

SRIMAD BHAGAVATAM CANTO 2 MEMORIZATION VERSES

Chapter 1 The First Step in God Realization

श्रोतव्यादीनि राजेन्द्र नृणां मन्ति सहस्रशः। अपश्यतामात्मतत्त्वं गृहेषु गृहमेधिनाम्॥ २॥

śrotavyādīni rājendra nṛṇām santi sahasraśaḥ apaśyatām ātma-tattvam gṛheṣu gṛha-medhinām

śrotavya-ādīni—subject matters for hearing; rājendra—O Emperor; nṛṇām—of human society; santi—there are; sahasraśaḥ—hundreds and thousands; apaśyatām—of the blind; ātma-tattvam—knowledge of self, the ultimate truth; gṛheṣu—at home; gṛha-medhinām—of persons too materially engrossed.

Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor.

नद्रया हिष्टाते नक्तं व्यवायेन च वा वयः। दिवा चार्थहया राजन् कुटुम्बभरणेन वा॥३॥

nidrayā hriyate naktam vyavāyena ca vā vayaḥ divā cārthehayā rājan kuṭumba-bharaṇena vā

nidrayā—by sleeping; hriyate—wastes; naktam—night; vyavāyena—sex indulgence; ca—also; vā—either; vayaḥ—duration of life; divā—days; ca—and; artha—economic; īhayā—development; rājan—O King; kuṭumba—family members; bharaṇena—maintaining; vā—either.

The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.

देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्स्वपि । तेषां प्रमत्तो निधनं पश्यव्रपि न पश्यति ॥ ४ ॥

dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api teṣām pramatto nidhanam paśyann api na paśyati

deha—body; apatya—children; kalatra—wife; ādiṣu—and in everything in relation to them; ātma—own; sainyeṣu—fighting soldiers; asatsu—fallible; api—in spite of; teṣām—of all of them; pramattaḥ—too attached; nidhanam—destruction; paśyan—having been experienced; api—although; na—does not; paśyati—see it.

Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.

Chapter 2 The Lord in the Heart

पबन्ति ये भगवत् आत्मनः सतां कथामृतं श्रवणपुटेषु सम्भृतम् । पुनन्ति ते विषयविद्धिषताशय व्रजन्ति तच्चरणसरोरुहान्तिकम् ॥ ३७ ॥

pibanti ye bhagavata ātmanaḥ satām kathāmṛtam śravaṇa-puṭeṣu sambhṛtam punanti te viṣaya-vidūṣitāśayam vrajanti tac-caraṇa-saroruhāntikam

pibanti—who drink; ye—those; bhagavataḥ—of the Personality of Godhead; ātmanaḥ—of the most dear; satām—of devotees; kathā-amṛtam—the nectar of the messages; śravaṇa-puṭeṣu—within the earholes; sambhṛtam—fully filled; punanti—purify; te—their; viṣaya—material enjoyment; vidūṣita-āśayam—polluted aim of life; vrajanti—do go back; tat—the Lord's; caraṇa—feet; saroruha-antikam—near the lotus.

Those who drink through aural reception, fully filled with the nectarean message of Lord Krsna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him [the Personality of Godhead].

Chapter 3 Pure Devotional Service: The Change in Heart

अकामः सर्वकामो वा मोक्षकाम उदारधीः । तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥ १०॥

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

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

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

आयुर्हरति वै पुंसामुद्यवस्तं च यवसौ । तस्यर्ते यत्क्षणो नीत उत्तमश्लोकवार्तया ॥ १७ ॥

āyur harati vai pumsām udyann astam ca yann asau tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā

āyuḥ—duration of life; harati—decreases; vai—certainly; puṁsām—of the people; udyan—rising; astam—setting; ca—also; yan—moving; asau—the sun; tasya—of one who glorifies the Lord; rte—except; yat—by whom; kṣaṇaḥ—time; nītaḥ—utilized; uttama-śloka—the all-good Personality of Godhead; vārtayā—in the topics of.

Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.

श्वविद्वराहोष्ट्रखरैः संस्तुतः पुरुषः पशुः । न यत्कर्णपथोपेतो जातु नाम गदाग्रजः ॥ १९ ॥

śva-vid-varāhoṣṭra-kharaiḥ saṃstutaḥ puruṣaḥ paśuḥ na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ

śva—a dog; viṭ-varāha—the village hog who eats stool; uṣṭra—the camel; kharaiḥ—and by the asses; saṁstutaḥ—perfectly praised; puruṣaḥ—a person; paśuḥ—animal; na—never; yat—of him; karṇa—ear; patha—path; upetaḥ—reached; jātu—at any time; nāma—the holy name; gadāgrajaḥ—Lord Kṛṣṇa, the deliver from all evils.

Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Krsna, the deliverer from evils.

Chapter 4 The Process of Creation

किरातहूणान्ध्रपुिन्दपुत्कशा आभीरशुम्भा यवनाः खसादयः । येऽन्ये च पापा यदपाश्रयाश्रयाः शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥ १८॥

kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ ye 'nye ca pāpā yad-apāśrayāśrayāḥ śudhyanti tasmai prabhaviṣṇave namaḥ

kirāta—a province of old Bhārata; hūṇa—part of Germany and Russia; āndhra—a province of southern India; pulinda—the Greeks; pulkaśāḥ—another province; ābhīra—part of old Sind; śumbhāḥ—another province; yavanāḥ—the Turks; khasaādayaḥ—the Mongolian province; ye—even those; anye—others; ca—also; pāpāḥ—addicted to sinful acts; yat—whose; apāśraya-āśrayāḥ—having taken shelter of the devotees of the Lord; śudhyanti—at once purified; tasmai—unto Him; prabhaviṣṇave—unto the powerful Viṣṇu; namaḥ—my respectful obeisances.

Kirāta, Hūna, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

Chapter 9 Answers by Citing the Lord's Version

अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम्। पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम्॥ ३३॥

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

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

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

ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मिन । तद्विद्यादात्मनो मायां यथाभासो यथा तमः ॥ ३४ ॥

rte 'rtham yat pratīyeta na pratīyeta cātmani tad vidyād ātmano māyām yathābhāso yathā tamaḥ

rte—without; artham—value; yat—that which; pratīyeta—appears to be; na—not; pratīyeta—appears to be; ca—and; ātmani—in relation to Me; tat—that; vidyāt—you must know; ātmanaḥ—My; māyām—illusory energy; yathā—just as; ābhāsaḥ—the reflection; yathā—as; tamaḥ—the darkness.

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

यथा महान्ति भूतानि भूतेषुच्चावचेष्वनु । प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥ ३५ ॥

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

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

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

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनात्मनः । अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा ॥ ३६ ॥

etāvad eva jijñāsyam tattva-jijñāsunātmanaḥ anvaya-vyatirekābhyām yat syāt sarvatra sarvadā

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

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

Chapter 10 Bhāgavatam Is the Answer to All Questions

श्रीशुक उवाच अत्र सर्गो विसर्गश्च स्थानं पोषणमूतयः । मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः ॥ १ ॥

śrī-śuka uvāca atra sargo visargaś ca sthānam poṣaṇam ūtayaḥ manvantareśānukathā nirodho muktir āśrayaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; atra—in this Śrīmad-Bhāgavatam; sargaḥ—statement of the creation of the universe; visargaḥ—statement of subcreation; ca—also; sthānam—the planetary systems; poṣaṇam—protection; ūtayaḥ—the creative impetus; manvantara—changes of Manus; īśa-anukathāḥ—the science of God; nirodhaḥ—going back home, back to Godhead; muktiḥ—liberation; āśrayaḥ—the summum bonum.

Śrī Śukadeva Gosvāmī said: In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.

Sri Brahma Samhita

Brahma Samhita 5.48

yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ viṣṇur mahān sa iha yasya kalā-viśeṣo govindam ādi-puruṣam tam aham bhajāmi

yasya—whose; eka—one; niśvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jīvanti—live; loma-vila-jāḥ—grown from the hair holes; jagat-aṇḍa-nāthāḥ—the masters of the universes (the Brahmās); viṣṇuḥ mahān—the Supreme Lord Mahā-Viṣṇu; saḥ—that; iha—here; yasya—whose; kalā-viśeṣaḥ—particular plenary portion or expansion; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

Brahmā and other lords of the mundane worlds, appearing from the pores of hair of Mahā-Viṣṇu, remain alive as long as the duration of one exhalation of the latter [Mahā-Viṣṇu]. I adore the primeval Lord Govinda of whose subjective personality Mahā-Viṣṇu is the portion of portion.

Śrī Śrī Gurv-astaka

Sri Sri Gurvastaka 3

śrī-vigrahārādhana-nitya-nānāśṛṅgāra-tan-mandira-mārjanādau yuktasya bhaktāṁś ca niyuñjato 'pi vande guroḥ śrī-caraṇāravindam

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



nāham vipro na ca nara-patir nāpi vaišyo na šūdro nāham varņī na ca gṛha-patir no vanastho yatir vā kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ

I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.



yasya deve parā bhaktir yathā deve tathā gurau tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ

Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.



nityo nityānām cetanas cetanānām eko bahūnām yo vidadhāti kāmān

He is the prime eternal among all eternals. He is the supreme living entity of all living entities, and He alone is maintaining all life.



tad-vijñānārtham sa gurum evābhigacchet samit-pāṇiḥ śrotriyam brahma-niṣṭham

To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.

SRÎLA PRABHUPADA
KÎ

JAPA !!!

