पात्रः त्व निरूत्तं वै कविमि: पात्रविचमेवः ।
हरिरवैक उर्वीश यन्मयं वै चराचरम् ॥

pātram tv atra niruktam vai
kaviḥ pātra-vittamaiḥ
harir evaika urviṣa
yan-mayam vai carācaram (p.181)
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Seventh Canto
"The Science of God"

(Part Three—Chapters 10-15)

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

by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Acārya of the International Society for Krishna Consciousness
Readers interested in the subject matter of this book are invited by the International Society for Krishna Consciousness to correspond with its Secretary.

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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{verbatim}
kaumārā ācāret prājno
dharmān bhāgavatān iha
durlabhaṁ māṇuṣaṁ janma
tad apy adhruvam arthadam
\end{verbatim}

(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
Srimad-Bhagavatam

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 Bhagavatam or Srimad-Bhagavatam.

Srimad-Bhagavatam 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.

Srimad-Bhagavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedanta-sutra by the same author, Srila Vyasa deva, 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 Sri Krsna. 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 Srimad-Bhagavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Srimad-Bhagavatam.

tad-vag-visargo janata-gha-viplavo
yasmin prati-lokam abaddhavat api
“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.”

_Ôm 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 Gosvāmī. Śukadeva Gosvāmī 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 Gosvāmī:

“You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”
Śukadeva Gosvāmī’s answer to this question, and numerous other questions posed by Mahārāja 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 Naimiśāraṇya. 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 Śaunaka Rṣi, the spokesman for the sages gathered at Naimiśāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parikṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiśāraṇya between Sūta Gosvāmī and the sages at Naimiśāraṇya Forest, headed by Śaunaka Rṣi. 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.

The translator of this edition compares the Bhāgavatam to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the Bhāgavatam, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the Bhāgavatam, volume after volume, in its natural order.
This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. 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 Prabhupada
Founder-Ācārya of the International Society for Krishna Consciousness
Thousands of years ago, Yudhiṣṭhira Mahārāja was the most exalted and respected king of India. During a great gathering of sages, he took the opportunity to inquire from the exalted saint Nārada Muni about the principles of the eternal religious system, by which one can attain the ultimate goal of life. Nārada Muni, the supreme spiritual master of human society, instructed King Yudhiṣṭhira on the behavior of perfect persons, the organization of the perfect society, and ideal family life. He taught the path of spiritual liberation leading to the understanding of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Mahārāja Yudhiṣṭhira thus learned everything from the descriptions of Nārada Muni. After hearing these instructions, he felt great pleasure from within his heart, and in great ecstasy, love and affection, he worshiped Lord Kṛṣṇa. (pp. 23–292)
When the planets of the demigods were attacked by the demoniac soldiers of Maya Dānava, the rulers of those planets appealed to Lord Śiva for protection. “Do not be afraid,” Lord Śiva assured the demigods, and then he attacked and killed the demons with a barrage of fiery arrows. But Maya Dānava, who was extremely powerful by dint of his mystic yoga practice, brought the demons back to life by dropping them into a nectar-filled well he had created. When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds. (pp. 9–12)
Maya Dānava, the great leader of the demons, prepared three invisible residences and gave them to the demons. These dwellings resembled airplanes made of gold, silver and iron, and they contained uncommon paraphernalia, which enabled the demons to remain invisible. Taking advantage of this opportunity, the demons began to attack the three planetary systems. Seeing this great disturbance, the Supreme Lord Kṛṣṇa, by His own personal potency (consisting of religion, knowledge, renunciation, opulence, austerity, education and activities) equipped Lord Śiva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and an arrow. When Lord Śiva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons. The most powerful Lord Śiva then joined the arrows to his bow, and at noon he set fire to all three residences of the demons and thus destroyed them. (pp. 8–17)
The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides with the living beings as Paramātmā, the Supersoul. The Supersoul in every body gives intelligence to the individual soul according to his capacity for understanding. Therefore, the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual’s comparative development, knowledge, austerity, penance and so on. The Supreme Lord is situated in everyone’s heart, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy. One who sees the Supersoul, Lord Viṣṇu, accompanying the individual soul in all bodies and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees, and he therefore gradually advances toward spiritual perfection. (pp. 185–188)
PLATE FIVE

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

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

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

Prahlāda, the Best
Among Exalted Devotees

(continued from the previous volume)

TEXT 48

yuyam nir-loke bata bhūri-bhāgā
da bhūri-bhāgā—extremely fortunate; lokam—all the planets; punānā—who can purify; munayo ’bhiyanti—great saintly persons; abhiyanti—almost always come to visit; yeśām—of whom; grhān—the house; ávasati—resides in; iti—thus; sākṣat—directly; gūḍham—very confidential; param brahma—the Supreme Personality of Godhead; manusya-liṅgam—appearing just like a human being.

TRANSLATION

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

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

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

TEXT 49

स वा अर्थ ब्रह्म महदिम्यः
कृत्वयनिर्ववणसुखात्मृति: ।
प्रियः सहहूः वः सहु मातुतेय
आत्मालेनियो विधिन्दु गुरुः ॥४९॥
The impersonal Brahman is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.

PURPORT

There is always a difference of opinion about the Absolute Truth. One class of transcendentalists concludes that the Absolute Truth is impersonal, and another class concludes that the Absolute Truth is a person. In Bhagavad-gītā, the Absolute Truth is accepted as the Supreme Person. Indeed, that Supreme Person Himself, Lord Kṛṣṇa, instructs in Bhagavad-gītā, brahmano hi pratiṣṭhāham, mattaḥ parataram nānyat. “The impersonal Brahman is My partial manifestation, and there is no truth superior to Me.” That same Kṛṣṇa, the Supreme Personality of Godhead, acted as the supreme friend and relative of the Pāṇḍavas, and
sometimes He even acted as their servant by carrying a letter from the Pāṇḍavas to Dhṛtarāṣṭra and Duryodhana. Because Krṣṇa was the well-wisher of the Pāṇḍavas, He also acted as guru by becoming the spiritual master of Arjuna. Arjuna accepted Krṣṇa as his spiritual master (śiṣyas te 'ham śādhi māṁ tvāṁ prapannam), and Krṣṇa sometimes chastised him. For example, the Lord said, aśocyaṁ anvaśocas tvāṁ prajñā-vādāṁ ca bhāṣase: “While speaking learned words, you are mourning for what is not worthy of grief.” The Lord also said, kutas tvā kaśmalam idaṁ viṣame samupasthitam: “My dear Arjuna, how have these impurities come upon you?” Such was the intimate relationship between the Pāṇḍavas and Krṣṇa. In the same way, a pure devotee of the Lord is always with Krṣṇa through thick and thin; his way of life is Krṣṇa. This is the statement of the authority Śrī Nārada Muni.

TEXT 50

न यस्य साक्षाद भवप्रजादिभि
हर्षं धिया वस्तुतयोपपत्तिः
मौनेन मक्त्योपपत्तेन भूषितः
प्रसीदतामेष स सात्तर्ताम पति: ||५०||

na yasya sāksād bhava-padmajādibhi
rūpaṁ dhiyā vastutayopavarnitam
maunena bhaktyopasamena pūjitaḥ
prasīdatām eṣa sa sātvatām patiḥ

na—not; yasya—of whom; sāksāt—directly; bhava—Lord Śiva; padma-ja—Lord Brahmā (born from the lotus); ādibhiḥ—by them and others also; rūpam—the form; dhiyā—even by meditation; vastutayā—fundamentally; upavarnitam—described and perceived; maunena—by samādhi, deep meditation; bhaktyā—by devotional service; upaśamena—by renunciation; pūjitaḥ—worshipped; prasīdatām—may He be pleased; eṣaḥ—this; saḥ—He; sātvatām—of the great devotees; patiḥ—the master.

TRANSLATION

Exalted persons like Lord Śiva and Lord Brahmā could not properly describe the truth of the Supreme Personality of God-
head, Kṛṣṇa. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us.

PURPORT

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

TEXT 51

स एष मनवानारुजन्यतनोद्विहतं गयः ।
पुरा रुद्रस्य देवस्य मयेनानन्तमायिना ॥५१॥

sa eṣa bhagavān rājan
vyatanod vihataṁ yaśaḥ
purā rudrasya devasya
mayenānanta-māyinā
dsah eṣaḥ bhagavān—the same Personality of Godhead, Kṛṣṇa, who is Parabrahman; rājan—my dear King; vyatanot—expanded; vihataṁ—lost; yaśaḥ—reputation; purā—formerly in history; rudrasya—of Lord Śiva (the most powerful among the demigods); devasya—the demigod; mayena—by a demon named Maya; ananta—unlimited; māyinā—possessing technical knowledge.

TRANSLATION

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

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

TEXT 52

राजोवाच
कस्मिन कर्मणि देवस्य मयोहहजगान्तिशितः ।
यथा चौपन्चिता कीर्तिः कृष्णेनांनेन कर्म्यताम्।॥ ५२॥

rājovāca
kasmin karmanī devasya
mayo 'haṁ jagad-īśituh
yathā copacitā kirtīh
kṛṣṇenānena kathyatām

rāja uvāca—King Yudhiṣṭhira inquired; kasmin—for what reason; karmanī—by which activities; devasya—of Lord Mahādeva (Śiva); mayaḥ—the great demon Maya Dānava; ahaṁ—vanquished; jagad-īśituh—of Lord Śiva, who controls the power of the material energy and is the husband of Durgādevī; yathā—just as; ca—and; upacitā—again expanded; kirtīḥ—reputation; kṛṣṇena—by Lord Kṛṣṇa; anena—this; kathyatām—please describe.

TRANSLATION

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

TEXT 53

श्रीनारद उवाच
निजिंता असुरा देवर्युऽधनेनोपद्विहितः ।
मारिणां परमाचार्यं मयं शरणामायुः।॥ ५३॥

śrīnarad uvāca
nijīnta asura deerāryaḥ dhāneṇa api upādhiḥ
māriṇāṁ paramāchāryaṁ maṁ shramaṇāyaḥ।॥ ५३॥
śrī-nārada uvāca
nirjītā asurā devair
yudhy anenopabṛṅhitaiḥ
māyināṁ paramācāryaiṁ
mayam śaranaṁ āyayuḥ

śrī-nāradah uvāca—Śrī Nārada Muni said; nirjītaiḥ—being defeated; asuraiḥ—all the demons; devaiḥ—by the demigods; yudaiḥ—in battle; anenaiḥ—by Lord Kṛṣṇa; upabṛṅhitaiḥ—increased in power; māyināṁ—of all the demons; parama-ācāryaiḥ—the best and largest; mayaiṁ—unto Maya Dānava; śaranaṁ—shelter; āyayuḥ—took.

TRANSLATION

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

TEXTS 54–55

saḥ—that (great demon Maya Dānava); nirmāya—constructing; puraḥ—big residences; tisraḥ—three; haimi—made of gold; raupya—
made of silver; āyasīh—made of iron; vibhuḥ—very great, powerful; durlakṣya—immeasurable; apāya-saṁyogāḥ—whose movements in coming and going; durvitarkya—uncommon; paricchadhāḥ—possessing paraphernalia; tābhīḥ—by all of them (the three residences, which resembled airplanes); te—they; asura-senā-anyah—the commanders of the asuras; lokān trīn—the three worlds; sa-iśvarān—with their chief rulers; nrpa—my dear King Yudhisthira; smarantāḥ—remembering; nāśayāṁ cakruḥ—began to annihilate; pūrva—former; vairam—enmity; alakṣitāḥ—unseen by anyone else.

TRANSLATION

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

TEXT 56

ततस्ते सेषरा लोका उपासवेश्यरं नताः।
श्राहि नलावकान्देः विनश्चिक्षुरलमुः॥५६॥

tatataḥ—thereafter; te—they (the demigods); sa-iśvarāḥ—with their rulers; lokāḥ—the planets; upāśaḍya—approaching; iśvaram—Lord Śiva; natāḥ—fell down in surrender; trāhi—please save; nāḥ—us; tāvākān—near and dear to you and very frightened; deva—O Lord; vinaṣṭāṁ—almost finished; tripura-ālayaiḥ—by the demons dwelling in those three planes.
TRANSLATION

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

TEXT 57

अथानुग्र्ह्य समवान्मा समेति सुरानििनि ||५७||

atha-anugṛhya bhagavān
mā bhaiṣṭeti surān vibhuḥ
śaram dhanūsi sandhāya
pureśv astraṁ vyamuṅcata

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

TRANSLATION

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

TEXT 58

ततोद्वितीया इष्टे उत्पेतुः मययमण्डलाद् ||५८||

tato 'gni-varṇā iṣava
utpetuh sūrya-mandalāt
yathā mayūkha-sandohā
nādṛṣyanta puro yataḥ
The arrows released by Lord Śiva appeared like fiery beams emanating from the sun globe and covered the three residential airplanes, which could then no longer be seen.

**TEXT 59**

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Tāṁ sūrya vyasāvaḥ sarve
nipetuḥ sma puraukaśaḥ
tāṁ āniya mahā-yogi
mayāḥ kūpa-rase 'ksipat
```

taiḥ—by those (fiery arrows); sprśṭāḥ—being attacked or being touched; vyasāvaḥ—without life; sarve—all the demons; nipetuḥ—fell down; sma—formerly; pura-okashaḥ—being the inhabitants of the above-mentioned three residential airplanes; tāṁ—all of them; āniya—bringing; mahā-yogī—the great mystic; mayaḥ—Maya Dānava; kūpa-raše—in the well of nectar (created by the great mystic Maya); 'ksipat—put.

**TRANSLATION**

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

**PURPORT**

The asuras are generally extremely powerful because of their mystic yogic power. However, as Lord Kṛṣṇa says in Bhagavad-gītā (6.47):
yoginām api sarvesāṁ
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

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

TEXT 60

सिद्धाम्रतरसस्प्रस्ताः प्रक्षाराः महोजसः ।
उतस्थुप्रमेघदलना बैषुध्यता हृत वहयः ॥६०॥

siddhāmṛta-rasa-sprṣṭā
vajra-sārā mahaujasaḥ
uttasthur megha-dalanā
vaidyutā iva vahnayah

siddha-amṛta-rasa-sprṣṭāḥ—the demons, thus being touched by the powerful mystic nectarean liquid; vajra-sārāḥ—their bodies becoming invincible to thunderbolts; mahā-ojasaḥ—being extremely strong;
uttasthuḥ—again got up; megha-dalanāḥ—that which goes through the clouds; vaidyutāḥ—lightning (which penetrates the clouds); iva—like; vahnayāḥ—fiery.

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

TEXT 61

vilokya bhagna-saṅkalpaṁ
vimanaskarāṁ vrṣa-dhvajam
tadāyam bhagavān viśnus
tatropayam akalpayat

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

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

TEXT 62

vatsaś cāsit tadā brahmaṁ
svayam viṣṇur ayaṁ hi gauḥ
praviśya tripurāṁ kāle
rasa-kūpāṁrtaṁ papau

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

TRANSLATION

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

TEXT 63

te 'surā hy api paśyanto
na nyāṣedhan vimohitāḥ
tad vijnāya mahā-yogī
rasa-pālāṁ idam jagau
smayan viśokah śokārtān
smaran daiva-gatim ca tām

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

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

TEXT 64

devo 'suro naro 'nyo vā
eśvara 'stiha kaścana
ātmano 'nyasya vā diśtaṁ
daivenāpohitum dvayoh

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

TRANSLATION

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

PURPORT

The Supreme Lord is one—Krṣṇa, the viṣṇu-tattva. Krṣṇa expands Himself into viṣṇu-tattva personal expansions (svāṁśa), who control everything. Maya Dānava said, “However I plan, you plan or both of us plan, the Lord has planned what is to happen. No one’s plan will be suc-
cessful without His sanction.” We may make our own various plans, but unless they are sanctioned by the Supreme Personality of Godhead, Viṣṇu, they will never be successful. Hundreds and millions of plans are made by all kinds of living entities, but without the sanction of the Supreme Lord they are futile.

**TEXT 65–66**

अथासौ शक्तिभिः स्वाभिः सम्भोः प्राध्यानिन्धित्या ज्यात् ।
धर्मज्ञानविरित्कृ पूर्वितपुरविधाक्रियादिभिः ॥६५॥

रथश्रृः च्वर्ज वाहनमध्यवर्तेः शरादि यत् ।
सन्नद्धो रथास्यायः शरं धनुरुपात्तेः ॥६६॥

*atha—thereafter; asau—He (Lord Kṛṣṇa); saktibhiḥ—by His potencies; svābhīḥ—personal; sambhoḥ—of Lord Śiva; prādhānikaṁ—ingredients; vyadhāt—created; dharma—religion; jñāna—knowledge; virakti—renunciation; rddhi—opulence; tapaḥ—austerity; vidyā—education; kriyā—activities; ādibhiḥ—by all these and other transcendental opulences; ratham—chariot; sūtam—charioteer; dhvajam—flag; vāhān—horses and elephants; dhanuḥ—bow; varma—shield; śara—arrows and so on; yat—everything that was required; sannaddhaḥ—equipped; ratham—on the chariot; āstāya—seated; śaram—arrow; dhanuḥ—unto the bow; upāde—joined.*

**TRANSLATION**

Nārada Muni continued: Thereafter, Lord Kṛṣṇa, by His own personal potency, consisting of religion, knowledge, renunciation,
opulence, austerity, education and activities, equipped Lord Śiva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and arrows. When Lord Śiva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons.

PURPORT

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

TEXT 67

श्रयं धन्यं सन्त्याय श्रृङ्खलामिनिजितिष्यः ।
ददाह तेन दुर्भेद्या हरोश्य त्रिपुरो नृप ॥६७॥

śaraṁ dhanuṣi sandhāya
muhūrte 'bhijitśvaraḥ
dadāha tena durbhedyaḥ
haro 'tha tripuro nṛpa

śaram—the arrows; dhanuṣi—on the bow; sandhāya—joining together; muhūrte abhijiti—at noon; īśvaraḥ—Lord Śiva; dadāha—set afire; tena—by them (the arrows); durbhedyaḥ—very difficult to
pierce; *hariḥ*—Lord Śiva; *atha*—in this way; *tri-puraḥ*—the three residences of the demons; *nṛpa*—O King Yudhiṣṭhira.

**TRANSLATION**

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

**TEXT 68**

दिवि दुन्दुभयो नेदुर्विमाना-शतसखुला: ।
देवर्षिपित्‌:्‍सिद्धेशा जयेति कुसुमोत्कर: ।
अवाकीर्मसुह्या नन्तुस्यास्पर्सरोगणा: ॥६८॥

divi dundubhayo nedur
vimāna-sata-saṅkulāḥ
devarṣi-pitr-siddheśā
ejayeti kusumotkaraiḥ
avākiraṇ jagur hrṣṭā
nanṛtuś cāpsaro-gaṇāḥ

divi—in the sky; dundubhayah—kettledrums; neduḥ—vibrated; vimāna—of airplanes; sata—hundreds and thousands; saṅkulāḥ—endowed; deva-rṣi—all the demigods and saints; pitr—the residents of Pitṛloka; siddha—the residents of Siddhaloka; iṣāḥ—all the great personalities; jaya iti—vibrated the chant “let there be victory”; kusumautkaraiah—various kinds of flowers; avākiran—showered on the head of Lord Śiva; jaguh—chanted; hrṣṭāḥ—in great pleasure; nanṛtuḥ—danced; ca—and; apsarah-gaṇāḥ—the beautiful women of the heavenly planets.

**TRANSLATION**

Seated in their airplanes in the sky, the inhabitants of the higher planetary systems beat many kettledrums. The demigods, saints, Pitās, Siddhas and various great personalities showered flowers on
the head of Lord Śiva, wishing him all victory, and the Apsarās began to chant and dance with great pleasure.

**TEXT 69**

एवं दग्धवा पुरातिष्ठो भगवान्पुरहा गुप |

**Translation**

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

**TEXT 70**

एवं विधानया हरेः खमायया

**Translation**

evam vidhāny asya hareḥ sva-māyayā

viḍambamānasya nṛ-lokam ātmanaḥ

vīryāni gitāny rṣibhir jagad-guror

lokaṁ punānāyā aparam vādāmi kim
evam vidhāṇī—in this way; asya—of Kṛṣṇa; hareḥ—of the Supreme Personality of Godhead; sva-māyayā—by His transcendental potencies; vidambamānasya—acting like an ordinary human being; nr-lokam—within human society; ātmanah—of Him; vīryāṇi—transcendental activities; gītāṇi—narrations; ṛṣibhiḥ—by great saintly persons; jagat-guroh—of the supreme master; lokam—all the planetary systems; punāṇāṇi—purifying; aparam—what else; vadāmi kim—can I say.

TRANSLATION

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

PURPORT

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

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

The Perfect Society: Four Social Classes

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

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

The varnāśrama system delineates the divisions of brāhmaṇa, kṣatriya, vaiśya and śūdra. It also sets forth the system of saṅskāras. The garbhādhāna saṅskāra, the ceremony for begetting a child, must be observed by the higher section of people, namely the dvijas. One who follows the garbhādhāna saṅskāra system is actually twiceborn, but those who do not, who deviate from the principles of varnāśrama-dharma, are called dvija-bandhus. The principal occupations for a brāhmaṇa are worshiping the Deity, teaching others how to worship the Deity, studying the Vedic literatures, teaching the Vedic literatures, accepting charity from others and again giving charity to others. A brāhmaṇa should make his livelihood from these six occupational duties. The duty of a kṣatriya is to give protection to the citizens and levy taxes upon them, but he is forbidden to tax the brāhmaṇas. The members of the Kṛṣṇa consciousness movement should therefore be exempt from government taxation. Kṣatriyas may tax everyone but the brāhmaṇas. Vaiśyas should cultivate the land, produce food grains and protect the
cows, whereas the śūdras, who by quality never become brāhmaṇas, kṣatriyas or vaiśyas, should serve the three higher classes and be satisfied. Other means of livelihood are also prescribed for the brāhmaṇas, and these are four—śālīna, yāyāvara, śila, and uñchana. Each of these occupational duties is successively better.

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

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

**TEXT 1**

श्रीशुकु उवाच

श्यत्वेहिंतं साधुसभासमाजितं

महत्त्वपूर्णं उद्ध्रक्क्तम: ।

युविष्यिरे दैत्यपतेर्यदानितः

प्रच्छ भूयस्तवं सङ्क्षम्यवः ॥ १ ॥

śrī-śuka uvāca

śrutvehitam sādhu sabhā-sabhājitam

mahattamāgranya urukramātmanaḥ
Sukadeva Gosvāmī said; śrutā—hearing; hitam—the narration; sādhu sabhā-sabhājitam—which is discussed in assemblies of great devotees like Lord Brahmā and Lord Śiva; mahat-tama-agranyah—the best of the saintly persons (Yudhiṣṭhīra); urukrama-atmanah—of he (Prahlāda Mahārāja) whose mind is always engaged upon the Supreme Personality of Godhead, who always acts uncommonly; yudhiṣṭhīrāḥ—King Yudhiṣṭhīra; daitya-pateḥ—of the master of the demons; mudā-anvitah—in a pleasing mood; papraccha—inquired; bhūyah—again; tanayam—unto the son; svayambhuvah—of Lord Brahmā.

TRANSLATION

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

TEXT 2

Mahārāja Yudhiṣṭhīra inquired; bhagavan—O my lord; śrotum—to hear; icchāmi—I wish; nṛṇām—of human society; dharmam—the occupational duties; sanātanaṃ—common and
eternal (for everyone); \textit{varṇa-āśrama-ācāra-yutam}—based on the principles of the four divisions of society and the four divisions of spiritual advancement; \textit{yat}—from which; \textit{pumān}—the people in general; \textit{vindate}—can enjoy very peacefully; \textit{param}—the supreme knowledge (by which one can attain devotional service).

**TRANSLATION**

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

**PURPORT**

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

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

TRANSLATION

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

TEXT 4

nārāyaṇa-parā viprā
dharmam guhyam param viduḥ
karunāḥ sādhavaḥ śāntās
tvad-vidhā na tathāpare

nārāyaṇa-parāḥ—those who are always devoted to the Supreme Personality of Godhead, Nārāyaṇa; viprāḥ—the best of the brāhmaṇas; dharmam—religious principle; guhyam—the most confidential; param—supreme; viduḥ—know; karunāḥ—such persons are very
merciful (being devotees); sādhavaḥ—whose behavior is very exalted; śāntāḥ—peaceful; tvat-vidhāḥ—like Your Honor; na—not; tathā—so; apare—others (followers of methods other than devotional service).

**TRANSLATION**

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

**PURPORT**

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

**TEXT 5**

श्रीनारद उवाच ।
नत्ता भगवदेऽज्ञाय लोकानां धर्मसेतवे ।
वक्ष्ये सनातनं धर्मं नारायणपुराणसूतस् ॥ ५ ॥
śrī-nārada uvāca
natvā bhagavate jāya
lokānāṁ dharma-setave
vakṣye sanātanam dharmam
nārāyaṇa-mukhāc chrutam

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

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

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

TEXT 6

yohorāṣṭraṁśeṣo dārāṣṭraṁ tu dharmena
lokānāṁ svastaye ‘dhyāste
tapo bādarikāsārame

yah—He who (Lord Nārāyaṇa); avatārya—adventing; ātmanaḥ—of Himself; aṁśena—with a part (Nara); dāksāyaṇyāṁ—in the womb of
Dākṣāyaṇī, the daughter of Mahārāja Dakṣa; tu—in deed; dharmataḥ—from Dharma Mahārāja; lokānām—of all people; svastaye—for the benefit of; adhyāste—executes; tapaḥ—austerity; badarikāśrame—in the place known as Badarikāśrama.

TRANSLATION

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

TEXT 7

धर्ममूलं हि संवासन्तवैदमयो हरिः ||
स्मृतं च तद्विदम राजनेन चात्मा प्रसिद्धि || ७ ||

dharmam-śūlaṁ hi bhagavān
sarva-vedamayo hariḥ
smṛtam ca tad-vidām rājan
yena cātmā prasidati

dharmam-śūlaṁ—the root of religious principles; hi—in deed; bhagavān—the Supreme Personality of Godhead; sarva-vedamayo hariḥ—the essence of all Vedic knowledge; hariḥ—the Supreme Being; smṛtam ca—and the scriptures; tat-vidām—of those who know the Supreme Lord; rājan—O King; yena—by which (religious principle); ca—also; ātmā—the soul, mind, body and everything; prasidati—become fully satisfied.

TRANSLATION

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

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

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihata
yayātmā suprasidati

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

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

śruti-smṛti-sadācārah
svasya ca priyam ātmānaḥ
sanyāk saṅkalpajah kāmo
dharma-mūlam idaṁ smṛtam

One should learn human behavior from śruti, the Vedas, and from smṛti, the scriptures following the Vedic principles. Śrila Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu says:
The purport is that to become a devotee one must follow the principles laid down in śruti and smṛti. One must follow the codes of the Purāṇas and the pañcarātrika-vidhi. One cannot be a pure devotee without following the śruti and smṛti, and the śruti and smṛti without devotional service cannot lead one to the perfection of life.

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

TEXTS 8–12

satvam dya tapah saucam
titikseksa shamo damah
ahimsa brahmacaryam ca
tyagah svadhyaya arjavam
santoṣah samadṛk-sevā  
grāmyehoparamah śanaiḥ  
nṛnāṁ viparyayeheksā  
maunam ātma-vimarśanam

annādyādeḥ sarṇivbhāgo  
bhūtebhyaḥ ca yathāharataḥ  
teṣv ātma-devatā-buddhiḥ  
sutarāṁ nṛṣu pāṇḍava

śravaṇaṁ kārtanaṁ cāsyā  
smaraṇaṁ mahatāṁ gataḥ  
sevejāvanatir dāsyam  
sakhyaṁ ātma-samarpaṇam

nṛnāṁ ayaṁ paro dharmāḥ  
sarveśāṁ samudāḥṛtaḥ  
trīṁśal-lakṣaṇavān rājaṁ  
sarvātmā yena tuṣyati

satyam—speaking the truth without distortion or deviation; dayā—sympathy to everyone suffering; tapaḥ—austerities (such as observing fasts at least twice in a month on the day of Ekādaśī); saucam—cleanliness (bathing regularly at least twice a day, morning and evening, and remembering to chant the holy name of God); titikṣā—toleration (being unagitated by seasonal changes or inconvenient circumstances); ikṣā—distinguishing between good and bad; śamaḥ—control of the mind (not allowing the mind to act whimsically); damāḥ—control of the senses (not allowing the senses to act without control); aḥimsā—nonviolence (not subjecting any living entity to the threefold miseries); brahmacyāram—continence or abstaining from misuse of one’s semen (not indulging in sex with women other than one’s own wife and not having sex with one’s own wife when sex is forbidden, like during the period of menstruation); ca—and; tyāgaḥ—giving in charity at least fifty percent of one’s income; svādhyaḥ—reading of transcendental literatures like Bhagavad-gītā, Śrīmad-Bhāgavatam, Rāmāyana and Mahābhārata (or, for those not in Vedic culture, reading of the Bible or
Koran); ārjavam—simplicity (freedom from mental duplicity); santoṣaḥ—being satisfied with that which is available without severe endeavor; samadṛṣṭ-sevā—rendering service to saintly persons who make no distinctions between one living being and another and who see every living being as a spirit soul (panditāḥ sama-dārsināḥ); grāmya-ihā-uparāmaha—not taking part in so-called philanthropic activities; śanaiḥ—gradually; nṛṇām—in human society; viparīyaih-ihā—the unnecessary activities; īkṣā—discussing; maunam—being grave and silent; ātma—into the self; vimarśanam—research (as to whether one is the body or the soul); anna-ādya-ādeḥ—of food and drink, etc.; saṁvibhāgah—equal distribution; bhūtebhyaḥ—to different living entities; ca—also; yathā-arhataḥ—as befitting; teṣu—all living entities; ātma-devatā-buddhiḥ—accepting as the self or the demigods; su-tarām—preliminarily; nṛṣu—among all human beings; pāṇḍava—O Mahārāja Yudhiṣṭhira; śravaṇam—hearing; kirtanam—chanting; ca—also; asya—of Him (the Lord); smaraṇam—remembering (His words and activities); mahatām—of great saintly persons; gateḥ—who is the shelter; sevā—service; iṣya—worship; avanatiḥ—offering obeisances; dāsyam—accepting the service; sakhyam—to consider as a friend; ātma-samarpaṇam—surrendering one’s whole self; nṛṇām—of all human beings; ayam—this; paraḥ—the supermost; dharmāḥ—religious principle; sarvesām—of all; samudāhṛtaḥ—described fully; trimśat-lakṣaṇa-vān—possessing thirty characteristics; rājan—O King; sarva-ātmā—the Supreme Lord, the Supersoul of all; yena—by which; tuṣyatī—is satisfied.

TRANSLATION

These are the general principles to be followed by all human beings: truthfulness, mercy, austerity (observing fasts on certain days of the month), bathing twice a day, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence, celibacy, charity, reading of scripture, simplicity, satisfaction, rendering service to saintly persons, gradually taking leave of unnecessary engagements, observing the futility of the unnecessary activities of human society, remaining silent and grave and avoiding unnecessary talk, considering whether one is the body or the soul, distributing food equally to all living entities (both men and animals), seeing every soul
(especially in the human form) as a part of the Supreme Lord, hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one’s whole self. O King Yudhiṣṭhira, these thirty qualifications must be acquired in the human form of life. Simply by acquiring these qualifications, one can satisfy the Supreme Personality of Godhead.

**PURPORT**

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

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

TEXT 13

samskrta yatricchinnah
sa dvija jo jagada yam
ijyadhyananadannii
vihitii dvijanmanam
janma-karmavadatanaam
kriyaas castrama-coditaah

samskrta—reformatory processes; yat—wherein; avicchinnah—without interruption; sah—such a person; dvi-jah—twiceborn; ajah—
The Perfect Society: Four Social Classes

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

TRANSLATION

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

PURPORT

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

**TEXT 14**

विप्रायाद्यायानादिनी वर्ण्यक्षापतिक्षः ||
राज्ये वृत्तः प्रजागोपुरविश्राद्वाकरादिभिः ॥ १४॥

$viprasyādhyayanādini$
$ṣaḍ-anyasyāpratigrahaḥ$
$rājno vṛttih prajā-goptur$
$aviprād vā karādibhiḥ$

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

**TRANSLATION**

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

**PURPORT**

Viśvanātha Cakravartī Thākura explains the position of *brāhmaṇas* and *kṣatriyas* as follows. *Brāhmaṇas* have six occupational duties, of which three are compulsory—namely, studying the *Vedas*, worshiping
the Deity and giving charity. By teaching, by inducing others to worship the Deity, and by accepting gifts, the brāhmaṇas receive the necessities of life. This is also confirmed in the Manu-saṁhitā:

\[
\begin{align*}
\text{saṁnām tu karaṇāṁ asya} \\
\text{trīṇi karaṇāṁ jīvikā} \\
\text{yajanaḥdyāpane caiva} \\
\text{viśuddhāc ca pratigrahaḥ}
\end{align*}
\]

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

**TEXT 15**

\[\begin{align*}
\text{वैश्यस्तु वार्तचतुर्दश: स्मान् नित्यं ब्रह्मकृत्कश्व: ।} \\
\text{शुद्धस्स दिजशुभूषा देवनिधि स्थायिनो मेवेत् ॥२५॥}
\end{align*}\]
vaiśyas tu vārtā-vṛttih syān
nityāṁ brahma-kulānugah
śudrasya dvija-śuśrūṣā
vṛttis ca svāmino bhavet

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

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

TEXT 16
vārtā vicitrā śālīna-
yāyāvara-siloṁchanam
vipra-vṛttis caturdheyam
śreyasi cottarottārā

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

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

PURPORT

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

TEXT 17

जघन्यो नोत्तरां द्वितियनापदि भजेकरः।
ऋष्टे राजयमापत्सु सर्वेशामपि सर्वेषः॥ ABSPATH॥

jaghanyo nottamāṁ vṛttim
anāpadi bhajen naraḥ
rte rājanyam āpatsu
sarvesām api sarvaśaḥ

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

TRANSLATION

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

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

Texts 18–20

ṛtāṁṛtābhyāṁ jīveta
mrtena pramṛtena vā
satyaṁṛtābhyāṁ api vā
na śva-vṛttyā kadācana

ṛtāṁṛtābhyāṁ jīveta
mrtena pramṛtena vā
satyaṁṛtābhyāṁ api vā
na śva-vṛttyā kadācana
In time of emergency, one may accept any of the various types of professions known as āra, amṛta, mṛta, pramṛta and satyānṛta, but one should not at any time accept the profession of a dog. The profession of uñchaśila, collecting grains from the field, is called...
Collecting without begging is called amṛta, begging grains is called mṛta, tilling the ground is called pramṛta, and trade is called satyānṛta. Engaging in the service of low-grade persons, however, is called śva-vṛtti, the profession of the dogs. Specifically, brāhmaṇas and kṣatriyas should not engage in the low and abominable service of śūdras. Brāhmaṇas should be well acquainted with all the Vedic knowledge, and kṣatriyas should be well acquainted with the worship of demigods.

PURPORT

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

TEXT 21

śamo damas tapah śaucam
santoṣaḥ ksāntir ārjavam
jñānaṁ dayācyutātmatvam
satyaṁ ca brahma-lakṣaṇam

śamaḥ—control of the mind; damas—control of the senses; tapah—austerity and penance; śaucam—cleanliness; santosah—satisfaction;
kṣāntiḥ—forgiveness (being unagitated by anger); ārjavam—simplicity; jñānam—knowledge; dayā—mercy; acyuta-ātmatvam—accepting oneself as an eternal servant of the Lord; satyam—truthfulness; ca—also; brahma-lakṣaṇam—the symptoms of a brāhmaṇa.

TRANSLATION

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

PURPORT

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

TEXT 22

श्रौर्यं वीर्यं धृतिस्तेजस्याग्निञात्मकः क्षमा ।
ब्रह्मण्यता प्रसादख सत्यं च क्षत्रलक्षणम् ॥२२॥

śauryam viryam dhṛtiḥ tejas
tyāgaḥ cātmajayaḥ kṣamā
brahmaṇyaṭaḥ prasādaḥ ca
satyam ca kṣatra-lakṣaṇam

śauryam—power in battle; viryam—being unconquerable; dhṛtiḥ—patience (even in reverses, a kṣatriya is very grave); tejah—ability to defeat others; tyāgaḥ—giving charity; ca—and; ātma-jayah—not being overwhelmed by bodily necessities; kṣamā—forgiveness; brahmaṇyaṭaḥ—faithfulness to the brahminical principles; prasādaḥ—jolliness in any condition of life; ca—and; satyam ca—and truthfulness; kṣatra-lakṣaṇam—these are the symptoms of a kṣatriya.
TRANSLATION

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

TEXT 23

deva-guru-acyute bhaktis
trī-varga-paripoṣanam
āstikyam udyamo nityam
naipūṇyam vaiśya-lakṣanam

deva-guru-acyute—unto the demigods, the spiritual master and Lord Viṣṇu; bhaktiḥ—engagement in devotional service; trī-varga—of the three principles of pious life (religion, economic development and sense gratification); paripoṣanam—execution; āstikyam—faith in the scriptures, the spiritual master and the Supreme Lord; udyamāḥ—active; nityam—without cessation, continuously; naipūṇyam—expertise; vaiśya-lakṣanam—the symptoms of a vaiśya.

TRANSLATION

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

TEXT 24

shudrasya śāntiḥ: shāntiḥ sevā śāmīnīmāyam ||
āmaratyaś ca brāhmaṇeḥ sātvam gocchiprākṛtam ||24||
śūdrasya sannatīḥ śāucāṁ
sevā svāminy āmāyayā
amantra-yajñō hy āsteyāṁ
satyāṁ go-vipra-rakṣaṇaṁ

śūdrasya—of the śūdra (the fourth grade of man in society, the worker); sannatīḥ—obedience to the higher classes (the brāhmaṇas, kṣatriyas and vaiśyas); śāucāṁ—cleanliness; sevā—service; svāminy—to the master who maintains him; āmāyayā—without duplicity; amantra-yajñōḥ—performance of sacrifices simply by offering obesances (without mantras); hi—certainly; āsteyāṁ—practicing not to steal; satyāṁ—truthfulness; go—cows; vipra—brāhmaṇas; rakṣaṇaṁ—protecting.

TRANSLATION

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

PURPORT

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

TEXT 25

श्रीणां च पतिदेवानां तन्तुष्ठासानुविन्यस्या ।
धन्न्यगृहस्तितिश्च नित्यं तद्विद्यार्थाय ॥ २५॥
strīnāṁ ca pati-devānāṁ
tac-chuṣrūṣānukūlatā
tad-bandhuṣu anuvṛttiś ca
nityaṁ tad-vrata-dhāraṇam

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

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

PURPORT
It is very important for peaceful householder life that a woman follow the vow of her husband. Any disagreement with the husband’s vow will disrupt family life. In this regard, Cāṇakya Pāṇḍita gives a very valuable instruction: dampatyoh kalaho nāsti tatra śrīḥ svayam āgatāḥ. When there are no fights between husband and wife, the goddess of fortune automatically comes to the home. A woman’s education should be conducted along the lines indicated in this verse. The basic principle for a chaste woman is to be always favorably disposed toward her husband. In Bhagavad-gītā (1.40) it is said, strīsu duṣṭāsu vārṣṇeyā jāyate varṇa-saṅkaraḥ: if the women are polluted, there will be varṇa-saṅkara population. In modern terms, the varṇa-saṅkara are the hippies, who do not follow any regulative injunctions. Another explanation is that when the population is varṇa-saṅkara, no one can know who is on what platform. The varṇāśrama system scientifically divides society into four
varṇas and four āśramas, but in varna-sanikara society there are no such distinctions, and no one can know who is who. In such a society, no one can distinguish between a brāhmaṇa, a kṣatriya, a vaiśya and a śūdra. For peace and happiness in the material world, the varṇāśrama institution must be introduced. The symptoms of one’s activities must be defined, and one must be educated accordingly. Then spiritual advancement will automatically be possible.

**TEXTS 26–27**

**Sāmannjopahelāpābhyan**  
**Grha-maṇḍana-vartanaih**  
**Svayam ca maṇḍitā nityam**  
**Parimṛṣṭa-paricchhadā**

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

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

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

TEXT 28

संतुष्टालोलुपा दक्षा धर्मज्ञा प्रियसत्यवाक्।
अप्रमत्ता शुचि: लिङ्ग्य पति स्निग्धिं भजेत॥२८॥

santuṣṭā alo lokā dakṣā
dharma-jñā priya-satya-vāk
apramattā śucih snigdha
patim tv apatitam bhajet

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

TRANSLATION

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

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

TEXT 29

या पति हरिभावेन मजेत् श्रीरिव तत्परा ।
हर्षात्मना हरेलोके पत्या श्रीरिव मोदते ॥२९॥

yā patim hari-bhāvena
bhajet śrīr iva tat-parā
hary-ātmanā harer loke
patyā śrīr iva modate

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

TRANSLATION

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

PURPORT

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

harir asmin sthita iti
striṇāṁ bhartari bhāvanā
śisyānāṁ ca gurau nityam
śudrānāṁ brāhmaṇādīsu
bhṛtyānāṁ svāmini tathā
hari-bhāva udīritaḥ
A woman should think of her husband as the Supreme Lord. Similarly, a disciple should think of the spiritual master as the Supreme Personality of Godhead, a śūdra should think of a brāhmaṇa as the Supreme Personality of Godhead, and a servant should think of his master as the Supreme Personality of Godhead. In this way, all of them will automatically become devotees of the Lord. In other words, by thinking this way, all of them will become Kṛṣṇa conscious.

TEXT 30

 vrūtthī saṅkara-jātināṁ
tat-tat-kula-kṛtā bhavet
acaurāṇāṁ apāpānāṁ
antyajāntevasāyināṁ

 vrūtthī—occupational duty; saṅkara-jātināṁ—of the mixed classes of men (those other than the four divisions); tat-tat—according to their respective; kula-kṛtā—family tradition; bhavet—should be; acaurāṇāṁ—not thieves by profession; apāpānāṁ—not sinful; antyaja—lower classes; antevasāyināṁ—known as antevasāyi or caṇḍāla.

TRANSLATION

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

PURPORT

The four principal divisions of society—brāhmaṇa, kṣatriya, vaiśya and śūdra—have been defined, and now there is a description of the antyaja, the mixed classes. Among the mixed classes, there are two divisions—pratilomaja and anulomaja. If a woman of a high caste marries a man of a lower caste, their union is called pratilo. If a woman of a low
caste, however, marries a man of a higher caste, their union is called anulo. The members of such dynasties have their traditional duties as barbers, washermen and so on. Among the antyajas, those who are still somewhat pure in that they do not steal and are not addicted to meat-eating, drinking, illicit sex and gambling are called antevasāyi. Among people of the lower classes, intermarriage and the drinking of wine are allowed, for these people do not recognize such conduct as sinful among themselves.

TEXT 31

prāyah sva-bhāva-vihito
ṛṇām dharmaḥ yuge yuge
veda-dṛgbiḥaḥ smṛto rājan
pretya cēha ca śarma-kṛt

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

TRANSLATION

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

PURPORT

In Bhagavad-gītā (3.35) it is said, śreyān sva-dharmo vīgūṇah param-dharmāt svanuṣṭhitāḥ: "It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties." The antyajas, the men of the lower classes, are accustomed to stealing, drinking and illicit sex, but that is not considered sinful. For example, if a
tiger kills a man, this is not sinful but if a man kills another man, this is considered sinful, and the killer is hanged. What is a daily affair among the animals is a sinful act in human society. Thus according to the symptoms of higher and lower sections of society, there are different varieties of occupational duties. According to the experts in Vedic knowledge, these duties are prescribed in terms of the age concerned.

TEXT 32

vṛttyā svabhāva-kṛtayā
vartamāṇah svā-karma-kṛt
hitvā svabhāva-jam karma
śanair nirguṇatām iyāt

vṛttyā — with the profession; svabhāva-kṛtayā — performed according to one’s modes of material nature; vartamāṇah — existing; svā-karma-kṛt — executing his own work; hitvā — giving up; svabhāva-jam — born from one’s own modes of nature; karma — activities; śanair — gradually; nirguṇatām — transcendental position; iyāt — may attain.

TRANSLATION

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

PURPORT

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

TEXTS 33–34

उप्यमानं प्रुषं क्षेत्रं निर्वियवितामिति || 32 ||

न कुल्यते पुनं श्रव्यं उसं बीजं च नस्यति || 33 ||
TRANSLATION

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

PURPORT

If one continuously sprinkles drops of ghee on a fire, the fire will not be extinguished, but if one suddenly puts a lump of ghee on a fire, the fire may possibly be extinguished entirely. Similarly, those who are too sinful and have thus been born in the lower classes are allowed to enjoy sinful activities fully, for thus there is a chance that these activities will become detestful to them, and they will get the opportunity to be purified.
TEXT 35

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

PURPORT

Herein it is clearly stated by Nārada Muni that one should not be accepted as a brāhmaṇa, kṣatriya, vaiśya or śūdra according to birth, for although this is going on now, it is not accepted by the śāstras. As stated in Bhagavad-gītā (4.13), cātur-varṇyam mayā srṣṭaṁ guṇa-karma-vibhāgaṁ. Thus the four divisions of society—brāhmaṇa, kṣatriya, vaiśya and śūdra—are to be ascertained according to qualities and activities. If one was born in a brāhmaṇa family and has acquired the brahminical qualifications, he is to be accepted as a brāhmaṇa; otherwise, he should be considered a brahma-bandhu. Similarly, if a śūdra acquires the qualities of a brāhmaṇa, although he was born in a śūdra family, he is not a śūdra; because he has developed the qualities of a brāhmaṇa, he should be accepted as a brāhmaṇa. The Kṛṣṇa consciousness movement is meant to develop these brahminical qualities. Regardless of the community in which one was born, if one develops the qualities of a brāhmaṇa he should be accepted as a brāhmaṇa, and he
then may be offered the order of *sannyāsa*. Unless one is qualified in terms of the brahminical symptoms, one cannot take *sannyāsa*. In designating a person a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, birth is not the essential symptom. This understanding is very important. Herein Nārada Muni distinctly says that one may be accepted according to the caste of his birth if he has the corresponding qualifications, but otherwise he should not. One who has attained the qualifications of a *brāhmaṇa*, regardless of where he was born, should be accepted as a *brāhmaṇa*. Similarly, if one has developed the qualities of a *śūdra* or a *caṇḍāla*, regardless of where he was born, he should be accepted in terms of those symptoms.

*Thus end the Bhaktivedanta purports of the Seventh Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled “The Perfect Society: Four Social Classes.”*
CHAPTER TWELVE

The Perfect Society: Four Spiritual Classes

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

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

After completing one’s education as a brahmacārī in this way, one should give dākṣiṇā, an offering of gratitude, to one’s guru, and then one may leave for home and accept the next āśrama—the grhastra-āśrama—or else one may continue in the brahmacarya-āśrama without adulteration. The duties for the grhastra-āśrama and brahmacarya-
äśrama, as well as the duties for sannyāsīs, are prescribed in the śāstras. A grhastha is not meant to enjoy sex life without restriction. Indeed, the whole purpose of Vedic life is to become free from sexual indulgence. All the äśramas are recognized for spiritual progress, and therefore although the grhastha-äśrama gives a kind of license for sex life for a certain time, it does not allow unrestricted sex life. Therefore, in grhastha life also, there is no illicit sex. A grhastha should not accept a woman for sexual enjoyment. Wasting semen is also illicit sex.

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

**TEXT 1**

śrī-nārada uvāca

brahmacārī guru-kule

vasan dānto guror hitam

ācāran dāsavan nico

gurau sudṛṭha-sauhṛdāḥ

śrī-nāradaḥ uvāca—Śrī Nārada Muni said; brahmacārī—a brahmacārī, a student living at the residence of the guru; guru-kule—at the residence of the guru; vasan—by living; dāntaḥ—continuously
practicing control of the senses; guruh hitam—only for the benefit of the guru (not for one’s personal benefit); acharan—practicing; dāsa-vat—very humbly, like a slave; nīcāh—submissive, obedient; gurau—unto the spiritual master; su-dṛḍha—firmly; sauhṛdaḥ—in friendship or good will.

TRANSLATION

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

TEXT 2

sāyam prātar upāsita
guru-agny-arka-surottamān
sandhye ubhe ca yata-vāg
japan brahma samāhitah

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

TRANSLATION

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

TEXT 3

찬다상브야소ि 구로रहुतक्षेत् सुप्रभिः
उपकर्मेववातने च चरणो शिरसा नमेत्

chanting the Gāyatri mantra he should worship them.
chandāṁsy adhiyīta guror
āhūtaś cet suyantritaḥ
upakrame 'vasāne ca
caranau śirasā namet

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

TRANSLATION

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

TEXT 4

mekhalājina-vāsāmsi
jatā-danda-kamandalūn
bibhryād upavītam ca
darbha-pāṇīr yathoditam

mekhalā—a belt made of straw; ajina-vāsāmsi—garments made of deerskin; jatā—matted hair; danda—a rod; kamandalūn—and a water-pot known as a kamanḍalu; bibhryāt—he (the brahmaṇa) should regularly carry or wear; upavītam ca—and a sacred thread; darbha-pāṇīr—taking purified kuśa in his hand; yathā uditam—as recommended in the śāstras.

TRANSLATION

Carrying pure kuśa grass in his hand, the brahmaṇa should dress regularly with a belt of straw and with deerskin garments. He
should wear matted hair, carry a rod and waterpot and be decorated with a sacred thread, as recommended in the śāstras.

TEXT 5

sāyam prātās cared bhaikṣyam
gurave tan nivedayet
bhuṇjita yady anujñāto
no ced upavaset kvacit

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

TRANSLATION

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

TEXT 6

suśīlo mita-bhug dakṣah
śraddadhāno jūtiendriyāḥ
yāvad-arthaṁ vyavaharet
strīṣu strī-nirjīteṣu ca

su-śīlaḥ—very polite and well behaved; mita-bhuk—eating only exactly what he needs, neither more nor less; dakṣah—expert or without
laziness, always busy; śraddadhānāh—possessing full faith in the instructions of the śāstra and the spiritual master; jīta-indriyāh—having full control over the senses; yāvat-arthām—as much as necessary; vyavahāret—should behave externally; strī-su—unto women; strī-nirjīteṣu—men who are henpecked, controlled by women; ca—also.

TRANSLATION

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

PURPORT

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

TEXT 7

varjayet pramadā-gāthām
agrhaṣṭho brhad-vṛataḥ
indriyāni pramāthīni
haranty api yater manah

varjayet—must give up; pramadā-gāthām—talking with women; agrhaṣṭaḥ—a person who has not accepted the grhaṣṭha-āśrama (a brahmaçārī or sannyāśī); brha-vṛataḥ—invariably observing the vow of celibacy; indriyāni—the senses; pramāthīni—almost always unconquerable; haranty—take away; api—even; yateḥ—of the sannyāsī; manah—the mind.
TRANSLATION

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

PURPORT

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

TEXT 8

केशप्रसाधनोन्यदिःसप्नमयञ्जनादिकम् ।
गुरुस्त्रिभिर्युवतिभिः कारयेत्तत्मो युवा ॥ ८ ॥

keṣa-prasādhana-brushing the hair; unmarda—massaging the body; snapana—bathing; abhyaṅjana-ādikam—massaging the body with oil and so on; guru-striḥbhīḥ—by the wife of the spiritual master; yuvatibhiḥ—very young; kārayet—should allow to do; na—never; ātmanāḥ—for personal service; yuvā—if the student is a young man.
TRANSLATION

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

PURPORT

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

ātma-mātā gurūh patnī
brāhmaṇī rāja-patnikā
dhenur dhātri tathā prthivi
saptaitā mātaraḥ smṛtāḥ

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

TEXT 9

नन्तगिनः प्रमदा नाम ग्ह्रतकुम्भसमः पुमानः ।
सुतामपि रहो जश्नादत्थाद यावदेश्वनः ॥ ९ ॥

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

**TRANSLATION**

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

**PURPORT**

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

**TEXT 10**

\[ \text{kalpayitvātmanā yāvad} \\
\text{abhāsam idam īśvarāḥ} \\
\text{dvaitāṁ tāvan na viramet} \\
\text{tato hy asya viparyayāḥ} \]

kalpayitvā—ascertaining positively; ātmanā—by self-realization; yāvat—as long as; ābhāsam—reflection (of the original body and
senses); idam—this (the body and senses); īśvarah—completely independent of illusion; dvaitam—duality; tāvat—for that long; na—does not; viramet—see; tataḥ—by such duality; hi—indeed; asya—of the person; viparyayāḥ—counteraction.

**TRANSLATION**

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

**PURPORT**

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

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śvapāke ca
panḍitāḥ sama-darśinaḥ

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

\[
\begin{align*}
\text{bahutvenaiva vastūnāṁ} \\
\text{yathārtha-jñānam ucyate} \\
\text{advaita-jñānam ity etad} \\
\text{dvaita-jñānam tad-anyathā}
\end{align*}
\]

\[
\begin{align*}
yathā jñānam tathā vastu \\
yathā vastus tathā matiḥ \\
naiva jñānārthayor bhedas \\
tata ekatva-vedanam
\end{align*}
\]

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

**TEXT 11**

\[
\begin{align*}
etat sarvam grhaṣṭhasya \\
\text{samāmnātam yater api} \\
guru-urvīṭṭh vikālpena \\
grhaṣṭhasyārtu-gāmināḥ
\end{align*}
\]

etat—this; sarvam—all; grhaṣṭhasya—of a householder; samāmnātam—described; yateḥ api—even of the person in the renounced order; guru-urvīṭṭh vikālpena—to follow the orders of the spiritual master; grhaṣṭhasya—of the householder; rtu-gāmināḥ—accepting sex only during the period favorable for procreation.

**TRANSLATION**

All the rules and regulations apply equally to the householder and the sannyāsi, the member of the renounced order of life. The
gr̄haustha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.

**PURPORT**

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

TEXT 12

अष्णनामयायणोन्नद्यवलेखामिष्य मधु ।
समन्धशेतार्करस्त्रांग्रहन्येथे भूहुर्वतः ॥१२॥

aṇjanābhyanjanonmardasya-
stry-avalekhāmīṣam madhu
srag-gandha-lepālankārāṁs
tyajeyur ye brhad-vratāḥ

aṇjana—ointment or powder for decorating the eyes; abhyānaja—massaging the head; unmarḍa—massaging the body; stṛ-avalekha—to glance over a woman or to paint a woman's picture; āmīṣam—meat-eating; madhu—drinking liquor or honey; sraṅk—decorating the body with garlands of flowers; gandha-lepā—smearing the body with scented ointment; alankārāṇa—decorating the body with ornaments; tyajeyuh—must give up; ye—those who; brhat-vratāḥ—have taken the vow of celibacy.

TRANSLATION

Brahmacārīs or grhasthas who have taken the vow of celibacy as described above should not indulge in the following: applying powder or ointment to the eyes, massaging the head with oil, massaging the body with the hands, seeing a woman or painting a woman's picture, eating meat, drinking wine, decorating the body with flower garlands, smearing scented ointment on the body, or decorating the body with ornaments. These they should give up.
uṣitvaivāṁ guru-kule
dvija 'dhityāvabudhya ca
trayīṁ sāṅgopaniṣadāṁ
yāvad-arthaṁ yathā-balam
dattvā varam anujñāto
guroh kāmaṁ yadiśvaraḥ
gṛham vanam vā praviṣet
pravrajet tatra vā vaset

uṣitvā—residing; evam—in this way; guru-kule—under the care of the spiritual master; dvija—the twiceborn, namely the brāhmaṇas, kṣatriyas and vaiśyas; adhitya—studying Vedic literature; avabudhya—understanding it properly; ca—and; trayīṁ—the Vedic literatures; saṁga—along with supplementary parts; upaniṣadāṁ—as well as the Upaniṣads; yāvat-arthaṁ—as far as possible; yathā-balam—as far as one can, according to one's ability; dattvā—giving; varam—remuneration; anujñātāḥ—being asked; guroh—of the spiritual master; kāmaṁ—desires; yadi—if; īśvaraḥ—capable; gṛham—household life; vanam—retired life; vā—either; praviṣet—one should enter; pravrajet—or get out of; tatra—there; vā—either; vaset—should reside.

TRANSLATION

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

PURPORT

To study the Vedas and understand them, of course, requires some special intelligence, but the members of the three higher sections of
The society—namely the brāhmaṇas, kṣatriyas and vaiśyas—must learn the Vedic literatures according to their capability and power to understand. In other words, studying the Vedic literatures is compulsory for everyone but the śūdras and antyajās. The Vedic literature gives the knowledge that can lead one to understand the Absolute Truth—Brahman, Paramātman or Bhagavān. Guru-kula, or the reformatory educational institution, should be used only to understand Vedic knowledge. At the present time there are many educational institutions for training and technology, but such knowledge has nothing to do with understanding of the Absolute Truth. Technology, therefore, is meant for the śūdras, whereas the Vedas are meant for the dvijas. Consequently this verse states, dvīja 'dhītyāvabudhyā ca trayīṁ sāṅgopaniśadam. At the present time, in the age of Kali, practically everyone is a śūdra, and no one is a dvīja. Therefore the condition of society has very much deteriorated.

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

TEXT 15

agnau gurāv ātmani ca
sarva-bhūteṣv adhokṣajam
bhūtaih sva-dhāmabhīḥ paśyed
apraviṣṭair praviṣṭavat

agnau—in the fire; gurau—in the spiritual master; ātmani—in one's self; ca—also; sarva-bhūteṣu—in every living entity; adhokṣajam—the
Supreme Personality of Godhead, who cannot be seen or perceived with the material eyes or other material senses; bhūtaiḥ—with all living entities; sva-dhānamabhiḥ—along with His Lordship’s paraphernalia; paśyet—one should see; apraviṣṭam—not entered; praviṣṭa-vat—also entered.

TRANSLATION

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

PURPORT

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

apraviṣṭah sarva-gataḥ
apraviṣṭas tv anurūpavān
evaṁ duṇu-rūpo bhagavān
harir eko janārdanah
The Supreme Personality of Godhead, in His original form, has not entered everything (apraviṣṭāḥ), but in His impersonal form He has entered (praviṣṭāḥ). Thus He has entered and not entered simultaneously. This is also explained in Bhagavad-gītā (9.4), wherein the Lord says:

\[
\text{mayā tatam idaṁ sarvaṁ} \\
\text{jagad avyakta-mūrtinā} \\
\text{mat-sthāni sarva-bhūtāni} \\
\text{na cāham teśv avasthitāḥ}
\]

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

TEXT 16

एवं विधो ब्राह्मचारी वानप्रस्थो यति या यात्रा ।
परं ब्रह्माविगच्छति ॥१६॥

evam vidho brahmacāri 
vanaprastho yatir grhī 
caran vidita-vijnānah 
param brahmādhipacchati

evan vidhah—in this way; brahmacāri—whether one is a brahmacāri; vanaprasthaḥ—or one is in the vanaprastha-āśrama; yatih—or in the sannyāsa-āśrama; grhī—or in the grhastha-āśrama; caran—by practice of self-realization and understanding of the Absolute Truth; vidita-vijnānah—fully conversant with the science of the Absolute Truth; param—the Supreme; brahma—the Absolute Truth; adhipacchati—one can understand.

TRANSLATION

By practicing in this way, whether one be in the brahmacāri-āśrama, grhastha-āśrama, vanaprastha-āśrama or sannyāsa-āśrama, one must always realize the all-pervading presence of the Supreme
Lord, for in this way it is possible to understand the Absolute Truth.

PURPORT

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

TEXT 17

vānaprasthasya vahṣyāmi
niyamān muni-sammatān
yān āsthāya munir gacched
ṛṣi-lokam uhāṇajasā

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

TRANSLATION

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

TEXT 18

n kuṭṭasamāhesāya-adrañjyaḥ chaṇḍakālāt: ||
agnipākṣyāmānaḥ vā ākṣepkṣaṁtaheva ||18||
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Text 19

na krṣṭa-pacyam a спинyād
akṛṣṭam cāpy akālataḥ
agni-pakvam athāmarm vā
arka-pakvam utāharet

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

TRANSLATION

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

TEXT 19

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

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

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

TEXT 20

अग्न्यार्थेऽवेल शरणयुग्मं वाद्रिकम्बरम् ।
श्रेयं हिमवालयमिर्षर्कातर्पस्तं स्वयम् ॥ २० ॥

agny-artham eva śaraṇam
uṭajam vādri-kandaram
śrayeta hima-vāyu-agni-varsārkātpa-śāt svayam

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

TRANSLATION

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

TEXT 21

केशरोपनवक्ष्युषुमलानि जातिलो दधत् ।
कमण्डलवजने दण्डवल्कलापिरिच्छदान ॥ २१ ॥

keśa-roma-nakha-śmaśru-malāni jaṭilo dadhat
kamanḍalav-ajine daṇḍa-valkalāgni-paricchadān

keśa—hair on the head; roma—hair on the body; nakha—nails; śmaśru—moustache; malāni—and dirt on the body; jaṭilaḥ—with mat-
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ted locks of hair; *dadhat*—one should keep; *kamanḍalu*—a waterpot; *ajine*—and a deerskin; *daṇḍa*—rod; *valkala*—the bark of a tree; *agni*—fire; *paricchadān*—garments.

**TRANSLATION**

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

**TEXT 22**

रचिपृणां द्वादशांनि चतुरुपः पृष्टि ।
ढावेकं वा यथा उदिनं विपावेत कुप्रतः ॥ २२ ॥

caret vane dvādaśābdān
aśṭau vā caturu munih
dvāv ekaṁ vā yathā buddhir
na vipadyeta kṛchṛataḥ

caret—should remain; vane—in the forest; dvādaśa-abdān—twelve years; aśṭau—for eight years; vā—either; caturuḥ—four years; munih—a saintly, thoughtful man; dvau—two; ekaṁ—one; vā—either; yathā—as well as; buddhiḥ—intelligence; na—not; vipadyeta—bewildered; kṛchṛataḥ—because of hard austerities.

**TRANSLATION**

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

**TEXT 23**

यथाकतः: सक्रियां न्यायिकं मर्यमयायवः ।
आत्मीक्षेत्रां वा विद्यांकुश्यादनित्यादिकम् ॥ २३ ॥
yadākalpaḥ sva-kriyāyām
vyādhibhir jarayāthavā
ānvikṣikyām vā vidyāyām
kuryād ānasānādikam

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

TRANSLATION

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

TEXT 24

aṁtmany āgnin samāropya
sannyasyāhāṁ mamātmatāṁ
kāraṇeṣu nyaset samyak
saṅghātam tu yathārhatah

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

TRANSLATION

He should properly place the fire element in his own self and in this way give up bodily affinity, by which one thinks the body to be
one's self or one's own. One should gradually merge the material body into the five elements [earth, water, fire, air and sky].

PURPORT

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

TEXT 25

khe khâni vâyau niśvâsâns
tejahsûsmânam âtmavâns
apsv âsrk-âsleûma-pûyâns
kshitau šeṣams yathodbhavam

khe—in the sky; khâni—all the holes of the body; vâyau—in the air; niśvâsâns—all the different airs moving within the body (prâṇa, apâṇa, etc.); tejahsu—in fire; usmânam—the heat of the body; âtma-vâṅ—a person who knows the self; âpsv—in water; âsrk—blood; âsleûma—mucus; pûyâns—and urine; kshitau—in the earth; šeṣams—the remaining (namely skin, bones and the other hard things in the body); yathâ-udbhavam—wherefrom all of them grew.

TRANSLATION

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

**PURPORT**

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

**TEXTS 26-28**

vācam agnau savaktavyāṁ
dindre śīlam karav api
padāni gatyā vayasi
ratyopastham prajāpatau

mṛtyau pāyuṁ visargam ca
yathā-sthānam vinirdiṣet
dīkṣu śrotam sa-nādena
sparśanādyātmani tvacam

rūpāṇi caksuṣā rājan
jyotisy abhiniveśayet
apsu pracetasā jihvāṁ
ghreyair ghrāṇam kṣitau nyaset

vācam—speech; agnau—in the fire-god (the personified god controlling fire); sa-vaktavyāṁ—with the subject matter of speaking; indre—
unto King Indra; śilpam—craftsmanship or the capacity to work with the hands; karau—as well as the hands; api—indeed; padāni—the legs; gatyā—with the power to move; vayasi—unto Lord Viṣṇu; ratyā—sexual desire; upastham—with the genitals; prajāpatau—unto Prajāpati; mṛtyau—unto the demigod known as Mṛtyu; pāyum—the rectum; visargam—with its activity, evacuation; ca—also; yathā-sthānam—in the proper place; vinirdiṣet—one should indicate; dīksu—unto different directions; śrotam—the aural sense; sa-nādena—with sound vibration; sparśena—with touch; adhyātmani—unto the wind-god; tvacam—the sense of touch; rūpāni—form; caṅsusā—with eyesight; rājan—O King; jyotīṣi—in the sun; abhinīvesayet—one should endow; apsu—unto water; pracetasā—with the demigod known as Varuṇa; jihvā—with the tongue; ghreyaiḥ—with the object of smell; ghrānam—the power to smell; kṣitaḥ—in the earth; nyaset—one should give.

TRANSLATION

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

TEXTS 29–30

मनो मनोरैथन्त्रे बृद्धि बोध्ये: कबी परे ।
कर्माण्यल्यात्मन्म खल्ले यदहुःममताक्रिया ।
सर्वेन चितं क्रेत्रमे गुणवंकारिं परे ||२९||
The mind, along with all material desires, should be merged in the moon demigod. All the subject matters of intelligence, along with the intelligence itself, should be placed in Lord Brahmā. False
ego, which is under the influence of the material modes of nature and which induces one to think, “I am this body, and everything connected with this body is mine,” should be merged, along with material activities, in Rudra, the predominating deity of false ego. Material consciousness, along with the goal of thought, should be merged in the individual living being, and the demigods acting under the modes of material nature should be merged, along with the perverted living being, into the Supreme Being. The earth should be merged in water, water in the brightness of the sun, this brightness into the air, the air into the sky, the sky into the false ego, the false ego into the total material energy, the total material energy into the unmanifested ingredients [the pradhāna feature of the material energy], and at last the ingredient feature of material manifestation into the Supersoul.

TEXT 31

इत्याःक्षरङ्गकाँतिनि चिन्मात्रमावशेरितम्।
शातिबाणिश्व विरेञ्जु दर्शयोनिरिनिवानः।

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

TRANSLATION

When all the material designations have thus merged into their respective material elements, the living beings, who are all ultimately completely spiritual, being one in quality with the
Supreme Being, should cease from material existence, as flames cease when the wood in which they are burning is consumed. When the material body is returned to its various material elements, only the spiritual being remains. This spiritual being is Brahman and is equal in quality with Parabrahman.

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

The Behavior of a Perfect Person

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

Śrī Nārada Muni has been describing the symptoms of various āśramas and varṇas. Now, in this chapter, he specifically describes the regulative principles to be followed by sannyāsīs. After retiring from family life, one should accept the status of vānaprastha, in which he must formally accept the body as his means of existence but gradually forget the bodily necessities of life. After vānaprastha life, having left home, one should travel to different places as a sannyāsī. Without bodily comforts and free from dependence on anyone with respect to bodily necessities, one should travel everywhere, wearing almost nothing or actually walking naked. Without association with ordinary human society, one should beg alms and always be satisfied in himself. One should be a friend to every living entity and be very peaceful in Kṛṣṇa consciousness.

A sannyāsī should travel alone in this way, not caring for life or death, waiting for the time when he will leave his material body. He should not indulge in unnecessary books or adopt professions like astrology, nor should he try to become a great orator. He should also give up the path of unnecessary argument and should not depend on anyone under any circumstances. He should not try to allure people into becoming his disciples just so that the number of his disciples may increase. He should give up the habit of reading many books as a means of livelihood, and he should not attempt to increase the number of temples and māthas, or monasteries. When a sannyāsī thus becomes completely independent, peaceful and equipoised, he can select the destination he desires after death and follow the principles by which to reach that destination. Although fully learned, he should always remain silent, like a dumb person, and travel like a restless child.

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

**TEXT 1**

**Śrīnārada uvāca**

kalpas tv evaṁ parivrajya
deha-mātrāvaśeṣitah
grāmaika-rātra-vidhinā
nirapekṣaḥ careṇ mahīṁ

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

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

TEXT 2

बिभ्रयाद यद्य असाह वासः कौपिनाच्छादनं परमः।
त्यक्तं न लिङ्गाद् दान्धाद्ये दिनिष्ठदनापदिः ॥ २ ॥

bibhrayād yady asau vāsah
kaupinācchādanam param
tyaktam na liṅgād daṇḍāder
anyat kiṅcid anāpadi

bibhrayāt—one should use; yadi—if; asau—a person in the renounced order; vāsah—a garment or covering; kaupīna—a loincloth (just to cover the private parts); āchādanam—for covering; param—that much only; tyaktam—given up; na—not; liṅgāt—than the distinguishing marks of a sannyāsi; daṇḍa-ādeh—like the rod (trīdaṇḍa); anyat—other; kiṅcit—anything; anāpadi—in ordinary undisturbed times.

TRANSLATION

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

TEXT 3

एक पद चरेत्र मिष्युरात्रामोजनपार्श्वः।
सर्वभूतबुद्धिज्ञातो नारायणपरार्यः ॥ ३ ॥
eka eva cared bhikṣur
ātmārāmo 'napāśrayah
sarva-bhūta-suhṛt-chānto
nārāyaṇa-parāyaṇah

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

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

TEXT 4

पश्येदात्मन्यदे विस्वं परे सदसतोऽव्यये ।
आत्मानं च परं ब्रह्म सर्वत्र सद्सन्ये ॥ ४ ॥

paśyed ātmany ado viśvam
pare sad-asato 'vyaye
ātmānāṁ ca param brahma
sarvatra sad-asan-maye

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

TRANSLATION
The sannyāsī should always try to see the Supreme pervading everything and see everything, including this universe, resting on the Supreme.
TEXT 5

śupti-prabodhayoh sandhāv
ātmano gatim ātma-dṛk
paśyan bandham ca mokṣam ca
māyā-mātram na vastutaḥ

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

TRANSLATION

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

PURPORT

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

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

TEXT 6

nābhīnandeted dhruvam mṛtyum
adhruvam vāsyā jīvītам
kālam paraṁ pratikṣetat
bhūtānām prabhavāpyayam

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

TRANSLATION

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

PURPORT

The living entities in the material world, not only at the present but also in the past, have been involved in trying to solve the problem of birth and death. Some stress death and point to the illusory existence of everything material, whereas others stress life, trying to preserve it per-
petually and enjoy it to the best of their ability. Both of them are fools and rascals. It is advised that one observe the eternal time factor, which is the cause of the material body’s appearance and disappearance, and that one observe the living entity’s entanglement in this time factor. Śrīla Bhaktivinoda Ṭhākura therefore sings in his Gitāvali:

\[
\text{anādi karama-phale, } \text{padi 'bhairārnava-jale,}
\text{taribāre nā dekhi upāya}
\]

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

**TEXT 7**

नासञ्जांब्रेषु सज्जेत नोपजीवेत जीविकाम् ।
वादावदद्यजेत तर्कन्याष्ट्रं कं च न संबीयेत ॥ ७ ॥

nāsac-chāstreṣu sajjeta
nopajiveta jīvikāṁ
vāda-vādāṁs tyajet tarkān
pakṣam kaṁca na saṁśrayet

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

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

PURPORT

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

aprayojana-pakṣaṁ na samśrayet
nāprayojana-pakṣī syān
na vrthā śiṣya-bandha-kṛt
na codāśīnāḥ śāstrāṇi
na viruddhāṁ cābhyaṣet
na vyākhya-yopajīveta
na niśiddhān samācāret
evam-bhūto yatir yāti
tad-eka-śaraṇo harim

“There is no need to take shelter of unnecessary literature or concern oneself with many so-called philosophers and thinkers who are useless for spiritual advancement. Nor should one accept a disciple for the sake of fashion or popularity. One should be callous to these so-called śāstras,
neither opposing nor favoring them, and one should not earn one’s livelihood by taking money for explaining śāstra. A sannyāsī must always be neutral and seek the means to advance in spiritual life, taking full shelter under the lotus feet of the Lord.”

TEXT 8

न निप्प्यानतुवधारङ्ग ग्रन्धान्नेवायम्यसेद् बहुनः
न न्याह्यायमुप्यक्षम तारम्भानारभेत्त कवित् ॥८॥

na śisyān anubadhnīta
granthān naivābhyaśed bahūn
na vyākhyaṁ upayuṇīta
nārambhān ārabhet kvacit

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

TRANSLATION

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

PURPORT

So-called svāmīs and yogīs generally make disciples by alluring them with material benefits. There are many so-called gurus who attract disciples by promising to cure their diseases or increase their material opulence by manufacturing gold. These are lucrative allurements for unintelligent men. A sannyāsī is prohibited from making disciples through such material allurements. Sannyāsīs sometimes indulge in material opulence by unnecessarily constructing many temples and monasteries, but actually such endeavors should be avoided. Temples and monasteries
should be constructed for the preaching of spiritual consciousness or Kṛṣṇa consciousness, not to provide free hotels for persons who are useful for neither material nor spiritual purposes. Temples and monasteries should be strictly off limits to worthless clubs of crazy men. In the Kṛṣṇa consciousness movement we welcome everyone who agrees at least to follow the movement’s regulative principles—no illicit sex, no intoxication, no meat-eating and no gambling. In the temples and monasteries, gatherings of unnecessary, rejected, lazy fellows should be strictly disallowed. The temples and monasteries should be used exclusively by devotees who are serious about spiritual advancement in Kṛṣṇa consciousness. Śrīla Viśvanātha Cakravartī Thākura explains the word ārambhan as meaning mathādi-vyāpārān, which means “attempts to construct temples and monasteries.” The first business of the sannyāsi is to preach Kṛṣṇa consciousness, but if, by the grace of Kṛṣṇa, facilities are available, then he may construct temples and monasteries to give shelter to the serious students of Kṛṣṇa consciousness. Otherwise such temples and monasteries are not needed.

TEXT 9

न यतेराध्रमः प्रायो धर्महेतुम्महात्मनः ।
शान्तस्य समाचित्तस्य विभृषयादुत वा त्यजेत् ॥ ९ ॥

na yater āśramah práyo
dharma-hetur mahātmanaḥ
śāntasya sama-citassyā
bibhṛyād uta vā tyaject

na—not; yateḥ—of the sannyāsi; āśramah—the symbolic dress (with danda and kamandalu); práyah—almost always; dharma-hetuh—the cause of advancement in spiritual life; mahā-ātmanaḥ—who is factually exalted and advanced; śāntasya—who is peaceful; sama-citassyā—who has attained the stage of being equipoised; bibhṛyāt—one may accept (such symbolic signs); uta—indeed; vā—or; tyaject—one may give up.

TRANSLATION

A peaceful, equipoised person who is factually advanced in spiritual consciousness does not need to accept the symbols of a
sannyāsī, such as the tridaṇḍa and kamaṇḍalu. According to necessity, he may sometimes accept those symbols and sometimes reject them.

**PURPORT**

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

**TEXT 10**

अन्यक्तःलिङ्गो व्यक्तार्थो मनीष्युन्मत्तालाववत्।
कविमुखंत्रात्मां स द्यष्य दृश्येन्न्याम। ॥१०॥

avyakta-liṅgo vyaktārtho
manīṣy unmatta-bālavat
kavir mūkavad ātmānam
sa dṛṣṭyā darśayen nṛṇām

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

TRANSLATION

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

PURPORT

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

TEXT 11

atrāpy udāharantīmam
itihiśaṁ purātanam
prahṛādasya ca samvādam
muner ājagarasya ca

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

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

PURPORT

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

TEXTS 12–13

tam śayānam dharopasthe
kāveryāṁ sahya-sānuni
rajas-valais tanū-desair
nigūḍhāmala-tejasam
dadarśa lokān vicaran
loka-tattva-vivitsayā
vrto 'mātyaih katipayaih
prahrādo bhagavat-priyaih

tam—that (saintly person); śayānam—lying down; dharā-upasthe—on the ground; kāveryāṁ—on the bank of the River Kāverī; sahya-sānuni—on a ridge of the mountain known as Sahya; rajas-valaih—covered with dust and dirt; tanū-deśair—with all the parts of the body; nigūḍha—very grave and deep; amala—spotless; tejasam—whose
spiritual power; dadarśa—he saw; lokān—to all the different planets; vicaran—traveling; loka-tattva—the nature of the living beings (especially those who are trying to advance in Kṛṣṇa consciousness); vivitsayā—to try to understand; vrtaḥ—surrounded; amātyaiḥ—by royal associates; katipayaiḥ—a few; prahrādaḥ—Mahārāja Prahlāda; bhagavat-priyaiḥ—who is always very, very dear to the Supreme Personality of Godhead.

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

TEXT 14

Neither by that saintly person’s activities, by his bodily features, by his words nor by the symptoms of his varṇāśrama status could
people understand whether he was the same person they had known.

PURPORT

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

TEXT 15

tam natvābhycya vidhivat
pādayoh śirasā sprāsan
vivitsuḥ idam aprākṣīn
mahā-bhāgavato 'suraḥ

tam—him (the saintly person); natvā—after offering obeisances unto; abhyarcya—and worshiping; vidhi-vat—in terms of the rules and regulations of etiquette; pādayoh—the lotus feet of the saintly person; śirasā—with the head; sprāsan—touching; vivitsuḥ—desiring to know about him (the saintly person); idam—the following words; aprākṣīt—inquired; mahā-bhāgavataḥ—the very advanced devotee of the Lord; asuraḥ—although born in an asura family.

TRANSLATION

The advanced devotee Prahlāda Mahārāja duly worshiped and offered obeisances to the saintly person who had adopted a python’s means of livelihood. After thus worshiping the saintly person and touching his own head to the saint’s lotus feet, Prahlāda Mahārāja, in order to understand him, inquired very submissively as follows.
TEXTS 16-17

Seeing the saintly person to be quite fat, Prahlāda Mahārāja said:

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

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not like his disciples to become very fat in the course of time. He would become very anxious upon seeing his fat disciples becoming bhogīs, or enjoyers of the senses. This attitude is herewith confirmed by Prahlāda Mahārāja, who was surprised to see a saintly person adopting ājagara-vṛtti and becoming very fat. In the material world also, we generally see that when a man
who is poor and skinny gradually endeavors to earn money through business or some other means and he then gets the money, he enjoys the senses to his satisfaction. By enjoying the senses one becomes fat. Therefore in spiritual advancement becoming fat is not at all satisfactory.

TEXT 18

न ते शयानस्य निरुद्यास्य
ब्रह्मन नु हर्थो यत एव मोगः
अमोगिनोद्य तव विप्र देहः
पीवा यतस्तद्व नः क्षमं चेतुः।१८।

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

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

TRANSLATION

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

PURPORT

Generally those engaged in spiritual advancement take food only once, either in the afternoon or in the evening. If one takes food only once, naturally he does not become fat. The learned sage, however, was quite
fat, and therefore Prahlāda Mahārāja was very much surprised. Because of being experienced in self-realization, a transcendentalist certainly becomes bright-faced. And one who is advanced in self-realization must be considered to possess the body of a brāhmaṇa. Because the bright-faced saintly person was lying down and not working and yet was quite fat, Prahlāda Mahārāja was puzzled and wanted to question him about this.

**TEXT 19**

कवि: कल्पो निपुणद्रक कित्रिप्रियकक: सम: ।
लोकसा कर्वत: कर्म इशे तद्विक्षितापि वा ॥१९॥

*kavih kalpo nipuna-drk
citra-priya-kathah samah
lokasya kurvatah karma
šeše tad-vikṣitāpi vā*

*kavih—very learned; kalpaḥ—expert; nipuna-drk—intelligent; citra-priya-kathah—able to speak palatable words that are pleasing to the heart; samah—equipoised; lokasya—of the people in general; kurvatah—engaged in; karma—fruitive work; šeše—you lie down; tat-vikṣitā—seeing them all; api—although; vā—either.*

**TRANSLATION**

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

**PURPORT**

Prahlāda Mahārāja studied the bodily features of the saintly person, and through the saint’s physiognomy Prahlāda Mahārāja could understand that he was intelligent and expert, although he was lying down and not doing anything. Prahlāda was naturally inquisitive about why he was lying there inactive.
TEXT 20

śrī-nārada uvāca
sa ittham daitya-patinā
paripṛṣṭo mahā-muniḥ
smaīyamānas tam abhyāha
 tad-vāg-amṛta-yantritaḥ

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

TRANSLATION

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

TEXT 21

śrī-brāhmaṇa uvāca
vedētam asura-śreṣṭha
bhavān nanv ārya-sammataḥ
ihoparamayor nṛnām
padāny adhyātma-caksuṣā

śrī-brāhmaṇa uvāca
vedētam asura-śreṣṭha
bhavān nanv ārya-sammataḥ
ihoparamayor nṛnām
padāny adhyātma-caksuṣā

śrī-brāhmaṇa uvāca
vedētam asura-śreṣṭha
bhavān nanv ārya-sammataḥ
ihoparamayor nṛnām
padāny adhyātma-caksuṣā
śrī-brāhmaṇaḥ uvāca—the brāhmaṇa replied; veda—know very well; idam—all these things; asura-śreṣṭha—O best of the asuras; bhavān—you; nanu—indeed; ārya-sammataḥ—whose activities are approved by civilized men; ihā—of inclination; uparamayoh—of decreasing; nṝnām—of the people in general; padāni—different stages; adhyātma-caṅkṣuṣā—by transcendental eyes.

TRANSLATION

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

PURPORT

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

TEXT 22

yasya nārāyanaḥ deva mrgavāntaḥ: sada i
bhūtvā kālāyaśānāṁ yunotijānaṁ vāntamkāva i ॥ २२ ॥

yasya—of whom; nārāyaṇaḥ devah—the Supreme Personality of Godhead, Nārāyaṇa; bhagavān—the Lord; hṛt-gataḥ—in the core of the heart; sada—always; bhaktya—by devotional service; kevalayā—alone; ajñānam—ignorance; dhunoti—cleans; dhvāntam—darkness; arka-vat—as the sun.

TRANSLATION

Nārāyaṇa, the Supreme Personality of Godhead, who is full of all opulences, is predominant within the core of your heart be-
cause of your being a pure devotee. He always drives away all the darkness of ignorance, as the sun drives away the darkness of the universe.

PURPORT

The words bhaktya kevalayā indicate that simply by executing devotional service one can become full of all knowledge. Kṛṣṇa is the master of all knowledge (aṁśavṛtasya samagrasya viryasya yaśasah śrīyah). The Lord is situated in everyone's heart (iśvaraḥ sarva-bhūtānāṁ hṛdayeṣe 'ṛjuna tiṣṭhati), and when the Lord is pleased with a devotee, the Lord instructs him. Only to the devotees, however, does the Lord give instructions by which to advance further and further in devotional service. To others, the nondevotees, the Lord gives instructions according to the manner of their surrender. The pure devotee is described by the words bhaktya kevalayā. Śrīla Viśvanātha Cakravartī Ṭhākura explains that bhaktya kevalayā means jñāna-karmādy-amūrtya, “unmixed with fruitive activities or speculative knowledge.” Simply surrendering at the lotus feet is the cause of all a devotee's enlightenment and awareness.

TEXT 23

<table>
<thead>
<tr>
<th>tathāpi</th>
<th>brūmahe</th>
<th>praśnām</th>
<th>tava</th>
<th>rājan</th>
<th>yathā-ṣrutam</th>
<th>sambhāṣaṇīyo</th>
<th>hi</th>
<th>bhavān</th>
<th>ātmanaḥ</th>
<th>suddhim</th>
<th>icchatā</th>
</tr>
</thead>
</table>
| tathāpi-still; brūmahe—I shall answer; praśnām—all the questions; tava—your; rājan—O King; yathā-ṣrutam—as I have learned by hearing from the authorities; sambhāṣaṇīyo—fit for being addressed; hi—indeed; bhavān—you; ātmanaḥ—of the self; suddhim—purification; icchatā—by one who desires.

TRANSLATION

My dear King, although you know everything, you have posed some questions, which I shall try to answer according to what I
have learned by hearing from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification.

PURPORT

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

TEXT 24

trṣṇayā bhava-vāhinyā
yogyaiḥ kāmair apūryayā
karmāṇi kāryamāno 'ham
nānā-yoniṣu yoijatiḥ

trṣṇayā—because of material desires; bhava-vāhinyā—under the sway of the material laws of nature; yogyaiḥ—as it is befitting;
Because of insatiable material desires, I was being carried away by the waves of material nature’s laws, and thus I was engaging in different activities, struggling for existence in various forms of life.

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

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhiḥ
tūreno bhakti-yogena
yajeta puruṣam param

“A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.”
(Bhāg. 2.3.10)
anyābhilāsitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena krṣṇānu-
śilanaṁ bhaktir uttamā

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

TEXT 25

yadṛcchayā lokam imam
prāpitau karmabhir bhraman
dsvargāpavargayor dvāram
tiraścāṁ punar asya ca

yadṛcchayā—carried by the waves of material nature; lokam—human form; imam—this; prāpitaḥ—achieved; karmabhiḥ—by the in-
fluence of different frutitive activities; bhraman—wandering from one
form of life to another; svarga—to the heavenly planets; apavargayoh—to liberation; dvāram—the gate; tiraścāṁ—lower species of life;
punah—again; asya—of the human beings; ca—and.

TRANSLATION

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

PURPORT

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

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

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

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

prakṛteḥ kriyamāṇāni
gunaiḥ karmāni sarvasaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the performer of activities that are in actuality carried out by nature.” (Bg. 3.27) Every living entity is under the full control of the stringent laws of material nature, but rascals think themselves independent. Actually, however, they cannot be independent. This is foolishness. A foolish civilization is extremely risky, and therefore the Kṛṣṇa consciousness movement is trying to make people aware of their fully dependent condition under the stringent laws of nature and is trying to save them from being victimized by strong māyā, which is Kṛṣṇa’s external energy. Behind the material laws is the supreme controller, Kṛṣṇa (mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram). Therefore if one surrenders unto Kṛṣṇa (mām eva ye prapadyante māyām etām taranti te), one may immediately be freed from the control of external nature (sa guṇān samatītyaitān brahma-bhūyāya kalpate). This should be the aim of life.
TEXT 26

रत्रापि दम्पतिनां च सुखायाैण्यापनुत्तये।
कर्माणि कुर्वतां द्ध्या निन्त्योदसिसि विपर्ययः।

**TRANSLATION**

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

**PURPORT**

As stated by Prahlāda Mahārāja, *yan maithunādi-grhamedhi-sukham hi tuccham*. Man and woman both seek sexual enjoyment, and when they are united by the ritualistic ceremony of marriage, they are happy for some time, but finally there is dissension, and thus there are so many cases of separation and divorce. Although every man and woman is actually eager to enjoy life through sexual unity, the result is disunity and distress. Marriage is recommended to give men and women a concession for restricted sex life, which is also recommended in *Bhagavad-gītā* by the Supreme Personality of Godhead. *Dharmāviruddho bhūteṣu kāmo 'smi*: sex life not against the principles of religion is Kṛṣṇa. Every living entity is always eager to enjoy sex life because materialistic life consists of eating, sleeping, sex and fear. In animal life, eating, sleeping, sexual
enjoyment and fear cannot be regulated, but for human society the plan is that although men, like animals, must be allowed to eat, sleep, enjoy sex and take protection from fear, they must be regulated. The Vedic plan for eating recommends that one take yajña-sīṣṭā, or prasāda, food offered to Kṛṣṇa. Yajña-sīṣṭāsīnah santo mucyante sarva-k’ilīśaḥ: “The devotees of the Lord are released from all kinds of sins because they eat food that is offered first for sacrifice.” (Bg. 3.13) In material life, one commits sinful activities, especially in eating, and because of sinful activities one is condemned by nature’s laws to accept another body, which is imposed as punishment. Sex and eating are essential, and therefore they are offered to human society under Vedic restrictions so that according to the Vedic injunctions people may eat, sleep, enjoy sex, be protected from fearful life and gradually be elevated and liberated from the punishment of material existence. Thus the Vedic injunctions for marriage offer a concession to human society, the idea being that a man and woman united in a ritualistic marriage ceremony should help one another advance in spiritual life. Unfortunately, especially in this age, men and women unite for unrestricted sexual enjoyment. Thus they are victimized, being obliged to take rebirth in the forms of animals to fulfill their animalistic propensities. The Vedic injunctions therefore warn, nāyām deho deha-bhājām nṛloke kaśṭān kāmān arhate vid-bhujām ye. One should not enjoy sex life like hogs, and eat everything, even to the limit of stool. A human being should eat prasāda offered to the Deity and should enjoy sex life according to the Vedic injunctions. He should engage himself in the business of Kṛṣṇa consciousness, he should save himself from the fearful condition of material existence, and he should sleep only to recover from fatigue due to working hard.

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

**TEXT 27**

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

PURPORT

The difference between the philosophy of the Māyāvādīs and that of the Vaiṣṇavas is explained herein. Both the Māyāvādīs and Vaiṣṇavas know that in materialistic activities there is no happiness. The Māyāvādī philosophers, therefore, adhering to the slogan brahma satyaṁ jagan mithyā, want to refrain from false, materialistic activities. They want to stop all activities and merge in the Supreme Brahman. According to the Vaiṣṇava philosophy, however, if one simply ceases from materialistic activity one cannot remain inactive for very long, and therefore everyone should engage himself in spiritual activities, which will solve the problem of suffering in this material world. It is said, therefore, that although the Māyāvādī philosophers strive to refrain from materialistic activities and merge in Brahman, and although they may actually merge in the Brahman existence, for want of activity they fall down again into materialistic activity (āruhya kṛcchreṇa param padam tataḥ patanty adhaḥ). Thus the so-called renouncer, unable to remain in meditation upon Brahman, returns to materialistic activities by opening hospitals.
and schools and so on. Therefore, simply cultivating knowledge that materialistic activities cannot give one happiness, and that one should consequently cease from such activities, is insufficient. One should cease from materialistic activities and take up spiritual activities. Then the solution to the problem will be achieved. Spiritual activities are activities performed according to the order of Kṛṣṇa (ānukūlyena kṛṣṇānuṣīlanaṁ). If one does whatever Kṛṣṇa says, his activities are not material. For example, when Arjuna fought in response to the order of Kṛṣṇa, his activities were not material. Fighting for sense gratification is a materialistic activity, but fighting by the order of Kṛṣṇa is spiritual. By spiritual activities one becomes eligible to go back home, back to Godhead, and then enjoy blissful life eternally. Here, in the material world, everything is but a mental concoction that will never give us real happiness. The practical solution, therefore, is to cease from materialistic activities and engage in spiritual activities. Yajñārthaṁ karmano 'nyatra loko 'yaṁ karma-bandhānah. If one works for the sake of pleasing the Supreme Lord—Yajña, or Viṣṇu—one is in liberated life. If one fails to do so, however, he remains in a life of bondage.

TEXT 28

इत्येतदात्मनः स्वार्थ सन्तं विस्मृत्य वै पुमानः।
विचित्रामसति हैते गोरामापोति संस्मृतिम् ॥२८॥

ity etad ātmanah svārthaṁ
santam vismṛtya vai pumān
vicitrāṁ asati dvāite
ghorāṁ āpnoti sāṁśṛtim

iti—in this way; etat—a person materially conditioned; ātmanah—of his self; svā-artham—own interest; santam—existing within oneself; vismṛtya—forgetting; vai—indeed; pumān—the living entity; vicitrāṁ—attractive false varieties; asati—in the material world; dvāite—other than the self; ghorāṁ—very fearful (due to continuous acceptance of birth and death); āpnoti—one becomes entangled; sāṁśṛtim—in material existence.
TRANSLATION

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

PURPORT

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

TEXT 29

jahāṁ tad-udbhavaṁ channaṁ
hitvājño jala-kāmyayā
mrgatṛśnāṁ upādhāvet
tathānyatrārtha-drk svataḥ

jahāṁ—water; tad-udbhavaṁ—by grass grown from that water; channaṁ—covered; hitvā—giving up; ajñāḥ—a foolish animal; jala-kāmyayā—desiring to drink water; mrgatṛśnāṁ—a mirage;
upādhāveta—runs after; tathā—similarly; anyatra—somewhere else; artha-drk—self-interested; svatāḥ—in himself.

TRANSLATION

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

PURPORT

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

TEXT 30

deha-dibhir daiva-tantram
duḥkhyasya chaṁ hiṁṣasya kriya modoṣa: kṛtaḥ: kṛtaḥ: ||३०||

dehādibhir daiva-tantrair
ātmanaḥ sukham ihataḥ
The Behavior of a Perfect Person

*dūḥkhātayayāṁ caṁśasya
kriyā moghāḥ kṛtāḥ kṛtāḥ*

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

**TRANSLATION**

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

**PURPORT**

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

*sarvasya cāham hr̥di sanniviṣto
mattāḥ smṛtir jñānam apohanam ca*

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The desires and activities of the living being are observed by the Supersoul, who is the upaḍraṣṭā, the overseer, and who orders material nature to fulfill the various desires of the living being. As clearly stated in Bhagavad-gītā (18.61):
The Lord is situated in everyone’s heart, and as one desires, the Lord gives one various types of bodies, which are like machines. Riding on such a machine, the living entity wanders throughout the universe, under the control of material nature and its modes. Thus the living being is not at all free to act, but is fully under the control of material nature, which is fully under the control of the Supreme Personality of Godhead.

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

Yajñaarthat karmano 'nyatra loko 'yan karma-bandhanah: if one does not act for the satisfaction of Kṛṣṇa, who is known as Viṣṇu or Yajña, he must be entangled in the reactions of fruitive activities. These reactions are called pāpa and punya—sinful and pious. By pious activities one is elevated to the higher planetary systems, and by impious activities one is degraded to lower species of life, in which he is punished by the laws of nature. In the lower species of life there is an evolutionary process, and when the term of the living entity’s imprisonment or punishment in the lower species is finished, he is again offered a human form and given a chance to decide for himself which way he should plan.
If he again misses the opportunity, he is again put into the cycle of birth and death, going sometimes higher and sometimes lower, turning on the saṁsāra-cakra, the wheel of material existence. As a wheel sometimes goes up and sometimes comes down, the stringent laws of material nature make the living entity in material existence sometimes happy and sometimes distressed. How he suffers in the cycle of happiness and distress is described in the next verse.

**TEXT 31**

आत्मातिकादिदिवृजत्वैविद्युतिस्य कहिनित।

मत्वस्य कृच्छ्रोपनातैर्यें: कामेः क्रियेत किम्॥३१॥

**Translation**

Materialistic activities are always mixed with three kinds of miserable conditions—adhyātmika, adhidaivika and adhibhautika; duḥkhaiḥ—by the threefold miseries of material life; avimuktasya—of one who is not freed from such miserable conditions (or one who is subjected to birth, death, old age and disease); karhicit—sometimes; martyasya—of the living entity subjected to death; kṛcchra- upanataiḥ—things obtained because of severe miseries; arthaiḥ—even if some benefit is derived; kamaiḥ—which can fulfill one’s material desires; kriyeta—what do they do; kim—and what is the value of such happiness.

**PURPORT**

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

TEXT 32

पश्यामि धनिताः क्षेषं दुःखानामामजितात्मनाम् ।
मयाददलुभनिद्राणां सर्वतोदिमिश्रितांहि ।३२।

paśyāmi dhanināṁ kleśaṁ
lubdhānāṁ ajitātm-anāṁ
bhayād alabdha-nidrānāṁ
sarvato 'bhiviśaṅkinām

paśyāmi—I can practically see; dhanināṁ—of persons who are very rich; kleśaṁ—the miseries; lubdhānāṁ—who are extremely greedy; ajitā-ātmanāṁ—who are victims of their senses; bhayāt—because of
The brāhmaṇa continued: I am actually seeing how a rich man, who is a victim of his senses, is very greedy to accumulate wealth, and therefore suffers from insomnia due to fear from all sides, despite his wealth and opulence.

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

*samśāra-biṣānale, dibāniśi hiyā jvāle,
juḍāite nā kainu upāya*

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

As far as our Kṛṣṇa consciousness movement is concerned, we are getting money naturally, by the grace of God, by selling our literature. This literature is not sold for our sense gratification; to spread the Kṛṣṇa consciousness movement we need so many things, and Kṛṣṇa is therefore supplying us the requisite money to advance this mission. The mission of Kṛṣṇa is to spread Kṛṣṇa consciousness all over the world, and for this
purpose we naturally must have sufficient money. Therefore, according to the advice of Śrīla Rūpa Gosvāmī Prabhupāda, we should not give up attachment to money that can spread the Kṛṣṇa consciousness movement. Śrīla Rūpa Gosvāmī says in his Bhakti-rasāmṛta-sindhu (1.2.256):

prāpañcikatayā buddhyā
ahari-sambandhi-vastunah
mumukṣubhiḥ parityāgo
vairagyam phalgū kathyate

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

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktam vairāgyam ucyate

“When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness.” (Bhakti-rasāmṛta-sindhu 1.2.255) Money is undoubtedly coming in great quantities, but we should not be attached to this money for sense gratification; every cent should be spent for spreading the Kṛṣṇa consciousness movement, not for sense gratification. There is danger for a preacher when he receives great quantities of money, for as soon as he spends even a single cent of the collection for his personal sense gratification, he becomes a fallen victim. The preachers of the Kṛṣṇa consciousness movement should be extremely careful not to misuse the immense quantities of money needed to spread this movement. Let us not make this money the cause of our distress; it should be used for Kṛṣṇa, and that will cause our eternal happiness. Money is Lakṣmī, or the goddess of fortune, the companion of Nārāyaṇa. Lakṣmijī must always remain with Nārāyaṇa, and then there need be no fear of degradation.
TEXT 33

राजत्वार्थः श्रो: स्वजनानागुप्तिः ।
अर्थिन्यः कारः स्वाधिकतं प्राणार्थविद्वਾ ॥३३॥

राजतः cauraṭaḥ śatroḥ
sva-janāṭ paśu-paksitaḥ
arthibhyah kālataḥ svasmān
nityam prānārthavād bhayam

rajaṭaḥ—from the government; cauraṭaḥ—from thieves and rogues;
śatroḥ—from enemies; sva-janāṭ—from relatives; paśu-paksitaḥ—from
animals and birds; arthibhyaḥ—from beggars and persons seeking
charity; kālataḥ—from the time factor; svasmāt—as well as from one’s
self; nityam—always; prāṇa-artha-vat—for one who has life or money;
bhayam—fear.

TRANSLATION

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

PURPORT

The word svasmāt means “from one’s self.” Because of attachment for
money, the richest person is even afraid of himself. He fears that he may
have locked his money in an unsafe manner or might have committed
some mistake. Aside from the government and its income tax and aside
from thieves, even a rich man’s own relatives are always thinking of how
to take advantage of him and take away his money. Sometimes these rela­
tives are described as sva-janaka-dasyu, which means “rogues and
thieves in the guise of relatives.” Therefore, there is no need to accumu­
late wealth or unnecessarily endeavor for more and more money. The
real business of life is to ask “Who am I?” and to understand one’s self.
One should understand the position of the living entity in this material
world and understand how to return home, back to Godhead.
TEXT 34

śoka-moha-bhaya-krodha-rāga-klaihya-śramādaṇyaḥ
yan-mūlāḥ syur nṛṇāṁ jahyāt
sprhāṁ prānārthayaṁ buddhāḥ

śoka—lamentation; moha—illusion; bhaya—fear; krodha—anger; rāga—attachment; klaihya—poverty; śrama—unnecessary labor; ādayāḥ—and so on; yat-mūlāḥ—the original cause of all these; syuh—become; nṛṇāṁ—of human beings; jahyāt—should give up; sprhāṁ—the desire; prāṇa—for bodily strength or prestige; arthayoh—and accumulating money; buddhāḥ—an intelligent person.

TRANSLATION

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

PURPORT

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

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

\[
\text{atyāhāraḥ prayāsaś ca}
\]
\[
\text{prajalpo niyamāgraḥah}
\]
\[
\text{jana-saṅgaś ca laulyam ca}
\]
\[
\text{ṣaṅdbhir bhaktir vinasāyati}
\]

“One’s devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements.” A sannyāsī should have an institution meant to preach Kṛṣṇa consciousness; he need not accumulate money for himself. We recommend that as soon as money accumulates in our Kṛṣṇa consciousness movement, fifty per cent of it should be invested in printing books, and fifty per cent for expenditures, especially in establishing centers all over the world. The managers of the Kṛṣṇa consciousness movement should be extremely cautious in regard to this point. Otherwise money will be the cause of lamentation, illusion,
fear, anger, material attachment, material poverty, and unnecessary hard work. When I was alone in Vṛndāvana, I never attempted to construct mathās or temples; rather, I was fully satisfied with the small amount of money I could gather by selling Back to Godhead, and thus I would provide for myself and also print the literature. When I went to foreign countries, I lived according to the same principle, but when Europeans and Americans began to give money profusely, I started temples and Deity worship. The same principle should still be followed. Whatever money is collected should be spent for Kṛṣṇa, and not a farthing for sense gratification. This is the Bhāgavata principle.

TEXT 35

madhukāra-mahā-sarpau
loke 'smin no gurūttamau
vairāgyam paritosam ca
prāptā yac-chikṣayā vayam

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

TRANSLATION

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

TEXT 36

vairag: sarvākṣeṣyāḥ: śikṣitāḥ me madhucatāt
kṛṣṇāsāṁ madhucat vicitra hṛtābhyaṁyo hṛteṣaṁputraḥ

vairag: sarvākṣeṣyāḥ: śikṣitāḥ me madhucatāt
kṛṣṇāsāṁ madhucat vicitra hṛtābhyaṁyo hṛteṣaṁputraḥ
The Behavior of a Perfect Person


<table>
<thead>
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<th>Text 37</th>
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| **virāgah** sarva-kāmebhyaḥ  
**śikṣito me madhu-vratāḥ**  
**kṛcchṛāptam madhuvad vittam**  
**hatvāpy anyo haret patim** |

**TRANSLATION**

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

**PURPORT**

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

**TEXT 37**

अनीहः परितुष्टात्मा यद्ध्छोपनतादहस्मु ।
नो चेन्ने बहुहानि महाहिरिव सच्चानां ॥ २७॥

anihah parituṣṭatmā  
yadṛcchopanatād aham
no cec chaye bahu-ahāni
mahāhir iva sattavān

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

TRANSLATION

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

PURPORT

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

TEXT 38

kvacid alpaṁ kvacid bhūri
bhuṇje 'nnam svādv asvādu vā
kvacid bhūri guṇopetam
guṇa-hinam uta kvacit
śraddhayopahṛtaṁ kvāpi
kadācin māna-varjitam
bhuṇje bhuktvaṁha kasmiṁś cid
divā naktam yadṛcchayā

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

TRANSLATION

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

TEXT 39

क्षौमं दुहृतमजिनः चीरं वल्कलयेव वा।
क्वेदेवन्यदि सम्प्रायं दिष्ययुक्त तुष्टीर्हि।।३९।।

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

kṣaumam—clothing made of linen; dukūlam—silk or cotton; ajinam—deerskin; cīram—loincloth; valkalam—bark; eva—as it is; vā—either; vase—I put on; anyat—something else; api—although;
sampräptam—as available; diṣṭa-bhuk—because of destiny; tuṣṭa—satisfied; dhiḥ—mind; aham—I am.

TRANSLATION

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

TEXT 40
क्षबिच्छिये धरोपस्ये तुणपर्यंक्षमस्मस्मु ।
क्षित्स प्रासादपर्यंक्षे कश्चिपो वा परेच्छया ॥४०॥

kvācīc chāye dhāropasthe
tṛṇa-paṃśaṃ bhasmasu
kvācīt prāśādā-paryāṁke
kaśipau vā parecchayā

kvācīt—sometimes; śaie—I lie down; dhara-upasthe—on the surface of the earth; tṛṇa—on grass; paṃśa—leaves; aśma—stone; bhasmasu—or a pile of ashes; kvācīt—sometimes; prāśāda—in palaces; paryāṁke—on a first-class bedstead; kaśipau—on a pillow; vā—either; para—of another; icchayā—by the wish.

TRANSLATION

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

PURPORT

The learned brahmaṇa’s description indicates different types of births, for one lies down according to one’s body. Sometimes one takes birth as an animal and sometimes as a king. When he takes birth as an animal he must lie down on the ground, and when he takes birth as a king or a very rich man he is allowed to lie in first-class rooms in huge palaces decorated with beds and other furniture. Such facilities are not available, however, at the sweet will of the living entity; rather, they are
available by the supreme will (parecchayā), or by the arrangement of mayā. As stated in Bhagavad-gītā (18.61):

\[
iśvarāḥ sarvabhūtānāṁ  
hrd-deśe 'ṛjuna tisthati  
bhrāmayaṇ sarvabhūtānī  
yantrārūḍhāṇi māyāyā
\]

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

TEXT 41

\[
kvacit snāto 'nuliptāṅgaḥ  
suvāsāḥ sragvy alanākrtaḥ  
rathebhāśvaiś care kvāpi  
dig-vāś ā grahavad vibho
\]

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

TRANSLATION

O my lord, sometimes I bathe myself very nicely, smear sandalwood pulp all over my body, put on a flower garland, and dress in
fine garments and ornaments. Then I travel like a king on the back of an elephant or on a chariot or horse. Sometimes, however, I travel naked, like a person haunted by a ghost.

**TEXT 42**

\[
\begin{align*}
nāham & \text{ ninde na ca staumi} \\
vā-bhāva & \text{viṣamaṁ janam} \\
eteṣāṁ & \text{śreya āśāe} \\
\text{utaikātmyam mahātmani}\
\end{align*}
\]

\(na\)—not; \(aham\)—I; \(ninde\)—blaspheme; \(na\)—nor; \(ca\)—also; \(staumi\)—praise; \(sva-bhāva\)—whose nature; \(viṣamaṁ\)—contradictory; \(janam\)—a living entity or human being; \(eteṣāṁ\)—of all of them; \(śreyaḥ\)—the ultimate benefit; \(āśāe\)—I pray for; \(uta\)—indeed; \(aikātmyam\)—oneness; \(mahā-ātmani\)—in the Supersoul, the Parabrahman (Kṛṣṇa).

**TRANSLATION**

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

**PURPORT**

As soon as one comes to the platform of bhakti-yoga, one understands fully the Supreme Personality of Godhead, Vāsudeva, is the goal of life (vāsudevaḥ sarvam iti sa mahātmā sudurlabhah). This is the instruction of all the Vedic literature (vedaiś ca sarvair aham eva vedyah, sarva dharmān parityajya mām ekam sarāṇam vraja). There is no use in praising someone for material qualifications or blaspheming him for material disqualifications. In the material world, good and bad have no meaning because if one is good he may be elevated to a higher planetary system and if one is bad he may be degraded to the lower planetary systems. People of different mentalities are sometimes elevated and
sometimes degraded, but this is not the goal of life. Rather, the goal of life is to become free from elevation and degradation and take to Krṣṇa consciousness. Therefore a saintly person does not discriminate between that which is supposedly good and supposedly bad; rather, he desires for everyone to be happy in Krṣṇa consciousness, which is the ultimate goal of life.

**TEXT 43**

विकल्पं जुहुयाचितिः तां मनस्यविभ्रामे।
मनो वैकारिके हुत्ता तं मायायां जुहोत्यनु॥४३॥

\[ vikalpaṁ juhuyāc cittaṁ
\quad tāṁ manasya artha-vibhrāme
\quad mano vaikārike hutva
\quad tam māyāyāṁ juhoty anu \]

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

**TRANSLATION**

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

**PURPORT**

This verse describes how a yogi can become free from material affection. Because of material attraction, a karmi cannot see himself. Jñānis can discriminate between matter and spirit, but the yogis, the best of
whom are the bhakti-yogīs, want to return home, back to Godhead. The karmīs are completely in illusion, the jñānīs are neither in illusion nor in positive knowledge, but the yogīs, especially the bhakti-yogīs, are completely on the spiritual platform. As confirmed in Bhagavad-gītā (14.26):

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

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

**TEXT 44**

आत्मानुभूताः तां मायां जुहुयात् सत्यदर्थं मुनि: ।
ततो निरीहो विरमेत् आत्मभूत्यात्मनि स्थितं ॥४॥

\[ 
\text{ātmānubhūtau tāṁ māyāṁ}\ \\
\text{juhuyāt satya-dṛk muniḥ}\ \\
\text{tato nirīho viramet}\ \\
\text{svānubhūty-ātmani sthitah} 
\]

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

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

PURPORT

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

TEXT 45

svātma-vṛttam mayetthaṁ te suguptam api varṇitam

svātma-vṛttam mayetthaṁ te suguptam api varṇitam
vyapetam loka-śāstrābhyaṁ
bhavān hi bhagavat-paraḥ

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

TRANSLATION

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

PURPORT

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

TEXT 46

श्रीनारद उवाच
भर्म पारमहंस्यं वै सुने: श्रुत्वासुरेश्वरः।
पुजयित्वा तत: प्रीत आमन्यं प्रवययों गुरूः। ||46||
śrī-nārada uvāca
dharmam pāramahaṁsyam vai
muneḥ śrutvāsuresvarah
pūjayitvā tataḥ prīta
āmantrya prayayau grham

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

TRANSLATION

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

PURPORT

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

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

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

svayambhūr nāradaḥ sambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam

(Bhāg. 6.3.20)

The conclusion is that a paramahāṁsa is an exalted devotee (bhagavat-priya). Such a paramahāṁsa may be in any stage of life—brahma-cārī, grha-stha, vānaprastha or sannyāsa—and be equally liberated and exalted.

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

Ideal Family Life

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

As for the maintenance of his family, a grhaṭhā, while earning what he requires for his living, must be very conscientious and must not undergo extraordinary endeavor simply to accumulate money and unnecessarily increase in material comforts. Although a grhaṭhā should externally be very active in earning his livelihood, he should internally be situated as a fully self-realized person, without attachment for material gains. His dealings with family members or friends should be performed simply to fulfill their purpose; one should not be extravagantly engaged in this way. Instructions from family members and society should be accepted superficially, but in essence the grhaṭhā should be engaged in occupational duties advised by the spiritual master and śāstra. Specifically a grhaṭhā should engage in agricultural activities to earn money. As stated in Bhagavad-gītā (18.44), krṣi-go-rakṣya-vānijyam—agriculture, cow protection and trade—are special duties of grhaṭhās. If by chance or by the grace of the Lord more money comes, it should be properly engaged for the Kṛṣṇa consciousness movement. One should not be eager to earn more money simply for sensual pleasure. A grhaṭhā should always remember that one who is endeavoring to accumulate more money than necessary is to be considered a thief and is punishable by the laws of nature.
A grhastha should be very much affectionate toward lower animals, birds and bees, treating them exactly like his own children. A grhastha should not indulge in killing animals or birds for sense gratification. He should provide the necessities of life even to the dogs and the lowest creatures and should not exploit others for sense gratification. Factually, according to the instructions of Śrīmad-Bhāgavatam, every grhastha is a great communist who provides the means of living for everyone. Whatever a grhastha may possess he should equally distribute to all living entities, without discrimination. The best process is to distribute prasāda.

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

TEXT 1

श्रीयुधिष्ठिर उवाच

गृहस्थ एतां पदवीं विधिना येन चाक्षसा ||
यायायदेववेन्द्रेण ब्रह्म माद्यो गृहमूद्धी: || १ ॥

śri-yudhiṣṭhira uvāca
grhastha etāṁ padaviṁ
vidhinā yena caṇjasā
yāyāḥ deva-rṣe brūhi
mādrśo grha-mūḍha-dhiḥ
śrī-yudhiṣṭhiraḥ uvāca—Yudhiṣṭhira Mahārāja said; grhaśtaḥ—a person living with his family; etām—this (the process mentioned in the previous chapter); padavīṁ—position of liberation; vidhinā—according to the instructions of Vedic scripture; yena—by which; ca—also; aṇjasā—easily; yāyāt—may get; deva-ṛṣe—O great sage among the demigods; bruhi—kindly explain; mādṛśāḥ—such as me; grha-mūḍha-dhiḥ—completely ignorant of the goal of life.

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

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

gṛheśv avasthito rājan
kriyāḥ kurvan yathocitāḥ
vāsudevārpaṇāṁ sāksād
upāśita mahā-munīn

śrī-nārada uvāca—Śrī Nārada Muni replied; gṛheśu—at home; avasthitā—staying (a householder generally stays home with his wife and children); rājan—O King; kriyāḥ—activities; kurvan—performing; yathocitāḥ—suitable (as instructed by the guru and śāstra); vāsudeva—unto Lord Vāsudeva; arpaṇaṁ—dedicating; sākṣāt—directly; upāśita—should worship; mahā-munīn—the great devotees.

TRANSLATION

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

PURPORT

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

anāśritaḥ karma-phalam
kāryāṁ karma karoti yaḥ
sa sannyāsi ca yogi ca
na niragnir na cākriyāḥ
“One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work.” Whether one acts as a brahmacāri, grhastrā, vānaprastha or sannyāsī, he must act only for the satisfaction of the Supreme Personality of Godhead, Vāsudeva—Kṛṣṇa, the son of Vasudeva. This should be the principle for everyone’s life. Nārada Muni has already described the principles of life for a brahmacāri, vānaprastha and sannyāsī, and now he is describing how a grhastrā should live. The basic principle is to satisfy the Supreme Personality of Godhead.

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

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

**TEXTS 3-4**

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श्रवणमस्यगतोपदेश्यमवतातक्रयायामोः
ध्यानो यथाकालमुपश्चान्तजनात: ॥ ३ ॥
सत्संगान्तनकै: संस्कारमज्ञायत्माजादिष: ॥
विश्वेन्द्रमननेषु सन्यं सम्वदुस्थित: ॥ ४ ॥
```
A grhastha must associate again and again with saintly persons, and with great respect he must hear the nectar of the activities of the Supreme Lord and His incarnations as these activities are described in Śrīmad-Bhāgavatam and other Purāṇas. Thus one should gradually become detached from affection for his wife and children, exactly like a man awakening from a dream.

PURPORT

The Kṛṣṇa consciousness movement has been established to give grhasthas all over the world an opportunity to hear Śrīmad-Bhāgavatam and Bhagavad-gītā specifically. The process, as described in many ways, is one of hearing and chanting (śrṇvan sva-kathāṁ kṛṣṇaṁ purya-sravana-kirtanah). Everyone, especially the grhasthas, who are mūḍha-dhī, ignorant about the goal of life, should be given opportunities to hear
about Kṛṣṇa. Simply by hearing, by attending lectures in the different centers of the Kṛṣṇa consciousness movement, where topics of Kṛṣṇa from Bhagavad-gītā and Śrīmad-Bhāgavatam are discussed, they will be purified of their sinful inclination for constant indulgence in illicit sex, meat-eating, intoxication and gambling, which have all become prominent in modern days. Thus they can be raised to the status of light. Puṁya-śravaṇa-kīrtanaḥ. Simply by joining the kīrtana—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and by hearing about Kṛṣṇa from Bhagavad-gītā, one must be purified, especially if he also takes prasāda. This is all going on in the Kṛṣṇa consciousness movement.

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

The human form of life is meant for liberation, but unfortunately, due to the influence of Kali-yuga, every day the grhastras are working hard like asses. Early in the morning they rise and travel even a hundred miles away to earn bread. Especially in the Western countries, I have seen that people awaken at five o’clock to go to offices and factories to earn their livelihood. People in Calcutta and Bombay also do this every day. They work very hard in the office or factory, and again they spend three or four hours in transportation returning home. Then they retire at ten o’clock and again rise early in the morning to go to their offices and factories. This kind of hard labor is described in the śāstras as the life of pigs and stool-eaters. Nāyam deho deha-bhājāṁ nrloke kāṣṭāṁ kāmāṁ arhate vid-bhujāṁ ye: “Of all living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool.” (Bhāg. 5.5.1) One must find some time for hearing Śrīmad-Bhāgavatam and Bhagavad-gītā. This is Vedic culture. One should work eight hours at the most to earn his livelihood, and either in the afternoon or in the evening a householder should associate with devotees to hear about the incarnations of
Kṛṣṇa and His activities and thus be gradually liberated from the clutches of māyā. However, instead of finding time to hear about Kṛṣṇa, the householders, after working hard in offices and factories, find time to go to a restaurant or a club where instead of hearing about Kṛṣṇa and His activities they are very much pleased to hear about the political activities of demons and nondevotees and to enjoy sex, wine, women and meat and in this way waste their time. This is not grhastha life, but demoniac life. The Kṛṣṇa consciousness movement, however, with its centers all over the world, gives such fallen and condemned persons an opportunity to hear about Kṛṣṇa.

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

\[
\text{brahma-bhūtaḥ prasannatmā}
\]
\[
\text{na śocati na kānkṣati}
\]
\[
\text{samaḥ sarvesu bhūteṣu}
\]
\[
\text{mad-bhaktim labhate parām}
\]

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

TEXT 5

\[
\text{yāvad-artham upāsino}
\]
\[
\text{dehe gehe ca pañditāḥ}
\]
virakto raktavat tatra
nr-loke naratāṁ nyaset

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

TRANSLATION

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

PURPORT

This is the picture of ideal family life. When Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya about the goal of life, Rāmānanda Rāya described it in different ways, according to the recommendations of the revealed scriptures, and finally Śrī Rāmānanda Rāya explained that one may stay in his own position, whether as a brāhmaṇa, a śūdra, a sannyāsi or whatever, but one must try to inquire about life's goal (atḥāto brahma-jijnāsā). This is the proper utilization of the human form of life. When one misuses the gift of the human form by unnecessarily indulging in the animal propensities of eating, sleeping, mating and defending and does not try to get out of the clutches of māyā, which subjects one to repeated birth, death, old age and disease, one is again punished by being forced to descend to the lower species and undergo evolution according to the laws of nature. Prakṛteḥ kriyamāṇāṁ guṇaiḥ karmāṇi sarvaḥ. Being completely under the grip of material nature, the living entity must evolve again from the lower species to the higher species until he at last returns to human life and gets the chance to be freed from the material clutches. A wise man, however, learns from the śāstras and guru that we living entities are all eternal but are put into troublesome conditions because of associating with different modes under the laws of material nature. He therefore concludes that in the human form of life he
should not endeavor for unnecessary necessities, but should live a very simple life, just maintaining body and soul together. Certainly one requires some means of livelihood, and according to one's varna and āśrama this means of livelihood is prescribed in the śāstras. One should be satisfied with this. Therefore, instead of hankering for more and more money, a sincere devotee of the Lord tries to invent some ways to earn his livelihood, and when he does so Kṛṣṇa helps him. Earning one's livelihood, therefore, is not a problem. The real problem is how to get free from the bondage of birth, death and old age. Attaining this freedom, and not inventing unnecessary necessities, is the basic principle of Vedic civilization. One should be satisfied with whatever means of life comes automatically. The modern materialistic civilization is just the opposite of the ideal civilization. Every day the so-called leaders of modern society invent something contributing to a cumbersome way of life that implicates people more and more in the cycle of birth, death, old age and disease.

TEXT 6

अत्यन्त: पितरायु पुत्रं भातरं सुहोदेेंपरे ।
यद् वदन्तिः यदिुद्धन्तिः चायुमोदेत निर्मामः: || ६ ||

jñātayāḥ pitarau putrāḥ
bhṛātaraḥ suhrdo 'pare
yat vadanti yad icchanti
cānumodeta nirmamāḥ

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

TRANSLATION

An intelligent man in human society should make his own program of activities very simple. If there are suggestions from his
friends, children, parents, brothers or anyone else, he should ex-
ternally agree, saying, “Yes, that is all right,” but internally he
should be determined not to create a cumbersome life in which the
purpose of life will not be fulfilled.

TEXT 7

divyam bhaumam cântarikṣam
vittam acyuta-nirmītam
tat sarvam upayuñjāna
etat kuryāt svato budhaḥ

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

TRANSLATION

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

PURPORT

We living entities in different forms are all children of the Supreme
Personality of Godhead, as confirmed by the Lord in Bhagavad-gītā
(14.4):
sarva-yoniṣu kaunteya
mūrtayah sambhavanti yāḥ
tāsāṁ brahma mahad-yonir
ahāṁ bija-pradaḥ pīṭā

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

prāpañcikatayā buddhyā
hari-sambandhi-vastunāḥ
mumukṣubhiḥ purityāgo
vairāgyam phalgu kathyate

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

In Bhagavad-gītā it is said:

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

TEXT 8

यावद भ्रियेत जठरं तावत् स्वतः हि देहिनाम् ।
अधिकं योगमिन्येत स स्तेनो दण्डशहृंति ॥ ८ ॥

yâvad bhriyeta jatharam
tavat svatvam hi dehinam
adhikam yo 'bhimanyeta
sa steno daṇḍam arhati

yāvat—as much as; bhriyeta—may be filled; jatharam—the stomach; tāvat—that much; svatvam—proprietorship; hi—indeed; dehinām—of the living entities; adhikam—more than that; yah—anyone who; abhimanyeta—may accept; saḥ—he; stenaḥ—a thief; daṇḍam—punishment; arhati—deserves.

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

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

idam adya mayā labdham
imāṁ prāpsyे manoratham
idam astidam api me
bhavisyati punar dhanam

“The demoniac person thinks, ‘So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more.’ ” The asura is concerned with how much wealth he has in the bank today and how it will increase tomorrow, but unrestricted accumulation of wealth is not permitted either by the śāstra or, in the modern age, by the government. Actually, if one has more than one requires for his necessities, the extra money should be spent for Krṣṇa. According to the Vedic civilization, it should
all be given to the Krṣṇa consciousness movement, as ordered by the Lord Himself in Bhagavad-gitā (9.27):

\[
\begin{align*}
yat \text{ karosī} & \text{ yad aśnāsi} \\
yaj \text{ juhōsi} & \text{ dadāsi yat} \\
yat \text{ tapasyasi} & \text{ kaunteya} \\
tat \text{ kurusva mad-arpaṇam}
\end{align*}
\]

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

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

This verse is very important. As stated here, one who accumulates more money than needed is a thief, and by the laws of nature he will be punished. One who acquires more money than necessary becomes desirous of enjoying material comforts more and more. Materialists are inventing so many artificial necessities, and those who have money, being allured by such artificial necessities, try to accumulate money to possess more and more. This is the idea of modern economic development. Everyone is engaged in earning money, and the money is kept in the bank, which then offers money to the public. In this cycle of activities, everyone is engaged in getting more and more money, and therefore the ideal goal of human life is being lost. Concisely, it may be
said that everyone is a thief and is liable to be punished. Punishment by the laws of nature takes place in the cycle of birth and death. No one dies fully satisfied by the fulfillment of material desires, for that is not possible. Therefore at the time of one’s death one is very sorry, being unable to fulfill his desires. By the laws of nature one is then offered another body to fulfill his unsatisfied desires, and upon taking birth again, accepting another material body, one voluntarily accepts the threefold miseries of life.

TEXT 9

मृगोऽञ्जरमर्हस्त्रास्त्रास्त्रास्मार्हकाश्यकाविष्काशः ।
आत्मनः पुनर्रवत पाश्चेतार्जामान्तरं कियत || ९ ||

mṛgośṭra-khara-markākhu-
sarīṣrō khaga-maṣkikāḥ
ātmanah putravat paśyet
tair eśām antaram kiyat

mṛga—deer; uṣṭra—camels; khara—asses; marka—monkeys; ākhu—mice; sarīṣrō—snakes; khaga—birds; maṣkikāḥ—flies; ātmanah—of one’s self; putra-vat—like the sons; paśyet—one should see; taiḥ—with those sons; eśām—of these animals; antaram—difference; kiyat—how little.

TRANSLATION

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

PURPORT

One who is in Kṛṣṇa consciousness understands that there is no difference between the animals and the innocent children in one’s home. Even in ordinary life, it is our practical experience that a household dog or cat is regarded on the same level as one’s children, without any envy. Like children, the unintelligent animals are also sons of the Supreme
Personality of Godhead, and therefore a Kṛṣṇa conscious person, even though a householder, should not discriminate between children and poor animals. Unfortunately, modern society has devised many means for killing animals in different forms of life. For example, in the agricultural fields there may be many mice, flies and other creatures that disturb production, and sometimes they are killed by pesticides. In this verse, however, such killing is forbidden. Every living entity should be nourished by the food given by the Supreme Personality of Godhead. Human society should not consider itself the only enjoyer of all the properties of God; rather, men should understand that all the other animals also have a claim to God’s property. In this verse even the snake is mentioned, indicating that a householder should not be envious even of a snake. If everyone is fully satisfied by eating food that is a gift from the Lord, why should there be envy between one living being and another? In modern days people are very much inclined toward communistic ideas of society, but we do not think that there can be any better communistic idea than that which is explained in this verse of Śrīmad-Bhāgavatam. Even in the communistic countries the poor animals are killed without consideration, although they also should have the right to take their allotted food with which to live.

**TEXT 10**

त्रिवर्गं नातिक्रोचरेण भजेत गृहसेव्यपि ।
यथादेशं यथाकालं यावदावैप्रवाहितपि ॥ १ ॥

*tri-vargam nātikrocchrena bhajeta grha-medhī api yathā-deśam yathā-kālam yāvad-daihopapāditam*

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

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

PURPORT

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

As for economic development, the responsibility for this should be entrusted mainly to the vaiśyas and grhasthas. Human society should be divided into varṇas and āśramas—brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārīya, grhastrha, vānaprastha and sannyāsa. Economic development is necessary for grhasthas. Brāhmaṇa grhastha should be satisfied with a life of adhyayana, adhyāpana, yajana and yājana—being learned scholars, teaching others to be scholars, learning how to worship the Supreme Personality of Godhead, Viṣṇu, and also teaching others how to worship Lord Viṣṇu, or even the demigods. A brāhmaṇa should do this without remuneration, but he is allowed to accept charity from a person whom he teaches how to be a human being. As for the kṣatriyas, they are supposed to be the kings of the land, and the land should be distributed to the vaiśyas for agricultural activities, cow protection and trade. Śūdras must work; sometimes they should engage in occupational
duties as cloth manufacturers, weavers, blacksmiths, goldsmiths, brass-smiths, and so on, or else they should engage in hard labor to produce food grains.

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

TEXT 11

आश्याघान्तेद्वा साथायिभ्य यथा
अप्युपकामात्मनो दारां नृणां स्खतव्रहो यत: । ॥ ११ ॥

āśvāghānte 'vasāyibhyah
kāmān samvibhajed yathā
apy ekām ātmano dārāṁ
nṛṇāṁ sva-tva-graha yataḥ
ā—even up to; śva—the dog; agha—sinful animals or living entities; ante avasāyibhyah—unto the caṇḍālas, the lowest of men (dog-eaters and hog-eaters); kāmān—the necessities of life; saṁvibhajet—should divide; yathā—as much as (deserved); api—even; ekām—one; ātmanah—own; dārām—the wife; nr̥nām—of the people in general; svatva-grahaḥ—the wife is accepted as being identical with one’s self; yataḥ—because of which.

TRANSLATION

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

PURPORT

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

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

TEXT 12

jahyād yad-arthe svān prāṇān
hanyād vā pitaraṁ gurum
stasyāṁ svatvāṁ striyāṁ jahyād
yas tena hy ajito jītaḥ

jahyāt—one may give up; yat-arthe—for whom; svān—one’s own; prāṇān—life; hanyāt—one may kill; vā—or; pitaraṁ—the father; gurum—the teacher or spiritual master; stasyāṁ—to her; svatvāṁ—ownership; striyāṁ—unto the wife; jahyāt—one must give up; yah—one who (the Supreme Personality of Godhead); tena—by him; hi—in deed; ajitaḥ—cannot be conquered; jītaḥ—conquered.

TRANSLATION

One so seriously considers one’s wife to be his own that he sometimes kills himself for her or kills others, including even his parents or his spiritual master or teacher. Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone.

PURPORT

Every husband is too much attached to his wife. Therefore, to give up one’s connection with his wife is extremely difficult, but if one can
somehow or other give it up for the service of the Supreme Personality of Godhead, then the Lord Himself, although not able to be conquered by anyone, comes very much under the control of the devotee. And if the Lord is pleased with a devotee, what is there that is unobtainable? Why should one not give up his affection for his wife and children and take shelter of the Supreme Personality of Godhead? Where is the loss of anything material? Householder life means attachment for one’s wife, whereas sannyāsa means detachment from one’s wife and attachment to Kṛṣṇa.

TEXT 13

Through proper deliberation, one should give up attraction to his wife’s body because that body will ultimately be transformed into small insects, stool or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?

PURPORT

Here also, the same point is stressed: one should give up attachment for his wife—or, in other words, for sex life. If one is intelligent, he can
think of his wife's body as nothing but a lump of matter that will ultimately be transformed into small insects, stool or ashes. In different societies there are different ways of dealing with the human body at the time of the funeral ceremony. In some societies the body is given to the vultures to be eaten, and therefore the body ultimately turns to vulture stool. Sometimes the body is merely abandoned, and in that case the body is consumed by small insects. In some societies the body is immediately burned after death, and thus it becomes ashes. In any case, if one intelligently considers the constitution of the body and the soul beyond it, what is the value of the body? Antavanta ime dehā nityasyoktāḥ śarīrīnāḥ: the body may perish at any moment, but the soul is eternal. If one gives up attachment for the body and increases his attachment for the spirit soul, his life is successful. It is merely a matter of deliberation.

TEXT 14

ṣīḍhārha vidvānaṣṭārthaṣṭhī: 

teṣeva śatricatnān: padmaṃ mahātmaṁ āpyā

ṣīḍhāḥ—things obtained by the grace of the Lord; yajñā-avaśiṣṭavartaḥ—things obtained after a sacrifice is offered to the Lord or after the recommended pañca-sūnā yajña is performed; kalpayet—one should consider; vṛttim—the means of livelihood; ātmanāḥ—for the self; Āses—at the end; svatvam—so-called proprietorship over one's wife, children, home, business and so on; tyajan—giving up; prājñāḥ—those who are wise; padavim—the position; mahatām—of the great personalities who are fully satisfied in spiritual consciousness; āpyā—should achieve.

TRANSLATION

An intelligent person should be satisfied with eating prasāda [food offered to the Lord] or with performing the five different
kinds of yajña [pañca-sūnā]. By such activities, one can give up attachment for the body and so-called proprietorship with reference to the body. When one is able to do this, he is firmly fixed in the position of a mahātmā.

PURPORT

Nature already has an arrangement to feed us. By the order of the Supreme Personality of Godhead, there is an arrangement for eatables for every living entity within the 8,400,000 forms of life. Eko bahūnāṁ yo vidadhāti kāmān. Every living entity has to eat something, and in fact the necessities for his life have already been provided by the Supreme Personality of Godhead. The Lord has provided food for both the elephant and the ant. All living beings are living at the cost of the Supreme Lord, and therefore one who is intelligent should not work very hard for material comforts. Rather, one should save his energy for advancing in Kṛṣṇa consciousness. All created things in the sky, in the air, on land and in the sea belong to the Supreme Personality of Godhead, and every living being is provided with food. Therefore one should not be very much anxious about economic development and unnecessarily waste time and energy with the risk of falling down in the cycle of birth and death.

TEXT 15

devān rśin nr-bhūtāni
pitān ātmānam anvaham
sva-vṛttyāgata-vittenā
yajeta puruṣam prthak

devān—unto the demigods; rśin—unto the great sages; nr—unto human society; bhūtāni—unto the living entities in general; pitān—unto the forefathers; ātmānam—one’s self or the Supreme Self; anvaham—daily; sva-vṛttyā—by one’s means of livelihood; āgata-vittenā—money that automatically comes; yajeta—one should worship; puruṣam—the person situated in everyone’s heart; prthak—separately.
TRANSLATION

Every day, one should worship the Supreme Being who is situated in everyone’s heart, and on this basis one should separately worship the demigods, the saintly persons, ordinary human beings and living entities, one’s forefathers and one’s self. In this way one is able to worship the Supreme Being in the core of everyone’s heart.

TEXT 16

\[\text{yathātmano dhikārādyāḥ sarvāḥ syur yajña-sampadāḥ vaitānikena vidhinā agni-hotrādinā yajet}\]

\[\text{yarhi—when; ātmanah—of one’s self; adhikāra-ādyāḥ—things possessed by him under full control; sarvāḥ—everything; syuh—becomes; yajña-sampadāḥ—paraphernalia for performing yajña, or the means for pleasing the Supreme Personality of Godhead; vaitānikena— with authorized books that direct the performance of yajña; vidhinā—according to regulative principles; agni-hotra-ādīnā—by offering sacrifices to the fire, etc.; yajet—one should worship the Supreme Personality of Godhead.}\]

TRANSLATION

When one is enriched with wealth and knowledge which are under his full control and by means of which he can perform yajña or please the Supreme Personality of Godhead, one must perform sacrifices, offering oblations to the fire according to the directions of the śāstras. In this way one should worship the Supreme Personality of Godhead.

PURPORT

If a grhaṣṭha, or householder, is sufficiently educated in Vedic knowledge and has become sufficiently rich to offer worship to please the Supreme Personality of Godhead, he must perform yajñas as directed by
the authorized scriptures. Bhagavad-gītā (3.9) clearly says, yajñarthat karmano 'nyatra loko 'yam karma-bandhanaḥ: everyone may be engaged in his occupational duties, but the result of these duties should be offered for sacrifice to satisfy the Supreme Lord. If one is fortunate enough to possess transcendental knowledge as well as the money with which to perform sacrifices, one must do it according to the directions given in the śāstras. It is said in Śrīmad-Bhāgavatam (12.3.52):

\[
\begin{align*}
kṛte yad dhyāyato viṣṇum \\
tretāyāṁ yajato makhaiḥ \\
dvāpare paricaryāyāṁ \\
kalau tad dhari-kīrtanāt
\end{align*}
\]

The entire Vedic civilization aims at satisfying the Supreme Personality of Godhead. This was possible in Satya-yuga by meditation upon the Supreme Lord within the core of one’s heart and in Treta-yuga by the performance of costly yajñas. The same goal could be achieved in Dvāpara-yuga by worship of the Lord in the temple, and in this age of Kali one can achieve the same goal by performing saṅkīrtana-yajña. Therefore one who has education and wealth must use them to satisfy the Supreme Personality of Godhead by helping the saṅkīrtana movement that has already begun—the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement. All educated and wealthy persons must join this movement, since money and education are meant for service to the Supreme Personality of Godhead. If money and education are not engaged in the service of the Lord, these valuable assets must be engaged in the service of māyā. The education of so-called scientists, philosophers and poets is now engaged in the service of māyā, and the wealth of the rich is also engaged in māyā’s service. The service of māyā, however, creates a chaotic condition in the world. Therefore the wealthy man and the educated man should sacrifice their knowledge and opulence by dedicating them for the satisfaction of the Supreme Lord and joining this saṅkīrtana movement (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah).

**TEXT 17**

\[न हसिलमतोऽध्ये भगवानसर्वेऽप्यः \]
\[हल्येत हविषा रजन्यस्ता विप्रः हुतेः॥१७॥\]
The Supreme Personality of Godhead, Śrī Kṛṣṇa, is the enjoyer of sacrificial offerings. Yet although His Lordship eats the oblations offered in the fire, my dear King, He is still more satisfied when nice food made of grains and ghee is offered to Him through the mouths of qualified brāhmaṇas.

As stated in Bhagavad-gītā (3.9), yajñarthāt karmano 'nyatra loko 'yam karma-bandhanah: all fruitive activities should be performed for sacrifice, which should be directed toward pleasing Kṛṣṇa. As stated elsewhere in Bhagavad-gītā (5.29), bhoktaram yajña-tapasāṁ sarvāloka-maheśvaram: He is the Supreme Lord and enjoyer of everything. However, although sacrifice may be offered to please Kṛṣṇa, He is more pleased when grains and ghee, instead of being offered in the fire, are prepared as prasāda and distributed, first to the brāhmaṇas and then to others. This system pleases Kṛṣṇa more than anything else. Furthermore, at the present time there is very little chance to offer sacrifices by pouring oblations of food grains and ghee into the fire. Especially in India, there is practically no ghee; for everything that should be done with ghee, people use a certain type of oil preparation. Oil, however, is never recommended for offering in a sacrificial fire. In Kali-yuga, the available quantity of food grains and ghee is gradually diminishing, and people are embarrassed that they cannot produce sufficient ghee and food grains.
Under the circumstances, the śāstras enjoin, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah: in this age, those who are intellectual offer yajña, or perform sacrifices, through the saṅkīrtana movement. Everyone should join the saṅkīrtana movement, offering to the fire of this movement the oblations of his knowledge and riches. In our saṅkīrtana movement, or Hare Kṛṣṇa movement, we offer sumptuous prasāda to the Deity and later distribute the same prasāda to the brāhmaṇas, the Vaiṣṇavas and then to the people in general. Kṛṣṇa’s prasāda is offered to the brāhmaṇas and Vaiṣṇavas, and the prasāda of the brāhmaṇas and Vaiṣṇavas is offered to the general populace. This kind of sacrifice—chanting of the Hare Kṛṣṇa mantra and distribution of prasāda—is the most perfect and bona fide way of offering sacrifice for the pleasure of Yajña, or Viṣṇu.

**TEXT 18**

नस्साद् व्राह्मणंदेवेषु मत्यादिदु मयाहर्त: । 
तैस्ते: कामैर्जस्वायैं क्षेत्राङ्र ब्राह्मानान् ॥१८॥

tasmād brāhmaṇa-devesu 
martyādiśu yathārhatāḥ 
tais taiḥ kāmaīr yajasvaināṁ 
kṣetra-jñām brāhmaṇān anu

**TRANSLATION**

Therefore, my dear King, first offer prasāda unto the brāhmaṇas and the demigods, and after sumptuously feeding them you may distribute prasāda to other living entities according to your ability.
In this way you will be able to worship all living entities—or, in other words, the supreme living entity within every living entity.

PURPORT

To distribute prasāda to all living entities, the process is that we must first offer prasāda to the brahmānas and the Vaiṣṇavas, for the demigods are represented by the brahmānas. In this way the Supreme Personality of Godhead, who is situated in everyone’s heart, will be worshiped. This is the Vedic system of offering prasāda. Whenever there is a ceremony for distribution of prasāda, the prasāda is offered first to the brahmānas, then to the children and old men, then to the women, and then to animals like dogs and other domestic animals. When it is said that Nārāyaṇa, the Supreme Being, is situated in everyone’s heart, this does not mean that everyone has become Nārāyaṇa or that a particular poor man has become Nārāyaṇa. Such a conclusion is rejected herein.

TEXT 19

कुर्याद् अपरा-पक्षियम्
मासि प्रावः-पादे द्विजः
श्राद्धम् पित्रोऽयताः-वित्तानि
तत-बंधुनांम् चा वित्तवान्

kuryāt—one should perform; apara-pakṣiyam—during the fortnight of the dark moon; māsi—in the month of Āśvina (October–November); prauṣṭha-pade—in the month of Bhādra (August–September); dvijaḥ—twiceborn; śrāddham—oblations; pitroh—unto the forefathers; yathā-vittam—according to one’s means of income; tat-bandhūnāṁ ca—as well as relatives of forefathers; vitta-vān—one who is sufficiently rich.

TRANSLATION

A brāhmaṇa who is sufficiently rich must offer oblations to the forefathers during the dark-moon fortnight in the latter part of the month of Bhādra. Similarly, he should offer oblations to the
relatives of the forefathers during the mahālayā ceremonies in the month of Āśvina.*

TEXTS 20–23

The mahālayā festivals are observed on the fifteenth day of the dark fortnight of the month of Āśvina and mark the last day of the Vedic lunar year.
One should perform the śrāddha ceremony on the Makara-saṅkrānti [the day when the sun begins to move north] or on the Karkaṭa-saṅkrānti [the day when the sun begins to move south]. One should also perform this ceremony on the Meṣa-saṅkrānti day and the Tulā-saṅkrānti day, in the yoga named Vyatipāta, on that day in which three tithis are conjoined, during an eclipse of either the moon or the sun, on the twelfth lunar day and in the Śravaṇa-nakṣatra. One should perform this ceremony on the Aṅgurā-saṃvat, on the tenth lunar day of the bright fortnight of Śravaṇa, on the day when three tithis are combined, at the time of the eclipse of either the moon or the sun, on the Tula-saṅkrānti day, in the yoga named Vyatipāta, on the day when the sun begins to move south, or Karkaṭa-saṅkrānti; viṣuve—on the Meṣa-saṅkrānti and on the Tulā-saṅkrānti; kuryat—one should perform; vyatipāte—in the yoga named Vyatipāta; dīna-kṣaye—on that day in which three tithis are combined; candra-āditya-uparāge—at the time of the eclipse of either the moon or the sun; ca—and also; dvādaśyāṃ śravaneśu—on the twelfth lunar day and in the nakṣatra named Śravaṇa; ca—and; tṛṭiyāyāṃ—on the Aṅgurā-saṃvat day; śukla-pakṣe—in the bright fortnight of the month; navamīyāṃ—on the ninth lunar day; atha—also; kārtike—in the month of Kārtika (October–November); catus̄ru—on the four; api—also; aṣṭakāśu—on the Aṣṭakās; hemante—before the winter season; śīśire—in the winter season; tathā—and also; māgha—in the month of Māgha (January–February); ca—and; Sirīṣa-pakṣa—in the seventh lunar day of the bright fortnight; maghā-rākā-samāgame—in the conjunction of Maghā-nakṣatra and the full-moon day; rākayā—with a day of the completely full moon; ca—and; anumatyā—with a full-moon day when the moon is slightly less than completely full; ca—and; māṣa-rkṣaṇi—the nakṣatras that are the sources of the names of the various months; yutāni—are conjoined; api—also; dvādaśyāṃ—on the twelfth lunar day; anurādhā—the nakṣatra named Anurādhā; syāt—may occur; śravaneḥ—the nakṣatra named Śravaṇa; tisraḥ—the three (nakṣatras); uttaraḥ—the nakṣatras named Uttarā (Uttara-phalguni, Uttarāsādhā and Uttarabhādrapadā); tisṛṣu—on three; ekādaśi—the eleventh lunar day; vā—or; āsu—on these; janma-rkṣa—of one’s own janma-nakṣatra, or birth star; śrōṇa—of Śravaṇa-nakṣatra; yoga—by a conjunction; yuk—having.

TRANSLATION

One should perform the śrāddha ceremony on the Makara-saṅkrānti [the day when the sun begins to move north] or on the Karkaṭa-saṅkrānti [the day when the sun begins to move south]. One should also perform this ceremony on the Meṣa-saṅkrānti day and the Tulā-saṅkrānti day, in the yoga named Vyatipāta, on that day in which three lunar tithis are conjoined, during an eclipse of either the moon or the sun, on the twelfth lunar day, and in the Śravaṇa-nakṣatra. One should perform this ceremony on the Aṅgurā-saṃvat day, on the tenth lunar day of the bright fortnight of
the month of Kārtika, on the four aṣṭakās in the winter season and cool season, on the seventh lunar day of the bright fortnight of the month of Māgha, during the conjunction of Maghā-nakṣatra and the full-moon day, and on the days when the moon is completely full, or not quite completely full, when these days are conjoined with the nakṣatras from which the names of certain months are derived. One should also perform the śrāddha ceremony on the twelfth lunar day when it is in conjunction with any of the nakṣatras named Anurādhā, Śravaṇa, Uttara-phalgunī, Uttarāṣādhā or Uttara-bhādrapadā. Again, one should perform this ceremony when the eleventh lunar day is in conjunction with either Uttara-phalguni, Uttarāṣādhā or Uttara-bhādrapadā. Finally, one should perform this ceremony on days conjoined with one’s own birth star [janma-nakṣatra] or with Śravaṇa-nakṣatra.

Purport

The word ayana means “path” or “going.” The six months when the sun moves toward the north are called uttarāyana, or the northern path, and the six months when it moves south are called dakṣināyana, or the southern path. These are mentioned in Bhagavad-gītā (8.24–25). The first day when the sun begins to move north and enter the zodiacal sign of Capricorn is called Makara-saṅkrānti, and the first day when the sun begins to move south and enter the sign of Cancer is called Karkaṭa-saṅkrānti. On these two days of the year, one should perform the śrāddha ceremony.

Viṣuva, or Viṣuva-saṅkrānti, means Meṣa-saṅkrānti, or the day on which the sun enters the sign Aries. Tula-saṅkrānti is the day on which the sun enters the sign Libra. Both of these days occur only once within a year. The word yoga refers to a certain relationship between the sun and moon as they move in the sky. There are twenty-seven different degrees of yoga, of which the seventeenth is called Vyatipāta. On the day when this occurs, one should perform the śrāddha ceremony. A tīthi, or lunar day, consists of the distance between the longitude of the sun and that of the moon. Sometimes a tīthi is less than twenty-four hours. When it starts after sunrise on a certain day and ends before the sunrise of the following day, the previous tīthi and the following tīthi both “touch” the
The twenty-four-hour day between the sunrises. This is called tryaha-sparśa, or a day touched by some portion of three tithis.

Śrīla Jiva Gosvāmī has given quotations from many śāstras stating that the śrāddha ceremony of oblations to the forefathers should not be performed on Ekādaśī tithi. When the tithi of the death anniversary falls on the Ekādaśī day, the śrāddha ceremony should be held not on Ekādaśī but on the next day, or dvādaśī. In the Brahma-vaivarta Purāṇa it is said:

\[
\text{ye kurvanti mahīpāla} \\
\text{śrāddham caikādaśī- dine} \\
\text{trayas te narakaṁ yānti} \\
\text{dātā bhoktā ca prerakah}
\]

If one performs the śrāddha ceremony of oblations to the forefathers on the Ekādaśī tithi, then the performer, the forefathers for whom the śrāddha is observed, and the purohita, or the family priest who encourages the ceremony, all go to hell.

**TEXT 24**

त एते श्रेयसः काला नुणां श्रेयोबिवर्धनाः ।
कुर्यात सर्वाः स्वस्मां नेतेः श्रेयोमोर्घ तदायुषः ॥२४॥

\[
\text{ta ete śreyasah kālā} \\
\text{nṛnāṁ śreyo-vivardhanāḥ} \\
\text{kuryāt sarvātmānaiṇeṣu} \\
\text{śreyo 'mogham tad-āyuṣah}
\]

*te—therefore; ete—all these (descriptions of astronomical calculations); śreyasah—of auspiciousness; kālā—times; nṛnām—for human beings; śreyah—auspiciousness; vivardhanāḥ—increase; kuryāt—one should perform; sarvāṁ—by other activities (not only the śrāddha ceremony); eteṣu—in these (seasons); śreyah—(causing) auspiciousness; amogham—and success; tat—of a human being; āyuṣah—of the duration of life.*
TRANSLATION

All of these seasonal times are considered extremely auspicious for humanity. At such times, one should perform all auspicious activities, for by such activities a human being attains success in his short duration of life.

PURPORT

When one comes to the human form of life through natural evolution, one must then take the responsibility for further progress. As stated in Bhagavad-gītā (9.25), y ā nti deva-vratā devān: one who worships the demigods can be promoted to their planets. Y ā nti mad-yājīno 'pi mām: and if one practices devotional service to the Lord, he goes back home, back to Godhead. In the human form of life, therefore, one is meant to act auspiciously in order to return home, back to Godhead. Devotional service, however, does not depend on material conditions. Ahaituky apratiha tā. Of course, for those who are engaged in fruitive activities on the material platform, the times and seasons mentioned above are extremely congenial.

TEXT 25

एष खानं जपो होमो व्रतं देवहिजार्जनम् ।
पित्रदेवनभुतेभ्यो यद दर्च तद् तद्धनवर्म ॥२५॥

eṣu snānam japo homo
vrataṁ deva-dvijārcanam
pitr-deva-nr-bhūtebhyo
yad dattam tad dhy anaśvaram

eṣu—in all these (seasonal times); snānam—bathing in the Ganges, Yamunā or any other sacred places; japah—chanting; homah—performing fire sacrifices; vrataṁ—executing vows; deva—the Supreme Lord; dvija-arcanam—worshiping the brāhmaṇas or Vaiṣṇavas; pitr—unto the forefathers; deva—demigods; nr—human beings in general; bhūtebhhyāḥ—and all other living entities; yat—whatever; dattam—offered; tat—that; hi—indeed; anaśvaram—permanently beneficial.
TRANSLATION

During these periods of seasonal change, if one bathes in the Ganges, in the Yamunā or in another sacred place, if one chants, offers fire sacrifices or executes vows, or if one worships the Supreme Lord, the brähmaṇas, the forefathers, the demigods and the living entities in general, whatever he gives in charity yields a permanently beneficial result.

TEXT 26

sāṃskāra-kālo jāyāyā
apatyasyātmanas tathā
preta-samsthā mṛtāhaś ca
karmasya abhyudaye nrpa

sāṃskāra-kālah—at the proper time indicated for Vedic reformatory performances; jāyāyā—for the wife; apatyasya—for the children; ātmanah—and one's own self; tathā—as well as; preta-samsthā—funeral ceremonies; mṛta-ahāḥ—annual death ceremonies; ca—and; karmāṇi—of fruitive activity; abhyudaye—for furtherance; nrpa—O King.

TRANSLATION

O King Yudhiṣṭhira, at the time prescribed for reformatory ritualistic ceremonies for one's self, one's wife or one's children, or during funeral ceremonies and annual death ceremonies, one must perform the auspicious ceremonies mentioned above in order to flourish in fruitive activities.

PURPORT

The Vedas recommend many ritualistic ceremonies to be performed with one's wife, on the birthdays of one's children, or during funeral ceremonies, and there are also personal reformatory methods like initiation. These must be observed according to time and circumstances and
the directions of the śāstra. Bhagavad-gītā strongly recommends, jñātvā śāstra-vidhānoktam: everything must be performed as indicated in the śāstras. For Kali-yuga, the śāstras enjoin that saṅkīrtana-yajña be performed always: kīrtaniyāḥ sadā hariḥ. All the ritualistic ceremonies recommended in the śāstras must be preceded and followed by saṅkīrtana. This is the recommendation of Śrīla Jīva Gosvāmī.

TEXTS 27–28

atha deśāṇ pravakṣyāmi
dharmādi-śreya-āvahān
sa vai punyatamo deśah
sat-pātram yatra labhyate

bimbam bhagavato yatra
sarvam etac carācaram
yatra ha brāhmaṇa-kulam
tapo-vidyā-dayānvitam

atha—thereafter; deśāṇ—places; pravakṣyāmi—I shall describe; dharma-ādi—religious performances, etc.; śreya—auspiciousness; āvahān—which can bring; saḥ—that; vai—indeed; puṇya-tamaḥ—the most sacred; deśaḥ—place; sat-pātram—a Vaiśṇava; yatra—wherein; labhyate—is available; bimbam—the Deity (in the temple); bhagavataḥ—of the Supreme Personality of Godhead (who is the support); yatra—where; sarvam etat—of this entire cosmic manifestation; cara-acaram—with all the moving and nonmoving living entities; yatra—wherein; ha—indeed; brāhmaṇa-kulam—association with brāhmaṇas; tapaḥ—austerities; vidyā—education; dayā—mercy; anvitam—endowed with.
TRANSLATION

Narada Muni continued: Now I shall describe the places where religious performances may be well executed. Any place where a Vaiṣṇava is available is an excellent place for all auspicious activities. The Supreme Personality of Godhead is the support of this entire cosmic manifestation, with all its moving and nonmoving living entities, and the temple where the Deity of the Lord is installed is a most sacred place. Furthermore, places where learned brāhmaṇas observe Vedic principles by means of austerity, education and mercy are also most auspicious and sacred.

PURPORT

In this verse it is indicated that a Vaiṣṇava temple where the Supreme Personality of Godhead, Kṛṣṇa, is worshiped, and where Vaiṣṇavas are engaged in the service of the Lord, is the best sacred place for performing any religious ceremonies. At the present day, especially in big, big cities, people live in small apartments and are not able to establish a Deity or temple. Under the circumstances, therefore, the centers and temples being established by the expanding Kṛṣṇa consciousness movement are the best sacred places for performing religious ceremonies. Although people in general are no longer interested in religious ceremonies or Deity worship, the Kṛṣṇa consciousness movement gives everyone the chance to advance in spiritual life by becoming Kṛṣṇa conscious.

TEXT 29

yatra yatra harer arcā
sa deśaḥ śreyasāṁ padam
yatra gāṅgādayo nadyaḥ
purāneṣu ca viśrutāḥ

yatra yatra—wherever; hareḥ—of the Supreme Personality of Godhead, Kṛṣṇa; arcā—the Deity is worshiped; saḥ—that; deśaḥ—place,
country or neighborhood; sreyasām—of all auspiciousness; padam—the place; yatra—wherever; gaṅgā-ādayah—like the Ganges, Yamunā, Narmadā and Kāveri; nadyah—sacred rivers; purāṇesu—in the Purāṇaś (supplementary Vedic literature); ca—also; viśrutah—are celebrated.

**TRANSLATION**

Auspicious indeed are the places where there is a temple of the Supreme Personality of Godhead, Kṛṣṇa, in which He is duly worshiped, and also the places where there flow the celebrated sacred rivers mentioned in the Purāṇas, the supplementary Vedic literatures. Anything spiritual done there is certainly very effective.

**PURPORT**

There are many atheists who oppose the worship of the Deity of the Supreme Personality of Godhead in the temple. In this verse, however, it is authoritatively stated that any place where the Deity is worshiped is transcendental; it does not belong to the material world. It is also said that the forest is in the mode of goodness, and therefore those who want to cultivate spiritual life are advised to go to the forest (vanaṁ gato yad dharim āśrayeta). But one should not go to the forest simply to live like a monkey. Monkeys and other ferocious animals also live in the forest, but a person who goes to the forest for spiritual culture must accept the lotus feet of the Supreme Personality of Godhead as shelter (vanaṁ gato yad dharim āśrayeta). One should not be satisfied simply to go to the forest; one must take shelter of the lotus feet of the Supreme Personality of Godhead. In this age, therefore, since it is impossible to go to the forest for spiritual culture, one is recommended to live in the temple community as a devotee, regularly worship the Deity, follow the regulative principles and thus make the place like Vaikuṇṭha. The forest may be in goodness, the cities and villages in passion, and the brothels, hotels and restaurants in ignorance, but when one lives in the temple community he lives in Vaikuṇṭha. Therefore it is said here, sreyasāṁ padam: it is the best, most auspicious place.

In many places throughout the world we are constructing communities to give shelter to devotees and worship the Deity in the temple. The Deity cannot be worshiped except by devotees. Temple worshipers who
fail to give importance to the devotees are third class. They are kaniṣṭha-adhikāris in the lower stage of spiritual life. As it is said in Śrīmad-Bhāgavatam (11.2.47):

\[
\text{arcāyām eva haraye}
\]
\[
pūjāṁ yaḥ śraddhayehate
\]
\[
na tad-bhaktesu cānyeṣu
\]
\[
sa bhaktah prākṛtaḥ smṛtaḥ
\]

“A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a prākṛta-bhakta, or kaniṣṭha-adhikāri.” Therefore, in the temple there must be the Deity of the Lord, and the Lord should be worshiped by the devotees. This combination of the devotees and the Deity creates a first-class transcendental place.

Aside from this, if a grhastha devotee worships the śālagrāma-śilā, or the form of the Deity at home, his home also becomes a very great place. It was therefore customary for members of the three higher classes—namely the brāhmaṇas, kṣatriyas and vaiśyas—to worship the śālagrāma-śilā, or a small Deity of Rādhā-Kṛṣṇa or Sītā-Rāma in each and every home. This made everything auspicious. But now they have given up the Deity worship. Men have become modernized and are consequently indulging in all sorts of sinful activities, and therefore they are extremely unhappy.

According to Vedic civilization, therefore, the holy places of pilgrimage are considered most sacred, and still there are hundreds and thousands of holy places like Jagannātha Puri, Vṛndāvana, Hardwar, Rāmeśvara, Prayāga and Mathurā. India is the place for worshiping or for cultivating spiritual life. The Kṛṣṇa consciousness movement invites everyone from all over the world, without discrimination as to caste or creed, to come to its centers and cultivate spiritual life perfectly.
sarāṁsi puṣkarādīni
kṣetāry arhaśritāry uta
kurukṣetraṁ gaya-śirah
prayāgaḥ pulahāśramah

naimiṣam phālgunaṁ setuh
prabhāso 'tha kuśa-sthalī
vārāṇasi madhu-purī
pampā bindu-saras tathā
dharmo hy atrehitaḥ purī
sahasrādhi-phalodayaḥ

sarāṁsi—lakes; puṣkara-ādīni—such as Puṣkara; kṣetārṇi—sacred places (like Kurukṣetra, Gayākṣetra and Jagannātha Purī); arha—for worshipable, saintly persons; āśritānī—places of shelter; uta—celebrated; kurukṣetraṁ—a particular sacred place (dharma-kṣetra); gaya-śirah—the place known as Gayā, where Gayāsura took shelter of the
lotus feet of Lord Viṣṇu; prayāgah—Allahabad, at the confluence of the
two sacred rivers Ganges and Yamunā; pulaha-āśramah—the residence
of Pulaha Muni; naimiśam—the place known as Naimiṣāranya (near
Lucknow); phālgunam—the place where the Phālgu River flows;
setuh—Setubandha, where Lord Rāmacandra constructed a bridge be­
tween India and Lāṅkā; prabhāsaḥ—Prabhāsakṣetra; atha—as well as;
kuṣa-sthali—Dvāravatī, or Dvārakā; vārānasī—Benares; madhu­
purī—Mathurā; pampā—a place where there is a lake called Pampā;
bindu-sarāḥ—the place where Bindu-sarovara is situated; tathā—there;
nārāyan-āśramah—known as Badarikāśrama; nandā—the place
where the Nandā River flows; sītā-rāma—of Lord Rāmacandra and
mother Sītā; āśrama-ādayāḥ—places of shelter like Citrakūṭa; sarve—all (such places); kulacalāḥ—hilly tracts of land; rājan—O King;
mahendra—known as Mahendra; malaya-ādayāḥ—and others, like
Malayācala; ete—all of them; punya-tamāḥ—extremely sacred;
dēsāḥ—places; hareḥ—of the Supreme Personality of Godhead; arca­
āśritāḥ—places where the Deity of Rādha-Kṛṣṇa is worshiped (such as
big American cities like New York, Los Angeles and San Francisco, and
European cities like London and Paris, or wherever there are centers of
Kṛṣṇa consciousness); ca—as well as; ye—those which; etān dēsān—all
these countries; niśeveta—should worship or visit; śreyah-kāmaḥ—one
who desires auspiciousness; hi—indeed; abhiṣesāsah—again and again;
dharmah—religious activities; hi—from which; atra—in these places;
īhitah—performed; puṁsāṁ—of the persons; sahasra-adhi—more
than a thousand times; phalauḍayāḥ—effective.

TRANSLATION

The sacred lakes like Puṣkara and places where saintly persons
live, like Kurukṣetra, Gayā, Prayāga, Pulahāśrama, Naimiṣāranya,
the banks of the Phālgu River, Setubandha, Prabhāsa, Dvārakā,
Vārānasī, Mathurā, Pampā, Bindu-sarovara, Badarikāśrama
[Nārāyaṇāśrama], the places where the Nandā River flows, the
places where Lord Rāmacandra and mother Sītā took shelter, such
as Citrakūṭa, and also the hilly tracts of land known as Mahendra
and Malaya—all of these are to be considered most pious and
sacred. Similarly, places outside India where there are centers of
the Kṛṣṇa consciousness movement and where Rādha-Kṛṣṇa
Deities are worshiped must all be visited and worshiped by those who want to be spiritually advanced. One who intends to advance in spiritual life may visit all these places and perform ritualistic ceremonies to get results a thousand times better than the results of the same activities performed in any other place.

**PURPORT**

In these verses and in verse twenty-nine, stress is given to one point: *harer arcāśritās ca ye* or *harer arcā*. In other words, any place where the Deity of the Supreme Personality of Godhead is worshiped by devotees is most significant. The Kṛṣṇa consciousness movement is giving the population of the entire world a chance to take advantage of Kṛṣṇa consciousness through the ISKCON centers, where one may perform Deity worship and chant the Hare Kṛṣṇa *mahā-mantra* and in this way obtain results with effectiveness increased a thousand times. This constitutes the best welfare activity for human society. This was Śrī Caitanya Mahāprabhu’s mission as it was predicted by Him in the *Caitanya-bhāgavata* (Antya 4.126):

\[
\text{prthivite āche yata nagarādi-grāma}
\]
\[
\text{sarvatra pracāra haibe mora nāma}
\]

Śrī Caitanya Mahāprabhu wanted the Hare Kṛṣṇa movement, with installed Deities, to spread to every village and town in the world, so that everyone in the world might take advantage of this movement and become all-auspicious in spiritual life. Without spiritual life, nothing is auspicious. *Moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ* (Bg. 9.12). No one can become successful in fruitive activities or speculative knowledge without being Kṛṣṇa conscious. As recommended in the śāstras, everyone should be very eagerly interested in taking part in the Kṛṣṇa consciousness movement and understanding the value of spiritual life.
pātraṁ tv atra niruktaṁ vai
kavibhiḥ pātra-vittamaṁ
harir evaika urviśa
yan-mayaṁ vai carācaram

pātraṁ—the true person to whom charity must be given;
   tu—but;
atra—in the world;
niruktaṁ—decided;
   vai—indeed;
kavibhiḥ—by
   learned scholars;
pātra-vittamaṁ—who are expert in finding the actual
   person to whom charity must be given;
hariḥ—the Supreme Personality
   of Godhead;
eva—indeed;
ekāḥ—only one;
urvi-īśa—O King of the
   earth;
yat-mayaṁ—in whom everything is resting;
   vai—from whom
   everything is coming;
cara-acaram—all that is moving or nonmoving
   within this universe.

TRANSLATION

O King of the earth, it has been decided by expert, learned
scholars that only the Supreme Personality of Godhead, Kṛṣṇa, in
whom all that is moving or nonmoving within this universe is rest­
ing and from whom everything is coming, is the best person to
whom everything must be given.

PURPORT

Whenever we perform some religious act in terms of dharma,
artha, kāma and mokṣa, we must perform it according to the time,
place and
person (kāla, deśa, pātra). Nārada Muni has already described the
deśa
(place) and kāla (time). The kāla has been described in verses
twenty
through twenty-four, beginning with the words ayane viṣuve kuryād
vyatipāte dina-kṣaye. And the places for giving charity or
performing
ritualistic ceremonies have been described in verses thirty through
thirty-three, beginning with sarāṁśi puskarādīni kṣetrāny arhāśrītāny
uta. Now, to whom everything must be given is decided in this verse.
Harir evaika urviśa yan-mayaṁ vai carācaram. The Supreme Per­
sonality of Godhead, Kṛṣṇa, is the root of everything, and therefore He is
the best pātra, or person, to whom everything must be given. In
Bhagavad-gītā (5.29) it is said:

bhoktāram yajña-tapasāṁ
   sarva-loka-maheśvaram
If one wants to enjoy real peace and prosperity, he should give everything to Kṛṣṇa, who is the real enjoyer, real friend and real proprietor. It is therefore said:

\[
yathā taror mūla-niśecanena
tṛpyanti tat-skandha-bhujopāśakhāḥ
prānopahārāc ca yathendriyānāṁ
tathaiva sarvārhaṇam acyutejyā
\]

(Bhāg. 4.31.14)

By worshiping or satisfying Acyuta, the Supreme Personality of Godhead, Kṛṣṇa, one can satisfy everyone, just as one can water the branches, leaves and flowers of a tree simply by watering its root or as one satisfies all the senses of the body by giving food to the stomach. Therefore, a devotee simply offers everything to the Supreme Personality of Godhead to receive the best results of charity, religious performances, sense gratification and even liberation (dharma, artha, kāma, mokṣa).

TEXT 35

\[
devarṣy-arhatsu vai satsu
tatra brahma-ātmajādīsu
rājan yad agra-pūjāyāṁ
mataḥ pātra-ayacyutaḥ
\]

deva-ṛṣi—among the demigods and great saintly persons, including Nārada Muni; arhatsu—the most venerable and worshipable personalities; vai—indeed; satsu—the great devotees; tatra—there (at the Rājasūya-yajña); brahma-ātmajādīsu—and the sons of Lord Brahmā (such as Sanaka, Sanandana, Sanat and Sanātana); rājan—O King; yat—
from whom; agra-pūjāyām—the first to be worshiped; mātah—decision; pātratayā—selected as the best person to preside over the Rājasūya-yajña; acyutah—Krṣṇa.

TRANSLATION

O King Yudhiṣṭhira, the demigods, many great sages and saints including even the four sons of Lord Brahmā, and I myself were present at your Rājasūya sacrificial ceremony, but when there was a question of who should be the first person worshiped, everyone decided upon Lord Krṣṇa, the Supreme Person.

PURPORT

This is a reference to the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira. In that meeting there was a great turmoil over selecting the best person to be worshiped first. Everyone decided to worship Śrī Krṣṇa. The only protest came from Śiśupāla, and because of his vehement opposition he was killed by the Supreme Personality of Godhead.

TEXT 36

jīva-rāśibhir ākīrṇa
apāda-kośaṅghripo mahan
tan-mūlatvād acyutejyā
sarva-jīvātmā-tarpaṇam

jīva-rāśibhiḥ—by millions and millions of living entities; ākīrṇaḥ—filled up or spread over; aṇḍa-kośa—the whole universe; aṅghripah—like a tree; mahan—very, very great; tat-mūlatvāt—because of being the root of this tree; acyuta-ījyā—worship of the Supreme Personality of Godhead; sarva—of all; jīva-ātma—living entities; tarpāṇam—satisfaction.

TRANSLATION

The entire universe, which is full of living entities, is like a tree whose root is the Supreme Personality of Godhead, Acyuta
[Kṛṣṇa]. Therefore simply by worshiping Lord Kṛṣṇa one can worship all living entities.

PURPORT

In Bhagavad-gītā (10.8) the Lord says:

\[
\begin{align*}
aham & \text{ sarvasya prabhavo} \\
mattah & \text{ sarvarn pravartate} \\
it & \text{ matva bhajante maṁ} \\
budha & \text{ bhava-samanvitāḥ}
\end{align*}
\]

“I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.” People are very much anxious to give service to other living entities, especially to the poor, but although they have manufactured many ways to give such help, actually they are expert in killing the poor living entities. This sort of service or mercy is not recommended in the Vedic wisdom. As stated in a previous verse, it has been decided (niruktam) by expert saintly persons that Kṛṣṇa is the root of everything and that worshiping Kṛṣṇa is worshiping everyone, just as supplying water to the root of a tree means satisfying all of its branches and twigs.

Another point is that this universe is full of living entities from top to bottom, on every planet (jīva-rāśibhir ākīrnah). Modern scientists and so-called scholars think that there are no living entities on planets other than this one. Recently they have said that they have gone to the moon but did not find any living entities there. But Śrīmad-Bhāgavatam and the other Vedic literatures do not agree with this foolish conception. There are living entities everywhere, not only one or two but jīva-rāśibhiḥ—many millions of living entities. Even on the sun there are living entities, although it is a firey planet. The chief living entity on the sun is called Vivasvān (imam vivasvate yogam proktavān aham avyayam). All the different planets are filled with different types of living entities according to different living conditions. To suggest that only this planet is filled with living entities and that others are vacant is foolish. This betrays a lack of real knowledge.
TEXT 37

purāṇy anena srṣṭānī
nr-tiryag-ṛṣi-devatāḥ
śete jīvena rūpena
puresu purusatō hy asau

purāṇi—residential places or bodies; anena—by Him (the Supreme Personality of Godhead); srṣṭānī—among those creations; nr—man; tiryak—other than human beings (animals, birds, etc); ṛṣi—saintly persons; devatāḥ—and demigods; śete—lies down; jīvena—with the living entities; rūpena—in the form of Paramātma; pureṣu—within these residential places or bodies; puruṣaḥ—the Supreme Lord; hi—indeed; asau—He (the Personality of Godhead).

TRANSLATION

The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides with the living being as Paramātma. Thus He is known as the puruṣāvatāra.

PURPORT

In Bhagavad-gītā (18.61) it is said:

iśvaraḥ sarva-bhūtānāṁ
hrd-deśe 'ṛjuna tiṣṭhati
bhramayan sarva-bhūtāni
yantrarūḍhāni māyāyā
tiṣṭhati

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” The living entity, who is part and parcel of the Supreme Personality of Godhead, exists on the mercy of
the Lord, who is always with him in any form of body. The living entity desires a particular type of material enjoyment, and thus the Lord supplies him with a body, which is like a machine. Just to keep him alive in that body, the Lord remains with him as the puruṣa (Kṣīrodakaśāyī Viṣṇu). This is also confirmed in Brahma-samhitā (5.35):

eko 'py asau racayitum jagad-anda-koṭim
yac-chaktir asti jagad-anda-cayā yad-antaḥ
andaṇṭara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣāṁ tam aham bhajāmi

“I worship the Personality of Godhead, Govinda, who enters the existence of every universe and every atom by one of His plenary portions and thus manifests His infinite energy throughout the material creation.” The living entity, being part and parcel of the Lord, is known as jīva. The Supreme Lord puruṣa remains with the jīva to enable him to enjoy material facilities.

TEXT 38

तेषु भगवानार्णांस्ततमयेन वर्तते ।
तस्मात् पात्रं हि पुरुषो यावात्त्मा यथेते ॥ ३८ ॥

teṣu—among the different types of bodies (demigod, human, animal, bird, etc.); eva—indeed; bhagavān—the Supreme Personality of Godhead in His Paramātma feature; rājan—O King; tāratamyena—comparatively, more or less; vartate—is situated; tasmāt—therefore; pātram—the Supreme Person; hi—indeed; puruṣaḥ—Paramātma; yāvān—as far as; ātmā—the degree of understanding; yathā—development of austerity and penance; iyate—is manifest.

TRANSLATION

O King Yudhiṣṭhira, the Supersoul in every body gives intelligence to the individual soul according to his capacity for under-
standing. Therefore the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual’s comparative development of knowledge, austerity, penance and so on.

**PURPORT**

In *Bhagavad-gītā* (15.15) it is said, *mattah smṛtir jñānam apohanaṁ ca*: the Supreme Personality of Godhead in His localized aspect gives intelligence to the individual soul as far as he is able to grasp it. Therefore we find the individual soul in different high and low positions. A living entity with the body of a bird or beast cannot take instructions from the Supreme Soul as adequately as an advanced human being. Thus there are gradations of bodily forms. In human society, the perfect *brahmacāraṇa* is supposed to be the most advanced in spiritual consciousness, and further advanced than the *brahmāṇa* is the Vaiṣṇava. Therefore the best persons are the Vaiṣṇavas and Viṣṇu. When charity is to be given, one should take instruction from *Bhagavad-gītā* (17.20):

\[
dātavyam iti yad dānāṁ \\
diyate 'nupakāriṇe \\
deo kāle ca pātre ca \\
tad dānam sāttvikam smṛtam
\]

“That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness.” One should give charity to the *brahmāṇas* and Vaiṣṇavas, for thus the Supreme Personality of Godhead will be worshiped. In this connection, Śrīla Madhvacārya comments:

\[
brahmādi-sthāvarānteṣu \\
na viśeṣo hareḥ kvacit \\
vyaakti-mātra-viśeṣeṇa \\
tāratamyāṁ vaddantī ca
\]

Beginning from Brahmā down to the ant, everyone is conducted by the Supersoul (*īśvarah sarva-bhūtānāṁ hṛd-deśe 'ṛjuna tiṣṭhati*). But because of a particular person’s advancement in spiritual consciousness, he
is considered to be important. Therefore, the brāhmaṇa Vaiṣṇava is important, and, above all, the Supersoul, the Personality of Godhead, is the most important personality.

TEXT 39

My dear King, when great sages and saintly persons saw mutually disrespectful dealings at the beginning of Treta-yuga, Deity worship in the temple was introduced with all paraphernalia.

PURPORT

As it is said in Śrīmad-Bhāgavatam (12.3.52):

krte yad dhyāyato viṣṇum
tretāyāṁ yajato makhaṁ
dvāpare paricaryāyāṁ
kalaṁ tad dhari-kīrtanāt

"Whatever result one obtained in Satya-yuga by meditating on Viṣṇu, in Treta-yuga by performing sacrifices and in Dvāpara-yuga by serving the
Lord’s lotus feet one can also obtain in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.” In Satya-yuga, every person was spiritually advanced, and there was no envy between great personalities. Gradually, however, because of material contamination with the advance of the ages, disrespectful dealings appeared even among brāhmaṇas and Vaiṣṇavas. Actually, an advanced Vaiṣṇava is to be respected more than Viṣṇu. As stated in the Padma Purāṇa, ārādhanaṁ sarvesāṁ viṣṇor ārādhanaṁ param: of all kinds of worship, worship of Lord Viṣṇu is the best. Tasmāt parataraṁ devi tadiyānāṁ samarcanam: and recommended more than worship of Viṣṇu is worship of the Vaiṣṇava.

Formerly, all activities were performed in connection with Viṣṇu, but after Satya-yuga there were symptoms of disrespectful dealings among Vaiṣṇavas. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is he who has helped others become Vaiṣṇavas. An example of one who has converted many others into Vaiṣṇavas is Nārada Muni. A powerful Vaiṣṇava who has converted others into Vaiṣṇavas is to be worshiped, but because of material contamination, sometimes such an exalted Vaiṣṇava is disrespected by other, minor Vaiṣṇavas. When great saintly persons saw this contamination, they introduced worship of the Deity in the temple. This began in Treta-yuga and was especially prominent in Dvāpara-yuga (dvāpare paricaryāyāṁ). But in Kali-yuga, worship of the Deity is being neglected. Therefore chanting of the Hare Kṛṣṇa mantra is more powerful than Deity worship. Śrī Caitanya Mahāprabhu set a practical example in that He did not establish any temples or Deities, but He profusely introduced the saṅkīrtana movement. Therefore Kṛṣṇa consciousness preachers should give more stress to the saṅkīrtana movement, especially by distributing transcendental literature more and more. This helps the saṅkīrtana movement. Whenever there is a possibility to worship the Deity, we may establish many centers, but generally we should give more stress to the distribution of transcendental literature, for this will be more effective in converting people to Kṛṣṇa consciousness.

It is said in Śrīmad-Bhāgavatam (11.2.47):

arcāyāṁ eva haraye
pūjāṁ yaḥ śraddhayehate
“A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a prakrta-bhakta, or kaniṣṭha-adhikāri.” A prakṛta devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshipping the Deity, but he cannot appreciate the activities of a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viśvanātha Cakravartī Thākura: sarva-prāṇi-samānānaṁ samarthaṁ āvajñā spardhādīmatāṁ tu bhagavat-pratimaiva pātram ity āha. For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the Caitanya-caritāmṛta (Antya 7.11) it is clearly said, kṛṣṇa-śakti vinā nahe tāra pravartana: without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. Nevertheless, a devotee who does so is criticized by neophyte devotees, kaniṣṭha-adhikāris, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.
although worshiping the Deity (with faith and regularity); _na_—not; _artha-dā_—beneficial; _puruṣa-dviṣām_—for those who are envious of Lord Viṣṇu and His devotees.

**TRANSLATION**

Sometimes a neophyte devotee offers all the paraphernalia for worshiping the Lord, and he factually worships the Lord as the Deity, but because he is envious of the authorized devotees of Lord Viṣṇu, the Lord is never satisfied with his devotional service.

**PURPORT**

Deity worship is especially meant for purifying the neophyte devotees. Actually, however, preaching is more important. In _Bhagavad-gītā_ (18.69) it is said, _na ca tasmān manusyeyeṣu kaścin me priya-kṛttamaḥ_: if one wants to be recognized by the Supreme Personality of Godhead, he must preach the glories of the Lord. One who worships the Deity must therefore be extremely respectful to preachers; otherwise simply worshiping the Deity will keep one in the lower stage of devotion.

**TEXT 41**

 пурушеṣu राजेन्द्र सुपात्रा ब्राह्मण विदु: |
 तपसा विद्यया तुष्या घने वेदं हरेत्तनुम् ||४१||

**puruśesu**—among persons; _api_—indeed; _rāja-indra_—O best of kings; _su-pātram_—the best person; _brāhmaṇam_—the qualified _brāhmaṇa_; _viduḥ_—one should know; _tapasā_—due to austerity; _vidyayā_—education; _tuṣṭyā_—and satisfaction; _dhatte_—he assumes; _vedam_—the transcendental knowledge known as _Veda_; _haraḥ_—of the Supreme Personality of Godhead; _tanum_—body, or representation.
TRANSLATION

My dear King, of all persons a qualified brähmaṇa must be accepted as the best within this material world because such a brähmaṇa, by practicing austerity, Vedic studies and satisfaction, becomes the counterpart body of the Supreme Personality of Godhead.

PURPORT

From the Vedas we learn that the Personality of Godhead is the Supreme Person. Every living entity is an individual person, and the Supreme Personality of Godhead, Kṛṣṇa, is the Supreme Person. A brähmaṇa who is well versed in Vedic knowledge and fully conversant with transcendental matters becomes a representative of the Supreme Personality of Godhead, and therefore one should worship such a brähmaṇa or Vaiṣṇava. A Vaiṣṇava is superior to a brähmaṇa because whereas a brähmaṇa knows that he is Brahman, not matter, a Vaiṣṇava knows that he is not only Brahman but also an eternal servant of the Supreme Brahman. Therefore, worship of a Vaiṣṇava is superior to worship of the Deity in the temple. Viśvanātha Cakravartī Thākura says, sāksād dharitvena samasta-śāstraḥ: in all the scriptures the spiritual master, who is the best of the brähmaṇas, the best of the Vaiṣṇavas, is considered to be as good as the Supreme Personality of Godhead. This does not mean, however, that the Vaiṣṇava thinks himself God, for this is blasphemous. Although a brähmaṇa or Vaiṣṇava is worshiped as being as good as the Supreme Personality of Godhead, such a devotee always remains a faithful servant of the Lord and never tries to enjoy the prestige that might accrue to him from being the Supreme Lord’s representative.

TEXT 42

नन्व आशा ब्रह्माणाराजन्युपश्च जगदात्मनः ।
पुनस्तः पादरजसा त्रिलोकीं देवतं महत् ॥४२॥

nanv asya brāhmaṇā rājan
kṛṣṇasya jagad-ātmanah
punantaḥ pāda-rajasa
tri-lokiṁ daivatam mahat
nanu— but; asya— by Him; brāhmaṇaḥ— the qualified brāhmaṇas; rājan— O King; kṛṣṇasya— by Lord Kṛṣṇa, the Supreme Personality of Godhead; jagat-ātmanah— who is the life and soul of the whole creation; punantaḥ— sanctifying; pāda-rajasa— by the dust of their lotus feet; tri-lokīm— the three worlds; daivatam— worshipable; mahat— most exalted.

TRANSLATION

My dear King Yudhishṭhira, the brāhmaṇas, especially those engaged in preaching the glories of the Lord throughout the entire world, are recognized and worshiped by the Supreme Personality of Godhead, who is the heart and soul of all creation. The brāhmaṇas, by their preaching, sanctify the three worlds with the dust of their lotus feet, and thus they are worshipable even for Kṛṣṇa.

PURPORT

As admitted by Lord Kṛṣṇa in Bhagavad-gītā (18.69), na ca tasmā manuṣyeṣu kaścīṁ me priya-kṛttamaḥ. The brāhmaṇas preach the cult of Kṛṣṇa consciousness all around the world, and therefore, although they worship Kṛṣṇa, the Supreme Personality of Godhead, the Lord also recognizes them as worshipable. The relationship is reciprocal. The brāhmaṇas want to worship Kṛṣṇa, and similarly Kṛṣṇa wants to worship the brāhmaṇas. In conclusion, therefore, brāhmaṇas and Vaiṣṇavas who are engaged in preaching the glories of the Lord must be worshiped by religionists, philosophers and people in general. At the Rājasūya-yajña of Mahārāja Yudhishṭhira, many hundreds and thousands of brāhmaṇas were present, yet Kṛṣṇa was selected to be worshiped first. Therefore, Kṛṣṇa is always the Supreme Person, but by His causeless mercy He recognizes the brāhmaṇas as dearmost to Him.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Ideal Family Life.”
CHAPTER FIFTEEN

Instructions for Civilized Human Beings

The summary of the Fifteenth Chapter is as follows. In the previous chapter, Śrī Nārada Muni proved the importance of the brāhmaṇa in society. Now, in this chapter, he will show the differences between different grades of brāhmaṇas. Among the brāhmaṇas, some are householders and are mostly attached to fruitive activities or the betterment of social conditions. Above them, however, are brāhmaṇas who are very much attracted by austerities and penances and who retire from family life. They are known as vānaprasthas. Other brāhmaṇas are very much interested in studying the Vedas and explaining the purport of the Vedas to others. Such brāhmaṇas are called brahmacāris. And still other brāhmaṇas are interested in different types of yoga, especially bhakti-yoga and jñāna-yoga. Such brāhmaṇas are mostly sannyāsīs, members of the renounced order of life.

As far as householders are concerned, they engage in different types of scriptural activities, especially in offering oblations to their forefathers and giving as charity to other brāhmaṇas the paraphernalia engaged in such sacrifices. Generally the charity is given to sannyāsīs, brāhmaṇas in the renounced order of life. If such a sannyāsi is not available, the charity is given to brāhmaṇa householders engaged in fruitive activities.

One should not make very elaborate arrangements to perform the śrāddha ceremony of offering oblations to one’s forefathers. The best process for the śrāddha ceremony is to distribute bhāgavata-prasāda (remnants of food that has first been offered to Kṛṣṇa) to all of one’s forefathers and relatives. This makes a first-class śrāddha ceremony. In the śrāddha ceremony there is no need to offer meat or eat meat. Unnecessary killing of animals must be avoided. Those who are in the lower grades of society prefer to perform sacrifices by killing animals, but one who is advanced in knowledge must avoid such unnecessary violence.

Brāhmaṇas should execute their regulative duties in worshiping Lord Viṣṇu. Those who are advanced in knowledge of religious principles
must avoid five kinds of irreligion, known as *vidharma, para-dharma, dharmābhāsa, upadharma* and *chala-dharma*. One must act according to the religious principles that suit his constitutional position; it is not that everyone must adhere to the same type of religion. A general principle is that a poor man should not unnecessarily endeavor for economic development. One who refrains from such endeavors but who engages in devotional service is most auspicious.

One who is not satisfied with the mind must fall to degradation. One must conquer lusty desires, anger, greed, fear, lamentation, illusion, fright, unnecessary talks on material subjects, violence, the four miseries of material existence, and the three material qualities. That is the objective of human life. One who has no faith in the spiritual master, who is identical with Śrī Kṛṣṇa, cannot get any benefit from reading śāstra. One should never consider the spiritual master an ordinary human being, even though the members of the spiritual master's family may think of him as such. Meditation and other processes of austerity are useful only if they help in advancement toward Kṛṣṇa consciousness; otherwise, they are simply a waste of time and labor. For those who are not devotees, such meditation and austerity cause falldown.

Every householder should be very careful because even though a householder may try to conquer the senses, he becomes a victim to the association of relatives and falls down. Thus a *grha-stha* must become a *vānaprastha* or *sannyāsī*, live in a secluded place, and be satisfied with food gotten by begging from door to door. He must chant the *omkāra mantra* or Hare Kṛṣṇa mantra, and in this way he will perceive transcendental bliss within himself. After taking *sannyāsa*, however, if one returns to *grha-stha* life, he is called a *vānūśi*, which means “one who eats his own vomit.” Such a person is shameless. A householder should not give up the ritualistic ceremonies, and a *sannyāsī* should not live in society. If a *sannyāsī* is agitated by the senses, he is a cheater influenced by the modes of passion and ignorance. When one assumes a role in goodness by starting philanthropic and altruistic activities, such activities become impediments on the path of devotional service.

The best process for advancing in devotional service is to abide by the orders of the spiritual master, for only by his direction can one conquer the senses. Unless one is completely Kṛṣṇa conscious, there is a chance of falling down. Of course, in performing ritualistic ceremonies and other fruitleive activities there are also many dangers at every moment. Fruitive
activities have been divided into twelve portions. Because of performing frutitive activities, which are called the path of dharma, one has to accept the cycle of birth and death, but when one takes the path of mokṣa, or liberation, which is described in Bhagavad-gītā as arcanā-mārga, one can get relief from the cycle of birth and death. The Vedas describe these two paths as pitṛ-yāṇa and deva-yāṇa. Those who follow the paths of pitṛ-yāṇa and deva-yāṇa are never bewildered, even while in the material body. A monistic philosopher who gradually develops control of the senses understands that the objective of all the different āṣramas, the statuses of life, is salvation. One must live and act according to śāstras.

If one who is performing the Vedic ritualistic ceremonies becomes a devotee, even if he is a grhaṣṭha, he can receive the causeless mercy of Kṛṣṇa. The objective of a devotee is to return home, back to Godhead. Such a devotee, even though not performing ritualistic ceremonies, advances in spiritual consciousness by the supreme will of the Personality of Godhead. One may actually become successful in spiritual consciousness by the mercy of devotees, or one may fall from spiritual consciousness by being disrespectful to devotees. In this regard, Nārada Muni narrated the history of how he had fallen from the Gandharva kingdom, how he was born in a śūdra family, and how by serving exalted brāhmaṇas he become the son of Lord Brahmā and was reinstated in his transcendental position. After narrating all these stories, Nārada Muni praised the mercy received from the Lord by the Pāṇḍavas. Mahārāja Yudhiṣṭhira, after hearing from Nārada, became ecstatic in love of Kṛṣṇa, and then Nārada Muni left that place and returned to his own place. Thus Śukadeva Gosvāmī, having described various descendants of the daughters of Dakṣa, ends the Seventh Canto of Śrīmad-Bhāgavatam.
svādhyaaye 'nye pravacane
kecana jñāna-yogayoh

śrī-nāradāḥ uvāca—Nārada Muni said; karma-niṣṭhāḥ—attached to ritualistic ceremonies (according to one's social status as a brāhmaṇa, kṣatriya, vaiśya or śūdra); dvi-jāḥ—the twiceborn (especially the brāhmaṇas); kecit—some; tapa-niṣṭhāḥ—very much attached to austerities and penances; nrpa—O King; apare—others; svādhyaaye—in studying Vedic literature; anye—others; pravacane—delivering speeches on Vedic literature; kecana—some; jñāna-yogayoh—in culturing knowledge and practicing bhakti-yoga.

TRANSLATION

Nārada Muni continued: My dear King, some brāhmaṇas are very much attached to fruitive activities, some are attached to austerities and penances, and still others study the Vedic literature, whereas some, although very few, cultivate knowledge and practice different yogas, especially bhakti-yoga.

TEXT 2

jñāna-niṣṭhāya deyāni
kavyāny ānartyam icchatā
daive ca tad-abhāve syād
itarebhyo yathārhatāḥ

jñāna-niṣṭhāya—to the impersonalist or the transcendentalist desiring to merge into the Supreme; deyāni—to be given in charity; kavyāni—ingredients offered to the forefathers as oblations; ānartyam—liberation from material bondage; icchatā—by a person desiring; daive—the ingredients to be offered to the demigods; ca—also; tad-abhāve—in the absence of such advanced transcendentalists; syāt—it should be done; itarebhyah—to others (namely, those addicted to fruitive activities); yathā-arhataḥ—comparatively or with discrimination.
TRANSLATION

A person desiring liberation for his forefathers or himself should give charity to a brāhmaṇa who adheres to impersonal monism [jñāna-niṣṭhā]. In the absence of such an advanced brāhmaṇa, charity may be given to a brāhmaṇa addicted to fruitive activities [karma-kāṇḍa].

PURPORT

There are two processes by which to get free from material bondage. One involves jñāna-kāṇḍa and karma-kāṇḍa, and the other involves upāsanā-kāṇḍa. Vaiśṇavas never want to merge into the existence of the Supreme; rather, they want to be everlastingly servants of the Lord to render loving service unto Him. In this verse the words ānanyatā icchatā refer to persons who desire to achieve liberation from material bondage and merge into the existence of the Lord. Devotees, however, whose objective is to associate personally with the Lord, have no desire to accept the activities of karma-kāṇḍa or jñāna-kāṇḍa, for pure devotional service is above both karma-kāṇḍa and jñāna-kāṇḍa. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvartam. In pure devotional service there is not even a pinch of jñāna or karma. Consequently, when Vaiśṇavas distribute charity, they do not need to find a brāhmaṇa performing the activities of jñāna-kāṇḍa or karma-kāṇḍa. The best example in this regard is provided by Advaita Gosvāmi, who, after performing the śrāddha ceremony for his father, offered charity to Haridāsa Thākura, although it was known to everyone that Haridāsa Thākura was born in a Mohammedan family, not a brāhmaṇa family, and was not interested in the activities of jñāna-kāṇḍa or karma-kāṇḍa.

Charity, therefore, should be given to the first-class transcendentalist, the devotee, because the sāstras recommend:

muktānāṁ api siddhānāṁ
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntatmā
goṭiṣā api mahā-mune

“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or
Krṣṇa. Such devotees, who are fully peaceful, are extremely rare.” (Bhāg. 6.14.5) A Vaiṣṇava is in a higher position than a jñāṇī, and therefore Advaita Ācārya selected Haridāsa Ṭhākura to be the person to accept His charity. The Supreme Lord also says:

\[
na \text{ me } 'bhaktaḥ \text{ catur-vedi } \\
mad-bhaktaḥ śva-pacah priyah \\
tasmai deyam tato grāhyam \\
sa ca pūjyo yathā hy aham
\]

“Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.” (Hari-bhakti-vilāsa 10.127)

Therefore, even if not born in a brāhmaṇa family, a devotee, because of his devotion to the Lord, is above all kinds of brāhmaṇas, whether they be karma-kāndīs or jñāna-kāndīs.

In this regard, it may be mentioned that brāhmaṇas in Vṛndāvana who are karma-kāndīs and jñāna-kāndīs sometimes decline to accept invitations to our temple because our temple is known as the aṅgarejī temple, or “Anglican temple.” But in accordance with the evidence given in the sāstra and the example set by Advaita Ācārya, we give prasāda to devotees regardless of whether they come from India, Europe or America. It is the conclusion of the sāstra that instead of feeding many jñāna-kāndī or karma-kāndī brāhmaṇas, it is better to feed a pure Vaiṣṇava, regardless of where he comes from. This is also confirmed in Bhagavad-gītā (9.30):

\[
api cet sudurācāro \\
bhajate mām ananya-bhāk \\
sādhur eva sa mantavyaḥ \\
samyag vyavasito hi saḥ
\]

“Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly
situated.” Thus it doesn’t matter whether a devotee comes from a 
brāhmaṇa family or non-brāhmaṇa family; if he is fully devoted to 
Kṛṣṇa, he is a sādu.

TEXT 3

द्वादे देव विद्वान वीनेकृष्णमय ना।
मोज्येत सुसम्रध्दौरिणी आद्रे कुर्यं विस्तरम्॥ २ ॥

dvau daive pitr-kārye trīṇ
ekaikam ubhayatra vā
bhojyet susamṛddho 'pi
śrāddhe kuryān na vistaram

dvau—two; daive—during the period when oblations are offered to 
the demigods; pitr-kārye—in the śrāddha ceremony, in which oblations 
are offered to the forefathers; trīṇ—three; eka—one; ekam—one; 
ubhayatra—for both occasions; vā—either; bhojyet—one should feed; 
su-samṛddhaḥ api—even though one is very rich; śrāddhe—when offer­
ing oblations to the forefathers; kuryāt—one should do; na—not; 
vistaram—very expensive arrangements.

TRANSLATION

During the period for offering oblations to the demigods, one 
should invite only two brāhmaṇas, and while offering oblations to 
the forefathers, one may invite three brāhmaṇas. Or, in either 
case, only one brāhmaṇa will suffice. Even though one is very opu­
lent, he should not endeavor to invite more brāhmaṇas or make 
various expensive arrangements on those occasions.

PURPORT

As we have already mentioned, Śrila Advaita Ācārya, during the 
generally observed ceremony to offer oblations to the forefathers, invited 
only Haridāsa Thākura. Thus He followed this principle: na me 'bhaktaś 
catur-vedī mad-bhaktah śva-pacah priyah. The Lord says, “It is not 
necessary that one become very expert in Vedic knowledge before he can 
become My bhakta, or devotee. Even if one is born in a family of dog­
eaters, he can become My devotee and be very dear to Me, in spite of
having taken birth in such a family. Therefore, offerings should be given to My devotee, and whatever My devotee has offered Me should be accepted.” Following this principle, one should invite a first-class brāhmaṇa or Vaiṣṇava—a realized soul—and feed him while observing the śrāddha ceremony to offer oblations to one’s forefathers.

**TEXT 4**

\[\text{देशकालोचित्रत्रादन्त्वत्राहर्षणाति सम्यक् मर्यादिति} \text{विस्तरः स्वजनार्पणात् ॥ १८॥} \]

\[\text{deśa-kālochita-śraddhā-} \]
\[\text{dṛavya-pāṭhrāhaṇāni ca} \]
\[\text{samyaḥ bhavanti naitāni} \]
\[\text{vistarāt sva-janārpaṇāt} \]

- **deśa**—place; **kāla**—time; **ucita**—proper; **śraddhā**—respect; **dṛavya**—ingredients; **pātra**—a suitable person; **arhaṇāni**—paraphernalia for worship; **ca**—and; **samyak**—proper; **bhavanti**—are; **na**—not; **etāni**—all these; **vistarāt**—due to expansion; **sva-jana-arpaṇāt**—or due to inviting relatives.

**TRANSLATION**

If one arranges to feed many brāhmaṇas or relatives during the śrāddha ceremony, there will be discrepancies in the time, place, respectability and ingredients, the person to be worshiped, and the method of offering worship.

**PURPORT**

Nārada Muni has prohibited unnecessarily gorgeous arrangements to feed relatives or brāhmaṇas during the śrāddha ceremony. Those who are materially opulent spend lavishly during this ceremony. Indians spend especially lavishly on three occasions—at the birth of a child, at marriage and while observing the śrāddha ceremony—but the sāstras prohibit the excessive expenditures involved in inviting many brāhmaṇas and relatives, especially during the śrāddha ceremony.
TEXT 5


dese kāle ca samprāpte
muny-annam hari-daivatam
śraddhaya vidhivat pātre
nyastam kāmadhug aksayam


deṣe—in a proper place, namely a holy place of pilgrimage; kāle—at an auspicious time; ca—also; samprāpte—when available; muni-annam—foodstuffs prepared with ghee and suitable to be eaten by great saintly persons; hari-daivatam—unto the Supreme Personality of Godhead, Hari; śraddhaya—with love and affection; vidhi-vat—according to the directions of the spiritual master and the śāstras; pātre—unto the suitable person; nyastam—if it is so offered; kāmadhuk—becomes a source of prosperity; aksayam—everlasting.

TRANSLATION

When one gets the opportunity of a suitable auspicious time and place, one should, with love, offer food prepared with ghee to the Deity of the Supreme Personality of Godhead and then offer the prasāda to a suitable person—a Vaiṣṇava or brāhmaṇa. This will be the cause of everlasting prosperity.

TEXT 6


devāraṣṭि-pitr-bhūtebhya
ātmane sva-janāya ca
annam saṁvibhajan paśyet
sarvam tat puruṣātmakam


deva—unto the demigods; rṣi—saintly persons; pitr—forefathers; bhūtebhyaḥ—the living entities in general; ātmane—relatives; sva-
**TRANSLATION**

One should offer prasāda to the demigods, the saintly persons, one’s forefathers, the people in general, one’s family members, one’s relatives and one’s friends, seeing them all as devotees of the Supreme Personality of Godhead.

**PURPORT**

As mentioned above, it is recommended that everyone distribute prasāda, considering every living being a part and parcel of the Supreme Lord. Even in feeding the poor, one should distribute prasāda. In Kaliyuga there is a scarcity of food almost every year, and thus philanthropists spend lavishly to feed the poor. For this they invent the term daridra-nārāyaṇa-sevā. This is prohibited. One should distribute sumptuous prasāda, considering everyone a part of the Supreme Lord, but one should not juggle words to make a poor man Nārāyaṇa. Everyone is related to the Supreme Lord, but one should not mistakenly think that because one is related to the Supreme Personality of Godhead, he has become the Supreme Personality of Godhead, Nārāyaṇa. Such a Māyāvāda philosophy is extremely dangerous, especially for a devotee. Śrī Caitanya Mahāprabhu has therefore strictly forbidden us to associate with Māyāvādi philosophers. Māyāvādi-bhāṣya śunile haya sarva-nāśa: if one associates with the Māyāvāda philosophy, his devotional life is doomed.

**TEXT 7**

न दद्यादामि प्राणे न चायादू धर्मस्तत्त्वतित् । ।
मुन्यच्छ: स्थात्यरा ग्रीतित्यथा न पशुहिंस्या ॥ ७ ॥

na dadyād āmisam śrāddhe
na cādyād dharma-tattvavit
muny-annaiḥ syāt parā prūir
yathā na paśu-hīṁsayā
na—never; dadyāt—should offer; āmiṣam—meat, fish, eggs and so on; śrāddhe—in the performance of the śrāddha ceremony; na—nor; ca—also; adyāt—one should eat personally; dharma-tattva-vit—one who is actually learned in regard to religious activities; muni-annaiḥ—by preparations made with ghee for saintly persons; syāt—should be; paraḥ—first-class; prūṭih—satisfaction; yathā—for the forefathers and the Supreme Personality of Godhead; na—not; paśu-himsayā—by killing animals unnecessarily.

TRANSLATION

A person fully aware of religious principles should never offer anything like meat, eggs or fish in the śrāddha ceremony, and even if one is a kṣatriya, he himself should not eat such things. When suitable food prepared with ghee is offered to saintly persons, the function is pleasing to the forefathers and the Supreme Lord, who are never pleased when animals are killed in the name of sacrifice.

TEXT 8

नैताद्र्शः परो धर्मो नूतानः सद्भ्रममिन्नतात् ।
न्यासो दण्डस्य भूतेषु मनोचारिणाय यः ॥ ८ ॥

na-naitādṛśaḥ paro dharmaḥ
nṛṇāṁ sat-dharmaṁ icchatāṁ
nyāso daṇḍasya bhūteṣu
mano-vāk-kāyajasya yāḥ

na—never; etādṛśaḥ—like this; paraḥ—a supreme or superior; dharmaḥ—religion; nṛṇāṁ—of persons; sat-dharmaṁ—superior religion; icchatāṁ—being desirous of; nyāsaḥ—giving up; daṇḍasya—causing trouble because of envy; bhūteṣu—unto the living entities; maṇaḥ—in terms of the mind; vāk—words; kāya-jaṣya—and body; yāḥ—which.

TRANSLATION

Persons who want to advance in superior religion are advised to give up all envy of other living entities, whether in relationship to the body, words or mind. There is no religion superior to this.
TEXT 9

एके कर्ममयान् यज्ञान् ज्ञातीनो यज्ञविचमा: || 9 ||

ekē karmamayān yajñān
jñātīnino yajña-vittamāḥ
ātma-saṁyamane 'niḥā
dūḥvati jñāna-dīpate

__TRANSLATION__

Because of an awakening of spiritual knowledge, those who are intelligent in regard to sacrifice, who are actually aware of religious principles and who are free from material desires, control the self in the fire of spiritual knowledge, or knowledge of the Absolute Truth. They may give up the process of ritualistic ceremonies.

__PURPORT__

People are generally very much interested in karma-kāṇḍa ritualistic ceremonies for elevation to the higher planetary systems, but when one awakens his spiritual knowledge, he becomes uninterested in such elevation and engages himself fully in jñāna-yajña to find the objective of life. The objective of life is to stop completely the miseries of birth and death and to return home, back to Godhead. When one cultivates knowledge for this purpose, he is considered to be on a higher platform than one who is engaged in karma-yajña, or fruitive activities.

TEXT 10

द्रव्यपहिष्क्ष्यमाणं द्यध्य भूतानि विश्वति || १० ||

ṭhāmakṛṣṇo hnyādattajñānāḥ saṁśūrdudṛk-svamś || १० ||
dravya-yajñair yaksyamāṇam
dṛśtvā bhūtāni bibhyati
esa mākaroḥ hanyāḥ
ataj-jñōḥ hy asu-trp dhruvam

dravya-yajñaiḥ—with animals and other eatable things; yaksyamāṇam—the person engaged in such sacrifices; dṛśtvā—by seeing; bhūtāni—the living entities (animals); bibhyati—become afraid; eṣaḥ—this person (the performer of sacrifice); mā—us; akarunāḥ—who is inhumane and merciless; hanyāḥ—will kill; a-tat-jñāḥ—most ignorant; hi—indeed; asu-trp—who is most satisfied by killing others; dhruvam—certainly.

TRANSLATION

Upon seeing the person engaged in performing the sacrifice, animals meant to be sacrificed are extremely afraid, thinking, “This merciless performer of sacrifices, being ignorant of the purpose of sacrifice and being most satisfied by killing others, will surely kill us.”

PURPORT

Animal sacrifice in the name of religion is current practically all over the world in every established religion. It is said that Lord Jesus Christ, when twelve years old, was shocked to see the Jews sacrificing birds and animals in the synagogues and that he therefore rejected the Jewish system of religion and started the religious system of Christianity, adhering to the Old Testament commandment “Thou shalt not kill.” At the present day, however, not only are animals killed in the name of sacrifice, but the killing of animals has increased enormously because of the increasing number of slaughterhouses. Slaughtering animals, either for religion or for food, is most abominable and is condemned herein. Unless one is merciless, one cannot sacrifice animals, either in the name of religion or for food.

TEXT 11

तस्माद् दैवोपफ्लनेन मन्यचेनापि धर्मवित् ।
सन्तुष्टोधराः कुर्याँत्रित्यनैमिनितिकीः क्रिया:॥ १॥
Therefore, day by day, one who is actually aware of religious principles and is not heinously envious of poor animals should happily perform daily sacrifices and those for certain occasions with whatever food is available easily by the grace of the Lord.

PURPORT

The word dharmavit, meaning “one who knows the actual purpose of religion,” is very significant. As explained in Bhagavad-gītā (18.66), sarva-dharmān parityajya mām ekaṁ saraṇam vraja: becoming Kṛṣṇa conscious is the topmost stage in understanding of religious principles. One who reaches this stage performs the arcana process in devotional service. Anyone, whether a grhastha or a sannyāśī, can keep small Deities of the Lord suitably packed or, if possible, installed, and thus worship the Deities of Rādhā-Kṛṣṇa, Śītā-Rāma, Lakṣmī-Nārāyana, Lord Jagannātha or Śrī Caitanya Mahāprabhu by offering food prepared in ghee and then offering the sanctified prasāda to the forefathers, demigods and other living entities as a matter of routine daily work. All the centers of our Kṛṣṇa consciousness movement have Deity worship programs very nicely going on in which food is offered to the Deity and distributed to the first-class brāhmaṇas and Vaiṣṇavas and even to the people in general. This performance of sacrifice brings complete satisfaction. The members of the Kṛṣṇa consciousness movement engage daily in such transcendental activities. Thus in our Kṛṣṇa consciousness movement there is no question at all of killing animals.
TEXT 12

विचरणः परवर्य आमात उपमा छलः ।
अथर्मेतात्ता: पञ्चेमा धर्मव्रतं व्यजेतु।। १२।।

vidharmaḥ para-dharmaś ca
abhāsa upamā chalah
adharma-śākhāḥ pañcemā
dharma-jīno 'dharmavat tyajet

vidharmaḥ—irreligion; para-dharmaḥ—religious principles practiced by others; ca—and; ābhāsa—pretentious religious principles; upamā—principles that appear religious but are not; chalah—a cheating religion; adharma-śākhāḥ—which are different branches of irreligion; pañca—five; imāḥ—these; dharma-jīnaḥ—one who is aware of religious principles; adharma-vat—accepting them as irreligious; tyajet—should give up.

TRANSLATION

There are five branches of irreligion, appropriately known as irreligion [vidharma], religious principles for which one is unfit [para-dharma], pretentious religion [ābhāsa], analogical religion [upadharma] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious.

PURPORT

Any religious principles opposed to the principle of surrendering to the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, are to be considered religious principles of irregularity or cheating, and one who is actually interested in religion must give them up. One should simply follow the instructions of Kṛṣṇa and surrender unto Him. To do this, of course, one needs very good intelligence, which may be awakened after many, many births through good association with devotees and the practice of Kṛṣṇa consciousness. Everything but the principle of religion recommended by Kṛṣṇa—sarva-dharmān parityajya mām ekaṁ śaraṇāṁ vraja—should be given up as irreligion.
TEXT 13


dharma-bādhaḥ vidharmah syāt
para-dharmo 'nya-coditaḥ
upadharmas tu pākhando
dambho vā śabda-bhic chalah

Religious principles that obstruct one from following his own religion are called vidharmah. Religious principles introduced by others are called para-dharmah. A new type of religion created by one who is falsely proud and who opposes the principles of the Vedas is called upadharma. And interpretation by one’s jugglery of words is called chala-dharma.

PURPORT

To create a new type of dharma has become fashionable in this age. So-called svāmīs and yogīs support that one may follow any type of religious system, according to one’s own choice, because all systems are ultimately the same. In Śrīmad-Bhāgavatam, however, such fashionable ideas are called vidharmah because they go against one’s own religious system. The real religious system is described by the Supreme Personality of Godhead: sarva-dharmān parityajya mām ekaṁ saranaṁ vraja. The real religious system is that of surrender to the lotus feet of the Lord. In the Sixth Canto of Śrīmad-Bhāgavatam, in connection with
Ajāmila’s deliverance, Yamarāja says, dharmam tu sāksād bhagavat-pranītam: real religion is that which is given by the Supreme Personality of Godhead, just as real law is that which is given by the government. No one can manufacture actual law at home, nor can one manufacture actual religion. Elsewhere it is said, sa vai puṁsāṁ paro dharmaṁ yato bhaktir adhokṣaje: the real religious system is that which leads one to become a devotee of the Supreme Lord. Therefore, anything opposed to this religious system of progressive Kṛṣṇa consciousness is called vidharma, para-dharma, upadharma or chala-dharma. Misinterpretation of Bhagavad-gītā is chala-dharma. When Kṛṣṇa directly says something and some rascal interprets it to mean something different, this is chala-dharma—a religious system of cheating—or sabda-bhit, a jugglery of words. One should be extremely careful to avoid these various types of cheating systems of religion.

TEXT 14

yas tv icchayā kṛtaḥ pumbhir
ābhāso hy āśramāt prthak
sva-bhāva-vihito dharmaḥ
kasya neṣṭaḥ praśāntaye

yah—that which; tu—indeed; icchayā—whimsically; kṛtaḥ—conducted; pumbhiḥ—by persons; ābhāsaḥ—dim reflection; hi—in deed; āśramāt—from one’s own order of life; prthak—different; sva-bhāva—according to one’s own nature; vihito—regulated; dharmaḥ—religious principle; kasya—in what respect; na—not; iṣṭaḥ—capable; praśāntaye—for relieving all kinds of distress.

TRANSLATION

A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called ābhāsa [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular āśrama or varṇa, why are they not sufficient to mitigate all material distresses?
PURPORT

It is indicated here that everyone should strictly follow the principles of *varṇa* and *āśrama* as given in the śastra. In the *Viṣṇu Purāṇa* (3.8.9) it is said:

\[
\text{varṇāśramācāravatā} \\
puruṣeṇa paraḥ pumān \\
viṣṇur ārādhyaḥ parthā \\
nānyat tat-toṣa-kāraṇam
\]

One should focus upon the destination for progress, which is to become Kṛṣṇa conscious. This is the aim and end of all *varṇas* and *āśramas*. However, if Viṣṇu is not worshiped, the followers of the *varṇāśrama* institution manufacture some concocted God. Thus it has now become fashionable for any rascal or fool to be elected God, and there are now become many missionaries who have concocted their own gods, giving up their relationship with the real God. In *Bhagavad-gītā* it is clearly said that one who worships the demigods has lost his intelligence. Nonetheless we find that even an illiterate person who has lost all intelligence is elected God, and although he has a temple, it has meat-eating sannyāsīs, and many polluted activities go on there. This type of religious system, which misguides its poor followers, is strictly forbidden. Such pretentious religions should be stopped altogether.

The original system is that a *brāhmaṇa* should actually become a *brāhmaṇa*; he should not only take birth in a *brāhmaṇa* family, but must also be qualified. Also, even if one is not born in a *brāhmaṇa* family but has brahminical qualifications, he must be considered a *brāhmaṇa*. By strictly following this system, one can be happy without extra endeavor. *Sva-bhāva-vihiṭo dhammah kasya neṣṭah praśāntaye.* The real aim of life is to mitigate distress, and one can do this very easily by following the principles of śastra.
dharmartham api neheta
yatrartham vadhano dhanam
anihanthamanaasya
mahaher iva vrtila

dharma-artham—in religion or economic development; api—indeed; na—not; iheta—should try to obtain; yatra-artham—just to maintain the body and soul together; vā—either; adhanaḥ—one who has no wealth; dhanam—money; anihā—the desirelessness; anihamānasya—of a person who does not endeavor even to earn his livelihood; mahā- aheḥ—the great serpent known as the python; iva—like; vrtila— which obtains its livelihood without endeavor.

TRANSLATION

Even if a man is poor, he should not endeavor to improve his economic condition just to maintain his body and soul together or to become a famous religionist. Just as a great python, although lying in one place, not endeavoring for its livelihood, gets the food it needs to maintain body and soul, one who is desireless also obtains his livelihood without endeavor.

PURPORT

Human life is simply meant for developing Kṛṣṇa consciousness. One need not even try to earn a livelihood to maintain body and soul together. This is illustrated here by the example of the great python, which lies in one place, never going here and there to earn a livelihood to maintain itself, and yet is maintained by the grace of the Lord. As advised by Nārada Muni (Bhāg. 1.5.18), tasyaiva hetoḥ prayateta kovidaḥ: one should simply endeavor to increase his Kṛṣṇa consciousness. One should not desire to do anything else, even to earn his livelihood. There are many, many examples of this attitude. Mādhavendra Puri, for instance, would never go to anyone to ask for food. Śukadeva Gosvāmi has also said, kasmad bhajanti kavayo dhana-durmadandhān. Why should one approach a person who is blind with wealth? Rather, one should depend on Kṛṣṇa, and He will give everything. All the members of our Kṛṣṇa consciousness movement, whether they be grhastras or sannyāsīs,
should try to spread the Kṛṣṇa consciousness movement with determination, and Kṛṣṇa will supply all necessities. The process of ājagara-vṛtti, the means of livelihood of a python, is very much appreciated in this regard. Even though one may be very poor, he should simply try to advance in Kṛṣṇa consciousness and not endeavors to earn his livelihood.

**TEXT 16**

एकणार्त्ते रामलोकेन नावतोऽध्वेण दिशा: ॥५६॥

santuṣṭasya nirīhasya
svātmārāmasya yat sukham
kutas tat kāma-lobhena
dhāvato ṛthehayā diśaḥ

santuṣṭasya—of one who is fully satisfied in Kṛṣṇa consciousness; nirīhasya—who does not endeavor for his livelihood; svā—own; ātma-arāmasya—who is self-satisfied; yat—that; sukham—happiness; kutaḥ—where; tat—such happiness; kāma-lobhena—impelled by lust and greed; dhāvataḥ—of one who is wandering here and there; artha-ihaya—with a desire for accumulating wealth; diśaḥ—in all directions.

**TRANSLATION**

One who is content and satisfied and who links his activities with the Supreme Personality of Godhead residing in everyone’s heart enjoys transcendental happiness without endeavoring for his livelihood. Where is such happiness for a materialistic man who is impelled by lust and greed and who therefore wanders in all directions with a desire to accumulate wealth?

**TEXT 17**

शदा सन्तुष्टमनसः सर्वशिवमया दिशः ॥
शर्करारुपसङ्कदिन्मयो यथोपानन्त्यदशिवम् ॥५७॥
For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self-satisfied there is no distress; indeed, he feels happiness everywhere.

TRANSLATION

My dear King, a self-satisfied person can be happy even with only drinking water. However, one who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.
PURPORT

According to the śāstras, a brāhmaṇa, or a cultured person in Kṛṣṇa consciousness, will not enter anyone’s service to maintain body and soul together, and especially not for satisfaction of the senses. A true brāhmaṇa is always satisfied. Even if he has nothing to eat, he can drink a little water and be satisfied. This is only a matter of practice. Unfortunately, however, no one is educated in how to be satisfied in self-realization. As explained above, a devotee is always satisfied because he feels the presence of the Supersoul within his heart and thinks of Him twenty-four hours a day. That is real satisfaction. A devotee is never driven by the dictations of the tongue and genitals, and thus he is never victimized by the laws of material nature.

TEXT 19

असन्तुष्टस्य विप्रस्य तेजो विद्याः तपो यस्मः।
स्वन्तीत्रिप्रलोक्येन ज्ञानं चैवावकृत्यते ||१९१||

asantuṣṭasya viprasya
tejo vidyā tapo yaśah
sravantiṁdriya-laulyena
jñānam caiva vākiryate

asantuṣṭasya—of one who is not self-satisfied; viprasya—of such a brāhmaṇa; tejah—strength; vidyā—education; tapah—austerity; yaśah—fame; sravanti—dwindle; indriya—of the senses; laulyena—because of greed; jñānam—knowledge; ca—and; eva—certainly; avakiryate—gradually vanishes.

TRANSLATION

Because of greed for the sake of the senses, the spiritual strength, education, austerity and reputation of a devotee or brāhmaṇa who is not self-satisfied dwindle, and his knowledge gradually vanishes.

TEXT 20

क्रामांकानि हि धृतृदृष्टिः क्रोধशैतलस्वलोदयात्।
जनो याति न लोमस्य जित्वा सक्त्या दिशो भवः ||२०१||
kāmasyāntaṁ hi kṣut-trādbhyāṁ
krodhasyaitat phalodayat
jano yāti na lobhasya
jitvā bhuktvā diśo bhuvah

kāmasya—of the desire for sense gratification or the urgent needs of the body; antam—end; hi—indeed; kṣut-trādbhyāṁ—by one who is very hungry or thirsty; krodhasya—of anger; etat—this; phala-udayat—by venting chastisement and its reaction; janaḥ—a person; yāti—crosses over; na—not; lobhasya—greed; jitvā—conquering; bhuktvā—enjoying; diśaḥ—all directions; bhuvah—of the globe.

TRANSLATION

The strong bodily desires and needs of a person disturbed by hunger and thirst are certainly satisfied when he eats. Similarly, if one becomes very angry, that anger is satisfied by chastisement and its reaction. But as for greed, even if a greedy person has conquered all the directions of the world or has enjoyed everything in the world, still he will not be satisfied.

PURPORT

In Bhagavad-gītā (3.37) it is stated that lust, anger and greed are the causes of the conditioned soul's bondage in this material world. Kāma eṣa krodha eṣa rajo-guṇa-samudbhavah. When strong lusty desires for sense gratification are unfulfilled, one becomes angry. This anger can be satisfied when one chastises his enemy, but when there is an increase in lobha, or greed, which is the greatest enemy caused by rajo-guṇa, the mode of passion, how can one advance in Kṛṣṇa consciousness?

If one is very greedy to enhance his Kṛṣṇa consciousness, this is a great boon. Tatra laulyam ekalam mūlam. This is the best path available.

TEXT 21

पण्डिता बहवो राजानवहुः संशयणिष्ठः ।
सदस्संस्तयोपयक्षे अस्तत्तेषात पतन्त्यः ॥२१॥

panditā bahavo rājan
bahu-jñāḥ samśaya-cchidāḥ
śadasas patayo 'py eke
asantoṣāt patanty adhah

paṇḍitāḥ—very learned scholars; bahavaḥ—many; rājan—O King (Yudhiṣṭhira); bahu-jnāḥ—persons with varied experience; saṁśayacchidāḥ—expert in legal advice; sadasaḥ patayah—persons eligible to become presidents of learned assemblies; api—even; eke—by one disqualification; asantoṣāt—simply by dissatisfaction or greed; patanti—fall down; adhah—into hellish conditions of life.

TRANSLATION
O King Yudhiṣṭhira, many persons with varied experience, many legal advisers, many learned scholars and many persons eligible to become presidents of learned assemblies fall down into hellish life because of not being satisfied with their positions.

PURPORT
For spiritual advancement, one should be materially satisfied, for if one is not materially satisfied, his greed for material development will result in the frustration of his spiritual advancement. There are two things that nullify all good qualities. One is poverty. Daridra-doṣo guṇa-rāśi-nāsī. If one is poverty-stricken, all his good qualities become null and void. Similarly, if one becomes too greedy, his good qualifications are lost. Therefore the adjustment is that one should not be poverty-stricken, but one must try to be fully satisfied with the bare necessities of life and not be greedy. For a devotee to be satisfied with the bare necessities is therefore the best advice for spiritual advancement. Learned authorities in devotional life consequently advise that one not endeavor to increase the number of temples and mathas. Such activities can be undertaken only by devotees experienced in propagating the Kṛṣṇa consciousness movement. All the ācāryas in South India, especially Śrī Rāmānujācārya, constructed many big temples, and in North India all the Gosvāmīs of Vṛndāvana constructed large temples. Śrila Bhaktisiddhānta Sarasvāti Thākura also constructed large centers, known as Gauḍīya Mathas. Therefore temple construction is not bad, provided proper care is taken for the propagation of Kṛṣṇa consciousness. Even if such endeavors are
considered greedy, the greed is to satisfy Kṛṣṇa, and therefore these are spiritual activities.

**TEXT 22**

\begin{align*}
\textit{asaṅkalpaḥ jayet kāmam} \\
krodham kāma-vivarjanāt \\
arthānartheṣvayā lobham \\
bhayam tattvāvamarṣanāt
\end{align*}

\begin{align*}
\textit{asaṅkalpaḥ}—\text{by determination;} & \quad \textit{jayet}—\text{one should conquer;} \\
\textit{kāmam}—\text{lustry desire;} & \quad \textit{krodham}—\text{anger;} \\
\textit{kāma-vivarjanāt}—\text{by giving up the objective of sense desire;} & \quad \textit{arthā}—\text{accumulation of wealth;} \\
\textit{anartha}—\text{a cause of trouble;} & \quad \textit{ikṣayā}—\text{by considering;} \\
\textit{lobham}—\text{greed;} & \quad \textit{bhayaṃ}—\text{fear;} \\
\textit{tattva}—\text{the truth;} & \quad \textit{avamarṣanāt}—\text{by considering.}
\end{align*}

**TRANSLATION**

By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.

**PURPORT**

Śrīla Viśvanātha Cakravartī Ṭhākura has suggested how one can conquer lusty desires for sense gratification. One cannot give up thinking of women, for thinking in this way is natural; even while walking on the street, one will see so many women. However, if one is determined not to live with a woman, even while seeing a woman he will not become lusty. If one is determined not to have sex, he can automatically conquer lusty desires. The example given in this regard is that even if one is hungry, if on a particular day he is determined to observe fasting, he can naturally conquer the disturbances of hunger and thirst. If one is determined not
to be envious of anyone, he can naturally conquer anger. Similarly, one can give up the desire to accumulate wealth simply by considering how difficult it is to protect the money in one’s possession. If one keeps a large amount of cash with him, he is always anxious about keeping it properly. Thus if one discusses the disadvantages of accumulating wealth, he can naturally give up business without difficulty.

TEXT 23

जान्तिरसिक्यथा शोकमोहहै दम्मः महदुपासया ||
योगान्तरायान्त मौनेन हिंसान कामाधनीहया || २३ ||

ānvikṣikyā śoka-mohau
dambhāṁ mahad-upāsaya
yogāntarāyān maunena
himsām kāmādy-anihayā

ānvikṣikyā—by deliberation upon material and spiritual subject matters; śoka—lamentation; mohau—and illusion; dambhāṁ—false pride; mahat—a Vaiṣṇava; upāsaya—by serving; yoga-antarāyān—obstacles on the path of yoga; maunena—by silence; himsām—envy; kāma-ādi—for sense gratification; anihayā—without endeavor.

TRANSLATION

By discussing spiritual knowledge one can conquer lamentation and illusion, by serving a great devotee one can become prideless, by keeping silent one can avoid obstacles on the path of mystic yoga, and simply by stopping sense gratification one can conquer envy.

PURPORT

If one’s son has died, one may certainly be affected by lamentation and illusion and cry for the dead son, but one may overcome lamentation and illusion by considering the verses of Bhagavad-gitā.

jātasya hi dhruvo mṛtyur
dhruvāṁ janma mṛtasya ca
As the soul transmigrates, one who has taken birth must give up the present body, and then he must certainly accept another body. This should be no cause for lamentation. Therefore Lord Kṛṣṇa says, dhīras tatra na muhyati: one who is dhīra, or sober, who is learned in philosophy and established in knowledge, cannot be unhappy over the transmigration of the soul.

TEXT 24

कृपया ूर्तजं दुःखसद्व ज्ञाती तस्मादिना।
आत्मजं योगविधीयं निर्द्रां सत्त्वनिशेषवया॥२४॥

krpayā bhūtajam duḥkhāṁ
daivāṁ jahyāt samādhinā
ātmajam yoga-vīryeṇa
nidrāṁ sattva-niṣeṣvayā

krpayā—by being merciful to all other living entities; bhūtajam—because of other living entities; duḥkhāṁ—suffering; daivāṁ—sufferings imposed by providence; jahyāt—one should give up; samādhinā—by trance or meditation; ātmajam—sufferings due to the body and mind; yoga-vīryeṇa—by practicing haṭha-yoga, prāṇāyāma and so forth; nidrāṁ—sleeping; sattva-niṣeṣvayā—by developing brahminical qualifications or the mode of goodness.

TRANSLATION

By good behavior and freedom from envy one should counteract sufferings due to other living entities, by meditation in trance one should counteract sufferings due to providence, and by practicing haṭha-yoga, prāṇāyāma and so forth one should counteract sufferings due to the body and mind. Similarly, by developing the mode of goodness, especially in regard to eating, one should conquer sleep.

PURPORT

By practice, one should avoid eating in such a way that other living entities will be disturbed and suffer. Since I suffer when pinched or killed
by others, I should not attempt to pinch or kill any other living entity. People do not know that because of killing innocent animals they themselves will have to suffer severe reactions from material nature. Any country where people indulge in unnecessary killing of animals will have to suffer from wars and pestilence imposed by material nature. Comparing one's own suffering to the suffering of others, therefore, one should be kind to all living entities. One cannot avoid the sufferings inflicted by providence, and therefore when suffering comes one should fully absorb oneself in chanting the Hare Kṛṣṇa mantra. One can avoid sufferings from the body and mind by practicing mystic hatha-yoga.

TEXT 25

राजसंतमश सत्तवेन सत्तवं चोपशमेन च ||
एतत्सर्वं गुरौ मक्त्य गुरुहो भक्तसा जयेत् ॥२५॥

rajas tamaś ca sattvena
sattvam copaśamena ca
etat sarvam gurau bhaktyā
puruṣo hy aṇjasā jayet

rajas tamaḥ—the modes of passion and ignorance; ca—and; sattvena—by developing the mode of goodness; sattvam—the mode of goodness; ca—and; upaśamena—by giving up attachment; ca—and; etat—these; sarvam—all; gurau—unto the spiritual master; bhaktyā—by rendering service in devotion; puruṣah—a person; hi—indeed; aṇjasā—easily; jayet—can conquer.

TRANSLATION

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of suddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.
PURPORT

Just by treating the root cause of an ailment, one can conquer all bodily pains and sufferings. Similarly, if one is devoted and faithful to the spiritual master, he can conquer the influence of sattva-guna, rajo-guna and tamo-guna very easily. Yogis and jñanis practice in many ways to conquer the senses, but the bhakta immediately attains the mercy of the Supreme Personality of Godhead through the mercy of the spiritual master. Yasya prasādād bhagavat-prasādo. If the spiritual master is favorably inclined, one naturally receives the mercy of the Supreme Lord, and by the mercy of the Supreme Lord one immediately becomes transcendental, conquering all the influences of sattva-guna, rajo-guna and tamo-guna within this material world. This is confirmed in Bhagavad-gītā (sa guṇam samatītyaitā brahma-bhūyāya kalpate). If one is a pure devotee acting under the directions of the guru, one easily gets the mercy of the Supreme Lord and thus becomes immediately situated on the transcendental platform. This is explained in the next verse.

TEXT 26

यस्य सङ्क्षाद् मनवति ज्ञानदीप्रदे गुरौ।
 मत्यासद्वः शृङ्खल तस्य सर्व ज्ञतारकोचवत् ॥२६॥

yasya sāksād bhagavati
 jñāna-dipa-prade gurau
 martyāsad-dhiḥ śrutāṁ tasya
 sarvarṁ kuñjara-śaucavat

yasya—one who; sāksāt—directly; bhagavati—the Supreme Personality of Godhead; jñāna-dipa-prade—who enlightens with the torch of knowledge; gurau—unto the spiritual master; martya-asat-dhiḥ—considers the spiritual master to be like an ordinary human being and maintains such an unfavorable attitude; śrutam—Vedic knowledge; tasya—for him; sarvam—everything; kuñjara-śauca-vat—like the bath of an elephant in a lake.

TRANSLATION

The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for
enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant.

**PURPORT**

It is recommended that one honor the spiritual master as being on an equal status with the Supreme Personality of Godhead. Sāksād dharitvena samasta-sāstraīh. This is enjoined in every scripture. Ācāryam māṁ vijāniyāt. One should consider the ācārya to be as good as the Supreme Personality of Godhead. In spite of all these instructions, if one considers the spiritual master an ordinary human being, one is doomed. His study of the Vedas and his austerities and penances for enlightenment are all useless, like the bathing of an elephant. An elephant bathes in a lake quite thoroughly, but as soon as it comes on the shore it takes some dust from the ground and strews it over its body. Thus there is no meaning to the elephant’s bath. One may argue by saying that since the spiritual master’s relatives and the men of his neighborhood consider him an ordinary human being, what is the fault on the part of the disciple who considers the spiritual master an ordinary human being? This will be answered in the next verse, but the injunction is that the spiritual master should never be considered an ordinary man. One should strictly adhere to the instructions of the spiritual master, for if he is pleased, certainly the Supreme Personality of Godhead is pleased. Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi.

**TEXT 27**

एष वै मगवान्ताप्राशात्र प्रधानपुरुषेष्वरः ।
योजेश्वरेविलिमयाशिष्ठोऽः यं मन्यते नरसु ॥२७॥

*eṣa vai bhagavān sāksāt pradhāna-puruṣeśvarah
yogeśvarair vimmrgyāṅghrir
loko yaṁ manyate naram* ।

*eṣah—this; vai—indeed; bhagavān—Supreme Personality of Godhead; sāksāt—directly; pradhāna—the chief cause of the material
nature; *purusa*—of all living entities or of the *purusavatara*, Lord Viśṇu; *īśvara*—the supreme controller; *yoga-īśvaraḥ*—by great saintly persons, *yogīs*; *vimrgya-aṅghriḥ*—Lord Kṛṣṇa's lotus feet, which are sought; *lokaḥ*—people in general; *yam*—Him; *manyate*—consider; *naram*—a human being.

**TRANSLATION**

The Supreme Personality of Godhead, Lord Kṛṣṇa, is the master of all other living entities and of the material nature. His lotus feet are sought and worshiped by great saintly persons like Vyāsa. Nonetheless, there are fools who consider Lord Kṛṣṇa an ordinary human being.

**PURPORT**

The example of Lord Kṛṣṇa's being the Supreme Personality of Godhead is appropriate in regard to understanding the spiritual master. The spiritual master is called *sevaka-bhagavān*, the servitor Personality of Godhead, and Kṛṣṇa is called *sevya-bhagavān*, the Supreme Personality of Godhead who is to be worshiped. The spiritual master is the worshiper God, whereas the Supreme Personality of Godhead, Kṛṣṇa, is the worshipable God. This is the difference between the spiritual master and the Supreme Personality of Godhead.

Another point: *Bhagavad-gītā*, which constitutes the instructions of the Supreme Personality of Godhead, is presented by the spiritual master as it is, without deviation. Therefore the Absolute Truth is present in the spiritual master. As clearly stated in Text 26, *jñāna-dīpa-prade*. The Supreme Personality of Godhead gives real knowledge to the entire world, and the spiritual master, as the representative of the Supreme Godhead, carries the message throughout the world. Therefore, on the absolute platform, there is no difference between the spiritual master and the Supreme Personality of Godhead. If someone considers the Supreme Personality—Kṛṣṇa or Lord Rāmacandra—to be an ordinary human being, this does not mean that the Lord becomes an ordinary human being. Similarly, if the family members of the spiritual master, who is the bona fide representative of the Supreme Personality of Godhead, consider the spiritual master an ordinary human being, this does not mean that he becomes an ordinary human being. The spiritual
master is as good as the Supreme Personality of Godhead, and therefore one who is very serious about spiritual advancement must regard the spiritual master in this way. Even a slight deviation from this understanding can create disaster in the disciple’s Vedic studies and austerities.

TEXT 28

प्रेग्नरसन्यमेकान्ताः सवर्ण नियमचेदनाः ।
तदन्त यदि नो योगानावहेयुः भ्रमावहाः ॥२८॥

sat-varga-samyamaikāntāḥ
sarvā niyama-codanāḥ
tad-antā yadi no yogān
āvaheyuḥ śramāvahāḥ

sat-varga—the six elements, namely the five working senses and the mind; samyama-ekāntāḥ—the ultimate aim of subjugating; sarvā—all such activities; niyama-codanāḥ—the regulative principles further meant for controlling the senses and mind; tat-antāḥ—the ultimate goal of such activities; yadi—if; no—not; yogān—the positive link with the Supreme; āvaheyuḥ—did lead to; śrama-āvahāḥ—a waste of time and labor.

TRANSLATION

Ritualistic ceremonies, regulative principles, austerities and the practice of yoga are all meant to control the senses and mind, but even after one is able to control the senses and mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration.

PURPORT

One may argue that one may achieve the ultimate goal of life—realization of the Supersoul—by practicing the yoga system and ritualistic performances according to the Vedic principles, even without staunch devotion to the spiritual master. The actual fact, however, is that by practicing yoga one must come to the platform of meditating upon the Supreme Personality of Godhead. As stated in the scriptures,
dhyānāvasthita-tad-gatena manasā pāśyanti yam yogināḥ: a person in meditation achieves the perfection of yoga practice when he can see the Supreme Personality of Godhead. By various practices, one may come to the point of controlling the senses, but simply controlling the senses does not bring one to a substantial conclusion. However, by staunch faith in the spiritual master and the Supreme Personality of Godhead, one not only controls the senses but also realizes the Supreme Lord.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of the Vedic knowledge automatically revealed.” (Śvetāsvatara Upaniṣad 6.23) It is further stated, tuṣyeyam sarva-bhūtātmā guru-śuṣrūṣayā and taranty añjo bhavārṇavam. Simply by rendering service to the spiritual master, one crosses the ocean of nescience and returns home, back to Godhead. Thus he gradually sees the Supreme Lord face to face and enjoys life in association with the Lord. The ultimate goal of yoga is to come in contact with the Supreme Personality of Godhead. Unless this point is achieved, one’s so-called yoga practice is simply labor without any benefit.

TEXT 29

yathā vāṁśadaṇyo hy arthāḥ
yogasyārtham na bibhrati
anarthāya bhaveyuh sma
pūrtam iṣṭam tathāsataḥ

yathā—as; vāṁśa-ādayaḥ—activities like occupational or professional duties; hi—certainly; arthāḥ—income (from such occupational duties); yogasya—of mystic power for self-realization; artham—benefit; na—
TRANSLATION

As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.

PURPORT

If one becomes very rich through his professional activities, through trade or through agriculture, this does not mean that he is spiritually advanced. To be spiritually advanced is different from being materially rich. Although the purpose of life is to become spiritually rich, unfortunate men, misguided as they are, are always engaged in trying to become materially rich. Such material engagements, however, do not help one in the actual fulfillment of the human mission. On the contrary, material engagements lead one to be attracted to many unnecessary necessities, which are accompanied by the risk that one may be born in a degraded condition. As confirmed in Bhagavad-gītā (14.18):

\[
\text{ūrdhvam gacchanti sattva-sthā} \\
\text{madhye tiṣṭhanti rājasāḥ} \\
\text{jaghanya-guṇa-vṛtti-sthā} \\
\text{adho gacchanti tāmasāḥ}
\]

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." Especially in this Kali-yuga, material advancement means degradation and attraction to many unwanted necessities that create a low mentality. Therefore, jaghanya-guṇa-vṛtti-sthā: since people are contaminated by the lower qualities, they will lead their next lives either as animals or in other degraded forms of life. Making a show of religion without Kesāna consciousness may make one popular in the estimation of unintelligent
men, but factually such a materialistic display of spiritual advancement does not help one at all; it will not prevent one from missing the goal of life.

TEXT 30

\[\text{yaś citta-vijaye yattah} \]
\[\text{syān nihsaṅgo 'parigrahab} \]
\[\text{eko vivikta-saraṇaḥ} \]
\[\text{bhikṣur bhaikṣya-mitaśanah} \]

\textit{yaḥ—one who; citta-vijaye—conquering the mind; yattah—is engaged; syāt—must be; nihsaṅgaḥ—without contaminated association; aparigrahab—without being dependent (on the family); ekah—alone; vivikta-saraṇah—taking shelter of a solitary place; bhikṣuh—a renounced person; bhaikṣya—by begging alms just to maintain the body; mita-asanah—frugal in eating.}

TRANSLATION

One who desires to conquer the mind must leave the company of his family and live in a solitary place, free from contaminated association. To maintain the body and soul together, he should beg as much as he needs for the bare necessities of life.

PURPORT

This is the process for conquering the agitation of the mind. One is recommended to take leave of his family and live alone, maintaining body and soul together by begging alms and eating only as much as needed to keep himself alive. Without such a process, one cannot conquer lusty desires. \textit{Sannyāsa} means accepting a life of begging, which makes one automatically very humble and meek and free from lusty desires. In this regard, the following verse appears in the \textit{Smṛti} literature:

\[\text{dvandvāhatasya gārhaṁ} \]
\[\text{dhyāna-bhaṅgādi-kāraṇam} \]
In this world of duality, family life is the cause that spoils one’s spiritual life or meditation. Specifically understanding this fact, one should accept the order of sannyāsa without hesitation.

**TEXT 31**

데세 쩝حاض 합 백 갈만에 라한수강 경자성 오문문

*दे शुचि समेत राजनसंश्चायस्या सन्मातमः ।
 स्वर्ग सुखं समे तत्सिद्धासीतर्जन्तः आदिति ॥३१॥*

deṣe śucau same rājan
samsthāpyāsanam ātmanaḥ
sthiram sukham samarī tasminn
āsītārja-aṅga om iti

deṣe—in a place; śucau—very sacred; same—level; rājan—O King; samsthāpya—placing; āsanam—on the seat; ātmanaḥ—one’s self; sthiram—very steady; sukham—comfortably; samam—equipoised; tasmin—on that sitting place; āsīta—one should sit down; rju-aṅgaḥ—the body perpendicularly straight; om—The Vedic mantra praṇava; iti—in this way.

**TRANSLATION**

My dear King, in a sacred and holy place of pilgrimage one should select a place in which to perform yoga. The place must be level and not too high or low. There one should sit very comfortably, being steady and equipoised, keeping his body straight, and thus begin chanting the Vedic praṇava.

**PURPORT**

Generally the chanting of om is recommended because in the beginning one cannot understand the Personality of Godhead. As stated in Śrīmad-Bhāgavatam (1.2.11):

*vadanti tat tattva-vidas*

tattvam yaj jñānam advayam
"Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān." Unless one is fully convinced of the Supreme Personality of Godhead, one has the tendency to become an impersonalist yogī searching for the Supreme Lord within the core of his heart (dhyānāvasthita-tad-gatena manasā paśyanti yam yogināḥ). Here the chanting of omkāra is recommended because in the beginning of transcendental realization, instead of chanting the Hare Kṛṣṇa mahā-mantra, one may chant omkāra (praṇava). There is no difference between the Hare Kṛṣṇa mahā-mantra and omkāra because both of them are sound representations of the Supreme Personality of Godhead. Praṇavaḥ sarva-vedeṣu. In all Vedic literatures, the sound vibration omkāra is the beginning. Om namo bhagavate vāsudevāya. The difference between chanting omkāra and chanting the Hare Kṛṣṇa mantra is that the Hare Kṛṣṇa mantra may be chanted without consideration of the place or the sitting arrangements recommended in Bhagavad-gītā (6.11):

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchitàraṁ nātinicam
cailājina-kuśottaram

"To practice yoga, one should go to a secluded place and should lay kūṣa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place." The Hare Kṛṣṇa mantra may be chanted by anyone, without consideration of the place or how one sits. Śrī Caitanya Mahā-prabhu has openly declared, niyamitaḥ smaraṇe na kālāḥ. In chanting the Hare Kṛṣṇa mahā-mantra there are no particular injunctions regarding one’s sitting place. The injunction niyamitaḥ smaraṇe na kālāḥ includes deśa, kāla and pātra—place, time and the individual. Therefore anyone may chant the Hare Kṛṣṇa mantra, without consideration of the time and place. Especially in this age, Kali-yuga, it is very difficult to find a suitable place according to the recommendations of Bhagavad-gītā. The Hare Kṛṣṇa mahā-mantra, however, may be chanted at any place and any time, and this will bring results very quickly. Yet even while
chanting the Hare Kṛṣṇa mantra one may observe regulative principles. Thus while sitting and chanting one may keep his body straight, and this will help one in the chanting process; otherwise one may feel sleepy.

TEXTS 32–33

prāṇāpānau sannirundhyāt
pūra-kumbhaka-recakaih
yāvan manas tyajet kāmān
sva-nāsāgra-nirikṣāṇaḥ

yato yato niḥsarati
manah kāma-hatam bhramat
tatas tata upāhṛtya
ḥṛdi rundhyāc chanair budhāḥ

prāṇa—incoming breath; apānau—outgoing breath; sannirundhyāt—should stop; pūra-kumbhaka-recakaih—by inhaling, exhaling and holding, which are technically known as pūraka, kumbhaka and recaka; yāvat—so long; manah—the mind; tyajet—should give up; kāmān—all material desires; sva—one’s own; nāsā-agra—the tip of the nose; nirikṣāṇaḥ—looking at; yataḥ yataḥ—from whatever and wherever; niḥsarati—withdraws; manah—the mind; kāma-hatam—being defeated by lusty desires; bhramat—wandering; tataḥ tataḥ—from here and there; upāhṛtya—after bringing it back; ḡṛdi—within the core of the heart; rundhyāt—should arrest (the mind); ṣanaiḥ—gradually, by practice; budhāḥ—a learned yogī.

TRANSLATION

While continuously staring at the tip of the nose, a learned yogī practices the breathing exercises through the technical means
known as pūraka, kumbhaka and recaka—controlling inhalation and exhalation and then stopping them both. In this way the yogi restricts his mind from material attachments and gives up all mental desires. As soon as the mind, being defeated by lusty desires, drifts toward feelings of sense gratification, the yogi should immediately bring it back and arrest it within the core of his heart.

PURPORT

The practice of yoga is concisely explained herein. When this practice of yoga is perfect, one sees the Supersoul, the Paramātmā feature of the Supreme Personality of Godhead, within the core of one’s heart. However, in Bhagavad-gītā (6.47) the Supreme Lord says:

\[
yogināṁ api sarveśāṁ
mad-gateṁañtarāṁmanā
śraddhāvāṁ bhajate yo māṁ
sa me yuktatamo mataḥ
\]

“Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.” A devotee can immediately become a perfect yogī because he practices keeping Kṛṣṇa constantly within the core of his heart. This is another way to practice yoga easily. The Lord says:

\[
man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
\]

“Always think of Me and become My devotee. Worship Me and offer your homage unto Me.” (Bg. 18.65) If one practices devotional service by always keeping Kṛṣṇa within the core of his heart (man-manāḥ), he immediately becomes a first-class yogī. Furthermore, keeping Kṛṣṇa within the mind is not a difficult task for the devotee. For an ordinary man in the bodily concept of life, the practice of yoga may be helpful, but one who immediately takes to devotional service can immediately become a perfect yogī without difficulty.
TEXT 34

एवमयसतधितः क्षेत्रनाल्यथा यतः।
अनिश्च तथ निर्भस्य ग्रायायन्निन्दनवविवत्॥२४॥

evam abhyasyataś cittam
kālenālpiyasa yateḥ
aniśam tasya nirvāṇam
yāti anindhana-vahnivat

evam—in this way; abhyasyataḥ—of the person practicing this yoga system; cittam—the heart; kālena—in due course of time; alpiyasa—very shortly; yateḥ—of the person practicing yoga; aniśam—without cessation; tasya—of him; nirvāṇam—purification from all material contamination; yāti—reaches; anindhana—without flame or smoke; vahnavat—like a fire.

TRANSLATION

When the yogi regularly practices in this way, in a short time his heart becomes fixed and free from disturbance, like a fire without flames or smoke.

PURPORT

Nirvāṇa means the cessation of all material desires. Sometimes desirelessness is understood to imply an end to the workings of the mind, but this is not possible. The living entity has senses, and if the senses stopped working, the living entity would no longer be a living entity; he would be exactly like stone or wood. This is not possible. Because he is living, he is nitya and cetana—eternally sentient. For those who are not very advanced, the practice of yoga is recommended in order to stop the mind from being agitated by material desires, but if one fixes his mind on the lotus feet of Kṛṣṇa, his mind naturally becomes peaceful very soon. This peace is described in Bhagavad-gitā (5.29):

bhoñtaram yajña-tapasāṁ
sarva-loka-maheśvaram
suhrdam sarva-bhūtānām
jñātvā māṁ śāntim rccati
If one can understand Kṛṣṇa as the supreme enjoyer, the supreme proprietor of everything, and the supreme friend of everyone, one is established in peace and is free from material agitation. However, for one who cannot understand the Supreme Personality of Godhead, the practice of yoga is recommended.

**TEXT 35**

Kāmādibhir ānāviddham<br>prasāntākhilā-vṛtti yat<br>cittam brahma-sukha-sprśtam<br>naivottīśheta karhicit

*kāma-ādibhiḥ*—by various lusty desires; *ānāviddhaṁ*—unaffected; *prasāntaḥ*—calm and peaceful; *akhila-vṛtti*—in every respect, or in all activities; *yat*—that which; *cittam*—consciousness; *brahma-sukha-sprśtam*—being situated on the transcendental platform in eternal bliss; *na*—not; *eva*—indeed; *uttīśheta*—can come out; *karhicit*—at any time.

**TRANSLATION**

When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities.

**PURPORT**

*Brahma-sukha-sprśtam* is also described in *Bhagavad-gītā* (18.54):

*bhra.ma-bhuṭaḥ prasannātmā<br>na śocati na kāṅkṣati<br>samaḥ sarveṣu bhūteṣu<br>mad-bhaktim labhate parām*
“One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward every living entity. In this situation, he begins transcendental activities, or devotional service to the Lord.” Generally, once elevated to the transcendental platform of brahma-sukha, transcendental bliss, one never comes down. But if one does not engage in devotional service, there is a chance of his returning to the material platform. Āruhya kṛcchreṇa param padam tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayah: one may rise to the platform of brahma-sukha, transcendental bliss, but even from that platform one may fall down to the material platform if he does not engage himself in devotional service.

TRANSLATION

One who accepts the sannyāsa order gives up the three principles of materialistic activities in which one indulges in the field of household life—namely religion, economic development and sense gratification. One who first accepts sannyāsa but then returns
to such materialistic activities is to be called a vântâsi, or one who eats his own vomit. He is indeed a shameless person.

**PURPORT**

Materialistic activities are regulated by the institution of varnâśrama-dharma. Without varnâśrama-dharma, materialistic activities constitute animal life. Yet even in human life, while observing the principles of varna and āśrama—brâhmaṇa, ksatriya, vaiśya, śūdra, brahmacarya, grhastha, vânaprastha and sannyâsa—one must ultimately accept sannyâsa, the renounced order, for only by the renounced order can one be situated in brahma-sukha, or transcendental bliss. In brahma-sukha one is no longer attracted by lusty desires. Indeed, when one is no longer disturbed, especially by lusty desires for sexual indulgence, he is fit to become a sannyâśi. Otherwise, one should not accept the sannyâsa order. If one accepts sannyâsa at an immature stage, there is every possibility of his being attracted by women and lusty desires and thus again becoming a so-called grhastha or a victim of women. Such a person is most shameless, and he is called vântâsi, or one who eats that which he has already vomited. He certainly leads a condemned life. In our Kṛṣṇa consciousness movement it is advised, therefore, that the sannyâśis and brahmacârîs keep strictly aloof from the association of women so that there will be no chance of their falling down again as victims of lusty desires.

**TEXT 37**

yaiḥ sva-dehaḥ smṛto ‘nātmā
martyo viṭ-krmi-bhasmavat
ta eṇām ātmasāt krītvā
ślāghayanti hy asattamāḥ

yaiḥ—by sannyâśis who; sva-dehaḥ—own body; smrtah—consider; anātmā—different from the soul; martyah—subjected to death; viṭ—becoming stool; krmi—worms; bhasma-vat—or ashes; te—such
persons; enam—this body; ātmasāt kṛtvā—again identifying with the self; ślāghayanti—glorify as very important; hi—indeed; asat-tamāḥ—the greatest rascals.

TRANSLATION
Sannyāsīs who first consider that the body is subject to death, when it will be transformed into stool, worms or ashes, but who again give importance to the body and glorify it as the self, are to be considered the greatest rascals.

PURPORT
A sannyāsi is one who has clearly understood, through advancement in knowledge, that Brahman—he, the person himself—is the soul, not the body. One who has this understanding may take sannyāsa, for he is situated in the “aham brahmāsmi” position. Brahma-bhūtaḥ prasannātmā na śocati na kāṅksati. Such a person, who no longer laments or hankers to maintain his body and who can accept all living entities as spirit souls, can then enter the devotional service of the Lord. If one does not enter the devotional service of the Lord but artificially considers himself Brahman or Nārāyaṇa, not perfectly understanding that the soul and body are different, one certainly falls down (patanty adhaḥ). Such a person again gives importance to the body. There are many sannyāsīs in India who stress the importance of the body. Some of them give special importance to the body of the poor man, accepting him as daridra-nārāyaṇa, as if Nārāyaṇa had a material body. Many other sannyāsīs stress the importance of the social position of the body as a brāhmaṇa, ksatriya, vaiśya or śūdra. Such sannyāsīs are considered the greatest rascals (asattamāḥ). They are shameless because they have not yet understood the difference between the body and the soul and instead have accepted the body of a brāhmaṇa to be a brāhmaṇa. Brahmanism (brāhmaṇya) consists of the knowledge of Brahman. But actually the body of a brāhmaṇa is not Brahman. Similarly, the body is neither rich nor poor. If the body of a poor man were daridra-nārāyaṇa, this would mean that the body of a rich man, on the contrary, must be dhani-nārāyaṇa. Therefore sannyāsīs who do not know the meaning of Nārāyaṇa, those who regard the body as Brahman or as Nārāyaṇa, are
described here as *asattamāḥ*, the most abominable rascals. Following the bodily concept of life, such *sannyāśi* make various programs to serve the body. They conduct farcical missions consisting of so-called religious activities meant to mislead all of human society. These *sannyāśi* have been described herein as *apatrapaḥ* and *asattamāḥ*—shameless and fallen from spiritual life.

**TEXTS 38–39**

\[\text{grha\text{-}asthasya} \text{ kriyā-tyāgo} \\
\text{vrata-tyāgo vāt} \text{ for a person situated in householder life; kriyā-tyāgaḥ—to give up the duty of a householder; vrata-tyāgaḥ—to give up vows and austerity; vāt} \text{ for a brahma\text{-}cāri; api—also; tapasvinaḥ—for a vānaprastha, one who has adopted a life of austerities; grāma-sevā—to live in a village and serve the people therein; bhikṣor for a sannyāśi who lived by begging alms; indriya-lolatā—addicted to sense enjoyment; āśrama—of the spiritual orders of life; apasadaḥ—the most abominable; hi—indeed; ete—all these; khalu—indeed; āśrama-vidambanāḥ—imitating and therefore cheating the different spiritual orders; deva-māyā-vimūdhāṁs tān—them; upekṣetānukampayā—or by compassion (teach them real life).} \]
TRANSLATION

It is abominable for a person living in the grhastha-āśrama to give up the regulative principles, for a brahmacārī not to follow the brahmacārī vows while living under the care of the guru, for a vānaprastha to live in the village and engage in so-called social activities, or for a sannyāsī to be addicted to sense gratification. One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position.

PURPORT

We have repeatedly stressed that human culture does not begin unless one takes to the principles of varnāśrama-dharma. Although grhastha life is a concession for the enjoyment of sex, one cannot enjoy sex without following the rules and regulations of householder life. Furthermore, as already instructed, a brahmacārī must live under the care of the guru: brahmacārī guru-kule vasan dānto guror hitam. If a brahmacārī does not live under the care of the guru, if a vānaprastha engages in ordinary activities, or if a sannyāsī is greedy and eats meat, eggs and all kinds of nonsense for the satisfaction of his tongue, he is a cheater and should immediately be rejected as unimportant. Such persons should be shown compassion, and if one has sufficient strength one should teach them to stop them from following the wrong path in life. Otherwise one should reject them and pay them no attention.

TEXT 40

आत्मां च विज्ञानीयत परं ज्ञानघुतायाः ।
किंचिन्द्यक्षक वा हेतोदेहं पुष्याति लम्पतः: ||४०||

ātmānam ced vijñātyāt
param jñāna-dhūtaśayaḥ
kim icchān kasya vā hetor
deham puṣṇāti lampaṭaḥ

ātmānam—the soul and the Supersoul; cet—if; vijñātyāt—can understand; param—who are transcendental, beyond this material
world; śānta—by knowledge; dhūta-aśayah—one who has cleansed his consciousness; kim—what; icaña—desiring material comforts; kasya—for whom; vā—or; hetoh—for what reason; deham—the material body; puṣṇāti—he maintains; lampatāh—being unlawfully addicted to sense gratification.

TRANSLATION

The human form of body is meant for understanding the self and the Supreme Self, the Supreme Personality of Godhead, both of whom are transcendentally situated. If both of them can be understood when one is purified by advanced knowledge, for what reason and for whom does a foolish, greedy person maintain the body for sense gratification?

PURPORT

Of course, everyone in this material world is interested in maintaining the body for sense gratification, but by cultivating knowledge one should gradually understand that the body is not the self. Both the soul and the Supersoul are transcendental to the material world. This is to be understood in the human form of life, especially when one takes sannyāsa. A sannyāsi, one who has understood the self, should be engaged in elevating the self and associating with the Superself. Our Kṛṣṇa consciousness movement is meant for elevating the living being for promotion back home, back to Godhead. Seeking such elevation is one’s duty in the human form of life. Unless one performs this duty, why should one maintain the body? Especially if a sannyāsi not only maintains the body by ordinary means but does everything to maintain the body, including even eating meat and other abominable things, he must be a lampatāh, a greedy person simply engaged in sense gratification. A sannyāsi must specifically remove himself from the urges of the tongue, belly and genitals, which disturb one as long as one is not fully aware that the body is separate from the soul.

TEXT 41

अहूः शरीरं रथसिद्धिक्याणि
ह्यान्मीषून मन इन्द्रियेशय”
TRANSLATION

Transcendentalists who are advanced in knowledge compare the body, which is made by the order of the Supreme Personality of Godhead, to a chariot. The senses are like the horses; the mind, the master of the senses, is like the reins; the objects of the senses are the destinations; intelligence is the chariot driver; and consciousness, which spreads throughout the body, is the cause of bondage in this material world.

PURPORT

For a bewildered person in the materialistic way of life, the body, the mind and the senses, which are engaged in sense gratification, are the cause of bondage to repeated birth, death, old age and disease. But for one who is advanced in spiritual knowledge, the same body, senses and mind are the cause of liberation. This is confirmed in the Kaṭha Upaniṣad (1.3.3–4,9) as follows:

ātmānaṁ rathinam viddhi
śarīraṁ ratham eva ca
buddhiṁ tu sārathīṁ viddhi
manah pragraham eva ca
The soul is the occupant of the chariot of the body, of which the driver is the intelligence. The mind is the determination to reach the destination, the senses are the horses, and the sense objects are also included in that activity. Thus one can reach the destination, Viṣṇu, who is paramam padam, the supreme goal of life. In conditioned life the consciousness in the body is the cause of bondage, but the same consciousness, when transformed into Kṛṣṇa consciousness, becomes the cause for one’s returning home, back to Godhead.

The human body, therefore, may be used in two ways—for going to the darkest regions of ignorance or for going forward, back home, back to Godhead. To go back to Godhead, the path is mahat-sevā, to accept the self-realized spiritual master. Mahat-sevāṁ dvāram āhur vimukteḥ. For liberation, one should accept the direction of authorized devotees who can actually endow one with perfect knowledge. On the other hand, tamo-dvāram yoṣitāṁ saṅgi-saṅgam: if one wants to go to the darkest regions of material existence, one may continue to associate with persons who are attached to women (yoṣitāṁ saṅgi-saṅgam). The word yoṣit means “woman.” Persons who are too materialistic are attached to women.

It is said, therefore, ātmānaṁ rathinam viddhi śariram ratham eva ca. The body is just like a chariot or car in which one may go anywhere. One may drive well, or else one may drive whimsically, in which case it is quite possible that he may have an accident and fall into a ditch. In other words, if one takes directions from the experienced spiritual master one can go back home, back to Godhead; otherwise, one may return to the cycle of birth and death. Therefore Kṛṣṇa personally advises:

\[\text{aśraddadhānāḥ puruṣā} \]
\[\text{dharmasyāya parantapa} \]
\[\text{aprāpya māṁ nivartante} \]
\[\text{mṛtyu-saṁsāra-vartmani} \]
‘Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world.’ (Bg. 9.3) The Supreme Personality of Godhead, Kṛṣṇa, personally gives instructions on how one can return home, back to Godhead, but if one does not care to listen to His instructions, the result will be that one will never go back to Godhead, but will continue life in this miserable condition of repeated birth and death in material existence (mṛtyu-saṁsāra-vartmani).

The advice of experienced transcendentalists, therefore, is that the body be fully engaged for achieving the ultimate goal of life (svārtha-gatim). The real interest or goal of life is to return home, back to Godhead. To enable one to fulfill this purpose, there are so many Vedic literatures, including Vedānta-sūtra, the Upaniṣads, Bhagavad-gītā, Mahābhārata and the Rāmāyaṇa. One should take lessons from these Vedic literatures and learn how to practice nivṛtti-mārga. Then one’s life will be perfect. The body is important as long as it has consciousness. Without consciousness, the body is merely a lump of matter. Therefore, to return home, back to Godhead, one must change his consciousness from material consciousness to Kṛṣṇa consciousness. One’s consciousness is the cause of material bondage, but if this consciousness is purified by bhakti-yoga, one can then understand the falsity of his upādhi, his designations as Indian, American, Hindu, Muslim, Christian and so on. Sarvopādhi-vinirmuktāṁ tat-paratvena nirmalam. One must forget these designations and use this consciousness only for the service of Kṛṣṇa. Therefore if one takes advantage of the Kṛṣṇa consciousness movement, his life is certainly successful.

TEXT 42

अक्षं दशप्राणमवर्षभर्षं
चक्रेष्विमां रथिनं च जीवम् ।
पद्वां तस्म प्रणवं पठिन्ति
श्रं तु जीवं परमेव रूपम् ॥ ४२॥

aṅkṣam daśa-prāṇam adharma-dharmau
ca kre 'bhimānāṁ rathināṁ ca jīvam
dhanur hi tasya praṇavaṁ paṭhanti
śaram tu jīvaṁ param eva lakṣyam

aksam—the spokes (on the chariot wheel); daśa—ten; prāṇam—the ten kinds of air flowing within the body; adharma—irreligion; dharmau—religion (two sides of the wheel, up and down); cakre—in the wheel; abhimāṇam—false identification; rathinam—the charioteer or master of the body; ca—also; jīvaṁ—the living entity; dhanuḥ—the bow; hi—indeed; tasya—his; praṇavaṁ—the Vedic mantra omkara; paṭhanti—it is said; śaram—an arrow; tu—but; jīvaṁ—the living entity; param—the Supreme Lord; eva—indeed; lakṣyam—the target.

TRANSLATION

The ten kinds of air acting within the body are compared to the spokes of the chariot’s wheels, and the top and bottom of the wheel itself are called religion and irreligion. The living entity in the bodily concept of life is the owner of the chariot. The Vedic mantra praṇava is the bow, the pure living entity himself is the arrow, and the target is the Supreme Being.

PURPORT

Ten kinds of life air always flow within the material body. They are called prāṇa, apāna, samāna, vyāna, udāna, nāga, kūrma, kṛkala, devadatta and dhanāñjaya. They are compared here to the spokes of the chariot’s wheels. The life air is the energy for all of a living being’s activities, which are sometimes religious and sometimes irreligious. Thus religion and irreligion are said to be the upper and lower portions of the chariot’s wheels. When the living entity decides to go back home, back to Godhead, his target is Lord Viṣṇu, the Supreme Personality of Godhead. In the conditioned state of life, one does not understand that the goal of life is the Supreme Lord. Na te vidūḥ svārtha-gatiṁ hi viṣṇum durāśayā ye bahir-artha-māninoḥ. The living entity tries to be happy within this material world, not understanding the target of his life. When he is purified, however, he gives up his bodily conception of life and his false identity as belonging to a certain community, a certain nation, a certain society, a certain family and so on (sarvopādhi-vinirmuktam tat-
paratvena nirmalam). Then he takes the arrow of his purified life, and with the help of the bow—the transcendental chanting of pranava, or the Hare Kṛṣṇa mantra—he throws himself toward the Supreme Personality of Godhead.

Śrīla Viśvanātha Cakravartī Ṭhākura has commented that because the words “bow” and “arrow” are used in this verse, one might argue that the Supreme Personality of Godhead and the living entity have become enemies. However, although the Supreme Personality of Godhead may become the so-called enemy of the living being, this is His chivalrous pleasure. For example, the Lord fought with Bhīma, and when Bhīma pierced the Lord’s body on the Battlefield of Kurukṣetra, this was a kind of humor or relationship, of which there are twelve. When the conditioned soul tries to reach the Lord by hurling an arrow at Him, the Lord takes pleasure, and the living entity gains the profit of going back home, back to Godhead. Another example given in this regard is that Arjuna, as a result of piercing the adhāra-mīna, or the fish within the cakra, achieved the valuable gain of Draupadi. Similarly, if with the arrow of chanting the holy name of the Lord one pierces Lord Viṣṇu’s lotus feet, by dint of performing this heroic activity of devotional service one receives the benefit of returning home, back to Godhead.

TEXTS 43-44

rāga dveṣaḥ lomasā śokamohai māṇya madāḥ 1
mānociojvamānoṣḍrīṣaḥ maṇaḥ hīnsaḥ ch matyaḥ 1431
rājā pramādaḥ śruti-prakṛtayā
dvīpaścāmniruddhā
cakrabhājanaḥ
rājas-tamaḥ-prakṛtayāḥ satya-prakṛtayāḥ kvacit 1441

rāgo dveṣaḥ ca lobhaḥ ca
śoka-mohau bhayaḥ madaḥ
māno 'vamāno 'sūyā ca
māyā hīṃsā ca matsaraḥ

rajaḥ pramādaḥ ksun-nidrā
śatravas tv evam ādayāḥ
rajas-tamaḥ-prakṛtayāḥ
sattva-prakṛtayāḥ kvacit
In the conditioned stage, one’s conceptions of life are sometimes polluted by passion and ignorance, which are exhibited by attachment, hostility, greed, lamentation, illusion, fear, madness, false prestige, insults, fault-finding, deception, envy, intolerance, passion, bewilderment, hunger and sleep. All of these are enemies. Sometimes one’s conceptions are also polluted by goodness.

PURPORT

The actual aim of life is to go back home, back to Godhead, but there are many hindrances created by the three modes of material nature—sometimes by a combination of rajo-guna and tamo-guna, the modes of passion and ignorance, and sometimes by the mode of goodness. In the material world, even if one is a philanthropist, a nationalist and a good man according to materialistic estimations, these conceptions of life form a hindrance to spiritual advancement. How much more of a hindrance, then, are hostility, greed, illusion, lamentation and too much attachment to material enjoyment? To progress toward the target of Viṣṇu, which is our real self-interest, one must become very powerful in conquering these various hindrances or enemies. In other words, one should not be attached to being a good man or a bad man in this material world.

In this material world, so-called goodness and badness are the same because they consist of the three modes of material nature. One must transcend this material nature. Even the Vedic ritualistic ceremonies consist of the three modes of material nature. Therefore Kṛṣṇa advised Arjuna:
The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.” (Bg. 2.45) Elsewhere in Bhagavad-gītā the Lord says, urdhvam gacchanti sattva-sthāḥ: if one becomes a very good person—in other words, if one is in the mode of goodness—he may be elevated to the higher planetary systems. Similarly, if one is infected by rajo-guṇa and tamo-guṇa, he may remain in this world or go down to the animal kingdom. But all of these situations are hindrances on the path of spiritual salvation. Śrī Caitanya Mahāprabhu therefore says:

If one is fortunate enough to transcend all this so-called goodness and badness and come to the platform of devotional service by the mercy of Kṛṣṇa and the guru, his life becomes successful. In this regard, one must be very bold so that he can conquer these enemies of Kṛṣṇa consciousness. Not caring for the good and bad of this material world, one must boldly propagate Kṛṣṇa consciousness.

TEXT 45

yāvan nr-kāya-ratham ātma-vaśopakalpaṁ
dhatte gariṣṭha-caraṇārcanayā niśātam
\[ jñānāsim \text{ acyuta-balo} \text{ dadhad} \text{ asta-satruḥ} \]
\[ \text{svānanda-tuṣṭa} \text{ upaśānta} \text{ idam} \text{ vijahyāt} \]

\text{yāvat—as long as; nr-kāya—this human form of body; ratham—considered to be a chariot; ātma-vāsa—dependent upon one’s own control; upakalpam—in which there are many other subordinate parts; dhatte—one possesses; gariṣṭha-carana—the lotus feet of the superiors (namely the spiritual master and his predecessors); arcanayā—by serving; niṣātam—sharpened; jñāna-asim—the sword or weapon of knowledge; acyuta-balaḥ—by the transcendental strength of Krṣṇa; dadhat—holding; asta-satruḥ—until the enemy is defeated; svā-ānanda-tuṣṭaḥ—being fully self-satisfied by transcendental bliss; upaśāntaḥ—the consciousness being cleansed of all material contamination; idam—this body; vijahyāt—one should give up.}

\textbf{TRANSLATION}

As long as one has to accept a material body, with its different parts and paraphernalia, which are not fully under one’s control, one must have the lotus feet of his superiors, namely his spiritual master and the spiritual master’s predecessors. By their mercy, one can sharpen the sword of knowledge, and with the power of the Supreme Personality of Godhead’s mercy one must then conquer the enemies mentioned above. In this way, the devotee should be able to merge into his own transcendental bliss, and then he may give up his body and resume his spiritual identity.

\textbf{PURPORT}

In Bhagavad-gītā (4.9) the Lord says:

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

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this
material world, but attains My eternal abode, O Arjuna.” This is the highest perfection of life, and the human body is meant for this purpose. It is said in Śrīmad-Bhāgavatam (11.20.17):

\[\text{nr-deham ādyām sulabhaṁ sudurlabhāṁ plavāṁ sukalpaṁ guru-karṇadhāram mayānukūlenā nabhasvatitaṁ pumān bhavābdhiṁ na taret sa ātma-hā}\]

This human form of body is a most valuable boat, and the spiritual master is the captain, guru-karṇadhāram, to guide the boat in plying across the ocean of nescience. The instruction of Kṛṣṇa is a favorable breeze. One must use all these facilities to cross over the ocean of nescience. Since the spiritual master is the captain, one must serve the spiritual master very sincerely so that by his mercy one will be able to get the mercy of the Supreme Lord.

A significant word here is acyuta-balaḥ. The spiritual master is certainly very merciful to his disciples, and consequently by satisfying him a devotee gets strength from the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore says, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja: one must first please the spiritual master, and then one automatically pleases Kṛṣṇa and gets the strength with which to cross the ocean of nescience. If one seriously desires to return home, back to Godhead, one must therefore become strong enough by pleasing the spiritual master, for thus one gets the weapon with which to conquer the enemy, and one also gets the grace of Kṛṣṇa. Simply getting the weapon of jñāna is insufficient. One must sharpen the weapon by serving the spiritual master and adhering to his instructions. Then the candidate will get the mercy of the Supreme Personality of Godhead. In general warfare one must take help from his chariot and horses in order to conquer his enemy, and after conquering his enemies he may give up the chariot and its paraphernalia. Similarly, as long as one has a human body, one should fully use it to obtain the highest perfection of life, namely going back home, back to Godhead.

The perfection of knowledge is certainly to become transcendentally situated (brahma-bhūta). As the Lord says in Bhagavad-gītā (18.54):
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"One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service." Simply by cultivating knowledge as the impersonalists do, one cannot get out of the clutches of māyā. One must attain the platform of bhakti.

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55) Unless one has attained the stage of devotional service and the mercy of the spiritual master and Kṛṣṇa, there is a possibility that one may fall down and again accept a material body. Therefore Kṛṣṇa stresses in Bhagavad-gītā (4.9):

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

The word tattvataḥ, meaning "in reality," is very important. Tato māṁ tattvāt jñātvā. Unless one understands Kṛṣṇa in truth by the mercy of the spiritual master, one is not free to give up his material body. As it is said, āruhya kṛchreṇa param padaṁ tataḥ patanty adho
'nādrta-yusmad-ānghrayah: if one neglects to serve the lotus feet of Kṛṣṇa, one cannot become free from the material clutches simply by knowledge. Even if one attains the stage of brahma-padam, merging in Brahman, without bhakti he is prone to fall down. One must be very careful in regard to the danger of falling down again into material bondage. The only insurance is to come to the stage of bhakti, from which one is sure not to fall. Then one is free from the activities of the material world. In summary, as stated by Śrī Caitanya Mahāprabhu, one must get in touch with a bona fide spiritual master coming in the paramparā of Kṛṣṇa consciousness, for by his mercy and instructions one is able to get strength from Kṛṣṇa. Thus one engages in devotional service and attains the ultimate goal of life, the lotus feet of Viṣṇu.

Significant in this verse are the words jñanāsim acyuta-balaḥ. Jñanāsim, the sword of knowledge, is given by Kṛṣṇa, and when one serves the guru and Kṛṣṇa in order to hold the sword of Kṛṣṇa’s instructions, Balarama gives one strength. Balarāma is Nityānanda. Vrajendra-nandana yei, saci-suta haila sei, balarāma ha-ila nitai. This bala—Balarama—comes with Śrī Caitanya Mahāprabhu, and both of Them are so merciful that in this age of Kali one may very easily take shelter of Their lotus feet. They come especially to deliver the fallen souls of this age. Pāpi tapi yata chila, hari-nāme uddhārila. Their weapon is sankirtana, hari-nāma. Thus one should accept the sword of knowledge from Kṛṣṇa and be strong with the mercy of Balarāma. We are therefore worshiping Kṛṣṇa-Balarāma in Vṛndāvana. In the Mundaka Upaniṣad (3.2.4) it is said:

nāyam ātmā bala-hīnena labhyo
na ca pramādāt tapaso vāpy aliṅgāt
etair upāyair yatate yas tu vidvāṁs
tasyaiśa ātmā viśate brahma-dhāma

One cannot attain the goal of life without the mercy of Balarāma. Śrī Narottama dāsa Thākura therefore says, nitaiyera karunā habe, vraje rādhā-kṛṣṇa pābe: when one receives the mercy of Balarāma, Nityānanda, one can attain the lotus feet of Rādhā and Kṛṣṇa very easily.

se sambandha nāhi yāra, brthā janma gela tāra, vidyā-kule hi karibe tāra
If one has no connection with Nitāi, Balarāma, then even though one is a very learned scholar or jñānī or has taken birth in a very respectable family, these assets will not help him. We must therefore conquer the enemies of Kṛṣṇa consciousness with the strength received from Balarāma.

**TEXT 46**

नोचेतृ प्रमत्तमसदिन्द्रियवाजिष्ठता
नीत्वोत्पथं विषयदस्युषु निक्षिपति।
ते दश्वः सहयदस्यां तमोसन्ये
संसारकृप उरुम्तुभये खिपति ॥४६॥

nocet pramattam asad-indriya-vāji-sūtā
nītvotpatham viṣaya-dasyuṣu nikṣipanti
te dasyavah sahaya-sūtam amum tamo 'ndhe
saṁśāra-kūpa uru-mṛtyu-bhaye kṣipanti

**TRANSLATION**

Otherwise, if one does not take shelter of Acyuta and Baladeva, then the senses, acting as the horses, and the intelligence, acting as the driver, both being prone to material contamination, inattentively bring the body, which acts as the chariot, to the path of sense gratification. When one is thus attracted again by the rogues of viṣaya—eating, sleeping and mating—the horses and chariot...
driver are thrown into the blinding dark well of material existence, and one is again put into a dangerous and extremely fearful situation of repeated birth and death.

PURPORT

Without the protection of Gaura-Nitai—Krṣṇa and Balarāma—one cannot get out of the dark well of ignorance in material existence. This is indicated here by the word nocet, which means that one will always remain in the dark well of material existence. The living entity must get strength from Nitāi-Gaura, or Krṣṇa-Balarāma. Without the mercy of Nitāi-Gaura, there is no way to come out of this dark well of ignorance. As stated in the Caitanya-caritāmṛta (Ādi 1.2):

\[
\text{vande śrī-krṣṇa-caitanya-nityānandau sahoditau}
\text{gaudodaye puspavantau}
\text{citrau sandau tamo-nudau}
\]

“I offer my respectful obeisances unto Śrī Krṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gaūḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.” This material world is a dark well of ignorance. The fallen soul in this dark well must take shelter of the lotus feet of Gaura-Nitāi, for thus he can easily emerge from material existence. Without Their strength, simply attempting to get out of the clutches of matter by speculative knowledge will be insufficient.

TEXT 47

\[
\begin{align*}
\text{pravṛttam ca nivṛttam ca} \\
\text{dvi-vidham karma vaidikam} \\
\text{āvartate pravṛttena} \\
\text{nivṛttenāśnute 'mṛtam}
\end{align*}
\]
Instructions for Civilized Human Beings

**pravṛttam**—inclination for material enjoyment; ca—and; **nivṛttam**—cessation of material enjoyment; ca—and; **dvī-vidham**—these two varieties; **karma**—of activities; **vaidikam**—recommended in the Vedas; **āvartate**—one travels up and down through the cycle of **samsāra**; **pravṛttena**—by an inclination for enjoying material activities; **nivṛttena**—but by ceasing such activities; **aśnute**—one enjoys; **amṛtam**—eternal life.

**TRANSLATION**

According to the Vedas, there are two kinds of activities—pravṛtti and nivṛtti. Pravṛtti activities involve raising oneself from a lower to a higher condition of materialistic life, whereas nivṛtti means the cessation of material desire. Through pravṛtti activities one suffers from material entanglement, but by nivṛtti activities one is purified and becomes fit to enjoy eternal, blissful life.

**PURPORT**

As confirmed in Bhagavad-gītā (16.7), **pravṛttim ca nivṛttim ca janā na vidur āsurāḥ**: the asuras, nondevotees, cannot distinguish between pravṛtti and nivṛtti. Whatever they like they do. Such persons think themselves independent of the strong material nature, and therefore they are irresponsible and do not care to act piously. Indeed, they do not distinguish between pious and impious activity. Bhakti, of course, does not depend on pious or impious activity. As stated in Śrīmad-Bhāgavatam (1.2.6):

\[
\text{sa vai pumsāṁ paro dharma} \\
\text{yato bhaktir adhokṣaje} \\
\text{ahaituky apratihatā} \\
\text{yayātmā suprasīdātī}
\]

“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.” Nonetheless, those who act piously have a better chance to become devotees. As Kṛṣṇa says in Bhagavad-gītā (7.16), **catur-vidhā bhajante mām janāḥ suκṛtino ’rjuna**: “O Arjuna,
four kinds of pious men render devotional service unto Me.” One who
takes to devotional service, even with some material motive, is con­sidered pious, and because he has come to Kṛṣṇa, he will gradually come
to the stage of bhakti. Then, like Dhruva Mahārāja, he will refuse to ac­cept any material benediction from the Lord (svāmin kṛtārtha 'smi
varam na yāce). Therefore, even if one is materially inclined, one may
take to the shelter of the lotus feet of Kṛṣṇa and Balarama, or Gaura and
Nitāi, so that he will very soon be purified of all material desires
(kṣipram bhavati dharmātmā śaśvac chāntirn nigacchati). As soon as one
is freed from inclinations toward pious and impious activities, he be­comes a perfect candidate for returning home, back to Godhead.

TEXTS 48–49

हिंस्रम् क्रूणमयं काम्यमिहोहोत्रायशानिनिदम् ।
दर्शनोऽपर्णमासख्चातुर्मस्य पत्तः सूतः ः॥४८॥
एतदिं प्रशुन्तविं हुतं प्रहुतमेव च ।
पूर्तं सुरात्यारामक्रुष्णजीवादित्थः॥४९॥

hiṁsraṁ draivyamayam kāmyam
agni-hotrādy-aśāntidam
darṣaṁ ca pūrṇamāsaṁ ca
cāturmaṣyaṁ paśuḥ sutaḥ

etad iṣṭam pravṛttākhyam
hutaṁ prahutam eva ca
pūrtam surālayārāma-
kūpajīvyādilakṣaṇam

hiṁsraṁ—a system of killing and sacrificing animals; draivyamayam—requiring much paraphernalia; kāmyam—full of unlimited
material desires; agni-hotra-ādi—ritualistic ceremonies such as the
agni-hotra-yajña; aśānti-dam—causing anxieties; darṣaḥ—the darṣa
ritualistic ceremony; ca—and; pūrṇamāsaḥ—the pūrṇamāsa ritualistic
ceremony; ca—also; cāturmaṣyaṁ—observing four months of regula­tive principles; paśuḥ—the ceremony of sacrificing animals or paśu-
yajña; sutaḥ—the soma-yajña; etat—of all this; iṣṭam—the goal;
pravr̥ttā-ākhyam—known as material attachment; hutam—Vaiśvadeva, an incarnation of the Supreme Personality of Godhead; prahutam—a ceremony called Baliharaṇa; eva—indeed; ca—also; pūrtam—for the benefit of the public; sura-ālaya—constructing temples for demigods; ārāma—resting houses and gardens; kūpa—digging wells; ājīvya-ādi—activities like distributing food and water; lakṣaṇam—symptoms.

TRANSLATION

The ritualistic ceremonies and sacrifices known as agni-hotra-yajña, darśa-yajña, pūrṇamāsa-yajña, cāturmāsya-yajña, paśu-yajña and soma-yajña are all symptomized by the killing of animals and the burning of many valuables, especially food grains, all for the fulfillment of material desires and the creation of anxiety. Performing such sacrifices, worshiping Vaiśvadeva, and performing the ceremony of Baliharaṇa, which all supposedly constitute the goal of life, as well as constructing temples for demigods, building resting houses and gardens, digging wells for the distribution of water, establishing booths for the distribution of food, and performing activities for public welfare—these are all symptomized by attachment to material desires.

TEXTS 50–51

dravya-sūkṣma-vipākaś ca
dhūmo rātrir apakṣayaḥ
ayanaṁ dakṣinaṁ somo
darśa oṣadhi-virudhaḥ

annañā reta iti kṣmeṣa
pitr-yaṇāṁ punar-bhavaḥ
ekaikaśyenānupūrvaṁ
bhūtvā bhūtveha jāyate
dravya-sūkṣma-vipākah—the paraphernalia offered as oblations in the fire, such as food grains mixed with ghee; ca—and; dhūmaḥ—turned to smoke, or the demigod in charge of smoke; rātriḥ—the demigod in charge of night; apakṣayāḥ—in the dark fortnight of the moon; ayaṇam—the demigod in charge of the passing of the sun; daksīṇam—in the southern zone; somaḥ—the moon; dāraḥ—returning; osadhi—plant life (on the surface of the earth); virudhaḥ—vegetation in general (the birth of lamentation); annam—food grains; retaḥ—semen; iti—in this way; kṣma-iṣa—O King Yudhīṣṭhira, lord of the earth; pitr-yānam—the way of taking birth from the father’s semen; punaḥ-bhavah—again and again; eka-ekāsyena—one after another; anupūrvarat—successively, according to the gradation; bhūtvā—taking birth; bhūtvā—again taking birth; iha—in this material world; jāyate—one exists in the materialistic way of life.

TRANSLATION

My dear King Yudhīṣṭhira, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of Dhumā, Rātri, Kṛṣṇapakṣa, Daksīṇam and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.

PURPORT

This is explained in Bhagavad-gītā (9.21):

te täṁ bhūktvā svarga-lokaṁ viśālaṁ
kṣīne punye martya-lokaṁ viśanti
evaṁ trayi-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante

“When those who follow the pravṛtti-mārga have enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.” Following
the pravrtti-marga, the living entity who desires to be promoted to the higher planetary systems performs sacrifices regularly, and how he goes up and comes down again is described here in Śrimad-Bhāgavatam, as well as in Bhagavad-gītā. It is also said, traigunya-visayā vedāḥ: “The Vedas deal mainly with the three modes of material nature.” The Vedas, especially three Vedas, namely Śāma, Yajur and Ṛk, vividly describe this process of ascending to the higher planets and returning. But Kṛṣṇa advises Arjuna, traigunya-visayā vedā nistraigunya bhavrjuna: one has to transcend these three modes of material nature, and then one will be released from the cycle of birth and death. Otherwise, although one may be promoted to a higher planetary system such as Candraloka, one must again come down (kṣīne punye martya-lokaṁ viśanti). After one’s enjoyment due to pious activities is finished, one must return to this planet in rainfall and first take birth as a plant or creeper, which is eaten by various animals, including human beings, and turned to semen. This semen is injected into the female body, and thus the living entity takes birth. Those who return to earth in this way take birth especially in higher families like those of brāhmanas.

It may be remarked in this connection that even the modern so-called scientists who are going to the moon are not able to stay there, but are returning to their laboratories. Therefore, whether one goes to the moon by modern mechanical arrangements or by performing pious activities, one must return to earth. That is clearly stated in this verse and explained in Bhagavad-gītā. Even if one goes to the higher planetary systems (yānti deva-vratā devān), one’s place there is not secure; one must return to martya-loka. Abrahma-bhuvanāl lokāḥ punar āvartino 'ṛjuna: aside from the moon, even if one goes to Brahma-loka, one must return. Yam prāpya na nivartante tad dhāma paramāṁ mama: but if one goes back home, back to Godhead, he need not return to this material world.

TEXT 52

निषेकादि-स्माशानावै: संस्काराः संस्कृतो द्विजः

हिन्द्रयेषु कियाक्षानु ज्ञानदीपेषु जुहति ॥५२॥

niṣekādi-śmaśānāntaiḥ
saṃskāraḥ saṃskṛto dvijaḥ
indriyesu kriyā-jañān
jñāna-dīpeṣu juhvati

niṣeka-ādi—the beginning of life (the purificatory process of garbhadhāna, performed when the father begets a child by discharging semen into the womb of the mother); śmaśāna-antaiḥ—and at death, when the body is put into a crematorium and burnt to ashes; saṁskāraṁ—by such purificatory processes; saṁskṛtaḥ—purified; dvija—twice born brahmāṇa; indriyesu—into the senses; kriyā-jañān—activities and sacrifices (which elevate one to a higher planetary system); jñāna-dīpeṣu—by enlightenment in real knowledge; juhvati—offers.

TRANSLATION

A twice born brāhmaṇa [dvija] gains his life by the grace of his parents through the process of purification known as garbhdhāna. There are also other processes of purification, until the end of life, when the funeral ceremony [antyeṣṭi-kriyā] is performed. Thus in due course a qualified brāhmaṇa becomes uninterested in materialistic activities and sacrifices, but he offers the sensual sacrifices, in full knowledge, into the working senses, which are illuminated by the fire of knowledge.

PURPORT

Those interested in materialistic activities remain in the cycle of birth and death. Pravṛtti-mārga, or the inclination to stay in the material world to enjoy varieties of sense gratification, has been explained in the previous verse. Now, in this verse, it is explained that one who has perfect brahminical knowledge rejects the process of elevation to higher planets and accepts nivṛtti-mārga; in other words, he prepares himself to go back home, back to Godhead. Those who are not brāhmaṇas but atheists do not know what is pravṛtti-mārga or nivṛtti-mārga; they simply want to obtain pleasure at any cost. Our Kṛṣṇa consciousness movement is therefore training devotees to give up the pravṛtti-mārga and accept the nivṛtti-mārga in order to return home, back to Godhead. This is a little difficult to understand, but it is very easy if one takes to Kṛṣṇa consciousness seriously and tries to understand Kṛṣṇa. A Kṛṣṇa
conscious person can understand that performing yajña according to the *karma-kāṇḍa* system is a useless waste of time and that merely giving up the *karma-kāṇḍa* and accepting the process of speculation is also unfruitful. Therefore Narottama dāsa Ṭhākura has sung in his *Prema-bhakti-candrikā*:

\[
\text{karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa}
\]

\[
\text{‘amṛta’ baliyā yebā khāya}
\]

\[
nānā yoni sadā phire, kadarya bhakṣanā kare,
\]

\[
tāra janma adhāḥ-pāte yāya
\]

A life of *karma-kāṇḍa* or *jñāna-kāṇḍa* is like a poison pot, and one who takes to such a life is doomed. In the *karma-kāṇḍa* system, one is destined to accept birth and death again and again. Similarly, with *jñāna-kāṇḍa* one falls down again to this material world. Only worship of the Supreme Person offers one the safety of going back home, back to Godhead.

**TEXT 53**

इन्द्रियाणि मनस्यूमें वाचि वैकारिकं मनः।
वाचं वर्णसमाःप्रयेव वमोऽज्ञारे सरे न्यसेत्।
ओऽज्ञारं बिन्दौः नादे तं तं तु प्राणे महत्यमयूः॥५३॥

indriyāṇi manasyūrmau
vāci vaikārikam manah
vācam varṇa-samāmnaye
tam omkāre svare nyaset
omkāram bindau nāde tāṁ
tāṁ tu prāne mahaty amum

*indriyāṇi*—the senses (acting and knowledge-gathering); *manasi*—in the mind; *ūrmau*—in the waves of acceptance and rejection; *vāci*—in the words; *vaikārikam*—infected by changes; *manah*—the mind; *vācam*—the words; *varṇa-samāmnaye*—in the aggregate of all alphabets; *tam*—that (aggregate of all alphabets); *omkāre*—in the concise form of *omkāra*; *svare*—in the vibration; *nyaset*—one should give
up; oṁkāram—the concise sound vibration; bindau—in the point of oṁkāra; nāde—in the sound vibration; tam—that; tam—that (sound vibration); tu—indeed; prāne—in the life air; mahati—unto the Supreme; amum—the living entity.

TRANSLATION

The mind is always agitated by waves of acceptance and rejection. Therefore all the activities of the senses should be offered into the mind, which should be offered into one’s words. Then one’s words should be offered into the aggregate of all alphabets, which should be offered into the concise form oṁkāra. Oṁkāra should be offered into the point bindu, bindu into the vibration of sound, and that vibration into the life air. Then the living entity, who is all that remains, should be placed in Brahman, the Supreme. This is the process of sacrifice.

PURPORT

The mind is always agitated by acceptance and rejection, which are compared to mental waves that are constantly tossing. The living entity is floating in the waves of material existence because of his forgetfulness. Śrīla Bhaktivinoda Ṭhākura has therefore sung in his Gūḍāvalī: miche māyāra vaše, yāccha bhese’, khāccha hābuḍubu, bhāi. “My dear mind, under the influence of māyā you are being carried away by the waves of rejection and acceptance. Simply take shelter of Kṛṣṇa.” Jīva krṣṇa-dāsa, ei viśvāsa, karle ta’ āra duḥkha nāi: if we simply regard the lotus feet of Kṛṣṇa as our ultimate shelter, we shall be saved from all these waves of māyā, which are variously exhibited as mental and sensual activities and the agitation of rejection and acceptance. Kṛṣṇa instructs in Bhagavad-gītā (18.66):

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahāṁ tvāṁ sarva-pāpebhya
mokṣayisyāmi mā śucaḥ

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” Therefore if we simply
place ourselves at the lotus feet of Kṛṣṇa by taking to Kṛṣṇa consciousness and keeping always in touch with Him by chanting the Hare Kṛṣṇa mantra, we need not take much trouble in arranging to return to the spiritual world. By the mercy of Śrī Caitanya Mahāprabhu, this is very easy.

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

**TEXT 54**

\[
\begin{align*}
\text{agnih} & \text{ śūryo divā prāhṇah} \\
\text{śuklo rākottaram sva-rāṭ} \\
\text{viśvo 'tha taijasah prājñas} \\
\text{turya ātmā samanvayāt}
\end{align*}
\]

\text{agnih—fire; śūryah—sun; divā—day; prāhṇah—the end of the day; śukla—} \text{the bright fortnight of the moon; rāka—the full moon at the end of the śukla-pakṣa; uttaram—the period when the sun passes to the north; sva-rāṭ—the Supreme Brahman or Lord Brahmā; viśvah—gross designation; aṭha—Brahmaloka, the ultimate in material enjoyment; taijasah—subtle designation; prājñah—the witness in the causal designation; turyah—transcendental; ātmā—the soul; samanvayāt—as a natural consequence.}

**TRANSLATION**

On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmāloka, he enjoys life for many millions of years, and finally
his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.

TEXT 55

देवयानिमित्  प्राहुर्भवा  भूतवानुपूर्वः ।
आत्मयाजुन्यपश्वान्तात्मा आत्मस्यो न निवर्तते ॥५५॥

deva-yānam idam prāhur
bhūtvā bhūtvānupūrvaśah
ātma-yājy upaśāntātmā
hy ātma-stho na nivartate

deva-yānam—the process of elevation known as deva-yāna; idam—on this (path); prāhuḥ—it is said; bhūtvā bhūtvā—having repeated birth; anupūrvaśah—consecutively; ātma-yājy—one who is eager for self-realization; upaśānta-ātmā—completely free from all material desires; hi—indeed; ātma-stho—situated in his own self; na—not; nivartate—does return.

TRANSLATION

This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as deva-yāna, one attains these consecutive stages. One who is completely free from all material desires, being situated in the self, need not traverse the path of repeated birth and death.

TEXT 56

य एते पितुदेवानामये केदनिमिते ।
शास्त्रेण चक्षुषा वेद जनस्योपिनि न मुद्दति ॥५६॥

ya ete pitru-devānām
ayane veda-nirmite


**TRANSLATION**

Even though situated in a material body, one who is fully aware of the paths known as pitr-yāna and deva-yāna, and who thus opens his eyes in terms of Vedic knowledge, is never bewildered in this material world.

**PURPORT**

Ācāryavān puruṣo veda: one who is guided by the bona fide spiritual master knows everything as stated in the Vedas, which set forth the standard of infallible knowledge. As recommended in Bhagavad-gītā, ācāryopāsanam: one must approach the ācārya for real knowledge. Tad-vijñānārtham sa gurum evābhigacchet: one must approach the ācārya, for then one will receive perfect knowledge. When guided by the spiritual master, one attains the ultimate goal of life.

**TEXT 57**

आदावन्ते जनानां सदृ बहिर्न्तः परावर्ष । ।
ञ्जनेयं बचोवाच्यं तमो ज्योतिस्तव्यं ख्यम्॥५७॥

ādāv ante janānāṁ sad
bahir antaḥ parāvaram
jñānāṁ jñeyāṁ vaco vācyāṁ
tamo jyotis tv ayaṁ svayam

ādau—in the beginning; ante—at the end; janānāṁ—of all living entities; sat—always existing; bahih—externally; antah—internally; para—transcendental; avarām—material; jñānam—knowledge;
TRANSLATION

He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything.

PURPORT

Here the Vedic aphorism sarvaṁ khalv idam brahma is explained. It is also explained in the catuh-ślokā Bhāgavatam. Aham evāsam evāgre. The Supreme Lord existed in the beginning, He exists after the creation and maintains everything, and after destruction everything merges in Him, as stated in Bhagavad-gītā (prakṛtim yānti māmikām). Thus the Supreme Lord is actually everything. In the conditioned state, we are bewildered in our understanding, but in the perfect stage of liberation we can understand that Kṛṣṇa is the cause of everything.

iśvarāṁ paramāṁ kṛṣṇāṁ
sac-cid-ānanda-vigrahaṁ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

“Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” (Bs. 5.1) This is the perfection of knowledge.

TEXT 58

आचार्यतोदपि हामासो यथा शस्तुतया स्मृत: स

durjñata-deśāṇi

॥५८॥
abadhito 'pi hy ābhaso
yathā vastutayā smṛtah
durghaṭatvād aindriyakam
tadvat artha-vikalpitam

ābādhitaḥ—rejected; api—although; hi—certainly; ābhāsaḥ—a reflection; yathā—as; vastutayā—a form of reality; smṛtah—accepted; durghaṭatvāt—because of being very difficult to prove the reality; aindriyakam—knowledge derived from the senses; tadvat—similarly; artha—reality; vikalpitam—speculated or doubtful.

TRANSLATION

Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult.

PURPORT

The impersonalists try to prove that the varieties in the vision of the empiric philosopher are false. The impersonalist philosophy, vivartavāda, generally cites the acceptance of a rope to be a snake as an example of this fact. According to this example, the varieties within our vision are false, just as a rope seen to be a snake is false. The Vaiṣṇavas say, however, that although the idea that the rope is a snake is false, the snake is not false; one has experience of a snake in reality, and therefore he knows that although the representation of the rope as a snake is false or illusory, there is a snake in reality. Similarly, this world, which is full of varieties, is not false; it is a reflection of the reality in the Vaikuṇṭha world, the spiritual world.

The reflection of the sun from a mirror is nothing but light within darkness. Thus although it is not exactly sunlight, without the sunlight the reflection would be impossible. Similarly, the varieties of this world would be impossible unless there were a real prototype in the spiritual world. The Māyāvādi philosopher cannot understand this, but a real philosopher must be convinced that light is not possible at all without a background of sunlight. Thus the jugglery of words used by the
Māyāvādī philosopher to prove that this material world is false may amaze inexperienced children, but a man with full knowledge knows perfectly well that there cannot be any existence without Kṛṣṇa. Therefore a Vaiṣṇava insists on the platform of somehow or other accepting Kṛṣṇa (tasmāt kenāpy upāyena manah kṛṣṇe niveśayet).

When we raise our unmixed faith to the lotus feet of Kṛṣṇa, everything is revealed. Kṛṣṇa also says in Bhagavad-gītā (7.1):

\[
\text{mayy āsakta-manāḥ pārtha}
\]
\[
yogam yuñjan mad-āsrayah
\]
\[
\text{asamśayam samagram māṁ}
\]
\[
yathā jñāsyasi tac chṛṇu
\]

“Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.” Simply by raising one’s staunch faith in Kṛṣṇa and His instructions, one can understand reality without a doubt (asamśayam samagram māṁ). One can understand how Kṛṣṇa’s material and spiritual energies are working and how He is present everywhere although everything is not Him. This philosophy of acintya-bheda-bheda, inconceivable oneness and difference, is the perfect philosophy enunciated by the Vaiṣṇavas. Everything is an emanation from Kṛṣṇa, but it is not that everything must therefore be worshiped. Speculative knowledge cannot give us reality as it is, but will continue to be nefariously imperfect. So-called scientists try to prove that there is no God and that everything is happening because of the laws of nature, but this is imperfect knowledge because nothing can work unless directed by the Supreme Personality of Godhead. This is explained in Bhagavad-gītā (9.10) by the Lord Himself:

\[
\text{mayādhyāksena prakṛtiḥ}
\]
\[
sūyate sacarācaram
\]
\[
hetunānena kaunteya
\]
\[
jagad viparivartate
\]

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this
manifestation is created and annihilated again and again.” In this regard, Śrila Madhvacārya gives this note: *durghatatvād arthatvena paramesvarenāiva kalpitam*. The background of everything is the Supreme Personality of Godhead, Vāsudeva. *Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*. This can be understood by a mahātmā who is perfect in knowledge. Such a mahātmā is rarely seen.

**TEXT 59**

क्षित्यादिनाम इतिहारथनाम ।
न संघातो विकारो तेन प्रथम मन्नतो मृग॥५९॥

*kṣity-ādinām ihaṛthānām
na saṅghāto vikāro 'pi
na prthāṅ nānvīto mṛṣā*

**TRANSLATION**

In this world there are five elements—namely earth, water, fire, air and ether—but the body is not a reflection of them, nor a combination or transformation of them. Because the body and its ingredients are neither distinct nor amalgamated, all such theories are insubstantial.

**PURPORT**

A forest is certainly a transformation of the earth, but one tree does not depend on another tree; if one is cut down, this does not mean that the others are cut down. Therefore, the forest is neither a combination nor a transformation of the trees. The best explanation is given by Kṛṣṇa Himself:
“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” (Bg. 9.4) Everything is an expansion of Kṛṣṇa’s energy. As it is said, parāsyā saktir vividhaiva śrūyate: the Lord has multi-energies, which are expressed in different ways. The energies are existing, and the Supreme Personality of Godhead also exists simultaneously; because everything is His energy, He is simultaneously one with everything and different from everything. Thus our speculative theories that ātmā, the living force, is a combination of matter, that matter is a transformation of the soul, or that the body is part of the soul are all insubstantial.

Since all the Lord’s energies are simultaneously existing, one must understand the Supreme Personality of Godhead. But although He is everything, He is not present in everything. The Lord must be worshiped in His original form as Kṛṣṇa. He can also present Himself in any one of His various expanded energies. When we worship the Deity of the Lord in the temple, the Deity appears to be stone or wood. Now, because the Supreme Lord does not have a material body, He is not stone or wood, yet stone and wood are not different from Him. Thus by worshiping stone or wood we get no result, but when the stone and wood are represented in the Lord’s original form, by worshiping the Deity we get the desired result. This is supported by Śrī Caitanya Mahāprabhu’s philosophy, acintya-bhedābheda, which explains how the Lord can present Himself everywhere and anywhere in a form of His energy to accept service from the devotee.
Instructions for Civilized Human Beings

na syur hy asaty avayaviny
asann avayavo 'ntatah

dhātavah—the five elements; avayavitvāt—being the cause of the bodily conception; ca—and; tat-mātra—the sense objects (sound, taste, touch, etc.); avayavaiḥ—the subtle parts; vinā—without; na—not; syuh—can exist; hi—indeed; asati—unreal; avayavini—in the formation of the body; asan—not existing; avayavah—the part of the body; antatah—at the end.

TRANSLATION

Because the body is formed of the five elements, it cannot exist without the subtle sense objects. Therefore, since the body is false, the sense objects are also naturally false or temporary.

TEXT 61

Texto

syāt sādṛṣya-bhramas tāvad
vikalpe sati vastunah
jāgrat-svāpau yathā svapne
tathā vidhi-nisēdhatā

syāt—it so becomes; sādṛṣya—similarity; bhramah—mistake; tāvad—as long as; vikalpe—in separation; sati—the part; vastunah—from the substance; jāgrat—waking; svāpau—sleeping; yathā—as; svapne—in a dream; tathā—similarly; vidhi-nisēdhatā—the regulative principles, consisting of injunctions and prohibitions.

TRANSLATION

When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming, one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the
regulative principles of the scriptures, consisting of injunctions and prohibitions, are recommended.

PURPORT

In material existence there are many regulative principles and formalities. If material existence is temporary or false, this does not mean that the spiritual world, although similar, is also false. That one’s material body is false or temporary does not mean that the body of the Supreme Lord is also false or temporary. The spiritual world is real, and the material world is similar to it. For example, in the desert we sometimes find a mirage, but although the water in a mirage is false, this does not mean that there is no water in reality; water exists, but not in the desert. Similarly, nothing real is in this material world, but reality is in the spiritual world. The Lord’s form and His abode—Goloka Vṛndāvana in the Vaikuṇṭha planets—are eternal realities.

From Bhagavad-gītā we understand that there is another prakṛti, or nature, which is real. This is explained by the Lord Himself in the Eighth Chapter of Bhagavad-gītā (8.19–21):

\[
\begin{align*}
\text{bhūta-grāmah ā evāyaṁ} \\
\text{bhūtvā bhūtvā praliyate} \\
\text{rātry-āgame 'vaśah pārtha} \\
\text{prabhavatya ahar-āgame}
\end{align*}
\]

\[
\begin{align*}
\text{paras tasmāt tu bhāvo 'nyo} \\
\text{'vyakto 'vyaktat sanātanaḥ} \\
\text{yah sa sarveṣu bhūteṣu} \\
\text{naśyatsu na vinaśyati}
\end{align*}
\]

\[
\begin{align*}
\text{avyakto 'kṣara ity uktas} \\
\text{tam āhuḥ paramāṁ gatim} \\
\text{yaṁ prāpya na nivartante} \\
\text{tad dhāma paramāṁ mama}
\end{align*}
\]

“Again and again the day of Brahmā comes, and all living beings are active; and again the night falls, O Pārtha, and they are helplessly dissolved. Yet there is another nature, which is eternal and is transcendental
to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is. That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode.” The material world is a reflection of the spiritual world. The material world is temporary or false, but the spiritual world is an eternal reality.

**TEXT 62**

bhāva-advaitam kriya-advaitam
dravya-advaitam tathātmanah
vartayan svānubhūtyeḥa
trin svapnāṁ dhunute muniḥ

**TRANSLATION**

After considering the oneness of existence, activity and paraphernalia and after realizing the self to be different from all actions and reactions, the mental speculator (muni), according to his own realization, gives up the three states of wakefulness, dreaming and sleep.

**PURPORT**

The three words bhāva-advaita, kriya-advaita and dravya-advaita are explained in the following verses. However, one has to give up all the nonduality of philosophical life in the material world and come to the actual life of reality in the spiritual world in order to attain perfection.
TEXT 63

kārya-kārāṇa-vastu-aikya-
darśanam paṭa-tantuvat
avastutvād vikalpasya
bhāvadvaitaṁ tad ucyate

kārya—the result or effect; kārāṇa—the cause; vastu—substance; aikya—oneness; darśanam—observation; paṭa—the cloth; tantu—the thread; vart—like; avastutvāt—because of being ultimately unreality; vikalpasya—of differentiation; bhāva-advaitam—the conception of oneness; tat ucyate—that is called.

TRANSLATION

When one understands that result and cause are one and that duality is ultimately unreal, like the idea that the threads of a cloth are different from the cloth itself, one reaches the conception of oneness called bhāvadvaita.

TEXT 64

yat brahmaṇi pare sāksāt
sarva-karma-samarpaṇam
mano-vāk-tanubhiḥ pārtha
kriyādvaitaṁ tad ucyate

yat—that which; brahmaṇi—in the Supreme Brahman; pare—transcendental; sāksāt—directly; sarva—of all; karma—activities; samarpaṇam—dedication; manah—by the mind; vāk—the words; tanubhiḥ—and the body; pārtha—O Mahārāja Yudhiṣṭhira; kriyā-advaitam—oneness in activities; tat ucyate—it is called.
TRANSLATION

My dear Yudhishthira [Pārtha], when all the activities one performs with his mind, words and body are dedicated directly to the service of the Supreme Personality of Godhead, one reaches oneness of activities, called kriyādvaita.

PURPORT

The Kṛṣṇa consciousness movement is teaching people how to come to the stage of dedicating everything to the service of the Supreme Personality of Godhead. Kṛṣṇa says in Bhagavad-gītā (9.27):

\[
yat karosi yad aśnāsi \quad yaj juhoṣi dadāsi yat \quad yat tapasyasi kaunteya \quad tat kurūṣa mad-arpaṇam
\]

"O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." If whatever we do, whatever we eat, whatever we think and whatever we plan is for the advancement of the Kṛṣṇa consciousness movement, this is oneness. There is no difference between chanting for Kṛṣṇa consciousness and working for Kṛṣṇa consciousness. On the transcendental platform, they are one. But we must be guided by the spiritual master about this oneness; we should not manufacture our own oneness.

TEXT 65

आत्मजायासुतादीनाम-वेषा  सवैदेहिनाम् ।
यत् स्वार्थकामयोरैवं  द्रान्याधैतं  तहृष्यते ॥६५॥

ātma-jāyā-sutādīnām
anyeśāṁ sarva-dehinām
yat svārtha-kāmayor aikyaṁ
dravyādvaitaṁ tad ucyate

ātma—of one’s self; jāyā—wife; suta-ādīnām—and children; anyeśām—of one’s relatives, etc.; sarva-dehinām—of all other living
entities; **yat**—whatever; **sva-artha-kāmayoḥ**—of one’s ultimate goal and benefit; **aikyam**—oneness; **dravya-advaitam**—oneness of interest; **tat ucyate**—it is called.

**TRANSLATION**

When the ultimate goal and interest of one’s self, one’s wife, one’s children, one’s relatives and all other embodied living beings is one, this is called dravyādvaita, or oneness of interest.

**PURPORT**

The actual interest of all living entities—indeed, the goal of life—is to return home, back to Godhead. This is the interest of one’s own self, one’s wife, one’s children, one’s disciples and one’s friends, relatives, countrymen and all humanity. The Kṛṣṇa consciousness movement can give directions for management by which everyone can partake in Kṛṣṇa conscious activities and reach the ultimate goal, which is known as **svārtha-gatim**. This objective of everyone’s interest is Viṣṇu, but because people do not know this (**na te viduḥ svārtha-gatiṁ hi viṣṇum**), they are making various plans by which to fulfill so many concocted interests in life. The Kṛṣṇa consciousness movement is trying to bring everyone to the highest interest. The process may be differently named, but if the aim is one, people should follow it to achieve the ultimate goal in life. Unfortunately, people are thinking of different interests, and blind leaders are misleading them. Everyone is trying to reach the goal of complete happiness materially; because people do not know what complete happiness is, they are materially diverted toward different interests.

**TEXT 66**

\[
yad yasya vāniśiddham syād
yena yatra yato nrpa
sa teneheta kāryāṇi
naro nānyair anāpadi
\]
yat—whatever; yasya—of a man; vā—either; anिīddham—not forbidden; syāt—it is so; yena—by which means; yatra—in place and time; yataḥ—from which; nrpa—O King; saḥ—such a person; tena—by such a process; iheta—should perform; kāryāṇi—prescribed activities; naraḥ—a person; na—not; anyaiḥ—by other ways; anāpadi—in the absence of danger.

TRANSLATION

In normal conditions, in the absence of danger, O King Yudhishthira, a man should perform his prescribed activities according to his status of life with the things, endeavors, process and living place that are not forbidden for him, and not by any other means.

PURPORT

This instruction is given for men in all statuses of life. Generally society is divided into brāhmaṇas, ksatriyas, vaiśyas, śūdras, brahma-carīs, vānaprasthas, sannyāsīs and grhaṭhas. Everyone must act according to his position and try to please the Supreme Personality of Godhead, for that will make one’s life successful. This was instructed in Naimiśāraṇyā:

\[
\begin{align*}
\text{ataḥ pumbhir dvija-śreṣṭhā} \\
\text{varṇāśrama-vibhāgaśah} \\
\text{svaṇuṣṭhitasya dharmasya} \\
\text{samsiddhir hari-toṣaṇam}
\end{align*}
\]

“O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please the Lord Hari.” (Bhāg. 1.2.13) Everyone should act according to his occupational duties just to please the Supreme Personality of Godhead. Then everyone will be happy.
etair anyais ca vedoktaire
vartamanaḥ sva-karmabhīḥ
gṛhe 'py asya gatiṁ yāyād
rājams tad-bhakti-bhān narāḥ

etaiḥ—by these ways; anayiḥ—by other ways; ca—and; vedauktaiḥ—as directed in the Vedic literatures; vartamāṇaḥ—abiding; sva-karmabhīḥ—by one’s occupational duties; gṛhe api—even at home; asya—of Lord Kṛṣṇa; gatiṁ—destination; yāyāt—can reach; rājanaḥ—O King; tat-bhakti-bhāk—who renders devotional service unto the Supreme Personality of Godhead; narāḥ—any person.

TRANSLATION
O King, one should perform his occupational duties according to these instructions, as well as other instructions given in the Vedic literature, just to remain a devotee of Lord Kṛṣṇa. Thus, even while at home, one will be able to reach the destination.

PURPORT
The ultimate goal of life is Viṣṇu, Kṛṣṇa. Therefore, either by Vedic regulative principles or by materialistic activities, if one tries to reach the destination of Kṛṣṇa, that is the perfection of life. Kṛṣṇa should be the target; everyone should try to reach Kṛṣṇa, from any position of life.

Kṛṣṇa accepts service from anyone. The Lord says in Bhagavad-gītā (9.32):

ṁāṁ hi pārtha vyapāśritya
ye 'pi syuh pāpa-yonayah
striyo vaiśyas tathā śudrās
te 'pi yānti parāṁ gatim

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination.” It does not matter what one’s position is; if one aims at reaching Kṛṣṇa by performing his occupational duty under the direction of the spiritual master, his life is successful. It is not that only sannyāsīs, vānaprasthas and brahmācāris can reach
Krṣṇa. A grha-stha, a householder, can also reach Krṣṇa, provided he becomes a pure devotee without material desires. An example of this is cited in the next verse.

TEXT 68

yatha hi yuṣyam nrpa-deva dustyajād
āpad-gañād uttaratātmanah prabhoh
yat-pāda-pānkerahu-sevayā bhavān
ahāraśiṇī nirjita-dig-gajaḥ kratūn

yathā—as; hi—indeed; yuṣyam—all of you (Pāṇḍavas); nrpa-deva—O lord of the kings, human beings and demigods; dustyajāt—insurmountable; āpat—dangerous conditions; gañāt—from all; uttarata—escaped; ātmanah—own; prabhoh—of the Lord; yat-pāda-pānkeraha—whose lotus feet; sevayā—by serving; bhavān—yourself; ahāraśiṇī—performed; nirjita—defeating; dik-gajaḥ—the most powerful enemies, who were like elephants; kratūn—ritualistic ceremonies.

TRANSLATION

O King Yudhiṣṭhira, because of your service to the Supreme Lord, all of you Pāṇḍavas defeated the greatest dangers posed by numerous kings and demigods. By serving the lotus feet of Krṣṇa, you conquered great enemies, who were like elephants, and thus you collected ingredients for sacrifice. By His grace, may you be delivered from material involvement.

PURPORT

Placing himself as an ordinary householder, Mahārāja Yudhiṣṭhira inquired from Nārada Muni how a grha-mūḍha-dhī, a person who is entangled in household life and who thus continues to remain a fool, can be
delivered. Nārada Muni encouraged Mahārāja Yuddhiṣṭhīra by saying, “You are already on the safe side because you, along with your entire family, have become a pure devotee of Kṛṣṇa.” By Kṛṣṇa’s grace, the Pāṇḍavas conquered in the Battle of Kurukṣetra and were saved from many dangers posed not only by kings but sometimes even by the demigods. Thus they are a practical example of how to live in security and safety by the grace of Kṛṣṇa. Everyone should follow the example of the Pāṇḍavas, who showed how to be saved by the grace of Kṛṣṇa. Our Kṛṣṇa consciousness movement is intended to teach how everyone can live peacefully in this material world and at the end of life return home, back to Godhead. In the material world there are always dangers at every step (padam padam yad vipadam na teṣām). Nonetheless, if one takes shelter of Kṛṣṇa without hesitation and keeps under the shelter of Kṛṣṇa, he can easily cross the ocean of nescience. Ātmaśritā ye pada-pallava-plavam mahat-padam punyaya-yaśo murāreḥ. To the devotee, this great ocean of nescience becomes like a puddle of water in the hoofprint of a cow. A pure devotee, without embarrassing himself by trying for elevation in so many ways, stays in the safest position as a servant of Kṛṣṇa, and thus his life is eternally safe without a doubt.

TEXT 69

aham purābhavaṁ kaścid
gandharva upabarhaṁ
nāmnātite mahā-kalpe
gandharvāṇāṁ susammataḥ

aham—I myself; pura—formerly; abhavam—existed as; kaścit gandharvaḥ—one of the denizens of Gandharvaloka; upabarhaḥ—Upabarhaṇa; nāmnā—by the name; atite—long, long ago; mahā-kalpe—in a life of Brahmā, which is known as a mahā-kalpa; gandharvāṇām—among the Gandharvas; su-sammataḥ—a very respectable person.
TRANSLATION

Long, long ago, in another mahā-kalpa [millennium of Brahmā], I existed as the Gandharva known as Upabarhṛṭa. I was very respected by the other Gandharvas.

PURPORT

Śrīla Nārada Muni is giving a practical example from his past life. Formerly, during the previous lifetime of Lord Brahmā, Nārada Muni was one of the denizens of Gandharvaloka, but unfortunately, as will be explained, he fell from his exalted position in Gandharvaloka, where the inhabitants are extremely beautiful and expert in singing, to become a śūdra. Nonetheless, because of his association with devotees, he became more fortunate than he was in Gandharvaloka. Even though cursed by the prajāpatis to become a śūdra, in his next life he became the son of Lord Brahmā.

The word mahā-kalpe is described by Śrīla Madhvācārya as atitabrahma-kalpe. Brahmā dies at the end of a life of many millions of years. The day of Brahmā is described in Bhagavad-gītā (8.17):

\[
\text{sahasra-yuga-paryantam} \\
\text{ahar yad brahmaṇo viduh} \\
\text{rātrim yuga-sahasrāntām} \\
\text{te āho-rātra-vido janāḥ}
\]

"By human calculation, a thousand ages taken together is the duration of Brahmā’s one day. And such also is the duration of his night." Bhagavān Śrī Kṛṣṇa can remember incidents from millions of years ago. Similarly, His pure devotee like Nārada Muni can also remember incidents from a past life millions and millions of years ago.

TEXT 70

रूपेष्वरलमाधुर्यसौगन्ध्यप्रियदर्शनः ।
स्रीणां प्रियतमो नित्यं मच्छयुज्जवपमप: ॥७०॥

rupa-peśala-mādhurya-
saugandhya-priya-darsanaḥ
strīnāṁ priyatamo nityam
mattah sva-pura-lampaṭah

rūpa—beauty; peśala—formation of the body; mādhurya—attractiveness; saugandhya—very fragrant, being decorated with various flower garlands and sandalwood pulp; priya-darśanah—very beautiful to see; strīnāṁ—of the women; priya-tamah—naturally attracted; nityam—daily; mattah—proud like a madman; sva-pura—in his own city; lampaṭah—very much attached to women because of lusty desires.

TRANSLATION

I had a beautiful face and a pleasing, attractive bodily structure. Decorated with flower garlands and sandalwood pulp, I was most pleasing to the women of my city. Thus I was bewildered, always feeling lusty desires.

PURPORT

From the description of the beauty of Nārada Muni when he was one of the denizens of Gandharvaloka, it appears that everyone on that planet is extremely beautiful and pleasing and always decorated with flowers and sandalwood. Upabarhaṇa was Nārada Muni’s name previously. Upabarhaṇa was specifically expert in decorating himself to attract the attention of women, and thus he became a playboy, as described in the next verse. To be a playboy in this life is unfortunate because too much attraction to women will lead one to fall into the association of śūdras, who can easily take advantage of mingling with women without restriction. In this present age of Kali, when people are mandāḥ sumanda-matayah—very bad because of a śūdra mentality—such free mingling is prominent. Among the higher classes—brāhmaṇa, kṣatriya and vaiśya—there is no chance for men to mingle with women freely, but in the śūdra community such mingling is open. Because there is no cultural education in this age of Kali, everyone is spiritually untrained, and everyone is therefore to be considered śūdra (aśuddhāḥ śūdra-kalpā hi brāhmaṇāḥ kali-sambhavāḥ). When all the people become śūdras, certainly they are very bad (mandāḥ sumanda-matayah). Thus they manufacture their own way of life, with the result that they gradually
become unfortunate (*manda-bhāgyāḥ*), and furthermore they are always disturbed by various circumstances.

**TEXT 71**

एकृदा देवस्त्रेत तु गंधर्वाचार्याः गणः
उपहृताः विश्वयुगिक्षोरिनायाप्यायने

*ekadā deva-satre tu*
*gandharvāpsarasāṁ gaṇāḥ*
*upahūtā viśva-ṣrībhīṛ*
*hari-gāthopagāyane*

*ekadā*—once upon a time; *deva-satre*—in an assembly of the demigods; *tu*—indeed; *gandharva*—of the inhabitants of Gandharvaloka; *apsarasām*—and the inhabitants of Apsaroloka; *gaṇāḥ*—all; *upahūtāḥ*—were invited; *viśva-ṣrībhīḥ*—by the great demigods known as the *praṇāpatis*; *hari-gāṭha-upagāyane*—on an occasion of *kīrtana* for glorifying the Supreme Lord.

**TRANSLATION**

Once there was a saṅkīrtana festival to glorify the Supreme Lord in an assembly of the demigods, and the Gandharvas and Apsarās were invited by the prajāpatis to take part in it.

**PURPORT**

*Saṅkīrtana* means chanting of the holy name of the Lord. The Hare Kṛṣṇa movement is not a new movement as people sometimes mistakenly think. The Hare Kṛṣṇa movement is present in every millennium of Lord Brahmā’s life, and the holy name is chanted in all the higher planetary systems, including Brahmaloka and Candraloka, not to speak of Gandharvaloka and Apsaroloka. The *saṅkīrtana* movement that was started in this world five hundred years ago by Śrī Caitanya Mahāprabhu is therefore not a new movement. Sometimes, because of our bad luck, this movement is stopped, but Śrī Caitanya Mahāprabhu and His servants again start the movement for the benefit of the entire word or, indeed, the entire universe.
TEXT 72

aham ca gāyanīs tad-vidvān
stribhiḥ parivṛto gataḥ
jñātvā viśva-sṛjas tan me
helanam ṣepur ojasā
yāhi tvam śūdratām āsu
naṣṭa-śriḥ kṛta-helanaḥ

aham—myself; ca—and; gāya—singing; tat-videvan—knowing very well; stribhiḥ—by women; parivṛtaḥ—being surrounded; gataḥ—there; jñātvā—knowing well; viśva-sṛjaḥ—the prajāpatīs, to whom the management of universal affairs was entrusted; me—my; helanam—negligence; ṣepur—cursed; ojasā—with great force; yāhi—become; tvam—you; śūdratām—a śūdra; āsu—immediately; naṣṭa—devoid of; śriḥ—beauty; kṛta-helanaḥ—because of transgressing the etiquette.

TRANSLATION

Nārada Muni continued: Being invited to that festival, I also joined, and, surrounded by women, I began musically singing the glories of the demigods. Because of this, the prajāpatīs, the great demigods in charge of the affairs of the universe, forcefully cursed me with these words: “Because you have committed an offense, may you immediately become a śūdra, devoid of beauty.”

PURPORT

As far as kīrtana is concerned, the śāstras say, śravanaṁ kīrtanaṁ viṣṇoh: one should chant the glories of the Supreme Lord and the holy name of the Supreme Lord. This is clearly stated. Śravanaṁ kīrtanaṁ
viṣṇoh: one should chant about and glorify Lord Viṣṇu, not any demigod. Unfortunately, there are foolish persons who invent some process of kirtana on the basis of a demigod’s name. This is an offense. Kirtana means glorifying the Supreme Lord, not any demigod. Sometimes people invent Kāli-kirtana or Śiva-kirtana, and even big sannyāsīs in the Māyāvāda school say that one may chant any name and still get the same result. But here we find that millions and millions of years ago, when Nārada Muni was a Gandharva, he neglected the order to glorify the Lord, and being mad in the association of women, he began to chant otherwise. Thus he was cursed to become a śūdra. His first offense was that he went to join the saṅkirtana party in the company of lusty women, and another offense was that he considered ordinary songs, like cinema songs and other such songs, to be equal to saṅkirtana. For this offense he was punished with becoming a śūdra.

TEXT 73

तावद दश्याम अहम जाने
तत्रापि ब्रह्मवादिनाम
शुरुशायानुसांगेना
प्राप्तो भ्राम पुत्राताम

tāvat—since being cursed; dāsyām—in the womb of a maidservant; aham—I; jāne—took birth; tatrāpi—although (being a śūdra); brahma-vādīnām—unto persons well conversant with the Vedic knowledge; śuṣrūṣayā—by rendering service; anuṣaṅgēna—simultaneously; prāptaḥ—obtained; aham—I; brahma-putratām—a birth as the son of Lord Brahmā (in this life).

TRANSLATION

Although I took birth as a śūdra from the womb of a maidservant, I engaged in the service of Vaiṣṇavas who were well-versed in Vedic knowledge. Consequently, in this life I got the opportunity to take birth as the son of Lord Brahmā.
The Supreme Personality of Godhead says in *Bhagavad-gītā* (9.32):

\[
māṁ hi pārtha vyapāśritya
\]
\[
ye 'pi syuh pāpa-yonayaḥ
\]
\[
striyo vaiśyās tathā śūdrās
\]
\[
te 'pi yānti parāṁ gatiṁ
\]

"O son of Prthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [workers]—can approach the supreme destination.” It doesn’t matter whether a person is born as a śūdra, a woman or a vaiśya; if he associates with devotees repeatedly or always (sādhu-saṅgena), he can be elevated to the highest perfection. Nārada Muni is explaining this in relation to his own life. The *saṅkīrtana* movement is important, for regardless of whether one is a śūdra, vaiśya, mleccha, yavana or whatever, if one associates with a pure devotee, follows his instructions and serves the pure devotee, his life is successful. This is *bhakti*. *Ānukūlyena kṛṣṇānuṣīlanam*. *Bhakti* consists of serving Kṛṣṇa and His devotees very favorably. *Anyābhilāṣītā-śūnyam*. If one has no desire other than to serve Kṛṣṇa and His devotee, then his life is successful. This is explained by Nārada Muni through this practical example from his own life.

**TEXT 74**

\[
dharmas te grha-medhiyo
\]
\[
varṇitaḥ pāpa-nāśanah
\]
\[
grhaṭsthato yena padavīṁ
\]
\[
añjasā nyāsinām iyāt
\]

dharmah—that religious process; te—to you; grha-medhiyāḥ—although attached to household life; varṇitaḥ—explained (by me); pāpa-nāśanah—the destruction of sinful reactions; grhaṭsthah—a person in household life; yena—by which; padavīṁ—the position; añjasā—very
easily; nyāsinām—of those in the renounced order of life; iyāt—can obtain.

**TRANSLATION**

The process of chanting the holy name of the Lord is so powerful that by this chanting even householders [grhastrhas] can very easily gain the ultimate result achieved by persons in the renounced order. Mahārāja Yudhiṣṭhira, I have now explained to you that process of religion.

**PURPORT**

This is a confirmation of the Kṛṣṇa consciousness movement. Anyone who takes part in this movement, regardless of what he is, can gain the topmost result achieved by a perfect sannyāsī, namely brahma-jñāna (spiritual knowledge). Even more important, he can advance in devotional service. Mahārāja Yudhiṣṭhira thought that because he was a grhastra there was no hope of his being liberated, and therefore he asked Nārada Muni how he could get out of material entanglement. But Nārada Muni, citing a practical example from his own life, established that by associating with devotees and chanting the Hare Kṛṣṇa mantra, any man in any condition of life can achieve the highest perfection without a doubt.

**TEXT 75**

\[yūyam \text{ nr-lore } bata \text{ bhūri-bhāga }\]
\[lokaṃ \text{ punāna } \text{ munayo } \text{ 'bhiyanti }\]
\[yēśām \text{ grhān } \text{ āvasatīti } \text{ sākṣād}\]
\[gūḍhaṁ \text{ param } \text{ brahma } \text{ manusya-lingam}\]

\[yūyam—\text{all of you Pāṇḍavas; nr-loke—in this material world; bata—indeed; bhūri-bhāgaḥ—extremely fortunate; lokam—all the planets of}\]
the universe; punānāḥ—who can purify; munayaḥ—great saintly persons; abhiyanti—come to visit (just like ordinary persons); yesām—of whom; grhān—the house of the Pāṇḍavas; āvasati—resides; iti—thus; sākṣat—directly; guḍham—very confidential; param—transcendental; brahma—the Parabrahman, Kṛṣṇa; manusya-liṅgam—as if an ordinary human being.

TRANSLATION

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

PURPORT

Here is a statement exalting a Vaiṣṇava. In human society, a brahmaṇa is the most respected person. A brahmaṇa is one who can understand Brahman, the impersonal Brahman, but hardly ever can one understand the Supreme Personality of Godhead, who is described by Arjuna in Bhagavad-gītā as param brahma. A brahmaṇa may be extremely fortunate in having achieved brahma-jñāna, but the Pāṇḍavas were so exalted that the Parabrahman, the Supreme Personality of Godhead, was living in their house like an ordinary human being. The word bhūri-bhāgāḥ indicates that the Pāṇḍavas were in a still higher position than brahmacārīs and brahmaṇas. In the following verses, Nārada Muni repeatedly glorifies the position of the Pāṇḍavas.

TEXT 76

sa vā ayaṁ brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyāḥ suhṛd vah khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruṣ ca
sah—that Supreme Personality of Godhead; vā—either; ayam—Kṛśṇa; brahma—the Supreme Brahman; mahat-vimrgya—sought by great, great saintly persons (devotees of Kṛśṇa); kaivalya-nirvāna-sukha—of liberation and transcendental bliss; anubhūṭih—for the realization; priyah—very dear; suhṛt—the well-wisher; vaḥ—of all of you Pāṇḍavas; khalu—famous as; mātuleyah—the son of your maternal uncle; ātmā—heart and soul; arhanīyah—the most worshipable person; vidhi-kt—giving direction; guruh—your spiritual master; ca—and.

TRANSLATION

How wonderful it is that the Supreme Personality of Godhead, the Parabrahman, Kṛśṇa, who is sought by great, great sages for the sake of liberation and transcendental bliss, is acting as your best well-wisher, your friend, your cousin, your heart and soul, your worshipable director, and your spiritual master.

PURPORT

Kṛśṇa can become the director and spiritual master of anyone who is serious about getting the mercy of Kṛśṇa. The Lord sends the spiritual master to train a devotee, and when the devotee is advanced, the Lord acts as the spiritual master within his heart.

teśāṁ satata-yuktānāṁ
bhañjatāṁ prūti-pūrvākam
dadāmi buddhi-yogaṁ taṁ
yena māṁ upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." Kṛśṇa does not become the direct spiritual master unless one is fully trained by His representative spiritual master. Therefore, as we have already discussed, the Lord’s representative spiritual master should not be considered an ordinary human being. The representative spiritual master never gives any false knowledge to his disciple, but only perfect knowledge. Thus he is the representative of Kṛśṇa. Kṛśṇa helps as the guru, or spiritual master, from within and from without. From without He helps the devotee as His
representative, and from within He talks personally with the pure devotee and gives him instructions by which he may return home, back to Godhead.

TEXT 77

न यस्य साशाख्यानववजादिभि
रूपं धिया वस्तुतयोपवर्णितम्।
मौनेन भक्तियोपशमेन पूजितः;
प्रसिद्धात्मेष स सात्वतां पति:। ॥७७॥

na yasya sākṣād bhava-padmajādibhi
rūpaṁ dhiyā vastutayopavartanitaṁ
maunena bhaktiyopasamena pūjitaḥ
prasīdatām eṣa sa sātvatām patiḥ

na—not; yasya—of whom (Lord Śrī Kṛṣṇa); sākṣāt—directly; bhava—by Lord Śiva; padma-ja-ādibhiḥ—Lord Brahmā and others; rūpaṁ—the form; dhiyā—by meditation; vastutayā—factually; upavartanitam—could be explained; maunena—by silence; bhaktiyā—by devotional service; upaśamena—by finishing all material activities; pūjitaḥ—one who is so worshiped; prasīdatām—may be pleased with us; eṣaḥ—this; saḥ—the same Personality of Godhead; sātvatām—of the devotees; patiḥ—who is the maintainer, master and guide.

TRANSLATION

Present here now is the same Supreme Personality of Godhead whose true form cannot be understood even by such great personalities as Lord Brahmā and Lord Śiva. He is realized by devotees because of their unflinching surrender. May that same Personality of Godhead, who is the maintainer of His devotees and who is worshiped by silence, by devotional service and by cessation of material activities, be pleased with us.

PURPORT

Lord Kṛṣṇa is not properly understood even by such exalted personalities as Lord Śiva and Lord Brahmā, what to speak of ordinary men,
but by His causeless mercy He bestows the benediction of devotion upon His devotees, who can thus understand Kṛṣṇa as He is. Bhaktyā mām abhijānātī yāvān yaś cāsmi tattvataḥ. No one within this universe can understand Kṛṣṇa in truth, but if one engages in devotional service one can understand Him perfectly well. This is also confirmed by the Lord in the Seventh Chapter of Bhagavad-gītā (7.1):

mayy āsakta-manāḥ pārtha
yogam yuñjan mad-āśrayah
asamsayam samagram māṁ
yathā jñāsyasi tac chṛṣṇu

“Now, hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.” Lord Kṛṣṇa Himself teaches how one can understand Him perfectly well, without a doubt. Not only the Pāṇḍavas but everyone who sincerely accepts the instructions of Kṛṣṇa can understand the Supreme Personality of Godhead as He is. After instructing Yudhiṣṭhira Mahārāja, Nārada Muni prays for the Lord’s blessings that He be pleased with everyone and that everyone become perfect in God consciousness and return home, back to Godhead.

TEXT 78

श्रीशुकु उवाच
इति देवर्षिणा प्रोक्तं निःशप्तं भरतर्यमः।
पूजयामात् सुप्रीतः कृष्णं च प्रेमविहलः ॥७८॥

śrī-sukā uvāca
iti devarśinā proktam
niśamya bharatarśabhaḥ
pūjayām āsa supṛtah
kṛṣṇam ca prema-vihvalah

śrī-sukā uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; deva-ṛśinā—by the great saint (Nārada Muni); proktam—described; niśamya—hearing; bharata-ṛśabhaḥ—the best of the descendants in Bharata Mahārāja’s dynasty, namely Mahārāja Yudhiṣṭhira; pūjayām āsa—
worshiped; su-prītaḥ—being extremely pleased; kṛṣṇam—unto Lord Kṛṣṇa; ca—also; prema-vihvalaḥ—in the ecstasy of love of Kṛṣṇa.

TRANSLATION
Śrī Śukadeva Gosvāmī said: Mahārāja Yudhiṣṭhira, the best member of the Bharata dynasty, thus learned everything from the descriptions of Nārada Muni. After hearing these instructions, he felt great pleasure from within his heart, and in great ecstasy, love and affection, he worshiped Lord Kṛṣṇa.

PURPORT
It is natural that when someone belonging to one’s family circle is understood to be very great, one becomes ecstatic in love, thinking, “Oh, such a great personality is our relative!” When Śrī Kṛṣṇa, who was already known to the Pāṇḍavas, was further described by Nārada Muni to be the Supreme Personality of Godhead, naturally the Pāṇḍavas were amazed, thinking, “The Supreme Personality of Godhead is with us as our cousin!” Certainly their ecstasy was extraordinary.

TEXT 79

krṣṇa-pārthāv upāmantrya
pūjitāḥ prayayau muniḥ
śrutvā kṛṣṇaṁ param brahma
pārthāḥ parama-vismitaḥ

krṣṇa—Lord Kṛṣṇa; pārthau—and Mahārāja Yudhiṣṭhira; upāmantrya—bidding farewell; pūjitāḥ—being worshiped by them; prayayau—left (that place); muniḥ—Nārada Muni; śrutvā—after hearing; kṛṣṇaṁ—about Kṛṣṇa; param brahma—as the Supreme Personality of Godhead; pārthāḥ—Mahārāja Yudhiṣṭhira; parama-vismitaḥ—became most amazed.
TRANSLATION

Nārada Muni, being worshiped by Kṛṣṇa and Mahārāja Yudhīṣṭhira, bade them farewell and went away. Yudhīṣṭhira Mahārāja, having heard that Kṛṣṇa, his cousin, is the Supreme Personality of Godhead, was struck with wonder.

PURPORT

After hearing the conversation between Nārada and Yudhīṣṭhira, if one still has any doubts about Kṛṣṇa’s being the Supreme Personality of Godhead, one should immediately give them up. Asaṁśayāṁ samagram. Without any doubt and without any defect, one should understand Kṛṣṇa to be the Supreme Personality of Godhead and thus surrender at His lotus feet. Ordinary persons do not do this, even after hearing all the Vedas, but if one is fortunate, although it may be even after many, many births, he comes to this conclusion (bahūnāṁ janmanāṁ ante jñānavaṁ māṁ prapadyate).

TEXT 80

इति दाश्यायणीनां ते पृथ्वीवंशः प्रकीर्तिता: ।
देवासुरमनुष्याया लोका यत्र चराचरः ॥८०॥

iti dākṣāyaṇināṁ te
prthag vaṁśāḥ prakīrtitāḥ
devaṁ-sura-manuṣyādyā
lokā yatra cara-carāḥ

iti—thus; dākṣāyaṇinām—of the daughters of Mahārāja Dakṣa, like Aditi and Diti; te—to you; prthak—separately; vaṁśāḥ—the dynasties; prakīrtitāḥ—described (by me); deva—the demigods; asura—demons; manusya—and human beings; ādyāḥ—and so on; lokāḥ—all the planets within the universe; yatra—wherein; cara-acarāḥ—moving and nonmoving living entities.

TRANSLATION

On all the planets within this universe, the varieties of living entities, moving and nonmoving, including the demigods, demons and human beings, were all generated from the daughters of
Mahārāja D aku. I have now described them and their different dynasties.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Instructions for Civilized Human Beings.”

—Completed on the night of Vaiśākhi Śukla Ekādaśī, the tenth of May, 1976, in the temple of the Pañcatattva, New Navadvipa (Honolulu), by the mercy of śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādī-gaura-bhakta-vṛnda. Thus we may happily chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

END OF THE SEVENTH CANTO
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 Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvati, a prominent devotional scholar and the founder of sixty-four Gauḍīya Mathas (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 Sarasvati 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 Gauḍīya Matha 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 Gauḍīya Vaiṣṇava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vrindāvana, 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.

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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 Śrīdāma 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.
The purports of Śrīmad-Bhāgavatam are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:


*Brahma-saṁhitā*, 50, 72, 186, 266

*Brahma-vaivarta Purāṇa*, 171

*Caitanya-bhāgavata*, 180

*Caitanya-caritāmṛta*, 137, 190, 254

*Gītāvali*, 91, 262

*Hari-bhakti-vilāsa*, 200

*Kaṭha Upaniṣad*, 242–243

*Manu-saṁhitā*, 37

*Muṇḍaka Upaniṣad*, 252

*Padma Purāṇa*, 189
Prema-bhakti-candrikā, 261

Smṛti-śāstras, 229–230


Śvetāśvatara Upaniṣad, 227

Upaniṣads, 150

Viṣṇu Purāṇa, 212

Yājñavalkya-smṛti, 29
Glossary

A

Ācārya—a spiritual master who teaches by example.
Ājagara-vṛtti—the life pattern of a python.
Antyajas—one of the seven mixed castes lower than śūdra.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcana—the devotional process of Deity worship.
Artha—economic development.
Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Aṣṭakā—the eighth day after the full moon.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bābāji—one who dwells alone in one place, performing severe austerities and penance.
Bahūdaka—the second stage of the sannyāsa order, in which one begs from door to door.
Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahma-bandhu—one who has taken birth in a brāhmaṇa family but lacks brahminical qualifications.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahma-jijñāsā—inquiry into the Absolute Truth.
Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.
Brāhmaṇa—one wise in the Vedas, who can guide society; the first Vedic social order.
C

Caṇḍāla—lowborn person accustomed to filthy habits such as dog-eating.

D

Daṇḍa—a staff carried by those in the renounced orders of life.
Daśa-vidhā-saṅskāra—ten Vedic rituals performed for the purification of children from the time of conception to early childhood.
Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Ghee—clarified butter.
Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa’s personal abodes Dvārakā, Mathurā and Vṛndāvana.
Gopis—Kṛṣṇa’s cowherd girl friends; His most confidential servitors.
Gosvāmi—(go—senses; svāmī—controller), title of one in the sannyāsa order.
Gṛhaustha—regulated householder life; the second order of Vedic spiritual life.
Guru—a spiritual master.
Guru-kula—the school of Vedic learning; boys begin at the age of five and live as celibate students, guided by a spiritual master.

H

Hare Kṛṣṇa mantra—See: Mahā-mantra

J

Jiva-tattva—the living entities, atomic parts of the Lord.
Jñāna-kāṇḍa—the Upaniṣad portion of the Vedas containing knowledge of Brahman, spirit.
K

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four, and began five thousand years ago.

Kāma—lust.

Kamanḍalu—water pot carried by sannyāsīs.

Karatālas—hand cymbals used in kīrtana.

Karma—fruitive action, for which there is always reaction, good or bad.

Karma-kāṇḍa—section of the Vedas prescribing fruitive activities for elevation to a higher material position.

Karmi—a person satisfied with working hard for flickering sense gratification.

Kīrtana—chanting the glories of the Supreme Lord.

Krṣṇaloka—See: Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

Kuṭīcaka—the first stage of the sannyāsa order; the kuṭīcaka lives in a hut nearby his village and his family brings him food.

M

Mahā-mantra—the great chanting for deliverance:
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

Mahātmā—a self-realized soul.

Mantra—a sound vibration that can deliver the mind from illusion.

Maṭhas—monasteries.

Mathurā—Lord Kṛṣṇa’s abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—(mā—not; yā—this), illusion; forgetfulness of one’s relationship with Kṛṣṇa.

Māyāvādis—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mlecchas—meat-eaters.

Mokṣa—liberation into the spiritual effulgence surrounding the Lord.

Mrīḍāṅga—a clay drum used for congregational chanting.
Pāñcarātri-kvidhi—rules and regulations as found in the 108 Pañcarātra samhitās.

Paramahāmaṇa—the highest stage of the sannyāsa order; a topmost devotee of the Lord.

Paramaparā—the chain of spiritual masters in disciplic succession.

Parivrājakācārya—the third stage of the sannyāsa order; the parivrājakācārya constantly travels throughout the world, preaching the glories of the Lord.

Pradhāna—the total material energy in its unmanifest state.

Prāṇāyāma—control of the breathing process; performed in āstāṅga yoga.

Prasāda—food spiritualized by being offered to the Lord.

Purāṇas—Vedic supplementary histories in relation to the Supreme Lord and His devotees.

Sac-cid-ānanda-vigraha—the Lord’s transcendental form, which is eternal, full of knowledge and bliss.

Śālagraṁa-sīlā—the Supreme Lord in the form of a black stone, worshiped by brāhmaṇas.

Śaṅkirtana—public chanting of the names of God, the approved yoga process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śāstras—revealed scriptures.

Śmṛti—supplementary explanations of the Vedas.

Śrāddha—ceremony performed to release one’s forefathers from hellish conditions of life.

Śravāṇam kirtanam viṣṇoh—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śruti—the original Veda, given to Brahmā by the Lord.

Śūdra—a laborer; the fourth of the Vedic social orders.

Śvāmi—one who controls his mind and senses; title of one in the renounced order of life.
Glossary

T

**Tapasya**—austerity; accepting some voluntary inconvenience for a higher purpose.

**Tilaka**—auspicious clay marks that sanctify a devotee's body as a temple of the Lord.

U

**Upāsanā-kāṇḍa**—section of the *Vedas* prescribing worship of demigods for fruitive results.

V

**Vaikunṭha**—the spiritual world, where there is no anxiety.

**Vaiṣṇava**—a devotee of Lord Viṣṇu, Kṛṣṇa.

**Vaiśyas**—farmers and merchants; the third Vedic social order.

**Vānaprastha**—one who has retired from family life; the third order of Vedic spiritual life.

**Vṛṇa**—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile and agricultural class, and the laborer class.

**Vṛṇa-saṅkara**—children born of parents who did not follow Vedic rules for procreation or purification.

**Vṛnāśrama**—the Vedic social system of four social and four spiritual orders.

**Vedas**—the original revealed scriptures, first spoken by the Lord Himself.

**Viṣṇu, Lord**—Kṛṣṇa's first expansion for the creation and maintenance of the material universes.

**Viṣṇu-tattva**—personal expansions of the Lord.

**Vṛndāvana**—Kṛṣṇa's personal abode, where He fully manifests His quality of sweetness.

Y

**Yajña**—sacrifice; work done for the satisfaction of Lord Viṣṇu.

**Yavanas**—lowborn persons who do not follow Vedic regulations.

**Yogamāyā**—internal spiritual potency of the Lord.
Yogi—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.
Sanskrit Pronunciation Guide

Vowels

अ आ ा ह हे हि है ई उ ऊ ऋ र लु ! ए ऐ ओ औ

। एँ (anusvāra) ।ः (visarga)

Consonants

Gutturals: क ka ख kha ग ga घ gha ङ ङ

Palatals: च ca छ cha ज ja झ jha झः झः

Cerebrals: ट ta ठ tha ड da ढ dha ण ण

Dentals: त ta थ tha द da ध dha न न

Labials: प pa फpha ब ba भ bha म ma

Semivowels: य ya र ra ल la व va

Sibilants: श ša ष şa स sa

Aspirate: ह ha ङः (avagraha) – the apostrophe

The vowels above should be pronounced as follows:

a – like the a in organ or the u in but.

ä – 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 \( rim \).
\( \ddot{r} \) — like \( ree \) in \( reed \).
\( l \) — like \( l \) followed by \( r \) (\( lr \)).
\( e \) — like the \( e \) in \( they \).
\( ai \) — like the \( ai \) in \( aisle \).
\( o \) — like the \( o \) in \( go \).
\( au \) — like the \( ow \) in \( how \).
\( m \) (\( anusvāra \)) — a resonant nasal like the \( n \) in the French word \( bon \).
\( ū \) (\( visarga \)) — a final \( h \)-sound: \( aḥ \) is pronounced like \( aha \); \( iḥ \) like \( ihi \).

The consonants are pronounced as follows:

- \( k \) — as in \( kite \)
- \( k \) — as in \( Eckhart \)
- \( g \) — as in \( give \)
- \( gh \) — as in \( dig-hard \)
- \( ū \) — as in \( sing \)
- \( c \) — as in \( chair \)
- \( ch \) — as in \( staunch-heart \)
- \( j \) — as in \( joy \)
- \( h \) — as in \( hedgehog \)
- \( ŏ \) — as in \( canyon \)
- \( ť \) — as in \( tub \)
- \( ťh \) — as in \( light-heart \)
- \( d \) — as in \( dove \)
- \( dha \) — as in \( red-hot \)
- \( ņ \) — as in \( rna \) (prepare to say the \( r \) and say \( na \)).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

- \( t \) — as in \( tub \) but with tongue against teeth.
- \( th \) — as in \( light-heart \) but with tongue against teeth.
- \( d \) — as in \( dove \) but with tongue against teeth.
- \( dh \) — as in \( red-hot \) but with tongue against teeth.
- \( n \) — as in \( nut \) but with tongue between teeth.
- \( p \) — as in \( pine \)
- \( ph \) — as in \( uphill \) (not \( f \))
- \( b \) — as in \( bird \)
- \( bh \) — as in \( rub-hard \)
- \( m \) — as in \( mother \)
- \( y \) — as in \( yes \)
- \( r \) — as in \( run \)
- \( l \) — as in \( light \)
- \( v \) — as in \( vine \)
- \( ŝ \) (palatal) — as in the \( s \) in the German word \( sprechen \)
- \( ŝ \) (cerebral) — as the \( sh \) in \( shine \)
- \( s \) — as in \( sun \)
- \( h \) — as in \( home \)

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.
### Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Srimad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

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**Notes:**

- The table lists Sanskrit verses from various parts of the Sakta Purana, including their page numbers and line numbers.
- The verses are organized alphabetically by the first word of each verse.
- Page numbers range from 10.69 to 15.79, and line numbers range from 18 to 293.
- The content includes various philosophical and metaphorical expressions.

**Translations (example):**

- *evam dagdhā puras tisro* (10.69, line 18): This verse discusses the transformation of a house into a place of sacrifice.
- *jñānāṁ dayācyutātmastvaṁ* (11.21, line 42): This verse speaks about the realization of the highest knowledge.
- *grāmaika-rātra-vidhinā* (13.1, line 86): This verse describes the routine of a village.
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