ALL GLORY TO ŚRĪ GURU AND GAURĀNGA

ŚRĪMAD BHĀGĀVATĀM

of

KRŚṆA-DVAIPĀYANA VYĀSA

tasmāt saṁkīrtanam viṣṇor
jagān-maṅgalam arṇhasām
mahatām api kauravya
viddhy aikāntika-niśkṛtam (p.182)
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(Part One—Chapters 1-5)

With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
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His Divine Grace
A.C.Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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

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

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

\begin{quote}
kaumāra ācāret prājño
dharmān bhāgavatān iha
durlabhāṁ mānuṣaṁ janma
tad āpy adhruvam arthadam
\end{quote}

(Bhāg. 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is
merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhāgavatam or Śrīmad-Bhāgavatam.

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

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

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

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

\[ \text{tad vāg-visargo janatāgha-viplavo} \]
\[ \text{yasmin pratiślokam abaddhavaty api} \]
nāmāny anantasya yaśo 'ṅkitāni yac
chrṇvanti gāyanti grñanti sādhavaḥ
(Bhāg. 1.5.11)

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

Om tat sat

A. C. Bhaktivedanta Swami
Introduction

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

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

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

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

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

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

It should also be noted that the volumes of the Bhāgavatam need not be read consecutively, starting with the first and proceeding to the last. The translator of this edition compares the Bhāgavatam to sugar candy—wherever you taste it, you will find it equally sweet and relishable.

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

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

—The Publishers
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
"At the time of his death the sinful Ajāmila saw three awkward persons with deformed bodily features, fierce, twisted faces, and hair standing erect on their bodies. With ropes in their hands, they had come to take him away to the abode of Yamarāja. When he saw them he was extremely bewildered, and because of attachment to his child, Nārāyaṇa, who was playing a short distance away, Ajāmila began to call him loudly by his name. Thus with tears in his eyes he somehow or other chanted the holy name of Nārāyaṇa. The order carriers of Viṣṇu, the Viṣṇudūtas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajāmila. The order carriers of Yamarāja were snatching the soul from the core of the heart of Ajāmila, the husband of the prostitute, but with resounding voices the messengers of Lord Viṣṇu, the Viṣṇudūtas, forbade them to do so." (pp.42–46)
“After regretting his past sinful activities, Ajāmila freed himself from all material attraction and took shelter at a Viṣṇu temple in Hardwar, where he executed the process of bhakti-yoga. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord. When his intelligence and mind were fixed upon the form of the Lord, the brāhmaṇa Ajāmila once again saw before him four celestial persons. Upon seeing the Viṣṇudūtas, Ajāmila gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord. Accompanied by the order carriers of Lord Viṣṇu, Ajāmila boarded an airplane made of gold. Passing through the airways he went directly to the abode of Lord Viṣṇu, the husband of the goddess of fortune.” (pp.128–133)
When the Yamadūtas were baffled and defeated by the order carriers of Viṣṇu, they approached their master, Yamarāja, the supreme judge of all sinful persons, to tell him of this incident. Almost in anger, they questioned whether there were many authorities other than him. Yamarāja then explained the position of the supreme controller of the entire world, Lord Śrī Kṛṣṇa, the Personality of Godhead, and the glories of chanting the holy name of the Lord. (p.144)
PLATE FOUR

“When the ten sons of Prācinabarhi (known as the Pracetās) emerged from the waters where they were performing austerities, they saw that the entire surface of the world was covered by trees. Because of having undergone long austerities in the water, the Pracetās were very angry at the trees. Desiring to burn them to ashes, they generated wind and fire from their mouths. When Soma, the king of the trees and predominate deity of the moon, saw the fire and wind burning all the trees to ashes, he felt great sympathy because he is the maintainer of all herbs and trees. He appeared before the Pracetās to appease their anger.” (pp.193–196)
“The Supreme Personality of Godhead is beyond the creation of this material world, for He is the source of the material qualities and creation.” (p.221) In the beginning of the creation, the Lord expands Himself in the form of the puruṣa incarnation, Mahā-Viśṇu. Lying in the Causal Ocean, the Supreme Personality of Godhead glances over His unmanifest material energy (shown here as Durgā, the personification of material nature). At that time the living entities, who are His parts and parcels, are impregnated into material nature.
PLATE SIX

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes. 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." (p.232)
“When Prajāpati Dakṣa saw that he was not properly generating all kinds of living entities, he went to a holy place named Aghamarśaṇa, and there he executed very difficult austerities and worshiped the Lord with prayers. The Supreme Personality of Godhead, Hari, who is extremely affectionate to His devotees, was very pleased by the prayers offered by Dakṣa, and thus He appeared at that holy place. The Lord’s lotus feet rested on the shoulders of His carrier, Garuḍa, and He appeared with eight long, mighty, very beautiful arms. In His hands He held a disc, conchshell, sword, shield, arrow, bow, rope and club—in each hand a different weapon, all brilliantly shining. His garments were yellow and His bodily hue deep bluish. His eyes and face were very cheerful, and from His neck to His feet hung a long garland of flowers. His chest was decorated with the Kaustubha jewel and the mark of Śrīvatsa. On His head was a gorgeous round helmet, and His ears were decorated with earrings resembling sharks. All these ornaments were uncommonly beautiful. The Lord wore a golden belt on His waist, bracelets on His arms, rings on His fingers, and ankle bells on His feet. He was accompanied by great devotees like Nārada, Nanda and all the principal demigods, led by the heavenly king, Indra, and the residents of various upper planetary systems. Situated on both sides of the Lord and behind Him as well, these devotees offered Him prayers continuously.”

( pp.208–241)
CHAPTER ONE

The History of the Life of Ajāmila

Throughout Śrīmad-Bhāgavatam there are descriptions of ten subject matters, including creation, subsequent creation and the planetary systems. Śukadeva Gosvāmī, the speaker of Śrīmad-Bhāgavatam, has already described creation, subsequent creation and the planetary systems in the Third, Fourth and Fifth Cantos. Now, in this Sixth Canto, which consists of nineteen chapters, he will describe poṣaṇa, or protection by the Lord.

The first chapter relates the history of Ajāmila, who was considered a greatly sinful man, but was liberated when four order carriers of Viṣṇu came to rescue him from the hands of the order carriers of Yamarāja. A full description of how he was liberated, having been relieved of the reactions of his sinful life, is given in this chapter. Sinful activities are painful both in this life and in the next. We should know for certain that the cause of all painful life is sinful action. On the path of fruitive work one certainly commits sinful activities, and therefore according to the considerations of karma-kanda, different types of atonement are recommended. Such methods of atonement, however, do not free one from ignorance, which is the root of sinful life. Consequently one is prone to commit sinful activities even after atonement, which is therefore very inadequate for purification. On the path of speculative knowledge one becomes free from sinful life by understanding things as they are. Therefore the acquirement of speculative knowledge is also considered a method of atonement. While performing fruitive activities one can become free from the actions of sinful life through austerity, penance, celibacy, control of the mind and senses, truthfulness and the practice of mystic yoga. By awakening knowledge one may also neutralize sinful reactions. Neither of these methods, however, can free one from the tendency to commit sinful activities.

By bhakti-yoga one can completely avoid the tendency for sinful life; other methods are not very feasible. Therefore the Vedic literature concludes that devotional service is more important than the methods of
karma-kanda and jñāna-kanda. Only the path of devotional service is auspicious for everyone. Fruitive activities and speculative knowledge cannot independently liberate anyone, but devotional service, independent of karma and jñāna, is so potent that one who has fixed his mind at the lotus feet of Kṛṣṇa is guaranteed not to meet the Yamadutas, the order carriers of Yamarāja, even in dreams.

To prove the strength of devotional service, Śukadeva Gosvāmī described the history of Ajāmila. Ajāmila was a resident of Kānyakubja (the modern Kanauj). He was trained by his parents to become a perfect brāhmaṇa by studying the Vedas and following the regulative principles, but because of his past, this youthful brāhmaṇa was somehow attracted by a prostitute, and because of her association he became most fallen and abandoned all regulative principles. Ajāmila begot in the womb of the prostitute ten sons, the last of whom was called Nārāyaṇa. At the time of Ajāmila’s death, when the order carriers of Yamarāja came to take him, he loudly called the name Nārāyaṇa in fear because he was attached to his youngest son. Thus he remembered the original Nārāyaṇa, Lord Viśnu. Although he did not chant the holy name of Nārāyaṇa completely offenselessly, it acted nevertheless. As soon as he chanted the holy name of Nārāyaṇa, the order carriers of Lord Viśnu immediately appeared on the scene. A discussion ensued between the order carriers of Lord Viśnu and those of Yamarāja, and by hearing that discussion Ajāmila was liberated. He could then understand the bad effect of fruitive activities and could also understand how exalted is the process of devotional service.

**TEXT 1**

śrī-parikṣid uvāca
nivruttī-mārgaḥ kathita
ādau bhagavatā yathā
krama-yogopalabdhena
brahmanā yad asaṁśrīth
Mahārāja Parikṣit said: O my lord, O Śukadeva Gosvāmi, you have already described [in the Second Canto] the path of liberation [nirūtta-marga]. By following that path, one is certainly elevated gradually to the highest planetary system, Brahmāloka, from which one is promoted to the spiritual world along with Lord Brahmā. Thus one’s repetition of birth and death in the material world ceases.

PURPORT

Since Mahārāja Parikṣit was a Vaiṣṇava, when he heard the description, at the end of the Fifth Canto, of the different hellish conditions of life, he was very much concerned with how to liberate the conditioned souls from the clutches of māyā and take them back home, back to Godhead. Therefore he reminded his spiritual master, Śukadeva Gosvāmi, about the nirūtta-marga, or path of liberation, which he had described in the Second Canto. Mahārāja Parikṣit, who at the time of death was fortunate to have met Śukadeva Gosvāmi, inquired from Śukadeva Gosvāmi about the path of liberation at that crucial time. Śukadeva Gosvāmi very much appreciated his question and congratulated him by saying:

\[ \text{variyaṇ eśa te praśnāḥ} \\
\text{kṛto loka-hitaṁ nṛpa} \\
\text{ātmavit-sammatāḥ puṁsāṁ} \\
\text{śrotavyādiśu yah paraḥ} \]

“My dear King, your question is glorious because it is very beneficial for all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.” (Bhāg. 2.1.1)
Parikṣit Mahārāja was astonished that the living entities in the condi-
tional stage do not accept the path of liberation, devotional service, in-
stead of suffering in so many hellish conditions. This is the symptom of a
Vaiṣṇava. Vānchā-kalpa-tarubhyaṣ ca kṛpā-sindhubhya eva ca: a
Vaiṣṇava is an ocean of mercy. Para-duḥkha-duḥkkī: he is unhappy be-
due to the unhappiness of others. Therefore Parikṣit Mahārāja, being
compassionate toward the conditioned souls suffering in hellish life, sug-
gested that Śukadeva Gosvāmī continue describing the path of liberation,
which he had explained in the beginning of Śrimad-Bhāgavatam. The
word asamṛṣṭi is very important in this connection. Saṃṛṣṭi refers to con-
tinuing on the path of birth and death. Asamṛṣṭi, on the contrary, refers
to nivṛtti-mārga, or the path of liberation, by which one’s birth and death
cease and one gradually progresses to Brahmaloka, unless one is a pure
devotee who does not care about going to the higher planetary systems, in
which case one immediately returns home, back to Godhead, by execut-
ing devotional service (tyaktvā dehaṁ punar janma naiti). Parikṣit
Mahārāja, therefore, was very eager to hear from Śukadeva Gosvāmī
about the path of liberation for the conditioned soul.

According to the opinion of the ācāryas, the word krama-
yogopalabdhena indicates that by first performing karma-yoga and then
jñāna-yoga and finally coming to the platform of bhakti-yoga, one can
be liberated. Bhakti-yoga, however, is so powerful that it does not
depend on karma-yoga or jñāna-yoga. Bhakti-yoga itself is so powerful
that even an impious man with no assets in karma-yoga or an illiterate
with no assets in jñāna-yoga can undoubtedly be elevated to the spiritual
world if he simply adheres to bhakti-yoga. Mām evaisyasy asamśayah.
Kṛṣṇa says in Bhagavad-gītā (8.7) that by the process of bhakti-yoga one
undoubtedly goes back to Godhead, back home to the spiritual world.
Yogīs, however, instead of going directly to the spiritual world, some-
times want to see other planetary systems, and therefore they ascend to
the planetary system where Lord Brahmā lives, as indicated here by the
word brahmaṇā. At the time of dissolution, Lord Brahmā, along with all
the inhabitants of Brahmaloka, goes directly to the spiritual world. This
is confirmed in the Vedic as follows:

brahmaṇā saha te sarve
samprāpte pratisaṅcare
parasyānte kṛtātmānaḥ
praviṣanti param padam

"Because of their exalted position, those who are on Brahmaloka at the time of dissolution go directly back home, back to Godhead, along with Lord Brahmā."

TEXT 2

प्रवृत्तिलक्षणक्षेषि त्रैगुण्यविषयो हुने।
योक्षावलीनप्रकृतेतैर्गुणसर्गः: पुनः पुनः। ॥ २ ॥

pravṛtti-lakṣaṇaḥ caiva
traiguṇya-viśayo mune
yo 'sāv alina-prakṛter
guṇa-sargaḥ punah punah

pravṛtti—by inclination; lakṣaṇaḥ—symptomized; ca—also; eva—indeed; traiguṇya—the three modes of nature; viśayāḥ—possessing as objectives; mune—O great sage; yah—which; asau—that; alina-prakṛteḥ—of one who is not freed from the clutches of māyā; guṇa-sargaḥ—in which there is a creation of material bodies; punah punah—again and again.

TRANSLATION

O great sage Śukadeva Gosvāmi, unless the living entity is freed from the infection of the material modes of nature, he receives different types of bodies in which to enjoy or suffer, and according to the body, he is understood to have various inclinations. By following these inclinations he traverses the path called pravṛtti-mārga, by which one may be elevated to the heavenly planets, as you have already described [in the Third Canto].

PURPORT

As Lord Kṛṣṇa explains in Bhagavad-gītā (9.25):

yānti deva-vratā devān
pitṛn yānti pitr-vratāḥ
“Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.” Because of the influence of the various modes of nature, the living entities have various tendencies or propensities, and therefore they are qualified to achieve various destinations. As long as one is materially attached, he wants to be elevated to the heavenly planets because of his attraction to the material world. The Supreme Personality of Godhead declares, however, “Those who worship Me come to Me.” If one has no information about the Supreme Lord and His abode, one tries to be elevated only to a higher material position, but when one concludes that in this material world there is nothing but repeated birth and death, he tries to return home, back to Godhead. If one attains that destination, he need never return to this material world (yad gatvā na nivartante tad dhāma paramam mama). As Śrī Caitanya Mahāprabhu says in Caitanya-caritāmṛta (Madhya 19.151):

“According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.” All living entities are rotating throughout the universe, going sometimes up to the higher planetary systems and sometimes down to the lower planets. This is the material disease, which is known as pravṛtti-mārga. When one becomes intelligent he takes to nivṛtti-mārga, the path of liberation, and thus instead of rotating within this material world, he returns home, back to Godhead. This is necessary.
You have also described [at the end of the Fifth Canto] the varieties of hellish life that result from impious activities, and you have described [in the Fourth Canto] the first manvantara, which was presided over by Svāyambhuva Manu, the son of Lord Brahmā.

You have also described [at the end of the Fifth Canto] the varieties of hellish life that result from impious activities, and you have described [in the Fourth Canto] the first manvantara, which was presided over by Svāyambhuva Manu, the son of Lord Brahmā.

TRANSLATION

adharma-lakṣaṇā nānā
narakāḥ ca nāruṇaṁ
dvīpa-varṣa-samudrādri-
nady-udyāna-vanaspatiṁ

priyavratottānapador
vāṃśas tac-caritāni ca
dvīpa-varṣa-samudrādri-
nady-udyāna-vanaspatiṁ
priyavrata—of Priyavrata; uttānapadoh—and of Uttānapāda; vamśa—the dynasty; tat-caritāni—their characteristics; ca—also; dvīpa—different planets; varśa—lands; samudra—oceans and seas; adri—mountains; nadi—rivers; udāna—gardens; vanaspati—and trees; dharā-maṇḍala—of the planet earth; saṁsthānam—situation; bhāga—according to divisions; lākṣāṇa—different symptoms; maṇataḥ—and measurements; jyotishām—of the sun and other luminaries; vivarāṇām—of the lower planetary systems; ca—and; yathā—as; idam—this; asṛjat—created; vibhuḥ—the Supreme Personality of Godhead.

TRANSLATION

My dear lord, you have described the dynasties and characteristics of King Priyavrata and King Uttānapāda. The Supreme Personality of Godhead created this material world with various universes, planetary systems, planets and stars, with varied lands, seas, oceans, mountains, rivers, gardens and trees, all with different characteristics. These are divided among this planet earth, the luminaries in the sky and the lower planetary systems. You have very clearly described these planets and the living entities who live on them.

PURPORT

Here the words yathedaṁ asṛjad vibhuḥ clearly indicate that the Supreme, the great, almighty Personality of Godhead, created this entire material world with its different varieties of planets, stars and so forth. Atheists try to conceal the hand of God, which is present in every creation, but they cannot explain how all these creations could come into existence without a competent intelligence and almighty power behind them. Simply to imagine or speculate is a waste of time. In Bhagavad-gītā (10.8), the Lord says, ahaṁ sarvasya prabhavo: “I am the origin of
everything.” *Mattaḥ sarvam pravartate:* “Whatever exists in the creation emanates from Me.” *Iti matvā bhajante mām budhā bhāva-saman-vitāḥ:* “When one fully understands that I create everything by My omnipotence, one becomes firmly situated in devotional service and fully surrenders at My lotus feet.” Unfortunately, the unintelligent cannot immediately understand Kṛṣṇa’s supremacy. Nonetheless, if they associate with devotees and read authorized books, they may gradually come to the proper understanding, although this may take many, many births. As Kṛṣṇa says in *Bhagavad-gītā* (7.19):

\[
\text{bahūnāṁ janmanāṁ ante}
\]
\[
\text{jñānavān māṁ prapadyate}
\]
\[
\text{vāsudevaḥ sarvam iti}
\]
\[
\text{sa mahātmā sudurlabhaḥ}
\]

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” Vāsudeva, Kṛṣṇa, is the creator of everything, and His energy is displayed in various ways. As explained in *Bhagavad-gītā* (7.4-5), a combination of the material energy (*bhūmir āpo 'nalo vāyuḥ*) and the spiritual energy, the living entity, exists in every creation. Therefore the same principle, the combination of the supreme spirit and the material elements, is the cause of the cosmic manifestation.

**TEXT 6**

अधुनेन महाभाग यथैव नरकावः ||

नानोप्रयातनाभेयात्मेन्द्वाह्यावातमहैसि || ६ ||

*adhunēha mahā-bhāga yathaiva narakān naraḥ nānogra-yātanān neyāt tan me vyākhyātum arhasi*

*adhunā—right now; iha—in this material world; mahā-bhāga—O greatly opulent and fortunate Śukadeva Gosvāmī; yathā—so that; eva—*
indeed; *narakān*—all the hellish conditions into which the impious are put; *narah*—human beings; *nānā*—varieties of; *ugra*—terrible; *yātanān*—conditions of suffering; *na iyāt*—may not undergo; *tāt*—that; *me*—to me; *vyākhyātum arhasi*—please describe.

**TRANSLATION**

O greatly fortunate and opulent Śukadeva Gosvāmi, now kindly tell me how human beings may be saved from having to enter hellish conditions in which they suffer terrible pains.

**PURPORT**

In the Twenty-sixth Chapter of the Fifth Canto, Śukadeva Gosvāmi has explained that people who commit sinful acts are forced to enter hellish planets and suffer. Now Mahārāja Parikṣit, being a devotee, is concerned with how this can be stopped. A Vaiṣṇava is *para-duḥkha-duḥkhī*; in other words, he has no personal troubles, but he is very unhappy to see others in trouble. Prahlāda Mahārāja said, “My Lord, I have no personal problems, for I have learned how to glorify Your transcendental qualities and thus enter a trance of ecstasy. I do have a problem, however, for I am simply thinking of these rascals and fools who are busy with *māyā-sukha*, temporary happiness, without knowledge of devotional service unto You.” This is the problem faced by a Vaiṣṇava. Because a Vaiṣṇava fully takes shelter of the Supreme Personality of Godhead, he personally has no problems, but because he is compassionate toward the fallen, conditioned souls, he is always thinking of plans to save them from their hellish life in this body and the next. Parikṣit Mahārāja, therefore, anxiously wanted to know from Śukadeva Gosvāmi how humanity can be saved from gliding down to hell. Śukadeva Gosvāmi had already explained how people enter hellish life, and he could also explain how they could be saved from it. Intelligent men must take advantage of these instructions. Unfortunately, however, the entire world is lacking Kṛṣṇa consciousness, and therefore people are suffering from the grossest ignorance and do not even believe in a life after this one. To convince them of their next life is very difficult because they have become almost mad in their pursuit of material enjoyment. Nevertheless, our duty, the duty of all sane men, is to save them. Mahārāja Parikṣit is the representative of one who can save them.
TEXT 7

Srīcucūk Ucchā

न चेदिहृतपतिति यथाहसः

स्री-सुका uvāca

na ced ihaivāpacitīm yathāmhasah

kṛtasya kuryān mana-uktapānibhih

dhruvam sa vai pretya narakāṁ upaiti

ye kīrtitā me bhavatās tigma-yātanāḥ

Srī-śuka uvāca—Śrīla Śukadeva Gosvāmī said; na—not; cet—if; iha—within this life; eva—certainly; apacitīm—counteraction, atonement; yathā—duly; amhasah kṛtasya—when one has performed sinful activities; kuryāt—performs; manah—with the mind; ukta—words; pānibhiḥ—and with the senses; dhruvam—undoubtedly; saḥ—that person; vai—indeed; pretya—after death; narakāṁ—different varieties of hellish conditions; upaiti—attains; ye—which; kīrtitāḥ—were already described; me—by me; bhavatāḥ—unto you; tigma-yātanāḥ—in which there is very terrible suffering.

TRANSLATION

Śukadeva Gosvāmī replied: My dear King, if before one’s next death whatever impious acts one has performed in this life with his mind, words and body are not counteracted through proper atonement according to the description of the Manu-saṁhitā and other dharma-śāstras, one will certainly enter the hellish planets after death and undergo terrible suffering, as I have previously described to you.

PURPORT

Śrīla Viśvanātha Cakravartī Thākura mentions that although Mahārāja Parikṣit was a pure devotee, Śukadeva Gosvāmī did not
immediately speak to him about the strength of devotional service. As stated in *Bhagavad-gītā* (14.26):

\[
māṁ ca yo 'vyabhicāreṇa \\
\text{bhakti-yogena sevate} \\
\text{sa guṇān samatītyaitān} \\
\text{brahma-bhūyāya kalpate}
\]

Devotional service is so strong that if one fully surrenders to Kṛṣṇa and takes fully to His devotional service, the reactions of his sinful life immediately stop.

Elsewhere in the *Gītā* (18.66), Lord Kṛṣṇa urges that one give up all other duties and surrender to Him, and He promises, *aham tvāṁ sarva-pāpebhyo mokṣayisyāmi*: “I shall free you from all sinful reactions and give you liberation.” Therefore in response to the inquiries of Parikṣit Mahārāja, Śukadeva Gosvāmī, his guru, could have immediately explained the principle of *bhakti*, but to test Parikṣit Mahārāja’s intelligence, he first prescribed atonement according to *karma-kāṇḍa*, the path of fruitive activities. For *karma-kāṇḍa* there are eighty authorized scriptures, such as *Manu-samhitā*, which are known as *dharma-śāstras*. In these scriptures one is advised to counteract his sinful acts by performing other types of fruitive action. This was the path first recommended by Śukadeva Gosvāmī to Mahārāja Parikṣit, and actually it is a fact that one who does not take to devotional service must follow the decision of these scriptures by performing pious acts to counteract his impious acts. This is known as atonement.

**TEXT 8**

\[
\text{tasmāt purāivāśv iha pāpa-niśkṛtāu} \\
\text{yatet mṛtyor avipadyatatmanā}
\]
dosasya drṣṭvā guru-lāghavam yathā
bhiṣak cikitseta rujām nidānavit

tasmāt—therefore; purā—before; eva—indeed; āsu—very quickly; 
īha—in this life; pāpa-niṣkṛtau—to become free from the reaction of 
sinful activities; yateta—one should endeavor; mṛtyoh—death; 
avipadyata—not troubled by disease and old age; ātmanā—with a body; 
dosasya—of the sinful activities; drṣṭvā—estimating; guru-lāghavam—the 
heaviness or lightness; yathā—just like; bhiṣak—a physician; cikit-
seta—would treat; rujām—of disease; nidāna-vit—one who is expert in 
 diagnosis.

TRANSLATION

Therefore, before one’s next death comes, as long as one’s body 
is strong enough, one should quickly adopt the process of atone-
ment according to śāstra; otherwise one’s time will be lost, and the 
reactions of his sins will increase. As as expert physician diagnoses 
and treats a disease according to its gravity, one should undergo 
atonement according to the severity of one’s sins.

PURPORT

The dharma-śāstras like the Manu-saṁhitā prescribe that a man who 
has committed murder should be hanged and his own life sacrificed in 
atonement. Previously this system was followed all over the world, but 
since people are becoming atheists, they are stopping capital punishment. 
This is not wise. Herein it is said that a physician who knows how to diag-
nose a disease prescribes medicine accordingly. If the disease is very 
serious, the medicine must be strong. The weight of a murderer’s sin is 
very great, and therefore according to Manu-saṁhitā a murderer must 
be killed. By killing a murderer the government shows mercy to him be-
cause if a murderer is not killed in this life, he will be killed and forced 
to suffer many times in future lives. Since people do not know about the 
next life and the intricate workings of nature, they manufacture their 
own laws, but they should properly consult the established injunctions of 
the śāstras and act accordingly. In India even today the Hindu com-
munity often takes advice from expert scholars regarding how to
counteract sinful activities. In Christianity also there is a process of confession and atonement. Therefore atonement is required, and atonement must be undergone according to the gravity of one’s sinful acts.

TEXT 9

Śrī Rājovāca

दक्ष्यन्तायां यत्यां जानणभ्यत्मनोहि हितम् ।
करोति भूयो विवशः प्रायश्चितमः कयम् ॥ ९ ॥

śrī-rañjovāca
dṛṣṭa-srutiḥḥyāṃ yat pāpam
jānann apy ātmano 'hitam
karoti bhūyo vivaśah
prāyaścittam ato katham

śrta-uvāca—Parikṣit Mahārāja replied; dṛṣṭa—by seeing; srutiḥḥyāṃ—also by hearing (from the scriptures or lawbooks); yat—since; pāpam—sinful, criminal action; jānann—knowing; api—although; ātmanah—of his self; aḥitam—injurious; karoti—he acts; bhūyah—again and again; vivaśah—unable to control himself; prāyaścittam—atonement; ato—therefore; katham—what is the value of.

TRANSLATION

Mahārāja Parikṣit 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?

PURPORT

In some religious sects a sinful man goes to a priest to confess his sinful acts and pay a fine, but then he again commits the same sins and
returns to confess them again. This is the practice of a professional sinner. Parikṣit Mahārāja’s observations indicate that even five thousand years ago it was the practice of criminals to atone for their crimes but then commit the same crimes again, as if forced to do so. Therefore, owing to his practical experience, Parikṣit Mahārāja saw that the process of repeatedly sinning and atoning is pointless. Regardless of how many times he is punished, one who is attached to sense enjoyment will commit sinful acts again and again until he is trained to refrain from enjoying his senses. The word vivaśa is used herein, indicating that even one who does not want to commit sinful acts will be forced to do so by habit. Parikṣit Mahārāja therefore considered the process of atonement to have little value for saving one from sinful acts. In the following verse he further explains his rejection of this process.

**TEXT 10**

\[
\text{kvacit nivartate 'bhrdrāt}
\]
\[
\text{kvacit carati tat punah}
\]
\[
\text{prāyaścittam ato 'pārtham}
\]
\[
\text{manye kuñjara-śaucavat}
\]

*kvacit*—sometimes; *nivartate*—ceases; *abhadrāt*—from sinful activity; *kvacit*—sometimes; *carati*—commits; *tat*—that (sinful activity); *punah*—again; *prāyaścittam*—the process of atonement; *atho*—therefore; *apārtham*—useless; *manye*—I consider; *kuñjara-śaucavat*—exactly like the bathing of an elephant.

**TRANSLATION**

Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath, but then throws dust over its head and body as soon as it returns to the land.
PURPORT

When Parikṣit Mahārāja inquired how a human being could free himself from sinful activities so as not to be forced to go to hellish planetary systems after death, Śukadeva Gosvāmī answered that the process of counteracting sinful life is atonement. In this way Śukadeva Gosvāmī tested the intelligence of Mahārāja Parikṣit, who passed the examination by refusing to accept this process as genuine. Now Parikṣit Mahārāja is expecting another answer from his spiritual master, Śukadeva Gosvāmī.

TEXT 11

śrī-bādarāyanaṁ uvāca
karmanā karma-nirhāro
na hy ātyantika iṣyate
avidvad-adhikāritvāt
prāyaścittam vimarśanam

śrī-bādarāyanaṁ uvāca—Śukadeva Gosvāmī, the son of Vyāsadeva, replied; karmanā—by fruitive activities; karma-nirhāraḥ—counteraction of fruitive activities; na—not; hi—indeed; ātyantikaḥ—final; iṣyate—becomes possible; avidvat-adhikāritvāt—from being without knowledge; prāyaścittam—real atonement; vimarśanam—full knowledge of Vedānta.

TRANSLATION

Śukadeva Gosvāmī, 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.

**PURPORT**

The _guru_, Śūkadeva Gosvāmī, has examined Parikṣit Mahārāja, and it appears that the King has passed one phase of the examination by rejecting the process of atonement because it involves fruitive activities. Now Śūkadeva Gosvāmī is suggesting the platform of speculative knowledge. Progressing from _karma-kānda_ to _jñāna-kānda_, he is proposing, _praścīttam vimarśanam_: “Real atonement is full knowledge.” _Vimarśana_ refers to the cultivation of speculative knowledge. In _Bhagavad-gītā_, _karmīs_, who are lacking in knowledge, are compared to asses. Krṣṇa says in _Bhagavad-gītā_ (7.15):

\[
\text{na māṁ duṣkr̥tino mūḍhāḥ} \\
\text{prapadyante narādhamāḥ} \\
\text{māyayāpahṛta-jñānā} \\
\text{āsuram bhāvam āśritāḥ}
\]

“Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.” Thus _karmīs_ who engage in sinful acts and who do not know the true objective of life are called _mūḍhas_, asses. _Vimarśana_, however, is also explained in _Bhagavad-gītā_ (15.15), where Krṣṇa says, _vedais ca sarvair aham eva vedyah_: the purpose of Vedic study is to understand the Supreme Personality of Godhead. If one studies Vedānta but merely advances somewhat in speculative knowledge and does not understand the Supreme Lord, one remains the same _mūḍha_. As stated in _Bhagavad-gītā_ (7.19), one attains real knowledge when he understands Krṣṇa and surrenders unto Him (_baḥunāṁ janmanāṁ ante jñānavān mām prapadyate_). To become learned and free from material contamination, therefore, one should try to understand Krṣṇa, for thus one is immediately liberated from all pious and impious activities and their reactions.
TEXT 12

nāśnataḥ pathyam evānnam
vyādhayo 'bhibhavanti hi
evaṁ niyamakṛd rājan
śanaiḥ kṣemāya kalpate

na—not; aśnataḥ—those who eat; pathyam—suitable; eva—indeed; annam—food; vyādhayaḥ—different types of disease; abhibhavanti—overcome; hi—indeed; evaṁ—similarly; niyama-kṛt—one following regulative principles; rājan—O King; śanaiḥ—gradually; kṣemāya—for well-being; kalpate—becomes fit.

TRANSLATION

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.

PURPORT

One is gradually purified if one cultivates knowledge, even through mental speculation, and strictly follows the regulative principles enjoined in the śāstras and explained in the next verse. Therefore the platform of jñāna, speculative knowledge, is better than the platform of karma, fruitive action. There is every chance of falling from the platform of karma to hellish conditions, but on the platform of jñāna one is saved from hellish life, although one is still not completely free from infection. The difficulty is that on the platform of jñāna one thinks that he has been liberated and has become Nārāyaṇa, or Bhagavān. This is another phase of ignorance.

ye 'nve 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayāḥ
āruhya krccchena param padam tatah
patanty adho 'nādṛta-yuṣmad-aṅghrayah

(Bhāg. 10.2.32)

Because of ignorance, one speculatively thinks himself liberated from material contamination although actually he is not. Therefore even if one rises to brahma-jñāna, understanding of Brahman, one nevertheless falls down because of not taking shelter of the lotus feet of Kṛṣṇa. Nonetheless, jñānīs at least know what is sinful and what is pious, and they very cautiously act according to the injunctions of the śāstras.

TEXTS 13-14

**tapasā brahma-caryena**  
śamena ca damena ca  
tyāgena satya-śaucābhyāṁ  
yamena niyamena vā

deha-vāg-buddhijaṁ dhīrā  
dharmajñāḥ śraddhayānvwitāḥ  
ksipanty aghaṁ mahad api  
venu-gulmam ivānalaḥ

tapasā—by austerity or voluntary rejection of material enjoyment;  
brahma-caryena—by celibacy (the first austerity);  
śamena—by controlling the mind;  
ca—and;  
damena—by fully controlling the senses;  
ca—also;  
tyāgena—by voluntarily giving charity to good causes;  
satya—by truthfulness;  
śaucābhyāṁ—and by following regulative principles to keep oneself internally and externally clean;  
yamena—by avoiding cursing and violence;  
niyamena—by regularly chanting the holy name of the Lord;  
vā—and;  
deha-vāk-buddhi-jam—performed by the body,
words and intelligence; dhīrāḥ—those who are sober; dharma-jñāḥ—fully imbued with knowledge of religious principles; śraddhaya an-vitāḥ—endowed with faith; kṣipanti—destroy; agham—all kinds of sinful activities; mahat api—although very great and abominable; venu-gulamam—the dried creepers beneath a bamboo tree; iva—like; analāḥ—fire.

TRANSLATION
To concentrate the mind, one must observe a life of celibacy and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses, give charity, be truthful, clean and nonviolent, follow the regulative principles and regularly chant the holy name of the Lord. Thus a sober and faithful person who knows the religious principles is temporarily purified of all sins performed with his body, words and mind. These sins are like the dried leaves of creepers beneath a bamboo tree, which may be burned by fire although their roots remain to grow again at the first opportunity.

PURPORT
Tapah is explained in the smṛti-śāstra as follows: manasaś cendriyānāṁ ca aikāgryam paramam tapah. “Complete control of the mind and senses and their complete concentration on one kind of activity is called tapah.” Our Kṛṣṇa consciousness movement is teaching people how to concentrate the mind on devotional service. This is first-class tapah. Brahmacarya, the life of celibacy, has eight aspects: one should not think of women, speak about sex life, dally with women, look lustfully at women, talk intimately with women or decide to engage in sexual intercourse, nor should one endeavor for sex life or engage in sex life. One should not even think of women or look at them, to say nothing of talking with them. This is called first-class brahmacarya. If a brahmacāri or sannyāsī talks with a woman in a secluded place, naturally there will be a possibility of sex life without anyone’s knowledge. Therefore a complete brahmacāri practices just the opposite. If one is a perfect brahmacāri, he can very easily control the mind and senses, give charity, speak truthfully and so forth. To begin, however, one must control the tongue and the process of eating.
In the *bhakti-mārga*, the path of devotional service, one must strictly follow the regulative principles by first controlling the tongue (*sevon-mukhe hi jihvādau svayam eva sphuraty adah*). The tongue (*jihvā*) can be controlled if one chants the Hare Kṛṣṇa *mahā-mantra*, does not speak of any subjects other than those concerning Kṛṣṇa and does not taste anything not offered to Kṛṣṇa. If one can control the tongue in this way, *brahmacārya* and other purifying processes will automatically follow. It will be explained in the next verse that the path of devotional service is completely perfect and is therefore superior to the path of fruitive activities and the path of knowledge. Quoting from the *Vedas*, Śrila Vīrāghava Ācārya explains that austerity involves observing fasts as fully as possible (*tapasānāśakena*). Śrīla Rūpa Gosvāmi has also advised that *atyāhāra*, too much eating, is an impediment to advancement in spiritual life. Also, in *Bhagavad-gītā* (6.17) Kṛṣṇa says:

```
yuktāhāra-vihaśasya
yukta-çeṣṭasya ākarmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkhā-hā
```

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

In text 14 the word *dhīrāḥ*, meaning “those who are undisturbed under all circumstances,” is very significant. Kṛṣṇa tells Arjuna in *Bhagavad-gītā* (2.14):

```
mātrā-sparśās tu kaunteya
śītoṣṇā-sukha-duḥkha-dāḥ
āgamāpāyino ’nityās
tāṁs itiikṣāsavā bhārata
```

“O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.” In material life there are many disturbances (*adhyāt-mika, adhidaivika* and *adhibhautika*). One who has learned to tolerate these disturbances under all circumstances is called *dhīra*. 
TEXT 15

kecit kevalayā bhaktyā
vāsudeva-parāyanāḥ
aghām dhunvantī kārtsnyena
nihāram iva bhāskaraḥ

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

TRANSLATION

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.

PURPORT

In the previous verse Śukadeva Gosvāmī gave the example that the dried leaves of creepers beneath a bamboo tree may be completely burnt to ashes by a fire, although the creepers may sprout again because the root is still in the ground. Similarly, because the root of sinful desire is not destroyed in the heart of a person who is cultivating knowledge but who has no taste for devotional service, there is a possibility that his sinful desires will reappear. As stated in Śrīmad-Bhāgavatam (10.14.4):

śreyah-srītin bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
Speculators who undergo great labor to gain a meticulous understanding of the material world by distinguishing between sinful and pious activities, but who are not situated in devotional service are prone to material activities. They may fall down and become implicated in fruitive activities. If one becomes attached to devotional service, however, his desires for material enjoyment are automatically vanquished without separate endeavor. Bhaktiḥ pareśanubhavo viraktir anyatra ca: if one is advanced in Kṛṣṇa consciousness, material activities, both sinful and pious, automatically become distasteful to him. That is the test of Kṛṣṇa consciousness. Both pious and impious activities are actually due to ignorance because a living entity, as an eternal servant of Kṛṣṇa, has no need to act for his personal sense gratification. Therefore as soon as one is reclaimed to the platform of devotional service, he relinquishes his attachment for pious and impious activities and is interested only in what will satisfy Kṛṣṇa. This process of bhakti, devotional service to Kṛṣṇa (vāsudeva-parāyana), relieves one from the reactions of all activities.

Since Mahārāja Parikṣit was a great devotee, the answers of his guru, Śukadeva Gosvāmi, concerning karma-kāṇḍa and jñāna-kāṇḍa could not satisfy him. Therefore Śukadeva Gosvāmi, knowing very well the heart of his disciple, explained the transcendental bliss of devotional service. The word kecit, which is used in this verse, means, “a few people but not all.” Not everyone can become Kṛṣṇa conscious. As Kṛṣṇa explains in Bhagavad-gītā (7.3):

\[
\begin{align*}
\text{manuṣyānāṁ sahasreśu} \\
\text{kāścid yatati siddhaye} \\
\text{yatatām api siddhānāṁ} \\
\text{kāścin māṁ vetti tatvataḥ}
\end{align*}
\]

“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” Practically no one understands Kṛṣṇa as He is, for Kṛṣṇa cannot be understood through pious activities or attainment of the most elevated speculative knowledge. Actually the highest knowledge consists of understanding Kṛṣṇa. Unintelligent men who do not understand Kṛṣṇa are grossly puffed up, thinking that they are liberated or have themselves become Kṛṣṇa or Nārāyaṇa. This is ignorance.
To indicate the purity of *bhakti*, devotional service, Śrila Rūpa Gosvāmī says in *Bhakti-rasāmṛta-sindhu* (1.1.11):

> anyābhilāṣitā-śūnyam
> jñāna-karmādy-anāvṛtam
> ānukūlyena krṣṇānu-
> śilanaṁ bhaktir uttamā

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through frutitive activities or philosophical speculation. That is called pure devotional service.” Śrila Rūpa Gosvāmī further explains that *bhakti* is *kleśa-ghni subhadā*, which means if one takes to devotional service, all kinds of unnecessary labor and material distress cease entirely and one achieves all good fortune. *Bhakti* is so powerful that it is also said to be *mokṣa-laghutākṛt*; in other words, it minimizes the importance of liberation.

Nondevotees must undergo material hardships because they are prone to commit sinful frutiive activities. The desire to commit sinful actions continues in their hearts due to ignorance. These sinful actions are divided into three categories—pāṭaka, mahā-pāṭaka and atipāṭaka—and also into two divisions: prārabdha and aprārabdha. Prārabdha refers to sinful reactions from which one is suffering at the present, and aprārabdha refers to sources of potential suffering. When the seeds (*bīja*) of sinful reactions have not yet fructified, the reactions are called aprārabdha. These seeds of sinful action are unseen, but they are unlimited, and no one can trace when they were first planted. Because of prārabdha, sinful reactions that have already fructified, one is seen to have taken birth in a low family or to be suffering from other miseries.

When one takes to devotional service, however, all phases of sinful life, including prārabdha, aprārabdha and bīja, are vanquished. In *Śrīmad-Bhāgavatam* (11.14.19) Lord Kṛṣṇa tells Uddhava:

> yathāgniḥ susamṛddhārciḥ
> karoty edhāṁsi bhasmasāt
> tathā mad-viśayā bhaktir
> uddhavaināṁsi krīṣṇaśaḥ
"My dear Uddhava, devotional service in relationship with Me is like a blazing fire that can burn to ashes all the fuel of sinful activities supplied to it." How devotional service vanquishes the reactions of sinful life is explained in Śrīmad-Bhāgavatam (3.33.6) in a verse spoken during Lord Kapiladeva's instructions to His mother, Devahūti. Devahūti said:

\[
\begin{align*}
\text{yan-nāmadheya-śravaṇānukirtanād} \\
\text{yat-prahvanād yat-smaranād api kvacit} \\
\text{śvādo 'pi sadyāh savanāya kalpate} \\
\text{kutāḥ punas te bhagavan nu darśanāt}
\end{align*}
\]

"My dear Lord, if even a person born in a family of dog-eaters hears and repeats the chanting of Your glories, offers respects to You and remembers You, he is immediately greater than a brāhmaṇa and is therefore eligible to perform sacrifices. Therefore, what is to be said of one who has seen You directly?"

In the Padma Purāṇa there is a statement that persons whose hearts are always attached to the devotional service of Lord Viṣṇu are immediately released from all the reactions of sinful life. These reactions generally exist in four phases. Some of them are ready to produce results immediately, some are in the form of seeds, some are unmanifested, and some are current. All such reactions are immediately nullified by devotional service. When devotional service is present in one's heart, desires to perform sinful activities have no place there. Sinful life is due to ignorance, which means forgetfulness of one's constitutional position as an eternal servant of God, but when one is fully Kṛṣṇa conscious he realizes that he is God's eternal servant.

In this regard, Śrila Jīva Gosvāmi comments that bhakti may be divided into two divisions: (1) santatā, devotional service that continues incessantly with faith and love, and (2) kādācitkī, devotional service that does not continue incessantly but is sometimes awakened. Incessantly flowing devotional service (santatā) may also be divided into two categories: (1) service performed with slight attachment and (2) spontaneous devotional service. Intermittent devotional service (kādācitkī) may be divided into three categories: (1) rāgābhāsa-sunya-svārūpa-bhūtā, devotional service in which one is almost attached, (2) rāgābhāsa-sūnya-svārūpa-bhūtā, devotional service in which there is no spontaneous love but one likes the constitutional position of serving, and
(3) abhāsa-rūpā, a slight glimpse of devotional service. As for atonement, if one has caught even a slight glimpse of devotional service, all needs to undergo praśācitātā, atonement, are superseded. Therefore atonement is certainly unnecessary when one has achieved spontaneous love and, above that, attachment with love, which are signs of increasing advancement in kādācitkī. Even in the stage of abhāsa-rūpā bhakti, all the reactions of sinful life are uprooted and vanquished. Śrīla Jiva Gosvāmī expresses the opinion that the word kārtsnyena means that even if one has a desire to commit sinful actions, the roots of that desire are vanquished merely by abhāsa-rūpā bhakti. The example of bhāskara, the sun, is most appropriate. The abhāsa feature of bhakti is compared to twilight, and the accumulation of one’s sinful activities is compared to fog. Since fog does not spread throughout the sky, the sun need do no more than merely manifest its first rays, and the fog immediately disappears. Similarly, if one has even a slight relationship with devotional service, all the fog of his sinful life is immediately vanquished.

TEXT 16

न तथा हस्तवानु राजन पूयेत तपादिशिः इ
यथा कृष्णार्थितप्राप्तस्तत्तपृशष्टिनिषेत्या ||१ ६||

na tathā hy aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārpita-prāṇas
tat-puruṣa-nīsevāyā

na—not; tathā—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-prāṇah—the devotee whose life is fully Kṛṣṇa conscious; tat-puruṣa-nīsevāyā—by engaging his life in the service of Kṛṣṇa’s representative.

TRANSLATION

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 the other methods of atonement I have previously described.

**PURPORT**

*Tat-puruṣa* refers to a preacher of Kṛṣṇa consciousness, such as the spiritual master. Śrīla Narottama dāsa Ṭhākura has said, *chādiyā vaiṣṇava-sevā nistāra pāyeche kebā*: “Without serving a bona fide spiritual master, an ideal Vaiṣṇava, who can be delivered from the clutches of māyā?” This idea is also expressed in many other places. Śrīmad-Bhāgavatam (5.5.2) says, *mahat-sevāṁ dvāram āhur vimukteḥ*: if one desires liberation from the clutches of māyā, one must associate with a pure devotee *mahātma*. A *mahātma* is one who engages twenty-four hours daily in the loving service of the Lord. As Kṛṣṇa says in *Bhagavad-gītā* (9.13):

\[
\begin{align*}
\text{mahātmanās tu māṁ pārtha} \\
\text{daivīm prakṛtim āśritāḥ} \\
\text{bhajanty ananya-manaso} \\
\text{jñātvā bhūtādīm avyayam}
\end{align*}
\]

“O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” Thus the symptom of a *mahātma* is that he has no engagement other than service to Kṛṣṇa. One must render service to a Vaiṣṇava in order to get freed from sinful reactions, revive one’s original Kṛṣṇa consciousness and be trained in how to love Kṛṣṇa. This is the result of *mahātma-sevā*. Of course, if one engages in the service of a pure devotee, the reactions of one’s sinful life are vanquished automatically. Devotional service is necessary not to drive away an insignificant stock of sins, but to awaken our dormant love for Kṛṣṇa. As fog is vanquished at the first glimpse of sunlight, one’s sinful reactions are automatically vanquished as soon as one begins serving a pure devotee; no separate endeavor is required.
The word *krṣṇārpita-prāṇaḥ* refers to a devotee who dedicates his life to serving Kṛṣṇa, not to being saved from the path to hellish life. A devotee is *nārāyaṇa-parāyaṇa*, or *vāsudeva-parāyaṇa*, which means that the path of Vāsudeva, or the devotional path, is his life and soul. *Nārāyaṇa-parāḥ sarve na kutaścana bibhyati* (*Bhāg.* 6.17.28): such a devotee is not afraid of going anywhere. There is a path toward liberation in the higher planetary systems and a path toward the hellish planets, but a *nārāyaṇa-para* devotee is unafraid wherever he is sent; he simply wants to remember Kṛṣṇa, wherever he may be. Such a devotee is unconcerned with hell and heaven; he is simply attached to rendering service to Kṛṣṇa. When a devotee is put into hellish conditions, he accepts them as Kṛṣṇa’s mercy: *tat te 'nukampamsusamāṇaḥ* (*Bhāg.* 10.14.8). He does not protest, “Oh, I am such a great devotee of Kṛṣṇa. Why have I been put into this misery?” Instead he thinks, “This is Kṛṣṇa’s mercy.” Such an attitude is possible for a devotee who engages in the service of Kṛṣṇa’s representative. This is the secret of success.

**TEXT 17**

साध्रीचिनो बायर लोके पन्यः केःमोकुतोभयः ।
सुश्रुलः साधवो ध्वर नारायणपरायणः ||१७||

*sadhrīcino hy ayam loke*  
*panthāḥ kṣemo 'kuto-bhayāḥ*  
*susīlāḥ sādhavo yatra*  
*nārāyaṇa-parāyaṇāḥ*

*sadhrīcīnah*—just appropriate; *hi*—certainly; *ayam*—this; *loke*—in the world; *panthāḥ*—path; *ksemah*—auspicious; *akutah-bhayāḥ*—without fear; *su-śīlāḥ*—well-behaved; *sādhavaḥ*—saintly persons; *yatra*—wherein; *nārāyaṇa-parāyaṇāḥ*—those who have taken the path of Nārāyaṇa, devotional service, as their life and soul.

**TRANSLATION**

The path followed by pure devotees, who are well-behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorized by the śāstras.
PURPORT

One should not think that the person who takes to bhakti is one who cannot perform the ritualistic ceremonies recommended in the karma-kāṇḍa section of the Vedas or is not sufficiently educated to speculate on spiritual subjects. Māyāvādīs generally allege that the bhakti path is for women and illiterates. This is a groundless accusation. The bhakti path is followed by the most learned scholars, such as the Gosvāmis, Lord Caitanya Mahāprabhu and Rāmānuja-Śārya. These are the actual followers of the bhakti path. Regardless of whether or not one is educated or aristocratic, one must follow in their footsteps. Mahājano yena gataḥ sa panthāḥ: one must follow the path of the mahājanas. The mahājanas are those who have taken to the path of devotional service (suṣīlaḥ sādhavo yatra nārāyaṇa-parāyaṇaḥ), for these great personalities are the perfect persons. As stated in Śrīmad-Bhāgavatam (5.18.12):

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ

“One who has unflinching devotion to the Personality of Godhead has all the good qualities of the demigods.” The less intelligent, however, misunderstand the bhakti path and therefore allege that it is for one who cannot execute ritualistic ceremonies or speculate. As confirmed here by the word sadhrīcitah, bhakti is the path that is appropriate, not the paths of karma-kāṇḍa and jñāna-kāṇḍa. Māyāvādīs may be suṣīlaḥ sādhavah (well-behaved saintly persons), but there is nevertheless some doubt about whether they are actually making progress, for they have not accepted the path of bhakti. On the other hand, those who follow the path of the ācāryas are suṣīlaḥ and sādhavah, but furthermore their path is akuto-bhaya, which means free from fear. One should fearlessly follow the twelve mahājanas and their line of disciplic succession and thus be liberated from the clutches of māyā.

TEXT 18

प्रायथितिचानि चीणांि नारायणपराभयमुः
न निषुद्धानि राजेन्रु सुराभुमभिवप्पमः ||१८||
prāyaścittāni cīrṇāni
nārāyaṇa-parāṁmukham
na niśpunanti rājendra
surā-kumbham ivāpagaḥ

prāyaścittāni—processes of atonement; cīrṇāni—very nicely performed; nārāyaṇa-parāṁmukham—a nondevotee; na niśpunanti—cannot purify; rājendra—O King; surā-kumbham—a pot containing liquor; iva—like; āpa-gāh—the waters of the rivers.

TRANSLATION
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.

PURPORT
To take advantage of the methods of atonement, one must be at least somewhat devoted; otherwise there is no chance of one’s being purified. It is clear from this verse that even those who take advantage of karma-kāṇḍa and jñāna-kāṇḍa, but are not at least slightly devoted cannot be purified simply by following these other paths. The word prāyaścittāni is plural in number to indicate both karma-kāṇḍa and jñāna-kāṇḍa. Narottama dāsa Ṭhākura therefore says, karma-kāṇḍa, jñāna-kāṇḍa, kevala viśera bhāṇḍa. Thus Narottama dāsa Ṭhākura compares the paths of karma-kāṇḍa and jñāna-kāṇḍa to pots of poison. Liquor and poison are in the same category. According to this verse from Śrīmad-Bhāgavatam, a person who has heard a good deal about the path of devotional service, but who is not attached to it, who is not Kṛṣṇa conscious, is like a pot of liquor. Such a person cannot be purified without at least a slight touch of devotional service.
TEXT 19
The History of the Life of Ajāmila

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.

PURPORT

Kṛṣṇa says in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ Saraṇām vraja
aham tvāṁ sarva-pāpebhya
mokṣaṁ yasyaṁ mā sucaḥ
"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." This same principle is described here (sakṛṇ manah kṛṣṇa-padāravindayoh). If by studying Bhagavad-gitā one decides to surrender to Kṛṣṇa, he is immediately freed from all sinful reactions. It is also significant that Šukadeva Gosvāmī, having several times repeated the words vāsudeva-parāyana and nārāyaṇa-parāyana, finally says kṛṣṇa-padāravindayoh. Thus he indicates that Kṛṣṇa is the origin of both Nārāyaṇa and Vāsudeva. Even though Nārāyaṇa and Vāsudeva are not different from Kṛṣṇa, simply by surrendering to Kṛṣṇa one fully surrenders to all His expansions, such as Nārāyaṇa, Vāsudeva and Govinda. As Kṛṣṇa says in Bhagavad-gitā (7.7), mattaḥ parataram nānyat: "There is no truth superior to Me." There are many names and forms of the Supreme Personality of Godhead, but Kṛṣṇa is the supreme form (kṛṣṇas tu bhagavān svayam). Therefore Kṛṣṇa recommends to neophyte devotees that one should surrender unto Him only (mām ekam). Because neophyte devotees cannot understand what the forms of Nārāyaṇa, Vāsudeva and Govinda are, Kṛṣṇa directly says, mām ekam. Herein, this is also supported by the word kṛṣṇa-padāravindayoh. Nārāyaṇa does not speak personally, but Kṛṣṇa or Vāsudeva does, as in Bhagavad-gitā for example. Therefore, to follow the direction of Bhagavad-gitā means to surrender unto Kṛṣṇa, and to surrender in this way is the highest perfection of bhakti-yoga.

Parikṣit Mahārāja had inquired from Šukadeva Gosvāmī how one can be saved from falling into the various conditions of hellish life. In this verse Šukadeva Gosvāmī answers that a soul who has surrendered to Kṛṣṇa certainly cannot go to naraka, hellish existence. To say nothing of going there, even in his dreams he does not see Yamarāja or his order carriers, who are able to take one there. In other words, if one wants to save himself from falling into naraka, hellish life, he should fully surrender to Kṛṣṇa. The word sakṛt is significant because it indicates that if one sincerely surrenders to Kṛṣṇa once, he is saved even if by chance he falls down by committing sinful activities. Therefore Kṛṣṇa says in Bhagavad-gitā (9.30):

\[
\text{api cet sudurācāro} \\
\text{bhajate mām ananya-bhāk}
\]
sadhir eva sa mantavyah
samyag vyavasito hi sah

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated." If one never for a moment forgets Krsna, he is safe even if by chance he falls down by committing sinful acts.

In the Second Chapter of Bhagavad-gita (2.40) the Lord also says:

nehah bhikrama-naso sti
pratyavayo na vidyate
svalpam apy asya dharma-sya
trayate mahato bhayat

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

Elsewhere in the Gita (6.40) the Lord says, na hi kalyana-krt kaścid durgatim tata gacchati: "One who performs auspicious activity is never overcome by evil." The highest kalyana (auspicious) activity is to surrender to Krsna. That is the only path by which to save oneself from falling down into hellish life. Srila Prabodhananda Sarasvati has confirmed this as follows:

kaivalyam narakayate tri-daśa-pūr ākāśa-puspadāyate
durdantendriya-kāla-sarpa-patāli prokt’hata-daṁśtrāyate
viśvam pūrna-sukhāyate vidhi-mahendra-diś ca kiṭāyate
yat-kārunya-katākṣa-vaibhavavatāṁ taṁ gauram eva stumah

The sinful actions of one who has surrendered unto Krsna are compared to a snake with its poison fangs removed (prokt’hata-damśtrāyate). Such a snake is no longer to be feared. Of course, one should not commit sinful activities on the strength of having surrendered to Krsna. However, even if one who has surrendered to Krsna happens to do something sinful because of his former habits, such sinful actions no longer have a destructive effect. Therefore one should adhere to the lotus feet of Krsna very
tightly and serve Him under the direction of the spiritual master. Thus in all conditions one will be akuto-bhaya, free from fear.

TEXT 20

अत्र चोदाहरन्तीममतिहासं पुरातनम् ।
दूतानां विष्णुयमयोः संवादस्त्य निबोध मे ॥२०॥

atra codāharantimam
itiḥāsam purātanam
dūtānāṁ viṣṇu-yamayoḥ
saṁvādas tam nibodha me

atra—in this connection; ca—also; udāharanti—they give as an example; imam—this; itiḥāsam—the history (of Ajāmila); purātanam—which is very old; dūtānāṁ—of the order carriers; viṣṇu—of Lord Viṣṇu; yamayoḥ—and of Yamarāja; saṁvādaḥ—the discussion; tam—that; nibodha—try to understand; me—from me.

TRANSLATION

In this regard, learned scholars and saintly persons describe a very old historical incident involving a discussion between the order carriers of Lord Viṣṇu and those of Yamarāja. Please hear of this from me.

PURPORT

The Purāṇas, or old histories, are sometimes neglected by unintelligent men who consider their descriptions mythological. Actually, the descriptions of the Purāṇas, or the old histories of the universe, are factual, although not chronological. The Purāṇas record the chief incidents that have occurred over many millions of years, not only on this planet but also on other planets within the universe. Therefore all learned and realized Vedic scholars speak with references to the incidents in the Purāṇas. Śrīla Rūpa Gosvāmī accepts the Purāṇas to be as important as the Vedas themselves. Therefore in Bhakti-rasāmṛta-sindhu he quotes the following verse from the Brahma-yāmala:
"Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada-pancarattra is simply an unnecessary disturbance in society." A devotee of Kṛṣṇa must refer not only to the Vedas, but also to the Purāṇas. One should not foolishly consider the Purāṇas mythological. If they were mythological, Śukadeva Gosvāmi would not have taken the trouble to recite the old historical incidents concerning the life of Ajāmila. Now the history begins as follows.

TEXT 21

कान्यकुब्जे द्विजः काथिहासीपतिरजामिलः।
नाम्ना नस्तदाचारो दास्या: संस्रगदृष्टिः॥२१॥

kānya-kubje dvijah kaścid
dāsi-patir ajāmilaḥ
nāmnā naṣṭa-sadācāro
dāsyāḥ saṁsarga-duṣitaḥ

kānya-kubje—in the city of Kānya Kubja (Kanauj, a town near Kanpur); dvijah—brahmana; kaścit—some; dāsi-patiḥ—the husband of a low-class woman or prostitute; ajāmilaḥ—Ajāmila; nāmnā—by name; naṣṭa-sat-ācāraḥ—who lost all brahminical qualities; dāsyāḥ—of the prostitute or maidservant; saṁsarga-duṣitaḥ—contaminated by the association.

TRANSLATION

In the city known as Kānya Kubja there was a brahmāṇa named Ajāmila who married a prostitute maidservant and lost all his brahminical qualities because of the association of that low-class woman.
The fault of illicit connection with women is that it makes one lose all brahminical qualities. In India there is still a class of servants, called śūdras, whose maidservant wives are called śūdrāṇīs. Sometimes people who are very lusty establish relationships with such maidservants and sweeping women, since in the higher statuses of society they cannot indulge in the habit of woman hunting, which is strictly prohibited by social convention. Ajāmila, a qualified brāhmaṇa youth, lost all his brahminical qualities because of his association with a prostitute, but he was ultimately saved because he had begun the process of bhakti-yoga. Therefore in the previous verse, Śukadeva Gosvāmi spoke of the person who has only once surrendered himself at the lotus feet of the Lord (manah krṣṇa-padāravindayoh) or has just begun the bhakti-yoga process. Bhakti-yoga begins with śravaṇaṁ kīrtanaṁ viṣṇuḥ, hearing and chanting of Lord Viṣṇu’s names, as in the mahā-mantra—Hare Krṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Chanting is the beginning of bhakti-yoga. Therefore Śrī Caitanya Mahāprabhu declares:

**harer nāma harer nāma**  
_harer nāmaiva kevalam_  
kalau nästy eva nästy eva  
nästy eva gatir anyathā

“In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” The process of chanting the holy name of the Lord is always superbly effective, but it is especially effective in this age of Kali. Its practical effectiveness will now be explained by Śukadeva Gosvāmi through the history of Ajāmila, who was freed from the hands of the Yamadūtas simply because of chanting the holy name of Nārāyaṇa. Parikṣit Mahārāja’s original question was how to be freed from falling down into hell or into the hands of the Yamadūtas. In reply, Śukadeva Gosvāmi is citing this old historical example to convince Parikṣit Mahārāja of the potency of bhakti-yoga, which begins simply
with the chanting of the Lord’s name. All the great authorities of bhakti-yoga recommend the devotional process beginning with the chanting of the holy name of Kṛṣṇa (tan-nāma-grahanādibhiḥ).

TEXT 22

बन्धयाः कैतवायाः कौर्याः गर्हिताः व्रत्तिम अस्थिताः।
विभ्रत्कुःस्मशुचिर्यात्यासमे देहिनः।।२२।।

bandy-akṣaiḥ kaitavaiś cauryair
garhitāṁ vṛttim āsthitah
bibhrat kuṭumbam aśucir
yātayāṁ āsa dehinah

bandi-akṣaiḥ—by unnecessarily arresting someone; kaitavaiḥ—by cheating in gambling or throwing dice; cauryaiḥ—by committing theft; garhitāṁ—condemned; vṛttim—professions; āsthitah—who has undertaken (because of association with a prostitute); bibhrat—maintaining; kuṭumbam—his dependent wife and children; aśucir—being most sinful; yātayāṁ āsa—he gave trouble; dehinah—to other living entities.

TRANSLATION

This fallen brāhmaṇa, Ajāmila, gave trouble to others by arresting them, by cheating them in gambling, or by directly plundering them. This was the way he earned his livelihood and maintained his wife and children.

PURPORT

This verse indicates how degraded one becomes simply by indulging in illicit sex with a prostitute. Illicit sex is not possible with a chaste or aristocratic woman, but only with unchaste śūdras. The more society allows prostitution and illicit sex, the more impetus it gives to cheaters, thieves, plunderers, drunkards and gamblers. Therefore we first advise all the disciples in our Kṛṣṇa consciousness movement to avoid illicit sex, which is the beginning of all abominable life and which is followed by meat-eating, gambling and intoxication, one after another. Of course,
restraint is very difficult, but it is quite possible if one fully surrenders to Kṛṣṇa, since all these abominable habits gradually become distasteful for a Kṛṣṇa conscious person. If illicit sex is allowed to increase in a society, however, the entire society will be condemned, for it will be full of rogues, thieves, cheaters and so forth.

**TEXT 23**

एवं निवसतस्तस्य लाल्यानस्य तत्सुतान् ।
कालोत्यागान्महान् राजवद्याश्चित्यायुष्यः समाः॥ २३॥

**TRANSLATION**

My dear King, while he thus spent his time in abominable, sinful activities to maintain his family of many sons, eighty-eight years of his life passed by.

**TEXT 24**

तस्य प्रवयसः पुत्रा दृढः तेषां तु योजयमः ।
वालो नारायणो नाम्भा पित्रोश्च दशितो भृदयम्॥ २४॥

**TRANSLATION**

in this way; nivasataḥ—living; tasya—of him (Ajāmila); lalayānasya—maintaining; tat—of her (the śūdrāṇī); sutān—sons; kālaḥ—time; atyagāt—passed away; mahān—a great amount; rājan—O King; aṣṭāśityā—eighty-eight; āyuṣaḥ—of the duration of life; samāḥ—years.
That old man Ajāmila had ten sons, of whom the youngest was a baby named Nārāyaṇa. Since Nārāyaṇa was the youngest of all the sons, he was naturally very dear to both his father and his mother.

The word pravayasaḥ indicates Ajāmila’s sinfulness because although he was eighty-eight years old, he had a very young child. According to Vedic culture, one should leave home as soon as he has reached fifty years of age; one should not live at home and go on producing children. Sex life is allowed for twenty-five years, between the ages of twenty-five and forty-five or, at the most, fifty. After that one should give up the habit of sex life and leave home as a vānaprastha and then properly take sannyāsa. Ajāmila, however, because of his association with a prostitute, lost all brahminical culture and became most sinful, even in his so-called household life.

**TEXT 25**

sa baddha-hṛdayas tasmīn
arbhake kala-bhāṣini
nirikṣamāṇas tal-lilām
mumude jaraṭho bhrṣam

sah—he; baddha-hṛdayaḥ—being very attached; tasmīn—to that; arbhake—small child; kala-bhāṣini—who could not talk clearly but talked in broken language; nirikṣamāṇaḥ—seeing; tat—his; lilām—
pastimes (such as walking and talking to his father); *mumude*—enjoyed; *jaraṭhah*—the old man; *bṛśam*—very much.

**TRANSLATION**

Because of the child’s broken language and awkward movements, old Ajāmila was very much attached to him. He always took care of the child and enjoyed the child’s activities.

**PURPORT**

Here it is clearly mentioned that the child Nārāyaṇa was so young that he could not even speak or walk properly. Since the old man was very attached to the child, he enjoyed the child’s activities, and because the child’s name was Nārāyaṇa, the old man always chanted the holy name of Nārāyaṇa. Although he was referring to the small child and not to the original Nārāyaṇa, the name of Nārāyaṇa is so powerful that even by chanting his son’s name he was becoming purified (*harer nāma harer nāma harer nāmaiva kevalam*). Śrīla Rūpa Gosvāmī has therefore declared that if one’s mind is somehow or other attracted by the holy name of Kṛṣṇa (*tasmāt kenāpy upāyena manah kṛṣṇe niveśayet*), one is on the path of liberation. It is customary in Hindu society for parents to give their children names like Kṛṣṇadāsa, Govinda dāsa, Nārāyaṇa dāsa and Vṛndāvana dāsa. Thus they chant the names Kṛṣṇa, Govinda, Nārāyaṇa and Vṛndāvana and get the chance to be purified.

**TEXT 26**

*bhuṇjānāḥ prapiban khādan*

*bālakam sneha-yantritaḥ*

*bhojayan pāyayan mūḍho*

*na vedāgatam antakam*

*bhuṇjānāḥ*—while eating; *prapiban*—while drinking; *khādan*—while chewing; *bālakam*—unto the child; *sneha-yantritaḥ*—being attached by affection; *bhojayan*—feeding; *pāyayan*—giving something to
drink; mūḍhaḥ—the foolish man; na—not; veda—understood; āgatam—had arrived; antakam—death.

TRANSLATION

When Ajāmila chewed food and ate it, he called the child to chew and eat, and when he drank he called the child to drink also. Always engaged in taking care of the child and calling his name, Nārāyaṇa, Ajāmila could not understand that his own time was now exhausted and that death was upon him.

PURPORT

The Supreme Personality of Godhead is kind to the conditioned soul. Although this man completely forgot Nārāyaṇa, he was calling his child, saying, “Nārāyaṇa, please come eat this food. Nārāyaṇa, please come drink this milk.” Somehow or other, therefore, he was attached to the name Nārāyaṇa. This is called ajñāta-sukṛti. Although calling for his son, he was unknowingly chanting the name of Nārāyaṇa, and the holy name of the Supreme Personality of Godhead is so transcendentally powerful that his chanting was being counted and recorded.

TEXT 27

स एवं वर्तमानोऽज्ञो मृत्युकाल उपासिते ।
मति चकार तनये बाले नारायणाह्वये ॥२७॥

sa evam vartamāno 'jñō
mṛtyu-kāla upasthite
matim cakāra tanaye
bāle nārāyaṇāhvaye

sah—that Ajāmila; evam—thus; vartamānah—living; ajñaḥ—foolish; mṛtyu-kāle—when the time of death; upasthite—arrived; matim cakāra—concentrated his mind; tanaye—on his son; bāle—the child; nārāyaṇa-āhvaye—whose name was Nārāyaṇa.
TRANSLATION

When the time of death arrived for the foolish Ajāmila, he began thinking exclusively of his son Nārāyaṇa.

PURPORT

In the Second Canto of the Śrīmad-Bhāgavatam (2.1.6) Śukadeva Gosvāmī says:

\[
\begin{align*}
etāvān sāṅkhya-yogābhyaṁ & \\
svadharma-pariniṣṭhayā & \\
janma-lābhaḥ paraḥ pumsāṁ & \\
ante nārāyaṇa-smṛtīḥ & 
\end{align*}
\]

"The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by acquirement of mystic powers, or by perfect discharge of one’s occupational duty, is to remember the Personality of Godhead at the end of life.” Somehow or other, Ajāmila consciously or unconsciously chanted the name of Nārāyaṇa at the time of death (ante nārāyaṇa-smṛtiḥ), and therefore he became all-perfect simply by concentrating his mind on the name of Nārāyaṇa.

It may also be concluded that Ajāmila, who was the son of a brāhmaṇa, was accustomed to worshiping Nārāyaṇa in his youth because in every brāhmaṇa’s house there is worship of the nārāyaṇa-śilā. This system is still present in India; in a rigid brāhmaṇa’s house, there is nārāyaṇa-sevā, worship of Nārāyaṇa. Therefore, although the contaminated Ajāmila was calling for his son, by concentrating his mind on the holy name of Nārāyaṇa he remembered the Nārāyaṇa he had very faithfully worshiped in his youth.

In this regard Śrīla Śrīdhara Svāmī expressed his verdict as follows:

\[
\begin{align*}
etac ca tad-upalālanādi-śrī-nārāyaṇa-namoccāraṇa-māhātmyaṇa tad- \\
\text{bhaktir evābhūd iti siddhāntopayogītenāpi draṣṭavyam. “According to} \\
\text{the bhakti-siddhānta, it is to be analyzed that because Ajāmila constantly} \\
\text{chanted his son’s name, Nārāyaṇa, he was elevated to the platform of} \\
\text{bhakti, although he did not know it.” Similarly, Śrīla Virarāghava} \\
\text{Ācārya gives this opinion: evām vartamāṇaḥ sa dvijaḥ mrtyu-kāle} \\
\text{upasthite satyajño nārāyaṇākhye puta eva matim cakāra matim āsak}–
\end{align*}
\]
tam akarod ity arthaḥ. “Although at the time of death he was chanting the name of his son, he nevertheless concentrated his mind upon the holy name of Nārāyaṇa.” Śrīla Vijayadhvaja Tīrtha gives a similar opinion:


Directly or indirectly, Ajāmila factually remembered Nārāyaṇa at the time of death (ante nārāyaṇa-smṛtiḥ).

**TEXTS 28-29**

sa pāsā-hastāṁs trīṁ dṛṣṭvā
puruṣān ati-dārunāṁ
vakra-tūṇḍāṁ uṛdhva-romṇā
dātmānam netum āgatāṁ

dure kriḍanakāsaktāṁ
putram nārāyaṇāhvyam
plāvitenā svareṇoccair
ājuhāvākulendriyauḥ

saḥ—that person (Ajāmila); pāsā-hastāṁ—having ropes in their hands; trīṁ—three; dṛṣṭvā—seeing; puruṣān—persons; ati-dārunāṁ—very fearful in their features; vakra-tūṇḍāṁ—with twisted faces; uṛdhva-romṇāḥ—with hair standing on the body; ātmānam—the self; netum—to take away; āgatāṁ—arrived; dūre—a short distance away;
TRANSLATION

Ajiimila then saw three awkward persons with deformed bodily features, fierce, twisted faces, and hair standing erect on their bodies. With ropes in their hands, they had come to take him away to the abode of Yamarāja. When he saw them he was extremely bewildered, and because of attachment to his child, who was playing a short distance away, Ajiimila began to call him loudly by his name. Thus with tears in his eyes he somehow or other chanted the holy name of Nārāyaṇa.

PURPORT

A person who performs sinful activities performs them with his body, mind and words. Therefore three order carriers from Yamarāja came to take Ajāmila to Yamarāja’s abode. Fortunately, even though he was referring to his son, Ajāmila chanted the four syllables of the hari-nāma Nārāyaṇa, and therefore the order carriers of Nārāyaṇa, the Viṣṇudūtās, also immediately arrived there. Because Ajāmila was extremely afraid of the ropes of Yamarāja, he chanted the Lord’s name with tearful eyes. Actually, however, he never meant to chant the holy name of Nārāyaṇa; he meant to call his son.

TEXT 30


niśamya mriyamāṇasya
mukhato hari-kīrtanam
bhartur nāma mahārāja
pārśadāh sahasāpatan

niśamya—hearing; mriyamāṇasya—of the dying man; mukhataḥ—from the mouth; hari-kīrtanam—chanting of the holy name of the
Supreme Personality of Godhead; bhartuh nāma—the holy name of their master; mahā-rāja—O King; pārśadāḥ—the order carriers of Viṣṇu; sahasā—immediately; āpatan—arrived.

TRANSLATION

My dear King, the order carriers of Viṣṇu, the Viṣṇudūtas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajāmila, who had certainly chanted without offense because he had chanted in complete anxiety.

PURPORT

Śrila Viśvanātha Cakravartī Ṭhākura remarks, hari-kīrtanām niśamyāpatan, katham-bhūtasya bhartur nāma bruvataḥ: the order carriers of Lord Viṣṇu came because Ajāmila had chanted the holy name of Nārāyaṇa. They did not consider why he was chanting. While chanting the name of Nārāyaṇa, Ajāmila was actually thinking of his son, but simply because they heard Ajāmila chanting the Lord's name, the order carriers of Lord Viṣṇu, the Viṣṇudūtas, immediately came for Ajāmila's protection. Hari-kīrtana is actually meant to glorify the holy name, form, pastimes and qualities of the Lord. Ajāmila, however, did not glorify the form, qualities or paraphernalia of the Lord; he simply chanted the holy name. Nevertheless, that chanting was sufficient to cleanse him of all sinful activities. As soon as the Viṣṇudūtas heard their master's name being chanted, they immediately came. In this regard Śrila Vijayadhvaja Tīrtha remarks: anena putra-sneham antarena prācīnārđrśta-balād udbhūtayā bhaktyā bhagavan-nāma-saṅkīrtanām kṛtam iti jñāyate. “Ajāmila chanted the name of Nārāyaṇa because of his excessive attachment to his son. Nevertheless, because of his past good fortune in having rendered devotional service to Nārāyaṇa, he apparently chanted the holy name in full devotional service and without offenses.”

TEXT 31

vikarParamsa 'ntar hṛdayād
dāśi-patim ajāmilam
yama-presyān viṣṇudūtā
vārayām āsur ojasā

vikarṣataḥ—snatching; antah hṛdayāt—from within the heart; dāsippatim—the husband of the prostitute; ajāmilam—Ajāmila; yama-presyān—the messengers of Yamarāja; viṣṇu-dūtāḥ—the order carriers of Lord Viṣṇu; vārayām āsuḥ—forbade; ojasā—with resounding voices.

TRANSLATION
The order carriers of Yamarāja were snatching the soul from the core of the heart of Ajāmila, the husband of the prostitute, but with resounding voices the messengers of Lord Viṣṇu, the Viṣṇudūtas, forbade them to do so.

PURPORT
A Vaiṣṇava, one who has surrendered to the lotus feet of Lord Viṣṇu, is always protected by Lord Viṣṇu’s order carriers. Because Ajāmila had chanted the holy name of Nārāyaṇa, the Viṣṇudūtas not only immediately arrived on the spot but also at once ordered the Yamadūtas not to touch him. By speaking with resounding voices, the Viṣṇudūtas threatened to punish the Yamadūtas if they continued trying to snatch Ajāmila’s soul from his heart. The order carriers of Yamarāja have jurisdiction over all sinful living entities, but the messengers of Lord Viṣṇu, the Viṣṇudūtas, are capable of punishing anyone, including Yamarāja, if he wrongs a Vaiṣṇava.

Materialistic scientists do not know where to find the soul within the body with their material instruments, but this verse clearly explains that the soul is within the core of the heart (hṛdaya); it is from the heart that the Yamadūtas were extracting the soul of Ajāmila. Similarly, we learn that the Supersoul, Lord Viṣṇu, is also situated within the heart (iśvarah sarva-bhūtānāṁ hṛd-deśe 'ṛjuna tiṣṭhāti). In the Upaniṣads it is said that the Supersoul and the individual soul are living in the same tree of the body as two friendly birds. The Supersoul is said to be friendly because the Supreme Personality of Godhead is so kind to the original soul that when the original soul transmigrates from one body to another, the Lord goes with him. Furthermore, according to the desire and karma of the in-
individual soul, the Lord, through the agency of māyā, creates another body for him.

The heart of the body is a mechanical arrangement. As the Lord says in Bhagavad-gītā (18.61):

\[
\text{iśvarah sarva-bhūtānāṁ} \\
\text{ḥṛḍ-deśe 'ṛjuna tiṣṭhati} \\
\text{bhrāmayan sarva-bhūtāni} \\
\text{yantrārūḍhāni māyayā}
\]

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” Yantra means a machine, such as an automobile. The driver of the machine of the body is the individual soul, who is also its director or proprietor, but the supreme proprietor is the Supreme Personality of Godhead. One’s body is created through the agency of māyā (karmanā daiva-netreṇa), and according to one’s activities in this life, another vehicle is created, again under the supervision of daivi māyā (daivi hy eṣa guṇamayi mama māyā duratyayā). At the appropriate time, one’s next body is immediately chosen, and both the individual soul and the Supersoul transfer to that particular bodily machine. This is the process of transmigration. During transmigration from one body to the next, the soul is taken away by the order carriers of Yamarāja and put into a particular type of hellish life (naraka) in order to become accustomed to the condition in which he will live in his next body.

TEXT 32

\[
\text{筹建} \text{不} \text{不} \\
\text{婆罗门} \text{加} \text{不}
\]

\[
\text{ucur niśedhitās tāṁs te} \\
\text{vaivasvata-puḥsaratḥ} \\
\text{ke yūyāṁ pratiṣeddhāro} \\
\text{dharma-rājasya śāsanam}
\]
ūcuḥ—replied; niṣedhitāḥ—being forbidden; tān—to the order carriers of Lord Viṣṇu; te—they; vaivasvata—of Yamarāja; purāḥ-sarāḥ—the assistants or messengers; ke—who; yūyam—all of you; pratiṣed-dhāraḥ—who are opposing; dharma-rājasya—of the king of religious principles, Yamarāja; śāsanam—the ruling jurisdiction.

TRANSLATION
When the order carriers of Yamarāja, the son of the sun-god, were thus forbidden, they replied: Who are you, sirs, that have the audacity to challenge the jurisdiction of Yamarāja?

PURPORT
According to the sinful activities of Ajāmila, he was within the jurisdiction of Yamarāja, the supreme judge appointed to consider the sins of the living entities. When forbidden to touch Ajāmila, the order carriers of Yamarāja were surprised because they had never been hindered in the execution of their duty by anyone within the three worlds.

TEXT 33
कश वा कुत आयाता: क्रासद्ध निषेधाथ ।
किं देवा उपदेवा या गूर्यं किं सिद्धस्तत्मनः: ||२३॥

kasya vā kuta āyātāḥ
kasmād asya niṣedhatha
kim devā upadevā yā
yūyam kim siddha-sattamāḥ

kasya—whose servants; vā—or; kuta—from where; āyātāḥ—have you come; kasmāt—what is the reason; asya—(the taking away) of this Ajāmila; niṣedhatha—are you forbidding; kim—whether; devāḥ—demigods; upadevāḥ—sub-demigods; yāḥ—who; yūyam—all of you; kim—whether; siddha-sat-tamāḥ—the best of the perfect beings, the pure devotees.

TRANSLATION
Dear sirs, whose servants are you, where have you come from, and why are you forbidding us to touch the body of Ajāmila? Are
you demigods from the heavenly planets, are you sub-demigods, or are you the best of devotees?

PURPORT

The most significant word used in this verse is *siddha-sattamāḥ*, which means “the best of the perfect.” In *Bhagavad-gītā* (7.3) it is said, *manusyaṁ sahasreśu kaścid yatati siddhaye*: out of millions of persons, one may try to become *siddha*, perfect—or, in other words, self-realized. A self-realized person knows that he is not the body but a spiritual soul (*aham brahmaṁ smi*). At the present moment practically everyone is unaware of this fact, but one who understands this has attained perfection and is therefore called *siddha*. When one understands that the soul is part and parcel of the supreme soul and one thus engages in the devotional service of the supreme soul, one becomes *siddha-sattama*. One is then eligible to live in the Vaikuṇṭha planets or Kṛṣṇaloka. The word *siddha-sattama*, therefore, refers to a liberated, pure devotee.

Since the Yamadūtas are servants of Yamarāja, who is also one of the *siddha-sattamas*, they knew that a *siddha-sattama* is above the demigods and sub-demigods and, indeed, above all the living entities within this material world. The Yamadūtas therefore inquired why the Viṣṇudūtas were present where a sinful man was going to die.

It should also be noted that Ajāmila was not yet dead, for the Yamadūtas were trying to snatch the soul from his heart. They could not take the soul, however, and therefore Ajāmila was not yet dead. This will be revealed in later verses. Ajāmila was simply in an unconscious state when the argument was in progress between the Yamadūtas and the Viṣṇudūtas. The conclusion of the argument was to be a decision regarding who would claim the soul of Ajāmila.

**TEXTS 34-36**

- 34: "पद्मपलाश्यः पीतकौशियवासः"
- 35: "किरिदिन: कुण्डलिनो नसतुष्करमालिनः"
- 36: "च नूतनवः सर्वेचाहुचतुम्भजः"
- 37: "घनिस्चारिकश्चकामुक्षिणः"
The order carriers of Yamarāja said: Your eyes are just like the petals of lotus flowers. Dressed in yellow silken garments, deco-
rated with garlands of lotuses, and wearing very attractive helmets on your heads and earrings on your ears, you all appear fresh and youthful. Your four long arms are decorated with bows and quivers of arrows and with swords, clubs, conchshells, discs and lotus flowers. Your effulgence has dissipated the darkness of this place with extraordinary illumination. Now, sirs, why are you obstructing us?

PURPORT

Before even being introduced to a foreigner, one becomes acquainted with him through his dress, bodily features and behavior and can thus understand his position. Therefore when the Yamadūtas saw the Viṣṇudūtas for the first time, they were surprised. They said, “By your bodily features you appear to be very exalted gentlemen, and you have such celestial power that you have dissipated the darkness of this material world with your own effulgences. Why then should you endeavor to stop us from executing our duty?” It will be explained that the Yamadūtas, the order carriers of Yamarāja, mistakenly considered Ajāmila sinful. They did not know that although he was sinful throughout his entire life, he was purified by constantly chanting the holy name of Nārāyaṇa. In other words, unless one is a Vaiṣṇava, one cannot understand the activities of a Vaiṣṇava.

The dress and bodily features of the residents of Vaikuṇṭhaloka are properly described in these verses. The residents of Vaikuṇṭha, who are decorated with garlands and yellow silken garments, have four arms holding various weapons. Thus they conspicuously resemble Lord Viṣṇu. They have the same bodily features as Nārāyaṇa because they have attained the liberation of sārūpya, but they nevertheless act as servants. All the residents of Vaikuṇṭhaloka know perfectly well that their master is Nārāyaṇa, or Kṛṣṇa, and that they are all His servants. They are all self-realized souls who are nitya-mukta, everlastingly liberated. Although they could conceivably declare themselves Nārāyaṇa or Viṣṇu, they never do so; they always remain Kṛṣṇa conscious and serve the Lord faithfully. Such is the atmosphere of Vaikuṇṭhaloka. Similarly, one who learns the faithful service of Lord Kṛṣṇa through the Kṛṣṇa consciousness movement will always remain in Vaikuṇṭhaloka and have nothing to do with the material world.
TEXT 37

śrī-śuka uvāca

ity ukte yamadūtais te
vāsudevkṛta-kārinaḥ
tān pratyūcuḥ prahasyedaṁ
megha-nirhṛādayā girā

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; ukte—being addressed; yamadūtaṁ—by the messengers of Yamarāja; te—they; vāsudeva-ukta-kārinaḥ—who are always ready to execute the orders of Lord Vāsudeva (being personal associates of Lord Viṣṇu who have obtained the liberation of sālokya); tān—unto them; pratyūcuḥ—replied; prahasya—smiling; idam—this; megha-nirhṛādayā—resounding like a rumbling cloud; girā—with voices.

TRANSLATION

Śukadeva Gosvāmi continued: Being thus addressed by the messengers of Yamarāja, the servants of Vāsudeva smiled and spoke the following words in voices as deep as the sound of rumbling clouds.

PURPORT

The Yamadūtas were surprised to see that the Viṣṇudūtas, although polite, were hindering the rule of Yamarāja. Similarly, the Viṣṇudūtas were also surprised that the Yamadūtas, although claiming to be servants of Yamarāja, the supreme judge of religious principles, were unaware of the principles of religious action. Thus the Viṣṇudūtas smiled, thinking, “What is this nonsense they are speaking? If they are actually servants of Yamarāja they should know that Ajāmila is not a suitable candidate for them to carry off.”
TEXT 38

śrī-vaññudūtā ucuḥ
yūyaṁ vai dharma-rājasya
yadi nirdesa-kārīnāḥ
brūta dharmasya nas tattvaṁ
yac cādharmsya lakṣaṇam

śrī-vaññudūtāḥ ucuḥ—the blessed messengers of Lord Viṣṇu spoke; yūyaṁ—all of you; vai—indeed; dharma-rājasya—of King Yamarāja, who knows the religious principles; yadi—if; nirdesa-kārīnāḥ—order carriers; brūta—just speak; dharmasya—of religious principles; nah—unto us; tattvaṁ—the truth; yat—that which; ca—also; adharmasya—of impious activities; lakṣaṇam—symptoms.

TRANSLATION

The blessed messengers of Lord Viṣṇu, the Viññudūtas, said: If you are actually servants of Yamarāja, you must explain to us the meaning of religious principles and the symptoms of irreligion.

PURPORT

This inquiry by the Viññudūtas to the Yamadūtas is most important. A servant must know the instructions of his master. The servants of Yamarāja claimed to be carrying out his orders, and therefore the Viññudūtas very intelligently asked them to explain the symptoms of religious and irreligious principles. A Vaiṣṇava knows these principles perfectly well because he is well acquainted with the instructions of the Supreme Personality of Godhead. The Supreme Lord says, sarva-dharmāṁ parityajya māṁ ekam āraṇāṁ vraja: “Give up all other varieties of religion and just surrender unto Me.” Therefore surrender unto the Supreme Personality of Godhead is the actual principle of religion. Those who have surrendered to the principles of material nature instead of to
Kṛṣṇa are all impious, regardless of their material position. Unaware of the principles of religion, they do not surrender to Kṛṣṇa, and therefore they are considered sinful rascals, the lowest of men, and fools bereft of all knowledge. As Kṛṣṇa says in Bhagavad-gītā (7.15):

\[
\begin{align*}
na māṁ duṣkṛtino mūḍhāḥ \\
prapadyante narādhamāḥ \\
māyayāpahṛta-jñānā \\
āśurāṁ bhāvam āśritāḥ
\end{align*}
\]

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." One who has not surrendered to Kṛṣṇa does not know the true principle of religion; otherwise he would have surrendered.

The question posed by the Viṣṇudūtas was very suitable. One who represents someone else must fully know that person's mission. The devotees in the Kṛṣṇa consciousness movement must therefore be fully aware of the mission of Kṛṣṇa and Lord Caitanya; otherwise they will be considered foolish. All devotees, especially preachers, must know the philosophy of Kṛṣṇa consciousness so as not to be embarrassed and insulted when they preach.

**TEXT 39**

**कथांस्विद ध्रीयते दण्डः कि वास्य स्थानमिःपितम्।**  
**दण्डः कि कारिणः सवेः आहोस्वतस्तितितिन्तिरणाम्॥ २९।**  

\[
kathāṁsvit dhriyate daṇḍah  
kim vāsyā sthānam īpsitam  
daṇḍyāḥ kim kārīnaḥ sarve  
āhosvit katicin nṛṇām
\]

*kathāṁsvit*—by which means; *dhriyate*—is imposed; *daṇḍah*—punishment; *kim*—what; *vā*—or; *āsya*—of this; *sthānam*—the place; *īpsitam*—desirable; *daṇḍyāḥ*—punishable; *kim*—whether; *kārīnaḥ*—fruitive actors; *sarve*—all; *āhosvit*—or whether; *katicin*—some; *nṛṇām*—of the human beings.
TRANSLATION

What is the process of punishing others? Who are the actual candidates for punishment? Are all karmis engaged in fruitive activities punishable, or only some of them?

PURPORT

One who has the power to punish others should not punish everyone. There are innumerable living entities, the majority of whom are in the spiritual world and are *nitya-mukta*, everlastingly liberated. There is no question of judging these liberated living beings. Only a small fraction of the living entities, perhaps one fourth, are in the material world. And the major portion of the living entities in the material world—8,000,000 of the 8,400,000 forms of life—are lower than human beings. They are not punishable, for under the laws of material nature they are automatically evolving. Human beings, who are advanced in consciousness, are responsible, but not all of them are punishable. Those engaged in advanced pious activities are beyond punishment. Only those who engage in sinful activities are punishable. Therefore the Viṣṇudūtas particularly inquired about who is punishable and why Yamarāja has been designated to discriminate between who is punishable and who is not. How is one to be judged? What is the basic principle of authority? These are the questions raised by the Viṣṇudūtas.

TEXT 40

यमदूताः उचुः
वेदप्रणिहितो धर्मो हर्षर्वस्तिदिपर्ययः ।
वेदो नारायणः साक्षात्वयन्मूर्तिः हृद्यम॥४०॥

*yamadūtā ucuḥ*

*veda-praṇihito dharmo*

*hī adharmas tad-viparyayah*

*vedo nārāyaṇaḥ sākṣāt*

*svayambhūr iti śuśrūma*

*yamadūtāḥ ucuḥ*—the order carriers of Yamarāja said; *veda*—by the four *Vedas* (*Sāma*, *Yajur*, *Ṛg* and *Atharva*); *praṇihitaḥ*—prescribed;
The Yamadutas replied: That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. This we have heard from Yamarāja.

PURPORT

The servants of Yamarāja replied quite properly. They did not manufacture principles of religion or irreligion. Instead, they explained what they had heard from the authority Yamarāja. Mahājano yena gataḥ sa panthāḥ: one should follow the mahājana, the authorized person. Yamarāja is one of twelve authorities. Therefore the servants of Yamarāja, the Yamadutas, replied with perfect clarity when they said suśruma (“we have heard”). The members of modern civilization manufacture defective religious principles through speculative concoction. This is not dharma. They do not know what is dharma and what is adharma. Therefore, as stated in the beginning of Śrīmad-Bhāgavatam, dharmaḥ projhita-kaitavo 'tra: dharma not supported by the Vedas is rejected from śrīmad-bhāgavata-dharma. Bhāgavata-dharma comprises only that which is given by the Supreme Personality of Godhead. Bhāgavata-dharma is sarva-dharmān parītyajya mām ekāṁ sāranaṁ vraja: one must accept the authority of the Supreme Personality of Godhead and surrender to Him and whatever He says. That is dharma. Arjuna, for example, thinking that violence was adharma, was declining to fight, but Kṛṣṇa urged him to fight. Arjuna abided by the orders of Kṛṣṇa, and therefore he is actually a dharmī because the order of Kṛṣṇa is dharma. Kṛṣṇa says in Bhāgavad-gītā (15.15), vedaiś ca sarvair aham eva vedyah: “The real purpose of veda, knowledge, is to know
Me.” One who knows Krṣṇa perfectly is liberated. As Krṣṇa says in Bhagavad-gītā (4.9):

\[
\begin{align*}
\text{janma karma ca me divyam} \\
\text{evam yo vetti tattvataḥ} \\
\text{tyaktvā deham punar janma} \\
\text{naiti māṁ eti so 'rjuna}
\end{align*}
\]

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” One who understands Krṣṇa and abides by His order is a candidate for returning home, back to Godhead. It may be concluded that dharma, religion, refers to that which is ordered in the Vedas, and adharma, irreligion, refers to that which is not supported in the Vedas.

Dharma is not actually manufactured by Nārāyaṇa. As stated in the Vedas, asya mahato bhūtasya niśvasitam etad yad ṛg-vedah iti: the injunctions of dharma emanate from the breathing of Nārāyaṇa, the supreme living entity. Nārāyaṇa exists eternally and breathes eternally, and therefore dharma, the injunctions of Nārāyaṇa, also exist eternally. Śrila Madhvācārya, the original ācārya for those who belong to the Mādhva-Gauḍiya-sampradāya, says:

\[
\begin{align*}
\text{vedānāṁ prathamo vaktā} \\
\text{harir eva yato vibhuḥ} \\
\text{ato viṣṇu-ātmakā vedā} \\
\text{ity āhur veda-vādinaḥ}
\end{align*}
\]

The transcendental words of the Vedas emanated from the mouth of the Supreme Personality of Godhead. Therefore the Vedic principles should be understood to be Vaiṣṇava principles because Viṣṇu is the origin of the Vedas. The Vedas contain nothing besides the instructions of Viṣṇu, and one who follows the Vedic principles is a Vaiṣṇava. The Vaiṣṇava is not a member of a manufactured community of this material world. A Vaiṣṇava is a real knower of the Vedas, as confirmed in Bhagavad-gītā (vedaiś ca sarvair aham eva vedyaiḥ).
TEXT 41

The supreme cause of all causes, Nārāyaṇa, is situated in His own abode in the spiritual world, but nevertheless He controls the entire cosmic manifestation according to the three modes of material nature—sattva-guṇa, rajo-guṇa and tamo-guṇa. In this way all living entities are awarded different qualities, different names [such as brāhmaṇa, kṣatriya and vaiśya], different duties according to the varṇāśrama institution, and different forms. Thus Nārāyaṇa is the cause of the entire cosmic manifestation.

PURPORT

The Vedas inform us:

na tasya kāryam karaṇam ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsy a śaktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca

(Śvetāsvatara Upaniṣad 6.8)

Nārāyaṇa, the Supreme Personality of Godhead, is almighty, omnipotent. He has multifarious energies, and therefore He is able to remain in His
own abode and without endeavor supervise and manipulate the entire cosmic manifestation through the interaction of the three modes of material nature—sattva-guṇa, rajo-guṇa and tamo-guṇa. These interactions create different forms, bodies, activities and changes, which all occur perfectly. Because the Lord is perfect, everything works as if He were directly supervising and taking part in it. Atheistic men, however, being covered by the three modes of material nature, cannot see Nārāyaṇa to be the supreme cause behind all activities. As Kṛṣṇa says in Bhagavad-gītā (7.13):

\[
\text{tribhir guṇamayair bhāvair}
\text{ebhiḥ sarvam idaṁ jagat}
\text{mohitam nābhijānāti}
\text{mām ebhyah param avyayam}
\]

“Deluded by the three modes, the whole world does not know Me, who am above the modes and inexhaustible.” Because unintelligent agnostics are mohita, illusioned by the three modes of material nature, they cannot understand that Nārāyaṇa, Kṛṣṇa, is the supreme cause of all activities. As stated in Brahma-samhitā (5.1):

\[
iśvaraḥ paramaḥ kṛṣṇaḥ
\text{sat-cid-ānanda-vigrahaḥ}
\text{anādir ādir govindaḥ}
\text{sarva-kāraṇa-kāraṇam}
\]

“Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.”

TEXT 42

\[
sūryo 'gniḥ khaṁ marud devah
\text{somaḥ sandhyāhanī diśaḥ}
\]
sūryaḥ—the sun-god; agniḥ—the fire; kham—the sky; marut—the air; devaḥ—the demigods; somāḥ—the moon; sandhyā—evening; ahaṇi—the day and night; diśaḥ—the directions; kam—the water; kuh— the land; svayam—personally; dharmāḥ—Yamarāja or the Super-soul; iti—thus; hi—indeed; ete—all of these; daihyasya—of a living entity embodied in the material elements; sākṣiṇaḥ—witnesses.

TRANSLATION

The sun, fire, sky, air, demigods, moon, evening, day, night, directions, water, land and Supersoul Himself all witness the activities of the living entity.

PURPORT

The members of some religious sects, especially Christians, do not believe in the reactions of karma. We once had a discussion with a learned Christian professor who argued that although people are generally punished after the witnesses of their misdeeds are examined, where are the witnesses responsible for one’s suffering the reactions of past karma? To such a person the answer by the Yamadūtas is given here. A conditioned soul thinks that he is working stealthily and that no one can see his sinful activities, but we can understand from the śāstras that there are many witnesses, including the sun, fire, sky, air, moon, demigods, evening, day, night, directions, water, land and the Supersoul Himself, who sits with the individual soul within his heart. Where is the dearth of witnesses? The witnesses and the Supreme Lord both exist, and therefore so many living entities are elevated to higher planetary systems or degraded to lower planetary systems, including the hellish planets. There are no discrepancies, for everything is arranged perfectly by the management of the Supreme God (svabhāvīkī jñāna-bala-kriyā ca). The witnesses mentioned in this verse are also mentioned in other Vedic literatures:

āditya-candrāv anilo ‘nalaś ca
dyaur bhūmir āpo hṛdayaṁ yamaś ca
The candidates for punishment are those who are confirmed by these many witnesses to have deviated from their prescribed regulative duties. Everyone engaged in fruitive activities is suitable to be subjected to punishment according to his sinful acts.
ca—also; anaghāḥ—O sinless inhabitants of Vaikuṇṭha; kārīṇām—of the fruitive workers; gūṇa-saṅghaḥ—contamination of the three modes of nature; asti—there is; deha-vān—anyone who has accepted this material body; na—not; hi—indeed; akarma-kṛt—without performing action.

**TRANSLATION**

O inhabitants of Vaikuṇṭha, you are sinless, but those within this material world are all karmīṣ, whether acting piously or impiously. Both kinds of action are possible for them because they are contaminated by the three modes of nature and must act accordingly. One who has accepted a material body cannot be inactive, and sinful action is inevitable for one acting under the modes of material nature. Therefore all the living entities within this material world are punishable.

**PURPORT**

The difference between human beings and non-human beings is that a human is supposed to act according to the direction of the Vedas. Unfortunately, men manufacture their own ways of acting, without reference to the Vedas. Therefore all of them commit sinful actions and are punishable.

**TEXT 45**

\[ yena yāvān yathādharmaḥ
dharmaḥ veha samihitāḥ
sa eva tat-phalaṁ bhuṅkte
tathā tāvad amutra vai \]

yena—by which person; yāvān—to which extent; yathā—in which manner; adharmaḥ—irreligious activities; dharmaḥ—religious activities; vā—or; iha—in this life; samihitāḥ—performed; saḥ—that person; eva—indeed; tat-phalaṁ—the particular result of that;
bhunkte—enjoys or suffers; tathā—in that way; tāvat—to that extent; amutra—in the next life; vai—indeed.

TRANSLATION

In proportion to the extent of one’s religious or irreligious actions in this life, one must enjoy or suffer the corresponding reactions of his karma in the next.

PURPORT

As stated in Bhagavad-gītā (14.18):

ūrdhvam gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ

Those who act in the mode of goodness are promoted to higher planetary systems to become demigods, those who act in an ordinary way and do not commit excessively sinful acts remain within this middle planetary system, and those who perform abominable sinful actions must go down to hellish life.

TEXT 46

yatheha deva-pravarāḥ
trai-vidhyam upalabhyaṁ
bhūteṣu guṇa-vaicitryat
tathānyatramūnīyate

yatāḥ—just as; iha—in this life; deva-pravarāḥ—O best of the demigods; trai-vidhyam—three kinds of attributes; upalabhyaṁ—are achieved; bhūteṣu—among all living entities; guṇa-vaicitryat—because of the diversity of the contamination by the three modes of nature; tathā—similarly; anyatra—in other places; anumūnīyate—it is inferred.
TRANSLATION

O best of the demigods, we can see three different varieties of life, which are due to the contamination of the three modes of nature. The living entities are thus known as peaceful, restless and foolish; as happy, unhappy or in-between; or as religious, irreligious and semireligious. We can deduce that in the next life these three kinds of material nature will similarly act.

PURPORT

The actions and reactions of the three modes of material nature are visible in this life. For example, some people are very happy, some are very distressed, and some are in mixed happiness and distress. This is the result of past association with the modes of material nature—goodness, passion and ignorance. Since these varieties are visible in this life, we may assume that the living entities, according to their association with the different modes of material nature, will be happy, distressed or between the two in their next lives also. Therefore the best policy is to disassociate oneself from the three modes of material nature and be always transcendental to their contamination. This is possible only when one fully engages in the devotional service of the Lord. As Kṛṣṇa confirms in Bhagavad-gītā (14.26):

\[
māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samātītyaitān
brahma-bhūyāya kalpate
\]

“One who engages in full devotional service, who does not fall down under any circumstance, at once transcends the modes of material nature and thus comes to the spiritual platform.” Unless one is fully absorbed in the service of the Lord, one is subject to the contamination of the three modes of material nature and must therefore suffer from distress or mixed happiness and distress.

TEXT 47

वर्तमानोऽन्ययोः कालो गुणाभिषापको यथा
एवं जन्मान्ययोरतद्वर्तमाणं धर्मिनिदर्शनम्। ॥४७॥
vartamāṇo 'nyayoh kālo
guṇābhiṣṭābhiṣṭaṁ yathā
evaṁ janmāṇyayor etad
dharmādharma-nidārañjanaṁ

vartamāṇah—the present; anyayoḥ—of the past and future; kālah—time; guṇa-abhiṣṭābhiṣṭaṁ—making known the qualities; yathā—just as; evam—thus; janma—birth; anyayoḥ—of the past and future births; etat—this; dharma—religious principles; adharma—irreligious principles; nidārañjanaṁ—indicating.

TRANSLATION

Just as springtime in the present indicates the nature of springtimes in the past and future, so this life of happiness, distress or a mixture of both gives evidence concerning the religious and irreligious activities of one’s past and future lives.

PURPORT

Our past and future are not very difficult to understand, for time is under the contamination of the three modes of material nature. As soon as spring arrives, the usual exhibition of various types of fruits and flowers automatically becomes manifest, and therefore we may conclude that spring in the past was adorned with similar fruits and flowers and will be so adorned in the future also. Our repetition of birth and death is taking place within time, and according to the influence of the modes of nature, we are receiving various types of bodies and being subjected to various conditions.

TEXT 48

manasaiva pure devaḥ
pūrva-rūpaṁ vipaśyati
anumīmāṁśate 'pūrvaṁ
manasaḥ bhagavān ajāh
manasa—by the mind; eva—indeed; pure—in his abode, or within everyone’s heart like the Supersoul; devah—the demigod Yamarāja (divyatiti devah, one who is always brilliant and illuminated is called devā); pūrva-rūpam—the past religious or irreligious condition; vipaśyati—completely observes; anumimāṁsate—he considers; aparvam—the future condition; manasa—with his mind; bhagavān—who is omnipotent; ajah—as good as Lord Brahmā.

TRANSLATION

The omnipotent Yamarāja is as good as Lord Brahmā, for while situated in his own abode or in everyone’s heart like the Paramātmā, he mentally observes the past activities of a living entity and thus understands how the living entity will act in future lives.

PURPORT

One should not consider Yamarāja an ordinary living being. He is as good as Lord Brahmā. He has the complete cooperation of the Supreme Lord, who is situated in everyone’s heart, and therefore, by the grace of the Supersoul, he can see the past, present and future of a living being from within. The word anumimāṁsate means that he can decide in consultation with the Supersoul. Anu means “following.” The actual decisions concerning the next lives of the living entities are made by the Supersoul, and they are carried out by Yamarāja.

TEXT 49

yathājñāṇas tamasā yuktā
upāste vyaktam eva hi
na veda pūrvam aparāṁ
naṣṭa-janma-smṛtis tathā

yathā—just as; ajñah—an ignorant living being; tamasā—in sleep; yuktah—engaged; upāste—acts according to; vyaktam—a body
manifested in a dream; eva—certainly; hi—indeed; na veda—does not know; pūrvam—the past body; aparam—the next body; naṣṭa—lost; janma-smṛtiḥ—the remembrance of birth; tathā—similarly.

TRANSLATION

As a sleeping person acts according to the body manifested in his dreams and accepts it to be himself, so one identifies with his present body, which he acquired because of his past religious or irreligious actions, and is unable to know his past or future lives.

PURPORT

A man engages in sinful activities because he does not know what he did in his past life to get his present materially conditioned body, which is subjected to the threefold miseries. As stated by Rṣabhadeva in Śrīmad-Bhāgavatam (5.5.4), nūnam pramatāḥ kurute viṁśa: a human being who is mad after sense gratification does not hesitate to act sinfully. Yad indriya-pritaya āprṇoti: he performs sinful actions simply for sense gratification. Na sādhu manye: this is not good. Yata ātmano 'yam asann api kleśada āśa dehaḥ: because of such sinful actions, one receives another body in which to suffer as he is suffering in his present body because of his past sinful activities.

It should be understood that a person who does not have Vedic knowledge always acts in ignorance of what he has done in the past, what he is doing at the present and how he will suffer in the future. He is completely in darkness. Therefore the Vedic injunction is, tamasi mā: “Don’t remain in darkness.” Jyotir gama: “Try to go to the light.” The light or illumination is Vedic knowledge, which one can understand when he is elevated to the mode of goodness or when he transcends the mode of goodness by engaging in devotional service to the spiritual master and the Supreme Lord. This is described in the Śvetāśvatara Upaniṣad (6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāh
prakāśante mahātmanaḥ
"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." The Vedas enjoin, \( \text{tad-vijñānārtham sa gurum evābhigacchet} \): one must approach a spiritual master who has full knowledge of the Vedas and be faithfully directed by him in order to become a devotee of the Lord. Then the knowledge of the Vedas will be revealed. When the Vedic knowledge is revealed, one need no longer remain in the darkness of material nature.

According to his association with the material modes of nature—goodness, passion and ignorance—a living entity gets a particular type of body. The example of one who associates with the mode of goodness is a qualified brāhmaṇa. Such a brāhmaṇa knows past, present and future because he consults the Vedic literature and sees through the eyes of śāstra (śāstra-cakṣuḥ). He can understand what his past life was, why he is in the present body, and how he can obtain liberation from the clutches of māyā and not accept another material body. This is all possible when one is situated in the mode of goodness. Generally, however, the living entities are engrossed in the modes of passion and ignorance.

In any case, one receives an inferior or superior body at the discretion of the Supreme Personality of Godhead, Paramātmā. As stated in the previous verse:

\[
\begin{align*}
\text{manasaiva pure devaḥ} \\
\text{pūrva-rūpaṁ vipaśyatī} \\
\text{anumīṁāṁsate 'pūrvam} \\
\text{manasā bhagavān ajah}
\end{align*}
\]

Everything depends on bhagavān, or ajah, the unborn. Why doesn’t one please Bhagavān to receive a better body? The answer is ajñas tamasā: because of gross ignorance. One who is in complete darkness cannot know what his past life was or what his next life will be; he is simply interested in his present body. Even though he has a human body, a person in the mode of ignorance and interested only in his present body is like an animal, for an animal, being covered by ignorance, thinks that the ultimate goal of life and happiness is to eat as much as possible. A human being must be educated to understand his past life and how he can endeavor for a better life in the future. There is even a book, called Bhṛgu-
sarṣhitā, which reveals information about one’s past, present and future lives according to astrological calculations. Somehow or other one must be enlightened about his past, present and future. One who is interested only in his present body and who tries to enjoy his senses to the fullest extent is understood to be engrossed in the mode of ignorance. His future is very, very dark. Indeed, the future is always dark for one who is grossly covered by ignorance. Especially in this age, human society is covered by the mode of ignorance, and therefore everyone thinks his present body to be everything, without consideration of the past or future.

TEXT 50

पञ्चभि: कुर्ते सार्थान् पञ्च वेदाय पञ्चभि: ।
एकस्तु पोऽडेन्य त्रीन्त तर्थं ससद्गोपस्तते ॥५०॥

pañcabhiḥ kurute svārthān
pañca vedātha pañcabhiḥ
ekas tu śoḍaśena trīn
svayaṁ saptadaśo 'śnute

pañcabhiḥ—with the five working senses (voice, arms, legs, anus and genitals); kurute—performs; sva-arthaḥ—his desired interests; pañca—the five objects of the senses (sound, form, touch, aroma and taste); veda—knows; atha—thus; pañcabhiḥ—by the five senses of perception (hearing, seeing, smelling, tasting and feeling); ekāḥ—the one; tu—but; śoḍaśena—by these fifteen items and the mind; trīn—the three categories of experience (happiness, distress and a mixture of both); svayaṁ—he, the living entity himself; saptadaśaḥ—the seventeenth item; aśnute—enjoys.

TRANSLATION

Above the five senses of perception, the five working senses and the five objects of the senses is the mind, which is the sixteenth element. Above the mind is the seventeenth element, the soul, the living being himself, who, in cooperation with the other sixteen, enjoys the material world alone. The living being enjoys three kinds of situations, namely happy, distressful and mixed.
Everyone engages in work with his hands, legs and other senses just to achieve a certain goal according to his concocted ideas. One tries to enjoy the five sense objects, namely form, sound, taste, aroma and touch, not knowing the actual goal of life, which is to satisfy the Supreme Lord. Because of disobeying the Supreme Lord, one is put into material conditions, and he then tries to improve his situation in a concocted way, not desiring to follow the instructions of the Supreme Personality of Godhead. Nevertheless, the Supreme Lord is so kind that He comes Himself to instruct the bewildered living entity how to act obediently and then gradually return home, back to Godhead, where he can attain an eternal, peaceful life of bliss and knowledge. The living entity has a body, which is a very complicated combination of the material elements, and with this body he struggles alone, as indicated in this verse by the words ekas tu. For example, if one is struggling in the ocean, he must swim through it alone. Although many other men and aquatics are swimming in the ocean, he must take care of himself because no one else will help him. Therefore this verse indicates that the seventeenth item, the soul, must work alone. Although he tries to create society, friendship and love, no one will be able to help him but Kṛṣṇa, the Supreme Lord. Therefore his only concern should be how to satisfy Kṛṣṇa. That is also what Kṛṣṇa wants (sarva-dharmān parityajya mām ekam śaraṇam vraja). People bewildered by material conditions try to be united, but although they strive for unity among men and nations, all their attempts are futile. Everyone must struggle alone for existence with the many elements of nature. Therefore one’s only hope, as Kṛṣṇa advises, is to surrender to Him, for He can help one become free from the ocean of nescience. Śrī Caitanya Mahāprabhu therefore prayed:

ayi nanda-tanuja kiṅkaram  
patitam māṁ viśame bhavāmbudhau  
kṛpayā tava pāda-paṅkāja- 
sthita-dhūli-sadṛśam vicintaya

“O Kṛṣṇa, beloved son of Nanda Mahārāja, I am Your eternal servant, but somehow or other I have fallen into this ocean of nescience, and although I am struggling very hard, there is no way I can save myself. If
You kindly pick me up and fix me as one of the particles of dust at Your lotus feet, that will save me.”

In a similar way, Bhaktivinoda Ṭhākura sang:

anādi karama-phale, paḍi' bhavārnava-jale,
taribāre nā dekhi upāya

“My dear Lord, I cannot remember when I somehow or other fell into this ocean of nescience, and now I can find no way to rescue myself.” We should remember that everyone is responsible for his own life. If an individual becomes a pure devotee of Kṛṣṇa, he is then delivered from the ocean of nescience.

TEXT 51

Tad etat śodaśa-kalam
liṅgam śakti-trayaṁ mahat
dhatte 'nusamsrīṁ puṁsi
harṣa-śoka-bhayārtidām

tat—therefore; etat—this; śodaśa-kalam—made of sixteen parts (namely the ten senses, the mind and the five sense objects); liṅgam—the subtle body; śakti-trayaṁ—the effect of the three modes of material nature; mahat—insurmountable; dhatte—gives; anusamsrīṁ—almost perpetual rotation and transmigration in different types of bodies; puṁsi—unto the living entity; harṣa—jubilation; śoka—lamentation; bhaya—fear; ārti—misery; dāṁ—which gives.

TRANSLATION

The subtle body is endowed with sixteen parts—the five knowledge-acquiring senses, the five working senses, the five objects of sense gratification, and the mind. This subtle body is an effect of the three modes of material nature. It is composed of insurmountably strong desires, and therefore it causes the living entity
to transmigrate from one body to another in human life, animal life and life as a demigod. When the living entity gets the body of a demigod, he is certainly very jubilant, when he gets a human body he is always in lamentation, and when he gets the body of an animal, he is always afraid. In all conditions, however, he is actually miserable. His miserable condition is called saṁśr̥ti, or transmigration in material life.

PURPORT

The sum and substance of material conditional life is explained in this verse. The living entity, the seventeenth element, is struggling alone, life after life. This struggle is called saṁśr̥ti, or material conditional life. In Bhagavad-gītā it is said that the force of material nature is insurmountably strong (daivi hy eṣa guṇamayī mama māyā duratyayā). Material nature harasses the living entity in different bodies, but if the living entity surrenders to the Supreme Personality of Godhead, he becomes free from this entanglement, as confirmed in Bhagavad-gītā (mām eva ye prapadyante māyām etāṁ taranti te). Thus his life becomes successful.

TEXT 52

देहसङ्गोजितवर्गो नेवचन कर्मणि कार्यते
कोशकार इवात्मानं कर्मणाच्छाय युक्ति।

dehi— the embodied soul; ajñah— without perfect knowledge; ajita-śat- varga— who has not controlled the senses of perception and the mind; na icchan— without desiring; karmāni— activities for material benefit; kāryate— is caused to perform; kośakāra— the silkworm; iva— like; ātmānam— himself; karnaṇa— by fruitive activities; ācchādyā— covering; muhyati— becomes bewildered.
The foolish embodied living entity, inept at controlling his senses and mind, is forced to act according to the influence of the modes of material nature, against his desires. He is like a silkworm that uses its own saliva to create a cocoon and then becomes trapped in it, with no possibility of getting out. The living entity traps himself in a network of his own fruitive activities and then can find no way to release himself. Thus he is always bewildered, and repeatedly he dies.

**PURPORT**

As already explained, the influence of the modes of nature is very strong. The living entity entangled in different types of fruitive activity is like a silkworm trapped in a cocoon. Getting free is very difficult unless he is helped by the Supreme Personality of Godhead.

**TEXT 53**

\[\text{TEXT 53} \]

\[\text{na hi kaścit kṣaṇam api} \]
\[\text{jātu tiṣṭhaty akarmākṛt} \]
\[\text{kāryate hy avaśāḥ karma} \]
\[\text{guṇaiḥ svābhāvikaiḥ balāt} \]

*na*—not; *hi*—indeed; *kaścit*—anyone; *kṣaṇam api*—even for a moment; *jātu*—at any time; *tiṣṭhati*—remains; *akarma-kṛt*—without doing anything; *kāryate*—he is caused to perform; *hi*—indeed; *avaśāḥ*—automatically; *karma*—fruitive activities; *guṇaiḥ*—by the three modes of nature; *svābhāvikaiḥ*—which are produced by his own tendencies in previous lives; *balāt*—by force.

**TRANSLATION**

Not a single living entity can remain unengaged even for a moment. One must act by his natural tendency according to the
three modes of material nature because this natural tendency forcibly makes him work in a particular way.

PURPORT

The svābhāvika, or one’s natural tendency, is the most important factor in action. One’s natural tendency is to serve because a living entity is an eternal servant of God. The living entity wants to serve, but because of his forgetfulness of his relationship with the Supreme Lord, he serves under the modes of material nature and manufactures various modes of service, such as socialism, humanitarianism and altruism. However, one should be enlightened in the tenets of Bhagavad-gītā and accept the instruction of the Supreme Personality of Godhead that one give up all natural tendencies for material service under different names and take to the service of the Lord. One’s original natural tendency is to act in Kṛṣṇa consciousness because one’s real nature is spiritual. The duty of a human being is to understand that since he is essentially spirit, he must abide by the spiritual tendency and not be carried away by material tendencies. Śrīla Bhaktivinoda Ṭhākura has therefore sung:

(miche) māyāra vaše, yāccha bhese’,
khāccha hābuḍubu, bhāi

“My dear brothers, you are being carried away by the waves of material energy and are suffering in many miserable conditions. Sometimes you are drowning in the waves of material nature, and sometimes you are tossed like a swimmer struggling in the ocean.” As confirmed by Bhaktivinoda Ṭhākura, this tendency to be battered by the waves of māyā can be changed to one’s original, natural tendency, which is spiritual, when the living entity comes to understand that he is eternally kṛṣṇa-dāsa, a servant of God, Kṛṣṇa.

(jīva) kṛṣṇa-dāsa, ei viśvāsa,
karle ta’ āra duḥkha nāi

If instead of serving māyā under different names, one turns his service attitude toward the Supreme Lord, he is then safe, and there is no more difficulty. If one returns to his original, natural tendency in the human
form of life by understanding the perfect knowledge given by Kṛṣṇa Himself in the Vedic literature, one’s life is successful.

TEXT 54

labdhvā nimittam avyaktam
vyaktāvyaktam bhavaty uta
yathā-yoni yathā-bijam
svabhāvena baliyasā

labdhvā—having gotten; nimittam—the cause; avyaktam—unseen or unknown to the person; vyakta-avyaktam—manifested and unmanifested, or the gross body and the subtle body; bhavati—come into being; uta—certainly; yathā-yoni—exactly like the mother; yathā-bijam—exactly like the father; sva-bhāvena—by the natural tendency; baliyasā—which is very powerful.

TRANSLATION

The fruitive activities a living being performs, whether pious or impious, are the unseen cause for the fulfillment of his desires. This unseen cause is the root for the living entity’s different bodies. Because of his intense desire, the living entity takes birth in a particular family and receives a body which is either like that of his mother or like that of his father. The gross and subtle bodies are created according to his desire.

PURPORT

The gross body is a product of the subtle body. As stated in Bhagavad-gītā (8.6):

yam yam vāpi smaran bhāvam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ
“Whatever state of being one remembers when he quits his body, that state he will attain without fail.” The atmosphere of the subtle body at the time of death is created by the activities of the gross body. Thus the gross body acts during one’s lifetime, and the subtle body acts at the time of death. The subtle body, which is called liṅga, the body of desire, is the background for the development of a particular type of gross body, which is either like that of one’s mother or like that of one’s father. According to the Rg Veda, if at the time of sex the secretions of the mother are more profuse than those of the father, the child will receive a female body, and if the secretions of the father are more profuse than those of the mother, the child will receive a male body. These are the subtle laws of nature, which act according to the desire of the living entity. If a human being is taught to change his subtle body by developing a consciousness of Kṛṣṇa, at the time of death the subtle body will create a gross body in which he will be a devotee of Kṛṣṇa, or if he is still more perfect, he will not take another material body but will immediately get a spiritual body and thus return home, back to Godhead. This is the process of the transmigration of the soul. Therefore instead of trying to unite human society through pacts for sense gratification that can never be achieved, it is clearly desirable to teach people how to become Kṛṣṇa conscious and return home, back to Godhead. This is true now and, indeed, at any time.

TEXT 55

eṣa prakṛti-saṅgena
purusasya viparyayāḥ
āsīt sa eva na cirād
iṣa-saṅgād viliyate

eṣah—this; prakṛti-saṅgena—because of association with the material nature; purusasya—of the living entity; viparyayāḥ—a situation of forgetfulness or an awkward position; āsīt—came to be; saḥ—that position; eva—indeed; na—not; cirāt—taking a long time; iṣa-saṅgāt—from the association of the Supreme Lord; viliyate—is vanquished.
TRANSLATION

Since the living entity is associated with material nature, he is in an awkward position, but if in the human form of life he is taught how to associate with the Supreme Personality of Godhead or His devotee, this position can be overcome.

PURPORT

The word prakṛti means material nature, and puruṣa may also refer to the Supreme Personality of Godhead. If one wants to continue his association with prakṛti, the female energy of Kṛṣṇa, and be separated from Kṛṣṇa by the illusion that he is able to enjoy prakṛti, he must continue in his conditional life. If he changes his consciousness, however, and associates with the supreme, original person (puruṣaṁ sāsvatam), or with His associates, he can get out of the entanglement of material nature. As confirmed in Bhagavad-gītā (4.9), janma karma ca me divyam evam yo vetti tattvataḥ: one must simply understand the Supreme Person, Kṛṣṇa, in terms of His form, name, activities and pastimes. This will keep one always in the association of Kṛṣṇa. Tyaktvā deham punar janma naiti mām eti so 'ṛjuna: thus after giving up his gross material body, one accepts not another gross body but a spiritual body in which to return home, back to Godhead. Thus one ends the tribulation caused by his association with the material energy. In summary, the living entity is an eternal servant of God, but he comes to the material world and is bound by material conditions because of his desire to lord it over matter. Liberation means giving up this false consciousness and reviving one's original service to the Lord. This return to one’s original life is called mukti, as confirmed in Śrimad-Bhāgavatam (muktir hitvānāthaṁ rūpaṁ svarūpaṁ vyavasthitih).

TEXTS 56-57

अयं हि श्रुतसम्पन्नः शीतलसुमुग्नात्तः ।
धृतबतो मृदुदर्तं सत्यबाञ्चनविचछिचि: ||५६॥
गूर्जन्यतिथितिद्वादानं शुश्रुषुरनहकुतः ।
सर्वभृत्युहस्यताधुर्मितवागनकथकः ||५७॥
In the beginning this brahmana named Ajāmila studied all the Vedic literatures. He was a reservoir of good character, good conduct and good qualities. Firmly established in executing all the Vedic injunctions, he was very mild and gentle, and he kept his mind and senses under control. Furthermore, he was always truthful, he knew how to chant the Vedic mantras, and he was also very pure. Ajāmila was very respectful to his spiritual master, the fire-god, guests, and the elderly members of his household. Indeed, he was free from false prestige. He was upright, benevolent to all living entities, and well behaved. He would never speak nonsense or envy anyone.
PURPORT

The order carriers of Yamarāja, the Yamadūtas, are explaining the factual position of piety and impiety and how a living entity is entangled in this material world. Describing the history of Ajāmila’s life, the Yamadūtas relate that in the beginning he was a learned scholar of the Vedic literature. He was well behaved, neat and clean, and very kind to everyone. In fact, he had all good qualities. In other words, he was like a perfect brāhmaṇa. A brāhmaṇa is expected to be perfectly pious, to follow all the regulative principles and to have all good qualities. The symptoms of piety are explained in these verses. Śrīla Viśarāghava Ācārya comments that dhṛta-vrata means dhṛtam vrataṁ stri-saṅga-rāhityātmaka-brahmacarya-rūpam. In other words, Ajāmila followed the rules and regulations of celibacy as a perfect brahmacāri and was very softhearted, truthful, clean and pure. How he fell down in spite of all these qualities and thus came to be threatened with punishment by Yamarāja will be described in the following verses.

TEXTS 58-60

एकदासौ वरं यातः पितुसन्देशक्रुद्द हि जः | आदाय तत आद्यतः फलपुष्पसमित्कुषानुः ||५८॥
दददे कामिनं कष्टिच्छुद्रं सह श्रुतिध्यया | पीतवा च मधु मैरेयं मदाधूर्णितेनेत्रया ||५९॥
मत्या विश्वाधरीया न्यपेंत निरपृत्रयम् | क्रीडंतमुनुगायतं हस्तमन्यायतिके ||६०॥

ekadāsau vanam yātah
pitr-sandesakrūd dvijah
ādāya tata āvṛttah
phala-puspa-samit-kuśan

dadarśa kāminam kaṇćic
chūdram saha bhujīṣyayā
ekadā—once upon a time; asau—this Ajamila; vanam yātaḥ—went to the forest; pitr—of his father; sandeśa—the order; kṛt—carrying out; dvijaḥ—the brāhmaṇa; ādāya—collecting; tataḥ—from the forest; āvṛttah—returning; phala-puspa—fruits and flowers; samit-kuśān—two kinds of grass, known as samit and kuśa; dadarśa—saw; kāminam—very lusty; kañcit—someone; śūdra—a fourth-class man, a śūdra; saha—along with; bhujīsyayā—an ordinary maidservant or prostitute; pitvā—after drinking; ca—also; madhu—nectar; maireyam—made of the soma flower; mada—by intoxication; āghūrṇita—moving; netrayā—her eyes; mattayā—intoxicated; viślathaniyā—whose dress was slackened; vyapetam—fallen from proper behavior; nirapatrapam—without fear of public opinion; kriḍantam—engaged in enjoyment; anugāyantam—singing; hasantam—smiling; anayā—with her; antike—close by.

TRANSLATION

Once this brāhmaṇa Ajamila, following the order of his father, went to the forest to collect fruit, flowers and two kinds of grass, called samit and kuśa. On the way home, he came upon a śūdra, a very lusty, fourth-class man, who was shamelessly embracing and kissing a prostitute. The śūdra was smiling, singing and enjoying as if this were proper behavior. Both the śūdra and the prostitute were drunk. The prostitute’s eyes were rolling in intoxication, and her dress had become loose. Such was the condition in which Ajamila saw them.

PURPORT

While traveling along the public way, Ajamila came upon a fourth-class man and a prostitute, who are vividly described here. Drunkenness
was sometimes manifest even in bygone ages, although not very frequently. In this age of Kali, however, such sin is to be seen everywhere, for people all over the world have become shameless. Long ago, when he saw the scene of the drunken śūdra and the prostitute, Ajāmila, who was a perfect brahmacārī, was affected. Nowadays such sin is visible in so many places, and we must consider the position of a brahmacārī student who sees such behavior. For such a brahmacārī to remain steady is very difficult unless he is extremely strong in following the regulative principles. Nevertheless, if one takes to Kṛṣṇa consciousness very seriously, he can withstand the provocation created by sin. In our Kṛṣṇa consciousness movement we prohibit illicit sex, intoxication, meat-eating and gambling. In Kali-yuga, a drunk, half-naked woman embracing a drunk man is a very common sight, especially in the Western countries, and restraining oneself after seeing such things is very difficult. Nevertheless, if by the grace of Kṛṣṇa one adheres to the regulative principles and chants the Hare Kṛṣṇa mantra, Kṛṣṇa will certainly protect him. Indeed, Kṛṣṇa says that His devotee is never vanquished (kaunteya pratijānīhi na me bhaktāḥ pranāśyati). Therefore all the disciples practicing Kṛṣṇa consciousness should obediently follow the regulative principles and remain fixed in chanting the holy name of the Lord. Then there need be no fear. Otherwise one’s position is very dangerous, especially in this Kali-yuga.

Text 61

द्रष्टां तां कामलिप्तेन बाहुना परिर्मिताम् ।
जगामं हृद्यवशं सहसेव विमोहितः॥६१॥

drṣṭvā tāṁ kāma-liptena
bāhunā parirambhitām
jagāma hṛc-chaya-vaśaṁ
sahasāiva vimohitaḥ

drṣṭvā—by seeing; tāṁ—her (the prostitute); kāma-liptena—decorated with turmeric to incite lusty desires; bāhunā—with the arm; parirambhitām—embraced; jagāma—went; hṛt-śaya—of lusty desires within the heart; vaśaṁ—under the control; sahasā—suddenly; eva—indeed; vimohitaḥ—being illusioned.
The sudra, his arm decorated with turmeric powder, was embracing the prostitute. When Ajāmila saw her, the dormant lusty desires in his heart awakened, and in illusion he fell under their control.

PURPORT

It is said that if one’s body is smeared with turmeric, it attracts the lusty desires of the opposite sex. The word kāma-liptena indicates that the sudra was decorated with turmeric smeared on his body.

As far as possible he patiently tried to remember the instructions of the sūstras not even to see a woman. With the help of this knowledge and his intellect, he tried to control his lusty desires, but because of the force of Cupid within his heart, he failed to control his mind.

PURPORT

Unless one is very strong in knowledge, patience and proper bodily, mental and intellectual behavior, controlling one’s lusty desires is ex-
tremely difficult. Thus after seeing a man embracing a young woman and practically doing everything required for sex life, even a fully qualified brahmana, as described above, could not control his lusty desires and restrain himself from pursuing them. Because of the force of materialistic life, to maintain self-control is extremely difficult unless one is specifically under the protection of the Supreme Personality of Godhead through devotional service.

TEXT 63

तास्मेव मनसा भ्याप्तु स्वधम्महिरिग्राम ह ||६३||

tan-nimitta-smara-vyāja-
graha-grasto vicetanaḥ
tām eva manasā dhyāyan
sva-dharmād virarāma ha

 tat-nimitta—caused by the sight of her; smara-vyāja—taking advantage of his thinking of her always; graha-grastāḥ—being caught by an eclipse; vicetanaḥ—having completely forgotten his real position; tām—her; eva—certainly; manasā—by the mind; dhyāyan—meditating upon; sva-dharmāt—from the regulative principles executed by a brahmaṇa; virarāma ha—he completely ceased.

TRANSLATION

In the same way that the sun and moon are eclipsed by a low planet, the brahmaṇa lost all his good sense. Taking advantage of this situation, he always thought of the prostitute, and within a short time he took her as a servant in his house and abandoned all the regulative principles of a brahmaṇa.

PURPORT

By speaking this verse, Śukadeva Gosvāmi wants to impress upon the mind of the reader that Ajāmila’s exalted position as a brahmaṇa was vanquished by his association with the prostitute, so much so that he forgot all his brahminical activities. Nevertheless, at the end of his life,
by chanting the four syllables of the name Nārāyaṇa, he was saved from
the gravest danger of falling down. Svalpam apy asya dharmasya träy-
ate mahato bhayāt: even a little devotional service can save one from
the greatest danger. Devotional service, which begins with chanting of
the holy name of the Lord, is so powerful that even if one falls down
from the exalted position of a brāhmaṇa through sexual indulgence, he can be
saved from all calamities if he somehow or other chants the the holy
name of the Lord. This is the extraordinary power of the Lord’s holy
name. Therefore in Bhagavad-gītā it is advised that one not forget the
chanting of the holy name even for a moment (satatām kīrtayanto mām
yatantas ca dṛḍha-vratāḥ). There are so many dangers in this material
world that one may fall down from an exalted position at any time. Yet if
one keeps himself always pure and steady by chanting the Hare Kṛṣṇa
mahā-mantra, he will be safe without a doubt.

TEXT 64

तमेव तोषयामस पित्रेणार्थेन यावता ।
ग्राम्यार्मनोर्मेष्ट: कामेः प्रसिद्दा यथा तथा ||६४||

tam eva toṣayāṁ āsa
pitryenārthena yāvatā
grāmyair manoramaiḥ kāmaiḥ
prasīdeta yathā tathā

tām—her (the prostitute); eva—indeed; toṣayām āsa—he tried to
please; pitryena—he got from his father’s hard labor; arthena—by the
money; yāvatā—as long as possible; grāmyaiḥ—material; manah-
ramaiḥ—pleasing to her mind; kāmaiḥ—by presentations for sense en-
joyment; prasīdeta—she would be satisfied; yathā—so that; tathā—in
that way.

TRANSLATION

Thus Ajāmila began spending whatever money he had inherited
from his father to satisfy the prostitute with various material pre-
sentations so that she would remain pleased with him. He gave up
all his brahminical activities to satisfy the prostitute.
There are many instances throughout the world in which even a purified person, being attracted by a prostitute, spends all the money he has inherited. Prostitute hunting is so abominable that the desire for sex with a prostitute can ruin one’s character, destroy one’s exalted position and plunder all one’s money. Therefore illicit sex is strictly prohibited. One should be satisfied with his married wife, for even a slight deviation will create havoc. A Kṛṣṇa conscious grhastha should always remember this. He should always be satisfied with one wife and be peaceful simply by chanting the Hare Kṛṣṇa mantra. Otherwise at any moment he may fall down from his good position, as exemplified in the case of Ajāmila.

Because his intelligence was pierced by the lustful glance of the prostitute, the victimized brāhmaṇa Ajāmila engaged in sinful acts in her association. He even gave up the company of his very beautiful young wife, who came from a very respectable brāhmaṇa family.

Customarily everyone is eligible to inherit his father’s property, and Ajāmila also inherited the money of his father. But what did he do with...
the money? Instead of engaging the money in the service of Kṛṣṇa, he engaged it in the service of a prostitute. Therefore he was condemned and was punishable by Yamarāja. How did this happen? He was victimized by the dangerous lustful glance of a prostitute.

TEXT 66

यतस्तत्तथोपनिन्ये न्यायतोऽन्यायतो धनम्।
बमारास्याः कुटुम्बिन्याः कुटुम्बं मन्द्वीरयम्॥६६॥

yatas tataś copaniyne
nyāyato 'nyāyato dhanam
babhārasyaḥ kuṭumbinyāḥ
kuṭumbam manda-dhir ayam

yateḥ tateḥ—wherever possible, however possible; ca—and; upaniyne—he got; nyāyataḥ—properly; anyāyataḥ—improperly; dhanam—money; babhāra—he maintained; asyāḥ—of her; kuṭumbinyāḥ—possessing many sons and daughters; kuṭumbam—the family; manda-dhir—bereft of all intelligence; ayam—this person (Ajāmila).

TRANSLATION

Although born of a brāhmaṇa family, this rascal, bereft of intelligence because of the prostitute’s association, earned money somehow or other, regardless of whether properly or improperly, and used it to maintain the prostitute’s sons and daughters.

TEXT 67

यदसौ शास्त्रवृक्षयो खैरायाःतिगहितः।
अवत्तेत चिरं कालमायुर्यूचिमलात्॥६७॥

yad asau sāstram ullaṅghya
svaira-cāry ati-garhitah
avartata ciram kālam
aghāyur aśucir malāt
yat—because; asau—this brāhmaṇa; śāstram uḷaṅghya—transgressing the laws of śāstra; svaira-cārī—acting irresponsibly; ati-garhitah—very much condemned; avartata—passed; ciram kālam—a long time; agha-āyuḥ—whose life was full of sinful activities; asūciḥ—unclean; malāt—because of impurity.

**TRANSLATION**

This brāhmaṇa irresponsibly spent his long lifetime transgressing all the rules and regulations of the holy scripture, living extravagantly and eating food prepared by a prostitute. Therefore he is full of sins. He is unclean and is addicted to forbidden activities.

**PURPORT**

Food prepared by an unclean, sinful man or woman, especially a prostitute, is extremely infectious. Ajāmila ate such food, and therefore he was subject to be punished by Yamarāja.

**TEXT 68**

\[
\text{तत् एनं दण्डपाणे: सकाशं कृतकिलिष्मूः।} \\
\text{नेष्यामोकृतनिवेशं यत्र दण्डेन शुद्ध्यति॥६७॥}
\]

\[tata\text{ enam daṇḍa-pāṇeh} \\
sakāśam kṛta-kilbiṣam \\
nesyāmo 'kṛta-nirveśam \\
yatra daṇḍena śuddhyati\]

\[tatah—therefore; enam—him; daṇḍa-pāṇeh—of Yamarāja, who is authorized to punish; sakāśam—in the presence; kṛta-kilbiṣam—who has regularly committed all sinful activities; nesyāmaḥ—we shall take; akṛta-nirveśam—who has not undergone atonement; yatra—where; daṇḍena—by punishment; śuddhyati—he will be purified.\]

**TRANSLATION**

This man Ajāmila did not undergo atonement. Therefore because of his sinful life, we must take him into the presence of
Yamarāja for punishment. There, according to the extent of his sinful acts, he will be punished and thus purified.

PURPORT

The Viṣṇudūtas had forbidden the Yamadūtas to take Ajāmila to Yamarāja, and therefore the Yamadūtas explained that taking such a man to Yamarāja was appropriate. Since Ajāmila had not undergone atonement for his sinful acts, he was to be taken to Yamarāja to be purified. When a man commits murder he becomes sinful, and therefore he also must be killed; otherwise after death he must suffer many sinful reactions. Similarly, punishment by Yamarāja is a process of purification for the most abominable sinful persons. Therefore the Yamadūtas requested the Viṣṇudūtas not to obstruct their taking Ajāmila to Yamarāja.

Thus end the Bhaktivedanta purports of the Sixth Canto, First Chapter of the Śrimad-Bhāgavatam, entitled “The History of the Life of Ajāmila.”
In this chapter the messengers from Vaikuṇṭha explain to the Yamadūtas the glories of chanting the holy name of the Lord. The Viṣṇudūtas said, “Now impious acts are being performed even in an assembly of devotees, for a person who is not punishable is going to be punished in the assembly of Yamarāja. The mass of people are helpless and must depend upon the government for their safety and security, but if the government takes advantage of this to harm the citizens, where will they go? We see perfectly that Ajāmila should not be punished, although you are attempting to take him to Yamarāja for punishment.”

It was due to Ajāmila’s glorifying the holy name of the Supreme Lord that he was not punishable. The Viṣṇudūtas explained this as follows: “Simply by once chanting the holy name of Nārāyaṇa, this brahmāṇa has become free from the reactions of sinful life. Indeed, he has been freed not only from the sins of this life, but from the sins of many, many thousands of other lives. He has already undergone true atonement for all his sinful actions. If one atones according to the directions of the śāstras, one does not actually become free from sinful reactions, but if one chants the holy name of the Lord, even a glimpse of such chanting can immediately free one from all sins. Chanting the glories of the Lord’s holy name awakens all good fortune. Therefore there is no doubt that Ajāmila, being completely free from all sinful reactions, should not be punished by Yamarāja.”

As they were saying this, the Viṣṇudūtas released Ajāmila from the ropes of the Yamadūtas and left for their own abode. The brahmāṇa Ajāmila, however, offered his respectful obeisances to the Viṣṇudūtas. He could understand how fortunate he was to have chanted the holy name of Nārāyaṇa at the end of his life. Indeed, he could realize the full significance of this good fortune. Having thoroughly understood the discussion between the Yamadūtas and the Viṣṇudūtas, he became a pure devotee of the Supreme Personality of Godhead. He lamented very much for how very sinful he had been, and he condemned himself again and again.
Finally, because of his association with the Viṣṇudūtas, Ajāmila, his original consciousness aroused, gave up everything and went to Hardwar, where he engaged in devotional service without deviation, always thinking of the Supreme Personality of Godhead. Thus the Viṣṇudūtas went there, seated him on a golden throne and took him away to Vaikuṇṭhaloka.

In summary, although the sinful Ajāmila meant to call his son, the holy name of Lord Nārāyaṇa, even though chanted in the preliminary stage, nāmabhāsa, was able to give him liberation. Therefore one who chants the holy name of the Lord with faith and devotion is certainly exalted. He is protected even in his material, conditional life.

**TEXT 1**

**TIRUKKURAL**

एवं ते मगवहृत यमदूताभिवासितम् ।
उपधार्याय तान राजन प्रत्याहुरन्यकोविदा: || 1 ||

श्री-बादरायणिर uvāca
evam te bhagavad-dūtā
yamadūtābhīhāṣitam
upadhāryātha tān rājan
pratyāhur naya-kovidāḥ

śrī-bādarāyaṇīṁ uvāca—Śukadeva Gosvāmi, the son of Vyāsadeva, said; evam—thus; te—they; bhagavat-dūtā—the servants of Lord Viṣṇu; yamadūta—by the servants of Yamarāja; abhīhāṣitam—what was spoken; upadhārya—hearing; atha—then; tān—unto them; rājan—O King; pratyāhuh—replied properly; naya-kovidāḥ—being conversant in good arguments or good logic.

**TRANSLATION**

Śukadeva Gosvāmi said: My dear King, the servants of Lord Viṣṇu are always very expert in logic and arguments. After hearing the statements of the Yamadūtas, they replied as follows.
TEXT 2

The Viṣṇudūtas said: Alas, how painful it is that irreligion is being introduced into an assembly where religion should be maintained. Indeed, those in charge of maintaining the religious principles are needlessly punishing a sinless, unpunishable person.

PURPORT

The Viṣṇudūtas accused the Yamadūtas of violating the religious principles by attempting to drag Ajāmila to Yamarāja for punishment. Yamarāja is the officer appointed by the Supreme Personality of Godhead to judge religious and irreligious principles and to punish people who are irreligious. However, if completely sinless people are punished, the entire assembly of Yamarāja is contaminated. This principle applies not only in the assembly of Yamarāja, but throughout human society also.

In human society, properly maintaining religious principles is the duty of the king's court or the government. Unfortunately, in this yuga, Kaliyuga, the religious principles are tampered with, and the government...
cannot properly judge who is to be punished and who is not. It is said that in the Kali-yuga if one cannot spend money in court, one cannot get justice. Indeed, in courts of justice it is often found that magistrates are bribed for favorable judgments. Sometimes religious men who preach the Kṛṣṇa consciousness movement for the benefit of the entire populace are arrested and harassed by the police and courts. The Viṣṇudūtas, who are Vaiṣṇavas, lamented for these very regrettable facts. Because of their spiritual compassion for all the fallen souls, Vaiṣṇavas go out to preach according to the standard method of all religious principles, but unfortunately, because of the influence of Kali-yuga, Vaiṣṇavas who have dedicated their lives to preaching the glories of the Lord are sometimes harassed and punished by courts on false charges of disturbing the peace.

TEXT 3

प्रजानं पितरो ये च शास्तारः साधवः समाः।
यदि स्तातु वैषम्यं कं यान्ति शरणं प्रजाः॥ ३ ॥

prajānāṁ pitaro ye ca
śāstārah sādhavah samāḥ
yadi syāt teṣu vaiśamyam
kam yānti śaraṇam prajāḥ

prajānāṁ—of the citizens; pitarāḥ—protectors, guardians (kings or government servants); ye—they who; ca—and; śāstārah—give instructions concerning law and order; sādhavah—endowed with all good qualities; samāḥ—equal to everyone; yadi—if; syāt—there is; teṣu—among them; vaiśamyam—partiality; kam—what; yānti—will go to; śaraṇam—shelter; prajāḥ—the citizens.

TRANSLATION

A king or governmental official should be so well qualified that he acts as a father, maintainer and protector of the citizens because of affection and love. He should give the citizens good advice and instructions according to the standard scriptures and should be equal to everyone. Yamarāja does this, for he is the supreme master of justice, and so do those who follow in his footsteps.
However, if such persons become polluted and exhibit partiality by punishing an innocent, blameless person, where will the citizens go to take shelter for their maintenance and security?

PURPORT

The king, or in modern times the government, should act as the guardian of the citizens by teaching them the proper goal of life. The human form of life is especially meant for realization of one’s self and one’s relationship with the Supreme Personality of Godhead because this cannot be realized in animal life. The duty of the government, therefore, is to take charge of training all the citizens in such a way that by a gradual process they will be elevated to the spiritual platform and will realize the self and his relationship with God. This principle was followed by kings like Mahārāja Yudhiṣṭhira, Mahārāja Parikṣit, Lord Rāmacandra, Mahārāja Ambariṣa and Prahlāda Mahārāja. The leaders of the government must be very honest and religious because otherwise all the affairs of the state will suffer. Unfortunately, in the name of democracy, rogues and thieves are electing other rogues and thieves to the most important posts in the government. Recently this has been proven in America, where the president had to be condemned and dragged down from his post by the citizens. This is only one case, but there are many others. Because of the importance of the Kṛṣṇa consciousness movement, people should be Kṛṣṇa conscious and should not vote for anyone who is not Kṛṣṇa conscious. Then there will be actual peace and prosperity in the state. When a Vaiṣṇava sees mismanagement in the government, he feels great compassion in his heart and tries his best to purify the situation by spreading the Hare Kṛṣṇa movement.

TEXT 4

yad yad ācarati śreyān
itaras tat tad iha te
sa yat pramāṇaṁ kurute
lokas tad anuvartate
yat yat—whatever; ācarati—executes; śreyān—a first-class man with full knowledge of religious principles; itarah—the subordinate man; tat tat—that; iha—performs; saḥ—he (the great man); yat—whatever; pramāṇam—as evidence or as the right thing; kurute—accepts; lokaḥ—the general public; tat—that; anuvartate-follows.

TRANSLATION
The mass of people follow the example of a leader in society and imitate his behavior. They accept as evidence whatever the leader accepts.

PURPORT
Although Ajāmila was not punishable, the Yamadūtas were insisting on taking him away to Yamarāja for punishment. This was adharma, contrary to religious principles. The Viṣṇudūtas feared that if such irreligious acts were allowed, the management of human society would be spoiled. In modern times, the Kṛṣṇa consciousness movement is trying to introduce the right principles of management for human society, but unfortunately the governments of Kali-yuga do not properly support the Hare Kṛṣṇa movement because they do not appreciate its valuable service. The Hare Kṛṣṇa movement is the right movement for ameliorating the fallen condition of human society, and therefore governments and public leaders in every part of the world should support this movement to completely rectify humanity’s sinful condition.

TEXTS 5–6

yasyāṅke śīra ādāyāt: ।
lokaḥ svapīti nirvṛtaḥ ।
svayāṁ dharmam adharmam vā
ta hi veda yathā paśuḥ ।

yasyāṅke śīra ādāyā
lokaḥ svapīti nirvṛtaḥ
svayāṁ dharmam adharmam vā
na hi veda yathā paśuḥ
sa katham nyarpitātmānaṁ
kṛta-maitram acetanam
visrambhanīyo bhūtānāṁ
sagһrṇo dogdhum arhati

yasya—of whom; aṅke—on the lap; śirah—the head; ādhāya—placing; lokah—the general mass of people; svapiti—sleep; nirvṛtah—in peace; svayam—personally; dharmaṁ—religious principles or the goal of life; adharmam—irreligious principles; vā—or; na—not; hi—indeed; veda—know; yathā—exactly like; pāṣuḥ—an animal; saḥ—such a person; katham—how; nyarpita-ātmānam—unto the living entity who has fully surrendered; kṛta-maitram—endowed with good faith and friendship; acetanam—with undeveloped consciousness, foolish; visrambhanīyah—deserving to be the object of faith; bhūtānāṁ—of the living entities; sa-ɡhrṇah—who has a soft heart for the good of all people; dogdhum—to give pain; arhati—is able.

**TRANSLATION**

People in general are not very advanced in knowledge by which to discriminate between religion and irreligion. The innocent, unenlightened citizen is like an ignorant animal sleeping in peace with its head on the lap of its master, faithfully believing in the master’s protection. If a leader is actually kindhearted and deserves to be the object of a living entity’s faith, how can he punish or kill a foolish person who has fully surrendered in good faith and friendship?

**PURPORT**

The Sanskrit word viṣvasta-ghāta refers to one who breaks faith or causes a breach of trust. The mass of people should always feel security because of the government’s protection. Therefore, how regrettable it is for the government itself to cause a breach of trust and put the citizens in difficulty for political reasons. We actually saw during the partition days in India that although Hindus and Muslims were living together peacefully, manipulation by politicians suddenly aroused feelings of hatred between them, and thus the Hindus and Muslims killed one another over politics. This is a sign of Kali-yuga. In this age, animals are
kept nicely sheltered, completely confident that their masters will protect them, but unfortunately as soon as the animals are fat, they are immediately sent for slaughter. Such cruelty is condemned by Vaiṣṇavas like the Viṣṇudūtas. Indeed, the hellish conditions already described await the sinful men responsible for such suffering. One who betrays the confidence of a living entity who takes shelter of him in good faith, whether that living entity be a human being or an animal, is extremely sinful. Because such betrayals now go unpunished by the government, all of human society is terribly contaminated. The people of this age are therefore described as mandāḥ sumanda-matayo manda-bhāgyaḥ hy upadrutāḥ. As a consequence of such sinfulness, men are condemned (mandāḥ), their intelligence is unclear (sumanda-matayaḥ), they are unfortunate (manda-bhāgyaḥ), and therefore they are always disturbed by many problems (upadrutāḥ). This is their situation in this life, and after death they are punished in hellish conditions.

TEXT 7

अयं हि कृतनिर्वेशो जन्मकोष्ठंसामापित ||
यदु व्याजहार विवशो नाम स्वस्त्ययनं हरे || ७ ॥

ayam—this person (Ajamila); hi—indeed; kṛta-nirvesaḥ—has undergone all kinds of atonement; janma—of births; koṭi—of millions; aṁhasāṁ—for the sinful activities; api—even; yat—because; vyājahāra—he has chanted; vivaśaḥ—in a helpless condition; nāma—the holy name; svasti-ayanam—the means of liberation; hareḥ—of the Supreme Personality of Godhead.

TRANSLATION

Ajamila 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.

**PURPORT**

The Yamadūtas had considered only the external situation of Ajāmila. Since he was extremely sinful throughout his life, they thought he should be taken to Yamarāja and did not know that he had become free from the reactions of all his sins. The Viṣṇudūtas therefore instructed that because he had chanted the four syllables of the name Nārāyaṇa at the time of his death, he was freed from all sinful reactions. In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verses from the smṛti-śāstra:

\[
\begin{align*}
nāmno hi yāvatī śaktiḥ \\
pāpa-nirharane hareḥ \\
tāvat kartum na śaknoti \\
pātakam pātakī naraḥ
\end{align*}
\]

“Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit.” *(Brhad-viṣṇu Purāṇa)*

\[
\begin{align*}
avaśenāpi yan-nāmni \\
kirtite sarva-pātakaiḥ \\
pumān vimucyate sadyaḥ \\
simha-trastair mrgair iva
\end{align*}
\]

“If one chants the holy name of the Lord, even in a helpless condition or without desiring to do so, all the reactions of his sinful life depart, just as when a lion roars, all the small animals flee in fear.” *(Garuda Purāṇa)*

\[
\begin{align*}
sakrd uccāritam yena \\
harir ity aṅkara-dvayam \\
baddha-parikaras tena \\
mokṣāya gamanaṁ prati
\end{align*}
\]
“By once chanting the holy name of the Lord, which consists of the two syllables ha-ri, one guarantees his path to liberation.” (Skanda Purāṇa)

These are some of the reasons why the Viṣṇudūtas objected to the Yamadūtas’ taking Ajāmila to the court of Yamarāja.

TEXT 8

एतेनेव द्वोनोक्तय कृतं स्यादपञ्चक्षत्रम्
यदा नारायणायेति जगाद चतुरक्षरम्

etenaiva hy aghono 'sya
kṛtam syād agha-niṣkṛtam
yadā nārāyanāyeti
jagāda catur-akṣaram

etena—by this (chanting); eva—indeed; hi—certainly; aghonaḥ—who possesses sinful reactions; asya—of this (Ajāmila); kṛtam—performed; syāt—is; agha—of sins; niṣkṛtam—complete atonement; yadā—when; nārāyaṇa—O Nārāyaṇa (the name of his son); āya—please come; iti—thus; jagāda—he chanted; catuḥ-akṣaram—the four syllables (nā-rā-ya-ṇa).

TRANSLATION

The Viṣṇudūtas continued: Even previously, while eating and at other times, this Ajāmila would call his son, saying, “My dear Nārāyaṇa, please come here.” Although calling the name of his son, he nevertheless uttered the four syllables nā-rā-ya-ṇa. Simply by chanting the name of Nārāyaṇa in this way, he sufficiently atoned for the sinful reactions of millions of lives.

PURPORT

Previously, when engaged in sinful activities to maintain his family, Ajāmila chanted the name of Nārāyaṇa without offenses. To chant the holy name of the Lord just to counteract one’s sinful activities, or to commit sinful activities on the strength of chanting the holy name, is offensive (nāmno balād yasya hi pāpa-buddhiḥ). But although Ajāmila engaged in sinful activities, he never chanted the holy name of Nārāyaṇa
to counteract them; he simply chanted the name Nārāyaṇa to call his son. Therefore his chanting was effective. Because of chanting the holy name of Nārāyaṇa in this way, he had already vanquished the accumulated sinful reactions of many, many lives. In the beginning he was pure, but although he later committed many sinful acts, he was offenseless because he did not chant the holy name of Nārāyaṇa to counteract them. One who always chants the holy name of the Lord without offenses is always pure. As confirmed in this verse Ajāmila was already sinless, and because he chanted the name of Nārāyaṇa he remained sinless. It did not matter that he was calling his son; the name itself was effective.

**TEXTS 9–10**

स्तेनोः सुरापो मित्रध्रुगः ब्रह्महाः गुहतत्वपः ||
स्नीराजपिन्नगोहन्ता वेच पातिनोपरे ||९||
सर्वेषामय्यधर्मतात्मादेव सुनिश्चितम्
नामम्याहरणे विष्णूर्तितसन्धिष्या मति: ||१०||

stenāḥ surā-po mitra-dhruṅ
dhruṅ-brahma-hā guru-talpa-gah
stri-rāja-pitr-go-hantā
ye ca pātakino 'pare

sarveśāṁ apy aghavatām
idam eva suṇiśkṛtam
nāma-vyāharanāṁ viṣṇor
yatas tad-viṣayā matiḥ

*stenāḥ*—one who steals; *surā-paḥ*—a drunkard; *mitra-dhruṅ*—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*; *stri*—women; *rāja*—king; *pitr*—father; *go*—of cows; *hantā*—the killer; *ye*—those who; *ca*—also; *pātakīnaḥ*—committed sinful activities; *apare*—many others; *sarveśāṁ*—of all of them; *api*—although; *agha-vatāṁ*—persons who have committed many sins; *idam*—this; *eva*—certainly; *su-niśkṛtam*—perfect atonement; *nāma-
vyāharaṇam—chanting of the holy name; viśnoḥ—of Lord Viṣṇu; yataḥ—because of which; tat-viṣayā—on the person who chants the holy name; matiḥ—His attention.

**TRANSLATION**

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."

**TEXT 11**

na niśkṛtair uditair brahma-vādibhis
tathā viśuddhyaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad uttamaśloka-guṇopalambhakam

na—not; niśkṛtaiḥ—by the processes of atonement; uditaiḥ—prescribed; brahma-vādibhiḥ—by learned scholars such as Manu; tathā—to that extent; viśuddhyati—becomes purified; agha-vān—a sinful man; vrata-ādibhiḥ—by observing the vows and regulative principles; yathā—as; hareḥ—of Lord Hari; nāma-padaiḥ—by the syllables of the holy name; udāhṛtaiḥ—chanted; tat—that; uttamaśloka—of the
Supreme Personality of Godhead; guṇa—of the transcendental qualities; upalambhakam—reminding one.

**TRANSLATION**

By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord’s names, which reminds one of the Lord’s fame, qualities, attributes, pastimes and paraphernalia.

**PURPORT**

Śrīla Viśvanātha Cakravarti Ṭhākura comments that the chanting of the holy name of the Lord has special significance that distinguishes it from the Vedic ritualistic ceremonies of atonement for severe, more severe or most severe sinful actions. There are twenty types of religious scriptures called dharma-śāstras, beginning with the Manu-saṁhitā and Parāśara-saṁhitā, but herein it is stressed that although one may become free from the reactions of the most sinful activities by following the religious principles of these scriptures, this cannot promote a sinful man to the stage of loving service to the Lord. On the other hand, chanting the holy name of the Lord even once not only frees one immediately from the reactions of the greatest sins, but also raises one to the platform of rendering loving service to the Supreme Personality of Godhead, who is described as uttamaśloka because He is famous for His glorious activities. Thus one serves the Lord by remembering His form, His attributes and pastimes. Śrīla Viśvanātha Cakravarti Ṭhākura explains that this is all possible simply by chanting the Lord’s holy name because of the Lord’s omnipotence. What cannot be achieved through the performance of Vedic rituals can be easily achieved through the chanting of the Lord’s holy name. To chant the holy name and dance in ecstasy is so easy and sublime that one can achieve all the benefits of spiritual life simply by following this process. Therefore Śrī Caitanya Mahāprabhu declares, param vijayate śrī-kṛṣṇa-saṅkīrtanaṃ: “All glories to Śrī Kṛṣṇa saṅkīrtana!” The saṅkīrtana movement we have started offers the best
process for becoming purified of all sinful reactions and coming immediately to the platform of spiritual life.

TEXT 12

naikāntikam tad dhi krte 'pi nīṣkrte  
manah punar dhāvati ced asat-pathe  
tat karma-nirhāram abhīpsatām harer  
guṇānuvādaḥ khalu sattva-bhāvanah

na—not; aikāntikam—absolutely cleansed; tat—the heart; hi—because; krte—very nicely performed; api—although; nīṣkrte—atonement; manah—the mind; punah—again; dhāvati—runs; cet—if; asat-pathe—on the path of material activities; tat—therefore; karma-nirhāram—cessation of the fruitive reactions of material activities; abhīpsatām—for those who seriously want; hareḥ—of the Supreme Personality of Godhead; guṇa-anuvādaḥ—constant chanting of the glories; khalu—indeed; sattva-bhāvanah—actually purifying one’s existence.

TRANSLATION

The ritualistic ceremonies of atonement recommended in the religious scriptures are insufficient to cleanse the heart absolutely because after atonement one’s mind again runs toward material activities. Consequently, for one who wants liberation from the fruitive reactions of material activities, the chanting of the Hare Kṛṣṇa mantra, or glorification of the name, fame and pastimes of the Lord, is recommended as the most perfect process of atonement because such chanting eradicates the dirt from one’s heart completely.
The statements in this verse have been confirmed previously in Śrīmad-Bhāgavatam (1.2.17):

śrūvatāṁ sva-kathāṁ kṛṣṇāḥ
puṇya-śravaṇa-kirtanaḥ
hrday antah-stho hy abhadrāṇi
vidhunoti suhṛt satāṁ

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted." It is the special mercy of the Supreme Lord that as soon as He knows that one is glorifying His name, fame and attributes, He personally helps cleanse the dirt from one's heart. Therefore simply by such glorification one not only becomes purified, but also achieves the results of pious activities (puṇya-śravaṇa-kīrtana). Puṇya-śravaṇa-kīrtana refers to the process of devotional service. Even if one does not understand the meaning of the Lord's name, pastimes or attributes, one is purified simply by hearing or chanting of them. Such purification is called sattva-bhāvana.

One's main purpose in human life should be to purify his existence and achieve liberation. As long as one has a material body, one is understood to be impure. In such an impure, material condition, one cannot enjoy a truly blissful life, although everyone seeks it. Therefore Śrīmad-Bhāgavatam (5.5.1) says, tapo divyam putrakā yena sattvam sūḍhyayet: one must perform tapasya, austerity, to purify his existence in order to come to the spiritual platform. The tapasya of chanting and glorifying the name, fame and attributes of the Lord is a very easy purifying process by which everyone can be happy. Therefore everyone who desires the ultimate cleansing of his heart must adopt this process. Other processes, such as karma, jñāna and yoga, cannot cleanse the heart absolutely.
atha—therefore; enam—him (Ajamila); mā—do not; apanayata—try to take; krta—already done; aśeṣa—unlimited; agha-niṣkṛtam—atonement for his sinful actions; yat—because; asau—he; bhagavat-nāma—the holy name of the Supreme Personality of Godhead; mriyamāṇah—while dying; samagrahit—perfectly chanted.

TRANSLATION
At the time of death, this Ajāmila helplessly and very loudly chanted the holy name of the Lord, Nārāyaṇa. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamarāja, do not try to take him to your master for punishment in hellish conditions.

PURPORT
The Viṣṇudūtas, who are superior authorities, gave orders to the Yamadūtas, who did not know that Ajāmila was no longer subject to tribulation in hellish life for his past sins. Although he had chanted the holy name Nārāyaṇa to indicate his son, the holy name is so transcendently powerful that he was automatically freed because he had chanted the holy name while dying (ante niiraya-smṛtiḥ). As Kṛṣṇa confirms in Bhagavad-gītā (7.28):

yeśāṁ tv anta-gataṁ pāpaṁ
janānāṁ punya-karmaṇāṁ
te dvandva-moha-nirmuktā
bhajante māṁ dr̥ḍha-vratāh

“Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.” Unless one is freed from all sinful reactions, one cannot be promoted to the platform of devotional service. Elsewhere in Bhagavad-gītā (8.5) it is stated:
If one remembers Kṛṣṇa, Nārāyaṇa, at the time of death, one is certainly eligible to return immediately home, back to Godhead.

**TEXT 14**

sāṅketyam pārihāsyam vā
stobham helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haram viduḥ

*sāṅketyam*—as an assignation; *pārihāsyam*—jokingly; *vā*—or; *stobham*—as musical entertainment; *helanam*—neglectfully; *eva*—certainly; *vā*—or; *vaikuṇṭha*—of the Lord; *nāma-grahaṇam*—chanting the holy name; *aśeṣa*—unlimited; *aṅga-haram*—neutralizing the effect of sinful life; *viduḥ*—advanced transcendentalists know.

**TRANSLATION**

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.

**TEXT 15**

patitah skhalito bhagnah
sandaṣṭas tapta āhataḥ
Srimad-Bhagavatam

harir ity avaśenāha
pumān nārhati yātanāḥ

patitāḥ—fallen down; skhalitāḥ—slipped; bhagnāḥ—having broken his bones; sandaśtāḥ—bitten; taptaḥ—severely attacked by fever or similar painful conditions; āhataḥ—injured; hariḥ—Lord Kṛṣṇa; iti—thus; avaśena—accidently; āha—chants; pumān—a person; na—not; arhati—deserves; yātanāḥ—hellish conditions.

TRANSLATION

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.

PURPORT

As stated in Bhagavad-gītā (8.6):

yam yam vāpi smaran bhāvam
tyajaty ante kalevaram
tam tam evaiti kaunteya
sada tad-bhāva-bhāvitaḥ

“Whatever state of being one remembers when he quits his body, that state he will attain without fail.” If one practices chanting the Hare Kṛṣṇa mantra, he is naturally expected to chant Hare Kṛṣṇa when he meets with some accident. Even without such practice, however, if one somehow or other chants the holy name of the Lord (Hare Kṛṣṇa) when he meets with an accident and dies, he will be saved from hellish life after death.

TEXT 16

गुरूणां च उपधुरूपाः च गुरुणि च उपनिषदः
प्रायश्चित्तानि पापानं ज्ञात्वोक्तानि महंभिः ||16||
gurūnām ca laghūnām ca
gurūni ca laghūni ca
prāyaścittāni pāpānām
jnātvoktāni maharṣibhiḥ

**TRANSLATION**

Authorities who are learned scholars and sages have carefully ascertained that one should atone for the heaviest sins by undergoing a heavy process of atonement and one should atone for lighter sins by undergoing lighter atonement. Chanting the Hare Kṛṣṇa mantra, however, vanquishes all the effects of sinful activities, regardless of whether heavy or light.

**PURPORT**

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura describes an incident that took place when Śāmba was rescued from the punishment of the Kauravas. Śāmba fell in love with the daughter of Duryodhana, and since according to kṣatriya custom one is not offered a kṣatriya’s daughter unless he displays his chivalrous valor, Śāmba abducted her. Consequently Śāmba was arrested by the Kauravas. Later, when Lord Balarāma came to rescue him, there was an argument about Śāmba’s release. Since the argument was not settled, Balarāma showed His power in such a way that all of Hastināpura trembled and would have been vanquished as if by a great earthquake. Then the matter was settled, and Śāmba married Duryodhana’s daughter. The purport is that one should take shelter of Kṛṣṇa-Balarāma, the Supreme Personality of Godhead, whose protective power is so great that it cannot be equaled in the material world. However powerful the reactions of one’s sins, they will immediately be vanquished if one chants the name of Hari, Kṛṣṇa, Balarāma or Nārāyaṇa.
TEXT 17

\[
\begin{align*}
\text{tais tāny aghāni pūyante} \\
\text{tapo-dāna-vratādibhibhī} \\
\text{nādharmajam tad-dhṛdayam} \\
\text{tad api Śaṅghri-sevayā}
\end{align*}
\]

\begin{itemize}
\item \textit{taih}—by those;
\item \textit{tāni}—all those;
\item \textit{aghāni}—sinful activities and their results;
\item \textit{pūyante}—become vanquished;
\item \textit{tapah}—austerity;
\item \textit{dāna}—charity;
\item \textit{vrata-ādibhibhī}—by vows and other such activities;
\item \textit{na}—not;
\item \textit{adharma-jam}—produced from irreligious actions;
\item \textit{tat}—of that;
\item \textit{hrdayam}—the heart;
\item \textit{tat}—that;
\item \textit{api}—also;
\item \textit{iśa-Śaṅghri}—of the lotus feet of the Lord;
\item \textit{sevayā}—by service.
\end{itemize}

TRANSLATION

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.

PURPORT

As stated in Śrīmad-Bhāgavatam (11.2.42), \textit{bhaktiḥ paresānubhavo viraktir anyatra ca}: devotional service is so powerful that one who performs devotional service is immediately freed from all sinful desires. All desires within this material world are sinful because material desire means sense gratification, which always involves action that is more or less sinful. Pure \textit{bhakti}, however, is \textit{anyābhilāśitā-śūnya}; in other words, it is free from material desires, which result from \textit{karma} and \textit{jñāna}. One who is situated in devotional service no longer has material desires, and therefore he is beyond sinful life. Material desires should be completely stopped. Otherwise, although one’s austerities, penances and charity may free one from sin for the time being, one’s desires will reappear because his heart is impure. Thus he will act sinfully and suffer.
TEXT 18

अज्ञानाद्वारा ज्ञानादुचमश्रोकिनाम यत् ।
सञ्ज्ञीतितत्तत्वं पुंसो दहेदेवो यथानलः ॥१८॥

ajñānād athavā jñānād
uttamaśloka-nāma yat
saṅkīrtitam agham puṁso
dahet edho yathānalaḥ

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; analaḥ—fire.

TRANSLATION

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.

PURPORT

Fire will act, regardless of whether handled by an innocent child or by someone well aware of its power. For example, if a field of straw or dry grass is set afire, either by an elderly man who knows the power of fire or by a child who does not, the grass will be burned to ashes. Similarly, one may or may not know the power of chanting the Hare Kṛṣṇa mantra, but if one chants the holy name he will become free from all sinful reactions.

TEXT 19

यथागद्वः वीर्यत्मापुरुस्कृतं वद्देष्ययतः ।
अज्ञानतोप्यत्तमसु त्यक्तन्त्रोप्यदाहितः ॥१९॥

yathāgadāṁ viryatamam
upayuktam yadṛcchayā
ajānato 'py ātma-guṇam
kuryān mano 'py udāhṛtaḥ
yathā—just like; agadam—medicine; vīrya-tamam—very powerful; upayuktam—properly taken; yadrcchayā—somehow or other; ajānataḥ—by a person without knowledge; api—even; ātma-guṇam—its own potency; kuryāt—manifests; mantraḥ—the Hare Kṛṣṇa mantra; api—also; udāhṛtaḥ—chanted.

TRANSLATION

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.

PURPORT

In the Western countries, where the Hare Kṛṣṇa movement is spreading, learned scholars and other thoughtful men are realizing its effectiveness. For example, Dr. J. Stillson Judah, a learned scholar, has been very much attracted to this movement because he has actually seen that it is turning hippies addicted to drugs into pure Vaiṣṇavas who voluntarily become servants of Kṛṣṇa and humanity. Even a few years ago, such hippies did not know the Hare Kṛṣṇa mantra, but now they are chanting it and becoming pure Vaiṣṇavas. Thus they are becoming free from all sinful activities, such as illicit sex, intoxication, meat-eating and gambling. This is practical proof of the effectiveness of the Hare Kṛṣṇa movement, which is supported in this verse. One may or may not know the value of chanting the Hare Kṛṣṇa mantra, but if one somehow or other chants it, he will immediately be purified, just as one who takes a potent medicine will feel its effects, regardless of whether he takes it knowingly or unknowingly.

TEXT 20

श्रीशुक उवाच

t eva suvinirṇaṁ dhamṁ bhagavatān nāp

taṁ yaśyapāśaśātriṇaṁ viṁśa muṣyorṣuṣuḥca

110 Śrīmad-Bhāgavatam [Canto 6, Ch. 2]
Srī-sukha uvāca

ta evam suvinirnīya
dharmam bhāgavatam nrpa
tam yāmya-pāsān nirmucya
vipram mṛtyor amūmucan

Śrī Śukadeva Gosvāmī said; te—they (the order carriers of Lord Viśṇu); evam—thus; su-vinnirnīya—perfectly ascertaining; dharmam—real religion; bhāgavatam—in terms of devotional service; nrpa—O King; tam—him (Ajamila); yāmya-pāsāt—from the bondage of the order carriers of Yamarāja; nirmucya—releasing; vipram—the brāhmaṇa; mṛtyoh—from death; amūmucan—rescued.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: My dear King, having thus perfectly judged the principles of devotional service with reasoning and arguments, the order carriers of Lord Viśṇu released the brāhmaṇa Ajāmila from the bondage of the Yamadūtas and saved him from imminent death.

TEXT 21

iti pratyuditā yāmyā
dūta yātvā yamāntikam
yama-rājē yathā sarvam
ācacakṣur arindama

iti—thus; pratyuditāḥ—having been replied to (by the order carriers of Viśṇu); yāmyāḥ—the servants of Yamarāja; dūtāḥ—the messengers; yātvā—going; yama-antikam—to the abode of Lord Yamarāja; yama-rājē—unto King Yamarāja; yathā—duly; sarvam—everything; ācacakṣur arindama—informed in full detail; arindama—O subduer of the enemies.
TRANSLATION

My dear Mahārāja Parīkṣit, O subduer of all enemies, after the servants of Yamarāja had been answered by the order carriers of Lord Viṣṇu, they went to Yamarāja and explained to him everything that had happened.

PURPORT

In this verse the word *pratyuditaḥ* is very significant. The servants of Yamarāja are so powerful that they can never be hindered anywhere, but this time they were baffled and disappointed in their attempt to take away a man they considered sinful. Therefore they immediately returned to Yamarāja and described to him everything that had happened.

TEXT 22

dvijaḥ pāśād vinirmukto
gata-bhiḥ prakṛtīṃ gataḥ
vavande śirasā viṣṇoh
kiṅkarān darśanotsavaḥ

*dvijaḥ*—the brāhmaṇa (Ajamila); *pāśāt*—from the noose; *vinirmuktaḥ*—being released; *gata-bhiḥ*—freed from fear; *prakṛtīṃ gataḥ*—came to his senses; *vavande*—offered his respectful obeisances; *śirasā*—by bowing his head; *viṣṇoh*—of Lord Viṣṇu; *kiṅkarān*—unto the servants; *darśana-utsavaḥ*—very pleased by seeing them.

TRANSLATION

Having been released from the nooses of Yamarāja's servants, the brāhmaṇa Ajāmila, now free from fear, came to his senses and immediately offered obeisances to the Viṣṇudūtas by bowing his head at their lotus feet. He was extremely pleased by their presence, for he had seen them save his life from the hands of the servants of Yamarāja.
Vaiṣṇavas are also Viṣṇudūtas because they carry out the orders of Kṛṣṇa. Lord Kṛṣṇa is very eager for all the conditioned souls rotting in this material world to surrender to Him and be saved from material pangs in this life and punishment in hellish conditions after death. A Vaiṣṇava therefore tries to bring conditioned souls to their senses. Those who are fortunate like Ajāmila are saved by the Viṣṇudūtas, or Vaiṣṇavas, and thus they return back home, back to Godhead.

**TEXT 23**

tam vivakṣum abhipretya
mahāpuruṣa-kīnkaraḥ
sahasā paśyatas tasya
tatrāntardadhire 'nagha

tam—him (Ajamila); vivakṣum—desiring to speak; abhipretya—understanding; mahāpuruṣa-kīnkaraḥ—the order carriers of Lord Viṣṇu; sahasā—suddenly; paśyataḥ tasya—while he looked on; tatra—there; antardadhire—disappeared; anagha—O sinless Mahārāja Parikṣit.

**TRANSLATION**

O sinless Mahārāja Parikṣit, the order carriers of the Supreme Personality of Godhead, the Viṣṇudūtas, saw that Ajāmila was attempting to say something, and thus they suddenly disappeared from his presence.

**PURPORT**

The śāstras say:

pāpiṭhā ye durācāra
deva-brāhmaṇa-nindakaḥ
apathyā-bhojanās teṣāṁ
akāle maraṇam dhruvam
“For persons who are pāpiṣṭha, very sinful, and durācāra, misbehaved or very unclean in their habits, who are against the existence of God, who disrespect Vaiśṇavas and brāhmaṇas, and who eat anything and everything, untimely death is sure.” It is said that in Kali-yuga one has a maximum lifetime of one hundred years, but as people become degraded, the duration of their lives decreases (prāyenālpaṁyusah). Because Ajāmila was now free from all sinful reactions, his lifetime was extended, even though he was to have died immediately. When the Viṣṇudūtas saw Ajāmila trying to say something to them, they disappeared to give him a chance to glorify the Supreme Lord. Since all his sinful reactions had been vanquished, he was now prepared to glorify the Lord. Indeed, one cannot glorify the Lord unless one is completely free from all sinful activities. This is confirmed by Kṛṣṇa Himself in Bhagavad-gītā (7.28):

\[\text{yesāṁ tv anta-gataṁ pāpaṁ}\\ \text{janānāṁ puṇya-karmaṇām}\\ \text{te dvanda-moha-nirmuktā}\\ \text{bhajante māṁ dṛḍha-vratāḥ}\]

“Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.” The Viṣṇudūtas made Ajāmila aware of devotional service so that He might immediately become fit to return home, back to Godhead. To increase his eagerness to glorify the Lord, they disappeared so that he would feel separation in their absence. In the mode of separation, glorification of the Lord is very intense.

TEXTS 24–25

अजामिलोक्ष्यवाकृष्या दूतानां यमकडन्योः ।
धमे महागतं ज्ञेः चैवेचे च गुणावयम् ॥२४॥
भक्तिमान्यं भगवत्यायू महात्मयायवणादिरः ।
अनुतापो महानातीत्सर्वतोऽभमात्रमात्रः ॥२५॥
Ajāmila Delivered by the Viṣṇudūtās

ajāmīlaḥ—Ajāmila; api—also; atha—thereafter; ākārṇya—hearing; dūtānām—of the order carriers; yama-krṣṇayoh—of Yamarāja and Lord Kṛṣṇa; dharmam—actual religious principles; bhāgavatam—as described in Śrīmad-Bhāgavatam, or concerning the relationship between the living being and the Supreme Personality of Godhead; śuddham—pure; trai-vedyam—mentioned in three Vedas; ca—also; guṇāśrayam—material religion, under the modes of material nature; bhakti-mān—a pure devotee (cleansed of the modes of material nature); bhagavati—unto the Supreme Personality of Godhead; āśu—immediately; māhātmya—glorification of the name, fame, etc.; sravanāt—because of hearing; hareḥ—of Lord Hari; anutāpāḥ—regret; mahān—very great; āsīt—there was; smaratāḥ—remembering; aṣubham—all the inglorious activities; ātmanāḥ—done by himself.

TRANSLATION

After hearing the discourses between the Yamadūtās and the Viṣṇudūtās, Ajāmila could understand the religious principles that act under the three modes of material nature. These principles are mentioned in the three Vedas. He could also understand the transcendental religious principles, which are above the modes of material nature and which concern the relationship between the living being and the Supreme Personality of Godhead. Furthermore, Ajāmila heard glorification of the name, fame, qualities and pastimes of the Supreme Personality of Godhead. He thus became a perfectly pure devotee. He could then remember his past sinful activities, which he greatly regretted having performed.
In *Bhagavad-gītā* (2.45) Lord Kṛṣṇa told Arjuna:

\[
\text{traiguṇya-visayā vedā}
\]
\[
nistraiguṇyō bhavārjuna
\]
\[
nirdvandvo nitya-sattva-stho
\]
\[
niryaoga-kṣema ātmavān
\]

“The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.” The Vedic principles certainly prescribe a gradual process for rising to the spiritual platform, but if one remains attached to the Vedic principles, there is no chance of his being elevated to spiritual life. Kṛṣṇa therefore advised Arjuna to perform devotional service, which is the process of transcendental religion. The transcendental position of devotional service is also confirmed in *Śrīmad-Bhāgavatam* (1.2.6). Sa vai punsāṃ paro dharmo yato bhaktir adhokṣaje. Bhakti, devotional service, is *paro dharmah*, transcendental dharma; it is not material dharma. People generally think that religion should be pursued for material profit. This may be suitable for persons interested in material life, but one who is interested in spiritual life should be attached to *paro dharmah*, the religious principles by which one becomes a devotee of the Supreme Lord (yato bhaktir adhokṣaje). The *bhāgavata* religion teaches that the Lord and the living entity are eternally related and that the duty of the living entity is to surrender to the Lord. When one is situated on the platform of devotional service, one is freed from impediments and completely satisfied (ahaituky apratihatā yayātmā suprasidati). Having been elevated to that platform, Ajāmila began to lament for his past materialistic activities and glorify the name, fame, form and pastimes of the Supreme Personality of Godhead.
Ajamila said: Alas, being a servant of my senses, how degraded I became! I fell down from my position as a duly qualified brähmaṇa and begot children in the womb of a prostitute.

PURPORT

The men of the higher classes—the brähmaṇas, kṣatriyas and vaiṣyas—do not beget children in the wombs of lower-class women. Therefore the custom in Vedic society is to examine the horoscopes of a girl and boy being considered for marriage to see whether their combination is suitable. Vedic astrology reveals whether one has been born in the vipra-varṇa, kṣatriya-varṇa, vaiṣya-varṇa or śudra-varṇa, according to the three qualities of material nature. This must be examined because a marriage between a boy of the vipra-varṇa and a girl of the śudra-varṇa is incompatible; married life would be miserable for both husband and wife. Consequently a boy should marry a girl of the same category. Of course, this is trai-guṇya, a material calculation according to the Veda, but if the boy and girl are devotees there need be no such considerations. A devotee is transcendental, and therefore in a marriage between devotees, the boy and girl form a very happy combination.
Alas, all condemnation upon me! I acted so sinfully that I degraded my family tradition. Indeed, I gave up my chaste and beautiful young wife to have sexual intercourse with a fallen prostitute accustomed to drinking wine. All condemnation upon me!

PURPORT

This is the mentality of one who is becoming a pure devotee. When one is elevated to the platform of devotional service by the grace of the Lord and the spiritual master, one first regrets his past sinful activities. This helps one advance in spiritual life. The Viṣṇudūtas had given Ajāmila the chance to become a pure devotee, and the duty of a pure devotee is to regret his past sinful activities in illicit sex, intoxication, meat-eating and gambling. Not only should one give up his past bad habits, but he must always regret his past sinful acts. This is the standard of pure devotion.
My father and mother were old and had no other son or friend to look after them. Because I did not take care of them, they lived with great difficulty. Alas, like an abominable lower-class man, I ungratefully left them in that condition.

PURPORT

According to Vedic civilization, everyone has the responsibility for taking care of brāhmaṇas, old men, women, children and cows. This is the duty of everyone, especially an upper-class person. Because of his association with a prostitute, Ajamila abandoned all his duties. Regretting this, Ajamila now considered himself quite fallen.

TEXT 29

so 'ham vyaktam patiṣyāmi
narake bhrṣa-dārune
dharma-ghnāḥ kāmino yatra
vindanti yama-yātānāḥ

sah—such a person; aham—I; vyaktam—it is now clear; patiṣyāmi—will fall down; narake—in hell; bhrṣa-dārune—most miserable; dharma-ghnāḥ—they who break the principles of religion; kāmināḥ—who are too lusty; yatra—where; vindanti—undergo; yama-yātānāḥ—the miserable conditions imposed by Yamarāja.
TRANSLATION

It is now clear that as a consequence of such activities, a sinful person like me must be thrown into hellish conditions meant for those who have broken religious principles and must there suffer extreme miseries.

TEXT 30

kim idam svapna áhosvit
säksäd drśtam ihádbhutam
kva yátā adya te ye mām
vyakarṣan pāśa-pāṇayah

kim—whether; idam—this; svapne—in a dream; áhosvit—or; säksät—directly; drśtam—seen; iha—here; adbhutam—wonderful; kva—where; yátā—have gone; adya—now; te—all of them; ye—who; mām—me; vyakarṣan—were dragging; pāśa-pāṇayah—with ropes in their hands.

TRANSLATION

Was this a dream I saw, or was it reality? I saw fearsome men with ropes in their hands coming to arrest me and drag me away. Where have they gone?

TEXT 31

atha te kva gatāḥ siddhāś
catvāraś cāru-darśanāḥ
vyāmocayan niyamānam
baddhvā pāśair adho bhuvaḥ

atha te kva gatāḥ siddhāś
catvāraś cāru-darśanāḥ
vyāmocayan niyamānam
baddhvā pāśair adho bhuvaḥ
And where have those four liberated and very beautiful persons gone who released me from arrest and saved me from being dragged down to the hellish regions?

PURPORT

As we have learned from the descriptions in the Fifth Canto, the hellish planets are situated in the lower portions of this universe. Therefore they are called _adho bhuvah_. Ajāmila could understand that the Yamadūtas had come from that region.

Text 32

I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my
previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit.

**PURPORT**

As stated in *Caitanya-caritāmṛta* (Madhya 22.54):

`sādhu-saṅga`, `sādhu-saṅga`—sarva-śāstre kaya  
lava-mātra sādhu-saṅge sarva-siddhi haya  

“Association with devotees is recommended by all the śāstras because by even a moment of such association one can receive the seed for all perfection.” In the beginning of his life Ajāmila was certainly very pure, and he associated with devotees and brāhmaṇas; because of that pious activity, even though he was fallen, he was inspired to name his son Nārāyaṇa. Certainly this was due to good counsel given from within by the Supreme Personality of Godhead. As the Lord says in *Bhagavad-gītā* (15.15), sarvasya cāham hrdi sannivṛto mattedaḥ śmṛtir jñānam apohanam ca: “I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” The Lord, who is situated in everyone’s heart, is so kind that if one has ever rendered service to Him, the Lord never forgets him. Thus the Lord, from within, gave Ajāmila the opportunity to name his youngest son Nārāyaṇa so that in affection he would constantly call “Nārāyaṇa! Nārāyaṇa!” and thus be saved from the most fearful and dangerous condition at the time of his death. Such is the mercy of Kṛṣṇa. Guru-krṣṇa-prasāde pāya bhakti-latā-bija: by the mercy of the guru and Kṛṣṇa, one receives the seed of bhakti. This association saves a devotee from the greatest fear. In our Kṛṣṇa consciousness movement we therefore change a devotee’s name to a form that reminds him of Viṣṇu. If at the time of death the devotee can remember his own name, such as Kṛṣṇadāsa or Govinda dāsa, he can be saved from the greatest danger. Therefore the change of names at the time of initiation is essential. The Kṛṣṇa consciousness movement is so meticulous that it gives one a good opportunity to remember Kṛṣṇa somehow or other.
TEXT 33

अन्यथा स्रियमाणस्य नासुचेतस्वित्तेः ।
वैकुण्ठनामग्रहणं जिह्वा वक्तुमिहाहेति ॥ ३३ ॥

anyathā mriyamāṇasya
daśucer vrṣali-pateḥ
vaikunṭha-nāma-grahaṇaṁ
jihvā vaktum ihārhati

anyathā—otherwise; mriyamāṇasya—of a person who is just ready for death; na—not; aśuceḥ—most unclean; vrṣali-pateḥ—the keeper of a prostitute; vaikunṭha—of the Lord of Vaikunṭha; nāma-grahaṇaṁ—the chanting of the holy name; jihvā—the tongue; vaktum—to speak; iha—in this situation; arhati—is able.

TRANSLATION

Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikunṭhapati when I was just ready to die? Certainly it could not have been possible.

PURPORT

The name Vaikunṭhapati, which means “the master of the spiritual world,” is not different from the name Vaikunṭha. Ajāmila, who was now a realized soul, could understand that because of his past spiritual activities in devotional service, he had gotten this opportunity to chant the holy name of Vaikunṭhapati in his horrible condition at the time of death.

TEXT 34

क चाहं कितवः पापो ब्रह्मागो निरपत्रापः ।
क च नारायणेष्येत्ज्ञगव्याम मक्कलम् ॥ ३४ ॥

kva cāharṁ kitavaḥ pāpo
brahma-ghno nirapatrapaḥ
kva ca nārāyaṇety etad
bhagavan-nāma maṅgalam

kva—where; ca—also; aham—I; kitavāḥ—a cheater; pāpaḥ—all sins personified; brahma-ghnāḥ—the killer of my brahminical culture; nirapatrapaḥ—shameless; kva—where; ca—also; nārāyaṇa—Nārāyaṇa; iti—thus; etat—this; bhagavat-nāma—the holy name of the Supreme Personality of Godhead; maṅgalam—all-auspicious.

TRANSLATION
Ajāmila continued: I am a shameless cheater who has killed his brahminical culture. Indeed, I am sin personified. Where am I in comparison to the all-auspicious chanting of the holy name of Lord Nārāyaṇa?

PURPORT
Those engaged in broadcasting the holy name of Nārāyaṇa, Kṛṣṇa, through the Kṛṣṇa consciousness movement should always consider what our position was before we came and what it is now. We had fallen into abominable lives as meat-eaters, drunkards and woman hunters who performed all kinds of sinful activities, but now we have been given the opportunity to chant the Hare Kṛṣṇa mantra. Therefore we should always appreciate this opportunity. By the grace of the Lord we are opening many branches, and we should use this good fortune to chant the holy name of the Lord and serve the Supreme Personality of Godhead directly. We must be conscious of the difference between our present and past conditions and should always be very careful not to fall from the most exalted life.

TEXT 35
sātṛḥ tatha yatigrāhī yataviśeṣāntrayānīlān
yathā na bhūya ātmānaṁ tasmāḥ madhye

so 'ham tathā yatisyāmi
yata-cittendriyānilah
yathā na bhūya ātmānam
andhe tamasi majjaye
sah—such a person; aham—I; tathā—in that way; yatīṣyāmi—I shall endeavor; yata-citta-indriya—controlling the mind and senses; anilah—and the internal airs; yathā—so that; na—not; bhūyah—again; ātmānam—my soul; andhe—in darkness; tamasi—in ignorance; majjaye—I drown.

**TRANSLATION**

I am such a sinful person, but since I have now gotten this opportunity, I must completely control my mind, life and senses and always engage in devotional service so that I may not fall again into the deep darkness and ignorance of material life.

**PURPORT**

Everyone one of us should have this determination. We have been elevated to an exalted position by the mercy of Kṛṣṇa and the spiritual master, and if we remember that this is a great opportunity and pray to Kṛṣṇa that we will not fall again, our lives will be successful.

**TEXT 36–37**

\[
\text{vimucya tam imāṁ bandham} \\
\text{avidyā-kāma-karma-jam} \\
\text{sarva-bhūta-suhṛc chanto} \\
\text{maitraḥ karuṇa ātmavān}
\]

\[
mocaye grastam ātmānaṁ \\
yoṣin-mayyātma-māyayā \\
vikriḍito yayāvāhan \\
krīḍā-mṛga ivādhamah
\]
Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead’s illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman’s hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Kṛṣṇa consciousness.

PURPORT

This should be the standard of determination for all Kṛṣṇa conscious persons. A Kṛṣṇa conscious person should free himself from the clutches of māyā, and he should also be compassionate to all others suffering in those clutches. The activities of the Kṛṣṇa consciousness movement are meant not only for oneself but for others also. This is the perfection of Kṛṣṇa consciousness. One who is interested in his own salvation is not as advanced in Kṛṣṇa consciousness as one who feels compassion for others and who therefore propagates the Kṛṣṇa consciousness movement. Such an advanced devotee will never fall down, for Kṛṣṇa will give him special protection. That is the sum and substance of the Kṛṣṇa consciousness movement. Everyone is like a play toy in the hands of the illusory energy and is acting as she moves him. One should come to Kṛṣṇa consciousness to release oneself and also to release others.
TEXT 38

ममाहमि इति देहादू हित्वामिथ्यार्थ्यार्थीर्मतिम् ।
धाष्ये मनो मगवति युद्धान तत्कस्तनादिनम्। ॥ ३८ ॥

mamāham iti dehādau
hitvāmithyārtha-dhīr matim
dhāsyey mano bhagavati
śuddham tat-kīrtanādibhiḥ

TRANSLATION

Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of “I” and “mine” and fix my mind on the lotus feet of Kṛṣṇa.

PURPORT

How a living entity becomes a victim of the material condition is lucidly explained in this verse. The beginning is to misidentify the body as one’s self. Therefore Bhagavad-gītā begins with the spiritual instruction that one is not the body, but is within the body. This consciousness can be possible only if one chants the holy name of Kṛṣṇa, the Hare Kṛṣṇa mahā-mantra, and always keeps oneself in the association of devotees. This is the secret of success. Therefore we stress that one should chant the holy name of the Lord and keep oneself free from the contaminations of this material world, especially the contaminations of lusty desires for illicit sex, meat-eating, intoxication and gambling.
determination, one should vow to follow these principles and thus be saved from the miserable condition of material existence. The first necessity is to become freed from the bodily concept of life.

**TEXT 39**

*Hita jata-sunirvedeh: ksanasaengena sadhusu*  
*Gangadvaram upeyaya*  
*mukta-sarvanubandhana*  

\[iti\ jata-sunirvedah\]
\[ksa-na-sangena sahdhu-su\]
\[gaanga-dvaram upeya-ya\]
\[mukta-sarvanubandhanya\]

*iti—thus; jata-sunirvedah—(Ajamila) who had become detached from the material conception of life; ksa-na-sa-ngena—by a moment’s association; sadh-su—with devotees; gaanga-dvaram—to Hardwar (hari-dvara), the doorway to Hari (because the Ganges begins there, Hardwar is also called gaanga-dvara); upeyaya—went; mukta—being freed from; sarva-anubandhana—all kinds of material bondage.*

**TRANSLATION**

Because of a moment’s association with devotees [the Viṣṇudūtas], Ajamila detached himself from the material conception of life with determination. Thus freed from all material attraction, he immediately started for Hardwar.

**PURPORT**

The word *mukta-sarvanubandhana* indicates that after this incident, Ajamila, not caring for his wife and children, went straight to Hardwar for further advancement in his spiritual life. Our Kṛṣṇa consciousness movement now has centers in Vṛndavana and Navadvipa so that those who want to live a retired life, whether they be devotees or not, can go there and with determination give up the bodily concept of life. One is welcome to live in those holy places for the rest of his life in order to
achieve the highest success by the very simple method of chanting the holy name of the Lord and taking prasāda. Thus one may return home, back to Godhead. We do not have a center in Hardwar, but Vṛndāvana and Śrīdhāma Māyāpur are better for devotees than any other places. The Caitanya Candrodaya temple offers one a good opportunity to associate with devotees. Let us all take advantage of this opportunity.

TEXT 40

स तस्मिन देवसदन आसीनो योगमास्थितः ।
प्रत्याहृतेन्द्रियग्रामो युयोज मन आत्मनि ||४०१||

sa tasmin deva-sadana
āsino yogam āsthitaḥ
pratyāhṛtendriya-grāmo
yuyoja mana ātmanī

sah—he (Ajāmila); tasmin—at that place (Hardwar); deva-sadana—in one Viṣṇu temple; āsinaḥ—being situated; yogam āsthitaḥ—performed bhakti-yoga; pratyāhṛta—withdrawn from all activities of sense gratification; indriya-grāmāḥ—his senses; yuyoja—he fixed; manāḥ—the mind; ātmanī—on the self or the Supersoul, the Supreme Personality of Godhead.

TRANSLATION

In Hardwar, Ajāmila took shelter at a Viṣṇu temple, where he executed the process of bhakti-yoga. He controlled his senses and fully applied his mind in the service of the Lord.

PURPORT

The devotees who have joined the Kṛṣṇa consciousness movement may live comfortably in our many temples and engage in the devotional service of the Lord. Thus they can control the mind and senses and achieve the highest success in life. This is the process descending from time immemorial. Learning from the life of Ajāmila, we should vow with determination to do what is necessary to follow this path.
TEXT 41

tato guṇeśāya ātmānāṁ
viyuṣyātma-samādhīnā
yuṣuḥ bhagavad-dhāmni
brahmāṇy anubhavātmani

tatah—thereafter; guṇeśāya—from the modes of material nature; ātmānāṁ—the mind; viyuṣyā—detaching; ātma-samādhīnā—by being fully engaged in devotional service; yuṣuḥ—engaged; bhagavad-dhāmni—in the form of the Lord; brahmāṇi—which is Parabrahman (not idol worship); anubhava-ātmani—which is always thought of (beginning from the lotus feet and gradually progressing upward).

TRANSLATION

Ajāmila fully engaged in devotional service. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord.

PURPORT

If one worships the Deity in the temple, one’s mind will naturally be absorbed in thought of the Lord and His form. There is no distinction between the form of the Lord and the Lord Himself. Therefore bhakti-yoga is the most easy system of yoga. Yogīs try to concentrate their minds upon the form of the Supersoul, Viṣṇu, within the heart, but this same objective is easily achieved when one’s mind is absorbed in the Deity worshiped in the temple. In every temple there is a transcendental form of the Lord, and one may easily think of this form. By seeing the Lord during ārati, by offering bhoga and by constantly thinking of the form of the Deity, one becomes a first-class yogī. This is the best process of yoga, as confirmed by the Supreme Personality of Godhead in Bhagavad-gītā (6.47):
yogināṁ api sarveśāṁ
mad-gatenaṁ tarātmanaṁ
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ

“Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.” The first-class yogī is he who controls his senses and detaches himself from material activities by always thinking of the form of the Lord.

TEXT 42

yerhy upārata-dhiḥ tasminn
adrākṣit puruṣāṁ puraḥ
upalabhyopaladbhān prāg
vavande śirasā dvijaḥ

yarhi—when; upārata-dhiḥ—his mind and intelligence were fixed; tasmin—at that time; adrākṣit—had seen; puruṣāṁ—the persons (the order carriers of Lord Viṣṇu); puraḥ—before him; upalabhya—getting; upaladbhān—who were gotten; prāk—previously; vavande—offered obeisances; śirasā—by the head; dvijaḥ—the brāhmaṇa.

TRANSLATION

When his intelligence and mind were fixed upon the form of the Lord, the brāhmaṇa Ajāmila once again saw before him four celestial persons. He could understand that they were those he had seen previously, and thus he offered them his obeisances by bowing down before them.

PURPORT

The Viṣṇudūtas who had rescued Ajāmila came before him again when his mind was firmly fixed upon the form of the Lord. The
Viṣṇudūtās had gone away for some time to give Ajāmila a chance to become firmly fixed in meditation upon the Lord. Now that his devotion had matured, they returned to take him. Understanding that the same Viṣṇudūtās had returned, Ajāmila offered them his obeisances by bowing down before them.

**TEXT 43**

```sanskrit
hitvā kalevaram tīrthe
gāṅgāyāṁ darśanād anu
sadyāḥ svarūpaṁ jagrhe
bhagavat-pārśva-vartināṁ
```

- *hitvā*—giving up;
- *kalevaram*—the material body;
- *tīrthe*—in the holy place;
- *gāṅgāyāṁ*—on the bank of the Ganges;
- *darśanād anu*—after seeing;
- *sadyāḥ*—immediately;
- *svarūpaṁ*—his original spiritual form;
- *jagrhe*—he assumed;
- *bhagavat-pārśva-vartināṁ*—which is fit for an associate of the Lord.

**TRANSLATION**

Upon seeing the Viṣṇudūtās, Ajāmila gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord.

**PURPORT**

The Lord says in *Bhagavad-gītā* (4.9):

```sanskrit
janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā deham punar janma
naiti mām eti so 'rjuna
```

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”
The result of perfection in Kṛṣṇa consciousness is that after giving up one’s material body, one is immediately transferred to the spiritual world in one’s original spiritual body to become an associate of the Supreme Personality of Godhead. Some devotees go to Vaikunṭhaloka, and others go to Goloka Vṛndāvana to become associates of Kṛṣṇa.

TEXT 44

sākam vihāyasā vipro
mahāpuruṣa-kiṅkaraṁ
haimam vimānam āruhya
yayau yatra śriyaḥ patiḥ

sākam—along; vihāyasā—by the path in the sky, or the airways; vipraḥ—the brāhmaṇa (Ajāmila); mahāpuruṣa-kiṅkaraṁ—with the order carriers of Lord Viṣṇu; haimam—made of gold; vimānam—an airplane; āruhya—boarding; yayau—went; yatra—where; śriyaḥ patiḥ—Lord Viṣṇu, the husband of the goddess of fortune.

TRANSLATION

Accompanied by the order carriers of Lord Viṣṇu, Ajāmila boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Viṣṇu, the husband of the goddess of fortune.

PURPORT

For many years, material scientists have tried to go to the moon, but they are still unable to go there. However, the spiritual airplanes from the spiritual planets can take one back home, back to Godhead, in a second. The speed of such a spiritual plane can only be imagined. Spirit is finer than the mind, and everyone has experience of how swiftly the mind travels from one place to another. Therefore one can imagine the swiftness of the spiritual form by comparing it to the speed of the mind.
In less than even a moment, a perfect devotee can return home, back to Godhead, immediately after giving up his material body.

**TEXT 45**

```
evan sa viplavita-sarva-dharmah
dasyah pati patito garhya-karma
nipatyamano niraye hata-vratah
sadyo vimukto bhagavan-nama grhnan
```

`evam—in this way; sa—he (Ajāmila); viplavita-sarva-dharmah—who gave up all religious principles; dasyah pati—the husband of a prostitute; patitah—fallen; garhya-karmanah—by being engaged in abominable activities; nipatyamano—falling; niraye—in hellish life; hata-vratah—who broke all his vows; sadyah—immediately; vimuktah—liberated; bhagavat-nama—the holy name of the Lord; grhnan—chanting.

**TRANSLATION**

Ajāmila was a brāhmaṇa who because of bad association had given up all brahminical culture and religious principles. Becoming most fallen, he stole, drank and performed other abominable acts. He even kept a prostitute. Thus he was destined to be carried away to hell by the order carriers of Yamarāja, but he was immediately rescued simply by a glimpse of the chanting of the holy name Nārāyaṇa.

**TEXT 46**

```
nat: param brahma vijijnasata
shabda kirtananyat
```

—*Śrīmad-Bhāgavatam*, [Canto 6, Ch. 2]
Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

PURPORT

It has actually been seen that even after achieving so-called perfection, many karmis, jñanis and yogis become attached to material activities again. Many so-called svamis and yogis give up material activities as false (jagan mithya), but after some time they nevertheless resume material
activities by opening hospitals and schools or performing other activities for the benefit of the public. Sometimes they participate in politics, although still falsely declaring themselves *sannyāsīs*, members of the renounced order. The perfect conclusion, however, is that if one actually desires to get out of the material world, he must take to devotional service, which begins with *śravaṇaṁ kīrtanaṁ viśnoḥ*; chanting and hearing the glories of the Lord. The Kṛṣṇa consciousness movement has actually proved this. In the Western countries, many young boys who were addicted to drugs and who had many other bad habits, which they could not give up, abandoned all those propensities and very seriously engaged in chanting the glories of the Lord as soon as they joined the Kṛṣṇa consciousness movement. In other words, this process is the perfect method of atonement for actions performed in *rajaḥ* and *tamaḥ* (passion and ignorance). As stated in *Śrīmad-Bhāgavatam* (1.2.19):

\[
\text{tadā rajas-tamo-bhāvāḥ} \\
\text{kāma-lobhādayaś ca ye} \\
\text{ceta etair anāviddham} \\
\text{sthitāṁ sattve prasīdati}
\]

As a result of *rajaḥ* and *tamaḥ*, one becomes increasingly lusty and greedy, but when one takes to the process of chanting and hearing, one comes to the platform of goodness and becomes happy. As he advances in devotional service, all his doubts are completely eradicated (*bhidyate hṛdaya-granthiḥ chidyante sarva-saṁśayāḥ*). Thus the knot of his desire for fruitive activities is cut to pieces.

**TEXT 47–48**

\[
\begin{align*}
\text{व} & \text{ एतं परमं गुह्यमितिहासमधापः} \| 47\| \\
\text{भ्रुणयाच्छज्जया} & \text{युक्तो यथ मक्त्यातुकर्षितेः} \| 47\| \\
\text{न} & \text{ वै स नरकं याति नेक्षितो यमकिर्ताः} \|
\begin{align*}
\text{वध्यमझलो} & \text{ मत्यों विष्णुलोके महीयते} \| 48\| \\
\end{align*}
\end{align*}
\]

\[
yā etam paramam guhyam \\
itihāsam aghāpaham
\]
Śrṇuyāc chraddhayā yukto
yaś ca bhaktyānukīrtayet

na vai sa narakam yāti
neksito yama-kiṅkaraṇaḥ
yadyapy amaṅgalo martyo
viṣṇu-loke mahiyate

yah—anyone who; etam—this; paramam—very; guhyam—confidential; itihāsam—historical narration; agha-apaham—which frees one from all reactions to sins; śrṇuyāt—hears; śraddhayā—with faith; yuktah—endowed; yah—one who; ca—also; bhaktyā—with great devotion; anukīrtayet—repeats; na—not; vai—indeed; saḥ—such a person; narakam—to hell; yātī—goes; na—not; ikṣitaḥ—is observed; yama-kiṅkaraṇaḥ—by the order carriers of Yamarāja; yadyapi—although; amaṅgalah—inauspicious; martyah—a living entity with a material body; viṣṇu-loke—in the spiritual world; mahiyate—is welcomed and respectfully received.

TRANSLATION

Because this very confidential historical narration has the potency to vanquish all sinful reactions, one who hears or describes it with faith and devotion is no longer doomed to hellish life, regardless of his having a material body and regardless of how sinful he may have been. Indeed, the Yamadūtas, who carry out the orders of Yamarāja, do not approach him even to see him. After giving up his body, he returns home, back to Godhead, where he is very respectfully received and worshiped.

TEXT 49

म्रियमाणो हरेन्म गृणन पुत्रोपचारितम्
अजामिलोप्यगादाश्रियतं अद्वयं गृणनब्रह्म ॥४९॥

miṛyamāṇo harer nāma
gṛṇan putropacāritam
ajāmilo 'py agād dhāma
kim uta śraddhayā gṛṇan
**Srīmad-Bhāgavatam**  
[Canto 6, Ch. 2]

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

**TRANSLATION**

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?

**PURPORT**

At the time of death one is certainly bewildered because his bodily functions are in disorder. At that time, even one who throughout his life has practiced chanting the holy name of the Lord may not be able to chant the Hare Kṛṣṇa mantra very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is fit, therefore, why should we not chant the holy name of the Lord loudly and distinctly? If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith. In conclusion, one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

Supplementary note to this chapter.

Śrīla Viśvanātha Cakravartī Ṭhākura’s commentary to texts nine and ten of this chapter form a dialogue concerning how one can become free from all sinful reactions simply by chanting the holy name of the Lord. Someone may say, “It may be accepted that by chanting the holy name of the Lord one becomes freed from all the reactions of sinful life. However, if one commits sinful acts in full consciousness, not only once but many, many times, he is unable to free himself from the reactions of such sins even after atoning for them for twelve years or more. How is
it possible, then, that simply by once chanting the holy name of the Lord one immediately becomes freed from the reactions of such sins?"

Śrila Viśvanātha Cakravarti Ṭhākura replies by quoting verses nine and ten of this chapter: "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.' "

One may atone for sinful life and vanquish all sinful reactions by chanting the holy name, although this is not called atonement. Ordinary atonement may temporarily protect a sinful person, but it does not completely cleanse his heart of the deep-rooted desire to commit sinful acts. Therefore atonement is not as powerful as the chanting of the holy name of the Lord. In the sāstras it is said that if a person only once chants the holy name and completely surrenders unto the lotus feet of the Lord, the Lord immediately considers him His ward and is always inclined to give him protection. This is confirmed by Śrīdharā Svāmi. Thus when Ajāmila was in great danger of being carried off by the order carriers of Yamarāja, the Lord immediately sent His personal order carriers to protect him, and because Ajāmila was freed from all sinful reactions, the Viṣṇudūtas spoke on his behalf.

Ajāmila had named his son Nārāyaṇa, and because he loved the boy very much, he would call him again and again. Although he was calling for his son, the name itself was powerful because the name Nārāyaṇa is not different from the Supreme Lord Nārāyaṇa. When Ajāmila named his son Nārāyaṇa, all the reactions of his sinful life were neutralized, and as he continued calling his son and thus chanting the holy name of Nārāyaṇa thousands of times, he was actually unconsciously advancing in Kṛṣṇa consciousness.

One may argue, "Since he was constantly chanting the name of Nārāyaṇa, how was it possible for him to be associating with a prostitute and thinking of wine? By his sinful actions he was bringing suffering
upon himself again and again, and therefore one may say that his ultimate chanting of Nārāyaṇa was the cause of his being freed. However, his chanting would then have been a nāma-aparādha. Nāmno balād yasya hi pāpa-buddhiḥ: one who continues to act sinfully and tries to neutralize his sins by chanting the holy name of the Lord is a nāma-aparādhi, an offender to the holy name. In response it may be said that Ajāmila’s chanting was inoffensive because he did not chant the name of Nārāyaṇa with the purpose of counteracting his sins. He did not know that he was addicted to sinful actions, nor did he know that his chanting of the name of Nārāyaṇa was neutralizing them. Thus he did not commit a nāma-aparādha, and his repeated chanting of the holy name of Nārāyaṇa while calling his son may be called pure chanting. Because of this pure chanting, Ajāmila unconsciously accumulated the results of bhakti. Indeed, even his first utterance of the holy name was sufficient to nullify all the sinful reactions of his life. To cite a logical example, a fig tree does not immediately yield fruits, but in time the fruits are available. Similarly, Ajāmila’s devotional service grew little by little, and therefore although he committed very sinful acts, the reactions did not affect him. In the sāstras it is said that if one chants the holy name of the Lord even once, the reactions of past, present or future sinful life do not affect him. To give another example, if one extracts the poison fangs of a serpent, this saves the serpent’s future victims from poisonous effects, even if the serpent bites repeatedly. Similarly, if a devotee chants the holy name even once inoffensively, this protects him eternally. He need only wait for the results of the chanting to mature in due course of time.

Thus end the Bhaktivedanta purports of the Sixth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled “Ajāmila Delivered by the Viṣṇudūtas.”
As related in this chapter, the Yamadūtas approached Yamarāja, who very exhaustively explained bhāgavata-dharma, the religious principle of devotional service. Yamarāja thus satisfied the Yamadūtas, who had been very disappointed. Yamarāja said, “Although Ajāmila was calling for his son, he chanted the holy name of the Lord, Nārāyaṇa, and simply by a glimpse of the chanting of the holy name, he immediately achieved the association of Lord Viṣṇu’s order carriers, who saved him from your attempt to arrest him. This is quite all right. It is a fact that even a chronically sinful person who chants the holy name of the Lord, although not completely without offenses, does not take another material birth.”

By chanting the holy name of the Lord, Ajāmila had met four order carriers of Lord Viṣṇu. They were very beautiful and had quickly come to rescue him. Yamarāja now described them. “The Viṣṇudūtas are all pure devotees of the Lord, the Supreme Person in regard to the creation, maintenance and annihilation of this cosmic manifestation. Neither King Indra, Varuṇa, Śiva, Brahmā, the seven rṣis nor I myself can understand the transcendental activities of the Supreme Lord, who is self-sufficient and beyond the reach of the material senses. With material senses, no one can attain enlightenment about Him. The Lord, the master of the illusory energy, possesses transcendental qualities for the good fortune of everyone, and His devotees are also qualified in that way. The devotees, concerned only with rescuing the fallen souls from this material world, apparently take birth in different places in the material world just to save the conditioned souls. If one is somewhat interested in spiritual life, the devotees of the Lord protect him in many ways.”

Yamarāja continued, “The essence of sanātana-dharma, or eternal religion, is extremely confidential. No one but the Lord Himself can deliver that confidential religious system to human society. It is by the mercy of the Lord that the transcendental system of religion can be understood by His pure devotees, and specifically by the twelve mahā-janas—Lord Brahmā, Nārada Muni, Lord Śiva, the Kumāras, Kapila,
Manu, Prahlāda, Janaka, Bhīṣma, Bali, Śukadeva Gosvāmi and me. Other learned scholars, headed by Jaimini, are almost always covered by the illusory energy, and therefore they are more or less attracted by the flowery language of the three Vedas, namely Rg, Yajur and Sāma, which are called trayī. Instead of becoming pure devotees, people captivated by the flowery words of these three Vedas are interested in the Vedic ritualistic ceremonies. They cannot understand the glories of chanting the holy name of the Lord. Intelligent persons, however, take to the devotional service of the Lord. When they chant the holy name of the Lord without offenses, they are no longer subject to my rulings. If by chance they commit some sinful act, they are protected by the holy name of the Lord because that is where their interest lies. The four weapons of the Lord, especially the club and the Sudarśana cakra, always protect the devotees. One who chants, hears or remembers the holy name of the Lord without duplicity, or who prays or offers obeisances to the Lord, becomes perfect, whereas even a learned person may be called to hell if he is bereft of devotional service.”

After Yamarāja thus described the glories of the Lord and His devotees, Śukadeva Gosvāmi further explained the potency of chanting the holy name and the futility of performing Vedic ritualistic ceremonies and pious activities for atonement.

**TEXT 1**

\begin{verbatim}
śrī-rājovāca
niśamya devaḥ sva-bhāgopavarnitam
pratyāha kim tān api dharma-rajaḥ
evam hatājno vihaṭān murārer
naideśikair yasya vaṣe jano 'yam
\end{verbatim}
śrī-rājā uvāca—the King said; niśamya—after hearing; devaḥ—Lord Yamarāja; sva-bhaṭa—of his own servants; upavārṇitam—the statements; pratyāha—replied; kim—what; tān—unto them; api—also; dharma-rājā—Yamarāja, the superintendent of death and the judge of religious and irreligious activities; evam—thus; hata-ajñaḥ—whose order was foiled; vihatān—who were defeated; murāraḥ naideśikāḥ—by the order carriers of Murāra, Kṛṣṇa; yasya—of whom; vāse—under the subjugation; janah ayam—all the people of the world.

TRANSLATION

King Parikṣit said: O my lord, O Śukadeva Gosvāmi, Yamarāja is the controller of all living entities in terms of their religious and irreligious activities, but his order had been foiled. When his servants, the Yamadūtas, informed him of their defeat by the Viṣṇudūtas, who had stopped them from arresting Ajāmila, what did he reply?

PURPORT

Śrila Viśvanātha Cakravarti Thākura says that although the statements of the Yamadūtas were fully upheld by Vedic principles, the statements of the Viṣṇudūtas were triumphant. This was confirmed by Yamarāja himself.

TEXT 2

yamasya devasya na danda-bhaṅgah
kutabhaner śrutapurvātīta
etan mune vrscati loka-saṁśayam
na hi tvad-anya iti me viścitatam

yamasya—of Yamarāja; devasya—the demigod in charge of judgment; na—not; danda-bhaṅgah—the breaking of the order;
TRANSLATION

O great sage, never before has it been heard anywhere that an order from Yamaraja has been baffled. Therefore I think that people will have doubts about this that no one but you can eradicate. Since that is my firm conviction, kindly explain the reasons for these events.

TEXT 3

śrī-sukadeva uvāca
bhagavat-puruṣai rājan
yāmyāḥ pratihatodyamāḥ
patim vijñāpayāṁ āsur
yamāṁ samyamanī-patim

śrī-sukadeva Gosvāmi said; bhagavat-puruṣai—the order carriers of the Lord, the Viṣṇudūtas; rājan—O King; yāmyāḥ—the order carriers of Yamarāja; pratihata-udyamāḥ—whose efforts were defeated; patim—their master; vijñāpayāṁ āsur—informed; yamāṁ—Yamarāja; samyamanī-patim—the master of the city Saṁyamanī.

TRANSLATION

Śrī Sukadeva Gosvāmi replied: My dear King, when the order carriers of Yamarāja were baffled and defeated by the order carriers of Viṣṇu, they approached their master, the controller of Saṁyamanī-puri and master of sinful persons, to tell him of this incident.
TEXT 4

Yamadūtā ucuḥ
kati santīha śāstāro
jīva-lokasya vai prabho
trai-vidhyam kurvataḥ karma
phalābhivyakti-hetavaḥ

The Yamadūtas said: Our dear lord, how many controllers or rulers are there in this material world? How many causes are responsible for manifesting the various results of activities performed under the three modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa]?

PURPORT

Śrīla Viśvanātha Cakravarti Ṭhākura says that the Yamadūtas, the order carriers of Yamarāja, were so disappointed that they asked their master, almost in great anger, whether there were many masters other than him. Furthermore, because the Yamadūtas had been defeated and their master could not protect them, they were inclined to say that there was no need to serve such a master. If a servant cannot carry out the orders of his master without being defeated, what is the use of serving such a powerless master?
If in this universe there are many rulers and justices who disagree about punishment and reward, their contradictory actions will neutralize each other, and no one will be punished or rewarded. Otherwise, if their contradictory acts fail to neutralize each other, everyone will have to be both punished and rewarded.

PURPORT

Because the Yamadūtas had been unsuccessful in carrying out the order of Yamarāja, they doubted whether Yamarāja actually had the power to punish the sinful. Although they had gone to arrest Ajāmila, following Yamarāja’s order, they found themselves unsuccessful because of the order of some higher authority. Therefore they were unsure of whether there were many authorities or only one. If there were many authorities who gave different judgments, which could be contradictory, a person might be wrongly punished or wrongly rewarded, or he might be neither punished nor rewarded. According to our experience in the material world, a person punished in one court may appeal to another. Thus the same man may be either punished or rewarded according to different judgments. However, in the law of nature or the court of the Supreme
Personality of Godhead there cannot be such contradictory judgments. The judges and their judgments must be perfect and free from contradictions. Actually the position of Yamarāja was very awkward in the case of Ajāmila because the Yamadūtas were right in attempting to arrest Ajāmila, but the Viśṇudūtas had baffled them. Although Yamarāja, under these circumstances, was accused by both the Viśṇudūtas and the Yamadūtas, he is perfect in administering justice because he is empowered by the Supreme Personality of Godhead. Therefore he will explain what his real position is and how everyone is controlled by the supreme controller, the Personality of Godhead.

TEXT 6

किन्तु शास्त्रवहुते स्थानहुनामिह कर्मिनाम ।
शास्त्रसंबन्धचारो हि यथा मण्डलवर्तिनाम ॥ ६ ॥

kintu śāstr-bahutve syād
bhūnām iha karmiṇām
śāstrtvam upacāro hi
yathā maṇḍala-vartinām

kintu—but; śāstr—of governors or judges; bahutve—in the plurality; syāt—there may be; bhūnām—of many; iha—in this world; kar­miṇām—persons performing actions; śāstrtvam—departmental management; upacārah—administration; hi—indeed; yathā—just like; maṇ­ḍala-vartinām—of the departmental heads.

TRANSLATION

The Yamadūtas continued: Since there are many different karmis, or workers, there may be different judges or rulers to give them justice, but just as one central emperor controls different departmental rulers, there must be one supreme controller to guide all the judges.

PURPORT

In governmental management there may be departmental officials to give justice to different persons, but the law must be one, and that
central law must control everyone. The Yamadūtas could not imagine that two judges would give two different verdicts in the same case, and therefore they wanted to know who the central judge is. The Yamadūtas were certain that Ajāmila was a most sinful man, but although Yamarāja wanted to punish him, the Viṣṇudūtas excused him. This was a puzzling situation that the Yamadūtas wanted Yamarāja to clarify.

**TEXT 7**

अतस्यमेको भूतानां सेवराणामधीश्वरः ||
शास्त्रा दण्डयो नृणां शुभाशुभविवेचन || ७ ||

atas tvam eko bhūtānāṁ
seśvarāṇām adhīśvaram
śāstā daṇḍa-dharo nīnāṁ
śubhāśubha-vivecanāḥ

**TRANSLATION**

The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living beings; sa-iśvarāṇāṁ—including all the demigods; adhīśvaram—the supreme master; śāstā—the supreme ruler; daṇḍa-dharāḥ—the supreme administrator of punishment; nīnāṁ—of human society; śubha-aśubha-vivecanāḥ—who discriminates between what is auspicious and inauspicious.

**TEXT 8**

तस्य ते बिहितो दण्डो न लोकेवर्तेतेशुना ||
चतुर्भिंदुपति: सिद्धेऽर्ज्जा ते बिग्रहलभिता || ८ ||

The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings.
Yamarāja Instructs His Messengers

 tasya te vihito dāndo
 na loke vartate 'dhunā
 caturbhīr adbhutaiḥ siddhair
 ājñā te vipralambhitā

 tasya—of the influence; te—of you; vihitaḥ—ordained; dāndo—punishment; na—not; loke—within this world; vartate—exists; adhunā—now; caturbhīḥ—by four; adbhutaiḥ—very wonderful; siddhair—perfected persons; ājñā—the order; te—your; vipralambhitā—surpassed.

TRANSLATION

But now we see that the punishment ordained under your authority is no longer effective, since your order has been transgressed by four wonderful and perfect persons.

PURPORT

The Yamadūtas had been under the impression that Yamarāja was the only person in charge of administering justice. They were fully confident that no one could counteract his judgments, but now, to their surprise, his order had been violated by the four wonderful persons from Siddhaloka.

TEXT 9

nīyamānam tavādesād
asmābhīr yātanā-grhān
vyāmocayan pātakinam
chittvā pāsān prasahya te

nīyamānam—being brought; tava ādesāt—by your order; asmābhīḥ—by us; yātanā-grhān—to the torture chambers, the hellish planets; vyāmocayan—released; pātakinam—the sinful Ajāmila; chittvā—cutting; pāsān—the ropes; prasahya—by force; te—they.
TRANSLATION

We were bringing the most sinful Ajāmila toward the hellish planets, following your order, when those beautiful persons from Siddhaloka forcibly cut the knots of the ropes with which we were arresting him.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that the Yamadūtas wanted to bring the Viśnudūtas before Yamarāja. If Yamarāja could then have punished the Viśnudūtas, the Yamadūtas would have been satisfied.

TEXT 10


tāṁs te veditum icchāmo
yadi no manyase kṣamam
nārāyaṇeto abhihitē
mā bhair ity āyayur drutam

| tāṁs—about them; te—from you; veditum—to know; icchām—wish; yadi—if; naḥ—for us; manyase—you think; kṣamam—suitable; nārāyaṇa—Nārāyaṇa; iti—thus; abhihitē—being uttered; mā—do not; bhair—fear; iti—thus; āyayuḥ—they arrived; drutam—very soon. |

TRANSLATION

As soon as the sinful Ajāmila uttered the name Nārāyaṇa, these four beautiful men immediately arrived and reassured him, saying, “Do not fear. Do not fear.” We wish to know about them from Your Lordship. If you think we are able to understand them, kindly describe who they are.

PURPORT

The order carriers of Yamarāja, being very much aggrieved because of their defeat by the four Viśnudūtas, wanted to bring them before
Yamarāja and, if possible, punish them. Otherwise they desired to com­mit suicide. Before pursuing either course, however, they wanted to know about the Viṣṇudūtas from Yamarāja, who is also omniscient.

TEXT 11

śrī-bādarāyanir uvāca
iti devah sa āprśṭah
prajā-samyamanah yamah
pritah sva-dūtān pratyāha
smaran pādāmbujam hareḥ

śrī-bādarāyanih uvāca—Śukadeva Gosvāmi said; iti—thus; devah—the demigod; saḥ—he; āprśṭah—being questioned; prajā-samyamanah yamah—Lord Yamarāja, who controls the living entities; pritah—being pleased; sva-dūtān—to his own servants; pratyāha—replied; smaran—remembering; pāda-ambujam—the lotus feet; hareḥ—of Hari, the Personality of Godhead.

TRANSLATION

Śri Śukadeva Gosvāmi said: Thus having been questioned, Lord Yamarāja, the supreme controller of the living entities, was very pleased with his order carriers because of hearing from them the holy name of Nārāyaṇa. He remembered the lotus feet of the Lord and began to reply.

PURPORT

Śrīla Yamarāja, the supreme controller of the living entities in terms of their pious and impious activities, was very pleased with his servants because they had chanted the holy name of Nārāyaṇa in his dominion. Yamarāja has to deal with men who are all sinful and who can hardly understand Nārāyaṇa. Consequently when his order carriers uttered the name of Nārāyaṇa, he was extremely pleased, for he also is a Vaiṣṇava.
TEXT 12

Yam uvāca

paro mad-anyo jagataḥ tathuṣaḥ ca
otam protam paṭavad yatra viṣvam
yat-amsato 'syā sthiti-janma-nāśā
nasy otavad yasya vaṣe ca lokaḥ

yama uvāca—Yamarāja replied; parah—superior; mat—than me; anyah—another; jagatah—of all moving things; tathuṣah—of non-moving things; ca—and; otam—crosswise; protam—lengthwise; paṭa-vat—like a woven cloth; yatra—in whom; viṣvam—the cosmic manifestation; yat—of whom; aṁśatah—from the partial expansions; asya—of this universe; sthiti—the maintenance; janma—the creation; nāśah—the annihilation; nasi—in the nose; ota-vat—like the rope; yasya—of whom; vaṣe—under the control; ca—and; lokaḥ—the whole creation.

TRANSLATION

Yamarāja said: My dear servants, you have accepted me as the Supreme, but factually I am not. Above me, and above all the other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahmā, Viṣṇu and Śiva, who are in charge of the creation, maintenance and annihilation of this universe. He is like the two threads that form the length and breadth of a woven cloth. The entire world is controlled by Him just as a bull is controlled by a rope in its nose.

PURPORT

The order carriers of Yamarāja suspected that there was a ruler even above Yamarāja. To eradicate their doubts, Yamarāja immediately
replied, “Yes, there is one supreme controller above everything.” Yamarāja is in charge of some of the moving living entities, namely the human beings, but the animals, who also move, are not under his control. Only human beings have consciousness of right and wrong, and among them only those who perform sinful activities come under the control of Yamarāja. Therefore although Yamarāja is a controller, he is only a departmental controller of a few living entities. There are other demigods who control many other departments, but above them all is one supreme controller, Kṛṣṇa. Īśvarah paramah kṛṣṇah sac-cid-ānanda-vigrahah: the supreme controller is Kṛṣṇa. Others, who control their own departments in the affairs of the universe, are insignificant in comparison to Kṛṣṇa, the supreme controller. Kṛṣṇa says in Bhagavad-gītā (7.7), mattaḥ parataram nānyat kiñcid asti dhanañjaya: “My dear Dhanañjaya [Arjuna], no one is superior to Me.” Therefore Yamarāja immediately cleared away the doubts of his assistants, the Yamadūtas, by confirming that there is a supreme controller above all others.

Śrīla Madhvācārya explains that the words otaṁ protam refer to the cause of all causes. The Supreme Lord is both vertical and horizontal to the cosmic manifestation. This is confirmed by the following verse from the Skanda Purāṇa:

\[
yathā kanthā-patāḥ sūtra
\]
\[
ōtāḥ protāḥ ca sa sthitāḥ
evam viśnāv idaṁ viśvam
\]
\[
ōtāṁ protāṁ ca samsthitam
\]

Like the two threads, horizontal and vertical, of which a quilt is manufactured, Lord Viśnū is situated as the vertical and horizontal cause of the cosmic manifestation.
TRANSLATION

Just as the driver of a bullock cart ties ropes through the nostrils of his bulls to control them, the Supreme Personality of Godhead binds all men through the ropes of His words in the Vedas, which set forth the names and activities of the distinct orders of human society [brähmana, kṣatriya, vaiśya and śūdra]. In fear, the members of these orders all worship the Supreme Lord by offering Him presentations according to their respective activities.

PURPORT

In this material world, everyone is conditioned, regardless of who he is. One may be a human being, a demigod or an animal, tree or plant, but everything is controlled by the laws of nature, and behind this natural control is the Supreme Personality of Godhead. This is confirmed by Bhagavad-gitā (9.10), wherein Kṛṣṇa says, mayādhyakṣena prakṛtiḥ suyate sa-carācaram: “The material nature is working under My direction and producing all moving and nonmoving beings.” Thus Kṛṣṇa is behind the natural machine, which works under His control.

Apart from other living entities, the living being in the human form of body is systematically controlled by the Vedic injunctions in terms of the divisions of varṇa and āśrama. A human being is expected to follow the rules and regulations of varṇa and āśrama; otherwise he cannot
escape punishment by Yamarāja. The point is that every human being is expected to elevate himself to the position of a brāhmaṇa, the most intelligent man, and then one must transcend that position to become a Vaiṣṇava. This is the perfection of life. The brāhmaṇa, kṣatriya, vaiśya and śūdra can elevate themselves by worshiping the Lord according to their activities (sva śve karmāṇy abhirataḥ saṁsiddhim labhate naraḥ). The divisions of varṇa and āśrama are necessary to insure the proper execution of duties and peaceful existence for everyone, but everyone is directed to worship the Supreme Lord, who is all-pervading (yena sar-vam idam tatam). The Supreme Lord exists vertically and horizontally (otam protam), and therefore if one follows the Vedic injunctions by worshiping the Supreme Lord according to one’s ability, his life will be perfect. As stated in Śrīmad-Bhāgavatam (1.2.13):

ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśah
svanuṣṭhitasya dhamasya
saṁsiddhir hari-toṣanam

“O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and orders of life, is to please the Lord Hari.” The varṇāśrama institution offers the perfect process for making one eligible to return home, back to Godhead, because the aim of every varṇa and āśrama is to please the Supreme Lord. One can please the Lord under the direction of a bona fide spiritual master, and if one does so his life is perfect. The Supreme Lord is worshipable, and everyone worships Him directly or indirectly. Those who worship Him directly get the results of liberation quickly, whereas the liberation of those who serve Him indirectly is delayed.

The words nāmabhīr vāci are very important. In the varṇāśrama institution, there are different names—brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacāri, grhaṣṭha, vānapraṣṭha and sannyāsi. The vāk, or Vedic injunctions, give directions for all these divisions. Everyone is expected to offer obeisances to the Supreme Lord and perform duties as indicated in the Vedas.
aham mahendro nirrtih pracetah
somo 'gnir iSah pavano virincihi
aditya-viSve vasavo 'tha sadhyah
marud-gana rudra-ganah sasiddhah

anye ca ye visva-srjO 'mareSah
bhrgu-adayo 'sprsa-rajas-tamaskah
yasyehitam na viduhs prsstra-mayah
sattva-pradhana api kim tato 'anye

aham—I, Yamarāja; mahendra—Indra, the King of heaven; nirṛtiḥ—Nirṛti; pracetah—Varuṇa, the controller of water; somah—the moon; agnih—fire; iSah—Lord Śiva; pavanaḥ—the demigod of the air; virincihi—Lord Brahmā; aditya—the sun; viSve—Viśvāsū; vasavaḥ—the eight Vasus; atha—also; sadhyaḥ—the demigods; marut-ganah—masters of the wind; rudra-ganah—the expansions of Lord Śiva; sa-siddhāḥ—with the inhabitants of Siddhaloka;anye—others; ca—and; ye—who; visva-srjO—Marici and the other creators of the universal affairs; amara-iSah—the demigods like Bṛhaspati; bhṛgu-ādayaḥ—the great sages headed by Bhṛgu; asṛṣṭa—who have not been contaminated; rajah-tamaskah—by the lower modes of material nature (rajo-gūṇa and tamo-gūṇa); yasya—of whom; ihitam—the activity; na viduḥ—do not know; prṣṭa-māyāḥ—who are illusioned by the illusory energy; sattva-
pradhānāḥ—chiefly in the mode of goodness; api—although; kim—what to speak of; tataḥ—than them; anye—others.

**TRANSLATION**

I, Yamarāja; Indra, the King of heaven; Nirṛti; Varuṇa; Candra, the moon-god; Agni; Lord Śiva; Pavana; Lord Brahmā; Śūrya, the sun-god; Viśvāsu; the eight Vasus; the Śādhyas; the Maruts; the Rudras; the Siddhas; and Marici and the other great ṛṣis engaged in maintaining the departmental affairs of the universe, as well as the best of the demigods headed by Bṛhaspati, and the great sages headed by Bhṛgu are all certainly freed from the influence of the two base material modes of nature, namely passion and ignorance. Nevertheless, although we are in the mode of goodness, we cannot understand the activities of the Supreme Personality of Godhead. What, then, is to be said of others, who, under illusion, merely speculate to know God?

**PURPORT**

The men and other living entities within this cosmic manifestation are controlled by the three modes of nature. For the living entities controlled by the base qualities of nature, passion and ignorance, there is no possibility of understanding God. Even those in the mode of goodness, like the many demigods and great ṛṣis described in these verses, cannot understand the activities of the Supreme Personality of Godhead. As stated in Bhagavad-gītā, one who is situated in the devotional service of the Lord is transcendental to all the material qualities. Therefore the Lord personally says that no one can understand Him but the bhaktas, who are transcendental to all material qualities (bhaktyā mām abhi-jānāti). As stated by Bhiṣmadeva to Mahārāja Yudhiṣṭhira in Śrimad-Bhāgavatam (1.9.16):

na hy asya karhicid rājan
pumān veda vidhitsitam
yad viṣijñāsayā yuktā
muhyanti kavayo ’pi hi

“O King, no one can know the plan of the Lord [Śrī Kṛṣna]. Even though great philosophers inquire exhaustively, they are bewildered.” No one,
therefore, can understand God by speculative knowledge. Indeed, by speculation one will be bewildered (muhyanti). This is also confirmed by the Lord Himself in Bhagavad-gītā (7.3):

\[
\text{manusyaṁ sahasreśu} \\
\text{kaścid yatati siddhaye} \\
\text{yatatām api siddhānām} \\
\text{kaścin māṁ vetti tattvataḥ}
\]

Among many thousands of men, one may endeavor for perfection, and even among the siddhas, those who have already become perfect, only one who adopts the process of bhakti, devotional service, can understand Kṛṣṇa.

**TEXT 16**

yaṁ vai na gobhir manasaśubhir vā 
ḥṛdā girā vāsu-bhṛto vicaksate 
ātmānam antar-hṛdi santam ātmanāṁ 
cakṣur yathāivākṛtayaḥ tataḥ param

**TRANSLATION**

As the different limbs of the body cannot see the eyes, the living entities cannot see the Supreme Lord, who is situated as the Super-
soul in everyone’s heart. Not by the senses, by the mind, by the life
air, by thoughts within the heart, or by the vibration of words can
the living entities ascertain the real situation of the Supreme Lord.

PURPORT

Although the different parts of the body do not have the power to see
the eyes, the eyes direct the movements of the body’s different parts. The
legs move forward because the eyes see what is in front of them, and the
hand touches because the eyes see touchable entities. Similarly, every
living being acts according to the direction of the Supersoul, who is situ­
ated within the heart. As the Lord Himself confirms in Bhagavad-gītā
(15.15), sarvasya cāham hṛdi sannvīṣṭo māttah smṛtir jñānam
apoḥanaṁ ca: “I am sitting in everyone’s heart and giving directions for
remembrance, knowledge and forgetfulness.” Elsewhere in Bhagavad-
gītā it is stated, iśvarah sarva-bhūtānāṁ hṛd-deśe ’ṛjuna tiṣṭhati: “The
Supreme Lord, as the Supersoul, is situated within the heart.” The living
entity cannot do anything without the sanction of the Supersoul. The
Supersoul is acting at every moment, but the living entity cannot under­
stand the form and activities of the Supersoul by manipulating his
senses. The example of the eyes and the bodily limbs is very appropriate.
If the limbs could see, they could walk forward without the help of the
eyes, but that is impossible. Although one cannot see the Supersoul in
one’s heart through sensual activities, His direction is necessary.

TEXT 17

tasyātma-tantrasya harer adhīśituḥ
dharmadhīrgham tvā
padāya yādhipatā mahātmanaḥ
prāyena dūta iha vai manoharaḥ
śarvatā tad-rūpa-guṇa-svabhāvah
tasya—of Him; ātma-tantrasya—being self-sufficient, not dependent on any other person; hareḥ—the Supreme Personality of Godhead; adhīṣṭuḥ—who is the master of everything; parasya—the transcendence; māyā-adhipateḥ—the master of the illusory energy; mahā-ātmamanah—of the Supreme Soul; prayena—almost; dūtāḥ—the order carriers; iha—in this world; vai—indeed; manoharaḥ—pleasing in their dealings and bodily features; caranti—they move; tat—of Him; rūpa—possessing the bodily features; guṇa—the transcendental qualities; svabhāvāḥ—and nature.

TRANSLATION

The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities and features; and similarly His order carriers, the Vaiṣṇavas, who are very beautiful, possess bodily features, transcendental qualities and a transcendental nature almost like His. They always wander within this world with full independence.

PURPORT

Yamarāja was describing the Supreme Personality of Godhead, the supreme controller, but the order carriers of Yamarāja were very eager to know about the Viśnudūtas, who had defeated them in their encounter with Ajāmila. Yamarāja therefore stated that the Viśnudūtas resemble the Supreme Personality of Godhead in their bodily features, transcendental qualities and nature. In other words, the Viśnudūtas, or Vaiṣṇavas, are almost as qualified as the Supreme Lord. Yamarāja informed the Yamadūtas that the Viśnudūtas are no less powerful than Lord Viṣṇu. Since Viṣṇu is above Yamarāja, the Viśnudūtas are above the Yamadūtas. Persons protected by the Viśnudūtas, therefore, cannot be touched by the Yamadūtas.

TEXT 18

भृततिनि विष्णोः सुरपुजितानि
हुर्दशीर्षिक्षानि महारुतानि।
bhūtāni viṣṇoh sura-pūjitāni
durdarśa-liṅgāni mahādbhutāni
rakṣanti tad-bhaktimataḥ parebhyo
mattaḥ ca martyān atha sarvataḥ ca

bhūtāni—living entities or servants; viṣṇoh—of Lord Viṣṇu; sura-pūjitāni—who are worshiped by the demigods; durdarśa-liṅgāni—possessing forms not easily seen; mahā-adbhutāni—greatly wonderful; rakṣanti—they protect; tat-bhakti-mataḥ—the devotees of the Lord; parebhyo—from others who are inimical; mattaḥ—from me (Yamarāja) and my order carriers; ca—and; martyān—the human beings; atha—thus; sarvataḥ—from everything; ca—and.

TRANSLATION
The order carriers of Lord Viṣṇu, who are worshiped even by the demigods, possess wonderful bodily features exactly like those of Viṣṇu and are very rarely seen. The Viṣṇudūtas protect the devotees of the Lord from the hands of enemies, from envious persons and even from my jurisdiction, as well as from natural disturbances.

PURPORT
Yamarāja has specifically described the qualities of the Viṣṇudūtas to convince his own servants not to be envious of them. Yamarāja warned the Yamadūtas that the Viṣṇudūtas are worshiped with respectful obeisances by the demigods and are always very alert to protect the devotees of the Lord from the hands of enemies, from natural disturbances and from all dangerous conditions in this material world. Sometimes the members of the Kṛṣṇa Consciousness Society are afraid of the impending danger of world war and ask what would happen to them if a war should occur. In all kinds of danger, they should be confident of their protection by the Viṣṇudūtas or the Supreme Personality of Godhead, as confirmed
Material danger is not meant for devotees. This is also confirmed in Śrīmad-Bhāgavatam. *Padaṁ padaṁ yad vipadāṁ na teṣāṁ:* in this material world there are dangers at every step, but they are not meant for devotees who have fully surrendered unto the lotus feet of the Lord. The pure devotees of Lord Viṣṇu may rest assured of the Lord’s protection, and as long as they are in this material world they should fully engage in devotional service by preaching the cult of Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa, namely the Hare Kṛṣṇa movement of Kṛṣṇa consciousness.

**TEXT 19**

\[\text{dharmam tu sākṣād bhagavat-praṇītaṁ} \]

\[\text{na vai vidur ṛṣayo nāpi devāḥ} \]

\[\text{na siddha-mukhyā asurā manusyāḥ} \]

\[\text{kuto nu vidyādhara-cāraṇādayaḥ} \]

**dharmam**—real religious principles, or bona fide laws of religion;  
**tu**—but;  
**sākṣāt**—directly;  
**bhagavat**—by the Supreme Personality of Godhead;  
**praṇītaṁ**—enacted;  
**na**—not;  
**vai**—indeed;  
**viduḥ**—they know;  
**ṛṣayāḥ**—the great ṛṣis such as Bṛgū;  
**na**—not;  
**api**—also;  
**devāḥ**—the demigods;  
**na**—nor;  
**siddha-mukhyāḥ**—the chief leaders of Siddhaloka;  
**asurāḥ**—the demons;  
**manusyāḥ**—the inhabitants of Bhūrloka, the human beings;  
**kuto**—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.

**TRANSLATION**

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 Cārāṇas.

PURPORT

When challenged by the Viṣṇudūtas to describe the principles of religion, the Yamadūtas said, veda-prāṇihito dharmaḥ: the religious principles are the principles enacted in the Vedic literature. They did not know, however, that the Vedic literature contains ritualistic ceremonies that are not transcendental, but are meant to keep peace and order among materialistic persons in the material world. Real religious principles are nistraigunya, above the three modes of material nature, or transcendental. The Yamadūtas did not know these transcendental religious principles, and therefore when prevented from arresting Ajāmila they were surprised. Materialistic persons who attach all their faith to the Vedic rituals are described in Bhagavad-gītā (2.42), wherein Kṛṣṇa says, veda-vāda-ratāḥ pārtha nānyad aṣītī vādinaḥ: the supposed followers of the Vedas say that there is nothing beyond the Vedic ceremonies. Indeed, there is a group of men in India who are very fond of the Vedic rituals, not understanding the meaning of these rituals, which are intended to elevate one gradually to the transcendental platform of knowing Kṛṣṇa (vedaiś ca sarvair aham eva vedyaiḥ). Those who do not know this principle but who simply attach their faith to the Vedic rituals are called veda-vāda-ratāḥ.

Herein it is stated that the real religious principle is that which is given by the Supreme Personality of Godhead. That principle is stated in Bhagavad-gītā. Sarva-dharmān parityajya mām ekam āraṇam vraja: one should give up all other duties and surrender unto the lotus feet of Kṛṣṇa. That is the real religious principle everyone should follow. Even though one follows Vedic scriptures, one may not know this transcendental principle, for it is not known to everyone. To say nothing of human beings, even the demigods in the upper planetary systems are unaware of it. This transcendental religious principle must be understood from the Supreme Personality of Godhead directly or from His special representative, as stated in the next verses.
svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhiṣmo
bali vaiyāsakir vayam

dvādaśaite vijānīmo
dharman bhāgavatam bhaṭāḥ
guhyam viśuddham durbodham
yam jñātvāṁrtam aśnute

svayambhūḥ—Lord Brahmā; nāradaḥ—the great saint Nārada; śambhuḥ—Lord Śiva; kumāraḥ—the four Kumāras; kapilaḥ—Lord Kapila; manuḥ—Śvayambhuva Manu; prahlādaḥ—Prahlāda Mahārāja; janakaḥ—Janaka Mahārāja; bhiṣmaḥ—Grandfather Bhīṣma; baliḥ—Bali Mahārāja; vaiyāsakih—Śukadeva, the son of Vyāsadeva; vayam—we; dvādaśa—twelve; ete—these; vijānīmah—know; dharman—real religious principles; bhāgavatam—which teach a person how to love the Supreme Personality of Godhead; bhaṭāḥ—O my dear servants; guhyam—very confidential; viśuddham—transcendental, not contaminated by the material modes of nature; durbodham—not easily understood; yam—which; jñātvā—understanding; amṛtam—eternal life; aśnute—he enjoys.

TRANSLATION

Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svayambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmi and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhāgavata-dharma, or surrender unto the Supreme Lord
and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead.

PURPORT

In Bhagavad-gītā Lord Kṛṣṇa refers to bhāgavata-dharma as the most confidential religious principle (sarva-guhyatamam, guhyād guhyataram). Kṛṣṇa says to Arjuna, “Because you are My very dear friend, I am explaining to you the most confidential religion.” Sarva-dharmān parityajya māṁ ekaṁ śaraṇāṁ vraja: “Give up all other duties and surrender unto Me.” One may ask, “If this principle is very rarely understood, what is the use of it?” In answer, Yamarāja states herein that this religious principle is understandable if one follows the paramparā system of Lord Brahmā, Lord Śiva, the four Kumāras and the other standard authorities. There are four lines of disciplic succession: one from Lord Brahmā, one from Lord Śiva, one from Lakṣmī, the goddess of fortune, and one from the Kumāras. The disciplic succession from Lord Brahmā is called the Brahma-sampradāya, the succession from Lord Śiva (Śambhu) is called the Rudra-sampradāya, the one from the goddess of fortune, Lakṣmīji, is called the Śrī-sampradāya, and the one from the Kumāras is called the Kumāra-sampradāya. One must take shelter of one of these four sampradāyas in order to understand the most confidential religious system. In the Padma Purāṇa it is said, sampradāya-vihīnā ye mantras te niṣphalā maṭāḥ: If one does not follow the four recognized disciplic successions, his mantra or initiation is useless. In the present day there are many apasampradāyas, or sampradāyas which are not bona fide, which have no link to authorities like Lord Brahmā, Lord Śiva, the Kumāras or Lakṣmī. People are misguided by such sampradāyas. The śāstras say that being initiated in such a sampradāya is a useless waste of time, for it will never enable one to understand the real religious principles.

TEXT 22

एतानेव तोऽक्षे प्रविठे पुनः धर्मः परः स्मृतः।
भक्तियोगो भगवति तत्रामश्रणादिभिः॥२२॥
etāvān eva loke 'smin
puṁsāṁ dharmah paraḥ smṛtaḥ
bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ

etāvān—this much; eva—indeed; loke asmin—in this material world; puṁsāṁ—of the living entities; dharmaḥ—the religious principles; paraḥ—transcendental; smṛtaḥ—recognized; bhakti-yogah—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.

**TRANSLATION**

Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.

**PURPORT**

As stated in the previous verse, dharmam bhāgavatam, real religious principles, are bhāgavata-dharma, the principles described in Śrīmad-Bhāgavatam itself or in Bhagavad-gītā, the preliminary study of the Bhāgavatam. What are these principles? The Bhāgavatam says, dharmah projjhita-kaitavo 'tra: in Śrīmad-Bhāgavatam there are no cheating religious systems. Everything in the Bhāgavatam is directly connected with the Supreme Personality of Godhead. The Bhāgavatam further says, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje: the supreme religion is that which teaches its followers how to love the Supreme Personality of Godhead, who is beyond the reach of experimental knowledge. Such a religious system begins with tan-nāma-grahaṇa, chanting of the holy name of the Lord (śravaṇam kīrtanam viṣṇoh smaranaṁ pāda-sevanam). After chanting the holy name of the Lord and dancing in ecstasy, one gradually sees the form of the Lord, the pastimes of the Lord and the transcendental qualities of the Lord. This way one fully understands the situation of the Personality of Godhead. One can come to this understanding of the Lord, how He descends into the material world, how He takes His births and what activities He performs, but one can know this only by executing devotional service. As stated in Bhagavad-
gītā, bhaktīyā mām abhijānāti: simply by devotional service one can understand everything about the Supreme Lord. If one fortunately understands the Supreme Lord in this way, the result is tyākṭvā dehaṁ punar janma naiti: after giving up his material body, he no longer has to take birth in this material world. Instead, he returns home, back to Godhead. That is the ultimate perfection. Therefore Kṛṣṇa says in Bhagavad-gītā (8.15):

mām upetya punar janma
duḥkhālayam aśāsvatam
nāpnuvanti mahātmānaḥ
samsiddhim paramāṁ gatāḥ

"After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection."

**TEXT 23**

नामोचारणमाहात्म्यं हरेः पञ्चयत पुत्रकाः ।
अजामिलोपि चेनैव मृत्युपाशाद्वस्यत ॥२३॥

nāmoccāraṇa-māhātmyaṁ
hareḥ paśyata putrakāḥ
ajāmilo 'pi yenaiva
mṛtyu-pāśād amucyata

nāma—of the holy name; uccāraṇa—of the pronouncing; māhātmyaṁ—the exalted position; hareḥ—of the Supreme Lord; paśyata—just see; putrakāḥ—O my dear servants, who are like my sons; ajāmilaḥ api—even Ajāmila (who was considered greatly sinful); yena—by the chanting of which; eva—certainly; mṛtyu-pāśāt—from the ropes of death; amucyata—was delivered.

**TRANSLATION**

My dear servants, who are as good as my sons, just see how glorious is the chanting of the holy name of the Lord. The greatly
sinful Ajāmila chanted only to call his son, not knowing that he was chanting the Lord’s holy name. Nevertheless, by chanting the holy name of the Lord, he remembered Nārāyaṇa, and thus he was immediately saved from the ropes of death.

PURPORT

There is no need to conduct research into the significance of the chanting of the Hare Kṛṣṇa mantra. The history of Ajāmila is sufficient proof of the power of the Lord’s holy name and the exalted position of a person who chants the holy name incessantly. Therefore Śrī Caitanya Mahāprabhu advised:

\[
\begin{align*}
\text{harer nāma} & \quad \text{harer nāma} \\
\text{harer nāma} & \quad \text{iva kevalam} \\
kalau nāsty eva & \quad \text{nāsty eva} \\
nāsty eva & \quad \text{gatir anyathā}
\end{align*}
\]

In this age of Kali, no one can perform all the ritualistic ceremonies for becoming liberated; that is extremely difficult. Therefore all the śāstras and all the ācāryas have recommended that in this age one chant the holy name.

TEXT 24

एतावतालम् अघा-निर्हरणाय पुर्णां
संकीर्तनानि भगवतो युणकर्मानाशाम्
विक्रुष्यां पुनःपुरस्वान यदनामिलोधिपि
नारायणेषि त्रियमणाय युक्तिम् ||२४||

etāvatālam agha-nirharanāya puṁsāṁ
saṅkīrtananāṁ bhagavato guṇa-karma-nāmnāṁ
vikruṣya putram aghavān yad ajāmilo 'pi
nārāyaṇeti mriyāmāṇa iyāya muktim

etāvatā—with this much; alam—sufficient; agha-nirharanāya—for taking away the reactions of sinful activities; puṁsāṁ—of human beings; saṅkīrtanaṁ—the congregational chanting; bhagavataḥ—of the
Supreme Personality of Godhead; *guna*—of the transcendental qualities; *karma-nāmāṁ*—and of His names according to His activities and pastimes; *vikrūṣya*—crying to without offense; *putram*—his son; *āghavaṇ*—the sinful; *yat*—since; *ājamilah api*—even Ajāmila; *nārāyaṇa*—the Lord’s name, Nārāyaṇa; *iti*—thus; *mriyamānaḥ*—dying; *iyāya*—achieved; *muktim*—liberation.

**TRANSLATION**

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 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 Nārāyaṇa.

**PURPORT**

In the assembly of Raghunātha dāsa Gosvāmi’s father, Haridāsa Ṭhākura confirmed that simply by chanting the holy name of the Lord one is liberated, even if he does not chant completely inoffensively. Smarta-brāhmaṇas and Māyāvādis do not believe that one can achieve liberation in this way, but the truth of Haridāsa Ṭhākura’s statement is supported by many quotations from Śrīmad-Bhāgavatam.

In his commentary on this verse, for example, Śrīdharā Svāmi gives the following quotation:

\[ sauyaṁ prātar grñan bhaktyā duḥkha-grāmād vimucyate \]

“If one always chants the holy name of the Lord with great devotion in the evening and in the morning, one can become free from all material miseries.” Another quotation confirms that one can achieve liberation if one hears the holy name of the Lord constantly, every day with great respect (*anudinam idam ādareṇa śrṇvan*). Another quotation says:
“One should always chant and hear about the extraordinarily wonderful activities of the Lord, one should meditate upon these activities, and one should endeavor to please the Lord.” (Bhāg. 11.3.27)

Śridhara Svāmī also quotes from the Purāṇas, pāpa-ksayaḥ ca bhavati smaratāṁ tam ahar-niśam: “One can become free from all sinful reactions simply by remembering the lotus feet of the Lord day and night [ahar-niśam].” Furthermore, he quotes from Bhāgavatam (6.3.31):

tasmāt saṅkīrtanaṁ viṣṇor
jagān-maṅgalaṁ arhhasām
mahatām api kauravya
viddhā aikāntika-niśkṛtam

All these quotations prove that one who constantly engages in chanting and hearing of the holy activities, name, fame and form of the Lord is liberated. As stated wonderfully in this verse, etāvatālam agha-nirharāṇya puṁsāṁ: simply by uttering the name of the Lord, one is freed from all sinful reactions.

The word alam, which is used in this verse, indicates that simply uttering the holy name of the Lord is sufficient. This word is used with different imports. As stated in the Amara-kōsa, the most authorized dictionary in the Sanskrit language, alam bhūṣaṇa-paryāpti-śakti-vāraṇa-vācakam: the word alam is used to mean “ornament,” “sufficiency,” “power” and “restraint.” Here the word alam is used to indicate that there is no need of any other process, for the chanting of the holy name of the Lord is sufficient. Even if one chants imperfectly, one becomes free from all sinful reactions by chanting.

This power of chanting the holy name was proved by the liberation of Ajāmila. When Ajāmila chanted the holy name of Nārāyaṇa, he did not precisely remember the Supreme Lord; instead, he remembered his own son. At the time of death, Ajāmila certainly was not very clean; indeed,
he was famous as a great sinner. Furthermore, one’s physiological condition is completely disturbed at the time of death, and in such an awkward condition it would certainly have been very difficult for Ajāmila to have chanted clearly. Nevertheless, Ajāmila achieved liberation simply by chanting the holy name of the Lord. Therefore, what is to be said of those who are not sinful as Ajāmila? It is to be concluded that with a strong vow one should chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—for thus one will certainly be delivered from the clutches of māyā by the grace of Kṛṣṇa.

The chanting of the Hare Kṛṣṇa mantra is recommended even for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. By chanting the Hare Kṛṣṇa mantra without offenses, one increases his love for Kṛṣṇa. As stated by Śrī Caitanya Mahāprabhu, premā pum-artha mahaṁ: one’s main concern should be to increase one’s attachment to the Supreme Personality of Godhead and to increase one’s love for Him.

In this regard Śrila Viśvanātha Cakravartī Ṭhākura quotes the following verse from Śrīmad-Bhāgavatam (11.19.24):

\[
evaṁ dharmair manusyaṁ uddhavatmani vedinaṁ mayi saṁjaẏate bhaktiḥ ko 'nayo 'rtho 'syāvaśśisyate
\]

“My dear Uddhava, the supreme religious system for human society is that by which one can awaken his dormant love for Me.” Commenting on this verse, Śrila Viśvanātha Cakravartī Ṭhākura describes the word bhakti by saying premaivoktaḥ. Ko anyāḥ arthaḥ asya: in the presence of bhakti, what is the necessity of liberation?

Śrila Viśvanātha Cakravartī Ṭhākura also quotes this verse from the Padma Purāṇa:

\[
nāmāparādha-yuktāṁ nāmāṁ eva harantya agham aviśrānti-prayuktāṁ tāṁ evārtha-karāṇi ca
\]
Even if in the beginning one chants the Hare Kṛṣṇa mantra with offenses, one will become free from such offenses by chanting again and again. Pāpa-kṣayaṣ ca bhavati smaratāṁ tam ahar-niṣam: one becomes free from all sinful reactions if one chants day and night, following the recommendation of Śrī Caitanya Mahāprabhu. It was Śrī Caitanya Mahāprabhu who quoted the following verse:

\[
\text{harer nāma harer nāma}
\text{harer nāmaiva kevalam}
\text{kalau nasty eva nasty eva}
\text{nāsty eva gatir anyathā}
\]

“In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” If the members of the Kṛṣṇa consciousness movement strictly follow this recommendation of Śrī Caitanya Mahāprabhu, their position will always be secure.

**TEXT 25**

प्रायेन वेद तद्विदं न महाजनोऽयं
देवया विमोहितमतिर्भङ्ग मायालम् ।
उत्तर्यां जडीङ्गतमकर्मणि पुष्पितायां
वैतानिके महति कर्मणि युज्यमानः ॥१२५॥

\[\text{prāyena veda tad idam na mahājano 'yaṁ devyā vimohita-matir bata māyāyālam}
\text{trayyāṁ jaḍi-kṛta-matir madhu-puspīyāṁ}
\text{vaitānike mahati karmaṇi yujjyamānaḥ}\]

prāyena—almost always; veda— know; tat—that; idam—this; na—not; mahājanah—great personalities besides Svayambhu, Śambhu and the other ten; ayam—this; devyā—by the energy of the Supreme Personality of Godhead; vimohita-matih—whose intelligence is bewildered; bata—indeed; māyāyā—by the illusory energy; alam—greatly; trayyāṁ—in the three Vedas; jaḍi-kṛta-matih—whose intelligence has
been dulled; *madhu-puspitāyām*—in the flowery Vedic language describing the results of ritualistic performances; *vaitāniṇe*—in the performances mentioned in the *Vedas*; *mahati*—very great; *karmaṇi*—fruitive activities; *yujyamānāḥ*—being engaged.

**TRANSLATION**

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājñavalkya, Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahājanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas—especially the Yajur Veda, Sāma 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 Svargaloka for material happiness. They are not attracted to the śaṅkirtana movement; instead, they are interested in dharma, artha, kāma and mokṣa.

**PURPORT**

Since one may easily achieve the highest success by chanting the holy name of the Lord, one may ask why there are so many Vedic ritualistic ceremonies and why people are attracted to them. This verse answers that question. As stated in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ*: the real purpose of studying the *Vedas* is to approach the lotus feet of Lord Kṛṣṇa. Unfortunately, unintelligent people bewildered by the grandeur of Vedic yajñas want to see gorgeous sacrifices performed. They want Vedic mantras chanted and huge amounts of money spent for such ceremonies. Sometimes we have to observe the Vedic ritualistic ceremonies to please such unintelligent men. Recently, when we established a large Kṛṣṇa-Balarāma temple in Vṛndāvana, we were obliged to have Vedic ceremonies enacted by brāhmaṇas because the inhabitants of Vṛndāvana, especially the *smārta*-brāhmaṇas, would not accept Europeans and Americans as bona fide brāhmaṇas. Thus we had to engage brāhmaṇas to perform costly yajñas.
In spite of these *yajñas*, the members of our Society performed *sāṅkīrtana* loudly with *mṛdaṅgas*, and I considered the *sāṅkīrtana* more important than the Vedic ritualistic ceremonies. Both the ceremonies and the *sāṅkīrtana* were going on simultaneously. The ceremonies were meant for persons interested in Vedic rituals for elevation to heavenly planets (*jādi-krta-matir madhu-puspitāyām*), whereas the *sāṅkīrtana* was meant for pure devotees interested in pleasing the Supreme Personality of Godhead. We would simply have performed *sāṅkīrtana*, but then the inhabitants of Vṛndāvana would not have taken the installation ceremony seriously. As explained here, the Vedic performances are meant for those whose intelligence has been dulled by the flowery language of the *Vedas*, which describe fruitive activities intended to elevate one to the higher planets.

Especially in this age of Kali, *sāṅkīrtana* alone is sufficient. If the members of our temples in the different parts of the world simply continue *sāṅkīrtana* before the Deity, especially before Śrī Caitanya Mahāprabhu, they will remain perfect. There is no need of any other performances. Nevertheless, to keep oneself clean in habits and mind, Deity worship and other regulative principles are required. Śrila Jiva Gosvāmī says that although *sāṅkīrtana* is sufficient for the perfection of life, the *arcanā*, or worship of the Deity in the temple, must continue in order that the devotees may stay clean and pure. Śrila Bhaktisiddhānta Sarasvatī Thākura therefore recommended that one follow both processes simultaneously. We strictly follow his principle of performing Deity worship and *sāṅkīrtana* along parallel lines. This we should continue.

**TEXT 26**

![Text 26](https://example.com/text26.png)

*evam vimṛṣya sudhiyo bhagavaty anante*
*sarvātmanā vidadhate khalu bhāva-yogam*
TRANSLATION

Considering all these points, therefore, intelligent men decide to solve all problems by adopting the devotional service of chanting the holy name of the Lord, who is situated in everyone’s heart and who is a mine of all auspicious qualities. Such persons are not within my jurisdiction for punishment. Generally they never commit sinful activities, but even if by mistake or because of bewilderment or illusion they sometimes commit sinful acts, they are protected from sinful reactions because they always chant the Hare Kṛṣṇa mantra.

PURPORT

In this regard Śrila Viśvanātha Cakravartī Ṭhākura quotes the following verse from the prayers of Lord Brahmā (Bhāg. 10.14.29):

\[
\text{athāpi te deva padāmbuja-dvaya-}
\text{prasāda-leśānugrhitā eva hi}
\text{jānāti tattvāṁ bhagavan-mahimno}
\text{na cānya eko ṇapi cīram vicīvan}
\]

The purport is that even though one is a very learned scholar of the Vedic śāstras, he may be completely unaware of the existence of the Supreme Personality of Godhead and His name, fame, qualities and so
forth, whereas one who is not a great scholar can understand the position of the Supreme Personality of Godhead if he somehow or other becomes a pure devotee of the Lord by engaging in devotional service. Therefore this verse spoken by Yamarāja says, evam vimśya sudhiyo bhagavati: those who engage in the loving service of the Lord become sudhiyaḥ, intelligent, but this is not so of a Vedic scholar who does not understand Kṛṣṇa's name, fame and qualities. A pure devotee is one whose intelligence is clear; he is truly thoughtful because he engages in the service of the Lord—not as a matter of show, but with love, with his mind, words and body. Nondevotees may make a show of religion, but it is not very effective because although they ostentatiously attend a temple or church, they are thinking of something else. Such persons are neglecting their religious duty and are punishable by Yamarāja. But a devotee who commits sinful acts, which he may do unwillingly or accidentally because of his former habits, is excused. That is the value of the saṅkīrtana movement.

TEXT 27

teva-deva-siddha-parigīta-pavitra-gāthā
ye sādhavaḥ samadṛśaḥ bhagavat-prapannāḥ
tān nopāsīdata harer gadaẏābhiguptān
naiśāṁ vayaṁ na ca vayaṁ prabhavāma daṁde

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

TRANSLATION

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.

PURPORT

In effect, Yamarāja warned his servants, “My dear servants, despite what you may have done previously to disturb the devotees, henceforward you should stop. The actions of devotees who have surrendered unto the lotus feet of the Lord and who constantly chant the holy name of the Lord are praised by the demigods and the residents of Siddhaloka. Those devotees are so respectable and exalted that Lord Viṣṇu personally protects them with the club in His hand. Therefore, regardless of what you have done this time, henceforward you should not approach such devotees; otherwise you will be killed by the club of Lord Viṣṇu. This is my warning. Lord Viṣṇu has a club and cakra to punish nondevotees. Do not risk punishment by attempting to disturb the devotees. Not to speak of you, if even Lord Brahmā or I were to punish them, Lord Viṣṇu would punish us. Therefore do not disturb the devotees any further.”

TEXT 28

तानान्यः भक्तस्तो विष्णुवान श्रुकन्दन- ।
पादार्भविन्दः मकरसादजस्य ।
निन्दित्राः परमहस्तितास्तः ।
ज्ञेयाद गृहे निर्यवस्मिनि बद्धवृष्णनाः॥ २८॥
TRANSLATION

Paramahaṁsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord’s lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahaṁsas and who are attached to family life and worldly enjoyment, which form the path to hell.

PURPORT

After warning the Yamadūtas not to approach the devotees, Yamarāja now indicates who is to be brought before him. He specifically advises the Yamadūtas to bring him the materialistic persons who are attached to household life merely for sex. As stated in Śrīmad-Bhāgavatam, yan maithunādi-grhamedhi-sukham hi tuccham: people are attached to household life for sex only. They are always harassed in many ways by their material engagements, and their only happiness is that after working very hard all day, at night they sleep and indulge in sex. Nidrayā hriyate naktam vyavāyena ca vā vayah: at night, materialistic householders sleep or indulge in sex life. Divā cārthehayā rājan kuṭumbabharaṇena vā: during the day they are busy trying to find out where
money is, and if they get money they spend it to maintain their families. Yamarāja specifically advises his servants to bring these persons to him for punishment and not to bring the devotees, who always lick the honey at the lotus feet of the Lord, who are equal to everyone, and who try to preach Kṛṣṇa consciousness because of sympathy for all living entities. Devotees are not liable to punishment by Yamarāja, but persons who have no information of Kṛṣṇa consciousness cannot be protected by their material life of so-called family enjoyment. Śrīmad-Bhāgavatam says (2.1.4):

\[
\begin{align*}
\text{dehāpatya-kalatṛādisv} \\
\text{ātma-sainyesv asatsv api} \\
\text{teṣāṁ pramatto nidhanam} \\
\text{paśyann api na paśyati}
\end{align*}
\]

Such persons complacently believe that their nations, communities or families can protect them, unaware that all such fallible soldiers will be destroyed in due course of time. In conclusion, one should try to associate with persons who engage in devotional service twenty-four hours a day.

**TEXT 29**

ćešṭaḥ na svarati tadānāvatātrānīdṛsā \\
Kṛṣṇaya no nāmati yac-chīrā ākṛta-pi \\
Tan ānayaadhvam asato kṛta-viṣṇu-kṛtyān

**jihvā—**the tongue; na—not; **vakti—**chants; **bhagavat—**of the Supreme Personality of Godhead; **guna—**transcendental qualities; **nāma—**and the holy name; **dheya—**impacting; **cetaḥ—**the heart; **ca—**also; na—not; smarati—remembers; tat—His; carāṇa-aravin—
TRANSLATION

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.

PURPORT

The word viṣṇu-kṛtyān is very important in this verse because the purpose of human life is to please Lord Viṣṇu. Varnāśrama-dharma is also meant for that purpose. As stated in the Viṣṇu Purāṇa (3.8.9):

\[
\text{varṇāśrāmācāravatā} \\
\text{puruṣeṇa paraḥ pumān} \\
\text{viṣṇur ārādhyaṁ panthā} \\
\text{nānyat tat-toṣa-kāraṇam}
\]

Human society is meant to follow strictly the varṇāśrama-dharma, which divides society into four social divisions (brahmaṇa, kṣatriya, vaiśya and śūdra) and four spiritual divisions (brahma-caryya, grha-stha, vānaprastha and sannyāsa). Varnāśrama-dharma easily brings one nearer to Lord Viṣṇu, who is the only true objective in human society. Na te viduḥ svārtha-gatiṁ hi viṣṇum: unfortunately, however, people do not know that their self-interest is to return home, back to Godhead, or to approach Lord Viṣṇu. Durāsayā ye bahir-artha-mānīnāḥ: instead, they are simply bewildered. Every human being is expected to perform duties meant for approaching Lord Viṣṇu. Therefore Yamarāja advises the Yamadūtas to bring him those persons who have forgotten their
Yamarāja Instructs His Messengers

Text 30

Text 30]

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duties toward Viṣṇu (akṛta-viṣṇu-krtyān). One who does not chant the holy name of Viṣṇu (Kṛṣṇa), who does not bow down to the Deity of Viṣṇu, and who does not remember the lotus feet of Viṣṇu is punishable by Yamarāja. In summary, all avaśnavas, persons unconcerned with Lord Viṣṇu, are punishable by Yamarāja.

TEXT 30

तत् क्षम्यतां स मगवानु पुरुषः पुराणो

नारायण: स्वपुरुषेयदसर्वं न: ।

खानामहे न विदुषां रचितानंतिनां

श्यानितर्गीयसि नमः पुरुषाय भूष्मे।॥३०॥

tat kṣamyatāṁ sa bhagavān puruṣaḥ purāṇo

nārāyaṇaḥ sva-puruṣaṁ yad asat kṛtam nāḥ

svānāṁ aho na viduṣāṁ racitañjalināṁ

kṣāntir gariyasi namaḥ puruṣāya bhūmne

tat—that; kṣamyatām—let it be excused; saḥ—He; bhagavān—the Supreme Personality of Godhead; puruṣaḥ—the Supreme Person; purānaḥ—the oldest; nārāyaṇaḥ—Lord Nārāyaṇa; sva-puruṣaṁ—by my own servants; yat—which; asat—impudence; kṛtam—performed; nāḥ—of us; svānāṁ—of my own men; aho—alas; na viduṣāṁ—not knowing; racita-añjalināṁ—folding our hands together to beg Your pardon; kṣāntiḥ—forgiveness; gariyasi—in the glorious; namaḥ—respectful obeisances; puruṣāya—unto the person; bhūmne—supreme and all-pervading.

TRANSLATION

[Then Yamarāja, considering himself and his servants to be offenders, spoke as follows, begging pardon from the Lord.] O my Lord, my servants have surely committed a great offense by arresting a Vaiṣṇava such as Ajāmila. O Nārāyaṇa, O supreme and oldest person, please forgive us. Because of our ignorance, we failed to recognize Ajāmila as a servant of Your Lordship, and thus we have certainly committed a great offense. Therefore with folded hands
we beg Your pardon. My Lord, since You are supremely merciful and are always full of good qualities, please pardon us. We offer our respectful obeisances unto You.

PURPORT

Lord Yamarāja took upon himself the responsibility for the offense committed by his servants. If the servant of an establishment makes a mistake, the establishment takes responsibility for it. Although Yamarāja is above offenses, his servants, practically with his permission, went to arrest Ajāmila, which was a great offense. The nyāya-sāstra confirms, bhrtyāparādhe svāmino daṇḍah: if a servant makes a mistake, the master is punishable because he is responsible for the offense. Taking this seriously, Yamarāja, along with his servants, prayed with folded hands to be excused by the Supreme Personality of Godhead, Nārāyaṇa.

TEXT 31

tasmāt saṅkīrtanam viṣṇor
jagat-maṅgalam arṁhasām
mahatām api kauravya
viddhy aikāntika-niṣkṛtam

tasmāt—therefore; saṅkīrtanam—the congregational chanting of the holy name; viṣṇoḥ—as of Lord Viṣṇu; jagat-maṅgalam—the most auspicious performance within this material world; arṁhasām—for sinful activities; mahatām api—even though very great; kauravya—descendant of the Kuru family; viddhi—understand; aikāntika—the ultimate; niṣkṛtam—atonement.

TRANSLATION

Śukadeva Gosvāmi continued: My dear King, the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the saṅkīrtana movement
is the most auspicious activity in the entire universe. Please try to understand this so that others will take it seriously.

PURPORT

We should note that although Ajāmila chanted the name of Nārāyaṇa imperfectly, he was delivered from all sinful reactions. The chanting of the holy name is so auspicious that it can free everyone from the reactions of sinful activities. One should not conclude that one may continue to sin with the intention of chanting Hare Kṛṣṇa to neutralize the reactions. Rather, one should be very careful to be free from all sins and never think of counteracting sinful activities by chanting the Hare Kṛṣṇa mantra, for this is another offense. If by chance a devotee accidentally performs some sinful activity, the Lord will excuse him, but one should not intentionally perform sinful acts.

TEXT 32

 précis

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.

**PURPORT**

One may very easily practice chanting and hearing the holy name of the Lord and thus become ecstatic in spiritual life. *Padma Purāṇa* states:

\[
\text{nāmāparādha-yuktānāṁ}
\]
\[
\text{nāmāny eva haranty agham}
\]
\[
\text{aviśrānti-prayuktāni}
\]
\[
\text{tāny evārtha-karāṇi ca}
\]

Even if one chants the Hare Kṛṣṇa *mahā-mantra* offensively, one can avoid offenses by continuously chanting without deviation. One who becomes accustomed to this practice will always remain in a pure transcendental position, untouchable by sinful reactions. Śukadeva Gosvāmi especially requested King Parikṣit to note this fact very carefully. There is no profit, however, in executing the Vedic ritualistic ceremonies. By performing such activities one may go to the higher planetary systems, but as stated in *Bhagavad-gītā* (9.21), *ksīne punye martya-lokām viṣanti*: when the period of one’s enjoyment in the heavenly planets is terminated because of the limited extent of the results of one’s pious activities, one must return to earth. Thus there is no use in endeavoring to travel up and down in the universe. It is better to chant the holy name of the Lord so that one may become fully purified and eligible to return home, back to Godhead. That is the aim of life, and that is the perfection of life.

**TEXT 33**

krṣṇāṅghrī-padma-madhulīṇī na punar visṛṣṭa-

māya-guṇeṣu ramate vṛjīnāvahēṣu

krṣṇāṅghrī-padma-madhulīṇ na punar visṛṣṭa-
māya-guṇeṣu ramate vṛjīnāvahēṣu
anyas tu kāma-hata ātma-rajah pramārṣṭum
iheta karma yata eva rajah punah syāt

krṣṇa-aṅghri-padma—of the lotus feet of Lord Kṛṣṇa; madhu—the honey; liṣ—one who licks; na—not; punah—again; visṛṣṭa—already renounced; māyā-guṇesu—in the material modes of nature; ramate—desires to enjoy; vrjina-avahesu—which brings distress; anyah—another; tu—however; kāma-hataḥ—being enchanted by lust; ātma-rajah—the sinful infection of the heart; pramārṣṭum—to cleanse; iheta—may perform; karma—activities; yataḥ—after which; eva—in deed; rajah—the sinful activity; punah—again; syāt—appears.

TRANSLATION

Devotees who always lick the honey from the lotus feet of Lord Kṛṣṇa do not care at all for material activities, which are performed under the three modes of material nature and which bring only misery. Indeed, devotees never give up the lotus feet of Kṛṣṇa to return to material activities. Others, however, who are addicted to Vedic rituals because they have neglected the service of the Lord’s lotus feet and are enchanted by lusty desires, sometimes perform acts of atonement. Nevertheless, being incompletely purified, they return to sinful activities again and again.

PURPORT

A devotee’s duty is to chant the Hare Kṛṣṇa mantra. One may sometimes chant with offenses and sometimes without offenses, but if one seriously adopts this process, he will achieve perfection, which cannot be achieved through Vedic ritualistic ceremonies of atonement. Persons who are attached to the Vedic ritualistic ceremonies, but do not believe in devotional service, who advise atonement, but do not appreciate the chanting of the Lord’s holy name, fail to achieve the highest perfection. Devotees, therefore, being completely detached from material enjoyment, never give up Kṛṣṇa consciousness for Vedic ritualistic ceremonies. Those who are attached to Vedic ritualistic ceremonies because of lusty desires are subjected to the tribulations of material existence again and again. Mahārāja Parikṣit has compared their activities to kuñjara-śauca, the bathing of an elephant.
TEXT 34

ittham svabhātra-gaditam bhagavan-mahītvaṁ
samsmṛtya vismita-dhiyaḥ yama-kiṁkarāṁ te
naivācyutāśraya-janaṁ pratiśaṅkamānā
drāṣṭum ca bibhyati tataḥ prabhṛti sma rājan

ittham—of such power; svabhātra-gaditam—explained by their master (Yamarāja); bhagavan-mahītvaṁ—the extraordinary glory of the Supreme Personality of Godhead and His name, fame, form and attributes; samsmṛtya—remembering; vismita-dhiyaḥ—whose minds were struck with wonder; yama-kiṁkarāḥ—all the servants of Yamarāja; te—they; na—not; eva—and; acyuta-āśraya-janaṁ—a person sheltered by the lotus feet of Acyuta, Lord Kṛṣṇa; pratiśaṅkamānāḥ—always fearing; drāṣṭum—to see; ca—and; bibhyati—they are afraid; tataḥ prabhṛti—beginning from then; sma—and; rājan—O King.

TRANSLATION

After hearing from the mouth of their master about the extraordinary glories of the Lord and His name, fame and attributes, the Yamadūtas were struck with wonder. Since then, as soon as they see a devotee, they fear him and dare not look at him again.

PURPORT

Since this incident, the Yamadūtas have given up the dangerous behavior of approaching devotees. For the Yamadūtas, a devotee is dangerous.
When the great sage Agastya, the son of Kumbha, was residing in the Malaya Hills and worshiping the Supreme Personality of Godhead, I approached him, and he explained to me this confidential history.

Thus end the Bhaktivedanta purports of the Sixth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled “Yamarāja Instructs His Messengers.”
CHAPTER FOUR

The Haṁsa-guhya Prayers
Offered to the Lord by Prajāpati Dakṣa

After Mahārāja Parīkṣit appealed to Śukadeva Gosvāmī to describe in further detail the creation of the living entities within this universe, Śukadeva Gosvāmī informed him that when the Pracetas, the ten sons of Prācinabarhi, entered the sea to execute austerities, the planet earth was neglected because of the absence of a king. Naturally many weeds and unnecessary trees grew, and no food grains were produced. Indeed, all the land became like a forest. When the ten Pracetas came out of the sea and saw the entire world full of trees, they were very angry with the trees and decided to destroy them all to rectify the situation. Thus the Pracetas created wind and fire to burn the trees to ashes. Soma, however, the king of the moon and the king of all vegetation, forbade the Pracetas to destroy the trees, since the trees are the source of fruit and flowers for all living beings. Just to satisfy the Pracetas, Soma gave them a beautiful girl born of Pramlōca Apsarā. By the semina of all the Pracetas, Dakṣa was born of that girl.

In the beginning, Dakṣa created all the demigods, demons and human beings, but when he found the population not increasing properly, he took sannyāsa and went to Vindhya Mountain, where he underwent severe austerities and offered Lord Viṣṇu a particular prayer known as Haṁsa-guhya, by which Lord Viṣṇu became very pleased with him. The contents of the prayer were as follows.

“The Supreme Personality of Godhead, the Supersoul, Lord Hari, is the controller of both the living entities and the material nature. He is self-sufficient and self-effulgent. As the subject matter of perception is not the cause of our perceiving senses, so the living entity, although within his body, does not cause his eternal friend the Supersoul, who is the cause of creation of all the senses. Because of the living entity’s ignorance, his senses are engaged with material objects. Since the living entity is alive, he can understand the creation of this material world to
some extent, but he cannot understand the Supreme Personality of Godhead, who is beyond the conception of the body, mind and intelligence. Nevertheless, great sages who are always in meditation can see the personal form of the Lord within their hearts.

"Since an ordinary living being is materially contaminated, his words and intelligence are also material. Therefore he cannot ascertain the Supreme Personality of Godhead by manipulating his material senses. The conception of God derived through the material senses is inaccurate because the Supreme Lord is beyond the material senses, but when one engages his senses in devotional service, the eternal Supreme Personality of Godhead is revealed on the platform of the soul. When that Supreme Godhead becomes the aim of one’s life, one is said to have attained spiritual knowledge.

"The Supreme Brahman is the cause of all causes because He originally existed before the creation. He is the original cause of everything, both material and spiritual, and His existence is independent. However, the Lord has a potency called avidyā, the illusory energy, which induces the false arguer to think himself perfect and which induces the illusory energy to bewilder the conditioned soul. That Supreme Brahman, the Supersoul, is very affectionate to His devotees. To bestow mercy upon them, He discloses His form, name, attributes and qualities to be worshiped within this material world.

"Unfortunately, however, those who are materially absorbed worship various demigods. As the air passes over a lotus flower and carries the scent of the flower with it, or as the air sometimes carries dust and therefore assumes colors, the Supreme Personality of Godhead appears as the various demigods according to the desires of His various foolish worshipers, but actually He is the supreme truth, Lord Viṣṇu. To fulfill the desires of His devotees, He appears in various incarnations, and therefore there is no need to worship the demigods."

Being very satisfied by the prayers of Dakṣa, Lord Viṣṇu appeared before Dakṣa with eight arms. The Lord was dressed in yellow garments and had a blackish complexion. Understanding that Dakṣa was very eager to follow the path of enjoyment, the Lord awarded him the potency to enjoy the illusory energy. The Lord offered him the daughter of Pañcajana named Asikni, who was suitable for Mahārāja Dakṣa to enjoy in sex. Indeed, Dakṣa received his name because he was very expert in sex life. After awarding this benediction, Lord Viṣṇu disappeared.
TEXTS 1–2

śrī-rājovāca
devāsura-nṛṇām sargo
nāgānām mṛga-pakṣinām
sāmāsikas tvayā prokto
yas tu svāyambhuve 'ntare
tasyaiva vyāsam icchāmi
jñātum te bhagavan yathā
anusargam yaya śaktyā
sasarja bhagavān paraḥ

śrī-rājā uvāca—the King said; deva-asura-nṛṇām—of the demigods, the demons and the human beings; sargah—the creation; nāgānām—of the Nāgas (serpentine living entities); mṛga-pakṣinām—of the beasts and birds; sāmāsikah—briefly; tvayā—by you; proktah—described; yah—which; tu—however; svāyambhuve—of Svāyambhuva Manu; antare—within the period; tasya—of this; eva—indeed; vyāsam—the detailed account; icchāmi—I wish; jñātum—to know; te—from you; bhagavān—O my lord; yathā—as well as; anusargam—the subsequent creation; yaya—by which; śaktyā—potency; sasarja—created; bhagavān—the Supreme Personality of Godhead; paraḥ—transcendental.

TRANSLATION

The blessed King said to Śukadeva Gosvāmi: My dear lord, the demigods, demons, human beings, Nāgas, beasts and birds were created during the reign of Svāyambhuva Manu. You have spoken about this creation briefly [in the Third Canto]. Now I wish to know about it elaborately. I also wish to know about the potency of
the Supreme Personality of Godhead by which He brought about the secondary creation.

**TEXT 3**

श्री सूता उवाच

इति समप्रस्नानां राजसर्वदार्यणि:

प्रतिनिधि महायोगी जगाद् युनिसत्तमः ॥ ३ ॥

śrī-sūta uvāca

iti sampraśnam ākarnya

rājarṣer bādārayaṇiḥ

pratinandya mahā-yogi

jagāda muni-sattamāḥ

śrī-sūtaḥ uvāca—Śūta Gosvāmī said; iti—thus; sampraśnam—the inquiry; ākarnya—hearing; rājarṣeḥ—of King Parikṣit; bādārayaṇiḥ—Śukadeva Gosvāmī; pratinandya—praising; mahā-yogi—the great yogi; jagāda—replied; muni-sattamāḥ—O best of the sages.

**TRANSLATION**

Śūta Gosvāmī said: O great sages [assembled at Naimiśāraṇya], after the great yogi Śukadeva Gosvāmī heard King Parikṣit’s inquiry, he praised it and thus replied.

**TEXT 4**

श्री शुक उवाच

यदा प्राचेतस: पुत्रा दश: प्राचीनवर्षिः:

अन्तःसमुद्रदुन्मयः द्वीपकां हुमेष्वेताम् ॥ ४ ॥

śrī-śuka uvāca

yadā pracetasaḥ putrā
daśa prācina-barhiṣaḥ

antah-samudrād unmagnā
dadṛśur gām druṁair vṛtām
Śukadeva Gosvāmī said: When the ten sons of Prācinabarhi emerged from the waters, in which they were performing austerities, they saw that the entire surface of the world was covered by trees.

PURPORT

When King Prācinabarhi was performing Vedic rituals in which the killing of animals was recommended, Nārada Muni, out of compassion, advised him to stop. Prācinabarhi understood Nārada properly and then left the kingdom to perform austerities in the forest. His ten sons, however, were performing austerities within the water, and therefore there was no king to see to the management of the world. When the ten sons, the Pracetas, came out of the water, they saw that the earth was overrun with trees.

When the government neglects agriculture, which is necessary for the production of food, the land becomes covered with unnecessary trees. Of course, many trees are useful because they produce fruits and flowers, but many other trees are unnecessary. They could be used as fuel and the land cleared and used for agriculture. When the government is negligent, less grain is produced. As stated in Bhagavad-gītā (18.44), 

kṛṣi-gorakṣya-vāṇijyam vaiśya-karma svabhāva-jam: the proper engagements for vaiśyas, according to their nature, are to farm and to protect cows. The duty of the government and the ksatriyas is to see that the members of the third class, the vaiśyas, who are neither brāhmaṇas nor ksatriyas, are thus properly engaged. Ksatriyas are meant to protect human beings, whereas vaiśyas are meant to protect useful animals, especially cows.

TEXT 5

हर्ल्लि: हर्ल्लि  तपोदीपितमनुष्यः ।
मुखतो वायुमधि च समुज्जलस्तिश्यता ॥ ५ ॥
drumebhyah krudhyamanas te
tapo-dipita-manyava
mukhato vayum agnim ca
sasrjas tad-didhaksayah

TRANSLATION

Because of having undergone long austerities in the water, the Pracetas were very angry at the trees. Desiring to burn them to ashes, they generated wind and fire from their mouths.

PURPORT

Here the word tapo-dipita-manyavah indicates that persons who have undergone severe austerity (tapasya) are endowed with great mystic power, as evinced by the Pracetas, who created fire and wind from their mouths. Although devotees undergo severe tapasya, however, they are vimanyavah, sadhavah, which means that they are never angry. They are always decorated with good qualities. Bhagavatam (3.25.21) states:

titikshavah karunikah
suhrdah sarva-dehinam
ajata-satravah santah
sadhavah sadhu-bhusanah

A sadhu, a devotee, is never angry. Actually the real feature of devotees who undergo tapasya, austerity, is forgiveness. Although a Vaisnava has sufficient power in tapasya, he does not become angry when put into difficulty. If one undergoes tapasya but does not become a Vaisnava, however, one does not develop good qualities. For example,
Hiranyaakaśipu and Rāvana also performed great austerities, but they did so to demonstrate their demoniac tendencies. Vaiśnavas must meet many opponents while preaching the glories of the Lord, but Śrī Caitanya Mahāprabhu recommends that they not become angry while preaching. Lord Caitanya Mahāprabhu has given this formula: tṛṇād api sunīcena taror api sahiṣṇunā ēmānīnā mānadena kirtaniyāḥ sadā hariḥ. “One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Those engaged in preaching the glories of the Lord should be humbler than grass and more tolerant than a tree: then they can preach the glories of the Lord without difficulty.

TEXT 6

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tābhyāṁ nirdahyamānāṁṁs tān
upalabhya kurūdvaha
rājovāca mahān soma
manyum praśamayann iva
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tābhyāṁ—by the wind and fire; nirdahyamānāṁ—being burned; tān—them (the trees); upalabhya—seeing; kurūdvaha—O Mahārāja Parikṣīt; rājā—the king of the forest; uvāca—said; mahān—the great; somah—predominating deity of the moon, Somadeva; manyum—the anger; praśamayann—pacifying; iva—like.

TRANSLATION

My dear King Parikṣīt, when Soma, the king of the trees and predominating deity of the moon, saw the fire and wind burning all the trees to ashes, he felt great sympathy because he is the
maintainer of all herbs and trees. To appease the anger of the Pra­
cetās, Soma spoke as follows.

**PURPORT**

It is understood from this verse that the predominating deity of the
moon is the maintainer of all the trees and plants throughout the uni­
verse. It is due to the moonshine that trees and plants grow very luxu­
riantly. Therefore how can we accept the so-called scientists whose
moon expeditions have informed us that there are no trees or vegetation
on the moon? Śrīla Viśvanātha Cakravarti Ṭhākura says, *soma vr̥kṣadvisthātā sa eva vr̥kṣānāṁ rājā: * Soma, the predominating deity of
the moon, is the king of all vegetation. How can we believe that the
maintainer of vegetation has no vegetation on his own planet?

**TEXT 7**

\[ na \text{ drumebhya} \text{ maha-bhaga} \\
\text{ dinebhya} \text{ drogdhum arhatha} \\
\text{ vivardhayisa} \text{ yuyam} \\
\text{ prajana} \text{ pataya} \text{ smrtah} \]

*na—not; drumebhyaḥ—the trees; maha-bhagā—O greatly for­
tunate ones; dinebhyaḥ—who are very poor; drogdhum—to burn to ashes;
 arhatha—you deserve; vivardhayisavaḥ—desiring to bring about an in­
crease; yuyam—you; prajanaṁ—of all living entities who have taken
shelter of you; patayah—the masters or protectors; smrtaḥ—known as.

**TRANSLATION**

O greatly fortunate ones, you should not kill these poor trees by
burning them to ashes. Your duty is to wish the citizens [prajās] all
prosperity and to act as their protectors.
PURPORT

It is indicated herein that the government or king has the duty of protecting not only the human beings, but all other living entities, including animals, trees and plants. No living entity should be killed unnecessarily.

TEXT 8

अहो प्रजापतिपतिर्भर्गवानु हरिन्यायः
रास्पतीनोषधोश्च सासर्जोंरसिंहमिशः

ahot praḥapati-patir
bhagavān hariḥ avyayāḥ
vanaspatiḥ oṣadhiḥ ca
sasārjarjam iṣam vibhuḥ

ahō—alas; praḥapati-patiḥ—the Lord of all the lords of created beings; bhagavān hariḥ—the Supreme Personality of Godhead, Hari; avyayāḥ—indestructible; vanaspatiḥ—the trees and plants; oṣadhiḥ—the herbs; ca—and; sasārja—created; ūrjam—invigorating; iṣam—food; vibhuḥ—the Supreme Being.

TRANSLATION

The Supreme Personality of Godhead, Śrī Hari, is the master of all living entities, including all the praṇātis, such as Lord Brahmā. Because He is the all-pervading and indestructible master, He has created all these trees and vegetables as eatables for other living entities.

PURPORT

Soma, the predominating deity of the moon, reminded the Pracetās that this vegetation had been created by the Lord of lords to provide food for everyone. If the Pracetās tried to kill them off, their own subjects would also suffer, for trees are also required for food.
TEXT 9

annam carānām acarā
hy apadaḥ pāda-cārīṇām
ahastā hasta-yuktānām
dvi-padāṁ ca catus-padaḥ

annam—food; carānām—of those that move on wings; acarāḥ—the nonmoving (fruits and flowers); hi—indeed; apadaḥ—the living entities without legs, like the grass; pāda-cārīṇām—of the animals who move on legs, like the cows and buffalo; aahastāḥ—animals without hands; hasta-yuktānām—of the animals with hands, like the tigers; dvi-padaḥ—of human beings, who have two legs; ca—and; catus-padaḥ—the four-legged animals like the deer.

TRANSLATION

By nature’s arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings.

PURPORT

By nature’s law, or the arrangement of the Supreme Personality of Godhead, one kind of living entity is eatable by other living entities. As mentioned herein, dvi-padaṁ ca catus-padaḥ: the four-legged animals (catus-padaḥ), as well as food grains, are eatables for human beings (dvi-padaṁ). These four-legged animals are those such as deer and goats, not cows, which are meant to be protected. Generally the men of the higher classes of society—the brāhmaṇas, kṣatriyas and vaiśyas—do not eat meat. Sometimes kṣatriyas go to the forest to kill animals like deer because they have to learn the art of killing, and sometimes they eat
the animals also. Śūdras, too, eat animals such as goats. Cows, however, are never meant to be killed or eaten by human beings. In every śāstra, cow killing is vehemently condemned. Indeed, one who kills a cow must suffer for as many years as there are hairs on the body of a cow. Manu-samhitā says, pravṛttir eṣā bhūtānāṁ nivṛttis tu mahā-phalaḥ: we have many tendencies in this material world, but in human life one is meant to learn how to curb those tendencies. Those who desire to eat meat may satisfy the demands of their tongues by eating lower animals, but they should never kill cows, who are actually accepted as the mothers of human society because they supply milk. The śāstra especially recommends, kṛṣi-gorakṣya: the vaiśya section of humanity should arrange for the food of the entire society through agricultural activities and should give full protection to the cows, which are the most useful animals because they supply milk to human society.

TEXT 10

यूयम् च पित्रान्वदिष्टादेवदेवेन चानप्रणाय महाकुक्षानूऽ निर्दर्भुधूपह् ||१०||

yuyam ca pitrānvidistā
deva-devena čānaghāḥ
prajā-sargāya hi kathām
vrksān nirdagdham arhatva

yuyam—you; ca—also; pitrā—by your father; anvādiṣṭāḥ—ordered; deva-devena—by the Personality of Godhead, the master of the masters; ca—also; anaghāḥ—O sinless ones; prajā-sargāya—for generating the population; hi—indeed; kathām—how; vrksān—the trees; nirdagdham—to burn to ashes; arhatva—are able.

TRANSLATION

O pure-hearted ones, your father, Prācinabarhi, and the Supreme Personality of Godhead have ordered you to generate population. Therefore how can you burn to ashes these trees and herbs, which are needed for the maintenance of your subjects and descendants?
TEXT 11

ātiṣṭhata satāṁ mārgam
kopam yacchata dipitam
pitrā pitāmahenāpi
juṣṭam vah prapitāmahaiḥ

ātiṣṭhata—just follow; satāṁ mārgam—the path of the great saintly personali­ties; kopam—the anger; yacchata—subdue; dipitam—which is now awakened; pitrā—by the father; pitāmahena api—and by the grandfather; juṣṭam—executed; vah—your; prapitāmahaiḥ—by the great-grandfathers.

TRANSLATION

The path of goodness traversed by your father, grandfather and great-grandfathers is that of maintaining the subjects [prajās], including the men, animals and trees. That is the path you should follow. Unnecessary anger is contrary to your duty. Therefore I request you to control your anger.

PURPORT

Here the words pitrā pitāmahenāpi juṣṭam vah prapitāmahaiḥ depict an honest royal family, consisting of the kings, their father, their grandfather and their great-grandfathers. Such a royal family has a prestigious position because it maintains the citizens, or prajās. The word prajā refers to one who has taken birth within the jurisdiction of the government. The exalted royal families were conscious that all living beings, whether human, animal or lower than animal, should be given protection. The modern democratic system cannot be exalted in this way because the leaders elected strive only for power and have no sense of responsibility. In a monarchy, a king with a prestigious position follows the great deeds of his forefathers. Thus Soma, the king of the moon, here reminds the Pracetās about the glories of their father, grandfather and great-grandfathers.
TEXT 12


tokānām pitarau bandhū
dṛśah pakṣma striyāh patiḥ
patiḥ praśānām bhikṣūnām
grhy ajñānāṁ budhah suhṛt

As the father and mother are the friends and maintainers of their children, as the eyelid is the protector of the eye, as the husband is the maintainer and protector of a woman, as the householder is the maintainer and protector of beggars, and as the learned is the friend of the ignorant, so the king is the protector and giver of life to all his subjects. The trees are also subjects of the king. Therefore they should be given protection.

PURPORT

By the supreme will of the Personality of Godhead, there are various protectors and maintainers for helpless living entities. The trees are also considered praśās, subjects of the king, and therefore the duty of the monarch is to protect even the trees, not to speak of others. The king is duty-bound to protect the living entities in his kingdom. Thus although the parents are directly responsible for the protection and maintenance of their children, the duty of the king is to see that all parents do their duty properly. Similarly, the king is also responsible for overseeing the other protectors mentioned in this verse. It may also be noted that the beggars who should be maintained by the householders are not
professional beggars, but sannyāsīs and brāhmaṇas, to whom the householders should supply food and clothing.

**TEXT 13**

antar deheṣu bhūtānāṃ
tātmāste harir iśvarāḥ
sarvām tad-dhiṣṇyam ikṣadhvam
evam vas toṣito hy asau

**TRANSLATION**

The Supreme Personality of Godhead is situated as the Supersoul within the cores of the hearts of all living entities, whether moving or nonmoving, including men, birds, animals, trees and, indeed, all living entities. Therefore you should consider every body a residence or temple of the Lord. By such vision you will satisfy the Lord. You should not angrily kill these living entities in the forms of trees.

**PURPORT**

As stated in Bhagavad-gītā and confirmed by all the Vedic scriptures, iśvarāḥ sarva-bhūtānāṁ hṛd-deṣe 'ṛjuna tiṣṭhati: the Supersoul is situated within everyone’s heart. Therefore, since everyone’s body is the residence of the Supreme Lord, one should not destroy the body because of unnecessary envy. That will dissatisfy the Supersoul. Soma told the Pracetas that because they had tried to satisfy the Supersoul, now they should not displease Him.
TEXT 14

yah samutpatitam deha
akāśān manyum ulbaṇam
ātma-jijnāsayā yacchet
sa guṇān ativartate

yah—anyone who; samutpatitam—suddenly awakened; dehe—in the body; ākāśāt—from the sky; manyum—anger; ulbaṇam—powerful; ātma-jijnāsayā—by inquiry into spiritual realization or self-realization; yacchet—subdues; saḥ—that person; guṇān—the modes of material nature; ativartate—transcends.

TRANSLATION

One who inquires into self-realization and thus subdues his powerful anger—which awakens suddenly in the body as if falling from the sky—transcends the influence of the modes of material nature.

PURPORT

When one becomes angry, he forgets himself and his situation, but if one is able to consider his situation by knowledge, one transcends the influence of the modes of material nature. One is always a servant of lusty desires, anger, greed, illusion, envy and so forth, but if one obtains sufficient strength in spiritual advancement, one can control them. One who obtains such control will always be transcendentally situated, untouched by the modes of material nature. This is only possible when one fully engages in the service of the Lord. As the Lord says in Bhagavad-gītā (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatityaitān
brahma-bhūyāya kalpate
“One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the spiritual platform.” By engaging one in devotional service, the Kṛṣṇa consciousness movement keeps one always transcendental to anger, greed, lust, envy and so forth. One must perform devotional service because otherwise one will become victimized by the modes of material nature.

TEXT 15

अर्थं दुर्गैठौपैरैनैः बिलानां शिवमस्तु वः ।
वार्षी बोधा वरा कण्या पत्नीत्वे प्रतिग्रहयताम् ||१५||

alam dagdhair drumair dinaih
khilānāṁ śivam astu vah
vārkiśi hy eṣā varā kanyā
patnitve pratigrhyatām

alam—enough; dagdhaiḥ—with burning; drumaiḥ—the trees; dinaiḥ—poor; khilānāṁ—of the remainder of the trees; śivam—all good fortune; astu—let there be; vah—of you; vārkiśi—raised by the trees; hi—indeed; eṣā—this; varā—choice; kanyā—daughter; patnitve—into wifehood; pratigrhyatām—let her be accepted.

TRANSLATION

There is no need to burn these poor trees any longer. Let whatever trees still remain be happy. Indeed, you should also be happy. Now, here is a beautiful, well-qualified girl named Māriśā, who was raised by the trees as their daughter. You may accept this beautiful girl as your wife.

TEXT 16

हस्तयापन्न्यं वरारोहं कण्यामापस्तर्सीं nūp ।
सोमो राजा ययो दच्चा ते धर्मेणोपयेरिमे ||१६||

ity āmantrya varārohāṁ
kanyām āpsarasimś nrpa
Sukadeva Gosvami continued: My dear King, after thus pacifying the Pracetás, Soma, the king of the moon, gave them the beautiful girl born of Pramlocā Apsarā. The Pracetás all received Pramlocā’s daughter, who had high, very beautiful hips, and married her according to the religious system.

**TRANSLATION**

In the womb of that girl the Pracetás all begot a son named Dakṣa, who filled the three worlds with living entities.
PURPORT

Dakṣa was first born during the reign of Svāyambhuva Manu, but because of offending Lord Śiva he was punished by having the head of a goat substituted for his own head. Thus insulted, he had to give up that body, and in the sixth manvantara, called the Cākṣuṣa manvantara, he was born of the womb of Māriṣa as Dakṣa. In this connection Śrīla Viśvanātha Cakravarti Ṭhākura quotes this verse:

cākṣuṣe tv antare prāpte
prāk-sargē kāla-vidrute
yah sasarjā praś īśāh
sa dakṣo daiva-coditaḥ

“His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa manvantara.” ( Bhāg. 4.30.49) Thus Dakṣa regained his previous opulence and again begot thousands and millions of children to fill the three worlds.

TEXT 18

yathā sasarjā bhūtāni
dakṣo duhitr-vatsalaḥ
retasā manasā caiva
tan māmavahitaḥ śṛṇu

yathā—as; sasarjā—created; bhūtāni—the living entities; dakṣaḥ—Dakṣa; duhitr-vatsalaḥ—who is very affectionate to his daughters; retasā—by semina; manasā—by the mind; ca—also; eva—indeed; tat—that; mama—from me; avahitaḥ—being attentive; śṛṇu—please hear.

TRANSLATION

Śukadeva Gosvāmi continued: Please hear from me with great attention how Prajāpati Dakṣa, who was very affectionate to his
daughters, created different types of living entities through his semina and through his mind.

**PURPORT**

The word *duhitr-vatsalah* indicates that all the *prajās* were born from Dakṣa’s daughters. Śrīla Viśvanātha Cakravartī Ṭhākura says that apparently Dakṣa had no son.

**TEXT 19**

\[\text{मनसैवासृजत्स्यूर्यं प्रजापतिर्रिमा: प्रजा: I}\\ \text{देवासुरसुप्त्यादिश्चः स्यलौकर्स:} \quad \| १९\|\]

- *manasaivaśrjat pūrvaṁ*  
  - *prajāpatir imāḥ prajāḥ*  
  - *devāsura-manuṣyādīn*  
  - *nabhaḥ-sthala-jalaukasah*  

*manasa*—by the mind; *eva*—indeed; *asrjat*—created; *pūrvaṁ*—in the beginning; *prajāpatiḥ*—the *prajāpati* (Dakṣa); *imāḥ*—these; *prajāḥ*—living entities; *deva*—the demigods; *asura*—the demons; *manuṣya-ādīn*—and other living entities, headed by the human beings; *nabhaḥ*—in the skies; *sthala*—on the land; *jala*—or within the water; *okasaḥ*—who have their abodes.

**TRANSLATION**

With his mind, Prajāpati Dakṣa first created all kinds of demigods, demons, human beings, birds, beasts, aquatics and so on.

**TEXT 20**

\[\text{तमश्रृंहितामाल्लेक} \quad \text{प्रजासर्गं प्रजापति: I}\\ \text{विन्ध्यापदानुप्रत्य जोभरदुप्परं तप:} \quad \| २०\|\]

- *tam abhr̥hitam ālokya*  
  - *prajā-sargam prajāpatiḥ*
vindhya-pādāṇ upavrajya
so 'carad duṣkaram tapah

tam—that; abṛṁhitam—not increasing; ālokya—seeing; prajā-sargam—the creation of the living entities; prajāpatiḥ—Dakṣa, the generator of living entities; vindhya-pādāṇ—the mountains near the Vindhya mountain range; upavrajya—going to; saḥ—he; acarat—executed; duṣkaram—very difficult; tapah—austerities.

TRANSLATION
But when Prajāpati Dakṣa saw that he was not properly generating all kinds of living entities, he approached a mountain near the Vindhya mountain range, and there he executed very difficult austerities.

TEXT 21


tatrāghamarśanāṁ nāma
tīrtham pāpa-haram param
upasprśyānusavanāṁ
tapasātośayad dharim

atra—there; aghamarśanāṁ—Aghamarśaṇa; nāma—named; tīrtham—the holy place; pāpa-haram—suitable for destroying all sinful reactions; param—best; upasprśya—performing ācamana and bathing; anusavanāṁ—regularly; tapasā—by austerity; atośayat—caused pleasure; harim—to the Supreme Personality of Godhead.

TRANSLATION
Near that mountain was a very holy place named Aghamarśaṇa. There Prajāpati Dakṣa executed ritualistic ceremonies and satisfied the Supreme Personality of Godhead, Hari, by engaging in great austerities to please Him.
TEXT 22

अस्तौषिदं भगवनं adhokṣajam
tubhyam tad abhidhāsyaṁ
kasyātuṣyad yathā hariḥ

ASTAUSIT—satisfied; hamsa-guhyena—by the celebrated prayers known as Harhsa-guhya; bhagavantam—the Supreme Personality of Godhead; adhokṣajam—who is beyond the reach of the senses; tubhyam—unto you; tat—that; abhidhāsyaṁ—I shall explain; kasya—-with Dakṣa, the prajāpati; atuṣyat—was satisfied; yathā—how; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

My dear King, I shall fully explain to you the Harhsa-guhya prayers, which were offered to the Supreme Personality of Godhead by Dakṣa, and I shall explain how the Lord was pleased with him for those prayers.

PURPORT

It is to be understood that the Harhsa-guhya prayers were not composed by Dakṣa, but were existing in the Vedic literature.

TEXT 23

श्रीप्रजापतिरुच

नमः परायात्मानं भूतये
गुणन्यातंसनिमित्ततन्यथे।
अद्भुताने गुणतचुदिमि-
निद्ध्रतमानाय दच्छे क्षयमुदे ||२३||
sri-prajāpatiḥ uvāca
namaḥ parāyāvītathānubhūtaye
guna-trayaḥbhāsa-nimitta-bandhave
adrśṭa-dhāmne guṇa-tattva-buddhibhir
nivṛtta-mānāya dadhe svayambhuve

sīr-prajāpatiḥ uvāca—the prajāpati Dakṣa said; namah—all respectful obeisances; parāya—unto the Transcendence; avitatha—correct; anubhūtaye—unto Him whose spiritual potency brings about realization of Him; guṇa-traya—of the three material modes of nature; abhāsa—of the living entities who have the appearance; nimitta—and of the material energy; bandhave—unto the controller; adrśṭa-dhāmne—who is not perceived in His abode; guṇa-tattva-buddhibhiḥ—by the conditioned souls whose poor intelligence dictates that real truth is found in the manifestations of the three modes of material nature; nivṛtta-mānāya—who has surpassed all material measurements and calculations; dadhe—I offer; svayambhuve—unto the Supreme Lord, who is manifest with no cause.

TRANSLATION

Prajāpati Dakṣa said: The Supreme Personality of Godhead is transcendental to the illusory energy and the physical categories it produces. He possesses the potency for unfailing knowledge and supreme will power, and He is the controller of the living entities and the illusory energy. The conditioned souls who have accepted this material manifestation as everything cannot see Him, for He is above the evidence of experimental knowledge. Self-evident and self-sufficient, He is not caused by any superior cause. Let me offer my respectful obeisances unto Him.

PURPORT

The transcendental position of the Supreme Personality of Godhead is explained herewith. He is not perceivable by the conditioned souls, who are accustomed to material vision and cannot understand that the Supreme Personality of Godhead exists in His abode, which is beyond that vision. Even if a materialistic person could count all the atoms in the
universe, he would still be unable to understand the Supreme Personality of Godhead. As confirmed in *Brahma-samhitā* (5.34):

\[\text{panthās tu koṭi-śata-vatsara-saṁpragamyo} \\
\text{vāyor athāpi manaso muni-puṅgavānām} \\
\text{so 'py asti yat-prapada-simny avicintya-tattve} \\
\text{govindam ādi-puruṣam tam āham bhajāmi}\]

The conditioned souls may try to understand the Supreme Personality of Godhead for many billions of years through their mental speculative processes, traveling at the speed of the mind or the wind, but still the Absolute Truth will remain inconceivable to them because a materialistic person cannot measure the length and breadth of the Supreme Personality of Godhead’s unlimited existence. If the Absolute Truth is beyond measurement, one may ask, how can one realize Him? The answer is given here by the word *svayambhūva*: one may understand Him or not, but nevertheless He is existing in His own spiritual potency.

**TEXT 24**

\[\text{न यस्स सक्ष्यं पुरुषोऽवैति सक्ष्युः} \\
\text{सक्ष्य वसान संवस्तस : पुरुरेःसिन्नुऽ} \\
\text{गुणो यथा गुणिनो व्यक्तंदृष्टं} \\
\text{सस्तम महेश्या नमस्करोमि} \|24\|}

\[na yasya sakhyarṇ puruṣo 'vaiti sakhyuḥ \\
sakha vasan samvasesaḥ pure 'smin \\
guno yathā guṇino vyakta-dṛṣṭes \\
tasmai maheśāya namaskaromi\]

*na—not; yasya—whose; sakhyam—fraternity; puruṣah—the living entity; avaiti—knows; sakhyuḥ—of the supreme friend; sakha—the friend; vasan—living; samvasataḥ—of the one living with; pure—in the body; asmin—this; guṇah—the object of sense perception; yathā—just like; guṇinaḥ—of its respective sense organ; vyakta-dṛṣṭeh—who*
oversees the material manifestation; *tasmai*—unto Him; *mahā-īśaya*—unto the supreme controller; *namaskaromi*—I offer my obeisances.

**TRANSLATION**

As the sense objects [form, taste, touch, smell and sound] cannot understand how the senses perceive them, so the conditioned soul, although residing in his body along with the Supersoul, cannot understand how the supreme spiritual person, the master of the material creation, directs his senses. Let me offer my respectful obeisances unto that Supreme Person, who is the supreme controller.

**PURPORT**

The individual soul and the Supreme Soul live together within the body. This is confirmed in the *Upaniṣads* by the analogy that two friendly birds live in one tree—one bird eating the fruit of the tree and the other simply witnessing and directing. Although the individual living being, who is compared to the bird that is eating, is sitting with his friend the Supreme Soul, the individual living being cannot see Him. Actually the Supersoul is directing the workings of his senses in the enjoyment of sense objects, but as these sense objects cannot see the senses, the conditioned soul cannot see the directing soul. The conditioned soul has desires, and the Supreme Soul fulfills them, but the conditioned soul is unable to see the Supreme Soul. Thus Prajāpati Dakṣa offers his obeisances to the Supreme Soul, the Supersoul, even though unable to see Him. Another example given is that although ordinary citizens work under the direction of the government, they cannot understand how they are being governed or what the government is. In this regard, Madhvācārya quotes the following verse from the *Skanda Purāṇa*:

\[
yathā rājñāḥ priyatvam tu \\
bhṛtyā vedena cātmanah \\
tathā jīvo na yat-sakhyaṁ \\
vetti tasmai namo 'stu te
\]

"As the various servants in the different departments of big establishments cannot see the supreme managing director under whom they are
working, the conditioned souls cannot see the supreme friend sitting within their bodies. Let us therefore offer our respectful obeisances unto the Supreme, who is invisible to our material eyes.”

TEXT 25

\[
\begin{align*}
& \text{deho 'savo 'kṣā manavo bhūta-mātrām} \\
& \text{ātmānam anyam ca viduh paraṁ yat} \\
& \text{sarvam pumān veda guṇāṁś ca taj-jño} \\
& \text{na veda sarva-jñam anantam ēde}
\end{align*}
\]

dehā—this body; asavaḥ—the life airs; aksāḥ—the different senses; manavah—the mind, understanding, intellect and ego; bhūta-mātrām—the five gross material elements and the sense objects (form, taste, sound and so on); ātmānam—themselves; anyam—any other; ca—and; viduh—know; param—beyond; yat—that which; sarvam—everything; pumān—the living being; veda—knows; guṇān—the qualities of the material nature; ca—and; tat-jñāḥ—knowing those things; na—not; veda—knows; sarva-jñam—unto the omniscient; anantam—the unlimited; ēde—I offer my respectful obeisances.

TRANSLATION

Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements and the subtle sense objects [form, taste, smell, sound and touch] cannot know their own nature, the nature of the other senses or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is
omniscient and unlimited. I therefore offer my respectful obeisances unto Him.

PURPORT

Material scientists can make an analytical study of the physical elements, the body, the senses, the sense objects and even the air that controls the vital force, but still they cannot understand that above all these is the real spirit soul. In other words, the living entity, because of his being a spirit soul, can understand all the material objects, or, when self-realized, he can understand the Paramātma, upon whom yogīs meditate. Nevertheless, the living being, even if advanced, cannot understand the Supreme Being, the Personality of Godhead, for He is ananta, unlimited, in all six opulences.

TEXT 26

yadoparāmo manasō nāma-rūpa-

rupasya dṛṣṭa-smṛti-sampramośāt

y a iyate kevalayā sva-samsthaya

hamśāya tasmai śuci-sadmane namah

yadā—when in trance; uparāmah—complete cessation; manasāḥ—of the mind; nāma-rūpa—material names and forms; rūpasya—of that by which they appear; dṛṣṭa—of material vision; smṛti—and of remembrance; sampramośāt—due to the destruction; yah—who (the Supreme Personality of Godhead); iyate—is perceived; kevalayā—with spiritual; sva-samsthayā—His own original form; hamśāya—unto the supreme pure; tasmai—unto Him; śuci-sadmane—who is realized only in the pure state of spiritual existence; namah—I offer my respectful obeisances.

TRANSLATION

When one’s consciousness is completely purified of the contamination of material existence, gross and subtle, without being
agitated as in the working and dreaming states, and when the mind is not dissolved as in suṣupti, deep sleep, one comes to the platform of trance. Then one’s material vision and the memories of the mind, which manifests names and forms, are vanquished. Only in such a trance is the Supreme Personality of Godhead revealed. Thus let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is seen in that uncontaminated, transcendental state.

PURPORT

There are two stages of God realization. One is called sujñeyam, or very easily understood (generally by mental speculation), and the other is called durjñeyam, understood only with difficulty. Paramātmā realization and Brahman realization are considered sujñeyam, but realization of the Supreme Personality of Godhead is durjñeyam. As described here, one attains the ultimate realization of the Personality of Godhead when one gives up the activities of the mind—thinking, feeling and willing—or, in other words, when mental speculation stops. This transcendental realization is above suṣupti, deep sleep. In our gross conditional stage we perceive things through material experience and remembrance, and in the subtle stage we perceive the world in dreams. The process of vision also involves remembrance and also exists in a subtle form. Above gross experience and dreams is suṣupti, deep sleep, and when one comes to the completely spiritual platform, transcending deep sleep, he attains trance, viṣuddha-sattva, or vasudeva-sattva, in which the Personality of Godhead is revealed.

Atāḥ Śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ: as long as one is situated in duality, on the sensual platform, gross or subtle, realization of the original Personality of Godhead is impossible. Sevomukhe hi jihvādau svayam eva sphuraty adah: but when one engages his senses in the service of the Lord—specifically, when one engages the tongue in chanting the Hare Kṛṣṇa mantra and tasting only Kṛṣṇa prasāda with a spirit of service—the Supreme Personality of Godhead is revealed. This is indicated in this verse by the word śuci-sadmane. Śuci means purified. By the spirit of rendering service with one’s senses, one’s entire existence becomes śuci-sadma, the platform of uncontaminated purity. Dakṣa therefore offers his respectful obeisances unto the Supreme Personality of Godhead, who is revealed on the platform of śuci-sadma. In
this regard Śrīla Viśvanātha Cakravarty Thākura quotes the following prayer by Lord Brahmā from the Śrīmad-Bhāgavatam (10.14.6): tathāpi bhūman mahimāgunasya te viboddhum arhaty amalāntar-ātmabhīh. “One whose heart has become completely purified, my Lord, can understand the transcendental qualities of Your Lordship and can understand the greatness of Your activities.”

TEXTS 27–28

manīṣino 'ntar-hṛdi sannivesītam
sva-saktibhir navabhiṣ ca trīvṛdbhiḥ
vahnim yathā dāruṇi pāṅcadaśyam
manīṣayā nīkṣaṃsantī gūḍham

sa vai mamāśeṣa-viśeṣa-māyā-
niṣedha-nirvāṇa-sukhānubhūtīḥ
sa sarva-nāmā sa ca viśva-rūpaḥ
prasidatām aniruktām aniruktām-āṣaktiḥ

manīṣīnāḥ—great learned brāhmaṇas performing ritualistic ceremonies and sacrifices; antah-hṛdi—within the core of the heart; sannivesītam—being situated; sva-saktibhiḥ—with His own spiritual potencies; navabhiṣḥ—also with the nine different material potencies (the material nature, the total material energy, the ego, the mind and the five objects of the senses); ca—and (the five gross material elements and
the ten acting and knowledge-gathering senses); trivrodhih—by the	hree material modes of nature; vahnim—fire; yathā—just like;
daruni—within wood; pāncadaśyam—produced by chanting the fifteen
hymns known as Śāmidheni mantras; maniśayaḥ—by purified intelli-
gence; niśkarṣanti—extract; gūḍham—although not manifesting; sah—
that Supreme Personality of Godhead; vai—indeed; mama—toward me;
aśeṣa—all; viśeṣa—varieties; māyā—of the illusory energy; niśedha—
by the process of negation; nirvāṇa—of liberation; sukhā-anubhūthiḥ—
who is realized by transcendental bliss; sah—that Supreme Personality
of Godhead; sarva-nāma—who is the source of all names; sah—that
Supreme Personality of Godhead; ca—also; viśva-rūpaḥ—the gigantic
form of the universe; prasidatam—may He be merciful; aniruktā—in-
conceivable; ātma-saktiḥ—the reservoir of all spiritual potencies.

TRANSLATION

Just as great learned brāhmaṇas who are expert in performing
ritualistic ceremonies and sacrifices can extract the fire dormant
within wooden fuel by chanting the fifteen Śāmidheni mantras,
thus proving the efficacy of the Vedic mantras, so those who are ac-
tually advanced in consciousness—in other words, those who are
Krṣṇa conscious—can find the Supersoul, who by His own
spiritual potency is situated within the heart. The heart is covered
by the three modes of material nature and the nine material ele-
ments [material nature, the total material energy, the ego, the
mind and the five objects of sense gratification], and also by the
five material elements and the ten senses. These twenty-seven ele-
ments constitute the external energy of the Lord. Great yogis
meditate upon the Lord, who is situated as the Supersoul, Paramātmā, within the core of the heart. May that Supersoul be
pleased with me. The Supersoul is realized when one is eager for
liberation from the unlimited varieties of material life. One ac-
ually attains such liberation when he engages in the transcenden-
tal loving service of the Lord and realizes the Lord because of his
attitude of service. The Lord may be addressed by various spiritual
names, which are inconceivable to the material senses. When will
that Supreme Personality of Godhead be pleased with me?
PURPORT

In his commentary to this verse, Śrīla Viśvanātha Cakravartī Ṭhākura uses the word durvijñeyam, which means very difficult to realize. The pure stage of existence is described in Bhagavad-gītā (7.28), wherein Kṛṣṇa says:

\[
\begin{align*}
\text{yeṣāṁ tv anta-gataṁ pāpaṁ} \\
\text{janānāṁ puṇya-karmaṇāṁ} \\
\text{te dvandva-moha-nirmuktā} \\
\text{bhajante māṁ dṛḍha-vratāḥ}
\end{align*}
\]

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

Elsewhere in Bhagavad-gītā (9.14) the Lord says:

\[
\begin{align*}
\text{satataṁ kīrtayanto māṁ} \\
\text{yatantaś ca dṛḍha-vratāḥ} \\
\text{nāmasyantaś ca māṁ bhaktā} \\
\text{nitya-yuktā upāsate}
\end{align*}
\]

“Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.”

One can understand the Supreme Personality of Godhead after transcending all material impediments. Therefore Lord Kṛṣṇa also says in the Gītā (7.3):

\[
\begin{align*}
\text{manuṣyānāṁ sahasreṣu} \\
\text{kaścid yatāti siddhaye} \\
\text{yatātāṁ api siddhānāṁ} \\
\text{kaścīn māṁ vetti tattvataḥ}
\end{align*}
\]

“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.”
To understand Kṛṣṇa, the Supreme Personality of Godhead, one must undergo severe penances and austerities, but since the path of devotional service is perfect, by following this process one can very easily come to the spiritual platform and understand the Lord. This, too, is confirmed in Bhagavad-gītā (18.55), wherein Kṛṣṇa says:

\[
\text{bhaktyā māṁ abhijānāti}
\text{yāvān yaś cāsmi tattvataḥ}
\text{tato māṁ tattvato jñātvā}
\text{viśate tad-anantaram}
\]

“One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.”

Thus although the subject matter is durvijñeyam, extremely difficult to understand, it becomes easy if one follows the prescribed method. Coming in touch with the Supreme Personality of Godhead is possible through pure devotional service, which begins with śravaṇam kīrtanam viṣṇoh. In this regard, Śrila Viśvanātha Cakravartī Ṭhākura quotes a verse from Śrīmad-Bhāgavatam (2.8.5): praviśṭaḥ karna-randhrena svānāṁ bhāva-saroruham. The process of hearing and chanting enters the core of the heart, and in this way one becomes a pure devotee. By continuing this process, one comes to the stage of transcendental love, and then he appreciates the transcendental name, form, qualities and pastimes of the Supreme Personality of Godhead. In other words, a pure devotee, by devotional service, is able to see the Supreme Personality of Godhead despite many material impediments, which are all various energies of the Supreme Personality of Godhead. Easily making his way through these impediments, a devotee comes directly in contact with the Supreme Personality of Godhead. After all, the material impediments described in these verses are but various energies of the Lord. When a devotee is eager to see the Supreme Personality of Godhead, he prays to the Lord:

\[
\text{ayi nanda-tanuja kiṅkaraṁ}
\text{patitāṁ māṁ viśame bhavāmbudhau}
\text{kṛpayā tava pāda-paṅkaja-}
\text{sthita-dhūli-sadrśaṁ vicintaya}
\]
“O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.” Being pleased with the devotee, the Lord turns all his material impediments into spiritual service. In this connection Śrīla Viśvanātha Cakravartī Ṣhākura quotes a verse from the Viṣṇu Purāṇa:

\[
\text{hlādinī sandhini samvit} \\
\text{tvayy ekā sarva-sarñsthitau} \\
\text{hlāda-tāpa-kārī miśrā} \\
\text{tvayi no guṇa-varjite}
\]

In the material world, the spiritual energy of the Supreme Personality of Godhead is manifested as tāpa-kārī, which means “causing miseries.” Everyone hankers for happiness, but although happiness originally comes from the pleasure potency of the Supreme Personality of Godhead, in the material world, because of material activities, the pleasure potency of the Lord becomes a source of miseries (hlāda-tāpa-kārī). False happiness in the material world is the source of distress, but when one’s endeavors for happiness are redirected toward the satisfaction of the Supreme Personality of Godhead, this tāpa-kārī element of misery is vanquished. An example given in this connection is that extracting fire from wood is certainly difficult, but when the fire comes out it burns the wood to ashes. In other words, experiencing the Supreme Personality of Godhead is extremely difficult for those devoid of devotional service, but everything becomes easier for a devotee, and thus he can very easily meet the Supreme Lord.

Here the prayers say that the form of the Lord is beyond the jurisdiction of material form and is therefore inconceivable. A devotee prays, however, “My dear Lord, be pleased with me so that I may very easily see Your transcendental form and potency.” Nondevotees try to understand the Supreme Brahman by discussions of neti neti. Niśedha-nirvāṇa-sukhānubhūtiḥ: a devotee, however, simply by chanting the holy name of the Lord, avoids such laborious speculations and realizes the existence of the Lord very easily.
TEXT 29

यथनिरहम् वचसा निहरितं
धियाक्षब्धिर् मनसोत यस्य।
मा भूत स्वरूपं गुणस्त्रयं हि तत्तत।
स वै गुणाप्रयत्विशिष्टः।।२९।।

yat yat-whatever; niruktam—expressed; vacasā—by words; nirūpitam—ascertained; dhiyā—by so-called meditation or intelligence; aksabhiḥ—by the senses; vā—or; manasā—by the mind; uṭa—certainly; yasya—of whom; mā bhūt—may not be; sva-rūpam—the actual form of the Lord; guṇa-rūpam—consisting of the three qualities; hi—indeed; tat tat—that; saḥ—that Supreme Personality of Godhead; vai—indeed; guṇa-apāya—the cause of the annihilation of everything made of the material modes of nature; visarga—and the creation; laksanaḥ—appearing as.

TRANSLATION

Anything expressed by material vibrations, anything ascertained by material intelligence and anything experienced by the material senses or concocted within the material mind is but an effect of the modes of material nature and therefore has nothing to do with the real nature of the Supreme Personality of Godhead. The Supreme Lord is beyond the creation of this material world, for He is the source of the material qualities and creation. As the cause of all causes, He exists before the creation and after the creation. I wish to offer my respectful obeisances unto Him.

PURPORT

One who manufactures names, forms, qualities or paraphernalia pertaining to the Supreme Personality of Godhead cannot understand Him,
since He is beyond creation. The Supreme Lord is the creator of everything, and this means that He existed when there was no creation. In other words, His name, form and qualities are not materially created entities; they are transcendental always. Therefore by our material concoctions, vibrations and thoughts we cannot ascertain the Supreme Lord. This is explained in the verse \textit{atah sri-kr\textash vna-n\textash m\textash di na bhaved gr\textash yam indriyai\textash}.

Pr\textash etasa, Dak\textash a, herein offers prayers unto the Transcendence, not to anyone within the material creation. Only fools and rascals think God a material creation. This is confirmed by the Lord Himself in \textit{Bhagavad-g\textash ita} (9.11):

\begin{align*}
\text{avaj\textash nanti m\textash m dhi} & \text{h} \\
m\text{anus\textash in} & \text{tanum \textash sritam} \\
\text{paran bh\textash vam aj\textash nanto} & \\
\text{mama bh\textash ta-mahe\textash svaram}
\end{align*}

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." Therefore, one must receive knowledge from a person to whom the Lord has revealed Himself; there is no value in creating an imaginary name or form for the Lord. Sripada Sankaracarya was an impersonalist, but nevertheless he said, \textit{n\textash r\textash ya\textash na\textash para 'vyakti\textash} \textit{Narayana, the Supreme Personality of Godhead, is not a person of the material world. We cannot assign Narayana a material designation, as the foolish attempt to do when they speak of \textit{daridra-narayana} (poor Narayana). Narayana is always transcendental, beyond this material creation. How can He become \textit{daridra-narayana}? Poverty is found within this material world, but in the spiritual world, there is no such thing as poverty. Therefore the idea of \textit{daridra-narayana} is merely a concoction.}

Dak\textash a very carefully points out that material designations cannot be names of the worshipable Lord: \textit{yad yan niruktam vacas\textash nirupitam}. \textit{Nirukta} refers to the Vedic dictionary. One cannot properly understand the Supreme Personality of Godhead merely by picking up expressions from a dictionary. In praying to the Lord, Dak\textash a does not wish material names and forms to be the objects of his worship; rather, he wants to worship the Lord, who existed before the creation of material diction-
aries and names. As confirmed in the *Vedas*, *yato vāco nivartante/ aprāpya manasā saha*: the name, form, attributes and paraphernalia of the Lord cannot be ascertained through a material dictionary. However, if one reaches the transcendental platform of understanding the Supreme Personality of Godhead, he becomes well acquainted with everything, material and spiritual. This is confirmed in another Vedic *mantra*: *tam eva viditvātīmṛtyum eti*. If one can somehow or other, by the grace of the Lord, understand the transcendental position of the Lord, one becomes eternal. This is further confirmed by the Lord Himself in *Bhagavad-gītā* (4.9):

\[
\text{janma karma ca me divyam evam yo vetti tattvataḥ}
\text{tyaktvā deham punar janma naiti māṁ eti so 'rjuna}
\]

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” Simply by understanding the Supreme Lord, one goes beyond birth, death, old age and disease. Śrīla Śukadeva Gosvāmī therefore advised Mahārāja Parīkṣit in *Śrīmad-Bhāgavatam* (2.1.5):

\[
\text{tasmād bhārata sarvātmā bhagavān iśvaro hariḥ śrotavyah kirtitavyaś ca smartavyaś cecchatābhayam}
\]

“O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.”

**TEXT 30**

यस्मिन् यतो येन च यस्य यथे
यदृ यो यथा कुरुते कार्यते च।
The Supreme Brahman, Kṛṣṇa, is the ultimate resting place and source of everything. Everything is done by Him, everything belongs to Him, and everything is offered to Him. He is the ultimate objective, and whether acting or causing others to act, He is the ultimate doer. There are many causes, high and low, but since He is the cause of all causes, He is well known as the Supreme Brahman who existed before all activities. He is one without a second and has no other cause. I therefore offer my respects unto Him.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, is the original cause, as confirmed in Bhagavad-gītā (aham sarvasya prabhavaḥ). Even this material world, which is conducted under the modes of material nature, is caused by the Supreme Personality of Godhead, who therefore also has an intimate relationship with the material world. If the material world
were not a part of His body, the Supreme Lord, the supreme cause, would be incomplete. Therefore we hear, \textit{vāsudevaḥ sarvam iti sa mahātmā sudurlabhah}: if one knows that Vāsudeva is the original cause of all causes, he becomes a perfect \textit{mahātmā}.

The \textit{Brahma-saṁhitā} (5.1) declares:

\begin{align*}
\text{iśvarah paramah krṣṇah} \\
sac-cid-ānanda-vigrahaḥ \\
anādir ādir govindaḥ \\
sarva-kārāṇa-kāraṇam
\end{align*}

“Krṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” The Supreme Brahman (\textit{tad brahma}) is the cause of all causes, but He has no cause. \textit{Anādir ādir govindaḥ sarva-kārāṇa-kāraṇam}: Govinda, Krṣṇa, is the original cause of all causes, but He has no cause for His appearance as Govinda. Govinda expands in multifarious forms, but nevertheless they are one. As confirmed by Madhvācārya, \textit{ananyāḥ sadṛśābhāvād eko rūpādy-abhedataḥ}: Krṣṇa has no cause nor any equal, and He is one because His various forms, as \textit{svāmśa} and \textit{vibhinnāmśa}, are nondifferent from Himself.

\textbf{TEXT 31}

\begin{align*}
\text{yac-chaktayo vadatāṁ vādināṁ vai} \\
vivāda-samaṁvāda-bhuvo bhavanti \\
kurvanti caīśāṁ muhur ātma-moham \\
tasmai namo 'nanta-guṇāya bhūmne
\end{align*}

\textit{yat-śaktayah}—whose multifarious potencies; \textit{vadatāṁ}—speaking different philosophies; \textit{vādināṁ}—of the speakers; \textit{vai}—indeed:
vivāda—of argument; saṁvāda—and agreement; bhuvah—the causes; bhavanti—are; kurvanti—create; ca—and; esām—of them (the theorists); muhuḥ—continuously; ātma-moham—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.

**TRANSLATION**

Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from 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.

**PURPORT**

Since time immemorial or since the creation of the cosmic manifestation, the conditioned souls have formed various parties of philosophical speculation, but this is not true of the devotees. Nondevotees have different ideas of creation, maintenance and annihilation, and therefore they are called vādis and prativādis—proponents and counterproponents. It is understood from the statement of Mahābhārata that there are many munis, or speculators:

\[
tarko 'pratiṣṭhah śrutayo vibhinnā
tāsāv rṣīr yasya matam na bhīnnaṁ\]

All speculators must disagree with other speculators; otherwise, why should there be so many opposing parties concerned with ascertaining the supreme cause?

Philosophy means finding the ultimate cause. As Vedānta-sūtra very reasonably says, athāto brahma-jijnāsā: human life is meant for understanding the ultimate cause. Devotees accept that the ultimate cause is Kṛṣṇa because this conclusion is supported by all Vedic literature and
also by Kṛṣṇa Himself, who says, \textit{aham sarvasya prabhava}: “I am the source of everything.” Devotees have no problem understanding the ultimate cause of everything, but nondevotees must face many opposing elements because everyone who wants to be a prominent philosopher invents his own way. In India there are many parties of philosophers, such as the \textit{dvaita-vādīs}, \textit{advaita-vādīs}, \textit{vaiśeṣikas}, \textit{mīmāṁsakas}, Māyāvādīs and \textit{svabhāva-vādīs}, and each of them opposes the others. Similarly, in the Western countries there are also many philosophers with different views of creation, life, maintenance and annihilation. Thus it is undoubtedly a fact that there are countless philosophers throughout the world, each of them contradicting the others.

Now, one might ask why there are so many philosophers if the ultimate goal of philosophy is one. Undoubtedly the ultimate cause is one—the Supreme Brahman. As Arjuna told Kṛṣṇa in \textit{Bhagavad-gītā} (10.12):

\begin{verbatim}
param brahma param dhāma
pavitraṁ paramam bhavān
puruṣam śāsvatam divyam
ādi-devam ajam vibhum
\end{verbatim}

“You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty.” Nondevotee speculators, however, do not accept an ultimate cause (\textit{sarva-kāraṇa-kāraṇam}). Because they are ignorant and bewildered concerning the soul and its activities, even though some of them have a vague idea of the soul, many controversies arise, and the philosophical speculators can never reach a conclusion. All of these speculators are envious of the Supreme Personality of Godhead, and as Kṛṣṇa says in \textit{Bhagavad-gītā} (16.19–20):

\begin{verbatim}
tān aham dviśataḥ krūrān
samsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu
\end{verbatim}
Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.” Because of their envy of the Supreme Personality of Godhead, nondevotees are born in demoniac families life after life. They are great offenders, and because of their offenses the Supreme Lord keeps them always bewildered. Kurvanti caisāṁ muhur ātma-moham: the Lord, the Supreme Personality of Godhead, purposely keeps them in darkness (ātma-moham).

The great authority Parāśara, the father of Vyāsadeva, explains the Supreme Personality of Godhead thus:

\[
\text{jñāna-sakti-balaisvarya-} \\
\text{vīrya-tejāmsy aśeṣataḥ} \\
\text{bhagavac-chabda-vacyāni} \\
\text{vinā heyair guṇādibhiḥ}
\]

The demoniac speculators cannot understand the transcendental qualities, form, pastimes, strength, knowledge and opulence of the Supreme Personality of Godhead, which are all free from material contamination (vinā heyair guṇādibhiḥ). These speculators are envious of the existence of the Lord. Jagad āhur anīṣvaram: their conclusion is that the entire cosmic manifestation has no controller, but is just working naturally. Thus they are kept in constant darkness, birth after birth, and cannot understand the real cause of all causes. This is the reason why there are so many schools of philosophical speculation.
There are two parties—namely, the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sāṅkhyaite, 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.

PURPORT

Actually there are two sides to this argument. Some say that the Absolute has no form (nirākāra), and others say that the Absolute has a form (sākāra). Therefore the word “form” is the common factor, although some accept it (asti or astika) whereas others try to negate it.
Since the devotee considers the word "form" (ākāra) the common factor for both, he offers his respectful obeisances to the form, although others may go on arguing about whether the Absolute has a form or not.

In this verse the word yoga-sāṅkhya-yoh is very important. Yoga means bhakti-yoga because yogīs also accept the existence of the all-pervading Supreme Soul and try to see that Supreme Soul within their hearts. As stated in Śrīmad-Bhāgavatam (12.13.1), dhyānāvasthitā-tad-gatena manasā paśyanti yaṁ yoginah. The devotee tries to come directly in touch with the Supreme Personality of Godhead, whereas the yogī tries to find the Supersoul within the heart by meditation. Thus, both directly and indirectly, yoga means bhakti-yoga. Sāṅkhya, however, means physical study of the cosmic situation through speculative knowledge. This is generally known as jñāna-sāstra. The Sāṅkhyaits are attached to the impersonal Brahman, but the Absolute Truth is known in three ways. Brahmaḥ paramātmeti bhagavān iti sabdyate: the Absolute Truth is one, but some accept Him as impersonal Brahman, some as the Supersoul existing everywhere, and some as Bhagavān, the Supreme Personality of Godhead. The central point is the Absolute Truth.

Although the impersonalists and personalists fight with one another, they focus upon the same Parabrahman, the same Absolute Truth. In the yoga-sāstras, Kṛṣṇa is described as follows: kṛṣṇam piśācigāmbaram ambujeśānāṁ catur-bhujāṁ sāṅkha-gadāy-udāyudham. Thus the pleasing appearance of the Supreme Personality of Godhead’s bodily features, His limbs and His dress are described. The sāṅkhya-sāstra, however, denies the existence of the Lord’s transcendental form. The sāṅkhya-sāstra says that the Supreme Absolute Truth has no hands, no legs and no name: hy anāma-rūpa-guna-pāṇi-pādam acaksur āsrotam ekam ad-vityam api nāma-rūpādi-kām nāstī. The Vedic mantras say, apāṇi-pādo javano grahitā: the Supreme Lord has no legs and hands, but He can accept whatever is offered to Him. Actually such statements accept that the Supreme has hands and legs, but deny that He has material hands and legs. This is why the Absolute is called aprākṛta. Kṛṣṇa, the Supreme Personality of Godhead, has a sac-cid-ānanda-vigraha, a form of eternity, knowledge and bliss, not a material form. The Sāṅkhyaits, or jñānis, deny the material form, and the devotees also know very well that the Absolute Truth, Bhagavān, has no material form.
“Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” The conception of the Absolute without hands and legs and the conception of the Absolute with hands and legs are apparently contradictory, but they both coincide with the same truth about the Supreme Absolute Person. Therefore the word vastu-niṣṭhayoh, which is used herein, indicates that both the yogīs and Sāṅkhyaṅites have faith in the reality, but are arguing about it from the different viewpoints of material and spiritual identities. Parabrahman, or brhat, is the common point. The Sāṅkhyaṅites and yogīs are both situated in that same Brahman, but they differ because of different angles of vision.

The directions given by the bhakti-śāstra point one in the perfect direction because the Supreme Personality of Godhead says in Bhagavad-gītā, bhaktyā mām abhijānāti: “Only by devotional service am I to be known.” The bhaktas know that the Supreme Person has no material form, whereas the jñānīs simply deny the material form. One should therefore take shelter of the bhakti-mārga, the path of devotion; then everything will be clear. Jñānīs concentrate on the virāta-rūpa, the gigantic universal form of the Lord. This is a good system in the beginning for those who are extremely materialistic, but there is no need to think continuously of the virāta-rūpa. When Arjuna was shown the virāta-rūpa of Kṛṣṇa, he saw it, but he did not want to see it perpetually. He therefore requested the Lord to return to His original form as two-armed Kṛṣṇa. In conclusion, learned scholars find no contradictions in the devotees’ concentration upon the spiritual form of the Lord (īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ). In this regard, Śrīla Madhvācārya says that less intelligent nondevotees think that their conclusion is the ultimate, but because devotees are completely learned, they can understand that the Supreme Personality of Godhead is the ultimate goal.
TEXT 33

 Yo 'nugrahārtham bhajatām pāda-mūlam
 anāma-rūpo bhagavān anantah
 nāmāni rūpāni ca janma-karmabhir
 bheje sa mahyam paramah prasidatu

yah—who (the Supreme Personality of Godhead); anugrahārtham—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; rūpāḥ—or material form; bhagavān—the Supreme Personality of Godhead; anantah—unlimited, all-pervading and eternally existing; nāmāni—transcendental holy names; rūpāni—His transcendental forms; ca—also; janma-karmabhir—with His transcendental birth and activities; bheje—manifests; saḥ—He; mahyam—unto me; paramah—the Supreme; prasidatu—may He be merciful.

TRANSLATION

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.

PURPORT

In regard to the significant word anāma-rūpāḥ, Śrī Śridhara Svāmī says, prākrta-nāma-rūpa-rahito 'pi. The word anāma, which means “having no name,” indicates that the Supreme Personality of Godhead
has no material name. Simply by chanting the name of Nārāyaṇa to call his son, Ajāmila attained salvation. This means that Nārāyaṇa is not an ordinary mundane name; it is nonmaterial. The word anāma, therefore, indicates that the names of the Supreme Lord do not belong to this material world. The vibration of the Hare Kṛṣṇa mahā-mantra is not a material sound, and similarly the form of the Lord and His appearance and activities are all nonmaterial. To show His causeless mercy to the devotees, as well as to the nondevotees, Kṛṣṇa, the Supreme Personality of Godhead, appears in this material world with names, forms and pastimes, all of which are transcendental. Unintelligent men who cannot understand this think that these names, forms and pastimes are material, and therefore they deny that He has a name or a form.

Considered with scrutiny, the conclusion of nondevotees, who say that God has no name, and that of devotees, who know that His name is not material, are practically the same. The Supreme Personality of Godhead has no material name, form, birth, appearance or disappearance, but nevertheless, He takes His birth (janma). As stated in Bhagavad-gītā (4.6):

\[
\begin{align*}
ajo \ 'pi \ sann \ avyayātmā \\
bhūtānām \ iśvara \ 'pi \ san \\
prakṛtim \ svām \ adhiśthāya \\
sambhavāmy \ ātma-māyayā
\end{align*}
\]

Although the Lord is unborn (aja) and His body never undergoes material changes, He nevertheless appears as an incarnation, maintaining Himself always in the transcendental stage (suddha-sattva). Thus He exhibits His transcendental forms, names and activities. That is His special mercy toward His devotees. Others may continue merely arguing about whether the Absolute Truth has form or not, but when a devotee, by the grace of the Lord, sees the Lord personally, he becomes spiritually ecstatic.

Unintelligent persons say that the Lord does nothing. Actually He has nothing to do, but nevertheless He has to do everything, because without His sanction no one can do anything. The unintelligent, however, cannot see how He is working and how the entire material nature is working under His direction. His different potencies work perfectly.
He has nothing to do personally, for since His potencies are perfect, everything is immediately done by His will. Persons to whom the Supreme Personality of Godhead is not revealed cannot see how He is working, and therefore they think that even if there is God, He has nothing to do or has no particular name.

Actually the Lord’s name already exists because of His transcendental activities. The Lord is sometimes called guna-karma-nāma because He is named according to His transcendental activities. For example, Kṛṣṇa means “all-attractive.” This is the Lord’s name because His transcendental qualities make Him very attractive. As a small boy He lifted Govardhana Hill and in His childhood He killed many demons. Such activities are very attractive, and therefore He is sometimes called Giridhāri, Madhusūdana, Agha-niṣūdana and so on. Because He acted as the son of Nanda Mahārāja, He is called Nanda-tanuja. These names already exist, but since nondevotees cannot understand the names of the Lord, He is sometimes called anāma, or nameless. This means that He has no material names. All His activities are spiritual, and therefore He has spiritual names.

Generally, less intelligent men are under the impression that the Lord has no form. Therefore He appears in His original form as Kṛṣṇa, sac-cid-ānanda-vigraha, to carry out His mission of participating in the Battle of Kurukṣetra and pastimes to protect the devotees and vanquish the demons (paritrāṇāya sādhunāṁ vināśaya ca duṣkṛtām). This is His mercy. For those who think that He has no form and no work to do, Kṛṣṇa comes to show that indeed He works. He works so gloriously that no one else can perform such uncommon acts. Although He appeared as a human being, He married 16,108 wives, which is impossible for a human being to do. The Lord performs such activities to show people how great He is, how affectionate He is and how merciful He is. Although His original name is Kṛṣṇa (kṛṣṇas tu bhagavān svayam), He acts in unlimited ways, and therefore according to His work He has many, many thousands of names.
The Hrûṣa-guhya Prayers

TEXT 34

yah prākrtair jñāna-pathair janānāṁ
yathāśayam deha-gato vibhāti
yathānilah pārthivam āśrito guṇam
sa īśvaro me kurutāṁ manoratham

yah—who; prākrtaih—lower grade; jñāna-pathaiḥ—by the paths of worship; janānāṁ—of all living entities; yathā-āśayam—according to the desire; deha-gataḥ—situated within the core of the heart; vibhāti—manifests; yathā—just as; anilah—the air; pārthivam—earthly; āśritah—receiving; guṇam—the quality (like flavor and color); saḥ—He; īśvarah—the Supreme Personality of Godhead; me—my; kurutāṁ—may He fulfill; manoratham—desire (for devotional service).

TRANSLATION

As the air carries various characteristics of the physical elements, like the aroma of a flower or colors resulting from a mixture of dust in the air, the Lord appears through lower systems of worship according to one’s desires, although He appears as the demigods and not in His original form. What is the use of these other forms? May the original Supreme Personality of Godhead please fulfill my desires.

PURPORT

The impersonalists imagine the various demigods to be forms of the Lord. For example, the Māyāvādīs worship five demigods (pañcapūsana). They do not actually believe in the form of the Lord, but for the sake of worship they imagine some form to be God. Generally they imagine a form of Viṣṇu, a form of Śiva, and forms of Gaṇeśa, the
sun-god and Durgā. This is called pañcopāsanā. Dakṣa, however, wanted to worship not an imaginary form, but the supreme form of Lord Kṛṣṇa.

In this regard, Śrīla Viśvanātha Cakravarti Ṭhākura describes the difference between the Supreme Personality of Godhead and an ordinary living being. As pointed out in a previous verse, sarvāṁ pumān veda guṇāṁś ca taj-jñā na veda sarva-jñām anantam āde: the omnipotent Supreme Lord knows everything, but the living being does not actually know the Supreme Personality of Godhead. As Kṛṣṇa says in Bhagavad-gītā, “I know everything, but no one knows Me.” This is the difference between the Supreme Lord and an ordinary living being. In a prayer in Śrīmad-Bhāgavatam, Queen Kunti says, “My dear Lord, You exist inside and outside, yet no one can see You.”

The conditioned soul cannot understand the Supreme Personality of Godhead by speculative knowledge or by imagination. One must therefore know the Supreme Personality of Godhead by the grace of the Supreme Personality of Godhead. He reveals Himself, but He cannot be understood by speculation. As stated in Śrīmad-Bhāgavatam (10.14.29):

\[
\begin{align*}
\text{athāpi te deva padāmbuja-dvaya-} \\
\text{prasāda-leśanughrīta eva hi} \\
\text{jānāti tattvām bhagavan-mahimno} \\
\text{na cānya eko 'pi cirām vicinvan}
\end{align*}
\]

“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.”

This is the verdict of the śāstra. An ordinary man may be a great philosopher and may speculate upon what the Absolute Truth is, what His form is and where He is existing, but he cannot understand these truths. Sevonmukhe hi jihvādau svayam eva sphuraty adah: one can understand the Supreme Personality of Godhead only through devotional service. This is also explained by the Supreme Personality of Godhead Himself in Bhagavad-gītā (18.55). Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: “One can understand the Supreme Personality of Godhead as He is only by devotional service.” Unintelligent persons want to
imagine or concoct a form of the Supreme Personality of Godhead, but devotees want to worship the actual Personality of Godhead. Therefore Dakṣa prays, “One may think of You as personal, impersonal or imaginary, but I wish to pray to Your Lordship that You fulfill my desires to see You as You actually are.”

Śrila Viśvanātha Cakravarti Thākura comments that this verse is especially meant for the impersonalist, who thinks that he himself is the Supreme because there is no difference between the living being and God. The Māyāvādī philosopher thinks that there is only one Supreme Truth and that he is also that Supreme Truth. Actually this is not knowledge but foolishness, and this verse is especially meant for such fools, whose knowledge has been stolen by illusion (māyayāpahrta-jñānāh). Viśvanātha Cakravarti Thākura says that such persons, jñāni-māninaḥ, think themselves very advanced, but actually they are unintelligent.

In regard to this verse, Śrila Madhvacārya says:

\[
\begin{align*}
svadeha-stham & \text{ harim prāhur} \\
adhamā & \text{ jivam eva tu} \\
madhyamās & \text{ cāpy anirr̥titam} \\
jivād bhinnam & \text{ janārdanam}
\end{align*}
\]

There are three classes of men—the lowest (adharma), those in the middle (madhyama), and the best (uttama). The lowest (adharma) think that there is no difference between God and the living entity except that the living entity is under designations whereas the Absolute Truth has no designations. In their opinion, as soon as the designations of the material body are dissolved, the jīva, the living entity, will mix with the Supreme. They give the argument of ghaṭākāśa-paṭākāśa, in which the body is compared to a pot with the sky within and the sky without. When the pot breaks, the sky inside becomes one with the sky outside, and so the impersonalists say that the living being becomes one with the Supreme. This is their argument, but Śrīla Madhvācārya says that such an argument is put forward by the lowest class of men. Another class of men cannot ascertain what the actual form of the Supreme is, but they agree that there is a Supreme who controls the activities of the ordinary living being. Such philosophers are accepted as mediocre. The best, however, are those who understand the Supreme Lord (sac-cid-ānanda-vigraha).
Pūrṇānandādi-gunakām sarva-jīva-vilakṣaṇaṁ: His form is completely spiritual, full of bliss, and completely distinct from that of the conditioned soul or any other living entity. Uttamās tu hariṁ prāhus tārata-myena teṣu ca: such philosophers are the best because they know that the Supreme Personality of Godhead reveals Himself differently to worshipers in various modes of material nature. They know that there are thirty-three million demigods just to convince the conditioned soul that there is a supreme power and to induce him to agree to worship one of these demigods so that by the association of devotees he may be able to understand that Kṛṣṇa is the Supreme Personality of Godhead. As Lord Kṛṣṇa says in Bhagavad-gītā, mattaḥ parataram nānyat kiṁcid asti dhananājaya: “There is no truth superior to Me.” Aham ādir hi devānāṁ: “I am the origin of all the demigods.” Aham sarvasya prabhavaḥ: “I am superior to everyone, even Lord Brahmā, Lord Śiva and the other demigods.” These are the conclusions of the śāstra, and one who accepts these conclusions should be considered a first-class philosopher. Such a philosopher knows that the Supreme Personality of Godhead is the Lord of the demigods (deva-devesvarāṁ sūtram ānandaṁ prāṇa-vedināṁ).

TEXTS 35–39

श्रीशुक उच्च

इति स्तुत: संस्तवत: स तस्मिनन्यत्यतः ।
प्रादुरासीतु कृष्णेशु भगवान् मक्खवतस्त: ||35||
कृतवद: सुपर्णसे प्रलम्बायत्महायुजः ।
चक्रश्वासिसंवर्तुद्वजन: पाणागदात: ||36||
पीतवासा पनस्याम: प्रत्सरवदन्तेऽवरणः ।
वनामालानवीताज्ञो असद्व्रीवर्तकास्तुमः ||37||
महाकनिर्यक्षः स्पर्शनककुम्भः ।
कार्य्यज्ञूलीयश्वरूपमेवादस्मृतिः ||38||
चैलोक्षयोमहं संव विभ्रष्टो विषुवनेधरः ।
ब्रह्मो नायद्वन्द्वादिः पार्श्वैः सुरप्रव: ।
स्तुयमानोपनुगायिद्रि: सिद्धगन्धवत्चारण: ||39||
śrī-śuka uvāca

iti stutah sarṣtuvataḥ
sa tasminn aghamarṣaṇe
prādūrāsit kuru-śreṣṭha
bhagavān bhakta-vatsalāḥ

kṛta-pādaḥ suparnāṁse
pralambāṣṭa-mahābhujāḥ
cakra-śaṅkhāsi-carmesu-
dhanuḥ-pāsa-gadā-dharah

pīta-vāsā ghana-śyāmaḥ
prasanna-vadanekṣaṇaḥ
vana-mālā-nivītāṅgo
lasac-chrīvatsa-kaustubhāḥ

mahā-κirīṭa-κaṭakah
sphuran-makara-kundalāḥ
kāncy-aṅguliya-valaya-
nūpurāṅgada-bhūṣitah

trailokya-mohanam rūpaṁ
bibhrat tribhuvanēśvarāḥ
vṛto nārada-nandādyaiḥ
pārśadaiḥ sura-yūthapaiḥ
stūyamāno 'nugāyadbhiḥ
siddha-gandharva-cāranaḥ

śrī-śukhaḥ uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; stutah—being praised; sarṣtuvataḥ—of Dakṣa, who was offering prayers; saḥ—that Supreme Personality of Godhead; tasmin—in that; aghamarṣaṇe—holy place celebrated as Aghamaraṇa; prādūrāsit—appeared; kuru-śreṣṭha—O best of the Kuru dynasty; bhagavān—the Supreme Personality of Godhead; bhakta-vatsalāḥ—who is very kind to His devotees; kṛta-pādaḥ—whose lotus feet were placed; suparna-āṁśe—on the shoulders of His carrier, Garuda; pralamba—very long; aṣṭa-mahā-bhujāḥ—possessing eight mighty arms; cakra—disc; śaṅkha—
conchshell; asi—sword; carma—shield; iṣu—arrow; dhanuḥ—bow; pāśa—rope; gadā—club; dharah—holding; pita-vāsāḥ—with yellow garments; ghana-śyāmaḥ—whose bodily hue was intense blue-black; prasanna—very cheerful; vādāna—whose face; ikṣuṇaḥ—and glance; vana-mālā—by a garland of forest flowers; nīvita-aṅgāḥ—whose body was adorned from the neck down to the feet; lasat—shining; śrīvatsa-kaustubhāḥ—the jewel known as Kaustubha and the mark of Śrīvatsa; mahā-kiriṭa—of a very large and gorgeous helmet; kāṭakaḥ—a circle; sphurat—glittering; makara-kundalāḥ—earrings resembling sharks; kāñci—with a belt; aṅguliya—finger rings; valaya—bracelets; nūpura—ankle bells; aṅgada—upper-arm bracelets; bhūṣitaḥ—decorated; trai-lokya-mohanaṃ—captivating the three worlds; rūpam—His bodily features; bibhrat—shining; tri-bhuvana—of the three worlds; iśvarāḥ—the Supreme Lord; vṛtāḥ—surrounded; nārada—by exalted devotees, headed by Nārada; nanda-ādyaiḥ—and others, like Nanda; pārśadaīḥ—who are all eternal associates; sura-yūthapaiḥ—as well as by the heads of the demigods; stūyamānaḥ—being glorified; anugāyadbhiḥ—singing after Him; siddha-gandharva-cāraṇaiḥ—by the Siddhas, Gandharvas and Cāraṇas.

TRANSLATION

Śrī Śukadeva Gosvāmi said: The Supreme Personality of Godhead, Hari, who is extremely affectionate to His devotees, was very pleased by the prayers offered by Dakṣa, and thus He appeared at that holy place known as Aghamarṣaṇa. O Mahārāja Parīkṣit, best of the Kuru dynasty, the Lord’s lotus feet rested on the shoulders of His carrier, Garuḍa, and He appeared with eight long, mighty, very beautiful arms. In His hands He held a disc, conchshell, sword, shield, arrow, bow, rope and club—in each hand a different weapon, all brilliantly shining. His garments were yellow and His bodily hue deep bluish. His eyes and face were very cheerful, and from His neck to His feet hung a long garland of flowers. His chest was decorated with the Kaustubha jewel and the mark of Śrīvatsa. On His head was a gorgeous round helmet, and His ears were decorated with earrings resembling sharks. All these ornaments were uncommonly beautiful. The Lord wore a golden belt on His waist, bracelets on His arms, rings on His fingers, and ankle bells on His
feet. Thus decorated by various ornaments, Lord Hari, who is attractive to all the living entities of the three worlds, is known as Puruṣottama, the best personality. He was accompanied by great devotees like Nārada, Nanda and all the principal demigods, led by the heavenly king, Indra, and the residents of various upper planetary systems such as Siddhaloka, Gandharvaloka and Cāraṇaloka. Situated on both sides of the Lord and behind Him as well, these devotees offered Him prayers continuously.

TEXT 40

हृष्यं तन्महदार्थवरिवच्चव्रोतुण्डधसांचसं ||
ननाम दण्डवदु भूमिभ्रूव्यत्तम्य प्रजापति: ||४०||

rupam tan mahad-āścaryam
vicaksyāgata-sādhvasah
nanāma daṇḍavad bhūmau
prahṛṣṭātmā prajāpatih

rupam—transcendental form; tat—that; mahat-āścaryam—greatly wonderful; vicaksya—seeing; āgata-sādhvasah—in the beginning becoming afraid; nanāma—offered obeisances; daṇḍa-vat—like a stick; bhūmau—on the ground; prahṛṣṭa-ātmā—being pleased in his body, mind and soul; prajāpatih—the prajāpati known as Dakṣa.

TRANSLATION

Seeing that wonderful and effulgent form of the Supreme Personality of Godhead, Prajāpati Dakṣa was first somewhat afraid, but then he was very pleased to see the Lord, and he fell to the ground like a stick [daṇḍavat] to offer his respects to the Lord.

TEXT 41

न किञ्चनोदिरायितमकर तिर्थया मुदा ||
आपूरितमनोदारहेंदिन्य हव निर्जरी: ||४१||

na kiñcanodirayitum
aśakat tīvrayā mudā
As rivers are filled by water flowing from a mountain, all of Daksha’s senses were filled with pleasure. Because of his highly elevated happiness, Daksha could not say anything, but simply remained flat on the ground.

When one actually realizes or sees the Supreme Personality of Godhead, he is filled with complete happiness. For example, when Dhruva Mahraj saw the Lord in his presence, he said, *svāmin kṛtārtho 'smi varam na yāce:* “My dear Lord, I have nothing to ask from You. Now I am completely satisfied.” Similarly, when Prajapati Daksha saw the Supreme Lord in his presence, he simply fell flat, unable to speak or ask Him for anything.

Tam tathāvanatam bhaktam
prajā-kāmam prajāpatim
citta-jñāh sarva-bhūtānām
idam āha janārdanaḥ

tam—him (Prajāpati Daksha); tathā—in that way; avanatam—prostrated before Him; bhaktam—a great devotee; prajā-kāmam—desiring to increase the population; prajāpatim—unto the prajāpati (Daksha);
citta-jñāḥ—who can understand the hearts; sarva-bhūtānāṁ—of all living entities; idam—this; āha—said; janārdanāḥ—the Supreme Personality of Godhead, who can appease everyone’s desires.

TRANSLATION

Although Prajāpati Dakṣā could not say anything, when the Lord, who knows everyone’s heart, saw His devotee prostrate in that manner and desiring to increase the population, He addressed him as follows.

TEXT 43

śrī-bhagavān uvāca
prācetasa mahā-bhāga
samsiddhas tapasā bhavān
yac chraddhayā mat-parayā
mayi bhāvam param gataḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; prācetasa—O My dear Pṛcetasa; mahā-bhāga—O you who are so fortunate; samsiddhah—perfected; tapasā—by your austerities; bhavān—your good self; yac—because; śraddhāyā—by great faith; mat-parayā—whose object is Me; mayi—in Me; bhāvam—ecstasy; param—supreme; gataḥ—attained.

TRANSLATION

The Supreme Personality of Godhead said: O most fortunate Prācetasa, because of your great faith in Me, you have attained the supreme devotional ecstasy. Indeed, because of your austerities, combined with exalted devotion, your life is now successful. You have achieved complete perfection.
PURPORT

As the Lord Himself confirms in Bhagavad-gītā (8.15), one reaches the highest perfection when he attains the fortune of realizing the Supreme Personality of Godhead:

\[
\begin{align*}
mām upetya punar janma \\
duḥkhālayam asāsvatam \\
nāpnuvanti mahātmānaḥ \\
samsiddhim paramān gatāḥ
\end{align*}
\]

“After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.” Therefore the Kṛṣṇa consciousness movement teaches one to follow the path toward the topmost perfection simply by performing devotional service.

TEXT 44

प्रिताहं ते प्रजानाथे यथोस्थोद्वृण्यं तपः ।
ममेष कामो भूतानां यद् भूयासुविभृत्यः ॥६४॥

prītaḥ—very much pleased; aham—I; te—with you; prajā-nātha—O King of population; yat—because; te—your; asya—of this material world; udbrinhanam—causing increase; tapah—austerity; mama—My; esah—this; kāma—desire; bhūtānām—of the living entities; yat—which; bhūyāsuḥ—may there be; vibhūtayah—advancement in all respects.

TRANSLATION

My dear Prajāpati Dakṣa, you have performed extreme austerities for the welfare and growth of the world. My desire also is that everyone within this world be happy. I am therefore very
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pleased with you because you are endeavoring to fulfill My desire for the welfare of the entire world.

PURPORT

After every dissolution of the material cosmos, all the living entities take shelter in the body of Kāraṇodakāśāyī Viṣṇu, and when creation takes place again, they come forth from His body in their various species to resume their activities. Why does the creation take place in such a way that the living entities are put into conditioned life to suffer the threefold miseries imposed upon them by the material nature? Here the Lord says to Dakṣa, “You desire to benefit all living entities, and that is also My desire.” The living entities who come in contact with the material world are meant to be corrected. All the living entities within this material world have revolted against the service of the Lord, and therefore they remain within this material world as ever-conditioned, nitya-baddha, taking birth again and again. There is a chance, of course, of their being liberated, but nevertheless the conditioned souls, not taking advantage of this opportunity, continue in a life of sense enjoyment, and thus they are punished by birth and death again and again. This is the law of nature. As the Lord says in Bhagavad-gītā (7.14):

daiś hy eśā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” Elsewhere in Bhagavad-gītā (15.7) the Lord says:

mamaivaṁśo jīva-loke
jīva-bhūtah sanātanaḥ
manah śaṣṭhāṅindriyāni
prakṛti-sthāni kārsati

“The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six
senses, which include the mind." The living entity’s struggle for existence within the material world is due to his rebellious nature. Unless a living entity surrenders to Kṛṣṇa, he must continue this life of struggle.

The Kṛṣṇa consciousness movement is not a fad. It is a bona fide movement intended to promote the welfare of all conditioned souls by trying to elevate everyone to the platform of Kṛṣṇa consciousness. If one does not come to this platform, he must continue in material existence perpetually, sometimes in the upper planets and sometimes in the lower planets. As confirmed in Caitanya-caritāmṛta (Madhya 20.118), kabhu svarge uthāya, kabhu narake ċūbhāya: the conditioned soul sometimes descends into nescience and sometimes gets some relief by being relatively freed from it. This is the life of the conditioned soul.

Prajāpati Dakṣa is trying to benefit the conditioned souls by begetting them to give them a life with a chance for liberation. Liberation means surrender to Kṛṣṇa. If one begets children with the purpose of training them to surrender to Kṛṣṇa, fatherhood is very good. Similarly, when the spiritual master trains the conditioned souls to become Kṛṣṇa conscious, his position is successful. If one gives the conditioned souls a chance to become Kṛṣṇa conscious, all his activities are approved by the Supreme Personality of Godhead, who is extremely pleased, as stated here (prīto 'ham).

Following the examples of the previous ācāryas, all the members of the Kṛṣṇa consciousness movement should try to benefit the conditioned souls by inducing them to become Kṛṣṇa conscious and giving them all facilities to do so. Such activities constitute real welfare work. By such activities, a preacher or anyone who endeavors to spread Kṛṣṇa consciousness is recognized by the Supreme Personality of Godhead. As the Lord Himself confirms in Bhagavad-gītā (18.68–69):

\[
\begin{align*}
\text{ya idam paramam guhyam} \\
\text{mad-bhakteśv abhidhāsyati} \\
\text{bhaktim mayi parāṁ kṛtvā} \\
\text{mām evaisyaty asaṁśyah} \\
\text{na ca tasmān manusyesu} \\
\text{kaścin me priya-kṛttamaḥ} \\
\text{bhavitā na ca me tasmād} \\
\text{anyah priyatara bhuvi}
\end{align*}
\]
"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear."

TEXT 45

श्रीम भवो भवन्तथ मनवो विभूतियथः।
विभूतयो मम बेतात भूतानं भूतिहेतवः॥४५॥

brahmā bhavo bhavantaṣ ca
manavo vibudheśvarāḥ
vibhūtayō mama hy etā
bhūtānām bhūti-hetavāḥ

brahmā—Lord Brahmā; bhavah—Lord Śiva; bhavantaḥ—all of you prajāpatis; ca—and; manavah—the Manus; vibudha-īśvarāḥ—all the different demigods (such as the sun, the moon, Venus, Mars and Jupiter, who are all in charge of various activities for the welfare of the world); vibhūtayah—expansions of energy; mama—My; hi—indeed; etāh—all these; bhūtānām—of all the living entities; bhūti—of welfare; hetavāḥ—causes.

TRANSLATION

Lord Brahmā, Lord Śiva, the Manus, all the other demigods in the higher planetary systems, and you prajāpatis, who are increasing the population, are working for the benefit of all living entities. Thus your expansions of My marginal energy are incarnations of My various qualities.

PURPORT

There are various types of incarnations or expansions of the Supreme Personality of Godhead. The expansions of His personal self, or viṣṇu-tattva, are called svāmśa expansions, whereas the living entities, who are not viṣṇu-tattva but jīva-tattva, are called vibhinnāmśa, separated expansions. Although Prajāpati Dakṣa is not on the same level as Lord Brahmā and Lord Śiva, he is compared to them because he engages in the
service of the Lord. In the service of the Personality of Godhead, it is not that Lord Brahmā is considered very great while an ordinary human being trying to preach the glories of the Lord is considered very low. There are no such distinctions. Regardless of whether materially high or materially low, anyone engaged in the service of the Lord is spiritually very dear to Him. In this regard, Śrila Madhvācārya gives this quotation from the Tantra-nirñaya:

\[
\text{viśeṣa-vyakti-pātratvād} \\
\text{brahmādyās tu vibhūtayaḥ} \\
\text{tad-antaryāmināś caiva} \\
\text{matsyādyā vibhavāḥ smṛtāḥ}
\]

From Lord Brahmā down, all the living entities engaged in the service of the Lord are extraordinary and are called vibhūti. As the Lord says in Bhagavad-gītā (10.41):

\[
yad yad vibhūtimat sattvam \\
śrīmad urjītam eva vā \\
tat tad evāvagaccha tvam \\
mama tejo-'ṁśa-sambhavam
\]

“Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor.” A living entity especially empowered to act on behalf of the Lord is called vibhūti, whereas the viṣṇu-tattva incarnations of the Lord, such as the Matsya avatāra (keśava dhṛta-mīna-śarīra jaya jagad-īśa hare), are called vibhava.

TEXT 46

\[
tapo me hṛdayam brahmaṁs \\
tanur vidyā kriyākṛtīḥ \\
aṅgāni kratavo jātā \\
dharma ātmāsavaḥ surāḥ
\]

tapo me hṛdayaṁ brahmaṁs
tanur vidyā kriyākṛtīḥ
aṅgāni kratavo jātā
dharma ātmāsavaḥ surāḥ
tapah—austerities like mental control, mystic yoga and meditation; me—My; hrdayam—heart; brahman—O brahmaña; tanuḥ—the body; vidyā—the knowledge derived from Vedic scripture; kriyā—spiritual activities; ākṛtiḥ—form; aṅgāni—the limbs of the body; kratavah—the ritualistic ceremonies and sacrifices mentioned in the Vedic literature; jātāḥ—completed; dharmah—the religious principles for executing the ritualistic ceremonies; ātmā—My soul; asavaḥ—life airs; surāḥ—the demigods who execute My orders in different departments of the material world.

TRANSLATION

My dear brahmaṇa, austerity in the form of meditation is My heart, Vedic knowledge in the form of hymns and mantras constitute My body, and spiritual activities and ecstatic emotions are My actual form. The ritualistic ceremonies and sacrifices, when properly conducted, are the various limbs of My body, the unseen good fortune proceeding from pious or spiritual activities constitutes My mind, and the demigods who execute My orders in various departments are My life and soul.

PURPORT

Sometimes atheists argue that since God is invisible to their eyes, they do not believe in God. For them the Supreme Lord is describing a method by which one can see God in His impersonal form. Intelligent persons can see God in His personal form, as stated in the śāstras, but if one is very eager to see the Supreme Personality of Godhead immediately, face to face, he can see the Supreme Lord through this description, which portrays the various internal and external parts of His body.

To engage in tapasya, or denial of material activities, is the first principle of spiritual life. Then there are spiritual activities, such as the performance of Vedic ritualistic sacrifices, study of the Vedic knowledge, meditation upon the Supreme Personality of Godhead, and chanting of the Hare Kṛṣṇa mahā-mantra. One should also respect the demigods and understand how they are situated, how they act and how they manage the activities of the various departments of this material world. In this way one can see how God is existing and how everything is managed perfectly.
because of the presence of the Supreme Lord. As the Lord says in *Bhagavad-gītā* (9.10):

\[
\text{mayādhyaḥśeṣaḥ prakṛtiḥ}
\]
\[
sūyate sa-carācaram
\]
\[
hetunānena kaunteya
\]
\[
jagad viparivartate
\]

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.” If one is unable to see the Supreme Lord although He is present as Kṛṣṇa in His various incarnations, one may see the Supreme Lord’s impersonal feature, according to the direction of the *Vedas*, by seeing the activities of material nature.

Anything done under the direction of the Vedic injunctions is called *dharma*, as described by the order carriers of Yamarāja (*Bhāg.* 6.1.40):

\[
\text{veda-praṇiḥḥito dharmo}
\]
\[
hy adharmas tad-viparyayah
\]
\[
vedo nārāyaṇah sākṣat
\]
\[
svayambhūr iti śuṣrūma
\]

“That which is prescribed in the *Vedas* constitutes *dharma*, the religious principles, and the opposite of that is irreligion. The *Vedas* are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. This we have heard from Yamarāja.”

In this connection, Śrīla Madhvacārya comments:

\[
tapo 'bhimānī rudras tu
\]
\[
viṣṇor ṛṛdayāṁ āśrītāḥ
\]
\[
vidyā rūpā tathāivomā
\]
\[
viṣṇos tanum upāśrītā
\]
\[
śrṅgārādy-ākṛti-gatah
\]
\[
kriyātmā pāka-śāsanaḥ
\]
The various demigods are all acting under the protection of the Supreme Personality of Godhead, and according to their various actions the demigods are differently named.

TEXT 47

अहमेवासमेवाये नान्यत् किष्ठान्तरं बहि: ।
संज्ञानमात्रमन्यतं ध्रुव सुमन्ति विश्रत्त: ॥४७॥

aham evāsam evāgre
nānyat kiṅcāntaram bahih
samjñāna-mātram avyaktam
prasuptam iva viśvataḥ

aham—I, the Supreme Personality of Godhead; eva—only; āsam—was; eva—certainly; agre—in the beginning, before the creation; na—not; anyat—other; kiṅca—anything; antaram—besides Me; bahih—external (since the cosmic manifestation is external to the spiritual world, the spiritual world existed when there was no material world); samjñāna-mātram—only the consciousness of the living entities; avyaktam—unmanifested; prasuptam—sleeping; iva—like; viśvataḥ—all over.

TRANSLATION

Before the creation of this cosmic manifestation, I alone existed with My specific spiritual potencies. Consciousness was then unmanifested, just as one's consciousness is unmanifested during the time of sleep.

PURPORT

The word aham indicates a person. As explained in the Vedas, nityo nityānāṁ cetanāś cetanānāṁ: the Lord is the supreme eternal among
innumerable eternals and the supreme living being among the innumerable living beings. The Lord is a person who also has impersonal features. As stated in Śrīmad-Bhāgavatam (1.2.11):

\[
\text{vadanti tat tattva-vidas} \\
\text{tattvaṁ yaj jñānam advayam} \\
\text{brahmaṁ paramātmeti} \\
\text{bhagavān iti śabdyate}
\]

“Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahma, Paramātma or Bhagavān.” Consideration of the Paramātma and impersonal Brahma arose after the creation; before the creation, only the Supreme Personality of Godhead existed. As firmly declared in Bhagavad-gītā (18.55), the Lord can be understood only by bhakti-yoga. The ultimate cause, the supreme cause of creation, is the Supreme Personality of Godhead, who can be understood only by bhakti-yoga. He cannot be understood by speculative philosophical research or by meditation, since all such processes came into existence after the material creation. The impersonal and localized conceptions of the Supreme Lord are more or less materially contaminated. The real spiritual process, therefore, is bhakti-yoga. As the Lord says, bhaktyā mām abhijānāti: “Only by devotional service can I be understood.” Before the creation, the Lord existed as a person, as indicated here by the word aham. When Prajāpati Dakṣa saw Him as a person, who was beautifully dressed and ornamented, he actually experienced the meaning of this word aham through devotional service.

Each person is eternal. Because the Lord says that He existed as a person before the creation (agre) and will also exist after the annihilation, the Lord is a person eternally. Śrīla Viśvanātha Cakravartī Ṭhākura therefore quotes these verses from Śrīmad-Bhāgavatam (10.9.13–14):

\[
\text{na cāntar na bahir yasya} \\
\text{na pūrvam nāpi cāparam} \\
pūrvaparam bahiś cāntar \\
jagato yo jagac ca yah
\]
The Personality of Godhead appeared in Vṛndāvana as the son of mother Yaśodā, who bound the Lord with rope just as an ordinary mother binds a material child. There are actually no divisions of external and internal for the form of the Supreme Personality of Godhead (sac-cid-ānanda-vigraha), but when He appears in His own form the unintelligent think Him an ordinary person. 

Avajānti mām mūḍhā mānuṣīṁ tanum āśritam: although He comes in His own body, which never changes, mūḍhas, the unintelligent, think that the impersonal Brahman has assumed a material body to come in the form of a person. Ordinary living beings assume material bodies, but the Supreme Personality of Godhead does not. Since the Supreme Personality of Godhead is the supreme consciousness, it is stated herein that samjnāna-matram, the original consciousness, Kṛṣṇa consciousness, was unmanifested before the creation, although the consciousness of the Supreme Personality of Godhead is the origin of everything. The Lord says in Bhagavad-gītā (2.12), “Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.” Thus the Lord’s person is the Absolute Truth in the past, present and future.

In this regard, Madhvācārya quotes two verses from the Matsya Purāṇa:

\[
\begin{align*}
nānā-varṇo haris tv eko \\
bahu-śirṣa-bhujo rūpāt \\
āśil laye tad-anyat tu \\
sūkṣma-rūpaṁ śriyaṁ vinā \\
asuptah supta iva ca \\
militākṣo 'bhavad dhariḥ \\
anyatrānādarād viṣṇau \\
śriś ca lineva kathyate
\end{align*}
\]
After the annihilation of everything, the Supreme Lord, because of His sac-cid-ānanda-vigraha, remains in His original form, but since the other living entities have material bodies, the matter merges into matter, and the subtle form of the spirit soul remains within the body of the Lord. The Lord does not sleep, but the ordinary living entities remain asleep until the next creation. An unintelligent person thinks that the opulence of the Supreme Lord is nonexistent after the annihilation, but that is not a fact. The opulence of the Supreme Personality of Godhead remains as it is in the spiritual world; only in the material world is everything dissolved. Brahma-lina, merging into the Supreme Brahman, is not actual lina, or annihilation, for the subtle form remaining in the Brahman effulgence will return to the material world after the material creation and again assume a material form. This is described as bhūtvā bhūtvā praliyate. When the material body is annihilated, the spirit soul remains in a subtle form, which later assumes another material body. This is true for the conditioned souls, but the Supreme Personality of Godhead remains eternally in His original consciousness and spiritual body.

**TEXT 48**

**मध्यन्तरशुमेनेनन्ते गुणतो गुणाविग्रहः:||1||
यदासीत्तत् प्रवचयः: क्यरभृ: समधृदजः:||४८||

*mayy ananta-gune 'nante
gunato guna-vigrahaḥ
yadāsit tata evādyah
svayambhūḥ samabhūd ajah*

*mayi—in Me; ananta-gune—possessing unlimited potency; anante—unlimited; gunatah—from My potency known as māyā; guṇa-vigrahaḥ—the universe, which is a result of the modes of nature; yada—when; āsit—it came into existence; tataḥ—therein; eva—indeed; ādyah—the first living being; svayambhūḥ—Lord Brahmā; samabhūt—was born; ajah—although not from a material mother.*
TRANSLATION

I am the reservoir of unlimited potency, and therefore I am known as unlimited or all-pervading. From My material energy the cosmic manifestation appeared within Me, and in this universal manifestation appeared the chief being, Lord Brahmā, who is your source and is not born of a material mother.

PURPORT

This is a description of the history of the universal creation. The first cause is the Lord Himself, the Supreme Person. From Him, Brahmā is created, and Brahmā takes charge of the affairs of the universe. The universal affairs of the material creation depend upon the material energy of the Supreme Personality of Godhead, who is therefore the cause of the material creation. The entire cosmic manifestation is described herein as guṇa-vigrahaḥ, the form of the Lord’s qualities. From the cosmic universal form, the first creation is Lord Brahmā, who is the cause of all living entities. In this regard, Śrīla Madhvācārya describes the unlimited attributes of the Lord:

\[
\text{praty-ekaśo guṇānāṁ tu} \\
\text{niḥśīmatvam udiryate} \\
\text{tadānantlyaṁ tu guṇatas} \\
\text{te cānantu hi saṅkhya-yā} \\
\text{ato 'nanta-guṇo viṣṇur} \\
\text{guṇato 'nanta eva ca}
\]

Parāṣya śaktir vividhaiva śṛuyate: the Lord has innumerable potencies, all of which are unlimited. Therefore the Lord Himself and all His qualities, forms, pastimes and paraphernalia are also unlimited. Because Lord Viṣṇu has unlimited attributes, He is known as Ananta.

TEXTS 49–50

स वै यदा महादेवो मम शीर्षोपागति: ।
मेने विरुद्धवात्मानामुच्यत: स्त्र्गकर्मणि ॥४९॥
When the chief lord of the universe, Lord Brahmā [Svayambhū], having been inspired by My energy, was attempting to create, he thought himself incapable. Therefore I gave him advice, and in accordance with my instructions he underwent extremely difficult austerities. Because of these austerities, the great Lord Brahmā was able to create nine personalities, including you, to help him in the functions of creation.

PURPORT

Nothing is possible without tapasya. Lord Brahmā, however, was empowered to create this entire universe because of his austerities. The
The more we engage in austerities, the more we become powerful by the grace of the Lord. Therefore Rṣabhadēva advised His sons, tapo divyam putrakā yena sattvam śuddhyed: “One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one’s heart is purified.” (Bhāg. 5.5.1) In our material existence we are impure, and therefore we cannot do anything wonderful, but if we purify our existence by tapasya, we can do wonderful things by the grace of the Lord. Therefore tapasya is very important, as stressed in this verse.

TEXT 51
एषा पञ्चजनन्याङ्गः दुहिता वै प्रजापतेः ||
असिक्नी नाम पतिते वै प्रजेस्व प्रतिग्रहयताम ||५.१||

eṣā pañcajanasyāṅga
duḥitā vai prajāpateḥ
asiknī nāma patnītve
prajēśa pratigrhyatām

esā—this; pañcajanasya—of Pañcajana; aṅga—O My dear son; duḥitā—the daughter; vai—indeed; prajāpateḥ—another prajāpati; asiknī nāma—of the name Asiknī; patnītve—as your wife; prajēśa—O prajāpati; pratigrhyatām—let her be accepted.

TRANSLATION
O My dear son Dakṣa, Prajāpati Pañcajana has a daughter named Asiknī, whom I offer to you so that you may accept her as your wife.

TEXT 52
मिथुनव्यायाधर्ममेव प्रजासर्गमिम पुनः ||
मिथुनव्यायाधर्ममेव शृङ्गो भाविष्यति ||५.२||

mithuna-vyavāya-dharman tvam
prajā-sargam imaṁ punah
mithuna-vyavāya-dharminyāṁ
bhūriśo bhāvayisyasi
mithuna—of man and woman; vyavāya—sexual activities; dharmaḥ—who accepts by religious performance; tvam—you; prajāsargam—creation of living entities; imam—this; punah—again; mithuna—of man and woman united; vyavāya-dharminyām—in her according to the religious performance of sexual intercourse; bhūrisah— manifold; bhāvayisyasi—you will cause to be.

**TRANSLATION**

Now unite in sexual life as man and woman, and in this way, by sexual intercourse, you will be able to beget hundreds of children in the womb of this girl to increase the population.

**PURPORT**

The Lord says in Bhagavad-gītā (7.11), dharmāviruddho bhūteṣu kāmo ’smi: “I am sex that is not contrary to religious principles.” Sexual intercourse ordained by the Supreme Personality of Godhead is dharma, a religious principle, but it is not intended for sense enjoyment. Indulgence in sense enjoyment through sexual intercourse is not allowed by the Vedic principles. One may follow the natural tendency for sex life only to beget children. Therefore the Lord told Dakṣa in this verse, “This girl is offered to you only for sex life to beget children, not for any other purpose. She is very fertile, and therefore you will be able to have as many children as you can beget.”

Śrīla Viśvanātha Cakravartī Thākura remarks in this connection that Dakṣa was given the facility for unlimited sexual intercourse. In Dakṣa’s previous life he was also known as Dakṣa, but in the course of performing sacrifices he offended Lord Śiva, and thus his head was replaced with that of a goat. Then Dakṣa gave up his life because of his degraded condition, but because he maintained the same unlimited sexual desires, he underwent austerities by which he satisfied the Supreme Lord, who then gave him unlimited potency for sexual intercourse.

It should be noted that although such a facility for sexual intercourse is achieved by the grace of the Supreme Personality of Godhead, this facility is not offered to advanced devotees, who are free from material desires (anyābhilāṣita-śūnyam). In this connection it may be noted that
if the American boys and girls engaged in the Kṛṣṇa consciousness movement want to advance in Kṛṣṇa consciousness to achieve the supreme benefit of loving service to the Lord, they should refrain from indulging in this facility for sex life. Therefore we advise that one should at least refrain from illicit sex. Even if there are opportunities for sex life, one should voluntarily accept the limitation of having sex only for progeny, not for any other purpose. Kardama Muni was also given the facility for sex life, but he had only a slight desire for it. Therefore after begetting children in the womb of Devahūti, Kardama Muni became completely renounced. The purport is that if one wants to return home, back to Godhead, one should voluntarily refrain from sex life. Sex should be accepted only as much as needed, not unlimitedly.

One should not think that Dakṣa received the favor of the Lord by receiving the facilities for unlimited sex. Later verses will reveal that Dakṣa again committed an offense, this time at the lotus feet of Nārada. Therefore although sex life is the topmost enjoyment in the material world and although one may have an opportunity for sexual enjoyment by the grace of God, this entails a risk of committing offenses. Dakṣa was open to such offenses, and therefore, strictly speaking, he was not actually favored by the Supreme Lord. One should not seek the favor of the Lord for unlimited potency in sex life.

**TEXT 53**

त्वत्तोधस्तात् प्रजाः सर्वा मिथुनीभूष मायया।
मदीयया भविष्यन्ति हरिश्यन्ति च मे बलिम् ॥५३॥

tvatto 'dhistat prajah sarvah
mithuni-bhuya mayayah
madhayay bhavisyanti
harisyanti ca me balim

tvatto—you; adhistat—after; prajah—the living entities; sarvah—all; mithuni-bhuya—having sex life; mayayah—because of the influence or facilities given by the illusory energy; madhayay—My; bhavisyanti—they will become; harisyanti—they will offer; ca—also; me—unto Me; balim—presentations.
TRANSLATION

After you give birth to many hundreds and thousands of children, they will also be captivated by My illusory energy and will engage, like You, in sexual intercourse. But because of My mercy to you and them, they will also be able to give Me presentations in devotion.

TEXT 54

श्रीशुक उवाच

इत्युक्तवः मिष्टतलस्य भगवान् विभ्रमायतः ।
स्वप्नोपलब्ध्यार्थं इव तन्त्रवान्तर्दं देहेति ||५४||

śrī-śuka uvāca

ity uktvā miṣatas tasya
bhagavān viśva-bhāvanaḥ
svapnopalabdhārtha iva
tatraivāntardadhe hariḥ

śrī-śukah uvāca—Śukadeva Gosvāmi continued to speak: iti—thus; uktvā—saying; miṣataḥ tasya—while he (Dakṣa) was personally looking on; bhagavān—the Supreme Personality of Godhead; viśva-bhāvanaḥ—who creates the universal affairs; svapna-upalabdhārtha iva—an object obtained in dreaming; iva—like; tatra—there; eva—certainly; antar-dadhe—disappeared; hariḥ—the Lord, the Supreme Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmi continued: After the creator of the entire universe, the Supreme Personality of Godhead, Hari, had spoken in this way in the presence of Prajāpati Dakṣa, He immediately disappeared as if He were an object experienced in a dream.

Thus end the Bhaktivedanta purports of the Sixth Canto, Fourth Chapter of Śrīmad-Bhāgavatam, entitled “The Hāṁsa-guhya Prayers Offered to the Lord by Prajāpati Dakṣa.”
This chapter relates how all the sons of Dakṣa were delivered from the clutches of the material energy by following the advice of Nārada, who was therefore cursed by Dakṣa.

Influenced by the external energy of Lord Viṣṇu, Prajāpati Dakṣa begot ten thousand sons in the womb of his wife, Pāñcajani. These sons, who were all of the same character and mentality, were known as the Haryāvasas. Ordered by their father to create more and more population, the Haryāvasas went west to the place where the River Sindhu (now the Indus) meets the Arabian Sea. In those days this was the site of a holy lake named Nārāyaṇa-saras, where there were many saintly persons. The Haryāvasas began practicing austerities, penances and meditation, which are the engagements of the highly exalted renounced order of life. However, when Śrila Nārada Muni saw these boys engaged in such commendable austerities simply for material creation, he thought it better to release them from this tendency. Nārada Muni described to the boys their ultimate goal of life and advised them not to become ordinary karmīs to beget children. Thus all the sons of Dakṣa became enlightened and left, never to return.

Prajāpati Dakṣa, who was very sad at the loss of his sons, begot one thousand more sons in the womb of his wife, Pāñcajani, and ordered them to increase progeny. These sons, who were named the Savalāśvas, also engaged in worshiping Lord Viṣṇu to beget children, but Nārada Muni convinced them to become mendicants and not beget children. Foiled twice in his attempts to increase population, Prajāpati Dakṣa became most angry at Nārada Muni and cursed him, saying that in the future he would not be able to stay anywhere. Since Nārada Muni, being fully qualified, was fixed in tolerance, he accepted Dakṣa’s curse.
TEXT 1

śrī-sūka uvāca

tasyāṁ sa pāñcajanyāṁ vai
viṣṇu-māyopabṛmhitaḥ
haryāśva-sāmīnān ajanayāṁ
putrān ajanayad vibhuh

śrī-sūkah uvāca—Śri Śukadeva Gosvāmi said; tasyāṁ—in her; saḥ—Prajāpati Dakśa; pāñcajanyāṁ—his wife named Pāñcajani; vai—indeed; viṣṇu-māyā-upabṛmhitaḥ—being made capable by the illusory energy of Lord Viṣṇu; haryāśva-sāmīnān—named the Haryāśvas; ayanat—begot; vibhuh—being powerful.

TRANSLATION

Śrila Śukadeva Gosvāmi continued: Impelled by the illusory energy of Lord Viṣṇu, Prajāpati Dakśa begot ten thousand sons in the womb of Pāñcajani [Asikni]. My dear King, these sons were called the Haryāśvas.

TEXT 2

aprthag-dharma-silās te
sarve dākṣāyanāḥ nrpa
pitrā proktāḥ prajā-sarge
pratīciṁ prayayur disam

aprthak—alike in; dharma-silāḥ—good character and behavior; te— they; sarve—all; dākṣāyanāḥ—the sons of Dakśa; nrpa—O King;
pitṛa—by their father; proktāḥ—ordered; pra Jay-sarge—to increase the population; pratiṣṭāy—the western; prayayuh—they went to; dișam—the direction.

TRANSLATION

My dear King, all the sons of Prajāpati Dakṣa were alike in being very gentle and obedient to the orders of their father. When their father ordered them to beget children, they all went in the western direction.

TEXT 3

तत्र नारायणसरस्तिथ तिर्थं सन्धु-समुद्रयोः ।
संगमो यत्र सुमहनुनिसिद्धिनिषेवितम ॥ २ ॥

tatra nārāyaṇa-saras
tīrtham sindhu-samudrayoḥ
saṅgamo yatra sumahan
muni-siddha-niśevitam

utra—in that direction; nārāyaṇa-saraḥ—the lake named Nārāyaṇa-saras; tīrtham—very holy place; sindhu-samudrayoḥ—of the River Sindhu and the sea; saṅgamaḥ—confluence; yatra—where; su-mahat—very great; muni—by sages; siddha—and perfected human beings; niṣevitam—frequented.

TRANSLATION

In the west, where the River Sindhu meets the sea, there is a great place of pilgrimage known as Nārāyaṇa-saras. Many sages and others advanced in spiritual consciousness live there.

TEXTS 4–5

तुपास्पदानदेव च विनिद्धूतमलास्याः ।
धर्मे पारमहंसे च प्रोक्तात्मयोपयुक्त ॥ ४ ॥
तैपरे तप एवोऽर्थः पित्रादैशेन यन्त्रिताः ।
प्रजाविद्धर्ये यतानु देवयक्षितानु ददशस्तः ॥ ५ ॥
In that holy place, the Haryaṅvasas began regularly touching the lake’s waters and bathing in them. Gradually becoming very much purified, they became inclined toward the activities of paramahāmisas. Nevertheless, because their father had ordered them to increase the population, they performed severe austerities to fulfill his desires. One day, when the great sage Nārada saw those boys performing such fine austerities to increase the population, Nārada approached them.

**TRANSLATION**

In that holy place, the Haryaṅvasas began regularly touching the lake’s waters and bathing in them. Gradually becoming very much purified, they became inclined toward the activities of paramahāmisas. Nevertheless, because their father had ordered them to increase the population, they performed severe austerities to fulfill his desires. One day, when the great sage Nārada saw those boys performing such fine austerities to increase the population, Nārada approached them.

**TEXTS 6–8**

उवाच चाय हर्ष्यशा: कथं सश्रयथ वै ग्रजा: ।
अद्व्यालं श्वाय यूष्म बालिष्ठा वत पारङ्कः: ॥ ६ ॥
uvāca cātha haryaśvāḥ
   kathāṃ sṛaksyatha vai pra-jāḥ
   adṛṣṭvāntaṁ bhuvo yūyaṁ
   bāliśā bata pālakāḥ

tathāika-puruṣaṁ rāṣṭraṁ
   bilaṁ cādṛṣṭa-nirgamam
   bahu-rūpāṁ striyaṁ cāpi
   pumāṁsaṁ purścalī-patim

nadīm ubhayato vāhāṁ
   pañca-pañcādbhutaṁ grhaṁ
   kvacīd dhamśaṁ citra-kathāṁ
   kṣaura-pavyaṁ svayaṁ bhrami

uvāca—he said; ca—also; atha—thus; haryaśvāḥ—O Haryaśvas, sons of Prajāpati Dakṣa; kathāṃ—why; sṛaksyatha—you will beget; vai—indeed; pra-jāḥ—progeny; adṛṣṭvā—having not seen; antaṁ—the end; bhuvaḥ—of this earth; yūyaṁ—all of you; bāliśā—inexperienced; bata—a; pālakāḥ—although ruling princes; tathā—so also; eka—one; puruṣaṁ—man; rāṣṭraṁ—kingdom; bilaṁ—the hole; ca—also; adṛṣṭa-nirgamam—from which there is no coming out; bahu-rūpāṁ—taking many forms; striyaṁ—the woman; ca—and; api—even; pumāṁsaṁ—the man; purścalī-patim—the husband of a prostitute; nadīm—a river; ubhayataḥ—in both ways; vāhāṁ—which flows; pañca-pañca—of five multiplied by five (twenty-five); adbhutaṁ—a wonder; grhaṁ—the house; kvacīd—somewhere; haṁsaṁ—a swan; citra-kathāṁ—whose story is wonderful; kṣaura-pavyaṁ—made of sharp razors and thunderbolts; svayaṁ—itself; bhrami—revolving.
TRANSLATION

The great sage Nārada said: My dear Haryāśvas, you have not seen the extremities of the earth. There is a kingdom where only one man lives and where there is a hole from which, having entered, no one emerges. A woman there who is extremely unchaste adorns herself with various attractive dresses, and the man who lives there is her husband. In that kingdom, there is a river flowing in both directions, a wonderful home made of twenty-five materials, a swan that vibrates various sounds, and an automatically revolving object made of sharp razors and thunderbolts. You have not seen all this, and therefore you are inexperienced boys without advanced knowledge. How, then, will you create progeny?

PURPORT

Nārada Muni saw that the boys known as the Haryāśvas were already purified because of living in that holy place and were practically ready for liberation. Why then should they be encouraged to become entangled in family life, which is so dark that once having entered it one cannot leave it? Through this analogy, Nārada Muni asked them to consider why they should follow their father’s order to be entangled in family life. Indirectly, he asked them to find within the cores of their hearts the situation of the Supersoul, Lord Viṣṇu, for then they would truly be experienced. In other words, one who is too involved in his material environment and does not look within the core of his heart is increasingly entangled in the illusory energy. Nārada Muni’s purpose was to get the sons of Prajāpati Dakśa to divert their attention toward spiritual realization instead of involving themselves in the ordinary but complicated affairs of propagation. The same advice was given by Prahlāda Mahārāja to his father (Bhāg. 7.5.5):

\[
\begin{align*}
tat sādhu manye 'sura-varya dehinām \\
sadā samudvigna-dhiyāṁ asad-grahāt \\
hitvātma-pātāṁ grham andha-kūpaṁ \\
vanaṁ gato yad dharim āśrayeta
\end{align*}
\]

In the dark well of family life, one is always full of anxiety because of having accepted a temporary body. If one wants to free himself from this
anxiety, one should immediately leave family life and take shelter of the Supreme Personality of Godhead in Vrndavana. Närada Muni advised the Haryasvas not to enter household life. Since they were already advanced in spiritual knowledge, why should they be entangled in that way?

TEXT 9

कथं लघुरादेशमविद्वानो विपश्चितः ||
अनुरुपमविज्ञाय अहो सर्गः करिष्यथ ||

katham sva-pitur ädesam
avidvâmso vipaścitaḥ
anurūpam avijnāya
aho sargam karṣyatha

katham—how; sva-pituh—of your own father; ädesam—the order; avidvāṁsah—ignorant; vipaścitaḥ—who knows everything; anurūpam—suitable for you; avijnāya—without knowing; aho—alas; sargam—the creation; karisyatha—you will perform.

TRANSLATION

Alas, your father is omniscient, but you do not know his actual order. Without knowing the actual purpose of your father, how will you create progeny?

TEXT 10

श्रीशुकु उवाच

तत् सम्प्रच दर्शन वै प्राणिकमनीषय तः

śrī-śuka uvāca
tan niśamyaḥ haryāśvā
autpattika-manisayā
vācaḥ kūṭam tu devarṣeḥ
svayam vimamṛṣur dhiyā
Sri Sukadeva Gosvami said: Hearing these enigmatic words of Narada Muni, the Haryaśvas considered them with their natural intelligence, without help from others.

TEXT 11

bhūḥ kṣetram jīva-saṁjñām yad
anādi nīja-bandhanam
adrṣṭvā tasya nirvāṇam
kim asat-karmabhir bhavet

bhūḥ—the earth; kṣetram—the field of activities; jīva-saṁjñām—the designation of the spiritual living being who is bound by different results of activity; yad—which; anādi—existing since time immemorial; nīja-bandhanam—causing his own bondage; adṛṣṭvā—without seeing; tasya—of this; nirvāṇam—the cessation; kim—what benefit; asat-karmabhiḥ—with temporary fruitive activities; bhavet—there can be.

TRANSLATION

[The Haryaśvas understood the meaning of Narada’s words as follows.] The word “bhūḥ” [“the earth”] refers to the field of activities. The material body, which is a result of the living being’s actions, is his field of activities, and it gives him false designations. Since time immemorial, he has received various types of material bodies, which are the roots of bondage to the material world. If
one foolishly engages in temporary fruitive activities and does not look toward the cessation of this bondage, what will be the benefit of his actions?

**PURPORT**

Nārada Muni spoke to the Haryāśvas, the sons of Prajāpati Dakṣa, about ten allegorical subjects—the king, the kingdom, the river, the house, the physical elements and so forth. After considering these by themselves, the Haryāśvas could understand that the living entity encaged in his body seeks happiness, but takes no interest in how to become free from his encagement. This is a very important verse, since all the living entities in the material world are very active, having obtained their particular types of bodies. A man works all day and night for sense gratification, and animals like hogs and dogs also work for sense gratification all day and night. Birds, beasts and all other conditioned living entities engage in various activities without knowledge of the soul encaged within the body. Especially in the human form of body, one’s duty is to act in such a way that he can release himself from his encagement, but without the instructions of Nārada or his representative in the disciplic succession, people blindly engage in bodily activities to enjoy māyā-sukha—flickering, temporary happiness. They do not know how to become free from their material encagement. Rṣabhadeva therefore said that such activity is not at all good, since it encages the soul again and again in a body subjected to the threefold miseries of the material condition.

The Haryāśvas, the sons of Prajāpati Dakṣa, could immediately understand the purport of Nārada’s instructions. Our Kṛṣṇa consciousness movement is especially meant for such enlightenment. We are trying to enlighten humanity so that people may come to the understanding that they should work hard in tapasya for self-realization and freedom from the continuous bondage of birth, death, old age and disease in one body after another. Māyā, however, is very strong; she is expert in putting impediments in the way of this understanding. Therefore sometimes one comes to the Kṛṣṇa consciousness movement but again falls into the clutches of māyā, not understanding the importance of this movement.
TEXT 12

एक एकेश्वरस्तु स्वाभविक शाश्वत: परः
तमः तछायं पुरस्: किमस्कन्नर्मिर्भवेत् \(12\)

\(eka\) evēśvaras turyo
bhagavān svāśrayaḥ paraḥ
tam adṛśtvābhavaṁ puṁsah
kim asat-karmaḥ bhavet

\(ekah\)—one; \(eva\)—indeed; \(iśvara\)—supreme controller; \(turyaḥ\)—the fourth transcendental category; \(bhagavān\)—the Supreme Personality of Godhead; \(sva-āśrayaḥ\)—independent, being His own shelter; \(paraḥ\)—beyond this material creation; \(tam\)—Him; \(adṛśtvā\)—not seeing; \(abhaṇam\)—who is not born or created; \(puṁsah\)—of a man; \(kim\)—what benefit; \(asat-karmanḥ\)—with temporary fructive activities; \(bhavet\)—there can be.

TRANSLATION

[Nārada Muni had said that there is a kingdom where there is only one male. The Haryāsvas realized the purport of this statement.] The only enjoyer is the Supreme Personality of Godhead, who observes everything, everywhere. He is full of six opulences and fully independent of everyone else. He is never subject to the three modes of material nature, for He is always transcendental to this material creation. If the members of human society do not understand Him, the Supreme, through their advancement in knowledge and activities, but simply work very hard like cats and dogs all day and night for temporary happiness, what will be the benefit of their activities?

PURPORT

Nārada Muni had mentioned a kingdom where there is only one king with no competitor. The complete spiritual world, and specifically the cosmic manifestation, has only one proprietor or enjoyer—the Supreme Personality of Godhead, who is beyond this material manifestation. The Lord has therefore been described as \(turya\), existing on the fourth
platform. He has also been described as abhava. The word bhava, which means "takes birth," comes from the word bhu, "to be." As stated in Bhagavad-gītā (8.19), bhūtvī bhūtvī pralīyate: the living entities in the material world must be repeatedly born and destroyed. The Supreme Personality of Godhead, however, is neither bhūtvī nor pralīyate; He is eternal. In other words, He is not obliged to take birth like human beings or animals, which repeatedly take birth and die because of ignorance of the soul. The Supreme Personality of Godhead, Kṛṣṇa, is not subjected to such changes of body, and one who thinks otherwise is considered a fool (avajānanti māṁ mūḍhā manuṣīṁ tanum āśritam). Nārada Muni advises that human beings not waste their time simply jumping like cats and monkeys, without real benefit. The duty of the human being is to understand the Supreme Personality of Godhead.

TEXT 13

पुमान नैवैति यद गत्वा बिलस्वर्गम गतो यथा ।
प्रत्यग्धामाविद इह किमसत्कर्ममिभवेत् ॥१३॥

pumān naivaiti yad gatvā
bila-svārāgam gato yathā
pratyag-dhāmāvīda iha
kim asat-karmabhir bhavet

pumān—a human being; na—not; eva—indeed; eti—comes back;
yat—to which; gatvā—having gone; bila-svārāgam—to the region of the lower planetary system known as Pātāla; gataḥ—gone; yathā—like; pratyak-dhāma—the effulgent spiritual world; avidataḥ—of the unintelligent man; iha—in this material world; kim—what benefit; asat-karmabhiḥ—with temporary fruitive activities; bhavet—there can be.

TRANSLATION

[Nārada Muni had described that there is a bila, or hole, from which, having entered, one does not return. The Haryāśvas understood the meaning of this allegory.] Hardly once has a person who has entered the lower planetary system called Pātāla
been seen to return. Similarly, if one enters the Vaikuṇṭha-dhāma [pratyag-dhāma], he does not return to this material world. If there is such a place, from which, having gone, one does not return to the miserable material condition of life, what is the use of jumping like monkeys in the temporary material world and not seeing or understanding that place? What will be the profit?

PURPORT

As stated in Bhagavad-gitā (15.6), *yad gatvā na nivartante tad dhāma paramam mama:* there is a region from which, having gone, one does not return to the material world. This region has been repeatedly described. Elsewhere in Bhagavad-gitā (4.9), Kṛṣṇa says:

\[
\begin{align*}
\text{janma karma ca me divyam} \\
\text{evam yo vetti tattvataḥ} \\
\text{tyaktvā deham punar janma} \\
\text{naiti mām eti so 'rjuna}
\end{align*}
\]

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

If one can properly understand Kṛṣṇa, who has already been described as the Supreme King, he does not return here after giving up his material body. This fact has been described in this verse of Śrīmad-Bhāgavatam. *Pumān naivaiti yad gatvā:* he does not return to this material world, but returns home, back to Godhead, to live an eternally blissful life of knowledge. Why do people not care about this? What will be the benefit of taking birth again in this material world, sometimes as a human being, sometimes a demigod, and sometimes a cat or dog? What is the benefit of wasting time in this way? Kṛṣṇa has very definitely asserted in Bhagavad-gitā (8.15):

\[
\begin{align*}
\text{mām upetya punar janma} \\
\text{duhkhalayam aśāśvatam} \\
\text{nāpnuvanti mahātmānaḥ} \\
\text{sāṁsiddhim paramāṁ gatāḥ}
\end{align*}
\]
“After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.” One’s real concern should be to free himself from the repetition of birth and death and attain the topmost perfection of life by living with the Supreme King in the spiritual world. In these verses the sons of Dakṣa repeatedly say, *kim asat-karmabhir bhavet*: “What is the use of impermanent fruitive activities?”

**TEXT 14**

नानाःप्रात्मनो बुद्धिः स्वैरिन्नव गुणान्विता।
तत्तिथागतस्येह किमसत्कर्मभिभवेत् ॥१४॥

ननाः—various; रूपाः—who has forms or dresses; अत्माः—of the living entity; बुद्धिः—the intelligence; स्वैरिन्नव—a prostitute who freely decorates herself with different types of cloths and ornaments; इवाः—like; गुण-अन्विता—endowed with the mode of passion, and so on; तत्तिथाः—the cessation of that; अगतस्या—of one who has not obtained; इहाः—in this material world; *kim asat-karmabhir bhavet*—what is the use of performing temporary fruitive activities.

**TRANSLATION**

[Nārada Muni had described a woman who is a professional prostitute. The Haryaśvas understood the identity of this woman.] Mixed with the mode of passion, the unsteady intelligence of every living entity is like a prostitute who changes dresses just to attract one’s attention. If one fully engages in temporary fruitive activities, not understanding how this is taking place, what does he actually gain?
PURPORT

A woman who has no husband declares herself independent, which means that she becomes a prostitute. A prostitute generally dresses herself in various fashions intended to attract a man's attention to the lower part of her body. Today it has become a much advertised fashion for a woman to go almost naked, covering the lower part of her body only slightly, in order to draw the attention of a man to her private parts for sexual enjoyment. The intelligence engaged to attract a man to the lower part of the body is the intelligence of a professional prostitute. Similarly, the intelligence of a living entity who does not turn his attention toward Kṛṣṇa or the Kṛṣṇa consciousness movement simply changes dresses like a prostitute. What is the benefit of such foolish intelligence? One should be intelligently conscious in such a way that he need no longer change from one body to another.

Karmīs change their professions at any moment, but a Kṛṣṇa conscious person does not change his profession, for his only profession is to attract the attention of Kṛṣṇa by chanting the Hare Kṛṣṇa mantra and living a very simple life, without following daily changes of fashion. In our Kṛṣṇa consciousness movement, fashionable persons are taught to adopt one fashion—the dress of a Vaiṣṇava with a shaved head and tilaka. They are taught to be always clean in mind, dress and eating in order to be fixed in Kṛṣṇa consciousness. What is the use of changing one's dress, sometimes wearing long hair and a long beard and sometimes dressing otherwise? This is not good. One should not waste his time in such frivolous activities. One should always be fixed in Kṛṣṇa consciousness and take the cure of devotional service with firm determination.

TEXT 15

tat-saṅga-bhramśitaśvaryaṁ
samsarantarāṁ kubhāryavat
 tad-gatīr abudhasyeḥ
kim asat-karmabhir bhavet
**TRANSLATION**

[Nārada Muni had also spoken of a man who is the husband of the prostitute. The Haryāśvas understood this as follows.] If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?

**PURPORT**

Polluted intelligence has been compared to a prostitute. One who has not purified his intelligence is said to be controlled by that prostitute. As stated in Bhagavad-gītā (2.41), *vyavasāyātmikā buddhir ekeha kuru-nandana*: those who are actually serious are conducted by one kind of intelligence, namely, intelligence in Kṛṣṇa consciousness. *Bahu-śākhā hy anantās ca buddhayo 'vyavasāyinām*: one who is not fixed in proper intelligence discovers many modes of life. Thus involved in material activities, he is exposed to the different modes of material nature and subjected to varieties of so-called happiness and distress. If a man becomes the husband of a prostitute, he cannot be happy, and similarly one who follows the dictations of material intelligence and material consciousness will never be happy.

One must judiciously understand the activities of material nature. As stated in Bhagavad-gītā (3.27):

\[
prakṛteh kriyamānāni
guṇaiḥ karmāṇi sarvasaḥ
\]
The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.” Although one follows the dictations of material nature, he happily thinks himself the master or husband of material nature. Scientists, for example, try to be the masters of material nature, life after life, not caring to understand the Supreme Person, under whose direction everything within this material world is moving. Trying to be the masters of material nature, they are imitation gods who declare to the public that scientific advancement will one day be able to avoid the so-called control of God. In fact, however, the living being, unable to control the rulings of God, is forced to associate with the prostitute of polluted intelligence and accept various material bodies. As stated in Bhagavad-gītā (13.22):

```
puruṣah prakṛti-stho hi
bhūṅkte prakṛti-jān gunān
kāraṇaṁ guna-saṅgo 'syā
sad-asad-yoni-janmasu
```

“The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.” If one fully engages in temporary fruitive activities and does not solve this real problem, what profit will he gain?

**TEXT 16**

```
srṣṭy-apyaya-karīṁ māyāṁ
velā-kūlānta-vegitāṁ
mattasya tāṁ avijñāsyā
kim asat-karmabhir bhavet
```
TRANSLATION

[Narada Muni had said that there is a river flowing in both directions. The Haryāśvas understood the purport of this statement.] Material nature functions in two ways—by creation and dissolution. Thus the river of material nature flows both ways. A living entity who unknowingly falls in this river is submerged in its waves, and since the current is swifter near the banks of the river, he is unable to get out. What will be the benefit of performing fruitive activities in that river of māyā?

PURPORT

One may be submerged in the waves of the river of māyā, but one may also get free from the waves by coming to the banks of knowledge and austerity. Near these banks, however, the waves are very strong. If one does not understand how he is being tossed by the waves, but simply engages in temporary fruitive activities, what benefit will he derive?

In the Brahma-saṁhitā (5.44) there is this statement:

\[ srṣṭi-sthiti-pralaya-sādhana-saktir ekā \\
  chāyeva yasya bhuvanāni vibharti durgā \]

The māyā-śakti, Durgā, is in charge of srṣṭi-sthiti-pralaya, creation and dissolution, and she acts under the direction of the Supreme Lord (mayādhyakṣena prakṛtih sūyate sa-carācaram). When one falls in the river of nescience, he is always tossed here and there by the waves, but the same māyā can also save him when he surrenders to Kṛṣṇa, or becomes Kṛṣṇa conscious. Kṛṣṇa consciousness is knowledge and austerity. A Kṛṣṇa conscious person takes knowledge from the Vedic literature, and at the same time he must practice austerities.
To attain freedom from material life, one must take to Kṛṣṇa consciousness. Otherwise, if one very busily engages in the so-called advancement of science, what benefit will he derive? If one is carried away by the waves of nature, what is the meaning of being a great scientist or philosopher? Mundane science and philosophy are also material creations. One must understand how māyā works and how one can be released from the tossing waves of the river of nescience. That is one’s first duty.

**TEXT 17**

पञ्चविंशतितत्तवां
पुरुषोद्भुतत्तदर्पणः
अध्यात्ममवधस्येह किमसत्कर्मभिवेत
dvadashitaartidhi ।

panca-virsha-tattvam

puruṣa 'dbhuta-darpanah

adhyātmam abudhasyeha

kim asat-karmabhir bhavet

**TRANSLATION**

[Nārāda Muni had said that there is a house made of twenty-five elements. The Haryāśvas understood this analogy.] The Supreme Lord is the reservoir of the twenty-five elements, and as the Supreme Being, the conductor of cause and effect, He causes their manifestation. If one engages in temporary fruitive activities, not knowing that Supreme Person, what benefit will he derive?

**PURPORT**

Philosophers and scientists conduct scholarly research to find the original cause, but they should do so scientifically, not whimsically or
through fantastic theories. The science of the original cause is explained in various Vedic literatures. *Athāto brahma-jijnāsā/ janmādy asya yataḥ*. The *Vedānta-sūtra* explains that one should inquire about the Supreme Soul. Such inquiry about the Supreme is called *brahma-jijnāsā*. The Absolute Truth, *tattva*, is explained in *Śrīmad-Bhāgavatam* (1.2.11):

\[
\begin{align*}
\text{vadanti tat tattva-vidas} \\
\text{tattvaṁ yaj jñānam advayam} \\
\text{brahmety paramātmeti} \\
\text{bhagavān iti śabdyaete}
\end{align*}
\]

“Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātma or Bhagavān.” The Absolute Truth appears to neophytes as impersonal Brahman and to advanced mystic yogīs as Paramātma, the Supersoul, but devotees, who are further advanced, understand the Absolute Truth as the Supreme Lord, Viṣṇu.

This material cosmic manifestation is an expansion of the energy of Lord Kṛṣṇa, or Lord Viṣṇu.

\[
\begin{align*}
\text{eka-deśa-sthitasyāgner} \\
\text{jyotsnā vistārini yathā} \\
\text{parasya brahmanāḥ śaktis} \\
\text{tatthedam akhilam jagat}
\end{align*}
\]

“Whatever we see in this world is but an expansion of various energies of the Supreme Personality of Godhead, who is like a fire that spreads illumination for a long distance although it is situated in one place.” (*Viṣṇu Purāṇa*) The entire cosmic manifestation is an expansion of the Supreme Lord. Therefore if one does not conduct research to find the supreme cause, but instead falsely engages in frivolous, temporary activities, what is the use of demanding recognition as an important scientist or philosopher? If one does not know the ultimate cause, what is the use of his scientific and philosophical research?

The *puruṣa*, the original person—Bhagavān, Viṣṇu—can be understood only by devotional service. *Bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*: only by devotional service can one understand the
Supreme Person, who is behind everything. One must try to understand that the material elements are the separated, inferior energy of the Lord and that the living entity is the Lord’s spiritual energy. Whatever we experience, including matter and the spirit soul, the living force, is but a combination of two energies of Lord Viśnu—the inferior energy and the superior energy. One should seriously study the facts concerning creation, maintenance and devastation, as well as the permanent place from which one never need return (yad gatvā na nivartante). Human society should study this, but instead of culturing such knowledge, people are attracted to temporary happiness and sense gratification, culminating in bottomless, topless passion. There is no profit in such activities; one must engage himself in the Kṛṣṇa consciousness movement.

**TEXT 18**

एष्वरं वालस्यात्म्य कण्यामोक्षातुदर्शनम्।
विविक्रमद्वाय भिन्नतक्कमेविनिष्कारे॥८॥

aiśvaram śāstram utsṛjya
bandha-mokṣānudarśanam
vivikta-padam ajñāya
kim asat-karmabhir bhavet

aiśvaram—bringing understanding of God, or Kṛṣṇa consciousness; śāstram—the Vedic literature; utsṛjya—giving up; bandha—of bondage; mokṣa—and of liberation; anudarśanam—informing about the ways; vivikta-padam—distinguishing spirit from matter; ajñāya—not knowing; kim asat-karmabhir bhavet—what can be the use of temporary fruitive activities.

**TRANSLATION**

[Nārada Muni had spoken of a swan. That swan is explained in this verse.] The Vedic literatures [śāstras] vividly describe how to understand the Supreme Lord, the source of all material and spiritual energy. Indeed, they elaborately explain these two energies. The swan [haṁsa] is one who discriminates between matter and spirit, who accepts the essence of everything, and who
explains the means of bondage and the means of liberation. The words of scriptures consist of variegated vibrations. If a foolish rascal leaves aside the study of these sāstras to engage in temporary activities, what will be the result?

PURPORT

The Krṣṇa consciousness movement is very eager to present Vedic literature in modern languages, especially Western languages such as English, French and German. The leaders of the Western world, the Americans and Europeans, have become the idols of modern civilization because the Western people are very sophisticated in temporary activities for the advancement of material civilization. A sane man, however, can see that all such grand activities, although perhaps very important for temporary life, have nothing to do with eternal life. The entire world is imitating the materialistic civilization of the West, and therefore the Krṣṇa consciousness movement is very much interested in giving the Western people knowledge by translating the original Sanskrit Vedic literatures into Western languages.

The word vivikta-padam refers to the path of logical discourses concerning the aim of life. If one does not discuss that which is important in life, one is put into darkness and must struggle for existence. What, then, is the benefit of his advancement in knowledge? The people of the West are seeing their students becoming hippies, despite gorgeous arrangements for university education. The Krṣṇa consciousness movement, however, is trying to convert misguided, drug-addicted students to the service of Krṣṇa and engage them in the best welfare activities for human society.

TEXT 19

कालचक्रं भ्रमि तीक्ष्णं सर्वं निष्कर्षयजगतः।
स्वतन्त्रमुधयेहूँ किमसत्कर्मिमिश्र्येतः॥१९॥

kāla-cakram bhrami tikṣṇam
sarvam niṣkarṣayaj jagat
svatantram abudhasyeyah
kim asat-karmaḥ bhavet
**kāla-cakram**—the wheel of eternal time; **bhrami**—revolving automatically; **tikṣṇam**—very sharp; **sarvam**—all; **nīśkarṣayat**—driving; **jagat**—the world; **sva-tantram**—independent, not caring for the so-called scientists and philosophers; **abudhasya**—of one who does not know (this principle of time); **iha**—in this material world; **kim asat-karmabhiḥ bhavet**—what is the use of engaging in temporary frutitive activities.

**TRANSLATION**

[Nārada Muni had spoken of a physical object made of sharp blades and thunderbolts. The Haryāsvas understood this allegory as follows.] Eternal time moves very sharply, as if made of razors and thunderbolts. Uninterrupted and fully independent, it drives the activities of the entire world. If one does not try to study the eternal element of time, what benefit can he derive from performing temporary material activities?

**PURPORT**

This verse explains the words *kṣaura-pavyaṁ svayaṁ bhrami*, which especially refer to the orbit of eternal time. It is said that time and tide wait for no man. According to the moral instructions of the great politician Cāṇakya Paṇḍita:

\[\begin{align*}
\text{āyuṣah kṣaṇa eko 'pi} \\
\text{na labhya svarṇa-kọṭibhiḥ} \\
\text{na cen nirarthakam nitiḥ} \\
\text{kā ca hānis tato 'dhikā}
\end{align*}\]

Even a moment of one’s lifetime could not be returned in exchange for millions of dollars. Therefore one should consider how much loss one suffers if he wastes even a moment of his life for nothing. Living like an animal, not understanding the goal of life, one foolishly thinks that there is no eternity and that his life span of fifty, sixty, or, at the most, one hundred years, is everything. This is the greatest foolishness. Time is eternal, and in the material world one passes through different phases of his eternal life. Time is compared herein to a sharp razor. A razor is
meant to shave the hair from one’s face, but if not carefully handled, the razor will cause disaster. One is advised not to create a disaster by misusing his lifetime. One should be extremely careful to utilize the span of his life for spiritual realization, or Kṛṣṇa consciousness.

**TEXT 20**

\[
\text{शास्त्रस्य पितृदेशं यो न वेद निवर्तकम्।}
\text{सार्थे तद्दुरुपेयं गुणविसर्म्युपक्रमेत्।} \]
\[
\begin{align*}
\text{sāstrasya pitur ādeśam} & \quad \text{of the scriptures; } pituḥ \text{—of the father; } ādeśam \text{—the instruction; } yah \text{—one who; } na \text{—not; } veda \text{—understands; } nivartakam \text{—which brings about the cessation of the material way of life; } katham \text{—how; } tat-anurūpāya \text{—to follow the instruction of the } sāstras; \text{ guna-visrumbhy upakramet—an } \text{person entangled in the three modes of material nature; upakramet—can engage in the creation of progeny.}
\end{align*}
\]

**TRANSLATION**

[Nārada Muni had asked how one could ignorantly defy one’s own father. The Haryaśvas understood the meaning of this question.] One must accept the original instructions of the śāstra. According to Vedic civilization, one is offered a sacred thread as a sign of second birth. One takes his second birth by dint of having received instructions in the śāstra from a bona fide spiritual master. Therefore, śāstra, scripture, is the real father. All the śāstras instruct that one should end his material way of life. If one does not know the purpose of the father’s orders, the śāstras, he is ignorant. The words of a material father who endeavors to engage his son in material activities are not the real instructions of the father.
PURPORT

Bhagavad-gītā (16.7) says, pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ: demons, who are less than human beings but are not called animals, do not know the meaning of pravṛtti and nivṛtti, work to be done and work not to be done. In the material world, every living entity has a desire to lord it over the material world as much as possible. This is called pravṛtti-mārga. All the śāstras, however, advise nivṛtti-mārga, or release from the materialistic way of life. Apart from the śāstras of the Vedic civilization, which is the oldest of the world, other śāstras agree on this point. For example, in the Buddhist śāstras Lord Buddha advises that one achieve nirvāṇa by giving up the materialistic way of life. In the Bible, which is also śāstra, one will find the same advice: one should cease materialistic life and return to the kingdom of God. In any śātra one may examine, especially the Vedic śāstra, the same advice is given: one should give up his materialistic life and return to his original, spiritual life. Saṅkarācārya also propounds the same conclusion. Brahma satyam jagan mithyā: this material world or materialistic life is simply illusion, and therefore one should stop his illusory activities and come to the platform of Brahman.

The word śāstra refers to the scriptures, particularly the Vedic books of knowledge. The Vedas—Sāma, Yajur, Rg and Atharva—and any other books deriving knowledge from these Vedas are considered Vedic literatures. Bhagavad-gītā is the essence of all Vedic knowledge, and therefore it is the scripture whose instructions should be especially accepted. In this essence of all śāstras, Kṛṣṇa personally advises that one give up all other duties and surrender unto Him (sarva-dharmān parityājya mām ekam āraṇām vraja).

One should be initiated into following the principles of śāstra. In offering initiation, our Kṛṣṇa consciousness movement asks one to come to the conclusion of śāstra by taking the advice of the supreme speaker of the śāstra, Kṛṣṇa, forgetting the principles of the materialistic way of life. Therefore the principles we advise are no illicit sex, no intoxication, no gambling and no meat-eating. These four types of engagement will enable an intelligent person to get free from the materialistic life and return home, back to Godhead.

In regard to the instructions of the father and mother, it may be said that every living entity, including even the insignificant cats, dogs and
serpents, takes birth of a father and mother. Therefore, getting a material father and mother is not a problem. In every form of life, birth after birth, the living entity gets a father and mother. In human society, however, if one is satisfied with his material father and mother and their instructions and does not make further progress by accepting a spiritual master and being educated in the śāstras, he certainly remains in darkness. The material father and mother are important only if they are interested in educating their son to become free from the clutches of death. As instructed by Rṣabhadeva (Bhāg. 5.5.18): pitā na sa syāj janani na sā syāt/ na mocyayēd yah samupeta-mṛtyum. One should not strive to become a mother or father if one cannot save one’s dependent son from the impending danger of death. A parent who does not know how to save his son has no value because such fathers and mothers may be had in any form of life, even among the cats, dogs and so on. Only a father and mother who can elevate their son to the spiritual platform are bona fide parents. Therefore according to the Vedic system it is said, janmanā jāyate sūdraḥ: one is born of a material father and mother as a sūdra. The purpose of life, however, is to become a brāhmaṇa, a first-class man.

A first-class intelligent man is called a brāhmaṇa because he knows the Supreme Brahman, the Absolute Truth. According to the Vedic instructions, tad-vijnānārtham sa gurum evābhigacchēt: to know this science, one must approach a bona fide guru, a spiritual master who will initiate the disciple with the sacred thread so that he may understand the Vedic knowledge. Janmanā jāyate sūdraḥ sarīnkarād dhi bhaved dvijah. Becoming a brāhmaṇa through the endeavor of a bona fide spiritual master is called sarīṅkāra. After initiation, one is engaged in study of the śāstra, which teaches the student how to gain release from materialistic life and return home, back to Godhead.

The Krṣṇa consciousness movement is teaching this higher knowledge of retiring from materialistic life to return to Godhead, but unfortunately many parents are not very satisfied with this movement. Aside from the parents of our students, many businessmen are also dissatisfied because we teach our students to abandon intoxication, meat-eating, illicit sex and gambling. If the Krṣṇa consciousness movement spreads, the so-called businessmen will have to close their slaughterhouses, breweries and cigarette factories. Therefore they are
also very much afraid. However, we have no alternative than to teach our disciples to free themselves from materialistic life. We must instruct them in the opposite of material life to save them from the repetition of birth and death.

Nārada Muni, therefore, advised the Haryāśvas, the sons of Prajāpati Dakṣa, that instead of begetting progeny, it would be better to leave and achieve the perfection of spiritual understanding according to the instructions of the śāstras. The importance of the śāstras is mentioned in Bhagavad-gītā (16.23):

\[
yah \text{ śāstra-vidhim utsrijya} \\
vartate kāma-kārataḥ \\
na sa siddhim avāpnoti \\
na sukham na parāṁ gatim
\]

“One who disregards the injunctions of the śāstras and acts whimsically, as he likes, never achieves the perfection of life, not to speak of happiness. Nor does he return home to the spiritual world.”

**TEXT 21**

\begin{quote}

इति व्यवसिता राजन हर्येष्वा एकचेतसः ।
प्रययूसं परिक्रम्य पत्थानमनिवर्तनम् ॥२१॥

\end{quote}

\begin{quote}

iti vyavasitā rājan \\
haryaśvā eka-cetasaḥ \\
prayayuḥ tam parikramya \\
panthānam anivartanam
\end{quote}

*iti*—thus; *vyavasitāḥ*—being fully convinced by the instructions of Nārada Muni; *rājan*—O King; *haryaśvāḥ*—the sons of Prajāpati Dakṣa; *eka-cetasaḥ*—all being of the same opinion; *prayayuḥ*—left; *tam*—Nārada Muni; *parikramya*—circumambulating; *panthānam*—on the path; *anivartanam*—which does not bring one back again to this material world.
TRANSLATION

Śukadeva Gosvāmi continued: My dear King, after hearing the instructions of Nārada, the Haryaśvas, the sons of Prajāpati Dakṣa, were firmly convinced. They all believed in his instructions and reached the same conclusion. Having accepted him as their spiritual master, they circumambulated that great sage and followed the path by which one never returns to this world.

PURPORT

From this verse we can understand the meaning of initiation and the duties of a disciple and spiritual master. The spiritual master never instructs his disciple, “Take a mantra from me, pay me some money, and by practicing this yoga system you will become very expert in materialistic life.” This is not the duty of a spiritual master. Rather, the spiritual master teaches the disciple how to give up materialistic life, and the disciple’s duty is to assimilate his instructions and ultimately follow the path back home, back to Godhead, from whence no one returns to this material world.

After hearing the instructions of Nārada Muni, the Haryaśvas, the sons of Prajāpati Dakṣa, decided not to be entangled in materialistic life by begetting hundreds of children and having to take care of them. This would have been unnecessarily entangling. The Haryaśvas did not consider pious and impious activities. Their materialistic father had instructed them to increase the population, but because of the words of Nārada Muni, they could not heed that instruction. Nārada Muni, as their spiritual master, gave them the śastric instructions that they should give up this material world, and as bona fide disciples they followed his instructions. One should not endeavor to wander to different planetary systems within this universe, for even if one goes to the topmost planetary system, Brahmāloka, one must return again (kṣīne puṇye martyalokāṁ viśanti). The endeavors of karmīṣ are a useless waste of time. One should endeavor to return home, back to Godhead. This is the perfection of life. As the Lord says in Bhagavad-gītā (8.16):

ābrahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
“From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again.”

TEXT 22

svāra-brahmaṇi nīrbhāta-
ḥṛṣikeśa-padaṁbuje
akhaṇḍam cīttaṁ āvēṣya
lokap anucarana muniḥ

svāra-brahmaṇi—in spiritual sound; nīrbhāta—placing clearly before the mind; Ḫṛṣikeśa—of the Supreme Personality of Godhead, Kṛṣṇa, the master of the senses; padaṁbuje—the lotus feet; akhaṇḍam—unbroken; cīttaṁ—consciousness; āvēṣya—engaging; lokān—all the planetary systems; anucarana—traveled around; muniḥ—the great sage Nārada Muni.

TRANSLATION

The seven musical notes—sa, r, gā, ma, pa, dha and ni—are used in musical instruments, but originally they come from the Sāma Veda. The great sage Nārada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations, such as Hare Ḫṛṣṇa, Hare Ḫṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Ḫṛṣikeśa, the master of the senses. After delivering the Ḫaryaśvas, Nārada Muni continued traveling throughout the planetary systems, his mind always fixed at the lotus feet of the Lord.
The goodness of the great sage Nārada Muni is described herewith. He always chants about the pastimes of the Lord and delivers the fallen souls back to Godhead. In this regard, Śrīla Bhaktivinoda Ṭhākura has sung:

\[
\begin{align*}
&\text{nārada-muni, bājāya viṇā,} \\
&\text{‘rādhikā-ramaṇa’-nāme} \\
&\text{nāma amani, udita haya,} \\
&\text{bhakata-gīta-sāme} \\
&\text{amiya-dhārā, variṣe ghana,} \\
&\text{śravaṇa-yugale giyā} \\
&\text{bhakata-jana, sahane nāce,} \\
&\text{bhariyā āpana hiyā} \\
&\text{mādhuri-pūra, āsaba pāsi’,} \\
&\text{mātāya jagata-jane} \\
&\text{keha vā kānde, keha vā nāce,} \\
&\text{keha māte mane mane} \\
&\text{paṅca-vadana, nārade dhari’,} \\
&\text{premera sahane rola} \\
&\text{kamalāsana, nāciyā bale,} \\
&\text{‘bola bola hari bola’} \\
&\text{sahasrānana, parama-sukhe,} \\
&\text{‘hari hari’ bali’ gāya} \\
&\text{nāma-prabhāve, mātila viśva,} \\
&\text{nāma-rasa sabe pāya} \\
&\text{śrī-krṣṇa-nāma, rasane sphuri’,} \\
&\text{purā’la āmāra āśa} \\
&\text{śrī-rūpa-pade, yācaye ihā,} \\
&\text{bhakativinoda dāsa}
\end{align*}
\]

The purport of this song is that Nārada Muni, the great soul, plays a stringed instrument called a viṇā, vibrating the sound rādhikā-ramaṇa,
which is another name for Kṛṣṇa. As soon as he strokes the strings, all
the devotees begin responding, making a very beautiful vibration.
Accompanied by the stringed instrument, the singing seems like a
shower of nectar, and all the devotees dance in ecstasy to the fullest
extent of their satisfaction. While dancing, they appear madly
intoxicated with ecstasy, as if drinking the beverage called mādhurī-
pūra. Some of them cry, some of them dance, and some of them,
although unable to dance publicly, dance within their hearts. Lord Śiva
embraces Nārada Muni and begins talking in an ecstatic voice, and seeing
Lord Śiva dancing with Nārada, Lord Brahmā also joins, saying, “All of
you kindly chant ‘Hari bol! Hari bol!’” The King of heaven, Indra, also
gradually joins with great satisfaction and begins dancing and chanting
“Hari bol! Hari bol!” In this way, by the influence of the transcendental
vibration of the holy name of God, the whole universe becomes ecstatic.
Bhaktivinoda Ṭhākura says, “When the universe becomes ecstatic, my
desire is satisfied. I therefore pray unto the lotus feet of Rūpa Gosvāmi
that this chanting of harer nāma may go on nicely like this.”

Lord Brahmā is the guru of Nārada Muni, who is the guru of
Vyāsadeva, and Vyāsadeva is the guru of Madhvacārya. Thus the
Gauḍīya-Mādhva-sampradāya is in the disciplic succession from Nārada
Muni. The members of this disciplic succession—in other words, the
members of the Kṛṣṇa consciousness movement—should follow in the
footsteps of Nārada Muni by chanting the transcendental vibration Hare
Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma,
Rāma Rāma, Hare Hare. They should go everywhere to deliver the fallen
souls by vibrating the Hare Kṛṣṇa mantra, and the instructions of
Bhagavad-gītā, Śrīmad-Bhāgavatam and Caitanya-caritāmṛta. That
will please the Supreme Personality of Godhead. One can spiritually
advance if one actually follows the instructions of Nārada Muni. If one
pleases Nārada Muni, then the Supreme Personality of Godhead,
Hṛṣīkeśa, is also pleased (yasya prasādād bhagavat-prasādāh). The
immediate spiritual master is the representative of Nārada Muni; there is
no difference between the instructions of Nārada Muni and those of
the present spiritual master. Both Nārada Muni and the present spiritual
master speak the same teachings of Kṛṣṇa, who says in Bhagavad-gītā
(18.65–66):
“Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.”

TRANSLATION

The Haryaśvas, the sons of Prajāpati Dakṣa, were very well-behaved, cultured sons, but unfortunately, because of the instructions of Nārada Muni, they deviated from the order of their
father. When Dakśa heard this news, which was brought to him by Nārada Muni, he began to lament. Although he was the father of such good sons, he had lost them all. Certainly this was lamentable.

PURPORT

The Haryāśvas, the sons of Prajāpāti Dakśa, were certainly well-behaved, learned and advanced, and in accordance with the order of their father they went to perform austerities to beget good sons for their family. But Nārada Muni took advantage of their good behavior and culture to properly direct them not to be involved with this material world, but to use their culture and knowledge to end their material affairs. The Haryāśvas abided by the order of Nārada Muni, but when news of this was brought to Prajāpāti Dakśa, the prajāpāti, instead of being happy with the actions of Nārada Muni, was extremely sorrowful. Similarly, we are trying to bring as many young men as possible to the Kṛṣṇa consciousness movement for their ultimate benefit, but the parents of the young men joining this movement, being very sorry, are lamenting and making counterpropaganda. Of course, Prajāpāti Dakśa did not make propaganda against Nārada Muni, but later, as we shall see, Dakśa cursed Nārada Muni for his benevolent activities. This is the way of materialistic life. A materialistic father and mother want to engage their sons in begetting children, striving for improved economic conditions, and rotting in materialistic life. They are not unhappy when their children become spoiled, useless citizens, but they lament when they join the Kṛṣṇa consciousness movement to achieve the ultimate goal of life. This animosity between parents and the Kṛṣṇa consciousness movement has existed since time immemorial. Even Nārada Muni was condemned, not to speak of others. Nevertheless, Nārada Muni never gives up his mission. To deliver as many fallen souls as possible, he continues playing his musical instrument and vibrating the transcendental sound Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 24

स भूयः पाषंजन्यायामेव परिसान्तितः ||
पुत्रानजन्यहूः दक्षः सवलाशान सहस्रिणः ||२४||
When Prajāpati Dakṣa was lamenting for his lost children, Lord Brahmā pacified him with instructions, and thereafter Dakṣa begot one thousand more children in the womb of his wife, Pāñcajani. This time his sons were known as the Savalāśvas.

PURPORT

Prajāpati Dakṣa was so named because he was very expert in begetting children. (The word dakṣa means “expert.”) First he begot ten thousand children in the womb of his wife, and when the children were lost—when they returned home, back to Godhead—he begot another set of children, known as the Savalāśvas. Prajāpati Dakṣa is very expert in begetting children, and Nārada Muni is very expert in delivering all the conditioned souls back home, back to Godhead. Therefore the materialistic experts do not agree with the spiritual expert Nārada Muni, but this does not mean that Nārada Muni will give up his engagement of chanting the Hare Kṛṣṇa mantra.
nārāyaṇa-saro jagmūr
yatra siddhāḥ svapūrvajāḥ

These sons (the Savalāsvas); and by their father; being ordered; in increasing progeny or population; accepted vows; the holy lake named Nārāyaṇa-saras; went to; where; perfected; their older brothers, who had previously gone there.

TRANSLATION
In accordance with their father's order to beget children, the second group of sons also went to Nārāyaṇa-saras, the same place where their brothers had previously attained perfection by following the instructions of Nārada. Undertaking great vows of austerity, the Savalāsvas remained at that holy place.

PURPORT
Prajāpati Dakṣa sent his second group of sons to the same place where his previous sons had attained perfection. He did not hesitate to send his second group of sons to the same place, although they too might become victims of Nārada's instructions. According to the Vedic culture, one should be trained in spiritual understanding as a brahmacārī before entering household life to beget children. This is the Vedic system. Thus Prajāpati Dakṣa sent his second group of sons for cultural improvement, despite the risk that because of the instructions of Nārada they might become as intelligent as their older brothers. As a dutiful father, he did not hesitate to allow his sons to receive cultural instructions concerning the perfection of life; he depended upon them to choose whether to return home, back to Godhead, or to rot in this material world in various species of life. In all circumstances, the duty of the father is to give cultural education to his sons, who must later decide which way to go. Responsible fathers should not hinder their sons who are making cultural advancement in association with the Kṛṣṇa consciousness movement. This is not a father's duty. The duty of a father is to give his son complete freedom to make his choice after becoming spiritually advanced by following the instructions of the spiritual master.
At Nārāyaṇa-saras, the second group of sons performed penances in the same way as the first. They bathed in the holy water, and by its touch all the dirty material desires in their hearts were cleansed away. They murmured mantras beginning with om and underwent a severe course of austerities.

PURPORT

Every Vedic mantra is called brahma because each mantra is preceded by the brahmāksara, aum or omkāra. For example, om namo bhagavate vāsudevāya. Lord Kṛṣṇa says in Bhagavad-gītā (7.8), praṇavaḥ sarva-vedeṣu: “In all the Vedic mantras, I am represented by praṇava, or omkāra.” Thus chanting of the Vedic mantras beginning with omkāra is directly chanting of Kṛṣṇa’s name. There is no difference. Whether one chants omkāra or addresses the Lord as Kṛṣṇa, the meaning is the same, but Śrī Caitanya Mahāprabhu has recommended that in this age one chant the Hare Kṛṣṇa mantra (harer nāma eva kevalam). Although there is no difference between Hare Kṛṣṇa and the Vedic mantras beginning with omkāra, Śrī Caitanya Mahāprabhu, the leader of the
spiritual movement for this age, has recommended that one chant Hare Krṣṇa, Hare Krṣṇa, Krṣṇa Krṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

**TEXTS 27–28**

अन्नसहः कृतिचिन्मासान्त कृतिचिद्र वायुभोजनाः।
आराध्यनु मन्त्रिमममक्यस्यं इदस्यतः।

ॐ नमो नारायणाय पुरुषाय महात्मने।
विश्वदस्तःधिश्याय महाहस्याय धीमहि।

ab-bhaksah katicin masan
katicit vayu-bhojanah
aradhyan mantram imam
abhasyantah idaspatim

om namo narayana
purusa mahatmane
visuddha-sattva-dhisnyaya
mahahaṁśaya dhimahi

**TRANSLATION**

For a few months the sons of Prajāpati Dakṣa drank only water and ate only air. Thus undergoing great austerities, they recited this mantra: “Let us offer our respectful obeisances unto...”
Narāyaṇa, the Supreme Personality of Godhead, who is always situated in His transcendental abode. Since He is the Supreme Person [paramahaṁsa], let us offer our respectful obeisances unto Him.”

PURPORT

From these verses it is apparent that the chanting of the mahā-mantra or the Vedic mantras must be accompanied by severe austerities. In Kali-yuga, people cannot undergo severe austerities like those mentioned herein—drinking only water and eating only air for many months. One cannot imitate such a process. But at least one must undergo some austerity by giving up four unwarranted principles, namely illicit sex, meat-eating, intoxication and gambling. Anyone can easily practice this tapasya, and then the chanting of the Hare Kṛṣṇa mantra will be effective without delay. One should not give up the process of austerity. If possible, one should bathe in the waters of the Ganges or Yamunā, or in the absence of the Ganges and Yamunā one may bathe in the water of the sea. This is an item of austerity. Our Kṛṣṇa consciousness movement has therefore established two very large centers, one in Vṛndāvana and another in Māyāpur, Nāvadvīpa. There one may bathe in the Ganges or Yamunā, chant the Hare Kṛṣṇa mantra and thus become perfect and return home, back to Godhead.

TEXT 29

iti tāṇ api rājendra
praṭā-sarga-dhiyo muniḥ
upetya nāradaḥ prāha
vācaḥ kūṭāni pūrvavat

iti—thus; tāṇ—them (the sons of Prajāpati Dakṣa known as the Sāvalāśvas); api—also; rājendra—O King Parikṣit; praṭā-sarga-dhiyāḥ—who were under the impression that begetting children was the most important duty; muniḥ—the great sage; upetya—approaching;
nāradaḥ—Nārada; prāha—said; vācaḥ—words; kūṭāni—enigmatic; pūrva-vat—as he had done previously.

TRANSLATION
O King Parikṣit, Nārada Muni approached these sons of Prajāpati Dakṣa, who were engaged in tapasya to beget children, and spoke enigmatic words to them just as he had spoken to their elder brothers.

TEXT 30

दाक्ष्याण्यः संभृत गदतो निगमम मम।
अतिनिष्ठातुपदवी भारतां भास्वसः।।३०।।

dākṣāyaṇāḥ saṁśrṇuta
gadato nigamaṁ mama
anvicchatānupadaviṁ
bhrāṭṛṇāṁ bhrāṭr-vatsalāḥ

dākṣāyaṇāḥ—O sons of Prajāpati Dakṣa; saṁśrṇuta—please hear with attention; gadato—who am speaking; nigamaṁ—instruction; mama—my; anvicchata—follow; anupadaviṁ—the path; bhrāṭṛṇāṁ—of your brothers; bhrāṭr-vatsalāḥ—O you who are very much affectionate to your brothers.

TRANSLATION
O sons of Dakṣa, please hear my words of instruction attentively. You are all very affectionate to your elder brothers, the Haryāśvas. Therefore you should follow their path.

PURPORT
Nārada Muni encouraged Prajāpati Dakṣa’s second group of sons by awakening their natural affinity for their brothers. He urged them to follow their older brothers if they were at all affectionate toward them. Family affection is very strong, and therefore Nārada Muni followed this tactic of reminding them of their family relationship with the Haryāśvas.
Generally the word *nigama* refers to the *Vedas*, but here *nigama* refers to the instructions contained in the *Vedas*. *Śrīmad-Bhāgavatam* says, *nigama-kalpa-taror galitāṁ phalam*: the Vedic instructions are like a tree, of which *Śrīmad-Bhāgavatam* is the ripened fruit. Nārada Muni is engaged in distributing this fruit, and therefore he instructed Vyāsadeva to write this *Mahā-purāṇa, Śrīmad-Bhāgavatam*, for the benefit of ignorant human society.

\[
\text{anarthopaśamaṁ sāksād} \\
\text{bhakti-yogam adhokṣaje} \\
\text{loksaẏājānato vidvāṁś} \\
\text{cakre sātvata-saṁhitāṁ}
\]

"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." *(Bhāg. 1.7.6)* People are suffering because of ignorance and are following a wrong path for happiness. This is called *anartha*. These material activities will never make them happy, and therefore Nārada instructed Vyāsadeva to record the instructions of *Śrīmad-Bhāgavatam*. Vyāsadeva actually followed Nārada and did this. *Śrīmad-Bhāgavatam* is the supreme instruction of the *Vedas*. *Galitāṁ phalam*: the ripened fruit of the *Vedas* is *Śrīmad-Bhāgavatam*.

**TEXT 31**

*bhṛatīṛṇāṁ prāyaṇam bhṛatā
dharmavit yo 'nutiṣṭhati
dharmavit yo 'nutiṣṭhati dharmavit
sa puṇya-bandhuh puruṣo
marudbhiḥ saha modate

*bhṛatīṛṇāṁ*—of elder brothers; *prāyaṇam*—the path; *bhṛatā*—a faithful brother; *yah*—one who; *anutiṣṭhati*—follows; *dharma-viṭ*—
knowing the religious principles; sah—that; puñya-bandhuḥ—highly pious; purusah—person; marudbhīḥ—the demigods of the winds; saha—with; modeḥ—enjoys life.

TRANSLATION

A brother aware of the principles of religion follows in the footsteps of his elder brothers. Because of being highly elevated, such a pious brother gets the opportunity to associate and enjoy with demigods like the Maruts, who are all affectionate to their brothers.

PURPORT

According to their belief in various material relationships, people are promoted to various planets. Here it is said that one who is very faithful to his brothers should follow a path similar to theirs and get the opportunity for promotion to Marudloka. Nārada Muni advised Prajāpati Dakṣa’s second group of sons to follow their elder brothers and be promoted to the spiritual world.

TEXT 32

एताबदुरुत्ता प्रधयो! नारदोऽमोघोदर्शनः।
तेषपि चान्त्वगायन मार्गं भ्रात्रामेव मारिष।॥३२॥

etāvad uktvā prayayau
nārado ’mogha-dārśanah
te ’pi cânvagaman mārgam
bhrātṛnāṁ eva māriṣa

etāvat—this much; uktvā—speaking; prayayau—departed from that place; nāradah—the great sage Nārada; amogha-dārśanah—whose glance is all-auspicious; te—they; api—also; ca—and; anvagaman—followed; mārgam—the path; bhrātṛnāṁ—of their previous brothers; eva—indeed; māriṣa—O great Āryan king.

TRANSLATION

Śukadeva Gosvāmī continued: O best of the advanced Āryans, after saying this much to the sons of Prajāpati Dakṣa, Nārada
Muni, whose merciful glance never goes in vain, left as he had planned. The sons of Dakṣa followed their elder brothers. Not attempting to produce children, they engaged themselves in Kṛṣṇa consciousness.

**TEXT 33**

सद्ध्रिनिम प्रतिनिम परस्यानुपथं गताः।
नायापि ते निवर्तने पश्चिमा यामिनीर्विद्।

saddrīcīnām pratićīnām
darṣyānupathāṃ gataḥ

- **saddricinam**—completely correct; **praticinam**—obtainable by adopting a mode of life aimed at the highest goal, devotional service; **parasya**—of the Supreme Lord; **anupatham**—the pathway; **gataḥ**—taking to; **na**—not; **adya api**—even until today; **te**—they (the sons of Prajāpati Dakṣa); **nivartante**—have come back; **paścimāḥ**—western (those that have past); **yāminīḥ**—nights; **iva**—like.

**TRANSLATION**

The Savalāsvas took to the correct path, which is obtainable by a mode of life meant to achieve devotional service, or the mercy of the Supreme Personality of Godhead. Like nights that have gone to the west, they have not returned even until now.

**TEXT 34**

एतस्मिन काल उत्पातान बहुन पश्यन प्रजापतिः।
पूर्वसारद्वस्तं पुरुषासर्वशास्त्रोपस्त॥३४॥

etasmin kāla upātān
bahūn paśyant prajāpatiḥ

- **etasmin**—in that time; **kāla**—age; **upātān**—arisen; **bahūn**—many; **paśyant**—saw; **prajāpatiḥ**—Prajāpati. **pūrvaśārdayaḥ**—past; **puruṣaśāstra-pustakāḥ**—scriptures.

**TRANSLATION**

...
etasmīn—at this; kālē—time; utpātān—disturbances; bahun—many; paśyan—seeing; prajāpatīḥ—Prajāpati Dakṣa; pūrva-vat—like before; nārada—by the great sage Nārada Muni; kṛtam—done; putra-nāsau—the loss of his children; upāśrnot—he heard of.

**TRANSLATION**

At this time, Prajāpati Dakṣa observed many inauspicious signs, and he heard from various sources that his second group of sons, the Savalāśvas, had followed the path of their elder brothers in accordance with the instructions of Nārada.

**TEXT 35**

चुक्रोध नारदायासो पुत्रशोकविमृच्छित: ।
देवसिरिपुलभ्याह रोषादिस्फुरितायथ: ॥३५॥

caukrodha nāradāyāsaḥ
putra-śoka-vimūrcchitaḥ
devāsirim upalabhyaḥ
roṣād visphuritādharah

caukrodha—became very angry; nāradāya—at the great sage Nārada Muni; asau—that one (Dakṣa); putra-śoka—due to lamentation for the loss of his children; vimūrcchitaḥ—almost fainting; devāsirim—the great sage Devarṣi Nārada; upalabhya—seeing; āha—he said; roṣāt—out of great anger; visphurita—trembling; adharah—whose lips.

**TRANSLATION**

When he heard that the Savalāśvas had also left this world to engage in devotional service, Dakṣa was angry at Nārada, and he almost fainted due to lamentation. When Dakṣa met Nārada, Dakṣa’s lips began trembling in anger, and he spoke as follows.

**PURPORT**

Śrīla Viśvanātha Cakravarti Ṭhākura comments that Nārada Muni had delivered the entire family of Svāyambhuva Manu, beginning with
Priyavrata and Uttanapāda. He had delivered Uttanapāda’s son Dhruva and had even delivered Praćīnabarhi, who was engaged in fruitive activities. Nevertheless, he could not deliver Prajāpāti Dakṣa. Prajāpāti Dakṣa saw Nārada before him because Nārada had personally come to deliver him. Nārada Muni took the opportunity to approach Prajāpāti Dakṣa in his bereavement because the time of bereavement is a suitable time for appreciating bhakti-yoga. As stated in Bhagavad-gītā (7.16), four kinds of men—ārta (one who is distressed), arthārthī (one in need of money), jijñāsu (one who is inquisitive) and jñānī (a person in knowledge)—try to understand devotional service. Prajāpāti Dakṣa was in great distress because of the loss of his sons, and therefore Nārada took the opportunity to instruct him regarding liberation from material bondage.

TEXT 36

श्रीदक्ष उवाच

अहो असाधो साध्विनां साधुलिङ्गेन नस्त्रयः ।
असाध्वाकार्यमेकाणां मिथ्येमार्ग: प्रदर्शितः ॥३६॥

śrī-dakṣa uvāca
aho asādho sādhvānāṁ
sādhvā-liṅgena nas tvayā
asādhv akāry arbhakānāṁ
bhikṣor mārgaḥ pradarśitaḥ

śrī-dakṣah uvāca—Prajāpāti Dakṣa said; aho asādho—O greatly dishonest nondevotee; sādhvānāṁ—of the society of devotees and great sages; sādhvā-liṅgena—wearing the dress of a saintly person; nah—unto us; tvayā—by you; asādhv—a dishonesty; akāry—has been done; arbhakānāṁ—of poor boys who were very inexperienced; bhikṣoḥ mārgaḥ—the path of a beggar or mendicant sannyāsī; pradarśitaḥ—shown.

TRANSLATION

Prajāpāti Dakṣa said: Alas, Nārada Muni, you wear the dress of a saintly person, but you are not actually a saint. Indeed, although I
am now in grhaṣṭha life, I am a saintly person. By showing my sons the path of renunciation, you have done me an abominable injustice.

PURPORT
Śrī Caitanya Mahāprabhu said, sannyāsīra alpa chidra sarva-loke gāya (Cc. Madhya 12.51). In society one will find many sannyāsīs, vānaprasthas, grhaṣṭhas and brahmacārīs, but if all of them properly live in accordance with their duties, they are understood to be sādhus. Prajāpati Dakṣa was certainly a sādhu because he had executed such great austerities that the Supreme Personality of Godhead, Lord Viṣṇu, had appeared before him. Nevertheless, he had a fault-finding mentality. He improperly thought Nārada Muni to be asādhu, or nonsaintly, because Nārada had foiled his intentions. Desiring to train his sons to become grhaṣṭhas fully equipped with knowledge, Dakṣa had sent them to execute austerities by Nārāyaṇa-saras. Nārada Muni, however, taking advantage of their highly elevated position in austerity, instructed them to become Vaiṣṇavas in the renounced order. This is the duty of Nārada Muni and his followers. They must show everyone the path of renouncing this material world and returning home, back to Godhead. Prajāpati Dakṣa, however, could not see the exaltedness of the duties Nārada Muni performed in relation to his sons. Unable to appreciate Nārada Muni’s behavior, Dakṣa accused Nārada of being asādhu.

The words bhikṣor marga, “the path of the renounced order,” are very significant in this regard. A sannyāsī is called tridaṇḍi-bhikṣu because his duty is to beg alms from the homes of grhaṣṭhas and to give the grhaṣṭhas spiritual instructions. A sannyāsī is allowed to beg from door to door, but a grhaṣṭha cannot do so. Grhaṣṭhas may earn their living according to the four divisions of spiritual life. A brahmaṇa grhaṣṭha may earn his livelihood by becoming a learned scholar and teaching people in general how to worship the Supreme Personality of Godhead. He may also assume the duty of worship himself. Therefore it is said that only brahmaṇas may engage in Deity worship, and they may accept as prasāda whatever people offer the Deity. Although a brahmaṇa may sometimes accept charity, it is not for his personal maintenance but for the worship of the Deity. Thus a brahmaṇa does not stock anything
for his future use. Similarly, kṣatriyas may collect taxes from the citizens, and they must also protect the citizens, enforce rules and regulations, and maintain law and order. Vaiśyas should earn their livelihood through agriculture and cow protection, and südras should maintain their livelihood by serving the three higher classes. Unless one becomes a brāhmaṇa, one cannot take sannyāsa. Sannyāsis and brahmacāris may beg alms door to door, but a grhastha cannot.

Prajāpati Dakṣa condemned Nārada Muni because Nārada, a brahmacāri who could beg from door to door, had made sannyāsis of Dakṣa’s sons, who were being trained to be grhasthas. Dakṣa was extremely angry at Nārada because he thought that Nārada had done him a great injustice. According to Dakṣa’s opinion, Nārada Muni had misled Dakṣa’s inexperienced sons (asādhuv akāry arbhakāṇām). Dakṣa regarded his sons as innocent boys who had been misled when Nārada showed them the renounced order of life. Because of all these considerations, Prajāpati Dakṣa charged that Nārada Muni was asādhu and should not have adopted the dress of a sādhu.

Sometimes a saintly person is misunderstood by grhasthas, especially when he instructs their young sons to accept Kṛṣṇa consciousness. Generally a grhastha thinks that unless one enters grhastha life he cannot properly enter the renounced order. If a young man immediately adopts the path of the renounced order in accordance with the instructions of Nārada or a member of his disciplic succession, his parents become very angry. This same phenomenon is occurring in our Kṛṣṇa consciousness movement because we are instructing all the young boys in the Western countries to follow the path of renunciation. We allow grhastha life, but a grhastha also follows the path of renunciation. Even a grhastha has to give up so many bad habits that his parents think his life has been practically destroyed. We allow no meat-eating, no illicit sex, no gambling and no intoxication, and consequently the parents wonder how, if there are so many no’s, one’s life can be positive. In the Western countries especially, these four prohibited activities practically constitute the life and soul of the modern population. Therefore parents sometimes dislike our movement, just as Prajāpati Dakṣa disliked the activities of Nārada and accused Nārada of dishonesty. Nevertheless, although parents may be angry at us, we must perform our duty without
hesitation because we are in the disciplic succession from Nārada Muni.

People addicted to householder life wonder how one can give up the enjoyment of grhastha life, which is a concession for sex enjoyment, simply to become a mendicant in Krṣṇa consciousness. They do not know that the householder’s concession for sex life cannot be regulated unless one accepts the life of a mendicant. The Vedic civilization therefore enjoins that at the end of one’s fiftieth year one must give up household life. This is compulsory. However, because modern civilization is misled, householders want to remain in family life until death, and therefore they are suffering. In such cases, the disciples of Nārada Muni advise all the members of the younger generation to join the Krṣṇa consciousness movement immediately. There is nothing wrong in this.

TEXT 37

ṛṇais tribhir amuktānām
amīmāṁsita-karmanām
vighātaḥ śreyasāḥ pāpa
lokayor ubhayoh kṛtaḥ

ṛṇaiḥ—from the debts; tribhiḥ—three; amuktānām—of persons not freed; amīmāṁsita—not considering; karmanām—the path of duty; vighātaḥ—ruin; śreyasāḥ—of the path of good fortune; pāpa—O most sinful (Nārada Muni); lokayoh—of the worlds; ubhayoh—both; kṛtaḥ—done.

TRANSLATION

Prajāpati Dakṣa said: My sons were not at all freed from their three debts. Indeed, they did not properly consider their obligations. O Nārada Muni, O personality of sinful action, you have obstructed their progress toward good fortune in this world and the next because they are still indebted to the saintly persons, the demigods and their father.
As soon as a brāhmaṇa takes birth, he assumes three kinds of debts—debts to great saints, debts to the demigods and debts to his father. The son of a brāhmaṇa must undergo celibacy (brahmacarya) to clear his debts to the saintly persons, he must perform ritualistic ceremonies to clear his debts to the demigods, and he must beget children to become free from his debts to his father. Prajāpati Dakṣa argued that although the renounced order is recommended for liberation, one cannot attain liberation unless one fulfills his obligations to the demigods, the saints and his father. Since Dakṣa’s sons had not liberated themselves from these three debts, how could Nārada Muni have led them to the renounced order of life? Apparently, Prajāpati Dakṣa did not know the final decision of the śāstras. As stated in Śrīmad-Bhāgavatam (11.5.41):

devarśi-bhūtāpta-nṛṇāṁ pitṝṇāṁ
na kinkaṇo nāyam rṇī ca rājān
sarvātmanā yah śaraṇaṁ śaraṇyām
ghato mukundaṁ pariḥṛtya kartam

Everyone is indebted to the demigods, to living entities in general, to his family, to the pīṭhas and so on, but if one fully surrenders to Kṛṣṇa, Mukunda, who can give one liberation, even if one performs no yajñas, one is freed from all debts. Even if one does not repay his debts, he is freed from all debts if he renounces the material world for the sake of the Supreme Personality of Godhead, whose lotus feet are the shelter of everyone. This is the verdict of the śāstra. Therefore Nārada Muni was completely right in instructing the sons of Prajāpati Dakṣa to renounce this material world immediately and take shelter of the Supreme Personality of Godhead. Unfortunately, Prajāpati Dakṣa, the father of the Haryaśvas and Savalāśvas, did not understand the great service rendered by Nārada Muni. Dakṣa therefore addressed him as pāpa (the personality of sinful activities) and asādhu (a nonsaintly person). Since Nārada Muni was a great saint and Vaiṣṇava, he tolerated all such accusations from Prajāpati Dakṣa. He merely performed his duty as a Vaiṣṇava by delivering all the sons of Prajāpati Dakṣa, enabling them to return home, back to Godhead.
TEXT 38

एवं ऐं निरक्षोशो बालानां मतिनिद्रेः ।
पर्षदमध्ये चरसि यशोहा निरप्रतपः ॥३८॥

evam tvam niranukrśo
bālānām mati-bhid dhareḥ
pārśada-madhīye carasi
yaśo-hā nirapatrapah

evan—thus; tvam—you (Nārada); niranukrśoḥ—without compassion; bālānām—of innocent, inexperienced boys; mati-bhid—contaminating the consciousness; hareḥ—of the Supreme Personality of Godhead; pārśada-madhīye—among the personal associates; carasi—travel; yaśaḥ-hā—defaming the Supreme Personality of Godhead; nirapatrapah—(although you do not know what you are doing, you are executing sinful activities) without shame.

TRANSLATION

Prajāpati Dakṣa continued: Thus committing violence against other living entities and yet claiming to be an associate of Lord Viṣṇu, you are defaming the Supreme Personality of Godhead. You needlessly created a mentality of renunciation in innocent boys, and therefore you are shameless and devoid of compassion. How could you travel with the personal associates of the Supreme Lord?

PURPORT

This mentality of Prajāpati Dakṣa still continues even today. When young boys join the Kṛṣṇa consciousness movement, their fathers and so-called guardians are very angry at the propounder of the Kṛṣṇa consciousness movement because they think that their sons have been unnecessarily induced to deprive themselves of the material enjoyments of eating, drinking and merrymaking. Karmīs, frutitive workers, think that one should fully enjoy his present life in this material world and also perform some pious activities to be promoted to higher planetary systems for further enjoyment in the next life. A yogī, however, especially a bhakti-yogī, is callous to the opinions of this material world. He is not
interested in traveling to the higher planetary systems of the demigods to enjoy a long life in an advanced materialistic civilization. As stated by Prabodhānanda Sarasvatī, kaivalyaṁ narakaṁ ādhaṁ tridaśa-pūr ākāśa-puspāyate: for a devotee, merging into the Brahman existence is hellish, and life in the higher planetary systems of the demigods is a will-o’-the-wisp, a phantasmagoria with no real existence at all. A pure devotee is not interested in yogic perfection, travel to higher planetary systems, or oneness with Brahman. He is interested only in rendering service to the Personality of Godhead. Since Prajāpati Dakṣa was a karmī, he could not appreciate the great service Nārada Muni had rendered his eleven thousand sons. Instead, he accused Nārada Muni of being sinful and charged that because Nārada Muni was associated with the Supreme Personality of Godhead, the Lord would also be defamed. Thus Dakṣa criticized that Nārada Muni was an offender to the Lord although he was known as an associate of the Lord.

TEXT 39

ननु भागवताः नित्यं भुतानुग्रहकाताः।
श्रद्धेते त्वां सौहद्धार्यं वै वैराकृ तवैरः।


TRANSLATION

All the devotees of the Lord but you are very kind to the conditioned souls and are eager to benefit others. Although you
wear the dress of a devotee, you create enmity with people who are not your enemies, or you break friendship and create enmity between friends. Are you not ashamed of posing as a devotee while performing these abominable actions?

PURPORT

Such are the criticisms that must be borne by the servants of Nārada Muni in the disciplic succession. Through the Kṛṣṇa consciousness movement, we are trying to train young people to become devotees and return home, back to Godhead, by following rigid regulative principles, but our service is appreciated neither in India nor abroad in the Western countries where we are endeavoring to spread this Kṛṣṇa consciousness movement. In India the caste brāhmaṇas have become enemies of the Kṛṣṇa consciousness movement because we elevate foreigners, who are supposed to be mlecchas and yavanas, to the position of brāhmaṇas. We train them in austerities and penances and recognize them as brāhmaṇas by awarding them sacred threads. Thus the caste brāhmaṇas of India are very displeased by our activities in the Western world. In the West also, the parents of the young people who join this movement have also become enemies. We have no business creating enemies, but the process is such that nondevotees will always be inimical toward us. Nevertheless, as stated in the śāstras, a devotee should be both tolerant and merciful. Devotees engaged in preaching should be prepared to be accused by ignorant persons, and yet they must be very merciful to the fallen conditioned souls. If one can execute his duty in the disciplic succession of Nārada Muni, his service will surely be recognized. As the Lord says in Bhagavad-gītā (18.68–69):

\[
\begin{align*}
&ya idaṁ paramaṁ guhyam \\
&mad-bhakteśv abhidhāsyati \\
&bhaktīṁ mayi parāṁ kṛtū \\
&māṁ evaisyaṁt asaṁśayaḥ \\
&na ca tasmāṁ manusyeśu \\
&kaścīṁ me priya-krītiṁāḥ \\
&bhavīṁ na ca me tasmād \\
&anyāḥ priyataro bhuvī
\end{align*}
\]
"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear." Let us continue preaching the message of Lord Kṛṣṇa and not be afraid of enemies. Our only duty is to satisfy the Lord by this preaching, which will be accepted as service by Lord Caitanya and Lord Kṛṣṇa. We must sincerely serve the Lord and not be deterred by so-called enemies.

In this verse the word sauhṛda-ghnam ("a breaker of friendship") is used. Because Nārada Muni and the members of his disciplic succession disrupt friendships and family life, they are sometimes accused of being sauhṛda-ghnam, creators of enmity between relatives. Actually such devotees are friends of every living entity (suhrdam sarva-bhūtānām), but they are misunderstood to be enemies. Preaching can be a difficult, thankless task, but a preacher must follow the orders of the Supreme Lord and be unafraid of materialistic persons.

TEXT 40

नेत्रथथ्युपां विरागः स्यात् त्वया केवलिना मृषा।
मन्यसे यद्य उपासामं स्नेहापशनिक्रंतनम्।

nettham puṁsāṁ virāgāḥ syāt
tvayā kevalinā mṛṣā
manyase yady upaśamam
sneha-pāśa-nikṛntanam

na—not; ittham—in this way; puṁsāṁ—of persons; virāgāḥ—renunciation; syāt—is possible; tvayā—by you; kevalinā mṛṣā—possessing knowledge falsely; manyase—you think; yadi—if; upaśamam—renunciation of material enjoyment; sneha-pāśa—the bonds of affection; nikṛntanam—cutting.

TRANSLATION

Prajāpati Dakṣa continued: If you think that simply awakening the sense of renunciation will detach one from the material world, I must say that unless full knowledge is awakened, simply
changing dresses as you have done cannot possibly bring detachment.

PURPORT

Prajāpati Dakṣa was correct in stating that changing one’s dress cannot detach one from this material world. The sannyāsīs of Kali-yuga who change their robes from white to saffron and then think they can do whatever they like are more abominable than materialistic grha-sthas. This is not recommended anywhere. Prajāpati Dakṣa was right in pointing out this defect, but he did not know that Nārada Muni had aroused the spirit of renunciation in the Haryaśvas and Savalāśvas through full knowledge. Such enlightened renunciation is desirable. One should enter the renounced order with full knowledge (jñāna-vairāgya), for the perfection of life is possible for one who renounces this material world in that way. This elevated stage can be reached very easily, as supported by the statements of Śrīmad-Bhāgavatam (1.2.7):

\[
\begin{align*}
\text{vāsudeve bhagavati} \\
\text{bhakti-yogāḥ prayojitah} \\
\text{janayaty āśu vairāgyam} \\
\text{jñānāṁ ca yad ahaítukam}
\end{align*}
\]

“By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.” If one seriously engages in devotional service to Lord Vāsudeva, jñāna and vairāgya are automatically manifest in one’s person. There is no doubt of this. Prajāpati Dakṣa’s accusation that Nārada had not actually elevated his sons to the platform of knowledge was not factual. All the sons of Prajāpati Dakṣa had first been raised to the platform of jñāna and had then automatically renounced this world. In summary, unless one’s knowledge is awakened, renunciation cannot take place, for without elevated knowledge one cannot give up attachment for material enjoyment.

TEXT 41

नाथुभृत्य न जानाति पुषानु विस्मयतिहस्तायशु |
निर्विद्धते स्वयं तस्मान्त तथा मिब्रधी: परे: ||४१||
Material enjoyment is indeed the cause of all unhappiness, but one cannot give it up unless one has personally experienced how much suffering it is. Therefore one should be allowed to remain in so-called material enjoyment while simultaneously advancing in knowledge to experience the misery of this false material happiness. Then, without help from others, one will find material enjoyment detestful. Those whose minds are changed by others do not become as renounced as those who have personal experience.

PURPORT

It is said that unless a woman becomes pregnant, she cannot understand the trouble of giving birth to a child. Bandhya ki bujhibe prasavavedanā. The word bandhya means a sterile woman. Such a woman cannot give birth to a child. How, then, can she perceive the pain of delivery? According to the philosophy of Prajāpati Dakṣa, a woman should first become pregnant and then experience the pain of childbirth. Then, if she is intelligent, she will not want to be pregnant again. Actually, however, this is not a fact. Sex enjoyment is so strong that a woman becomes pregnant and suffers at the time of childbirth, but she becomes pregnant again, despite her experience. According to Dakṣa’s philosophy, one should become implicated in material enjoyment so that after experiencing the distress of such enjoyment, one will automatically renounce. Material nature, however, is so strong that although a man suffers at every step, he will not cease his attempts to enjoy (trpyanti
neha krpaṇā bahu-duḥkha-bhājaḥ). Under the circumstances, unless one gets the association of a devotee like Nārada Muni or his servant in the disciplic succession, one’s dormant spirit of renunciation cannot be awakened. It is not a fact that because material enjoyment involves so many painful conditions one will automatically become detached. One needs the blessings of a devotee like Nārada Muni. Then one can renounce his attachment for the material world. The young boys and girls of the Kṛṣṇa consciousness movement have given up the spirit of material enjoyment not because of practice but by the mercy of Lord Śrī Caitanya Mahāprabhu and His servants.

TEXT 42

yan nas tvam karma-sandhānāṁ
sādhūnāṁ grha-medhināṁ
kṛtavān asi durmarṣam
vipriyāṁ tava marsītam

yat—which; nah—unto us; tvam—you; karma-sandhānāṁ—who strictly follow the fruitive ritualistic ceremonies according to Vedic injunctions; sādhūnāṁ—who are honest (because we honestly seek elevated social standards and bodily comfort); grha-medhināṁ—although situated with a wife and children; kṛtavān asi—have created; durmarṣam—unbearable; vipriyāṁ—wrong; tava—your; marsītam—forgiven.

TRANSLATION

Although I live in household life with my wife and children, I honestly follow the Vedic injunctions by engaging in fruitive activities to enjoy life without sinful reactions. I have performed all kinds of yajñas, including the deva-yajña, rṣi-yajña, pitṛ-yajña and nṛ-yajña. Because these yajñas are called vratas [vows], I am
known as a grhavrata. Unfortunately, you have given me great displeasure by misguiding my sons, for no reason, to the path of renunciation. This can be tolerated once.

PURPORT

Prajāpati Dakṣa wanted to prove that he had been most tolerant in not having said anything when Nārada Muni, for no reason, induced his ten thousand innocent sons to adopt the path of renunciation. Sometimes householders are accused of being grhamedhīs, for grhamedhīs are satisfied with family life without spiritual advancement. Gṛhasthas, however, are different because although gṛhasthas live in householder life with their wives and children, they are eager for spiritual advancement. Wanting to prove that he had been magnanimous to Nārada Muni, Prajāpati Dakṣa stressed that when Nārada had misled his first sons, Dakṣa had taken no action; he had been kind and tolerant. He was aggrieved, however, because Nārada Muni had misled his sons for a second time. Therefore he wanted to prove that Nārada Muni, although dressed like a sādhu, was not actually a sādhu; he himself, although a householder, was a greater sādhu than Nārada Muni.

TEXT 43

तत्तुक्रङ्गन यद्वस्त्रमभ्रंमचरः पुनः।
तस्मालोकेशु ते मृदु न मेधेमचतः पदम्।॥४३॥

tantu-krntana yan nas tvam
abhadram acarāḥ punāḥ
tasmāl lokeṣu te muddha
na bhaved bhramataḥ padam

tantu-krntana—O mischievous one who has mercilessly separated my sons from me; yat—which; nah—unto us; tvam—you; abhadram—an inauspicious thing; acarāḥ—have done; punāḥ—again; tasmāt—therefore; lokeṣu—in all the planetary systems within the universe; te—of you; muddha—O rascal not knowing how to act; na—not; bhavet—there may be; bhramataḥ—who are wandering; padam—an abode.
TRANSLATION

You have made me lose my sons once, and now you have again done the same inauspicious thing. Therefore you are a rascal who does not know how to behave toward others. You may travel all over the universe, but I curse you to have no residence anywhere.

PURPORT

Because Prajāpati Dakṣa was a grhamedhī who wanted to remain in household life, he thought that if Nārada Muni could not remain in one place, but had to travel all over the world, that would be a great punishment for him. Actually, however, such a punishment is a boon for a preacher. A preacher is known as parivrājakācārya—an ācārya, or teacher, who always travels for the benefit of human society. Prajāpati Dakṣa cursed Nārada Muni by saying that although he had the facility to travel all over the universe, he would never be able to stay in one place. In the paramparā system from Nārada Muni, I have also been cursed. Although I have many centers that would be suitable places of residence, I cannot stay anywhere, for I have been cursed by the parents of my young disciples. Since the Kṛṣṇa consciousness movement was started, I have traveled all over the world two or three times a year, and although I am provided comfortable places to stay wherever I go, I cannot stay anywhere for more than three days or a week. I do not mind this curse by the parents of my disciples, but now it is necessary that I stay in one place to finish another task—this translation of Śrīmad-Bhāgavatam. If my young disciples, especially those who have taken sannyāsa, take charge of traveling all over the world, it may be possible for me to transfer the curse of the parents to these young preachers. Then I may sit down conveniently in one place for the work of translation.

TEXT 44

श्रीमद् उच्च

प्रतिज्ञाहि तदु वां नारदः साधुसम्मतः
एतावान साधुवादो हि तितिक्षेतेष्वरः सम्यगः ॥४४॥
Sri Sukadeva Gosvami said; pratijagrahaha—accepted; tat—that; badham—so be it; narada—Narada Muni; sadhu-sammata—who is an approved sadhu; etavan—this much; sadhu-vadah—appropriate for a saintly person; hi—indeed; titikseta—he may tolerate; isvara—although able to curse Prajapati Daksya; svayam—himself.

TRANSLATION

Sri Sukadeva Gosvami continued: My dear King, since Narada Muni is an approved saintly person, when cursed by Prajapati Daksya he replied, tad baddham: “Yes, what you have said is good. I accept this curse.” He could have cursed Prajapati Daksya in return, but because he is a tolerant and merciful sadhu, he took no action.

PURPORT

As stated in Srimad-Bhagavatam (3.25.21):

titikseta karanikah
suhrda sarva-dehinam
ajata-satravah santah
sadhavah sadhu-bhusanah

“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.” Because Narada Muni is the most elevated of sadhus, devotees, to deliver Prajapati Daksya he silently tolerated the curse. Sri Caitanya Mahaprabhu has taught this principle to all His devotees:

trnadh api sunicina
taror api sashisunah
“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.” Following the orders of Śrī Caitanya Mahāprabhu, one who preaches the glories of the Lord all over the world or all over the universe should be humbler than grass and more tolerant than a tree because a preacher cannot live an easygoing life. Indeed, a preacher must face many impediments. Not only is he sometimes cursed, but sometimes he must also suffer personal injury. For example, when Nityānanda Prabhu went to preach Kṛṣṇa consciousness to the two roguish brothers Jagāi and Mādhāi, they injured Him and made His head bleed, but nevertheless, He tolerantly delivered the two rogues, who became perfect Vaiṣṇavas. This is the duty of a preacher. Lord Jesus Christ even tolerated crucifixion. Therefore the curse against Nārada was not very astonishing, and he tolerated it.

Now, it may be asked why Nārada Muni stayed in the presence of Prajāpati Dakṣa and tolerated all his accusations and curses. Was that for Dakṣa’s deliverance? The answer is yes. Śrīla Viśvanātha Cakravarti Ṭhākura says that after being insulted by Prajāpati Dakṣa, Nārada Muni should have left immediately, but he purposely stayed to hear all Dakṣa’s strong words so that Dakṣa might be relieved of his anger. Prajāpati Dakṣa was not an ordinary man; he had accumulated the results of many pious activities. Therefore Nārada Muni expected that after delivering his curse, Dakṣa, satisfied and freed from anger, would repent his misbehavior and thus get a chance to become a Vaiṣṇava and be delivered. When Jagāi and Mādhāi offended Lord Nityānanda, Lord Nityānanda stood tolerantly, and therefore both brothers fell at His lotus feet and repented. Consequently they later became perfect Vaiṣṇavas.

Thus ends the Bhaktivedanta purports of the Sixth Canto, Fifth Chapter, of the Śrimad-Bhāgavatam entitled “Nārada Muni Cursed by Prajāpati Dakṣa.”
Appendixes
The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmi, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍiṭya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Thākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gauḍiṭya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauḍiṭya Vaishnava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrīmad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.
In 1965, when he first arrived by freighter in New York City, Śrila Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrila Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrila Prabhupāda has also inspired the construction of a large international center at Śrīdhamā Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrila Prabhupāda’s most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world’s largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrila Prabhupāda’s most recent work: a seventeen-volume translation and commentary—completed by Śrila Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrila Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrila Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
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Glossary

A

Ācārya—a spiritual master who teaches by example.
Adhārma—irreligion.
Adhibhautika—material suffering caused by other living entities.
Adhidaivika—material suffering caused by natural occurrences.
Adhyātmika—material suffering caused by one’s own body and mind.
Advaita-vādis—atheistic philosophers who say that any distinction must be material.
Ajñāta-sukṛti—pious deeds performed accidentally, without knowledge of their effect.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcana—the devotional process of regulated Deity worship.
Āśrama—an order of spiritual life.

B

Balarāma, Lord—Kṛṣṇa’s first expansion and elder brother.
Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhāgavata-dharma—the eternal religion or occupational duty of service to the Supreme Personality of Godhead.
Bhakta—a devotee.
Bhakti-yoga—devotional service.
Bhoga—sense gratification; food not offered to the Lord.
Brahmacārya—celibate student life; the first order of Vedic spiritual life.
Brahmaloka—the abode of Lord Brahmā; the highest planetary system.
Brahman—the Absolute Truth; especially, the impersonal aspect of the Absolute.
Brāhmaṇa—a person in the mode of goodness; first Vedic social order.

C

Caitanya-caritāmṛta—Śrīla Kṛṣṇadāsa Kavirāja’s authorized biography of
Lord Caitanya Mahāprabhu, presenting the Lord’s pastimes and teachings.

_Cakra_—the Lord’s personal disc weapon.

_D_

_Daivi māyā_—the Lord’s divine deluding potency, the material energy.

_Daridra-nārāyaṇa_—(lit., poor Nārāyaṇa), the false conception that the Supreme Lord can fall to the status of an ordinary conditioned soul.

_Dharma_—one’s innate eternal activity.

_Dharma-śāstras_—religious scriptures that prescribe regulations of social organization and religion.

_Dharmī_—one who abides by Vedic law.

_Dhīra_—one who is undisturbed in all circumstances.

_G_

_Gauḍīya-Mādhva-sampradāya_—the authorized disciplic succession from Madhvācārya through Śrī Caitanya Mahāprabhu.

_Goloka Vṛṇḍāvana_—the highest spiritual planet, the personal abode of Lord Kṛṣṇa.

_Gṛhamedhī_—a person who is envious because of too much attachment to family life.

_Gṛhaustha_—one who follows regulated householder life according to Vedic principles.

_Guru_—a spiritual master.

_H_

_Hari_—the Supreme Lord, Viṣṇu.

_J_

_Jīva-tattva_—the living entities, who are small parts of the Lord.

_Jñāna_—speculative knowledge.
Jñāna-yoga—the process of approaching the Supreme by the cultivation of knowledge.

K

Kali-yuga—the present age of quarrel, which began 5,000 years ago.
Karma—fruitive work, for which there is always reaction, good or bad.
Karma-kāṇḍa—the parts of the Vedas that describe fruitive activities for improving one’s material standard of life.
Karma-yoga—the process of linking with the Supreme by offering all the fruits of one’s work.
Karmī—one who is satisfied with working hard for material results.
Krṣṇaloka—See: Goloka Vṛndāvana.
Kṣatriya—a warrior or administrator; the second Vedic social order.

L

Liṅga—the subtle body: mind, intelligence and false ego.

M

Mahājanas—great souls who have established the science of devotional service.
Mahā-mantra—the great chanting for deliverance: Hare Krṣṇa, Hare Krṣṇa, Krṣṇa Krṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahātmā—a great liberated personality.
Mantra—a sound vibration for liberating the mind.
Manu-samhitā—the original lawbook written by Svāyambhuva Manu for humanity.
Manvantara—the duration of the life of each Manu (progenitor of mankind); standard unit of measurement for universal time.
Marudloka—the planet of the Maruts, associates of King Indra.
Māyā—the external, illusory energy of the Lord, comprising this material world.
Māyā-sukha—illusory, temporary happiness.
Māyāvādis—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mimāṁsakas—atheistic philosophers who say that even if God exists, He is obliged to reward us the fruits of our work.

Mlecchas—meat-eaters, who are outside Vedic society.

Mrdaṅga—a clay drum used for congregational chanting.

Mukti—liberation.

Nāma-aparādha—offense against the holy name of the Lord.

Nārāyaṇa—the Supreme Lord in His majestic four-armed form, an expansion of Kṛṣṇa.

Nitya-muktas—eternally liberated souls.

Nivṛtti-mārga—the path of liberation.

Nyāya-śāstras—Vedic textbooks of logic.

O

Omkāra—the sound incarnation of Kṛṣṇa.

P

Pañcopāsanā—worship by impersonalists of five deities (Viṣṇu, Durgā, Brahmā, Gaṇeṣa and Vivasvān) that is motivated by the desire to ultimately abandon all conceptions of a personal Absolute.

Parabrahman—Kṛṣṇa, who is the Supreme Absolute Truth.

Paramātmā—the Supersoul, Lord Viṣṇu, in the heart of all living entities.

Paramparā—the chain of spiritual masters in disciplic succession.

Prajāpati—the progenitors of the universal population.

Prajās—citizens (including all species of life).

Prakṛti—nature, the Lord’s energy.

Prasāda—food spiritualized by being offered to the Lord.

Pravṛtti-mārga—the path of material enjoyment.

Prāyaścitta—atone ment to counteract sinful acts.

Purāṇas—Vedic histories of the universe.

Puruṣa—the supreme enjoyer; the Lord of the universe.
Glossary

R

Rajo-guṇa—the material mode of passion.
Rṣis—great sages.

S

Sac-cid-ānanda-vigraha—the Lord’s transcendental form, which is eternal, full of knowledge and bliss.
Sādhu—a saintly person.
Sampradāya—a disciplic succession.
Sāṁsṛti—the cycle of repeated birth and death.
Sanātana-dharma—eternal religion.
Sāṅkhya—analytical study of the material world.
Saṅkirtana—public chanting of the names of God, the approved yoga process for this age.
Sannyāsa—the renounced order of spiritual life.
Śāstra—revealed scripture.
Sattva-guṇa—the material mode of goodness.
Siddha—a perfected living being.
Siddhaloka—the heavenly planet whose inhabitants possess all mystic powers.
Smārta-brāhmaṇas—nondevotees who strictly follow the Vedas for material benefit.
Smṛti-śāstra—Vedic scriptures other than the original Vedas, Upaniṣads and Vedānta-sūtra.
Śravaṇaṁ kirtanāṁ viṣṇoḥ—hearing and chanting about Lord Viṣṇu.
Śuddha-sattva—See: Viśuddha-sattva.
Śūdra—a laborer; the fourth of the Vedic social orders.
Suṣupti—deep sleep, one of the levels of material consciousness.
Śvāmīsa—Godhead in one of His personal expansions.
Śvarga-loka—the heavenly planets of the material world.

T

Tamo-guṇa—the material mode of ignorance.
Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.
Tilaka—auspicious clay marks that sanctify a devotee’s body as a temple of the Lord.

Trayī—one who follows the three Vedas (Rg, Sāma and Yajur), which explain fructive activities for material benefits.

U

Upaniṣads—the most significant philosophical sections of the Vedas.

V

Vaikuṇṭha—the planets of the spiritual sky, where there is no anxiety.

Vairāgya—renunciation of material pleasure.

Vaiṣṇava—a devotee of Lord Viṣṇu, or Kṛṣṇa.

Vaiṣyās—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vāsudeva-parāyaṇa—one whose desire is fixed on the Supreme Lord.

Vedānta—the philosophy that describes the end of all knowledge, pure devotional service to the Supreme Lord, Śrī Kṛṣṇa.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Vibhinnāmśa—the separated expansions of the Lord, the minute living entities.

Vibhūti—the Lord’s glory and opulence.

Vipra—See: Brāhmaṇa.

Virāṭa-rūpa—Lord Viṣṇu’s universal form.

Viṣṇudūtas—the order carriers of Lord Viṣṇu.

Viṣuddha-sattva—the spiritual platform of pure goodness.

Y

Yajña—sacrifice; work done for the satisfaction of Viṣṇu.

Yamadūtas—the messengers of Yamarāja, the lord of death.

Yavanas—those outside the Vedic social system.

Yogi—a transcendentalist who is striving to reestablish his link with the Supreme.
**Sanskrit Pronunciation Guide**

### Vowels

**\( \text{अ आ भ हि छ हु छ्र च्र} \)**

- अ - like the \( a \) in organ or the \( u \) in but.
- आ - like the \( a \) in far but held twice as long as short \( a \).
- भ - like the \( i \) in pin.
- हि - like the \( i \) in pique but held twice as long as short \( i \).
- छ - like the \( u \) in push.
- हु - like the \( u \) in rule but held twice as long as short \( u \).

**\( \text{म (anusvāra) \ h (visarga)} \)**

### Consonants

**Gutturals:**
- क का ख कha ग गा घ घa ह हा

**Palatals:**
- च चा छ छा ज जा झ झा ञ ञा

**Cerebrals:**
- ट टा ठ ठा ड डा ढ ढा ण णा

**Dentals:**
- त ता थ था द दा ध धा न ना

**Labials:**
- प पा फ फा ब बा भ भा म मा

**Semivowels:**
- य या र रा ल ला व वा

**Sibilants:**
- श शा ष षा स सा

**Aspirate:**
- ह हा \( \text{s}' \) (avagraha) – the apostrophe

The vowels above should be pronounced as follows:

- a – like the \( a \) in organ or the \( u \) in but.
- ā – like the \( a \) in far but held twice as long as short \( a \).
- i – like the \( i \) in pin.
- ī – like the \( i \) in pique but held twice as long as short \( i \).
- u – like the \( u \) in push.
- ū – like the \( u \) in rule but held twice as long as short \( u \).
\( r \) — like the \( ri \) in \( rim \).
\( \tilde{r} \) — like \( ree \) in \( reed \).
\( \iota \) — like \( l \) followed by \( r \) (\( \iota \r \)).
\( e \) — like the \( e \) in \( they \).
\( ai \) — like the \( ai \) in \( aisle \).
\( o \) — like the \( o \) in \( go \).
\( au \) — like the \( ow \) in \( how \).
\( \m (anusvāra) \) — a resonant nasal like the \( n \) in the French word \( bon \).
\( \h (visarga) \) — a final \( h \)-sound: \( ah \) is pronounced like \( aha \); \( ih \) like \( ihi \).

The consonants are pronounced as follows:

\begin{align*}
\text{k} & \quad \text{as in kite} & \text{\( \text{j} \)} & \quad \text{as in hedgehog} \\
\text{kh} & \quad \text{as in Eckhart} & \text{\( \text{n} \)} & \quad \text{as in canyon} \\
\text{g} & \quad \text{as in give} & \text{\( \text{\iota} \)} & \quad \text{as in tub} \\
\text{gh} & \quad \text{as in dig-hard} & \text{\( \text{\theta} \)} & \quad \text{as in light-heart} \\
\text{\( \text{n} \)} & \quad \text{as in sing} & \text{\( \text{\d} \)} & \quad \text{as in dove} \\
\text{c} & \quad \text{as in chair} & \text{\( \text{\dha} \)} & \quad \text{as in red-hot} \\
\text{ch} & \quad \text{as in staunch-heart} & \text{\( \text{\n} \)} & \quad \text{as \( rna \) (prepare to say the \( r \) and say \( na \))} \\
\text{j} & \quad \text{as in joy} & & \\
\end{align*}

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

\begin{align*}
\text{\( \text{t} \)} & \quad \text{as in tub but with tongue against teeth.} \\
\text{th} & \quad \text{as in light-heart but with tongue against teeth.} \\
\text{d} & \quad \text{as in dove but with tongue against teeth.} \\
\text{dh} & \quad \text{as in red-hot but with tongue against teeth.} \\
\text{n} & \quad \text{as in nut but with tongue between teeth.} \\
\text{\( p \)} & \quad \text{as in pine} & \text{\( \text{l} \)} & \quad \text{as in light} \\
\text{ph} & \quad \text{as in uphill (not \( f \))} & \text{\( \text{\v} \)} & \quad \text{as in vine} \\
\text{b} & \quad \text{as in bird} & \text{\( \text{\s} \)} & \quad \text{as in the \( s \) in the German word \( sprechen \)} \\
\text{bh} & \quad \text{as in rub-hard} & & \\
\text{m} & \quad \text{as in mother} & \text{\( \text{s} \)} & \quad \text{as the \( sh \) in \( shine \)} \\
\text{\( y \)} & \quad \text{as in yes} & \text{\( s \)} & \quad \text{as in sun} \\
\text{\( r \)} & \quad \text{as in run} & \text{\( \text{\h} \)} & \quad \text{as in \( home \).} \\
\end{align*}

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.
## Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses and the first line of each Sanskrit prose verse of this volume of *Srimad-Bhāgavatam*, arranged in English alphabetical order. In the first column the Sanskrit transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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bahu-rāpāṁ striyaṁ cāpi
bālo nārāyaṇo nāmā
bandy-akṣaṁ kaitavaī cauryair

bhagavat-purṣuṣi rājān
bhaktimān bhagavaty āsu
bhakti-yogā bhagavati
bhurṭart nāma mahārāja
bhavītavyaṁ mangalenā
dhṛta-vrataṁ mṛdhur dāntaḥ
dhruvaṁ sa vai pretya naraṅkān
dhrastam sarva yataṁ
dhṛta-vrataṁ mṛdhur dāntaḥ
dhruvaṁ sa vai pretya naraṅkān

bhaktimān prāyanāṁ bhṛtā
bhūḥ ksetram jīva-saṁjñāṁ
bhūṭāṇāṁ prāpibān kḥāḍan
bhūṭāṇi viśṇoḥ sura-pūjītāṁ

bhūtesu guṇa-vaiścīryat
bibhrat kūṭumbam aśucir
brahmā bhava bhavantaś cā
brūtā dharmasya nas tattvāṁ

bhūtesu guṇa-vaiścīryat
bibhrat kūṭumbam aśucir
brahmā bhava bhavantaś ca
brūtā dharmasya nas tattvāṁ

cakra-śaṅkhāśi-carmesu-
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dadarśa kāmināṁ kaṅcic
dākṣaṇāṁ saṁśrūta
dandyaṁ kīṁ kārināṁ sarve
deha-vāg-buddhijam dhīrā
deho 'savo 'ksā manavo bhūta-matrā

deho 'savo 'ksā manavo bhūta-matrā
dehā jñāṇo 'jita-sad-vargo
devārsim upalabhyaṁ
devāsura-mañṣayādin
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dhanur-nisāṅgāśi-gadā-

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dharmo-ghnāṁ kāmino yatra
dharmaṁ bhāgavatam sūddham
dharman tu sākṣād bhagavat-pranītāṁ
dharme pāramahamsye ca
dhāsyeyo mano bhagavati
dhātā 'nusamsrūṁ purīsī
dhīṁ mām vigahitaṁ sadbhīr
dhṛta-udāra mrur dhanaṁ
dhrvaṁ sa vai pretya naraṅkān
diro viṁśatilokāṁ
dosasya dhṛṣṭva guru-lāghavāṁ
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drubhīyāḥ krudhyamāṇāṁ te
dure krīdaṁkāsaktaṁ
dātānāṁ viśnu-yamayoṁ
dvādāśaite viśntimo
dvihaṁ pāsad vinirnukto
dviṇa-vaṣa-saṁuddrādri-
edvādaṁ vanāṁ yātaṁ
eka evēsvaras turyo
ekas tu saṁśeṇa trīṇ
esa paṇcajanaṁśaṁga
esā prakṛti-saṅgena

dvair adharmo viśntaṁ
etan mune vrścīti loka-
etasmin kāla uṭpātan
etvād utkṝā prayaya
etvān eva loke 'smin
etvān sadhu-vādhi hi
etvātālam agha-nirharanāya
etena eva ṛghona 'syā
evam pratīvyo viśntān
iset vānjanmānyayā etad
evam nivasatas tasya
evam niyamakrd rājān
nevam sa viplāvita-sarva-dharma
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