

BHĀGAVATA RATNAMĀLĀ

CANTOS 1-6

A Necklace of Nectar Verses



Compiled by

GAURANGA DARSHAN DAS



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CANTOS 1-6

(Condensed for Bhakti Vaibhava Course)

Dedicated to

**HIS DIVINE GRACE
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society
for Kṛṣṇa Consciousness**

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BHĀGAVATA RATNAMĀLĀ

Imagine holding up a shiny diamond to the sun; each ray of sunlight reflects off the gem and presents fascinating colours that no artist could mimic. As one slowly turns the diamond, many more colorful patterns emanate from its facets.

A collection of *Bhāgavatam* verses has a similar feature. It reflects astonishing depths of insights, realizations and sweetness when cast by the sunlight of *bhakti* of the devotees who recite, remember and reflect on it. *Bhāgavata Ratnamālā* attempts to present some of *Bhāgavatam*'s most special verses that churn the devotee's consciousness illuminating and nourishing one's heart.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī writes,

*kṛṣṇa-tulya bhāgavata—vibhu, sarvāśraya
prati-śloke prati-akṣare nānā artha kaya*

Śrīmad-Bhāgavatam is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of *Śrīmad-Bhāgavatam* and in each and every syllable, there are various meanings. (*Śrī Caitanya Caritāmṛta, Madhya-līla, 24.318*)

Filled with the descriptions of the unlimited qualities and pastimes of the Supreme Lord, Uttamaśloka, the recitation of the *Bhāgavatam* verses purifies and satisfies the hearts of the devotees. These descriptions are the medicine for the disease of material existence (*bhavaauṣadhāt*), and are naturally the cause of the greatest pleasure for the ears and the mind (*śrotra-mano-'bhirāmāt*) (SB 10.1.4). They are compared to the saffron dust particles of the Lord's lotus feet, that when heard with faith, revive one's forgotten eternal relationship with Kṛṣṇa. (SB 4.20.25).

The life of a devotee is based on the *Bhāgavatam*, for through each of its jewel-like verses, one is taught how to think, feel and act like a devotee. It is said that the *Vedas* instruct like a master, the *Purāṇas* instruct like a friend, and poetic works instruct like a lover, but the *Śrīmad-Bhāgavatam* does all the three.

*vedāḥ purāṇaṁ kāvyam ca
prabhur mitraṁ priyeva ca
bodhayantīti hi prāhus
trivṛd bhāgavatam punaḥ*

(Quoted in *Tattva-sandarbha*,
From *Muktā-phale*, by Hemādri)

By this beautiful *Bhāgavatam*, we are taught in times of ignorance, reasoned with in times of doubt, and nourished at all other times, as if by our most intimate companion. It is in this mood that Śrīla Sanātana Gosvāmī prays:

*mad-eka-bandho mat-saṅgin
mad-guro man-mahā-dhana
man-nistāraka mad-bhāgya
mad-ānanda namo 'stu te*

O my only friend! my companion!, my guru!, my great wealth!, my saviour!, my fortune!, my happiness!, I offer my respects onto You. (*Kṛṣṇa-līlā-stava* 415)

Reciting and memorizing these jewel-like verses of *Śrīmad Bhāgavatam* makes *Bhāgavatam* our companion at all stages of life, even in times of catastrophe – when

we may neither have the book *Bhāgavatam*, nor perhaps even the devotee *Bhāgavata* to guide us. It is the devotees' practical experience that even in the most ordinary of circumstances, a verse memorized suddenly springs from the core of their consciousness, illuminating their perspective of a certain situation.

It is with the aim of aiding the devotees' practice of seeing the world with the perspective of *Bhāgavatam* that we learn and meditate on the *Bhāgavatam* verses. This booklet contains 75 verses to be memorized by the students of *Bhakti Vaibhava* course. However, it remains a fact that there are many more vital verses in the first six cantos of the *Bhāgavatam*, yet, to not make it exhaustive, this short list of verses is recommended.

- *Gauranga Darshan Das*

1.1.1

Definition of the Absolute Truth

ॐ नमो भगवते वासुदेवाय
 जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराद्
 तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।
 तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा
 धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥

janmādy asya yato 'nvayād itarataś
 cārtheṣv abhijñāḥ svarāt
 tene brahma ḥṛdā ya ādi-kavaye
 muhyanti yat sūrayaḥ
 tejo-vāri-mṛdām yathā vinimayo
 yatra tri-sargo 'mṛṣā
 dhāmnā svena sadā nirasta-kuhakam
 satyam param dhīmahī

om—O my Lord; *namaḥ*—offering my obeisances; *bhagavate*—unto the Personality of Godhead; *vāsudevāya*—unto Vāsudeva (the son of Vasudeva), or Lord Śrī Kṛṣṇa, the primeval Lord; *janma-ādi*—creation, sustenance and destruction; *asya*—of the manifested universes; *yataḥ*—from whom; *anvayāt*—directly; *itarataḥ*—indirectly; *ca*—and; *artheṣu*—purposes; *abhijñāḥ*—fully cognizant; *sva-rāt*—fully

independent; *tene*—imparted; *brahma*—the Vedic knowledge; *hṛdā*—consciousness of the heart; *yaḥ*—one who; *ādi-kavaye*—unto the original created being; *muhyanti*—are illusioned; *yat*—about whom; *sūrayaḥ*—great sages and demigods; *tejaḥ*—fire; *vāri*—water; *mṛdām*—earth; *yathā*—as much as; *vinimayaḥ*—action and reaction; *yatra*—whereupon; *tri-sargaḥ*—three modes of creation, creative faculties; *amṛṣā*—almost factual; *dhāmnā*—along with all transcendental paraphernalia; *svena*—self-sufficiently; *sadā*—always; *nirasta*—negation by absence; *kuhakam*—illusion; *satyam*—truth; *param*—absolute; *dhīmaḥi*—I do meditate upon.

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth. (Vyāsadeva)

1.1.2

Real Religion; Glories of Śrīmad-Bhāgavatam

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां
 वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
 श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः
 सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥

dharmah projjhita-kaitavo 'tra paramo
 nirmatsarāṇām satām
 vedyam vāstavam atra vastu śivadam
 tāpa-trayonmūlanam
 śrīmad-bhāgavate mahā-muni-kṛte
 kiṁ vā parair īśvaraḥ
 sadyo hṛdy 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; *hṛdi*—within the heart; *avarudhyate*—becomes 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. (Vyāsadeva)

1.1.3

Sweetness of Śrīmad-Bhāgavatam

निगमकल्पतरुर्गलितं फलं
 शुकमुखादमृतद्रवसंयुतम् ।
 पिबत भागवतं रसमालयं
 मुहुरहो रसिका भुवि भावुकाः ॥

nigama-kalpa-taror galitaṁ phalaṁ
 śuka-mukhād amṛta-drava-saṁyutam
 pibata bhāgavataṁ rasamā-layaṁ
 muhur aho rasikā bhuvi bhāvukāḥ

nigama—the Vedic literatures; *kalpa-taror*—the desire tree; *galitaṁ*—fully matured; *phalam*—fruit; *śuka*—Śrīla Śukadeva Gosvāmī, the original speaker of *Śrīmad-Bhāgavatam*; *mukhāt*—from the lips of; *amṛta*—nectar; *drava*—semisolid and soft and therefore easily swallowable; *saṁyutam*—perfect in all respects; *pibata*—do relish it; *bhāgavatam*—the book dealing in the science of the eternal relation with the Lord; *rasam*—juice (that which is relishable); *ā-layaṁ*—until liberation, or even in a liberated condition; *muhur*—always; *aho*—O; *rasikāḥ*—those who are full in the knowledge of mellows; *bhuvi*—on the earth; *bhāvukāḥ*—expert and thoughtful.

O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls. (Vyāsadeva)

1.2.6

Bhakti – The Supreme Occupation

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययात्मा सुप्रसीदति ॥

sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

saḥ—that; *vai*—certainly; *puṁsām*—for mankind; *paraḥ*—sublime; *dharmāḥ*—occupation; *yataḥ*—by which; *bhaktiḥ*—devotional service; *adhokṣaje*—unto the Transcendence; *ahaitukī*—causeless; *apratihatā*—unbroken; *yayā*—by which; *ātmā*—the self; *suprasīdati*—completely satisfied.

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. (Sūta Gosvāmī to Naimiṣāraṇya Sages)

1.2.11

Three features of The Absolute Truth

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥

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

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

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān. (Sūta Gosvāmī to Naimiṣāraṇya Sages)

1.2.13

Goal of Varṇāśrama – To Please The Lord

अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः ।
स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥

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. (Sūta Gosvāmī to Naimiṣāraṇya Sages)

1.3.28

Kṛṣṇa is the Supreme Personality of Godhead
(Paribhāsa sūtra of Śrīmad-Bhāgavatam)

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
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; *lokaṁ*—all the planets; *mṛdayanti*—gives protection; *yuge yuge*—in different ages.

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists. (Sūta Gosvāmī to Naimiṣāraṇya Sages)

1.5.11

Transcendental Literature

तद्वाग्विसर्गो जनताघविप्लवो
 यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
 नामान्यनन्तस्य यशोऽङ्कितानि यत्
 शृण्वन्ति गायन्ति गृणन्ति साधवः ॥

tad-vāg-visargo janatāgha-viplavo
 yasmin prati-ślokaṁ abaddhavaty api
 nāmāny anantasya yaśo 'ṅkitāni yat
 śṛṅvanti gāyanti gṛṅṅanti sādhaḥ

tat—that; *vāk*—vocabulary; *visargaḥ*—creation; *janatā*—the people in general; *agha*—sins; *viplavaḥ*—revolutionary; *yasmin*—in which; *prati-slokaṁ*—each and every stanza; *abaddhavati*—irregularly composed; *api*—in spite of; *nāmāni*—transcendental names, etc.; *anantasya*—of the unlimited Lord; *yaśaḥ*—glories; *aṅkitāni*—depicted; *yat*—what; *śṛṅvanti*—do hear; *gāyanti*—do sing; *gṛṅṅanti*—do accept; *sādhaḥ*—the purified men who are honest.

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest. (Nārada Muni to Vyāsadeva)

1.7.7

Hearing Inspires Bhakti

यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे ।
भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा ॥

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

yasyām—this Vedic literature; *vai*—certainly; *śrūyamāṇāyām*—simply by giving aural reception; *kṛṣṇe*—unto Lord Kṛṣṇa; *parama*—supreme; *pūruṣe*—unto the Personality of Godhead; *bhaktiḥ*—feelings of devotional service; *utpadyate*—sprout up; *puṁsaḥ*—of the living being; *śoka*—lamentation; *moha*—illusion; *bhaya*—fearfulness; *apahā*—that which extinguishes.

Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness. (Sūta Gosvāmī to Naimiṣāraṇya Sages)

1.7.10

Kṛṣṇa's Qualities Attract even Ātmārāmas

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥

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

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

All different varieties of *ātmārāmas* [those who take pleasure in the *ātmā*, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. (Sūta Gosvāmī to Naimiṣāraṇya Sages)

1.8.42

May I be Constantly Attracted to You

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।
रतिमुद्रहतादद्धा गङ्गेवौघमुदन्वति ॥

tvayi me 'nanya-viṣayā
matir madhu-pate 'sakṛt
ratim udvahatād addhā
gaṅgevaugham udanvati

tvayi—unto You; *me*—my; *ananya-viṣayā*—unalloyed; *matiḥ*—attention; *madhu-pate*—O Lord of Madhu; *asakṛt*—continuously; *ratim*—attraction; *udvahatāt*—may overflow; *addhā*—directly; *gaṅgā*—the Ganges; *iva*—like; *ogham*—flows; *udanvati*—down to the sea.

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else. (Queen Kuntī to Kṛṣṇa)

1.11.36

Kṛṣṇa's Sense Control

उद्धामभावपिशुनामलवल्गुहास-
 व्रीडावलोकनिहतो मदनोऽपि यासाम् ।
 सम्मुह्य चापमजहात्प्रमदोत्तमास्ता
 यस्येन्द्रियं विमथितुं कुहकैर्न शेकुः ॥

uddāma-bhāva-piśunāmala-valgu-hāsa-
 vrīḍāvaloka-nihato madano 'pi yāsām
 sammuhya cāpam ajahāt pramadottamās tā
 yasyendriyaṁ vimathitum kuhakair na śekuḥ

uddāma—very grave; *bhāva*—expression; *piśuna*—exciting; *amala*—spotless; *valgu-hāsa*—beautiful smiling; *vrīḍa*—corner of the eye; *avaloka*—looking; *nihataḥ*—conquered; *madanah*—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; *kuhakaiḥ*—by magical feats; *na*—never; *śekuḥ*—was able.

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. (Sūta Gosvāmī to Naimiṣāraṇya Sages)

1.13.10

Devotees are Holy Places Personified

भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो ।
तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता ॥

bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayam vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā

bhavad—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrtha*—the holy places of pilgrimage; *bhūtāḥ*—converted into; *svayam*—personally; *vibho*—O powerful one; *tīrthī-kurvanti*—make into a holy place of pilgrimage; *tīrthāni*—the holy places; *sva-antaḥ-sthena*—having been situated in the heart; *gadā-bhṛtā*—the Personality of Godhead.

My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage. (Mahārāja Yudhiṣṭhira to Vidura)

1.18.13

Incomparable Association of a Devotee

तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥

tulayāma lavenāpi
na svargam nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ

tulayāma—to be balanced with; *lavena*—by a moment; *api*—even; *na*—never; *svargam*—heavenly planets; *na*—nor; *apunaḥ-bhavam*—liberation from matter; *bhagavat-saṅgi*—devotee of the Lord; *saṅgasya*—of the association; *martyānām*—those who are meant for death; *kim*—what is there; *uta*—to speak of; *āśiṣaḥ*—worldly benediction.

The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death. (Naiṁiṣāraṇya Sages to Sūta Gosvāmī)

1.18.48

Forbearance of a Devotee

तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि ।
नास्य तत् प्रतिकुर्वन्ति तद्भक्ताः प्रभवोऽपि हि ॥

tiraskṛtā vipralabdhāḥ
śaptāḥ kṣiptā hatā api
nāsyā tat pratikurvanti
tad-bhaktāḥ prabhavo 'pi hi

tiraḥ-kṛtāḥ—being defamed; *vipralabdhāḥ*—being cheated; *śaptāḥ*—being cursed; *kṣiptāḥ*—disturbed by negligence; *hatāḥ*—or even being killed; *api*—also; *na*—never; *asya*—for all these acts; *tat*—them; *pratikurvanti*—counteract; *tat*—the Lord's; *bhaktāḥ*—devotees; *prabhavaḥ*—powerful; *api*—although; *hi*—certainly.

The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves. (Śamīka Ṛṣi to Supreme Personality of Godhead)

1.19.16

Aspiration of a Devotee

पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।
महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥

punaś ca bhūyād bhagavaty anante
ratiḥ prasaṅgaś ca tad-āśrayeṣu
mahatsu yām yām upayāmi sṛṣṭim
maitry astu sarvatra namo dvijebhyaḥ

punaḥ—again; *ca*—and; *bhūyāt*—let it be; *bhagavati*—unto Lord Śrī Kṛṣṇa; *anante*—who has unlimited potency; *ratiḥ*—attracting; *prasaṅgaḥ*—association; *ca*—also; *tad*—His; *āśrayeṣu*—with those who are His devotees; *mahatsu*—within the material creation; *yām yām*—wherever; *upayāmi*—I may take; *sṛṣṭim*—my birth; *maitrī*—friendly relation; *astu*—let it be; *sarvatra*—everywhere; *namaḥ*—my obeisances; *dvijebhyaḥ*—unto the *brāhmaṇas*.

Again, offering obeisances unto all you *brāhmaṇas*, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Kṛṣṇa, association with His devotees and friendly relations with all living beings. (Mahārāja Parikṣit to Assembled Sages)

2.1.6

Goal of All Paths

एतावान् सांख्ययोगाभ्यां स्वधर्मपरिनिष्ठया ।
जन्मलाभः परः पुंसामन्ते नारायणस्मृतिः ॥

etāvān sāṅkhya-yogābhyām
sva-dharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ

etāvān—all these; *sāṅkhya*—complete knowledge of matter and spirit; *yogābhyām*—knowledge of mystic power; *sva-dharma*—particular occupational duty; *pariniṣṭhayā*—by full perception; *janma*—birth; *lābhaḥ*—gain; *paraḥ*—the supreme; *puṁsām*—of a person; *ante*—at the end; *nārāyaṇa*—the Personality of Godhead; *smṛtiḥ*—remembrance.

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life. (Śukadeva Gosvāmī to Mahārāja Parīkṣit)

2.3.10

Whatever May be the Desire, Worship Kṛṣṇa

अकामः सर्वकामो वा मोक्षकाम उदारधीः ।
तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥

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

akāmaḥ—one who has transcended all material desires; *sarva-kāmaḥ*—one who has the sum total of material desires; *vā*—either; *mokṣa-kāmaḥ*—one who desires liberation; *udāra-dhīḥ*—with broader intelligence; *tīvreṇa*—with great force; *bhakti-yogena*—by devotional service to the Lord; *yajeta*—should worship; *puruṣam*—the Lord; *param*—the supreme whole.

A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead. (Śukadeva Gosvāmī to Mahārāja Parīkṣit)

2.9.33 (Catuḥ-ślokī 1)

Jñāna – Lord's Material and Spiritual Forms

अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम् ।
पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥

aham evāsam evāgre
nānyad yat sad-asat param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—all those; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—at the end; *aham*—I, the Personality of Godhead; *yat*—all these; *etat*—creation; *ca*—also; *yaḥ*—everything; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—I am; *aham*—I, the Personality of Godhead.

Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead. (Supreme Personality of Godhead to Lord Brahmā)

2.9.34 (Catuḥ-śloki 2)

Vijñāna – Lord’s Energies

ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि ।
तद्विद्यादात्मनो मायां यथाभासो यथा तमः ॥

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; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—as; *tamaḥ*—the darkness.

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness. (Supreme Personality of Godhead to Lord Brahmā)

2.9.35 (Catuḥ-ślokī 3)

Rahasyam – Lord's Activities with His Energies

यथा महान्ति भूतानि भूतेषूच्चावचेष्वनु ।
प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

yathā—just as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu ucca-avaceṣu*—in the minute and gigantic; *anu*—after; *praviṣṭāni*—entered; *apraviṣṭāni*—not entered; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—Myself.

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything. (Supreme Personality of Godhead to Lord Brahmā)

2.9.36 (Catuḥ-ślokī 4)

Tad-aṅgam – Sādhana-Bhakti

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनात्मनः ।
अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा ॥

etāvad eva jijñāsyam
tattva-jijñāsunātmanah
anvaya-vyatikābhyām
yat syāt sarvatra sarvadā

etāvat—up to this; *eva*—certainly; *jijñāsyam*—is to be inquired; *tattva*—the Absolute Truth; *jijñāsunā*—by the student; *ātmanah*—of the Self; *anvaya*—directly; *vyatikābhyām*—indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—in all space and time; *sarvadā*—in all circumstances.

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly. (Supreme Personality of Godhead to Lord Brahmā)

2.10.1

Ten Topics of Śrīmad-Bhāgavatam

अत्र सर्गो विसर्गश्च स्थानं पोषणमृतयः ।
मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः ॥

atra sargo visargaś ca
sthānam poṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atra*—in this Śrīmad-Bhāgavatam; *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*.

Śrī 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*. (Śukadeva Gosvāmī to Mahārāja Parikṣit)

3.2.20

Devotee's Contact Leads to Lord's Mercy

तथैव चान्ये नरलोकवीरा य आहवे कृष्णमुखारविन्दम् ।
नेत्रैः पिबन्तो नयनाभिरामं पार्थास्त्रपूतः पदमापुरस्य ॥

tathaiva cānye nara-loka-vīrā
ya āhave kṛṣṇa-mukhāravindam
netraiḥ pibanto nayanābhirāmaṁ
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 Kurukṣetra); *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 Kurukṣetra 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. (Uddhava to Vidura)

3.2.23

Who Else is More Merciful to Take Shelter of?

अहो बकी यं स्तनकालकूटं
जिघांसयापाययदप्यसाध्वी ।
लेभे गतिं धात्र्युचितां ततोऽन्यं
कं वा दयालुं शरणं व्रजेम ॥

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyam
kaṁ vā dayālum śaraṇam vrajema

aho—alas; *bakī*—the she-demon (Pūtanā); *yaṁ*—whom; *stana*—of her breast; *kāla*—deadly; *kūṭam*—poison; *jighāṁsayā*—out of envy; *apāyayat*—nourished; *api*—although; *asādhvī*—unfaithful; *lebhe*—achieved; *gatiṁ*—destination; *dhātrī-ucitām*—just suitable for the nurse; *tataḥ*—beyond whom; *anyam*—other; *kaṁ*—who else; *vā*—certainly; *dayālum*—merciful; *śaraṇam*—shelter; *vrajema*—shall I take.

Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast? (Uddhava to Vidura)

3.7.14

Śravaṇam Vanquishes Miseries; What to speak of Seva?

अशेषसंक्लेशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।
किं वा पुनस्तच्चरणारविन्द परागसेवारतिरात्मलब्धा ॥

aśeṣa-saṅkleśa-śamaṁ vidhatte
guṇānuvāda-śravaṇam murāreḥ
kim vā punas tac-caraṇāravinda-
parāga-sevā-ratir ātma-labdhā

aśeṣa—unlimited; *saṅkleśa*—miserable conditions; *śamaṁ*—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; *ratih*—attraction; *ātma-labdhā*—those who have gained such self-achievement.

Simply by chanting and hearing of the transcendental name, form, etc., of the Personality of Godhead, Śrī 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? (Maitreya Ṛṣi to Vidura)

3.8.2

Bhāgavatam is Spoken to Mitigate Material Miseries

सोऽहं नृणां क्षुल्लसुखाय दुःखं महद्गतानां विरमाय तस्य ।
 प्रवर्तये भागवतं पुराणं यदाह साक्षाद्भगवानृषिभ्यः ॥

so 'ham nṛṇām kṣulla-sukhāya duḥkham
 mahad gatānām viramāya tasya
 pravartaye bhāgavatam purāṇam
 yad āha sākṣād bhagavān ṛṣibhyaḥ

saḥ—that; *aham*—I; *nṛṇām*—of the human being; *kṣulla*—very little; *sukhāya*—for happiness; *duḥkham*—distress; *mahat*—great; *gatānām*—entered into; *viramāya*—for mitigation; *tasya*—his; *pravartaye*—in beginning; *bhāgavatam*—Śrīmad-Bhāgavatam; *purāṇam*—Vedic supplement; *yat*—which; *āha*—said; *sākṣāt*—directly; *bhagavān*—the Personality of Godhead; *ṛṣibhyaḥ*—unto the sages.

Let me now begin speaking on the Bhāgavata Purāṇa, which was directly spoken to the great sages by the Personality of Godhead for the benefit of those who are entangled in extreme miseries for the sake of very little pleasure. (Maitreya Ṛṣi to Vidura)

3.9.11

Devotee Sees the Lord Through Ears

त्वं भक्तियोगपरिभावितहृत्सरोज
 आस्से श्रुतेक्षितपथो ननु नाथ पुंसाम् ।
 यद्यद्विया त उरुगाय विभावयन्ति
 तत्तद्वपुः प्रणयसे सदनुग्रहाय ॥

tvam bhakti-yoga-paribhāvita-hṛt-saroja
 āsse śrutekṣita-patho nanu nātha puṁsām
 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; *pathaḥ*—the path; *nanu*—now; *nātha*—O my Lord; *puṁsām*—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. (Lord Brahmā to Supreme Personality of Godhead)

3.9.25

Waking Up Prayer

सोऽसावदभ्रकरुणो भगवान् विवृद्ध-
 प्रेमस्मितेन नयनाम्बुरुहं विजृम्भन् ।
 उत्थाय विश्वविजयाय च नो विषादं
 माध्व्या गिरापनयतात्पुरुषः पुराणः ॥

so 'sāv adabhra-karuṇo bhagavān vivṛddha-
 prema-smitena nayanāmburuhaṁ vijṛmbhan
 utthāya viśva-vijayāya ca no viṣādam
 mādhyā girāpanayatāt puruṣaḥ purāṇaḥ

saḥ—He (the Lord); *asau*—that; *adabhra*—unlimited; *karuṇaḥ*—merciful; *bhagavān*—the Personality of Godhead; *vivṛddha*—excessive; *prema*—love; *smitena*—by smiling; *nayana-amburuham*—the lotus eyes; *vijṛmbhan*—by opening; *utthāya*—for flourishing; *viśva-vijayāya*—for glorifying the cosmic creation; *ca*—as also; *naḥ*—our; *viṣādam*—dejection; *mādhyā*—by sweet; *girā*—words; *apanayatāt*—let Him kindly remove; *puruṣaḥ*—the Supreme; *purāṇaḥ*—oldest.

The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions. (Lord Brahmā to Supreme Personality of Godhead)

3.12.2

Five Aspects of Ignorance

ससर्जाग्रेऽन्धतामिस्रमथ तामिस्रमादिकृत् ।
महामोहं च मोहं च तमश्चाज्ञानवृत्तयः ॥

sasarjāgre 'ndha-tāmisram
atha tāmisram ādi-kṛt
mahāmohaṁ ca mohaṁ ca
tamaś cājñāna-vṛttayaḥ

sasarja—created; *agre*—at first; *andha-tāmisram*—the sense of death; *atha*—then; *tāmisram*—anger upon frustration; *ādi-kṛt*—all these; *mahā-mohaṁ*—ownership of enjoyable objects; *ca*—also; *mohaṁ*—illusory conception; *ca*—also; *tamaḥ*—darkness in self-knowledge; *ca*—as well as; *ajñāna*—nescience; *vṛttayaḥ*—engagements.

Brahmā first created the nescient engagements like self-deception, the sense of death, anger after frustration, the sense of false ownership, and the illusory bodily conception, or forgetfulness of one's real identity. (Maitreya Ṛṣi to Vidura)

3.15.43

Transformation caused by Tulasī Aroma

तस्यारविन्दनयनस्य पदारविन्द- किञ्चल्कमिश्रतुलसीमकरन्दवायुः ।
अन्तर्गतः स्वविवरेण चकार तेषां सङ्क्षोभमक्षरजुषामपि चित्ततन्वोः ॥

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

tasya—of Him; *aravinda-nayanasya*—of the lotus-eyed Lord; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—the *tulasī* leaves; *makaranda*—fragrance; *vāyuh*—breeze; *antaḥ-gataḥ*—entered within; *sva-vivareṇa*—through their nostrils; *cakāra*—made; *teṣāṃ*—of the Kumāras; *saṅkṣobham*—agitation for change; *akṣara-juṣām*—attached to impersonal Brahman realization; *api*—even though; *citta-tanvoḥ*—in both mind and body.

When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding. (Lord Brahmā to Demigods)

3.23.56

Devotional Service is the Culmination of all Paths

नेह यत्कर्म धर्माय न विरागाय कल्पते ।
न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥

neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ

na—not; *iha*—here; *yat*—which; *karma*—work; *dharmāya*—for perfection of religious life; *na*—not; *virāgāya*—for detachment; *kalpate*—leads; *na*—not; *tīrtha-pada*—of the Lord’s lotus feet; *sevāyai*—to devotional service; *jīvan*—living; *api*—although; *mṛtaḥ*—dead; *hi*—indeed; *saḥ*—he.

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing. (Devahuti to Kardama Muni)

3.25.20

Attachment to Devotees Liberates

प्रसङ्गमजरं पाशमात्मनः कवयो विदुः ।
स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥

prasaṅgam ajaram pāśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam

prasaṅgam—attachment; *ajaram*—strong; *pāśam*—entanglement; *ātmanaḥ*—of the soul; *kavayaḥ*—learned men; *viduḥ*—know; *sa eva*—that same; *sādhuṣu*—to the devotees; *kṛtaḥ*—applied; *mokṣa-dvāram*—the door of liberation; *apāvṛtam*—opened.

Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation. (Lord Kapila to Devahuti)

3.25.21

The Symptoms of a Sādhu

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।
अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥

titikṣavaḥ kārūṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

titikṣavaḥ—tolerant; *kārūṇikāḥ*—merciful; *suhṛdaḥ*—friendly; *sarva-dehinām*—to all living entities; *ajāta-śatravaḥ*—inimical to none; *śāntāḥ*—peaceful; *sādhavaḥ*—abiding by scriptures; *sādhu-bhūṣaṇāḥ*—adorned with sublime characteristics.

The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. (Lord Kapila to Devahuti)

3.25.25

Devotee Association Leads to Prema-Bhakti

सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः।
तद्भोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥

satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

satām—of pure devotees; *prasaṅgāt*—through the association; *mama*—My; *vīrya*—wonderful activities; *saṁvidah*—by discussion of; *bhavanti*—become; *hṛt*—to the heart; *karṇa*—to the ear; *rasa-ayanāḥ*—pleasing; *kathāḥ*—the stories; *tat*—of that; *joṣaṇāt*—by cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—firm faith; *ratiḥ*—attraction; *bhaktiḥ*—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. (Lord Kapila to Devahuti)

3.28.32

Meditating on the Lord's Smile and Eyebrows

हासं हरेरवनताखिललोकतीव्र- शोकाश्रुसागरविशोषणमत्युदारम् ।
सम्मोहनाय रचितं निजमाययास्य भ्रूमण्डलं मुनिकृते मकरध्वजस्य

*hāsam harer avanatākhila-loka-tīvra-
śokāśru-sāgara-viśoṣaṇam atyudāram
sammohanāya racitam nija-māyayāsyā
bhrū-maṇḍalam muni-kṛte makara-dhvajasya*

hāsam—the smile; *hareḥ*—of Lord Śrī Hari; *avanata*—bowed; *akhila*—all; *loka*—for persons; *tīvra-śoka*—caused by intense grief; *aśru-sāgara*—the ocean of tears; *viśoṣaṇam*—drying up; *ati-udāram*—most benevolent; *sammohanāya*—for charming; *racitam*—manifested; *nija-māyayā*—by His internal potency; *asya*—His; *bhrū-maṇḍalam*—arched eyebrows; *muni-kṛte*—for the good of the sages; *makara-dhvajasya*—of the sex-god.

A yogī should similarly meditate on the most benevolent smile of Lord Śrī Hari, a smile which, for all those who bow to Him, dries away the ocean of tears caused by intense grief. The yogī should also meditate on the Lord's arched eyebrows, which are manifested by His internal potency in order to charm the sex-god for the good of the sages. (Lord Kapila to Devahuti)

3.29.11-12

Nature of Pure Devotional Service

मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये ।
 मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥
 लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् ।
 अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥

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 towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord. (Lord Kapila to Devahuti)

3.29.13

Liberation without Service is Unacceptable

सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gr̥hṇanti
vinā mat-sevanaṁ janāḥ

sālokya—living on the same planet; *sārṣṭi*—having the same opulence; *sāmīpya*—to be a personal associate; *sārūpya*—having the same bodily features; *ekatvam*—oneness; *api*—also; *uta*—even; *dīyamānaṁ*—being offered; *na*—not; *gr̥hṇanti*—do accept; *vinā*—without; *mat*—My; *sevanaṁ*—devotional service; *janāḥ*—pure devotees.

A pure devotee does not accept any kind of liberation—*sālokya*, *sārṣṭi*, *sāmīpya*, *sārūpya* or *ekatva*—even though they are offered by the Supreme Personality of Godhead. (Lord Kapila to Devahuti)

3.33.6

Even a Dog-eater is Purified!

यन्नामधेयश्रवणानुकीर्तनाद् यत्प्रह्वणाद्यत्स्मरणादपि क्वचित् ।
 श्वादोऽपि सद्यः सवनाय कल्पते कुतः पुनस्ते भगवन्नु दर्शनात्॥

yan-nāmadheya-śravaṇānukīrtanād
 yat-prahvaṇād yat-smaraṇād api kvacit
 śvādo 'pi sadyaḥ savanāya kalpate
 kutaḥ punas te bhagavan nu darśanāt

yat—of whom (the Supreme Personality of Godhead); *nāmadheya*—the name; *śravaṇa*—hearing; *anukīrtanāt*—by chanting; *yat*—to whom; *prahvaṇāt*—by offering obeisances; *yat*—whom; *smaraṇāt*—by remembering; *api*—even; *kvacit*—at any time; *śva-adaḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak of; *punaḥ*—again; *te*—You; *bhagavan*—O Supreme Personality of Godhead; *nu*—then; *darśanāt*—by seeing face to face.

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him. (Devahuti to Lord Kapila)

3.33.7

Chanter of Holy Name is Worshipable

अहो बत श्वपचोऽतो गरीयान् यञ्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः समुरार्या ब्रह्मानूचुर्नाम गृणन्ति ये ते ॥

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepuḥ tapaḥ te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

aho bata—oh, how glorious; *śva-pacaḥ*—a dog-eater; *ataḥ*—hence; *garīyān*—worshipable; *yat*—of whom; *jihvā-agre*—on the tip of the tongue; *vartate*—is; *nāma*—the holy name; *tubhyam*—unto You; *tepuḥ tapaḥ*—practiced austerities; *te*—they; *juhuvuḥ*—executed fire sacrifices; *sasnuḥ*—took bath in the sacred rivers; *āryāḥ*—Āryans; *brahma anūcuḥ*—studied the Vedas; *nāma*—the holy name; *gṛṇanti*—accept; *ye*—they who; *te*—Your.

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required. (Devahuti to Lord Kapila)

4.3.17

Pride Turns Six Good Qualities into Faults

विद्यातपोवित्तवपुर्वयःकुलैः
 सतां गुणैः षड्भिरसत्तमेतरैः ।
 स्मृतौ हतायां भृतमानदुर्दृशः
 स्तब्धा न पश्यन्ति हि धाम भूयसाम् ॥

vidyā-tapo-vitta-vapur-vayaḥ-kulaiḥ
 satām guṇaiḥ ṣaḍbhir asattametaraiḥ
 smṛtau hatāyām bhṛta-māna-durdṛśaḥ
 stabdhā na paśyanti hi dhāma bhūyasām

vidyā—education; *tapah*—austerity; *vitta*—wealth; *vapuḥ*—beauty of body, etc.; *vayaḥ*—youth; *kulaiḥ*—with heritage; *satām*—of the pious; *guṇaiḥ*—by such qualities; *ṣaḍbhiḥ*—six; *asattama-itaraiḥ*—having the opposite result to those who are not great souls; *smṛtau*—good sense; *hatāyām*—being lost; *bhṛta-māna-durdṛśaḥ*—blind due to pride; *stabdhāḥ*—being proud; *na*—not; *paśyanti*—see; *hi*—for; *dhāma*—the glories; *bhūyasām*—of the great souls.

Although the six qualities education, austerity, wealth, beauty, youth and heritage are for the highly elevated, one who is proud of possessing them becomes blind, and thus he loses his good sense and cannot appreciate the glories of great personalities. (Lord Śiva to Satī)

4.8.34

Dealings With Superiors, Inferiors and Equals

गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् ।
मैत्री समानादन्विच्छेन्न तापैरभिभूयते ॥

guṇādhikān mudam lipsed
anukrośam guṇādhamāt
maitrīm samānād anvicchen
na tāpair abhibhūyate

guṇa-adhikāt—one who is more qualified; *mudam*—pleasure; *lipset*—one should feel; *anukrośam*—compassion; *guṇa-adhamāt*—one who is less qualified; *maitrīm*—friendship; *samānāt*—with an equal; *anvicchet*—one should desire; *na*—not; *tāpaiḥ*—by tribulation; *abhibhūyate*—becomes affected.

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. (Nārada Muni to Dhruva Mahārāja)

4.9.6

Enlivener of the Sleeping Senses

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां
 सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।
 अन्यांश्च हस्तचरणश्रवणत्वगादीन्
 प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥

yo 'ntaḥ praviśya mama vācam imāṁ prasuptāṁ
 sañjīvayatya khila-śakti-dharaḥ sva-dhāmnā
 anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn
 prāṇān namo bhagavate puruṣāya tubhyam

yaḥ—the Supreme Lord who; *antaḥ*—within; *praviśya*—entering; *mama*—my; *vācam*—words; *imāṁ*—all these; *prasuptāṁ*—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; *caraṇa*—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.

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. (Dhruva Mahārāja to Supreme Personality of Godhead)

4.9.11

Kṛṣṇa-Kathā in Sādhu Saṅga

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसाङ्गो
 भूयादनन्त महताममलाशयानाम् ।
 येनाञ्जसोल्बणमुरुव्यसनं भवाब्धिं
 नेष्ये भवद्गुणकथामृतपानमत्तः ॥

bhaktim muhuḥ pravahatām tvayi me prasaṅgo
 bhūyād ananta mahatām amalāśayānām
 yenāñjasolbaṇam uru-vyasanam bhavābhim
 neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ

bhaktim—devotional service; *muhuḥ*—constantly; *pravahatām*—of those who perform; *tvayi*—unto You; *me*—my; *prasaṅgaḥ*—intimate association; *bhūyāt*—may it become; *ananta*—O unlimited; *mahatām*—of the great devotees; *amala-āśayānām*—whose hearts are freed from material contamination; *yena*—by which; *añjasā*—easily; *ulbaṇam*—terrible; *uru*—great; *vyasanam*—full of dangers; *bhava-abdhiḥ*—the ocean of material existence; *neṣye*—I shall cross; *bhavat*—Your; *guṇa*—transcendental qualities; *kathā*—pastimes; *mṛta*—nectar, eternal; *pāna*—by drinking; *mattaḥ*—mad.

O unlimited Lord, kindly bless me so that I may associate with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent. (Dhruva Mahārāja to Supreme Lord)

4.20.23

Discrimination of a Learned Person

वरान् विभो त्वद्वरदेश्वराद् बुधः
 कथं वृणीते गुणविक्रियात्मनाम् ।
 ये नारकाणामपि सन्ति देहिनां
 तानीश कैवल्यपते वृणे न च ॥

varān vibho tvad varadeśvarād budhaḥ
 katham vṛṇīte guṇa-vikriyātmanām
 ye nārakāṇām api santi dehinām
 tān īśa kaivalya-pate vṛṇe na ca

varān—benedictions; *vibho*—my dear Supreme Lord; *tvad*—from You; *vara-da-īśvarāt*—from the Supreme Personality of Godhead, the highest of the bestowers of benedictions; *budhaḥ*—a learned person; *katham*—how; *vṛṇīte*—could ask for; *guṇa-vikriyā*—bewildered by the modes of material nature; *ātmanām*—of the living entities; *ye*—which; *nārakāṇām*—of the living entities living in hell; *api*—also; *santi*—exist; *dehinām*—of the embodied; *tān*—all those; *īśa*—O Supreme Lord; *kaivalya-pate*—O bestower of merging in the existence of the Lord; *vṛṇe*—I ask for; *na*—not; *ca*—also.

My dear Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction. (Pṛthu Mahārāja to Supreme Personality of Godhead)

4.20.25

Hearing Revives Remembrance of One's Position

स उत्तमश्लोक महन्मुखच्युतो भवत्पदाम्भोजसुधाकणानिलः ।
स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां कुयोगिनां नो वितरत्यलं वरैः ॥

sa uttamaśloka mahan-mukha-cyuto
bhavat-padāmbhoja-sudhā kaṇānilaḥ
smṛtim punar vismṛta-tattva-vartmanām
kuyoginām no vitaraty alam varaiḥ

saḥ—that; *uttama-śloka*—O Lord, who are praised by selected verses; *mahat*—of great devotees; *mukha-cyutaḥ*—delivered from the mouths; *bhavat*—Your; *pada-ambhoja*—from the lotus feet; *sudhā*—of nectar; *kaṇa*—particles; *anilaḥ*—soothing breeze; *smṛtim*—remembrance; *punaḥ*—again; *vismṛta*—forgotten; *tattva*—to the truth; *vartmanām*—of persons whose path; *ku-yoginām*—of persons not in the line of devotional service; *naḥ*—of us; *vitirati*—restores; *alam*—unnecessary; *varaiḥ*—other benedictions.

My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee. (Pṛthu Mahārāja to Supreme Personality of Godhead)

4.22.39

Supremacy of Bhakti-Yoga

यत्पादपङ्कजपलाशविलासभक्त्या
 कर्माशयं ग्रथितमुद्ग्रथयन्ति सन्तः ।
 तद्वन्न रिक्तमतयो यतयोऽपि रुद्ध-
 स्रोतोगणास्तमरणं भज वासुदेवम् ॥

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
 karmāśayaṁ grathitam udgrathayanti santaḥ
 tadvan na rikta-matayo yatayo 'pi ruddha-
 sroto-gaṇās tam araṇaṁ bhaja vāsudevam

yat—whose; pāda—feet; paṅkaja—lotus; palāśa—petals or toes; vilāsa—enjoyment; bhaktyā—by devotional service; karma—fruitive activities; āśayaṁ—desire; grathitam—hard knot; udgrathayanti—root out; santaḥ—devotees; tat—that; vat—like; na—never; rikta-matayaḥ—persons devoid of devotional service; yatayaḥ—ever-increasingly trying; api—even though; ruddha—stopped; srotaḥ-gaṇāḥ—the waves of sense enjoyment; tam—unto Him; araṇaṁ—worthy to take shelter; bhaja—engage in devotional service; vāsudevam—unto Kṛṣṇa, the son of Vasudeva.

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jñānīs and yogīs—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva. (Sanatcumāra to Pṛthu Mahārāja)

4.22.47

Mercy of Great Souls cannot be Repaid

यैरीदृशी भगवतो गतिरात्मवाद
 एकान्ततो निगमिभिः प्रतिपादिता नः ।
 तुष्यन्त्वदभ्रकरुणाः स्वकृतेन नित्यं
 को नाम तत्प्रतिकरोति विनोदपात्रम् ॥

yair īdṛśī bhagavato gatiṛ ātma-vāda
 ekāntato nigamibhiḥ pratipādītā naḥ
 tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityam
 ko nāma tat pratikaroti vinoda-pātram

yaiḥ—by those; *īdṛśī*—such kind of; *bhagavataḥ*—of the Supreme Personality of Godhead; *gatiḥ*—progress; *ātma-vāde*—spiritual consideration; *ekāntataḥ*—in complete understanding; *nigamibhiḥ*—by Vedic evidences; *pratipādītā*—conclusively established; *naḥ*—unto us; *tuṣyantv*—be satisfied; *adabhra*—unlimited; *karuṇāḥ*—mercy; *sva-kṛtena*—by your own activity; *nityam*—eternal; *kaḥ*—who; *nāma*—no one; *tat*—that; *pratikaroti*—counteracts; *vinā*—without; *uda-pātram*—offering of water in cupped hands.

How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy. (Pṛthu Mahārāja to Sanatkumāra)

4.30.33

May we have Sādhu-Saṅga Life after Life!

यावत्ते मायया स्पृष्टा भ्रमाम इह कर्मभिः ।
तावद्भवत्प्रसङ्गानां सङ्गः स्यान्नो भवे भवे ॥

yāvat te māyayā spr̥ṣṭā
bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānām
saṅgaḥ syān no bhave bhave

yāvat—as long as; *te*—Your; *māyayā*—by the illusory energy; *spr̥ṣṭāḥ*—contaminated; *bhramāmaḥ*—we wander; *iha*—in this material world; *karmabhiḥ*—by the reaction of fruitive activities; *tāvat*—so long; *bhavat-prasaṅgānām*—of Your loving devotees; *saṅgaḥ*—association; *syāt*—let there be; *naḥ*—our; *bhave bhave*—in every species of life.

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. (Pracetās to Supreme Personality of Godhead)

4.31.14

Watering the Root

यथा तरोर्मूलनिषेचनेन
 तृप्यन्ति तत्स्कन्धभुजोपशाखाः ।
 प्राणोपहाराच्च यथेन्द्रियाणां
 तथैव सर्वार्हणमच्युतेज्या ॥

yathā taror mūla-niṣecanena
 tṛpyanti tat-skandha-bhujopaśākhāḥ
 prāṇopahārāc ca yathendriyāṇām
 tathaiva sarvārhaṇam acyutejyā

yathā—as; *taroḥ*—of a tree; *mūla*—the root; *niṣecanena*—by watering; *tṛpyanti*—are satisfied; *tat*—its; *skandha*—trunk; *bhuja*—branches; *upaśākhāḥ*—and twigs; *prāṇa*—the life air; *upahārāt*—by feeding; *ca*—and; *yathā*—as; *indriyāṇām*—of the senses; *tathā eva*—similarly; *sarva*—of all demigods; *arhaṇam*—worship; *acyuta*—of the Supreme Personality of Godhead; *ijyā*—worship.

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality. (Nārada Muni to Pracetās)

4.31.19

Quickest Way to Satisfy The Lord

दयया सर्वभूतेषु सन्तुष्ट्या येन केन वा ।
सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ॥

dayayā sarva-bhūteṣu
santuṣṭyā yena kena vā
sarvendriyopaśāntyā ca
tuṣyaty āśu janārdanaḥ

dayayā—by showing mercy; *sarva-bhūteṣu*—to all living entities; *santuṣṭyā*—by being satisfied; *yena kena vā*—somehow or other; *sarva-indriya*—all the senses; *upaśāntyā*—by controlling; *ca*—also; *tuṣyati*—becomes satisfied; *āśu*—very soon; *janārdanaḥ*—the Lord of all living entities.

By showing mercy to all living entities, being satisfied somehow or other and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana. (Nārada Muni to Pracetās)

5.5.1

Human Life is Meant for Tapasya

नायं देहो देहभाजां नृलोके कष्टान् कामानर्हते विद्भुजां ये ।
तपो दिव्यं पुत्रका येन सत्त्वं शुद्धचेद्यस्माद् ब्रह्मसौख्यं त्वनन्तम् ॥

nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭhān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyet yasmād brahma-saukhyāṁ tv anantam

na—not; *ayam*—this; *dehaḥ*—body; *deha-bhājām*—of all living entities who have accepted material bodies; *nṛ-loke*—in this world; *kaṣṭhān*—troublesome; *kāmān*—sense gratification; *arhate*—deserves; *viḍ-bhujām*—of stool-eaters; *ye*—which; *tapāḥ*—austerities and penances; *divyam*—divine; *putrakāḥ*—My dear sons; *yena*—by which; *sattvam*—the heart; *śuddhyet*—becomes purified; *yasmāt*—from which; *brahma-saukhyam*—spiritual happiness; *tu*—certainly; *anantam*—unending.

My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever. (Lord Rṣabhadeva to His 100 sons)

5.5.2

Vaiṣṇava-Seva Opens Doors for Liberation

महत्सेवां द्वारमाहुर्विमुक्ते- स्तमोद्वारं योषितां सङ्गिसङ्गम् ।
महान्तस्ते समचित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये ॥

mahat-sevām dvāram āhur vimuktes
tamo-dvāram yoṣitām saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhave ye

mahat-sevām—service to the spiritually advanced persons called *mahātmās*; *dvāram*—the way; *āhuḥ*—they say; *vimukteḥ*—of liberation; *tamaḥ-dvāram*—the way to the dungeon of a dark, hellish condition of life; *yoṣitām*—of women; *saṅgi*—of associates; *saṅgam*—association; *mahāntaḥ*—highly advanced in spiritual understanding; *te*—they; *sama-cittāḥ*—persons who see everyone in a spiritual identity; *praśāntāḥ*—very peaceful, situated in Brahman or Bhagavān; *vimanyavaḥ*—without anger (one must distribute Kṛṣṇa consciousness to persons who are hostile without becoming angry at them); *suhṛdaḥ*—well-wishers of everyone; *sādhaveḥ*—qualified devotees, without abominable behavior; *ye*—they who.

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahātmās. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahātmās are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahātmās. (Lord Rṣabhadeva to His 100 sons)

5.5.5

One is Defeated Without Spiritual Inquiry

पराभवस्तावदबोधजातो यावन्न जिज्ञासत आत्मतत्त्वम् ।
यावत्क्रियास्तावदिदं मनो वै कर्मात्मकं येन शरीरबन्धः ॥

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakaṁ yena śarīra-bandhaḥ

parābhavaḥ—defeat, misery; *tāvat*—so long; *abodha-jātaḥ*—produced from ignorance; *yāvat*—as long as; *na*—not; *jijñāsate*—inquires about; *ātma-tattvam*—the truth of the self; *yāvat*—as long as; *kriyāḥ*—fruitive activities; *tāvat*—so long; *idaṁ*—this; *manaḥ*—mind; *vai*—indeed; *karma-ātmakaṁ*—absorbed in material activities; *yena*—by which; *śarīra-bandhaḥ*—bondage in this material body.

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called *karmātmaka*, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body. (Lord Rṣabhadeva to His 100 sons)

5.5.8

Male-Female Attraction Causes Material Existence

पुंसः स्त्रिया मिथुनीभावमेतं तयोर्मिथो हृदयग्रन्थिमाहुः ।
 अतो गृहक्षेत्रसुतासवित्तै- र्जनस्य मोहोऽयमहं ममेति ॥

puṁsaḥ striyā mithunī-bhāvam etaṁ
 tayor mitho hṛdaya-granthim āhuḥ
 ato gṛha-kṣetra-sutāpta-vittair
 janasya moho 'yam ahaṁ mameti

puṁsaḥ—of a male; *striyāḥ*—of a female; *mithunī-bhāvam*—attraction for sexual life; *etaṁ*—this; *tayoḥ*—of both of them; *mithaḥ*—between one another; *hṛdaya-granthim*—the knot of the hearts; *āhuḥ*—they call; *ataḥ*—thereafter; *gṛha*—by home; *kṣetra*—field; *suta*—children; *āpta*—relatives; *vittaiḥ*—and by wealth; *janasya*—of the living being; *mohaḥ*—illusion; *ayam*—this; *aham*—I; *mama*—mine; *iti*—thus.

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine." (Lord Rṣabhadeva to His 100 sons)

5.5.18

Delivering Dependents is the Duty of a Superior

गुरुर्न स स्यात्स्वजनो न स स्यात् पिता न स स्यान्ननी न सा स्यात्
दैवं न तत्स्यान्न पतिश्च स स्या- न्न मोचयेद्यः समुपेतमृत्युम् ॥

**gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivam na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum**

guruḥ—a spiritual master; *na*—not; *saḥ*—he; *syāt*—should become; *sva-janaḥ*—a relative; *na*—not; *saḥ*—such a person; *syāt*—should become; *pitā*—a father; *na*—not; *saḥ*—he; *syāt*—should become; *jananī*—a mother; *na*—not; *sā*—she; *syāt*—should become; *daivam*—the worshipable deity; *na*—not; *tat*—that; *syāt*—should become; *na*—not; *patiḥ*—a husband; *ca*—also; *saḥ*—he; *syāt*—should become; *na*—not; *mocayet*—can deliver; *yaḥ*—who; *samupeta-mṛtyum*—one who is on the path of repeated birth and death.

"One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a relative, a father, a husband, a mother or a worshipable demigod. (Lord R̥ṣabhadeva to His 100 sons)

5.6.5

Never Trust Mind – Root of All Anarthas

कामो मन्युर्मदो लोभः शोकमोहभयादयः ।
कर्मबन्धश्च यन्मूलः स्वीकुर्यात्को नु तद् बुधः ॥

kāmo manyur mado lobhaḥ
śoka-moha-bhayādayaḥ
karma-bandhaś ca yan-mūlaḥ
svīkuryāt ko nu tad budhaḥ

kāmaḥ—lust; *manyuḥ*—anger; *madaḥ*—pride; *lobhaḥ*—greed; *śoka*—lamentation; *moha*—illusion; *bhaya*—fear; *ādayaḥ*—all these together; *karma-bandhaḥ*—bondage to fruitive activities; *ca*—and; *yat-mūlaḥ*—the origin of which; *svīkuryāt*—would accept; *kaḥ*—who; *nu*—indeed; *tat*—that mind; *budhaḥ*—if one is learned.

The mind is the root cause of lust, anger, pride, greed, lamentation, illusion and fear. Combined, these constitute bondage to fruitive activity. What learned man would put faith in the mind? (Śukadeva Gosvāmī to Mahārāja Parīkṣit)

5.10.17

Fear of Offending a Devotee

नाहं विशङ्के सुरराजवज्रा- न्न त्र्यक्षशूलान्न यमस्य दण्डात् ।
नाग्न्यर्कसोमानिलवित्तपास्त्रा- च्छङ्के भृशं ब्रह्मकुलावमानात् ॥

nāham viśaṅke sura-rāja-vajrān
na tryakṣa-śūlān na yamasya daṇḍāt
nāgny-arka-somānila-vittapāstrāc
chaṅke bhṛśam brahma-kulāvamānāt

na—not; *aham*—I; *viśaṅke*—am afraid; *sura-rāja-vajrāt*—from the thunderbolt of the King of heaven, Indra; *na*—nor; *tryakṣa-śūlāt*—from the piercing trident of Lord Śiva; *na*—nor; *yamasya*—of the superintendent of death, Yamarāja; *daṇḍāt*—from the punishment; *na*—nor; *agni*—of fire; *arka*—of the scorching heat of the sun; *soma*—of the moon; *anila*—of the wind; *vitta-ṭa*—of the owner of riches, Kuvera, the treasurer of the heavenly planets; *astrāt*—from the weapons; *śaṅke*—I am afraid; *bhṛśam*—very much; *brahma-kula*—the group of the *brāhmaṇas*; *avamānāt*—from offending.

My dear sir, I am not at all afraid of the thunderbolt of King Indra, nor am I afraid of the serpentine, piercing trident of Lord Śiva. I do not care about the punishment of Yamarāja, the superintendent of death, nor am I afraid of fire, scorching sun, moon, wind, nor the weapons of Kuvera. Yet I am afraid of offending a *brāhmaṇa*. I am very much afraid of this. (Mahārāja Rahūgaṇa to Jaḍa Bharata)

5.12.12

Devotee's Mercy is the Only Way to Realize Lord

रहूगणैतत्तपसा न याति न चेज्यया निर्वपणाद् गृहाद्वा ।
नच्छन्दसा नैव जलाग्निसूर्यै- विना महत्यादरजोऽभिषेकम् ॥

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

rahūgaṇa—O King Rahūgaṇa; *etat*—this knowledge; *tapasā*—by severe austerities and penances; *na yāti*—does not become revealed; *na*—not; *ca*—also; *ijyayā*—by a great arrangement for worshiping the Deity; *nirvapaṇāt*—or from finishing all material duties and accepting *sannyāsa*; *gṛhāt*—from ideal householder life; *vā*—or; *na*—nor; *chandasā*—by observing celibacy or studying Vedic literature; *na eva*—nor; *jala-agni-sūryaiḥ*—by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun; *vinā*—without; *mahat*—of the great devotees; *pāda-rajah*—the dust of the lotus feet; *abhiṣekam*—smearing all over the body.

My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [brahmacharya], strictly following the rules and regulations of householder life, leaving home as a vānaprastha, accepting *sannyāsa*, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee. (Jaḍa Bharata to Mahārāja Rahūgaṇa)

5.18.12

All Good Qualities Manifest in a Devotee

यस्यास्ति भक्तिर्भगवत्यकिञ्चना सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा मनोरथेनासति धावतो बहिः ॥

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

yasya—of whom; *asti*—there is; *bhaktiḥ*—devotional service; *bhagavati*—to the Supreme Personality of Godhead; *akiñcanā*—without any motive; *sarvaiḥ*—with all; *guṇaiḥ*—good qualities; *tatra*—there (in that person); *samāsate*—reside; *surāḥ*—all the demigods; *harau*—unto the Supreme Personality of Godhead; *abhaktasya*—of a person who is not devoted; *kutaḥ*—where; *mahad-guṇāḥ*—good qualities; *manorathena*—by mental speculation; *asati*—in the temporary material world; *dhāvataḥ*—who is running; *bahiḥ*—outside.

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man? (Prahāda Mahārāja to Lord Nṛsimha-deva)

5.19.12

Unattached, Pure Witness of Everything

कर्तास्य सर्गादिषु यो न बध्यते न हन्यते देहगतोऽपि दैहिकैः
द्रष्टुर्न दृग्यस्य गुणैर्विदूष्यते तस्मै नमोऽसक्तविविक्तसाक्षिणे ॥

kartāsyā sargādiṣu yo na badhyate
na hanyate deha-gato 'pi daihikaiḥ
draṣṭur na ḍṛg yasya guṇair vidūṣyate
tasmai namo 'sakta-vivikta-sākṣiṇe

gāyati—he sings; *ca*—and; *idam*—this; *kartā*—the executor; *asya*—of this cosmic manifestation; *sarga-ādiṣu*—of the creation, maintenance and destruction; *yaḥ*—one who; *na badhyate*—is not attached as the creator, master or proprietor; *na*—not; *hanyate*—is victimized; *deha-gataḥ api*—although appearing as a human being; *daihikaiḥ*—by bodily tribulations such as hunger, thirst and fatigue; *draṣṭuḥ*—of Him who is the seer of everything; *na*—not; *ḍṛk*—the power of vision; *yasya*—of whom; *guṇaiḥ*—by the material qualities; *vidūṣyate*—is polluted; *tasmai*—unto Him; *namaḥ*—my respectful obeisances; *asakta*—unto the Supreme person, who is unattached; *vivikta*—without affection; *sākṣiṇe*—the witness of everything.

The Supreme Personality of Godhead is the master of the creation, maintenance and annihilation of this visible cosmic manifestation, yet He is completely free from false prestige. Although to the foolish He appears to have accepted a material body like us, He is unaffected by bodily tribulations like hunger, thirst and fatigue. Although He is the witness who sees everything, His senses are unpolluted by the objects He sees. Let me offer my respectful obeisances unto that unattached, pure witness of the world, the Supreme Soul, the Personality of Godhead. (Nārada Muni to Nara-Nārāyaṇa)

5.19.24

A Devotee's Place of Interest

न यत्र वैकुण्ठकथासुधापगा न साधवो भागवतास्तदाश्रयाः
न यत्र यज्ञेशमखा महोत्सवाः सुरेशलोकोऽपि न वै स सेव्यताम्

na yatra vaikuṅṭha-kathā-sudhāpagā
na sādhave bhāgavatās tad-āśrayāḥ
na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko 'pi na vai sa sevyaṭām

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; *sādhaveḥ*—devotees; *bhāgavatāḥ*—always engaged in the service of the Lord; *tad-āśrayāḥ*—who are sheltered by the Supreme Personality of Godhead; *na*—nor; *yatra*—where; *yajña-iśa-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; *sevyaṭām*—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]. (Demigods)

6.1.15

Only Bhakti Completely Destroys all Sins

केचित्केवलया भक्त्या वासुदेवपरायणाः ।
अघं धुन्वन्ति कात्स्न्येन नीहारमिव भास्करः ॥

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ

kecit—some people; *kevalayā bhaktyā*—by executing unalloyed devotional service; *vāsudeva*—to Lord Kṛṣṇa, the all-pervading Supreme Personality of Godhead; *parāyaṇāḥ*—completely attached (only to such service, without dependence on austerity, penance, cultivation of knowledge or pious activities); *aghaṁ*—all kinds of sinful reactions; *dhunvanti*—destroy; *kārtsnyena*—completely (with no possibility that sinful desires will revive); *nīhāram*—fog; *iva*—like; *bhāskaraḥ*—the sun.

Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays. (Śukadeva Gosvāmī to Mahārāja Parikṣit)

6.1.19

Devotees Never See Yamadūtas Even in Dreams

सकृन्मनः कृष्णपदारविन्दयो- निवेशितं तद्गुणरागि यैरिह ।
न ते यमं पाशभृत्श्च तद्भटान् स्वप्नेऽपि पश्यन्ति हि चीर्णनिष्कृताः

sakṛn manaḥ kṛṣṇa-padāravindayor
niveśitam tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

sakṛt—once only; *manaḥ*—the mind; *kṛṣṇa-pada-aravindayoḥ*—unto the two lotus feet of Lord Kṛṣṇa; *niveśitam*—completely surrendered; *tat*—of Kṛṣṇa; *guṇa-rāgi*—which is somewhat attached to the qualities, name, fame and paraphernalia; *yair*—by whom; *iha*—in this world; *na*—not; *te*—such persons; *yamaṁ*—Yamarāja, the superintendent of death; *pāśa-bhṛtaḥ*—those who carry ropes (to catch sinful persons); *ca*—and; *tat*—his; *bhaṭān*—order carriers; *svapne api*—even in dreams; *paśyanti*—see; *hi*—indeed; *cīrṇa-niṣkṛtāḥ*—who have performed the right type of atonement.

Although not having fully realized Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamarāja or his order carriers, who are equipped with ropes to bind the sinful. (Śukadeva Gosvāmī to Mahārāja Parīkṣit)

6.2.14

Uttering Holy Name in Any Way Neutralizes Sin

साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा ।
 वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥
 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. (Viṣṇudūtas to Yamadūtas)

6.2.49

Encouraging Attentive and Inoffensive Chanting

म्रियमाणो हरेर्नाम गृणन् पुत्रोपचारितम् ।
अजामिलोऽप्यगाद्धाम किमुत श्रद्धया गृणन् ॥

mriyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gṛṇan

mriyamāṇaḥ—at the time of death; *hareḥ nāma*—the holy name of Hari; *gṛṇan*—chanting; *putra-upacāritam*—indicating his son; *ajāmilaḥ*—Ajāmila; *api*—even; *agāt*—went; *dhāma*—to the spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and love; *gṛṇan*—chanting.

While suffering at the time of death, Ajāmila 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? (Śukadeva Gosvāmī to Mahārāja Parīkṣit)

6.3.19

No one can Ascertain Real Dharma Enacted by Lord

धर्मं तु साक्षाद्भगवत्प्राणीतं न वै विदुर्ऋषयो नापि देवाः
न सिद्धमुख्या असुरा मनुष्याः कुतो नु विद्याधरचारणादयः ॥

**dharmam tu sākṣād bhagavat-praṇītam
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ**

dharmam—real religious principles, or bona fide laws of religion; *tu*—but; *sākṣāt*—directly; *bhagavat*—by the Supreme Personality of Godhead; *praṇītam*—enacted; *na*—not; *vai*—indeed; *viduḥ*—they know; *ṛṣayaḥ*—the great ṛṣis such as Bhṛgu; *na*—not; *api*—also; *devāḥ*—the demigods; *na*—nor; *siddha-mukhyāḥ*—the chief leaders of Siddhaloka; *asurāḥ*—the demons; *manuṣyāḥ*—the inhabitants of Bhūrloka, the human beings; *kutaḥ*—where; *nu*—indeed; *vidyādhara*—the lesser demigods known as Vidyādharas; *cāraṇa*—the residents of the planets where people are by nature great musicians and singers; *ādayaḥ*—and so on.

Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyādharas and Cāraṇas. (Yamarāja to Yamadūtas)

6.3.27

Devotees are Beyond the Jurisdiction of Yamarāja

ते देवसिद्धपरिगीतपवित्रगाथा ये साधवः समदृशो भगवत्प्रपन्नाः
तान् नोपसीदत हरेर्गदयाभिगुप्तान् नैषां वयं न च वयः प्रभवाम दण्डे

te deva-siddha-parigīta-pavitra-gāthā
ye sādhaḥ samadṛśo bhagavat-prapannāḥ
tān nopasīdata harer gadayābhiguptān
naiṣāṁ vyaṁ na ca vyaḥ prabhavāma daṇḍe

te—they; *deva*—by the demigods; *siddha*—and the inhabitants of Siddhaloka; *parigīta*—sung; *pavitra-gāthāḥ*—whose pure narrations; *ye*—who; *sādhaḥ*—devotees; *samadṛśaḥ*—who see everyone equally; *bhagavat-prapannāḥ*—being surrendered to the Supreme Personality of Godhead; *tān*—them; *na*—not; *upasīdata*—should go near; *hareḥ*—of the Supreme Personality of Godhead; *gadayā*—by the club; *abhiguptān*—being fully protected; *na*—not; *eṣāṁ*—of these; *vyaṁ*—we; *na ca*—and also not; *vyaḥ*—unlimited time; *prabhavāma*—are competent; *daṇḍe*—in punishing.

My dear servants, please do not approach such devotees, for they have fully surrendered to the lotus feet of the Supreme Personality of Godhead. They are equal to everyone, and their narrations are sung by the demigods and the inhabitants of Siddhaloka. Please do not even go near them. They are always protected by the club of the Supreme Personality of Godhead, and therefore Lord Brahmā and I and even the time factor are not competent to chastise them. (Yamarāja to Yamadūtas)

6.3.29

Persons Entitled for Yamarāja's Punishment

जिह्वा न वक्ति भगवद्गुणनामधेयं
 चेतश्च न स्मरति तच्चरणारविन्दम् ।
 कृष्णाय नो नमति यच्छिर एकदापि
 तानानयध्वमसतोऽकृतविष्णुकृत्यान् ॥

jihvā na vakti bhagavad-guṇa-nāmadheyam
 cetaś ca na smarati tac-caraṇāravindam
 kṛṣṇāya no namati yac-chira ekadāpi
 tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

jihvā—the tongue; *na*—not; *vakti*—chants; *bhagavat*—of the Supreme Personality of Godhead; *guṇa*—transcendental qualities; *nāma*—and the holy name; *dheyam*—imparting; *cetaḥ*—the heart; *ca*—also; *na*—not; *smarati*—remembers; *tat*—His; *caraṇa-aravindam*—lotus feet; *kṛṣṇāya*—unto Lord Kṛṣṇa through His Deity in the temple; *no*—not; *namati*—bows; *yat*—whose; *śiraḥ*—head; *ekadā api*—even once; *tān*—them; *ānayadhvam*—bring before me; *asataḥ*—the nondevotees; *akṛta*—not performing; *viṣṇu-kṛtyān*—duties toward Lord Viṣṇu.

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 Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals. (Yamarāja to Yamadūtas)

6.11.24

Desire to be Servant of Servant

अहं हरे तव पादैकमूल-
 दासानुदासो भवितास्मि भूयः ।
 मनः स्मरेतासुपतेर्गुणांस्ते
 गृणीत वाक् कर्म करोतु कायः ॥

aham hare tava pādaika-mūla-
 dāsānudāso bhavitāsmi bhūyaḥ
 manaḥ smaretāsu-pater guṇāms te
 gṛṇīta vāk karma karotu kāyaḥ

aham—I; *hare*—O my Lord; *tava*—of Your Lordship; *pāda-eka-mūla*—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; *asu-pateḥ*—of the Lord of my life; *guṇān*—the attributes; *te*—of Your Lordship; *gṛṇīta*—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? (Vṛtrāsura to the Supreme Lord)

6.11.25

No Desire for any Exalted Position in Three Worlds

न नाकपृष्ठं न च पारमेष्ठ्यं
 न सार्वभौमं न रसाधिपत्यम् ।
 न योगसिद्धीरपुनर्भवं वा
 समञ्जस त्वा विरहय्य काङ्क्षे ॥

na nāka-prṣṭham na ca pārameṣṭhyam
 na sārva-bhaumam na rasādhipatyam
 na yoga-siddhīr apunar-bhavam vā
 samañjasa 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-siddhīh*—eight kinds of mystic yogic power (*aṇimā*, *laghimā*, *mahimā*, etc.); *apunar-bhavam*—liberation from rebirth in a material body; *vā*—or; *samañjasa*—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. (Vṛtrāsura to the Supreme Lord)

6.11.26

I Yearn for Direct Service to You

अजातपक्षा इव मातरं खगाः
 स्तन्यं यथा वत्सतराः क्षुधार्ताः ।
 प्रियं प्रियेव व्युषितं विषण्णा
 मनोऽरविन्दाक्ष दिदृक्षते त्वाम् ॥

ajāta-pakṣā iva mātaram khagāḥ
 stanyam yathā vatsatarāḥ kṣudh-ārtāḥ
 priyam priyeva vyuṣitam viṣaṇṇā
 mano 'ravindākṣa didṛkṣate 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; *vyuṣitam*—who is away from home; *viṣaṇṇā*—morose; *manah*—my mind; *aravinda-akṣa*—O lotus-eyed one; *didṛkṣate*—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. (Vṛtrāsura to the Supreme Lord)

6.11.27

Friendship with Devotees and Detachment from Māyā

ममोत्तमश्लोकजनेषु सख्यं
संसारचक्रे भ्रमतः स्वकर्मभिः ।

त्वन्माययात्मात्मजदारगेहे-
ष्वासक्तचित्तस्य न नाथ भूयात् ॥

mamottamaśloka-janeṣu sakhyam
saṁsāra-cakre bhramataḥ sva-karmabhiḥ
tvan-māyayātmātmaja-dāra-geheṣv
āśakta-cittasya na nātha bhūyāt

mama—my; *uttama-śloka-janeṣu*—among devotees who are simply attached to the Supreme Personality of Godhead; *sakhyam*—friendship; *saṁsāra-cakre*—in the cycle of birth and death; *bhramataḥ*—who am wandering; *sva-karmabhiḥ*—by the results of my own fruitive activities; *tvan-māyayā*—by Your external energy; *ātma*—to the body; *ātma-ja*—children; *dāra*—wife; *geheṣu*—and home; *āśakta*—attached; *cittasya*—whose mind; *na*—not; *nātha*—O my Lord; *bhūyāt*—may there be.

O my Lord, my master, I am wandering 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. (Vṛtrāsura to the Supreme Lord)

6.14.5

Rarity of a Pure Vaiṣṇava

मुक्तानामपि सिद्धानां नारायणपरायणः ।
सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ॥

muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

muktānām—of those who are liberated during this life (who are unattached to the bodily comforts of society, friendship and love); *api*—even; *siddhānām*—who are perfect (because they understand the insignificance of bodily comforts); *nārāyaṇa-parāyaṇaḥ*—a person who has concluded that Nārāyaṇa is the Supreme; *su-durlabhaḥ*—very rarely found; *praśānta*—fully pacified; *ātmā*—whose mind; *koṭiṣu*—out of millions and trillions; *api*—even; *mahā-mune*—O great sage.

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare. (Mahārāja Parikṣit to Śukadeva Gosvāmī)

6.17.28

Heaven, Hell, Liberation – All are Same!

नारायणपराः सर्वे न कुतश्चन बिभ्यति ।
स्वर्गापवर्गनरकेष्वपि तुत्यार्थदर्शिनः ॥

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

nārāyaṇa-parāḥ—pure devotees, who are interested only in the service of Nārāyaṇa, the Supreme Personality of Godhead; *sarve*—all; *na*—not; *kutaścana*—anywhere; *bibhyati*—are afraid; *svarga*—in the higher planetary systems; *apavarga*—in liberation; *narakeṣu*—and in hell; *api*—even; *tulya*—equal; *artha*—value; *darśinaḥ*—who see.

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord. (Lord Śiva to Mother Pārvatī)