

THE CHALLENGE

## Memorize Chapter 2 of Srimad Bhagavatam Canto 1 by Bhadra Purnima

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vyāsa uvāca iti sampraśna-samhrsto viprānām raumaharsanih pratipūjya vacas teşām pravaktum upacakrame

व्यास उवाचइति सम्प्रश्नसंहृष्टो विप्राणां रौमहर्षणि:।प्रतिपूज्य वचस्तेषां प्रवक्तमुपचक्रमे॥ १॥

vyāsaḥ uvāca — Vyāsa said; iti — thus; sampraśna — perfect inquiries; samhrṣṭaḥ — perfectly satisfied; viprāṇām — of the sages there; raumaharşanin — the son of Romaharşana, namely Ugraśravā; pratipūjya — after thanking them; vacan — words; teṣām their; pravaktum — to reply to them; upacakrame — attempted.

Ugraśravā [Sūta Gosvāmī], the son of Romaharsana, being fully satisfied by the perfect questions of the brāhmanas, thanked them and thus attempted to reply.

2

sūta uvāca yam pravrajantam anupetam apeta-kṛtyam dvaipāyano viraha-kātara ājuhāva putreti tan-mayatayā taravo 'bhinedus tam sarva-bhūta-hrdayam munim ānato 'smi

सूत उवाच यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव। पुत्रेति तन्मयतया तरवोऽभिनेदु-स्तं सर्वभृतहृदयं मुनिमानतोऽस्मि॥ २॥

sūtaḥ — Sūta Gosvāmī; uvāca — said; yam — whom; pravrajantam — while going away for the renounced order of life; anupetam — without being reformed by the sacred thread; apeta — not undergoing ceremonies; krtyam — prescribed duties; dvaipāyanaḥ — Vyāsadeva; viraha — separation; kātaraḥ — being afraid of; ājuhāva — exclaimed; putra iti — O my son; tat-mayatayā — being absorbed in that way; taravah — all the trees; abhineduh — responded; tam — unto him; sarva — all; bhūta — living entities; hrdayam — heart; munim — sage; ānatah asmi — offer obeisances.

Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyāsadeva, fearing separation from him, cried out, "O my son!" Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.

3

yah svānubhāvam akhila-śruti-sāram ekam adhyātma-dīpam atititīrsatām tamo 'ndham samsārinām karunayāha purāņa-guhyam tam vyāsa-sūnum upayāmi gurum munīnām

यः स्वानुभावमखिलश्रुतिसारमेक-मध्यात्मदीपमतितितीर्षतां तमोऽन्धम्। संसारिणां करुणयाह पुराणगुह्यं तं व्याससनुमुपयामि गुरुं मुनीनाम् ॥ ३॥

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

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

nārāvanam namaskrtva naram caiva narottamam devīm sarasvatīm vvāsam tato jayam udīrayet

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्। देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् 11811

nārāyaṇam — the Personality of Godhead; namaḥ-krtya — after offering respectful obeisances; naram ca eva — and Nārāyaṇa Rşi; nara-uttamam — the supermost human being; devīm — the goddess; sarasvatīm — the mistress of learning; vyāsam — Vyāsadeva; tatah — thereafter; jayam — all that is meant for conquering; udīrayet — be announced.

Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ŗṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

5

munayah sādhu pṛṣṭo 'ham bhavadbhir loka-mangalam vat krtah krsna-sampraśno yenātmā suprasīdati

मुनय: साधु पृष्टोऽहं भवद्भिर्लोकमङ्गलम्। यत्कृत: कृष्णसम्प्रश्नो येनात्मा सुप्रसीदति 11411

munayaḥ — O sages; sādhu — this is relevant; pṛṣṭaḥ — questioned; aham — myself; bhavadbhiḥ — by all of you; loka — the world; mangalam — welfare; yat — because; kṛtaḥ — made; kṛṣṇa — the Personality of Godhead; sampraśnaḥ — relevant question; yena — by which; ātmā — self; suprasīdati — completely pleased.

O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self.

sa vai pumsām paro dharmo yato bhaktir adhokşaje ahaituky apratihatā yayātmā suprasīdati

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे। अहैतुक्यप्रतिहता ययात्मा सुप्रसीदति

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

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

vāsudeve bhagavati bhakti-yogah prayojitah janayaty āśu vairāgyam jñānam ca yad ahaitukam वासुदेवे भगवति भक्तियोगः प्रयोजितः। जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम्

vāsudeve — unto Kṛṣṇa; bhagavati — unto the Personality of Godhead; bhakti-yogah — contact of devotional service; prayojitah — being applied; janayati — does produce; āśu — very soon; vairāgyam — detachment; jñānam — knowledge; ca — and; yat – that which; ahaitukam - causeless.

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.

8

dharmah svanusthitah pumsām vişvaksena-kathāsu yah notpādaved vadi ratim śrama eva hi kevalam

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः। नोत्पादयेद्यदि रतिं श्रम एव हि केवलम्॥ ८॥

dharmah — occupation; svanuşthitah — executed in terms of one's own position; pumsām — of humankind; vişvaksena — the Personality of Godhead (plenary portion); kathāsu — in the message of; yaḥ — what is; na — not; utpādayet — does produce; yadi — if; ratim — attraction; śramaḥ — useless labor; eva — only; hi — certainly; kevalam — entirely.

The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.

dharmasya hy āpavargyasya nārtho 'rthāyopakalpate nārthasva dharmaikāntasva kāmo lābhāya hi smrtah

धर्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थायोपकल्पते। नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृत:॥९॥

dharmasya — occupational engagement; hi — certainly; āpavargyasya — ultimate liberation; na — not; arthaḥ — end; arthāya for material gain; upakalpate — is meant for; na — neither; arthasya — of material gain; dharma-eka-antasya — for one who is engaged in the ultimate occupational service; kāmah — sense gratification; lābhāya — attainment of; hi — exactly; smrtah — is described by the great sages.

All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.

kāmasya nendriya-prītir lābho jīveta yāvatā jīvasya tattva-jijñāsā nārtho yaś ceha karmabhih कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता। जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभि: 11 09 11

kāmasya — of desires; na — not; indriya — senses; prītih — satisfaction; lābhah — gain; jīveta — self-preservation; yāvatā — so much so; jīvasya — of the living being; tattva — the Absolute Truth; jijñāsā — inquiries; na — not; arthaḥ — end; yaḥ ca iha whatsoever else; karmabhih — by occupational activities.

Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works.

11

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

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम्। ब्रह्मेति परमात्मेति भगवानिति शब्द्यते 11 88 11

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

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan.

12

tac chraddadhānā munayo jñāna-vairāgya-yuktayā paśyanty ātmani cātmānam bhaktyā śruta-gṛhītayā

तच्छ्रद्वधाना मुनयो ज्ञानवैराग्ययुक्तया। पश्यन्त्यात्मनि चात्मानं भक्तया श्रुतगृहीतया 11 85 11

tat — that; śraddadhānāḥ — seriously inquisitive; munayaḥ — sages; jñāna — knowledge; vairāgya — detachment; yuktayā well equipped with; paśyanti — see; ātmani — within himself; ca — and; ātmānam — the Paramātmā; bhaktyā — in devotional service; śruta — the Vedas; grhītayā — well received.

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti.

atah pumbhir dvija-śresthā varnāśrama-vibhāgaśah svanusthitasya dharmasya samsiddhir hari-toşanam

अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः। स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम्

ataḥ — so; pumbhiḥ — by the human being; dvija-śresṭhāḥ — O best among the twice-born; varṇa-āśrama — the institution of four castes and four orders of life; vibhāgaśaḥ — by the division of; svanuṣṭhitasya — of one's own prescribed duties; dharmasya — occupational; samsiddhih — the highest perfection; hari — the Personality of Godhead; tosanam — pleasing.

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.

14

tasmād ekena manasā bhagavān sātvatām patih śrotavyah kīrtitavyaś ca dhyeyah pūjyaś ca nityadā

तस्मादेकेन मनसा भगवान् सात्वतां पति:। श्रोतव्य: कीर्तितव्यश्च ध्येय: पूज्यश्च नित्यदा ॥ ४४ ॥

 $tasm\bar{a}t - therefore; ekena - by one; manas\bar{a} - attention of the mind; bhagav\bar{a}n - the Personality of Godhead; s\bar{a}tvat\bar{a}m - of the mind; bhagavan - the Personality of Godhead; satisfactor of the mind; bhagavan - the Personality of the mind; bh$ the devotees; patihgapha — protector; śrotavyahgapha — is to be heard; khgapha — to be glorified; ca — and; dhyeyahgapha — to be remembered; pūjyah — to be worshiped; ca — and; nityadā — constantly.

Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.

15

yad-anudhyāsinā yuktāh karma-granthi-nibandhanam chindanti kovidās tasva ko na kuryāt kathā-ratim

यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम्। छिन्दन्ति कोविदास्तस्य को न कुर्यात्कथारतिम् ॥ १५॥

yat — which; anudhyā — remembrance; asinā — sword; yuktāḥ — being equipped with; karma — reactionary work; granthi knot; nibandhanam — interknit; chindanti — cut; kovidāh — intelligent; tasya — His; kah — who; na — not; kuryāt — shall do; kathā — messages; ratim — attention.

With sword in hand, intelligent men cut through the binding knots of reactionary work [karma] by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?

śuśrūsoh śraddadhānasya vāsudeva-kathā-rucih syān mahat-sevayā viprāh punya-tīrtha-nişevanāt

शुश्रुषोः श्रद्दधानस्य वासुदेवकथारुचिः। स्यान्महत्सेवया विप्रा: पुण्यतीर्थनिषेवणात् ॥ ३६ ॥

śuśrūsoh — one who is engaged in hearing; śraddadhānasya — with care and attention; vāsudeva — in respect to Vāsudeva; kathā — the message; rucih — affinity; syāt — is made possible; mahat-sevayā — by service rendered to pure devotees; viprāh — O twice-born; punya-tīrtha — those who are cleansed of all vice; niṣevaṇāt — by service.

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva.

17

śrnyatām sva-kathāh kṛṣṇaḥ punya-śravana-kīrtanah hrdy antah stho hy abhadrāni vidhunoti suhrt satām

शुण्वतां स्वकथा: कृष्ण: पुण्यश्रवणकीर्तन:। हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् 11 68 11

śrnyatām — those who have developed the urge to hear the message of; sva-kathāh — His own words; kṛṣṇah — the Personality of Godhead; puṇya — virtues; śravaṇa — hearing; kīrtanaḥ — chanting; hṛdi antaḥ sthaḥ — within one's heart; hi — certainly; abhadrāṇi — desire to enjoy matter; vidhunoti — cleanses; suhṛt — benefactor; satām — of the truthful.

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

18

nasta-prāyesv abhadresu nityam bhāgavata-sevayā bhagavaty uttama-śloke bhaktir bhavati naisthikī

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया। भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी 11 28 11

nasta — destroyed; prāyesu — almost to nil; abhadresu — all that is inauspicious; nityam — regularly; bhāgavata — Śrīmad-Bhāgavatam, or the pure devotee; sevayā — by serving; bhagavati — unto the Personality of Godhead; uttama — transcendental; śloke — prayers; bhaktih — loving service; bhavati — comes into being; naisthikī — irrevocable.

By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

tadā rajas-tamo-bhāvāh kāma-lobhādayaś ca ye ceta etair anāviddham sthitam sattve prasīdati

तदा रजस्तमोभावाः कामलोभादयश्च ये। चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति 11 99 11

tadā — at that time; rajaḥ — in the mode of passion; tamah — the mode of ignorance; bhāvāḥ — the situation; kāma — lust and desire; lobha — hankering; ādayaḥ — others; ca — and; ye — whatever they are; cetaḥ — the mind; etaiḥ — by these; anāviddham — without being affected; sthitam — being fixed; sattve — in the mode of goodness; prasīdati — thus becomes fully

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.

20

evam prasanna-manaso bhagavad-bhakti-yogatah bhaqavat-tattva-vijñānam mukta-sangasya jāyate

एवं प्रसन्नमनसो भगवद्भक्तियोगत:। भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते 11 90 11

 $evam-thus; prasanna-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the devotional service of the Lord; voqatah-enlivened; manasa \underline{h}-of the mind; bhagavat-bhakti-the mind; bhakti-the mind; bhakti-the mind; bhakti-the mind; bhakti-the mind; bhakti-the mind; bhakti-the mind$ by contact of; bhagavat — regarding the Personality of Godhead; tattva — knowledge; vijñānam — scientific; mukta — liberated; saṅgasya — of the association; jāyate — becomes effective.

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

21

bhidyate hrdaya-granthiś chidyante sarva-samśayāh kşīyante cāsya karmāni dṛṣṭa evātmanīśvare

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशया:। क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे 11 58 11

bhidyate — pierced; hrdaya — heart; granthih — knots; chidyante — cut to pieces; sarva — all; samśayāh — misgivings; kṣīyante — terminated; ca — and; asya — his; karmāni — chain of fruitive actions; drste — having seen; eva — certainly; ātmani — unto the self; īśvare — dominating.

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

ato vai kavayo nityam bhaktim paramayā mudā vāsudeve bhagavati kurvanty ātma-prasādanīm अतो वै कवयो नित्यं भक्तिं परमया मदा। वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम्

atah — therefore; vai — certainly; kavayah — all transcendentalists; nityam — from time immemorial; bhaktim — service unto the Lord; paramayā — supreme; mudā — with great delight; vāsudeve — Śrī Kṛṣṇa; bhagavati — the Personality of Godhead; kurvanti do render; ātma — self; prasādanīm — that which enlivens.

Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Kṛṣṇa, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.

23

sattvam rajas tama iti prakrter gunās tair yuktah parah purusa eka ihāsya dhatte sthity-ādaye hari-viriñci-hareti samiñāh śreyāmsi tatra khalu sattva-tanor nṛṇām syuḥ

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै-र्युक्तः परः पुरुष एक इहास्य धत्ते। स्थित्यादये हरिविरिञ्चिहरेति संज्ञा: श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्यु: 11 53 11

sattvam — goodness; rajaḥ — passion; tamaḥ — the darkness of ignorance; iti — thus; prakṛteḥ — of the material nature; guṇāḥ — qualities; taiḥ — by them; yuktaḥ — associated with; paraḥ — transcendental; puruṣaḥ — the personality; ekaḥ — one; iha asya — of this material world; dhatte — accepts; sthiti-ādaye — for the matter of creation, maintenance and destruction, etc.; hari — Viṣṇu, the Personality of Godhead; viriñci — Brahmā; hara — Lord Śiva; iti — thus; samjñāḥ — different features; śreyāmsi — ultimate benefit; tatra — therein; khalu — of course; sattva — goodness; tanoh — form; nṛṇām — of the human being; syuh derived.

The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness.

24

pārthivād dāruņo dhūmas tasmād agnis trayīmayah tamasas tu rajas tasmāt sattvam yad brahma-darśanam पार्थिवाद्वारुणो धुमस्तस्मादग्निस्त्रयीमय:। तमसस्तु रजस्तस्मात्सत्त्वं यद्बह्मदर्शनम् 11 88 11

Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth.

bhejire munayo 'thāgre bhagavantam adhoksajam sattvam viśuddham ksemaya kalpante ye 'nu tān iha

भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम्। सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह

bhejire — rendered service unto; munayah — the sages; atha — thus; agre — previously; bhagavantam — unto the Personality of Godhead; adhoksajam — the Transcendence; sattvam — existence; viśuddham — above the three modes of nature; ksemāva to derive the ultimate benefit; kalpante — deserve; ye — those; anu — follow; tān — those; iha — in this material world.

Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world.

26

mumukşavo ghora-rūpān hitvā bhūta-patīn atha nārāyana-kalāh śāntā bhajanti hy anasūyavah

मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ। नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥ ३६॥

mumukşavah — persons desiring liberation; ghora — horrible, ghastly; rūpān — forms like that; hitvā — rejecting; bhūta-patīn demigods; atha — for this reason; nārāyaṇa — the Personality of Godhead; kalāḥ — plenary portions; śāntāḥ — all-blissful; bhajanti — do worship; hi — certainly; anasūyavah — nonenvious.

Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions.

27

rajas-tamah-prakrtayah sama-śīlā bhajanti vai pitr-bhūta-prajeśādīn śriyaiśvarya-prajepsavah रजस्तम:प्रकृतय: समशीला भजन्ति वै। पितृभूतप्रजेशादीन्श्रियैश्वर्यप्रजेप्सव: 11 29 11

rajaḥ — the mode of passion; tamaḥ — the mode of ignorance; prakṛtayaḥ — of that mentality; sama-śīlāḥ — of the same categories; bhajanti — do worship; vai — actually; pitr — the forefathers; bhūta — other living beings; prajeśa-ādīn — controllers of cosmic administration; śriyā — enrichment; aiśvarya — wealth and power; prajā — progeny; īpsavah — so desiring.

Those who are in the modes of passion and ignorance worship those in the same category — namely the forefathers, other living beings and the demigods who are in charge of cosmic activities — for they are urged by a desire to be materially benefited with women, wealth, power and progeny.

vāsudeva-parā vedā vāsudeva-parā makhāh vāsudeva-parā yogā vāsudeva-parāḥ kriyāḥ vāsudeva-param jñānam vāsudeva-param tapah vāsudeva-paro dharmo vāsudeva-parā gatiķ

वासुदेवपरा वेदा वासुदेवपरा मखा:। वासुदेवपरा योगा वासुदेवपरा: क्रिया:

वासृदेवपरं ज्ञानं वासुदेवपरं तप:। वासुदेवपरो धर्मो वासुदेवपरा गति:॥ २९॥

vāsudeva — the Personality of Godhead; parāḥ — the ultimate goal; vedāḥ — revealed scriptures; vāsudeva — the Personality of Godhead; parāḥ — for worshiping; makhāḥ — sacrifices; vāsudeva — the Personality of Godhead; parāḥ — the means of attaining; yogāḥ — mystic paraphernalia; vāsudeva — the Personality of Godhead; parāḥ — under His control; kriyāḥ — fruitive activities; vāsudeva — the Personality of Godhead; param — the supreme; jñānam — knowledge; vāsudeva — the Personality of Godhead; param — best; tapaḥ — austerity; vāsudeva — the Personality of Godhead; paraḥ — superior quality; dharmaḥ religion; vāsudeva — the Personality of Godhead; parāh — ultimate; gatih — goal of life.

In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

30

sa evedam sasarjāgre bhaqavan atma-mayaya sad-asad-rūpayā cāsau gunamayāguno vibhuh

स एवेदं ससर्जाग्रे भगवानात्ममायया। सदसदूपया चासौ गुणमयागुणो विभु:

sah — that; eva — certainly; idam — this; sasarja — created; agre — before; bhagavān — the Personality of Godhead; ātmamāyayā — by His personal potency; sat — the cause; asat — the effect; rūpayā — by forms; ca — and; asau — the same Lord; guṇa-maya — in the modes of material nature; aguṇaḥ — transcendental; vibhuḥ — the Absolute.

In the beginning of the material creation, that Absolute Personality of Godhead [Vāsudeva], in His transcendental position, created the energies of cause and effect by His own internal energy.

31

tayā vilasiteşv eşu guneşu gunavan iva antah-pravista ābhāti vijñānena vijrmbhitah

तया विलसितेष्वेषु गुणेषु गुणवानिव । अन्त:प्रविष्ट आभाति विज्ञानेन विज्म्भित: 11 38 11

tayā — by them; vilasiteşu — although in the function; eşu — these; guṇeşu — the modes of material nature; guṇavān — affected by the modes; iva — as if; antaḥ — within; praviṣṭaḥ — entered into; ābhāti — appears to be; vijñānena — by transcendental consciousness; vijṛmbhitaḥ — fully enlightened.

After creating the material substance, the Lord [Vāsudeva] expands Himself and enters into it. And although He is within the material modes of nature and appears to be one of the created beings, He is always fully enlightened in His transcendental position.

yathā hy avahito vahnir dāruşv ekah sva-yonişu nāneva bhāti viśvātmā bhūteşu ca tathā pumān

यथा ह्यवहितो वह्निर्दारुष्वेक: स्वयोनिषु। नानेव भाति विश्वात्मा भूतेषु च तथा पुमान्

vathā — as much as; hi — exactly like; avahitah — surcharged with; vahnih — fire; dārusu — in wood; ekah — one; sva-yonisu the source of manifestation; nānā iva — like different entities; bhāti — illuminates; viśva-ātmā — the Lord as Paramātmā; bhūtesu — in the living entities; ca — and; tathā — in the same way; pumān — the Absolute Person.

The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.

33

asau guņamayair bhāvair bhūta-sūksmendriyātmabhih sva-nirmitesu nirvisto bhunkte bhūteşu tad-gunān

असौ गुणमयैर्भावैर्भृतसूक्ष्मेन्द्रियात्मभि:। स्वनिर्मितेषु निर्विष्टो भुङ्के भूतेषु तद्गुणान्॥

asau — that Paramātmā; guṇa-mayaiḥ — influenced by the modes of nature; bhāvaiḥ — naturally; bhūta — created; sūkṣma subtle; indriya — senses; ātmabhiḥ — by the living beings; sva-nirmiteşu — in His own creation; nirviṣṭaḥ — entering; bhuṅkte causes to enjoy; bhūteşu — in the living entities; tat-guṇān — those modes of nature.

The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these modes by the subtle mind.

34

bhāvayaty eşa sattvena lokān vai loka-bhāvanah līlāvatārānurato deva-tiryan-narādişu

भावयत्येष सत्त्वेन लोकान् वै लोकभावन:

bhāvayati — maintains; esah — all these; sattvena — in the mode of goodness; lokān — all over the universe; vai — generally; loka-bhāvanah — the master of all the universes; līlā — pastimes; avatāra — incarnation; anuratah — assuming the role; deva the demigods; tiryak — lower animals; nara-ādisu — in the midst of human beings.

Thus the Lord of the universes maintains all planets inhabited by demigods, men and lower animals. Assuming the roles of incarnations, He performs pastimes to reclaim those in the mode of pure goodness.

> iti śrīmad-bhāgavate mahāpurāņe pāramahamsyām samhitāyām prathama-skandhe naimişīyopākhyāne dvitīyo 'dhyāyaḥ

Thus end the Bhaktivedanta translations of the First Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "Divinity and Divine Service."