*—touch; *śabdavat*—with sound also; *tejasas*—of the fire; *tu*—but; *vikurvāṇāt*—on being transformed; *āsīt*—it so happened; *ambhaḥ*—water; *rasa-ātmakam*—composed of juice; *rūpavat*—with form; *sparśavat*—with touch; *ca*—and; *ambhaḥ*—water; *ghoṣavat*—with sound; *ca*—and; *para*—previous; *anvayāt*—by succession; *viśeṣaḥ*—variegatedness; *tu*—but; *vikurvāṇāt*—by transformation;

ambhasaḥ—of water; *gandhavān*—odorous; *abhūt*—became; *para*—previous; *anvayāt*—by succession; *rasa*—juice; *sparsa*—touch; *śabda*—sound; *rūpa-guṇa-anvitaḥ*—qualitative.

Because the sky is transformed, the air is generated with the quality of touch, and by previous succession the air is also full of sound and the basic principles of duration of life: sense perception, mental power and bodily strength. When the air is transformed in course of time and nature's course, fire is generated, taking shape with the sense of touch and sound. Since fire is also transformed, there is a manifestation of water, full of juice and taste. As previously, it also has form and touch and is also full of sound. And water, being transformed from all variegatedness on earth, appears odorous and, as previously, becomes qualitatively full of juice, touch, sound and form respectively.

03.10.11-12 (3.10.11 incl in Engl, not in Beng.)

maitreya uvāca
guṇa-vyatikarākāro
nirviśeṣo 'pratiṣṭhitaḥ
puruṣas tad-upādānam
ātmānam līlayāsṛjat

maitreyaḥ uvāca—Maitreya said; *guṇa-vyatikara*—of the interactions of the modes of material nature; *ākāraḥ*—source; *nirviśeṣaḥ*—without diversity; *apṛatiṣṭhitaḥ*—unlimited; *puruṣaḥ*—of the Supreme Person; *tat*—that; *upādānam*—instrument; *ātmānam*—the material creation; *līlayā*—by pastimes; *asṛjat*—created.

Maitreya said: Eternal time is the primeval source of the interactions of the three modes of material nature. It is unchangeable and limitless, and it works as the instrument of the Supreme Personality of Godhead for His pastimes in the material creation. (11)

viśvam vai brahma-tan-mātram
saṁsthitaṁ viṣṇu-māyayā
īśvareṇa paricchinnam
kālenāvyakta-mūrtinā

viśvam—the material phenomenon; *vai*—certainly; *brahma*—the Supreme; *tat-mātram*—the same as; *saṁsthitaṁ*—situated; *viṣṇu-māyayā*—by the energy of Viṣṇu; *īśvareṇa*—by the Personality of Godhead; *paricchinnam*—separated; *kālena*—by the eternal time; *avyakta*—unmanifested; *mūrtinā*—by such a feature.

This cosmic manifestation is separated from the Supreme Lord as material energy by means of *kala*, which is the unmanifested, impersonal feature of the Lord. It is situated as the objective manifestation of the Lord under the influence of the same material energy of Visnu. (12)

11.19.14-16

navaikādaśa pañca trīn

*bhāvān bhūteṣu yena vai
īkṣetāthāikam apy eṣu
taj jñānam mama niścitam*

nava—nine; *ekādaśa*—eleven; *pañca*—five; *trīn*—and three; *bhāvān*—elements; *bhūteṣu*—in all living beings (from Lord Brahmā down to the immovable living entities); *yena*—by which knowledge; *vai*—certainly; *īkṣeta*—one may see; *atha*—thus; *ekam*—one element; *api*—indeed; *eṣu*—within these twenty-eight elements; *tat*—that; *jñānam*—knowledge; *mama*—by Me; *niścitam*—is authorized.

I personally approve of that knowledge by which one sees the combination of nine, eleven, five and three elements in all living entities, and ultimately one element within those twenty-eight.(14)

*etad eva hi vijñānam
na tathaikena yena yat
sthiti-utpatty-apyayān paśyed
bhāvānām tri-guṇātmanām*

etad—this; *eva*—indeed; *hi*—actually; *vijñānam*—realized knowledge; *na*—not; *tathā*—in that way; *ekena*—by the one (Personality of Godhead); *yena*—by whom; *yat*—which (universe); *sthiti*—maintenance; *utpatti*—creation; *apyayān*—and annihilation; *paśyet*—one should see; *bhāvānām*—of all material elements; *tri-guṇa*—of the three modes of nature; *ātmanām*—composed.

When one no longer sees the twenty-eight separated material elements, which arise from a single cause, but rather sees the cause itself, the Personality of Godhead—at that time one’s direct experience is called *vijñāna*, or self-realization. (15)

*ādāv ante ca madhye ca
sṛjyāt sṛjyam yad anvīyāt
punas tat-pratisaṅkrāme
yac chiśyeta tad eva sat*

ādau—in the causal stage; *ante*—in the termination of the causal function; *ca*—also; *madhye*—in the phase of maintenance; *ca*—also; *sṛjyāt*—from one production; *sṛjyam*—to another production; *yad*—which; *anvīyāt*—accompanies; *punaḥ*—again; *tat*—of all material phases; *pratisaṅkrāme*—in the annihilation; *yac*—which; *chiśyeta*—remains; *tat*—that; *eva*—indeed; *sat*—the one eternal.

Commencement, termination and maintenance are the stages of material causation. That which consistently accompanies all these material phases from one creation to another and remains alone when all material phases are annihilated is the one eternal. (16)

11.19.18

*karmanām pariṇāmitvād
ā-viriñcyād amaṅgalam*

*vipaścīn naśvaram paśyed
adr̥ṣtam api dṛṣṭa-vat*

karmaṇām—of material activities; *pariṇāmitvāt*—because of being subject to transformation; *ā*—up to; *virin̄cyāt*—the planet of Lord Brahmā; *amaṅgalam*—inauspicious unhappiness; *vipaścī*—an intelligent person; *naśvaram*—as temporary; *paśyet*—should see; *adr̥ṣtam*—that which he has not yet experienced; *api*—indeed; *dṛṣṭa-vat*—just like that already experienced.

An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.

11.10.08-09

*vilakṣaṇaḥ sthūla-sūkṣmād
dehād ātmekṣitā sva-dṛk
yathāgnir dāruṇo dāhyād
dāhako 'nyaḥ prakāśakaḥ*

vilakṣaṇaḥ—having different characteristics; *sthūla*—from the gross; *sūkṣmāt*—and the subtle; *dehāt*—from the body; *ātmā*—the spirit soul; *īkṣitā*—the seer; *sva-dṛk*—self-enlightened; *yathā*—just as; *agnih*—fire; *dāruṇaḥ*—from firewood; *dāhyāt*—from that which is to be burned; *dāhakaḥ*—that which burns; *anyaḥ*—other; *prakāśakaḥ*—that which illuminates.

Just as fire, which burns and illuminates, is different from firewood, which is to be burned to give illumination, similarly the seer within the body, the self-enlightened spirit soul, is different from the material body, which is to be illuminated by consciousness. Thus the spirit soul and the body possess different characteristics and are separate entities. (8)

*Nirodhotpatty-aṇu-bṛhan-
nānātvam tat-kṛtān guṇān
antaḥ praviṣṭa ādhatta
evam deha-guṇān paraḥ*

nirodha—dormancy; *utpatti*—manifestation; *aṇu*—tiny; *bṛhat*—large; *nānātvam*—the variety of characteristics; *tat-kṛtān*—produced by that; *guṇān*—qualities; *antaḥ*—within; *praviṣṭaḥ*—having entered; *ādhatte*—accepts; *evam*—thus; *deha*—of the material body; *guṇān*—qualities; *paraḥ*—the transcendental entity.

Just as fire may appear differently as dormant, manifest, weak, brilliant and so on, according to the condition of the fuel, similarly, the spirit soul enters a material body and accepts particular bodily characteristics.(9)

11.22.52

*sattva-saṅgād ṛṣīn devān
rajasāsura-mānuṣān*

*tamasā bhūta-tiryaktvam
bhrāmito yāti karmabhiḥ*

sattva-saṅgāt—by association with the mode of goodness; *ṛṣīn*—to the sages; *devān*—to the demigods; *rajasā*—by the mode of passion; *asura*—to the demons; *mānuṣān*—and to human beings; *tamasā*—by the mode of ignorance; *bhūta*—to the ghostly spirits; *tiryaktvam*—or the animal kingdom; *bhrāmitaḥ*—made to wander; *yāti*—he goes; *karmabhiḥ*—because of his fruitive activities.

Made to wander because of his fruitive work, the conditioned soul, by contact with the mode of goodness, takes birth among the sages or demigods. By contact with the mode of passion he becomes a demon or human being, and by association with the mode of ignorance he takes birth as a ghost or in the animal kingdom.

11.22.53 Sri Kṛṣṇa to Uddhava

*nṛtyato gāyataḥ paśyan
yathāivānukaroti tān
evam buddhi-guṇān paśyann
anīho 'py anukāryate*

nṛtyataḥ—persons who are dancing; *gāyataḥ*—and singing; *paśyan*—observing; *yathā*—just as; *eva*—indeed; *anukaroti*—imitates; *tān*—them; *evam*—thus; *buddhi*—of the material intelligence; *guṇān*—the acquired qualities; *paśyan*—seeing; *anīhaḥ*—although not himself engaged in activity; *api*—nevertheless; *anukāryate*—is made to imitate.

Just as one may imitate persons whom one sees dancing and singing, similarly the soul, although never the doer of material activities, becomes captivated by material intelligence and is thus forced to imitate its qualities.

11.22.54-55

*yathāmbhasā pracalatā
taravo 'pi calā iva
cakṣusā bhrāmyamāṇena
dṛśyate bhramatīva bhūḥ
yathā manoratha-dhiyo
viṣayānubhavo mṛṣā
svapna-dṛṣṭāś ca dāsārha
thatā saṁsāra ātmanaḥ*

yathā—as; *ambhasā*—by water; *pracalatā*—moving, agitated; *taravaḥ*—trees; *api*—indeed; *calāḥ*—moving; *iva*—as if; *cakṣusā*—by the eyes; *bhrāmyamāṇena*—which are being turned about; *dṛśyate*—appears; *bhramatī*—moving; *iva*—as if; *bhūḥ*—the earth; *yathā*—as; *manaḥ-ratha*—of a mental fantasy; *dhiyaḥ*—the ideas; *viṣaya*—of sense gratification; *anubhavaḥ*—the experience; *mṛṣā*—false; *svapna-dṛṣṭaḥ*—things seen in a dream; *ca*—and; *dāsārha*—O descendant of Daśārha; *tathā*—thus; *saṁsāraḥ*—the material life; *ātmanaḥ*—of the soul.

The soul's material life, his experience of sense gratification, is actually false, O

descendant of Daśārha, just like trees' appearance of quivering when the trees are reflected in agitated water, or like the earth's appearance of spinning due to one's spinning his eyes around, or like the world of a fantasy or dream. (54/55)

11.22.56 Sri Kṛṣṇa to Uddhava

*arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā*

arthe—in truth; *hi*—certainly; *avidyamāne*—not existing; *api*—even though; *saṁsṛtiḥ*—material existence; *na nivartate*—does not stop; *dhyāyataḥ*—who is meditating; *viṣayān*—on the objects of sense gratification; *asya*—for him; *svapne*—in a dream; *anartha*—of unwanted things; *āgamaḥ*—the coming; *yathā*—just as.

For one who is meditating on sense gratification, material life, although lacking factual existence, does not go away, just as the unpleasant experiences of a dream do not.

08.01.09,10,12 Svayambhuva Manu by Himself

*śrī-manur uvāca
yena cetayate viśvaṁ
viśvaṁ cetayate na yam
yo jāgarti śayāne 'smin
nāyaṁ taṁ veda veda saḥ*

śrī-manuḥ uvāca—Svayambhuva Manu chanted; *yena*—by whom (the personality of Godhead); *cetayate*—is brought into animation; *viśvaṁ*—the whole universe; *viśvaṁ*—the whole universe (the material world); *cetayate*—animates; *na*—not; *yam*—He whom; *yaḥ*—He who; *jāgarti*—is always awake (watching all activities); *śayāne*—while sleeping; *asmin*—in this body; *na*—not; *ayam*—this living entity; *taṁ*—Him; *veda*—knows; *veda*—knows; *saḥ*—He.

Lord Manu said: The supreme living being has created this material world of animation; it is not that He was created by this material world. When everything is silent, the Supreme Being stays awake as a witness. The living entity does not know Him, but He knows everything. (9)

*ātmāvāsyam idaṁ viśvaṁ
yat kiñcij jagatyāṁ jagat
tena tyaktena bhujjithā
mā grdhaḥ kasya svid dhanam*

ātma—the Supersoul; *āvāsyam*—living everywhere; *idaṁ*—this universe; *viśvaṁ*—all universes, all places; *yat*—whatever; *kiñcit*—everything that exists; *jagatyāṁ*—in this world, everywhere; *jagat*—everything, animate and inanimate; *tena*—by Him; *tyaktena*—allotted; *bhujjithāḥ*—you may enjoy; *mā*—do not; *grdhaḥ*—accept; *kasya svid*—of anyone else; *dhanam*—the property.

Within this universe, the Supreme Personality of Godhead in His Supersoul feature is present everywhere, wherever there are animate or inanimate beings. Therefore, one should accept only that which is allotted to him; *one should not desire to infringe upon the property of others.* (10)

*na yasyādy-antau madhyam ca
svaḥ paro nāntaram bahiḥ
viśvasyāmūni yad yasmād
viśvam ca tad ṛtam mahat*

na—neither; *yasya*—of whom (the Supreme Personality of Godhead); *ādi*—a beginning; *antau*—end; *madhyam*—middle; *ca*—also; *svaḥ*—own; *paraḥ*—others; *na*—nor; *antaram*—inside; *bahiḥ*—outside; *viśvasya*—of the whole cosmic manifestation; *amūni*—all such considerations; *yad*—whose form; *yasmāt*—from He who is the cause of everything; *viśvam*—the whole universe; *ca*—and; *tad*—all of them; *ṛtam*—truth; *mahat*—very, very great.

The Supreme Personality of Godhead has no beginning, no end and no middle. Nor does He belong to a particular person or nation. He has no inside or outside. The dualities found within this material world, such as beginning and end, mine and theirs, are all absent from the personality of the Supreme Lord. The universe, which emanates from Him, is another feature of the Lord. Therefore the Supreme Lord is the ultimate truth, and He is complete in greatness. (12)

08.03.03 Gajendra to Sri Visnu

*yasminn idam yataś cedam
yenedam ya idam svayam
yo 'smāt parasmāc ca paras
tam prapadye svayambhuvam*

yasmin—the basic platform on which; *idam*—the universe rests; *yataḥ*—the ingredients from which; *ca*—and; *idam*—the cosmic manifestation is produced; *yena*—by whom; *idam*—this cosmic manifestation is created and maintained; *yaḥ*—He who; *idam*—this material world; *svayam*—is Himself; *yaḥ*—He who; *asmāt*—from the effect (this material world); *parasmāt*—from the cause; *ca*—and; *paraḥ*—transcendental or different; *tam*—unto Him; *prapadye*—I surrender; *svayambhuvam*—unto the supreme self-sufficient.

The Supreme Godhead is the supreme platform on which everything rests, the ingredient by which everything has been produced, and the person who has created and is the only cause of this cosmic manifestation. Nonetheless, He is different from the cause and the result. I surrender unto Him, the Supreme Personality of Godhead, who is self-sufficient in everything.

08.03.09 Gajendra to Śrī Viṣṇu

*tas mai namaḥ pareśāya
brahmaṇe 'nanta-śaktaye*

*arūpāyoru-rūpāya
nama āścarya-karmaṇe*

tasmai—unto Him; *namaḥ*—I offer my obeisances; *para*—transcendental; *īśāya*—who is the supreme controller; *brahmaṇe*—who is the Supreme Brahman (Parabrahman); *ananta-śaktaye*—with unlimited potency; *arūpāya*—possessing no material form; *uru-rūpāya*—possessing various forms as incarnations; *namaḥ*—I offer my obeisances; *āścarya-karmaṇe*—whose activities are wonderful.

He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.

10.85.04 Vasudeva to Kṛṣṇa and Balarama

*yatra yena yato yasya
yasmai yad yad yathā yadā
syād idam bhagavān sākṣāt
pradhāna-puruṣeśvaraḥ*

yatra—in which; *yena*—by which; *yataḥ*—from which; *yasya*—of which; *yasmai*—unto which; *yat yat*—whatever; *yathā*—however; *yadā*—whenever; *syāt*—comes into existence; *idam*—this (creation); *bhagavān*—the Supreme Lord; *sākṣāt*—in His personal presence; *pradhāna-puruṣa*—of nature and its creator (Mahā-Viṣṇu); *īśvaraḥ*—the predominator.

You are the Supreme Personality of Godhead, who manifest as the Lord of both nature and the creator of nature [Mahā-Viṣṇu]. Everything that comes into existence, however and whenever it does so, is created within You, by You, from You, for You and in relation to You.

10.87.30 The Personified Vedas to Maha-Visnu

*aparimitā dhruvās tanu-bhṛto yadi sarva-gatās
tarhi na śāsyateti niyamo dhrava netarathā
ajani ca yan-mayaṁ tad avimucya niyantṛ bhavet
samam anujānatām yad amataṁ mata-duṣṭatayā*

aparimitāḥ—countless; *dhruvāḥ*—permanent; *tanu-bhṛtaḥ*—the embodied living entities; *yadi*—if; *sarva-gatāḥ*—omnipresent; *tarhi*—then; *na*—not; *śāsyatā*—sovereignty; *iti*—such; *niyamaḥ*—rule; *dhruva*—O unchanging one; *na*—not; *itarathā*—otherwise; *ajani*—was generated; *ca*—and; *yat-mayaṁ*—from whose substance; *tad*—from that; *avimucya*—not separating itself; *niyantṛ*—regulator; *bhavet*—must be; *samam*—equally present; *anujānatām*—of those who supposedly know; *yad*—which; *amataṁ*—misunderstood; *mata*—of what is known; *duṣṭatayā*—because of the imperfection.

If the countless living entities were all-pervading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable one. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he

knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect.

10.87.31 The Personified Vedas to Maha-Viṣṇu

*na ghaṭata udbhavaḥ prakṛti-pūruṣayoḥ ajayoḥ
ubhaya-yujā bhavanti asu-bhṛto jala-budbuda-vat
tvayi ta ime tato vividha-nāma-guṇaiḥ parama
sarita ivārṇave madhuni lilyuḥ aśeṣa-rasāḥ*

na ghaṭate—does not happen; *udbhavaḥ*—the generation; *prakṛti*—of material nature; *pūruṣayoḥ*—and of the soul who is her enjoyer; *ajayoḥ*—who are unborn; *ubhaya*—of both; *yujā*—by the combination; *bhavanti*—come into being; *asu-bhṛtaḥ*—living bodies; *jala*—on water; *budbuda*—bubbles; *vat*—like; *tvayi*—in You; *te ime*—these (living beings); *tataḥ*—therefore; *vividha*—various; *nāma*—with names; *guṇaiḥ*—and qualities; *parama*—in the Supreme; *saritaḥ*—rivers; *iva*—as; *arṇave*—within the ocean; *madhuni*—in honey; *lilyuḥ*—become merged; *aśeṣa*—all; *rasāḥ*—flavors.

Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities.

10.40.10 Akrura to Sri Kṛṣṇa

*yathādri-prabhavā nadyaḥ
parjanya-āpūritāḥ prabho
viśanti sarvataḥ sindhum
tadvat tvām gatayo 'ntataḥ*

yathā—as; *adri*—from the mountains; *prabhavāḥ*—born; *nadyaḥ*—rivers; *parjanya*—by the rain; *āpūritāḥ*—filled; *prabho*—O master; *viśanti*—enter; *sarvataḥ*—from all sides; *sindhum*—the ocean; *tadvat*—similarly; *tvām*—You; *gatayaḥ*—these paths; *antataḥ*—finally.

As rivers born from the mountains and filled by the rain flow from all sides into the sea, so do all these paths in the end reach You, O master.

11.24.18 (in Engl., not in Beng)

*yad upādāya pūrvas tu
bhāvo vikurute 'param
ādir anto yadā yasya
tat satyam abhidhīyate*

yad—which (form); *upādāya*—accepting as the ingredient cause; *pūrvah*—the previous cause (such as the *mahat-tattva*); *tu*—and; *bhāvaḥ*—thing; *vikurute*—

produces as transformation; *aparam*—the second thing (such as the element *ahaṅkāra*); *ādiḥ*—the beginning; *antaḥ*—the end; *yadā*—when; *yasya*—of which (product); *tat*—that (cause); *satyam*—real; *abhidhīyate*—is called.

A material object, itself composed of an essential ingredient, creates another material object through transformation. Thus one created object becomes the cause and basis of another created object. A particular thing may thus be called real in that it possesses the basic nature of another object that constitutes its origin and final state.

CHAPTER ELEVEN

Analysis of the Process *abhidheya vicarah*

11.09.29 Śrī Kṛṣṇa to Uddhava

*labdhvā su-durlabham idam bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇam yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

labdhvā—having obtained; *su-durlabham*—that which is very difficult to obtain; *idam*—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; *tūrṇam*—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 immediately endeavor for the ultimate perfection of life and not fall down into the cycle of repeated birth and death. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is only possible for a human being.

11.20.06 Śrī Kṛṣṇa to Uddhava

*śrī-bhagavān uvāca
yogās trayo mayā proktā
nṛṇām śreyo-vidhitasāya
jñānam karma ca bhaktiś ca
nopāyo 'nyo 'sti kutracit*

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *yogāḥ*—processes; *trayaḥ*—three; *mayā*—by Me; *proktāḥ*—described; *nṛṇām*—of human beings;

śreyah—perfection; *vidhitsuṣā*—desiring to bestow; *jñānam*—the path of philosophy; *karma*—the path of work; *ca*—also; *bhaktiḥ*—the path of devotion; *ca*—also; *na*—no; *upāyah*—means; *anyaḥ*—other; *asti*—exists; *kuṭracit*—whatsoever.

The Supreme Personality of Godhead said: My dear Uddhava, because I desire that human beings may achieve perfection, have presented three paths of advancement - the path of knowledge, the path of work and the path of devotion. Besides these three there is absolutely no other means of elevation.

11.05.02 Camasa Ṛṣi to Mahārāja Nimi

śrī-camasa uvāca
mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

śrī-camasaḥ uvāca—Śrī Camasa said; *mukha*—face; *bāhu*—arms; *ūru*—thighs; *pādebhyaḥ*—from the feet; *puruṣasya*—of the Supreme Lord; *āśramaiḥ*—the four spiritual orders; *saha*—with; *catvāraḥ*—four; *jajñire*—were born; *varṇāḥ*—the social orders; *guṇaiḥ*—by the modes of nature; *vipra-ādayaḥ*—headed by the *brāhmaṇas*; *pṛthak*—various.

Śrī Camasa said: Each of the four social orders, headed by the brahmanas, 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.

11.05.03 Camasa Ṛṣi to Mahārāja Nimi

ya eṣāṃ puruṣaṃ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

yaḥ—one who; *eṣāṃ*—of them; *puruṣaṃ*—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 varnas and four asramas 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.

11.10.23 Śrī Kṛṣṇa to Uddhava

*iṣṭveha devatā yajñaiḥ
svaḥ-lokaṁ yāti yājñikāḥ
bhuñjīta deva-vat tatra
bhogān divyān nijāritān*

iṣṭvā—having worshiped; *iha*—in this world; *devatāḥ*—the demigods; *yajñaiḥ*—with sacrifices; *svaḥ-lokaṁ*—to the heavenly planets; *yāti*—goes; *yājñikāḥ*—the performer of sacrifice; *bhuñjīta*—he may enjoy; *deva-vat*—like a god; *tatra*—therein; *bhogān*—pleasures; *divyān*—celestial; *nija*—by himself; *arjitān*—achieved.

If on earth one performs sacrifices for the satisfaction of the demigods, he goes to the heavenly planets where, just like a demigod, he enjoys all of the heavenly pleasures he has earned by his performances.

11.10.26-27 Śrī Kṛṣṇa to Uddhava

*tāvat sa modate svarge
yāvat puṇyam samāpyate
kṣīṇa-punyaḥ pataty arvāg
anicchan kāla-cālitaḥ*

tāvat—that long; *saḥ*—he; *modate*—enjoys life; *svarge*—in the heavenly planets; *yāvat*—until; *puṇyam*—his pious results; *samāpyate*—are used up; *kṣīṇa*—exhausted; *puṇyaḥ*—his piety; *patati*—he falls; *arvāk*—down from heaven; *anicchan*—not desiring to fall; *kāla*—by time; *cālitaḥ*—pushed down.

Until his pious results are used up, the performer of sacrifice enjoys life in the heavenly planets. When the pious results are exhausted, however, he falls down from the pleasure gardens of heaven, being moved against his desire by the force of eternal time. (26)

*yady adharmā-rataḥ saṅgāt
asatām vājitendriyaḥ
kāmatmā kṛpaṇo lubdhaḥ
straiṇo bhūta-vihimsakaḥ*

yadi—if; *adharmā*—in irreligion; *rataḥ*—he is engaged; *saṅgāt*—due to association; *asatām*—of materialistic people; *vā*—or; *ajita*—due to not conquering; *indriyaḥ*—the senses; *kāma*—material lusty desires; *ātmā*—living for; *kṛpaṇaḥ*—miserly; *lubdhaḥ*—greedy; *straiṇaḥ*—a woman-hunter; *bhūta*—against other living beings; *vihimsakaḥ*—committing

If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly

toward others, greedy and always anxious to exploit the bodies of women. (27)

11.10.29-31 Śrī Kṛṣṇa to Uddhava

*karmāṇi duḥkhodarkāṇi
kurvan dehena taiḥ punaḥ
deham ābhajate tatra
kim sukhaṁ martya-dharmaṇaḥ*

karmāṇi—activities; *duḥkha*—great unhappiness; *udarkāṇi*—bringing in the future; *kurvan*—performing; *dehena*—with such a body; *taiḥ*—by such activities; *punaḥ*—again; *deham*—a material body; *ābhajate*—accepts; *tatra*—therein; *kim*—what; *sukham*—happiness; *martya*—always leading to death; *dharmaṇaḥ*—of one sworn to activities.

In such a degraded body, he unfortunately continues to perform inauspicious activities that greatly increase his future unhappiness, and therefore he again accepts a similar body. What possible happiness can there be for one who engages in activities inevitably terminating in death? (29)

*lokānām loka-pālānām
mad bhayaṁ kalpa-jīvinām
brahmaṇo 'pi bhayaṁ matto
dvi-parārdha-parāyusaḥ*

lokānām—in all the planetary systems; *loka-pālānām*—and for all the planetary leaders, such as the demigods; *mat*—of Me; *bhayaṁ*—there is fear; *kalpa-jīvinām*—for those who live for a *kalpa*, or a day of Brahmā; *brahmaṇaḥ*—of Lord Brahmā; *api*—even; *bhayaṁ*—there is fear; *mattaḥ*—from Me; *dvi-parārdha*—two *parārdhas*, totalling 311,040,000,000,000 years; *para*—supreme; *āyusaḥ*—whose duration of life.

In all planetary systems from the heavenly to the hellish, and for all of the great demigods who live for one thousand yuga cycles, there is fear of Me in My form of time. Even Brahma, who possesses the supreme life span of 311,040,000,000,000 years, is also afraid of Me. (30)

*guṇāḥ sṛjanti karmāṇi
guṇo 'nusṛjate guṇān
jīvas tu guṇa-samyukto
bhūṅkte karma-phalāny asau*

guṇāḥ—the material senses; *sṛjanti*—create; *karmāṇi*—pious and impious material activities; *guṇaḥ*—the three modes of nature; *anusṛjate*—set into motion; *guṇān*—the material senses; *jīvaḥ*—the minute living entity; *tu*—indeed; *guṇa*—the

material senses or the material modes of nature; *samyuktaḥ*—fully engaged in; *bhūkte*—experiences; *karma*—of activities; *phalāni*—the various results; *asau*—the spirit soul.

The material senses create material activities, either pious or sinful, and the modes of nature set the senses into motion. The living entity, being fully engaged by the material senses and modes of nature, experiences the various results of fruitive work. (31)

11.10.32-33 Śrī Kṛṣṇa to Uddhava

*yāvat syād guṇa-vaiṣamyam
tāvan nānātvam ātmanaḥ
nānātvam ātmano yāvat
pāratantryam tadaiva hi*

yāvat—as long as; *syāt*—there is; *guṇa*—of the modes of material nature; *vaiṣamyam*—separate existences; *tāvat*—then there will be; *nānātvam*—different states of existence; *ātmanaḥ*—of the soul; *nānātvam*—different states of existence; *ātmanaḥ*—of the soul; *yāvat*—as long as there are; *pāratantryam*—dependence; *tadā*—then there will be; *eva*—certainly; *hi*—indeed.

As long as the living entity thinks that the modes of nature have separate existences, he will be obliged to take birth in many different forms and will experience varieties of material existence. Therefore, the living entity remains completely dependent on fruitive activities under the modes of nature. (32)

*yāvad asyāsvatantratvam
tāvad īśvarato bhayam
ya etat samupāsīraṁs
te muhyanti śucārpitāḥ*

yāvat—as long as; *asya*—of the living being; *asvatantratvam*—there is no freedom from dependence on the modes of nature; *tāvat*—then there will be; *īśvarataḥ*—from the supreme controller; *bhayam*—fear; *ye*—those who; *etat*—to this material concept of life; *samupāsīran*—devote themselves; *te*—they; *muhyanti*—are bewildered; *śucā*—in lamentation; *arpitāḥ*—always absorbed.

The conditioned soul who remains dependent on fruitive activities under the material modes of nature will continue to fear Me, the Supreme Personality of Godhead, since I impose the results of one's fruitive activities. Those who accept the material concept of life, taking the variegatedness of the modes of nature to be factual, devote themselves to material enjoyment and are therefore always absorbed in lamentation and grief. (33)

11.29.01-2 Uddhava to Kṛṣṇa

*śrī-uddhava uvāca
su-dustarām imām manye
yoga-caryām anātmanaḥ
yathāñjasā pumān siddhyet
tan me brūhy añjasācyuta*

śrī-uddhavaḥ uvāca—Śrī Uddhava said; *su-dustarām*—very difficult to execute; *imām*—this; *manye*—I think; *yoga-caryām*—process of yoga; *anātmanaḥ*—for one who has not controlled his mind; *yathā*—how; *añjasā*—easily; *pumān*—a person; *siddhyet*—may accomplish it; *tat*—that; *me*—to me; *brūhi*—please tell; *añjasā*—in a simple manner; *acyuta*—O infallible Lord.

Sri Uddhava said: My dear Lord Acyuta, I fear that the method of yoga described by You is very difficult for one who cannot control his mind. Therefore please explain to me in simple terms how someone can more easily execute it. (1)

*prāyaśaḥ puṇḍarīkākṣa
yuñjanto yogino manaḥ
viśīdanty asamādhānān
mano-nigraha-karṣitāḥ*

prāyaśaḥ—for the most part; *puṇḍarīka-akṣa*—O lotus-eyed Lord; *yuñjantaḥ*—who engage; *yoginaḥ*—yogīs; *manaḥ*—the mind; *viśīdanti*—become frustrated; *asamādhānāt*—because of inability to attain trance; *manaḥ-nigraha*—by the attempt to subdue the mind; *karṣitāḥ*—weary.

O lotus-eyed Lord, generally those yogis who try to steady the mind experience frustration because of their inability to perfect the state of trance. Thus they weary in their attempt to bring the mind under control. (2)

11.15.33 Śrī Kṛṣṇa to Uddhava

*antarāyān vadanty etā
yuñjato yogam uttamam
mayā sampadyamānasya
kāla-kṣapaṇa-hetavaḥ*

antarāyān—impediments; *vadanti*—they say; *etāḥ*—these mystic perfections; *yuñjataḥ*—of one engaging in; *yogam*—connection with the Absolute; *uttamam*—the supreme stage; *mayā*—with Me; *sampadyamānasya*—of one who is becoming completely opulent; *kāla*—of time; *kṣapaṇa*—of the interruption, waste; *hetavaḥ*—causes.

Learned experts in devotional service state that the mystic perfections of yoga that I have mentioned are actually impediments and are a waste of time for one who is practicing the supreme yoga, by which one achieves all perfection in life directly

from Me.

11.24.14 Śrī Kṛṣṇa to Uddhava

*yogasya tapasāś caiva
nyāsasya gatayo 'malāḥ
mahar janas tapaḥ satyaṁ
bhakti-yogasya mad-gatiḥ*

yogasya—of mystic *yoga*; *tapasaḥ*—of great austerity; *ca*—and; *eva*—certainly; *nyāsasya*—of the renounced order of life; *gatayaḥ*—the destinations; *amalāḥ*—spotless; *mahaḥ*—Mahar; *janaḥ*—Janas; *tapaḥ*—Tapas; *satyaṁ*—Satya; *bhakti-yogasya*—of devotional service; *mat*—My; *gatiḥ*—destination.

By mystic yoga, great austerities and the renounced order of life, the pure destinations of Maharloka, Janaloka, Tapoloka and Satyaloka are attained. But by devotional yoga, one achieves My transcendental abode.

04.22.39 Sanat-kumāra to Mahārāja Pṛthu

*yat-pada-pankaja-palasa-vilasa-bhaktya
karmasayam grathitam udgrathayanti santah
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-ganas tam aranam bhaja vasudevam*

yat—whose; *pada*—feet; *pankaja*—lotus; *palasa*—petals or toes; *vilasa*—enjoyment; *bhaktya*—by devotional service; *karma*—fruitive activities; *asayam*—desire; *grathitam*—hard knot; *udgrathayanti*—root out; *santah*—devotees; *tat*—that; *vat*—like; *na*—never; *rikta-matayah*—persons devoid of devotional service; *yatayah*—ever-increasingly trying; *api*—even though; *ruddha*—stopped; *srotah-ganah*—the waves of sense enjoyment; *tam*—unto Him; *aranam*—worthy to take shelter; *bhaja*—engage in devotional service; *vasudevam*—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 hardknotted desires for fruitive activities. Because this is very difficult, the nondevotees - the jnanis and yogis - 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.

03.23.56 Kapiladeva to Devahūti

*neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvaṁn 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; *sah*—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 as dead, although breathing.

01.18.12 Sages to Sūta Gosvāmī

*karmaṇy asminn anāśvāse
dhūma-dhūmrātmanām bhavān
āpāyayati govinda-
pāda-padmāsavaṁ madhu*

karmaṇi—performance of; *asmin*—in this; *anāśvāse*—without certainty; *dhūma*—smoke; *dhūmra-ātmanām*—tinged body and mind; *bhavān*—your good self; *āpāyayati*—very much pleasing; *govinda*—the Personality of Godhead; *pāda*—feet; *padma-āsavam*—nectar of the lotus flower; *madhu*—honey.

We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.

02.03.02-8 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*brahma-varcasa-kāmas tu
yajeta brahmaṇaḥ patim
indram indriya-kāmas tu
prajā-kāmaḥ prajāpatīn
devīm māyām tu śrī-kāmas
tejas-kāmo vibhāvasum
vasu-kāmo vasūn rudrān
vīrya-kāmo 'tha vīryavān
annādya-kāmas tv aditiṁ
svarga-kāmo 'diteḥ sutān
viśvān devān rājya-kāmaḥ
sādhyān saṁsādhako viśām
āyus-kāmo 'śvinau devau
puṣṭi-kāma ilām yajet
pratiṣṭhā-kāmaḥ puruṣo
rodasī loka-mātarau
rūpābhikāmo gandharvān
strī-kāmo 'psara urvaśīm
ādhipatya-kāmaḥ sarveṣām*

*yajeta parameṣṭhinam
yajñam yajed yaśas-kāmaḥ
kośa-kāmaḥ pracetasam
vidyā-kāmas tu giriśam
dāmpatyārtha umām satim*

brahma—the absolute; *varcasa*—effulgence; *kāmaḥ tu*—but one who desires in that way; *yajeta*—do worship; *brahmaṇaḥ*—of the Vedas; *patim*—the master; *indram*—the King of heaven; *indriya-kāmaḥ tu*—but one who desires strong sense organs; *prajā-kāmaḥ*—one who desires many offspring; *prajāpatīn*—the Prajāpatis; *devīm*—the goddess; *māyām*—unto the mistress of the material world; *tu*—but; *śrī-kāmaḥ*—one who desires beauty; *tejah*—power; *kāmaḥ*—one who so desires; *vibhāvasum*—the fire-god; *vasu-kāmaḥ*—one who wants wealth; *vasūn*—the Vasu demigods; *rudrān*—the Rudra expansions of Lord Śiva; *vīrya-kāmaḥ*—one who wants to be very strongly built; *atha*—therefore; *vīryavān*—the most powerful; *anna-adya*—grains; *kāmaḥ*—one who so desires; *tu*—but; *aditim*—Aditi, mother of the demigods; *svarga*—heaven; *kāmaḥ*—so desiring; *aditeḥ sutān*—the sons of Aditi; *viśvān*—Viśvadeva; *devān*—demigods; *rājya-kāmaḥ*—those who hanker for kingdoms; *sādhyān*—the Sādhyā demigods; *sāmsādhakaḥ*—what fulfills the wishes; *viśām*—of the mercantile community; *āyuh-kāmaḥ*—desirous of long life; *aśvinau*—the two demigods known as the Aśvinī brothers; *devau*—the two demigods; *puṣṭi-kāmaḥ*—one who desires a strongly built body; *ilām*—the earth; *yajet*—must worship; *pratiṣṭhā-kāmaḥ*—one who desires good fame, or stability in a post; *puruṣaḥ*—such men; *rodasī*—the horizon; *loka-mātarau*—and the earth; *rūpa*—beauty; *abhikāmaḥ*—positively aspiring for; *gandharvān*—the residents of the Gandharva planet, who are very beautiful and are expert in singing; *strī-kāmaḥ*—one who desires a good wife; *apsaraḥ urvaśīm*—the society girls of the heavenly kingdom; *ādhipatya-kāmaḥ*—one who desires to dominate others; *sarveṣām*—everyone; *yajeta*—must worship; *parameṣṭhinam*—Brahma, the head of the universe; *yajñam*—the Personality of Godhead; *yajet*—must worship; *yaśaḥ-kāmaḥ*—one who desires to be famous; *kośa-kāmaḥ*—one who desires a good bank balance; *pracetasam*—the treasurer of heaven, known as Varuṇa; *vidyā-kāmaḥ tu*—but one who desires education; *giriśam*—the lord of the Himalayas, Lord Śiva; *dāmpatya-arthāḥ*—and for conjugal love; *umām satim*—the chaste wife of Lord Śiva, known as Uma.

One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas [Lord Brahma or Bṛhaspati, the learned priest], one who desires powerful sex should worship the heavenly King, Indra, and one who desires good progeny should worship the great progenitors called Prajāpatis. One who desires good fortune should worship Durgādevī, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Śiva if he wants to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Viśvadeva, and one who wants to be popular with the general mass of population should worship the Sādhyā demigod. One who desires a long span of life should worship the demigods known as the Aśvinī-kumāras, and a

person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to be beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the Apsāras and the Urvaśī society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahma, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuṇa. If one desires to be a greatly learned man he should worship Lord Śiva, and if one desires a good marital relation he should worship the chaste goddess Uma, the wife of Lord Śiva. (2-7)

*dharmārtha uttama-ślokaṁ
tantuḥ tanvan pitṛn yajet
rakṣā-kāmaḥ puṇya janān
ojas-kāmo marud-gaṇān*

dharmā-arthāḥ—for spiritual advancement; *uttama-ślokaṁ*—the Supreme Lord or persons attached to the Supreme Lord; *tantuḥ*—for offspring; *tanvan*—and for their protection; *pitṛn*—the residents of Pitṛloka; *yajet*—must worship; *rakṣā-kāmaḥ*—one who desires protection; *puṇya janān*—pious persons; *ojas-kāmaḥ*—one who desires strength should worship; *marut-gaṇān*—the demigods.

One should worship Lord Viṣṇu or His devotee for spiritual advancement in knowledge, and for protection of heredity and advancement of a dynasty one should worship the various demigods. (8)

02.03.09-11 Śukadeva Goswāmī to Mahārāja Parīkṣit

*rājya-kāmo manūn devān
nirṛtim tv abhicaran yajet
kāma-kāmo yajet somam
akāmaḥ puruṣaṁ param*

rājya-kāmaḥ—anyone desiring an empire or kingdom; *manūn*—the Manus, semi-incarnations of God; *devān*—demigods; *nirṛtim*—demons; *tu*—but; *abhicaran*—desiring victory over the enemy; *yajet*—should worship; *kāma-kāmaḥ*—one who desires sense gratification; *yajet*—should worship; *somam*—the demigod named Candra; *akāmaḥ*—one who has no material desires to be fulfilled; *puruṣaṁ*—the Supreme Personality of Godhead; *param*—the Supreme.

One who desires domination over a kingdom or an empire should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead. (9)

*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. (10)

*etāvān eva yajatām
iha niḥśreyasodayaḥ
bhagavaty acalo bhāvo
yad bhāgavata-saṅgataḥ*

etāvān—all these different kinds of worshipers; *eva*—certainly; *yajatām*—while worshipping; *iha*—in this life; *niḥśreyasa*—the highest benediction; *udayaḥ*—development; *bhagavati*—unto the Supreme Personality of Godhead; *acalaḥ*—unflinching; *bhāvaḥ*—spontaneous attraction; *yad*—which; *bhāgavata*—the pure devotee of the Lord; *saṅgataḥ*—association.

All the different kinds of worshipers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord. (11)

11.14.20 Śrī Kṛṣṇa to Uddhava

*na sādhayati mām yogo
na sāṅkhyam dharmā 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; *dharmāḥ*—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, Sankhya-philosophy, pious work, Vedic study, austerity or renunciation.

12.03.48-49 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*vidyā-tapaḥ-prāṇa-nirodha-maitrī-
tīrthābhiṣeka-vrata-dāna-japyaiḥ
nātyanta-śuddhim labhate 'ntarātmā
yathā hṛdi-sthe bhagavaty anante*

vidyā—by worship of demigods; *tapaḥ*—austerities; *prāṇa-nirodha*—exercise of breath control; *maitrī*—compassion; *tīrtha-abhiṣeka*—bathing in holy places; *vrata*—strict vows; *dāna*—charity; *japyaiḥ*—and chanting of various *mantras*; *na*—not; *atyanta*—complete; *śuddhim*—purification; *labhate*—can achieve; *antaḥ-ātmā*—the mind; *yathā*—as; *hṛdi-sthe*—when He is present within the heart; *bhagavati*—the Personality of Godhead; *anante*—the unlimited Lord.

By one's engaging in the processes of demigod worship, austerities, breath control, compassion, bathing in holy places, strict vows, charity and chanting of various mantras, one's mind cannot attain the same absolute purification as that achieved when the unlimited Personality of Godhead appears within one's heart. (48)

*tasmāt sarvātmanā rājan
hṛdi-stham kuru keśavam
mriyamāṇo hy avahitas
tato yāsi parām gatim*

tasmāt—therefore; *sarva-ātmanā*—with all endeavor; *rājan*—O King; *hṛdi-stham*—within your heart; *kuru*—make; *keśavam*—Lord Keśava; *mriyamāṇaḥ*—dying; *hi*—indeed; *avahitaḥ*—concentrated; *tataḥ*—then; *yāsi*—you will go; *param*—to the supreme; *gatim*—destination.

Therefore, O King, endeavor with all your might to fix the Supreme Lord Keśava within your heart. Maintain this concentration upon the Lord, and at the time of death you will certainly attain the supreme destination. (49)

10.14.03-4 Brahma to Śrī Kṛṣṇa

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-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; *bhavadiya-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. (3)

*śreyah-sṛtim bhaktim udasya te vibho
kliṣyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām*

śreyah—of supreme benefit; *sṛtim*—the path; *bhaktim*—devotional service; *udasya*—rejecting; *te*—they; *vibho*—O almighty Lord; *kliṣyanti*—struggle; *ye*—who; *kevala*—exclusive; *bodha*—of knowledge; *labdhaye*—for the achievement; *teṣām*—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. (4)

03.25.44 Kapiladeva to Devahūti

*etāvān eva loke 'smin
puṁsām niḥśreyasodayaḥ
tivreṇa bhakti-yogena
mano mayy arpitaṁ sthiram*

etāvān eva—only so far; *loke asmin*—in this world; *puṁsām*—of men; *niḥśreyasa*—final perfection of life; *udayaḥ*—the attainment of; *tivreṇa*—intense; *bhakti-yogena*—by practice of devotional service; *manaḥ*—mind; *mayi*—in Me; *arpitaṁ*—fixed; *sthiram*—steady.

Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final

perfection of life.

01.02.06-10,12-13 Sūta Gosvāmī to Śaunaka Ṛṣi

*sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihātā
yayātmā suprasīdati*

saḥ—that; *vai*—certainly; *puṁsām*—for mankind; *paraḥ*—sublime; *dharmah*—occupation; *yataḥ*—by which; *bhaktiḥ*—devotional service; *adhokṣaje*—unto the Transcendence; *ahaitukī*—causeless; *apratihātā*—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 transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. (6)

*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 service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world. (7)

*dharmah svanuṣṭhitaḥ puṁsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam*

dharmah—occupation; *svanuṣṭhitaḥ*—executed in terms of one's own position; *puṁsām*—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; *śramah*—useless labor; *eva*—only; *hi*—certainly; *kevalam*—entirely.

The occupational duties 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. (8)

*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 the sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification. (9)

*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; *yaś ca iha*—whatsoever else; *karmabhiḥ*—by occupational activities.

Life's desire 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 work. (10)

*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 Paramatma; *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-sruti. (12)

*ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam*

ataḥ—so; *pumbhiḥ*—by the human being; *dvija-śreṣṭhāḥ*—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. (13)

03.25.32-33 Kapiladeva to Devahuti

*śrī-bhagavān uvāca
devānām guṇa-liṅgānām
ānuśravika-karmaṇām
sattva evaika-manaso
vṛttiḥ svābhāvikī tu yā
animittā bhāgavatī
bhaktiḥ siddher garīyasī*

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *devānām*—of the senses or of the presiding deities of the senses; *guṇa-liṅgānām*—which detect sense objects; *ānuśravika*—according to scripture; *karmaṇām*—which work; *sattve*—unto the mind or unto the Lord; *eva*—only; *eka-manasaḥ*—of a man of undivided mind; *vṛttiḥ*—inclination; *svābhāvikī*—natural; *tu*—in fact; *yā*—which; *animittā*—without motive; *bhāgavatī*—to the Personality of Godhead; *bhaktiḥ*—devotional service; *siddheḥ*—than salvation; *garīyasī*—better.

Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in the devotional service to the Personality of Godhead, without any motive, that is far better even than salvation. (32)

*jarayaty āśu yā kośam
nigīrṇam analo yathā*

jarayati—dissolves; *āśu*—quickly; *yā*—which; *kośam*—the subtle body; *nigīrṇam*—

things eaten; *analaḥ*—fire; *yathā*—as.

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all we eat. (33)

03.29.11-12 Kapiladeva to Devahuti

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau
lakṣaṇam bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

mat—of Me; *guṇa*—qualities; *śruti*—by hearing; *mātreṇa*—just; *mayi*—towards Me; *sarva-guhā-āśaye*—residing in everyone's heart; *manaḥ-gatiḥ*—the heart's course; *avicchinnā*—continuous; *yathā*—as; *gaṅgā*—of the Ganges; *ambhasaḥ*—of the water; *ambudhau*—towards the ocean; *lakṣaṇam*—the manifestation; *bhakti-yogasya*—of devotional service; *nirguṇasya*—unadulterated; *hi*—indeed; *udāhṛtam*—exhibited; *ahaitukī*—causeless; *avyavahitā*—not separated; *yā*—which; *bhaktiḥ*—devotional service; *puruṣa-uttame*—towards the Supreme Personality of Godhead.

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down to the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord. (11/12)

02.03.12,17 Sukadeva Goswami to Maharaja Parikṣit

jñānam yad āpratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥ
kaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratim na kuryāt

jñānam—knowledge; *yad*—that which; *ā*—up to the limit of; *pratinivṛtta*—completely withdrawn; *guṇa-ūrmi*—the waves of the material modes; *cakram*—whirlpool; *ātma-prasādaḥ*—self-satisfaction; *uta*—moreover; *yatra*—where there is; *guṇeṣu*—in the modes of nature; *asaṅgaḥ*—no attachment; *kaivalya*—transcendental; *sammata*—approved; *pathaḥ*—path; *tu*—but; *atha*—therefore; *bhakti-yogaḥ*—devotional service; *kaḥ*—who; *nirvṛtaḥ*—absorbed in; *hari-kathāsu*—in the transcendental topics of the Lord; *ratim*—attraction; *na*—shall not; *kuryāt*—do.

Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material

modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted? (12)

*āyur barati vai puṁsām
udyann astam ca yann asau
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā*

āyuh—duration of life; *harati*—decreases; *vai*—certainly; *puṁsām*—of the people; *udyann*—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. (17)

02.08.04-5 Maharaja Parikṣit to Sukadeva Goswami

*śṛṇvataḥ śraddhayā nityam
gṛṇataś ca sva-ceṣṭitam
kālena nātidīrghena
bhagavān viśate hṛdi*

śṛṇvataḥ—of those who hear; *śraddhayā*—in earnestness; *nityam*—regularly, always; *gṛṇataḥ*—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 Sri Kṛṣṇa; *viśate*—becomes manifest; *hṛdi*—within one's heart.

Persons who hear Srimad-Bhagavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Sri Kṛṣṇa manifested in their hearts within a short time. (4)

*praviṣṭaḥ karṇa-randhreṇa
svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ
salilasya yathā śarat*

praviṣṭaḥ—thus being entered; *karṇa-randhreṇa*—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. Srimad-Bhagavatam], 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. (5)

02.01.13 Sukadeva Gosvami to Maharaja Pariksit

*khaṭvāṅgo nāma rājarṣir
jñātveyattām ihāyusaḥ
muhūrtāt sarvam utsṛjya
gatavān abhayam harim*

khaṭvāṅgaḥ—King Khatvanga; *nāma*—name; *rāja-rṣiḥ*—saintly king; *jñatvā*—by knowing; *iyattām*—duration; *iha*—in this world; *āyusaḥ*—of one's life; *muhūrtāt*—within only a moment; *sarvam*—everything; *utsṛjya*—leaving aside; *gatavān*—had undergone; *abhayam*—fully safe; *harim*—the Personality of Godhead.

The saintly King Khatvanga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead.

02.01.12 Sukadeva Gosvami to Maharaja Pariksit

*kim pramattasya bahubhiḥ
parokṣair hāyanair iha
varam muhūrtam viditam
ghaṭate śreyase yataḥ*

kim—what is; *pramattasya*—of the bewildered; *bahubhiḥ*—by many; *parokṣaiḥ*—inexperienced; *hāyanair*—years; *iha*—in this world; *varam*—better; *muhūrtam*—a moment; *viditam*—conscious; *ghaṭate*—one can try for; *śreyase*—in the matter of the supreme interest; *yataḥ*—by that.

What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment full of consciousness, because that gives one a start in searching after his supreme interest.

02.01.02-6 Sukadeva Gosvami to Maharaja Pariksit

*śrotavyādīni rājendra
nṛṇām santi sahasraśaḥ
apaśyatām ātma-tattvam
grheṣu grha-medhinām*

śrotavya-ādīni—subject matters for hearing; *rājendra*—O Emperor; *nṛṇām*—of

human society; *santi*—there are; *sahasraśaḥ*—hundreds and thousands; *apaśyatām*—of the blind; *ātma-tattvam*—knowledge of self, the ultimate truth; *gr̥heṣu*—at home; *gr̥ha-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.(2)

*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; *īhayā*—development; *rājan*—O King; *kuṭumba*—family members; *bharaṇena*—maintaining; *vā*—either.

The lifetime of such an envious housholder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members. (3)

*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 atma-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. (4)

*tasmād bhārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam*

tasmāt—for this reason; *bhārata*—O descendant of Bharata; *sarvātmā*—the Supersoul; *bhagavān*—the Supreme 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; *abhayam*—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. (5)

*etāvān sāṅkhya-yogābhyam
sva-dharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ*

etāvān—all these; *sāṅkhya*—complete knowledge of matter and spirit; *yogābhyam*—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.(6)

02.01.07 Sukadeva Goswami to Maharaja Pariksit

*prāyeṇa munayo rājan
nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma
guṇānukathane hareḥ*

prāyeṇa—mainly; *munayaḥ*—all sages; *rājan*—O King; *nivṛttāḥ*—above; *vidhi*—regulative principles; *sedhataḥ*—from restrictions; *nairguṇya-sthāḥ*—transcendentally situated; *ramante*—take pleasure in; *sma*—distinctly; *guṇa-anukathane*—describing the glories; *hareḥ*—of the Lord.

O King Pariksit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.

02.01.11 Sukadeva Goswami to Maharaja Pariksit

*etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ
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, Sri 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.

11.20.07-9 Sri Kṛṣṇa to Uddhava

*nirviṇṇānām jñāna-yogo
nyāsinām iha karmasu
teṣv anirviṇṇa-cittānām
karma-yogas tu kāminām*

nirviṇṇānām—for those who are disgusted; *jñāna-yogaḥ*—the path of philosophical speculation; *nyāsinām*—for those who are renounced; *iha*—among these three paths; *karmasu*—in ordinary material activities; *teṣu*—in those activities; *anirviṇṇa*—not disgusted; *cittānām*—for those who have consciousness; *karma-yogaḥ*—the path of *karma-yoga*; *tu*—indeed; *kāminām*—for those who still desire material happiness.

Among these three paths, jnana-yoga, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfill, should seek perfection through the path of karma-yoga. (7)

*yadṛcchayā mat-kathādau
jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto
bhakti-yogo 'sya siddhi-daḥ*

yadṛcchayā—somehow or other by good fortune; *mat-kathā-ādau*—in the narrations, songs, philosophy, dramatical performances, etc., that describe My glories; *jāta*—awakened; *śraddhaḥ*—faith; *tu*—indeed; *yaḥ*—one who; *pumān*—a person; *na*—not; *nirviṇṇaḥ*—disgusted; *na*—not; *ati-saktaḥ*—very attached; *bhakti-yogaḥ*—the path of loving devotion; *asya*—his; *siddhi-daḥ*—will award perfection.

If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me. (8)

*tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau 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* *visnoh*, one has to act according to the regulative principles of the Vedic injunctions. (9)

11.20.11 Sri Kṛṣṇa to Uddhava

*asmiu loke vartamānaḥ
sva-dharma-stho 'naghaḥ śuciḥ
jñānam viśuddham āpnoti
mad-bhaktim vā yadṛcchayā*

asmin—in this; *loke*—world; *vartamānaḥ*—existing; *sva-dharma*—in one's prescribed duty; *sthaḥ*—situated; *anaghaḥ*—free from sinful activities; *śuciḥ*—cleansed of material contamination; *jñānam*—knowledge; *viśuddham*—transcendental; *āpnoti*—obtains; *mat*—to Me; *bhaktim*—devotional service; *vā*—or; *yadṛcchayā*—according to one's fortune.

One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me.

11.21.02 Sri Kṛṣṇa to Uddhava

*sve sve 'dhikāre yā niṣṭhā
sa guṇaḥ parikīrtitaḥ
viparyayas tu doṣaḥ syād
ubhayor eṣa niścayaḥ*

sve sve—each in his own; *adhikāre*—position; *yā*—such; *niṣṭhā*—steadiness; *saḥ*—this; *guṇaḥ*—piety; *parikīrtitaḥ*—is declared to be; *viparyayaḥ*—the opposite; *tu*—indeed; *doṣaḥ*—impiety; *syāt*—is; *ubhayor*—of the two; *eṣaḥ*—this; *niścayaḥ*—the definite conclusion.

Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.

11.03.30 Prabuddha to Maharaja Nimi

*parasparānukathanam
pāvanam bhagavad-yaśaḥ
mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanah*

paraspara—mutual; *anukathanam*—discussion; *pāvanam*—purifying; *bhagavat*—of the Supreme Lord; *yaśaḥ*—glories; *mithaḥ*—mutual; *ratih*—loving attraction; *mithaḥ*—mutual; *tuṣṭih*—satisfaction; *nivṛttih*—cessation of material miseries; *mithaḥ*—mutual; *ātmanah*—of the soul.

One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.

11.03.31 Prabuddha to Maharaja Nimi

*smarantaḥ smārayantaś ca
mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulkām tanum*

smarantaḥ—remembering; *smārayantaḥ ca*—and reminding; *mithaḥ*—one another; *agha-ogha-haram*—who takes away everything inauspicious from the devotee; *harim*—the Supreme Personality of Godhead; *bhaktyā*—by devotion; *sañjātayā*—awakened; *bhaktyā*—by devotion; *bibhrati*—possess; *utpulkām*—agitated by ecstasy; *tanum*—body.

The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

Devotional Service in Practice sadhana-bhakti

11.23.49 Avanti Brahmana Chanting

*deham mano-mātram imam grhītvā
mamāham ity andha-dhiyo manuṣyāḥ*

*eṣo 'ham anyo 'yam iti bhrameṇa
duranta-pāre tamasi bhramanti*

deham—the material body; *manaḥ-mātram*—coming simply from the mind; *imam*—this; *gṛhītvā*—having accepted; *mama*—mine; *aham*—I; *iti*—thus; *andha*—blinded; *dhiyaḥ*—their intelligence; *manuṣyāḥ*—human beings; *eṣaḥ*—this; *aham*—I am; *anyaḥ*—someone else; *ayaṁ*—this is; *iti*—thus; *bhrameṇa*—by the illusion; *duranta-pāre*—unsurpassable; *tamasi*—within the darkness; *bhramanti*—they wander.

Persons who identify with this body, which is simply the product of the material mind, are blinded in their intelligence, thinking in terms of "I" and "mine". Because of their illusion of "this is I, but that is someone else," they wander in endless darkness.

11.22.37 Sri Kṛṣṇa to Uddhava

*śrī-bhagavān uvāca
manaḥ karma-mayaṁ nṛṇāṁ
indriyaiḥ pañcabhir yutam
lokāl lokam prayāty anya
ātmā tad anuvartate*

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *manaḥ*—the mind; *karma-mayaṁ*—shaped by fruitive work; *nṛṇāṁ*—of persons; *indriyaiḥ*—along with the senses; *pañcabhiḥ*—five; *yutam*—conjoined; *lokāt*—from one world; *lokam*—to another world; *prayāti*—travels; *anyaḥ*—separate; *ātmā*—the soul; *tad*—that mind; *anuvartate*—follows.

Lord Kṛṣṇa said: The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from this mind, follows it.

11.23.60 Sri Kṛṣṇa to Uddhava

*tasmāt sarvātmanā tāta
nigṛhāṇa mano dhiyā
mayy āveśitayā yukta
etāvān yoga-saṅgrahaḥ*

tasmāt—therefore; *sarva-ātmanā*—in all respects; *tāta*—My dear Uddhava; *nigṛhāṇa*—bring under control; *manaḥ*—the mind; *dhiyā*—with intelligence; *mayi*—in Me; *āveśitayā*—which is absorbed; *yuktaḥ*—linked up; *etāvān*—thus; *yoga-saṅgrahaḥ*—the essence of spiritual practice.

My dear Uddhava, fixing your intelligence in Me, you should thus completely control the mind. This is the essence of the science of yoga.

11.22.58-59 Sri Kṛṣṇa to Uddhava

*kṣipto 'vamānito 'sadbhiḥ
pralabdho 'sūyito 'tha vā
tāḍitaḥ sanniruddho vā
vṛttyā vā parihāpitaḥ
niṣṭhyuto mūtrito vājñair
bahudhaivaṁ prakampitaḥ
śreyas-kāmaḥ kṛcchra-gata
ātmanātmānam uddharet*

kṣiptaḥ—insulted; *avamānitaḥ*—neglected; *asadbhiḥ*—by bad men; *pralabdhaḥ*—ridiculed; *asūyitaḥ*—envied; *atha vā*—or else; *tāḍitaḥ*—chastised; *sanniruddhaḥ*—tied up; *vā*—or; *vṛttyā*—of his means of livelihood; *vā*—or; *parihāpitaḥ*—deprived; *niṣṭhyutaḥ*—spat upon; *mūtritaḥ*—polluted with urine; *vā*—or; *ajñair*—by foolish men; *bahudhā*—repeatedly; *evam*—thus; *prakampitaḥ*—agitated; *śreyas-kāmaḥ*—one who desires the highest goal in life; *kṛcchra-gataḥ*—experiencing difficulty; *ātmanā*—by his intelligence; *ātmānam*—himself; *uddharet*—should save.

Even though neglected, insulted, ridiculed or envied by bad men, or even though repeatedly agitated by being beaten, tied up or deprived of one's occupation, spat upon or polluted with urine by ignorant people, one who desires the highest goal in life should in spite of all these difficulties use his intelligence to keep himself safe on the spiritual platform. (58/59)

07.01.31 Narada Muni to Maharaja Yudhisthira

*gopyaḥ kāmād bhayāt kaṁso
dveṣāt caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehād
yūyaṁ bhaktyā vayaṁ vibho*

gopyaḥ—the gopīs; *kāmāt*—out of lusty desires; *bhayāt*—out of fear; *kaṁsaḥ*—King Kāmsa; *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 gopis by their lusty desires, Kāmsa 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. <listed in Beng both here and at end of this chpt; *in English only at end.*>

11.27.07 Sri Kṛṣṇa to Uddhava

*vaidikas tāntriko miśra
iti me tri-vidho makhaḥ
trayāṇām īpsitenaiva*

vidhinā mām samarcaret

vaidikaḥ—according to the four *Vedas*; *tāntrikaḥ*—according to practical, explanatory literatures; *miśraḥ*—mixed; *iti*—thus; *me*—of Me; *tri-vidhaḥ*—of three kinds; *makhaḥ*—sacrifice; *trayāṇām*—of the three; *īpsitena*—that which one feels to be most suitable; *eva*—certainly; *vidhinā*—by the process; *mām*—Me; *samarcaret*—one should properly worship.

One should carefully worship Me by selecting one of the three methods by which I receive sacrifice: Vedic, tantric or mixed.

11.03.47 Avirhotra to Maharaja Nimi

*ya āśu hṛdaya-granthim
nirjihīṛṣuḥ parātmanaḥ
vidhinopacared devaṁ
tantroktena ca keśavam*

yaḥ—one who; *āśu*—quickly; *hṛdaya-granthim*—the knot of the heart (false identification with the material body); *nirjihīṛṣuḥ*—desirous of cutting; *parātmanaḥ*—of the transcendental soul; *vidhinā*—with the regulations; *upacaret*—he should worship; *devaṁ*—the Supreme Personality of Godhead; *tantra-uktena*—which are described by the *tantras* (the supplementary Vedic literatures that give detailed instructions for spiritual practice); *ca*—as well (in addition to those regulations which are directly *vedoktam*); *keśavam*—Lord Keśava.

One who is desirous of very quickly cutting the knot of false ego that binds the spirit soul should worship the Supreme Lord, Kesava, by the regulations found in Vedic literatures such as the *tantras*.

07.05.23-24 Prahlada Maharaja to Hiranyakasipu

*śrī-prahrāda uvāca
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanam dāsyam
sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam*

śrī-prahrādaḥ uvāca—Prahāda Mahārāja said; *śravaṇam*—hearing; *kīrtanam*—chanting; *viṣṇoḥ*—of Lord Viṣṇu (not anyone else); *smaraṇam*—remembering; *pāda-sevanam*—serving the feet; *arcanaṁ*—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, 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.

11.20.17 Sri Kṛṣṇa to Uddhava

*nṛ-deham ādyam su-labham su-durlabham
plavam su-kalpam guru-karṇadhāram
mayānukūlena nabhasvateritam
pumān bhavābdhim 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-kalpam*—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; *abdhim*—the ocean; *na*—does not; *taret*—cross over; *sah*—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 should be considered the killer of his own soul.

11.03.21-22 Prabuddha to Maharaja Nimi

*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. (21)

*tatra bhāgavatān dharmān
śikṣed gurv-ātma-daivataḥ
amāyayānuvṛtṭyā yaiḥ
tuṣyed ātmātma-do hariḥ*

tatra—there (in the association of the spiritual master); *bhāgavatān dharmān*—the science of devotional service; *śikṣet*—should learn; *guru-ātma-daivataḥ*—he for whom the spiritual master is his very life and worshipable deity; *amāyayā*—without deceit; *anuvṛtṭyā*—by faithful service; *yaiḥ*—by which (devotional science); *tuṣyet*—can be satisfied; *ātmā*—the Supreme Soul; *ātma-daḥ*—who bestows His own self; *hariḥ*—Lord Hari.

Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple. (22)

11.07.32-35 Avadhuta Brahmaṇa to Maharaja Yadu

*śrī-brāhmaṇa uvāca
santi me guravo rājan
bahavo buddhy-upaśritāḥ
yato buddhim upādāya
mukto 'tāmiha tān śṛṇu*

śrī-brāhmaṇaḥ uvāca—the *brāhmaṇa* said; *santi*—there are; *me*—my; *guravaḥ*—spiritual masters; *rājan*—O King; *bahavaḥ*—many; *buddhi*—by my intelligence; *upaśritāḥ*—taken shelter of; *yataḥ*—from whom; *buddhim*—intelligence; *upādāya*—gaining; *muktaḥ*—liberated; *atāmi*—I wander; *iha*—in this world; *tān*—them; *śṛṇu*—please hear.

The brahmaṇa said: My dear King, with my intelligence I have taken shelter of many spiritual masters. Having gained transcendental understanding from them, I

now wander about the earth in a liberated condition. Please listen as I describe them to you. (32)

*pr̥thivī vāyur ākāśam
 āpo 'gniś candramā raviḥ
 kapoto 'jagaraḥ sindhuḥ
 pataṅgo madhukṛd gajaḥ
 madhu-hā harīṇo mīnaḥ
 piṅgalā kuraro 'rbhakaḥ
 kumārī śara-kṛt sarpa
 ūṛṇanābhiḥ supesa-kṛt
 ete me guravo rājan
 catur-vimśatir āśritāḥ
 śikṣā vṛttibhir eteṣām
 anvaśikṣam ihātmanaḥ*

pr̥thivī—the earth; *vāyuh*—the air; *ākāśam*—the sky; *āpaḥ*—the water; *agniḥ*—the fire; *candramāḥ*—the moon; *raviḥ*—the sun; *kapotaḥ*—the pigeon; *ajagaraḥ*—the python; *sindhuḥ*—the sea; *pataṅgaḥ*—the moth; *madhu-kṛt*—the honeybee; *gajaḥ*—the elephant; *madhu-hā*—the honey thief; *harīṇaḥ*—the deer; *mīnaḥ*—the fish; *piṅgalā*—the prostitute named Piṅgalā; *kuraraḥ*—the kurara bird; *arbhakaḥ*—the child; *kumārī*—the young girl; *śara-kṛt*—the arrow maker; *sarpaḥ*—the serpent; *ūṛṇa-nābhiḥ*—the spider; *supesa-kṛt*—the wasp; *ete*—these; *me*—me; *guravaḥ*—spiritual masters; *rājan*—O King; *catur-vimśatiḥ*—twenty-four; *āśritāḥ*—taken shelter of; *śikṣā*—instruction; *vṛttibhiḥ*—from the activities; *eteṣām*—of them; *anvaśikṣam*—I have properly learned; *iha*—in this life; *ātmanaḥ*—about the self.

O King, I have taken shelter of twenty-four gurus, who are the following: the earth, air, sky, water, fire, moon, sun, pigeon and python; the sea, moth, honeybee, elephant and honey thief; the deer, the fish, the prostitute Pingala, the kurara bird and the child; and the young girl, arrow maker, serpent, spider and wasp. My dear King, by studying their activities I have learned the science of the self. (33-35)

11.29.06 Uddhava to Śrī Kṛṣṇa

*naivopayanty apacitīm kavayas taveśa
 brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ
 yo 'ntar bahis tanu-bhṛtām aśubham vidhunvann
 ācārya-caitya-vapuṣā sva-gatīm vyanakti*

na eva—not at all; *upayanti*—are able to express; *apacitīm*—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; *caitya*—of the Supersoul; *vapuṣā*—by the forms; *sva*—own; *gatim*—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 Brahma, for You appear in two features - externally as the acarya and internally as the Supersoul - to deliver the embodied living being by directing him how to come to You.

12.04.40 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*samsāra-sindhūm ati-dustaram uttīrṣor
nānyaḥ plavo bhagavataḥ puruṣottamasya
līlā-kathā-rasa-niṣevanam antareṇa
pumso bhaved vividha-duḥkha-davārditasya*

samsāra—of material existence; *sindhūm*—the ocean; *ati-dustaram*—impossible to cross; *uttīrṣor*—for one who desires to cross; *na*—there is not; *anyaḥ*—any other; *plavaḥ*—boat; *bhagavataḥ*—of the Personality of Godhead; *puruṣa-uttamasya*—the Supreme Lord; *līlā-kathā*—of the narrations of the pastimes; *rasa*—to the transcendental taste; *niṣevanam*—the rendering of service; *antareṇa*—apart from; *pumśaḥ*—for a person; *bhaved*—there can be; *vividha*—various; *duḥkha*—of material miseries; *dava*—by the fire; *arditasya*—who is distressed.

For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes.

11.06.47-48 Uddhava to Śrī Kṛṣṇa

*vāta-vasanā ya ṛṣayaḥ
śramaṇā ūrdhva-manthinaḥ
brahmākhyam dhāma te yānti
śāntāḥ sannyāsīno 'malāḥ*

vāta-vasanāḥ—dressed by the air (naked); *ye*—those who are; *ṛṣayaḥ*—sages; *śramaṇāḥ*—strict observers of spiritual practices; *ūrdhva-manthinaḥ*—who have conserved their semen to the point that it has risen up to their heads; *brahma-ākhyam*—known as Brahman; *dhāma*—the (impersonal) spiritual abode; *te*—they; *yānti*—to go; *śāntāḥ*—peaceful; *sannyāsinaḥ*—members of the renounced order of life; *amalāḥ*—sinless.

Naked sages who seriously endeavor in spiritual practice, who have raised their semen upward, who are peaceful and sinless members of the renounced order, attain the spiritual abode called Brahman. (47)

vayaṁ tv iha mahā-yogin
bhramantaḥ karma-vartmasu
tvad-vārtayā tariṣyāmas
tāvakaiḥ dustaram̐ tamaḥ

vayaṁ—we; tu—on the other hand; iha—in this world; mahā-yogin—O greatest of yogīs; bhramantaḥ—wandering; karma-vartmasu—on the paths of material work; tvat—of You; vārtayā—by discussion of the topics; tariṣyāmaḥ—will cross over; tāvakaiḥ—along with Your devotees; dustaram—insurmountable; tamaḥ—darkness;

O greatest of mystics, although we are conditioned souls wandering on the path of fruitive work, we will certainly cross beyond the darkness of this material world simply by hearing about Your Lordship in the association of Your devotees. (48)

05.03.12 Nabhi's Priests Pray to Śrī Viṣṇu

atha kathañcit skhalana-kṣut-patana jṛmbhaṇa-duravasthānādiṣu
vivaśānām naḥ smaraṇāya jvara-maraṇa-daśāyām api
sakala-kaśmalanirasānāni tava guṇa-kṛta-nāmadheyāni vacana-gocarāṇi bhavantu.

atha—still; kathañcit—somehow or other; skhalana—stumbling; kṣut—hunger; patana—falling down; jṛmbhaṇa—yawning; duravasthāna—because of being placed in an undesirable position; ādiṣu—and so on; vivaśānām—unable; naḥ—of ourselves; smaraṇāya—to remember; jvara-maraṇa-daśāyām—in the case of having a high fever at the time of death; api—also; sakala—all; kaśmala—sins; nirasānāni—which can dispel; tava—Your; guṇa—attributes; kṛta—activities; nāmadheyāni—names; vacana-gocarāṇi—possible to be uttered; bhavantu—let them become.

Dear Lord, we may not be able to remember Your name, form and qualities due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition at the time of death when there is a high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives. <in Engl: 5.3.11 instead>

08.03.20 Gajendra to Śrī Viṣṇu

ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutam tac-caritam sumāngalam
gāyanta ānanda-samudra-magnāḥ

ekāntinaḥ—unalloyed devotees (who have no desire other than Kṛṣṇa consciousness); yasya—the Lord, of whom; na—not; kañcana—some; artham—benediction; vāñchanti—desire; ye—those devotees who; vai—indeed; bhagavat-

prapannāḥ—fully surrendered unto the lotus feet of the Lord; *ati-adbhutam*—which are wonderful; *tat-caritam*—the activities of the Lord; *su-maṅgalam*—and very auspicious (to hear); *gāyantah*—by chanting and hearing; *ānanda*—of transcendental bliss; *samudra*—in the ocean; *magnāḥ*—who are immersed;

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they merge always in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction.

06.03.32 Yamaraja to the Yamadutas

*śṛṇvatām gṛṇatām vīryāṇy
uddāmāni harer muhuḥ
yathā sujātayā bhaktyā
śuddhyen nātmā vratādibhiḥ*

śṛṇvatām—of those hearing; *gṛṇatām*—and chanting; *vīryāṇi*—the wonderful activities; *uddāmāni*—able to counteract sin; *hareḥ*—of the Supreme Personality of Godhead; *muhuḥ*—always; *yathā*—as; *su jātayā*—easily brought forth; *bhaktyā*—by devotional service; *śuddhyet*—may be purified; *na*—not; *ātmā*—the heart and soul; *vrata-ādibhiḥ*—by performing ritualistic ceremonies.

One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.

06.03.24 Yamaraja to the Yamadutas

*etāvatālam agha-nirharaṇāya puṁsām
saṅkīrtanam bhagavato guṇa-karma-nāmnām
vikruśya putram aghavān yad ajāmiḥ 'pi
nārāyaṇeti mriyamāṇa iyāya muktim*

etāvatā—with this much; *alam*—sufficient; *agha-nirharaṇāya*—for taking away the reactions of sinful activities; *puṁsām*—of human beings; *saṅkīrtanam*—the congregational chanting; *bhagavataḥ*—of the Supreme Personality of Godhead; *guṇa*—of the transcendental qualities; *karma-nāmnām*—and of His names according to His activities and pastimes; *vikruśya*—crying to without offense; *putram*—his son; *aghavān*—the sinful; *yad*—since; *ajāmiḥ api*—even Ajāmila; *nārāyaṇa*—the Lord's name, Nārāyaṇa; *iti*—thus; *mriyamāṇaḥ*—dying; *iyāya*—achieved; *muktim*—liberation.

Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from all sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he

will achieve relief from material bondage if he chants without offenses. Ajāmila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Nāāayaṇa.

12.03.51-52 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*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 maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom. (51)

*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 Visnu, in Treta-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting th Hare Kṛṣṇa maha-mantra. (52)

11.14.28 Śrī Kṛṣṇa to Uddhava

*tasmād asad-abhidhyānam
yathā svapna-manoratham
hitvā mayi samādhatsva
mano mad-bhāva-bhāvitam*

tasmāt—therefore; *asad*—material; *abhidhyānam*—processes of elevation which

absorb one's attention; *yathā*—just as; *svapna*—in a dream; *manaḥ-ratham*—mental concoction; *hitvā*—giving up; *mayi*—in Me; *samādhatsva*—completely absorb; *manaḥ*—the mind; *mat-bhāva*—by consciousness of Me; *bhāvitam*—purified.

Therefore, one should reject all material processes of elevation, which are like the mental creations of a dream, and should completely absorb one's mind in Me. By constantly thinking of Me, one becomes purified.

11.14.25-27 Śrī Kṛṣṇa to Uddhava

*yathāgninā hema malam jahāti
dhmātaṁ punaḥ svam bhajate ca rūpam
ātmā ca karmānuśayaṁ vidhūya
mad-bhakti-yogena bhajaty atho mām*

yathā—just as; *agninā*—by fire; *hema*—gold; *malam*—impurities; *jahāti*—gives up; *dhmātam*—smelted; *punaḥ*—again; *svam*—its own; *bhajate*—enters; *ca*—also; *rūpam*—form; *ātmā*—the spirit soul or consciousness; *ca*—also; *karma*—of fruitive activities; *anuśayam*—the resultant contamination; *vidhūya*—removing; *mat-bhakti-yogena*—by loving service to Me; *bhajati*—worships; *atho*—thus; *mām*—Me.

Just as gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, similarly, the spirit soul, absorbed in the fire of bhakti-yoga, is purified of all contamination caused by previous fruitive activities and returns to its original position of serving Me in the spiritual world. (25)

*yathā yathātmā parimṛjyate 'sau
mat-puṇya-gāthā-śravaṇābhidhānaiḥ
tathā tathā paśyati vastu sūkṣmam
cakṣur yathaivāñjana-samprayuktam*

yathā yathā—as much as; *ātmā*—the spirit soul, the conscious entity; *parimṛjyate*—is cleansed of material contamination; *asau*—he; *mat-puṇya-gāthā*—the pious narrations of My glories; *śravaṇa*—by hearing; *abhidhānaiḥ*—and by chanting; *tathā tathā*—exactly in that proportion; *paśyati*—he sees; *vastu*—the Absolute Truth; *sūkṣmam*—subtle, being nonmaterial; *cakṣuḥ*—the eye; *yathā*—just as; *eva*—certainly; *añjana*—with medicinal ointment; *samprayuktam*—treated.

When a diseased eye is treated with medical ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of my glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form. (26)

viṣayān dhyāyataś cittam

*viṣayeṣu viṣajjate
mām anusmarataś cittam
mayy eva pravilīyate*

viṣayān—objects of sense gratification; *dhyāyataḥ*—of one who is meditating on; *cittam*—the consciousness; *viṣayeṣu*—in the objects of gratification; *viṣajjate*—becomes attached; *mām*—Me; *anusmarataḥ*—of one remembering constantly; *cittam*—the consciousness; *mayi*—in Me; *eva*—certainly; *pravilīyate*—is absorbed.

The mind of one meditating upon the objects of sense gratification is certainly entangled in such objects, but if one constantly remembers Me, then the mind is absorbed in Me. (27)

11.14.29 Śrī Kṛṣṇa to Uddhava

*strīṇām strī-saṅginām saṅgam
tyaktvā dūrata ātmavān
kṣeme vivikta āsīnaś
cintayen mām atandritaḥ*

strīṇām—of women; *strī*—to women; *saṅginām*—of those who are attached or intimately associated; *saṅgam*—association; *tyaktvā*—giving up; *dūrataḥ*—far away; *ātma-vān*—being conscious of the self; *kṣeme*—fearless; *vivikte*—in a separated or isolated place; *āsīnaḥ*—sitting; *cintayet*—one should concentrate; *mām*—on Me; *atandritaḥ*—with great care.

Being conscious of the eternal self, one should give up association with women and those associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on Me with great attention.

09.19.17 Yayati to his Wife Devayani

*mātrā svasrā duhitrā vā
nāviviktāsano bhavet
balavān indriya-grāmo
vidvāmsam api karṣati*

mātrā—with one's mother; *svasrā*—with one's sister; *duhitrā*—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.

09.19.14 Yayati to his wife Devayani

*na jātu kāmahaḥ kāmānām
upa bhogena sām̐yati
haviṣā kṛṣṇa-vartmeva
bhūya evābhivardhate*

na—not; *jātu*—at any time; *kāmahaḥ*—lustly desires; *kāmānām*—of persons who are very lusty; *upabhogena*—by enjoyment of lustly desires; *sām̐yati*—can be pacified; *haviṣā*—by supplying butter; *kṛṣṇa-vartmā*—fire; *iva*—like; *bhūyaḥ*—again and again; *eva*—indeed; *abhivardhate*—increases more and more.

As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lustly desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]

11.14.30 Śrī Kṛṣṇa to Uddhava

*na tathāsya bhavet kleśo
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ*

na—not; *tathā*—like that; *asya*—of him; *bhavet*—could be; *kleśaḥ*—suffering; *bandhaḥ*—bondage; *ca*—and; *anya-prasaṅgataḥ*—from any other attachment; *yoṣit*—of women; *saṅgāt*—from attachment; *yathā*—just as; *puṁsaḥ*—of a man; *yathā*—similarly; *tat*—to women; *saṅgi*—of those attached; *saṅgataḥ*—from the association.

Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women.

01.09.23 Suta Gosvāmī to Śaunaka Rṣi

*bhaktyāveśya mano yasmin
vācā yan-nāma kīrtayan
tyajan kalevaram yogī
mucyate kāma-karmabhiḥ*

bhaktyā—with devout attention; *āveśya*—meditating; *manaḥ*—mind; *yasmin*—in whose; *vācā*—by words; *yat*—Kṛṣṇa; *nāma*—holy name; *kīrtayan*—by chanting; *tyajan*—quitting; *kalevaram*—this material body; *yogī*—the devotee; *mucyate*—gets release; *kāma-karmabhiḥ*—from fruitive activities.

The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

10.82.48 Gopīs to Kṛṣṇa

āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
samsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ

āhuḥ—the gopīs said; ca—and; te—Your; nalina-nabha—O Lord, whose navel is just like a lotus flower; pada-aravindam—lotus feet; yoga-īśvaraiḥ—by the great mystic yogīs; hṛdi—within the heart; vicintyam—to be meditated upon; agādha-bodhaiḥ—who were highly learned philosophers; samsāra-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.

02.08.06 Mahārāja Parīkṣit to Śukadeva Gosvāmī

dhautātmā puruṣaḥ kṛṣṇa-
pāda-mūlam na muñcati
mukta-sama-parikleśaḥ
pānthah sva-śaraṇam yathā

dhauta-ātmā—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.

11.23.57 Avanti Brahmana Chanting

etām sa āsthāya parātma-niṣṭhām
adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram
tamo mukundaṅghri-niṣevayaiva

etām—this; saḥ—such; āsthāya—becoming completely fixed in; para-ātma-niṣṭhām—devotion to the Supreme Person, Kṛṣṇa; adhyāsītām—worshiped; pūrvatamaiḥ—by previous; mahā-ṛṣibhiḥ—ācāryas; aham—I; tariṣyāmi—shall cross over; duranta-pāram—the insurmountable; tamaḥ—the ocean of nescience; mukunda-ṅghri—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 acaryas, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead.

11.05.42 Karabhajana Muni to Maharaja Nimi

*sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitam 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-īśaḥ*—the Supreme Lord; *vikarma*—sinful activities; *yac*—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 at 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.

11.02.43 Kavi to Maharaja Nimi

*ity acyutānḡhrim bhajato 'nuvṛṭṭyā
bhaktir viraktir bhagavat-prabodhaḥ
bhavanti vai bhāgavatasya rājan
tataḥ parāṁ śāntim upaiti sākṣāt*

iti—thus; *acyuta*—of the infallible Supreme Lord; *anḡhrim*—the feet; *bhajataḥ*—for one who is worshiping; *anuvṛṭṭyā*—by constant practice; *bhaktiḥ*—devotion; *viraktiḥ*—detachment; *bhagavat-prabodhaḥ*—knowledge of the Personality of Godhead; *bhavanti*—they manifest; *vai*—indeed; *bhāgavatasya*—for the devotee; *rājan*—O King Nimi; *tataḥ*—then; *parāṁ śāntim*—supreme peace; *upaiti*—he attains; *sākṣāt*—directly.

My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavor thus achieves unflinching devotion, detachment and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord achieves supreme spiritual peace.

11.02.33 Kavi to Maharaja Nimi

*śrī-kavir uvāca
manye 'kutaścīd-bhayam acyutasya
pādāmbujopāsanam atra nityam
udvigna-buddher asat-ātma-bhāvād
viśvātmanā yatra nivartate bhīḥ*

śrī-kaviḥ uvāca—Śrī Kavi said; *manye*—I consider; *akutaścīd-bhayam*—fearlessness; *acyutasya*—of the infallible Lord; *pāda-ambuja*—of the lotus feet; *upāsanam*—the worship; *atra*—in this world; *nityam*—constantly; *udvigna-buddheḥ*—of one whose intelligence is disturbed; *asat*—that which is only temporary; *ātma-bhāvāt*—by thinking to be the self; *viśva-ātmanā*—thoroughly; *yatra*—in which (service to the Lord); *nivartate*—ceases; *bhīḥ*—fear.

Sri Kavi said: I consider that one whose intelligence is constantly disturbed by his falsely identifying himself with the temporary material world can achieve real freedom from fear only by worshiping the lotus feet of the infallible Supreme Lord. In such devotional service, all fear ceases entirely.

11.03.48 Avirhotra to Maharaja Nimi

*labdhvānugraha ācāryāt
tena sandarśitāgamaḥ
mahā-puruṣam abhyarcen
mūrtyābhimatayātmanaḥ*

labdhvā—having obtained; *anugrahaḥ*—mercy; *ācāryāt*—from the spiritual master; *tena*—by him; *sandarśita*—being shown; *āgamaḥ*—(the process of worship given by) the *vaiṣṇava-tantras*; *mahā-puruṣam*—the Supreme Person; *abhyarcet*—the disciple should worship; *mūrtyā*—in the particular personal form; *abhimatayā*—which is preferred; *ātmanaḥ*—by himself.

Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive.

11.03.51 Avirhotra to Maharaja Nimi

Prevod je od stihova 50 i 51 ne samo 51, pa sam shodno tome stavio i sanskrit od oba stiha.

*arcādau hrdaye cāpi
yathā-labdhopacārakaiḥ
dravya-kṣity-ātma-liṅgāni
niṣpādya proksya cāsanam
pādyādīn upakalpyātha
sannidhāpya samāhitāḥ*

*hṛd-ādibhiḥ kṛta-nyāso
mūla-mantreṇa cārcayet*

arcā-ādau—in the form of the Deity and His paraphernalia; *hṛdaye*—in the heart; *ca api*—also; *yathā-labdha*—whatever is available; *upacārakaiḥ*—with ingredients of worship; *dravya*—the physical items to be offered; *kṣiti*—the ground; *ātma*—one’s own mind; *lingāni*—and the Deity; *niṣpādyā*—preparing; *prokṣya*—sprinkling with water for purification; *ca*—and; *āsanam*—one’s seat; *pādyā-ādīn*—the water for bathing the Deity’s feet and other offerings; *upakalpya*—getting ready; *atha*—then; *sannidhāpya*—placing the Deity in His proper place; *samāhitaḥ*—concentrating one’s attention; *hṛt-ādibhiḥ*—on the Deity’s heart and other places of the body; *kṛta-nyāsaḥ*—having drawn sacred marks; *mūla-mantreṇa*—with the appropriate basic *mantra* for worshipping the particular Deity; *ca*—and; *arcayet*—one should offer worship.

The devotee should gather whatever ingredients for worshipping the Deity are available, make ready the offerings, the ground, his mind and the Deity, sprinkle his sitting place with water for purification and prepare the bathing water and other paraphernalia. The devotee should then place the Deity in His proper place, both physically and within his own mind, concentrate his attention, and mark the Deity’s heart and other parts of the body with tilaka. Then he should offer worship with the appropriate mantra.

11.03.53 Avirhotra to Maharaja Nimi

Prevod je od stihova 52 i 53 ne samo 53, pa sam shodno tome stavio i sanskrit od oba stiha

*sāṅgopāṅgām sa-pārśadām
tām tām mūrtim sva-mantrataḥ
pādyārghyācamanīyādyaiḥ
snāna-vāso-vibhūṣaṇaiḥ
gandha-mālyākṣata-sragbhir
dhūpa-dīpopahārakaiḥ
sāṅgam sampūjya vidhivat
stavaiḥ stutvā named dharim*

sa-aṅga—including the limbs of His transcendental body; *upāṅgām*—and His special bodily features such as His Sudarśana disc and other weapons; *sa-pārśadām*—along with His personal associates; *tām tām*—each particular; *mūrtim*—Deity; *sva-mantrataḥ*—by the Deity’s own *mantra*; *pādyā*—with water for bathing the feet; *arghya*—scented water for greeting; *ācamanīya*—water for washing the mouth; *ādyaiḥ*—and so on; *snāna*—water for bathing; *vāsaḥ*—fine clothing; *vibhūṣaṇaiḥ*—ornaments; *gandha*—with fragrances; *mālya*—necklaces; *akṣata*—unbroken barleycorns; *sragbhiḥ*—and flower garlands; *dhūpa*—with incense; *dīpa*—and lamps; *upahārakaiḥ*—such offerings; *sa-aṅgam*—in all aspects; *sampūjya*—completing the worship; *vidhivat*—in accordance with the prescribed regulations; *stavaiḥ stutvā*—honoring the Deity by offering prayers; *namet*—one should bow down; *harim*—to the Lord.

One should worship the Deity along with each of the limbs of His transcendental body, His weapons such as the Sudarsana cakra, His other bodily features and His personal associates. One should worship each of these transcendental aspects of the Lord by its own mantra and with offerings of water to wash the feet, scented water to wash the mouth, water for bathing, fine clothing and ornaments, fragrant oils, valuable necklaces, unbroken barleycorns, flower garlands, incense and lamps. Having thus completed the worship in all its aspects in accordance with the prescribed regulations, one should then honor the Deity of Lord Hari with prayers and offer obeisances to Him by bowing down.

10.81.19 Sudama Brahmana Thought

*svargāpavargayoḥ pumsām
rasāyām bhuvī sampadām
sarvāsām api siddhīnām
mūlam tac-caraṇārcanam*

svarga—of heaven; *apavargayoḥ*—and of ultimate liberation; *pumsām*—for all men; *rasāyām*—in the subterranean regions; *bhuvī*—and on the earth; *sampadām*—of opulences; *sarvāsām*—all; *api*—also; *siddhīnām*—of mystic perfections; *mūlam*—the root cause; *tac*—His; *caraṇa*—of the feet; *arcanam*—the worship.

Devotional service to His lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth.

10.84.37 The Sages at Kuruksetra to Vasudeva

*ayam svasty-ayanaḥ panthā
dvi-jāter gr̥ha-medhinam
yac chraddhayāpta-vittena
śuklenejyeta pūruṣam*

ayam—this; *svasti*—auspiciousness; *ayanaḥ*—bringing; *panthā*—the path; *dvi-jāteḥ*—for one who is twice-born (being a member of one of the three higher social orders); *gr̥ha*—at home; *medhinam*—who performs sacrifices; *yac*—that; *śraddhayā*—selflessly; *āpta*—obtained by just means; *vittena*—with his possessions; *śuklena*—untainted; *ījyeta*—one should worship; *pūruṣaḥ*—the Personality of Godhead.

This is the most auspicious path for a religious householder of the twice-born orders - to selflessly worship the Personality of Godhead with wealth honestly obtained.

11.11.34-36 Śrī Kṛṣṇa to Uddhava

*mal-liṅga-mad-bhakta-jana-
darśana-sparśanārcanam
paricaryā stutiḥ prahva-
guṇa-karmānukīrtanam*

mat-kathā-śravaṇe śraddhā
mad-anudhyānam uddhava
sarva-lābhopaharaṇam
dāsyenātma-nivedanam
maj-janma-karma-kathanam
mama parvānumodanam
gīta-tāṇḍava-vāditra-
goṣṭhībhir mad-grhotsavaḥ

mat-liṅga—My appearance in this world as the Deity, etc.; *mat-bhakta jana*—My devotees; *darśana*—seeing; *sparśana*—touching; *arcanam*—and worshiping; *paricaryā*—rendering personal service; *stutiḥ*—offering prayers of glorification; *prahva*—obeisances; *guṇa*—My qualities; *karma*—and activities; *anukīrtanam*—constantly glorifying; *mat-kathā*—topics about Me; *śravaṇe*—in hearing; *śraddhā*—faith due to love; *mat-anudhyānam*—always meditating on Me; *uddhava*—O Uddhava; *sarva-lābha*—all that one acquires; *upaharaṇam*—offering; *dāsyena*—by accepting oneself as My servant; *ātma-nivedanam*—self-surrender; *mat-janma-karma-kathanam*—glorifying My birth and activities; *mama*—My; *parva*—in festivals such as Janmāṣṭamī; *anumodanam*—taking great pleasure; *gīta*—by songs; *tāṇḍava*—dancing; *vāditra*—musical instruments; *goṣṭhībhiḥ*—and discussions among devotees; *mat-grha*—in My temple; *utsavaḥ*—festivals;

My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshiping, serving and offering prayers of glorification and obeisances to My form as the Deity and to My pure devotees. One should also glorify My transcendentātal qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals, such as Janmastami, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaisnavas. (34-36)

11.27.16-17 Śrī Kṛṣṇa to Uddhava

snānālaṅkaraṇam preṣṭham
arcāyām eva tūddhava
sthaṇḍile tattva-vinyāso
vahnāv ājya-plutaṁ haviḥ
sūrye cābhyarhaṇam preṣṭham
salile salilādibhiḥ
śraddhayopāhṛtaṁ preṣṭham
bhaktena mama vāry api

snāna—bathing; *alaṅkaraṇam*—and decorating with clothing and ornaments; *preṣṭham*—is most appreciated; *arcāyām*—for the Deity form; *eva*—certainly; *tu*—and; *uddhava*—O Uddhava; *sthaṇḍile*—for the Deity drawn upon the ground;

tattva-vinyāsaḥ—establishing the expansions and potencies of the Lord within the various limbs of the Deity by chanting the respective *mantras*; *vahnau*—for the sacrificial fire; *ājya*—in ghee; *plutam*—drenched; *haviḥ*—the oblations of sesame, barley and so on; *sūrye*—for the sun; *ca*—and; *abhyarhaṇam*—the *yoga* meditation of twelve *āsanas* and offerings of *arghya*; *preṣṭham*—most dear; *salile*—for the water; *salila-ādibhiḥ*—by offerings of water and so on; *śraddhayā*—with faith; *upāhṛtam*—presented; *preṣṭham*—most dear; *bhaktena*—by the devotee; *mama*—My; *vāri*—water; *api*—even.

In worshiping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced on sacred ground, the process of *tattva-vinyasa* is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire, whereas worship consisting of *upasthana* and *arghya* is preferred for the sun. One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me in faith by My devotee - even if only a little water - is most dear to Me. (16-17)

11.27.18 Śrī Kṛṣṇa to Uddhava

*bhūry api abhaktopāhṛtam
na me toṣāya kalpate
gandho dhūpaḥ sumanaso
dīpo 'nnādyam ca kim punaḥ*

bhūri—opulent; *api*—even; *abhakta*—by a nondevotee; *upāhṛtam*—offered; *na*—does not; *me*—My; *toṣāya*—satisfaction; *kalpate*—create; *gandhaḥ*—fragrance; *dhūpaḥ*—incense; *sumanasah*—flowers; *dīpaḥ*—lamps; *anna-ādyam*—foodstuffs; *ca*—and; *kim punaḥ*—what to speak of.

Even very opulent presentations do not satisfy Me if they are offered by nondevotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice presentations of fragrant oil, incense, flowers and palatable foods are offered with love.

11.27.33 Śrī Kṛṣṇa to Uddhava

*pādyam ācamanīyam ca
gandham sumanaso 'kṣatān
dhūpa-dīpopahāryāṇi
dadyān me śraddhayārcakāḥ*

pādyam—water for washing the feet; *ācamanīyam*—water for washing the mouth; *ca*—and; *gandham*—fragrances; *sumanasah*—flowers; *akṣatān*—unbroken grains; *dhūpa*—incense; *dīpa*—lamps; *upahāryāṇi*—such items of paraphernalia; *dadyāt*—he should present; *me*—to Me; *śraddhayā*—with faith; *arcakāḥ*—the worshiper.

The worshiper should faithfully present Me with water for washing My feet and mouth, fragrant oils, flowers and unbroken grains, along with incense, lamps and

other offerings.

11.27.45-46 Śrī Kṛṣṇa to Uddhava

*stavair uccāvacaiḥ stotraiḥ
paurāṇaiḥ prākṛtaiḥ api
stutvā prasīda bhagavann
iti vandeta daṇḍa-vat*

stavaiḥ—with prayers from the scriptures; *ucca-avacaiḥ*—of greater and lesser varieties; *stotraiḥ*—and with prayers written by human authors; *paurāṇaiḥ*—from the *Purāṇas*; *prākṛtaiḥ*—from ordinary sources; *api*—also; *stutvā*—thus praying to the Lord; *prasīda*—please show Your mercy; *bhagavan*—O Lord; *iti*—thus saying; *vandeta*—one should pay homage; *daṇḍa-vat*—falling down on the ground like a rod.

The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the puranas and from other ancient scriptures, and also from ordinary traditions. Praying "O Lord, please be merciful to me!" he should fall down flat like a rod to offer his obeisances. (45)

*śiro mat-pādayoḥ kṛtvā
bāhubhyāṁ ca parasparam
prapannam pāhi mām īśa
bhītam mṛtyu-grahārṇavāt*

śiraḥ—his head; *mat-pādayoḥ*—at My two feet; *kṛtvā*—placing; *bāhubhyāṁ*—with the hands; *ca*—and; *parasparam*—together (grasping the feet of the Deity); *prapannam*—who am surrendered; *pāhi*—please protect; *mām*—me; *īśa*—O Lord; *bhītam*—afraid; *mṛtyu*—of death; *graha*—the mouth; *arṇavāt*—of this material ocean.

Placing his head at the feet of the Deity, he should then stand with folded hands before the Lord and pray, "O my Lord, please protect me, who am surrendered unto You. I am most fearful of this ocean of material existence, standing as I am in the mouth of death." (46)

11.06.46 Uddhava to Śrī Kṛṣṇa

*tvayopabhukta-srag-gandha-
vāso-'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyām jayema hi*

tvayā—by You; *upabhukta*—already enjoyed; *srag*—with the garlands; *gandha*—fragrances; *vāsaḥ*—garments; *alaṅkāra*—and ornaments; *carcitāḥ*—adorned; *ucchiṣṭa*—the remnants of Your food; *bhojinaḥ*—eating; *dāsāḥ*—Your servants;

tava—Your; *māyām*—illusory energy; *jayema*—we will conquer; *hi*—indeed.

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.

11.11.05 Śrī Kṛṣṇa to Uddhava

*atha baddhasya muktasya
vailakṣaṇyam vadāmi te
viruddha-dharminoḥ tāta
sthitayor eka-dharmini*

atha—thus; *baddhasya*—of the conditioned soul; *muktasya*—of the liberated Personality of Godhead; *vailakṣaṇyam*—different characteristics; *vadāmi*—I will now speak; *te*—unto you; *viruddha*—opposing; *dharminoḥ*—whose two natures; *tāta*—My dear Uddhava; *sthitayoḥ*—of the two who are situated; *eka-dharmini*—in the one body which manifests their different characteristics.

Thus, My dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

11.11.39 Śrī Kṛṣṇa to Uddhava

*sammārjanopalepābhyām
seka-maṇḍala-vartanaiḥ
gṛha-śuśrūṣaṇam mahyam
dāsa-vat yad amāyayā*

sammārjana—by thoroughly sweeping and dusting; *upalepābhyām*—then by smearing water and cow dung; *seka*—by sprinkling scented water; *maṇḍala-vartanaiḥ*—by construction of *maṇḍalas*; *gṛha*—of the temple, which is My home; *śuśrūṣaṇam*—service; *mahyam*—for My sake; *dāsa-vat*—being like a servant; *yad*—which; *amāyayā*—without duplicity;

One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with mandalas. One should thus act just like My servant.

11.11.40-41 Śrī Kṛṣṇa to Uddhava

*amānitvam adambhitvam
kṛtasyāparikīrtanam*

*api dīpāvalokaṁ me
nopayuñjyān niveditam*

amānitvam—being without false prestige; *adambhitvam*—being prideless; *kṛtasya*—one’s devotional activities; *aparikīrtanam*—not advertising; *api*—moreover; *dīpa*—of lamps; *avalokam*—the light; *me*—which belong to Me; *na*—not; *upayuñjyāt*—one should engage; *niveditam*—things already offered to others;

A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly, one should never offer to Me anything that has been offered to or used by others. (40)

*yad yad iṣṭatamaṁ loke
yac cāti-priyam ātmanaḥ
tat tan nivedayen mahyaṁ
tad ānantyāya kalpate*

yat yat—anything; *iṣṭa-tamaṁ*—most desired; *loke*—in the material world; *yat ca*—and anything; *ati-priyam*—most dear; *ātmanaḥ*—of oneself; *tat tat*—that very thing; *nivedayet*—one should offer; *mahyam*—unto Me; *tat*—that offering; *ānantyāya*—for immortality; *kalpate*—qualifies one.

Whatever is most desired by one within this material world, and whatever is most dear to oneself - one should offer that very thing to Me. Such an offering qualifies one for eternal life. (41)

11.11.47 Śrī Kṛṣṇa to Uddhava

*iṣṭā-pūrtena mām evaṁ
yo yajeta samāhitaḥ
labhate mayi sad-bhaktim
mat-smṛtiḥ sādhu-sevayā*

iṣṭā—by sacrificial performances for one’s own benefit; *pūrtena*—and pious works for the benefit of others, such as digging wells; *mām*—Me; *evaṁ*—thus; *yajeta*—one who; *yajeta*—worships; *samāhitaḥ*—with mind fixed in Me; *labhate*—such a person obtains; *mayi*—in Me; *sat-bhaktim*—unflinching devotional service; *mat-smṛtiḥ*—realized knowledge of Me; *sādhu*—with all superior qualities; *sevayā*—by service.

One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his service such a worshiper obtains realized knowledge of Me.

11.19.21-24 Śrī Kṛṣṇa to Uddhava

ādarahḥ paricaryāyām
sarvāṅgair abhivandanam
mad-bhakta-pūjābhynchikā
sarva-bhūteṣu man-matiḥ
mad-artheṣv aṅga-ceṣṭā ca
vacasā mad-guṇeraṇam
mayy arpaṇam ca manasaḥ
sarva-kāma-vivarjanam
mad-arthe 'rtha-parityāgo
bhogasya ca sukhasya ca
iṣṭam dattam hutam japtam
mad-artam yad vratam tapaḥ
evam dharmair manuṣyāṇām
uddhavātma-nivedinām
mayi sañjāyate bhaktiḥ
ko 'nyo 'rtho 'syāvaśiṣyate

ādarahḥ—great respect; paricaryāyām—for My devotional service; sarva-aṅgaiḥ—with all the limbs of the body; abhivandanam—offering obeisances; mat—My; bhakta—of the devotees; pūjā—worship; abhyadhikā—preeminent; sarva-bhūteṣu—in all living entities; mat—of Me; matiḥ—consciousness; mat-artheṣu—for the sake of serving Me; aṅga-ceṣṭā—ordinary, bodily activities; ca—also; vacasā—with words; mat-guṇa—My transcendental qualities; īraṇam—declaring; mayi—in Me; arpaṇam—placing; ca—also; manasaḥ—of the mind; sarva-kāma—of all material desires; vivarjanam—rejection; mat-arthe—for My sake; artha—of wealth; parityāgaḥ—the giving up; bhogasya—of sense gratification; ca—also; sukhasya—of material happiness; ca—also; iṣṭam—desirable activities; dattam—charity; hutam—offering of sacrifice; japtam—chanting the holy names of the Lord; mat-artam—for the sake of achieving Me; yat—which; vratam—vows, such as fasting on Ekādaśī; tapaḥ—austerities; evam—thus; dharmaiḥ—by such religious principles; manuṣyāṇām—of human beings; uddhava—My dear Uddhava; ātma-nivedinām—who are surrendered souls; mayi—to Me; sañjāyate—arises; bhaktiḥ—loving devotion; kaḥ—what; anyah—other; arthaḥ—purpose; asya—of My devotee; avāśiṣyate—remains.

Great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me - these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee? (21-24) <verse 24, in Bengali version, is placed after 11.29.34, below>

11.29.03-5 Uddhava to Śrī Kṛṣṇa

*athāta ānanda-dugham padāmbujam
haṁsāḥ śrayerann aravinda-locana
sukham nu viśveśvara yoga-karmabhis
tvam-māyayāmī vihatā na māninaḥ*

atha—now; *ataḥ*—therefore; *ānanda-dugham*—the source of all ecstasy; *padāmbujam*—Your lotus feet; *haṁsāḥ*—the swanlike men; *śrayeran*—take shelter of; *aravinda-locana*—O lotus-eyed; *sukham*—happily; *nu*—indeed; *viśva-īśvara*—Lord of the universe; *yoga-karmabhiḥ*—because of their practice of mysticism and fruitive work; *tvam-māyayā*—by Your material energy; *amī*—these; *vihatāḥ*—defeated; *na*—do not (take shelter); *māninaḥ*—those who are falsely proud.

Therefore, O lotus-eyed Lord of the universe, swanlike men happily take shelter of Your lotus feet, the source of all transcendental ecstasy. But those who take pride in their accomplishments in yoga and karma fail to take shelter of You and are defeated by Your illusory energy. (3)

*kim citram acyuta tavaitad aśeṣa-bandho
dāseṣv ananya-śaraṇesu yad ātma-sāttvam
yo ’rocayat saha mṛgaiḥ svayam īśvarāṇām
śrīmat-kirīta-tāta-pīḍita-pāda-pīṭhaḥ*

kim—what; *citram*—wonder; *acyuta*—O infallible Lord; *tava*—Your; *etat*—this; *aśeṣa-bandho*—O friend of all; *dāseṣu*—for the servants; *ananya-śaraṇesu*—who have taken no other shelter; *yad*—which; *ātma-sāttvam*—intimacy with You; *yaḥ*—who; *arocayat*—acted affectionately; *saha*—with; *mṛgaiḥ*—the animals (monkeys); *svayam*—Yourself; *īśvarāṇām*—of the great demigods; *śrīmat*—effulgent; *kirīta*—of the helmets; *tāta*—by the edges; *pīḍita*—shaken; *pāda-pīṭhaḥ*—whose footstool.

My dear infallible Lord, it is not very astonishing that You intimately approach Your servants who have taken exclusive shelter of You. After all, during Your appearance as Lord Ramacandra, while great demigods like Brahma were vying to place the effulgent tips of their helmets upon the cushion where Your lotus feet rested, You displayed special affection for monkeys such as Hanuman because they had taken exclusive shelter of You. (4)

*tam tvākhilātma-dayiteśvaram āśritānām
sarvārtha-daṁ sva-kṛta-vid visrjeta ko nu
ko vā bhajet kim api vismṛtaye ’nu bhūtyai
kim vā bhaven na tava pāda-rajo-juṣām naḥ*

tam—that; *tvā*—You; *akhila*—of all; *ātma*—the Supreme Soul; *dayita*—the most

dear; *īśvaram*—and the supreme controller; *āsrītānām*—of those who take shelter of You; *sarva-artha*—of all perfections; *dam*—the bestower; *sva-kṛta*—the benefit you have given; *vit*—who knows; *visṛjeta*—can reject; *kaḥ*—who; *nu*—indeed; *kaḥ*—who; *vā*—or; *bhajet*—can accept; *kim api*—anything; *vismṛtaye*—for forgetfulness; *anu*—consequently; *bhūtyai*—for sense gratification; *kim*—what; *vā*—or; *bhavet*—is; *na*—not; *tava*—Your; *pāda*—of the lotus feet; *rajaḥ*—the dust; *juṣām*—for those who are serving; *naḥ*—ourselves.

Who, then, could dare reject You, the very Soul, the most dear object of worship, and the Supreme Lord of all - You who give all possible perfections to the devotees who take shelter of You? Who could be so ungrateful, knowing the benefits You bestow? Who would reject You and accept something for the sake of material enjoyment, which simply leads to forgetfulness of You? And what lack is there for us who are engaged in the service of the dust of Your lotus feet? (5)

11.29.34 Śrī Kṛṣṇa to Uddhava

*martyo yadā tyakta-samasta-karmā
niveditātmā vicikīṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai*

martyaḥ—a mortal; *yadā*—when; *tyakta*—having given up; *samasta*—all; *karmā*—his fruitive activities; *nivedita-ātmā*—having offered his very self; *vicikīṣitaḥ*—desirous of doing something special; *me*—for Me; *tadā*—at that time; *amṛtatvaṁ*—immortality; *pratipadyamānaḥ*—in the process of attaining; *mayā*—with Me; *ātma-bhūyāya*—for equal opulence; *ca*—also; *kalpate*—he becomes qualified; *vai*—indeed.

A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences.

11.29.09-10 Śrī Kṛṣṇa to Uddhava

*kuryāt sarvāṇi karmāṇi
mad-arthaṁ śanakaiḥ smaran
mayy arpita-manaś-citto
mad-dharmātma-mano-ratiḥ*

kuryāt—one should perform; *sarvāṇi*—all; *karmāṇi*—prescribed activities; *mat-arthaṁ*—for Me; *śanakaiḥ*—without becoming impetuous; *smaran*—remembering; *mayi*—unto Me; *arpita*—who has offered; *manaḥ-cittaḥ*—his mind and his intelligence; *mat-dharma*—My devotional service; *ātma-manaḥ*—of his own mind; *ratiḥ*—the attraction.

Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his

mind in attraction to My devotional service. (9)

*deśān puṇyān āśrayeta
mad-bhaktaiḥ sādhubhiḥ śritān
devāsura-manuṣyeṣu
mad-bhaktācaritāni ca*

deśān—places; *puṇyān*—sacred; *āśrayeta*—he should take shelter of; *mat-bhaktaiḥ*—by My devotees; *sādhubhiḥ*—saintly; *śritān*—resorted to; *deva*—among the demigods; *asura*—demons; *manuṣyeṣu*—and human beings; *mat-bhakta*—of My devotees; *ācaritāni*—the activities; *ca*—and.

One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings. (10)

11.29.12 Śrī Kṛṣṇa to Uddhava

*mām eva sarva-bhūteṣu
bahir antar apāvṛtam
īkṣetātmani cātmanam
yathā kham amalāśayaḥ*

mām—Me; *eva*—indeed; *sarva-bhūteṣu*—within all living beings; *bahiḥ*—externally; *antaḥ*—internally; *apāvṛtam*—uncovered; *īkṣeta*—one should see; *ātmani*—within himself; *ca*—also; *ātmanam*—the Supreme Soul; *yathā*—as; *kham*—the sky; *amala-āśayaḥ*—having a pure heart.

With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky.

11.29.15 Śrī Kṛṣṇa to Uddhava

*nareṣv abhikṣṇam mad-bhāvam
pumso bhāvayato 'cirāt
spardhāsūyā-tiraskārāḥ
sāhaṅkāra viyanti hi*

nareṣu—in all persons; *abhikṣṇam*—constantly; *mat-bhāvam*—the personal presence of Me; *pumśaḥ*—of the person; *bhāvayataḥ*—who is meditating upon; *acirāt*—quickly; *spardhā*—the tendency to feel rivalry (against equals); *asūyā*—envy (of superiors); *tiraskārāḥ*—and abuse (of inferiors); *sa*—along with; *ahaṅkāraḥ*—false ego; *viyanti*—they disappear;

For him who constantly meditates upon My presence within all persons, the bad tendencies of rivalry, envy and abusiveness, along with the false ego, are very

quickly destroyed.

11.29.20 Śrī Kṛṣṇa to Uddhava

*na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyaṅ
nirguṇatvād anāśiṣaḥ*

na—there is not; *hi*—indeed; *aṅga*—My dear Uddhava; *upakrame*—in the attempt; *dhvaṁsaḥ*—destruction; *mat-dharmasya*—of My devotional service; *uddhava*—My dear Uddhava; *aṅv*—the slightest; *api*—even; *mayā*—by Me; *vyavasitaḥ*—established; *samyak*—perfectly; *nirguṇa-tvāt*—because of its being transcendental; *anāśiṣaḥ*—having no ulterior motive.

My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process.

09.04.18-20 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*sa vai manaḥ kṛṣṇa-padāravindayoḥ
vacāṁsi vaikuṅṭha-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; *vacāṁsi*—his words; *vaikuṅṭha-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. (18)

*mukunda-liṅgālaya-darśane dṛṣau
tat-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 dhama of Mukunda; *dṛṣau*—his two eyes; *tat-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-tulasyaḥ*—of the tulasī leaves; *rasanām*—his tongue; *tat-arpite*—in the prasada offered to the Lord;

He 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 prasada. (19)

pādau hareḥ kṣetra-padānucarpane
śiro hṛṣīkeśa-padā bhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka janāśrayā ratih

pādau—his two legs; *hareḥ*—of the Personality of Godhead; *kṣetra*—holy places like the temple or Vṛndāvana and Dvārakā; *pada-anucarpane*—walking to those places; *śiraḥ*—the head; *hṛṣīkeśa*—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 Prahlāda; *ratih*—attachment.

He 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. (20)

07.01.26-27 Nārada Muni to Mahārāja Yudhiṣṭhira

tasmād vairānubandhena
nirvairēṇa bhayena vā
snehāt kāmena vā yuñjyāt
kathañcin nekṣate pṛthak

tasmāt—therefore; *vaira-anubandhena*—by constant enmity; *nirvairēṇa*—by devotion; *bhayena*—by fear; *vā*—or; *snehāt*—from affection; *kāmena*—by lusty desires; *vā*—or; *yuñjyāt*—one should concentrate; *kathañcit*—somehow or other; *na*—not; *ikṣate*—sees; *pṛthak*—something else.

Therefore, by enmity or by devotional service, by fear, by affection or by lusty desire - by all of these or anyone of them - if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because

of His blissful position, is never affected by enmity or friendship. (26)

*yathā vairānubandhena
martyas tan-mayatām iyāt
na thatā bhakti-yogena
iti me niścītā matiḥ*

yathā—as; *vaira-anubandhena*—by constant enmity; *martyaḥ*—a person; *tat-mayatām*—absorption in Him; *iyāt*—may attain; *na*—not; *thatā*—in a like manner; *bhakti-yogena*—by devotional service; *iti*—thus; *me*—my; *niścītā*—definite; *matiḥ*—opinion.

Nārada Muni continued: By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one through enmity toward Him. That is my opinion. (27)

07.01.29 Nārada Muni to Mahārāja Yudhiṣṭhira

Prevod je od stihova 28 i 29 ne samo od 29, pa sam shodno tome stavio i sanskrit od oba stiha

*kīṭaḥ peśaskṛtā ruddhaḥ
kuḍyāyām tam anusmaran
saṁrambha-bhaya-yogena
vindate tat-svarūpatām
evam kṛṣṇe bhagavati
māyā-manuja īśvare
vairēṇa pūta-pāpmānaḥ
tam āpur anucintayā*

kīṭaḥ—the grassworm; *peśaskṛtā*—by a bee; *ruddhaḥ*—confined; *kuḍyāyām*—in a hole in a wall; *tam*—that (bee); *anusmaran*—thinking of; *saṁrambha-bhaya-yogena*—through intense fear and enmity; *vindate*—attains; *tat*—of that bee; *sva-rūpatām*—the same form; *evam*—thus; *kṛṣṇe*—in Kṛṣṇa; *bhagavati*—the Personality of Godhead; *māyā-manuje*—who appeared by His own energy in His eternal humanlike form; *īśvare*—the Supreme; *vairēṇa*—by enmity; *pūta-pāpmānaḥ*—those purified of sins; *tam*—Him; *āpuḥ*—attained; *anucintayā*—by thinking of.

A grassworm confined in a hole of a wall by a bee thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Kṛṣṇa, who is sac-cid-ananda-vigraha, they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies.

07.01.30-32 Nārada Muni to Mahārāja Yudhiṣṭhira

*kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manaḥ
āveśya tad-aghamaḥ hitvā
bahavaḥ tad-gatiṁ gatāḥ*

kāmāt—from lust; *dveṣāt*—from hatred; *bhayāt*—from fear; *snehāt*—from affection; *yathā*—as well as; *bhaktyā*—by devotion; *īsvare*—in the Supreme; *manaḥ*—the mind; *āveśya*—absorbing; *tad*—of that; *aghamaḥ*—sin; *hitvā*—giving up; *bahavaḥ*—many; *tad*—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. I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him. (30)

*gopyaḥ kāmād bhayāt kaṁso
dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehād
yūyaṁ bhaktyā vayaṁ vibho*

gopyaḥ—the gopis; *kāmāt*—out of lusty desires; *bhayāt*—out of fear; *kaṁsaḥ*—King Kaṁsa; *dveṣāt*—out of envy; *caidyā-ādayaḥ*—Śiśupāla and others; *nṛpāḥ*—kings; *sambandhāt*—out of kinship; *vṛṣṇayaḥ*—the Vṛṣṇis or the Yādavas; *snehāt*—out of affection; *yūyaṁ*—you (the Pāṇḍavas); *bhaktyā*—by devotional service; *vayaṁ*—we; *vibho*—O great King.

My dear King Yudhiṣṭhira, the gopis by their lusty desires, Kaṁsa by his fear, Śiśupāla and other kings by envy, the Yadus by their familial relationship with Kṛṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Kṛṣṇa. (31)

*katamo 'pi na venaḥ syāt
pañcānām puruṣaṁ 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); *puruṣaṁ*—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. (32)

10.87.23 The Personified Vedas to Maha-Viṣṇu

*nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo 'ṅghri-saroja-sudhāḥ*

nibhṛta—brought under control; *marut*—with breathing; *manaḥ*—mind; *akṣa*—and senses; *dṛḍha-yoga*—in steadfast yoga; *yujam*—engaged; *hṛdi*—in the heart; *yat*—which; *munayaḥ*—sages; *upāsate*—worship; *tat*—that; *arayaḥ*—enemies; *api*—also; *yayuḥ*—attained; *smaraṇāt*—by remembering; *striyaḥ*—women; *uraga-indra*—of lordly serpents; *bhoga*—(like) the bodies; *bhuja*—whose arms; *daṇḍa*—rodlike; *viṣakta*—attracted; *dhiyaḥ*—whose minds; *vayam*—we; *api*—also; *te*—to You; *samāḥ*—equal; *sama*—equal; *dṛśaḥ*—whose vision; *aṅghri*—of the feet; *saroja*—lotuslike; *sudhāḥ*—(relishing) the nectar.

Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we srutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.

10.33.36 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*anugrahāya bhaktānām
mānuṣam deham āsthitaḥ
bhajate tādrśiḥ krīḍa
yāḥ śrutvā tat-paro bhavet*

anugrahāya—to show mercy; *bhaktānām*—to His devotees; *mānuṣam*—humanlike; *deham*—a body; *āsthitaḥ*—assuming; *bhajate*—He accepts; *tādrśiḥ*—such; *krīḍāḥ*—pastimes; *yāḥ*—about which; *śrutvā*—hearing; *tat-paraḥ*—dedicated to Him; *bhavet*—one becomes.

When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.

Sadhana Bhakti
Executed Exclusively by Taking Shelter of the Holy Name
(aikantiki namasraya sadhana-bhakti)

02.04.15 Sukadeva Gosvami to Maharaja Pariksit

*yat-kīrtanam yat-smaraṇam yad-īkṣaṇam
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; *īkṣaṇam*—audience; *yat*—whose; *vandanam*—prayers; *yat*—whose; *śravaṇam*—hearing about; *yat*—whose; *arhaṇam*—worshiping; *lokasya*—of all people; *sadyaḥ*—forthwith; *vidhunoti*—specifically cleanses; *kalmaṣam*—effect 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 Sri Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

06.03.22 Yamaraja to his Order Carriers

*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 this 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 to 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 being in human society.

03.33.06 Devahuti to Lord Kapiladeva

*yan-nāmadheya-śravaṇānukītanād
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-adah*—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.

03.33.07 Devahuti to Lord Kapiladeva

*aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gr̥ṇanti ye te*

aho bata—oh, how glorious; *śva-pacaḥ*—a dog-eater; *ataḥ*—hence; *garīyān*—worsipable; *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; *gr̥ṇanti*—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 worshippingable. 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 Aryans. 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.

01.01.14 Suta Gosvami to Saunaka Rsi

*āpannaḥ saṁsṛtiṁ ghorāṁ
yan-nāma vivaśo gr̥ṇan
tataḥ sadyo vimucyeta
yad bibheti svayaṁ bhayam*

āpannaḥ—being entangled; *saṁsṛtiṁ*—in the hurdle of birth and death; *ghorāṁ*—too complicated; *yat*—what; *nāma*—the absolute name; *vivaśaḥ*—unconsciously; *gr̥ṇan*—chanting; *tataḥ*—from that; *sadyaḥ*—at once; *vimucyeta*—gets freedom; *yad*—that which; *bibheti*—fears; *svayaṁ*—personally; *bhayam*—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.

12.03.44-46 Sukadeva Gosvami to Maharaja Parikṣit

*yan-nāmadheyam mriyamāṇa āturaḥ
patan skhalan vā vivaśo gr̥ṇan pumān
vimukta-karmārgala uttamām gatim
prāpnoti yaksyanti na tam kalau janāḥ*

yat—whose; *nāmadheyam*—name; *mriyamānaḥ*—a person who is dying; *āturaḥ*—distressed; *patan*—collapsing; *skhalan*—voice faltering; *vā*—or; *vivaśaḥ*—helplessly; *gr̥ṇan*—chanting; *pumān*—a person; *vimukta*—freed; *karma*—of fruitive work; *argalaḥ*—from the chains; *uttamām*—the topmost; *gatim*—destination; *prāpnoti*—achieves; *yakṣyanti na*—they do not worship; *tam*—Him, the Personality of Godhead; *kalau*—in the age of Kali; *janāḥ*—people.

Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord. (44)

pumsām kali-kṛtān doṣān
dravya-deśātma-sambhavān
sarvān harati citta-stho
bhagavān puruṣottamaḥ

pumsām—of men; *kali-kṛtān*—created by the influence of Kali; *doṣān*—the faults; *dravya*—objects; *deśa*—space; *ātma*—and personal nature; *sambhavān*—based upon; *sarvān*—all; *harati*—steals away; *citta-sthaḥ*—situated within the heart; *bhagavān*—the almighty Lord; *puruṣa-uttamaḥ*—the Supreme Person.

In the Kali-yuga, objects, places and even individual personalities are all polluted. The almighty Personality of Godhead, however, can remove all such contamination from the life of one who fixes the Lord within his mind. (45)

śrutaḥ saṅkīrtito dhyātaḥ
pūjitaś cāḍṛto 'pi vā
nṛṇām dhunoti bhagavān
hṛt-stho janmāyutāsubham

śrutaḥ—heard; *saṅkīrtitaḥ*—glorified; *dhyātaḥ*—meditated upon; *pūjitaḥ*—worshiped; *ca*—and; *āḍṛtaḥ*—venerated; *api*—even; *vā*—or; *nṛṇām*—of men; *dhunoti*—cleanses away; *bhagavān*—the Supreme Personality of Godhead; *hṛt-sthaḥ*—seated within their hearts; *janma-ayuta*—of thousands of births; *asubham*—the inauspicious contamination.

If a person hears about, glorifies, meditates upon, worships or simply offers great respect to the Supreme Lord, who is situated within the heart, the Lord will remove from his mind the contamination accumulated during many thousands of lifetimes. (46)

11.05.32 Karabhajana Muni to Maharaja Nimi

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; *astra*—weapons; *pārśadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyaiḥ*—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.

11.05.36 Karabhajana Muni to Maharaja Nimi

*kalim sabhājayanty āryā
guṇa jñāḥ sāra-bhāgināḥ
yatra saṅkīrtanaenaiva
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; *saṅkīrtanaena*—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 sankīrtana.

12.11.25 Suta Gosvami to Saunaka Rsi

*śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇi-ṛṣabhāvani-dhruḡ-
rājanya-vaṁśa-dahanānapavarga-vīrya
govinda gopa-vanitā-vraja-bhṛtya-gīta
tīrtha-śravaḥ śravaṇa-maṅgala pāhi bhṛtyān*

śrī-kṛṣṇa—O Śrī Kṛṣṇa; *kṛṣṇa-sakha*—O friend of Arjuna; *vṛṣṇi*—of the descendants of Vṛṣṇi; *ṛṣabha*—O chief; *avani*—on the earth; *dhruk*—rebellious; *rājanya-vaṁśa*—of the dynasties of kings; *dahana*—O annihilator; *anapavarga*—without deterioration; *vīrya*—whose prowess; *govinda*—O proprietor of Goloka-dhāma; *gopa*—of the cowherd men; *vanitā*—and the cowherd women; *vraja*—by the multitude; *bhṛtya*—and by their servants; *gīta*—sung; *tīrtha*—pious, as the most holy place of pilgrimage; *śravaḥ*—whose glories; *śravaṇa*—just to hear about whom; *maṅgala*—auspicious; *pāhi*—please protect; *bhṛtyān*—Your servants.

O Kṛṣṇa, O friend of Arjuna, O chief among the descendants of Vṛṣṇi, You are the destroyer of those political parties that are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vṛndavana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord,

please protect Your devotees.

01.06.26 Narada Muni to Vyasadeva

*nāmāny anantasya hata-trpaḥ paṭhan
guhyāni bhadrāṇi kṛtāni ca smaran
gām paryatams tuṣṭa-manā gata-sprhaḥ
kālam pratikṣan vimado vimatsaraḥ*

nāmāni—the holy name, fame, etc.; *anantasya*—of the unlimited; *hata-trapaḥ*—being freed from all formalities of the material world; *paṭhan*—by recitation, repeated reading, etc.; *guhyāni*—mysterious; *bhadrāṇi*—all benedictory; *kṛtāni*—activities; *ca*—and; *smaran*—constantly remembering; *gām*—on the earth; *paryatan*—traveling all through; *tuṣṭa-manāḥ*—fully satisfied; *gata-sprhaḥ*—completely freed from all material desires; *kālam*—time; *pratikṣan*—awaiting; *vimadaḥ*—without being proud; *vimatsaraḥ*—without being envious.

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.

02.01.11 Sukadeva Gosvami to Maharaja Pariksit

*etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nṛpa nirṇitam
harer nāmānukīrtanam*

etan—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; *nirṇitam*—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.

02.03.24 Saunaka Rsi to Suta Gosvami

*tad aśma-sāram hṛdayam batedam
yad grhyamāṇair hari-nāma-dheyaiḥ
na vikriyētātha yadā vikāro
netre jalam gātra-ruheṣu harṣaḥ*

tat—that; *aśma-sāram*—is steel-framed; *hṛdayam*—heart; *bata idam*—certainly that;

yat—which; *gr̥hyamāṇaiḥ*—in spite of chanting; *hari-nāma*—the holy name of the Lord; *dheyaiḥ*—by concentration of the mind; *na*—does not; *vikriyeta*—change; *atha*—thus; *yadā*—when; *vikāraḥ*—reaction; *netre*—in the eyes; *jalam*—tears; *gātra-ruheṣu*—at the pores; *harṣaḥ*—aruptions of ecstasy.

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

06.11.24 Vṛtrasura Praying to The Supreme Lord

*aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūjaḥ
manaḥ smaretāsu-pater guṇāms te
gr̥ṇīta vāk karma karotu kāyaḥ*

aham—I; *hare*—O my Lord; *tava*—of Your Lordship; *pāda-ekamūla*—whose only shelter is the lotus feet; *dāsa-anudāsaḥ*—the servant of Your servant; *bhavitāsmi*—shall I become; *bhūyaḥ*—again; *manaḥ*—my mind; *smareta*—may remember; *asupateḥ*—of the Lord of my life; *guṇān*—the attributes; *te*—of Your Lordship; *gr̥ṇīta*—may chant; *vāk*—my words; *karma*—activities of service to You; *karotu*—may perform; *kāyaḥ*—my body.

O my Lord, O Supreme Personality of Godhead, will I again be able to be a servant of Your eternal servants who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship?

06.11.26 Vṛtrasura Praying to The Supreme Lord

*ajāta-pakṣā iva mātaram khagāḥ
stanyam yathā vatsatarāḥ kṣudh-ārtāḥ
priyam priyeva vyūṣitam viṣaṇṇā
mano ravindākṣa didiṅkṣate tvām*

ajāta-pakṣāḥ—who have not yet grown wings; *iva*—like; *mātaram*—the mother; *khagāḥ*—small birds; *stanyam*—the milk from the udder; *yathā*—just as; *vatsatarāḥ*—the young calves; *kṣudh-ārtāḥ*—distressed by hunger; *priyam*—the beloved or husband; *priyā*—the wife or lover; *iva*—like; *vyūṣitam*—who is away from home; *viṣaṇṇā*—morose; *manaḥ*—my mind; *aravinda-akṣa*—O lotus-eyed one; *didiṅkṣate*—wants to see; *tvām*—You;

O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking, when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for him to return and satisfy her in all respects, I always yearn for the opportunity

to render direct service unto You.

06.02.07 Visnudutas to Yamadutas

*ayam hi kṛta-nirveśo
janma-koṭy-amhasām api
yad vyājahāra vivaśo
nāma svasty-ayanam hareḥ*

ayam—this person (Ajāmila); *hi*—indeed; *kṛta-nirveśah*—has undergone all kinds of atonement; *janma*—of births; *koṭi*—of millions; *amhasām*—for the sinful activities; *api*—even; *yad*—because; *vyājahāra*—he has chanted; *vivaśah*—in a helpless condition; *nāma*—the holy name; *svasti-ayanam*—the means of liberation; *hareḥ*—of the Supreme Personality of Godhead.

Ajāmila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Nārāyaṇa. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation.

06.02.09-10 Visnudutas to Yamadutas

*stenah surā-po mitra-dhruḡ
brahma-hā guru-talpa-gaḥ
strī-rāja-pitr-go-hantā
ye ca pātakino -pare
sarveśām apy aghavatām
idam eva suniṣkṛtam
nāma-vyāharaṇam viṣṇor
yatas tad-viṣayā matiḥ*

stenah—one who steals; *surā-paḥ*—a drunkard; *mitra-dhruk*—one who turns against a friend or relative; *brahma-hā*—one who kills a brāhmaṇa; *guru-talpa-gaḥ*—one who indulges in sex with the wife of his teacher or guru; *strī*—women; *rāja*—king; *pitṛ*—father; *go*—of cows; *hantā*—the killer; *ye*—those who; *ca*—also; *pātakinaḥ*—committed sinful activities; *apare*—many others; *sarveśām*—of all of them; *api*—although; *agha-vatām*—persons who have committed many sins; *idam*—this; *eva*—certainly; *su-niṣkṛtam*—perfect atonement; *nāma-vyāharaṇam*—chanting of the holy name; *viṣṇoḥ*—of Lord Viṣṇu; *yataḥ*—because of which; *tad-viṣayā*—on the person who chants the holy name; *matiḥ*—His attention.

The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brāhmaṇa, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such

sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection." (9-10)

06.02.14-15 Visnudutas to Yamadutas

*sāṅketyaṁ pārihāsyam vā
stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam
aśeṣāgha-haram viduḥ*

sāṅketyam—as an assignation; *pārihāsyam*—jokingly; *vā*—or; *stobham*—as musical entertainment; *helanam*—neglectfully; *eva*—certainly; *vā*—or; *vaikuṅṭha*—of the Lord; *nāma-grahaṇam*—chanting the holy name; *aśeṣa*—unlimited; *agha-haram*—neutralizing the effect of sinful life; *viduḥ*—advanced transcendentalists know.

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures. (14)

*patitaḥ skhalitaḥ bhagnaḥ
sandaṣṭaḥ tapta āhataḥ
harir ity avaśenātha
pumān nārhati yātanāḥ*

patitaḥ—fallen down; *skhalitaḥ*—slipped; *bhagnaḥ*—having broken his bones; *sandaṣṭaḥ*—bitten; *taptaḥ*—severely attacked by fever or similar painful conditions; *āhataḥ*—injured; *hariḥ*—Lord Kṛṣṇa; *iti*—thus; *avaśena*—accidentally; *āha*—chants; *pumān*—a person; *na*—not; *arhati*—deserves; *yātanāḥ*—hellish conditions.

If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful. (15)

06.02.17 Visnudutas to Yamadutas

*taiḥ tāny aghāni pūyante
tapo-dāna-vratādibhiḥ
nādhamarjam tad-dhṛdayam
tad apīśāṅghri-sevayā*

taiḥ—by those; *tāni*—all those; *aghāni*—sinful activities and their results; *pūyante*—become vanquished; *tapah*—austerity; *dāna*—charity; *vrata-ādibhiḥ*—by vows and other such activities; *na*—not; *adhama-jam*—produced from irreligious actions; *tad*—of that; *dhṛdayam*—the heart; *tad*—that; *api*—also; *īśa-āṅghri*—of the lotus feet of the Lord; *sevayā*—by service;

Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations.

06.02.18-19 Visnudutas to Yamadutas

*ajñānād athavā jñānād
uttamaśloka-nāma yat
saṅkīrtitam agham puṁso
dahed edho yathānalah*

ajñānāt—out of ignorance; *athavā*—or; *jñānāt*—with knowledge; *uttamaśloka*—of the Supreme Personality of Godhead; *nāma*—the holy name; *yat*—that which; *saṅkīrtitam*—chanted; *agham*—sin; *puṁsaḥ*—of a person; *dahet*—burns to ashes; *edhaḥ*—dry grass; *yathā*—just as; *analah*—fire.

As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities. (18)

*yathagadam viryatamamupayuktam yadrcchayaajanato 'py atma-gunamkuryan
mantra 'py udahrtah*

yatha—just like; *agadam*—medicine; *virya-tamam*—very powerful; *upayuktam*—properly taken; *yadrcchaya*—somehow or other; *ajanatah*—by a person without knowledge; *api*—even; *atma-gunam*—its own potency; *kuryat*—manifests; *mantrah*—the Hare Kṛṣṇa mantra; *api*—also; *udahrtah*—chanted.

If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective. (19)

06.02.49 Sukadeva Gosvami to Maharaja Parikṣit

*mriyamano harer namagrnan putropacaritam
ajamilo 'py agad dhama
kim uta sraddhaya grnan*

mriyamanah—at the time of death; *hareh nama*—the holy name of Hari; *grnan*—chanting; *putra-upacaritam*—indicating his son; *ajamilah*—Ajāmila; *api*—even; *agat*—went; *dham*—to the spiritual world; *kim uta*—what to speak of; *sraddhaya*—with faith and love; *grnan*—chanting.

While suffering at the time of death, Ajamila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore, if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

04.04.13 Satidevi to Daksa

*nascaryam etad yad asatsu sarvada
mahad-vininda kunapatma-vadis u
sersyam mahapurusa-pada-pamsubhir
nirasta-tejhsu tad eva sobhanam*

na—not; *nascaryam*—wonderful; *etat*—this; *yad*—which; *asatsu*—evil; *sarvada*—always; *mahad-vininda*—the deriding of great souls; *kunapa-atma-vadis*—among those who have accepted the dead body as the self; *sa-irsyam*—envy; *maha-purusa*—of great personalities; *pada-pamsubhir*—by the dust of the feet; *nirasta-tejhsu*—whose glory is diminished; *tad*—that; *eva*—certainly; *sobhanam*—very good.

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

11.05.06,7,9 Camasa Rsi to Maharaja Nimi

*karmaṇi akovidāḥ stabdhā
mūrkhāḥ paṇḍita-māninaḥ
vadanti cātukān mūdhā
yayā mādhyā girotsukāḥ*

karmaṇi—about the facts of fruitive work; *akovidāḥ*—ignorant; *stabdhāḥ*—puffed up by false pride; *mūrkhāḥ*—fools; *paṇḍita-māninaḥ*—thinking themselves great scholars; *vadanti*—they speak; *cātukān*—flattering entreaties; *mūdhāḥ*—bewildered; *yayā*—by which; *mādhyā*—sweet; *girā*—words; *utsukāḥ*—very eager.

Ignorant of the art of work, such arrogantly proud fools, enchanted and enlivened by the sweet words of the Vedas, pose as learned authorities and offer flattering entreaties to the demigods. (6)

*rajasā ghora-saṅkalpāḥ
kā mukā ahi-manyavaḥ
dāmbhikā māninaḥ pāpā
vihasanty acyuta-priyān*

rajasā—by the prominence of the mode of passion; *ghora-saṅkalpāḥ*—having

horrible desires; *kāmukāḥ*—lusty; *ahi-manyavaḥ*—their anger like that of a snake; *dāmbhikāḥ*—deceitful; *māninaḥ*—overly proud; *pāpāḥ*—sinful; *vihasanti*—they make fun; *acyuta-priyān*—of those who are dear to the infallible Supreme Lord.

Due to the influence of the mode of passion, the materialistic followers of the Vedas become subject to violent desires and are excessively lusty. Their anger is like that of a snake. Deceitful, overly proud, and sinful in their behaviour, they mock the devotees who are dear to Lord Acyuta. (7)

*śriyā vibhūtyābhijanena vidyayā
tyāgena rūpeṇa balena karmanā
jāta-smayenāndha-dhiyaḥ saheśvarān
sato ’vamanyanti hari-priyān khalāḥ*

śriyā—by their opulence (wealth, etc.); *vibhūtyā*—special abilities; *abhijanena*—aristocratic heritage; *vidyayā*—education; *tyāgena*—renunciation; *rūpeṇa*—beauty; *balena*—strength; *karmanā*—performance of Vedic rituals; *jāta*—which is born; *smayena*—by such pride; *andha*—blinded; *dhiyaḥ*—whose intelligence; *saha-īśvarān*—along with the Supreme Lord Himself; *sataḥ*—the saintly devotees; *avamanyanti*—they disrespect; *hari-priyān*—who are very dear to Lord Hari; *khalāḥ*—cruel persons.

The intelligence of cruel minded persons is blinded by false pride based on great wealth, opulence, prestigious family connections, education, renunciation, personal beauty, physical strength and successful performance of Vedic rituals. Being intoxicated with this false pride, such cruel persons blaspheme the Supreme Personality of Godhead and His devotees. (9)_

09.04.71 Narayana to Durvasa Muni

*brahmams tad gaccha bhadram te
nabhaga-tanayam nrpam
ksamapaya maha-bhagam
tatah santir bhavisyati*

brahman—O brahmana; *tat*—therefore; *gaccha*—you go; *bhadram*—all auspiciousness; *te*—unto you; *nabhaga-tanayam*—to the son of aharaja Nabhaga; *nrpam*—the King (Ambarisa); *ksamapaya*—just try to pacify him; *maha-bhagam*—a great personality, a pure devotee; *tatah*—thereafter; *santih*—peace; *bhavisyati*—there will be.

O best of the brahmanas, you should therefore go immediately to King Ambarisa, the son of Maharaja Nabhaga. I wish you all good fortune. If you can satisfy Maharaja Ambarisa, then there will be peace for you.

10.88.03 Sukadeva Gosvami to Maharaja Pariksit

*śrī-śuka uvāca
śivaḥ śakti-yutaḥ śaśvat*

*tri-liṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca
tāmasaś cety aham tridhā*

śrī-śukaḥ uvāca—Śrī Śuka said; śivaḥ—Lord Śiva; śakti—with his energy, material nature; yataḥ—united; śaśvat—always; tri—three; liṅgaḥ—whose manifest features; guṇa—by the modes; saṁvṛtaḥ—prayed to; vaikārikaḥ—false ego in the mode of goodness; taijasaḥ—false ego in the mode of passion; ca—and; tāmasaḥ—false ego in mode of ignorance; ca—and; iti—thus; aham—the principle of material ego; tridhā—threefold.

Sri Sukadeva said: Lord Siva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion and ignorance.

07.15.25-26 Narada Muni to Maharaja Yudhisthira

*rajas tamas ca sattvena
sattvam copasamena ca
etat samam gurau bhaktya
puruso hy anjasa jayet*

rajaḥ tamas—the modes of passion and ignorance; ca—and; sattvena—by developing the mode of goodness; sattvam—the mode of goodness; ca—also; upasamena—by giving up attachment; ca—and; etat—these; sarvam—all; gurau—unto the spiritual master; bhaktya—by rendering service in devotion; puruṣaḥ—a person; hi—indeed; anjasa—easily; jayet—can conquer.

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of suddha-satṁtva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature. (25)

*yasya saksad bhagavatijnana-dipa-prade guraumartyasad-dhīh srutam tasyasarvam
kunjara-saucavat*

yasya—one who; saksat—directly; bhagavati—the Supreme Personality of Godhead; jnana-dipa-prade—who enlightens with the torch of knowledge; gurau—unto the spiritual master; martya-asat-dhīh—considers the spiritual master to be like an ordinary human being and maintains such an unfavorable attitude; srutam—Vedic knowledge; tasya—for him; sarvam—everything; kunjara-saucavat—like the bath of an elephant in a lake.

The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies are like the bathing of and elephant. (26)_

11.03.26 Prabuddha Rsi to Maharaja Nimi

*śraddhām bhāgavate śāstre
'nindām anyatra cāpi hi
mano-vāk-karma-daṇḍam ca
satyaṁ śama-damāv api*

śraddhām—faith; *bhāgavate*—related to the Supreme Lord; *śāstre*—in scripture; *anindām*—not blaspheming; *anyatra*—others; *ca*—also; *api hi*—indeed; *manaḥ*—of the mind; *vāk*—speech; *karma*—and one's activities; *daṇḍam*—strict control; *ca*—and; *satyam*—truthfulness; *śama*—self-control of the mind; *damau*—and of the external senses; *api*—also.

One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control.

10.16.44 Nagapatnis to Sri Krsna

*tat-prathyamāna-vapuṅā vyathitātma-bhogas
tyaktvonnamayya kupitaḥ sva-phaṅān bhujāṅgaḥ
tasthau śvasaṅ chvasana-randhra-viṅāambariṅa-
stabdhekṅāṅolmuka-mukho harim ikṅamāṅaḥ*

tat—of Him, Lord Kṛṅṅa; *prathyamāna*—expanding; *vapuṅā*—by the transcendental body; *vyathita*—pained; *ātma*—his own; *bhogaḥ*—serpent body; *tyaktvā*—giving Him up; *unnamayya*—raising high; *kupitaḥ*—angered; *sva-phaṅān*—his hoods; *bhujāṅga*—the serpent; *tasthau*—stood still; *śvasan*—breathing heavily; *śvasana-randhra*—his nostrils; *viṅā-ambariṅa*—like two vessels for cooking poison; *stabdha*—fixed; *ikṅana*—his eyes; *ulmuka*—like firebrands; *mukhaḥ*—his face; *harim*—the Supreme Personality of Godhead; *ikṅamāṅaḥ*—observing.

We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well in those encouraging renunciation of the material world.

06.03.25 Yamaraja to his Order Carriers

*Prayena veda tad idam na mahajano 'yamdevya vimohita-matir bata
mayayalamtrayyam jadi-kṛta-matir madhu-puspitayamvaitanike mahati karmani
yujyamanah*

prayena—almost always; veda—know; tat—that; idam—this; na—not; mahajanah—great personalities besides Svayambhu, Sambhu and the other ten; ayam—this; devya—by the energy of the Supreme Personality of Godhead; vimohita-matih—whose intelligence is bewildered; bata—indeed; mayaya—by the illusory energy; alam—greatly; trayyam—in the three Vedas; jadi-krta-matih—whose intelligence has been dulled; madhu-puspitayam—in the flowery Vedic language describing the results of ritualistic performances; vaitanike—in the performances mentioned in the Vedas; mahati—very great; karmani—fruitive activities; yujyamanah—being engaged.

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahajanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Krsna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas - especially the Yajur Veda, Sama Veda and Rg Veda - their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargañloka for material happiness. They are not attracted to the sankirtana movement; instead, they are interested in dharma, artha, kama and moksa.

11.21.34 Sri Krsna to Uddhava

Being excessively proud and greedy, the minds of such persons are bewildered by the flowery words of the Vedas. They are not attracted to topics about Me, the Supreme Lord.

06.01.18 Sukadeva Gosvami to Maharaja Pariksit

*prayascittani cirnaninarayana-paranmukhamna nispunanti rajendrasura-kumbham
ivapagah*

prayascittani—processes of atonement; cirna-ni—very nicely performed; narayana-paranmukham—a nondevotee; na nispunanti—cannot purify; rajendra—O King; sura-kumbham—a pot containing liquor; iva—like; apa-gah—the waters of the rivers.

My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, nondevotees cannot be purified by processes of atonement even if they perform them very well.

07.09.46 Prahlada Maharaja to Lord Nrsimhadeva

*mauna vrata-sruta-tapo-'dhyayana-sva-dharma-vyakhya-raho japa-samadhaya
apavargyahprayah param purusa te tv ajitendriyanam*

varta bhavanty uta na vatra tu dambhikanam

mauna—silence; *vrata*—vows; *sruta*—Vedic knowledge; *tapah*—austerity; *adhyayana*—study of scripture; *sva-dharma*—executing varnasrama-dharma; *vyakhya*—explaining the sastras; *raha*—living in a solitary place; *japa*—chanting or reciting mantras; *samadhayah*—remaining in trance; *apavargyah*—these are ten types of activities for advancing on the path of liberation; *prayah*—generally; *param*—the only means; *purusa*—O my Lord; *te*—all of them; *tu*—but; *ajita*—driyanam—of persons who cannot control the senses; *vartah*—means of living; *bhavanti*—are; *uta*—so it is said; *na*—not; *va*—or; *atra*—in this connection; *tu*—but; *dambhikanam*—of persons who are falsely proud.

O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation - to remain silent, not to speak to anyone, to observe vows, to ammass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of Varnásrama-dharma, to explain the sastras, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful.

04.31.09-12 Narada Muni to the Pracetas

*narada uvacataj janma tani karmanitad ayus tan mano vacahnram yena hi
visvatmasevyate harir isvarah*

naradah uvaca—Narada said; *tat janma*—that birth; *tani*—those; *karmani*—fruitive activities; *tat*—that; *ayuh*—span of life; *tat*—that; *manah*—mind; *vacah*—words; *nrnam*—of human beings; *yena*—by which; *hi*—certainly; *visva-atma*—the Supersoul; *sevyate*—is served; *harih*—the Supreme Personality of Godhead; *isvarah*—the supreme

The great sage Narada said: When a living entity is born to engage in the devotionnal service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect. (9)

*kim janmabhis tribhir vehasaukra-savitra-yajnikaih karmabhir va trayi-proktaih pumsa
'pi vibudhayusa*

kim—what is the use; *janmabhih*—of births; *tribhih*—three; *va*—or; *iha*—in this world; *saukra*—by semen; *savitra*—by initiation; *yajnikaih*—by becoming a perfect brahmana; *karmabhih*—by activities; *va*—or; *trayi*—in the Vedas; *proktaih*—instructed; *pumsah*—of a human being; *api*—even; *vibudha*—of the demigods; *ayusa*—with a duration of life.

A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called savitra. The third birth, called yajnika, takes place when one is given the opportunity to worship Lord Visnu. Despite the opportunities for attaining such births, even if

one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord. (10)

*srutena tapasa va kimvacobhis citta-vrttibhihbuddhya va kim nipunayabalenendriya-
radhasa*

srutena—by Vedic education; *tapasa*—by austerities; *va*—or; *kim*—that is the meaning; *vacobhih*—by words; *citta*—of consciousness; *vrttibhih*—by the occupations; *buddhya*—by intelligence; *va*—or; *kim*—what is the use; *nipunaya*—expert; *balena*—by bodily strength; *indriya-radhasa*—by power of the senses.

Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength, and the power of the senses? (11)

*kim va yogena sankhyenanyasa-svadhyayayor api
kim va sreyobhir anyais ca
na yatraatma-prado harih*

kim—what is the use; *va*—or; *yogena*—by mystic yoga practice; *sankhyena*—by the study of Sankhya philosophy; *nyasa*—by accepting sannyasa; *svadhyayayoh*—and by study of Vedic literature; *api*—even; *kim*—what is the use; *va*—or; *sreyobhih*—by auspicious activities; *anyaih*—other; *ca*—and; *na*—never; *yatra*—where; *atma-pradah*—full satisfaction of self; *harih*—the Supreme Personality of Godhead.

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyasa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless. (12)

04.31.14 Narada Muni to the Pracetas

*Yatha taror mula-nisecanenatryanti tat-skandha-bhujopasakhahpranopaharac ca
yathendriyanam
tathaiva sarvarhanam acyutejya*

yatha—as; *taroh*—of a tree; *mula*—the root; *nisecanena*—by watering; *trpyanti*—are satisfied; *tat*—its; *skandha*—trunk; *bhuja*—branches; *upasakhah*—and twigs; *prana*—the life air; *upaharat*—by feeding; *ca*—and; *yatha*—as; *indriyanam*—of the senses; *tatha eva*—similarly; *sarva*—of all demigods; *arhanam*—worship; *acyuta*—of the Supreme Personality of Godhead; *ijya*—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.

06.09.22 Demigods to Sri Visnu

*avismitam tam paripurna-kamamsvenaiva labhena samam prasantamvinopasarpaty
aparam hi balisahsva-langulenatititarti sindhum*

avismitam—who is never struck with wonder; *tam*—Him; *paripuma-kamam*—who is fully satisfied; *svena*—by His own; *eva*—indeed; *labhena*—achievements; *samam*—equipoised; *prasantam*—very steady; *vina*—without; *upasarpati*—approaches; *aparam*—another; *hi*—indeed; *balisah*—a fool; *sva*—of a dog; *langulena*—by the tail; *atititarti*—wants to cross; *sindhum*—the sea.

Free from all material conceptions of existence and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.

07.09.09-11 Prahlada Maharaja to Lord Nrsimhadeva

*manye dhanabhijana-rupa-tapah-srutaujas-tejah-prabhava-bala-paurusa-buddhi-
yogah*

naradhanaya hi bhavanti parasya pumsobhaktya tutosa bhagavan gaja-yutha-paya

manye—I consider; *dhana*—riches; *abhij-ana*—aristocratic family; *rupa*—personal beauty; *tapah*—austerity; *sruta*—knowledge from studying the Vedas; *ojah*—sensory prowess; *tejah*—bodily effulgence; *prabhava*—influence; *bala*—bodily strength; *paurusa*—diligence; *buddhi*—intelligence; *yogah*—mystic power; *na*—not; *aradhanaya*—for satisfying; *hi*—indeed; *bhavanti*—are; *parasya*—of the transcendent; *pumsah*—Supreme Personality of Godhead; *bhaktya*—simply by devotional service; *tutosa*—was satisfied; *bhagavan*—the Supreme personality of Godhead; *gaja-yutha-paya*—unto the King of elephants (Gajendra).

Prahlada Maharaja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him. (9)

*viprad dvi-sad-guna-yutat aravinda-nabha-padaravinda-vimukhat svapacam
varisthammanye tad-arpita-mano-vacanehitarta-pranam punati sa kulam na tu
bhurimanah*

viprat—than a brahmana; *dvi-sat-guna-yutat*—qualified with twelve brahminical qualities; *aravinda-nabha*—Lord Visnu, who has a lotus growing from His navel; *pada-aravinda*—to the lotus feet of the Lord; *vimukhat*—not interested in devotional service; *sva-pacam*—one born consider; *tad-arpita*—surrendered unto the lotus feet of the Lord; *manah*—his mind; *vacana*—words; *ihita*—every endeavor; *artha*—wealth; *pranam*—and life; *punati*—purifies; *sah*—he (the devotee); *kulam*—his family; *na*—not; *tu*—but; *bhurimanah*—one who falsely

thinks himself to be in a prestigious position.

If a brahmana has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujata] 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 brahmana because the devotee can purify his whole family, whereas the so-called brahmana in a position of false prestige cannot purify even himself. (10)

Naivatmanah prabhur ayam nija-labha-purnomanam janad avidusah karuno vrniteyad yajjano bhagavate vidadhita manamtac catmane prati-mukhasya yatha mukha-srih
na—nor; *eva*—certainly; *atmanah*—for His personal benefit; *prabhuh*—Lord; *ayam*—this; *nija-labha-purnah*—is always satisfied in Himself (He does not need to be satisfied by the service of others); *manam*—respect; *janat*—from a person; *avidusah*—who does not know that the aim of life is to please the Supreme Lord; *karunah*—(the Supreme Personality of Godhead), who is so kind to this foolish, ignorant person; *vrnite*—accepts; *yat yat*—whatever; *janah*—a person; *bhagavate*—unto the Supreme Personality of Godhead; *vidadhita*—may offer; *manam*—worship; *tat*—that; *ca*—indeed; *atmane*—for his own benefit; *prati-mukhasya*—of the reflection of the face in the mirror; *yatha*—just as; *mukha-srih*—the decoration of the face.

The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated. (11)

07.15.36 Narada Muni to Maharaja Yudhisthira

yah pravrajya grhat purvamtri-vargavapanat punahyadi seveta tan bhiksuhsa vai vantasy apatrapah

yah—one who; *pravrajya*—being finished for good and leaving for the forest (being situated in transcendental bliss); *grhat*—from home; *pumam*—at first; *tri-varga*—the three principles of religion, economic development and sense gratification; *avapanat*—from the field in which they are sown; *punah*—again; *yadi*—if; *seveta*—should accept; *tan*—materialistic activities; *bhiksuh*—a person who has accepted the sannyasa order; *sah*—that person; *vai*—indeed; *vanta-asi*—one who eats his own vomit; *apatrapah*—without shame.

One who accepts the sannyasa order gives up the three principles of materialistic activities in which one indulges in the field of household life – namely religion, economic development and sense gratification. One who first accepts sannyasa but then returns to such materialistic activities is to be called a vantasi, or one who eats his own vomit. He is indeed a shameless person.

02.02.36 Sukadeva Gosvami to Maharaja Pariksit

*tasmat sarvatmana rajanharish sarvatra sarvadasrotavyah kirtitavyas casmartavyo
bhagavan nram*

tasmat—therefore; *sarva*—all; *atmana*—soul; *rajan*—O King; *harish*—the Lord; *sarvatra*—everywhere; *sarvada*—always; *srotavyah*—must be heard; *kirtitavyah*—glorified; *ca*—also; *smartavya h*—be remembered; *Bhagavan*—the Personality of Godhead; *nram*—by the human being.

O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.

06.01.09 Maharaja Pariksit to Sukadeva Gosvami

*sri-rajovacadrsta-srutabhyam yat papamjanann apy atmano 'hitam
karoti bhuyo vivasah
prayascittam atho katham*

sri-raja uvaca—Pariksit Maharaja replied; *drsta*—by seeing; *srutabhyam*—also by hearing (from the scriptures or lawbooks); *yat*—since; *papam*—sinful, criminal action; *janann*—knowing; *api*—although; *atmanah*—of his self; *ahitam*—injurious; *karoti*—he acts; *bhuyah*—again and again; *vivasah*—unable to control himself; *prayascittam*—atonement; *atho*—therefore; *katham*—what is the value of.

Maharaja Pariksit said: One may know that sinful activity is injurious for him because he actually sees that a criminal is punished by the government and rebuked by people in general and because he hears from scriptures and learned scholars that one is thrown into hellish conditions in the next life for committing sinful acts. Nevertheless, in spite of such knowledge, one is forced to commit sins again and again, even after performing acts of atonement. Therefore, what is the value of such atonement?

06.01.12 Sukadeva Gosvami to Maharaja Pariksit

*nasnatah pathyam evannam
vyadhayo 'bhibhavanti hi
evam niyamakrd rajan
sanaih ksemaya kalpate*

na—not; *asnatah*—those who eat; *pathyam*—suitable; *eva*—indeed; *annam*—food; *vyadhyah*—different types of disease; *abhibhavanti*—overcome; *hi*—indeed; *evam*—similarly; *niyama-krt*—one following regulative principles; *rajan*—O King; *sanaih*—gradually; *ksemaya*—for well-being; *kalpate*—becomes fit.

My dear King, if a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the infection of disease can no longer touch him. Similarly, if one follows the regulative principles of knowledge, he

gradually progresses toward liberation from material *contamination.

06.03.29 Yamaraja to his Order Carriers

*jihva na vakti bhagavad-guna-namadheyam
cetas ca na smarati tac-caranaravindam
krsnaya no namati yac-chira ekadapi
tan anayadhvam asato 'krta-visnu-krtyan*

jihva—the tongue; *na*—not; *vakti*—chants; *bhagavat*—of the Supreme Personality of Godhead; *guna*—transcendental qualities; *nama*—and the holy name; *dheyam*—imparting; *cetas*—the heart; *ca*—also; *na*—not; *smarati*—remembers; *tat*—His; *carana-aravindam*—lotus feet; *krsnaya*—unto Lord Krsna through His Deity in the temple; *no*—not; *namati*—bows; *yac*—whose; *sirah*—head; *ekadi api*—even once; *tan*—them; *anayadhvam*—bring before me; *asatah*—the nondevotees; *akrta*—not performing; *visnu-krtyan*—duties toward Lord Visnu.

My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Krsna, whose hearts do not remember the lotus feet of Krsna even once, and whose heads do not bow down even once before Lord Krsna. Send me those who do not perform their duty toward Visnu, which are the only duties in human life. Please bring me all such fools and rascals.

06.16.44 Maharaja Citraketu to Lord Sesha

*na hi bhagavann aghatitam idamtvad-darsanan nram akhila-papa-ksayahyan-nama
sakrc chravanatpukkaso 'pi vimucyate samsarat*

na—not; *hi*—indeed; *bhagavan*—O my Lord; *aghatitam*—not occurred; *idam*—this; *tvat*—of You; *darsanat*—by seeing; *nram*—of all human beings; *akhila*—all; *papa*—of sins; *ksayah*—annihilation; *yac-nama*—whose name; *sakrt*—only once; *sravanat*—by hearing; *pukkasa*—the lowest class, the candala; *api*—also; *vimucyate*—is delivered; *samsarat*—from the entanglement of material existence.

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship once, even candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

04.20.24 Prthu Maharaja to Sri Visnu

*na kamaye natha tad apy aham kvacinna yatra yusmac-caranambujasavah
mahattamantar-hrdayan mukha-cyuto
vidhatsva karnayutam esa me varah*

na—not; *kamaye*—do I desire; *natha*—O master; *tad*—that; *api*—even; *aham*—I;

kvacit—at any time; *na*—not; *yatra*—where; *yusmat*—Your; *carana-ambuja*—of the lotus feet; *asavaḥ*—the nectarean beverage; *mahat-tama*—of the great devotees; *antah-hridayat*—from the core of the heart; *mukha*—from the mouths; *cyutah*—being delivered; *vidhatsva*—give; *karna*—ears; *ayutam*—one million; *esah*—this; *me*—my; *varah*—benediction.

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

<06.01.10 incl in English, not in Beng.>

Analysis of Unfavorable Conditions for Bhakti *bhakti pratikulya vicarah*

03.33.08 Devahuti to Kapiladeva

taṁ tvāṁ ahaṁ brahma paraṁ pumāṁsam
pratyak-srotasy ātmani saṁvibhāvyam
sva-tejasā dhvasta-guṇa-pravāhaṁ
vande viṣṇuṁ kapilaṁ veda-garbham

taṁ—unto Him; *tvāṁ*—You; *ahaṁ*—I; *brahma*—Brahman; *paraṁ*—supreme; *pumāṁsam*—the Supreme Personality of Godhead; *pratyak-srotasi*—turned inwards; *ātmani*—in the mind; *saṁvibhāvyam*—meditated upon, perceived; *sva-tejasā*—by Your own potency; *dhvasta*—vanished; *guṇa-pravāham*—the influence of the modes of material nature; *vande*—I offer obeisances; *viṣṇuṁ*—unto Lord Viṣṇu; *kapilaṁ*—named Kapila; *veda-garbham*—the repository of the Vedas.

I believe, my Lord, that You are Lord Visnu Himself under the name of Kapila, and You are the Supreme Personality of Godhead, the Supreme Brahman! The saints and sages, being freed from all the disturbances of the senses and mind, meditate upon You, for by Your mercy only can one become free from the clutches of the three modes of material nature. At the time of dissolution, all the Vedas are sustained in You only.

11.12.14-15 Sri Kṛṣṇa to Uddhava

tasmāt tvam uddhavotsṛjya
codanām praticodanām
pravṛttiṁ ca nivṛttiṁ ca
śrotavyaṁ śrutam eva ca
mām ekam eva śaraṇam
ātmānaṁ sarva-dehinām
yāhi sarvātma-bhāvena
mayā syā hy akuto-bhayaḥ

tasmāt—therefore; *tvam*—you; *uddhava*—O Uddhava; *utsrjya*—giving up; *codanām*—the regulations of the *Vedas*; *praticodanām*—the injunctions of supplementary Vedic literatures; *pravṛttim*—injunctions; *ca*—and; *nivṛttim*—prohibitions; *ca*—also; *śrotavyam*—that which is to be heard; *śrutam*—that which has been heard; *eva*—indeed; *ca*—also; *mām*—to Me; *ekam*—alone; *eva*—actually; *śaraṇam*—shelter; *ātmānam*—the Supersoul within the heart; *sarva-dehinām*—of all conditioned souls; *yāhi*—you must go; *sarva-ātma-bhāvena*—with exclusive devotion; *mayā*—by My mercy; *syāh*—you should be; *hi*—certainly; *akutaḥ-bhayaḥ*—free from fear in all circumstances.

Therefore, My dear Uddhava, abandon the Vedic mantras as well as the procedures of supplementary Vedic literatures, and their positive and negative injunctions. Disregard that which has been heard and that which is to be heard. Simply take shelter of Me alone, for I am the Supreme Personality of Godhead, situated within the heart of all conditioned souls. Take shelter of Me wholeheartedly, and by My grace be free from fear in all circumstances. (14-15)

05.19.23 Sukadeva Gosvami to Maharaja Pariksit

kalpāyusām sthānajayāt punar-bhavāt
kṣaṇāyusām bhārata-bhūjayo varam
kṣaṇena martyena kṛtam manasvinaḥ
sannyasya saṁyānty abhayam padam hareḥ

kalpa-āyusām—of those who have a life duration of many millions of years, like Lord Brahma; *sthāna jayāt*—than achievement of the place or planetary systems; *punaḥ-bhavāt*—which is liable to birth, death and old age; *kṣaṇa-āyusām*—of persons who have only one hundred years of life; *bhārata-bhū jayaḥ*—a birth in the land of Bharata-varṣa; *varam*—more valuable; *kṣaṇena*—for such a short life; *martyena*—by the body; *kṛtam*—the work executed; *manasvinaḥ*—those actually understanding the value of life; *sannyasya*—surrendering unto the lotus feet of Kṛṣṇa; *saṁyānti*—they achieve; *abhayam*—where there is no anxiety; *padam*—the abode; *hareḥ*—of the Supreme Personality of Godhead.

A short life in the land of Bharata-varṣa is preferable to a life achieved in Brahmaloḥka for millions and billions of years because even if one is elevated to Brahmaloḥka, he must return to repeated birth and death. Although life in Bhārata-varṣa, in a lower planetary system, is very short, one who lives there can elevate himself to full Kṛṣṇa consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikuṅṭhaloḥka, where there is neither anxiety nor repeated birth in a material body.

05.19.24 listed in Beng., 23 in Eng>

na yatra vaikuṅṭha-kathā-sudhāpagā
na sādhave bhāgavatās tadāśrayāḥ

*na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko 'pi na vai sa sevyatām*

na—not; *yatra*—where; *vaikuṅṭha-kathā-sudhā-āpagāḥ*—the nectarean rivers of discussions about the Supreme personality of Godhead, who is called Vaikuṅṭha, or one who drives away all anxiety; *na*—nor; *sādhavaḥ*—devotees; *bhāgavatāḥ*—always engaged in the service of the Lord; *tat-āśrayāḥ*—who are sheltered by the Supreme personality of Godhead; *na*—nor; *yatra*—where; *yajña-īśa-makhāḥ*—the performance of devotional service to the Lord of sacrifices; *mahā-utsavāḥ*—which are actual festivals; *sureśa-lokaḥ*—a place inhabited by the denizens of heaven; *api*—although; *na*—not; *vai*—certainly; *saḥ*—that; *sevyatām*—be frequented.

An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of saṅkīrtana-yajña to satisfy the Lord [especially since saṅkīrtana-yajña is recommended in this age].

10.10.08-10 Narada Muni to Nalakuvara and Manigriva

*śrī-nārada uvāca
na hy anyo juṣato joṣyān
buddhi-bhramśo rajo-guṇaḥ
śrī-madād ābhijātyādir
yatra strī dyūtam āsavaḥ*

śrī-nāradaḥ uvāca—Nārada Muni said; *na*—there is not; *hi*—indeed; *anyaḥ*—another material enjoyment; *juṣataḥ*—of one who is enjoying; *joṣyān*—things very attractive in the material world (different varieties of eating, sleeping, mating and defense); *buddhi-bhramśaḥ*—such enjoyments attract the intelligence; *rajaḥ-guṇaḥ*—being controlled by the mode of passion; *śrī-madāt*—than riches; *ābhijātya-ādir*—among the four material principles (attractive personal bodily features, birth in an aristocratic family, being very learned, and being very rich); *yatra*—wherein; *strī*—women; *dyūtam*—gambling; *āsavaḥ*—wine (wine, women and gambling are very prominent).

Nārada Muni said: Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling. (8)

*hanyante paśavo yatra
nirdayair ajitātmabhiḥ
manyamānair imam deham
ajarāmṛtyu naśvaram*

hanyante—are killed in many ways (especially by slaughterhouses); *pasavaḥ*—four-legged animals (horses, sheep, cows, hogs, etc.); *yatra*—wherein; *nirdayaiḥ*—by those merciless persons who are conducted by the mode of passion; *ajita-ātmabhiḥ*—rascals who are unable to control the senses; *manyamānaiḥ*—are thinking; *imam*—this; *deham*—body; *ajara*—will never become old or diseased; *amṛtyu*—death will never come; *naśvaram*—although the body is destined to be annihilated.

Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion. (9)

*deva-samjñitam apy ante
kṛmi-vid -bhasma-samjñitam
bhūta-dhruk tat-kṛte svārtham
kim veda nirayo yataḥ*

deva-samjñitam—the body now known as a very exalted person, like president, minister or even demigod; *apy*—even if the body is so exalted; *ante*—after death; *kṛmi*—turns into worms; *viḥ*—or into stool; *bhasma-samjñitam*—or into ashes; *bhūta-dhruk*—a person who does not accept the śāstric injunctions and is unnecessarily envious of other living entities; *tat-kṛte*—by acting in that way; *svārtham*—self-interest; *kim*—who is there; *veda*—who knows; *nirayaḥ yataḥ*—because from such sinful activities one must suffer hellish conditions.

While living one may be proud of one's body, thinking oneself a very big man, minister, president, or even demigod, but whatever one may be, after death this body will turn either in to worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions. (10)

10.74.40 Sukadeva Gosvami to Maharaja Parikṣit

*nindām bhagavataḥ śṛṇvaṁs
tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi
yāty adhaḥ sukṛtāc cyutaḥ*

nindām—criticism; *bhagavataḥ*—of the Supreme Lord; *śṛṇvan*—hearing; *tat*—to Him; *parasya*—who is dedicated; *janasya*—of a person; *vā*—or; *tataḥ*—from that place; *na apaiti*—does not go away; *yaḥ*—who; *saḥ*—he; *api*—indeed; *yāti*—goes; *adhaḥ*—down; *su-kṛtāt*—from the good results of his pious works; *cyutaḥ*—fallen.

Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious

credit.

01.01.10-11 Sages of Naimisaranya to Suta Gosvami

*prāyeṇālpāyusaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ*

prāyena—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. (10)

*bhūrīṇi bhūri-karmāṇi
śrotavyāṇi vibhāgaśaḥ
ataḥ sādho 'tra yat sāram
samuddhṛtya manīṣayā
brūhi bhadrāya bhūtānām
yenātmā suprasīdati*

bhūrīṇi—multifarious; *bhūri*—many; *karmāṇi*—duties; *śrota-vyāṇi*—to be learned; *vibhāgaśaḥ*—by divisions of subject matter; *ataḥ*—therefore; *sādho*—O sage; *atra*—herein; *yat*—whatever; *sāram*—essence; *samuddhṛtya*—by selection; *manīṣayā*—best to your knowledge; *brūhi*—please tell us; *bhadrāya*—for the good of; *bhūtānām*—the living beings; *yena*—by which; *ātmā*—the self; *suprasīdati*—becomes fully satisfied.

There are many varieties of scriptures, and in all of them there are many prescribed duties, which can be learned only after many years of study in their various divisions. Therefore, o sage, please select the essence of all these scriptures and explain it for the good of all living beings, that by such instruction their hearts may be fully satisfied. (11)

11.28.02 Sri Kṛṣṇa to Uddhava

*para-svabhāva-karmāṇi
yaḥ praśaṁsati nindati
sa āśu bhraśyate svārthād
asaty abhiniveśataḥ*

para—another's; *svabhāva*—personality; *karmāṇi*—and work; *yaḥ*—who; *praśaṁsati*—praises; *nindati*—criticizes; *saḥ*—he; *āśu*—quickly; *bhraśyate*—falls down; *sva-arthāt*—from his own interest; *asati*—in unreality; *abhiniveśataḥ*—

because of becoming entangled.

Whoever indulges in praising or criticizing the qualities and behaviour of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.

12.06.34 Suta Gosvami to Saunaka Rsi

*ativādāms titikṣeta
nāvamanyeta kañcana
na cemaṁ deham āśritya
vairam kurvīta kenacit*

ati-vādān—insulting words; *titikṣeta*—one should tolerate; *na*—never; *avamanyeta*—one should disrespect; *kañcana*—anyone; *na ca*—nor; *imam*—this; *deham*—material body; *āśritya*—identifying with; *vairam*—enmity; *kurvīta*—one should have; *kenacit*—with anyone.

One should tolerate all insults and never fail to show proper respect to any person. Avoiding identification with the material body, one should not create enmity with anyone.

12.10.06 Lord Siva to Parvati about Markandeya Rsi

*śrī-bhagavān uvāca
naivecchaty āśiṣaḥ kvāpi
brahmaṛṣir mokṣam apy uta
bhaktim parām bhagavati
labdhavān puruṣe 'vyaye*

śrī-bhagavān uvāca—the powerful lord said; *na*—not; *eva*—indeed; *icchati*—desires; *āśiṣaḥ*—benedictions; *kva api*—in any realm; *brahma-ṛṣiḥ*—the saintly *brāhmaṇa*; *mokṣam*—liberation; *apy uta*—even; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—for the Supreme Lord; *labdhavān*—he has achieved; *puruṣe*—for the Personality of Godhead; *avyaye*—who is inexhaustible.

Lord Siva replied: Surely this saintly brahmana does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.

03.25.34 Kapiladeva to Devahuti

*naikātmatām me spṛhayanti kecin
mat-pāda-sevābhiratā mad-ihāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauraṣāṇi*

na—never; *eka-ātmatām*—merging into oneness; *me*—My; *spṛhayanti*—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.

<03.29.13 incl in Beng, not in Engl> 03.29.14 Kapiladeva to Devahuti

sa eva bhakti-yogākhyā
ātyantika udāhṛtaḥ
yenātivrajya tri-guṇam
mad-bhāvāyopapadyate

saḥ—this; *eva*—indeed; *bhakti-yoga*—devotional service; *ākhyāḥ*—called; *ātyantikāḥ*—the highest platform; *udāhṛtaḥ*—explained; *yena*—by which; *ativrajya*—overcoming; *tri-guṇam*—the three modes of material nature; *mat-bhāvāya*—to My transcendental stage; *upapadyate*—one attains.

By attaining the highest platform of devotional service, as I have explained, one can overcome the influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord.

11.20.34 Sri Kṛṣṇa to Uddhava

na kiñcit sādhave dhīrā
bhaktā hy ekāntino mama
vāñchanty api mayā dattam
kaivalyam apunar-bhavam

na—never; *kiñcit*—anything; *sādhavaḥ*—saintly persons; *dhīrāḥ*—with deep intelligence; *bhaktāḥ*—devotees; *hi*—certainly; *ekāntinaḥ*—completely dedicated; *mama*—unto Me; *vāñchanti*—desire; *api*—indeed; *mayā*—by Me; *dattam*—given; *kaivalyam*—liberation; *apunaḥ-bhavam*—freedom from birth and death.

Because My devotees possess saintly behaviour and deep intelligence they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.

11.20.35 Sri Kṛṣṇa to Uddhava

nairapekṣyam param prāhur
niḥśreyasam analpakam
tasmān nirāśiṣo bhaktir
nirapekṣasya me bhavet

nairapekṣyam—not desiring anything except devotional service; *param*—the best;

prāhuḥ—it is said; *niḥśreyasam*—highest stage of liberation; *anālpakam*—great; *tasmāt*—therefore; *nirāśiṣaḥ*—of one who does not seek personal rewards; *bhaktiḥ*—loving devotional service; *nirapekṣasya*—of one who only sees Me; *me*—unto Me; *bhavet*—may arise.

It is said that complete detachment is the highest stage of freedom. Therefore, one who has no personal desire and does not pursue personal rewards can achieve loving devotional service unto Me.

06.01.11 Sukadeva Gosvami to Maharaja Parikṣit

śrī-bādarāyaṇir uvāca
karmaṇā-karma-nirhāro
na hy ātyantika iṣyate
avidvad-adhikāritvāt
prāyaścittam vimarśanam

śrī-bādarāyaṇiḥ uvāca—Śukadeva Gosvāmī, the son of Vyāsadeva, replied; *karmaṇā*—by fruitive activities; *karma-nirhāraḥ*—counteraction of fruitive activities; *na*—not; *hi*—indeed; *ātyantikāḥ*—final; *iṣyate*—becomes possible; *avidvat-adhikāritvāt*—from being without knowledge; *prāyaścittam*—real atonement; *vimarśanam*—full knowledge of Vedānta.

Śukadeva Gosvami, the son of Vedavyāsa answered: My dear King, since acts meant to neutralize impious actions are also fruitive, they will not release one from the tendency to act fruitively. Persons who subject themselves to the rules and regulations of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless one is freed from the mode of ignorance, trying to counteract one action through another is useless, because this will not uproot one's desires. Thus even though one may superficially seem pious, he will undoubtedly be prone to act impiously. Therefore, real atonement is enlightenment in perfect knowledge, Vedānta, by which one understands the Supreme Absolute Truth.

06.01.15-16 Sukadeva Gosvami to Maharaja Parikṣit

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. (15)

*na thatā hy aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārpita-prāṇas
tat-puruṣa-niṣevayā*

na—not; *thatā*—so much; *hi*—certainly; *agha-vān*—a man full of sinful activities; *rājan*—O King; *pūyeta*—can become purified; *tapaḥ-ādibhiḥ*—by executing the principles of austerity, penance, brahmacarya and other purifying processes; *yathā*—as much as; *kṛṣṇa-arpita-prāṇas*—the devotee whose life is fully Kṛṣṇa conscious; *tat-puruṣa-niṣevayā*—by engaging his life in the service of Kṛṣṇa's representative.

My dear King, if a sinful person engages in the service of a bona fide devotee of the Lord and thus learns how to dedicate his life unto the lotus feet of Kṛṣṇa, he can be completely purified. One cannot be purified merely by undergoing austerity, penance, brahmacarya and other methods of atonement I have previously described. (16)

07.15.28 Narada Muni to Maharaja Yudhisthira

*ṣaḍ-varga-saṁyamaikāntāḥ
sarvā niyama-codanāḥ
tat-antā yadi no yogān
āvaheyuḥ śramāvahāḥ*

ṣaḍ-varga—the six elements, namely the five working senses and the mind; *saṁyama-ekāntāḥ*—the ultimate aim of subjugating; *sarvāḥ*—all such activities; *niyama-codanāḥ*—the regulative principles further meant for controlling the senses and mind; *tat-antāḥ*—the ultimate goal of such activities; *yadi*—if; *no*—not; *yogān*—the positive link with the Supreme; *āvaheyuḥ*—did lead to; *śrama-āvahāḥ*—a waste of time and labor.

Ritualistic ceremonies, regulative principles, austerities and the practice of yoga are all meant to control the senses and the mind, but even after one is able to control the senses and the mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration.

11.20.26 Sri Kṛṣṇa to Uddhava

*sve sve 'dhikāre yā niṣṭhā
sa guṇaḥ parikīrtitaḥ*

*karmanām jāty-aśuddhānām
anena niyamah kṛtaḥ
guṇa-doṣa-vidhānena
saṅgānām tyājanecchayā*

sve sve—each in his own; *adhikāre*—position; *yā*—which; *niṣṭhā*—steady practice; *saḥ*—this; *guṇah*—piety; *parikīrtitaḥ*—is thoroughly declared; *karmanām*—of fruitive activities; *jāti*—by nature; *aśuddhānām*—impure; *anena*—by this; *niyamah*—disciplinary control; *kṛtaḥ*—is established; *guṇa*—of piety; *doṣa*—of sin; *vidhānena*—by the rule; *saṅgānām*—of association with different types of sense gratification; *tyājana*—of renunciation; *icchayā*—by the desire.

It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure.

10.47.24 Uddhava to the Gopis

*dāna-vrata-tapo-homa
japa-svādhyāya-samyamaiḥ
śreyobhir vividhaiś cānyaiḥ
kṛṣṇe bhaktir hi sādhyate*

dāna—by charity; *vrata*—strict vows; *tapah*—austerities; *homa*—fire sacrifices; *japa*—private chanting of mantras; *svādhyāya*—study of Vedic texts; *samyamaiḥ*—and regulative principles; *śreyobhiḥ*—by auspicious practices; *vividhaiḥ*—various; *ca*—also; *anyaiḥ*—others; *kṛṣṇe*—to Lord Kṛṣṇa; *bhaktiḥ*—devotional service; *hi*—indeed; *sādhyate*—is realized.

Devotional service unto Lord Kṛṣṇa is attained by charity, strict vows, austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices.

06.12.22 Sukadeva Gosvami to Maharaja Parikṣit

*yasya bhaktir bhagavati
harau niḥśreyaseśvare
vikrīḍato 'mṛtāmbhodhau
kim kṣudraiḥ khātakodakaiḥ*

yasya—of whom; *bhaktiḥ*—devotional service; *bhagavati*—to the Supreme Personality of Godhead; *harau*—Lord Hari; *niḥśre-yasa-iśvare*—the controller of the supreme perfection of life, or supreme liberation; *vikrīḍataḥ*—swimming or playing; *amṛta-ambhodhau*—in the ocean of nectar; *kim*—what is the use; *kṣudraiḥ*—with small; *khātaka-udakaiḥ*—ditches of water.

A person fixed in the devotional service of the Supreme Lord Hari, the Lord of the

highest auspiciousness, swims in the ocean of nectar. For him, what is the use of the water in small ditches?

05.05.18 Rsabhadeva to His Sons

*gurur na sa syāt sva jano na sa syāt
pitā na sa syāj janani 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 janahḥ-a* relative; *na*—not; *saḥ*—such a person; *syāt*—should become; *pitā*—a father; *na*—not; *saḥ*—he; *syāt*—should become; *janani*—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.

11.28.27 Sri Kṛṣṇa to Uddhava

*tathāpi saṅgaḥ parivarjanīyo
guṇeṣu māyā-raciteṣu tāvat
mad-bhakti-yogena dṛḍhena yāvad
rajo nirasyeta manaḥ-kaṣāyaḥ*

tathā api—nevertheless; *saṅgaḥ*—association; *parivarjanīyaḥ*—must be rejected; *guṇeṣu*—with the modes; *māyā-raciteṣu*—produced by the illusory material energy; *tāvat*—for that long; *mat-bhakti-yogena*—by devotional service to Me; *dṛḍhena*—firm; *yāvat*—until; *rajaḥ*—passionate attraction; *nirasyeta*—is eliminated; *manaḥ*—of the mind; *kaṣāyaḥ*—the dirt.

Nevertheless, until by firmly practicing devotional service to Me one has completely eliminated from his mind all contamination of material passion, one must very carefully avoid associating with the material modes, which are produced by My illusory energy.

01.18.22 Suta Gosvami to Saunaka Rsi

*yatrānuraktāḥ sahasaiva dhīrā
vyapohya dehādiṣu saṅgam ūdham
vrajanti tat pārama-haṁsyam antyaṁ
yasminn ahimsopaśamaḥ sva-dharmaḥ*

yatra—unto whom; *anuraktāḥ*—firmly attached; *sahasā*—all of a sudden; *eva*—

certainly; *dhīrāḥ*—self-controlled; *vyapohya*—leaving aside; *deha*—the gross body and subtle mind; *ādiṣu*—relating to; *saṅgam*—attachment; *ūḍham*—taken to; *vrajanti*—go away; *tat*—that; *pārama-haṁsyam*—the highest stage of perfection; *antyam*—and beyond that; *yasmin*—in which; *ahimsā*—nonviolence; *upaśamaḥ*—and renunciation; *sva-dharmaḥ*—consequential occupation.

Self-controlled persons who are attached to the Supreme Lord Sri Kṛṣṇa can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential.

02.01.15 Sukadeva Gosvami to Maharaja Pariksit

*anta-kāle tu puruṣa
āgate gata-sādhvasaḥ
chindyād asaṅga-śastreṇa
sprhām dehe 'nu ye ca tam*

anta-kāle—at the last stage of life; *tu*—but; *puruṣaḥ*—a person; *āgate*—having arrived; *gata-sādhvasaḥ*—without any fear of death; *chindyāt*—must cut off; *asaṅga*—nonattachment; *śastreṇa*—by the weapon of; *sprhām*—all desires; *dehe*—in the matter of the material tabernacle; *anu*—pertaining; *ye*—all that; *ca*—also; *tam*—them.

At the last stage of one's life, one should be bold enough not to be afraid of death. But one must cut off all attachment to the material body and everything pertaining to it and all desires thereof.

02.02.04-5 Sukadeva Gosvami to Maharaja Pariksit

*satyām kṣitau kim kaśipoḥ prayāsair
bāhau svasiddhe hy upabarhaṇaiḥ kim
saty añjalau kim purudhāna-pātryā
dig-valkalāḍau sati kim dukūlaiḥ*

satyām—being in possession; *kṣitau*—earthly flats; *kim*—where is the necessity; *kaśipoḥ*—of beds and cots; *prayāsaiḥ*—endeavoring for; *bāhau*—the arms; *sva-siddhe*—being self-sufficient; *hi*—certainly; *upabarhaṇaiḥ*—bed and bedstead; *kim*—what is the use; *sati*—being present; *añjalau*—the palms of the hands; *kim*—what is the use; *purudhā*—varieties of; *anna*—eatables; *pātryā*—by the utensils; *dik*—open space; *valkala-āḍau*—skins of trees; *sati*—being existent; *kim*—what is the use of; *dukūlaiḥ*—clothes.

When there are ample earthly flats to lie on, what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? When one can use the palms of his hands, what is the necessity of varieties of utensils? When there is ample covering, or the skins of trees, what is the necessity of clothing? (4)

*cīrāṇi kim pathi na santi diśanti bhikṣām
naivāṅghripāḥ para-bhṛtaḥ saritaḥ aśuṣyan
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān*

cīrāṇi—torn clothes; *kim*—whether; *pathi*—on the road; *na*—not; *santi*—there is; *diśanti*—give in charity; *bhikṣām*—alms; *na*—not; *eva*—also; *aṅghripāḥ*—the trees; *para-bhṛtaḥ*—one who maintains others; *saritaḥ*—the rivers; *api*—also; *aśuṣyan*—have dried up; *ruddhāḥ*—closed; *guhāḥ*—caves; *kim*—whether; *ajitaḥ*—the Almighty Lord; *avati*—give protection; *na*—not; *upasannān*—the surrendered soul; *kasmāt*—what for, then; *bhajanti*—flatters; *kavayaḥ*—the learned; *dhana*—wealth; *durmada-andhān*—too intoxicated by.

Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth? (5)

11.05.41 Karabhajana Muni to Maharaja Nimi

*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; *mukundaṁ*—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.

07.05.30 Prahlāda Mahārāja to Hiranyakaśipu

*śrī-prahrāda uvāca
matir na kṛṣṇe 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; *gr̥ha-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.

07.05.31 Prahāda Mahārāja to Hiraṇyakaśipu

*na te viduḥ svārtha-gatim hi viṣṇum
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ*

na—not; *te*—they; *viduḥ*—know; *sva-artha-gatim*—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; *bahih*—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 lead by another materially attached man 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.

05.01.17 Brahmā to Mahārāja Priyavrata

*bhayaṁ pramattasya vaneṣv api syād
yataḥ sa āste saha-ṣaṭ-sapatnaḥ
jīvendriyasyātma-rater budhasya
gr̥hāsramaḥ kiṁ nu karoty avadyam*

bhayam—fear; *pramattasya*—of one who is bewildered; *vaneṣu*—in forests; *api*—even; *syāt*—there must be; *yataḥ*—because; *sah*—he (one who is not self-controlled); *āste*—is existing; *saha*—with; *ṣaṭ-sapatnaḥ*—six co-wives; *jita-indriyasya*—for one who has already conquered the senses; *ātma-rateḥ*—self-satisfied; *budhasya*—for such a learned man; *gṛha-āśramaḥ*—household life; *kim*—what; *nu*—indeed; *karoti*—can do; *avadyam*—harm.

Even if he goes from forest to forest, one who is not selfcontrolled must always fear material bondage because he is living with six co-wives - the mind and knowledge-acquiring senses. Even householder life, however, cannot harm a self-satisfied, learned man who has conquered his senses.

03.31.33-34 Kapiladeva to Devahuti

*satyaṁ śaucam dayā maunam
buddhiḥ śrīr hrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam*

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—mercy; *maunam*—gravity; *buddhiḥ*—intelligence; *śrīḥ*—prosperity; *hrīḥ*—shyness; *yaśaḥ*—fame; *kṣamā*—forgiveness; *śamaḥ*—control of the mind; *damaḥ*—control of the senses; *bhagaḥ*—fortune; *ca*—and; *iti*—thus; *yat-saṅgāt*—from association with whom; *yāti saṅkṣayam*—are destroyed.

He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities. (33)

*teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhuṣu
saṅgam na kuryāc chocyeṣu
yoṣit-krīḍā-mṛgeṣu ca*

tesu—with those; *aśānteṣu*—coarse; *mūḍheṣu*—fools; *khaṇḍita-ātmasu*—bereft of self-realization; *asādhuṣu*—wicked; *saṅgam*—association; *na*—not; *kuryāt*—one should make; *śocyeṣu*—pitiable; *yoṣit*—of women; *krīḍā-mṛgeṣu*—dancing dogs; *ca*—and.

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman. (34)

03.31.39 Kapiladeva to Devahuti

*saṅgam na kuryāt pramadāsu jātu
yogasya pāram param āruruḥṣuḥ*

*mat-sevayā pratilabdhātma-lābho
vadanti yā niraya-dvāram asya*

saṅgam—association; *na*—not; *kuryāt*—one should make; *pramadāsu*—with women; *jātu*—ever; *yogasya*—of yoga; *pāram*—culmination; *param*—topmost; *āruruksuḥ*—one who aspires to reach; *mat-sevayā*—by rendering service unto Me; *pratilabdha*—obtained; *ātma-lābhaḥ*—self-realization; *vadanti*—they say; *yāḥ*—which women; *niraya*—to hell; *dvāram*—the gateway; *asya*—of the advancing devotee.

One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.

03.31.41 Kapiladeva to Devahuti

*yām manyate patim mohān
man-māyām ṛṣabhāyatim
strītvam strī-saṅgataḥ prāpto
vittāpatya-gr̥ha-pradam*

yām—which; *manyate*—she thinks; *patim*—her husband; *mohāt*—due to illusion; *mat-māyām*—My māyā; *ṛṣabha*—in the form of a man; *āyatim*—coming; *strītvam*—the state of being a woman; *strī-saṅgataḥ*—from attachment to a woman; *prāptaḥ*—obtained; *vitta*—wealth; *apatya*—progeny; *gr̥ha*—house; *pradam*—bestowing.

A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon maya in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.

05.12.14 Jaḍa Bharata to King Rahūgaṇa

*aham purā bharato nāma rājā
vimukta-dṛṣṭa-śruta-saṅga-bandhaḥ
ārādhanam bhagavata ihamāno
mṛgo bhavam mṛga-saṅgāt dhatārthaḥ*

aham—I; *purā*—formerly (in my previous birth); *bharataḥ nāma rājā*—a King named Mahārāja Bharata; *vimukta*—liberated from; *dṛṣṭa-śruta*—by experiencing personally through direct association, or by getting knowledge from the Vedas; *saṅga-bandhaḥ*—bondage by association; *ārādhanam*—the worship; *bhagavataḥ*—of the Supreme Personality of Godhead, Vāsudeva; *ihamānaḥ*—always performing; *mṛgaḥ bhavam*—I became a deer; *mṛga-saṅgāt*—because of my intimate association with a deer; *hata-arthāḥ*—having neglected the regulative principles in the discharge of devotional service.

In a previous birth I was known as Mahārāja Bharata. I attained perfection by

becoming completely detached from material activities through direct experience, and through indirect experience I received understanding from the Vedas. I was fully engaged in the service of the Lord, but due to my misfortune, I became very affectionate to a small deer, so much so that I neglected my spiritual duties. Due to my deepaffection for the deer, in my next life I had to accept the body of a deer.

04.31.21 Nārada Muni to the Pracetās

*na bhajati kumaṇiṣiṇām sa ijyām
harir adhanātma-dhana-priyo rasa jñāḥ
śruta-dhana-kula-karmaṇām madaiḥ ye
vidadhati pāpam akiñcaneṣu satsu*

na—never; *bhajati*—accepts; *ku-manīṣiṇām*—of persons with a dirty heart; *saḥ*—He; *ijyām*—offering; *hariḥ*—the Supreme Lord; *adhana*—to those who have no material possessions; *ātma-dhana*—simply dependent on the Lord; *priyaḥ*—who is dear; *rasa jñāḥ*—who accepts the essence of life; *śruta*—education; *dhana*—wealth; *kula*—aristocracy; *karmaṇām*—and of fruitive activities; *madaiḥ*—by pride; *ye*—all those who; *vidadhati*—perform; *pāpam*—disgrace; *akiñcaneṣu*—without material possessions; *satsu*—unto the devotees.

The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.

07.06.18 Prahlāda Mahārāja to the Sons of the Demons

(Tekst je od teksta br. 16, istog poglavlja; ne od teksta 18. Ja sam stavio sanskrit od teksta 16, buduæi da je taj tekst ovde)

*vidvān apīttham danujāḥ kuṭumbam
puṣṇan sva-lokāya na kalpate vai
yaḥ svīya-pārakya-vibhinna-bhāvas
tamaḥ prapadyeta yathā vimūḍhaḥ*

vidvān—knowing (the inconvenience of material existence, especially in household life); *api*—although; *ittham*—thus; *danu jāḥ*—O sons of demons; *kuṭumbam*—the family members or extended family members (like one's community, society, nation or union of nations); *puṣṇan*—providing with all the necessities of life; *sva-lokāya*—in understanding himself; *na*—not; *kalpate*—capable; *vai*—indeed; *yaḥ*—he who; *svīya*—my own; *pārakya*—belonging to others; *vibhinna*—separate; *bhāvaḥ*—having a conception of life; *tamaḥ*—nothing but darkness; *prapadyeta*—enters; *yathā*—just as; *vimūḍhaḥ*—a person without education, or one who is like an animal.

O my friends, sons of demons! In this material world, even those who are

apparently advanced in education have the propensity to consider, "This is mine, and that is for others." Thus they are always engaged in providing the necessities of life to their families in a limited conception of family life, just like uneducated cats and dogs. They are unable to take to spiritual knowledge; instead they are bewildered and overcome by ignorance.

07.07.44-45 Prahlāda Mahārāja to the Sons of the Demons

*kim u vyavahitāpatya-
dārāgāra-dhanādayaḥ
rājya-kośa-gajāmātya-
bhṛtyāptā mamatāspadāḥ*

kim u—what to speak of; *vyavahita*—separated; *apatya*—children; *dāra*—wives; *agāra*—residences; *dhana*—wealth; *ādayaḥ*—and so on; *rājya*—kingdoms; *kośa*—treasuries; *gaja*—big elephants and horses; *amātya*—ministers; *bhṛtya*—servants; *āptāḥ*—relatives; *mamatā-āspadāḥ*—false seats or abodes of intimate relationship ("mineness").

Since the body itself is ultimately meant to become stool or earth, what is the meaning of the paraphernalia related to the body, such as wives, residences, wealth, children, relatives, servants, friends, kingdoms, treasuries, animals and ministers? They are also temporary. What more can be said about this? (44)

*kim etair ātmanas tucchaiḥ
saha dehena naśvaraiḥ
anarthair artha-saṅkāsair
nityānanda-rasodadheḥ*

kim—what is the use; *etair*—with all these; *ātmanaḥ*—for the real self; *tucchaiḥ*—which are most insignificant; *saha*—with; *dehena*—the body; *naśvaraiḥ*—perishable; *anarthaiḥ*—unwanted; *artha-saṅkāsaiḥ*—appearing as if needed; *nityānanda*—of eternal happiness; *rasa*—of the nectar; *udadheḥ*—for the ocean.

All this paraphernalia is very near and dear as long as the body exists, but as soon as the body is destroyed, all things related to the body are also finished. Therefore, actually one has nothing to do with them, but because of ignorance one accepts them as valuable. Compared to the ocean of eternal happiness, they are most insignificant. What is the use of such insignificant relationships for the eternal living being? (45)

07.07.51-52 Prahlāda Mahārāja to the Sons of the Demons

*nālaṁ dvijatvaṁ devatvam
ṛṣitvaṁ vāsurātmajāḥ
prīṇanāya mukundasya*

*na vṛttam na bahu jñatā
na dānam na tapo nejyā
na śaucam na vratāni ca
prīyate 'malayā bhaktyā
harir anyad vidambanam*

na—not; *alam*—sufficient; *dvijatvam*—being a perfect, highly qualified *brāhmaṇa*; *devatvam*—being a demigod; *ṛṣitvam*—being a saintly person; *vā*—or; *asura-ātma jāḥ*—O descendants of asuras; *prīṇanāya*—for pleasing; *mukundasya*—of Mukunda, the Supreme Personality of Godhead; *na vṛttam*—not good conduct; *na*—not; *bahu-jñatā*—vast learning; *na*—neither; *dānam*—charity; *na tapaḥ*—no austerity; *na*—nor; *ījyā*—worship; *na*—nor; *śaucam*—cleanliness; *na vratāni*—nor execution of great vows; *ca*—also; *prīyate*—is satisfied; *amalayā*—by spotless; *bhaktyā*—devotional service; *hariḥ*—the Supreme Lord; *anyat*—other things; *vidambanam*—only show.

My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show. (51-52)

07.10.04 Prahlāda Mahārāja to Lord Nṛsimhadeva

*nānyathā te 'khila-guro
ghaṭeta karuṇātmanah
yas ta āśiṣa āśāste
na sa bhṛtyaḥ sa vai vaṇik*

na—not; *anyathā*—otherwise; *te*—of You; *akhila-guro*—O supreme instructor of the entire creation; *ghaṭeta*—such a thing can happen; *karuṇā-ātmanah*—the Supreme Person, who is extremely kind to His devotees; *yaḥ*—any person who; *te*—from You; *āśiṣaḥ*—material benefits; *āśāste*—desires (in exchange for serving You); *na*—not; *saḥ*—such a person; *bhṛtyaḥ*—a servitor; *saḥ*—such a person; *vai*—indeed; *vaṇik*—a merchant (who wants to get material profit from his business).

Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.

07.15.29 Nārada Muni to Mahārāja Yudhiṣṭhira

*yathā vārtādayo hy arthā
yogasyārtham na bibhrati*

*anarthāya bhaveyuh sma
pūrtam iṣṭam thatāsataḥ*

yathā—as; *vārtā-ādayaḥ*—activities like occupational or professional duties; *hi*—certainly; *arthāḥ*—income (from such occupational duties); *yogasya*—of mystic power for self-realization; *artham*—benefit; *na*—not; *bibhrati*—help; *anarthāya*—without value (binding one to repeated birth and death); *bhaveyuh*—they are; *sma*—at all times; *pūrtam iṣṭam*—ritualistic Vedic ceremonies; *thatā*—similarly; *asataḥ*—of a materialistic nondevotee.

As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.

10.01.04 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*nivṛtta-tarṣair upagīyamānād
bhavauśadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt*

nivṛtta—released from; *tarṣaiḥ*—lust or material activities; *upagīya-mānāt*—which is described or sung; *bhava-uśadhāt*—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 parampara 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?

10.02.32 Demigods to Śrī Kṛṣṇa

*ye 'nye 'ravindākṣa vimukta-māninaḥ
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ
patanty adho 'nāḍṛta-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; *kr̥cchreṇa*—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; *adhah*—down into material existence again; *anādṛta*—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 have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahma 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.

10.23.40 Ritualistic Brahmanas Condemn Themselves

*dhig janma nas tri-vṛd yat tad
dhig vratam dhig bahu-jñatām
dhik kulam dhik kriyā-dākṣyam
vimukhā ye tv adhokṣaje*

dhik—to hell; *janma*—with the birth; *naḥ*—our; *tri-vṛt*—threefold (the first from the physical parents, the second at the time of brahminical initiation, and the third at the time of initiation into the performances of Vedic sacrifice); *yat tat*—whatever; *dhik*—to hell; *vratam*—with our vow (of celibacy); *dhik*—to hell; *bahu-jñatām*—with our extensive knowledge; *dhik*—to hell; *kulam*—with our aristocratic lineage; *dhik*—to hell; *kriyā-dākṣyam*—with our expertise in ritualistic activities; *vimukhaḥ*—inimical; *ye*—who; *tu*—however; *adhokṣaje*—to the transcendental Personality of Godhead.

To hell with our threefold birth, our vow of celibacy and our extensive learning! To hell with our aristocratic background and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead.

10.84.13 Kṛṣṇa to the Sages at Kurukṣetra

*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 corpselike body; *tri-dhātuke*—made of three basic elements; *sva*—as his own; *dhīḥ*—idea; *kalatra-ādiṣu*—in wife and so on; *bhaume*—in earth; *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 himself 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 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 ê such a person is no better than a cow or an ass.

11.29.30 Śrī Kṛṣṇa to Uddhava

*naitat tvayā dāmbhikāya
nāstikāya śaṭhāya ca
aśuśrūṣor abhaktāya
durvinītāya dīyatām*

na—not; *etat*—this; *tvayā*—by you; *dāmbhikāya*—to a hypocrite; *nāstikāya*—to an atheist; *śaṭhāya*—to a cheat; *ca*—and; *aśuśrūṣoḥ*—to one who does not listen with faith; *abhaktāya*—to a nondevotee; *durvinītāya*—to one who is not humbly submissive; *dīyatām*—should be given.

You should not share this instruction with anyone who is hypocritical, atheist or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble.

11.26.03 Śrī Kṛṣṇa to Uddhava

*saṅgam na kuryād asatām
śiśnodara-tṛpām kvacit
tasyānugas tamasy andhe
pataty andhānugāndha-vat*

saṅgam—association; *na kuryāt*—one should never make; *asatām*—of those who are materialistic; *śiśna*—the genitals; *udara*—and the belly; *tṛpām*—who are devoted to gratifying; *kvacit*—at any time; *tasya*—of any such person; *anugaḥ*—the follower; *tamasi andhe*—into the darkest pit; *patati*—he falls; *andha-anuga*—following a blind man; *andha-vat*—just like another blind man.

One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.

11.26.24 King Pururava [Chanting the Ailaṅgita]

*tasmāt saṅgo na kartavyaḥ
strīṣu straiṅeṣu cendriyaiḥ
viduṣām cāpy avisrabdhaḥ*

ṣaḍ-vargaḥ kim u mādr̥śām

tasmāt—therefore; *saṅgaḥ*—association; *na kartavyaḥ*—should never be made; *strīṣu*—with women; *straiṇeṣu*—with men attached to women; *ca*—and; *indriyaiḥ*—by one’s senses; *viduṣām*—of wise men; *ca api*—even; *avisrabdhaḥ*—untrustworthy; *ṣaṭ-vargaḥ*—the six enemies of the mind (lust, anger, greed, bewilderment, intoxication and envy); *kim u*—what to speak; *mādr̥śām*—of persons like me.

Therefore one should never let his senses associate freely with women or with men attached to women. Even those who are highly learned cannot trust the six enemies of the mind; what to speak, then, of foolish persons like me.

11.05.10 Camasa R̥ṣi to Maharaja Nimi

*sarveṣu śaśvat tanu-bhṛtsv avasthitam
yathā kham ātmānam abhīṣṭam īsvaram
vedopagītam ca na śṛṇvate ’budhā
mano-rathānām pravādanti vārtayā*

sarveṣu—in all; *śaśvat*—eternally; *tanu-bhṛtsu*—embodied living beings; *avasthitam*—situated; *yathā*—just as; *kham*—the sky; *ātmānam*—the Supreme Soul; *abhīṣṭam*—most worshipable; *īsvaram*—ultimate controller; *veda-upagītam*—glorified by the *Vedas*; *ca*—also; *na śṛṇvate*—they do not hear; *abudhāḥ*—unintelligent persons; *manaḥ-rathānām*—of whimsical pleasures; *pravādanti*—they go on discussing; *vārtayā*—the topics.

The Personality of Godhead is eternally situated within the heart of every embodied being; still the Lord remains situated apart, just as the sky, which is all-pervading, does not mix with any material object. Thus the Lord is the supreme worshipable object and the absolute controller of everything. He is elaborately glorified in the Vedic literature, but those who are bereft of intelligence do not like to hear about Him. They prefer to waste their time discussing their own mental concoctions, which inevitably deal with gross material sense gratification such as sex life and meat-eating.

Analysis of Favorable Conditions for Bhakti (*bhakti anukulya vicarah*)

7.09.18 Prahlada Maharaja to Lord Nrsimhadeva

O my Lord Nrsimhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [hamsas], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories,

following exactly in the footsteps of Lord Brahma and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.

11.11.48 Sri Krsna to Uddhava

My dear Uddhava, I am personally the ultimate shelter and way of life for saintly liberated persons, and thus if one does not engage in My loving devotional service, which is made possible by associating with My devotees, then for all practical purposes, one possesses no effective means for escaping from material existence.

11.12.01-06 Sri Krsna to Uddhava

The Supreme Personality of Godhead said: My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the astanga-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety,

chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control. (1-2)

In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Raksasas, birds, beasts, Gandharvas, Apsaras, Nagas, Siddhas, Caranas, Guhyakas and Vidyadharas, as well as such lower-class human beings as the vaisyas, sudras, women and others, were able to achieve My supreme abode. Vrsasura, Prahlada Maharaja and others like them also achieved My abode by association with My devotees, as did personalities such as

Vrsaparva, Bali Maharaja, Banasura, Maya, Vibhisana, Sugriva, Hanuman, Jambavan, Gajendra, Jatayu, Tuladhara, Dharma-vyadha, Kubja, the gopis in Vrndavana and the wives of the brahmanas who were performing sacrifice. (3-6)

11.12.07 Sri Krsna to Uddhava

The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.

03.23.55 Devahuti to Kardama Muni

Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

11.02.29 Maharaja Nimi to the Nine Yogendras

For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are dear to the Lord of Vaikuntha.

11.02.30 Maharaja Nimi to the Nine Yogendras

Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man.

11.11.29-30 Sri Krsna to Uddhava

The Supreme Personality of Godhead said: O Uddhava, a saintly person is merciful and never injures others. Even if others are aggressive he is tolerant and forgiving toward all living entities. His strength and meaning in life come from the truth itself, he is free from all envy and jealousy, and his mind is equal in material happiness and distress. Thus, he dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behaviour is always

pleasing, never harsh and always exemplary, and he is free from possessiveness. He never endeavors in ordinary, worldly activities, and he strictly controls his eating. He therefore always remains peaceful and steady. A saintly person is thoughtful and accepts Me as his only shelter. _(29i30)**

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11.11.31-32 Sri Krsna to Uddhava

Such a person is very cautious in the execution of his duties and is never subject to superficial transformations, because he is steady and noble, even in a distressing situation. He has conquered over the six material qualities - namely hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is expert in reviving the Krsna consciousness of others and therefore never cheats anyone. Rather, he is a well-wishing friend to all, being

most merciful. Such a saintly person must be considered the most learned of men. He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures

possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities. (31-32)

11.26.27 Sri Krsna to Uddhava

My devotees fix their minds on Me and do not depend upon anything material. They are always peaceful, endowed with equal vision, and free from possessiveness, false ego, duality and greed.

11.26.34 Sri Krsna to Uddhava

My devotees bestow divine eyes, whereas the sun allows only external sight, and that only when it is risen in the sky. My devotees are one's real worshipable deities and real family; they are one's own self, and ultimately they are nondifferent from Me.

01.13.10 Maharaja Yudhisthira to Vidura

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.

01.18.13 Saunaka Rsi to Suta Gosvami

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.

01.19.33 Maharaja Pariksit to Sukadeva Gosvami

Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering

you a seat in our home?

03.05.03 Vidura to Maitreya Rsi

Vidura said: O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor mitigation of distress. On the contrary, one is only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.

03.25.20-21,23 Kapiladeva to Devahuti

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. (20)

The symptoms of a sadhu 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. (21)

Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sadhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities. (23)

03.25.24 Kapiladeva to Devahuti

O My mother, O virtuous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

04.04.12 Satidevi to Daksa

Twice-born Daksa, a man like you can simply find fault in the qualities of others. Lord Siva, however, not only finds no faults with other's qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately, you have found fault with such a great soul.

04.22.19 Sanat-kumara to Prthu Maharaja

When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.

04.29.39-40 Narada Muni to King Pracinabarhi

My dear King, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life - namely hunger and thirst and become immune to all kinds of fear, lamentation and illusion. (39-40)_

04.29.46 Narada Muni to King Pracinabarhi

When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

04.30.33 The Pracetas to Sri Visnu

Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.

05.05.03 Rsabhadeva to His Sons

Those who are interested in reviving Krsna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krsna. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes although they may be householders.

05.12.12-13 Jada Bharata to King Rahugana

My dear King Rahugana, 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 [brahmacharya], strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, 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. (12)

Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vasudeva. (13)_

06.03.20 Yamaraja to His Order Carriers

Lord Brahma, Bhagavan Narada, Lord Siva, the four Kumaras, Lord Kapila [the son of Devahuti], Svayambhuva Manu, Prahlada Maharaja, Janaka Maharaja, Grandfather Bhisma, Bali Maharaja, Sukadeva Gosvami and I myself know the real religious principle.

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06.14.04-5 Maharaja Pariksit to Sukadeva Gosvami

O best of the brahmanas, Sukadeva Gosvami, out of many persons who follow religious principles, only a few desire liberation from the material world. Among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, country, home, wife and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare. (4)_

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare. (5)_

06.17.28 Lord Siva to Parvati

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, 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.

07.05.32 Prahlada Maharaja to Hiranyakasipu

Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava 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 Krsna conscious and taking shelter at the lotus feet of the Lord <in this way?> can one be freed from material

contamination.

07.10.18-19 Lord Nrsimhadeva to Prahlada Maharaja

The Supreme Personality of Godhead said: My dear Prahlada, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified. (18)

Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified. (19)

09.04.63,65-68 Narayana to Durvasa Muni

The Supreme Personality of Godhead said to the brahmana: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. (63)

Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time? (65)_

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control. (66)

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [salokya, sarupya, samipya and sarsti], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?_ (67)_

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. (68)_

09.09.06 Bhagiratha to Gangadevi

Bhagiratha said: Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the Vedas, are always glorious and pure in behaviour and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated

from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions.

10.08.04 Nanda Maharaja to Garga Muni

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 the poor-hearted grhasthas [householders]. Otherwise they have no interest in going from one place to another.

10.14.30 Lord Brahma to Sri Krsna

My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahma or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

10.39.02 Sukadeva Gosvami to Maharaja Pariksit

My dear King, what is unattainable for one who has satisfied the Supreme Personality of Godhead, the shelter of the goddess of fortune? Even so, those who are dedicated to His devotional service never want anything from Him.

10.48.30 Krsna to Akrura

Exalted souls like you are the true objects of service and the most worshipable authorities for those who desire the highest good in life. Demigods are generally concerned with their own interests, but saintly devotees never are.

10.48.31 Krsna to Akrura

No one can deny that there are holy places with sacred rivers, or that the demigods appear in deity forms made of earth and stone. But these purify the soul only after a long time, whereas saintly persons purify just by being seen.

10.51.53 King Mucukunda to Krsna

When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes

and their effects.

11.02.47 Havir to Maharaja Nimi

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 prakṛta-bhakta, a materialistic devotee, and is considered to be in the lowest position.

11.02.46 Havir to Maharaja Nimi

An intermediate or second-class devotee, called madhyama -adhikari, 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.

11.02.45 Havir to Maharaja Nimi

Sri Havir said: The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Sri Kṛṣṇa. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.

11.02.48-50 Havir to Maharaja Nimi

Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Viṣṇu is neither repelled nor elated. He is indeed the greatest among devotees. (48)

Within the material world, one's material body is always subject to birth and decay. Similarly, the life air [prāṇa] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered bhagavāta-pradhāna, the foremost devotee of the Lord.(49)_

One who has taken exclusive shelter of the Supreme Lord, Vasudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered bhagavatottama, a pure devotee of the Lord on the highest platform. (50)_

11.02.51-52 Havir to Maharaja Nimi

Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the varnasrama social system, one

becomes even more infatuated with himself. But if despite these excellent material qualifications one does not even feel a tinge of pride within himself, he is to be considered the dearest servitor of the Supreme Personality of Godhead. (51)_

When a devotee gives up the selfish conception by which one thinks "This is my property, and that is his," and when no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaisnava is considered to be at the highest standard of devotional service. (52)_

11.02.53-55 Havir to Maharaja Nimi

The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahma and Siva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstances. He will not give up his shelter at the lotus feet of the Lord for a single moment - indeed, not for half a moment - even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaisnavas. (53)

How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun. (54)_

The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Krsna with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as bhagavata-pradhana, the most exalted devotee of the Lord. (55)

11.11.33 Sri Krsna to Uddhava

My devotees may or may not know exactly what I am, who I am and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees.

11.26.26 Sri Krsna to Uddhava

An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one's mind.

11.20.27-31 Sri Krsna to Uddhava

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities. (27-28)

When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed. (29)_

The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead. (30)_

Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world. (31)

11.20.32-33 Sri Krsna to Uddhava

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions. (32-33)

11.20.36 Sri Krsna to Udhava

Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence.

03.01.19 Sukadeva Gosvami to Maharaja Pariksit [about Vidura]

While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.

04.08.29 Narada Muni to Dhruva Maharaja

The process of the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept that process and be satisfied with whatever comes, favorable or unfavorable, by His supreme will.

04.08.33-34 Narada Muni to Dhruva Maharaja

One should try to keep himself satisfied in any condition of life - whether distress or happiness - which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily. (33)_

Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world. (34)

04.18.04-5 Mother Earth to Maharaja Prthu

One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures. (4)

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts. (5)

05.01.18 Brahma to Maharaja Priyavrata

One who is situated in household life and who systematically conquers his mind and five sense organs is like a king in his fortress who conquers his powerful enemies. After one has been trained in household life and his lusty desires have decreased, he can move anywhere without danger.

07.11.14-15 Narada Muni to Maharaja Yudhisthira

For a brahmana there are six occupational duties. A ksatriya should not accept charity, but he may perform the other five of these duties. A king or ksatriya is not allowed to levy taxes on brahmanas, but he may make his livelihood by levying minimal taxes, customs duties, and penalty fines upon his other subjects. (14)_

The mercantile community should always follow the directions of the brahmanas and engage in such occupational duties as agriculture, trade, and protection of cows. For the sudras the only duty is to accept a master from a higher social order and engage in his service. (15)_

07.11.21-23 Narada Muni to Maharaja Yudhisthira

The symptoms of a brahmana are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead. (21)

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful -

these are the symptoms of the ksatriya. (22)_

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Visnu; endeavoring for advancement in religious principles, economic development and sense gratification [dharma, artha and kama]; believing in the words of the spiritual master and scripture; and always endeavoring with expertise in earning money - these are the symptoms of the vaisya. (23)_

07.11.24 Narada Muni to Maharaja Yudhisthira

Offering obeisances to the higher sections of society [the brahmanas, ksatriyas and vaisyas], being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brahmanas - these are the symptoms of the sudra._

07.11.30,32,35 Narada Muni to Maharaja Yudhisthira

Among the mixed classes known as sankara, those who are not thieves are known as antevasya or candalas [dog-eaters], and they also have their hereditary customs. (30)_

If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the niskama stage. (32)_

If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification. (35)_

10.01.38 Vasudeva to King Kamsa

O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.

10.14.38 Brahma to Sri Krsna

There are people who say, "I know everything about Krsna." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.

06.15.03 Narada Muni and Angira Rsi to Maharaja Citraketu

O King, as small particles of sand sometimes come together and are sometimes separated due to the force of the waves, the living entities who have accepted material bodies sometimes come together and are sometimes separated by the force of time.

06.17.37 Sukadeva Gosvami to Maharaja Pariksit

The great devotee Citraketu was so powerful that he was quite competent to curse mother Parvati in retaliation, but instead of doing so he very humbly accepted the curse and bowed down his head before Lord Siva and his wife. This is very much to be appreciated as the standard behavior of a Vaisnava.

09.05.14 Durvasa Muni to Maharaja Ambarisa

Durvasa Muni said: My dear king, today I have experienced the greatness of devotees of the Supreme Personality of Godhead, for although I have committed an offence, you have prayed for my good fortune.

10.02.33 Demigods to Sri Krsna

O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

07.09.44 Prahlada Maharaja to Lord Nrsimhadeva

My dear Lord Nrsimhadeva, 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 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 Krsna 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.

07.10.13 Lord Nrsimhadeva to Prahlada Maharaja

My dear Prahlada, while you are in this material world you will exhaust all the reactions of pious activity by feeling happiness, and by acting piously you will neutralize impious activity. Because of the powerful time factor, you will give up your body, but the glories of your activities will be sung in the upper planetary systems, and being fully freed from all bondage, you will return home, back to Godhead.

10.14.36 Brahma to Sri Krsna

My dear Lord Krsna, until people become Your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles.

10.14.08 Brahma to Sri Krsna

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.

10.22.35 Krsna to His Cowherd Friends

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

10.88.08 Krsna to Maharaja Yudhisthira

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.

10.41.51 Sukadeva Gosvami to Maharaja Pariksit

Sudama chose unshakable devotion for Krsna, the Supreme Soul of all existence; friendship with His devotees; and transcendental compassion for all living beings.

05.18.12 Prahlada Maharaja to Lord Nrsimhadeva

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, Vasudeva. 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?

03.22.37 Maitreya Rsi to Vidura

Therefore, O Vidura, how can persons completely under the shelter of Lord Krsna in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?

11.20.19 Sri Krsna to Uddhava

Whenever the mind, being concentrated on the spiritual platform, is suddenly deviated from its spiritual position, one should carefully bring it under the control

of the self by following the prescribed means.

11.14.18-19 Sri Krsna to Uddhava

My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification. (18)

My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees. (19)

11.14.21-22 Sri Krsna to Uddhava

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 devotional service, even the dog-eaters can purify themselves from the contamination of their low birth. (21)

Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me. (22)

11.14.23 Sri Krsna to Uddhava

If one's hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can tears of love flow from the eyes? If one does not cry in spiritual happiness, how can one render loving service to the Lord? And without such service, how can the consciousness be purified?_

11.03.23-24 Prabuddha to Maharaja Nimi

A sincere disciple should learn how to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings. (23)_

To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of material dualities such as heat and cold, happiness and distress. (24)_

11.03.25-26 Prabuddha to Maharaja Nimi

One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation. (25)

One should have firm faith that one will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavan. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control. (26)_

11.03.27-28 Prabuddha to Maharaja Nimi

One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's

satisfaction. Similarly, one should chant only those mantras which glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air he should offer at the lotus feet of the Supreme Personality of Godhead. (27-28)

10.81.04 Krsna to Sudama Brahmana

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

06.09.49 Lord Narayana to the Demigods

Those who think material assets to be everything or to be the ultimate goal of life are all misers [krpanas]. They do not know the ultimate necessity of the soul. Moreover, if one awards that which is desired by such fools, he must also be considered foolish.

06.11.27 Vrtrasura to the Supreme Lord

O my Lord, my master, I am wondering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You.

11.02.42 Kavi to Maharaja Nimi

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 that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

05.19.27 The Demigods Chant

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

07.06.19 Prahlada Maharaja to the Sons of the Demons

My dear sons of the demons, the Supreme Personality of Godhead, Narayana, is the original Supersoul, the father of all living entities. Consequently there are no impediments to pleasing Him or worshiping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord.

**** 07.06.01,04,05 in Beng, not in English**

11.25.25 Sri Krsna to Uddhava

Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance,

and residence in a place where I reside is transcendental.

11.25.27-28 Sri Krsna to Uddhava

Faith directed toward spiritual life is in the mode of goodness, faith rooted in fruitive work is in the mode of passion, faith residing in irreligious activities is in the mode of ignorance, but faith in My devotional service is purely transcendental. (27)

Food that is wholesome, pure and obtained without difficulty is in the mode of goodness, food that gives immediate pleasure to the senses is in the mode of passion, and food that is unclean and causes distress is in the mode of ignorance. (28)_

11.05.04 Camasa Rsi to Maharaja Nimi

There are many persons who have little opportunity to take part in discussions about the Supreme Personality of Godhead, Hari, and thus it is difficult for them to chant His infallible glories. Persons such as women, sudras and other fallen classes always deserve the mercy of great personalities like yourself.

10.14.58 Sukadeva Gosvami to Maharaja Pariksit

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 Murari, 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, Vaikuntha, the place where there are no material miseries, not the place where there is danger at every step. s

CHAPTER SIXTEEN The Gradual Manifestation of Bhava bhavodaya kramah

03.25.25 Kapiladeva to Devahuti

*satām prasāṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

satām—of pure devotees; *prasāṅgāt*—through the association; *mama*—My; *vīrya*—wonderful activities; *saṁvidah*—by discussion of; *bhavanti*—become; *hṛt*—to the heart; *karṇa*—to the ear; *rasa-ayanāḥ*—pleasing; *kathāḥ*—the stories; *taj*—of that; *joṣaṇāt*—by cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—firm faith; *ratih*—attraction; *bhaktih*—devotion; *anukramiṣyati*—

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.

01.05.39 Narada Muni to Vyasadeva

*imam sva-nigamaṁ brahman
avetya mad-anuṣṭhitam
adān me jñānam aiśvaryaṁ
svasmin bhāvaṁ ca keśavaḥ*

imam—thus; *sva-nigamam*—confidential knowledge of the Vedas in respect to the Supreme Personality of Godhead; *brahman*—O brahmana (Vyasadeva); *avetya*—knowing it well; *mat*—by me; *anuṣṭhitam*—executed; *adāt*—bestowed upon me; *me*—me; *jñānam*—transcendental knowledge; *aiśvaryaṁ*—opulence; *svasmin*—personal; *bhāvam*—intimate affection and love; *ca*—and; *keśavaḥ*—Lord Kṛṣṇa.

O brahmana, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

01.02.14-18 Sūta Goswāmī to Śaunaka Ṛṣi

*tasmād ekena manasā
bhagavān sātvatām patih
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; *patih*—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. (14)

*yad-anudhyāsina yuktāḥ
karma-granthi-nibandhanam*

*chindanti kovidās tasya
ko na kurayāt 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? (15)

*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 Vasudeva; *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 Vasudeva. (16)

*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.

Sri Kṛṣṇa, the Personality of Godhead, who is the Paramatma [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. (17)

*naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī*

naṣṭa—destroyed; *prāyeṣu*—almost to nil; *abhadreṣu*—all that is inauspicious; *nityam*—regularly; *bhāgavata*—Srimad-Bhagavatam, or the pure devotee; *sevayā*—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 Bhagavatam 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. (18)

01.05.25-27 Nārada Muni to Vyāsadeva

*ucchiṣṭa-lepān anumodito dvijaiḥ
sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ
evam pravṛttasya viśuddha-cetasas
tad-dharma evātma-ruciḥ prajāyate*

ucchiṣṭa-lepān—the remnants of foodstuff; *anumoditaḥ*—being permitted; *dvijaiḥ*—by the Vedāntist brahmanas; *sakṛt*—once upon a time; *sma*—in the past; *bhuñje*—took; *tad*—by that action; *apāsta*—eliminated; *kilbiṣaḥ*—all sins; *evam*—thus; *pravṛttasya*—being engaged; *viśuddha-cetasas*—of one whose mind is purified; *tad*—that particular; *dharmaḥ*—nature; *eva*—certainly; *ātma-ruciḥ*—transcendental attraction; *prajāyate*—was manifested.

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me. (25)

*tatrānvaham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavam manoharaḥ
tāḥ śraddhayā me ‘nupadam viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ*

tatra—thereupon; *anu*—every day; *aham*—I; *kṛṣṇa-kathāḥ*—narration of Lord Kṛṣṇa’s activities; *pragāyatām*—describing; *anugraheṇa*—by causeless mercy; *āśṛṇavam*—giving aural reception; *manaḥ-haraḥ*—attractive; *tāḥ*—those; *śraddhayā*—respectfully; *me*—unto me; *anupadam*—every step; *viśṛṇvataḥ*—

hearing attentively; *priyaśravasi*—of the Personality of Godhead; *aṅga*—O Vyāsadeva; *mama*—mine; *abhavat*—it so became; *ruciḥ*—taste.

O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step. (26)

*tasmiṁs tadā labdha-rucer mahā-mate
priyaśravasy askhalitā matir mama
yayāham etat sad-asat sva-māyayā
paśye mayi brahmaṇi kalpitam pare*

tasmin—it being so; *tadā*—at that time; *labdha*—achieved; *ruceḥ*—taste; *mahā-mate*—O great sage; *priyaśravasi*—upon the Lord; *askhalitā matiḥ*—uninterrupted attention; *mama*—mine; *yayā*—by which; *aham*—I; *etat*—all these; *sat-asat*—gross and subtle; *sva-māya*—one’s own ignorance; *paśye*—see; *mayi*—in me; *brahmaṇi*—the Supreme; *kalpitam*—is accepted; *pare*—in the Transcendence.

O great sage, as soon as I got a taste of the Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle coverings, for both the Lord and I are transcendental. (27)

01.05.28 Nārada Muni to Vyāsadeva

*ittham śarat-prāvṛṣikāv ṛtū harer
viśṛṇvato me ‘nusavam yaśo ‘malam
saṅkīrtyamānam munibhir mahātmabhir
bhaktiḥ pravṛttātma-rajās-tamopahā*

ittham—thus; *śarat*—autumn; *prāvṛṣikau*—rainy season; *ṛtū*—two seasons; *hareḥ*—of the Lord; *viśṛṇvataḥ*—continuously hearing; *me*—myself; *anusavam*—constantly; *yaśaḥ amalam*—unadulterated glories; *saṅkīrtyamānam*—chanted by; *munibhiḥ*—the great sages; *mahā-ātmabhiḥ*—great souls; *bhaktiḥ*—devotional service; *pravṛttā*—began to flow; *ātma*—living being; *rajāḥ*—mode of passion; *tama*—mode of ignorance; *upahā*—vanishing.

Thus during two seasons - the rainy season and autumn - I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the coverings of the modes of passion and ignorance vanished.

01.02.19-20 Sūta Gosvāmī to Śaunaka Ṛṣi

*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. (19)

*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. (20)

01.02.22 Sūta Gosvāmī to Śaunaka Ṛṣi

*ato vai kavayo nityam
bhaktim paramayā mudā
vāsudeve bhagavati
kurvanti ātma-prāsadanīm*

ataḥ—therefore; *vai*—certainly; *kavayaḥ*—all transcendentalists; *nityam*—from time immemorial; *bhaktim*—service unto the Lord; *paramayā*—supreme; *mudā*—with great delight; *vāsudeve*—Sri Kṛṣṇa; *bhagavati*—the Personality of Godhead; *kurvanti*—do render; *ātma*—self; *prāsadanīm*—that which enlivens.

Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Kṛṣṇa, the Personality of Godhead, with great

delight, because such devotional service is enlivening to the self.

11.12.08-9 Śrī Kṛṣṇa to Uddhava

*kevalena hi bhāvena
gopyo gāvo nagā mṛgāḥ
ye 'nye mūdha-dhiyo nāgāḥ
siddhā mām īyur aṅjasā*

kevalena—by unalloyed; *hi*—indeed; *bhāvena*—by love; *gopyaḥ*—the *gopīs*; *gāvaḥ*—the Vṛndāvana cows; *nagāḥ*—the unmoving creatures of Vṛndāvana such as the twin *arjuna* trees; *mṛgāḥ*—other animals; *ye*—those; *anye*—others; *mūdha-dhiyaḥ*—with stunted intelligence; *nāgāḥ*—Vṛndāvana snakes such as Kāliya; *siddhāḥ*—achieving the perfection of life; *mām*—to Me; *īyur*—they went; *aṅjasā*—quite easily.

The inhabitants of Vṛndavana, including the *gopīs*, cows, unmoving creatures such as the twin *arjuna* trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kāliya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me. (8)

*yam na yogena sāṅkhyena
dāna-vrata-tapo-'dhvaraiḥ
vyākhyā-svādhyāya-sannyāsaiḥ
prāpnuyād yatnavān api*

yam—whom; *na*—not; *yogena*—by the mystic *yoga* systems; *sāṅkhyena*—by philosophical speculation; *dāna*—by charity; *vrata*—vows; *tapāḥ*—austerities; *adhvaraiḥ*—or Vedic ritualistic sacrifices; *vyākhyā*—by explaining Vedic knowledge to others; *svādhyāya*—personal study of the Veda; *sannyāsaiḥ*—or by taking the renounced order of life; *prāpnuyāt*—can one obtain; *yatna-vān*—with great endeavor; *api*—even.

Even though one engages with great endeavor in the mystic *yoga* system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me. (9)

11.12.12-13 Śrī Kṛṣṇa to Uddhava

*tā nāvidan mayy anuṣaṅga-baddha-
dhiyaḥ svam ātmānam adas tathedam
yathā samādhau munayo 'bdhi-toye
nadyaḥ praviṣṭā iva nāma-rūpe*

tāḥ—they (the gopīs); *na*—not; *avidan*—were aware of; *mayi*—in Me; *anuṣaṅga*—by intimate contact; *baddha*—bound up; *dhiyaḥ*—their consciousness; *svam*—their own; *ātmānam*—body or self; *adaḥ*—something remote; *tathā*—thus considering; *idam*—this which is most near; *yathā*—just as; *samādhau*—in *yoga-samādhi*; *munayaḥ*—great sages; *abdhi*—of the ocean; *toye*—in the water; *nadyaḥ*—rivers; *praviṣṭāḥ*—having entered; *iva*—like; *nāma*—names; *rūpe*—and forms.

My dear Uddhava, just as great sages in yoga trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the gopīs of Vṛnadavana were so completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me. (12)

mat-kāmā ramaṇam jāram
asvarūpa-vido 'balāḥ
brahma mām paramam prāpuḥ
saṅgāc chata-sahasraśaḥ

mat—Me; *kāmāḥ*—those who desired; *ramaṇam*—a charming lover; *jāram*—the lover of another's wife; *asvarūpa-vidaḥ*—not knowing My actual situation; *abalāḥ*—women; *brahma*—the Absolute; *mām*—Me; *paramam*—supreme; *prāpuḥ*—they achieved; *saṅgāt*—by association; *śata-sahasraśaḥ*—by hundreds of thousands.

All those hundreds of thousands of gopīs, understanding Me to be their most charming lover and ardently desiring Me in that way, were unaware of My actual position. Yet by intimately associating with Me, the gopīs attained Me, the Supreme Absolute Truth. (13)

10.29.09-11 Śukadeva Gosvāmī to Mahārāja Parīkṣit

antar-grha-gatāḥ kāścid
gopyo 'labdha-vinirgamāḥ
Kṛṣṇam tad-bhāvanā-yuktā
dadhyur mīlita-locanāḥ

antaḥ-grha—within their homes; *gatāḥ*—present; *kāścit*—some; *gopyaḥ*—gopīs; *alabdha*—not obtaining; *vinirgamāḥ*—any exit; *Kṛṣṇam*—upon Śrī Kṛṣṇa; *tad-bhāvanā*—with ecstatic love for Him; *yuktāḥ*—fully endowed; *dadhyuḥ*—they meditated; *mīlita*—closed; *locanāḥ*—their eyes .

Some of the gopīs, however, could not manage to get out of their house, and instead they remained home with eyes closed, meditating upon Him in pure love. (9)

duḥsaha-preñṭha-viraha-
tīvra-tāpa-dhutaśubhāḥ
dhyāna-prāptācyutāśleña-
nirvṛtyā kñīṇa-maṅgalāḥ
tam eva paramātmānam
jāra-buddhyāpi saṅgatāḥ
jahur guṇa-mayaṁ deham
sadyaḥ prakñīṇa-bandhanāḥ

duḥsaha—intolerable; *preñṭha*—from their beloved; *viraha*—from separation; *tīvra*—intense; *tāpa*—by the burning pain; *dhuta*—removed; *śubhāḥ*—all inauspicious things in their hearts; *dhyāna*—by meditation; *prāpta*—obtained; *acyuta*—of the infallible Lord Śrī Kṛṣṇa; *śleña*—caused by the embrace; *nirvṛtyā*—by the joy; *kñīṇa*—reduced to nil; *maṅgalāḥ*—their auspicious karmic reactions; *tam*—Him; *eva*—even though; *parama-ātmānam*—the Supersoul; *jāra*—a paramour; *buddhyā*—thinking Him to be; *api*—nevertheless; *saṅgatāḥ*—getting His direct association; *jahuḥ*—they gave up; *guṇa-mayaṁ*—composed of the modes of material nature; *deham*—their bodies; *sadyaḥ*—immediately; *prakñīṇa*—thoroughly counteracted; *bandhanāḥ*—all their bondage of karma.

For those gopis who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies. (10-11)

10.29.14-15 Śukadeva Gosvāmī to Mahārāja Parīkṣit

nṛṇām niḥśreyasārthāya
vyaktir bhagavato nṛpa
avyayasyāprameyasya
nirguṇasya guṇātmanāḥ

nṛṇām—for humanity; *niḥśreyasa*—of the highest benefit; *arthāya*—for the purpose; *vyaktiḥ*—the personal appearance; *bhagavataḥ*—of the Supreme Lord; *nṛpa*—O King; *avyayasya*—of Him who is inexhaustible; *aprameyasya*—immeasurable; *nirguṇasya*—untouched by material qualities; *guṇa-ātmanāḥ*—the controller of the material modes.

O King, the Supreme Lord is inexhaustible and immeasurable, and He is untouched by the material modes because He is their controller. His personal appearance in this world is meant for bestowing the highest benefit on humanity. (14)

*kāmam krodham bhayam sneham
aikyam sauhṛdam eva ca
nityam harau vidadhato
yānti tat-mayatām hi te*

kāmam—lust; *krodham*—anger; *bhayam*—fear; *sneham*—loving affection; *aikyam*—unity; *sauhṛdam*—friendship; *eva ca*—also; *nityam*—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. (15)

11.03.32 Prabuddha to MahārājaNimi

*kvacit rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ
nṛtyanti gāyanty anuśīlayanty ajam
bhavanti tūṣṇīm param etya nirvṛtāḥ*

kvacit—sometimes; *rudanti*—they cry; *acyuta*—of the infallible Supreme Lord; *cintayā*—by the thought; *kvacit*—sometimes; *hasanti*—they laugh; *nandanti*—take great pleasure; *vadanti*—speak; *alaukikāḥ*—acting amazingly; *nṛtyanti*—they dance; *gāyanti*—sing; *anuśīlayanti*—and imitate; *ajam*—the unborn; *bhavanti*—they become; *tūṣṇīm*—silent; *param*—the Supreme; *etya*—obtaining; *nirvṛtāḥ*—freed from distress.

Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.

11.02.39 Kavir to MahārājaNimi

*śṛṇvan su-bhadrāṇi rathāṅga-pāṇeḥ
janmāni karmāṇi ca yāni loke
gītāni nāmāni tad-arthakāni
gāyan vilajjo vicared asaṅgaḥ*

śṛṇvan—hearing; *su-bhadrāṇi*—all-auspicious; *ratha-āṅga-pāṇeḥ*—of the Supreme Lord, who holds a chariot wheel in His hand (in His pastime of fighting with grandfather Bhīṣma); *janmāni*—the appearances; *karmāṇi*—activities; *ca*—and; *yāni*—which; *loke*—in this world; *gītāni*—are chanted; *nāmāni*—names; *tat-*

arthakāni—signifying these appearances and activities; *gāyan*—singing; *vilajjah*—free from embarrassment; *vicaret*—one should wander; *asaṅgaḥ*—without material association.

An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Kṛṣṇa are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world.

11.02.40 Kavir to Mahārāja Nimi

*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.

07.04.36-37 Sukadeva Gosvami to Mahārāja Parīkṣit

*guṇair alam asaṅkhyeyair
māhātmyam tasya sūcyate
vāsudeve bhagavati
yasya naisargikī ratiḥ*

guṇaiḥ—with spiritual qualities; *alam*—what need; *asaṅkhyeyaiḥ*—which are innumerable; *māhātmyam*—the greatness; *tasya*—of him (Prahāda Mahārāja); *sūcyate*—is indicated; *vāsudeve*—to Lord Kṛṣṇa, the son of Vasudeva; *bhagavati*—the Supreme Personality of Godhead; *yasya*—of whom; *naisargikī*—natural; *ratiḥ*—attachment.

Who could list the innumerable transcendental qualities of Prahāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Sri Kṛṣṇa [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Kṛṣṇa was natural because of

his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [mahātmā]. (36)

*nyasta-kṛīḍanakā bālo
jaḍavat tan-manastayā
kṛṣṇa-graha-grhītātmā
na veda jagat īdṛśam*

nyasta—having given up; *kṛīḍanakāḥ*—all sportive activities or tendencies for childhood play; *bālaḥ*—a boy; *jaḍa-vat*—as if dull, without activities; *tat-manastayā*—by being fully absorbed in Kṛṣṇa; *Kṛṣṇa-graha*—by Kṛṣṇa, who is like a strong influence (like a graha, or planetary influence); *grhīta-ātmā*—whose mind was fully attracted; *na*—not; *veda*—understood; *jagat*—the entire material world; *īdṛśam*—like this.

From the very beginning of his childhood, Prahlāda Mahārāja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Kṛṣṇa consciousness. Since his mind was always affected by Kṛṣṇa consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification. (37)

07.04.39-40 Sukadeva Gosvami to Mahārāja Parīkṣit

*kvacid rudati vaikunṭha-
cintā-śabala-cetanaḥ
kvacid dhasati tac-cintā-
hlāda udgāyati kvacit*

kvacit—sometimes; *rudati*—cries; *vaikunṭha-cintā*—by thoughts of Kṛṣṇa; *śabala-cetanaḥ*—whose mind was bewildered; *kvacit*—sometimes; *hasati*—laughs; *tac-cintā*—by thoughts of Him; *āhlādaḥ*—being jubilant; *udgāyati*—chants very loudly; *kvacit*—sometimes.

Because of advancement in Kṛṣṇa consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation and sometimes sang loudly. (39)

*nadati kvacid utkaṅṭho
vilajjo nṛtyati kvacit
kvacit tad-bhāvanā-yuktas
tanmayo 'nucakāra ha*

nadati—exclaims loudly (addressing the Lord, "O Kṛṣṇa"); *kvacit*—sometimes;

utkaṅṭhaḥ—being anxious; *vilajjaḥ*—without shame; *nṛtyati*—he dances; *kvacit*—sometimes; *kvacit*—sometimes; *tat-bhāvanā*—with thoughts of Kṛṣṇa; *yuktaḥ*—being absorbed; *tat-mayaḥ*—thinking as if he had become Kṛṣṇa; *anucakāra*—imitated; *ha*—indeed.

Sometimes, upon seeing the Supreme Personality of Godhead, Prahlāda Mahārāja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Kṛṣṇa, he felt oneness and imitated the pastimes of the Lord. (40)

07.04.41-42 Sukadeva Gosvami to Mahārāja Parīkṣit

kvacid utpulakas tūṣṇīm
āste saṁsparśa-nirvṛtaḥ
aspanda-praṇaya-ānanda-
salilāmīlitekṣanaḥ

kvacit—sometimes; *utpulakaḥ*—with the hairs of his body standing on end; *tūṣṇīm*—completely silent; *āste*—remains; *saṁsparśa-nirvṛtaḥ*—feeling great joy by contact with the Lord; *aspanda*—steady; *praṇaya-ānanda*—due to transcendental bliss from a relationship of love; *salila*—filled with tears; *āmīlita*—half-closed; *īkṣanaḥ*—whose eyes.

Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord. (41)

sa uttama-śloka-padāravindayor
niṣevayākiñcana-saṅga-labdhayā
tanvan parām nirvṛtim ātmano muhur
duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt

sah—he (Prahlāda Mahārāja); *uttama-śloka-pada-aravindayoḥ*—to the lotus feet of the Supreme Personality of Godhead, who is worshiped by transcendental prayers; *niṣevayā*—by constant service; *akiñcana*—of devotees who have nothing to do with the material world; *saṅga*—in the association; *labdhayā*—obtained; *tanvan*—expanding; *parām*—highest; *nirvṛtim*—bliss; *ātmanaḥ*—of the spirit soul; *muhur*—constantly; *duḥsaṅga-dīnasya*—of a person poor in spiritual understanding due to bad association; *manaḥ*—the mind; *śamaṁ*—peaceful; *vyadhāt*—made.

Because of his association with perfect, unalloyed devotees who had nothing to do with anything material, Prahlāda Mahārāja constantly engaged in the service of the Lord's lotus feet. By seeing his bodily features when he was in perfect ecstasy, persons very poor in spiritual understanding became purified. In other words, Prahlāda Mahārāja bestowed upon them transcendental bliss. (42)

06.14.02 Mahārāja Parikṣit to Sukadeva Gosvami

*devānām śuddha-sattvānām
ṛṣīnām cāmalātmanām
bhaktir mukunda-carāṇe
na prāyeṇopajāyate*

devānām—of the demigods; *śuddha-sattvānām*—whose minds are purified; *ṛṣīnām*—of great saintly persons; *ca*—and; *amala-ātmanām*—who have purified their existence; *bhaktiḥ*—devotional service; *mukunda-carāṇe*—to the lotus feet of Mukunda, the Lord, who can give liberation; *na*—not; *prāyeṇa*—almost always; *upajāyate*—develops.

Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. [Therefore how could Vṛtrāsura have become such a great devotee?]

04.22.23 Sanat-kumara to Mahārāja Pṛthu

*arthendriyārāma-sagoṣṭhy-atṛṣṇayā
tat-sammatānām aparigraheṇa ca
vivikta-rucyā paritoṣa ātmani
vinā hareḥ guṇa-pīyūṣa-pānāt*

artha—riches; *indriya*—senses; *ārāma*—gratification; *sa-goṣṭhī*—with their companion; *atṛṣṇayā*—by reluctance; *tat*—that; *sammatānām*—since approved by them; *aparigraheṇa*—by nonacceptance; *ca*—also; *vivikta-rucyā*—disgusted taste; *paritoṣe*—happiness; *ātmani*—self; *vinā*—without; *hareḥ*—of the Supreme Personality of Godhead; *guṇa*—qualities; *pīyūṣa*—nectar; *pānāt*—drinking.

One has to make progress in spiritual life by not associating with persons who are simply interested in sense gratification and making money. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by being disgusted with the taste for sense enjoyment.

CHAPTER SEVENTEEN Analysis of the Goal of Devotional Service *prajojana vicaraḥ*

03.04.15 Uddhava to Śrī Kṛṣṇa

ko nv īśa te pāda-saroja-bhājām

sudurlabho 'rtheṣu caturṣv apīha
thatāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ

kaḥ nu iśa--O my Lord; *te*--Your; *pāda-saroja-bhājām*--of the devotees engaged in the transcendental loving service of Your lotus feet; *su-durlabhaḥ*--very difficult to obtain; *artheṣu*--in the matter of; *caturṣu*--in the four objectives; *api*--in spite of; *iha*--in this world; *thatā api*--yet; *na*--do not; *aham*--I; *pravṛṇomi*--prefer; *bhūman*--O great one; *bhavat*--Your; *pada-ambhoja*--lotus feet; *niṣevaṇa-utsukaḥ*--anxious to serve.

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

03.05.02 Vidura to Maitreya Ṛṣi

vidura uvāca
sukhāya karmāṇi karoti loko
na taiḥ sukhaṁ vānyad-upāramam vā
vindeta bhūyas tata eva duḥkham
yad atra yuktaṁ bhagavān vaden naḥ

viduraḥ uvāca--Vidura said; *sukhāya*--for attaining happiness; *karmāṇi*--fruitive activities; *karoti*--everyone does so; *lokaḥ*--in this world; *na*--never; *taiḥ*--by those activities; *sukham*--any happiness; *vā*--or; *anyat*--differently; *upāramam*--satiating; *va*--either; *vindeta*--achieves; *bhūyaḥ*--on the contrary; *tataḥ*--by such activities; *eva*--certainly; *duḥkham*--miseries; *yad*--that which; *atra*--under the circumstances; *yuktaṁ*--right course; *bhagavān*--O great one; *vadet*--may kindly enlighten; *naḥ*--us.

Vidura said: O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor the mitigation of distress. On the contrary, one is only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.

03.25.34 Kapiladeva to Devahūti

naikātmatām me spṛhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauraṣāṇi

na--never; *eka-ātmatām*--merging into oneness; *me*--My; *spṛhayanti*--they desire; *kecin*--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.

03.29.13 Kapiladeva to Devahūti

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānam na grhṇanti
vinā mat-sevanam 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; *dīyamā--nam*—being offered; *na*--not; *grhṇanti*--do accept; *vinā*—without; *mat*--My; *sevanam*--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.

04.20.24 Pṛṥhu Mahārāja to Śrī Viṣṇu

na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ

na—not; *kāmāye*--do I desire; *nātha*--O master; *tat*--that; *api*—even; *ahaṁ*--I; *kvacit*--at any time; *na*--not; *yatra*—where; *yuṣmat*--Your; *caraṇa-ambuja*--of the lotus feet; *āsavaḥ*--the nectarean beverage; *mahat-tama*--of the great devotees; *antaḥ-hṛdayāt*--from the core of the heart; *mukha*--from the mouths; *cyutaḥ*--being delivered; *vidhatsva*--give; *karṇa*--ears; *ayutam*--one million; *eṣaḥ*--this; *me*--my; *varaḥ*--benediction.

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of

Your pure devotees.

05.14.44 Sukadeva Goswami to Mahārāja Parīkṣit

*yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyām śriyam sura-varaiḥ sadayāvalokām
naicchan nṛpas tad-ucitam mahatām madhudviṭ-
sevānurakta-manasām abhavo 'pi phalguḥ*

yaḥ—who; *dustyajān*-- very difficult to give up; *kṣiti*—the earth; *suta*--children; *sva jana-ārtha-dārān*—relatives, riches and a beautiful wife; *prārthyām*—desirable; *śriyam*--the goddess of fortune; *sura-varaiḥ*--by the best of the demigods; *sa-daya-avalokām*—whose merciful glance; *na*--not; *aicchat*--desired; *nṛpaḥ*--the King; *tad-ucitam*--this is quite befitting him; *mahatām*--of great personalities (*mahātmās*); *madhu-dviṭ*--of Lord Kṛṣṇa, who killed the demon Madhu; *sevā-anurakta*--attracted by the loving service; *manasām*--of those whose minds; *abhavaḥ api*--even the position of liberation; *phalguḥ*--insignificant.

Śukadeva Gosvāmī continued: My dear King, the activities of Bharata Mahārāja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.

06.11.25 Vṛtrāsura to the Supreme Lord

*na nāka-prṣṭham na ca pārameṣṭhyam
na sārva-bhaumam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
samaśjasa tvā virahayya kāṅkṣe*

na—not; *nāka-prṣṭham*--the heavenly planets or Dhruvaloka; *na*--nor; *ca*--also; *pārameṣṭhyam*--the planet on which Lord Brahmā resides; *na*--nor; *sārva-bhaumam*--sovereignty of the whole earthly planetary system; *na*--nor; *rasā-ādhipatyam*—sovereignty of the lower planetary systems; *na*--nor; *yoga-siddhīḥ*--eight kinds of mystic yogic power (*aṇimā*, *laghimā*, *mahimā*, etc.); *apunar-bhavam*—liberation from rebirth in a material body; *vā*--or; *samaśjasa*--O source of all opportunities; *tvā*--You; *virahayya*--being separated from; *kāṅkṣe*--I desire.

O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not

desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.

09.04.67 Lord Nārāyaṇa to Durvāsā Muni

Broj stiha je 67 a sanskrit i ostalideo teksta su od stiha 68 tako da ne znam koji je stih pravi ???

*sadhavo hrdayam mahyam
sadhunam hrdayam tv aham
mad-anyat te na jananti
naham tebhyo manag api*

sadhavah—the pure devotees; hrdayam—in the core of the heart; mahyam—of Me; sadhunam—of the pure devotees also; hrdayam—in the core of the heart; tu—indeed; aham—I am; mat-anyat—anything else but me; te—they; na—not; jananti—know; na—not; aham—I; tebhyah—than them; manak api—even by a little fraction.

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [salokya, sarupya, samipya and sarsti] although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?

10.16.37 The Nagapatnis Pray to Kṛṣṇa

*na nāka-prṣṭham na ca sārva-bhaumam
na pārameṣṭhyam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
vāśchanti yat-pāda-rajah-prapannāḥ*

na—not; nāka-prṣṭham—heaven; na ca—nor; sārva-bhaumam—supreme sovereignty; na—not; pārameṣṭhyam—the topmost position of Brahmā; na—not; rasa-adhipatyam—rulership over the earth; na—not; yoga-siddhīḥ—the perfections of yogic practice; apunaḥ-bhavam—freedom from rebirth; vā—or; vāśchanti—desire; yat—whose; pāda—of the lotus feet; rajah—the dust; prapannāḥ—those who have attained.

Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself.

11.20.34 Śrī Kṛṣṇa to Uddhava

na kiṣcit sādhave dhīrā

*bhaktā hy ekāntino mama
vāṣchanty api mayā dattam
kaivalyam apunar-bhavam*

na—never; *kiṣcit*—anything; *sādhavaḥ*—saintly persons; *dhīrāḥ*—with deep intelligence; *bhaktāḥ*—devotees; *hi*—certainly; *ekāntinaḥ*—completely dedicated; *mama*—unto Me; *vāṣchanti*—desire; *api*—indeed; *mayā*—by Me; *dattam*—given; *kaivalyam*—liberation; *apunar-bhavam*—freedom from birth and death.

Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.

02.10.01-6 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrī-śuka uvāca
atra sargo visargaś ca
sthānam poṣaṇam ūtayaḥ
manvantareśānukathā-
nirodho muktir āśrayaḥ*

śrī-śukaḥ uvāca--Sri Sukadeva Gosvāmī said; *atra*--in this Srimad-Bhagavatam; *sargaḥ*--statement of the creation of the universe; *visargaḥ*--statement of subcreation; *ca*--also; *sthānam*—the planetary systems; *poṣaṇam*--protection; *ūtayaḥ*--the creative impetus; *manvantara*--changes of Manus; *īśa-anukathāḥ*--the science of God; *nirodhaḥ*--going back home, back to Godhead; *muktiḥ*--liberation; *āśrayaḥ*--the summum bonum.

Śukadeva Gosvāmī said: In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum. (1)

*daśamasya viśuddhy-artham
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ
śrutenārthena cāśjasā*

daśamasya--of the summum bonum; *viśuddhi*--isolation; *artham*--purpose; *navānām*--of the other nine; *iha*--in this Śrīmad-Bhāgavatam; *lakṣaṇam*--symptoms; *varṇayanti*--they describe; *mahā-ātmānaḥ*--the great sages; *śrutenā*--by Vedic evidences; *arthena*--by direct explanation; *ca*--and; *aśjasā*--summarily.

To isolate the transcendence of the summum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanations given by the great sages. (2)

*bhūta-mātrendriya-dhiyām
janma sarga udāhṛtaḥ
brahmaṇo guṇa-vaiṣamyād
visargaḥ pauruṣaḥ smṛtaḥ*

bhūa--the five gross elements (the sky, etc.); mātrā—objects perceived by the senses; indriya--the senses; dhiyām--of the mind; janma--creation; sargaḥ--manifestation; udāhṛtaḥ--is called the creation; brahmaṇaḥ--of Brahma, the first puruṣa; guṇa-vaiṣamyāt—by interaction of the three modes of nature; visargaḥ--re-creation; pauruṣaḥ--resultant activities; smṛtaḥ--it is so known.

The elementary creation of sixteen items of matter - namely the five elements [fire, water, land, air and sky], sound, form, taste, smell, touch, and the eyes, ears, nose, tongue, skin and mind - is known as sarga, whereas subsequent resultant interaction of the modes of material nature is called visarga. (3)

*sthitir vaikuṅṭha-vijayaḥ
poṣaṇam tad-anugrahaḥ
manvantarāṇi sad-dharma
ūtayaḥ karma-vāsanāḥ*

sthitih--the right situation; vaikuṅṭha-vijayaḥ--the victory of the Lord of Vaikuṅṭha; poṣaṇam--maintenance; tat-anugrahaḥ--His causeless mercy; manvantarāṇi--the reign of the Manus; sat-dharmaḥ—perfect occupational duty; ūtayaḥ--impetus to work; karma-vāsanāḥ--desire for fruitive work.

The right situation for the living entities is to obey the laws of the Lord and thus be in perfect peace of mind under the protection of the Supreme Personality of Godhead. The Manus and their laws are meant to give right direction in life. The impetus for activity is the desire for fruitive work. (4)

*avatārānucaritam
hareś cāsyānuvartinām
puṁsām īśa-kathāḥ proktā
nānākhyānopabṛmhitāḥ*

avatāra—incarnation of Godhead; anucaritam--activities; hareḥ--of the Personality of Godhead; ca--also; asya--of His; anuvartinām--followers; puṁsām--of the persons; īśa-kathāḥ--the science of God; proktāḥ—said; nānā--various; ākhyāna--narrations; upabṛmhitāḥ--described.

The science of God describes the incarnations of the Personality of Godhead and His different activities together with the activities of His great devotees. (5)

*nirodho 'syānuśayanam
ātmanah saha śaktibhiḥ
muktir hitvānyathā rūpam
sva-rūpeṇa vyavasthitiḥ*

nirodhaḥ—the winding up of the cosmic manifestation; asya--of His; anuśayanam--the lying down of the purusa incarnation Maha-Visnu in mystic slumber; ātmanah--of the living entities; saha--along with; śaktibhiḥ--with the energies; muktiḥ—liberation; hitvā--giving up; anyathā--otherwise; rūpam--form; sva-rūpeṇa--in constitutional form; vyavasthitiḥ--permanent situation.

The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Maha-Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies. (6)

02.10.07 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ābhāsaś ca nirodhaś ca
yato 'sty adhyavasīyate
sa āśrayaḥ param brahma
paramātmēti śabdyate*

ābhāsaḥ—the cosmic manifestation; ca--and; nirodhaḥ--and its winding up; ca--also; yataḥ--from the source; asti--is; adhyavasīyate—become manifested; saḥ--He; āśrayaḥ--reservoir; param--the Supreme; brahma—Being; paramātmā--the Supersoul; iti--thus; śabdyate--called.

The supreme one who is celebrated as the Supreme Being or the Supreme Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth.

03.09.41-42 Garbhodakasayi Viṣṇu to Brahmā

*pūrtena tapasā yajṣair
dānair yoga-samādhinā
rāddham niḥśreyasam puṁsām
mat-prītiḥ tattvavin-matam*

pūrtena--by traditional good work; tapasā--by penances; yajṣaiḥ—by sacrifices; dānaiḥ--by charities; yoga—by mysticism; samādhinā—by trance; rāddham—success; niḥśreyasam--ultimately beneficial; puṁsām--of the human being; mat--of Me; prītiḥ--satisfaction; tat-tva-vit--expert transcendentalist; matam--opinion.

It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc, is to invoke My satisfaction. (41)

*aham ātmātmanām dhātaḥ
preṣṭhaḥ san preyāsam api
ato mayi ratim kuryād
dehādir yat-kṛte priyaḥ*

aham--I am; ātmā--the Supersoul; ātmanām--of all other souls; dhātaḥ--director; preṣṭhaḥ--the dearest; san--being; preyāsam--of all dear things; api--certainly; ataḥ--therefore; mayi--unto Me; ratim--attachment; kuryāt--one should do; deha-ādiḥ--the body and mind; yat-kṛte--on whose account; priyaḥ--very dear.

I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only. (42)

04.29.51 Nārada Muni to King Prācīnabarhi

*sa vai priyatamaś cātmā
yato na bhayam aṇv api
iti veda sa vai vidvān
yo vidvān sa gurur hariḥ*

saḥ--He; vai--certainly; priya-tamaḥ--the most dear; ca--also; ātmā--Supersoul; yataḥ--from whom; na--never; bhayam--fear; aṇu—little; api--even; iti--thus; veda--(one who) knows; saḥ--he; vai--certainly; vidvān—educated; yah--he who; vidvān--educated; saḥ--he; guruḥ--spiritual master; hariḥ--not different from the Lord.

One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Kṛṣṇa, is not different from Kṛṣṇa.

09.04.66 Lord Nārāyaṇa to Durvāsā Muni

*mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ
vaśe kurvanti mām bhaktyā*

sat-striyaḥ sat-patim yathā

mayi--unto Me; nirbaddha-hṛdayāḥ--firmly attached in the core of the heart; sādhaḥ--the pure devotees; sama-darśanāḥ--who are equal to everyone; vaśe--under control; kurvanti--they make; mām--unto Me; bhaktyā--by devotional service; sat-striyaḥ--chaste women; sat-patim--unto the gentle husband; yathā--as.

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

07.05.14 Prahlāda Mahārāja to Sanda and Amarka

*yathā bhrāmyaty ayo brahman
svayam ākarṣa-sannidhau
thatā me bhidyate cetaś
cakra-pāṇeḥ yadṛcchayā*

yathā—just as; bhrāmyati--moves; ayaḥ--iron; brahman--O brāhmaṇas; svayam--itself; ākarṣa--of a magnet; sannidhau--in the proximity; thatā--similarly; me--my; bhidyate--is changed; cetaḥ—consciousness; cakra-pāṇeḥ--of Lord Viṣṇu, who has a disc in His hand; yadṛcchayā--simply by the will.

O brahmaṇas [teachers], as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Viṣṇu, who carries a disc in His hand. Thus I have no independence.

03.15.43 Brahmā to the Demigods

*tasyāravinda-nayanasya padāravinda-
kiṣjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara juṣāṃ api citta-tanvoḥ*

tasya--of Him; aravinda-nayanasya--of the lotus-eyed Lord; pada-aravinda—of the lotus feet; kiṣjalka--with the toes; miśra--mixed; tulasī--the tulasi leaves; makaranda—fragrance; vāyuḥ--breeze; antaḥ-gataḥ--entered within; sva-vivareṇa--through their nostrils; cakāra--made; teṣāṃ--of the Kumāras; saṅkṣobham—agitation for change; akṣara juṣāṃ--attached to impersonal Brahman realization; api--even though; citta-tanvoḥ--in both mind and body.

When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.

03.15.50 The Four Kumāras to Lord Nārāyaṇa

*prāduścakartha yad idam puruhūta rūpam
teneśa nirvṛtim avāpuḥ alam dṛśo naḥ
tasmā idam bhagavate nama id vidhema
yo 'nātmanām durudayo bhagavān pratītaḥ*

prāduścakartha--You have manifested; yat—which; idam—this; puruhūta--O greatly worshiped; rūpam—eternal form; tena—by that form; īśa--O Lord; nirvṛtim--satisfaction; avāpuḥ--obtained; alam—so much; dṛśaḥ--vision; naḥ--our; tasmai--unto Him; idam—this; bhagavate—unto the Supreme Personality of Godhead; namaḥ--obeisances; it--only; vidhema--let us offer; yaḥ--who; anātmanām--of those who are less intelligent; durudayah—cannot be seen; bhagavān--the Supreme Personality of Godhead; pratītaḥ--has been seen by us.

O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunates, less intelligent persons, but we are so much satisfied in our mind and vision to see it.

10.87.38 The Personified Vedas to Maha-Viṣṇu

*sa yad ajayā tv ajām anuśayīta guṇāṁś ca juṣan
bhajati sarūpatām tad anu mṛtyum apeta-bhagaḥ
tvam uta jahāsi tām ahir iva tvacam ātta-bhago
mahasi mahīyase 'ṣṭa-guṇite 'parimeya-bhagaḥ*

saḥ—he (the individual living entity); yat—because; ajayā—by the influence of the material energy; tu—but; ajām—that material energy; anuśayīta—lies down next to; guṇān—her qualities; ca—and; juṣan—assuming; bhajati—he takes on; sarūpatām—forms resembling (the qualities of nature); tat-anu—following that; mṛtyum—death; apeta—deprived; bhagaḥ—of his assets; tvam—You; uta—on the other hand; jahāsi—leave aside; tām—her (the material energy); ahiḥ—a snake; iva—as if; tvacam—its (old, discarded) skin; ātta-bhagaḥ—endowed with all assets; mahasi—in Your spiritual powers; mahīyase—You are glorified; aṣṭa-guṇite—eightfold; aparimeya—unlimited; bhagaḥ—whose greatness.

The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its old skin. Glorious in Your possession of eight mystic perfections, You enjoy unlimited opulences.

03.15.48 The Four Kumāras to Lord Nārāyaṇa

*nātyantikam vigaṇayanty api te prasādam
kimv anyad arpita-bhayam bhruva unnayais te
ye 'nga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa jñāḥ*

na—not; ātyantikam--liberation; vigaṇayanti--care for; api--even; te--those; prasādam—benedictions; kim u--what to speak; anyat—other material happinesses; arpita--given; bhayam—fearfulness; bhruvaḥ—of the eyebrows; unnayaiḥ—by the raising; te--Your; ye--those devotees; aṅga--O Supreme Personality of Godhead; tvat—Your; aṅghri—lotus feet; śaraṇāḥ--who have taken shelter; bhavataḥ--Your; kathāyāḥ--narrations; kīrtanya--worth chanting; tīrtha--pure; yaśasaḥ—glories; kuśalāḥ—very expert; rasa jñāḥ--knowers of the mellows or humors.

Persons who are very expert and most intelligent in understanding things as they are engaged in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.

11.13.35 Hamsa-avatara to the Four Kumāras

*dṛṣṭim tataḥ pratinivartya nivṛtta-tṛṣṇas
tūṣṇīm bhaven nija-sukhānubhavo nirīhaḥ
sandṛśyate kva ca yadīdam avastu-buddhyā
tyaktam bhramāya na bhavet smṛtir ā-nipātāt*

dṛṣṭim—sight; tataḥ—from that illusion; pratinivartya—pulling away; nivṛtta—ceased; tṛṣṇaḥ—material hankering; tūṣṇīm—silent; bhavet—one should become; nija—one's own (of the soul); sukha—happiness; anubhavaḥ—perceiving; nirīhaḥ—without material activities; sandṛśyate—is observed; kva ca—sometimes; yadi—if; idam—this material world; avastu—of not being reality; buddhyā—by the consciousness; tyaktam—given up; bhramāya—further illusion; na—not; bhavet—may become; smṛtiḥ—remembrance; ā-nipātāt—until giving up the material body.

Having understood the temporary illusory nature of material things, and thus having pulled one's vision away from illusion, one should remain without material desires. By experiencing the happiness of the soul, one should give up material speaking and activities. If sometimes one must observe the material world, one should remember that it is not ultimate reality and therefore one has given it up. By such constant remembrance up till the time of death, one will not again fall into illusion.

11.13.36-37 Hamsa-avatara to the Four Kumāras

*deham ca naśvaram avasthitam utthitam vā
siddho na paśyati yato 'dhyagamat svarūpam
daivād apetam atha daiva-vaśād upetam
vāso yathā parikṛtam madirā-madāndhaḥ*

deham—the material body; *ca*—also; *naśvaram*—to be destroyed; *avasthitam*—seated; *utthitam*—risen; *vā*—or; *siddhaḥ*—one who is perfect; *na paśyati*—does not see; *yataḥ*—because; *adhyagamat*—he has achieved; *sva-rūpam*—his actual spiritual identity; *daivāt*—by destiny; *apetam*—departed; *atha*—or thus; *daiva*—of destiny; *vaśāt*—by the control; *upetam*—achieved; *vāsaḥ*—clothes; *yathā*—just as; *parikṛtam*—placed on the body; *madirā*—of liquor; *mada*—by the intoxication; *andhaḥ*—blinded.

Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realization and who has thus achieved his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, a self-realized soul does not notice, just as a drunken man does not notice the situation of his outward dress. (36)

*deho 'pi daiva-vaśa-gaḥ khalu karma yāvat
svārambhakam pratisamīkṣata eva sāsuḥ
tam sa-prapaścām adhirūḍha-samādhi-yogaḥ
svāpnam punar na bhajate pratibuddha-vastuḥ*

dehaḥ—the body; *api*—even; *daiva*—of the Supreme; *vaśa-gaḥ*—under the control; *khalu*—indeed; *karma*—the chain of fruitive activities; *yāvat*—as long as; *svārambhakam*—that which initiates or perpetuates itself; *pratisamīkṣate*—goes on living and waiting; *eva*—certainly; *sa-asuḥ*—along with the vital air and senses; *tam*—that (body); *sa-prapaścām*—with its variety of manifestations; *adhirūḍha*—highly situated; *samādhi*—the stage of perfection; *yogaḥ*—in the *yoga* system; *svāpnam*—just like a dream; *punaḥ*—again; *na bhajate*—does not worship or cultivate; *pratibuddha*—one who is enlightened; *vastuḥ*—in the supreme reality.

The material body certainly moves under the control of supreme destiny and therefore must continue to live along with the senses and vital air as long as one's karma is in effect. A self-realized soul, however, who is awakened to the absolute reality and who is thus highly situated in the perfect stage of yoga, will never again surrender to the material body and its manifold manifestations, knowing it to be just like a body visualized in a dream. (37)

11.14.24 Śrī Kṛṣṇa to Uddhava

vāg gadgadā dravate yasya cittam

*rudaty abhīkṣṇam hasati kvacit ca
vilajja udgāyati nṛtyate ca
mad-bhakti-yukto bhuvanam punāti*

vāk—speech; gadgadā—choked up; dravate—melts; yasya—of whom; cittam—the heart; rudati—cries; abhīkṣṇam—again and again; hasati—laughs; kvacit—sometimes; ca—also; vilajjaḥ—ashamed; udgāyati—sings out loudly; nṛtyate—dances; ca—also; mat-bhakti-yuktaḥ—one fixed in devotional service to Me; bhuvanam—the universe; punāti—purifies.

A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances - a devotee thus fixed in loving service to Me purifies the entire universe.

02.09.09-10 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tasmai sva-lokam bhagavān sabhājitaḥ
sandarśayām āsa param na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasam
sva-dṛṣṭavadbhir puruṣair abhiṣṭutam*

tasmai—unto him; sva-lokam--His own planet or abode; bhagavān—the Personality of Godhead; sabhājitaḥ--being pleased by the penance of Brahma; sandarśayām āsa--manifested; param--the supreme; na--not; yat--of which; param--further supreme; vyapeta--completely given up; saṅkleśa--five kinds of material afflictions; vimoha—without illusion; sādhvasam--fear of material existence; sva-dṛṣṭa-vadbhiḥ--by those who have perfectly realized the self; puruṣaiḥ--by persons; abhiṣṭutam—worshiped by.

The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahmā, was pleased to manifest His personal abode, Vaikuṅṭha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fear of illusory existence. (9)

*pravartate yatra rajas tamas tayoh
sattvam ca miśram na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ*

pravartate--prevail; yatra--wherein; rajaḥ tamaḥ--the modes of passion and ignorance; tayoh--of both of them; sattvam--the mode of goodness; ca--and; miśram--mixture; na--never; ca--and; kāla--time; vikramaḥ--influence; na--neither; yatra--therein; māyā--illusory, external energy; kim--what; uta--there is; apare--others; hareḥ--of the Personality of Godhead; anuvratāḥ--devotees; yatra--wherein; sura—by the demigods; asura--and the demons; arcitāḥ--worshiped.

In that personal abode of the Lord, the material modes of ignorance and passion

do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees. (10)

02.09.13-14 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*bhrājiṣṇubhir yaḥ parito virājate
lasad-vimānāvalibhir mahātmanām
vidyotamānaḥ pramadottamādyubhiḥ
savidyud abhrāvalibhir yathā nabhaḥ*

bhrājiṣṇubhiḥ--by the glowing; yaḥ--the Vaikunthalokas; paritaḥ--surrounded by; virājate--thus situated; lasat--brilliant; vimāna—airplanes; avalibhiḥ--assemblage; mahā-ātmanām—of the great devotees of the Lord; vidyotamānaḥ--beautiful like lightning; pramada--ladies; uttama--celestial; adyubhiḥ--by complexion; sa-vidyut--with electric lightning; abhrāvalibhiḥ--with clouds in the sky; yathā--as it were; nabhaḥ--the sky.

The Vaikuṅṭha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahatmas or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning. (13) <not incl in Beng>

*śrīr yatra rūpiṇy urugāya-pādayoḥ
karoti mānam bahudhā vibhūtibhiḥ
preṅkham śritā yā kusumākarānugair
vigīyamānā priya-karma gāyati*

śrīḥ--the goddess of fortune; yatra--in the Vaikuntha planets; rūpiṇī--in her transcendental form; urugāya--the Lord, who is sung of by the great devotees; pādayoḥ--under the lotus feet of the Lord; karoti--does; mānam--respectful services; bahudhā--in diverse paraphernalia; vibhūtibhiḥ--accompanied by her personal associates; preṅkham--movement of enjoyment; śritā--taken shelter of; yā--who; kusumākara--spring; anugaiḥ--by the black bees; vigīyamānā—being followed by the songs; priya-karma—activities of the dearmost; gāyati--singing.

The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure-service to the Lord, along with her constant companions - but is also engaged in singing the glories of the Lord's activities. (14)

<02.09.15>

*dadarśa tatrākhila-sātvatām patim
śriyaḥ patim yajña-patim jagat-patim
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārṣadāgraiḥ parisevitam vibhum*

dadarśa--Brahma saw; tatra--there (in Vaikunthaloka); akhila--entire; sātvatām--of the great devotees; patim--the Lord; śriyaḥ--of the goddess of fortune; patim--the Lord; yajña--of sacrifice; patim--the Lord; jagat--of the universe; patim--the Lord; sunanda--Sunanda; nanda--Nanda; prabala--Prabala; arhaṇa--Arhana; ādibhiḥ--by them; sva-pārṣada--own associates; agraiḥ--by the foremost; parisevitam--being served in transcendental love; vibhum--the great Almighty.

Lord Brahmā saw in the Vaikuṅṭha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhaṇa, His immediate associates.

11.12.10-11 Śrī Kṛṣṇa to Uddhava

*rāmeṇa sārdham mathurām praṇīte
śvāphalkinā mayy anurakta-cittāḥ
vigādha-bhāvena na me viyoga-
tīvrādhayo 'nyam dadṛśuḥ sukhāya*

rāmeṇa—with Balarāma; sārdham—with; mathurām—to the city of Mathurā; praṇīte—when brought; śvāphalkinā—by Akrūra; mayi—Myself; anurakta—constantly attached; cittāḥ—those whose consciousness was; vigādha—extremely deep; bhāvena—by love; na—not; me—than Me; viyoga—of separation; tīvra—intense; ādhayaḥ—who were experiencing mental distress, anxiety; anyam—other; dadṛśuḥ—they saw; sukhāya—that could make them happy.

The residents of Vrndavana, headed by the gopīs, were always completely attached to Me with deepest love. Therefore, when my uncle Akrura brought my brother Balarāma and Me to the city of Mathura, the residents of Vrndavana suffered extreme mental distress because of separation from Me and could not find any other source of happiness. (10)

*tās tāḥ kṣapāḥ preṣṭhatamena nītā
mayaiva vṛndāvana-gocareṇa
kṣaṇārdha-vat tāḥ punar aṅga tāsām
hīnā mayā kalpa-samā babhūvuḥ*

tāḥ tāḥ—all those; kṣapāḥ—nights; preṣṭha-tamena—with the most dearly beloved; nītāḥ—spent; mayā—with Me; eva—indeed; vṛndāvana—in Vrndāvana; go-careṇa—who can be known; kṣaṇa—a moment; ardha-vat—like half; tāḥ—those very nights; punaḥ—again; aṅga—dear Uddhava; tāsām—for the gopīs; hīnāḥ—bereft; mayā—of Me; kalpa—a day of Brahmā (4,320,000,000 years); samāḥ—

equal to; *babhūvuḥ*—became.

Dear Uddhava, all of those nights that the gopīs spent with Me, their most dearly beloved, in the land of Vṛndavana seemed to them to pass in less than a moment. Bereft of My association, however, the gopīs felt that those same nights dragged on forever, as if each night were equal to a day of Brahmā. (11)

05.06.18 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*rājan patir gurur alam bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatām mukundo
muktim dadāti karhicit sma na bhakti-yogam*

rājan--O my dear King; patiḥ--maintainer; guruḥ--spiritual master; alam--certainly; bhavatām--of you; yadūnām--the Yadu dynasty; daivam--the worshipable Deity; priyaḥ--very dear friend; kula-patiḥ—the master of the dynasty; kva ca--sometimes even; kiṅkaraḥ--servant; vaḥ--of you (the Pandavas); astu--to be sure; evam--thus; aṅga--O King; bhagavān--the Supreme Personality of Godhead; bhajatām--of those devotees engaged in service; mukundaḥ--the Lord, the Supreme Personality of Godhead; muktim--liberation; dadāti--delivers; karhicit--at any time; sma—indeed; na--not; bhakti-yogam—loving devotional service.

Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.

10.47.43 Gopīs to Uddhava

*tāḥ kim niśāḥ smarati yāsu tadā priyābhir
vṛndāvane kumuda-kunda-śaśāṅka-ramye
reme kvaṇac-caraṇa-nūpura-rāsa-goṣṭhyām
asmābhir īḍita-manojṣa-kathaḥ kadācit*

tāḥ—those; kim—whether; niśāḥ—nights; smarati—He remembers; yāsu—in which; tadā—then; priyābhiḥ—with His beloved girlfriends; vṛndāvane—in the Vṛndavana forest; kumuda—because of the lotuses; kunda—and jasmines; śaśāṅka—and because of the moon; ramye—attractive; reme—He enjoyed; kvaṇat—jingling; caraṇa-nūpura—(where) the ankle bells; rāsa-goṣṭhyām—in the party of the rāsa dance; asmābhiḥ—with us; īḍita—glorified; manojṣa—charming; kathaḥ—topics about whom; kadācit—ever.

Does He recall those nights in the Vṛndavana forest, lovely with lotus, jasmine and

the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rāsa dance, which resounded with the music of ankle bells.

CHAPTER EIGHTEEN

The Perfection of the Mellow of Pure Love The Glories of Rasa *siddha prema-rasa / rasa-mahima*

01.09.33 Bhīṣmadeva speaks about Kṛṣṇa

*tri-bhuvana-kamanam tamāla-varṇam
ravi-kara-gaura-vara-ambaram dadhāne
vapur alaka-kulāvṛtanābjam
vijaya-sakhe ratir astu me 'navadyā*

tri-bhuvana—three statuses of planetary systems; *kamanam*—the most desirable; *tamāla-varṇam*—bluish like the tamala tree; *ravi-kara*—sun rays; *gaura*—golden color; *varāmbaram*—glittering dress; *dadhāne*—one who wears; *vapur*—body; *alaka-kula-āvṛta*—covered with paintings of sandalwood pulp; *anana-abjam*—face like a lotus; *vijaya-sakhe*—unto the friend of Arjuna; *ratih astu*—may attraction be reposed upon Him; *me*—my; *anavadyā*—without desire for fruitive results.

Sri Kṛṣṇa is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body, which resembles the bluish color of the tamala tree. His body attracts everyone in the three planetary systems [upper, middle, lower]. May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results.

01.09.41-42 Bhīṣmadeva speaks about Kṛṣṇa

*muni-gaṇa-nṛpa-varya-saṅkule 'ntaḥ-
sadasi yudhiṣṭhira-rājasūya eṣām
arhaṇam upapeda īkṣaṇīyo
mama dṛṣi-gocara eṣa āvir ātmā*

muni-gaṇa—the great learned sages; *nṛpa-varya*—the great ruling kings; *saṅkule*—in the great assembly of; *antaḥ-sadasi*—conference; *yudhiṣṭhira*—of Emperor Yudhiṣṭhira; *rajā-sūye*—a royal performance of sacrifice; *eṣām*—of all the great elites; *arhaṇam*—respectful worship; *upapeda*—received; *īkṣaṇīyaḥ*—the object of attraction; *mama*—my; *dṛṣi*—sight; *gocaraḥ*—within the view of; *eṣaḥ āviḥ*—personally present; *ātmā*—the soul.

At the Rajasuya-yajna [sacrifice] performed by Mahārāja Yudhiṣṭhira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Sri Kṛṣṇa was worshiped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord. (41)

*tam imam aham ajam śarīra-bhājām
hṛdi hṛdi dhiṣṭhitam atma-kalpitānām
pratidṛśam iva naikadhārkam ekam
samadhi-gato 'smi vidhūta-bheda-mohaḥ*

tam—that Personality of Godhead; *imam*—now present before me; *aham*—I; *ajam*—the unborn; *śarīra-bhājām*—of the conditioned soul; *hṛdi*—in the heart; *hṛdi*—in the heart; *dhiṣṭhitam*—situated; *ātma*—the Supersoul; *kalpitānām*—of the speculators; *pratidṛśam*—in every direction; *iva*—like; *na ekadhā*—not one; *arkam*—the sun; *ekam*—one only; *samadhi-gataḥ asmi*—I have undergone trance in meditation; *vidhūta*—being freed from; *bheda-mohaḥ*—misconception of duality.

Now I can meditate with full concentration upon that one Lord, Sri Kṛṣṇa, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one. (42)

01.10.26,28 The Ladies of Hastinapura Talk of Kṛṣṇa

*aho alam ślāghyatamam yadoḥ kulam
aho alam puṇyatamam madhrvanam
yad eṣa puṁsām ṛṣabhaḥ śriyaḥ patiḥ
sva-janmanā caṅkramaṇena cāñcati*

aho—oh; *alam*—verily; *ślāghya-tamam*—supremely glorified; *yadoḥ*—of King Yadu; *kulam*—dynasty; *aho*—oh; *alam*—verily; *puṇya-tamam*—supremely virtuous; *madhorvanam*—the land of Mathura; *yat*—because; *eṣaḥ*—this; *puṁsām*—of all the living beings; *ṛṣabhaḥ*—supreme leader; *śriyaḥ*—of the goddess of fortune; *patiḥ*—husband; *sva-janmanā*—by His appearance; *caṅkramaṇena*—by crawling; *ca añcati*—glories.

Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathura, where the supreme leader of all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood. (26)

*nūnam vrata-snāna-hutādneśvaraḥ
samarcito hy asya grhīta-pāṇibhiḥ
pibanti yāḥ sakhy adharāmṛtam muhur
vraja-striyaḥ sammumuhur yad-āśayāḥ*

nūnam—certainly in the previous birth; *vrata*—vow; *snāna*—bath; *huta*—sacrifice in the fire; *ādinā*—by all these; *īśvaraḥ*—the Personality of Godhead; *samarcitaḥ*—perfectly worshiped; *hi*—certainly; *asya*—His; *grhīta-pāṇibhiḥ*—by the married

wives; *pibanti*—relishes; *yaḥ*—those who; *sakhi*—O friend; *adhara-amṛtam*—the nectar from His lips; *muhuḥ*—again and again; *vraja-striyaḥ*—the damsels of Vrajabhumi; *sammu-muhuḥ*—often fainted; *yat-āśayāḥ*—expecting to be favored in that way.

O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhumi would often faint just by expecting such favors. (28)

01.11.7-9 Citizens of Dwaraka Pray to Kṛṣṇa

*bhavayā nas tvam bhava viśva-bhāvana
tvam eva mātātha suhṛt-patiḥ pitā
tvam sad-gurur naḥ paramam ca daivatam
yasyānuvṛtṭyā kṛtino babhūvima*

bhavāya—for welfare; *naḥ*—for us; *tvam*—Your Lordship; *bhava*—just become; *viśva-bhāvana*—the creator of the universe; *tvam*—Your Lordship; *eva*—certainly; *mātā*—mother; *atha*—as also; *suhṛt*—well-wisher; *patiḥ*—husband; *pitā*—father; *tvam*—Your Lordship; *sat-guruḥ*—spiritual master; *naḥ*—our; *paramam*—the supreme; *ca*—and; *daivatam*—worshipable Deity; *yasya*—whose; *anuvṛtṭyā*—following in the footsteps; *kṛtinaḥ*—successful; *babhūvima*—we have become.

O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy. (7)

*aho sanāthā bhavatā sma yat vayam
traiviṣṭa-pānām api dūra-darśanam
prema-smita-sniḡdha-nirīkṣaṇānanam
paśyema rūpaṁ tava sarva-saubhagam*

aho—oh, it is our good luck; *sa-nāthāḥ*—to be under the protection of the master; *bhavatā*—by Your good self; *sma*—as we have become; *yat vayam*—as we are; *traiviṣṭa-pānām*—of the demigods; *api*—also; *dūra-darśanam*—very rarely seen; *prema-smita*—smiling with love; *sniḡdha*—affectionate; *nirīkṣaṇānanam*—face looking in that mode; *paśyema*—let us look; *rūpaṁ*—beauty; *tava*—Your; *sarva*—all; *saubhagam*—auspiciousness.

Oh, it is our good luck that we have come again today under Your protection by Your presence, for Your Lordship rarely visits even the denizens of heaven. Now it is possible for us to look into Your smiling face, which is full of affectionate glances. We can now see Your transcendental form, full of all auspiciousness. (8)

*yarhy ambujākṣapasasāra bho bhavān
kurūn madhūn vātha suhṛd-didrṁsayā
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
ravim vinākṣṇor iva nas tavācyuta*

yarhi—whenever; *ambuja-akṣa*—O lotus-eyed one; *apasasāra*—You go away; *bho*—oh; *bhavān*—Yourself; *kurūn*—the descendants of King Kuru; *madhūn*—the inhabitants of Mathura (Vrajabhumi); *vā*—either; *atha*—therefore; *suhṛt-didrṁsayā*—for meeting them; *tatra*—at that time; *abda-koṭi*—millions of years; *pratimaḥ*—like; *kṣaṇaḥ*—moments; *bhaved*—becomes; *ravim*—the sun; *vinā*—without; *akṣṇoḥ*—of the eyes; *iva*—like that; *naḥ*—ours; *tava*—Your; *acyuta*—O infallible one.

O lotus-eyed Lord, whenever You go away to Mathura, Vrndavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun. (9)

01.15.07 Arjuna to Mahārāja Yudhiṣṭhira

*yat-samśrayād drupada-geham upāgatānām
rājñām svayamvara-mukhe smara-durmadānām
tejo hṛtam khalu mayābhihataś ca matsyaḥ
sajjīkṛtena dhanuṣādhiḡatā ca kṛṣṇa*

yat—by whose merciful; *samśrayat*—by strength; *drupada-geham*—in the palace of King Drupada; *upāgatānām*—all those assembled; *rājñām*—of the princes; *svayamvara-mukhe*—on the occasion of the selection of the bridegroom; *smara-durmadānām*—all lusty in thought; *tejaḥ*—power; *hṛtam*—vanquished; *khalu*—as it were; *mayā*—by me; *abhihataḥ*—pierced; *ca*—also; *matsyaḥ*—the fish target; *sajjī-kṛtena*—by equipping the bow; *dhanuṣā*—by that bow also; *adhiḡatā*—gained; *ca*—also; *kṛṣṇā*—Draupadi.

Only by His merciful strength was I able to vanquish all the lusty princes assembled at the palace of King Drupada for the selection of the bridegroom. With my bow and arrow I could pierce the fish target and thereby gain the hand of Draupadi.

01.15.11-12 Arjuna to Mahārāja Yudhiṣṭhiras

*yo no jugopa vana etya duranta-kṛcchrād
durvāsaso ‘ri-racitād ayutāgra-bhug yaḥ
śākānna-śiṣṭam upayujya yatas tri-lokīm
trptām amamsta salile vinimagna-saṅghaḥ*

yaḥ—one who; *naḥ*—us; *jugopa*—gave protection; *vane*—forest; *etya*—getting in; *duranta*—dangerously; *kṛcchrāt*—trouble; *durvāsasaḥ*—of Durvāsā Muni; *ari*—enemy; *racitāt*—fabricated by; *ayuta*—ten thousand; *agra-bhuk*—one who eats

before; *yah*—that person; *śāka-anna-śiṣṭam*—remnants of foodstuff; *upajyuja*—having accepted; *yataḥ*—because; *tri-lokīm*—all the three worlds; *tṛptām*—satisfied; *amaṁsta*—thought within the mind; *salile*—while in the water; *vinimagna-saṅghaḥ*—all merged into the water.

During our exile, Durvāsā Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Kṛṣṇa], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied. (11)

*yat-tejasātha bhagavān yudhi śūla-pāṇiḥ
vismāpitaḥ sagirijo 'stram adān nijam me
anye 'pi cāham amunaiva kalevareṇa
prāpto mahendra-bhavane mahad-āsanārdham*

yat—by whose; *tejasā*—by influence; *atha*—at one time; *bhagavān*—the personality of god (Lord Śiva); *yudhi*—in the battle; *śūla-pāṇiḥ*—one who has a trident in his hand; *vismāpitaḥ*—astonished; *sa-girijaḥ*—along with the daughter of the Himalaya Mountains; *astram*—weapon; *adāt*—awarded; *nijam*—of his own; *me*—unto me; *anye api*—so also others; *ca*—and; *aham*—myself; *amunā*—by this; *eva*—definitely; *kalevareṇa*—by the body; *prāptaḥ*—obtained; *mahā-indra-bhavane*—in the house of Indradeva; *mahat*—great; *āssana-ardham*—half-elevated seat.

It was by His influence only that in a fight I was able to astonish the personality of god Lord Śiva and his wife, the daughter of Mount Himalaya. Thus he [Lord Śiva] became pleased with me and awarded me his own weapon. Other demigods also delivered their respective weapon to me and in addition I was able to reach the heavenly planets in this present body and was allowed a half-elevated seat. (12)

01.15.16,18,21 Arjuna to Mahārāja Yudhiṣṭhira

*yad-dohṣu mā praṇihitam guru-bhīṣma-karṇa-
naptṛ-trigarta-śalya-saindhava-bāhlikādyaiḥ
astrāṇy amogha-mahimāni nirūpitāni
nopasṛśur nṛhari-dāsam ivāsurāni*

yat—under whose; *dohṣu*—protection of arms; *mā praṇihitam*—myself being situated; *guru*—Droṇācārya; *bhīṣma*—Bhisma; *karṇa*—Karna; *naptṛ*—Bhurisrava; *trigarta*—King Susarma; *śalya*—Salya; *saindhava*—King Jayadratha; *bāhlika*—brother of Mahārāja Santanu (Bhisma's father); *ādyaiḥ*—etc.; *astrāṇi*—weapons; *amogha*—invincible; *mahimāni*—very powerful; *nirūpitāni*—applied; *na*—not; *upasṛśuh*—touched; *nṛhari-dāsam*—servitor of Nrsimhadeva (Prahlada); *iva*—like; *asurāṇi*—weapons employed by the demons.

Great generals like Bhisma, Drona, Karna, Bhurisrava, Susarma, Salya, Jayadratha,

and Bahlika all directed their invincible weapons against me. But by His [Lord Kṛṣṇa's] grace they could not even touch a hair on my head. Similarly, Prahlada Maharaja, the supreme devotee of Lord Nrsimhadeva, was unaffected by the weapons the demons used against him. (16)

*narmāṇy udāra-rucira-smita-śobhitāni
he pārtha he 'rjuna sakhe kuru-nandaneti
sañjalpitāni nara-deva hṛdi-spr̥ṣāni
smartur luṭhanti hṛdayam mama mādhavasya*

narmāṇi—conversation in jokes; *udāra*—talked very frankly; *rucira*—pleasing; *smita-śobhitāni*—decorated with a smiling face; *he*—note of address; *pārtha*—O son of Prtha; *he*—note of address; *arjuna*—Arjuna; *sakhe*—friend; *kuru-nandana*—son of the Kuru dynasty; *iti*—and so on; *sañjalpitāni*—such conversation; *nara-deva*—O King; *hṛdi*—heart; *spr̥ṣāni*—touching; *smartur*—by remembering them; *luṭhanti*—overwhelms; *hṛdayam*—heart and soul; *mama*—my; *mādhavasya*—of Madhava (Kṛṣṇa).

O King! His jokings and frank talks were pleasing and beautifully decorated with smiles. His addresses unto me as "O son of Prtha, O friend, O son of the Kuru dynasty", and all such heartiness are now remembered by me, and thus I am overwhelmed. (18)

*tad vai dhanus ta iṣavaḥ sa ratho hayās te
so 'ham rathī nr̥patayo yata ānamanti
sarvam kṣaṇena tad abhūd asat īśa-riktam
bhasman hutam kuhaka-rāddham ivoptam uṣyām*

tat—the same; *vai*—certainly; *dhanuḥ te*—the same bow; *iṣavaḥ*—arrows; *saḥ*—the very same; *rathaḥ*—chariot; *hayāḥ te*—the very same horses; *saḥ aham*—I am the same Arjuna; *rathī*—the chariot-fighter; *nr̥patayaḥ*—all the kings; *yataḥ*—whom; *ānamanti*—offered their respects; *sarvam*—all; *kṣaṇena*—at a moment's notice; *tat*—all those; *abhūt*—became; *asat*—useless; *īśa*—because of the Lord; *riktam*—being void; *bhasman*—ashes; *hutam*—offering butter; *kuhaka-rāddham*—money created by magical feats; *iva*—like that; *uptam*—sown; *uṣyām*—in barren land.

I have the very same Gandiva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all the kings offered their due respects. But in the absence of Lord Kṛṣṇa, all of them, at a moment's notice, have become null and void. It is exactly like offering clarified butter on ashes, accumulating money with a magic wand or sowing seeds on barren land. (21)

*bhūmeḥ suretara-varūtha-vimarditāyaḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ
jātaḥ kariṣyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni*

bhūmeḥ—of the entire world; *sura-itara*—other than godly persons; *varūtha*—soldiers; *vimarditāyaḥ*—distressed by the burden; *kleśa*—miseries; *vyayāya*—for the matter of diminishing; *kalayā*—along with His plenary expansion; *sita-kṛṣṇa*—not only beautiful but also black; *keśaḥ*—with such hairs; *jātaḥ*—having appeared; *kariṣyati*—would act; *jana*—people in general; *anupalakṣya*—rarely to be seen; *mārgaḥ*—path; *karmāṇi*—activities; *ca*—also; *ātma-mahimā*—glories of the Lord Himself; *upanibandhanāni*—in relation to.

When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is.

02.07.27-33 Brahma to Narada Muni

*tokena jīva-haraṇam yad ulūki-kāyās
trai-māsikasya ca padā śakaṭo 'pavṛttaḥ
yad riṅgatāntara-gatena divi-spr̥ṣor vā
unmūlanam tv itarathārjunayor na bhāvyaṃ*

tokena—by a child; *jīva-haraṇam*—killing a living being; *yat*—one which; *ulūki-kāyāḥ*—assumed the giant body of a demon; *trai-māsikasya*—of one who is only three months old; *ca*—also; *padā*—by the leg; *śakaṭaḥ apavṛttaḥ*—turned over the cart; *yat*—one who; *riṅgatā*—while crawling; *antara-gatena*—being overtaken; *divi*—high in the sky; *spr̥ṣoḥ*—touching; *vā*—either; *unmūlanam*—uprooting; *tu*—but; *itarathā*—anyone else than; *arjunayoḥ*—of the two arjuna trees; *na bhāvyaṃ*—was not possible.

There is no doubt about Lord Kṛṣṇa's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Putana when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself. (27)

*yad vai vraje vraja-paśūn viṣatoya-pītān
pālāms tv āivayad anugraha-dṛṣṭi-vṛṣṭyā
tac-chuddhaye 'ti-viṣa-vīrya-vilola jihvam
uccāṭayiṣyad uragam viharan hradinyām*

yat—one who; *vai*—certainly; *vraje*—at Vrndavana; *vraja-paśūn*—the animals thereof; *viṣa-toya*—poisoned water; *pītān*—those who drank; *pālān*—the cowherd

men; *tu*—also; *ajīvayat*—brought to life; *anugraha-dṛṣṭi*—merciful glance; *vṛṣṭyā*—by the showers of; *tat*—that; *śuddhaye*—for purification; *ati*—exceedingly; *viṣa-vīrya*—highly potent poison; *vilola*—lurking; *jihvam*—one who has such a tongue; *uccāṭayisyat*—severely punished; *uragam*—unto the snake; *viharan*—taking it as a pleasure; *hradinyām*—in the river.

Then also when the cowherd boys and their animals drank the poisoned water of the River Yamuna, and after the Lord [in His childhood] revived them by His merciful glance, just to purify the water of the River Yamuna He jumped into it as if playing and chastised the venomous Kaliya snake, which was lurking there, its tongue emitting waves of poison. Who can perform such herculean tasks but the Supreme Lord? (28)

*tat karma divyam iva yan niṣi niḥśayānam
dāvāgninā śuci-vane paridahyamāne
unneṣyati vrajam ato 'vasitānta-kālam
netre pidhāpya sabalo 'nadhigamya-vīryaḥ*

tat—that; *karma*—activity; *divyam*—superhuman; *iva*—like; *yat*—which; *niṣi*—at night; *niḥśayānam*—sleeping carefreely; *dāva-agninā*—by the glare of the forest fire; *śuci-vane*—in the dry forest; *paridahyamāne*—being set ablaze; *unneṣyati*—would deliver; *vrajam*—all the inhabitants of Vraja; *ataḥ*—hence; *avasita*—surely; *anta-kālam*—last moments of life; *netre*—on the eyes; *pidhāpya*—simply by closing; *sa-bala ḥ*—along with Baladeva; *anadhigamya*—unfathomable; *vīryaḥ*—prowess.

On the very night of the day of the chastisement of the Kaliya snake, when the inhabitants of Vrajabhumi were sleeping carefreely, there was a forest fire ablaze due to dry leaves, and it appeared that all the inhabitants were sure to meet their death. But the Lord, along with Balarama, saved them simply by closing His eyes. Such are the super human activities of the Lord. (29)

*grhṇīta yad yad upabandham amuṣya mātā
śulbam sutasya na tu tat tad amuṣya mātī
yaj jṛmbhato 'sya vadane bhuvanāni gopī
samvīkṣya śaṅkita-manāḥ pratibodhitāsīt*

grhṇīta—by taking up; *yat yat*—whatsoever; *upabandham*—ropes for tying; *amuṣya*—His; *mātā*—mother; *śulbam*—ropes; *sutasya*—of her son; *na*—not; *tu*—however; *tat tat*—by and by; *amuṣya*—His; *mātī*—was sufficient; *yat*—that which; *jṛmbhataḥ*—opening the mouth; *asya*—of Him; *vadane*—in the mouth; *bhuvanāni*—the worlds; *gopī*—the cowherd woman; *samvīkṣya*—so seeing it; *śaṅkita-manāḥ*—doubtful in mind; *pratibodhitā*—convinced in a different way; *āsīt*—was so done.

When the cowherd woman [Kṛṣṇa's foster mother, Yasoda] was trying to tie the

hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Kṛṣṇa, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son. (30)

*nandaṁ ca mokṣyati bhayād varuṇasya pāsād
gopān bileṣu pihitān maya-sūnunā ca
ahny āpṛtam niśi śayānam atīśramena
lokaṁ vikuṅṭham upaneṣyati gokulaṁ sma*

nandaṁ—unto Nanda (the father of Kṛṣṇa); *ca*—also; *mokṣyati*—saves; *bhayāt*—from the fear of; *varuṇasya*—of Varuna, the demigod of water; *pāsāt*—from the clutches of; *gopān*—the cowherd men; *bileṣu*—in the caves of the mountain; *pihitān*—placed; *maya-sūnunā*—by the son of Maya; *ca*—also; *ahny āpṛtam*—being very engaged during the daytime; *niśi*—at night; *śayānam*—lying down; *atīśramena*—because of hard labor; *lokaṁ*—planet; *vikuṅṭham*—the spiritual sky; *upaneṣyati*—He awarded; *gokulam*—the highest planet; *sma*—certainly.

Lord Kṛṣṇa saved His foster father, Nanda Maharaja, from the fear of the demigod Varuna and released the cowherd boys from the caves of the mountain, for they were placed there by the son of Maya. Also, to the inhabitants of Vṛndavana, who were busy working during daytime and sleeping soundly at night because of their hard labor in the day, Lord Kṛṣṇa awarded promotion to the highest planets in the spiritual sky. All these acts are transcendental and certainly prove without any doubt His Godhood. (31)

*gopair makhe pratihate vraja-viplavāya
deve 'bhivarṣati paśūn kṛpayā rirakṣuḥ
dhartocchilīndhram iva sapta-dināni sapta-
varṣo mahīdhram anaghaika-kare salīlam*

gopaiḥ—by the cowherd men; *makhe*—in offering a sacrifice to the King of heaven; *pratihate*—being hampered; *vraja-viplavāya*—for devastating the whole existence of Vrajabhumi, the land of Kṛṣṇa's pastimes; *deve*—by the King of heaven; *abhivarṣati*—having poured down heavy rain; *paśūn*—the animals; *kṛpayā*—by causeless mercy upon them; *rirakṣuḥ*—desired to protect them; *dharta*—held up; *ucchilīndhram*—uprooted as an umbrella; *iva*—exactly like that; *sapta-dināni*—continuously for seven days; *sapta-varṣaḥ*—although He was only seven years old; *mahīdhram*—the Govardhana Hill; *anagha*—without being tired; *eka-kare*—in one hand only; *salīlam*—playfully.

When the cowherd men of Vṛndavana, under instruction of Kṛṣṇa, stopped offering sacrifice to the heavenly King, Indra, the whole tract of land known as

Vraja was threatened with being washed away by constant heavy rains for seven days. Lord Kṛṣṇa, out of His causeless mercy upon the inhabitants of Vraja, held up the hill known as Govardhana with one hand only, although He was only seven years old. He did this to protect the animals from the onslaught of water. (32)

*krīḍan vane niśi niśākara-raśmi-gauryām
rāsonmukhaḥ kala-padāyata-mūrcchitena
uddīpita-smara-rujām vraja-bhṛt-vadhūnām
hartur hariṣyati śiro dhanadānugasya*

krīḍan—while engaged in His pastimes; *vane*—in the forest of Vrndavana; *niśi*—nocturnal; *niśākara*—the moon; *raśmi-gauryām*—white moonshine; *rāsa-unmukhaḥ*—desiring to dance with; *kala-padāyata*—accompanied by sweet songs; *mūrcchitena*—and melodious music; *uddīpita*—awakened; *smara-rujām*—sexual desires; *vraja-bhṛt*—the inhabitants of Vrajabhumi; *vadhūnām*—of the wives; *hartuḥ*—of the kidnappers; *hariṣyati*—will vanquish; *śiraḥ*—the head; *dhanadānugasya*—of the follower of the rich Kuvera.

When the Lord was engaged in His pastimes of the rasa dance in the forest of Vrndavana, enlivening the sexual desires of the wives of the inhabitants of Vrndavana by sweet and melodious songs, a demon of the name Sankhacuda, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk. (33)

02.07.34-35 Brahma to Narada Muni

*ye ca pralamba-khara-dardura-keśy-ariṣṭa-
mallebha-kāmsa-yavanāḥ kapi-pauṇḍrakādyāḥ
anye ca śālva-kula-balvala-dantavakra-
saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ
ye vā mṛdhe samiti-śālina ātta-cāpāḥ
kāamboja-matsya-kuru-sṛñjaya-kaikayādyāḥ
yāsyanty adarśanam alam bala-pārtha-bhīma-
vyājāhvayena hariṇā nilayaṁ tadīyam*

ye—all those; *ca*—totally; *pralamba*—the demon named Pralamba; *khara*—Dhenukasura; *dardura*—Bakasura; *keśi*—the Kesi demon; *ariṣṭa*—the demon Aristasura; *malla*—a wrestler in the court of Kamsa; *ibha*—Kunalayapida; *kāmsa*—the King of Mathura and maternal uncle of Kṛṣṇa; *yavanāḥ*—the kings of Persia and other adjoining places; *kapi*—Dvividā; *pauṇḍraka-ādyāḥ*—Paundraka and others; *anye*—others; *ca*—as much as; *śālva*—King Salva; *kuja*—Narakasura; *balvala*—King Balvala; *dantavakra*—the brother of Sisupala, a dead rival of Kṛṣṇa's; *saptokṣa*—King Saptoksa; *śambara*—King Sambara; *vidūratha*—King Viduratha; *rukmi-mukhyāḥ*—the brother of Rukmini, the first queen of Kṛṣṇa at Dvaraka; *ye*—all those; *vā*—either; *mṛdhe*—in the battlefield; *samiti-śālinaḥ*—all very powerful;

atta-cāpāh—well equipped with bows and arrows; *kāmboja*—the King of Kamboja; *matsya*—the King of Dvarbhanga; *kuru*—the sons of Dhrtarastra; *śrñjaya*—King Srñjaya; *kaikaya-ādyāh*—the King of Kekaya and others; *yāsyanti*—would attain; *adarśanam*—impersonal merging within the brahmajyoti; *alam*—what to speak of; *bala*—Baladeva, the elder brother of Kṛṣṇa; *pārtha*—Arjuna; *bhīma*—the second Pandava; *vyāja-āhvayena*—by the false names; *hariṇā*—by Lord Hari; *nilayam*—the abode; *tadiyam*—of Him.

All demonic personalities like Pralamba, Dhenuka, Baka, Kesi, Arista, Canura, Mustika, Kuvalayapida elephant, Kamsa, Yavana, Narakasura and Paundraka, great marshals like Salva, Dvidida monkey and Balvala, Dantavakra, the seven bulls, Sambara, Viduratha and Rukmi, as also great warriors like Kamboja, Matsya, Kuru, Srñjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhima, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuntha planets. (34-35)

02.07.40 Brahma to Narada Muni

*viṣṇor nu vīrya-gaṇanām katamo 'rhatīha
yaḥ pārthivāny api kavir vimame rajāmsi
caskambha yaḥ sva-rahāsāskhalatā tri-prṣṭham
yasmāt tn-sāmya-sadanād uru-kampayānam*

viṣṇoḥ—of Lord Visnu; *nu*—but; *vīrya*—prowess; *gaṇanām*—in the matter of accounting; *katamaḥ*—who else; *arhati*—is able to do it; *iha*—in this world; *yaḥ*—one who; *pārthivāni*—the atoms; *api*—also; *kaviḥ*—great scientist; *vimame*—might have counted; *rajāmsi*—particles; *caskambha*—could catch; *yaḥ*—one who; *sva-rahāsā*—by His own leg; *askhalatā*—without being hampered; *tri-prṣṭham*—the topmost planetary space; *yasmāt*—by which; *tri-sāmya*—the neutral state of the three modes; *sadanāt*—up to that place; *uru-kampayānam*—moving very greatly.

Who can describe completely the prowess of Visnu? Even the scientist, who might have counted the particles of the atoms of the universe, cannot do so. Because it is He only who in His form of Trivikrama moved His leg effortlessly beyond the topmost planet, Satyaloka, up to the neutral state of the three modes of material nature. And all were moved.

02.07.43-45 Brahma to Narada Muni

*vedāham aṅga paramasya hi yoga-māyām
yūyam bhavaś ca bhagavān atha daitya-varyaḥ
patnī manoḥ sa ca manuś ca tad-ātmajāś ca
prācīnabarhir ṛbhur aṅga uta dhruvaś ca
ikṣvākur aila-mucukunda-vidēha-gādhi-*

raghv-ambarīṣa-sagarā gaya-nāhuṣādyāḥ
māndhātr-alarka-śatadhanv-anu-rantidevā
devavrato balir amūrttarayo dilīpaḥ
saubhary-utaṅka-śibi-deva la-pippalāda-
sārasvatoddhava-parāśara-bhūriṣeṇaḥ
ye 'nye vibhīṣana-hanūmad-upendradatta-
pārthārṣiṣeṇa-vidura-śrutadeva-varyāḥ

veda—know it; *aham*—myself; *aṅga*—O Narada; *paramasya*—of the Supreme; *hi*—certainly; *yoga-māyām*—potency; *yūyam*—yourself; *bhavaḥ*—Siva; *ca*—and; *bhagavān*—the great demigod; *atha*—as also; *daitya-varyaḥ*—Prahlada Maharaja, the great devotee of the Lord born in the family of an atheist; *patnī*—Satarupa; *manoḥ*—of Manu; *saḥ*—he; *ca*—also; *manuḥ*—Svayambhuva; *ca*—and; *tat-ātma jāḥ ca*—and his children like Priyavrata, Uttanapada, Devahuti, etc.; *prācīnabarhiḥ*—Pracinabarhi; *ṛbhuh*—Rbhu; *angah*—Anga; *uta*—even; *dhruvaḥ*—Dhruva; *ca*—and; *ikṣvakuḥ*—Ikṣvaku; *aila*—Aila; *mucukunda*—Mucukunda; *videha*—Mahārāja Janaka; *gādhi*—Gadhi; *raghu*—Raghu; *ambarīṣa*—Ambarisa; *sagarāḥ*—Sagara; *gaya*—Gaya; *nāhuṣa*—Nahusa; *ādyāḥ*—and so on; *māndhātr*—Mandhata; *alarka*—Alarka; *śatadhanu*—Satadhanu; *anu*—Anu; *rantidevāḥ*—Rantideva; *devavrataḥ*—Bhisma; *balīḥ*—Bali; *amūrttarayaḥ*—Amurttaraya; *dilīpaḥ*—Dilīpa; *saubhari*—Saubhari; *utaṅka*—Utanka; *śibi*—Sibi; *devala*—Devala; *pippalāda*—Pippalada; *sārasvata*—Sarasvata; *uddhava*—Uddhava; *parāśara*—Parasara; *bhūriṣeṇāḥ*—Bhurisena; *ye*—those who; *anye*—others; *vibhīṣana*—Vibhisana; *hanūmat*—Hanuman; *upendra-datta*—Sukadeva Gosvami; *pārtha*—Arjuna; *ārṣiṣeṇa*—Arstisena; *vidura*—Vidura; *śrutadeva*—Srutadeva; *varyāḥ*—the foremost.

O Narada, although the potencies of the Lord are unknowable and immeasurable, still, because we are all surrendered souls, we know how He acts through yogamaya potencies. And, similarly, the potencies of the Lord are also known to the all-powerful Siva, the great king of the atheist family, namely Prahlada Maharaja, Svayambhuva Manu, his wife Satarupa, his sons and daughters like Priyavrata, Uttanapada, Akuti, Davahuti and Prasuti, Pracinabarhi, Rbhu, Anga the father of Vena, Mahārāja Dhruva, Ikṣvaku, Aila, Mucukunda, Mahārāja Janaka, Gadhi, Raghu, Ambarisa, Sagara, Gaya, Nahusa, Mandhata, Alarka, Satadhanva, Anu, Rantideva, Bhisma, Bali, Amurttaraya, Dilīpa, Saubhari, Utanka, Sibi, Devala, Pippalada, Sarasvata, Uddhava, Parasara, Bhurisena, Vibhisana, Hanuman, Sukadeva Gosvami, Arjuna, Arstisena, Vidura, Srutadeva, etc. (43-45)

<02.07.47> Ovaj stih je stajao tu na ovaj nain (nije imao text prevoda???)

02.07.48 Brahma to Narada Muni

sadhryaṇ niyamyā yatayo yama-karta-hetim
jahyuh svarād iva nipāna-khanitram indrah

sadhryak—artificial mental speculation or meditation; *niyamyā*—controlling; *yatayaḥ*—the mystics; *yama-karta-hetim*—the process of spiritual culture; *jahyuh*—

are given up; *svarāt*—fully independent; *iva*—as; *nipāna*—well; *khanitram*—trouble for digging; *indraḥ*—the controlling demigod supplying rains.

In such a transcendental state there is no need of artificial control of the mind, mental speculation or meditation, as performed by the jnanis and yogis. One gives up such processes, as the heavenly King, Indra, forgoes the trouble to dig a well.

02.06.37-38 Brahma to Narada Muni

*nāhaṁ na yūyaṁ yad-ṛtām gatim vidur
na vāmadevaḥ kim utāpare surāḥ
tan-māyayā mohita-buddhayaḥ tv idam
vinirmitam cātma-samam vicakṣmahe*

na—neither; *aham*—I; *yūyam*—all you sons; *yat*—whose; *ṛtām*—factual; *gatim*—movements; *viduḥ*—do know; *na*—nor; *vāmadevaḥ*—Lord Siva; *kim*—what; *uta*—else; *apare*—others; *surāḥ*—demigods; *tat*—by His; *māyayā*—by the illusory energy; *mohita*—bewildered; *buddhayaḥ*—with such intelligence; *tu*—but; *idam*—this; *vinirmitam*—what is created; *ca*—also; *ātma-samam*—by dint of one's personal ability; *vicakṣmahe*—observe.

Since neither Lord Siva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual ability. (37)

*yasyāvatāra-karmāṇi
gāyanti hy asmad-ādayaḥ
na yaṁ vidanti tattvena
tasmai bhagavate namaḥ*

yasya—whose; *avatāra*—incarnation; *karmāṇi*—activities; *gāyanti*—chant in glorification; *hi*—indeed; *asmat-ādayaḥ*—persons like us; *na*—do not; *yaṁ*—whom; *vidanti*—know; *tattvena*—cent percent as He is; *tasmai*—unto Him; *bhagavate*—unto the personality of Godhead Sri Kṛṣṇa; *namaḥ*—respectful obeisances.

Let us offer our respectful obeisances unto that Supreme Personality of Godhead, whose incarnations and activities are chanted by us for glorification, though He can hardly be fully known as He is. (38)

10.90.47 Sukadeva Gosvami to Mahārāja Parikṣit

*tīrthaṁ cakre nṛponaṁ yad ajani yaduṣu svaḥ-sarit pāda-śaucam
vidviṭ-sniḡdhāḥ svarūpaṁ yayur ajita-parā śrīr yad-arthe 'nya-yatnaḥ*

*yan-nāmāṅgala-ghnam śrutam atha gaditam yat-kṛto gotra-dharmah
kṛṣṇasyaitan na citram kṣiti-bhara-haraṇam kāla-cakrāyudhasya*

tīrtham—sacred place of pilgrimage; *cakre*—made; *nṛpa*—O King (Parīkṣīt); *ūnam*—lesser; *yat*—which (glories of Lord Kṛṣṇa); *ajani*—He took birth; *yaduṅu*—among the Yadus; *svaḥ*—of heaven; *sarit*—the river; *pāda*—whose feet; *śaucam*—(the water) which washes; *vidviḥ*—enemies; *snigdhaḥ*—and loved ones; *svarūpam*—whose personal form; *yayuh*—attained; *ajita*—who is undefeated; *parā*—and supremely perfect; *śrīḥ*—the goddess of fortune; *yat*—whose; *arthe*—for the sake; *anya*—of others; *yatnaḥ*—endeavor; *yat*—whose; *nāma*—name; *amaṅgala*—inauspiciousness; *ghnam*—which destroys; *śrutam*—heard; *atha*—or else; *gaditam*—chanted; *yat*—by whom; *kṛtaḥ*—created; *gotra*—among the lines of descent (of various sages); *dharmah*—the religious principles; *kṛṣṇasya*—for Lord Kṛṣṇa; *etat*—this; *na*—not; *citram*—wonderful; *kṣiti*—the earth's; *bhara*—of the burden; *haraṇam*—the removal; *kāla*—of time; *cakra*—the wheel; *āyudhasya*—whose weapon.

The heavenly Ganges is a holy place of pilgrimage because her waters wash Lord Kṛṣṇa's feet. But when the Lord descended among the Yadus, His glories eclipsed the Ganges as a holy place. Both those who hated Kṛṣṇa and those who loved Him attained eternal forms like His in the spiritual world. The unattainable and supremely self-satisfied goddess of fortune, for the sake of whose favor everyone else struggles, belongs to Him alone. His name destroys all inauspiciousness when heard or chanted. He alone has set forth the principles of the various disciplic successions of sages. What wonder is it that He, whose personal weapon is the wheel of time, relieved the burden of the earth?

10.02.26 Demigods to Kṛṣṇa

*satya-vratam satya-param tri-satyam
satyasya yonim nihitam ca satye
satyasya satyam ṛta-satya-netram
satyātmakam tvām śaraṇam prapannāḥ*

satya-vratam—the Personality of Godhead, who never deviates from His vow; *satya-param*—who is the Absolute Truth (as stated in the beginning of Srimad-Bhagavatam, *satyam param dhimahi*); *tri-satyam*—He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation; *satyasya*—of all relative truths, which are emanations from the Absolute Truth, Kṛṣṇa; *yonim*—the cause; *nihitam*—entered; *ca*—and; *satye*—in the factors that create this material world (namely, the five elements—earth, water, fire, air and ether); *satyasya*—of all that is accepted as the truth; *satyam*—the Lord is the original truth; *ṛta-satya-netram*—He is the origin of whatever truth is pleasing (sunetram); *satya-ātmakam*—everything pertaining to the Lord is truth (*sac-cid-ananda*: His body is truth, His knowledge is truth, and His pleasure is truth); *tvām*—unto you, O Lord; *śaraṇam*—offering our full surrender; *prapannāḥ*—we are completely under Your protection.

O Lord, You never deviate from Your vow, which is always perfect because

whatever you decide is always perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation ê creation, maintenance and annihilation ê You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

03.02.16 Uddhava to Vidura

*mām khedayaty etad ajasya janma-
viḍambanam yad vasudeva-gehe
vraje ca vāso 'ri-bhayād iva svayam
purād vyavātsīd yad-ananta-vīryah*

mām—to me; *khedayati*—gives me distress; *etat*—this; *ajasya*—of the unborn; *janma*—birth; *viḍambanam*—bewildering; *yat*—that; *vasudeva-gehe*—in the home of Vasudeva; *vraje*—in Vrndavana; *ca*—also; *vāsaḥ*—inhabitation; *ari*—enemy; *bhayāt*—because of fear; *iva*—as if; *svayam*—Himself; *purāt*—from Mathura Puri; *vyavātsīt*—fled; *yat*—one who is; *ananta-vīryah*—unlimitedly powerful.

When I think of Lord Kṛṣṇa - how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy, and how, although unlimitedly powerful, He fled from Mathura in fear - all these bewildering incidents give me distress.

03.02.18-19 Uddhava to Vidura

*ko vā amuṣyāṅghri-saroja-reṇum
vismartum iṣīta pumān vijighran
yo visphurat-bhrū-viṭapena bhūmer
bhāram kṛtāntena tiraścakāra*

kaḥ—who else; *vā*—either; *amuṣya*—the Lord's; *aṅghri*—feet; *saroja-reṇum*—dust of the lotus; *vismartum*—to forget; *iṣīta*—may be able; *pumān*—person; *vijighran*—smelling; *yaḥ*—one who; *visphurat*—expanding; *bhrū-viṭapena*—by the leaves of the eyebrows; *bhūmeḥ*—of the earth; *bhāram*—burden; *kṛta-antena*—by death-blows; *tiraścakāra*—executed.

Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows, Kṛṣṇa has given the deathblow to those who were burdening the earth. (18)

*dr̥ṣṭā bhavadbhir nanu rājasūye
caidyasya kṛṣṇam dviṣato 'pi siddhiḥ
yām yoginaḥ saṁspr̥hayanti samyag
yogena kas tad-viraham saheta*

dr̥ṣṭā—it has been seen; *bhavadbhiḥ*—by your good self; *nanu*—of course; *rājasūye*—in the assembly of the *rājasūya* sacrifice performed by Mahārāja Yudhiṣṭhira; *caidyasya*—of the King of Cedi (Sisupala); *kṛṣṇam*—unto Kṛṣṇa; *dviṣataḥ*—envying; *api*—in spite of; *siddhiḥ*—success; *yam*—which; *yoginaḥ*—the yogis; *saṁspr̥hayanti*—verily desire; *samyak*—fully; *yogena*—by performance of yoga; *kaḥ*—who; *tat*—His; *viraham*—separation; *saheta*—can tolerate.

You have personally seen how the King of Cedi [Sisupala] achieved success in yoga practice, although he hated Lord Kṛṣṇa. Even the actual yogis aspire after such success with great interest by performance of their various practices. Who can tolerate separation from Him? (19)

03.02.20 Uddhava to Vidura

*tathaiva cānye nara-loka-vīrā
ya āhave kṛṣṇa-mukhāravindam
netraiḥ pibanto nayanābhirāmam
pārthāstra-pūtaḥ padam āpur asya*

tathā—as also; *eva ca*—and certainly; *anye*—others; *nara-loka*—human society; *vīrāḥ*—fighters; *ye*—those; *āhave*—on the battlefield (of Kuruksetra); *kṛṣṇa*—Lord Kṛṣṇa's; *mukha-aravindam*—face like a lotus flower; *netraiḥ*—with the eyes; *pibantaḥ*—while seeing; *nayana-abhirāmam*—very pleasing to the eyes; *pārtha*—Arjuna; *astra-pūtaḥ*—purified by arrows; *padam*—abode; *āpuḥ*—achieved; *asya*—of Him.

Certainly others who were fighters on the Battlefield of Kuruksetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Kṛṣṇa, so pleasing to the eyes, they achieved the abode of the Lord.

03.02.24 Uddhava to Vidura

*manye 'surān bhāgavatāms tryadhīse
saṁrambha-mārgābhiniṣṭa-cittān
ye samyuge 'cakṣata tārksya-putram
amse sunābhāyudham āpatantam*

manye—I think; *asurān*—the demons; *bhāgavatān*—great devotees; *tri-adhīse*—unto the Lord of the threes; *saṁrambha*—enmity; *mārga*—by the way of; *abhiniṣṭa-cittān*—absorbed in thought; *ye*—those; *samyuge*—in the fight; *acakṣata*—could see; *tārksya-putram*—Garuda, the carrier of the Lord; *amse*—on the shoulder; *sunābha*—the wheel; *āyudham*—one who carries the weapon; *āpatantam*—coming forward.

I consider the demons, who are inimical toward the Lord, to be more than the devotees because while fighting with the Lord, absorbed in thoughts of enmity, they are able to see the Lord carried on the shoulder of Garuda, the son of Tarkasya [Kasyapa] and carrying the wheel weapon in His hand.

03.02.26 Uddhava to Vidura

*tato nanda-vrajam itaḥ
pitṛā kamsād vibibhyatā
ekādaśa samās tatra
gūḍhārciḥ sa-balo 'vasat*

tataḥ—thereafter; *nanda-vrajam*—cow pastures of Nanda Maharaja; *itaḥ*—being brought up; *pitṛā*—by His father; *kamsāt*—from Kamsa; *vibibhyatā*—being afraid of; *ekādaśa*—eleven; *samāḥ*—years; *tatra*—therein; *gūḍha-arcīḥ*—covered fire; *sa-balaḥ*—with Baladeva; *avasat*—resided.

Thereafter, His father, being afraid of Kamsa, brought Him to the cow pastures of Mahārāja Nanda, and there He lived for eleven years like a covered flame with His elder brother, Baladeva.

03.02.30-33 Uddhava to Vidura

*prayuktān bhoja-rājena
māyinaḥ kāma-rūpiṇaḥ
līlayā vyanudat tāms tān
bālāḥ krīḍanakān iva*

prayuktān—engaged; *bhoja-rājena*—by King Kamsa; *māyinaḥ*—great wizards; *kāma-rūpiṇaḥ*—who could assume any form they liked; *līlayā*—in the course of the pastimes; *vyanudat*—killed; *tān*—them; *tān*—as they came there; *bālāḥ*—the child; *krīḍanakān*—dolls; *iva*—like that.

The great wizards who were able to assume any form were engaged by the King of Bhoja, Kamsa, to kill Kṛṣṇa, but in the course of His pastimes the Lord killed them as easily as a child breaks dolls. (30)

*vipannān viṣa-pānena
nigrhya bhujagādhipam
utthāpyāpāyayat gāvas
tat toyam prakṛti-sthitam*

vipannān—perplexed in great difficulties; *viṣa-pānena*—by drinking poison; *nigrhya*—subduing; *bhujaga-adhipam*—the chief of the reptiles; *utthāpya*—after coming out; *apāyayat*—caused to drink; *gāvaḥ*—the cows; *tat*—that; *toyam*—

water; *prakṛti*—natural; *sthitam*—situated.

The inhabitants of Vrndavana were perplexed by great difficulties because a certain portion of the Yamuna was poisoned by the chief of the reptiles [Kaliya]. The Lord chastised the snake-king within the water and drove him away, and after coming out of the river, He caused the cows to drink the water and proved that the water was again in its natural state. (31)

*ayājayad go-savena
gopa-rājam dvijottamaiḥ
vittasya coru-bhārasya
cikīrṣan sad-vyayam vibhuḥ*

ayājayat—made to perform; *go-savena*—by worship of the cows; *gopa-rājam*—the king of the cowherds; *dvija-uttamaiḥ*—by the learned brahmanas; *vittasya*—of the wealth; *ca*—also; *uru-bhārasya*—great opulence; *cikīrṣan*—desiring to act; *sat-vyayam*—proper utilization; *vibhuḥ*—the great.

The Supreme Lord, Kṛṣṇa, desired to utilize the opulent financial strength of Mahārāja Nanda for worship of the cows, and also He wanted to give a lesson to Indra, the King of heaven. Thus He advised His father to perform worship of go, or the pasturing land and the cows, with the help of learned brahmanas. (32)

*varṣatīndre vrajaḥ kopād
bhagnamāne 'tivilah
gotra-līlāpatreṇa
trāto bhadraṇugṛhṇatā*

varṣati—in pouring water; *indre*—by the King of heaven, Indra; *vrajaḥ*—the land of cows (Vrndavana); *kopād bhagnamāne*—having been in anger on being insulted; *ati*—highly; *vilah*—perturbed; *gotra*—the hill for the cows; *līlā-āpatreṇa*—by the pastime umbrella; *trātaḥ*—were protected; *bhadra*—O sober one; *anugṛhṇatā*—by the merciful Lord.

O sober Vidura, King Indra, his honor having been insulted, poured water incessantly on Vrndavana, and thus the inhabitants of Vraja, the land of cows, were greatly distressed. but the compassionate Lord Kṛṣṇa saved them from danger with His pastime umbrella, the Govardhana Hill. (33)

03.03.01-04 Uddhava to Vidura

*uddhava uvāca
tataḥ sa āgatya puram sva-pitroś
cikīrṣayā śam baladeva-samyutaḥ*

*nipātya tuṅgād ripu-yūtha-nātham
hatam vyakarṣad vyaṣum ojasorvyām*

uddhavaḥ uvāca—Sri Uddhava said; *tataḥ*—thereafter; *saḥ*—the Lord; *āgatyā*—coming; *puram*—to the city of Mathura; *sva-pitroḥ*—own parents; *cikīrṣayā*—wishing well; *śam*—well-being; *baladeva-samyutaḥ*—with Lord Baladeva; *nipātya*—dragging down; *tuṅgāt*—from the throne; *ripu-yūtha-nātham*—leader of public enemies; *hatam*—killed; *vyakarṣat*—pulled; *vyaṣum*—dead; *ojasā*—by strength; *urvyām*—on the ground.

Sri Uddhava said: Thereafter Lord Kṛṣṇa went to Mathura City with Sri Baladeva, and to please Their parents They dragged Kamsa, the leader of public enemies, down from his throne and killed him, pulling him along the ground with great strength. (1)

*sāndīpaneḥ sakṛt proktam
brahmādhītya sa-vistaram
tasmai prādād varam putram
mṛtam pañca janodarāt*

sāndīpaneḥ—of Sandipani Muni; *sakṛt*—once only; *proktam*—instructed; *brahma*—all the Vedas with their different branches of knowledge; *adhītya*—after studying; *sa-vistaram*—in all details; *tasmai*—unto him; *prādāt*—rewarded; *varam*—a benediction; *putram*—his son; *mṛtam*—who was already dead; *pañca jana*—the region of the departed souls; *udarāt*—from within.

The Lord learned all the Vedas with their different branches simply by hearing them once from His teacher, Sandipani Muni, whom He rewarded by bringing back his dead son from the region of Yamaloka. (2)

*samāhutā bhīṣmaka-kanyayā ye
śriyaḥ savarṇena bubhūṣayaiṣām
gāndharva-vṛttyā miṣatām sva-bhāgam
jahre padam mūrdhni dadhat suparṇaḥ*

samāhutāḥ—invited; *bhīṣmaka*—of King Bhismaka; *kanyayā*—by the daughter; *ye*—all those; *śriyaḥ*—fortune; *sa-varṇena*—by a similar sequence; *bubhūṣayā*—expecting to be so; *eṣām*—of them; *gāndharva*—in marrying; *vṛttyā*—by such a custom; *miṣatam*—carrying so; *sva-bhagam*—own share; *jahre*—took away; *padam*—feet; *murdhni*—on the head; *dadhat*—placed; *suparṇaḥ*—Garuda.

Attracted by the beauty and fortune of Rukmini, the daughter of King Bhismaka, many great princes and kings assembled to marry her. But Lord Kṛṣṇa, stepping over the other hopeful candidates, carried her away as His own share, as Garuda carried away nectar. (3)

*kakudmino 'viddha-naso damitvā
svayamvare nāgnajitīm uvāha
tat-bhagnamānān api grdhyato jñān
jaghne 'kṣataḥ śastra-bhṛtaḥ sva-śastraiḥ*

kakudmināḥ—bulls whose noses were not pierced; *aviddha-nasāḥ*—pierced by the nose; *damitvā*—subduing; *svayamvare*—in the open competition to select the bridegroom; *nāgnajitīm*—Princess Nagnajiti; *uvāha*—married; *tat-bhagnamānān*—in that way all who were disappointed; *api*—even though; *grdhyataḥ*—wanted; *ajñān*—the fools; *jaghne*—killed and wounded; *akṣataḥ*—without being wounded; *śastra-bhṛtaḥ*—equipped with all weapons; *sva-śastraiḥ*—by His own weapons.

By subduing seven bulls whose noses were not pierced, the Lord achieved the hand of Princess Nagnajiti in the open competition to select her bridegroom. Although the Lord was victorious, His competitors asked the hand of the princess, and thus there was a fight. Well equipped with weapons, the Lord killed or wounded all of them, but He was not hurt Himself. (4)

03.03.05 Uddhava to Vidura

*priyam prabhur grāmya iva priyāyā
vidhitsur ārcchat dyutarum yad-arthe
vajry ādravat tam sa-gaṇo ruṣāndhaḥ
krīḍā-mṛgo nūnam ayam vadhūnām*

priyam—of the dear wife; *prabhur*—the Lord; *grāmyaḥ*—ordinary living being; *iva*—in the manner of; *priyāyāḥ*—just to please; *vidhitsur*—wishing; *ārcchat*—brought about; *dyutarum*—the parijata flower tree; *yad*—for which; *arthe*—in the matter of; *vajrī*—Indra, the King of heaven; *ādravat tam*—went forward to fight with Him; *sa-gaṇaḥ*—with full strength; *ruṣā*—in anger; *andhaḥ*—blind; *krīḍā-mṛgaḥ*—henpecked; *nūnam*—of course; *ayam*—this; *vadhūnām*—of the wives.

Just to please His dear wife, the Lord brought back the parijata tree from heaven, just as an ordinary husband would do. But Indra, the King of heaven, induced by his wives [henpecked as he was], ran after the Lord with full force to fight Him.

03.03.06-9 Uddhava to Vidura

*sutam mṛdhe kham vapuṣā grasantam
dṛṣtvā sunābhonmathitam dharitryā
āmantritas tat-tanayāya śeṣam
dattvā tad-antaḥ-puram āviveśa*

sutam—son; *mṛdhe*—in the fight; *kham*—the sky; *vapuṣā*—by his body; *grasantam*—while devouring; *dṛṣtvā*—seeing; *sunābha*—by the Sudarsana wheel; *unmathitam*—killed; *dharitryā*—by the earth; *āmantritah*—being prayed for; *tat-tanayāya*—to the son of Narakasura; *śeṣam*—that which was taken from; *dattvā*—returning it; *tat*—his; *antaḥ-puram*—inside the house; *āviveśa*—entered.

Narakasura, the son of Dharitri, the earth, tried to grasp the whole sky, and for this he was killed by the Lord in a fight. His mother then prayed to the Lord. This led to the return of the kingdom to the son of Narakasura, and thus the Lord entered the house of the demon. (6)

*tatrāḥṛtās tā nara-deva-kanyāḥ
kujena dr̥ṣṭvā harim āṛta-bandhum
utthāya sadyo jagṛhuḥ prahaṛṣa-
vr̥ḍānurāga-prahitāvalokaiḥ*

tatra—inside the house of Narakasura; *āḥṛtāḥ*—kidnapped; *tāḥ*—all those; *nara-deva-kanyāḥ*—daughters of many kings; *kujena*—by the demon; *dr̥ṣṭvā*—by seeing; *harim*—the Lord; *āṛta-bandhum*—the friend of the distressed; *utthāya*—at once got up; *sadyaḥ*—then and there; *jagṛhuḥ*—accepted; *prahaṛṣa*—joyfully; *vr̥ḍa*—shyness; *anurāga*—attachment; *prahita-avalokaiḥ*—by eager glances.

There in the house of the demon, all the princesses kidnapped by Narakasura at once became alert upon seeing the Lord, the friend of the distressed. They looked upon Him with eagerness, joy and shyness and offered to be His wives. (7)

*āsām muhūrta ekasmin
nānāgāreṣu yoṣitām
sa-vidham jagṛhe pāṇīn
anurūpaḥ sva-māyayā*

āsām—all those; *muhūrte*—at one time; *ekasmin*—simultaneously; *nānā-āgāreṣu*—in different compartments; *yoṣitām*—of the women; *sa-vidham*—with perfect rituals; *jagṛhe*—accepted; *pāṇīn*—hands; *anurūpaḥ*—exactly to match; *sva-māyayā*—by His internal potency.

All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess. He accepted their hands in perfect rituals by His internal potency. (8)

*tāsv apatyāny ajanayat
ātma-tulyāni sarvataḥ
ekaikasyām daśa daśa
prakṛter vibubhūṣayā*

tāsu—unto them; *apatyāni*—offspring; *ajanayat*—begot; *ātma-tulyani*—all like Himself; *sarvataḥ*—in all respects; *eka-ekasyam*—in each and every one of them; *dasa*—ten; *dasa*—ten; *prakṛteh*—for expanding Himself; *vibubhūṣayā*—so desiring.

Just to expand Himself according to His transcendental features, the Lord begot in

each and every one of them ten offspring with exactly His own qualities. (9)

03.03.10 Uddhava to Vidura

*kāla-māgadha-śalvādīn
anīkai rundhataḥ puram
ajīghanat svayam divyam
sva-puṁsām teja ādiśat*

kāla—Kalayavana; māgadha—the King of Magadha (Jarasandha); śalva—King Salva; ādīn—and others; anīkaiḥ—by the soldiers; rundhataḥ—being encircled; puram—the city of Mathura; ajīghanat—killed; svayam—personally; divyam—transcendental; sva-puṁsām—of His own men; tejaḥ—prowess; ādiśat—exhibited.

Kalayavana, the King of Magadha and Salva attacked the city of Mathura, but when the city was encircled by their soldiers, the Lord refrained from killing them personally, just to show the power of His own men.

03.03.11-13 Uddhava to Vidura

*śambaram dvividam bāṇam
muram balvalam eva ca
anyāṁś ca dantavakrādīn
avadhīt kāmś ca ghātayat*

śambaram—Sambara; dvividam—Dvividā; bāṇam—Bana; muram—Mura; balvalam—Balvala; eva ca—as also; anyān—others; ca—also; dantavakra-ādīn—like Dantavakra and others; avadhīt—killed; kām ca—and many others; ghātayat—caused to be killed.

Of kings like Sambara, Dvividā, Bana, Mura, Balvala and many other demons, such as Dantavakra, some He killed Himself, and some He caused to be killed by others [Sri Baladeva etc.] (11)

*atha te bhrāṭṛ-putrāṇām
pakṣayoḥ patitān nṛpān
cacāla bhūḥ kurukṣetram
yeṣām āpatatām balaiḥ*

atha—thereafter; te—your; bhrāṭṛ-putrāṇām—of the nephews; pakṣayoḥ—of both sides; patitān—killed; nṛpān—kings; cacāla—shook; bhūḥ—the earth; kurukṣetram—the Battle of Kuruksetra; yeṣām—of whom; āpatatām—traversing; balaiḥ—by strength.

Then, O Vidura, the Lord caused all the kings, both the enemies and those on the

side of your fighting nephews, to be killed in the Battle of Kuruksetra. All those kings were so great and strong that the earth seemed to shake as they traversed the warfield. (12)

*sa karṇa-duḥśasana-saubālānām
kumantra-pākena hata-śriyāyuṣam
suyodhanam sānucaram śayānam
bhagnorum ūrvyām na nananda paśyan*

saḥ—He (the Lord); *karṇa*—Karna; *duḥśāsana*—Duḥśāsana; *saubālānam*—Saubala; *kumantra-pākena*—by the intricacy of ill advice; *hata-śriya*—bereft of fortune; *āyuṣam*—duration of life; *suyodhanam*—Duryodhana; *sa-anucaram*—with followers; *śayānam*—lying down; *bhagna*—broken; *ūrum*—thighs; *ūrvyām*—very powerful; *na*—did not; *nananda*—take pleasure; *paśyan*—seeing like that.

Duryodhana was bereft of his fortune and duration of life because of the intricacy of ill advice given by Karna, Duhsasan and Saubala. When he lay on the ground with his followers, his thighs broken although he was powerful, the Lord was not happy to see the scene. (13)

03.03.17-18 Uddhava to Vidura

*uttarāyām dhṛtaḥ pūror
vaṁśaḥ sādhu-abhimanyunā
sa vai drauṇy-astra-sampluṣṭaḥ
punar bhagavatā dhṛtaḥ*

uttarāyām—unto Uttarā; *dhṛtaḥ*—conceived; *pūroḥ*—of Puru; *vaṁśaḥ*—descendant; *sādhu-abhimanyunā*—by the hero Abhimanyu; *saḥ*—he; *vai*—certainly; *drauṇi-astra*—by the weapon of Drauṇi, the son of Droṇa; *sampluṣṭaḥ*—being burnt; *punaḥ*—again, for the second time; *bhagavatā*—by the Personality of Godhead; *dhṛtaḥ*—was protected.

The embryo of Puru's descendant begotten by the great hero Abhimanyu in the womb of Uttara, his wife, was burnt by the weapon of the son of Drona, but later he was again protected by the Lord. (17)

*ayājayad dharma-sutam
aśvamedhais tribhir vibhuḥ
so 'pi kṣmām anujai rakṣan
reme kṛṣṇam anuvrataḥ*

ayājayat—made to perform; *dharma-sutam*—by the son of Dharma (Mahārāja Yudhiṣṭhira); *āsvamedhaiḥ*—by horse sacrifices; *tribhiḥ*—three; *vibhuḥ*—the Supreme Lord; *saḥ*—Mahārāja Yudhiṣṭhira; *api*—also; *kṣmām*—the earth; *anujaiḥ*—assisted by his younger brothers; *rakṣan*—protecting; *reme*—enjoyed; *kṛṣṇam*—Kṛṣṇa, the Personality of Godhead; *anuvrataḥ*—constant follower.

The Supreme Lord induced the son of Dharma to perform three horse sacrifices, and Mahārāja Yudhiṣṭhira, constantly following Kṛṣṇa, the Personality of Godhead, protected and enjoyed the earth, assisted by his younger brothers. (18)

03.03.20 Uddhava to Vidura

snigdha-smitāvalokena
vācā pīyūṣa-kalpayā
caritreṇānavadyena
śrī-niketena cātmanā

snigdha—gentle; *smita-avalokena*—by a glance with a sweet smile; *vācā*—by words; *pīyūṣa-kalpayā*—compared to nectar; *caritreṇa*—by character; *anavadyena*—without flaw; *śrī*—fortune; *niketena*—residence; *ca*—and; *ātmanā*—by His transcendental body.

He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.

10.90.49-50 Sukadeva Gosvami to Mahārāja Parikṣit

ittham parasya nija-vartma-rirakñayātta-
līlā-tanos tad-anurūpa-vidāmbanāni
karmāṇi karma-kañāṇāni yadūttamasya
śrūyād amuṅya padayor anuvṛttim icchan

ittham—(described) in this manner; *parasya*—of the Supreme; *nija*—His own; *vartma*—path (of devotional service); *rirakñayā*—with the desire of protecting; *ātta*—who has assumed; *līlā*—for pastimes; *tanoḥ*—various personal forms; *tat*—to each of these; *anurūpa*—suitable; *vidāmbanāni*—imitating; *karmāṇi*—activities; *karma*—the reactions of material work; *kañāṇāni*—which destroy; *yadūttamasya*—of the best of the Yadus; *śrūyāt*—one should hear; *amuṅya*—His; *padayoḥ*—of the feet; *anuvṛttim*—the privilege of following; *icchan*—desiring.

To protect the principles of devotional service to Himself, Lord Kṛṣṇa, the best of the Yadus, accepts the pastime forms that have been glorified here in the Srimad-Bhagavatam. One who desires to faithfully serve His lotus feet should hear of the activities He performs in each of these incarnations activities that suitably imitate

those of the forms He assumes. Hearing narrations of these pastimes destroys the reactions to fruitive work. (49)

*martyas tayānusavam edhitayā mukunda
śrīmat-kathā-śravaṇa-kīrtana-cintayaiti
tad dhāma dustara-kṛtānta-javāpavargam
grāmād vanam kñiti-bhujo 'pi yayur yad-arthāḥ*

martyaḥ—a mortal; tayā—by such; anusavam—constantly; edhitayā—increasing; mukunda—about Lord Kṛṇṇa; śrīmat—beautiful; kathā—of the topics; śravaṇa—by hearing; kīrtana—chanting; cintayā—and meditating; eti—goes; tat—His; dhāma—to the abode; dustara—unavoidable; kṛta-anta—of death; java—of the force; apavargam—the place of cessation; grāmāt—from one's mundane home; vanam—to the forest; kñiti-bhujāḥ—kings (like Priyavrata); api—even; yayuḥ—went; yat—whom; arthāḥ—for the sake of obtaining.

By regularly hearing, chanting and meditating on the beautiful topics of Lord Mukunda with ever-increasing sincerity, a mortal being will attain the divine kingdom of the Lord, where the inviolable power of death holds no sway. For this purpose, many persons, including great kings, abandoned their mundane homes and took to the forest. (50)

NAPOMENA: Na nekim mestima gde je ñ, treba da stoji š, a ne nekim ñ ispravno stoji kako treba, to valja proveriti

CHAPTER NINETEEN

The Perfection of the Mellow of Pure Love The Unlimited Dimensions of Rāsa siddha prema-rāsah / rāsa-garima

10.90.48 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariñat 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 devak-janma-vada 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-pariñat—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-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. 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 increase the lusty desires of the gopīs of Vṛndavana. May He be all glorious and happy!

10.14.01 Brahmā to Śrī Kṛṣṇa

*śrī-brahmovāca
naumīḍya te 'bhra-vapuṇe taḍid-ambarāya
guṅjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viñāṇa-veṇu-
lakṇma-śriye mṛdu-pade paśupāṅgajāya*

śrī-brahmāuvāca—Lord Brahmā said; naumi—I offer praise; īḍya—O most worshipable one; te—unto You; abhra—like a dark cloud; vapuṇe—whose body; taḍit—like lightning; ambarāya—whose garment; guṅjā—made of small berries; avataṁsa—with ornaments (for the ears); paripiccha—and peacock feathers; lasat—resplendent; mukhāya—whose face; vanya-sraje—wearing garlands of forest flowers; kavala—a morsel of food; vetra—a stick; viñāṇa—a buffalo-horn bugle; veṇu—and a flute; lakṇma—characterized by; śriye—whose beauty; mṛdu—soft; pade—whose feet; paśu-pa—of the cowherd (Nanda Mahārāja); aṅga-jāya—unto the son.

Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your gunja earrings and the peacock feather on Your head. Wearing garlands of various

forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

10.14.18 Brahmā to Śrī Kṛṣṇa

*adyaiva tvad ṛte 'sya kim mama na te māyātvam ādarśitam
eko 'si prathamam tato vraja-suhṛd-vatsāḥ samastāpi
tāvanto 'si catur-bhujās tad akhilaiḥ sākam mayopāsītās
tāvanty eva jaganty abhūs tad amitam brahmādvayaṁ śiṅyate*

adya—today; eva—just; tvat ṛte—apart from You; asya—of this universe; kim—what; mama—to me; na—not; te—by You; māyātvam—the basis in Your inconceivable potency; ādarśitam—shown; ekaḥ—alone; asi—You are;

prathamam—first of all; tataḥ—then; vraja-suhr̥t—Your cowherd boyfriends of Vṛndāvana; vatsāḥ—and the calves; samastāḥ—all; api—even; tāvantaḥ—of the same number; asi—You became; catuḥ-bhujāḥ—four-handed forms of Lord Viṣṇu; tat—then; akhilaḥ—by all; sākam—together with; mayā—myself; upāsitaḥ—being worshiped; tāvanti—of the same number; eva—also; jaganti—universes; abhūḥ—You became; tat—then; amitam—the unlimited; brahma—Absolute Truth; advayam—one without a second; śiṅyate—You now remain.

Have You not shown me today that both You Yourself and everything within this creation are manifestations of Your inconceivable potency? First You appeared alone, and then You manifested Yourself as all of Vṛndavana's calves and cowherd boys, Your friends. Next You appeared as an equal number of four-handed Viṣṇu forms, who were worshiped by all living beings, including me, and after that You appeared as an equal number of complete universes. Finally, You have now returned to Your unlimited form as the Supreme Absolute Truth, one without a second.

10.05.01-2 Śukadeva Gosvāmī to Mahārāja Parīkṣit

sri-suka uvacanandas tv atmaja utpannejatahlado maha-manahahuya vipran veda jnansnatah sucir alankrtahvacayitva svastyayanamjata-karmatmajasya vaikarayam asa vidhivatpitr-devarcanam tatha

sri-sukah uvaca--Sri Sukadeva Gosvami said; nandah--Maharaja Nanda; tu--indeed; atmaje--his son; utpanne--having been born; jata--overwhelmed; ahladah--in great jubilation; maha-manah--who was great minded; ahuya--invited; vipran--the brahmanas; veda-jnan—who were fully conversant in Vedic knowledge; snatah--taking a full bath; sucih--purifying himself; alankrtah--being dressed very nicely with ornaments and fresh garments; vacayitva--after causing to be recited; svasti-ayanam--Vedic mantras (by the brahmanas); jata-karma—the festival for the birth of the child; atmajasya--of his own son; vai--indeed; karayam asa--caused to be performed; vidhi-vat—according to the Vedic regulations; pitr-deva-arcanam--the worship of the forefathers and the demigods; tatha--as well as.

Śukadeva Gosvāmī said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brahmaṇas who knew how to recite Vedic mantras. After having these qualified brahmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers. (1-2)

10.05.18 Śukadeva Gosvāmī to Mahārāja Parīkṣit

tata arabhya nandasyavrajah sarva-samrddhimanharer nivasatma-gunairamakridam abhun nrpa

tata arabhya--beginning from that time; nandasya--of Maharaja Nanda; vrajah--Vrajabhumi, the land for protecting and breeding cows; sarva-samrddhiman--became opulent with all kinds of riches; hareh nivasa--of the residence of the Supreme Personality of Godhead; atma-gunaih--by the transcendental qualities;

rama-akridam--the place of pastimes for the goddess of fortune; abhut--became; nrpa--O King (Maharaja Parikṣit).

O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place of the pastimes of the goddess of fortune.

10.06.02-6 Śukadeva Gosvāmī to Mahārāja Parīkṣit (Pise 10.06.02-6, a postoji samo text za 10.06.02. ???)

kamsena prahita ghoraputana bala-ghatinisums cacara nighnantipura-grama-vrajadisu

kamsena--by King Kamsa; prahita--engaged previously; ghora—very fierce; putana--by the name Putana; bala-ghatini--a Raksasi who killed; sisun--small babies; cacara--wandered; nighnanti--killing; pura-grama-vraja-adisu--in towns, cities and villages here and there.

While Nanda Mahārāja was returning to Gokula, the same fierce Putana whom Kamsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty.

10.06.10 Śukadeva Gosvāmī to Mahārāja Parīkṣit

tasmin stanam durjara-viryam ulbanamghorankam adaya sisor dadiv atha gadham karabhyam bhagavan prapidyata tat-pranaih samam rosa-samanvito 'pibat

tasmin--in that very spot; stanam--the breast; durjara-viryam--a very powerful weapon mixed with poison; ulbanam--which was fierce; ghora--the most ferocious Putana; ankam--on her lap; adaya--placing; sisoh--in the mouth of the child; dadiu--pushed; atha--thereupon; gadham--very hard; karabhyam--with both hands; bhagavan--the Supreme Personality of Godhead; prapidyata--giving her great pain; tat-pranaih--her life; samam--along with; rosa-samanvita--being very angry at her; apibat--sucked the breast.

On that very spot, the fiercely dangerous Raksasi took Kṛṣṇa on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Kṛṣṇa, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life. (10)

10.06.31 Śukadeva Gosvāmī to Mahārāja Parīkṣit

tavan nandadayo gopamathuraya vrajam gatahvilokya putana-dehambabhuvur ativismitah

tavat--in the meantime; nanda-adayah--headed by Nanda Maharaja; gopah--all the cowherd men; mathurayah--from Mathura; vrajam—to Vrndavana; gatah--came back; vilokya--when they saw; putana-deham—the gigantic body of Putana lying dead; babhuvuh--became; ati--very much; vismitah--struck with wonder.

Śrīla Śukadeva Gosvāmī continued: All the gopīs, headed by mother Yasoda, were bound by maternal affection. After they thus chanted mantras to protect their child, mother Yasoda gave the child the nipple of her breast to suck and then got Him to lie down on His bed.

10.07.07 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*adhah-sayanasya sisor ano 'lpaka-
pravala-mrdv-anghri-hatam vyavartata
vidhvasta-nana-rasa-kupya-bhajanam
vyatyasta-cakra-aksa-vibhinna-kubaram*

adhah-sayanasya--who was put underneath the handcart; sisoh--of the child; anah--the cart; alpaka--not very much grown; pravala--just like a new leaf; mrdv-anghri-hatam--struck by His beautiful, delicate legs; vyavartata--turned over and fell down; vidhvasta--scattered; nana-rasa-kupya-bhajanam--utensils made of various metals; vyatyasta--dislocated; cakra-aksa--the two wheels and the axle; vibhinna--broken; kubaram--the pole of the handcart.

Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were so soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.

10.07.18,20 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ekadaroham arudham lalayanti sutam sati
garimanam sisor vodhum na sehe giri-kutavat*

ekada--one time (estimated to have been when Kṛṣṇa was one year old); aroham--on His mother's lap; arudham--who was sitting; lalayanti--was patting; sutam--her son; sati--mother Yasoda; garimanam--because of an increase in heaviness; sisoh--of the child; vodhum--to bear Him; na--not; sehe--was able; giri-kuta-vat--appearing like the weight of a mountain peak.

One day, a year after Kṛṣṇa's appearance, mother Yasoda was patting her son on her lap. But suddenly she felt her child to be heavier than a mountain peak, and she could no longer bear His weight. (18)

*daityo namna trnavartah kamsa-bhrtyah pranoditah
cakravata-svarupena jaharasinam arbhakam*

daityah--another demon; namna--by the name; trnavartah--Trnavartasura; kamsa-bhrtyah--a servant of Kamsa; pranoditah--having been induced by him; cakravata-svarupena--in the form of a whirlwind; jahara--swept away; astaam--the sitting; arbhakam--child.

While the child was sitting on the ground, a demon named Trnavarta, who was a servant of Kamsa's, came there as a whirlwind, at Kamsa's instigation, and very easily carried the child away into the air. (20)

10.07.26-28 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*trnavartah santa-rayovatya-rupa-dharo haran
krsnam nabho-gato gantumnasaknod bhuri-bhara-bhrt*

trnavartah--the demon Trnavarta; santa-rayah--the force of the blast reduced; vatya-rupa-dharah--who had assumed the form of a forceful whirlwind; haran--and had thus taken away; krsnam--Kṛṣṇa, the Supreme Personality of Godhead; nabha-gatah--went up to the top of the sky; gantum--to go further; na asaknot--was not able; bhuri-bhara-bhrt--because Kṛṣṇa then became more powerful and heavy than the demon.

Having assumed the form of a forceful whirlwind, the demon Trnavarta took Kṛṣṇa very high in the sky, but when Kṛṣṇa became heavier than the demon, the demon had to stop his force and could go no further. (26)

*tam asmanam manyamanaatmano guru-mattaya
gale grhita utsrastumnasaknod adbhutarbhakam*

tam--Kṛṣṇa; asmanam--very heavy stone like a lump of iron; manyamanah--thinking like that; atmanah guru-mattaya--because of being heavier than he could personally perceive; gale--his neck; grhite--being embraced or encircled by His arms; utsrastum--to give up; na asaknot--was not able; adbhuta-*arbhakam*--this wonderful child who was different from an ordinary child.

Because of Kṛṣṇa's weight, Trnavarta considered Him to be like a great mountain or a hunk of iron. But because Kṛṣṇa had caught the demon's neck, the demon was unable to throw Him off. He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden. (27)

*gala-grahana-niscestodaityo nirgata-locanah
avyakta-ravo nyapatatsaha-balo vyasur vraje*

gala-grahana-niscestah--because of Kṛṣṇa's grasping the neck of the demon Trnavarta, the demon choked and could not do anything; daityah--the demon; nirgata-locanah--his eyes popped out because of pressure; avyakta-ravah--because of choking, he could not even make a sound; nyapatat--fell down; saha-balah--with the child; vyasuh vraje--lifeless on the ground of Vraja.

With Kṛṣṇa grasping him by the throat, Trnavarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja. (28)

10.07.34-36 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ekadarbhakam adayasvankam aropya bhamini
prasnutam payayam asastanam sneha-paripluta*

ekada--once upon a time; *arbhakam*--the child; adaya--taking; sva-ankam--on her own lap; aropya--and placing Him; bhamini—mother Yasoda; *prasnutam*--breast milk oozing out; payayam asa--fed the child; *stanam*--her breast; *sneha-paripluta*--with great affection and love.

One day mother Yasoda, having taken Kṛṣṇa up and placed Him on her lap, was

feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it. (34)

*pita-prayasya jananisutasya rucira-smitam
mukham lalayati rajanjrbhato dadrse idam*

*kham rodasi jyotir-anikam asahs
uryendu-vahni-svasanambudhims ca
dvipan nagams tad-duhitrr vanani
bhutani yani sthira jangamani*

pita-prayasya--of child Kṛṣṇa, who was being offered breast milk and was almost satisfied; janani--mother Yasoda; sutasya--of her son; rucira-smitam--seeing the child fully satisfied and smiling; mukham--the face; lalayati--patting and softly rubbing with her hand; rajan--O King; jrbhatah--while the child was yawning; dadrse--she saw; idam--the following; kham--the sky; rodasi--both the higher planetary system and the earth; jyotih-anikam--the luminaries; asah—the directions; surya--the sun; indu--the moon; vahni--fire; svasana—the air; ambudhin--the seas; ca--and; dvipan--the islands; nagan—the mountains; tat-duhitrh--the daughters of the mountains (the rivers); vanani--forests; bhutani--all kinds of living entities; yani—which are; sthira jangamani--nonmoving and moving.

O King Parīkṣit, when the child Kṛṣṇa was almost finished drinking His mother's milk and mother Yasoda was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yasoda saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving. (35-36)

10.08.21 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*kalena vrajatalpenagokule rama-kesavau
janubhyam saha panibhyamringamanau vijahratuh*

kalena--of time; vrajata--passing; aipena--a very small duration; gokule--in Gokula, Vraja-dhama; rama-kesavau--both Balarama and Kṛṣṇa; janubhyam--by the strength of Their knees; saha panibhyam--resting on Their hands; ringamanau--crawling; vijahratuh--enjoyed childhood play

After a short time passed, both brothers, Rama and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.

10.08.26 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*kalenalpena rajarseramah krsnas ca gokule
aghrsta janubhih padbhirvicakramatur anjasa*

kalena alpena--within a very short time; rajarse--O King (Maharaja Parikṣit); ramah krsnah ca--both Rama and Kṛṣṇa; gokule--in the village of Gokula; aghrsta janubhih--without the help of crawling on Their knees; padbhih--by Their legs alone; vicakramatuh--began to walk;

O King Parīkṣit, within a very short time both Rama and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.

10.08.28 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*kṛsnasya gopyo ruciramviksya kaumara-capalam
srnvantyah kila tan-maturiti hocuh samagatah*

kṛsnasya--of Kṛsna; gopyah--all the gopis; ruciram--very attractive; viksyā--observing; kaumara-capalam--the restlessness of the childish pastimes; srnvantyah--just to hear them again and again; kila--indeed; tat-matuh--in the presence of His mother; iti--thus; ha--indeed; ucuh--said; samagatah--assembled there.

Observing the very attractive childish restlessness of Kṛṣṇa, all the gopīs in the neighborhood, to hear about Kṛṣṇa's activities again and again, would approach mother Yasoda and speak to her as follows.

10.08.29 Gopīs to Mother Yasoda

*vatsan muncan kvacid asamaye krosa-sanjata-hasahsteyam svadv atty atha dadhi-
payah kalpitaih steya-yogaih
markan bhoksyān vibhajati sa cen natti bhandam bhinnatti
dravyalabhe sagrha-kupito yaty upakrosya tokan*

vatsan--the calves; muncan--releasing; kvacid--sometimes; asamaye—at odd times; krosa-sanjata-hasah--after this, when the head of the house is angry, Kṛsna begins to smile; steyam--obtained by stealing; svadu--very tasteful; atti--eats; atha--thus; dadhi-payah--pot of curd and milk; kaipitaih--devised; steya-yogaih--by some sort of stealing process; markan--to the monkeys; bhoksyān--giving to eat; vibhajati--divides their portion; sah--the monkey; cet--if; na--not; atti--eats; bhandam--the pot; bhinnatti--He breaks; dravya-alabhe—when eatables are unavailable or He cannot find such pots; sa-grha-kupitah--He becomes angry at the residents of the house; yati--He goes away; upakrosya--irritating and pinching; tokan—the small children.

Our dear friend Yasoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or

milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away.

10.09.08 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ulukhalanghrer upari vyavasthitam
markaya kamam dadatam sici sthitam*

*haiyangavam caurya-visankiteksanam
niriksyā pascāt sutam agamac chanaih*

ulukhala-anghreh--of the mortar in which spices were ground and which was being kept upside down; upari--on top; vyavasthitam--Kṛṣṇa was sitting; markaya--unto a monkey; kamam--according to His satisfaction; dadatam--delivering shares; sici sthitam--situated in the butter pot hanging on the swing; haiyangavam--butter and other milk preparations; caurya-visankita--because of stealing, were anxiously looking hither and thither; iksanam--whose eyes; niriksyā--by seeing these activities; pascāt--from behind; sutam--her son; agamat--she reached; sanaih—very slowly, cautiously.

Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yasoda, upon seeing Him, very cautiously approached Him from behind.

10.09.12 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tyaktva yastim sutam bhitam
vijñayarbhaka-vatsala
iyesa kila tam baddhum
damnatad-virya-kovida*

tyaktva--throwing away; yastim--the stick in her hand; sutam--her son; bhitam--considering her son's great fear; vijñaya--understanding; arbhaka-vatsala--the most affectionate mother of Kṛṣṇa; iyesa--desired; kila--indeed; tam--Kṛṣṇa; baddhum--to bind; damna--with a rope; a-tat-virya-kovida--without knowledge of the supremely powerful Personality of Godhead (because of intense love for Kṛṣṇa).

Mother Yasoda was always overwhelmed by intense love for Kṛṣṇa, not knowing who Kṛṣṇa was or how powerful He was. Because of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.

10.09.15 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tad dama badhyamanasyasvarbhakasya kṛtagasah
dvy-angulonam abhūt tenasandadhe 'nyac ca gopika*

tad dama--that binding rope; badhyamanasya--who was being bound by mother Yasoda; sva-arbhakasya--of her own son; kṛta-agasah--who was an offender; dvi-angula--by a measurement of two fingers; unam--short; abhūt--became; tena--with that rope; sandadhe--joined; anyat ca--another rope; gopika--mother Yasoda.

When mother Yasoda was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

10.09.16 Śukadeva Gosvāmī to Mahārāja Parīkṣit

yadasit tad api nyunamtenanyad api sandadhe

tad api dvy-angulam nyunamyad yad adatta bandhanam

yada--when; asit--became; tat api--even the new rope that had been joined; nyunam--still short; tena--then, with the second rope; anyat api--another rope also; sandadhe--she joined; tat api--that also; dvi-angulam--by a measurement of two fingers; nyunam--remained short; yat yat adatta--in this way, one after another, whatever ropes she joined; bandhanam--for binding Kṛṣṇa.

This new rope also was short by the measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome.

10.09.18 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*sva-matuh svinna-gatrayavisrasta-ka bara-srajah
drstva parisramam krsnahkrpayas it sva-bandhane*

sva-matuh--of His own mother (Kṛṣṇa's mother, Yasodadevi); svinna-gatrayah--when Kṛṣṇa saw His mother perspiring all over because of unnecessary labor; visrasta--were falling down; kabara--from her hair; srajah--of whom the flowers; drstva--by seeing the condition of His mother; parisramam--He could understand that she was now overworked and feeling fatigued; krsnah--the Supreme Personality of Godhead; krpayas--by His causeless mercy upon His devotee and mother; asit--agreed; sva-bandhane--in binding Him.

Because of mother Yasoda's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

10.09.20 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*nemam virinco na bhavo na srir apy anga-samsraya
prasadam lebhire gopi yat tat prapa vimuktidat*

na--not; imam--this exalted position; virincah--Lord Brahma; na--nor; bhavah--Lord Siva; na--nor; srīh--the goddess of fortune; api--indeed; anga-samsraya--although she is always the better half of the Supreme Personality of Godhead; prasadam--mercy; lebhire--obtained; gopi--mother Yasoda; yat tat--as that which; prapa--obtained; vimukti-dat--from Kṛṣṇa, who gives deliverance from this material world.

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yasoda.

10.10.26-27 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ity antarenarjunayoh krsnas tu yamayor yayau
atma-nirvesa-matrenatiryag-gatam ulukhalam*

iti--thus deciding; antarena--between; arjunayoh--the two arjuna trees; krsnah tu--

Lord Kṛṣṇa; yamayoh yayau--entered between the two trees; atma-nirvesa-
matrena--as soon as He entered (between the two trees); tiryak--crossways; gatam--
so became; ulukhalam--the big mortar for grinding spices.

Having thus spoken, Kṛṣṇa soon entered between the two arjuna trees, and thus
the big mortar to which He was bound turned crosswise and stuck between them.
(26)

*balena niskarsayatanvag ulukhalam tad
damodarena tarasotkalitanghri-bandhau
nispetatuh parama-vikramitativepa-
skandha-pravala-vitapau krta-canda-sabdau*

balena--by the boy Kṛṣṇa; niskarsayata--who was dragging; anvak--following the
dragging of Kṛṣṇa; ulukhalam--the wooden mortar; tat--that; dama-udarena--by
Kṛṣṇa, who was tied by the belly; tarasa--with great force; utkalita--uprooted;
anghri-bandhau--the roots of the two trees; nispetatuh--fell down; parama-
vikramita--by the supreme power; ati-vepa--trembling severely; skandha--trunk;
pravala--bunches of leaves; vitapau--those two trees, along with their branches;
krta--having made; canda-sabdau--a fierce sound.

By dragging behind Him with great force the wooden mortar tied to His belly, the
boy Kṛṣṇa uprooted the two trees. By the great strength of the Supreme Person, the
two trees, with their trunks, leaves and branches, trembled severely and fell to the
ground with a great crash. (27)

10.10.28 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tatra sriya paramaya kakubhah sphurantau
siddhav upetya kujayor iva jata-vedah
krsnam pranamya sirasakhila-loka-natham
baddhanjali virajasav idam ucatuh sma*

tatra--there, on the very spot where the two arjuna fell; sriya—with beautification;
paramaya--superexcellent; kakubhah--all directions; sphurantau--illuminating by
effulgence; siddhau--two perfect persons; upetya--then coming out; kujayoh--from
between the two trees; iva--like; jata-vedah--fire personified; krsnam--unto Lord
Kṛṣṇa; pranamya--offering obeisances; sirasa--with the head; akhila-loka-natham--
to the Supreme Person, the controller of everything; baddha- njali--with folded
hands; virajasau--fully cleansed of the mode of ignorance; idam--the following
words; ucatuh sma--uttered.

Thereafter, in that very place where the two arjuna trees had fallen, two great,
perfect personalities, who appeared like fire personified, came out of the two trees.
The effulgence of their beauty illuminating all directions, with bowed heads they
offered obeisances to Kṛṣṇa, and with hands folded they spoke the following
words.

10.10.38 Nalakuvara and Manigriva Pray to Kṛṣṇa

*vani gunanukathane sravanau kathayam
hastau ca karmasu manas tava padayor nah
smrtyam siras tava nivasa jagat-praname*

drstih satam darsane 'stu bhavat-tanunam

vani--words, the power of speech; guna-anukathane--always engaged in talking about Your pastimes; sravanau--the ear, or aural reception; kathayam--in talks about You and Your pastimes; hastau--hands and legs and other senses; ca--also; karmasu--engaging them in executing Your mission; manah--the mind; tava--Your; pa-dayoh--of Your lotus feet; nah--our; smrtyam--in remembrance always engaged in meditation; sirah--the head; tava--Your; nivasa jagat-praname--because You are all-ervading, You are everything, and our heads should bow down, not looking for enjoyment; drstih--the power of sight; satam--of the Vaisnavas; darsane--in seeing; astu--let all of them be engaged in this way; bhavat-tanunam--who are nondifferent from You.

Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may our minds always think of Your lotus feet. may our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaisnavas, who are nondifferent from You.

10.10.42 Kṛṣṇa to Nalakuvara and Manigriva

*tad gacchatam mat-paramau nalakuvara sadanam
sanjato mayi bhavo vamipsitah paramo 'bhavah*

tat gacchatam--now both of you may return; mat-paramau--accepting Me as the supreme destination of life; nalakuvara--O Nalakuvara and Manigriva; sadanam--to your home; sanjatah--being saturated with; mayi--unto Me; bhavah--devotional service; vam--by you; ipsitah—which was desired; paramah--supreme, highest, always engaged with all senses; abhavah--from which there is no falldown into material existence.

O Nalakuvara and Manigriva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

10.11.27-28 Upananda to the Other Cowherd Men

*yavad autpatiko 'risto vrajam nabhibhaved itah
tavat balan upadayasyamo 'nyatra sanugah*

yavat--so long; autpatikah--disturbing; aristah--the demon; vrajam--this Gokula Vrajabhumi; na--not; abhibhavet itah--go away from this place; tavat--so long; balan upadaya--for the benefit of the boys; yasyamah--we shall go; anyatra--somewhere else; sa-anugah--with our followers.

All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances. (27)

*vanam vrndavanam nama pasavyam nava-kananam
gopa-gopi-gavam sevyampunyadri-trna-virudham*

vanam--another forest; vrndavanam nama--named Vrndavana; pasavyam—a very

suitable place for maintenance of the cows and other animals; nava-kananam--there are many new gardenlike places; gopa-gopi-gavam--for all the cowherd men, the members of their families, and the cows; sevyam--a very happy, very suitable place; punya-adri--there are nice mountains; trna--plants; virudham—and creepers.

Between Nandesvara and Mahavana is a place named Vrndavana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopīs and our animals. (28)

10.11.35-36 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*vrndavanam sampravisyā
sarva-kala-sukhavaham
tatra cakrur vrajāvasam
sakatair ardha-candravat*

vrndavanam--the sacred place by the name Vrndavana; sampravisyā—after entering; sarva-kala-sukha-avaham--where in all seasons it is pleasing to live; tatra--there; cakruh--they made; vraja-avasam--inhabitation of Vraja; sakataih--by the bullock carts; ardha-candravat--making a semicircle like a half moon.

In this way they entered Vrndavana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon. (35)

*vrndavanam govardhanam yamuna-pulinani ca
viksyasid uttama pritirama-madhavayor nrpa*

vrndavanam--the place known as Vrndavana; govardhanam--along with Govardhana Hill; yamuna-pulinani ca--and the banks of the River Yamuna; viksyā--seeing this situation; asit--remained or was enjoyed; uttama priti--first-class pleasure; rama-madhavayoh--of Kṛṣṇa and Balarāma; nrpa--O King Parīkṣit.

O King Parīkṣit, when Rama and Kṛṣṇa saw Vrndavana, Govardhana and the banks of the River Yamuna, They both enjoyed great pleasure. (36)

10.11.37-38 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*evam vrajaukasam pritimyacchantau bala-cestitaih
kala-vakyaih sva-kalēnavatsa-palau babhuvatuh*

evam--in this way; vraja-okasam--to all the inhabitants of Vraja; pritim--pleasure; yacchantau--giving; bala-cestitaih--by the activities and pastimes of childhood; kala-vakyaih--and by very sweet broken language; sva-kalēna--in due course of time; vatsa-palau--to take care of the calves; babhuvatuh--were grown up.

In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken

language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves. (37)

*avidure vraja-bhuvah saha gopala-darakaih
carayam asatur vatsannana-krida-paricchadau*

avidure--not very far from the residential quarters of the Vrajavasis; vraja-bhuvah--from the land known as Vraja; saha gopala-darakaih—with other boys of the same profession (cowherd boys); carayam asatur--tended; vatsan--the small calves; nana--various; krida--sporting; paricchadau--dressed very nicely in different ways and equipped with implements.

Not far away from Their residential quarters, both Kṛṣṇa and Balarāma, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves. (38)

10.11.39-44 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*kvacid vadayato venum
ksepanaih ksipatah kvacit
kvacit padaih kinkinibhih
kvacit krtrima-go-vrsaih
vrsayamanau nardantau
yuyudhate parasparam
anukrtya rutair jantums
ceratuh prakrtau yatha*

kvacit--sometimes; vadayatah--blowing; venum--on the flute; ksepanaih--with a device of rope for throwing; ksipatah—throwing stones to get fruit; kvacit--sometimes; kvacit padaih--sometimes with the legs; kinkinibhih--with the sound of ankle bells; kvacit--sometimes; krtrima-go-vrsaih--by becoming artificial cows and bulls; vrsayamanau--imitating the animals; nardantau--roaring loudly; yuyudhate--They both used to fight; parasparam--with one another; anukrtya--imitating; rutaih--by resounding; jantun--all the animals; ceratuh--They used to wander; prakrtau--two ordinary human children; yatha--like.

Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and amalaki. Sometimes they would cover themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children. (39-40)

*kadacid yamuna-tire vatsams carayatoh svakaih
vayasyaih krsna-balayorjighamsur daitya agamat*

kadacit--sometimes; yamuna-tire--on the bank of the Yamuna; vatsan—the calves; carayatoh--when They were tending; svakaih--Their own; vayasyaih--with other playmates; krsna-balayoh--both Krsna and Balarama; jighamsuh--desiring to kill Them; daityah--another demon; agamat--reached there.

One day while Rama and Kṛṣṇa, along with Their playmates, were tending the calves on the bank of the river Yamuna, another demon arrived there, desiring to kill Them. (41)

*tam vatsa-rupinam viksyā vatsa-yutha-gatam harih
darsayan baladevayasanair mugdha ivasadat*

tam--unto the demon; vatsa-rupinam--assuming the form of a calf; viksyā--seeing; vatsa-yutha-gatam--when the demon entered the group of all the other calves; harih--the Supreme Personality of Godhead, Kṛṣṇa; darsayan--indicating; baladevaya--unto Baladeva; sanaih--very slowly; mugdhah iva--as if He did not understand anything; asadat--came near the demon.

When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions. (42)

*grhitvapara-padabhyam saha-langulam acyutah
bhramayitva kapitthagre prahinod gata jivitam
sa kapitthair maha-kayahpatyamanaih papata ha*

grhitva--capturing; apara-padabhyam--with the hind legs; saha—along with; langulam--the tail; acyutah--Kṛṣṇa, the Supreme Personality of Godhead; bhramayitva--twirling around very severely; kapittha-agre—on the top of a kapittha tree; prahinot--threw him; gata jivitam—lifeless body; sah--that demon; kapitthaih--with the kapittha trees; maha-kayah--assumed a great body; patyamanaih--and while the tree fell down; papata ha--he fell dead on the ground.

Thereafter, Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form. (43)

*tam viksyā vismita balah sasamsuh sadhu sadhu iti
devas ca parisantusta babhuvuh puspa-varsinah*

tam--this incident; viksyā--observing; vismitah--very much astonished; balah--all the other boys; sasamsuh--praised highly; sadhu sadhu iti--exclaiming, "Very good, very good"; devah ca--and all the demigods from the heavenly planets; parisantustah--being very much satisfied; abhuvuh--became; puspa-varsinah--showered flowers on Kṛṣṇa.

Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Kṛṣṇa! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead. (44)

10.11.47 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*te tatra dadrsur balamaha-sattvam avasthitam
tatratur vajra-nirbhinnam gireh srngam iva cyutam*

te--they; tatra--there; dadrsuh--observed; balah--all the boys; maha-sattvam--a

gigantic body; avasthitam--situated; tatrastuh—became afraid; vajra-nirbhinnam--broken by a thunderbolt; gireh srngam—the peak of a mountain; iva--like; cyutam--fallen there.

Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

10.11.48 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*sa vai bako nama mahan asuro baka-rupa-dhrk
agatya sahasa krsnamtikсна-tundo 'grasad bali*

sah--that creature; vai--indeed; bakah nama--by the name Bakasura; mahan asurah--a great, gigantic demon; baka-rupa-dhrk--assumed the bodily shape of a big duck; agatya--coming there; sahasa--all of a sudden; krsnam--Krsna; tikсна-tundah--sharp beak; agrasat--swallowed; bali--very powerful.

That great-bodied demon was named Bakasura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Kṛṣṇa.

10.11.50-51 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tam talu-mulam pradahantam agnivad
gopala-sunum pitaram jagad-guroh
caccharda sadyo 'tirusaksatam bakas
tundena hantum punar abhyapadyata*

tam--Krsna; talu-mulam--the root of the throat; pradahantam--burning; agni-vat--like fire; gopala-sunum--Krsna, the son of a cowherd man; pitaram--the father; jagat-guroh--of Lord Brahma; caccharda--got out of his mouth; sadyah--immediately; ati-rusa--with great anger; aksatam--without being hurt; bakah--Bakasura; tundena--with his sharp beak; hantum--to kill; punah--again; abhyapadyata--endeavored.

Kṛṣṇa, who was the father of Lord Brahmā but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakasura immediately disgorged Him. When the demon saw that Kṛṣṇa, although having been swallowed, was unharmed, he immediately attacked Kṛṣṇa again with his sharp beak. (50)

*tam apatantam sa nigrhya tundayor
dorbhyam bakam kamsa-sakham satam patih
pasyatsu balesu dadara lilaya
mudavaho viranavad divaukasam*

tam--unto Bakasura; apatantam--again endeavoring to attack Him; sah--Lord Krsna; nigrhya--capturing; tundayoh--by the beak; dorbhyam--with His arms; bakam--Bakasura; kamsa-sakham--who was the friend and associate of Kamsa; satam patih--Lord Krsna, the master of the Vaisnavas; pasyatsu--while observing; balesu--all the cowherd boys; dadara--bifurcated; lilaya--very easily; muda-avahah--this action was very much pleasing; virana-vat--like the grass called virana (as it is bifurcated); divaukasam--to all the denizens of heaven.

When Kṛṣṇa, the leader of the Vaisnavas, saw that the demon Bakasura, the friend of Kamsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated Him, as a child splits a blade of virana grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven. (51)

10.12.01 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*sri-suka uvaca
kvacid vanasaya mano dadhad vrajat
pratah samutthaya vayasya-vatsapan
prabodhayan chrnga-ravena caruna
vinirgato vatsa-purahsaro harih*

sri-sukah uvaca--Sri Sukadeva Gosvami said; kvacit--one day; vana-asaya--just to enjoy a picnic in the forest; manah--mind; dadhat--gave attention; vrajat--and went out of Vrajabhumi; pratah--early in the morning; samutthaya--waking up; vayasya-vatsa-pan--the cowherd boys and the calves; prabodhayan--to get everyone to rise, waking up and informing them; srnga-ravena—by sounding the bugle made of horn; caruna--very beautiful; vinirgatah--came out of Vrajabhumi; vatsa-purahsarah--keeping the respective groups of calves in front; harih--the Supreme Personality of Godhead.

Śukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhumi to the forest.

10.12.03 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*krsna-vatsair asankhyatair
yuthi-krtya sva-vatsakan
carayanto 'rbha-lilabhir
vijahrus tatra tatra ha*

krsna--of Lord Krsna; vatsaih--along with the calves; asankhya--taih--unlimited; yuthi-krtya--assembled them; sva-vatsakan--personal calves; carayantah--executing; arbha-lilabhih--by boyhood pastimes; vijahruh--enjoyed; tatra tatra--here and there; ha--indeed.

Along with the cowherd boys and their own groups of calves, Kṛṣṇa came out with an unlimited number of calves assembled. Then all the boys began to sport in the forest in a great playful spirit.

10.12.06 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*yadi duram gatah krsno vana-sobheksanaya tam
aham purvam aham purvamiti samsprasya remire*

yadi--if; duram--to a distant place; gatah--went; krsnah--the Supreme Personality of Godhead; vana-sobha--the beauty of the forest; iksanaya--for visiting and enjoying; tam--unto Krsna; aham--I; purvam--first; aham--I; purvam--first; iti--in

this way; samsprsyā—by touching Him; remire--they enjoyed life.

Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him each one saying, "I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!" In this way they enjoyed life by repeatedly touching Kṛṣṇa.

10.12.08 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*vicchayabhih pradhavanto gacchantah sadhu-hamsakaih
bakair upavisantas canrtyantah ca kalapibhih*

vicchayabhih--with running shadows; pradha--vantah--someone running on the ground after the birds; gacchantah--going along; sadhu--beautiful; hamsakaih--with the swans; bakaih--with the ducks sitting in one place; upavisantah ca--sitting silently like them; nrtyantah ca--and dancing with; kalapibhih--with the peacocks;

Some boys imitated flying birds by running after the bird's shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks.

10.12.10 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*sakam bhekair vilanghantah saritah srava-samplutah
vihasantah praticchayahsapantas ca pratisvanan*

sakam--along with; bhekaih--with the frogs; vilanghantah--jumping like them; saritah--the water; srava-samplutah--became wet in the water of the river; vihasantah--laughing; praticchayah--at the shadows; sapantah ca--condemned; pratisvanan--the sound of their echoes;

Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water, they would laugh. They would also condemn the sounds of their own echoes.

10.12.12 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*yat-pada-pamsur bahu janma-krcchrato
dhrtatmabhir yogibhir apy alabhyah
sa eva yad-drg-visayah svayam sthitah
kim varnyate distam ato vrajaukasam*

yat--whose; pada-pamsuh--dust of the lotus feet; bahu janma--in many births; krcchratah--from undergoing severe austerities and penances as a way of practicing yoga, meditation, etc.; dhrtatmabhih--by persons able to control the mind; yogibhih--by such yogis (jna-na-yogis, raja-yogis, dhyana-yogis, etc.); api--indeed; alabhyah--cannot be achieved; sah--the Supreme Personality of Godhead; eva--indeed; yat-drk-visayah--has become the object of direct vision, face to face; svayam--personally; sthitah--present in front of them; kim--what; varnyate--can be described; distam--about the fortune; atah--therefore; vraja-okasam--of the inhabitants of Vrajabhumi, Vṛndavana.

Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, asana and pranayama, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhumi, Vr̥ndavana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

10.12.13-14 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*athagha-namabhyapatān mahasuras
tesam sukha-kridāna-vikṣanaksamah
nityam yad-antar nija jivitepsubhih
pitamrtair apy amaraih pratikṣyate*

atha--thereafter; agha-nama--a very powerful demon by the name Agha; abhyapatat--appeared on the spot; maha-asurah--a great, extremely powerful demon; tesam--of the cowherd boys; sukha-kridāna—the enjoyment of their transcendental pastimes; vikṣana-aksamah—being unable to see, he could not tolerate the transcendental happiness of the cowherd boys; nityam--perpetually; yat-antah--the end of the life of Aghasura; nija jivita-ipsubhih--just to live undisturbed by Aghasura; pita-amrtaih api--although they drank nectar every day; amaraih--by such demigods; pratikṣyate--was also being awaited (the demigods were also awaiting the death of the great demon Aghasura).

My dear King Parīkṣit, thereafter there appeared a great demon named Aghasura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys. (13)

*drstvarbhakan kṛṣṇa-mukhan aghasurah
kamsanusistah sa baki-bakanujah
ayam tu me sodara-nasa-krt tayor
dvayor mamainam sa-balam hanisye*

drstva--after seeing; arbhakan--all the cowherd boys; kṛṣṇa-mukhan--headed by Kṛṣṇa; aghasurah--the demon by the name Aghasura; kamsa-anusistah--sent by Kamsa; sah--he (Aghasura); baki-baka-anujah--the younger brother of Putana and Bakasura; ayam--this Kṛṣṇa; tu--indeed; me--my; sodara-nasa-krt--the killer of my brother and sister; tayoh--for my brother and sister; dvayoh--for those two; mama--my; enam--Kṛṣṇa; sa-balam--along with His assistants, the cowherd boys; hanisye--I shall kill.

Aghasura, who had been sent by Kamsa, was the younger brother of Putana and Bakasura. Therefore when he came and saw Kṛṣṇa at the head of all the cowherd boys, he thought, "This Kṛṣṇa has killed my sister and brother, Putana and Bakasura. Therefore, in order to please them both, I shall kill this Kṛṣṇa, along with His assistants, the other cowherd boys. (14)

10.12.16 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*iti vyavasyajagaram brhad vapuh
sa yojanayama-mahadri-pivaram
dhrtvadbhutam vyatta-guhananam tada
pathi vyaseta grasanasaya khalah*

iti--in this way; vyavasya--deciding; ajagaram--python; brhat vapuh—a very, very large body; sah--Aghasura; yojana-ayama--occupying eight miles of land; mahadri-pivaram--as thick as a great mountain; dhrtva--assuming this form; adbhutam--wonderful; vyatta--spread; guha-ananam--having a mouth resembling a big cave in a mountain; tada--at that time; pathi--on the road; vyaseta--occupied; grasana-asaya--expecting to swallow all the cowherd boys; khalah—the most crooked.

After thus deciding, that crooked Aghasura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Kṛṣṇa and His associates the cowherd boys.

10.12.28-31 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*krtyam kim atrasya khalasya jivanam
na va amisam ca satam vihimsanam
dvayam katham syad iti samvicintya
jnatvavisat tundam asesa-drgharih*

krtyam kim--what to do; atra--in this situation; asya khalasya--of this envious demon; jivanam--the existence of life; na--there should not be; va--either; amisam ca--and of those who are innocent; satam--of the devotees; vihimsanam--the death; dvayam--both actions (killing the demon and saving the boys); katham--how; syat--can be possible; iti samvicintya--very perfectly thinking about the subject matter; jnatva--and deciding what to do; avisat--entered; tundam--within the mouth of the demon; asesa-drgharih--Kṛṣṇa, who has unlimited potency, could understand past, future and present.

Now, what was to be done? How could both, the killing of this demon and the saving of the devotees be performed simultaneously? Kṛṣṇa, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghasura. (28)

*tada ghana-cchada deva bhayad dha-heti cukrusuh
jahrsur ye ca kamsadyahkaunapas tv agha-bandhavah*

tada--at that time; ghana-chadah--behind the clouds; devah--all the demigods; bhayat--on account of feeling danger because Kṛṣṇa had entered the mouth of the demon; ha-ha--alas, alas; iti--in this way; cukrusuh--they exclaimed; jahrsuh--became jubilant; ye--those; ca--also; kamsa-adyah--Kamsa and others; kaunapah--the demons; tu--indeed; agha-bandhavah--the friends of Aghasura.

When Kṛṣṇa entered the mouth of Aghasura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" But the friends of Aghasura, like Kamsa and other demons, were jubilant. (29)

tac chrutva bhagavan krsnas tv avyayah sarbha-vatsakam

curni-cikirsor atmanam tarasa vavrdhe gale

tat--that exclamation of ha-ha; srutva--hearing; bhagavan--the Supreme Personality of Godhead; krsnah--Lord Kṛṣṇa; tu--indeed; avyayah—never vanquishable; sa-
arbha-vatsakam--along with the cowherd boys and the calves; curni-cikirsoh--of
that demon, who desired to smash within the abdomen; atmanam--personally,
Himself; tarasa--very soon; vavrdhe--enlarged; gale--within the throat.

When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods
crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself
within the demon's throat, just to save Himself and the cowherd boys, His own
associates, from the demon who wished to smash them. (30)

*tato 'tikayasya niruddha-margino
hy udgirna-drster bhramatas tv itas tatak
purno 'ntar-ange pavano niruddho
murdhan vinirbhidya vinirgato bahih*

tatak--after Kṛṣṇa took action to kill the demon's body from within the mouth; ati-
kayasya--of that great demon, who had expanded his body to a very large size;
niruddha-marginah--because of suffocating, all outlets being stopped up; hi
udgirna-drsteh--whose eyes had popped out; bhramatah tu itah tatak--the eyeballs,
or the life air, moving here and there; purnah--completely filled; antah-ange--
within the body; pavanah--the life air; niruddhah--being stopped; murdhan--the
hole in the top of the head; vinirbhidya--breaking; vinirgatah--went out; bahih--
externally.

Then, because Kṛṣṇa had increased the size of His body, the demon extended his
own body to a very large size. Nonetheless, his breathing stopped, he suffocated,
and his eyes rolled here and there and popped out. The demon's life air, however,
could not pass through any outlet, and therefore it finally burst out through a hole
in the top of the demon's head. (31)

10.12.36 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*rajann ajagaram carma suskam vṛndavane 'dbhutam
vrajaukasam bahu-tithambabhuvakrida-gahvaram*

rajan--O Maharaja Parikṣit; ajagaram carma--the dry body of Aghasura, which
remained only a big skin; suskam--when it completely dried up; vṛndavane
adbhutam--like a wonderful museum piece in Vṛndavana; vraja-okasam--for the
inhabitants of Vrajabhumi, Vṛndavana; bahu-titham--for many days, or for a long
time; babhuva--became; akrida--sporting place; gahvaram--a cave.

O King Parīkṣit, when the Python-shaped body of Aghasura dried up into merely a
big skin, it became a wonderful place for the inhabitants of Vṛndavana to visit, and
it remained so for a long, long time.

10.13.05-6 Kṛṣṇa to the Cowherd Boys

*aho 'tiramyam pulinam vayasyah
sva-keli-sampan mrdulaccha-balukam
sphutat-saro-gandha-hrtali-patrika-*

dhvani-pratidhvana-lasad-drumakulam

aho--oh; ati-ramyam--very, very beautiful; pulinam--the bank of the river; vayasyah--My dear friends; sva-keli-sampat--full with all paraphernalia for pastimes of play; mrdula-accha-balukam--the very soft and clean sandy bank; sphutat--in full bloom; sarah-gandha--by the aroma of the lotus flower; hrta--attracted; ali--of the bumblebees; patrika--and of the birds; dhvani-pratidhvana--the sounds of their chirping and moving and the echoes of these sounds; lasat--moving all over; druma-akulam--full of nice trees.

My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of these bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes. (5)

*atra bhoktavyam asmabhir divarudham ksudharditah
vatsah samipe 'pah pitva carantu sanakais trnam*

atra--here, on this spot; bhoktavyam--our lunch should be eaten; asmabhir--by us; diva-arudham--it is very late now; ksudha arditah—we are fatigued with hunger; vatsah--the calves; samipe--nearby; apah--water; pitva--after drinking; carantu--let them eat; sanakaih--slowly; trnam--the grasses.

I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass. (6)

10.13.08 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*krsnasya visvak puru-raji-mandalair
abhyananah phulla-drso vrajarbhakah
sahopavista vipine virejus
chada yathambhoruha-karnikayah*

krsnasya visvak--surrounding Kṛṣṇa; puru-raji-mandalair--by different encirclements of associates; abhyananah--everyone looking forward to the center, where Kṛṣṇa was sitting; phulla-drso--their faces looking very bright because of transcendental pleasure; vraja-arbhakah--all the cowherd boys of Vrajabhumi; saha-upavistah--sitting with Kṛṣṇa; vipine--in the forest; virejuh--so nicely and beautifully made; chadah--petals and leaves; yatha--just as; ambhoruha--of a lotus flower; karnikayah--of the whorl.

Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. In this way they all enjoyed their lunch in the forest.

10.13.11-13 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*bibhrad venum jathara-patayoh srnga-vetre ca kakse
vame panau masrna-kavalam tat-phalany angulisu*

*tisthan madhye sva-parisuhrho hasayan narmabhih svaih
svarge loke misati bubhuje yajna-bhug bala-kelih*

bibhrat venum--keeping the flute; jathara-patayoh--between the tight clothing and the abdomen; srnga-vetre--both the horn bugle and the cow-driving stick; ca--also; kakse--on the waist; vame--on the left-hand side; panau--taking in hand; masrna-kavalam--very nice food prepared with rice and first-class curd; tat-phalani--suitable pieces of fruit like bael; angulisu--between the fingers; tisthan--staying in this way; madhye--in the middle; sva-pari-suhrdah--His own personal associates; hasayan--making them laugh; narmabhih--with joking words; svaih--His own; svarge loke misati--while the inhabitants of the heavenly planets, Svargaloka, were watching this wonderful scene; bubhuje--Krsna enjoyed; yajna-bhuk bala-kelih--although He accepts offerings in yajna, for the sake of childhood pastimes He was enjoying foodstuffs very jubilantly with His cowherd boyfriends.

Kṛṣṇa is yajna-bhuk - that is, He eats only offerings of yajna - but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as he ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajna, was now eating with His friends in the forest. (11)

*bharataivam vatsa-pesu
bhunjanesv acyutatmasu
vatsas tv antar-vane duram
vivisuh trna-lobhitah*

bharata--O Maharaja Parikṣit; evam--in this way (while they were enjoying their lunch); vatsa-pesu--along with all the boys tending the calves; bhunjanesu--engaged in taking their food; acyuta-atmasu--all of them being very near and dear to Acyuta, Krsna; vatsah--the calves; tu--however; antah-vane--within the deep forest; duram--far away; vivisuh--entered; trna-lobhitah--being allured by green grass.

O Mahārāja Parīkṣit, while the cowherd boys, who knew nothing within the core of their hearts but Kṛṣṇa, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass. (12)

*tan drstva bhaya-santrastan
uce krsno 'sya bhi-bhayam
mitrany asan ma viramate-
hanesye vatsakan aham*

tan--that those calves were going away; drstva--seeing; bhaya-santrastan--to the cowherd boys, who were disturbed by fear that within the dense forest the calves would be attacked by some ferocious animals; uce--Krsna said; krsnah asya bhi-bhayam--Krsna, who is Himself the fearful element of all kinds of fear (when Krsna is present, there is no fear); mitrani--My dear friends; asat--from your enjoyment of eating; ma viramata--do not stop; iha--in this place, in this spot;

anesye--I shall bring back; vatsakan--the calves; aham--I.

When Kṛṣṇa saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself." (13)

10.13.15 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ambhojanma janis tad-antara-gato mayarbhakasyesitur
drastum manju mahitvam anyad api tad-vatsan ito vatsapan
nitvanyatra kurudvahantaradadhat khe 'vasthito yah pura
drstvaghassura-moksanam prabhavatah praptah param vismayam*

ambhojanma janih--Lord Brahma, who was born from a lotus flower; tat-antara-gatah--now became entangled with the affairs of Kṛṣṇa, who was enjoying luncheon pastimes with His cowherd boys; maya-arbhakasya--of the boys made by Kṛṣṇa's maya; isituh--of the supreme controller; drastum--just to see; manju--very pleasing; mahitvam anyat api--other glories of the Lord also; tat-vatsan—their calves; itah--than that place where they were; vatsa-pan--and the cowherd boys taking care of the calves; nitva--bringing them; anyatra--to a different place; kurudvaha--O Maharaja Parikṣit; antaradadhat--kept hidden and invisible for some time; khe avasthitah yah--this person Brahma, who was situated in the higher planetary system in the sky; pura--formerly; drstva--was observing; aghasura-moksanam--the wonderful killing and deliverance of Aghasura from material tribulation; prabhavatah--of the all-potent Supreme Person; praptah param vismayam--had become extremely astonished.

O Mahārāja Parīkṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghasura, and he was astonished. Now that same Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was.

10.13.18 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tatah krsno mudam kartumtan-matrnām ca kasya caubhayayitam atmanamcakre
visva-kṛt isvarah*

tatah--thereafter; kṛṣṇah--the Supreme Personality of Godhead; mudam--pleasure; kartum--to create; tat-matrnām ca--of the mothers of the cowherd boys and calves; kasya ca--and (the pleasure) of Brahma; ubhayayitam--expansion, both as the calves and as the cowherd boys; atmanam--Himself; cakre--did; visva-kṛt isvarah--it was not difficult for Him, for He is the creator of the whole cosmic manifestation.

Thereafter, just to create pleasure both for Brahmā and for the mothers of the calves and cowherd boys, Kṛṣṇa, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.

10.13.19 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*yavad vatsapa-vatsakalpaka-vapur yavat karanghry-adikam
yavad yasti-visana-venu-dala-sig yavad vibhusambaram
yavac chia-guna-bhidhakrti-vayo yavad viharadikam
sarvam visnumayam giro 'nga-vad ajah sarva-svarupo babhau*

yavat vatsapa--exactly like the cowherd boys; vatsaka-alpaka-vapuh—and exactly like the tender bodies of the calves; yavat kara-anghri-adikam--exactly to the measurement of their particular varieties of legs and hands; yavat yasti-visana-venu-dala-sik--not only like their bodies but exactly like their bugles, flutes, sticks, lunch bags and so on; yavat vibhusa-ambaram--exactly like their ornaments and dress in all their varied particulars; yavat sila-guna-abhidha-akrti-vayah--their exact character, habits, features, attributes and explicit bodily features; yavat vihara-adikam—exactly according to their tastes or amusements; sarvam--everything in detail; visnu-mayam--expansions of Vasudeva, Visnu; girah anga-vat—voices exactly like theirs; ajah--Kṛṣṇa; sarva-svarupah babhau--created

By His Vasudeva feature, Kṛṣṇa simultaneously expanded Himself into the exact number of missing cowherd boys and calves, with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad visnumayam: "Lord Viṣṇu is all-pervading."

10.13.26-27 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*vrajaukasam sva-tokesu sneha-vally abdam anvaham
sanair nihsima vavrdheyatha krsne tv apurvavat*

vraja-okasam--of all the inhabitants of Vraja, Vrndavana; sva-tokesu--for their own sons; sneha-valli--the creeper of affection; a-abdam--for one year; anu-aham--every day; sanaih--gradually; nihsima--without limit; vavrdhe--increased; yatha krsne—exactly accepting Kṛṣṇa as their son; tu--indeed; apurva-vat--as it had not been previously.

Although the inhabitants of Vrajabhumi, the cowherd men and cowherd women, previously had more affection for Kṛṣṇa than for their own children, now, for one year, their affection for their own sons continuously increased, for Kṛṣṇa had now become their sons. There was no limit to the increment of their affection for their sons, who were now Kṛṣṇa. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa. (26)

*ittham atmatmanatmanam
vatsa-pala-misna sah
palayan vatsapo varsam
cikride vana-gosthayoh*

ittham--in this way; atma--the Supreme Soul, Kṛṣṇa; atmana--by Himself; atmanam--Himself again; vatsa-pala-misena--with the forms of cowherd boys and calves; sah--Kṛṣṇa Himself; palayan--maintaining; vatsa-pah--tending the calves; varsam--continuously for one year; cikride--enjoyed the pastimes; vana-

gosthayoh--both in Vrndavana and in the forest.

In this way, Lord Śrī Kṛṣṇa, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vrndavana and in the forest, for one year. (27)

10.13.36-37 Balarāma to Himself

*kim etad adbhutam iva vasudeve 'khillatmani
vrajasya satmanas tokesv apurvam prema vardhate*

kim--what; etat--this; adbhutam--wonderful; iva--just as; vasudeve—in Vasudeva, Lord Sri Kṛṣṇa; akhila-atmani--the Supersoul of all living entities; vrajasya--of all the inhabitants of Vraja; sa-atmanah—along with Me; tokesu--in these boys; apurvam--unprecedented; prema--affection; vardhate--is increasing.

What is this wonderful phenomenon? The affection of all inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities. (36)

*keyam va kuta ayata daivi va nary utasuri
prayo mayastu me bharturnanya me 'pi vimohini*

ka--who; iyam--this; va--or; kutah--from where; ayata--has come; daivi--whether demigod; va--or; nari--woman; uta--or; asuri--demoness; prayah--in most cases; maya--illusory energy; astu--she must be; me--My; bhartuh--of the master, Lord Kṛṣṇa; na--not; anya--any other; me--My; api--certainly; vimohini--bewilderer.

Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me? (37)

10.13.40 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tavad etyatmabhur atma manena truty-anehasa
purovad abdam kridantam dadrse sa-kalam harim*

tavat--for so long; etya--after returning; atma-bhuh--Lord Brahma; atma-manena--by his (Brahma's) own measurement; truti-anehasa--by a moment's time; purahvat--just as previously; a-abdam--for one year (by human measurement of time); kridantam--playing; dadrse--he saw; sa-kalam--along with His expansions; harim--Lord Hari (Sri Kṛṣṇa).

When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.

10.13.44-45 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*evam sammohayan visnum
vimoham visva-mohanam
svayaiva mayayajo 'pi
svayam eva vimohitah*

evam--in this way; sammohayan--wanting to mystify; visnum—the all-pervading Lord Kṛṣṇa; vimoham--who can never be mystified; visva-mohanam--but who mystifies the entire universe; svaya--by his (Brahma's) own; eva--indeed; mayaya--by mystic power; ajah—Lord Brahma; api--even; svayam--himself; eva--certainly; vimohitah--was put into bewilderment, became mystified.

Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power. (44)

*amyam tamovan naiharam khadyotarcir ivahani
ma hatitara-mayaisyamnihanty atmani yunjatah*

tamyam--on a dark night; tamah-vat--just as darkness; naiharam--produced by snow; khadyota-arcih--the light of a glowworm; iva--just as; ahani--in the daytime, in the sunlight; mahati--in a great personality; itara-maya--inferior mystic potency; aisyam—the ability; nihanti--destroys; atmani--in his own self; yunjatah--of the person who attempts to use.

As the darkness of snow on a dark night and the light of a glow-worm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished. (45)

10.13.54 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*satya jnananantananda-matraika -rasa-m urtayah
asprsta-bhuri-mahatmya api hy upanisad-drsam*

satya--eternal; jnana--having full knowledge; ananta--unlimited; ananda--fully blissful; matra--only; eka-rasa--always existing; murtayah--forms; asprsta-bhuri-mahatmyah--whose great glory is not touched; api--even; hi--because; upanisat-drsam--by those jnanis who are engaged in studying the Upanisads.

The Viṣṇu-murtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jnanis engaged in studying the Upanisads.

10.13.59-61 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*sapady evabhitah pasyan diso 'pasyat purah-sthitam
vrndavanam janajivya-drumakirnam sama-priyam*

sapadi--immediately; eva--indeed; abhitah--on all sides; pasyan--looking; disah--in the directions; apasyat--Lord Brahma saw; purah-sthitam--situated in front of him; vrndavanam--Vrṇdavana; jana-ajivya-druma-akirnam--dense with trees, which were the means of living for the inhabitants; sama-priyam--and which was equally pleasing in all seasons.

Then, looking in all directions, Lord Brahmā immediately saw Vrṇdavana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons. (59)

yatra naisarga-durvairah sahasan nr-mrgadayah

mitranivajitavasa-druta-rut-tarsakadikam

yatra--where; naisarga--by nature; durvairah--living in enmity; saha asan--live together; nr--human beings; mrga-adayah--and animals; mitrani--friends; iva--like; ajita--of Lord Sri Kṛṣṇa; avasa--residence; druta--gone away; rut--anger; tarsaka-adikam--thirst and so on.

Vṛndavana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship. (60)

*tatrodvahat pasupa-vamsa-sisutva-natyam
brahmadvayam param anantam agadha-bodham
vatsan sakhin iva pura parito vicinvad
ekam sa-pani-kavalam paramesthy acasta*

tatra--there (in Vṛndavana); udvahat--assuming; pasupa-vamsa-sisutva-natyam--the play of being a child in a family of cowherd men (another of Kṛṣṇa's names is Gopala, "He who maintains the cows"); brahma--the Absolute Truth; advayam--without a second; param--the Supreme; anantam--unlimited; agadha-bodham--possessing unlimited knowledge; vatsan--the calves; sakhin--and His friends, the boys; iva pura--just as before; paritah--everywhere; vicinvat--searching; ekam--alone, all by Himself; sa-pani-kavalam--with a morsel of food in His hand; paramesthi--Lord Brahma; acasta--saw.

Then Lord Brahmā saw the Absolute Truth - who is one without a second, who possesses full knowledge and who is unlimited - assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends. (61)

10.13.62 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*drstva tvarena nija-dhoranato 'vatirya
prthvyam vapuh kanaka-dandam ivabhipatya
sprstva catur-mukuta-kotibhir anghri-yugmam
natva mud-asru-sujalair akrtabhisekam*

drstva--after seeing; tvarena--with great speed, hastily; nija-dhoranatah--from his swan carrier; avatirya--descended; prthvyam--on the ground; vapuh--his body; kanaka-dandam iva--like a golden rod; abhipatya--fell down; sprstva--touching; catur-mukuta-kotibhir--with the tips of his four crowns; anghri-yugmam--the two lotus feet; natva--making obeisances; mut-asru-su jalaih--with the water of his tears of joy; akṛta--performed; abhisekam--the ceremony of bathing His lotus feet.

After seeing this, Lord Brahmā hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Kṛṣṇa with the water of his tears of joy.

10.14.11 Brahmā to Śrī Kṛṣṇa

*kvāham tamo-mahad-aham-kha-carāgni-vār-bhū-
samveṅṅitāṅḍa-ghaṭa-sapta-vitasti-kāyah
kvedṛg-vidhāvigaṅṅitāṅḍa-parāṅṅu-caryā-
vātādhva-roma-vivarasya ca te mahitvam*

kva—where; aham—I; tamaḥ—the material nature; mahat—the total material energy; aham—false ego; kha—ether; cara—air; agni—fire; vāḥ—water; bhū—earth; samveṅṅita—surrounded by; aṅḍa-ghaṭa—a potlike universe; sapta-vitasti—seven spans; kāyah—body; kva—where; īdṛk—such; vidhā—like; avigaṅṅita—unlimited; aṅḍa—universes; para-aṅṅu—like the atomic dust; caryā—moving; vāta-adhva—airholes; roma—of hair on the body; vivarasya—of the holes; ca—also; te—Your; mahitvam—greatness.

What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window.

10.14.39 Brahmā to Śrī Kṛṣṇa

*anujānīhi mām kṛṅṅṅa
sarvam tvam vetsyi sarva-dṛk
tvam eva jagatām nātho
jagad etat tavārpitam*

anujānīhi—please give leave; mām—to me; kṛṅṅṅa—O Lord Kṛṅṅṅa; sarvam—everything; tvam—You; vetsyi—know; sarva-dṛk—all-seeing; tvam—You; eva—alone; jagatām—of all the universes; nāthaḥ—the master; jagat—universe; etat—this; tava—to You; arpitam—is offered.

My dear Kṛṣṇa, I now humbly request permission to leave. Actually, You are the knower and seer of all things. Indeed, You are the Lord of all the universes, and yet I offer this one universe unto You.

10.15.20 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrīdāmā nāma gopālo
rāma-keśavayoḥ sakhā
subala-stokakṛṅṅṅa-ādyāḥ
gopāḥ premṅṅṅedam abruvan*

śrīdāmā nāma—named śrīdāmā; gopālaḥ—the cowherd boy; rāma-keśavayoḥ—of Lord Rāma and Lord Kṛṅṅṅa; sakhā—the friend; subala-stokakṛṅṅṅa-ādyāḥ—Subala, Stokakṛṅṅṅa and others; gopāḥ—cowherd boys; premṅṅṅa—with love; idam—this; abruvan—spoke.

Once, some of the cowherd boys - Śrīdama, the very close friend of Rama and Kṛṣṇa, along with Subala, Stokakṛṣṇa and others - lovingly spoke the following words.

10.15.21-22 Śrīdama and Other Cowherd Boys to Kṛṣṇa

*rāma rāma mahā-bāho
kṛṣṇa duṅṭa-nibarhaṇa
ito 'vidüre su-mahad
vanam tälāli-saṅkulam*

rāma rāma—O Rāma: mahā-bāho—O mighty-armed one; kṛṣṇa—O Kṛṣṇa; duṅṭa-nibarhaṇa—O eliminator of the miscreants; itaḥ—from here; avidüre—not far; su-mahat—very expansive; vanam—a forest; tāla-āli—with rows of palm trees; saṅkulam—filled.

O Rama, Rama, mighty-armed one! O Kṛṣṇa, destroyer of the miscreants! Not far from here is a very great forest filled with rows of palm trees. (21)

*phalāni tatra bhūrīṇi
patanti patitāni ca
santi kintv avaruddhāni
dhenukena durātmanā*

phalāni—the fruits; tatra—there; bhūrīṇi—very many; patanti—are falling; patitāni—have already fallen; ca—and; santi—they are; kintu—however; avaruddhāni—kept under control; dhenukena—by Dhenuka; durātmanā—the evil one.

In that Talavana forest many fruits are falling from the trees, and many are already lying on the ground. But all the fruits are being guarded by the evil Dhenuka. (22)

10.15.32 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*sa tam gṛhītvā prapadoḥ
bhrāmayitvaika-pāṇinā
cikṅepa tṛṇa-rājāgre
bhrāmaṇa-tyakta-jīvitam*

saḥ—He; tam—him; gṛhītvā—seizing; prapadoḥ—by the hooves; bhrāmayitvā—whirling around; eka-pāṇinā—with a single hand; cikṅepa—He threw; tṛṇa-rāja-agre—into the top of a palm tree; bhrāmaṇa—by the whirling; tyakta—giving up; jīvitam—his life.

Lord Balarāma seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon.

10.15.40 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*atha tāla-phalāny ādan
manuṅyā gata-sādhvasāḥ
tṛṇam ca paśavaś cerur
hata-dhenuka-kānane*

atha—then; tāla—of the palm trees; phalāni—the fruits; ādan—ate; manuṅyāḥ—the human beings; gata-sādhvasāḥ—having lost their fear; tṛṇam—upon the grass; ca—and; paśavaḥ—the animals; ceruḥ—grazed; hata—killed; dhenuka—of the

demon Dhenuka; kānane—in the forest.

People now felt free to return to the forest where Dhenuka had been killed, and without fear they ate the fruits of the palm trees. Also, the cows could now graze freely upon the grass there.

10.16.01 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrī-śuka uvāca
vilokya dūñitām kṛṇṇām
kṛṇṇaḥ kṛṇṇahinā vibhuḥ
tasyā viśuddhim anvicchan
sarpaṁ tam udavāsayat*

śrī-śukaḥ uvāca—śrī śukadeva Gosvāmī said; vilokya—seeing; dūñitām—contaminated; kṛṇṇām—the river Yamunā; kṛṇṇaḥ—Lord śrīKṛṇṇa; kṛṇṇa-ahinā—by the black serpent; vibhuḥ—the almighty Lord; tasyāḥ—of the river; viśuddhim—the purification; anvicchan—desiring; sarpaṁ—serpent; tam—that; udavāsayat—sent away.

Śukadeva Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, seeing that the Yamuna River had been contaminated by the black snake Kaliya, desired to purify the river, and thus the Lord banished him from it.

10.16.66-67 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*pūjayitvājagan-nāthaṁ
prasādyā garuḍa-dhvajam
tataḥ prīto 'bhyanujñātaḥ
parikramyābhivandya tam
sa-kalatra-suhṛt-putro
dvīpam abdher jagāma ha
tadaiva sāmrta-jalā
yamunānirviñābhavat
anugrahād bhagavataḥ
krīḍā-mānuṇa-rūpiṇaḥ*

pūjayitvā—worshiping; jagat-nāthaṁ—the Lord of the universe; prasādyā—satisfying; garuḍa-dhvajam—Him whose flag is marked with the emblem of Garuda; tataḥ—then; prītaḥ—feeling happy; abhyanujñātaḥ—given permission to leave; parikramya—circumambulating; abhivandya—offering obeisances; tam—to Him; sa—along with; kalatra—his wives; suhṛt—friends; putraḥ—and children; dvīpam—to the island; abdheḥ—in the sea; jagāma—he went; ha—indeed; tadāeva—at that very moment; sa-amṛta—nectarean; jalā—her water; yamunā—the river Yamunā; nirviñā—free from poison; abhavat—she became; anugrahāt—by the mercy; bhagavataḥ—of the Supreme Personality of Godhead; krīḍā—for pleasure pastimes; mānuṇa—humanlike; rūpiṇaḥ—manifesting a form.

Having thus pleased the Lord, whose flag is marked with the emblem of Garuda, Kaliya felt satisfied. Receiving the Lord's permission to leave, Kaliya circumambulated Him and offered Him obeisances. Then, taking His wives, friends and children, he went to his island in the sea. The very moment Kaliya left, the

Yamuna was immediately restored to her original condition, free from poison and full of nectarean water. This happened by the mercy of the Supreme Personality of Godhead. (66-67)

10.17.20-22 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tām rātrim tatra rājendra
kñut-tṛḍbhyām śrama-karñitāḥ
ūñur vrayaukaso gāvaḥ
kālindyāupakūlataḥ*

tām—that; rātrim—night; tatra—there; rāja-indra—O most exalted of kings; kñut-tṛḍbhyām—by hunger and thirst; śrama—and by fatigue; karñitāḥ—weakened; ūñuḥ—they remained; vraya-okasaḥ—the people of Vṛndāvana; gāvaḥ—and the cows; kālindyāḥ—of the Yamunā; upakūlataḥ—near the shore.

O best of kings [Parīkṣit], because the residents of Vṛndavana were feeling very weak from hunger, thirst and fatigue, they and the cows spent the night where they were, lying down near the bank of the Kalindi. (20)

*tadāsuci-vanodbhūto
dāvāgniḥ sarvato vrajam
suptam niśitha āvṛtya
pradagdhum upacakrame*

tadā—then; śuci—of the summer; vana—in the forest; udbhūtaḥ—arising; dāva-agniḥ—a conflagration; sarvataḥ—on all sides; vrajam—the people of Vṛndāvana; suptam—sleeping; niśitha—in the middle of the night; āvṛtya—surrounding; pradagdhum—to burn; upacakrame—began.

During the night, while all the people of Vṛndavana were asleep, a great fire blazed up within the dry summer forest. The fire surrounded the inhabitants of Vraja on all sides and began to scorch them. (21)

*tata utthāya sambhrāntā
dahyamānāvrajaokasaḥ
kṛñnam yayus te śaraṇam
māyā-manujam īśvaram*

tataḥ—then; utthāya—waking up; sambhrāntāḥ—agitated; dahyamānāḥ—about to be burned; vraya-okasaḥ—the people of Vraja; kṛñnam—to Kṛṇṇa; yayuḥ—went; te—they; śaraṇam—for shelter; māyā—by His potency; manujam—appearing like a human being; īśvaram—the Supreme Personality of Godhead.

Then the residents of Vṛndavana woke up, extremely disturbed by the great fire threatening to burn them. Thus they took shelter of Kṛṇṇa, the Supreme Lord, who by His spiritual potency appeared like an ordinary human being. (22)

10.17.25 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ittham sva-jana-vaiklavyam
nirīkṇya jagad-īśvaraḥ
tam agnim apibat tīvram
ananto 'nanta-śakti-dhṛk*

ittham—in this manner; sva-jana—of His own devotees; vaiklavyam—the disturbed condition; nirīkṇya—seeing; jagat-īśvaraḥ—the Lord of the universe; tam—that; agnim—fire; apibat—drank; tīvram—terrible; anantaḥ—the unlimited Lord; ananta-śakti-dhṛk—the possessor of unlimited potencies.

Seeing His devotees so disturbed, Śrī Kṛṣṇa, the infinite Lord of the universe and possessor of infinite power, then swallowed the terrible forest fire.

10.18.17-18 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*paśūmś cārayator gopais
tat-vane rāma-kṛṇṇayoḥ
gopa-rūpīpralambo 'gād
asuras taj-jihīrṇayā*

paśūn—the animals; cārayatoḥ—while the two of Them were herding; gopaiḥ—along with the cowherd boys; tat-vane—in that forest, Vṛndāvana; rāma-kṛṇṇayoḥ—Lord Rāma and Lord Kṛṇṇa; gopa-rūpī—assuming the form of a cowherd boy; pralambaḥ—Pralamba; agāt—came; asuraḥ—the demon; tat—Them; jihīrṇayā—with the desire of kidnapping.

Killing of Pralambashura While Rama, Kṛṣṇa and Their cowherd friends were thus tending the cows in that Vṛndavana forest, the demon Pralamba entered their midst. He had assumed the form of a cowherd boy with the intention of kidnapping Kṛṣṇa and Balarāma. (17)

*tam vidvān api dāśārḥo
bhagavān sarva-darśanaḥ
anvamodata tat-sakhyam
vadham tasya vicintayan*

tam—him, Pralambāsura; vidvān—knowing quite well; api—even though; dāśārḥaḥ—the descendant of Daśārḥa; bhagavān—the Supreme Personality of Godhead; sarva-darśanaḥ—the omniscient; anvamodata—accepted; tat—with him; sakhyam—friendship; vadham—the killing; tasya—of him; vicintayan—meditating upon.

Since the Supreme Lord Kṛṣṇa, who had appeared in the Dasarha dynasty, sees everything, He understood who the demon was. Still, the Lord pretended to accept the demon as a friend, while at the same time seriously considering how to kill him. (18)

10.18.24 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*uvāha kṛṇṇo bhagavān
śrīdāmānam parājitaḥ
vṛṇabham bhadrasenas tu
pralambo rohiṇī-sutam*

uvāha—carried; kṛṇṇaḥ—Lord śrī Kṛṇṇa; bhagavān—the Supreme Personality of Godhead; śrīdāmānam—His devotee and friend śrīdāmā; parājitaḥ—being defeated; vṛṇabham—Vṛṇabha; bhadrasenaḥ—Bhadrasena; tu—and; pralambaḥ—Pralamba; rohiṇī-sutam—the son of Rohiṇī (Balarāma)

Defeated, the Supreme Lord Kṛṣṇa carried Śrīdama. Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohini.

10.18.28 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*athāgata-smṛtir abhayo ripum̐ balo
vihāya sārtham iva harantam ātmanah
ruñāhanac chirasi dṛḍhena muñtinā
surādhipo girim iva vajra-ramhasā*

atha—then; āgata-smṛtiḥ—remembering Himself; abhayaḥ—without fear; ripum—His enemy; balaḥ—Lord Balarāma; vihāya—leaving aside; sārtham—the company; iva—indeed; harantam—kidnapping; ātmanah—Himself; ruñā—angrily; ahanat—He struck; śirasi—upon the head; dṛḍhena—hard; muñtinā—with His fist; surādhipaḥ—the king of the demigods, Indra; girim—a mountain; iva—just as; vajra—of his thunderbolt weapon; ramhasā—with the swiftness.

Remembering the actual situation, the fearless Balarāma understood that the demon was trying to kidnap Him and take Him away from His companions. The Lord then became furious and struck the demon's head with His hard fist, just as Indra, the king of the demigods strikes a mountain with his thunderbolt weapon.

10.18.29 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*sa āhataḥ sapadi viśirṇa-mastako
mukhād vaman rudhiram apasmṛto 'surah
mahā-ravam̐ vyasur apatat samīrayan
girir yathāmaghavata āyudhāhataḥ*

saḥ—he, Pralambāsura; āhataḥ—struck; sapadi—at once; viśirṇa—split; mastakaḥ—his head; mukhāt—from his mouth; vaman—vomiting; rudhiram—blood; apasmṛtaḥ—unconscious; asuraḥ—the demon; mahā-ravam—a great noise; vyasuḥ—lifeless; apatat—he fell; samīrayan—sounding; girir—a mountain; yathā—as; maghavataḥ—of Lord Indra; āyudha—by the weapon; āhataḥ—hit.

Thus smashed by Balarāma's fist, Pralamba's head immediately cracked open. The demon vomited blood from his mouth and lost all consciousness, and then with a great noise he fell lifeless on the ground, like a mountain devastated by Indra.

10.19.07 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tataḥ samantād dava-dhūmaketur
yadṛcchayābhūt kṇaya-kṛd vanaukasām
samīritaḥ sārathinolbaṇolmukair
vilelihānaḥ sthira-jaṅgamān mahān*

tataḥ—then; samantāt—on all sides; dava-dhūmaketuḥ—a terrible forest fire; yadṛcchayā—suddenly; abhūt—appeared; kṇaya-kṛt—threatening destruction; vana-okasām—for all those present in the forest; samīritaḥ—driven; sārathinā—by its chariot driver, the wind; ulbaṇa—terrible; ulmukaiḥ—with meteorlike sparks; vilelihānaḥ—licking; sthira-jaṅgamān—all moving and nonmoving creatures; mahān—very great.

Suddenly a great forest fire appeared on all sides, threatening to destroy all the forest creatures. Like a chariot driver, the wind swept the fire onward, and terrible sparks shot in all directions. Indeed, the great fire extended its tongues of flame toward all moving and nonmoving creatures.

10.19.12 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tatheti mīlitākñēṇu
bhagavān agnim ulbaṇam
pītvāmukhena tān kṛcchrāt
yogādhīśo vyamocayat*

tathā—all right; iti—thus speaking; mīlita—closing; akñēṇu—their eyes; bhagavān—the Supreme Lord; agnim—the fire; ulbaṇam—terrible; pītvā—drinking; mukhena—with His mouth; tān—them; kṛcchrāt—from the danger; yoga-adhīśaḥ—the supreme controller of all mystic power; vyamocayat—delivered

"All right", the boys replied, and immediately closed their eyes. Then the Supreme Lord, the master of all mystic power, opened His mouth and swallowed the terrible fire, saving His friends from danger.

10.23.07 Cowherd Boys to the Ritualistic Brahmanas

*gāś cārayantāv avidūra odanam
rāmācyutau vo lañato bubhukñitau
tayor dvijāodanam arthinor yadi
śraddhāca vo yacchata dharma-vittamāḥ*

gāḥ—Their cows; cārayantau—grazing; avidūre—not far away; odanam—food; rāma-acyutau—Lord Rāma and Lord Acyuta; vaḥ—from you; lañataḥ—are desiring; bubhukñitau—being hungry; tayor—for Them; dvijāḥ—O brāhmaṇas; odanam—food; arthinor—begging; yadi—if; śraddhā—any faith; ca—and; vaḥ—on your part; yacchata—please give; dharma-vit-tamāḥ—O best knowers of the principles of religion.

Lord Rama and Lord Acyuta are tending Their cows not far from here. They are hungry and want you to give Them some of your food. Therefore, O brahmaṇas, O best of the knowers of religion, if you have faith please give some food to Them.

10.23.09 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*iti te bhagavad-yācñām
śṛṇvanto 'pi na śuśruvuḥ
kñudrāsābhūri-karmāṇo
bāliśāvṛddha-māninaḥ*

iti—thus; te—they, the brāhmaṇas; bhagavat—of the Supreme Personality of Godhead; yācñām—the supplication; śṛṇvantaḥ—hearing; api—although; na śuśruvuḥ—they did not hear; kñudra-āsāḥ—full of petty desire; bhūri-karmāṇaḥ—entangled in elaborate ritualistic activities; bāliśaḥ—childish fools; vṛddha-māninaḥ—presuming themselves to be wise men.

The brahmaṇas heard this supplication from the Supreme Personality of Godhead, yet they refused to pay heed. Indeed, they were full of petty desires and entangled in elaborate rituals. Though presuming themselves advanced in Vedic learning, they were actually inexperienced fools.

10.23.12 Śukadeva Gosvāmī to Mahārāja Parikṣit

*na te yad om iti procur
na neti ca parantapa
gopānirāśāḥ pratyetya
tathocuḥ kṛṇṇa-rāmayoḥ*

na—not; te—they; yat—when; om—"so be it"; iti—thus; procur—did speak; na—not; na—"no"; iti—thus; ca—either; parantapa—O chastiser of the enemies, Parikṣit Mahārāja; gopāḥ—the cowherd boys; nirāśāḥ—discouraged; pratyetya—returning; tathā—thus; ūcuḥ—described; kṛṇṇa-rāmayoḥ—to Lord Kṛṇṇa and Lord Rāma.

When the brahmaṇas failed to reply even with a simple yes or no, O chastiser of the enemy [Parikṣit], the cowherd boys returned disappointed to Kṛṣṇa and Rama and reported this to Them.

10.23.14 Kṛṣṇa to the Cowherd Boys

*mām jñāpayata patnībhyaḥ
sa-saṅkarṇaṇam āgatam
dāsyanti kāmam annam vaḥ
snigdhamayy uñitādhiyā*

mām—Me; jñāpayata—please announce; patnībhyaḥ—to the wives; sa-saṅkarṇaṇam—together with Lord Balarāma; āgatam—arrived; dāsyanti—they will give; kāmam—as much as you desire; annam—food; vaḥ—to you; snigdhaḥ—affectionate; mayi—in Me; uñitāḥ—residing; dhiyā—with their intelligence.

[Lord Kṛṣṇa said:] Tell the wives of the brahmaṇas that I have come here with Lord Sankarsana. They will certainly give you all the food you want, for they are most affectionate toward Me and, indeed, with their intelligence reside in Me alone.

10.23.17 Cowherd Boys to the Wives of the Brahmaṇas

*gāś cārayan sa gopālaiḥ
sa-rāmo dūram āgataḥ
bubhukñitasya tasyānnam
sānugasya pradīyatām*

gāḥ—the cows; cārayan—tending; saḥ—He; gopālaiḥ—in the company of the cowherd boys; sa-rāmaḥ—together with Lord Balarāma; dūram—from far away; āgataḥ—has come; bubhukñitasya—who is hungry; tasya—for Him; annam—food; sa-anugasya—together with His companions; pradīyatām—should be given.

He has come a long way with the cowherdboy and Lord Balarāma, tending the cows. Now He is hungry, so some food should be given for Him and His

companions.

10.23.19 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*catur-vidham bahu-guṇam
annam ādāya bhājanaiḥ
abhisasruḥ priyam sarvāḥ
samudram iva nimnagāḥ*

catuḥ-vidham—of the four varieties (that which is chewed, that which is swallowed, that which is licked and that which is sucked); bahu-guṇam—endowed with many rich tastes and fragrances; annam—food; ādāya—bringing; bhājanaiḥ—in large vessels; abhisasruḥ—they went forward; priyam—to their beloved; sarvāḥ—all of them; samudram—to the ocean; iva—just as; nimnagāḥ—the rivers.

Taking along in large vessels the four kinds of foods, full of fine tastes and aromas, all the ladies went forth to meet their beloved, just as rivers flow toward the sea.

10.23.22 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śyāmaṁ hiraṇya-paridhim vanamālya-barha-
dhātu-pravāla-naṭa-veṇam anavratāmse
vinyasta-hastam itareṇa dhunānam abjam
karṇotpalālaka-kapola-mukhābja-hāsam*

śyāmaṁ—dark blue in complexion; hiraṇya—golden; paridhim—whose garment; vana-mālya—with a forest garland; barha—peacock feather; dhātu—colored minerals; pravāla—and sprigs of buds; naṭa—like a dancer upon the stage; veṇam—dressed; anuvrata—of a friend; amse—upon the shoulder; vinyasta—placed; hastam—His hand; itareṇa—with the other; dhunānam—twirling; abjam—a lotus; karṇa—upon His ears; utpala—lilies; alaka-kapola—with hair extending over His cheeks; mukha-abja—upon His lotuslike face; hāsam—having a smile.

His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.

10.23.26 Kṛṣṇa to the Wives of the Brahmanas

*nanv addhāmayi kurvanti
kuśalāḥ svārtha-darśinaḥ
ahaituky avyavahitām
bhaktim ātma-priye yathā*

nanu—certainly; addhā—directly; mayi—unto Me; kurvanti—they perform; kuśalāḥ—those who are expert; sva-ārtha—their own true benefit; darśinaḥ—who perceive; ahaitukī—unmotivated; avyavahitām—uninterrupted; bhaktim—devotional service; ātma—to the soul; priye—who am most dear; yathā—properly.

Certainly expert personalities, who can see their own true interest, render unmotivated and uninterrupted devotional service directly unto Me, for I am most

dear to the soul.

10.23.33 Kṛṣṇa to the Wives of the Brahmaṇas

*śravaṇād darśanād dhyānān
mayi bhāvo 'nukīrtanāt
na tathāsannikarṇeṇa
pratiyāta tato gṛhān*

śravaṇāt—by hearing; darśanāt—by seeing the Deity form; dhyānāt—by meditation; mayi—for Me; bhāvaḥ—love; anukīrtanāt—by chanting My names and qualities; na—not; tathā—in the same way; sannikarṇeṇa—by literal proximity; pratiyāta—return; tataḥ—therefore; gṛhān—to your homes.

It is by hearing about Me, seeing My Deity form, meditating upon Me and chanting My names and glories that love for Me develops, not by physical proximity. Therefore please go back to your homes.

10.23.50 The Ritualistic Brahmaṇas to Kṛṣṇa

*tasmai namo bhagavate
kṛṇṇāyākunṭha-medhase
yat-māyā-mohita-dhiyo
bhramāmaḥ karma-vartmasu*

tasmai—unto Him; namaḥ—obeisances; bhagavate—unto the Supreme Personality of Godhead; kṛṇṇāya—Lord Kṛṇṇa; akunṭha-medhase—whose intelligence is never restricted; yat-māyā—by whose illusory potency; mohita—bewildered; dhiyaḥ—whose minds; bhramāmaḥ—we are wandering; karma-vartmasu—upon the paths of fruitive activity.

Let us offer our obeisances unto Lord Kṛṣṇa, the Supreme Personality of Godhead. His intelligence is never bewildered, whereas we, confused by His power of illusion, are simply wandering about on the paths of fruitive work.

10.24.15 Kṛṣṇa to Nanda Mahārāja

*kim indreṇa bhūtānām
sva-sva-karmānuvartinām
anīśenānyathākartum
svabhāva-vihitam nṛṇām*

kim—what; indreṇa—with Indra; iha—here; bhūtānām—for living entities; sva-sva—each their own; karma—of fruitive action; anuvartinām—who are experiencing the consequences; anīśena—(Indra) who is incapable; anyathā—otherwise; kartum—to make; svabhāva—by their conditioned natures; vihitam—that which is ordained; nṛṇām—for men.

Living beings in this world are forced to experience the consequences of their own particular previous work. Since Lord Indra cannot in any way change the destiny of human beings, which is born of their own nature, why should people worship him?

10.24.28-30 Kṛṣṇa to Nanda Mahārāja

*anyebhyaś cāśva-cāṇḍāla-
patitebhyo yathārhataḥ
yavasam ca gavām dattvā
giraye dīyatām baliḥ*

anyebhyaḥ—to the others; ca—also; ā-śva-cāṇḍāla—even down to the dogs and the dog-eaters; patitebhyaḥ—to such fallen persons; yathā—as; arhataḥ—is proper in each case; yavasam—grass; ca—and; gavām—to the cows; dattvā—having given; giraye—to the mountain called Govardhana; dīyatām—should be presented; baliḥ—respectful offerings.

After giving the appropriate food to everyone else, including such fallen souls as dogs and dog-eaters, you should give grass to the cows and then present your respectful offerings to Govardhana Hill. (28)

*sv-alāṅkṛtābhuktavantāḥ
sv-anuliptāḥ su-vāsasaḥ
pradakñiṇām ca kuruta
go-viprānala-parvatān*

su-alāṅkṛtāḥ—handsomely adorned; bhuktavantāḥ—having eaten to your satisfaction; su-anuliptāḥ—anoointed with auspicious sandalwood pulp; su-vāsasaḥ—wearing fine garments; pradakñiṇām—circumambulation; ca—and; kuruta—you should perform; go—of the cows; vipra—the brāhmaṇas; anala—the sacrificial fires; parvatān—and the hill, Govardhana.

After everyone has eaten to his satisfaction, you should all dress and decorate yourselves handsomely, smear your bodies with sandalwood paste and then circumambulate the cows, the brahmaṇas, the sacrificial fires and Govardhana Hill. (29)

*etat mama matam tāta
kriyatām yadi rocate
ayam go-brāhmaṇadrīṇām
mahyam ca dayito makhaḥ*

etat—this; mama—My; matam—idea; tāta—O father; kriyatām—may it be carried out; yadi—if; rocate—it is pleasing; ayam—this; go-brāhmaṇa-drīṇām—for the cows, brāhmaṇas and Govardhana Hill; mahyam—for Me; ca—also; dayitaḥ—cherished; makhaḥ—sacrifice.

This is My idea, O father, and you may carry it out if it appeals to you. Such a sacrifice will be very dear to the cows, the brahmaṇas and Govardhana Hill, and also to Me. (30)

10.24.38 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ity adri-go-dvija-makham
vāsudeva-pracoditāḥ
yathāvidhāya te gopā
saha-kṛṇṇāvrajam yayuḥ*

iti—in this manner; adri—to Govardhana Hill; go—the cows; dvija—and the brāhmaṇas; makham—the great sacrifice; vāsudeva—by Lord Kṛṇṇa; pracoditāḥ—urged; yathā—properly; vidhāya—executing; te—they; gopāḥ—the cowherds; saha-kṛṇṇāḥ—together with Lord Kṛṇṇa; vrajam—to Vraja; yayuḥ—they went.

The members of the cowherd community, having thus been inspired by Lord Vasudeva to properly execute the sacrifice to Govardhana Hill, the cows and the brahmaṇas, returned with Lord Kṛṣṇa to their village, Vraja.

10.25.05 Indra Spoke Angrily

*vācālam bālīsam stabdham
ajñam paṇḍita-māninam
kṛṇṇam martyam upāśritya
gopāme cakrur apriyam*

vācālam—overtalkative; bālīsam—child; stabdham—arrogant; ajñam—foolish; paṇḍita-māninam—thinking Himself wise; kṛṇṇam—Kṛṇṇa; martyam—a human being; upāśritya—taking shelter of; gopāḥ—the cowherds; me—against me; cakruḥ—have acted; apriyam—unfavorably.

These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Kṛṣṇa, who thinks Himself very wise but who is simply a foolish, arrogant, overtalkative child.

10.25.07 Indra to the Clouds of Destruction

*aham cairāvataṁ nāgam
āruhyānuvraje vrajam
marud-gaṇair mahā-vegair
nanda-goṅṭha-jighāmsayā*

aham—I; ca—also; airāvataṁ—named Airāvata; nāgam—my elephant; āruhya—riding; anuvraje—will follow along; vrajam—to Vraja; marut-gaṇaiḥ—accompanied by the wind-gods; mahā-vegaiḥ—who move with great power; nanda-goṅṭha—the cowherd community of Nanda Mahārāja; jighāmsayā—with the intent of destroying.

I will follow you to Vraja, riding on my elephant Airavata and taking with me the swift and powerful wind-gods to decimate the cowherd village of Nanda Mahārāja.

10.25.17 Śrī Kṛṣṇa Said to Himself

*na hi sad-bhāva-yuktānām
surāṇām īsa-vismayaḥ
matto 'satām māna-bhaṅgaḥ
praśamāyopakalpate*

na—not; hi—certainly; sat-bhāva—with the mode of goodness; yuktānām—who are endowed; surāṇām—of the demigods; īsa—as controlling lords; vismayaḥ—false identification; mattaḥ—by Me; asatām—of the impure; māna—of the false prestige; bhaṅgaḥ—the eradication; praśamāya—for relieving them; upakalpate—is intended.

Since the demigods are endowed with the mode of goodness, the false pride of considering oneself the Lord should certainly not affect them. When I break the false prestige of those bereft of goodness, My purpose is to bring them relief.

10.25.19 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ity uktvaikena hastena
kṛtvāgovardhanācalam
dadhāra līlayāviñṇuś
chatrākam iva bālakaḥ*

iti—thus; uktvā—having spoken; ekena—with one; hastena—hand; kṛtvā—taking; govardhana-acalam—Govardhana Hill; dadhāra—He held it; līlayā—very easily; viñṇuḥ—Lord Viñṇu; chatrākam—a mushroom; iva—just as; bālakaḥ—a child.

Having said this, Lord Kṛṣṇa, who is Viṣṇu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.

10.25.23-24 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*kñut-trṭ-vyathām sukhāpekñām
hitvātair vraja-vāsibhiḥ
vikñyamāṇo dadhārādrim
saptāham nācalat padāt*

kñut—of hunger; trṭ—and thirst; vyathām—the pain; sukha—of personal happiness; apekñām—all consideration; hitvā—putting aside; taiḥ—by them; vraja-vāsibhiḥ—the residents of Vraja; vikñyamāṇaḥ—being glanced upon; dadhāra—He held; adrim—the mountain; sapta-aham—for seven days; na acalat—He did not move; padāt—from that place .

Lord Kṛṣṇa, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him. (23)

*kṛṇṇa-yogānubhāvam tam
nīsamyaendro ‘ti-vismitaḥ
nistambho bhrañta-saṅkalpaḥ
svān meghān sannyavārayat*

kṛṇṇa—of Lord Kṛṇṇa; yoga—of the mystic power; anubhāvam—the influence; tam—that; nīsamya—seeing; indraḥ—Lord Indra; ati-vismitaḥ—most amazed; nistambhaḥ—whose false pride was brought down; bhrañta—ruined; saṅkalpaḥ—whose determination; svān—his own; meghān—clouds; sannyavārayat—stopped.

When Indra observed this exhibition of Lord Kṛṣṇa's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist. (24)

10.25.28 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*bhagavān api tam śailam
sva-sthāne pūrva-vat prabhuḥ
paśyatām sarva-bhūtānām*

sthāpayām āsa līlayā

bhagavān—the Supreme Personality of Godhead; api—and; tam—that; sailam—hill; sva-sthāne—upon its place; pūrva-vat—as originally; prabhuḥ—the almighty Lord; paśyatām—while they were looking on; sarva-bhūtānām—all the living creatures; sthāpayām āsa—He put; līlayā—with ease.

While all living creatures looked on, the Supreme Personality of Godhead put down the hill in his original place, just as it had stood before.

10.26.25 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*deve varṇati yajña-viplava-ruṇāvajrāsma-varṇānilaiḥ
sīdat-pāla-paśu-striy ātma-śaraṇam dṛṅtvānukampy utsmayan
utpātyaika-kareṇa śailam abalo lilocchilīndhram yathā
bibhrat goṅṭham apān mahendra-mada-bhit prīyān na indro gavām*

deve—when the demigod Indra; varṇati—caused rain; yajña—of his sacrifice; viplava—due to the disturbances; ruṇā—out of anger; vajra—with lightning bolts; āsma-varṇā—hail; anilaiḥ—and winds; sīdat—suffering; pāla—the cowherds; paśu—animals; stri—and women; ātma—Himself; śaraṇam—being their only shelter; dṛṅtvā—seeing; anukampī—very compassionate by nature; utsmayan—smiling broadly; utpātya—picking up; eka-kareṇa—in one hand; śailam—the hill, Govardhana; abalaḥ—a small child; līlā—in play; ucchilīndhram—a mushroom; yathā—just as; bibhrat—He held; goṅṭham—the cowherd community; apāt—He protected; mahā-indra—of King Indra; mada—of the false pride; bhit—the destroyer; prīyāt—may He be satisfied; naḥ—with us; indraḥ—the Lord; gavām—of the cows.

Indra became angry when his sacrifice was disrupted, and thus he caused rain and hail to fall on Gokula, accompanied by lightning and powerful winds, all of which brought great suffering to the cowherds, animals and women there. When Lord Kṛṣṇa, who is by nature always compassionate, saw the condition of those who had only Him as their shelter, He smiled broadly and lifted Govardhana Hill with one hand, just as a small child picks up a mushroom to play with it. In this way He protected the cowherd community. May He, Govinda, the Lord of the cows and the destroyer of Indra's false pride, be pleased with us.

10.27.13 Indra to Śrī Kṛṣṇa

*tvayeśānugrḥīto 'smi
dhvasta-stambho vṛthodyamaḥ
īśvaram gurum ātmānam
tvām aham śaraṇam gataḥ*

tvayā—by You; īśa—O Lord; anugrḥītaḥ—shown mercy; asmi—I am; dhvasta—shattered; stambhaḥ—my false pride; vṛthā—fruitless; udyamaḥ—my attempt; īśvaram—the Supreme Lord; gurum—the spiritual master; ātmānam—the true Self; tvām—to You; aham—I; śaraṇam—for shelter; gataḥ—have come.

O Lord, You have shown mercy to me by shattering my false pride and defeating my attempt [to punish Vrndavana]. To You, the Supreme Lord, spiritual master

and Supreme Soul, I have now come for shelter.

10.27.28 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*iti go-gokula-patim
govindam abhiñicya saḥ
anujñāto yayau śakro
vṛto devādibhir divam*

iti—thus; go—of the cows; go-kula—and of the community of cowherds; patim—the master; govindam—Lord Kṛṇṇa; abhiñicya—bathing; saḥ—he, Indra; anujñātaḥ—given permission; yayau—went; śakraḥ—King Indra; vṛtaḥ—surrounded; deva-ādibhiḥ—by the demigods and others; divam—to heaven.

After he had ceremonially bathed Lord Govinda, who is the master of the cows and the cowherd community, King Indra took the Lord's permission and, surrounded by the demigods and other higher beings, returned to his heavenly abode.

10.28.01-3 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrī-bādarāyaṇir uvāca
ekādaśyām nirāhāraḥ
samabhyarcya janārdanam
snātum nandas tu kālindyām
dvādaśyām jalam āviśat*

śrī-bādarāyaṇiḥ uvāca—śrī Bādarāyaṇi (śukadeva Gosvāmī) said; ekādaśyām—on Ekādaśī (the eleventh day of the lunar month); nirāhāraḥ—fasting; samabhyarcya—having worshiped; janārdanam—Lord Janārdana, the Supreme Personality of Godhead; snātum—in order to bathe (before breaking the fast at its prescribed completion); nandaḥ—Nanda Mahārāja; tu—but; kālindyām—in the river Yamunā; dvādaśyām—on the twelfth day; jalam—the water; āviśat—entered.

Śrī Badarayani said: Having worshiped Lord Janardana and fasted on the Ekadasi day, Nanda Mahārāja entered the water of the Kalindi on the Dvadasi to take his bath. (1)

*tam gṛhītvānayat bhṛtyo
varuṇasyāsure 'ntikam
avajñāyāsuriṁ velām
praviṇṭam udakam niśi*

tam—him; gṛhītvā—seizing; anayat—brought; bhṛtyaḥ—a servant: varuṇasya—of Varuṇa, the lord of the sea; asuraḥ—demon; antikam—to the presence (of his master); avajñāya—who had disregarded; āsurim—the inauspicious ; velām—time; praviṇṭam—having entered ; udakam—the water; niśi—during the night.

Because Nanda Mahārāja entered the water in the dark of night, disregarding that the time was inauspicious, a demoniac servant of Varuna seized him and brought him to his master. (2)

*cukruśus tam apaśyantah
kṛṇṇa rāmeti gopakāḥ
bhagavāms tad upaśrutya*

*pitaram varuṇāhṛtam
tad-antikam gato rājan
svānām abhaya-do vibhuḥ*

cukruśuḥ—they called out loudly; tam—him, Nanda; apaśyantaḥ—not seeing; kṛṇṇa—O Kṛṇṇa; rāma—O Rāma; iti—thus; gopakāḥ—the cowherd men; bhagavān—the Supreme Lord, Kṛṇṇa; tat—that; upaśrutya—hearing; pitaram—His father; varuṇa—by Varuṇa; āhṛtam—taken away; tat—of Varuṇa; antikam—to the presence; gataḥ—went; rājan—my dear King Parīkṣit; svānām—of His own devotees; abhaya—of fearlessness; daḥ—the giver; vibhuḥ—the almighty Lord.

O King, not seeing Nanda Mahārāja, the cowherd men loudly cried out, "O Kṛṣṇa! O Rama!" Lord Kṛṣṇa heard their cries and understood that His father had been captured by Varuna. Therefore the almighty Lord, who makes His devotees fearless, went to the court of Varunadeva. (3)

10.28.10 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*nandas tv atīndriyam dṛṅtvā
loka-pāla-mahodayam
kṛṇṇe ca sannatim teṇām
jñātibhyo vismito 'bravīt*

nandaḥ—Nanda Mahārāja; tu—and; atīndriyam—not seen before; dṛṅtvā—seeing; loka-pāla—of the controlling deity of the (ocean) planet, Varuṇa; mahā-udayam—the great opulence; kṛṇṇe—unto Kṛṇṇa; ca—and; sannatim—the offering of obeisances; teṇām—by them (Varuṇa and his followers); jñātibhyaḥ—to his friends and relatives; vismitaḥ—amazed; abravīt—spoke.

Nanda Mahārāja had been astonished to see for the first time the great opulence of Varuna, the ruler of the ocean planet, and also to see how Varuna and his servants had offered such humble respect of Kṛṣṇa. Nanda described all this to his fellow cowherd men.

10.28.13 Lord Kṛṣṇa Thought

*jano vai loka etasminn
avidyā-kāma-karmabhiḥ
uccāvacāsu gatiṇu
na veda svām gatim bhraman*

janaḥ—people; vai—certainly; loka—in the world; etasmin—this; avidyā—without knowledge; kāma—because of desires; karmabhiḥ—by activities; ucca—among superior; avacāsu—and inferior; gatiṇu—destinations; na veda—does not recognize; svām—his own; gatim—destination; bhraman—wandering.

Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.

10.28.14 Śukadeva Gosvāmī to Mahārāja Parīkṣit

iti sañcintya bhagavān

*mahā-kāruṇiko hariḥ
darśayām āsa lokam svam
gopānām tamasah param*

iti—in these words; sañcintya—considering to Himself; bhagavān—the Supreme Personality of Godhead; mahā-kāruṇikaḥ—the most merciful; hariḥ—Lord Hari; darśayām āsa—showed; lokam—the planet, Vaiṣṇava; svam—His own; gopānām—to the cowherd men; tamasah—material darkness; param—beyond.

Thus deeply considering the situation, the all-merciful Supreme personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.

10.34.01 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrī-śuka uvāca
ekadādeva-yātrāyām
gopālajāta-kautukāḥ
anobhir anaḍud-yuktaiḥ
prayayus te 'mbikā-vanam*

śrī-śukaḥ uvāca—śrī śukadeva Gosvāmī said; ekadā—once; deva—(to worship) the demigod, Lord śiva; yātrāyām—on a trip; gopālāḥ—the cowherd men; jāta-kautukāḥ—eager; anobhiḥ—with wagons; anaḍud—to oxen; yuktaiḥ—yoked; prayayuḥ—went forth; te—they; ambikā-vanam—to the Ambikāforest.

Śukadeva Gosvāmī said: One day the cowherd men, eager to take a trip to worship Lord Śiva, traveled by bullock carts to the Ambika forest.

10.34.04-5 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ūñuḥ sarasvatī-tīre
jalam prāśya yata-vratāḥ
rajanīm tām mahā-bhāgā
nanda-sunandakādayaḥ*

ūñuḥ—they stayed; sarasvatī-tīre—on the bank of the Sarasvatī; jalam—water; prāśya—subsisting on; yata-vratāḥ—taking strict vows; rajanīm—the night; tām—that; mahā-bhāgā—the greatly fortunate ones; nanda-sunandakādayaḥ—Nanda, Sunanda and the others.

Nanda, Sunanda and the other greatly fortunate cowherds spent that night on the bank of the Sarasvati, strictly observing their vows. They fasted, taking only water.
(4)

*kaścin mahān ahis tasmin
vipine 'ti-bubhukñītaḥ
yadṛcchayāgato nandam
śayānam ura-go 'grasīt*

kaścit—a certain; mahān—great; ahiḥ—snake; tasmin—in that; vipine—area of the forest; ati-bubhukñītaḥ—extremely hungry; yadṛcchayā—by chance; āgataḥ—came there; nandam—Nanda Mahārāja; śayānam—who was lying asleep; uragaḥ—moving on his belly; agrasīt—swallowed.

During the night a huge and extremely hungry snake appeared in that thicket. Slithering on his belly up to the sleeping Nanda Mahārāja, the snake began swallowing him. (5)

10.34.08-9 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*alātair dahyamāno 'pi
nāmuñcat tam uraṅgamaḥ
tam asprśat padābhyetya
bhagavān sātvatām patiḥ*

alātaiḥ—by the firebrands; dahyamānaḥ—being burned; api—although; na amuñcat—did not release; tam—him; uraṅgamaḥ—the snake; tam—that snake; asprśat—touched; padā—with His foot; abhyetya—coming; bhagavān—the Supreme Lord; sātvatām—of the devotees; patiḥ—the master.

But even though the firebrands were burning him, the serpent would not release Nanda Mahārāja. Then the Supreme Lord Kṛṣṇa, master of His devotees, came to the spot and touched the snake with His foot. (8)

*sa vai bhagavataḥ śrīmat
pāda-sparśa-hatāsubhaḥ
bheje sarpa-vapur hitvā
rūpam vidyādharcitam*

saḥ—he; vai—indeed; bhagavataḥ—of the Supreme Personality of Godhead; śrīmat—divine; pāda—of the foot; sparśa—by the touch; hata—destroyed; a-subhaḥ—all inauspiciousness; bheje—assumed; sarpa-vapur—his snake body; hitvā—giving up; rūpam—a form; vidyādhara—by the Vidyādharas; arcitam—worshiped.

The snake had all his sinful reactions destroyed by the touch of the Supreme Lord's divine foot, and thus he gave up his serpent body and appeared in the form of a worshipable Vidyadhara. (9)

10.34.24-25 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*gopyas tad-gītam ākarṇya
mūrcchitānāvidan nrpa
sraṁsad-dukūlam ātmānam
srasta-keśa-srajam tataḥ*

gopyaḥ—the gopīs; tat—of Them; gītam—the singing; ākarṇya—hearing; mūrcchitāḥ—stunned; na avidan—were not aware of; nrpa—my dear King; sraṁsat—slipping; dukūlam—the fine cloth of their garments; ātmānam—themselves; srasta—disheveled; keśa—their hair; srajam—the garlands; tataḥ—(slipping) from that.

Killing of Sankachuda The gopīs became stunned when they heard that song. Forgetting themselves, O King, they did not notice that their fine garments were becoming loose and their hair and garlands disheveled. (24)

*evam vikrīdatoḥ svairam
gāyatoḥ sampramatta-vat*

*śaṅkhacūḍa iti khyāto
dhanadānucaro 'bhyagāt*

evam—thus; vikṛīḍatoḥ—as the two of Them were playing; svairam—as They desired; gāyatoḥ—singing; sampramatta—to the point of intoxication; vat—as if; śaṅkhacūḍaḥ—śaṅkhacūḍa; iti—thus; khyātaḥ—named; dhana-da—of the treasurer of the demigods, Lord Kuvera; anucaraḥ—a servant; abhyagāt—arrived.

While Lord Kṛṣṇa and Lord Balarāma thus played according to Their own sweet will and sang to the point of apparent intoxication, a servant of Kuvera named Sankhacuda came upon the scene. (25)

10.34.30-32 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tam anvadhāvat govindo
yatra yatra sa dhāvati
jihīrṇus tac-chiro-ratnam
tasthau rakṇan striyo balaḥ*

tam—after him; anvadhāvat—ran; govindaḥ—Lord Kṛṣṇa; yatra yatra—wherever; saḥ—he; dhāvati—was running; jihīrṇuḥ—desiring to take away; tat—his; śiraḥ—upon the head; ratnam—the jewel; tasthau—stood; rakṇan—protecting; striyaḥ—the women; balaḥ—Lord Balarāma.

Lord Govinda chased the demon wherever he ran, eager to take his crest jewel. Meanwhile Lord Balarāma stayed with the women to protect them. (30)

*avidūra ivābhyetya
śiras tasya durātmanaḥ
jahāra muñṭinaivāṅga
saha-cūḍa-maṇim vibhuḥ*

avidūre—nearby; iva—as if; abhyetya—coming toward; śiraḥ—the head; tasya—of him; durātmanaḥ—the wicked one; jahāra—took away; muñṭinā—with His fist; eva—simply; āṅga—my dear King; saha—together with; cūḍa-maṇim—the jewel upon his head; vibhuḥ—the almighty Lord.

The mighty Lord overtook Sankhacuda from a great distance as if from nearby, my dear King, and then with His fist the Lord removed the wicked demon's head, together with his crest jewel. (31)

*śaṅkhacūḍam nihatyaiavam
maṇim ādāya bhāsvaram
agrajāyādadāt prītyā
paśyantīnām ca yoṇitām*

śaṅkhacūḍam—the demon śaṅkhacūḍa; nihatya—killing; evam—in this manner; maṇim—the jewel; ādāya—taking; bhāsvaram—brilliant; agra-jāya—to His elder brother (Lord Balarāma); adadāt—gave; prītyā—with satisfaction; paśyantīnām—as they were watching; ca—and; yoṇitām—the women.

Having thus killed the demon Sankhacuda and taken away his shining jewel, Lord Kṛṣṇa gave it to His elder brother with great satisfaction as the gopīs watched. (32)

10.36.01 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrī bādarāyaṇir uvāca
atha tarhy āgato goṅṭham
ariṅto vṛṇabhāsuraḥ
mahīm mahā-kakut-kāyaḥ
kampayan khura-vikṇatām*

śrī bādarāyaṇiḥ uvāca—śrī śukadeva Gosvāmī said; atha—next; tarhi—then; āgataḥ—came; goṅṭham—to the cowherd village; ariṅtaḥ—named Ariṅta; vṛṇabha-asuraḥ—the bull demon; mahīm—the earth; mahā—great; kakut—having a hump; kāyaḥ—whose body; kampayan—making tremble; khura—by his hooves; vikṇatām—torn.

Śukadeva Gosvāmī said: The demon Ariṅta then came to the cowherd village. Appearing in the form of a bull with a large hump, he made the earth tremble as he tore it apart with his hooves.

10.36.08–9 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ity āsphotyācyuto 'riṅtam
tala-śabdena kopayan
sakhyur amse bhujābhogaṃ
prasāryāvasthito hariḥ*

iti—speaking thus; āsphotya—slapping His arms; acyutaḥ—the infallible Lord; ariṅtam—Ariṅtāsura; tala—from His palms; śabdena—with the sound; kopayan—angering; sakhyuḥ—of a friend; amse—over the shoulder; bhujā—His arm; ābhogaṃ—(which is like) a serpent's body; prasārya—throwing; avasthitaḥ—was standing; hariḥ—Lord Hari.

Having spoken these words, the infallible Lord Hari slapped His arms with His palms, further angering Arista with the loud sound. The Lord then casually threw His mighty, serpentine arm over the shoulder of a friend and stood facing the demon. (8)

*so 'py evaṃ kopito 'riṅtaḥ
khureṇāvanim ullikhan
udyat-puccha-bhraman-meghaḥ
kruddhaḥ kṛṇṇam upādravat*

saḥ—he; api—indeed; evaṃ—in this way; kopitaḥ—angered; ariṅtaḥ—Ariṅta; khureṇa—with his hoof; avanim—the earth; ullikhan—scratching; udyat—raised; puccha—within his tail; bhraman—wandering; meghaḥ—clouds; kruddhaḥ—furious; kṛṇṇam—toward Lord Kṛṇṇa; upādravat—he charged.

Thus provoked, Ariṅta pawed the ground with one of his hooves and then, with the clouds hovering around his upraised tail, furiously charged Kṛṇṇa. (9)

10.36.12–13 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*so 'paviddho bhagavatā
punar utthāya satvaram
āpatat svinna-sarvāṅgo*

niḥśvasan krodha-mūrcchitaḥ

saḥ—he; apaviddhaḥ—thrown back; bhagavatā—by the Lord; punaḥ—again; utthāya—rising; satvaram—quickly; āpatat—attacked; svinna—sweating; sarva—all; aṅgaḥ—his limbs; niḥśvasan—breathing hard; krodha—by anger; mūrcchitaḥ—stupefied.

Thus repulsed by the Supreme Lord, the bull demon got up and, breathing hard and sweating all over his body, again charged Him in a mindless rage. (12)

*tam āpatantaṁ sa nigṛhya śṛṅgayoḥ
padāsamākramya nipātya bhū-tale
niṅpīḍayām āsa yathārdram ambaram
kṛtvāviñāṇena jaghāna so 'patat*

tam—him; āpatantam—attacking; saḥ—He; nigṛhya—seizing; śṛṅgayoḥ—by the horns; padā—with His foot; samākramya—treading; nipātya—making him fall; bhū-tale—onto the ground; niṅpīḍayām āsa—He beat him; yathā—like; ardrām—wet; ambaram—a garment; kṛtvā—making; viñāṇena—with his horn; jaghāna—struck; saḥ—he; apatat—fell.

As Ariṣṭa attacked, Lord Kṛṣṇa seized him by the horns and knocked him to the ground with His foot. The Lord then thrashed him as if he were a wet cloth, and finally He yanked out one of the demons's horns and struck him with it until he lay prostrate. (13)

10.36.15-16 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*evam kukudminam hatvā
stūyamānaḥ dvijātibhiḥ
viveśa goṅṭham sa-balo
gopīnām nayanotsavaḥ*

evam—thus; kukudminam—the humped (bull demon); hatvā—killing; stūyamānaḥ—being praised; dvijātibhiḥ—by the brāhmaṇas; viveśa—He entered; goṅṭham—the cowherd village; sa-balaḥ—together with Lord Balarāma; gopīnām—of the gopīs; nayanotsavaḥ—for the eyes; utsavaḥ—who is a festival.

Having thus killed the bull demon Ariṣṭa, He who is a festival for the gopīs' eyes entered the cowherd village with Balarāma. (15)

*ariṅṭe nihate daitye
kṛṅṅenādbhuta-karmaṇā
kaṁsāyāthāha bhagavān
nārado deva-darśanaḥ*

ariṅṭe—Ariṅṭa; nihate—having been killed; daitye—the demon; kṛṅṅena—by Kṛṣṇa; adbhuta-karmaṇā—whose activities are wonderful; kaṁsāya—to Kamsa; atha—then; āha—spoke; bhagavān—the powerful sage; nāradaḥ—Nārada; deva-darśanaḥ—whose vision is godly.

After Ariṣṭāsura had been killed by Kṛṣṇa, who acts wonderfully, Nārada Muni went to speak to King Kamsa. That powerful sage of godly vision addressed the King as follows. (16)

10.37.01 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrī-śuka uvāca
keśi tu kamsa-prahitaḥ khurair mahīm
mahā-hayo nirjarayan mano-javaḥ
saṭāvadhūtābhra-vimāna-saṅkulaṁ
kurvan nabho heṅita-bhīṅitākhilaḥ*

śrī-śukaḥ uvāca—śrī śukadeva Gosvāmī said; keśi—the demon named Keśi; tu—and then; kamsa-prahitaḥ—sent by Kamsa; khurair—with his hooves; mahīm—the earth; mahā-hayaḥ—a huge horse; nirjarayan—ripping apart; manaḥ—like that of the mind; javaḥ—whose speed; saṭā—by the hairs of his mane; avadhūta—scattered; abhra—with the clouds; vimāna—and the airplanes (of the demigods); saṅkulaṁ—crowded; kurvan—making; nabhaḥ—the sky; heṅita—by his neighing; bhīṅita—frightened; akhilaḥ—everyone

Śukadeva Gosvāmī said: The demon Keśi, sent by Kamsa, appeared in Vraja as a great horse. Running with the speed of the mind, he tore up the earth with his hooves. The hairs of his mane scattered the clouds and the demigods' airplanes throughout the sky, and he terrified everyone present with his loud neighing.

10.37.07 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*samedhamānena sa kṛṅṅa-bāhunā
niruddha-vāyuś caraṅāmś ca vikṅipan
prasvinna-gātraḥ parivṛtta-locanaḥ
papāta laṅḍam viṣṛjan kṅitau vyasuḥ*

samedhamānena—expanding; saḥ—he; kṛṅṅa-bāhunā—by Lord Kṛṅṅa's arm; niruddha—stopped; vāyuḥ—his breathing; caraṅān—his legs; ca—and; vikṅipan—throwing about; prasvinna—perspiring; gātraḥ—his body; parivṛtta—rolling; locanaḥ—his eyes; papāta—he fell down; laṅḍam—feces; viṣṛjan—excreting; kṅitau—onto the ground; vyasuḥ—lifeless.

As Lord Kṛṅṅa's expanding arm completely blocked Keśi's breathing, his legs kicked convulsively, his body became covered with sweat, and his eyes rolled around. The demon then passed stool and fell on the ground, dead.

10.37.26 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*ekadāte paśūn pālās'
cārayanto 'dri-sānuṅu
cakrur nilāyana-kṛīḍās
cora-pālāpadeśataḥ*

ekadā—one day; te—they; paśūn—the animals; pālāḥ—the cowherd boys; cārayantaḥ—grazing; adri—of a mountain; sānuṅu—on the sides; cakruḥ—they enacted; nilāyana—of "stealing and hiding"; kṛīḍāḥ—games; cora—of thieves; pāla—and protectors; apadeśataḥ—playing the roles.

One day the cowherd boys, while grazing their animals on the mountain slopes, played the game of stealing and hiding, acting out the roles of rival thieves and herders.

10.37.28-30 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*maya-putro mahā-māyo
vyomo gopāla-veṇa-dhṛk
meñāyitān apovāha
prāyaś corāyito bahūn*

maya-putraḥ—a son of the demon Maya; mahāmāyaḥ—a powerful magician; vyomaḥ—named Vyoma; gopāla—of a cowherd boy; veṇa—the disguise; dhṛk—assuming; meñāyitān—those who were acting as sheep; apovāha—he took away; prāyaḥ—almost all; corāyitaḥ—pretending to be playing as a thief; bahūn—many.

A powerful magician named Vyoma, son of the demon Maya, then appeared on the scene in the guise of a cowherd boy. Pretending to join the game as a thief, he proceeded to steal most of the cowherd boys who were acting as sheep. (28)

*giri-daryām vinikñipya
nītam nītam mahāsuraḥ
śilayāpidadhe dvāram
catuḥ-pañcāvaśeṇitāḥ*

giri—of a mountain; daryām—in a cave; vinikñipya—throwing; nītam nītam—gradually bringing them; mahā-asuraḥ—the great demon; śilayā—with a stone; pidadhe—he blocked; dvāram—the entrance; catuḥ-pañca—four or five; avaśeṇitāḥ—remained.

Gradually the great demon abducted more and more of the cowherd boys and cast them into a mountain cave, which he sealed shut with a boulder. Finally only four or five boys acting as sheep remained in the game. (29)

*tasya tat karma vijñāya
kṛṇṇaḥ śaraṇa-daḥ satām
gopān nayantam jagrāha
vṛkam harir ivaujasā*

tasya—of him, Vyomāsura; tat—that; karma—activity; vijñāya—fully understanding; kṛṇṇaḥ—Lord Kṛṇṇa; śaraṇa—of shelter; daḥ—the giver; satām—to saintly devotees; gopān—cowherd boys; nayantam—who was leading; jagrāha—He seized; vṛkam—a wolf; hariḥ—a lion; iva—just as; ojasā—forcefully.

Lord Kṛṇṇa who shelters all saintly devotees, understood perfectly well what Vyomāsura was doing. Just as a lion grabs a wolf, Kṛṇṇa forcefully seized the demon as he was taking away more cowherd boys. (30)

10.37.32-33 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*tam nigrhyācyuto dorbhyām
pātayitvāmahī-tale
paśyatām divi devānām
paśu-māram amārayat*

tam—him; nigrhya—holding fast; acyutaḥ—Lord Kṛṇṇa; dorbhyām—with His arms; pātayitvā—making him fall; mahī-tale—onto the ground; paśyatām—while they were watching; divi—in the heavenly planets; devānām—the demigods; paśu-

māram—as a sacrificial animal is slaughtered; amārayat—He killed him.

Lord Acyuta clutched Vyomasura between His arms and threw him to the ground. Then, while the demigods in heaven looked on, Kṛṣṇa killed him in the same way that one kills a sacrificial animal. (32)

*guhā-pidhānam nirbhidyā
gopān nihsārya kṛcchrataḥ
stūyamānaḥ surair gopaiḥ
praviveśa sva-gokulam*

guhā—of the cave; pidhānam—the blockage; nirbhidyā—breaking; gopān—the cowherd boys; nihsārya—leading out; kṛcchrataḥ—from the dangerous place; stūyamānaḥ—being praised; suraiḥ—by the demigods; gopaiḥ—and by the cowherd boys; praviveśa—he entered; sva—His own; gokulam—cowherd village.

Kṛṣṇa then smashed the boulder blocking the cave's entrance and led the trapped cowherd boys to safety. Thereafter, as the demigods and cowherd boys sang His glories, He returned to his cowherd village, Gokula. (33)

10.38.01 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrī-śuka uvāca
akrūro 'pi ca tām rātrim
madhu-puryām mahā-matiḥ
uñitvāratham āsthāya
prayayau nanda-gokulam*

śrī-śukaḥ uvāca—śukadeva Gosvāmī said; akrūraḥ—Akrūra; api ca—and; tām—that; rātrim—night; madhu-puryām—in the city of Mathurā; mahā-matiḥ—high-minded; uñitvā—remaining; ratham—his chariot; āsthāya—mounting; prayayau—he set off; nanda-gokulam—for the cowherd village of Nanda Mahārāja.

Śukadeva Gosvāmī said: After passing the night in the city of Mathura, the high-minded Akrura mounted his chariot and set off for the cowherd village of Nanda Mahārāja.

10.38.34-35 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*rathāt tūrṇam avaplutya
so 'krūraḥ sneha-vihvalaḥ
papāta caraṇopānte
daṇḍa-vad rāma-kṛṇṇayoḥ*

rathāt—from his chariot; tūrṇam—quickly; avaplutya—climbing down; saḥ—he; akrūraḥ—Akrūra; sneha—by affection; vihvalaḥ—overcome; papāta—fell; caraṇa-upānte—next to the feet; daṇḍa-vat—flat like a rod; rāma-kṛṇṇayoḥ—of Balarāma and Kṛṇṇa.

Akrura, overwhelmed with affection, quickly jumped down from his chariot and fell at the feet of Kṛṣṇa and Balarāma like a rod. (34)

*bhagavad-darśanāhlāda-
bāṅpa-paryākulekṇaṇaḥ*

*pulakacitāṅga autkaṅṭhyāt
svākhyāne nāśakan nṛpa*

bhagavat—the Supreme Personality of Godhead; darśana—because of seeing; āhlāda—due to the joy; bāñpa—with tears; paryākula—overflowing; ikñāṇaḥ—whose eyes; pulaka—with eruptions; ācita—marked; aṅgaḥ—whose limbs; autkaṅṭhyāt—from eagerness; sva-ākhyāne—to announce himself; na aśakat—he was not able; nṛpa—O King.

The joy of seeing the Supreme Lord flooded Akrura's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King. (35)

10.39.08 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrī-śuka uvāca
pṛṇṭo bhagavatāsarvaṁ
varṇayām āsa mādhaveḥ
vairānubandhaṁ yaduṅṅu
vasudeva-vadhodyamam*

śrī-śukaḥ uvāca—śukadeva Gosvāmī said; pṛṇṭaḥ—requested; bhagavatā—by the Supreme Lord; sarvaṁ—everything; varṇayām āsa—described; mādhaveḥ—Akrūra, descendant of Madhu; vaira-anubandham—the inimical attitude; yaduṅṅu—toward the Yadus; vasudeva—Vasudeva; vadhā—to murder; udyamam—the attempt.

Śukadeva Gosvāmī said: In response to the Supreme Lord's request, Akrura, the descendant of Madhu, described the whole situation, including King Kamsa's enmity toward the Yadus and his attempt to murder Vasudeva.

10.39.10 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*śrutvākrūra-vacaḥ kṛṇṇo
balaś ca para-vīra-hā
prahasya nandaṁ pitaraṁ
rājñādiṅṭam vijajñatuḥ*

śrutvā—hearing; akrūra-vacaḥ—Akrūra's words; kṛṇṇaḥ—Lord Kṛṇṇa; balaḥ—Lord Balarāma; ca—and; para-vīra—of opposing heroes; hā—the destroyer; prahasya—laughing; nandaṁ—to Nanda Mahārāja; pitaraṁ—Their father; rājñā—by the King; diṅṭam—the order given; vijajñatuḥ—They informed.

Lord Kṛṣṇa and Lord Balarāma, the vanquisher of heroic opponents, laughed when They heard Akrura's words. The Lords then informed Their father, Nanda Mahārāja, of King Kamsa's orders.

10.39.11-12 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*gopān samādiśat so 'pi
grhyatām sarva-go-rasaḥ
upāyanāni grhṇīdhvaṁ
yujyantām śakataṅi ca*

*yāsyāmaḥ śvo madhu-purīm
dāsyāmo nṛpate rasān
drakñyāmaḥ su-mahat parva
yānti jānapadāḥ kila
evam āghoṇayat kñatrā
nanda-gopaḥ sva-gokule*

gopān—the cowherd men; samādiśāt—ordered; saḥ—he (Nanda Mahārāja); api—also; gr̥hyatām—have collected; sarva—all; go-rasaḥ—the milk products; upāyanāni—excellent gifts; gr̥hñīdhvam—take; yujyantām—yoke; śakātāni—the wagons; ca—and; yāsyāmaḥ—we shall go; śvaḥ—tomorrow; madhu-purīm—to Mathurā; dāsyāmaḥ—we shall give; nṛpateḥ—to the King; rasān—our milk products; drakñyāmaḥ—we shall see; su-mahat—a very great; parva—festival; yānti—are going; jānapadāḥ—the residents of all the outlying districts; kila—indeed; evam—thus; āghoṇayat—he had announced; kñatrā—by the village constable; nanda-gopaḥ—Nanda Mahārāja; sva-gokule—to the people of his Gokula.

Nanda Mahārāja then issued orders to the cowherd men by having the village constable make the following announcement throughout Nanda's domain of Vraja: "Go collect all the available milk products. Bring valuable gifts and yoke your wagons. Tomorrow we shall to Mathura, present our milk products to the King and see a very great festival. The residents of all the outlying districts are also going." (11-12)

10.39.38 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*bhagavān api samprāpto
rāmākrūra-yuto nṛpa
rathena vāyu-vegena
kālindīm agha-nāśinīm*

bhagavān—the Supreme Lord; api—and; samprāptaḥ—arrived; rāma-akrūra-yutaḥ—together with Balarāma and Akrūra; nṛpa—O King (Parīkṣit); rathena—by the chariot; vāyu—like the wind; vegena—swift; kālindīm—at the river Kālindī (Yamunā); agha—sins; nāśinīm—which destroys.

My dear King, the Supreme Lord Kṛṣṇa, traveling as swiftly as the wind in that chariot with Lord Balarāma and Akrūra, arrived at the river Kalindī, which destroys all sins.

10.39.34-36 Śukadeva Gosvāmī to Mahārāja Parīkṣit

*gopyaś ca dayitam kṛṇṇam
anuvrajaṇurāñjitāḥ
pratyādeśam bhagavataḥ
kāṅkṣāntyaś cāvatasthire*

gopyaḥ—the gopīs; ca—and; dayitam—their beloved; kṛṇṇam—Kṛṇṇa; anuvraja—following; anurāñjitāḥ—pleased; pratyādeśam—some instruction in reply; bhagavataḥ—from the Lord; kāṅkṣāntyaḥ—hoping for; ca—and; avatasthire—they stood.

[With His glances] Lord Kṛṣṇa somewhat pacified the gopīs, and they also followed behind for some time. Then, hoping He would give them some instruction, they stood still. (34)

*tās tathātapyatīr vīkṅya
sva-prasthāṇe yadūttamaḥ
sāntvayām asa sa-premaiḥ
āyāsya iti dautyakaiḥ*

tāḥ—them (the gopīs); tathā—thus; tapyatīḥ—lamenting; vīkṅya—seeing; sva-prasthāṇe—as He was leaving; yadu-uttamaḥ—the greatest of the Yadus; sāntvayām āsa—He consoled them; sa-premaiḥ—full of love; āyāsye iti—"I will return"; dautyakaiḥ—with words sent through a messenger.

As He departed, that best of the Yadus saw how the gopīs were lamenting, and thus He consoled them by sending a messenger with this loving promise: "I will return." (35)

*yāvad ālakṅyate ketuḥ
yāvad reṇū rathasya ca
anuprasthāpitātmāno
lekhyānīvopalakṅītāḥ*

yāvat—as long as; ālakṅyate—was visible; ketuḥ—the flag; yāvat—as long as; reṇuḥ—the dust; rathasya—of the chariot; ca—and; anuprasthāpita—sending after; ātmānaḥ—their minds; lekhyāni—painted figures; iva—like; upalakṅītāḥ—they appeared.

Sending their minds after Kṛṣṇa, the gopīs stood as motionless as figures in a painting. They remained there as long as the flag atop the chariot was visible, and even until they could no longer see the dust raised by the chariot wheels. (36)

CHAPTER TWENTY The Sweetness of Rasa rasa-madhurima

10.21.05 Sukadeva Gosvami to Maharaja Parikṣit

*barhāpīḍam naṭa-vara-vapuḥ karṇayoḥ karṇikāram
bibhrat vāsaḥ kanaka-kapiśam vaijayantīm ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraīyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*

barha—a peacock feather; āpīḍam—as the decoration of His head; naṭa-vara—of the best of dancers; vapuḥ—the transcendental body; karṇayoḥ—on the ears; karṇikāram—a particular kind of blue lotuslike flower; bibhrat—wearing; vāsaḥ—garments; kanaka—like gold; kapiśam—yellowish; vaijayantīm—named Vaijayantī; ca—and; mālām—the garland; randhrān—the holes; veṇoḥ—of His

flute; adhara—of His lips; sudhayā—with the nectar; āpūrayan—filling up; gopa-
vṛndaiḥ—by the cowherd boys; vṛndā-aranyam—the forest of Vṛndāvana; sva-
pada—because of the marks of His lotus feet; ramaṇam—enchanting; prāviśat—He
entered; gīta—being sung; kīrtiḥ—His glories.

Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His
ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Kṛṣṇa
exhibited His transcendental form as the greatest of dancers as He entered the
forest of Vṛndavana, beautifying it with the marks of His footprints. He filled the
holes of His flute with the nectar of His lips, and the cowherd boys sang His
glories.

10.15.42-43 Sukadeva Gosvami to Maharaja Parikṣit

*tam gorajaś-churita-kuntala-baddha-barha-
vanya-prasūna-rucirekṣaṇa-cāru-hāsam
veṇum kvaṇantam anugair upagīta-kīrtim
gopyo didṛkṣita-dṛṣo 'bhyagaman sametāḥ*

tam—Him; go-rajah—with the dust raised by the cows; churita—smeared;
kuntala—within His locks of hair; baddha—placed; barha—a peacock feather;
vanya-prasūna—with forest flowers; rucira-īkṣaṇa—charming eyes; cāru-hāsam—
and a beautiful smile; veṇum—His flute; kvaṇantam—sounding; anugaiḥ—by His
companions; upagīta—being chanted; kīrtim—His glories; gopyaḥ—the gopīs;
didṛkṣita—eager to see; dṛṣaḥ—their eyes; abhyagaman—came forward;
sametāḥ—in a body.

Lord Kṛṣṇa's hair, powdered with the dust raised by the cows, was decorated with
a peacock feather and forest flowers. The Lord glanced charmingly and smiled
beautifully, playing upon His flute while His companions chanted His glories. The
gopīs, all together, came forward to meet Him their eyes very eager to see Him.
(42)

*pītvā mukunda-mukha-sāragham akṣi-bhṛṅgaiś
tāpam jahur viraha-jam vraja-yoṣito 'hni
tat sat-kṛtim samadhigamya viveśa goṣṭham
savṛḍa-hāsa-vinayam yad apāṅga-mokṣam*

pītvā—drinking; mukunda-mukha—of the face of Lord Mukunda; sāragham—the
honey; akṣi-bhṛṅgaiḥ—with their beelike eyes; tāpam—distress; jahuḥ—gave up;
viraha-jam—based on separation; vraja-yoṣitaḥ—the ladies of Vṛndāvana; ahni—
during the day; tat—that; sat-kṛtim—offering of respect; samadhigamya—fully
accepting; viveśa—He entered; goṣṭham—the cowherd village; sa-vṛḍa—with
shame; hāsa—laughter; vinayam—and humbleness; yat—which; apāṅga—of their
sidelong glances; mokṣam—the release.

With their beelike eyes, the women of Vṛndavana drank the honey of the beautiful

face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vrndavana ladies cast sidelong glances at the Lord - glances filled with bashfulness, laughter and submission - and Sri Kṛṣṇa, completely accepting these glances as a proper offering of respect, entered the cowherd village. (43)

10.21.02-3 Sukadeva Gosvami to Maharaja Parikṣit

*kusumita-vanarāji-śuṣmi-bhṛṅga
dvija-kula-ghuṣṭa-sarah-sarin-mahīdhram
madhupatiḥ avagāhya cārayan gāḥ
saha-pāṣu-pāla-balaḥ cukūja veṇum*

kusumita—flowering; vana-rāji—among the groups of trees; śuṣmi—maddened; bhṛṅga—with bees; dvija—of birds; kula—and flocks; ghuṣṭa—resounding; sarah—its lakes; sarit—rivers; mahīdhram—and hills; madhu-patiḥ—the Lord of Madhu (Kṛṣṇa); avagāhya—entering; cārayan—while tending; gāḥ—the cows; saha-pāṣu-pāla-balaḥ—in the company of the cowherd boys and Lord Balarāma; cukūja—vibrated; veṇum—His flute.

The lakes, rivers and hills of Vrndavana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarama, Madhupati [Sri Kṛṣṇa] entered that forest, and while herding the cows He began to vibrate His flute. (2)

*tad vraja-striya āśrutya
veṇu-gītaṁ smarodayam
kāścit parokṣaṁ kṛṣṇasya
sva-sakhībhyo 'nvavarṇayan*

tat—that; vraja-striyaḥ—the ladies in the cowherd village; āśrutya—hearing; veṇu-gītaṁ—the song of the flute; smara-udayam—which gives rise to the influence of Cupid; kāścit—some of them; parokṣaṁ—privately; kṛṣṇasya—about Kṛṣṇa; sva-sakhībhyah—to their intimate companions; anvavarṇayan—described.

When the young ladies in the cowherd village of Vraja heard the song of Kṛṣṇa's flute, which arouses the influence of Cupid, some of them privately began describing Kṛṣṇa's qualities to their intimate friends. (3)

10.21.10-11 The Gopis Glorify Kṛṣṇa's Flute

*vṛndāvanam sakhi bhuvō vitanoti kīrtim
yad devakī-suta-padāmbuja-labdha-lakṣmi
govinda-veṇum anu matta-mayūra-nṛtyam*

prekṣyādri-sānv-avaratānya-samasta-sattvam

vṛndāvanam—Vṛndāvana; sakhi—O friend; bhuvah—of the earth; vitanoti—spreads; kīrtim—the glories; yat—because; devakī-suta—of the son of Devakī; pada-ambuja—from the lotus feet; labdha—received; lakṣmi—the treasure; govinda-veṇum—the flute of Govinda; anu—upon hearing; matta—maddened; mayūra—of the peacocks; nṛtyam—in which there is the dancing; prekṣya—seeing; adri-sānu—upon the peaks of the hills; avarata—stunned; anya—other; samasta—all; sattvam—creatures.

O friend, Vṛndavana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devaki. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned. (10)

*dhanyāḥ sma mūḍha-gatayo 'pi harīnya etā
yā nanda-nandanam upātta-vicitra-veśam
ākarnya veṇu-raṇitam saha-kṛṣṇa-sārāḥ
pūjām dadhur viracitām praṇayāvalokaiḥ*

dhanyāḥ—fortunate, blessed; sma—certainly; mūḍha-gatayah—having taken birth in an ignorant animal species; api—although; harīnyaḥ—she-deer; etāḥ—these; yāḥ—who; nanda-nandanam—the son of Mahārāja Nanda; upātta-vicitra-veśam—dressed very attractively; ākarnya—hearing; veṇu-raṇitam—the sound of His flute; saha-kṛṣṇa-sārāḥ—accompanied by the black deer (their husbands); pūjām dadhuḥ—they worshiped; viracitām—performed; praṇaya-avalokaiḥ—by their affectionate glances.

Blessed are all these foolish deer because they have approached Maharaja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection. (11)

10.21.13 The Gopis Glorify Kṛṣṇa's Flute

*gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta
pīyūṣam uttabhita-karṇa-putaiḥ pibantyaḥ
śāvāḥ snuta-stana-payāḥ-kavalāḥ sma tasthur
govindam ātmani dṛśāśru-kalāḥ sprśantyaḥ*

gāvaḥ—the cows; ca—and; kṛṣṇa-mukha—from the mouth of Lord Kṛṣṇa; nirgata—emitted; veṇu—of the flute; gīta—of the song; pīyūṣam—the nectar; uttabhita—raised high; karṇa—with their ears; putaiḥ—which were acting as vessels; pibantyaḥ—drinking; śāvāḥ—the calves; snuta—exuding; stana—from their udders; payāḥ—the milk; kavalāḥ—whose mouthfuls; sma—indeed; tasthuḥ—stood still; govindam—Lord Kṛṣṇa; ātmani—within their minds; dṛśā—with their vision; āśru-kalāḥ—their eyes full of tears; sprśantyaḥ—touching.

Using their upraised ears as vessels, the cows are drinking the nectar of the flute-

song flowing out of Kṛṣṇa's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand still as they take Govinda within themselves through their tearfilled eyes and embrace Him within their hearts.

10.21.14 The Gopis Glorify Kṛṣṇa's Flute

*prāyo batāmba vihagā munayo vane 'smin
kṛṣṇekṣitam tad-uditam kala-veṇu-gītam
āruhya ye druma-bhujān rucira-pravālān
śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ*

prāyaḥ—almost; bata—certainly; amba—O mother; vihagāḥ—the birds; munayaḥ—great sages; vane—in the forest; asmin—this; kṛṣṇa-īkṣitam—in order to see Kṛṣṇa; tat-uditam—created by Him; kala-veṇu-gītam—sweet vibrations made by playing the flute; āruhya—rising; ye—who; druma-bhujān—to the branches of the trees; rucira-pravālān—having beautiful creepers and twigs; śṛṇvanti—they hear; mīlita-dṛśaḥ—closing their eyes; vigata-anya-vācaḥ—stopping all other sounds.

O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Kṛṣṇa. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.

10.21.16-17 The Gopis Glorify Kṛṣṇa's Flute

*dṛṣṭvātape vraja-paśūn saha rāma-gopaiḥ
sañcārayantam anu veṇum udīrayantam
prema-pravṛddha uditāḥ kusumāvalībhiḥ
sakhyur vyadhāt sva-vapuṣāmbuda ātapatram*

dṛṣṭvā—seeing; ātape—in the full heat of the sun; vraja-paśūn—the domestic animals of Vraja; saha—together with; rāma-gopaiḥ—Lord Balarāma and the cowherd boys; sañcārayantam—herding together; anu—repeatedly; veṇum—His flute; udīrayantam—loudly playing; prema—out of love; pravṛddhaḥ—expanded; uditāḥ—rising high; kusumāvalībhiḥ—(with droplets of water vapor, which are like) groups of flowers; sakhyuḥ—for his friend; vyadhāt—he constructed; sva-vapuṣā—out of his own body; ambudaḥ—the cloud; ātapatram—an umbrella.

In the company of Balarama and the cowherd boys, Lord Kṛṣṇa is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising high and constructing out of his own body, with its multitude of flower-like droplets of water, an umbrella for the sake of his friend. (16)

*pūrṇāḥ pulindya urugāya-padābja-rāga
śrī-kuṅkumena dayitā-stana-maṇḍitena
tad-darśana-smara-rujaḥ tṛṇa-rūṣitena
limpantya ānana-kuceṣu jahus tad-ādhim*

pūrṇāḥ—fully satisfied; pulindyaḥ—the wives of the śabara tribe; urugāya—of Lord Kṛṣṇa; pada-abja—from the lotus feet; rāga—of reddish color; śrī-kuṅkumena—by the transcendental kuṅkuma powder; dayitā—of His girlfriends; stana—the breasts; maṇḍitena—which had decorated; tat—of that; darśana—by the sight; smara—of Cupid; rujaḥ—feeling the torment; tṛṇa—upon the blades of grass; rūṣitena—attached; limpantyaḥ—smearing; ānana—upon their faces; kuceṣu—and breasts; jahuḥ—they gave up; tat—that; ādhim—mental pain.

The aborigine women of the Vṛndavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety. (17)

10.21.20 Sukadeva Gosvami to Maharaja Parikṣit

*evam-vidhā bhagavato
yā vṛndāvana-cāriṇaḥ
varṇayantyo mitho gopyaḥ
krīdās tan-mayatām yayuḥ*

evam-vidhāḥ—such; bhagavataḥ—of the Supreme Personality of Godhead; yāḥ—which; vṛndāvana-cāriṇaḥ—who was wandering in the Vṛndāvana forest; varṇayantyaḥ—engaged in describing; mithaḥ—among one another; gopyaḥ—the gopīs; krīdaḥ—the pastimes; tat-mayatām—fullness in ecstatic meditation upon Him; yayuḥ—they attained.

Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vṛndavana forest, the gopīs became fully absorbed in thoughts of Him.

10.22.22 Sukadeva Gosvami to Maharaja Parikṣit

*ḍṛḍham pralabhās trapayā ca hāpitāḥ
prastobhitāḥ krīdana-vac ca kāritāḥ
vastrāṇi caivāpahṛtāny athāpy amum
tā nābhyasūyan priya-saṅga-nirvṛtāḥ*

ḍṛḍham—thoroughly; pralabhāḥ—cheated; trapayā—of their shame; ca—and;

hāpitāḥ—deprived; prastobhitāḥ—laughed at; krīdana-vat—just like toy dolls; ca—and; kāritāḥ—made to act; vastrāṇi—their clothing; ca—and; eva—indeed; apahr̥tāni—stolen; atha api—nevertheless; amum—toward Him; tāḥ—they; na abhyasūyan—did not feel inimical; priya—of their beloved; saṅga—by the association; nirvṛtāḥ—joyful.

Although the gopis had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Sri Kṛṣṇa. Rather, they were simply joyful to have this opportunity to associate with their beloved.

10.22.24 Sukadeva Gosvami to Maharaja Parikṣit

*tāsām vijñāya bhagavān
sva-pāda-sparśa-kāmyayā
dhr̥ta-vratānām saṅkalpam
āha dāmodaro 'balāḥ*

tāsām—of these girls; vijñāya—understanding; bhagavān—the Supreme Personality of Godhead; svapāda—of His own feet; sparśa—for the touch; kāmyayā—with the desire; dhr̥ta-vratānām—who had taken their vow; saṅkalpam—the motivation; āha—spoke; dāmodaraḥ—Lord Dāmodara; abalāḥ—to the girls.

The Supreme Lord understood the determination of the gopis in executing their strict vow. The Lord also knew that the girls desired to touch His lotus feet, and thus Lord Damodara, Kṛṣṇa, spoke to them as follows.

10.22.25-27 Kṛṣṇa to the Gopis

*saṅkalpo viditaḥ sādhyo
bhavatīnām mad-arcanam
mayānumoditaḥ so 'sau
satyo bhavitum arhati*

saṅkalpaḥ—the motivation; viditaḥ—understood; sādhyāḥ—O pious girls; bhavatīnām—your; mat-arcanam—worship of Me; mayā—by Me; anumoditaḥ—approved of; saḥ asau—that; satyaḥ—true; bhavitum—to become; arhati—must.

[Lord Kṛṣṇa said:] O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come_r_to pass. (25)

na mayy āveśita-dhiyām

*kāmaḥ kāmāya kalpate
bharjitā kvathitā dhānāḥ
prāyo bijāya neśate*

na—not; mayi—in Me; āveśita—fully absorbed; dhiyām—of those whose consciousness; kāmaḥ—desire; kāmāya—to material lust; kalpate—leads; bharjitāḥ—burned; kvathitāḥ—cooked; dhānāḥ—grains; prāyaḥ—for the most part; bijāya—new growth; na iṣyate—are not capable of causing.

The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts. (26)

*yātābalā vrajaṁ siddhā
mayemā raṁsyathā kṣapāḥ
yad uddīśya vratam idam
cerur āryārcanam satīḥ*

yāta—go now; abalāḥ—My dear girls; vrajam—to Vraja; siddhāḥ—having achieved your desire; mayā—with Me; imāḥ—these; raṁsyatha—you will enjoy; kṣapāḥ—the nights; yat—which; uddīśya—having in mind; vratam—vow; idam—this; ceruḥ—you executed; āryā—of goddess Kātyāyanī; arcanam—the worship; satīḥ—being pure.

Go now, girls, and return to Vraja. Your desire is fulfilled, for in My company you will enjoy the coming nights. After all, this was the purpose of your vow to worship goddess Katyayani, O pure-hearted ones. (27)

10.29.01 Sukadeva Gosvami to Maharaja Pariksit

*śrī-bādarāyaṇir uvāca
bhagavān api tā rātrīḥ
śāradoṭphulla-mallikāḥ
vikṣya rantum manaś cakre
yoga-māyām upāśritaḥ*

śrī-bādarāyaṇiḥ uvāca—śrī śukadeva, the son of śrīla Badarāyaṇa Vedavyāsa, said; bhagavān—Kṛṣṇa, the Supreme Personality of Godhead; api—although; tāḥ—those; rātrīḥ—nights; śārada—of autumn: utphulla—blossoming; mallikāḥ—the jasmine flowers; vikṣya—seeing: rantum—to enjoy love; manaś cakre—He made up His mind; yogamāyām—His spiritual potency that makes the impossible possible; upāśritaḥ—resorting to.

Sri Badarayani said: Sri Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency.

10.29.04 Sukadeva Gosvami to Maharaja Pariksit

*niśamya gītām tad anaṅga-varadhanam
vraja-striyaḥ kṛṣṇa-grhīta-mānasāḥ
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto java-lola-kunḍalāḥ*

niśamya—hearing; gītām—the music; tat—that; anaṅga—Cupid; vardhanam—which fortifies; vraja-striyaḥ—the young women of Vraja; kṛṣṇa—by Kṛṣṇa; grhīta—seized; mānasāḥ—whose minds; ājagmuḥ—they went; anyonyam—to one another; alakṣita—unnoticed; udyamāḥ—their going forward; saḥ—He; yatra—where; kāntaḥ—their boyfriend; java—because of their haste; lola—swinging; kunḍalāḥ—whose earrings.

When the young women of Vrndavana heard Kṛṣṇa's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth.

10.29.08-9 Sukadeva Gosvami to Maharaja Pariksit

*tā vāryamānāḥ patibhiḥ
pitṛbhir bhrātr-bandhubhiḥ
govindāpahṛtātmāno
na nyavartanta mohitāḥ*

tāḥ—they; vāryamānāḥ—being checked; patibhiḥ—by their husbands; pitṛbhiḥ—by their fathers; bhrātr—brothers; bandhubhiḥ—and other relatives; govinda—by Lord Kṛṣṇa; apahṛta—stolen away; ātmānaḥ—their very selves; na nyavartanta—they did not turn back; mohitāḥ—enchanted.

Their husbands, fathers, brothers and other relatives tried to stop them, but Kṛṣṇa had already stolen their hearts. Enchanted by the sound of His flute, they refused to turn back. (8)

*antar-grha-gatāḥ kāścid
gopyo 'labdha-vinirgamāḥ
kṛṣṇam tad-bhāvanā-yuktā
dadhyur mīlita-locanāḥ*

antaḥ-grha—within their homes; gatāḥ—present; kāścit—some; gopyaḥ—gopīs; alabdha—not obtaining; vinirgamāḥ—any exit; kṛṣṇam—upon śrī Kṛṣṇa; tat-

bhāvanā—with ecstatic love for Him; yuktāḥ—fully endowed; dadhyuḥ—they meditated; mīlita—closed; locanāḥ—their eyes .

Some of the gopis, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love. (9)

10.29.11 Sukadeva Gosvami to Maharaja Parikṣit

*tam eva paramātmānam
jāra-buddhyāpi saṅgatāḥ
jahur guṇa-mayaṁ dehaṁ
sadyaḥ prakṣiṇa-bandhanāḥ*

tam—Him; eva—even though; parama-ātmānam—the Supersoul; jāra—a paramour; buddhyā—thinking Him to be; api—nevertheless; saṅgatāḥ—getting His direct association; jahuḥ—they gave up; guṇa-mayaṁ—composed of the modes of material nature; dehaṁ—their bodies; sadyaḥ—immediately; prakṣiṇa—thoroughly counteracted; bandhanāḥ—all their bondage of karma.

Although Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies.

10.29.19 Kṛṣṇa to the Gopis

*rajany eṣā ghora-rūpā
ghora-sattva-ṇiṣevitā
pratiyāta vrajaṁ neha
stheyam strībhiḥ su-madhyamāḥ*

rajanī—night; eṣā—this; ghora-rūpā—fearsome in appearance; ghora-sattva—by fearsome creatures; ṇiṣevitā—populated; pratiyāta—please return; vrajaṁ—to the cowherd village of Vraja; na—not; iha—here; stheyam—should stay; strībhiḥ—women; su-madhyamāḥ—O slender-waisted girls.

This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-waisted girls. This is not a proper place for women.

10.29.27 Kṛṣṇa to the Gopis

*śravaṇād darśanād dhyānān
mayi bhāvo 'nukīrtanāt*

*na tathā sannikarṣeṇa
pratiyāta tato gṛhān*

śravaṇāt—by hearing (My glories); darśanāt—by viewing (My Deity form in the temple); dhyānāt—by meditation; mayi—for Me; bhāvaḥ—love; anukīrtanāt—by subsequent chanting; na—not; tathā—in the same way; sannikarṣeṇa—by physical proximity; pratiyāta—please return; tataḥ—therefore; gṛhān—to your homes.

Transcendental love for Me arises by the devoṛtional processes of hearing about Me, seeing My Deity form, meditating on Me and faithfully chanting My glories. The same result is not achieved by mere physical proximity. So please go back to your homes.

10.29.33 Gopis to Kṛṣṇa

*kurvanti hi tvayi ratim kuśalāḥ sva ātman
nitya-priye pati-sutādibhir ārti-daiḥ kim
tan naḥ prasīda parameśvara mā sma chindyā
āśām dhṛtām tvayi cirād aravinda-netra*

kurvanti—they show; hi—indeed; tvayi—for You; ratim—attraction; kuśalāḥ—expert persons; sve—for their own; ātman—Self; nitya—eternally; priye—who is dear; pati—with our husbands; suta—children; ādibhiḥ—and other relations; ārti-daiḥ—who only give trouble; kim—what; tat—therefore; naḥ—to us; prasīda—be merciful; parama-īśvara—O supreme controller; mā sma chindyāḥ—please do not cut down; āśām—our hopes; dhṛtām—sustained; tvayi—for You; cirāt—for a long time; aravinda-netra—O lotus-eyed one.

Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-ṛcherished_r_hope to have Your association.

10.29.38 Gopis to Kṛṣṇa

*tan naḥ prasīda vṛjinārdana te 'nghri-mūlam
prāptā viṣṛjya vasatīḥ tvad-upāsanāśāḥ
tvat-sundara-smita-nirīkṣaṇa-tīvra-kāma
taptātmanām puruṣa-bhūṣaṇa dehi dāsyam*

tat—therefore; naḥ—to us; prasīda—please show Your mercy; vṛjina—of all distress; ardana—O vanquisher; te—Your; anghri-mūlam—feet; prāptāḥ—we have approached; viṣṛjya—renouncing; vasatīḥ—our homes; tvat-upāsanā—the worship of You; āśāḥ—hoping for; tvat—Your; sundara—beautiful; smita—smiling; nirīkṣaṇa—because of the glances; tīvra—intense; kāma—by the lust; tapta—

burned; ātmanām—whose hearts; puruṣa—of all men; bhūṣaṇa—O ornament; dehi—please grant; dāsyam—servitude.

Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants.

10.29.40 Gopis to Kṛṣṇa

*kā sṛy aṅga te kala-padāyata-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idam ca nirīksya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

kā—which; strī—woman; aṅga—dear Kṛṣṇa; te—Your; kala—sweet-sounding; pada—having stanzas; āyata—drawn-out; veṇu—of Your flute; gīta—by the song; sammohitā—completely bewildered; ārya—of civilized people; caritāt—from the proper behavior; na calet—does not deviate; tri-lokyām—within the three worlds; trai-lokya—of all the three worlds; saubhagam—the cause of auspiciousness; idam—this; ca—and; nirīksya—seeing; rūpaṁ—the personal beauty; yat—because of which; go—the cows; dvija—birds; druma—trees; mṛgāḥ—and deer; pulakāni—bodily hair standing on end; abibhran—they bore.

Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.

10.29.42 Sukadeva Gosvami to Maharaja Parikṣit

*śrī-śuka uvāca
iti viklavitaṁ tāsāṁ
śrutvā yogeśvareśvaraḥ
prahasya sa-dayaṁ gopīr
ātmārāmo 'py arīramat*

śrī-śukaḥ uvāca—śukadeva Gosvāmī said; iti—in these words; viklavitaṁ—the despondent expressions of; tāsāṁ—of them; śrutvā—having heard; yoga-īśvara-īśvaraḥ—the Lord of all lords of mystic power; prahasya—laughing; sa-dayaṁ—mercifully; gopīḥ—the gopīs; ātma ārāmaḥ—self-satisfied; api—even though; arīramat—He satisfied.

Sukadeva Gosvami said: Smiling upon hearing these despondent words from the

gopis, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied.

10.29.48 Sukadeva Gosvami to Maharaja Parikṣit

*tāsām tat-saubhaga-madam
vīkṣya mānam ca keśavaḥ
praśamāya prasādāya
tatraivāntaradhīyata*

tāsām—of them; tat—that; saubhaga—due to their good fortune; madam—intoxicated state; vīkṣya—observing; mānam—the false pride; ca—and; keśavaḥ—Lord Kṛṣṇa; praśamāya—in order to diminish it; prasādāya—to show them favor; tatra eva—right there; antaradhīyata—He disappeared.

Lord Kesava, seeing the gopis too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.

10.30.03-4 Sukadeva Gosvami to Maharaja Parikṣit

*Gati-smita-prekṣaṇa-bhāṣaṇādiṣu
priyāḥ priyasya pratirūḍha-mūrtayaḥ
asāv aham tv ity abalās tad-ātmikā
nyavediṣuḥ kṛṣṇa-vihāra-vibhramāḥ*

gati—in His movements; smita—smiling; prekṣaṇa—beholding; bhāṣaṇā—talking; ādiṣu—and so on; priyāḥ—the dear gopis; priyasya—of their beloved; pratirūḍha—fully absorbed; mūrtayaḥ—their bodies; asau—He; aham—I; tu—actually; iti—speaking thus; abalāḥ—the women; tat-ātmikāḥ—identifying with Him; nyavediṣuḥ—they announced; kṛṣṇa-vihāra—caused by the pastimes of Kṛṣṇa; vibhramāḥ—whose intoxication.

Because the beloved gopis were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another: "I am Kṛṣṇa!" (3)

*gāyantya uccair amum eva samhatā
vicikyur unmattaka-vad vanād vanam
papracchur ākāśa-vad antaram bahir
bhūteṣu santam puruṣam vanaspatin*

gāyantyaḥ—singing; uccaiḥ—loudly; amum—about Him; eva—indeed;

samhatāḥ—together in a group; vicikyuh—they searched; unmattaka-vat—like madwomen; vanāt vanam—from one area of the forest to another; papracchuḥ—they inquired; ākāśa-vat—like the sky; antaram—internally; bahiḥ—and externally; bhūteṣu—in all created beings; santam—present; puruṣam—the Supreme Person; vanaspatīn—from the trees.

Singing loudly of Kṛṣṇa, they searched for Him throughout the Vṛndavana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky. (4)

10.30.24 Sukadeva Gosvami to Maharaja Parikṣit

*evam kṛṣṇam pṛcchamānā
vṛndāvana-latās tarūn
vyacakṣata vanoddeṣe
padāni paramātmanah*

evam—in this manner; kṛṣṇam—about Kṛṣṇa; pṛcchamānāḥ—inquiring; vṛndāvana—of the Vṛndāvana forest; latāḥ—from the creepers; tarūn—and the trees; vyacakṣata—they saw; vana—of the forest; uddeṣe—in one spot; padāni—the footprints; parama-ātmanah—of the Supersoul .

While the gopis were thus imitating Kṛṣṇa's pastimes and asking Vṛndavana's creepers and trees where Kṛṣṇa, the Supreme Soul, might be, they happened to see His footprints in a corner of the forest.

10.30.26 Sukadeva Gosvami to Maharaja Parikṣit

*tais taiḥ padaiḥ tat-padavīm
anvicchantyaḥ 'grato'balāḥ
vadhvāḥ padaiḥ su-pṛktāni
vilokyārtāḥ samabruvan*

taiḥ taiḥ—by those various; padaiḥ—footprints; tat—His; padavīm—path; anvicchantyaḥ—tracing out; agrataḥ—forward; abalāḥ—the girls; vadhvāḥ—of His special consort; padaiḥ—with the footprints; supṛktāni—thoroughly intermingled; vilokya—noticing; ārtāḥ—distressed; samabruvan—they spoke.

The gopis began following Kṛṣṇa's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearest consort, they became perturbed and spoke as follows.

10.30.28-33 Gopis to One Another

*anayārādhito nūnam
bhagavān harir īsvaraḥ
yan no vihāya govindah
prīto yām anayat rahaḥ*

anayā—by Her; ārādhitaḥ—perfectly worshiped; nūnam—certainly; bhagavan—the Personality of Godhead; hariḥ—Lord Kṛṣṇa; īsvaraḥ—the supreme controller; yat—inasmuch as; naḥ—us; vihāya—rejecting; govindah—Lord Govinda; prītaḥ—pleased; yām—whom; anayat—led; rahaḥ—to a secluded place.

Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so_r_ pleased with her that He abandoned the rest of us and brought Her to a secluded place. (28)

*dhanyā aho amī ālyo
govindānghry-abja-reṇavaḥ
yān brahmeṣau ramā devī
dadhur mūrdhny agha-nuttaye*

dhanyāḥ—sanctified; aho—ah; amī—these; ālyāḥ—O gopīs; govinda—of Govinda; aṅghri-abja—of the lotuslike feet; reṇavaḥ—the particles of dust; yān—which; brahmā—Lord Brahmā; īsau—and Lord śiva; ramā devī—Ramādevī, the wife of Lord Viṣṇu; dadhuḥ—take; mūrdhni—on their heads; agha—of their sinful reactions; nuttaye—for the dispelling.

O girls! The dust of Govinda's lotus feet is so sacred that even Brahma, Siva and the goddess Rama take that dust upon their heads to dispel sinful reactions. (29)

*tasyā amūni naḥ kṣobham
kurvanty uccaiḥ padāni yat
yaikāpahṛtya gopīnām
raho bhunkte 'cyutādharam
na laksyante padāny atra
tasyā nūnam tṛṇāṅkuraiḥ
khidyat-sujātānghri-talām
unninye preyasīm priyaḥ
imāny adhika-magnāni
padāni vahato vadhūm
gopyaḥ paśyata kṛṣṇasya
bhārākrāntasya kāmīnaḥ
atrāvaropitā kāntā
puṣpa-hetor mahātmanā*

imāni—these; adhika—very much; magnāni—merged; padāni—footprints; vahataḥ—of Him who was carrying; vadhūm—His consort; gopyaḥ—O gopīs; paśyata—just see; kṛṣṇasya—of Kṛṣṇa; bhāra—by the weight; ākrāntasya—oppressed; kāmīnaḥ—lustful; atra—in this place; avaropitā—placed down; kāntā—

the girlfriend; puṣpa—of (gathering) flowers; hetoḥ—for the purpose; mahā-ātmanā—by the very intelligent.

Please observe, my dear gopis, how in this place lusty Kṛṣṇa's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers. (31)

*atra prasūnāvacaḥ
priyārthe preyasā kṛtaḥ
prapadākramaṇa ete
paśyatāsakale pade*

atra—here; prasūna—of flowers; avacaḥ—the gathering; priyā-arthē—for the sake of His beloved; preyasā—by the beloved Kṛṣṇa; kṛtaḥ—done; prapada—front of His feet; ākramaṇe—with the pressing down; ete—these; paśyata—just see; asakale—incomplete; pade—the pair of footprints.

Just see how in this place dear Kṛṣṇa collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers. (32)

*keśa-prasādhanam tv atra
kāmīnyāḥ kāmīnā kṛtam
tāni cūḍayatā kāntām
upaviṣṭam iha dhruvam*

keśa—of Her hair; prasādhanam—the decorative arrangement; tu—furthermore; atra—here; kāmīnyāḥ—of the lusty girl; kāmīnā—by the lusty boy; kṛtam—done; tāni—with those (flowers); cūḍayatā—by Him who was making a crown; kāntām—His consort; upaviṣṭam—seated; iha—here; dhruvam—certainly.

Certainly Kṛṣṇa sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected. (33)

10.30.35-36 Sukadeva Gosvami to Maharaja Parikṣit

*ity evaṁ darśayantyaś tās
cerur gopyo vicetasāḥ
yām gopīm anayat kṛṣṇo
vihāyānyāḥ striyo vane
sā ca mene tadātmānam
variṣṭham sarva-yoṣitām*

*hitvā gopīḥ kāma-yānā
mām asau bhajate priyaḥ*

iti—thus; evam—in this manner; darśayantyāḥ—showing; tāḥ—they; ceruḥ—wandered; gopyāḥ—the gopīs; vicetasāḥ—completely bewildered; yām—which; gopīm—gopī; anayat—He took; kṛṣṇaḥ—Lord Kṛṣṇa; vihāya—abandoning; anyāḥ—the other; striyāḥ—women; vane—in the forest; sā—She; ca—also; mene—thought; tadā—then; ātmānam—Herself; variṣṭham—the best; sarva—of all; yoṣitām—women; hitvā—rejecting; gopīḥ—the gopīs; kāma-yānāḥ—who are impelled by lusty desire; mām—Me; asau—He; bhajate—is accepting; priyaḥ—the beloved.

As the gopis wandered about, their minds completely bewildered, they pointed out various signs of Kṛṣṇa's pastimes. The particular gopi whom Kṛṣṇa had led into a secluded forest when He had abandoned all the other young girls began to think Herself the best of women. "My beloved has rejected all the other gopis," She thought, "even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone. (35-36)

10.30.37-38 Sukadeva Gosvami to Maharaja Parikṣit

*tato gatvā vanoddeśam
dṛptā keśavam abravīt
na pārāye 'ham calitum
naya mām yatra te manaḥ*

tataḥ—then; gatvā—going; vana—of the forest; uddeśam—to one region; dṛptā—becoming proud; keśavam—to Kṛṣṇa; abravīt—She said; na pārāye—am not able; aham—I; calitum—to move; naya—bring; mām—Me; yatra—where; te—Your; manaḥ—mind.

As the two lovers passed through one part of the Vrndavana forest, the special gopi began feeling proud of herself. She told Lord Kesava, "I cannot walk any further. Please carry Me wherever You want to go." (37)

*evam uktaḥ priyām āha
skandha āruhyatām iti
tataś cāntardadhe kṛṣṇaḥ
sā vadhūr anvatapyata*

evam—thus; uktaḥ—addressed; priyām—to His beloved; āha—He said; skandhe—on My shoulder; āruhyatām—please climb; iti—these words; tataḥ—then; ca—and; antardadhe—He disappeared; kṛṣṇaḥ—Lord śrī Kṛṣṇa; sā—She; vadhūḥ—His consort; anvatapyata—felt remorse.

Thus addressed, Lord Kṛṣṇa replied, "Just climb on My shoulder." But as soon as He said this, He disappeared. His beloved consort then immediately felt great

remorse. (38)

10.30.39 Srimati Radharani

*hā nātha ramaṇa preṣṭha
kvāsi kvāsi mahā-bhuja
dāsyās te kṛpaṇāyā me
sakhe darśaya sannidhim*

hā—O; nātha—master; ramaṇa—lover; preṣṭha—deardest; kva asi kva asi—where are You, where are You; mahā-bhuja—O mighty-armed one; dāsyāḥ—to the maidservant; te—Your; kṛpaṇāyāḥ—wretched; me—Me; sakhe—O friend; darśaya—please show; sannidhim—Your presence.

She cried out: O master! O lover! O dearest, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!

10.30.40 Sukadeva Gosvami to Maharaja Parikṣit

*śrī-śuka uvāca
anvicchantyo bhagavato
mārgam gopyo 'vidūritaḥ
dadṛśuḥ priya-viśleṣān
mohitām duḥkhitām sakhīm*

śrī-śukaḥ uvāca—śrī śukadeva Gosvāmī said; anvicchantyaḥ—searching out; bhagavataḥ—of the Supreme Personality of Godhead; mārgam—the path; gopyaḥ—the gopīs; avidūritaḥ—not far away; dadṛśuḥ—saw; priya—from Her beloved; viśleṣāt—because of the separation; mohitām—bewildered; duḥkhitām—unhappy; sakhīm—their friend.

Sukadeva Gosvami said: While continuing to search out Kṛṣṇa's path, the gopīs discovered their unhappy friend close by. She was bewildered by separation from Her lover.

10.30.44 Sukadeva Gosvami to Maharaja Parikṣit

*punaḥ pulinam āgatya
kālindyāḥ kṛṣṇa-bhāvanāḥ
samavetā jaguḥ kṛṣṇam
tad-āgamana-kāṅkṣitāḥ*

punaḥ—again; pulinam—to the bank; āgatya—coming; kālindyāḥ—of the river

Yamunā; kṛṣṇa-bhāvanāḥ—meditating on Kṛṣṇa; samavetāḥ—joined together; jaguḥ—they sang; kṛṣṇam—about Kṛṣṇa; tat-āgamana—His arrival; kāṅkṣitāḥ—eagerly desired.

The gopis again came to the bank of the Kalindi. Meditating on Kṛṣṇa and eagerly hoping He would come, they sat down together to sing of Him.

10.31.01-8 The Gopi's Songs of Separation

*gopya ūcuḥ
jayati te 'dhikam janmanā vrajaḥ
śrayata indirā śaśvat atra hi
dayita dṛśyatām dikṣu tāvakās
tvayi dhṛtāsavas tvām vicinvate*

gopyaḥ ūcuḥ—the gopīs said; jayati—is glorious; te—Your; adhikam—exceedingly; janmanā—by the birth; vrajaḥ—the land of Vraja; śrayate—is residing; indirā—Lakṣmī, the goddess of fortune; śaśvat—perpetually; atra—here; hi—indeed; dayita—O beloved; dṛśyatām—may (You) be seen; dikṣu—in all directions; tāvakāḥ—Your (devotees); tvayi—for Your sake; dhṛta—sustained; asavaḥ—their life airs; tvām—for You; vicinvate—they are searching.

The gopis said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indira, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us. (1)

*śarad-udāśaye sādhu-jāta-sat-
sarasijodara-śrī-muṣā dṛśā
surata-nātha te 'śulka-dāsikā
vara-da nighnato neha kim vadhaḥ*

śarat—of the autumn season; uda-āśaye—in the reservoir of water; sādhu—excellently; jāta—grown; sat—fine; sarasi-ja—of the lotus flowers; udara—in the middle; śrī—the beauty; muṣā—which excels; dṛśā—with Your glance; surata-nātha—O Lord of love; te—Your; aśulka—acquired without payment; dāsikāḥ—maidservants; vara-da—O giver of benedictions; nighnataḥ—for You who are killing; na—not; iha—in this world; kim—why; vadhaḥ—murder.

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder? (2)

*viṣa-jalāpyayād vyāla-rāksasād
varṣa-mārutād vaidyutānalāt*

*vṛṣa-mayātmajād viśvato bhayād
ṛṣabha te vyaṃ rakṣitā muhuḥ*

viṣa—poisonous; jala—by the water (of the Yamunā, contaminated by Kāliya); apyayāt—from destruction; vyāla—fearsome; rākṣasāt—from the demon (Agha); varṣa—from rain (sent by Indra); mārutāt—and the wind-storm (created by Tṛṇāvarta); vaidyuta-analāt—from the thunderbolt (of Indra); vṛṣa—from the bull, Ariṣṭāsura; maya-ātmajāt—from the son of Maya (Vyomāsura); viśvataḥ—from all; bhayāt—fear; ṛṣabha—O greatest of personalities; te—by You; vyaṃ—we; rakṣitāḥ—have been protected; muhuḥ—repeatedly.

O greatest of personalities, You have repeatedly saved us from all kinds of danger - from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Danava. (3)

*na khalu gopikā-nandano bhavān
akhila-dehinām antarātma-dṛk
vikhanasārthito viśva-guptaye
sakha udeyivān sātvatām kule*

na—not; khalu—indeed; gopikā—of the gopī, Yaśodā; nandanah—the son; bhavān—Your good self; akhila—of all; dehinām—embodied living entities; antaḥ-ātma—of the inner consciousness; dṛk—the seer; vikhanasā—by Lord Brahmā; arthitaḥ—prayed for; viśva—of the universe; guptaye—for the protection; sakhe—O friend; udeyivān—You arose; sātvatām—of the Sātvatas; kule—in the dynasty.

You are not actually the son of the gopi Yasoda, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahma prayed for You to come and protect the universe, You have now appeared in the Satvata dynasty. (4)

*viracitābhayaṃ vṛṣṇi-dhūrya te
caraṇam īyuṣām saṃsṛter bhayāt
kara-saroruhaṃ kānta kāma-dam
śirasi dhehi naḥ śrī-kara-graham*

viracita—created; abhayam—fearlessness; vṛṣṇi—of the Vṛṣṇi dynasty; dhūrya—O best; te—Your; caraṇam—feet; īyuṣām—of those who approach; saṃsṛteḥ—of material existence; bhayāt—out of fear; kara—Your hand; saraḥ-ruham—like a lotus flower; kānta—O lover; kāma—desires; dam—fulfilling; śirasi—on the heads; dhehi—please place; naḥ—of us; śrī—of the goddess of fortune, Lakṣmīdevī; kara—the hand; graham—taking.

O best of the Vṛṣnis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads. (5)

*vraja-janārti-han vīra yoṣitām
nija-jana-smaya-dhvaṁsana-smita
bhaja sakhe bhavat-kiṅkarīḥ sma no
jalaruhānanam cāru darśaya*

vraja-jana—of the people of Vraja; ārti—of the suffering; han—O destroyer; vīra—O hero; yoṣitām—of women; nija—Your own; jana—of the people; smaya—the pride; dhvaṁsana—destroying; smita—whose smile; bhaja—please accept; sakhe—O friend; bhavat—Your; kiṅkarīḥ—maidservants; sma—indeed; naḥ—us; jala-ruha—lotus; ānanam—Your face; cāru—beautiful; darśaya—please show.

O You who destroys the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face. (6)

*praṇata-dehinām pāpa-karṣaṇam
ṛṇa-carānugam śrī-niketanam
phaṇi-phaṇārpitam te padāmbujam
kṛṇu kuceṣu naḥ kṛndhi hṛc-chayam*

praṇata—who are surrendered to You; dehinām—of the embodied living beings; pāpa—the sins; karṣaṇam—which remove; ṛṇa—grass; cara—who graze (the cows); anugam—following; śrī—of the goddess of fortune; nikanam—the abode; phaṇi—of the serpent (Kāliya); phaṇā—on the hoods; arpitam—placed; te—Your; pada-ambujam—lotus feet; kṛṇu—please put; kuceṣu—on the breasts; naḥ—our; kṛndhi—cut away; hṛc-śayam—the lust in our hearts.

Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts. (7)

*madhurayā girā valgu-vākyayā
budha-manojñayā puṣkarekṣaṇa
vidhi-karīḥ imā vīra muhyatīr
adhara-sīdhunāpyāyayasva naḥ*

madhurayā—sweet; girā—by Your voice; valgu—charming; vākyayā—by Your words; budha—to the intelligent; mano-jñayā—attractive; puṣkara—lotus; īkṣaṇa—You whose eyes; vidhi-karīḥ—maidservants; imāḥ—these; vīra—O hero; muhyatīḥ—becoming bewildered; adhara—of Your lips; sīdhunā—with the nectar; āpyāyayasva—please restore to life; naḥ—us.

O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips. (8)

10.31.09-10 The Gopi's Song of Separation

*tava kathāmr̥tam tapta-jīvanam
kavibhir iḍitam kalmaṣāpaham
śravaṇa-maṅgalam śrīmad ātatam
bhuvī 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; iḍitam—described; kalmaṣa-apaham—that which drives away sinful reactions; śravaṇa-maṅgalam—giving spiritual benefit when heard; śrīmat—filled with spiritual power; ātatam—broadcast all over the world; bhuvī—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. (9)

*prahasitam priya-prema-vikṣaṇam
viharaṇam ca te dhyāna-maṅgalam
rahasi samvido yā hṛdi spr̥ṣaḥ
kuhaka no manaḥ kṣobhayanti hi*

prahasitam—the smiling; priya—affectionate; prema—with love; vikṣaṇam—glances; viharaṇam—intimate pastimes; ca—and; te—Your; dhyāna—by meditation; maṅgalam—auspicious; rahasi—in solitary places; samvidaḥ—conversations; yāḥ—which; hṛdi—the heart; spr̥ṣaḥ—touching; kuhaka—O cheater; naḥ—our; manaḥ—minds; kṣobhayanti—agitate; hi—indeed.

Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You—all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds. (10)

10.31.11-19 The Gopi's Song of Separation

*calasi yad vrajāt cārayan paśūn
nalina-sundaram nātha te padam
śīla-tṛṇāṅkuraiḥ sīdatīti naḥ
kalilatām manaḥ kānta gacchati*

calasi—You go; yat—when; vrajāt—from the cowherd village; cārayan—herding; paśūn—the animals; nalina—than a lotus flower; sundaram—more beautiful; nātha—O master; te—Your; padam—feet; śīla—by sharp edges of grain; tṛṇa—grass; āṅkuraiḥ—and sprouting plants; sīdati—are experiencing pain; iti—thus thinking; naḥ—us; kalilatām—discomfort; manaḥ—our minds; kānta—O lover;

gacchati—feel.

_r_î Dear master, dear lover, when You leave the cowherd village to heard the cows, our minds are disturbed with the thought of that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants. (11)

*dina-parikṣaye nīla-kuntalair
vanaruhānanam bibhrad āvṛtam
ghana-rajavalam darśayan muhur
manasi naḥ smaram vīra yacchasi*

dina—of the day; parikṣaye—at the finish; nīla—dark blue; kuntalaiḥ—with locks of hair; vana-ruha—lotus; ānanam—face; bibhrat—exhibiting; āvṛtam—covered; ghana—thick; rajaḥ-valam—smeared with dust; darśayan—showing; muhuḥ—repeatedly; manasi—in the minds; naḥ—our; smaram—Cupid; vīra—O hero; yacchasi—You are placing.

At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds. (12)

*praṇata-kāma-dam padmajārcitam
dharāṇi-maṇḍanam dhyeyam āpadi
caraṇa-paṅkajam śantamam ca te
ramaṇa naḥ staneṣv arpayādhi-han*

praṇata—of those who bow down; kāma—the desires; dam—fulfilling; padma-ja—by Lord Brahmā; arcitam—worshipped; dharāṇi—of the earth; maṇḍanam—the ornament; dhyeyam—the proper object of meditation; āpadi—in time of distress; caraṇa-paṅkajam—the lotus feet; śam-tamam—giving the highest satisfaction; ca—and; te—Your; ramaṇa—O lover; naḥ—our; staneṣu—on the breasts; arpayā—please place; adhi-han—O destroyer of mental distress.

Your lotus feet, which are worshiped by Lord Brahma, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts. (13)

*surata-varadhanam śoka-nāśanam
svarita-veṇunā suṣṭhu cumbitam
itara-rāga-vismāraṇam nṛṇām
vitara vīra nas te dharāmṛtam*

surata—conjugal happiness; vardhanam—which increases; śoka—grief; nāśanam—which destroys; svarita—vibrated; veṇunā—by Your flute; suṣṭhu—abundantly; cumbitam—kissed; itara—other; rāga—attachments; vismāraṇam—

causing to forget; nṛṇām—men; vitara—please spread; vīra—O hero; naḥ—upon us; te—Your; adhara—of the lips; amṛtam—the nectar.

O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment. (14)

*aṭati yad bhavān ahni kānanam
truṭi yugāyate tvām apaśyatām
kuṭila-kuntalam śrī-mukham ca te
jaḍa udikṣatām pakṣma-kṛd dṛśām*

aṭati—travel; yat—when; bhavān—You; ahni—during the daytime; kānanam—to the forest; truṭi—about 1/1700 of a second; yugāyate—becomes like an entire millennium; tvām—You; apaśyatām—for those who do not see; kuṭila—curling; kuntalam—with locks of hair; śrī—beautiful; mukham—face; ca—and; te—Your; jaḍaḥ—foolish; udikṣatām—for those who are eagerly looking; pakṣma—of lids; kṛt—the creator; dṛśām—of the eyes.

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even if we can look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator. (15)

*pati-sutānvaya-bhrāṭṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi*

pati—husbands; suta—children; anvaya—ancestors; bhrāṭṛ—brothers; bāndhavān—and other relatives; ativilaṅghya—completely neglecting; te—Your; anti—into the presence; acyuta—O infallible one; āgatāḥ—having come; gati—of our movements; vidad—who understand the purpose; tava—Your; udgīta—by the loud song (of the flute); mohitāḥ—bewildered; kitava—O cheater; yoṣitaḥ—women; kaḥ—who; tyajet—would abandon; niśi—in the night.

Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives. (16)

*rahasi samvidam hṛc-chayodayam
prahasitānanam prema-vikṣaṇam
bṛhad-urāḥ śrīyo vikṣya dhāma te
muhur ati-sprhā muhyate manaḥ*

rahasi—in private; samvidam—confidential discussions; hṛt-śaya—of lust in the

heart; udayam—the rise; prahasita—smiling; ānanam—face; prema—loving; vīkṣaṇam—glances; bṛhat—broad; uraḥ—chest; śriyaḥ—of the goddess of fortune; vīkṣya—seeing; dhāma—the abode; te—Your; muhuḥ—repeatedly; ati—excessive; sprhā—hankering; muhyate—bewilders; manaḥ—the mind.

Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You. (17)

*vraja-vanaukasām vyaktir aṅga te
vṛjina-hantry alam viśva-maṅgalam
tyaja manāk ca nas tvat-sprhātmanām
sva-jana-hṛd-rujām yan niṣūdanam*

vraja-vana—in the forests of Vraja; okasām—for those who dwell; vyaktiḥ—the appearance; aṅga—dear one; te—Your; vṛjina—of distress; hantri—the agent of destruction; alam—extremely so; viśva-maṅgalam—all-auspicious; tyaja—please release; manāk—a little; ca—and; naḥ—to us; tvat—for You; sprhā—with hankering; ātmanām—whose minds are filled; sva—Your own; jana—devotees; hṛt—in the hearts; rujām—of the disease; yat—which is; niṣūdanam—that which counteracts.

O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotee's hearts. (18)

*yat te sujāta-caraṇāmburuham staneṣu
bhītāḥ śanaiḥ priya dadhīmaḥ karkaṣeṣu
tenātavīm aṭasi tad vyathate na kim svit
kūrpādibhir bhramati dhīr bhavad-āyusām naḥ*

yat—which; te—Your; su-jāta—very fine; caraṇa-ambu-ruham—lotus feet; staneṣu—on the breasts; bhītāḥ—being afraid; śanaiḥ—gently; priya—O dear one; dadhīmaḥ—we place; karkaṣeṣu—rough; tena—with them; aṭavīm—the forest; aṭasi—You roam; tat—they; vyathate—are distressed; na—not; kim svit—we wonder; kūrpa-ādibhiḥ—by small stones and so on; bhramati—flutters; dhīḥ—the mind; bhavat-āyusām—of those of whom Your Lordship is the very life; naḥ—of us.

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path. (19)

10.32.01-3 Sukadeva Gosvami to Maharaja Pariksit

*śrī-śuka uvāca
iti gopyaḥ pragāyantyaḥ
pralapantyaś ca citradhā
ruruduḥ su-svaram rājan
kṛṣṇa-darśana-lālasāḥ*

śrī-śukaḥ uvāca—śrī śukadeva Gosvāmī said; iti—thus, as related above; gopyaḥ—the gopīs; pragāyantyaḥ—singing forth; pralapantyaḥ—speaking forth; ca—and; citradhā—in various charming ways; ruruduḥ—they cried; su-svaram—loudly; rājan—O King; kṛṣṇa-darśana—for the sight of Kṛṣṇa; lālasāḥ—hankering.

Sukadeva Gosvami said: O King, having thus sung and spoken their hearts out in various charming ways, the gopīs began to weep loudly. They were very eager to see Lord Kṛṣṇa. (1)

*tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ*

tāsām—before them; āvirabhūt—He appeared; śauriḥ—Lord Kṛṣṇa; smayamāna—smiling; mukha—His face; ambujaḥ—lotuslike; pīta—yellow; ambara—a garment; dharaḥ—wearing; srag-vī—wearing a flower garland; sākṣāt—directly; manmatha—of Cupid (who bewilders the mind); man—of the mind; mathaḥ—the bewilderer.

Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people. (2)

*tam vilokyāgatam preṣṭham
prīty-utphulla-dṛśo 'balāḥ
uttasthur yugapat sarvās
tanvaḥ prāṇam ivāgatam*

tam—Him; vilokya—seeing; āgatam—returned; preṣṭham—their dearest; prīti—out of affection; utphulla—opening wide; dṛśaḥ—their eyes; abalāḥ—the girls; uttasthuḥ—they stood up; yugapat—all at once; sarvāḥ—all of them; tanvaḥ—of the body; prāṇam—the life air; iva—as; āgatam—returned.

When the gopīs saw that their dearest Kṛṣṇa had returned_r_to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies. (3)

10.32.10 Sukadeva Gosvami to Maharaja Parikṣit

*tābhir vidhūta-sokābhir
bhagavān acyuto vṛtaḥ
vyarocatādhikam tāta
puruṣaḥ śaktibhir yathā*

tābhiḥ—by these gopīs; vidhūta—fully cleansed; śokābhiḥ—of their distress; bhagavān—the Supreme Personality of Godhead; acyutaḥ—the infallible Lord; vṛtaḥ—surrounded; vyarocata—appeared brilliant; adhikam—exceedingly; tāta—my dear (King Parīkṣit); puruṣaḥ—the Supreme Soul; śaktibhiḥ—with His transcendental potencies; yathā—as.

Encircled by the gopis, who were now relieved of all distress, Lord Acyuta, the Supreme Personality of Godhead, shone forth splendidly. My dear King, Kṛṣṇa thus appeared like the Supersoul encircled by His spiritual potencies.

10.32.15 Sukadeva Gosvami to Maharaja Parikṣit

*sabhājayitvā tam anaṅga-dīpanam
sahāsa-līlekṣaṇa-vibhrama-bhruvā
saṁsparśanenāṅka-kṛtāṅghri-hastayoḥ
saṁstutya īṣat kupitā babhāṣire*

sabhājayitvā—honoring; tam—Him; anaṅga—of lusty desires; dīpanam—the inciter; sa-hāsa—smiling; līlā—playful; īkṣaṇa—with glances; vibhrama—sporting; bhruvā—with their eyebrows; saṁsparśanena—with touching; aṅka—upon their laps; kṛta—placed; aṅghri—of His feet; hastayoḥ—and hands; saṁstutya—offering praise; īṣat—somewhat; kupitāḥ—angry; babhāṣire—they spoke.

Sri Kṛṣṇa had awakened romantic desires within the gopis, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows.

10.32.16 Gopis to Kṛṣṇa

*śrī-gopya ūcuḥ
bhajato ’nubhajanty eka
eka etad-viparyayam
nobhayāṁś ca bhajanty eka
etan no brūhi sādhu bhoḥ*

śrī-gopyaḥ ūcuḥ—the gopīs said; bhajataḥ—to those who respect them; anu—reciprocally; bhajanti—show respect; eke—some; eke—some; etat—to this; viparyayam—the contrary; na ubhayān—with neither; ca—and; bhajanti—reciprocate; eke—some; etat—this; naḥ—to us; brūhi—speak; sādhu—properly;

bhoḥ—O dear one.

The gopis said: Some people reciprocate the affection only of those who are affectionate toward them, while others show affection even to those who are indifferent or inimical. And yet others will not show affection toward anyone. Dear Kṛṣṇa, please properly explain this matter to us.

10.32.17-21 Kṛṣṇa to the Gopis

*śrī-bhagavān uvāca
mitho bhajanti ye sakhyaḥ
svārthaikāntodyamā hi te
na tatra sauhṛdam dharmāḥ
svārthārtham tad dhi nānyathā*

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; mithaḥ—mutually; bhajanti—reciprocate; ye—who; sakhyaḥ—friends; sva-ārtha—for their own sake; eka-anta—exclusively; udyamāḥ—whose endeavor; hi—indeed; te—they; na—not; tatra—therein; sauhṛdam—true friendship; dharmāḥ—true religiosity; sva-ārtha—of their own benefit; artham—for the sake; tat—that; hi—indeed; na—not; anyathā—otherwise.

The Supreme Personality of Godhead said: So-called friends who show affection for each other only to benefit themselves are actually selfish. They have no true friendship, nor are they following the true principles of religion. Indeed, if they did not expect benefit for themselves, they would not reciprocate. (17)

*bhajanty abhajato ye vai
karuṇāḥ pitarau yathā
dharmo nirapavādo 'tra
sauhṛdam ca su-madhyamāḥ*

bhajanti—they devotedly serve; abhajataḥ—with those who do not reciprocate with them; ye—those who; vai—indeed; karuṇāḥ—merciful; pitarau—parents; yathā—as; dharmāḥ—religious duty; nirapavādaḥ—faultless; atra—in this; sauhṛdam—friendship; ca—and; su-madhyamāḥ—O slender-waisted ones.

My dear slender-waisted gopīs, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of religion, and they are true well-wishers.

*bhajato 'pi na vai kecid
bhajanty abhajataḥ kutaḥ
ātmārāmā hy āpta-kāmā
akṛta-jñā guru-druhaḥ*

bhajataḥ—with those who are acting favorably; api—even; na—not; vai—certainly; kecit—some; bhajanti—reciprocate; abhajataḥ—with those who are not acting favorably; kutaḥ—what to speak of; ātma-ārāmāḥ—the self-satisfied; hi—indeed; āpta-kāmāḥ—those who have already attained their material desires; akṛta-jñāḥ—those who are ungrateful; guru-druhaḥ—those who are inimical to superiors.

My dear slender-waisted gopis, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of religion, and they are true well-wishers. (18)

*bhajato 'pi na vai kecid
bhajanty abhajataḥ kutaḥ
ātmārāmā hy āpta-kāmā
akṛta-jñā guru-druhaḥ*

bhajataḥ—with those who are acting favorably; api—even; na—not; vai—certainly; kecit—some; bhajanti—reciprocate; abhajataḥ—with those who are not acting favorably; kutaḥ—what to speak of; ātma-ārāmāḥ—the self-satisfied; hi—indeed; āpta-kāmāḥ—those who have already attained their material desires; akṛta-jñāḥ—those who are ungrateful; guru-druhaḥ—those who are inimical to superiors.

Then there are those individuals who are spiritually self-satisfied, materially fulfilled or by nature ungrateful or simply envious of superiors. Such persons will not love even those who love them, what to speak of those who are inimical. (19)

*nāhaṁ tu sakhyo bhajato 'pi jantūn
bhajāmy amiṣām anuvṛtti-vṛttaye
yathādhano labdha-dhane vinaṣṭe
tac-cintayānyan nibhṛto na veda*

na—do not; aham—I; tu—on the other hand; sakhyaḥ—O friends; bhajataḥ—worshipping; api—even; jantūn—with living beings; bhajāmi—reciprocate; amiṣām—their; anuvṛtti—propensity (for pure love); vṛttaye—in order to impel; yathā—just as; adhanaḥ—a poor man; labdha—having obtained; dhane—wealth; vinaṣṭe—and it being lost; tat—of that; cintayā—with anxious thought; anyat—anything else; nibhṛtaḥ—filled; na veda—does not know.

But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopis, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else. (20)

*evam mad-arthojjhita-loka-veda
svānām hi vo mayy anuvṛttaye 'balāḥ
mayāparokṣam bhajatā tirohitam
māsūyitum mārhatta tat priyam priyāḥ*

evam—thus; mat—My; artha—for the sake; ujjhita—having rejected; loka—worldly opinion; veda—the opinion of the Vedas; svānām—and relatives; hi—indeed; vaḥ—of you; mayi—for Me; anuvṛttaye—for the loving propensity; abalāḥ—My dear girls; mayā—by Me; aparokṣam—removed from your sight; bhajatā—who is actually reciprocating; tirohitam—the disappearance; mā—with Me; asūyitum—to be inimical; ma arhatha—you should not; tat—therefore; priyam—with your beloved; priyāḥ—My dear beloveds.

My dear girls, understand that simply for My sake you had rejected the authority of worldly opinion, of the Vedas and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, My beloved gopis, please do not harbor any bad feelings toward Me, your beloved. (21)

10.32.22 Kṛṣṇa to the Gopis

*na pāraye 'haṁ niravadya-saṁyujām
sva-sādhu-kṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā*

na—not; pāraye—am able to make; aham—I; niravadya-saṁyujām—to those who are completely free from deceit; sva-sādhu-kṛtyam—proper compensation; vibudha-āyusā—with a lifetime as long as that of the demigods; api—although; vaḥ—to you; yāḥ—who; mā—Me; abhajan—have worshiped; durjara—difficult to overcome; geha-śṛṅkhalāḥ—the chains of household life; saṁvṛścya—cutting; tat—that; vaḥ—of you; pratiyātu—let it be returned; sādhunā—by the good activity itself.

I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.

10.33.02 Sukadeva Gosvami to Maharaja Parikṣit

*tatrārabhata govindo
rāsa-kṛīḍām anuvrataiḥ
strī-ratnair anvitaḥ prītaiḥ
anyonyābaddha-bāhubhiḥ*

tatra—there; ārabhata—began; govindaḥ—Lord Kṛṣṇa; rāsa-kṛīḍām—the pastime of the rāsa dance; anuvrataiḥ—by the faithful (gopis); strī—of women; ratnaiḥ—the jewels; anvitaḥ—joined; prītaiḥ—who were satisfied; anyonya—among one another; ābaddha—entwining; bāhubhiḥ—their arms.

There on the Yamuna's banks Lord Govinda then began the pastime of the rāsa dance in the company of those jewels among women, the faithful gopis, who

joyfully linked their arms together.

10.33.03 Sukadeva Gosvami to Maharaja Parikṣit

*rāsotsavaḥ sampravṛtto
gopī-maṇḍala-maṇḍitaḥ
yogeśvareṇa kṛṣṇena
tāsām madhye dvayor dvayoḥ
praviṣṭena grhītānām
kaṅthe sva-nikaṭam striyaḥ
yam manyeran nabhas tāvad
vimāna-śata-saṅkulam
divaukasām sa-dārāṇām
autsukyāpahṛtātmanām*

rāsa—of the rāsa dance; utsavaḥ—the festivity; sampravṛttaḥ—commenced; gopī-maṇḍala—by the circle of gopīs; maṇḍitaḥ—decorated; yoga—of mystic power; īśvareṇa—by the supreme controller; kṛṣṇena—Lord Kṛṣṇa; tāsām—of them; madhye—within the midst; dvayoḥ dvayoḥ—between each pair; praviṣṭena—present; grhītānām—who were held; kaṅthe—by the necks; sva-nikaṭam—next to themselves; striyaḥ—the women; yam—whom; manyeran—considered; nabhaḥ—the sky; tāvat—at that time; vimāna—of airplanes; śata—with hundreds; saṅkulam—crowded; diva—of the heavenly planets; okasām—belonging to the inhabitants; sa—accompanied; dārāṇām—by their wives; autsukya—by eagerness; apahṛta—carried away; ātmanām—their minds.

The festive rasa dance commenced, with the gopis arrayed in a circle. Lord Kṛṣṇa expanded Himself and entered between each pair of gopis, and as that master of mystic power placed His arms around their necks, each girl thought He was standing next to her alone. The demigods and their wives were overwhelmed with eagerness to witness the rasa dance, and they soon crowded the sky with their hundreds of celestial airplanes.

10.33.16 Sukadeva Gosvami to Maharaja Parikṣit

*evam pariṣvaṅga-karābhimarśa-
snigdheṣaṇoddāma-vilāsa-hāsaiḥ
reme rameśo vraja-sundarībhir
yathārbhakaḥ sva-pratibimba-vibhramah*

evam—thus; pariṣvaṅga—with embracing; kara—by His hand; abhimarśa—with touching; snigdha—affectionate; īkṣaṇa—with glances; uddāma—broad; vilāsa—playful; hāsaiḥ—with smiles; reme—He took pleasure; ramā—of the goddess of fortune; īśaḥ—the master; vraja-sundarībhiḥ—with the young women of the cowherd community; yathā—just as; arbhakaḥ—a boy; sva—His own;

pratibimba—with the reflection; vibhramaḥ—whose playing.

In this way Lord Kṛṣṇa, the original Lord Narayana, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.

10.33.19 Sukadeva Gosvami to Maharaja Parikṣit

*kṛtvā tāvantam ātmānam
yāvatīr gopa-yoṣitaḥ
reme sa bhagavāms tābhir
ātmārāmo 'pi līlayā*

kṛtvā—making; tāvantam—expanded that many times; ātmānam—Himself; yāvatīḥ—as many as; gopa-yoṣitaḥ—cowherd women; reme—enjoyed; saḥ—He; bhagavān—the Supreme Lord; tābhiḥ—with them; ātma-ārāmaḥ—self-satisfied; api—although; līlayā—as a pastime.

Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.

10.33.25 Sukadeva Gosvami to Maharaja Parikṣit

*evam śaśāṅkāmsu-virājitā niśāḥ
sa satya-kāmo 'nuratābalā-gaṇaḥ
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ*

evam—in this manner; śaśāṅka—of the moon; amśu—by the rays; virājitāḥ—made brilliant; niśāḥ—the nights; saḥ—He; satya-kāmaḥ—whose desires are always fulfilled; anurata—constantly attached to Him abalā-gaṇaḥ—His many girlfriends; siṣeve—He utilized; ātmani—within Himself; avaruddha—reserved; saurataḥ—conjugal feelings; sarvāḥ—all (the nights); śarat—of the autumn; kāvya—poetic; kathā—of narrations; rasa—of the transcendental moods; āśrayāḥ—the repositories.

Although the gopis were firmly attached to Lord Kṛṣṇa, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs.

10.33.29-31 Sukadeva Gosvami to Maharaja Parikṣit

*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; bhujāḥ—devouring; yathā—as.

Sukadeva Gosvami 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. (29)

*naitat samācarej jātu
manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād
yathārudro 'bdhi-jam viṣam*

na—not; etat—this; samācaret—should perform; jātu—ever; manasā—with the mind; api—even; hi—certainly; anīśvaraḥ—one who is not a controller; vinaśyati—he is destroyed; ācaran—acting; maudhyāt—out of foolishness; yathā—as; arudraḥ—one who is not Lord Rudra; abdhijam—generated from the ocean; viṣam—poison.

One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison. (30)

*īśvarāṇām vacaḥ satyam
tathāivācaritam kvacit
teṣām yat sva-vaco-yuktam
buddhimāns tat samācaret*

īśvarāṇām—of the Lord's empowered servants; vacaḥ—the words; satyam—true; tathā eva—also; ācaritam—what they do; kvacit—sometimes; teṣām—of them; yat—which; sva-vacaḥ—with their own words; yuktam—in agreement; buddhimān—one who is intelligent; tat—that; samācaret—should perform.

The statements of the Lord's empowered servants are always true, and the acts they perform are exemplary when consistent with those statements. Therefore one who is intelligent should carry out their instructions. (31)

10.33.33 Sukadeva Gosvami to Maharaja Pariksit

*kim utākhila-sattvānām
tiryak-martya-divaukasām
īśituś ceśitavyānām
kuśalākuśalānvayaḥ*

kim uta—what to speak then; akhila—of all; sattvānām—created beings; tiryak—animals; martya—humans; diva-okasām—and inhabitants of heaven; īśituḥ—for the controller; ca—and; īśitavyānām—of those who are controlled; kuśala—with piety; akuśala—and impiety; anvayaḥ—causal connection.

How, then, could the Lord of all created beings animals, men and demigods have any connection with the piety and impiety that affect His subject creatures?

10.33.35 Sukadeva Gosvami to Maharaja Pariksit

*gopīnām tat-patīnām ca
sarveṣām eva dehinām
yo 'ntaś carati so 'dhyakṣaḥ
krīḍaneneha deha-bhāk*

gopīnām—of the gopīs; tat-patīnām—of their husbands; ca—and; sarveṣām—of all; eva—indeed; dehinām—embodied living beings; yaḥ—who; antaḥ—within; carati—lives; saḥ—He; adhyakṣaḥ—the overseeing witness; krīḍanena—for sport; iha—in this world; deha—His form; bhāk—assuming.

He who lives as the overseeing witness within the gopīs and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes.

10.33.37 Sukadeva Gosvami to Maharaja Pariksit

*nāsūyan khalu kṛṣṇāya
mohitās tasya māyayā
manyamānāḥ sva-pārśva-sthān
svān svān dārān vrajaukaśaḥ*

na asūyan—were not jealous; khalu—even; kṛṣṇāya—against Kṛṣṇa; mohitāḥ—bewildered; tasya—His; māyayā—by the spiritual potency of illusion; manyamānāḥ—thinking; sva-pārśva—at their own sides; sthān—standing; svān svān—each their own; dārān—wives; vraja-okasaḥ—the cowherd men of Vraja.

The cowherd men, bewildered by Kṛṣṇa's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him.

10.33.39 Sukadeva Gosvami to Maharaja Pariksit

*vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hr̥d-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; hr̥t—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 gopis of Vṛndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.

10.35.01 Sukadeva Gosvami to Maharaja Pariksit

*śrī-śuka uvāca
gopyaḥ kṛṣṇe vanam yāte
tam anudruta-cetaṣaḥ
kṛṣṇa-līlāḥ pragāyantyo
ninyur duḥkhena vāsarān*

śrī-śukaḥ uvāca—śrī śukadeva Gosvāmī said; gopyaḥ—the gopīs; kṛṣṇe—Lord Kṛṣṇa; vanam—to the forest; yāte—having gone; tam—after Him; anudruta—chasing; cetaṣaḥ—whose minds; kṛṣṇa-līlāḥ—the transcendental pastimes of Kṛṣṇa; pragāyantyaḥ—singing loudly; ninyuḥ—they passed; duḥkhena—unhappily; vāsarān—the days.

Sukadeva Gosvami said: Whenever Kṛṣṇa went to the forest, the minds of the gopis would run after Him, and thus the young girls sadly spent their days singing of His pastimes.

10.35.02-13 The Gopis Sing of Kṛṣṇa

*śrī-gopya ūcuḥ
vāma-bāhu-kṛta-vāma-kapolo
valgita-bhrur adharārpita-veṇum*

*komalāṅgulibhir āśrita-mārgam
gopya īrayati yatra mukundaḥ
vyoma-yāna-vanitāḥ saha siddhair
vismitās tad upadhārya sa-lajjāḥ
kāma-mārgaṇa-samarpita-cittāḥ
kaśmalaṁ yayur apasmṛta-nīvyāḥ*

śrī-gopyaḥ ūcuḥ—the gopīs said; vāma—left; bāhu—on His arm; kṛta—putting; vāma—left; kapolaḥ—His cheek; valgiṭa—moving; bhruḥ—His eyebrows; adhara—upon His lips; arpita—placed; veṇum—His flute; komala—tender; aṅgulibhiḥ—with His fingers; āśrita-mārgam—its holes stopped; gopyaḥ—O gopīs; īrayati—vibrates; yatra—where; mukundaḥ—Lord Kṛṣṇa; vyoma—in the sky; yāna—traveling; vanitāḥ—the ladies; saha—together with; siddhaiḥ—the Siddha demigods; vismitāḥ—amazed; tat—to that; upadhārya—listening; sa—with; lajjāḥ—embarrassment; kāma—of lust; mārgaṇa—to the pursuit; samarpita—offered; cittāḥ—their minds; kaśmalaṁ—distress; yayuḥ—they experienced; apasmṛta—forgetting; nīvyāḥ—the belts of their dresses.

The gopīs said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening. (2-3)

*hanta citram abalāḥ śṛṇutedaṁ
hāra-hāsa urasi sthira-vidyut
nanda-sūnur ayam ārta-janānām
narma-do yarhi kūjita-veṇuḥ
vṛndaśo vraja-vṛṣā mṛga-gāvo
veṇu-vādya-hṛta-cetasa ārāt
danta-daṣṭa-kavalā dhṛta-karṇā
nidritā likhita-citram ivāsan*

hanta—ah; citram—wonder; abalāḥ—O girls; śṛṇuta—hear; idam—this; hāra—(brilliant) like a necklace; hāsaḥ—whose smile; urasi—upon the chest; sthira—motionless; vidyut—lightning; nanda-sūnuḥ—son of Nanda Mahārāja; ayam—this; ārta—troubled; janānām—for persons; narma—of joy; daḥ—the giver; yarhi—when; kūjita—has vibrated; veṇuḥ—His flute; vṛndaśaḥ—in groups; vraja—kept in the pasture; vṛṣāḥ—the bulls; mṛga—the deer; gāvaḥ—and the cows; veṇu—of the flute; vādya—by the playing; hṛta—stolen away; cetasaḥ—their minds; ārāt—at a distance; danta—by their teeth; daṣṭa—bit; kavalāḥ—whose mouthfuls; dhṛta—holding up; karṇāḥ—their ears; nidritāḥ—asleep; likhita—drawn; citram—an illustration; iva—as if; āsan—they were.

O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's bulls, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing

the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting. (4-5)

*barhiṇa-stabaka-dhātu-palāsair
baddha-malla-paribarha-vidambah
karhicit sa-bala āli sa gopair
gāḥ samāhvayati yatra mukundaḥ
tarhi bhagna-gatayah sarito vai
tat-padāmbuja-rajo 'nila-nītam
spṛhayatīr vayam ivābahu-puṇyāḥ
prema-vepita-bhujāḥ stimitāpaḥ*

barhiṇa—of peacocks; stabaka—with the tail feathers; dhātu—with colored minerals; palāsaiḥ—and with leaves; baddha—arranged; malla—of a wrestler; paribarha—the apparel; vidambah—imitating; karhicit—sometimes; sa-balaḥ—with Balarāma; āli—my dear gopī; saḥ—He; gopaiḥ—with the cowherd boys; gāḥ—the cows; samāhvayati—calls; yatra—when; mukundaḥ—Lord Mukunda; tarhi—then; bhagna—broken; gatayah—their movement; saritaḥ—the rivers; vai—indeed; tat—His; pada-ambuja—of the lotus feet; rajaḥ—the dust; anila—by the wind; nītam—brought; spṛhayatīḥ—hankering for; vayam—ourselves; iva—just like; abahu—slight; puṇyāḥ—the piety to whose credit; prema—due to love of God; vepita—trembling; bhujāḥ—whose arms (waves); stimita—stopped; āpaḥ—whose water.

My dear gopi, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarama and the cow herd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with_r_their arms trembling out of love. (6-7)

*anucaraiḥ samanuvārṇita-vīrya
ādi-pūruṣa ivācala-bhūtiḥ
vana-caro giri-tateṣu carantīr
veṇunāhvayati gāḥ sa yadā hi
vana-latās tarava ātmani viṣṇum
vyañjayantya iva puṣpa-phalādhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavrṣuḥ sma*

anucaraiḥ—by His companions; samanuvārṇita—being elaborately described; vīryaḥ—whose prowess; ādi-pūruṣaḥ—the original Personality of Godhead; iva—as if; acala—unchanging; bhūtiḥ—whose opulences; vana—in the forest; caraḥ—

moving about; giri—of the mountains; tatesu—on the sides; carantīḥ—who are grazing; veṇunā—with His flute; āhvayati—calls; gāḥ—the cows; saḥ—He; yadā—when; hi—indeed; vana-latāḥ—the forest creepers; taravaḥ—and the trees; ātmani—within themselves; viṣṇum—the Supreme Lord, Viṣṇu; vyañjayantyaḥ—revealing; iva—as if; puṣpa—with flowers; phala—and fruits; ādhyāḥ—richly endowed; praṇata—bowed down; bhāra—because of the weight; viṭapāḥ—whose branches; madhu—of sweet sap; dhārāḥ—torrents; prema—out of ecstatic love; hr̥ṣṭa—hairs standing on end; tanavaḥ—on whose bodies (trunks); vavṛṣuḥ sma—they have rained down;

Kṛṣṇa moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulence. When the cows wander onto the mountainsides and Kṛṣṇa calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Viṣṇu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap. (8-9)

*darśanīya-tilako vana-mālā-
divya-gandha-tulasī-madhu-mattaiḥ
ali-kulair alaghu gītām abhīṣṭam
ādriyan yarhi sandhita-veṇuḥ
sarasi sārāsa-haṁsa-vihaṅgāḥ
cāru-gītā-hṛta-cetasa etya
harim upāsata te yata-cittā
hanta mīlita-dṛśo dhṛta-maunāḥ*

darśanīya—of persons who are attractive to see; tilakaḥ—the most excellent; vana-mālā—upon His garland made of forest flowers; divya—divine; gandha—whose fragrance; tulasī—of the tulasī flowers; madhu—by the honeylike sweetness; mattaiḥ—intoxicated; ali—of bees; kulaiḥ—by the swarms; alaghu—strong; gītām—the singing; abhīṣṭam—desirable; ādriyan—thankfully acknowledging; yarhi—when; sandhita—placed; veṇuḥ—His flute; sarasi—in the lake; sārāsa—the cranes; haṁsa—swans; vihaṅgāḥ—and other birds; cāru—charming; gīta—by the song (of His flute); hṛta—taken away; cetasaḥ—whose minds; etya—coming forward; harim—Lord Kṛṣṇa; upāsata—worship; te—they; yata—under control; cittāḥ—whose minds; hanta—ah; mīlita—closed; dṛśaḥ—their eyes; dhṛta—maintaining; maunāḥ—silence.

Maddened by the divine, honeylike aroma of the tulasī flowers on the garland Kṛṣṇa wears, swarms of bees sing loudly for Him, and that most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute song then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed, they approach Kṛṣṇa, close their eyes and, maintaining strict silence, worship Him by fixing their

consciousness upon Him in deep meditati on. (10-11)

*saha-balaḥ srag-avatāṁsa-vilāsaḥ
sānuṣu kṣiti-bhṛto vraja-devyaḥ
harṣayan yarhi veṇu-raveṇa
jāta-harṣa uparambhati viśvam
mahad-atikramaṇa-śaṅkita-cetā
manda-mandam anugarjati meghaḥ
suhṛdam abhyavarṣat sumanobhiś
chāyayā ca vidadhat pratapatram*

saha-balaḥ—together with Balarāma; srag—a flower garland; avatāṁsa—as the ornament on His head; vilāsaḥ—playfully wearing; sānuṣu—on the sides; kṣiti-bhṛtaḥ—of a mountain; vraja-devyaḥ—O goddesses of Vṛndāvana (gopīs); harṣayan—creating joy; yarhi—when; veṇu—of His flute; raveṇa—by the resounding vibration; jāta-harṣaḥ—becoming joyful; uparambhati—causes to relish; viśvam—the entire world; mahat—against a great personality; atikramaṇa—of a transgression; śaṅkita—fearful; cetāḥ—in his mind; manda-mandam—very gently; anugarjati—thunders in response; meghaḥ—the cloud; suhṛdam—upon his friend; abhyavarṣat—has rained down; sumanobhiḥ—with flowers; chāyayā—with his shade; ca—and; vidadhat—providing; pratapatram—an umbrella as protection from the sun.

O goddess of Vraja, when Kṛṣṇa is enjoying Himself with Balarama on the mountain slopes, playfully wearing a flower garland on the top of His head, He englistens all with the resonant vibrations of His flute. Thus He delights the entire world. At that time the nearby cloud, afraid of offending a great personality, thunders very gently in accompaniment. The cloud showers flowers onto his dear friend Kṛṣṇa and shades Him from the sun like an umbrella. (12-13)

10.35.14-25 The Gopis Sing of Kṛṣṇa

*vividha-gopa-caraṇeṣu vidagdho
veṇu-vādyā urudhā nija-śikṣāḥ
tava sutāḥ sati yadādhara-bimbe
datta-veṇur anayat svāra-jātīḥ
savānaśas tad upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ
kavaya ānata-kandhara-cittāḥ
kaśmalaṁ yayur aniścita-tattvāḥ*

vividha—various; gopa—of cowherds; caraṇeṣu—in the activities; vidagdhaḥ—expert; veṇu—of the flute; vādye—in the matter of playing; urudhā—manifold; nija—of His own production; śikṣāḥ—whose teachings; tava—your; sutāḥ—son; sati—O pious lady (Yasodā); yadā—when; adhara—upon His lips; bimbe—which

are like red bimba fruits; datta—placing; veṇuḥ—His flute; anayat—He brought forth; svāra—of musical sound; jātīḥ—the harmonic tones; savanaśaḥ—with a variety of low, high and middle pitches; tat—that; upadhārya—hearing; sura-īśaḥ—the principal demigods; śakra—Indra; śarva—śiva; parameṣṭhi—and Brahmā; puraḥ-gāḥ—headed by; kavayaḥ—learned scholars; ānata—bowed; kandhara—their necks; cittāḥ—and minds; kaśmālam yayuḥ—they became bewildered; aniścita—unable to ascertain; tattvāḥ—its essence.

O pious mother Yasoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts. (14-15)

*nija-padābja-dalair dhvaja-vajra
nīrajāṅkuśa-vicitra-lalāmaiḥ
vraja-bhuvāḥ śamayan khura-todaṁ
varṣma-dhurya-gatir īḍita-veṇuḥ
vrajati tena vayan sa-vilāsa
vikṣaṇārpita-manobhava-vegāḥ
kuja-gatiṁ gamitā na vidāmaḥ
kaśmalena kavaram vasanam vā*

nija—His own; pada-abja—of the lotus feet; dalaiḥ—like flower petals; dhvaja—of a flag; vajra—thunderbolt; nīraja—lotus; āṅkuśa—and elephant goad; vicitra—variegated; lalāmaiḥ—by the markings; vraja—of Vraja; bhuvāḥ—of the ground; śamayan—relieving; khura—from the hooves (of the cows); todaṁ—the pain; varṣma—with His body; dhurya—like an elephant's; gatīḥ—whose movement; īḍita—extolled; veṇuḥ—whose flute; vrajati—He walks; tena—by that; vayan—we; savilāsa—playful; vikṣaṇa—with His glances; arpita—bestowed; manaḥ-bhava—of lust; vegāḥ—whose agitation; kuja—like that of trees; gatiṁ—whose movement (i.e., complete lack of movement); gamitāḥ—attaining; na vidāmaḥ—we do not recognize; kaśmalena—because of our bewilderment; kavaram—the braids of our hair; vasanam—our dress; vā—or.

As Kṛṣṇa strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cow's hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopis, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening. (16-17)

*maṇi-dharaḥ kvacid āgaṇayan gā
mālayā dayita-gandha-tulasyāḥ*

*praṇayino 'nucarasya kadāmse
prakṣipan bhujam agāyata yatra
kvaṇita-veṇu-rava-vañcita-cittāḥ
kṛṣṇam anvasata kṛṣṇa-grhīnyāḥ
guṇa-gaṇāṇam anugatya harīṇyo
gopikā iva vimukta-grhāsāḥ*

maṇi—(a string of) gems; dharāḥ—holding; kvacit—somewhere; āgaṇayan—counting; gāḥ—the cows; mālayā—with a flower garland; dayita—of His beloved; gandha—having the fragrance; tulasīyāḥ—the tulasī flowers upon which; praṇayinaḥ—loving; anucarasya—of a companion; kadā—at some time; amse—on the shoulder; prakṣipan—throwing; bhujam—His arm; agāyata—He sang; yatra—when; kvaṇita—vibrated; veṇu—of His flute; rava—by the sound; vañcita—stolen; cittāḥ—their hearts; kṛṣṇam—Kṛṣṇa; anvasata—they sat down beside; kṛṣṇa—of the black deer; grhīnyāḥ—the wives; guṇa-gaṇa—of all transcendental qualities; aṇam—the ocean; anugatya—approaching; harīṇyaḥ—the does; gopikāḥ—the gopīs; iva—just like; vimukta—having given up; grha—for home and family; āsāḥ—their hopes.

Now Kṛṣṇa is standing somewhere counting His cows on a string of gems. He wears a garland of tulasī flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. As Kṛṣṇa plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life. (18-19)

*kunda-dāma-kṛta-kautuka-veṣo
gopa-godhana-vṛto yamunāyām
nanda-sūnur anaghe tava vatso
narma-daḥ praṇayinām vijahāra
manda-vāyur upavāty anakūlam
mānayan malayaja-sparśena
vandinas tam upadeva-gaṇā ye
vādya-gīta-balibhiḥ parivavruḥ*

kunda—of jasmine flowers; dāma—with a garland; kṛta—made; kautuka—playful; veṣaḥ—His array; gopa—by the cowherd boys; godhana—and the cows; vṛtaḥ—surrounded; yamunāyām—along the Yamunā; nanda-sūnuḥ—the son of Nanda Mahārāja; anaghe—O sinless lady; tava—your; vatsaḥ—darling child; narma-daḥ—amusing; praṇayinām—His dear companions; vijahāra—He has played; manda—gentle; vāyuḥ—the wind; upavāty—blows; anakūlam—favorably; mānayan—showing honor; malaya-ja—of (the fragrance of) sandalwood; sparśena—the touch; vandinaḥ—those who offer praise; tam—Him; upadeva—of the minor demigods; gaṇāḥ—members of the various categories; ye—who; vādya—with instrumental music; gīta—singing; balibhiḥ—and presentation of gifts; parivavruḥ—they have encircled.

O sinless Yasoda, your darling child, the son of Maharaja Nanda, has festively

enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute. (20-21)

*vatsalo vraja-gavām yad aga-dhro
vandyamāna-caraṇaḥ pathi vṛddhaiḥ
kṛtsna-go-dhanam upohya dinānte
gīta-veṇur anugeḍita-kīrtiḥ
utsavam śrama-rucāpi dṛśinām
unnayan khura-rajāś-churita-srak
ditsayaiti suhṛd-āśiṣa eṣa
devakī-jaṭhara-bhūr uḍu-rājah*

vatsalaḥ—affectionate; vraja-gavām—to the cows of Vraja; yat—because; aga—of the mountain; dhraḥ—the lifter; vandyamāna—being worshiped; caraṇaḥ—His feet; pathi—along the path; vṛddhaiḥ—by the exalted demigods; kṛtsna—entire; go-dhanam—the herd of cows; upohya—collecting; dina—of the day; ante—at the end; gīta-veṇuḥ—playing His flute; anuga—by His companions; īḍita—praised; kīrtiḥ—His glories; utsavam—a festival; śrama—of fatigue; rucā—by His coloring; api—even; dṛśinām—for the eyes; unnayan—raising; khura—from the hooves (of the cows); rajāḥ—with the dust; churita—powdered; srak—His garland; ditsayā—with the desire; eti—He is coming; suhṛt—to His friends; āśiṣaḥ—their desires; eṣaḥ—this; devakī—of mother Yaśodā; jaṭhara—from the womb; bhūḥ—born; uḍu-rājah—moon.

Out of great affection for the cows of Vraja, Kṛṣṇa became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows' hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfill His friends' desires, Kṛṣṇa is the moon arisen from the womb of mother Yaśodā. (22-23)

*mada-vidhūrṇita-locana īṣat
māna-dah sva-suhṛdām vana-mālī
badara-pāṇḍu-vadano mṛdu-gaṇḍam
maṇḍayan kanaka-kunḍala-lakṣmyā
yadu-patir dvirada-rāja-vihāro
yāminī-patir ivaiṣa dinānte
mudita-vaktra upayāti durantaṁ
mocayan vraja-gavām dina-tāpam*

mada—by intoxication; vighūrṇita—rolling; locanaḥ—His eyes; īṣat—slightly; māna-daḥ—showing honor; sva-suhṛdām—to His well-wishing friends; vana-mālī—wearing a garland of forest flowers; badara—like a badara fruit; pāṇḍu—whitish; vadanah—His face; mṛdu—soft; gaṇḍam—His cheeks; maṇḍayan—ornamenting; kanaka—golden; kuṇḍala—of His earrings; lakṣmyā—with the beauty; yadu-patiḥ—the Lord of the Yadu dynasty; dvirada-rāja—like a kingly elephant; vihāraḥ—His sporting; yāminī-patiḥ—the lord of the night (the moon); iva—like; eṣaḥ—He; dina-ante—at the end of the day; mudita—joyful; vaktraḥ—His face; upayāti—is coming; durantam—insurmountable; mocayan—driving away; vraja—of Vraja; gavām—of the cows, or of those who are to be shown mercy; dina—of the daytime; tāpam—the painful heat.

As Kṛṣṇa respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day. (24-25)

10.35.26 Sukadeva Gosvami to Maharaja Parikṣit

*śrī-śuka uvāca
evam vraja-striyo rājan
kṛṣṇa-līlānugāyatīḥ
remire 'haḥsu tac-cittās
tan-manaskā mahodayāḥ*

śrī-śukaḥ uvāca—śukadeva Gosvāmī said; evam—thus; vraja-striyaḥ—the women of Vraja; rājan—O King; kṛṣṇa-līlā—about the pastimes of Kṛṣṇa; anugāyatīḥ—continuously chanting; remire—they enjoyed; ahaḥsu—during the days; tat-cittāḥ—their hearts absorbed in Him; tat-manaskāḥ—their minds absorbed in Him; mahā—great; udayāḥ—experiencing a festivity.

Sri Sukadeva Gosvami said: O King, thus during the daytime the women of Vr̥ndavana took pleasure in continuously singing about the pastimes of Kṛṣṇa, and those ladies' minds and hearts, absorbed in Him, were filled with great festivity.

10.47.12-19 Srimati Radharani: The Song of the Bee

*gopy uvāca
madhupa kitava-bandho mā spr̥ṣaṅghrīm sapatnyāḥ*

*kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ
vahatu madhu-patis tan-māninīnām prasādam
yadu-sadasi viḍambyam yasya dūtaḥ tvam īdṛk*

gopī uvāca—the gopī said; madhupa—O bumblebee; kitava—of a cheater; bandho—O friend; mā spṛśa—please do not touch; aṅghrim—the feet; sapatnyāḥ—of the lover who is our rival; kuca—the breast; vilulita—fallen from; mālā—from the garland; kuṅkuma—with the red cosmetic; śmaśrubhiḥ—with the whiskers; naḥ—our; vahatu—let Him bring; madhu-patiḥ—the Lord of the Madhu dynasty; tat—His; māninīnām—to the women; prasādam—mercy or kindness; yadu-sadasi—in the royal assembly of the Yadus; viḍambyam—an object of ridicule or contempt; yasya—whose; dūtaḥ—messenger; tvam—you; īdṛk—such.

The gopi said: O honeybee, O friend of a cheater, don't touch my feet with your whiskers, which are smeared with the kunkuma that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathura. One who sends a messenger like you will certainly be ridiculed in the Yadu's assembly. (12)

*sakṛd adhara-sudhām svām mohinīm pāyayitvā
sumanasa iva sadyas tatyaje 'smān bhavādṛk
paricarati katham tat-pāda-padmaṁ nu padmā
hy api bata hṛta-cetā hy uttamaḥ-śloka-jalpaiḥ*

sakṛt—once; adhara—of the lips; sudhām—the nectar; svām—His own; mohinīm—bewildering; pāyayitvā—making drink; sumanasaḥ—flowers; iva—like; sadyaḥ—suddenly; tatyaje—He abandoned; asmān—us; bhavādṛk—like you; paricarati—serves; katham—why; tat—His; pada-padmaṁ—lotus feet; nu—I wonder; padmā—Lakṣmī, the goddess of fortune; hi api—indeed, because; bata—alas; hṛta—taken away; cetāḥ—her mind; hi—certainly; uttamaḥ-śloka—of Kṛṣṇa; jalpaiḥ—by the false speech.

After making us drink the enchanting nectar of His lips only once, Kṛṣṇa suddenly abandoned us, just as you might quickly abandon some flowers. How is it, then, that Goddess Padma willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words. (13)

*kim iha bahu ṣaḍ-aṅghre gāyasi tvam yadūnām
adhipatim agrhānām agrato naḥ purāṇam
vijaya-sakha-sakhinām gīyatām tat-prasaṅgaḥ
kṣapita-kuca-rujas te kalpayantiṣṭam iṣṭāḥ*

kim—why; iha—here; bahu—much; ṣaḍ-aṅghre—O bee (six-footed one); gāyasi—are singing; tvam—you; yadūnām—of the Yadus; adhipatim—about the master; agrhānām—who have no home; agrataḥ—in front of; naḥ—us; purāṇam—old; vijaya—of Arjuna; sakha—of the friend; sakhinām—for the friends; gīyatām—should be sung; tat—of Him; prasaṅgaḥ—the topics; kṣapita—relieved; kuca—of whose breasts; rujāḥ—the pain; te—they; kalpayanti—will provide; iṣṭāḥ—the

charity you desire; iṣṭāḥ—His beloveds.

O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in_r_front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging.

(14)

*divi bhuvī ca rasāyām kāḥ striyaḥ tad-durāpāḥ
kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ
caraṇa-raja upāste yasya bhūtīḥ vāyam kā
api ca kṛpaṇa-pakṣe hy uttamaḥ-śloka-śabdaḥ*

divi—in the heavenly region; bhuvī—on the earth; ca—and; rasāyām—in the subterranean sphere; kāḥ—what; striyaḥ—women; tat—by Him; durāpāḥ—unobtainable; kapaṭa—deceptive; rucira—charming; hāsa—with smiles; bhrū—of whose eyebrows; vijṛmbhasya—the arching; yāḥ—who; syuḥ—become; caraṇa—of the feet; rajaḥ—the dust; upāste—worships; yasya—whose; bhūtīḥ—the goddess of fortune, wife of Lord Nārāyaṇa; vāyam—we; kā—who; api ca—nevertheless; kṛpaṇa-pakṣe—for those who are wretched; hi—indeed; uttamaḥ-śloka—the Supreme Lord, who is glorified by the most sublime prayers; śabdaḥ—the name.

In heaven, on earth or in the subterranean sphere, what women are unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamahsloka. (15)

*viṣṛja śīrasi pādāṃ vedmy ahaṃ cātu-kāraiḥ
anunaya-viduṣas te 'bhyetya dautyair mukundāt
sva-kṛta iha viṣṛṣṭāpatya-paty-anya-lokā
vyasṛjad akṛta-cetāḥ kim nu sandheyam asmin*

viṣṛja—let go of; śīrasi—held on your head; pādāṃ—My foot; vedmi—know; ahaṃ—I; cātu-kāraiḥ—with flattering words; anunaya—in the art of conciliation; viduṣaḥ—who are expert; te—of you; abhyetya—having learned; dautyaiḥ—by acting as a messenger; mukundāt—from Kṛṣṇa; sva—for His own; kṛte—sake; iha—in this life; viṣṛṣṭa—who have abandoned; apatya—children; patī—husbands; anya-lokāḥ—and everyone else; vyasṛjat—He abandoned; akṛta-cetāḥ—ungrateful; kim nu—why indeed; sandheyam—should I make reconciliation; asmin—with Him.

Keep your head off my feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger, with flattering words. But He abandoned those who for His sake alone gave up their children, husbands and all other relations. He's simply ungrateful. Why should I make up with Him now? (16)

*mṛgayur iva kapīndram vivyadhe lubdha-dharmā
striyam akṛta virūpām strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayat dhvāṅkṣa-vad yas
tat alam asita-sakhyair dustyajas tat-kathārthaḥ*

mṛgayuḥ—a hunter; iva—like; kapi—of the monkeys; indram—the king; vivyadhe—shot; lubdha-dharmā—behaving like a cruel hunter; striyam—a woman (namely, śūrpaṅakhā); akṛta—made; virūpām—disfigured; strī—by a woman (Sītā-devī); jitaḥ—conquered; kāmayānām—who was impelled by lusty desire; balim—King Bali; api—also; balim—his tribute; attvā—consuming; aveṣṭayat—bound up; dhvāṅkṣavat—just like a crow; yaḥ—who; tat—therefore; alam—enough; asita—with black Kṛṣṇa; sakhyaiḥ—of all kinds of friendship; dustyajaḥ—impossible to give up; tat—about Him; kathā—of the topics; arthaḥ—the elaboration.

Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him. (17)

*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi grha-kuṭumbam dīnam utsrjya dīnā
bahava iha vihaṅgā bhikṣu-caryām caranti*

yat—whose; anucarita—constantly performed activities; līlā—of such pastimes; karṇa—for the ears; pīyūṣa—of the nectar; vipruṭ—of a drop; sakṛt—just once; adana—by the partaking; vidhūta—removed entirely; dvandva—of duality; dharmāḥ—their propensities; vinaṣṭāḥ—ruined; sapadi—immediately; grha—their homes; kuṭumbam—and families; dīnam—wretched; utsrjya—rejecting; dīnāḥ—becoming themselves wretched; bahavaḥ—many persons; iha—here (in Vṛndāvana); vihaṅgāḥ—(like) birds; bhikṣu—of begging; caryām—the livelihood; caranti—they pursue.

To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndavana to wander about like birds, begging for their living. (18)

*vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ
kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hariṇyaḥ
dadṛśur asakṛd etat tan-nakha-sparśa-tīvra
smara-ruja upamantrin bhānyatām anya-vārtā*

vayam—we; ṛtam—true; iva—as if; jihma—deceptive; vyāhṛtam—His speech; śraddadhānāḥ—trusting; kulika—of a hunter; rutam—the song; iva—as if; ajñāḥ—foolish; kṛṣṇa—of the black deer; vadhvaḥ—wives; hariṇyaḥ—the doe; dadṛśuḥ—experienced; asakṛt—repeatedly; etat—this; tat—His; nakha—of the fingernails; sparśa—by the touch; tīvra—sharp; smara—of lust; rujaḥ—the pain; upamantrin—O messenger; bhāṇyatām—please speak; anya—another; vārtā—topic.

Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Kṛṣṇa. (19)

10.47.20 Srimati Radharani: The Song of the Bee

*priya-sakha punar āgāḥ preyasā preṣitaḥ kim
varaya kim anurundhe mānanīyo 'si me 'nga
nayasi katham ihāsmān dustyaja-dvandva-pārśvam
satatam urasi saumya śrīr vadhūḥ sākam āste*

priya—of My beloved; sakha—O friend; punaḥ—once again; āgāḥ—you have come; preyasā—by My beloved; preṣitaḥ—sent; kim—whether; varaya—please choose; kim—what; anurundhe—do you wish; mānanīyaḥ—to be honored; asi—you are; me—by Me; aṅga—My dear one; nayasi—you are bringing; katham—why; iha—here; asmān—us; dustyaja—impossible to give up; dvandva—conjugal connection with whom; pārśvam—to the side; satatam—always; urasi—on the chest; saumya—O gentle one; śrīḥ—the goddess of fortune; vadhūḥ—His consort; sākam—together with Him; āste—is present.

O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back here to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess Sri, and she is always with Him, staying upon His chest.

10.47.21 Srimati Radharani to Uddhava

*api bata madhu-puryām ārya-putro 'dhunāste
smarati sa pitṛ-gehān saumya bandhūmś ca gopān
kvacid api sa kathā naḥ kiṅkarīṇām grṇīte
bhujam aguru-sugandham mūrdhny adhāsyat kadā nu*

api—certainly; bata—regrettable; madhu-puryām—in the city of Mathurā; ārya-putraḥ—the son of Nanda Mahārāja; adhunā—now; āste—resides; smarati—remembers; saḥ—He; pitṛ-gehān—the household affairs of His father; saumya—O

great soul (Uddhava); bandhūn—His friends; ca—and; gopān—the cowherd boys; kvacit—sometimes; api—or; saḥ—He; kathāḥ—talks; naḥ—of us; kinkarīṇām—of the maidservants; grṇīte—relates; bhujam—hand; aguru-su-gandham—having the fragrance of aguru; mūrdhni—on the head; adhāsyat—will keep; kadā—when; nu—maybe.

O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathura. Does He remember His father's household affairs and His friends the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?

10.82.39-40 Sukadeva Gosvami to Maharaja Parikṣit

*gopyaś ca kṛṣṇam upalabhya cirād abhīṣtam
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtam śapanti
dṛgbhir hṛdī-kṛtam alaṁ parirabhya sarvās
tad-bhāvam āpuḥ api nitya-yujām durāpam*

śrī-śukaḥ uvāca—śukadeva Gosvāmī said; gopyaḥ—the young cowherd women; ca—and; kṛṣṇam—Kṛṣṇa; upalabhya—sighting; cirāt—after a long time; abhīṣtam—their object of desire; yat—whom; prekṣaṇe—while seeing; dṛśiṣu—on their eyes; pakṣma—of lids; kṛtam—the maker; śapanti—they would curse; dṛgbhiḥ—with their eyes; hṛdī-kṛtam—taken into their hearts; alaṁ—to their satisfaction; parirabhya—embracing; sarvāḥ—all of them; tat—in Him; bhāvam—ecstatic absorption; āpuḥ—attained; api—even though; nitya—constantly; yujām—for those who engage in yogic discipline; durāpam—difficult to attain.

Sukadeva Gosvami said: While gazing at their beloved Kṛṣṇa, the young gopis used to condemn the creator of their eyelids, _r_ [which would momentarily block their vision of Him]. Now, seeing Kṛṣṇa again after such a long separation, with tier eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve. (39)

*bhagavāṁs tās tathā-bhūtā
vivikta upasaṅgataḥ
āśliṣyānāmayaṁ pṛṣṭvā
prahasann idam abravīt*

bhagavān—the Supreme Lord; tāḥ—they; tathā-bhūtāḥ—being in such a state; vivikte—in a secluded place; upasaṅgataḥ—going up to; āśliṣya—embracing; anāmayaṁ—health; pṛṣṭvā—asking about; prahasann—laughed; idam—this; abravīt—said.

The Supreme Lord approached the gopis in a secluded place as they stood in their

ecstatic trance. After embracing each of them and inquiring about their wellbeing, He laughed and spoke as follows. (40)

10.82.44 Krsna to the Gopis

*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; āsīn—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.

10.82.48 Gopis to Krsna

*āhuḥ ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ*

āhuḥ—the gopis said; ca—and; te—Your; nalina-nabha—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 gopis 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 yogis 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.

10.83.41-43 The Queens of Dvaraka to Draupadi

*na vyaṃ sād̥hvi sām̥rājyaṃ
svārājyaṃ bhaujyaṃ apy uta
vairājyaṃ pārameṣṭhyaṃ ca
ānantaṃ vā hareḥ padaṃ
kāmayāmahe etasya
śrīmat-pāda-rajāḥ śrīyaḥ
kuca-kuṅkuma-gandhād̥hyaṃ
mūrdhnā voḍhum gadā-bhṛtaḥ*

na—not; vyaṃ—we; sād̥hvi—O saintly lady (Draupadī); sām̥rājyaṃ—rulership over the entire earth; svārājyaṃ—the position of Lord Indra, King of heaven; bhaujyaṃ—unlimited powers of enjoyment; apy uta—even; vairājyaṃ—mystic power; pārameṣṭhyaṃ—the position of Lord Brahmā, creator of the universe; ca—and; ānantaṃ—immortality; vā—or; hareḥ—of the Supreme Lord; padaṃ—the abode; kāmayāmahe—we desire; etasya—His; śrīmat—divine; pāda—of the feet; rajāḥ—the dust; śrīyaḥ—of the goddess of fortune; kuca—from the breast; kuṅkuma—of the cosmetic powder; gandha—by the fragrance; ād̥hyaṃ—enriched; mūrdhnā—on our heads; voḍhum—to carry; gadābhṛtaḥ—of Lord Kṛṣṇa, the wielder of the club.

O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahma, immortality or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of kunkuma from His consort's bosom. (41-42)

*vraja-striyo yad vāñchanti
pulindyaḥ tṛṇa-vīrudhaḥ
gāvaś cārayataḥ gopāḥ
pada-sparśaṃ mahātmanaḥ*

vraja—of Vraja; striyaḥ—the women; yat—as; vāñchanti—they desire; pulindyaḥ—the women of the aborigine Pulinda tribe in Vraja; tṛṇa—from the grass; vīrudhaḥ—and plants; gāvaḥ—the cows; cārayataḥ—who is grazing; gopāḥ—the cowherd boys; pāda—of the feet; sparśaṃ—the touch; mahā-ātmanaḥ—of the Supreme Soul.

We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire - the touch of the dust he leaves on the plants and grass as He tends His cows. (43)

10.84.59 Sukadeva Gosvami to Maharaja Parikṣit

*nandas tu saha gopālair
bṛhatyā pūjayārcitaḥ
kṛṣṇa-rāmograsenādyair
nyavātsīd bandhu-vatsalaḥ*

nandaḥ—Nanda Mahārāja; tu—and; saha—together with; gopālaiḥ—the cowherds; bṛhatyā—especially opulent; pūjayā—with worship; arcitaḥ—honored; kṛṣṇa-rāma-ugrasena-ādyaiḥ—by Kṛṣṇa, Balarāma, Ugrasena and the others; nyavātsīt—stayed; bandhu—to his relatives; vatsalaḥ—affectionate.

Nanda Maharaja showed his affection for his relatives, the Yadus, by remaining with them a little longer, together with his cowherds. During his stay, Kṛṣṇa, Balarama, Ugrasena and the others honored him with especially opulent worship.

10.84.66 Sukadeva Gosvami to Maharaja Pariksit

*nandas tu sakhyuḥ priya-kṛt
premnā govinda-rāmayoḥ
adya śva iti māsāms trīn
yadubhir mānito 'vasat*

nandaḥ—Nanda; tu—and; sakhyuḥ—to his friend; priya—affection; kṛt—who showed; premnā—out of his love; govinda-rāmayoḥ—for Kṛṣṇa and Balarāma; adya—(I will go later) today; śvaḥ—(I will go) tomorrow; iti—thus saying; māsān—months; trīn—three; yadubhiḥ—by the Yadus; mānitaḥ—honored; avasat—he remained.

And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, "I will be leaving later today" and "I will be leaving tomorrow." But out of love for Kṛṣṇa and Balarama he remained there for three more months, honored by all the Yadus.

10.84.69 Sukadeva Gosvami to Maharaja Pariksit

*nando gopās' ca gopyās ca
govinda-caraṇāmbuje
manaḥ kṣiptam punar hartum
anīśā mathurām yayuḥ*

nandaḥ—Nanda; gopāḥ—the cowherd men; ca—and; gopyaḥ—the cowherd women; ca—also; govinda—of Kṛṣṇa; caraṇa-ambuje—at the lotus feet; manaḥ—their minds; kṣiptam—cast; punaḥ—again; hartum—to remove; anīśāḥ—incapable; mathurām—to Mathurā; yayuḥ—they went.

Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathura.

10.44.13 The Ladies of Mathura

*puṇyā bata vraja-bhuvo yad ayam nṛ-liṅga
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah
gāḥ pālayan saha-balaḥ kvaṇayanś ca veṇum
vikṛīdayāñcati giritra-ramārcitāṅghriḥ*

puṇyāḥ—pious; bata—indeed; vraja-bhuvaḥ—the various regions of the land of Vraja; yat—in which; ayam—this; nṛ—human; liṅga—by characteristics; gūḍhaḥ—disguised; purāṇa-puruṣaḥ—the primeval Personality of Godhead; vana—composed of flowers and other items of the forest; citra—of wonderful variety; mālyah—whose garlands; gāḥ—the cows; pālayan—herding; saha—together with; balaḥ—Lord Balarāma; kvaṇayan—vibrating; ca—and; veṇum—His flute; vikṛīdayā—with various pastimes; añcati—He moves about; giritra—by Lord śiva; ramā—and the goddess of fortune; arcita—worshiped; āṅghriḥ—His feet.

How pious are the tracts of land in Vraja, for there the primeval Personality of Godhead, disguising Himself with human traits, wanders about, enacting His many pastimes! Adorned with wonderfully variegated forest garlands, He whose feet are worshiped by Lord Siva and goddess Rama vibrates His flute as He tends the cows in the company of Balarama.