

# Hari-bhakti-vilasa – selected verses

## Introduction

### THE GLORIES OF THE EIGHTEEN LETTER MANTRA

(It is stated in Tapani scripture that once, all of the sages headed by Saunaka Rsi asked these questions of Lord Brahma:

"Please tell us who is the Lord of all lords? Please tell us who death is afraid of. Please tell us by knowing whom, everything is known. Who is covering the whole world? Lord Brahma replied: Lord Krsna is the Supreme Lord. Death personified is afraid of Sri Govinda. One who knows Gopijanaballavah knows everything, and svaha is used to create the universe. The sages then said, "Who is Lord Krsna? Who is Govinda? Who is Gopijanaballabah? What is the word svaha?"

Lord Brahma said, "Lord Krsna is the cause of removing sin. One who knows heaven, Earth and Vedic literatures together is known as Govinda. The giver of knowledge is said to be Vallabha. All creation is guided by the Supreme Lord. Anyone who meditates, enjoys the nectarean holy name and remains disposed in this way attains liberation."

The sages asked, "What is His form? What is the nectarean enjoyment of His mellow? What is the chanting? Please satisfy us who are inquisitive." Lord Brahma said, "One should take shelter of the residents of Vrndavana. The Personality of Godhead, has a complexion which is dark like the rain cloud, Who is always youthful, and WHO is magnanimous like the kalpavrksa tree. Repetition the holy name of the Lord is called chanting. Giving up personal sense gratification and engaging in transcendental activities is called devotional service. Gopijanaballabha maintains the whole universe, and svaha is used as power to create this universe. Lord Krsna is the Supreme eternal among eternal. Lord Krsna is life among all lives. Although He is alone, He maintains everyone. He is the Supreme. Anyone who worships Him achieves the immutable perfection of life. Anyone who does not glorify and chant the holy name of Krsna cannot attain eternal happiness.

Lord Brahma further spoke, " I meditated on the Supreme Lord continuously and at last, Lord Krsna, in the form of a cowherd boy, appeared in front of me. Thereafter, when I payed my obeisances, He gave me an eighteen letter mantra with the pranavah in front and ordered me to create. He then disappeared. When I desired to create, I used this eighteen letter mantra in this way: from "ka" water appeared, from "la" earth appeared, from "e" fire appeared, from "anusvar" the moon appeared and from sound of this, the sungod appeared or from the "klim seed" everything above was created. From the word "Krsna",

the sky was created, from the word "ya", air was created. From the word "Govinda", cows were created. From the word "Gopijana," all knowledge was created and from "Vallabha", all human beings (woman and man) were created by me."

ANUKULASYA SANKALPAH PRATIKULYASYA VARJANAM  
RAKSISYATY ITI-VISVASO GOPTRIVA VARANAM TATHA  
ATMA NIKSEPA KARPANYE SADVIDHA SARANAGATI

(HARI BHAKTI VILASA 11/676 VAISNAVA TANTRA)

The six divisions of surrender are, (1) to accept those things favorable to perform devotional service, (2) to reject those things which are unfavorable for the discharge of devotional service, (3) to have the conviction that Krsna will always protect His devotee, (4) to always accept Lord Krsna as ones guardian or master, (5) full self surrender and (6) to always feel oneself meek and humble.

Quoted from the Visnu Purana about how the Grhastha should work in this world.

(1) One should never tell lies even if they sound sweet. (2) One should not explain anybody else's faults to others. (3) One should not take shelter of others. (4) One should not make enemies of others. One should not speak with an unchaste woman or her husband. (5) One should not speak with a liar. (6) One should not speak with a wicked person who habitually criticizes others. (7) One should be in full knowledge of the ultimate destination. (8) One should not take bath in fast moving currents of water. (9) One should not enter into a burning house. (10) One should not climb on a tree. (11) One should not stretch his body or scratch his head simultaneously with two hands. (12) One should not cough while listening to philosophy. (13) One should not laugh very loudly. (14) One should be careful to avoid passing air from the anus. (15) One should not clean his nails with another nail. (Sanatana Gosvami, comments in this regard that one should not remove dirt from one nail with the use of another nail.) (16) One should not chew his nails. (17) One should not write on the Earth with his toenails. (18) One should not look at the sun or moon in an impure condition. (19) One should not jump over the shadow of a worshipable person (demigod, brahmana or a Vaisnava. (20) One should never go alone into a thick jungle. (21) One should not enter into an unknown suspected house. (Sanatana Gosvami explains that one should not touch a dead body or the smoke coming out from burning a dead body at a crematorium.) (22) One should stay away from cut hairs, bones, stool and saliva. (23) One should not face a snake. (24) One should not get up in the morning and continue sitting for a long time without bathing. (25) One should not unrestrictively eat more than he needs. (26) One should not sleep too little, (27) One should not sleep too much. (28) One should not sit on too high of a seat. (28) One should not

sleep on a bed which is too soft. (29) One should not take ice. (30) One should not allow westbound winds to blow upon him. (31) One should not bathe in the morning sun. (32) One should not take acamana with the left hand. (33) One should not be nude while bathing. (34) One should not sleep nude. (35) One should not wear a gumpasa without underwear (kaupina). (36) One should not shake his wet hairs after taking bath. One should not kick anybody with his foot. (37) One should not shake his feet or leg while sitting. (38) One should go around a respectable person. (39) One should not urinate or evacuate while standing or on the path. (40) One should not take out mucus from his mouth while he worships or during an auspicious function such as chanting japa, performing a fire sacrifice or while near a great saintly person. (41) One should not openly insult a woman nor should he touch them. (42) One should not become jealous of women. (43) One should not give them any authority. (44) At the time of thundering in the sky, or on the eighth day of the waxing or waning moon, in an unclean condition, and during an eclipse, a learned person does not study scriptures. (45) One should not speak sweet words in such a way that it would not benefit him. (46) One should not punish others except his own son or his disciple. (47) One should not wear torn or spotted clothes. (48) One should not touch a person who has taken bath. (49) One should take a cloth bath after copulating with a woman or returning from a crematorium. (50) The mouth of a goat and woman are pure. The mouth of a cow and a calf are impure, but when the calf is sucking the nipples of a milking cow, at that time his mouth is pure. (51) If one touches a woman who is undergoing menstruation or one who has just given birth to a child, or has touched a dead body, he should take bath with clothes. (52) In Bhavisya Purana, it is said that if a brahmana does not chant his Gayatri mantras, the king should put him in the sudra section of town. (53) One should not hit someone on his head. (54) At night, one should not eat yogurt or anything bitter and in the daytime, he should not eat barley or corn. (Sanatan Gosvami gives his commentary saying that "It is prohibited to eat lower grains such as barley or corn in the daytime. One should understand that during the daytime, poverty resides in the lower grains and at night, in yogurt and bitter ingredients. One who is knowledgeable follows this properly). (55) Accumulating offenses against the spiritual master are more serious than committing offenses against the demigods. (56) If a cow is grazing in another's field, one should not complain about it to the landlord. (57) If someone is giving charity to the spiritual master, a brahmana or to a demigod, one should not forbid him to do so. (58) One should keep the secrets of others, confidentially. In other words, one should not speak bad about his superiors. (59) Oh, best of the brahmanas, one should not address a sinner as a sinner and he not call him sinless as well. (60) One should not look at the sun while it is rising or setting. (61) One should not look at a nude man or woman, stool, urine, and left over food. (62) One should not touch a crazy man. (63) One should not touch his own wife when she is eating. (64) One should not look at a woman or one's own wife when she is urinating or evacuating. One should not look at his own reflection in the water. (66) One should give up pleading for the mercy of others. (67) One should not glorify his disciple or himself to others. (68) One should not address the Ganges or the Yamuna as rivers and Govardana as a mountain. (69) One should not touch hairs of the dirty parts of

the body. (70) One should not beat the water with his hands or feet. (71) One should not argue with a woman. (73) One should not wake a sleeping person. (74) One should not take a sunbath in the morning sun. (75) One should not touch the smoke from the crematorium. (76) One should not carry shoes in his hands. (77) One should not wash one foot with the other foot. (78) One should not show the sole of his feet to the fire. (79) One should not deceive a brahmana or a Vaisnava. (80) One should not touch any deity with a left hand or a foot. (81) One should not go down into a well. (82) One should not break his promise. (83) One should not trust any animals, snakes and women. (84) One should not pass between two brahmanas or two devotees. (85) One should not mix buttermilk and milk together to drink it. (86) One should not drink milk from a cow which has just given birth. One should wait at least ten days to drink the milk. (88) One should use only two kinds of salt (ocean salt and rock salt. (89) One should not sleep over night under a banyan tree or in a cows barn. (90) After shaving ones head, he should take bath.

These instructions are for ones benefit for improvement in spiritual advancement. If somebody does not follow these instructions, they will be implicated with poverty and disease and will consequently be obstructed on the devotional path.

There are six Gosvamis, Sri Rupa, Sri Sanatana, etc. who were the associates of Lord Sri Krsna Caitanya Mahaprabhu. Whether they are present or they are not present, there is no difference because their teachings will always purify people. They are always addressed as Srila which gramatically used as LaSri which signifies Laksmidevi, wealth, a renounced form, auspiciousness, goddess of learning, dignity, greatness, prosperity, the three objects of worldly existence (religiousity, economic development and sense gratification), intelligence, fame, development and ultimate perfection. Because personalities who are spiritually purified are said to be associates of the Supreme Personality of Godhead, therefore Srila is used for such personalities for their uncommon transcendental knowledge, detachment and austerity.

Sripada Madhavacarya wrote the commentary on the Srimad Bhagavatam. Following the statements on the Srimad Bhagavatam to understand LOrd Sri Krsna with ultimate truth and to spread the influence of devotion to the Vraja dham, Lord Sri Caitanya instructed Sri Rupa and Sri Sanatana. Therefore, to pacify Sri Rupa and Sri Sanatana and to complete their vow of activities, Sri Gopala Bhatta Gosvami, who was born in the dynasty of Vipra bhatta in south India who was also blessed by Lord Caitanya Mahaprabhu an associate of Him had written this wonderful literature.

As in the eleventh canto of the Srimad Bhagavatam, Lord Sri Krsna spoke to Uddhava, "Mad Bhakta puja 'bhyadhikaz" , worshiping My devotee is better than My own worship. Therefore Gopala Bhatta Gosvami was engaged to please Sri Rupa and Sri Sanatana because to explain the glories of devotional service, between the devotee and the Supreme Personality of Godnead is the pleasure of a Vaisnava.

THE ultimate goal of writing scriptures is to bring a human being beyond

the bodily conception of life and to teach Vaisnava etiquette so that one can become purified and go back to Godhead. Although the Vedic literatures are all discussions between different groups of people, still, the ultimate goal is not changed. In all Vedic literature, the Supreme Personality of Godhead, the enjoyer of everything is being described, either in personal form or in impersonal form. In the impersonal form, the Absolute Truth is described as the impersonal Brahman. In personal form, the Supreme is described as the Supreme Personality of Godhead. And in certain places, He is described as Paramatma. As in the Srimad Bhagavatam, the Supreme Lord is described in three categories of realizations- Brahman, Paramatma and Bhagavan. As Srila Jiva Gosvami states in his Krsna Sandarbha, the Brahman, Paramatma and Bhagavan features of the Lord, are all the same one Supreme Personality of Godhead, the source of enjoyment beyond this material world. Whether He is realized as Brahman, Paramatma or Bhagavan depends on the realization of a devotee. Although all three of them are spiritual realizations, Bhagavan realization is the topmost. This Bhagavan realization is directly the realization of the Supreme Lord Sri Krsna. While discussing these three categories of realizations of the Supreme Lord, the living entity who is situated as marginal potency comes in account. Although the living entity is part and parcel of God, who is always active, due to being captured by the material nature he becomes egoistic. Although the living entity is not dead material but a pure living force, still he is suffering in the material world.

The reason the living entity is suffering in the material world is due to Maya, the external illusory energy of the Supreme Lord. Maya forces the living entity to remain in under the modes of goodness, passion or ignorance. Under these modes of nature (goodness, passion and ignorance), he falls into the material conception of life, "I" and thus forgets his eternal relationship with the Supreme Lord. He then becomes attracted to matter such as his body and its expansions and remains eternally in this material world. As long as the mind is engaged in dead matter, the living entity tries to enjoy the material world, but this dead matter is actually the cause the living entity's suffering.

The external potency of the Lord is not cruel because it is the energy of the Lord. Although it tortures the living entity, it is not without good reason. Since the living entity has forgotten the supremacy of the Lord and his relationship with Him, the Lord's external energy, Maya, covers him and tortures him in various ways. This suffering undergone by the living entity will teach him to rectify his fault of forgetfulness of the Supreme Lord. Here a doubt should be presented. Since the living entity is presently in forgetfulness of the Lord, he must have previously been consciousness of the Lord. If the living entity was not conscious of God, how has he come to the forgetful stage? By practicing the spiritual process, one can again become conscious of the Lord, but again he can forget the Lord. It would seem therefore that it is an unsteady platform for the living entity and that there is not real benefit in following spiritual instructions.

To clarify this doubt, the living entities have been divided into two categories according to their natures. One category is the eternally conditioned, which by the will of the Lord remain always in forgetfulness. The second

category is called the eternally liberated souls because they never forget their position and go against the Supreme Personality of Godhead. Both kinds of living entities are described in the Srimad Bhagavatam (3:7:37) in a conversation between Vidura Maharaja and Maitreya Muni. Vidura asked Maitreya Muni how the whole material creation will be annihilated, and after annihilation, who remains in service attitude to Him and after His, who takes rest? In other words, when the annihilation takes place, He takes rest in the causal ocean, and at that time, who serves Him, and who sleeps when he goes to sleep? It means who is eternally engaged in the service of the Lord and who merges in Him at the time of annihilation? In this regard, there is a statement in Kasi-khanda which Jiva Gosvami and Visvanatha Cakravarti Thakur incorporating with Sridar Swami quote this verse which Srila Prabhupada translates in the Srimad Bhagavatam (3:7:37). NA CYAVANTE HI YAD-BHAKTA MAHATYAM PRALAYAPADI ATO 'CYUTO 'KHILE LOKE SA EKAH SARVA-GO 'VYAYAH

"The devotees of the Lord never annihilate their individual existences even after the dissolution of the entire cosmic manifestation. The Lord and the devotees who associate with Him are always eternal, in both the eternal and spiritual worlds."

TATTVANAM BHAGAVAMS TESAM  
 KATIDHA PRATISANKRAMAH  
 TATREMAM KA UPASIRAN  
 KA U SVID ANUSERATE  
 (SRIMAD BHAGAVATAM 3:7:37)

"Please describe how many dissolutions there are for the elements of the material nature and who survives after the dissolutions to serve the Lord while He is asleep."

With this question, we can understand that there are two categories of living entities. "PARATATVA JNANA-SAMSARGA ABHAVA MAHA",

The forgetfulness of the Supreme Lord is said to be Paratatva jnana samsarga bhyava which means "to forget the Absolute Truth is mainly due to the lack of proper association. This lack or absence is divided into two-1) a lack of mutual reciprocation and 2) lack of association. Lack of association is further divided into three-a) previously unconscious, b) nonexistence caused by destruction, c) absolutely non existence. In other words, whatever absence was experienced before the existence of some substance of an object it was called Pragbhava, or previously lacking consciousness. Any experience which was gotten after the substance was created and destroyed.....

One should make the goal of his work to attain the object of perfection. If it is said, "you have sufficient wealth in your house", as a poverty stricken man, after hearing this, makes a great endeavor to attain it and at last becomes successful.

It should be understood in a similar way on the spiritual platform. The conclusion is that one should know the subject matter properly and act upon it to attain it. If the living entity was not eternal he would not become attached to performing devotional service and experience of the realization of the Supreme Personality of Godhead. For example, a person may have a golden necklace around his neck, but due to certain circumstances, he forgets about it. If, however, somebody reminds him that he is wearing the necklace, then the person realizes it also. This example is appropriate here. Srila Jiva Gosvami gives his tika to verse seven in Bhakti Sandharba, saying that Yogendra told King Nimi, "Oh King, as long as firm faith in the Supreme Lord does not arise in the heart of the living entity, until that time, one should offer his body, mind and words, by acting according to the Vedic instructions. One may say that the living entity has been suffering in this world of duality due to his lack of enthusiasm to realize his own identity. Therefore he is suffering with fear, distress, etc. in different ways. Just as due to ignorance, a person thinks a rope to be a snake, but when he realizes that it is a rope, the illusion that it is a snake does not remain anymore. Similarly, when the living entity becomes ignorant as to his own identity, he identifies with his body and thinks that he is not a spirit soul but a material body, therefore for him, the body becomes the soul, thus fear covers him. Therefore, the question can be asked, "What is the function of the illusory energy for which the living entity has to perform devotion to God. How does the living entity come to the platform of ignorance-is it by himself or by the influence of the illusory energy? The answer to this, it can be said, is that it is done by himself because it is the nature of the living entity to become forgetful, and by being reminded, he comes to knowledge. Forgetfulness is the nature of the living entity. If somebody says that this forgetfulness is caused by the material nature, this is practically impossible because Maya is dead matter and the living entity is active and full of knowledge. Knowledge can overcome the ignorance, but ignorance cannot overcome knowledge. Therefore, it is impossible for Maya to cover the identity of the living entity. Specifically, Maya is the energy of the Lord who is also known as the external energy. The energy is always under the shelter of the energetic, but is never independent, and it always stays under the shelter of the Supreme Lord. Even though Maya is the energy of God, it is not able to cover the constitutional position of the living entity, but it acts under the direction of the Supreme Lord. Maya, the external energy of the Lord is not cruel, therefore. Maya does not cover the living entities identification for no reason. Maya shows her influence upon one who is against the supremacy of the Lord. Therefore, as long as the living entity does not give up his rebelliousness against God, he does not become free from the covering of the illusory energy. The Supreme Lord is the only one who can free the living entity from fear and the covering of his own identification. Therefore, an intelligent person should surrender to the Lord through devotional service by which he can attain the mercy of the Lord, and thus Maya can also be liberated. Therefore Krsna says in the Bhagavad-gita:

DAIVI HY ESA GUNAMAYI  
MAMA MAYA DURATYAYA

MAM EVA YE PRADADYANTE  
MAYAM ETAM TARANTI TE

Bhagavad-gita (7:14)

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

The external energy of the Lord causes the living entity to accept false things as true and true things as false, happiness as distress and distress as happiness. Just like a magician, when he performs magic, he does not fall into illusion, but he puts everyone else into illusion and makes them laugh and cry. Unless one takes shelter of the lotus feet of the Lord, it is difficult to get the wealth of knowledge and detachment and to break open the covering of Maya. When the living entity vows to not engage in any activity except pure devotional service to the Lord and feels satisfied in this service to Him, he is called an unalloyed devotee. This can only be achieved by taking complete shelter at the lotus feet of the genuine spiritual master. If somebody has pleased his spiritual master properly, he is qualified to have pure bhakti at the lotus feet of Lord Krsna. The goal of human life is to make a vow in such a way that it pleases the Supreme Lord Sri Visnu. This can only happen when someone develops some transcendental taste for His transcendental narration. When somebody develops that taste to hear about the devotional service to the Supreme Lord, then he develops transcendental qualities, which is the symptom of doing devotional service. In verse 5:18:12 of the Srimad Bhagavatam it is stated that a devotee develops the qualities of demigods, by which all of the associates of the Supreme Lord such as the demigods and Garuda become very friendly with this devotee. When someone's mind becomes purified, he can engage in devotional service to the Lord without deviation. In Srimad Bhagavatam, 1:2:7, it is stated that if somebody engages in devotional service to the Supreme Lord, then knowledge and detachment automatically come to him. Therefore, in the Srimad Bhagavatam (1:2:8), it is stated that if any service does not bring about attachment to hearing about Vasudeva, the Supreme Lord, it is just hard useless labor. As in Srimad Bhagavatam (1:2:8), it is called Srama eva, which means desirous service to the Lord. This takes one to the heavenly planet which perishes in due course, because when a sakama devotee does any function for the Lord which takes him to heaven, in due course, he has to fall down into this material world. This is just as vegetation is caused by rain. It is grown, maintained and destroyed in due course. Similarly, all sastric subjects such as yajna, etc. take one to heaven. That is the meaning of "hi". The word kevala also shows that the path of renunciation is also useless if it is bereft of devotional service. Just by becoming desireless and performing some spiritual function is not beneficial alone. If somehow or other one is able to achieve knowledge, that is also not steady. The word "hi" means that if someone has spiritual devotion to the Supreme Lord, he gets the topmost benefit, which is to develop the transcendental qualities within himself. Narada Muni says to Srila Vyasadeva in Srimad Bhagavatam (1:5:12) that knowledge without designation is also able to give self realization. Srila Jiva Gosvami says that some people accept that the

result of religiosity is economic development, and economic development results in sense gratification and once somebody's senses are satisfied, that is the end of following a vow of religiosity. This kind of understanding is illusory because the result of dharma is not artha (wealth, money), because the test of real dharma is that it frees one from the repeated cycle of birth and death. If it does not do this, it is not real dharma. The real purpose of religiosity is not to increase economic development, sense gratification, etc. but to learn how rare it is to achieve a human birth and how all of the senses are used to satisfy the Supreme Lord. In other words, one must realize ones human goal of life. Otherwise, ones human existence in this world is useless. As it is stated in the Bhakti sandharba 15, quoted from the Skanda Purana, Reva Khanda,

NISCALA TVAYI BHAKTIR YA SAIVA MUKTIR JANARDANA  
MUKTA EVA HI BAKTAS TE TAVA VISNO YATO HARE

(BHAKTI SANDARBHA 15 SKANDA PURNA)

"Oh Lord Janardana, whoever has unalloyed devotion to You is said to be a liberated person. Oh Visnu, therefore, any person who does real devotion to You is addressed as bhakti and is really liberated."

Taking a vow to perform devotional service is to engage in unalloyed devotional service. Therefore, the result of dharma cannot be an increase in wealth or an increase in sense gratification. If it is so, one should not engage in spiritual activities. Therefore, the real meaning of religiosity is not sense gratification nor the attainment of the heavenly atmosphere, but rather to attain the abode of the Supreme Lord which is full of bliss and eternity.

For example, in the previous birth, Prahlada Maharaja unconsciously performed a fast on Lord Nrsngadeva's appearance day (Nrsnga Caturdasi fast). In his previous birth, Prahlada Maharaja was a young brahman boy. His character was loosened due to association with a prostitute and he become sinful. One day, he had a quarrel with that prostitute and due to that he had to fast. Due to destiny, that day happened to be the appearance day of Lord Nrsngadeva, and was the day for fasting for Nrsngadeva. He did not know how to observe that Nrsnga fast. Even though he performed it unconsciously, he achieved the result that a person whould achieve by fasting on Nrsngadeva's day with devotion, and in his next life he became a great devotee of Lord Nrsngadeva as Prahlada Maharaja.

Another merit was attained by a hawk who was chased by a dog around the temple and got the result of performing a parikrama (circumambulation). When the hawk was attacked by a dog, this hawk, due to fear started running. Since it ran around the temple, it got the result of circumambulating the temple of the Supreme Lord. By doing so, he achieved the supreme liberation, the supreme abode in Vaikuntha. Similarly, if a rascal pays obeisances unto the Supreme Lord, referring to somebody else (like in the case of Ajamila), they attain the result of performing obeisances and praying to the Supreme Lord.

////////////////////from the padma purana////////////////////

Whatever one sees in this world is governed by the Supreme Lord. He is everywhere. He is present in this universe in the form of holy places. Lord Siva says to his wife Parvati about the holy places in which first is Puskara ksetra, 2) Varanasi which give liberation to everyone, 3) Namisaranaya, the place where all of the holy puranas were spoken, 4) Prayaga, where all the sages brought all of the scriptures which were retrieved from the ocean, and 5) the transcendental holy place of the Lord is the chanting of the holy name of the Lord. None of the holy places existing have ever been better nor will they ever be better than the holy name of the Lord. In Kaliuga, the holy place named Dvaraka, where Lord Krsna ruled before, if anybody goes to that place, he achieves liberation. If anybody goes to Jaganatha Puri, he becomes free from all kinds of sins and achieves the abode of Lord Visnu.

Saunaka Rsi asks Suta Gosvami about achieving initiation of the Supreme Personality of Godhead. Suta Gosvami related the conversation between King Dilipa, the great grandfather of Lord Ramacandra and Vasistha, the family priest. Vasistha then told King Dilipa about the conversation between Narada Muni and Lord Brahma in which Lord Brahma told Narada about his conversation with the Supreme Personality of Godhead who said that everyone, whether he was a brahmana, ksatriya, vaisya, sudra or woman, all are authorized to chant My glories with devotion. Whether he is full of distress, inquisitive, looking for money, or he is searching for knowledge, everybody can take shelter at my lotus feet by chanting My holy name and I will fulfill their desires. The hymn or mantras should not be revealed to those who are not initiated, who are atheistic non devotees, who are very lusty and angry and arrogant, and who have no faith in Me. Anybody who serves Me with unalloyed devotion should be given mantras of Me. One should consider the time, place and circumstances and auspicious moments to give a mantra to the qualified person (this is in reference to the Gayatri mantras). One should not converse with nonvaisnavas and one should not worship demigods, but should surrender and chant only one mantra, that is of the personality of Godhead Who is present everywhere, Who is the ocean of mercy, Sri Narayana Himself, who controls all the demigods. Lord Brahma stated, "O Supreme Lord, You are the father, mother, spiritual master, the one in charge, the friend, brother, the ultimate liberation, the shelter and the best friend of all living entities. I am Your servant and Your son. Oh ocean of mercy, please narrate to me now, the process of initiation to benefit all humanity."

The Supreme Personality of Godhead narrated, "O son, now listen and I will tell you the process of initiation where one should take shelter of a perfect teacher and serve him properly. The teacher should be fully equipped with Vedic knowledge and should be a devotee of Lord Sri Visnu without envy. He should know all the mantras properly, and should be following a bona fide disciplic succession. He should be expert in knowing about the Supreme Personality of Godhead, and should be following sadhana bhakti properly. He must be twice born and have no worldly interest, being free from attachment, anger and greed. He must have a divine character, in the mode of goodness, and must desire liberation himself and also desire to help others attain the same goal. One should approach such an acarya with folded hands and be controlled by him. If one depends on such an acarya, he will become well qualified. If one allows

himself to be controlled by the spiritual master, he will naturally become a qualified disciple. If a teacher sees a qualified disciple who is searching for a perfect bona fide spiritual master, he will impart the secret mantras unto him. Whether it is the Dvadasi (the day after Ekadasi) or some other proper Vaisnava day with consultations for initiating the candidate, he should purify the candidate with pancamrita (milk, ghee, yogurt, honey, and sugar water mixed together) and give him a Tulasi leaf to eat, and put sandalwood on his forehead properly and according to the Vedic rules, one should perform a fire sacrifice and the acarya should start chanting mantras in this way. Oblations should be thrown into the fire, either 108 times or 1008 times with auspicious Vaisnava mantras. Then one should chant the Purusa sukta (prayers offered by the demigods to Lord Visnu in the milk ocean) and pour ghee into the fire. Then he should teach the candidate how to put on tilaka properly which goes from the tip of the nose to the forehead. Then the acarya should explain the meaning of the mantra to the disciple and give him specific devotional activities. In this way, after properly receiving the mantra from an acarya, he should worship him with proper ornaments etc. O best of the demigods, in this way, if a Vaisnava guru initiates a disciple, that disciple becomes a Vaisnava, the best of all. O Narada, let me tell you the truth again and again, that the Supreme Lord Narayana repeatedly explained this process of initiation to me, personally, for the benefit of all humanity.

Once Lord Brahma asked the Supreme Personality of Godhead about the Vaisnava qualities and symptoms. Lord Sri Visnu replied to Lord Brahma, stating that He was unable to describe all of the qualities of a Vaisnava even He would speak for ten million kalpas (10,000,000 times 1,000 yugas). He said, O Lord Brahma, I cannot even live for a moment without Vaisnavas. They are My best friends. Those who are free from lust, anger, arrogance, violence, greed, delusion, are Vaisnavas. Vaisnavas are merciful, who are interested in the welfare of all living entities, who speak the truth only, who are interested to instruct others about the goal of life, who follow the Vedic instructions as a way of life, who are worshipping and serving their spiritual master, who see every living entity as equal to him, who welcome and respect guests, who are expert in Vedic knowledge, who have a nice service attitude toward the twice borns, who control their senses, who are not attached to other men's wives, who always follow Ekadasi fasts with devotion, who always sing My glories properly, who respect the demigods, who put Tulasi garlands on themselves after offering it to the Lord, who are decorated with tilaka all over their body, who worship Me always, who have a tilaka made out of the mud from the root of Tulasi, who have Tulasi wood paste on their face after offering it to the Lord, who like to take bath in the Ganges, who become pleased hearing the name of the Ganges, who know and speak the glories of the Ganges, who have Salagram Sila in his own residences, who study Srimad Bhagavatam, who cleanse My own place, who offer Me a ghee lamp, who build Me a new temple, who take me on procession, whoever drink and place on his head the water emanated from My lotus feet, and after offering Me some foodstuffs, eats them, who distributes foodstuffs and drinks to the needy people, who are engaged in worshipping and serving cows, who help the helpless, who have no interest in criticizing others- these are all called Vaisnavas. Vaisnavas only have good qualities; they do not

have any bad qualities. O Brahma, what else can I say, those who worship Me properly through devotional service, who see the wealth of others as useless are certainly all Vaisnavas.

While circumambulating Lord Siva, one should not go across the drain?????? of Lord Siva. If one does so, the worship to Lord Siva becomes fruitless. If one circumambulates Lord Sri Hari, even once, his life becomes perfect. If one circumambulates Lord Sri Hari twice, he attains the position of Lord Indra and at last becomes liberated from all sins and enters into the kingdom of Madhava. One who circles a conch filled with water around Lord Sri Kesava in the temple, he becomes glorified, even by the demigods. If somebody offers seven obeisances to Lord Sri Kesava, all of his sins are destroyed into ashes. If somebody pays obeisances to Lord Sri Hari, falling straight on the ground, whatever merit he achieves, I (Vyasadeva) am unable to describe. After paying obeisances, whatever dust remains on the body of that devotee, for that long he will remain in the abode of the Supreme Lord. Anybody who takes a garland which has been offered to the Supreme Lord and gives it to other devotees, he is called a real Vaisnava. Food offered to the Supreme Lord is very rarely achieved and is hankered for by the demigods, what to speak of the human beings because it removes all sins. Anybody who has smelled the fragrance of the Tulasi leaf, immediately becomes freed from any difficulties he has in his body. Anybody who accepts the carinamrita of the Lord (on his head or in his mouth), with devotion, all of his offenses are destroyed and he has taken bath in all of the places of pilgrimage. Such a person does not die untimely and all of his diseases are removed if he takes the water offered at the Lord's lotus feet and touch it to his head. As one can become free from diseases by taking the correct medicine, in that very way, if one takes the water which has washed the two lotus feet of Lord Visnu, all of his sins are destroyed. This water should be mixed with the Tulasi leaves which have been offered to Lord Visnu. One becomes free from the sin of the killing of a brahmana and attains the abode of Lord Visnu by drinking carinamrta. Whatever results one achieves by donating a mountain of gold, the same results are achieved by drinking Sri carinamrta. If one donates one million horses in charity and donates the whole seven islands, whatever merit is achieved is achieved just by drinking carinamrta. So much merit can be attained by drinking carinamrta which cannot be attained by doing other spiritual activities, because just touching carinamrta, one can be immediately liberated. Anybody who takes carinamrta, does not take another birth and anybody who eats food offered to the Lord, all of his sins are removed and if he eats with devotion, he goes to the abode of the Supreme Lord. Because food offered to the Lord is very rarely achieved, O best of the Brahmanas (Suta Gosvami says), all of the sins walk out from his body. If anybody worships the Supreme Lord, even without following rules and regulations, if he has devotion to the Supreme Lord, He becomes very pleased with the worshipper and achieves the same merit which is achieved by a person who worships him according to scriptural rules and regulations. The Supreme Lord does not become pleased even if a person worships Him according to scriptural rules and regulations, but without devotion. The essence of knowledge is devotional service, and the root of devotional service is the Supreme Personality of Godhead, therefore, anybody who wants liberation must worship the Supreme Lord Hari, but this should be

done with full faith. If one has a devotional attitude, he can even worship just by using only water and go to the abode of Lord Sri Visnu because Lord Sri Visnu is depending on the devotee's devotion.

The result of performing the Ekadasi fasts is directly described by the Supreme Personality of Godhead. No one else besides Him is able to describe such a great merit. In the beginning of creation, the Supreme Lord created a personified sin, Papa Purusa to destroy the dirty mentality of the living entities. He was put in charge of the sins of the killing of a twice born, sins of drinking wine, of stealing gold, the sin of enjoying the wife of the guru, the sin of disobeying the Vedic instructions, killing of a woman, the killing of a cow, performing an abortion or having an abortion, enjoying another's wife, killing of his own friend, killing ones dependent, becoming disobedient to the husband, criticizing his own qualified guru, selling his own daughter, after giving the faith to someone, not following it, for such class of sinners, the sin personified takes charge and sends them to a hellish planet. Since such people do not follow My orders, they suffer in hell such as Raurava hell (naraka) by the order of Yamaraja.

Once the Supreme Lord mounted upon Garuda and proceeded toward the abode of Yamaraja to remove the distress and suffering of living entities there. Seeing Lord Narayana arriving at his place, Yamaraja, the son of the Sun god properly worshipped Him with incense, etc. with happiness. After being worshipped, Lord Sri Visnu, Who is the Lord of everyone, sat down on the seat made of gold. After being seated, the Supreme Lord, hearing the pitiable cries coming from the southern direction, spoke to Yamaraja, asking him where this cry was coming from. Yamaraja said, O Supreme Lord, those people who break religious principles on the earthly planet come here to suffer in hell. They are suffering here due to their own karma. One who eats the fruits of the tree of sin, suffers greatly which makes them cry loudly for their own sins. Hearing this from the son of the sun god, the lotus-eyed Supreme Lord immediately proceeded toward the crying sinful people. Seeing them suffering in a ferocious hell such as Raurava, the Supreme Personality of Godhead thought to Himself, within His heart about their welfare. I have personally created all of these living entities

In the northern direction of India, where the Himalaya is situated, among 125,000 hills, there is a greatly meritorious hill called Bhadarika asrama where Nara and Narayana sat and performed tapasa. On this mountain, Lord Siva describes that the Supreme Personality of Godhead, with matted hairs, was performing tapasa to show the living entities how to perform the purificatory process. He is being worshipped for six months out of the year by human beings and the other six months, He cannot be worshipped by human beings because it is all covered with snow. The demigods who perform austerities there, worship Him. Anybody who goes to visit Bhadranaatha, becomes free from millions of sins. One who takes bath there in Alakananda there, in Ganges there becomes free from great sinful activities. Once, I (Lord Siva) personally clothed went there to perform a particular austerity. The Supreme Personality of Godhead personally appeared near me saying how pleased He was and asked me to ask a boon. He said, "O Siva, anything you desire, I shall give you." Lord Siva replied, "If you are so happy with me, O Supreme Lord, please award me two kinds of boons if You desire so. Let me have Your pure

devotional service and let me become Your topmost devotee. Everybody should understand that I am Your devotee. The second boon that he asked was, O Lord, by Your mercy, let me have the power to give liberation to my devotees. Let me become famous as a Visnu bhakta. Anybody who performs austerity for me, let me give him the boon of liberation, O Supreme Lord. Although my whole body is smeared with dirty ashes, still let me become positively famous in this world by Your great mercy."

One who listens to the glories of Tulasi devi becomes purified by removing all of his sins and achieves liberation without a doubt. Anybody who plants a Tulasi in his own house, that house becomes free from sins. Just by seeing Tulasi, one undoubtedly becomes free from the killing of a brahmana. One who worships Lord Sri Hari in the month of Kartika (October-November), with Tulasi leaves specifically, he becomes very happy. Of one goes around Tulasi, even once, he becomes free from all sins. If a person who is born in a Sudra family wants to become purified, he has to give charity for a long duration of time, but if one worships the Supreme Lord with Tulasi leaves, he becomes purified and free from sins. Therefore, Tulasi worship is a great meritorious function. Haridvara is a greatly meritorious place of pilgrimage where all great saintly persons, sages among the demigods and sages among human beings, plus all of the Manus reside. This tirtha has been existing since Satya yuga. This Ganges emanated from the lotus feet of Lord Sri Visnu and Bhagiratha brought this Ganges through Haridvara to liberate all of his ancestors. Narada Muni then asked, "Please tell me who is that Bhagiratha who brought this Ganges to deliver all living entities, because wherever this Ganges flows that place becomes a meritorious place? If anybody chants 100 names of Ganges or 100 hundred times "Ganga" he becomes free from sins and attains the abode of Lord Visnu. How did he bring the Ganges? Please tell me of his activities." Lord Sri Siva replied, "Previously, there was a greatly truthful king named Hariscandra who had a son named Rohita, who was a devotee of Lord Sri Visnu. His son was \_\_\_\_\_ who was also very religious and he had a son named Subahu, who had a son named Gara, who was also a very religious person. Due to certain circumstances, he become distressed due to not having a son. While wandering about, he came to the asrama of Bhargava who awarded him the benediction of a son whose name was Sagara, who was cared for by Bhargava himself who taught him all kinds of military art as well as Vedic knowledge." When Narada Muni requested Lord Siva to completely narrate the history of King Sagara, Lord Siva began, "Sing Sagara married two wives and he performed great austerities to burn his sins. Being pleased with him, Sage Aurava gave him a boon, saying that he would received six thousand sons at once and only one would become austere. He will carry on the dynasty. In due course of time, one pumpkin like thing took birth in which there were children and they grew very quickly. By drinking the milk of cows and their own mother, they started growing very strong. One boy named Pancajana became the king. His son was Ansumana, who was very strong, and he had a son named Dilipa who became Bhagiratha, who brought the Ganges to this earthly planet by his great austerities. After great austerities, the Supreme Lord released the Ganges to him, which came down to this world where Lord Siva caught hold of her and due to great austerities again, Lord Siva released her.

Thus the Ganges came down to Haridvar which became a great place of pilgrimage which is even rare to the demigods. Anybody who takes bath in Haridvar and sees Krsna and circumambulates Him, he never achieves any material miseries, and many kinds of sins, including the killing of a bahmana become destroyed. Once, I (Lord Siva) went to see Lord Sri Hari in Haridvara where, by the influence of this great place, I achieved the form of Visnu. If anybody goes to that place to see Lord Hari, whether he is a man or a woman, they achieve the four armed form and attain the abode of Visnu. This is just by seeing Lord Hari there. Whether one is desirous of material things or desirous of liberation, he must go to Haridvara where the Ganges flows. By taking bath in the Ganges and drinking its holy water, a person undoubtedly achieves liberation. Just by seeing, just by praying to, just by touching, just by bathing in it (Yamuna), one immediately achieves liberation. As long as one does not see or take bath in the bluish water of the Yamuna, who is the daughter of the sun god, he carries on wandering in different species of life in this world and remains diseased and dies. Lord Siva continued, "It is rarely available, even to the demigods to take bath in Prayaga where the Ganges, Yamuna and Sarasvati combine. This place of pilgrimage has never existed before and will not be constituted in the future as long as all of the planets like the sun and moon remain in the sky. Prayaga is the best place of pilgrimage. One who takes bath early in the morning in Prayaga becomes free from all great sins and achieves the topmost destination. After taking bath, one should give a little charity to the poor. One who goes to Prayaga and takes bath and sees the banyana tree there becomes free from the killing of a brahmana. This banyana tree is named as an imperishable banyan tree which has existed for milleniums because Lord Sri Visnu has slept on its leaf at the time of annihilation. One who worships Lord Sri Visnu becomes very happy. All the saintly persons and demigods live there. Therefore, anybody, whether he has killed cows, or is a low born person or he is a criminal or a dirty minded person, the killer of a child, the killer of a brahmana, anyone who bathes there, achieves the four armed form and lives in Vaikuntha dham. Anybody who takes bath in Prayage, in the month of Magha, no one can account his merits. Lord Narayana awards him liberation. Just as among the planets, the Sun is considered to be the supermost and among the stars, the moon is considered to be the greatest. In that very way, the month of Magha (December-January) is considered to be the very best in Prayaga.

Whether it is a leaf or manjari or seeds or roots or branches or bark-anything which emanates from Tulasi is purifying, even the clay or mud of it. Anybody whose body is burnt with Tulasi wood, after putting a paste of Tulasi wood on his body, then he will not return again to this world. Even if one piece of Tulasi was there while cremating ones dead body, he becomes free from millions of sins. If the dead body was washed with Ganges water, then he achieves unlimited merits. One who burns frankincense on the fire of Tulasi wood, he achieves the result of performing an Agnistoma. One who cooks food to offer to the Supreme Lord with a Tulasi fire, he achieves the merit of performing one hundred sacrifices and donating one hundred cows. When he offers that food to the Lord, that food becomes equal in quantity to Mount Sumeru to the Supreme Lord. Anybody who offers a lamp to the Lord, lit with the fire of Tulasi, one lamp becomes like one thousand lamps to the Lord. Anybody

who offers a paste made of Tulasi wood to the Supreme Lord, he becomes qualified to achieve the mercy of the Lord. In Kaliyuga, if any person daily puts the paste of Tulasi wood on the body of the Supreme Lord with devotion, he enjoys with Lord Sri Hari. If anybody has clay from the root of Tulasi on his body and worships Lord Sri Visnu, he achieves the merit of donating one hundred cows and the merit of serving the Lord one hundred times on that day. Anybody who worships the Supreme Lord with the soft manjaris from Tulasi and with flowers, his worship is extended as long as the sun and moon show their light on this planet. In anybody's house where there is a garden of Tulasi, by touching it or looking at it, one becomes free from the killing of a brahmana and all of his sins become nullified". Lord Siva continued, "O Narada, anywhere Tulasi is found, the Lord of the universe, Lord Sri Hari resides there happily. There is no poverty in his house and there is no misery caused by separation from his relatives. There is no misery, there is no fear, and there is no disease in that house. Tulasi is always meritorious, especially in places of pilgrimage. If anybody takes bath in Bennares, whatever merits he gets, one hundred times more merit can be achieved in Kuruksetra. In Prayaga or Naimisaranya, he achieves one hundred times more merit than in Kuruksetra, and ten million times more merit than all of this is achieved by a person who worships Salagram Sila. All kinds of sins are washed if somebody is worshipping Salagram Sila.

Neither by studying Vedic literatures, following their rules, performing sacrifice, traveling to millions of places of pilgrimage, fasting on many occasions, or worshipping the demigods, can one cannot achieve liberation unless he observes Trisprsa Ekadasi. The Supreme Personality of Godhead created His own day for everyone's liberation. Specifically in Kali yuga, one must observe this Trisprsa Ekadasi because practically everyone is engaged in sense gratification, trying to satisfy their senses and they are bereft of following any rules and regulations or meditation on the Supreme Lord. Practically all are lusty, and interested in looking for sense objects, but even to them, the Trisprsa is able to award liberation. Previously, the Supreme Lord, who is in the milk ocean, spoke to me (Lord Siva). When I payed obeisances to the Lord, He spoke to me, saying that anybody who observes Trsprsa Ekadasi (Ekadasi, Dvadasi and Trayodasi combined), even if they are engaged in sense gratification, they will be liberated, having become free from all sinful activities. Specifically, if this Trsprsa Ekadasi falls in the month of Kartika, it removes unlimited sins. Even if a person is a murderer, or has even killed a brahmana, he immediately becomes freed from such sins. This Trsprsa fasting removes all faults and unlimited sins from a person in Kaliyuga. Even if a person is interested in trimarga (religiousity, economic development and sense gratification-dharma, artha, kama), they immediately become free from such by the mercy of trsprsa. By observing such a fast, one becomes unlimitedly happy. Physical and spiritual strength increases and he cannot be disturbed or destroyed, by any amount of weapons. Neither by taking bath in Prayaga nor in Varanasi nor by taking bath in Gomati River, nor by bathing in the Krsna river, can one achieve liberation. O best of the brahmanas, Narada, without observing Trsprsa Ekadasi or bathing in the above mentioned rivers, he achieves liberation, but just by observing this Trsprsa Ekadasi within the house, one can have all of his desires fulfilled and ultimately achieve liberation. This liberation

is very rarely achieved, even to a renounced person, but a person who performs Trsprsa Ekadasi properly, can immediately achieve liberation. Then Narada Muni asked how one can observe Trsprsa fasting by which one can be liberated presently. If the Ekadasi is mixed with Dasami, it is said to be increasing the strength of demons. Therefore, the Supreme Personality of Godhead encourages all of His devotees not to observe this particular Ekadasi or even Trsprsa Ekadasi if it is combined with Dasami day because it takes away one's duration of life and physical strength. Just as a woman who is passing through menstruation can remove a person's knowledge, strength and decrease the duration of life, in that very way, Ekadasi which is mixed with Dasami can remove all of this. If anybody observes Trsprsa Ekadasi, all of his millions of sins are removed. Trsprsa signifies Ekadasi in the morning, Dvadasi in the day time and in the last portion of night is Trayodasi. If this day is free from Dasami, that removes all kinds of offenses and will award ultimate liberation. Anybody who has observed Trsprsa Ekadasi which is mixed with Dasami, he has knowingly drunk very strong poison. Therefore, one should not observe Ekadasi which is mixed with Dasami day. This is directly spoken by the Supreme Lord. Anyone, if he observes Trsprsa or Ekadasi mixed with Dasami, then whatever merits he has acquired for millions of births come to an end and then instead of going to heaven, he goes to a ferocious hell. Therefore, one should carefully analyze the fasting days. If one's whole life's merit can be turned into nil, just by observing an unanalyzed Ekadasi (observing the Ekadasi on the wrong day), then why does he not take care to observe the day of the Supreme Lord properly. After worshiping the spiritual master, one should remain awake over night on the correct fasting day, singing, dancing, and chanting japa nicely and great worship the Supreme Lord. At the last portion of the night, one should give water to the Supreme Lord, take bath properly according to the rules and regulations, one feed a twice born. Whatever merit one achieves by going to the millions of places of pilgrimage and performing millions of sacrifices, the same merit can be attained by performing one Trsprsa Ekadasi properly. Even ksatriyas, vaisyas, sudras, and what to speak of brahmanas can observe this Krsna fasting properly and all of them can achieve liberation without a doubt. As the twelve letter mantra (om namo bhagavate vasudevaya) is described as being the king of all mantras, in that very way, among all fasting days, Trsprsa Ekadasi is said to be the king or leading fast day, because the Supreme Personality of Godhead created this previously. Even if a person is going to fall into hell, just by the observance of Trsprsa, or the day of Lord Hari, Ekadasi, one's destination can be changed. O best of the brahmanas, anybody who wants to be liberated and be free from all amounts of sins, should follow Lord Krsna's instructions, that under proper guidance, he should observe Ekadasi. Anybody in Kaliyuga, who, after knowing of Trsprsa, does not observe it, his existence in this world is useless and at last, after death, he becomes a hobgoblin and has great difficulty in getting out of this material existence. Anybody who chants the thousand names of Lord Sri Visnu, whether he is a brahmana, ksatriya or vaisya, sudra or woman, he achieves liberation. While existing in this world, he becomes equipped with all kinds of facilities which includes wealth. Even if one chants one verse or only a half verse of these thousand names of Visnu, just by chanting with faith, he

can cross over this material existence.

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(SARPAYA SARPA BHADRAM TE GACHA SARPA MAHA VISAH  
JANAME JAYASYA YAJNAYTE ASTIKA VACANAM SMARA  
ASTIKASYA VACA SATVA YAH SARPO NA NIVARTATE  
SATDHA BHIDYATE MURDHNI SINSA VRKSA PHALAM YATHA  
(ADI PURANA)

[(If anyone is frightened of snakes or cobras, then he should chant the following mantras)] (O great snake full of poison. Please go away from here remembering the words of Astika Muni who performed the sacrifice of Janmanjaya, the son of Pariksit Maharaja. If any snake does not go away by hearing the names of Astika Muni, then his head is turned into one hundred pieces just as when a tree's fruit falls to the ground, it breaks into pieces.)

PARAM SAHASRA NAMAKSAM TE PATHANTI MANISINAH SARVA PAPA  
VINIRMUKTAS TE YANTI HARI MANDIRAM  
PADMA PURANA, UTTARAKHANDA, 72/12

Anybody who chants these thousand names becomes free from all kinds of sins and goes to live near Lord Sri Hari. These purified thousand names of Visnu are very dear to His devotees and anybody who chants them with devotion, specifically in the morning, they achieve a good duration of life and the wealth in their house increases. Anybody who remains awake at night and chants these thousand names, achieves liberation. If anybody chants these thousand names, and for each name offers a Tulasi leaf at Lord Visnu's lotus feet, he achieves the result of performing one million sacrifices. Either while walking, while sitting, or anywhere one can chant these names and he achieves the same results from Lord Sri Kesava.

According to Padma Purana, Uttarakhanda, in the section on the glories of Kartika, it is stated that Lord Sri Kesava becomes very pleased by performing meritorious functions. If one goes to take bath in all of the places of pilgrimage of this universe, gives all kinds of charities as is possible, gives unlimited cows in charity, performs all kinds of sacrifices with money or lives in the Puskaraksetra or Kuruksetra, or even lives on the Himalaya which is covered with snow or lives in Mathura Ksetra or lives in Varanasi ksetra, or lives in Sukara ksetra, performs all kinds of austerities, such a person is not as pleasing to the Lord as a person who observes the Kartika (October-November) month fast. When Lord Siva was asked by his son Kartikeya about the four yugas, Lord Siva replied, "Satya-yuga is dominated with brahmana qualities; Treta yuga is dominated with ksatriya qualities, Dvapara yuga is dominated by vaisya qualities and Kali yuga is dominated by Sudras. Those people who are faithless, who are dirty in their hearts, who are sinful, who are atheistic, whose minds are not steady, who are controversial, these five people cannot get the results of observing the places of pilgrimage. In Kartika, a person should always get up early in the morning and take his bath and then he will become free from all sins. O six faced Kartikeya, there are four kinds of baths: one by air, one by water, one by mantra and another one is early morning. Taking bath with air is the bath when dust is blown by the cows hoof prints and taking bath in the water is taking bath in the

oceans, lakes, etc. Mantra bath (Brahma bath) is taking bath by chanting mantras for purification. And a transcendental bath is to take a bath by staying under the sun. Of all kinds of baths, taking bath with water is said to be the best and is meant for brahmanas, ksatriyas, vaisyas, etc. \_\_\_\_\_ .... chanting mantras, but for women, sudras, children, for young women, for old men and for uniks, there is a system for taking bath quietly, without chanting mantras. Everyone's sins are removed by taking bath early in the morning. The month of Kartika is said to be the month of Vaisnava and the best of all and 330,000,000???? demigods, especially in Kaliyuga, live in Vrndavana. O greatly fortunate one, if one comes to a transcendental land (Vrndavana) and takes bath early in the morning in the Yamuna, he becomes completely purified. If somebody has taken a vow of performing Kartika fast, he should not eat eatables from others. If somebody gives up eating in others houses, then he gets the results of performing a candrayana fast. One should not use oils and ointments in the month of Kartika. One should not take honey. One should not eat out of bell metal plates or pots. One should not eat low class grains. If somebody eats meat in the month of Kartika, he becomes a demon in his next life. If somebody does not follow the rules of Kartika, then he takes birth as a worm in stool for six thousand years. If somebody, after getting liberation from these two above forms, one takes birth in his next life as a stool eating pig in a village. Therefore, one should be careful in eating during the month of Kartika. If somebody properly follows the rules of Kartika, he achieves liberation and achieves an equal form of Visnu because there is no equal month as great as Kartika which is very lovely to Kesava. As it is said, there are no scriptures equal to the Vedas. There is no equally purifying place as the Ganges. There is no propensity of man equal to speaking the truth. There is no better yuga than satya yuga. There is no more pleasing sense within the body than the tongue, there is no greater happiness in this world than giving charity. There is no better friend of the soul than following the religious rules and regulations of scriptures. There is no better eyes to know the future than astrological calculation. If a person does not fast during the month of Kartika which is very dear to Lord Damodara, he becomes fallen in his actions of human being and falls into the lower species. Because the Kartika month is the best of all, it is very dear to Vaisnavas always. Anybody who burns a lamp or helps others to burn a lamp in the month of Kartika, achieves the same results as performing a Rajasuya sacrifice and a horse sacrifice. One who does not take bath in a holy river or listen to the narration of Lord Visnu from a Vaisnava or go to see Him, all of his merits for millions of years are removed. In the month of Magha (December-January) in Prayaga or in the month of Kartika (October-November) in Puskara, one who follows rules becomes free from all sins. Those people who are born in Kali yuga are glorified because in this age, one can be liberated just by chanting the holy name of the Lord. What more can be said, O son," Lord Siva says. "By chanting the holy names of the Lord and taking His remnants, one can become free from unlimited sins. Anybody who does not worship Lord Sri Krsna in the month of Kartika properly, Laksmi does not come properly in his house for one million births. He is said to be a rascal, characterless, arrogant, fallen. In Kaliyuga, who does not worship Lord Sri Hari with devotional service, with lotus flowers in the month of Kartika. If somebody offers the Supreme Lord lotus

flowers in the month of Kartika, he becomes free from all sins. Anybody who worships Lord Sri Krsna with Tulasi leaves in the month of Kartika, for every leaf he offers, O best of the sages, Narada Muni, he achieves the merit of offering the Lord a peril. Anybody who offers a Tulasi leaf touched with sandalwood paste, he becomes free from whatever sins he has acquired for thousands of births. If somebody wears a garland which has been offered to Lord Krsna, on his neck, then Kaliyuga cannot touch him and he becomes free from all diseases. If somebody sprinkles water which was offered in a conchshell to Lord Sri Hari, and wears a garland offered to the Supreme Lord Hari on his neck, or drinks the water which has washed His lotus feet, puts sandalwood paste, which had been offered to Him, on his forehead or smells the fragrance of incense which was offered to Him, one becomes free from the sin of killing a brahmana. After observing the fast of Prabhodini Ekadasi (see the rules and regulations of observance in the Ekadasi book by the author) in the month of Kartika, one should fast for the last five days of Kartika which are called Bhisma Pancaka." Lord Siva said that Supreme Lord Himself had given these five days to Bhismadeva for fasting, and since it was given by Vasudeva to Bhisma, it is called, the five days of Bhisma. These last five days of the light part of Kartika were performed previously by Vasitha, Bhrgu, Garga, etc. in Satyayuga. Ambarisha Maharaja performed this fast and gave up all of his royal happiness in Tretayuga. Celebrate brahmanas perform this fast with chanting japa and performance of sacrifice, according to the scriptural rules and regulations. Ksatriyas and vaisyas who were following truthfulness and cleanliness, etc. This five days fast is difficult for those people who are hypocrites and not serious. If someone observes this fast, he has observed all kinds of fasts, because it is greatly meritorious and frees one from great sins. Therefore, everyone should make a great endeavor to fast on these last five days of Bhismadeva. After taking a proper bath in the month of Kartika early in the morning, either in a river or a waterfall, according to the facility available, one should begin this five day fast. This fast should begin from the Ekadasi day and should end on Purnima. One should take bath quietly, without talking, dress in clean clothes and remember Bhismadeva. On the first of these five days, the fasting person should worship the lotus feet of Lord Hari with lotus flowers. On the second day, he should worship the Lord with the Bilva tree leaves. On the third day, he should worship the Lord with Malati flowers with devotion. On the fourth day, he should worship the Lord with sweetrice. On the fifth day, he should offer the Lord yogurt. On the fifth day, he should take a proper bath and worship the Lord. One should give up eating meat and dahl and sexlife, anything which is sinful and one should take vegetables or fruits and worship Lord Krsna. If he needs to eat, he should do so only in the evening. A woman can also do such a thing by the suggestion of a twice-born and if a widow follows this, she can also attain liberation and happiness. All of ones material desires can be fulfilled and all of the senses can be regulated by following this five day fast. One should follow this Kartika fast in a most auspicious place of pilgrimage. If one follows this Kartika fast, one can attain the results attainable from fasting on auspicious fasting days for a whole year. One should give nice charity to a twice-born person. For anybody who fasts for these five days, including the Ekadasi day, the path to hell is completely closed, but he has to make sure that he is not

eating any grains on these five days in order to achieve auspicious results from Lord Sri Visnu. Any merits which are very rarely achieved, are achieved by those people who fast on these five days. Suta Gosvami says, "I have narrated to you about these five days of fasting according to scriptures. These fasts are even very secretive to the demigods and this rewards liberation. If one listens to what I (Suta Gosvami) have said, if anybody fasts on these five days, even if he had sex with a woman who he should not have had sex with (sister, daughter, sister-in-law, mother, niece, etc.), he becomes free from that sin. He even becomes free from the sin of selling his daughter. If somebody attentively listens to this narration, he also achieves liberation. I tell you the truth repeatedly that one should keep this five days fast secretly, and continue performing it unceasingly. Lord Siva says to Skanda (Kartikeya) that such a person surely achieves liberation.

Any person who sees Salagram Sila becomes purified of the killing of a brahmana. If any person has Salagram Sila in his house, all the places of pilgrimage come to that house. Therefore, one should keep Salagram Sila always in his house for auspiciousness. Anybody who worships Salagram Sila with devotion, twenty-one generations of his family are liberated. If anybody worships Salagram Sila properly, his father and mother are glorified because such a worshiper is very difficult to achieve (it is difficult to attain a son who can properly worship Salagram Sila). If anybody sees a Vaisnava chanting or taking prasadam, he becomes free from great sins. Those devotees of Lord Sri Visnu who wander in this world are just like a fire which can burn the sins of a sinner. The devotees of the Lord are completely free from the sins of this world, just like the moon in the cloudy sky is not affected by the clouds moving in the sky. A Vaisnava cleanses the dry and wet sins of a sinner (knowingly done sins are called wet and sins performed unknowingly are called dry). A person immediately becomes free from the sins accumulated due to body, mind and words just by looking at a Vaisnava who is chanting the holy names of Lord Sri Hari, Visnu. If a person has committed violence, either by knowledge or without knowledge, that comes to an end just by seeing a Vaisnava. A sinless person, just by seeing a Vaisnava, goes to the Supreme abode. A sinful person becomes completely purified just by looking at a saintly person. I (Lord Siva) said to Parvati, that "I tell you the truth, just by looking at a Vaisnava, one achieves liberation. Anybody who is stuck in the thick, soft mud of sense gratification, O Parvati, becomes liberated just by the association of a Vaisnava, without a doubt. Therefore, one should meditate and remember Vaisnavas, the servants of Lord Sri Visnu. Because they are equally powerful as Lord Sri Visnu and they should be understood as much???????? as Sri Visnu, who is very youthful, bluish-black in color, who has beautiful lotus eyes, who holds a conchshell, disk, club and lotus flower, and wears yellowish garments, having a Kastubha gem on His chest, and a garland of forest flowers, Lord Sri Hari who is decorated with wonderful earrings, who has a very strong effulgence around His head, who has reddish cheeks, who has a nice crown on His head, He has ankle bells and a nice belt and is always smiling. One who meditates on this form, O Parvati, I (Lord Siva) say that these persons really become Vaisnavas, having a form of Visnu and goes back to Godhead in due course of time. Therefore, one should look at a Vaisnava always, whether he is chanting with devotion or eating, he

certainly becomes a Vaisnava and becomes eligible to go back to Godhead. One who drinks the water which has washed the two lotus feet of Lord Visnu, becomes free from all sins. Even if it is only one drop, it includes all of the water of all of the places of pilgrimage. Even if one touches it, he becomes free from all sins. It removes untimely death and gives one the merit of bathing in the Ganges. If a sinful person drinks this, he becomes free from all sins which he has in his body without a doubt. If it is has a piece of Tulasi and one drinks it and touches it to his head, he goes to the abode of Lord Sri Hari. Sri Saunaka asked Suta Gosvami about who had previously drunk this carinamrta, the water which washed the two lotus feet of Lord Visnu, and what happened to him. Previously, in Treta Yuga, there was a sinful brahmana named Sudarsana. He would eat on the day of Lord Hari (Ekadasi) and he would criticize all of the scriptures daily as well as all the people who would fast on the Ekadasi day. He would only think of how to fill his belly. One day in the morning, he died. The Yamadhutas came to take him away to Yamaloka. When Yamaraja saw him he asked his secretary to narrate what kinds of sins and merits this person, who had been brought by his messengers, had accumulated. He also said that this person looks like a grievously sinful person. The secretary, Citragupta, replied, "O Lord (Yamaraja), he has not done any merits, but has only acquired sins. He even ate on the day of Lord Sri Hari (the Ekadasi day). He even ate on the appearance day of the husband of the goddess of fortune (Janmastami). He is the lowest of all mankind because he ate on the birthday of Lord Sri Krsna, Janmastami, therefore he should be put in the greatest hellish planet for millions of years and at last, he should take birth as a worm in stool." Suta Gosvami then said, "Hearing this, the great messengers of Yamaraja took him to the greatest ferocious hell to suffer for the duration of one hundred Manus. (In one day of Lord Brahma, there are fourteen Manus so he was put there to suffer for the period of one hundred Manus) After that he was liberated and he was made as a pig in a village and daily he would eat sufficient stool because he had previously eaten on the day of Lord Sri Hari. After that life, he became a crow who would eat mucus. One day, that crow went to the house of a brahmana where a pot of carinamrta was left outside the door and he drank some and became free from all sins. On the same day, he fell in a hunter's net and was killed, and at last he went to the abode of Lord Sri Hari, carried on a palanquin by two swan like devotees of the Lord. This is the great merit derived from drinking the water which has emanated from washing the two lotus feet of Lord Sri Visnu, which removes all sins. Whoever even listens to this narration about carinamrta, also becomes free from all sins.

FROM VISNU PURANA

CANTO 1 CHAPTER 3

Sri Parasara Muni told Maitreya, "O Maitreya, everything animate and inanimate as well as the creator, Lord Brahma have appeared from the Supreme Lord Sri Visnu, and their duration of life is also described. O best of the sages, fifteen eye blinks (nimesa) is equal to one kasha and thirty kasha is equal to one kala and thirty kalas are equal to one muhurta. Thirty muhurtas is one day and night of a human being and thirty days is one month which has two parts (fortnights). Six months is called one ayana and two ayanas is equal to one year

where the sun travels in northern and southern hemisphere. When the sun travels in the southern hemisphere, it is the night of the demigods and when the sun travels in the northern hemisphere, it is the day of them. Such twelve thousand years of the demigods is equal to four yugas, (Satya yuga, Treta yuga, Dvapara yuga and Kali yuga) and each of these yugas has a different measure of years. Preceding each yuga, there is a period which is one-fourth the duration of that age and that span of time is equal in length to the evening (yuga sandya) of the age it precedes. A single day of Lord Brahma is equal to one thousand times the four yugas (Satya-yuga, Treta-yuga, Dvapara-yuga and Kali-yuga). In one day of Lord Brahma, there are fourteen Manus, seven sages, demigods, Indra, Manus and their sons who appear as emperors who are all created and annihilated as well. The life of one Manu is equal to about seventy-one times the four yugas in length. (In the calculation of seventy-one times the four yugas times fourteen Manus equals  $994 \times$  four yugas and in one day of Lord Brahma, there are one thousand cycles of four yugas. Therefore, there are six cycles of four yugas left. If these are divided into fourteen, then it equals to 5,103 Celestial years. In this way, in one Manu, there are seventy-one cycles of four yugas and 5,103 Celestial years.) According to earthly years, one Manu's life is 306,720,000 years. Not more. Fourteen times this is the day of Lord Brahma. After this, a nimitika annihilation or periodical annihilation takes place.

At this time, the whole earthly planet, heavenly planets and siddha planets start burning, and all siddhas, due to too much heat get transferred to Janaloka. When these three planetary systems are annihilated, Lord Brahma goes to sleep for the same duration of time as his day time. In this way, Lord Brahma passes his day and night, months and years, and he thus lives for one hundred years. Now Brahma has passed half of his life and presently we are passing the second half of his life. After Lord Brahma goes to sleep, and the planets are all destroyed, the Lord saves the earth and in Lord Brahma's next day, he generates the whole creation again. After this last nighttime of Lord Brahma, the Lord appeared as Lord Varaha, the boar incarnation. When Dhruva Maharaja met Lord Sri Visnu face to face, after his austerity and tapasya, the Supreme Lord narrated his past life to him (Dhruva). The Supreme Lord said, (Canto 1/Chapter 12 of Visnu Purana), "O Dhruva, in your previous life, you were the son of a brahmana. You were worshipping Me in unalloyed devotion and pleased Me. You were also devoted to your devoted parents and engaged in your own occupational duty as a brahmana. After some time, a very young prince became your friend and due to enjoying the royal facilities, he was very beautiful and handsome. By his constant association and seeing his rare opulences, you developed a desire to also become a prince. Therefore, O Dhruva, you have gotten your desired goal in this life by being a prince within the dynasty of Svayambhuva Manu and being born in the rare family of King Uttanapada. For anyone who has pleased Me, this position (princely position) is not very significant. By worshipping Me, one can be liberated at once. Now you have seen Me face to face and undoubtedly you shall receive whatever you desired, which will be the best in the three worlds. Some demigods live only for four yugas, and some live until one Manu. But I shall give you the duration of life of one day of Lord Brahma. You will live as long as the sun rays and moon rays reach, and as long as the oceans, rivers and mountains exist on the land called earth. From

the earthly planet, 800,000 miles is the sun globe and from the sun globe, 800,000 miles is the moon globe and above the moon globe, 800,000 miles are the stars and galaxies. 1,600,000 miles from the stars is Mercury. Then 1,600,000 miles from that is Venus. Beyond Venus, another 1,600,000 miles is Mars. Beyond Mars, another 1,600,000 miles is Jupiter. Above that, another 1,600,000 miles is Saturn. Above Saturn, another 800,000 miles is the seven sages stars which look, in the form of stars, like a bed. Above that, another 800,000 miles is the Pole Star. Above the Pole Star another 800,000,000 miles is Maharloka where great sages like Brgu Muni reside. Above that another 800,000,000 miles is Janaloka where the four sons (the four Kumaras) of Brahma reside. Above that 640,000,000 miles above that is Tapaloka where the most austere demigods live and above that, another 960,000,000 miles is called Satyaloka or Brahma loka where Lord Brahma himself resides. Quoted from the Visnu Purana (3:3), there are many branches of the Vedic desire tree which nobody can explain, but it can be explained in essence here that in every Dvapara yuga, Lord Sri Visnu incarnates as Vyasadeva to benefit the whole human society by dividing the Vedas. He does this to increase the spiritual strength and realizations among human beings, by dividing the Vedic literature and writing in such a way that every human being can understand. That is why the Supreme Lord Madhusudana's names is Vyasa. Presently, Vaivasvata Manu is ruling. In the reign of Vaivasvata Manu there have been twenty-eight Vyasadevas. In every Dvapara yuga, he divided the Vedas into four parts. Their names are as follows: In the first Dvapara yuga of Vaivasvata Manu, it was Lord Brahma himself who divided the Vedas. In the second Dvapara yuga, Prajapati became the Vyasadeva. In the third, Sukracarya (the spiritual master of demons) became the Vyasadeva. In the fourth, Brhaspati (the spiritual master of the demigods) became the Vyasadeva and divided the Vedas into four parts. The fifth Vyasadeva was the sun god himself. In the sixth Dvapara yuga, Vyasadeva was Mrtyu (death personified). The seventh Vyasadeva was Indra himself. The eighth Vyasadeva was Vasistha. The ninth Vyasadeva was Sarasvata. The tenth Vyasadeva was Tridhama. The eleventh Vyasadeva was Trisikha. The twelfth Vyasadeva was Baradvaja. The thirteenth Vyasadeva was Antariksa. The fourteenth Vyasadeva was Varni. The fifteen Vyasadeva was Tryyaruna. The sixteenth was Dananjaya. The seventeenth was Krtunjya. The eighteenth was Jaya. The nineteenth was Baradvaja again. The twentieth was Gautama. The Twenty-first was Haryatma. After him was Vajasrva. The twenty third was Trnavindu. The twenty-fourth Vyasa was Rksa, who was later on Valmiki. My father, Shakti was the twenty fifth Vyasa. And I (Parasara Muni) was the twenty sixth. The twenty seventh was Jatukrna. Then, Krsna Dvapayana Vyasa was the twenty eighth. These are twenty-eight Vyasadevas who previously divided the Vedas. In the next Dvapara yuga, the son of Dronacarya, Asvatthama will become the Vyasadeva, who will be divide one Veda into four Vedas. According to the fourth chapter of the same canto of the Visnu Purana, only Krsna Dvapayana Vyasa is an incarnation of Narayana who, by permission of Lord Brahma, divided the Vedas into four branches. Parasara Muni says that previous Vyasas, including me (Parasara Muni) also divided the Vedas into four. The same verses of the Vedas were sung in ever millenium. This Vyasa (Krsna Dvapayana Vyasa) is an incarnation of Narayana because none other than Narayana is able to

write Sri Mahabharata.

A boy, after his thread ceremony should go to the house of a guru in celibate condition and study Vedic literature very carefully. He should live there, serving and following the teacher properly and follow different vows of austerity and study, performing Sandya (Gayatri) ceremonies properly. When the guru stands up, he should stand up. When the guru walks, he should walk behind him. When he (the guru) sits down on a seat, he should sit on the floor lower than him. He should never act against his teacher. When the guru takes bath, he should take bath after his guru. Whatever the teacher requires, the student should provide (worshipable ingredients such as flowers, etc.) When he completes his education, he should give guru daksina (money and gifts). At this time, he should enter into grhastha asrama if he so desires and follow the rules for grhastas. If he (the grhastha) receives a celibate guest who travels from place to place, he should carefully provide all of his needs. The grhastha asrama is the shelter for persons who do not have a place to live or fixed food to eat. When such people come to the house, a grhastha should speak very sweetly, inquiring as where he has come from, where he will sleep and eat, and thus provide him with everything he needs. When a guest goes hopelessly from a grhastha's house, he takes all of the grhastas merits and gives him all of his sins. Therefore a grhastha should never insult an unknown guest or show him any pride or any disrespect when he arrives at the house, or tease him or speak harshly or abuse him. If a grhastha follows this law, he becomes free from all sins and attains the spiritual destination. After performing the grhastha's duties, he should leave his wife with grown up sons and enter into the forest. In accordance with the rules for renounced persons, he should eat only leaves, fruits, roots, etc. growing his hairs, mustache and beard. Wearing whatever is available, and eating unfixed food, taking bath three times a day, worshiping the Supreme Personality of Godhead, begging alms from qualified people, tolerating heat and cold he should completely depend on Krsna. If a retired person follows such law, he becomes freed from all acquired sins and achieves the eternal abode of the Lord. The fourth asrama is called the renounced order. He should not have any attachment to his son, wealth and his wife of any kind. He should give up jealousy. He should not be attached to religiousity, economic development, and sense gratification. He should not have feelings of this is my friend, and he is my enemy. He should equally treat every living entity. He should stay one day to five days in each place. He should be free from lust, anger, pride, greed and illusion and attachment and for self interest. One who follows this process achieves the Supreme abode of the Lord.

A grhastha should carefully maintain his family. If he begets a son, after the tenth day of his birth, he should observe a name ceremony for him. Inviting at least two brahmanas, he should seat them facing east and feed them sumptuously. He should give the boy a masculine name, which should be a name of God, and add the last name as Sharma, Varma, etc. If he is a brahmana, he should give his son the last name of Sharma and if he is a ksatriya, he should give his son the last name of Varma. If he is a Vaisya, he should give his son the last name Gupta. If he is a Sudra, he can name him Dasa. The child's name should not be meaningless, nor should it be a bad or inauspicious word or any name which could be criticized

later. His name should be composed of an even number of letters and should have a soothing pronunciation. The last letter should be a small letter (small alphabets). Thereafter (when he grows up some), there should be a thread ceremony and he should be sent to learn his education. After education, if he desires he can enter into grhasta life. If not, he should firmly decide to remain celibate for his whole life. If he is desirous to marry, he should marry a qualified girl who is two-thirds of his age. One should not marry a girl who is older than him or who is younger than what is prescribed. One should not marry a girl who has too much hair or which is too black or too white. Any girl who has extra limbs or lesser limbs or who is impure, or has too many skin hairs or who comes from a low class family, or who is diseased, who is a cruel or bad charactered or harsh speaking woman, who has mustache marks, whose face looks like that of a man, whose voice is flat, or whose voice is crow-like, whose eyes are completely round, who has hairs on her thighs, whose knees are very high, who, while laughing has pits on her cheeks, whose face always remains morose, whose nails are yellowish, who has red eyes, who has fat hands or legs, a wise man should not make connection with such a woman. Any woman who is too short, or too tall, or whose eyebrows are connected with each other, whose teeth are separated in the mouth, whose teeth are coming out from the front, one should not marry with such a woman. A woman who is clean and is coming from good house, with good qualities, she should be married. There are eight kinds of marriages explained by the sages according to his order, he should be married by one of these eight marriage processes [brahma, daiva, arsha, prajapati, asura (demonic), gandharva, raksasa and pisacha (sp?)]. Finding a qualified, religious, meritorious wife, one can live in grhasta asrama properly following the rules. If one does so, he can go back to Godhead. I am speaking all of this from the third canto, chapters 9,10,11 of the Visnu Purana). He should develop a saintly character which is established by the seven sages, the manus and the prajapatis. He should get up early in the morning and think of religious activities and actions in which there is no loss of wealth. He should give up acting against religious principles and should not work in such a way which will displease him in the future or create problems. He should not act against the society. He should not evacuate or urinate in his own shadow or in the shadow of a cow, facing the sun, in fire or in front of respectable persons. He should not evacuate or urinate in the tilled fields, in the crops, in the cow barns, where people live or pass through, on the river banks of holy places, within the water and in crematoriums. He should not pass in the holes of rats, etc.???? After evacuating, he should clean his hands with clay (in modern society, he should use soap), a minimum of seven times and then wash with clean water. Then he should touch a little water with his head, navel and then take bath, chanting mantras and then worship the Supreme Lord with flower and incense after wearing clean clothes. After worshipping, he should make an offering with sumptuous clean food in goodness to the Lord. Then distribute some to the needy and birds etc. Feed some to a cow. After feeding a guest, one should speak very sweetly to him. As he is going out of the house, the grhasta should walk behind him until he leaves the premises. If a guest is coming from a long distance, he should treat him very nicely, but this is not true of a guest who lives nearby. He should not ask the name and address of the unknown guest while

feeding him. If a guest goes hopelessly from a house, he leaves his sins and takes all the merits of a house holder, therefore, every householder should carefully entertain a guest. Any person who eats without taking care of his guest, he verily eats sin. Then he should feed a married daughter if she lives in the house, a distressed patient, and a pregnant woman, an old person and children before he himself eats. If he does not do this, then his every morsel is turned into sin and after death, he goes to hell where he becomes a worm who eats only mucus. If a person eats food without taking bath, he eats his own evacuation. Those persons who eat without chanting japa, eat flesh, blood and pus. Those people who eat without feeding the children and old persons within the house, he verily eats evacuation. Those people who do not give charity as householders but eat sumptuously themselves, he eat poisoned food. After cleaning ones hands and feet, one should take his meals very attentively and in a happy mood. While eating, he should not look hither and thither. One should face either east or north, and with one pointed intelligence, he should eat good quality, hygienic, alkaline food after taking his acamana. One should not eat from the house of a bad charactered sinful person who is not even properly initiated. One should not eat in an unclean place, untimely (such as dawn and dusk) and old stale food, but fruits, roots, chutneys, and Guda (Jaggery) can be eaten old. One should not eat food which is not nourishing. While eating, first he should eat the sweets, then salty foods, then foods which are sour and at last bitter and hot foods. One who takes liquid foods first, secondly, hard foods and at last, drinkables, never becomes sick or weak. One should eat silently and should not criticize the food. At least the first five morsels, he should eat quietly because they are to satisfy five life airs (pranas). After eating, one should take nice acamana and then wash his hands properly facing east or north and then again take acamana and remember the Supreme Lord Krsna. A wise person should chant his Gayatri in the evening when the sun is still in the down sky and in morning while the stars are twinkling in the sky after performing acamana systematically. A person who is not unclean, not disturbed, not fearful, not diseased should perform Sandya or Gayatri. He should not be in such adverse conditions when chanting Gayatri. Any person besides one who is diseased, who sleeps while the sun is rising or the sun is setting is eligible to perform atonements (he becomes condemned). Therefore, a grhasta, (what to speak of any other asrama) should get up ninety minutes before sunrise, and after cleaning up, should chant his Gayatri mantras. Those rascals who do not chant Gayatri at least in the morning and in the evening, fall into the Andhatamisra hell. A grhasta, if he receives a guest in the evening, he should take care of him according to his capacity, with respectable words, food and a bed to rest on. He (the grhasta) should sleep on a bed which is free of bugs, not broken, not dirty, not too high or low and not too hard, and face either south or east.

He should not face other directions because he can become diseased. He should enjoy copulation with his own wife at the time when she is fertile. When the wife is unhappy, diseased, passing through menstruation, does not desire copulation, when she is angry, distressed or pregnant, he should not desire copulation with her in such conditions. If a woman is hard natured, is not desirous for copulation, is very hungry, has eaten too much, or if she is another's

wife, he should not desire copulation with her. He should copulate with his clean wife after she bathes and is she wearing flowers and scents and is in excited condition. After eating too much food or in hungry condition, one should not copulate even with his own wife. One who enjoys his own wife on the fourteenth day of the waxing or waning moon, on the eighth day of the waxing or waning moons and on the dark moon nights and full moon day and when the sun travels in the Zodiac, he falls in the hell which is filled with stool and urine because these are auspicious days when one should engage in spiritual functions- chanting japa, etc. One should not copulate in the cow barns. One should not have sex through any part of the body where one is not supposed to have sex, after using medicated ointments, in the house of a brahmana, in the temple, or in the place of the spiritual master. Under a tree, in the courtyard, in a holy place, in the animal barn, at the road crossings, in the crematorium, in the garden, or within the water, one should not enjoy copulation. Early in the morning or in the evening (dawn and dusk) when the urge for evacuation or urination is felt, one should not have sex. If one enjoys sex on the auspicious days, he loses money. If one enjoys in the daytime, he becomes sinful. If one enjoys a woman on the bare earth, he becomes diseased. If one enjoys a woman in the water, he achieves inauspiciousness. One should not even talk seductively or think about enjoying another's wife, because if one does so, he will become a boneless worm. Attachment to another's wife takes away happiness from this world and the next. In this world, his duration of life is decreased and after death, he falls into a ferocious hell. Therefore, understanding this, a wise man should carefully avoid associating with another's wife and with even his own wife when she is not fertile. (Especially) if he is very excited sexually, then he should only enjoy his own wife when she is fertile.

A householder should not usurp anybody else's wealth. He should not speak any unsweet or unpleasant words. One should not lie sweetly. He should not find faults in others. He should not make enemy of other's wives or anyone else. He should not climb on rejected and criticizeable carriers (donkeys, cows and bulls). A wise grhastha should not associate with those people who are criticized by the society, who are fallen or mad. A person who has too many enemies, who enjoys torturing others, who is not steady, who is the husband of a wretched woman, who is a liar, who is addicted to spending too much money, who always criticizes others (fault finder), he should not make friendship with them or walk with them. He should not bathe in a river facing the current. He should not enter into a house which has taken fire. He should not climb on the tip of a tree. He should not rub his teeth together. He should not put his fingers all the time inside the nose. He should not twist his body with closed mouth. He should not cough with a closed mouth. A wise person should not laugh very loudly. He should not pass air loudly (wind). He should not chew his nails or straw. He should not write on the earth. He should not chew his beard or mustache. He should not rub two pieces of stone or two lumps of mud. He should not see in the sky when only one star has come up. He should not see a nude woman and the rising and setting of the sun. He should not hate a dead body or smell from the dead body because that smell is a portion of Soma (the moon). The wise person should always avoid staying at night in the cross ways, near a fig tree which is on a holy spot, at a crematorium, in a garden or with a bad

charactered lady. A wise person should always avoid jumping over the shadow of his own worshipable, respectable personalities and staying in a lonely house and forest. He should avoid hairs, bones, thorns, impure objects, sacrifice of a living entity, ashes, dew, and wet spot caused by bathing. An intelligent person should avoid associating with an unideal person. He should not be attached to a stupid person. He should not go near the snake, and after sleeping, if he awakens, he should not continue laying down for a long time. A wise person should not take too long of a time to get up, to sleep, to bathe, to sit and do exercises. A wise person should give up the animals which have sharp teeth, horns and dew, and should not face the blowing wind and strong sun. He should not take bath with a nude body and sleep nude and take acamana in a nude body. He should not keep his sikha untied to worship Krsna. He should not chant japa, perform sacrifice, worship the Supreme Lord or take acamana while wearing only one piece of cloth. He should not stay with a doubtful person (a person whose character is questionable), but association with a good charactered, knowledgeable person is always glorifiable. A wise person should not quarrel with good or bad people because, O king, marriage and arguments are done with equally qualified people. An intelligent person should not increase his enmity with others and should tolerate a small amount of insult or loss. Even if he is going to gain something by having enmity toward someone, still he should do so. An intelligent person should not continue to wear a wet dhoti which he wore while taking bath, and he should not squeeze the water from his body with his hands. He also should not dry his hair or take acamana while standing. (The body should be dried using a gumpsa, a towel or a piece of cloth and one should take acamana while sitting down.) One should not keep a foot upon the other foot. He should not stretch his legs (outstretched toward the worshipable personality) in front of his own spiritual master or respectable person, what to speak of in front of the Deities. And due to false ego, one should not sit in a more elevated place than them on a seat which is higher than them. The temple, auspicious ingredients, and respectable personalities, while walking, he should not pass these on his left side. An intelligent person should not spit, evacuate or urinate facing the sun, moon, fire, water, air and respectable personalities. He should not evacuate or urinate while standing or while on a walkable path. He should not walk over or cross over mucus, stool, urine or blood. One should not sneeze or spit while being served eatables, worshipping the Supreme Lord or performing auspicious functions such as chanting japa or performing sacrifices, and in respectable personalities. An intelligent person should not insult any person and should not trust them in any way. One should not envy them or disrespect them in any way. An ideal person should always give respect to knowledgeable persons, auspicious things such as flowers, gold, ghee and spiritualists. He should always help orphans, the distressed and saintly persons. A person who worships great sages, gives oblations to the forefathers, and observes auspicious days, achieves the meritorious abode (the spiritual world). Any person who controls his senses and speaks short, sweet and perfect statements, attains the imperishable abode. Intelligence, shyness, forgiveness, godly thoughts and softness person always remains sinless. A wise man should not study scriptures during untimely thundering in the sky, on the holy days, in

unclean conditions, and during lunar and solar eclipses. Any person who soothes down an angry person is the friend of all. He should be greedless. One who convinces one against his fear. For one who has a saintly nature, reaching heaven is a very small reward. He should go with a stick at night in the forest and wherever he goes, he should wear shoes. An intelligent person should not walk while looking upwards or hither and thither or on the objects which are far distance. He should walk, looking on the ground a maximum of twelve feet distance. A person who is educated in the transcendental science, who is meek, who follows instructions, who is very intelligent, who speaks and behaves nicely even with sinful people, who speaks sweetly even with bad charactered people, and whose heart melts when somebody comes to behave with him friendly, liberation is within the hand of such a person. The whole earth is maintained due to these people who are free from lust, anger, greed and envy and who always following Vedic instructions. An intelligent person should always speak such kind of truth that it is pleasing to others. If he notices that by speaking the truth, some certain persons feel unhappy, he should remain silent. Even if he finds that by speaking sweet words others will attain loss, then he should not say these things. In that condition, he should say only what will be beneficial to him, even if that statement is not very sweet. An intelligent and wise person should act in such a way, that every living entity will be benefitted in this world and after death, in the next world. He should engage his mind words and actions in that way. Canto 3, Chapter 13

Intelligent people should bathe the dead body very nicely and decorate it with flower garlands properly and take it outside the village and burn it in the crematorium area, and then take bath in complete clothes, facing in the southern direction. He should then offer some water to that dead person, stating his own name and dynasty (gotra). Everyday until the house becomes purified, he should eat only boiled rice without any dahl or vegetables. If brahmanas want to eat in the house, he should feed them because by feeding brahmanas, the dead person feels satisfied. On the third day, seventh day and ninth day after death, one should take bath and give water to the dead person, mixed with some sesame seeds. On the fourth day after death, one should take some bones or ashes of the dead person to put in a holy place. A man should not copulate with his wife until the house is purified. A person's house remains contaminated for only one day if the person who died was a child, or if he died at a long distance or in a different country, if either a saintly person or fallen person died within the house, if he died either by drowning or by being burnt in fire or due to suicide such as hanging himself. One should not eat in the house of a dead person for at least ten days, and in unclean condition, one should not give charity or take charity, perform sacrifices or teach others. This ten days uncleanliness is only for the brahmana. For the ksatriya, the period is twelve days and for the vaisya it is fifteen days. A sudras house becomes purified in one month. On the eleventh, the thirteenth, the sixteenth or the thirty-first day, one should perform a sacrifice and invite brahmanas to feed. The remnants of their food should be given to the dead on kusa grass. Then every month on the death day, he should perform some sort of a sacrifice and feed the brahmanas until the end of one year. He can do pinda-dana in Gaya. One should invite a brahmana who knows the six limbs of scriptures, who can chant the Vedic mantras clearly,

who performs sacrifices, who is very austere, who knows the Sama Veda, who chants japa, his own nephew, his own brother in law, his own father in law, his maternal uncle, a brahmacari (celebate), a yogi who burns five fires, a disciple and a person who is very dear to his parents. These kinds of brahmanas should be invited.

A person who has betrayed his own friend, one who has bad nails, a unik, one who has black teeth, one who enjoys his own daughter, one who does not know Vedic knowledge, one who sells soma juice (beer), one who is criticized by the society, a fault finder, a ritualistic smarta brahmana, one who educates after taking salary or one who gives salary to be educated, one who is the husband of a twice married woman, one who has rejected his good parents, one who takes care of a sudra's offspring, one who is the husband of a sudra woman, one who earns his livelihood by making a business out of spiritual life. Such persons should not be invited to eat in the sraddha ceremony. He should invite the brahmanas the day before the sraddha ceremony, and if there is an uninvited sadhu who comes in, he should also feed him sumptuously and nicely. When the brahmanas come to his house, he should wash their feet very nicely and offer them acamana and a seat to sit down. If he is inviting brahmanas for his fore-father's sraddha ceremony, he should invite an uneven number of brahmanas. If he is inviting them to please the Supreme Lord Sri Krsna, then he should invite an even number of brahmanas. He should feed the brahmanas who were invited for the forefather's sraddha ceremony with them facing the northern direction. He should face the brahmanas who were invited for pleasing the Supreme Lord in eastern direction while feeding them. If there is a hungry person who comes, he should also be given some food. Before feeding the brahmanas, he should prepare a red hot fire and place a little ghee, some food which is free from salt and leafy vegetables in the fire. After feeding the brahmanas he should give them some charity (daksina) and silently, he should himself accept eatables. A real nude person is he who is not educated in spiritual science. Another kind of nude person is he who does not fall into one of the four asramas (brahmacari, grhastha, vanaprastha and sanyasa). Another kind of nude person is he who, after taking grhastha asrama, does not, in due course of time, take vanaprastha and sanyasa. Another nude person is he who does not take to and follow proper Vedic instructions even though he is capable of doing so. If a person is healthy and not in a difficult situation, but he does not perform his daily prescribed duties, then he can only be purified by performing an act of atonement. If someone comes to see a person who is not following Vedic principles properly, but looks Vedic, and touches him, he should take a cloth bath for his own purification. Any grhastha is considered sinful if within his house, the demigods, the sages, and the forefathers are not respected and welcome, but are criticized. One should not speak to such a person, or sit with him, or associate with him. If somebody sits in the same seat or eats in his house or sleeps on his bed (with such a person), he immediately becomes fallen. Anyone who eats without feeding saintly persons, demigods, and guests, verily eats sin. A brahmana, after giving up his own religious and occupational duties, who takes up another's duties, is similarly said to be nude. Anywhere, all of the four asramas are combined in their actions, all saintly qualities diminish. One should not speak with hypocrites, especially on the fasting days or after bathing. One should do his

daily routine or spiritual services. If any person sees a house where there is no daily routine done for at least one month, then he should see the sun for his own purification. Just by associating with hypocrites, by speaking with them, sitting with them, etc. one becomes sinful. Hypocrites, impious people, those who do dirty activities secretly, those who are hard hearted and selfish, show bottle spiritualist, one should not respect them and should avoid their association by staying at a distance. By associating with such people and scripturally nude people, one ruins at least one day's merits.

VISNU PURANA, canto 4, chapter 15

Maitreya Muni asked Parasara Muni, O sage, previously, Hiranyakasipu, after being killed by the Lord did not achieve liberation and appeared as Ravana. Ravana was also killed by the Supreme Lord and did not achieve liberation and appeared now as Sisupala. After being killed by the Lord, Sisupala achieved liberation. Now please remove my doubts as to why Hiranyakasipu and Ravana did not achieve liberation although they were both killed by the Lord and only Sisupala achieved it. In answer to this, Parasara Muni says, "In previous times, the king of demons, Hiranyakasipu, who was very proud of his power and royal situations did not like to recognize the Supremacy of the Supreme Lord. When the Supreme Lord appeared to kill him in the form of Nrsingadeva, he could not understand that He was the Supreme Lord, Visnu. Due to his rajaguna, or passionate attitude, he could only think that this living entity of half lion and half man was (obtained) due to some pious activities and he wanted to firmly fight with Him. He had no understanding that He was the Supreme Lord as he came to face Him. After being killed by the Supreme Lord, he appeared as Ravana, who defeated the three worlds, but he could also not recognize the eternal personality of Godhead in whom the whole creation rests. Due to his lusty desires, he stole Mother Sita, but he could not recognize the Supreme Lord Rama who incarnated as a human being as the son of Dasaratha. Although he was killed by Him, he could not understand that this was the infallible personality and could not be attached to Him. At the time of death, he saw Lord Rama, but his consciousness was that here is a great human being. After being killed by the infallible personality of Godhead Rama, Ravana took birth as the son of Cediraja as Sisupala and achieved unlimited imperishable wealth and did not like to recognize the Supremacy of the Lord. Due to his previous activities, and demonic nature, he always envied the Supreme Lord. He always liked to criticize Him and disrespect Him in every way, but he would recite different names of the Supreme Lord which took place due to His transcendental pastimes. He would always remember the lotus-eyed personality of Godhead who wears yellowish garments, who has a nice crown on his head bedecked with peacock feather, who wears a nice garland, who has four long arms, holding a conchshell, disk, club, and lotus flower and who has a transcendental form. At the time of moving, at the time of eating, bathing, sitting and sleeping, he always thought of this kind of form. He would always abuse Him. While abusing the Lord, he would pronounce the transcendental names of the Supreme Lord and remember them in his mind and heart. He would always think of the form of the Lord holding a disk in His hand and coming to kill him. Because he was thinking in this way, when he was killed by the Supreme Lord, he attained liberation.

When the living entity falls in the womb of a woman, he suffers many different ways due to being bitten by different living entities like worms etc. and lying in stool, urine, pus, blood, etc. When the mother eats different kinds of pungent, sour and hot kinds of foodstuffs, he sometimes becomes unconscious. Sometimes he experiences many kinds of pains, but is unable to cry out, helplessly lying there. Certainly, when the time is complete, he is pushed out by the air and he takes birth and experiences many kinds of miseries. In childhood, he always remains in ignorance, not knowing where he has come from, why he is here and who he is, where he will go after death, what is his real identity, why he is tied in the clutches of this material world, what is the reason of being tied in the fangs of material nature, who has sent him in this world, what he should do to get out, what is the real occupation, what is the artificial religious principles, occupational duty, what to accept and what to reject, what is good for him and what is bad for him. In this way, he remains misguided. When he grows into youth, he gets married, produces children, gets a job, passionately engages in different kinds of sinful activities and suffers. He forgets that whatever he does now, how will have to suffer for later. Because he is unable to control his senses, he accumulates many kinds of sins. While he is lording over the material nature and selfishly enjoying at the cost of other's misery and breaking Vedic principles, he passes his youth. After the youth, when the dwindling stage comes, he experiences some real memories and thus grieves for a long time, considering how he has acted improperly. He lives within the family with grownup children who do not follow his instructions. Sometimes his demands are not fulfilled by them. When he grows completely old, he cannot see properly with his eyes, he cannot eat properly without teeth, he cannot move his hands and legs as he wants, he cannot digest food properly and due to different movements of air and mucus, he makes a sound like grrrrrr from his throat. At the time of death, he experiences different difficulties and sees the messengers of Yamaraja. Thus he passes away and being taken by the messengers of Yamaraja, he suffers in the hellish planets in various ways. According to his sins, he is punished.

Visnu Purana canto 6, chapter 5

A living entity does not only suffer in the hellish planets, but also suffers in the heavenly planets because he knows that the heavenly atmosphere is also temporary and he has to fall down from there. Therefore, even there he has no peace. Again and again, he has to fall in the world, either from heaven or hell and go through the embryo to take birth. Sometimes he is destroyed within the embryo as an embryo or sometimes as soon as he comes out from the womb, he is dead. Whether he dies immediately after birth or in the childhood or in the youth or in the mid stage or in old age, he must suffer in every stage. As long as he lives in this world he has to suffer different difficulties and miseries. Just as cotton seed is surrounded by cotton webs. While earning money, protecting money, or loss, problems from the friends and enemies, a person goes through many difficulties in his life. Whatever things please a man, they also, sometimes later become the root cause of his miseries. Whatever misery a person receives from his wife, son, wealth, house, land and money, that much happiness he does not derive. (He receives more miseries from these than happiness.) The people who are suffering with the sun-like miseries of

this material nature, they should realize that they have to run into the thick shadow of liberation which is attained by taking shelter at the lotus feet of the Lord. Without taking shelter at the lotus feet of the Lord, where is there any happiness for a person? Therefore, everyone should engage in the service of the Supreme Lord and endeavor to become a devotee. As a devotee he finds happiness because he learns how to use the material facilities for eternal pleasure.

(quoted from Kularnava tantra-chapter 13)

Parvati devi asked Lord Sri Siva, her husband about the symptoms of being a spiritual master and of being a qualified disciple. In reply to her question, Lord Siva said, "Just by hearing my answer, one will develop a good consciousness toward his spiritual master. Any person who does not have good qualities, which abide the Vedic literature, who wants to steal or take away other's disciples, who is praised as learned by other pretenders, who is lame, who is deaf, who is blind, who is dirty, who is always sick, who is employed, anyone who dresses as he likes (he does not wear Vedic dress), one who is scurilous or abusive, who makes bad motions or deviates from Vedic instructions, one who walks too fast, one who is fearsome, one who is always sleepy, foolish, slow, lazy, who is engaged in playing cards and gambling, one who has very little devotion in his heart, who does not follow the laws of the state, who is a lyer, who is offensive, who speaks very dry, wicked, who stimulates a directed person, who has badly earned money, who keeps bad women, who follows the rejected rules of the Vedas, one who reveals the message which supposed to be kept secretly, who destroys the good works, who is coitus, who is hypocrite, one who likes to find faults, who is tricky or deceitful, who is ungrateful, anyone who keeps secrets, who makes a breach of trust, or treachery, who is mischievous and wants to hurt others, who engages in sinful activities, who intermingles with his bodily relatives, who is not encouraging, who gives false witness, who is always proud and arrogant, who always tells lies, who is stubborn, who speaks too much prajalpa, who has ideas, who argues on small things, who enjoys quarrels, who goes against someone for small things, who is foolish, who is a worldly philosopher, who is word juggler, who harms or speaks bad from behind, who speaks very sweet in the front, who only speaks about God but has nothing in his heart, who shows his education, and likes his own glorification, who cannot tolerate the praises of others, who is very angry, all of the faults, a guru should not make him a disciple.

One who is not selfishly attached to the wealth of his guru, one who is always hankering for his mercy, who follows his dynasty's religious principles, who is interested in austerity, who lives a renounced life, who is engaged in worship, who is disgusted with his family wealth (not interested to enjoy his family wealth, who is very attentively engaged in chanting japa, who waits for good transcendental instructions, who likes to study ancient Vedic literatures, who does not like to study any material scriptures, such a person should be accepted as a disciple by a spiritual master.

A spiritual master should be wearing very clean garments, his presence should be pleasing, he should be equipped with all good qualities, his bodily limbs should be very nice, who knows the essence of the scriptures, who knows the practical application of all the laws, one who can attract everyone toward him,

whose very presence is like a demigod, who has a good face and good speech, who is easily approachable, who is very clean, who removes the bewilderment and doubts of everyone, who is very intelligent and thoughtful, who can see the heart of others just by seeing externally, one who can understand everything according to time, place and circumstance, who instructs others due to his knowledge of past, present and future, whose orders are perfect, who only accepts gifts after being requested, and who is very forgiving. He knows the different divisions of hell, he is very peaceful, who is very merciful to all living entities, all of his senses are under his control and function at his demand, who is well versed in the six scriptures, who is very famous, who is serious, he knows what is to be accepted and what is to be rejected, his presence is very auspicious, he is equal in qualification to Lord Siva and Lord Visnu, who is very saintly, who abides by the instructions of Manu Maharaja, who is free from false ego, who is completely satisfied, who has transcendental strength of philosophy, who likes to associate with true saintly persons, who is sober, who is very kind, who is a sweet and very satisfying speaker, who is loving to the devotees, who has equal vision, who is thoughtful and deep in knowledge, who is learned and follows the virtuous rules, who is superior in everything, who is a godly spiritual master, he is the best in the bunch, he only wants as much as is required to live daily, he is attached to spiritual instructions, he does not criticize others, by words he is not envious, he is not fearful, he is not quarrelsome, he is not arrogant or proud, he is free from all this. He takes the vow from following his own learning from the spiritual master, he shows the path of transcendence and knowledge, whatever is available, he is satisfied with it, he can see the difference between good qualities and bad, he is not attached to women and wealth, he is free from bad association and sense gratification, he is free "I, me, mine" false ego, he is free from duality, he is not greedy, his association is not bad, he does not take sides, he is very thoughtful, he is equipped with the wealth of spiritual education, he does not sell the mantras or education, he is free from material association, he is not compromising in Vedic instructions, he has decided his goal, he is very religious, he is not disturbed by praise and criticism, he does not depend on anyone (he is independent), he follows rules and regulations, if he has all of these qualities, he is said to be the spiritual master, Oh dear one (Parvati).

One should worship such a spiritual master with devotion which can award liberation after a perfect life in this world because such a spiritual master is directly equal to the Supreme Personality of Godhead who incarnates in this world to direct the living entities to the spiritual world, therefore, the Supreme Lord protects the surrendered souls in the form of the spiritual master. Those who are implicated with sin, see the spiritual master as a human being. Those who are meritorious see the spiritual master as equal to God. Although the spiritual master is the Supreme Personality of servitor Godhead who stands in front of the eyes of a person, those who are unlucky are unable to see such a personality, just like an owl cannot see the shining sun even during the day. If the spiritual master did not appear in this world, then how could the living entity attain spiritual ecstasy while in this world and reach the spiritual world and attain liberation. The merciful Lord, in order to help the living entity, has come to show his mercy in the form of the spiritual master in every step of the

living entity. By initiating the living entity, he shows the path of liberation. The Lord accepts the worship of the living entity in the form of Visnu or Krsna. In the form of the spiritual master, he shows how to cut the shackles of material existence of birth and death. Because he shows the essence of Vedic instructions and sows the seed of devotion in the heart of the living entity, and reminds him about the Supreme Lord. One who does not avoid the Varnasrama system in his functions in this world, he is very austere is said to be a guru. One whose mind is steady, whose vision is clear, who is happy by seeing others happy, one who knows what to do and what not to do in either the sleeping condition, the dreaming condition or in the awake condition what to do and what not to do properly, he is said to be a spiritual master. One who can talk about the Supreme Personality of Godhead, and who guides everyone to satisfy and please the senses of the Supreme Personality of Godhead, such a spiritual master should be served by a disciple, not others who are showbottles or pretenders. One should respect such a spiritual master who can remove the fear of fearful people who are frightened with the material existence. According to my (Lord Siva's) opinion, he is said to be a spiritual master who fasts properly and establishes such laws to others, who is always happy, one who can describe the process for liberation very quickly, such a spiritual master should be understood to be rarely achievable who can liberate one from this material ocean. A spiritual master who can give the disciple the encouragement and daringness to walk on the spiritual path is said to be a rare spiritual master. It is a rare spiritual master who can quickly convince others with his conviction, he can very easily satisfy everyone, he can instruct everyone on transcendental knowledge, such a spiritual master is very rare. Just as one lit lamp can light another lamp, in that very way, a realized spiritual master can impart this knowledge in others. Just as a hungry person becomes satisfied by eating eatables, in that very way, any person with realized knowledge can impart knowledge to others. Such a spiritual master is said to be very rare. There are many gurus or spiritual masters, just as there are many lamps in each house, but that spiritual master is said to be rare who is like a sun and is the source of all lamps. There are many spiritual masters who are expert in scriptural knowledge, but that spiritual master is rare who is expert in the essence of knowledge of the Personality of Godhead. There are many spiritual masters who are austere yogis, but that spiritual master is rare who can give self realization to others. There are many spiritual masters who can give mantras in the name of medicine, but it is a rare guru who imparts a mantra which is the essence of all the scriptural instructions and shastras. There are many spiritual masters who are ready to usurp the wealth of their disciples, but he is rare spiritual master who is able to remove the misery of his disciples. Just as butter gets burnt in contact with fire, in that very way, sins are destroyed in association with a true spiritual master. Just as fire burns dry wood into ashes, in that very way, by the glance of the true spiritual master, the sins of a disciple are immediately destroyed. Devotees whose minds are completely purified are addressed as unalloyed devotees.

Hari Bhakti Vilasa

Quoted From Sara Sangraha

TAD-VIJNANARTAM SAD GURUM EVABHI GACCHET SAMIT PANIH  
SROTRIYAM BRAHMA NISTHAM ACARYAVAN PURUSO VEDA

(MUNDAKA UPANISAD 1-2-2 CHANDOGYA 6-14-2

quoted in Haribhakti Vilasa 1:35)

It is said in the Vedic scriptures that to understand the Supreme Lord and transcendental science, a dedicated soul, with folded hands, should approach a spiritual master, acarya, who is expert in Vedic literatures, who is coming in disciplic succession, and completely fixed in transcendental realization.

NAISA TARKENA MATIR APANEYA PROKTA  
ANYENA EVA SUJNANAYA PRESTHAH

(KATHA UPANISAD 1-2-9)

To achieve the topmost transcendental knowledge, a person, rather than engaging his intelligence and personal abilities in argument or following false paths, he should approach a bonafide spiritual master to attain wonderful transcendental knowledge from him.

PARICARYYA YASO LABHA LIPSUH SISYAD GURUR NA HI  
KRPA SINDHUH SUSAM PURNAH SARVA SATVOPAKARKAH  
NISPRHAH SARVATAH SIDDHAH SARVA VIDYA VISARADAH  
SARVA SAMSAYA SANCCHETTA'NALASO GURUR AHRTAH

HARI BHAKTI VILASA 1-45, 46) QUOTED FROM THE VISNU SMRITI)

A person who is desirous of obtaining wealth, fame or service from others is not qualified to become a guru, but one who is an ocean of mercy or one who feels pain by seeing others in distress, one who is engaged in the welfare of others; one who is free from the desire for sense gratification; one who is merciful to all living entities; one who has achieved perfection in all kinds of knowledge; one who removes all doubts of his followers; and one who is free from all kinds of laziness, is qualified as a spiritual master.

MAHA BHAGAVATA SRESTHO BRAHMANO VAI GURU NRNAM SARVESAM  
EVA LOKANAM ASAU PUJYO YATHA HARIH

(HARI BHAKTI VILASA 1-53 quoted from the PADMA PURANA)

It is found in the Padma Purana, that the topmost mahabhagavata devotee (pure devotee), who is engaged in the occupational duty of a Vaisnava

continuously, who is expert in glorifying the Supreme Personality of Godhead, Bhagavan, one who is a brahmana (twice born), is able to become the spiritual master for all mankind. Such a brahmana is equally worshipable as Lord Hari among men.

MAHA KULA PRASUTO'PI SARVA YAJNESU DIKSITAH  
SAHASRN SAKHADHYAYI CA NA GURUH SYAD AVAISNAVAH

(HARI BHAKTI VILASA 1-54) quoted from the PADMA PURANA)

Even if one is a famous brahmana, born in a high class family, who is expert in performing sacrifices, who has achieved a Vedic education and who is well versed in Vedic injunctions in a thousand Vedic scriptures, if he is not a Vaisnava, he is unable to become a spiritual master.

GRHITA VISNU DIKSAKO VISNU PUJAPARO NARAH  
VAISNAVO'BHIHITO'BHIJNAIR ITARO'SMAD AVAISNAVAH

(HARI BHAKTI VILASA 1-55) (quoted from the PADMA PURANA)

A person who is initiated in Visnu mantras, and who is expert in worshiping Lord Visnu, such a person is known as a Vaisnava. Besides this, everyone else is an avaisnava.

#### THE SYMPTOMS OF AN UNQUALIFIED GURU

BAHVASI DIRGHA SUTRI CA VISAYA ADISU LOLUPAH  
HETUVADA RATO DUSTO'VAG VADI GUNA NINDAKAH  
AROMA BAHUROMA CA NINDITASRAMA SEVAKAH  
KALA DANTO'SITA USTHAS CA DURGANDHI SVASA VAHAKAH  
DUSTA LAKSANA SAMPANNO YADYAPI SVAYAM ISVARAH  
BAHU PRATIGRAHA ASAKTA ACARYYAH SRI KSAYAVAH

(quoted from TAVASAGARA-- HARI BHAKTI VILASA 1-56-58)

One who eats too much, one who is very slow, one who is hankering for sense gratification, one who is argumentative in untrue subjects, one who is wicked (vicious), one who speaks unspeakable language, one who speaks about the sins of others, one who criticizes the good qualifications of others, one who has no hairs or skin holes on the body and one who has too many hairs or skin holes on the body, one who follows the lower class spiritual orders, one who has black feet, one who has black lips, one who has bad breath, one who has bad character, one who desires to gain more money even if he has sufficient funds-- if someone accepts such a spiritual master, his beauty, wealth and good fortune are lost.

## THE SYMPTOMS OF A DISCIPLE

KAMA KRODHA PARITYASI BHAKTA'S CA GURU PADAYOH  
DEVATA PRAVANAH KAYAMANOVAGBHIR DIVA NISAM

(HARI BHAKTI VILASA 1-60 quoted from MANTRA MUKTAVALI)

A person who is free from lust and anger, who is completely devoted to the lotus feet of a spiritual master, who is mentally dedicated to the demigods and who is devoted to the Supreme Lord with mind, body and words, day and night, such a person is qualified to be a disciple.

PLEASE QUOTE S.B. 11-10-6 WITH THE TRANSLATION

## THE UNQUALIFIED DISCIPLE

SAD GURUH SVASRITAM SISYAM VARSAM EKAM PARIKSAYET  
RAJNI CA AMATYAJA DOSAH PATNI PAPAM SVA BHARTARI  
TATHA SISYARJITAM PAPAM GURUH PRAPNOTI NISCITAM

(HARI BHAKTI VILASA-1/76-77 quoted from SARA SANGRAHA)

A true spiritual master should examine a candidate who is staying under his shelter for at least one year. It is his duty because the sins acquired by the queen go to the king because the wife's sins are transferred to the husband. In that very way, the sins acquired by the disciples are surely achieved by the genuine spiritual master.

GUROR AGRE PRTHAK PUJAM ADVAITAM CA PARITYAJET  
DIKSAM VYAKSAM PRABHUTVAM CA GUROR AGRE VIVARJAYET  
YATRA TATRA GURUM PASYED TATRA TATRA KRTANJALI  
PRANAMET DANDVAD BHUMAU CCHINNA MULA IVA DRUMAH  
(HARI BHAKTI VILASA 1-89,90)

quoted from Devyagama and spoken by Lord Siva.)

One should not accept his own worship and should not think or speak that there is no difference between him and his guru. One should not give initiation to others, one should not give lectures in front of the spiritual master (unless he has been asked by the spiritual master to do so), and one should not show his potency and power in front of the spiritual master. Anywhere that one sees his spiritual master, he should, with folded hands and in a humble mood, pay his obeisances to him just as an uprooted tree falls on the ground.

YATHA TATHA YATRA TATRA NA GRHANIYAC CA KEVALAM

ABHAKTYA NA GUROR NAMA GRHANIYAC CA YATATMAVAN  
PRANAVAH SRIS TATO NAMA VISNU SABDAD ANANTARAM  
PADA SABDA SAMETAM CA NATAMURDHANJALI YUTAH

(HARI BHAKTI VILASA 1/94-95)

quoted from Narada Pancaratra

One should not speak the name of his own spiritual master everywhere. One should not speak the original name of his spiritual master without using a respectable title with it. One should not disrespectfully recite the name of the spiritual master, but if it is necessary, then with folded hands and bowing head, in humble mood, should recite the name of the spiritual master, putting "om sri srila," then the name of the spiritual master, and then Visnupada with it. Thus he may recite the name of his spiritual master.

VASUDEVAM PARITYAJYA YO'NYA DEVAM UPASATE  
TYAKTVA'MRTAM SA MUDHATMA BHUNKTE HALAHALAM VISAM

(HARI BHAKTI VILASA 1/112 quoted from SKANDA PURANA)

(In the conversation between Narada Muni and Lord Brahma)

Anyone who gives up the worship of Vasudeva (the son of Vasudeva, and worships other demigods, he is like a person who gives up the nectar and drinks the greatest snake poison.

YASTU NARAYANAM DEVAM BRAHMA RUDRADI DAIVATAIH  
SAMATVE NAIVA VIKSETA SA PASANDI BHAVED SADA

(HARI BHAKTI VILASA 1/117)

quoted from VAISNAVA TANTRA

Any person who thinks or sees Lord Brahma, Rudra, Indra and other demigod equal to Lord Narayana, he is certainly a hypocritical spiritualist. 1

## 2

ADIKSITASYA VAMORU KRTAM SARVA NIRARTHAKAM  
PASU YONIM AVAPNOTI DIKSAVIRAHITO JANAH

(HARI BHAKTI VILASA 2-6)

quoted from Visnuyamala

For a person who is not properly initiated, all of his activities become fruitless. Such an uninitiated person can take birth in the animal kingdom in the

future.

ATO GURUM PRANAMYEVAM SARVASVAM VINIVEDYA CA  
GRHNIYAD VAISNAVAM MANTRAM DIKSA PURVAM VIDHA NATAH

(HARI BHAKTI VILASA 2/10 quoted from the VISNU NATAH)

Therefore, after paying proper obeisances to the spiritual master and offering him everything, according to rules and regulations, one should accept initiation and mantras from him.

YATHA KANCANATAM YATI KASYAM RASA-VIDHANATAH  
TATHA DIKSA VIDHANENA DVIJATVAM JAYATE NRNAM

(HARI BHAKTI VILASA 2/12 quoted from TATVA SAGARA)

As bellmetal is turned into gold when mixed with mercury in an alchemical process, so in that very way, by the process of proper initiation by a bona fide spiritual master, a person is becomes a brahmana.

MANTRA ARAMBHAS TU CAITRE SYAT SAMASTA PURSARTHADAH  
VAISAKHE RATNA LABHAH SYAT JYAISTHE MARNAM DHRUVAM ASADHE  
BANDHU NASAH SYAT PURNAYUH SRAVANE BHAVET  
PRAJAJA NASO BHAVED BHADRE ASVINE RATNA SANCAYAH  
KARTIKE MANTRA SIDDHIH SYAT MARGA SIRSE TATHA BHAVET PAUSE TU  
SATRUPIDA SYAT MAGHE MEDHAVI BARDHANAM  
FALGUNE SARVA KAMAH SYUR MALA MASUM PARITYAJET

(HARI BHAKTI VILASA 2/17-19 quoted from GAUTAMIYA TANTRA)

In Gautamiya Tantra, it is stated that one who accepts initiation in Caitra, achieves the four objects of human life (religiousity, economic development, sense gratification and liberation); in Vaisakha, he achieves all kinds of wealth, in Jyestha he certainly achieves death; in Asadha some relatives die; in Sravana he attains an increase in his duration of life; in Bhadhra his offspring die; in Asvina he collects wealth; in Kartika he achieves perfection in chanting of his received mantra; in Pausa he receives torture from his enemies; in Magha he receives an increase of intelligence; in Phalguna he achieves his ultimate goal, but the extra month is rejected for such process. FOOTNOTE NEEDED

RAVAU GURAU TATHA SOME KARTAVYAM BHDHA SUKRAYOH  
(HARI BHAKTI VILASA 2/22 quoted from the SKANDA PURANA)

The pure days when the initiation should be accepted are Sunday, Thursday, Monday, Wednesday, Friday.

ROHINI SRAVANA ARDRA CA DHANISTHA CA UTTARA TRAYAH  
PUSYAM SATABHISAS CA IVA DIKSA NAKSATRAM UCYATE

(HARI BHAKTI VILASA 2/23 quoted from the Narada tantra)

The purified constellation days are Rohini, Sravana, Ardra, Dhanistha, Svati, Visakha, Hasta, Jestha, and three Uttaras. One should accept initiation on these constellation days.

PURNIMA PANCAMI CAIVA DVITIYA SAPTAMI TATHA  
TRAYODASI CA DASAMI PRASASTA SARVAKAMADA

(HARI BHAKTI VILASA 2/26 quoted from SARA SANGRAHA)

The full moon day, the fifth day, the second day, the seventh day, the thirteenth day and the tenth day (of the fortnight) are the best to accept initiation. If one accepts initiation on these days, all of ones desires are fulfilled.

SULAGNA CANDRA TARA ADI BALAM ATRA SADAIVA HI  
LABDHO'TRA MANTRO DIRGHAYUH SAMPAT SANTATI-VARDHANAH

(HARI BHAKTI VILASA 2/29 quoted from the RUDRA YAMALA)

For accepting initiation, one should always check auspiciopus moments, the position of the moon and constellations, accepting initiation at the most auspicious places of pilgrimage increases ones duration of devotional life, wealth of spiritual realization and number of followers.

THE PROCESS OF INITIATION WITH MANTRAS

PARIDHAYANSUKE SISYA ACANTO YAGA MANDAPE  
GATVA BHAKTYA GURUM NATVA GUROR ASITA DAKSINE

(HARI BHAKTI VILASA 2/127)

A disciple, after taking his bath, wearing very clean and nice clothes with a nice chadder, purifying himself by accepting acamana, with devotion to the Supreme Personality of Godhead, paying his long obeisances at the lotus feet of the spiritual master many times, should sit down with folded hands, facing his spiritual master.

NYASYA PANITALAM MURDHIN TASYA KARNE CA DAKSINE  
RSYADI YUKTAM VIDHIVAN MANTRAM VARATRAYAM VADET

DIRGHA MANTRAM CA SISYASYA YAVADAGRAHANAMPATHET  
GURU DAIVATA MANTRAIKYAM SISYASTAM BHAVAYAN PATHET

(HARI BHAKTI VILASA 2/130,131)

Thereafter, holding the head of the disciple with both of his hands, the spiritual master should recite the mantras in the disciple's right ear systematically. Following the process of great sages, he should recite this mantra three times. If the mantra is very long and difficult, then he should carry on reciting it again and again until the disciple has practiced it. The disciple should at that moment think the spiritual master, demigods and the mantra which he is receiving are equally respectable.

SVA MANTRO NA UPADESTAVYO VAKTAVYAS CA NA SANSADI  
GOPANIYAM TATHA SASTRAM RAKSA NIYAM SARIRAVAT

(HARI BHAKTI VILASA 2/136 quoted from NARADA PANACARATR)

A disciple, after receiving the genuine mantra from his spiritual master should not reveal it to others. Similarly, he should keep the subjects of Vedic literatures (like the Srimad Bhagavatam) secret and he should protect them as much as he protects his own body.

FOOTNOTE NEEDED

PRAPTAM AYATANAD VISNOH SIRASA PRANATO VAHET  
NIKSIPED AMBHASI TATO NA PATET AVANAU TATHA

(HARI BHAKTI VILASA 2/138 quoted from NARADA PANCARATRA)

If he obtains a garland or ornament from the temple of Lord Visnu, he should accept it and wear it upon his neck with bowing head. Thereafter, he should throw it in the water. He should not bury it or throw it on the earth.

YAIH KRITA CA GURO NINDA VIBOH SASTRASYA NARADA  
NAPI TAIH SAHA VAKTAVYAM VAKTAVYAM VA KATHANCANA

(HARI BHAKTI VILASA 2/141 quoted from the NARADA PANCARATRA)

Oh Narada, under no circumstances should one associate with or talk with a person who criticizes the spiritual master, the Supreme Personality of Godhead and the Vedic Scriptures.

EKADASYAM NA CA ASNIYAT PAKSAYOR UBHAYOR API  
JAGARAM NISI KURVITA VISESA ARCAYED VIBHUM

(HARI BHAKTI VILASA 2/146 quoted from the Pancaratrantara)

One should not eat anything on the Ekadasi of both fortnights. One should remain awake over night on Ekadasi and specifically worship the Supreme Personality of Godhead and chant His holy names.

GOPAYED DEVATAM ISTAM GOPAYED GURUM ATMANAH  
GOPAYED CA NIJAM MANTRAM GOPAYED NIJA MALIKAM  
(HARI BHAKTI VILASA 2/147 quoted from the SAMMOHANA TANTRA)

One should keep secret his own worshipable Lord. He should keep secret the name of his own spiritual master. He should keep secret his own mantra that he received and he should always hide his own japa mala (chanting beads).

NA NINDED BRAHMANAN DEVAN VISNUM BRAHMANAM EVA CA  
RUDRAM ADITYAM AGNIM CA LOKAPALAN GRAHANS TATHA  
VANDET VAISNAVAM CA API PURUSAM PURVA DIKSITAM

(HARI BHAKTI VILASA 2/221)

One should pay obeisances and offer respects to a brahmana; the demigods; Visnu, the Personality of Godhead; Lord Brahma; Rudra (Lord Siva); Surya (the sun god); Agni (fire god); Lokapalas (the presiding deities of this world; the nine planets; and the devotees (Vaisnavas) who are already initiated and should never criticize them either.

### 3

SMARTAVYAH SATATAM VISNUR VISMARTAVYO NA JATUCIT  
SARVE VIDHI NISEDHAH SHUR ETAYORE EVA KINKARAH

(HARI BHAKTI VILASA 3/47 quoted from the GARUDA PURANA)

Krsna is the origin of Visnu. He should always be remembered and not forgotten at anytime. All of the rules and prohibitions mentioned in the sastras should be the servants of these two principles.

APAVITRAH PAVITRO VA SARVAVASTHAN GOTO'PI VA  
YAH SMARET PUNDARIKAKSAM SA VAHYABHYAN TARAH SUCIH

(HARI BHAKTI VILASA 3/47 quoted from the (HARI BHAKTI VILASA 3/47  
quoted from the Garuda Purana spoken by Narada Muni and from the  
VISNUDHARMA spoken by Pulaksya Rsi (sp??))

type translation from the Deity worship book

PRAYASCITTANY ASESANI TAPAH KARMATMAKANI VAI  
YANI TESAM ASESANAM KRSNA ANUSMARANAM PARAM  
KRTE PAPE'NUTAPO VAI YASYA PUNSAH PRAJAYATE  
PRAYAS CITTANTU TASYAIKAM HARI SAMSMARANAM PARAM

(HARI BHAKTI VILASA 3/49,50 quoted from the Visnu Purana)

Among all atonements such as austerity, charity, japa (silent chanting), and fasting, the remembrance of Lord Sri Krsna is the topmost. The atonement to remove sinful activities is the only way, but remembering Lord Hari is the topmost atonement to remove sin.

KARMANA MANASA VACA YAH KRITA PAPA SANCAHAH  
SO'PY ASESANAM KRSNA ANUSMARANAM PARAM  
KRTE PAPE'NUTAPO VAI YASYA PUNSAH PRAJAYATE

(HARI BHAKTI VILASA 3/55 quoted from the BRAHMA VAIVARTA  
PURANA)

Anyone who has accumulated sins by actions, mind and words, those sins are removed only by remembering the Supreme Personality of Godhead, Lord Sri Krsna.

SAKRN MANAH KRSNA PADARAVINDAYOR  
NIVESITAM TAD-GUNA-RAGI YAIR IHA  
NA TE YAMAM PASA-BHRTAS CA TAD-BHATAN  
SVAPNE 'PI PASYANTI HI CIRNA-NISKRTAH  
(SRIMAD BHAGAVATAM 6:1:19)

Even if a person has not fully realized Krsna, he becomes completely free from all sinful reactions by accepting the true method of atonement, full surrender at His lotus feet. Even in dreams, such surrendered souls do not see Yamaraja or his carriers, who are equipped with ropes to bind the sinful.

LABHAS TESAM JAYAS TESAM KUTAS TESAM PARA BHAVAH  
YESAM INDIVARASYAMO HRDAYASTHA JANARDANAH

(HARI BHAKTI VILASA 3/62 quoted from the PANDAVA GITA)

The blue lotus colored Supreme Personality of Godhead in the form of Syamasundara, in whoever's heart He resides, ??????????????????????

VEDESU YAJNESU TAPAHSU CA IVA DANESU TIRTHESU VRATASU CAIVA  
ISTESU PURTESU CA YAT PRADISTAM NRNAM SMRTE TAT PHALAM  
ACYUTE CA

(HARI BHAKTI VILASA 3/63 quoted from the SKANDA PURANA)

Whatever merit is gained by performing sacrifice, performing austerities, giving charity, going to the places of pilgrimage, fasting, following the scriptural rules and regulations and building water ponds and gardens is all attained by one who remembers the Supreme Personality of Godhead, Lord Sri Visnu (Krsna).

YASYA SMARANA MATRENA JANMA SAMSARA BANDHANAT  
VIMUCYATE NAMAS TASMAI VISNAVE PRABHA VISNAVE

(HARI BHAKTI VILASA 3/71 quoted from the SKANDA PURANA)

Just by remembering the all influential, powerful Lord Sri Visnu, ones connection within this world of repeated birth and death is completely cut. To such a personality of Godhead, I pay my obeisances.

TADAIVA PURUSO MUKTO JANMA DUHKHA JARA ADIBHIH  
BHAKTYA TU PARAYA NUNAM YADA IVA SMARATE HARIM

(HARI BHAKTI VILASA quoted from Parasara in the SKANDA PURANA)

When someone remembers the Supreme Lord Hari with devotion, at once he becomes free from fear, distress, old age, etc. without a doubt.

NIRASIR NIRMAMO YASTU VISNOR DHYANA PARO BHAVET  
TAT PADAM SAM AVAPNOTI YATRA GATVA NA SOCATI

(HARI BHAKTI VILASA 3/77 from VISNU DHARMOTTARA)

Anyone who, after giving up all sense enjoyment and greed, engages himself in remembering the Supreme Lord Visnu, he attains Lord Visnu's abode where there is no distress.

ETAN SANKHYA-YOGABHYAM  
SVA-DHARMA-PARINISTHAYA  
JANMA-LABHAH PARAH PUMSAM  
ANTE NARAYANA SMRITI

(SRIMAD BHAGAVATAM 2:1:6)

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the

end of life.

TATAH PADODAKAM KINCIT PRAK PITVA TULASI DALAIH  
GRHITE NACARET TENA SVA MURDHNY ABHISECANAM

(HARI BHAKTI VILASA 3/87)

??????????????

SARVA MANGALA MANGALYAM VARENYAM VARADAM SIVAM  
NARAYANAM NAMASKRTYA SARVA KARMANI KARAYET

(HARI BHAKTI VILASA 3/89 from the VAMANA PURANA)

The Personality of Godhead, Lord Narayana, who is all auspicious among auspicious things, who is the best of all, who gives benedictions of all kinds, should always be remembered while performing all kinds of activities.

UPA PATAKESU SARVESU PATAKESU MAHATSU CA  
PRAVISYA RAJANI PADAM VISNU DHYANAM SAMACARET

(HARI BHAKTI VILASA 3/102 quoted from the Narada Pancaratra)

Anyone who wants to become free from all kinds of obstacles and great difficulties, should always remember and worship Lord Sri Visnu early in the morning or the last part of the night within his house.

VIBHAJYA PANCADHA RATRIM SESE DEVA ARCAN ADIKAM  
JAPAM HOMAM TATHA DHYANAM NITYAM KURVITA SADHAKAH

(HARI BHAKTI VILASA 3/104 quoted from the VAIHAYASA PANCARATRA)

A mendicant should divide the whole night into five parts after sunset and in the last part he should daily perform japa, sacrifice and meditation on the Supreme Personality of Godhead.

RATRES TU PASCIME YAME MUHURTAU BRAHMYA UCYATE

(HARI BHAKTI VILASA 3/105 quoted from the VISNU SMRITI)

Therefore it is written that the last part of the night is called the brahma muhurta.

NA KRSTE SASYA MADHYE VA GO VRAJE JANA SANSADI  
NA VARTMANI NA NADYA ADI TIRTHESU PURUSARSABHA  
NAPSU NAIVAMBHASAS TIRE NA SMASANE SAMACARET  
UTSARGA VAI PURISASYA MUTRASYA CA VISARJANA  
NIDHAYA DAKSINE KARNE BRAHMASUTRAH UDANG MUKHAH

(HARI BHAKTI VILASA 3/160,161,164 quoted from the VISNU PURANA AND  
VYASA GITA)

One should not pass stool and urine on the tilled agricultural land, in  
the middle of growing crops, in the cow barn, in the midst of habitation, in the  
path or alleys, on the river banks, in the water, nearby water and at the  
crematorium. While passing stool or urine, one should rap his brahman thread  
(sacred thread) around his right ear and face north if possible.  
KARNOPAVITY UDANG VAKTRO DIVASE SANDHYAYOR API  
VINMUTRE VISRJEN MAUNI NISAYAM DAKSINA MUKHAH

(HARI BHAKTI VILASA 3/168 from the SKANDA PURANA, KASI KHANDA)

After putting the brahman thread on the right ear, in the daytime and the  
evening, one should face in the northern direction and at night in the  
southern direction. One should remain silent while passing stool and urine. 2  
MUKHE PARYYASUITE YASMAD BHAVED ASUCI BHAGNARAH  
TATAH KURYAT PRAYATNENA SUDDHYARTHAM DANTA DHAVANAM  
UPAVASE'PI NO DUSYED DANTADHAVANAM ANJANAM  
GANDHA ALANKARA SAD VASTRA PUSPA MALANULEPANAM

(HARI BHAKTI VILASA 3/225,226) quoted from the SKANDA PURANA, KASI  
KHANDA

If one does not brush his teeth and clean the mouth, it remains foul.  
Cleanliness is destroyed with a foul mouth. Therefore one should endeavor to  
properly brush his teeth. One should even clean his teeth, and possibly put  
ointment, sandalwood paste, ornaments, clean pure clothing, fragrant flower  
garlands, even some perfume on the body, even on the fasting days. In this,  
there is no offense.<sup>3</sup>

TATAS CA ACAMYA VIDHIVAT KRTVA KESA PRASADHANAM  
SMRTVA PRANAVA GAYATRAU NIBADHNIYAC SIKHAM DVIJAH

(HARI BHAKTI VILASA 3/235)

Thereafter, a twice born person (brahmanas ksatriyas, vaisyas) after  
cleansing his teeth and mouth with proper acamana purification, should tie his  
sikha while chanting the Gayatri mantra which begins with om.

PRATAR MADHYANYAYOH SNANAM VANAPRASTHA GRHASTHAYOH  
YATES TRISAVANAM SNANAM SAKRTTU BRAHMACARINAH  
SARVE CA API SUKRT KURYYUR ASAKTAU CA UDAKAM VINA

(HARI BHAKTI VILASA 3-240, 241 spoken by Daksa Prajapati)

The vanaprasthis (retired persons) and grhasthas (householders) are required to bathe twice daily (in the morning and at noontime. A sanyasi should bathe three times a day and a brahmacari needs to bathe only once a day. If due to some unavoidable circumstance, one is not able to bathe as described here, one bath is sufficient for all. If someone cannot even take one bath, he should at least take a mantra bath.

SNANA HINO NARAH PAPI SNANA HINO'SUCIH SADA  
ASNAYI NARAKAM BHUKTVA PUKKASADISU JAYATE

(HARI BHAKTI VILASA 3/247 from the PADMA PURANA)

A person who does not take bath is said to be sinful. Without a bath, a person is said to always remain unclean. A person who does not take bath goes to hell and then he takes birth in the womb of woman in the lowest class dynasty.

YAMYAM HI YATAHA DUHKHAM NITYA SNAYI NA PASYATI  
NITYA SNANENA PUYANTE API PAPA KRTO NARAH

(HARI BHAKTI VILASA 3/249)from the PADMA PURANA

A person who takes bath daily will not suffer in hell. What further can be said? Even a sinful person becomes purified by taking bath daily.

DUH SVAPNAM DUSTA CINTA CA BANDHYA BHAVATI SARVADA  
PRATAH SNANA VISUDDHANAM PURUSANAM VISAM VARAH

(HARI BHAKTI VILASA 3/252 from the PADMA PURANA)

Anyone who takes a morning bath properly never experiences horrifying dreams and dirty anxiety.

UTSAHA MEDHA SAUBHAGYA RUPA SAMPAT PRAVARTAKAM  
MANAH PRASANNATA HETUH PRATAH SNANAM PRASASYATE

(HARI BHAKTI VILASA 3/257 from KASI KHANDA)

One who takes bath early in the morning achieves enthusiasm, intelligence, good fortune, good beauty, wealth and happiness of mind. Therefore bathing in the morning is glorified.

GUROH PADA UDAKAM PUTRA TIRTHA KOTI PHALA PRADAM  
VIPRA PADODAKA KLINNAM YASYA TISTHATI VAI NARAH  
TASYA BHAGIRATHI SNANAM AHANY AHANI JAYATE

(HARI BHAKTI VILASA 3/282, 283 from the PADMA PURANA)

Oh son, the water which washes the feet of the pure spiritual master is equal to the water of ten million places of pilgrimage. Furthermore, the water which has washed the feet of a qualified brahmana, if it washes the head of any person, he attains the merit of regularly taking bath in the place of pilgrimage where the Ganges flows.

PRTHIVYAM YANI TIRTHANI TANI TIRTHANI SAGARE  
SA SAGARANI TIRTHANI PADE VIPRASYA DAKSINE

(HARI BHAKTI VILASA 3/284 from GAUTAMIYA TANTRA)

Whatever places of pilgrimage are available on this planet, they are all combined in the ocean. Furthermore, all the places of pilgrimage including the ocean are within the right foot of a qualified brahmana.

TATHAIVA TULASI MISRA SALAGRAMA SILA JALAM  
ABHISEKAM VIDADHYA CA PITVA TAT KINCIT AGRATHAH

(HARI BHAKTI VILASA 3/286 from GAUTAMIYA TANTRA)

A person should drink a portion of Tulasi leaf water which has been used to bathe Salagram Sila and then touch it to his head.

SALAGRAMA SILA TOYAM APITVA YASTU MASTAKE  
PRAKSE PANAM PRAKURVITA BRAHMA HA SA NIGADYATE  
VISNU PADODAKAT PURVAM VIPRA PADODAKAM PIVET  
VIRUDDHAM ACARAN MOHAD BRAHMA HA SA NIGADYATE

(HARI BHAKTI VILASA 3/288, 289 from the GAUTAMIYA TANTRA)

One who does not drink the water which emanates from bathing Salagram Sila, and touching it to his head, he is considered a killer of a brahmana. Before drinking the water which has emanated from washing the lotus feet of Lord Visnu, one should drink the water which has washed the feet of a pure brahmana. Anyone, due to illusion, who acts otherwise, is also considered equally the killer of a brahmana as well.

AKALA MRTYU HARANAM SARVA VYADHI VINASANAM  
VISNOH PADODAKAM PITVA SIRASA DHARAYAMY AHAM

(HARI BHAKTI VILASA 3/290 from the GAUTAMIYA TANTRA)

This is the month for accepting carinamrta. This carinamrta removes untimely death and frees one from all kinds of diseases. I therefore accept this carinamrta emanating from washing the lotus feet of Lord Visnu and I place it on my head.

GANGA GODAVARI REVA NADYO MUKTI PRADAS TU YAH  
NIVASANTI SA TIRTHAS TAH SALAGRAMA SILA JALE  
KOTI TIRTHA SAHASRAIS TU SEVITAIH KIM PRAYOJANAM  
TIRTHAM YADI BHAVET PUNYAM SALAGRAMA SILODBHAVAM

(HARI BHAKTI VILASA 3/293, 294 from the PADMA PURANA)

The water which washed Salagram Sila includes the water from the Ganga, Godavari, Reva and other liberating rivers. If this bath water from the Salagram Sila is available, then there is no need for thousands of other places of pilgrimage.

GANGA PRAYAGA GAYA NAIMISA PUSKARANI  
PUNYANI YANI KURU JANGALA YA MUNANI  
KALENA TIRTHA SALILANI PUNANTI PAPAM  
PADODAKAM BHAGAVATAH PRAPUNATI SADYAH

(HARI BHAKTI VILASA 3/301 from the NRSINGHA PURANA)

Ganga, Prayaga, Gaya, Naimisa, Puskara, Kuruksetra, together with other places of pilgrimage remove the sins of a person after long connection with them. But water which has washed the lotus feet of the Supreme Personality of Godhead at once purifies a person.

YO'NYATRA KURUTE YATNAM DHARMA KARYE DVIJOTTAMAH  
VIHAYA SANDHYA PRANATIM SA YATI NARAKAYUTAM

(HARI BHAKTI VILASA 3/315 from MANU SMRITI)

Any twice born brahmana who does not perform the Gayatri mantra properly and engages in other activities and vows, goes to hell for one billion years.

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KRSNALAYAM YO KURUTE PATAKABHIS CA SOBHITAM SADAIVA TASYA  
LOKE TU VASAS TASYA NA CA ANYATAH

(HARI BHAKTI VILASA 4/50 quoted from the BRHAN NARADIYA PURANA)

(In Dvaraka Mahatmya it is stated) Any person who decorates the temple of Lord Hari with a nice flag, lives eternally in His (Lord Hari) abode. He does not live anywhere else besides there.

SUVARNA RUPYA SANKHASMA SUKTI RATNA MAYANI CA  
KAMSYAYA TAMRA RAITYAMI TRAPUSI SAMAYANI CA

(HARI BHAKTI VILASA 4/59 quoted from the BRAHMA PURANA)

Gold, silver, conchshell, stone, pearls, quartz, bellmetal, iron, copper, brass, aluminum and lead utensils are purified by washing them with water.

SUTIKA SAVA VINMUTRA RAJAHSVALA HATANI CA  
PRAKSEPTAVYANI TANY AGNAU YACCA YAVAT SAHED API

(HARI BHAKTI VILASA 4/67 from the BRAHMA PURANA)

If the utensils are touched by a woman who has just given birth to a child, touched a dead body, who has evacuated, who has urinated or who is passing through menstruation, they can only be purified by heating it over a fire (flame).

MADYAIR MUTRA PURISAIR VA SLESMA PUYASTHISTHIVANAIH  
SAM PRSTAM NAIVA SUDHYETA PUNAH PAKENA MRNMAYAM

(HARI BHAKTI VILASA 4-70 from MANU SMRTI)

If an earthen pot is touched with wine, urine, stool, mucus, pus or the saliva of a person, even if it is heated over fire (flame), it cannot be purified.

SNATASYA VANHI TAPTENA TATHAIVA ATAPA VARINA  
SARIRA SUDDHIR VIJNEYA NA TU SNANA PHALAM BHAVET

(HARI BHAKTI VILASA 4/119)

Any person who takes bath with hot water which is heated with fire or with sunlight, his body certainly becomes cleansed, but he does not get the result of taking a bath.

PAURNA MASYAM TATHA DARSE YAH SNAYAD USNA VARINA  
SA GO HATYA KRTAM PAPAM PRAPNOTI IHA NA SAMSAYAH

(HARI BHAKTI VILASA 4/122 by Svayambhuva Manu)

Any person who takes a hot bath on a full moon day and newmoon day becomes implicated with the sin of killing a cow in this world. Of this there is no doubt.

SNANA SATI TARE NAIVA VASASAMBHASI GATRATAH  
SAM MARJJYA VASASI DADHYAT PARIDHANA UTTARIYA KE

(HARI BHAKTI VILASA 4/144 PADMA PURANA)

Whatever cloth one has used while taking bath, after taking bath, the same cloth cannot be used to dry the body. Another piece of cloth should be

used to dry the body. Afterwards garments can be used to cover the body.

NAGNAU MALINA VASTRAH SYAT NAGNAS CA ARDHA PATAH SMRTAH  
NAGNO DVGUNA VASTRAH SYAT NAGNO RAKTA PATAS TATHA

(HARI BHAKTI VILASA 4/147 spoken by Atri Muni)

Anyone who is wearing dirty clothes is equal to a nude man. Ordinarily, if the cloth is torn into half, the person wearing it is said to be naked as well. Any person who is wearing double clothes is also said to be nude. Anybody wearing red colored clothes is said to be nude.

SAUCAM SAHASRA ROMANAM VAYU AGNI ARKA INDU RASMIBHIIH  
RETAH SPRSTAM SAVA SPRSTAM AVIKKAM NAIVA DUSYATI

(HARI BHAKTI VILASA 4/153 spoken by Angira Muni)

Woolen clothes can be purified by air, fire and sunlight and moonlight. A blanket made from sheep wool, even if they are touched by a menstruating lady, or a dead body, they do not become contaminated. DHARAYED VASASI

SUDDHE PARIDHANA UTTARIYAKE  
ANICCHANNA SUDESE SUKLE ACAMET PITHA SAMSTHITAH

(HARI BHAKTI VILASA 4/161 spoken by Angira Rsi)

One should wear a chadder which is not torn, which is very beautiful, pure, clean and bright. After putting on nice garments one should sit on a seat and take acamana.

TATO DVADASABHIIH KURYAN NAMABHIIH KESAVA ADIBHIIH  
DVADASA ANGESU VIDHIVAD URDHVA PUNDRANI VAISNAVAH

(HARI BHAKTI VILASA 4/169 from the BRAHMA PURANA, spoken by the Supreme Personality of Godhead)

Thereafter, a Vaisnava should put twelve tilaka marks on his body, chanting the names of Kesavah namah all over his body bodily limbs. Sacred clay should be used for tilaka and the tilaka marks should be shooting upwards.

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(In this regard, Sanatana Gosvami gives a nice commentary, saying that "this sacred tilaka should begin saying Kesavaya namah from the forehead. The length of this tilaka should be approximately eight inches, but on other parts of the body, the size of the tilaka is said to be equal to the size of a lamp's flame and this should be used according to ones sampradaya or Vaisnava tradition.)

????????????????a verse was on the tape but not written  
HBV 4/172,173 PADMA PURANA UTTARAKHANDA

/  
URDHVA PUNDRE TRIPUNDRAM YAH KURUTE NARADHAMAH  
BHANKTVA VISNU GRHAM PUNDRAM SA YATI NARAKAM DHRUVAM

(HARI BHAKTI VILASA 4/181 from the PADMA PURANA, spoken by Sri Narada Rsi.)

Any person who puts upward sacred tilaka on his forehead and above that puts on tripundra (three lines going north to south), he attains the sin of breaking a temple of Lord Visnu and thus goes to hell without a doubt.

YASYA URDHVA PUNDRAM DRSYETA LALATE NO NARASYA HI  
TAD DARSANAM NA KARTAVYAM DRSTVA SURYA NIRIKSAYET

(HARI BHAKTI VILASA 4/186 quoted from PADMA PURANA,  
UTTARAKHANDA in KARTIKA MAHATMYA SECTION)

Any person who does not have a Vaisnava tilaka which shoots upwards like a flame, to see his face is not auspicious. If suddenly, due to destiny, one sees his face, he should purify himself by seeing the sun.

URDHVA PUNDRE NA KURVITA VAISNAVANAM TRIPUNDRAKAM  
KRTA TRIPUNDRA-MARTYASYA KRIYA NA PRITAYE HAREH

(HARI BHAKTI VILASA 4/189 KARTIKA MAHATMYA)

A Vaisnava should not use tripundra, (the three lines which go from north to south) instead of Vaisnava tilaka which shoots upwards like a flame on his body. Anyone who puts this tripundra (the three lines going north to south), his services are not for pleasing Lord Sri Hari.

URDHVA PUNDRAM MRDA SAUMYAM LALATE YASYA DRSYATE  
SA CANDALO'PI SUDDHATRMA PUJYA EVA NA SAMSAYAH

(HARI BHAKTI VILASA 4/193 from the PADMA PURANA)

If anybody wears a beautiful Vaisnava clay tilaka mark which shoots upwards, if such a person is seen, even if he is born in a dogeater's family, he is considered pure and is undoubtedly a worshipable person as well.

URDHVA PUNDRASYA MADHYE TU VISALE SUMANOHARE  
LAKSMYA SARDHAM SAMASINO DEVADEVO JANARDANAH

(HARI BHAKTI VILASA 4/194 from the PADMA PURANA, UTTARAKHANDA, conversation between Lord Siva and Parvatidevi)

In that beautifully arranged Vaisnava tilaka mark which shoots upwards like a flame, which has a broad space between in which the Lord of all Lords, the Supreme Personality of Godhead, Lord Narayana resides with His consort, Laksmidevi. U

URDHVA PUNDRA DHARO MARTYO GRHE YASYA ANNAM ASNUTE  
TADA VINSAT KULAM TASYA NARAKAD UDDHARAMY AHAM

(HARI BHAKTI VILASA 4/203 BRAHMANDA PURANA spoken by the Supreme Personality of Godhead.

If a Vaisnava who wears the sacred tilaka mark which goes upward like a flame eats in anyone's house some grains, I (the Supreme Personality of Godhead) twenty previous generations from their suffering in hellish planets.

VIKSADARSE JALE VAPI YO VIDADHYAT PRAYATNATAH  
URDHVA PUNDRAM MAHABHAGA SA YATI PARAMAM GATIM

(HARI BHAKTI VILASA 4/204 BRAHMANDA PURANA)

(This is spoken by the Supreme Lord about how to put a tilaka mark on one's forehead) Any person who sees his reflection within a mirror or in steady water and carefully decorates his forehead with Vaisnava tilaka which shoots upwards like the flame of a lamp, goes back to Godhead.

DASANGULA PRAMANANTU UTTAMOTTAMA UCYATE  
NAVANGULAM MADHYAMAM SYAD ASTANGULA MATAH PARAM  
ETAIR ANGULI BHEDAIS TU KARAYEN NA NAKHAIH SPRSET

(HARI BHAKTI VILASA 4/205,206 quoted from the BRAHMA PURANA)

(The Supreme Personality of Godhead said about the size of the tilaka) If any person's tilaka is as long as ten fingers, it is said to be the best. The second best is that which is the length of nine fingers, and the lowest kind of tilaka is when it is eight fingers long on one's forehead. In this way, there are differences of ways to apply the Vaisnava tilaka which goes upwards like a flame, but one should never touch or make his tilaka with the finger nail.

ARABHYA NASIKAMULAM LALATANTAM LIKHEN MRDAM  
NASIKAYASTRA YO BHAGA NASA MULAM PRACAKSATE

SAMARABHYA BHRUVOR MULAM ANTARALAM PRAKALPAYET

(HARI BHAKTI VILASA 4/211 212 PADMA PURANA, UTTARAKHANDA)

(One should begin his tilaka from the root of his nose to the end of the forehead) From the beginning of the forehead until the end of the forehead, one should put a sacred clay mark with a space in it. The third portion of the nose is said to be the root of the nose from between the eyebrows until the end of the forehead, one should leave a space within his tilaka.

NIRANTARALAM YAH KURYYAD URDHVA PUNDRAM DVIJADHAMAH  
HI TATRA STHITAM VISNUM LAKSMIM CAIVA VYAPOHATI

(HARI BHAKTI VILASA 4/213)

Certainly Lakshmi and Narayana leave the tilaka of the that lowest twice born person who puts on Vaisnava tilaka which goes upwards like the flame of a lamp without keeping a space within it (the tilaka).

VAMA PARSVE STHITO BRAHMA DAKSINE TU SADA SIVAH  
MADHYE VISNUM VIJANIAT TASMAT MADHYAM NA LEPAYET

(HARI BHAKTI VILASA 4/217 PADMA PURANA, UTTARAKHANDA)

On the left side of Vaisnava tilaka, Lord Brahma resides and on the right side, Sadasiva, the original Lord Siva resides and within the space of the tilaka, Lord Hari stays eternally. Therefore, one should not apply tilaka without leaving a space in the middle.

ANAMIKA KAMADOKTA MADHYAMA AYUSKARI BHAVET  
ANGUSTHAH PUSTIDAH PROKTAS TARJJANI MOKSA SADHANI

(HARI BHAKTI VILASA 4/221 from SMRITI)

(The outcome of applying tilaka with the use of different fingers) One who uses the ring finger to apply tilaka achieves his desired goal of life. One who uses the middle finger increases his duration of life. One who uses his thumb to apply his tilaka achieves nice nourishment. Anyone who uses the little finger achieves liberation.

GOPI CANDANA KHANDANTU YO DADATI HI VAISNAVE  
KULAM EKOTTARAM TENA SAMBHAVET TARITAM SATAM

(HARI BHAKTI VILASA 4/228 by Narada Muni in the PADMA PURANA)

Anyone who gives a piece of gopicandana (sacred clay) to a Vaisnava, he delivers or purifies 108 ancestors of his dynasty.

SRI KHANDE KVA SA AMODAH SVARO VARNAH KVA TADRSAH  
TAT PAVITRYAM KVA VAI TIRTHE SRI GOPI CANDANE YATHA

(HARI BHAKTI VILASA 4/231 from SKANDA PURANA, KASI KHANDA SECTION, spoken by Yamaraja)

In which candana can such a nice sweet fragrance be found as is found in gopi candana (sacred clay). Where is that color equal to the color of gopicandana? Where is that heavenly feeling which is felt by one using gopicandana? Where is that thing which is more purifying than gopicandana?

GRHA NA PIDANTI NA RAKSASAM GANAH  
YAKSAH PISACA URAGA BHUTA DANAVAH  
LALATA PATTE KHAGA GOPI CANDANAM  
SANTISTHATE YASYA HAREH PRASADATAH

(HARI BHAKTI VILASA 4/238 from GARUDA PURANA spoken by Narada Muni)

Oh king of the birds (Garuda), if gopicandana is marked on anyone's forehead by the mercy of the Supreme Lord, no planets (Sun, Moon, Mars, etc.) yaksas (semi demigods) pisaca (ghosts and devils), snakes and demons can harm him if he is wearing gopicandana on his forehead.

DUTA SRNATU YAD BHALAM GOPI CANDANA LANCHITAM  
JVALADINDHANAVAT SO'PI TYAJYO DURE PRAYATNATAH

(HARI BHAKTI VILASA 4/240 SKANDA PURANA KASI KHANDA spoken by Yamaraja)

Yamaraja said, Oh messengers, listen to me. Anyone whose forehead has the mark of gopicandana, please carefully leave them alone as one stays away from a red hot fire.

TULASI MRTTIKA PUNDRAM LALATE YASYA DRSYATE  
DEHAM NA SPRASATI PAPAM KRIYAMANAS TU NARADA

(HARI BHAKTI VILASA 4/243 SKANDA PURANA, KASI KHANDA)

Brahma said, Oh Narada, whoever's forehead is decorated with nice Vaisnava tilaka with clay obtained from Tulasi's root, even if he commits sin, the sin is unable to touch his body.

FOOTNOTE

SANNIVEDIYAIVA HARAYE TULASI KASTA SAMBHAVAM

MALAM PASCAT SVAYAM DHATTE SA VAI BHAGAVATOTTAMAH

(HARI BHAKTI VILASA 4/309 quoted from the SKANDA PURANA)

Any person who wears a garland of Tulasi wood after placing it on the neck of Lord Hari, he is certainly the greatest devotee.

HARAYE NARPAYED YAS TU TULASI KASTHA SAMBHAVAM  
MALAM DHATTE SVAYAM MUDHAH SA YATI NARAKAM DHRVAM

(HARI BHAKTI VILASA 4/310 SKANDA PURANA)

That foolish person, who after making a nice garland from Tulasi wood does not offer it to the Supreme Lord Hari, but instead wears it himself, he certainly goes to the hellish planets.

NIRMALAYA TULASI MALA YUKTO YASCASCARYED HARIM  
YAD YAT KAROTI TAT SARVAM ANANTA PHALADAM BHAVET

(HARI BHAKTI VILASA 4/319 from AGASTYA SAMHITA)

Anyone who wears a Tulasi garland which has been offered to Lord Hari, then whatever he does to worship Him will give him unlimited results

TULASI KASTHA MALANCA KANTHASTHAM VAHATE TU YAHA  
APY ASAUCO'PY ANACARO MAME VAITY NA SAMSAYAH

(HARI BHAKTI VILASA 4/322 from VISNU DHARMOTTARA by the Supreme Personality of Godhead)

Any person who wears a garland of Tulasi wood around his neck, even if he is impure or does not have a good character, he achieves liberation. Of this, there is no doubt.

TULASI KASTHA MALANTU PRETA RAJASYA DUTAKAH  
DRSTVA NASYANTI DURENA VATODDHUTAM YATHA DALAM  
TULASI KASTHA MALABHIR BHUSITO BHRAMATE YADI DUHSVAPNAM  
DURNIMITTANCA NA BHAYAM SASTRAJAM KVACIT

(HARI BHAKTI VILASA 4/337, 338 quoted from GARUDA PURANA, spoken by Markandeya Muni)

If the messengers of Yamaraja see a person who is wearing a garland or

necklace of Tulasi wood around his neck, they run away from him as a leaf is blown by the wind. If anybody wanders about, wearing a necklace of Tulasi wood around his neck, he becomes free from all bad dreams, dangerous situations and all kinds of fear from weapons.

RIKTA PANIR NA PASYETA RAJANAM BHISAJAM GURUM NA UPAYANAKARA  
PUTRAM SISYAM BHRTYAM NIRIKSAYET

(HARI BHAKTI VILASA 4/343 from SMRTI MAHARNAVA)

One should not visit a king, a spiritual master, or a doctor with empty hands. One should not welcome his own son, his disciple or a servant with a gift.

PRATHAMAM TU GURUM PUJYA TATAS CAIVA MAMARCANAM  
KURVAN SIDDHIM AVAPNOTI HY ANYATHA NISPHALAM BHAVET

(HARI BHAKTI VILASA 4/344 from SMRTI MAHARNAVA spoken by the Supreme Personality of Godhead)

If anyone worships his spiritual master first and then Me, he certainly achieves perfection. Otherwise, his worship remains fruitless.

YASYA DEVE PARA BHAKTIR TATHA DEVE TATHA GURAU  
TASYAITE KATHITA HY ARTHAH PRAKASANTE MAHATMANAH

(HARI BHAKTI VILASA 4/346 stated in the SRUTIS, SVETASVATARA  
UPANISAD)

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

ACARYA MAMA VIJANIYAN NAVA MANYETA KARHICIT  
NA MARTYA-BUDDHYASUYETA SARVA DEVA-MAYO GURUH

(HARI BHAKTI VILASA 4/347 SRIMAD BHAGAVATAM 11:17:27)

One should know the acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.

YASYA SAKSAD BHAGAVATI JNANA DIPA PRADE GURAU  
MARTYA SAD DHIH SRUTAM TASYA SARVAM KUNJARA SAUCA VAT

(HARI BHAKTI VILASA 4/349 SRIMAD BHAGAVATAM 7:15:26)

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.

GURUR BHAHMA GURUR VISNU GURUR-DEVO MAHESVARAH  
GURUR EVA PARAM BRAHMA TASMAT SAMPUJAYET SADA

(HARI BHAKTI VILASA 4/352 quoted from MANU SMRITI)

The spiritual master is equal to Lord Brahma. He is equal to Lord Siva. He is equal to the Supreme Brahman. Therefore, one should worship his own spiritual master very carefully at all times.

GURUR YASYA BHAVET TUSTAS TASYA TUSTO HARIH SVAYAM  
GUROH SAMASANE NAIVA NA CAIVA UCCA ASANE VASET

(HARI BHAKTI VILASA 4/353 VAMANA KALPA, spoken by Brahma)

If the spiritual master is pleased upon someone, Lord Hari Himself is pleased with him. One should not sit on the spiritual master's seat or an equal or higher seat than him.

HARAU RUSTE GURUS TRATA GURAU RUSTE NA KASCANA  
TASMAT SARVA PRAYATNENA GURUM EVA PRASADAYET

(HARI BHAKTI VILASA 4/360 quoted from the ADITYA PURANA))

If Lord Hari is displeased with someone, the spiritual master can protect him, but if the spiritual master becomes unhappy with someone, there is no shelter for him. Therefore, one should carefully endeavor to properly please ones spiritual master.

PRATIPADYA GURUM TASTU MOHADVI PRATI PADYATE  
SA KALPA KOTIM NARAKE PACYATE PURUSA DHAMAH

(HARI BHAKTI VILASA 4/365 quoted from BRAHMA VIVARTA PURANA)

Any person who has once accepted a bona fide spiritual master and then, due to illusion, gives him up, that lowest of mankind then falls into hell to suffer for ten million kalpas (ten thousand yugas).

AVAISNAVA UPADISTENA MANTRENA NIRAYAM VAJET  
PUNAS CA VIDHINA SAMYAG GRAHAYED VAISNAVAD GUROH

(HARI BHAKTI VILASA 4/366 quoted from NARADA PANCARATRA)

If someone, due to some circumstance is initiated by a non Vaisnava spiritual master, he is destined to go to hell. He should again accept reinitiation from a Vaisnava spiritual master according to Vedic instructions.

(Srila Sanatan Gosvami writes a commentary on this verse, stating) "Either he is situated properly or he is situated improperly." From this quote, it should be understood that the spiritual master is never to be rejected, but if somebody has accepted a non vaisnava spiritual master then according to scriptures, it is allowable that such a spiritual master be rejected because such a spiritual master remains selfish while delivering the mantra. A real sadhu or a saintly person (Vaisnava) is not like that. He is very merciful upon a person to whom he is delivering the sacred mantra. Vaisnava generally means a twice born person who knows the scriptures properly.

YE GURU AJNAM NA KURVANTI PAPISTHAH PURUSADHAMAH  
NA TESAM NARAKA KLESA NISTARO MUNI SATTAMA

(HARI BHAKTI VILASA 4/367 quoted from AGASTYA SAMHITA)

Oh best of the sages, any person who avoids or disobeys the orders of the spiritual master, such a sinful person, the lowest of mankind, is taken to hell for suffering, and there is no deliverance for him.

ADHI KSIPIYA GURUM MOHAD PURUSAM PRAVADANTI YE  
SUKARATVAM BHAVATY EVA TESAM JANMA SATESV API

(HARI BHAKTI VILASA 4/369 quoted from AGASTYA SAMHITA)

Those people, due to ignorance, who disrespect a spiritual master, and think of him as an ordinary person, they all take their next hundred births as pigs.

5

TESAM AGAMA MARGENA SUDDHIR NA SRAUTA VARTMANA

(HARI BHAKTI VILASA 5/5 quoted from VISNU YAMALA)

In Kaliyuga, whatever brahmanas take birth are equal to sudras and are equally impure. According to scriptural injunctions, they are purified, but in

Kaliyuga, they cannot be purified by chanting or learning Vedic mantras.

ASINAH PRAGUDAGVAR ARCCED STHIRAYANTV ATHA SAMMUKHAH

(HARI BHAKTI VILASA 5/20 quoted from SRIMAD BHAGAVATAM  
11:27:19)

One should sit on a seat in front of the Deity, facing east or north to worship Him.\*

VANSAD AHUR DARIDRATVAM PASANE VYADHI SAMBHAVAM  
DHARANYAM DUHKHA SAMBHUTIM DAURBHAGYAM DARAVASANE  
TRNA ASANE YASOHANIM PALLAVE CITTA VIBHRAMAM  
DARBHASANE VYADHI NASAM KAMBALAM DUHKHA MOCANAM

(HARI BHAKTI VILASA 5/25,26 quoted from NARADA PANACARATRA)

If one sits on a bamboo seat, he invites poverty; one who sits on a seat made from stone invites disease; if one sits on a seat made from clay, he invites distress; if one sits on a seat made of wood, he invites misfortune, if one sits on a seat made from straw, his fame is destroyed; if one sits on a seat made from leaves, it causes bewilderment; A seat made from kusa grass removes diseases and a seat made out of wool removes all kinds of distress.

SAUARNAM RAJATAM KANSYAM YENA DIYATE BHAJANAM  
TAN SARVAN SAMPARITYAJYA TAMRANTU MAMA ROCATE  
PAVITRANAM PAVITRAM YO MANGALANAM CA MANGALAM  
VISUDDHANAM SUCINCAIVA TAMRAM SANSARA MOKSANAM  
DIKSITANAM VISUDDHANAM MAMA KARMA PARAYANAH  
SADA TAMRENA KARTAVYAM EVAM BHUMI MAMA PRIYAM

(HARI BHAKTI VILASA 5/356, 36, 37 quoted from the VARAHA PURANA)

(The Supreme Personality of Godhead says) The utensils made out of gold, silver and bellmetal, which are used for My worship, I reject them. I only like copper pots. Among all purified metals, copper is most purified and among all auspicious utensils, the most auspicious and purified is copper and it cuts the shackles of this material world if someone uses it for Me. Oh Mother Earth, an initiated and purified person who is engaged in My worship, it is his duty to use copper pots for my worship because they are very pleasing to Me.

KECIT CA TAMRA PATRESU GAVYADER YOGA DOSATAH  
TAMRA ATI RIKTAM ICCHANTI MADHU PARKASYA BHAJANAM

(HARI BHAKTI VILASA 5/38 quoted from the VARAHA PURANA)

But, gavya, etc, if put with a copper pot, is spoiled, therefore, instead of copper pots, for madhuparka, one should use other kinds of pots.

Sanatan Gosvami gives his commentary on this verse. He states that clarified butter mixed pancagavya (ghee, milk, yogurt, stool and urine of a cow), or pancamrta (milk, ghee, yogurt, honey, and sugarwater), if they are put together in the copper pot, they are said to be destroyed. Furthermore, the smriti sastra says. TAMRA PATRE STHITAM GAVYAM MADYA TULAYAM GHRTAM VINA, "If panacagavya or madhuparka is put into a copper pot, it turns into wine, with the exception of ghee. This is the opinion of the authorities. The Supreme Personality of Godhead in the boar incarnation directly stated DADHI SARPIR MADHU SAMAM PATRE AUDUMBARE MAMA, "One should offer Me a mixture of yogurt, ghee, honey etc. in a pot made of audumbara wood.

GHRTAM DADHI TATHA KSAUDRAM MADHUPARKO VIDHIYATE

(HARI BHAKTI VILASA 5/49 from VISNU DHARMA)

Madhuparka is a combination of ghee, honey and yogurt.

SAILI DARU MAYI LAUHI LEPIYA LEKHYA CA SAIKATI  
MANOMAYI MANIMAYI PRATIMA ASTVIDHA SMRTA  
CALA ACALETI VDIVIDHA PRATISTHA JIVA MANDIRAM  
UDVASA VAHANE NA STAH STHIRAYAM UDDHAVARCANE  
ASTHIRAYAM VIKALPAH SYAT STHANDILE TU BHAVED DVAYAM  
SNAPANAM TV AVILEPYAYAM ANYATRA PARIMARJANAM

(HARI BHAKTI VILASA 5/257,258,259 quoted from SRIMAD BHAGAVATAM 11:27:12-14)

Stone, wood, iron or metal, mud, picture, sand, mind and jewels are the eight ingredients that Deities can be made from in this world. Therefore, there are two kinds of Deities, moveable and immoveable into which the Supreme Lord is called. Oh Uddhava, with both the moveable and immoveable forms, the Lord may be invited or sent away, but in the form of Salagram Sila, this principle is not applicable. Bathing of wooden or clay Deities is done with a wet cloth. Otherwise, all the Deities are bathed with water.

GANDAKYAS CA IVA DESE CA SALAGRAMA STHALAM MAHAT  
PASANAM TAD BHAVAM YAT TAT SALAGRAMAM ITI SMRTAM

(HARI BHAKTI VILASA 5/296 from GAUTAMIYA TANTRA)

Near the Gandaki River, there is a big place called Salagram. The stones which appear in that place are called Salagram Sila.

SNIGDHA KRSNA PANDARA VA PITA NILA TATHAIVA CA  
VAKRA RUKSA CA RAKTA CA MAHA STHULA TU LANCCHITA  
KAPILA DARDURA BHAGNA BAHU CAKRAIKA CAKRIKA  
BRHAN MUKHI BRHAC CAKRA LAGNA CAKRATHAVA PUNAH  
BADDHA CAKRA ATHAVA KACID BHAGNA CAKRA TV ADHOMUKHI

(HARI BHAKTI VILAS 5/297, 298 quoted from SKANDA PURANA)

There are different kinds of Salagram Silas available such as oily ones, black ones, yellow ones, blue ones, crooked, dry ones, red ones, huge????, without any marks, brown ones, in the shape of a frog, broken, with one or many disk marks, with many faces, specific????a grand disk mark????, with a broken disc, facing down, complete disc, half disc, etc.

KHANDITAM SPHUTITAM BHAGNAM PARVA BHINNAM VIBHEDITAM  
SALAGRAMA SAMUDBHUTAM SAILAM DOSAVAHAM NA HI

(HARI BHAKTI VILASA 5/309 from BRAHMA PURANA spoken by the Supreme Lord)

Even if the Salagram Sila is broken in half or broken a little, or having a broken back, even in such a condition, Salagram Sila is free from fault and can be worshipped.

KHANDITAM TRTITAM BHAGNAM SALAGRAME NA DOSABHAK  
ISTA TU YASYA YA MURTIH SA TAM YATNENA PUJAYET

(HARI BHAKTI VILASA 5/310, SKANDA PURANA, spoken by Lord Siva)

Broken, deformed or slightly broken Salagram Sila can be worshipped. There is no fault in worshipping Salagram Sila in these conditions. Whatever form one appreciates, he should worship it very carefully.

KAMAIH KRODHAIH PRALOBHAIS CA VYAPTO YO'TRA NARADHAMAH  
SO'PI YATI HARER LOKAM SALAGRAMA SILARCANAT

(HARI BHAKTI VILASA 5/370 from PADMA PURANA)

Those people who are the lowest of mankind and who are controlled by lust, anger and greed they can be elevated to the abode of Lord Hari by worshipping Salagram Sila.

DIKSA VIDHANA MANTRAJNAS CAKRE YO BALIM AHARET  
SA YATI VASNAVAM DHAMAM SATYAM SATYAM MAYO DITAM

(HARI BHAKTI VILASA 5/374 PADMA PURANA)

Anyone who has attained mantra diksa initiation properly and is worshipping Salagram Sila, whatever he offers to Salagram Sila, he achieves the abode of Lord Visnu. Of this, there is no doubt. I personally say this.

????????????/who says this????????????

SALAGRAMA SILA CAKRAM YO DADYAD DANAM UTTAMAM  
BHU CAKRAM TENA DATTAM SYAT SASAILAM VANAKANANAM

(HARI BHAKTI VILASA 5/382 PADMA PURANA)

Giving charity of Salagram Sila is the best of all charities. Any person who has given this charity has achieved the result of performing all auspicious activities and he has given charity of the whole earthly planet, decorated with forest, jungles, and mountains.

DRSTVA PRANAMITA YENA SNAPITA PUJITA TATHA  
YAJNA KOTI SAMAM PUNYAM GAVAM KOTI PHALAM BHAVET

(HARI BHAKTI VILASA 5/384 from SKANDA PURANA)

Lord Siva spoke to Skanda, his son, saying that any person who has seen Salagram Sila, payed obeisances to Him, bathed and worshipped Him, has achieved the results of performing ten million sacrifices and giving ten million cows in charity.

PUJITO'HAM NA TAIR MARTYAIR NAMITO'HAM NA TAIR NARAH  
NAKRTAM MARTYA LOKE YAIH SALAGRAM SILARCANAM

(HARI BHAKTI VILASA 5/396 SKANDA PURANA)

(Lord Siva speaks to his son, Skanda) In this mortal world, if anyone does not worship Salagram Sila, I do not at all accept any of their worship and obeisances.

YO DADATI PHALAM VISNOH SALAGRAMA SAMUDBHAVAM  
VIPRAYA VISNU BHAKTAYA TENA ISTAM BAHUBHIR MAKHAIH

(HARI BHAKTI VILASA 5/407 SKANDA PURANA)

ANy person who has donated a Salagram Sila to the devotee of Lord Visnu

(Vaisnava) or to a qualified pure brahmana, he has achieved the results of performing unlimited sacrifices and austerities.

SA DHANYAH PURUSO LOKE SAPHALAM TASYA JIVITAM  
SALAGRAMA SILA SUDDHA GRHE YASYA CA PUJITA

(HARI BHAKTI VILASA 5/409 quoted from SKANDA PURANA)

In any house, if a person worships Salagram Sila properly, those persons are glorified and their existence is successful in this world.

SALAGRAMA SILARUPI YATRA TISTHATI KESAVAH NAVADHANTE'SURAS  
TATRA BHUTA VETALAK ADAYAH  
SALAGRAM SILA YATRA TAT TIRTHAM TAT TAPOVANAM YATAH  
SANNIHITAS TATRA BHAGAVAN MADHUSUDANAH

HARI BHAKTI VILASA 5/427, 428 quoted from the BRHAN NARADIYA  
PURANA)

In any place, if Lord Kesava is situated there in the form of Salagram Sila, there, neither demons, nor ghosts, nor devils, can create any obstacles to that person or place. Any place where Salagram Sila is situated can be turned into a place of pilgrimage and a place for performing austerities because the Supreme Personality of Godhead, Madhusudhana (killer of the Madhu demon, personally resides there.)

SALAGRAMA SILAYAM YO MULYAM UDGHATAYET NARAH  
VIKRETA CA ANUMANTA CA YAH PARIKSAM UDIRAYET  
SARVE TE NARAKAM YANTI YAVAD AHUTA SAMPLAVAM  
ATAH SAMVARJAYED VIPRA CAKRASYA KRAYA VIKRAYAM

(HARI BHAKTI VILASA 5/436, 437 from SKANDA PURANA  
spoken by Lord Siva to his son Skanda)

Oh brahmana, under no circumstances should anyone ever buy or sell Salagram Sila. One should not even suggest a price to be paid for Salagram Sila. No one should find faults in Him or explain some mistakes in Him. All of these persons must go to the hellish planets and live there until the complete annihilation.

SALAGRAMA SILAYANTU PRATISTHA NAIVA VIDYATE  
MAHA PUJANTU KRTVADAU PUJAYET TAM TATO BUDHAH

(HARI BHAKTI VILASA, 5/438; quoted from SKANDA PURANA)

There is no installation process for Salagram Sila. The learned and purified souls have recommended a grand worship of Him and then regular worship

thereafter.

SALAGRAMA SILAYANTU SAKSAT SRI KRSNA SEVANAM  
NITYAM SANNIHITAS TATRA VASUDEVO JAGAD GURUH

(HARI BHAKTI VILASA 5/444 PADMA PURANA))

The worship of Salagram Sila is the worship of Lord Hari directly. Jagat Guru, the spiritual master of the universe, Lord Vasudeva, eternally resides within Salagram Sila.

STRIYO VA YADI VA SUDRA BRAHMANAH KSTRIYADAYAH  
PUJAYITVA SILA CAKRA LABHANTE SASVATAM PADAM

(HARI BHAKTI VILASA 5/452 SKANDA PURANA conversation between Lord Brahma and Narada Muni)

Worship of Salagram Sila can be done by women, sudras (low caste) brahmanas (twice born), ksatriyas (administrators), etc. and they can all achieve the eternal abode of Lord Krsna perfectly.

## 6-missing

### 7

PASPAIR ARANYA SAMBHUTAIS TATHA NAGARA SAMBHAVAIH  
APARYYUSITA-NISCHIDRAIH PROKSITAIR JANTU VARJITAIH  
ATMA RAMA UDBHAIR VA PI PUTAIH SAMPUJAYED HARIM

(HARI BHAKTI VILASA 7/3 NRSINGHA PURANA)

Whether flowers are grown in the forest, in the city or within ones own house, whether they are picked from the tree, if they are fresh, not broken into pieces, and are washed and free from all kinds of germs and worms, such pure flowers should be used to worship the Supreme Lord Hari.

TANYEVA SUPRASASTANI KUSUMANI MAHASURA  
YANI SYUR VARNA YUKTANI RASA GANDHA YUTANI CA

(HARI BHAKTI VILASA 7/4 VAMANA PURANA conversation between Bali Maharaja and Prahlada)

Oh king of the demons (Prahlada Maharaja), to worship the Supreme Lord, one should use good quality, juicy and naturally fragrant (gum myrrh) flowers.

MALATI TULASI PADMAMAM KETAKI MANI PUSPAKAM  
KADAMBA KUSUMAM LAKSMIH KAUSTUBHAM KESAVA PRIYAM  
KANTAKINY API DEYANI SUKLANI SURABHINI CA  
TATHA RAKTANI DEYANI JALAJANI DVIJOTTAMA

(HARI BHAKTI VILASA 7/21, 22 SKANDA PURANA)

Malati (white jasmin), Tulasi, lotus, Ketaki (woodapple), manipuspa, and kadamba flowers are very dear to Lord Sri Kesava, as dear a Laksmidevi and Kaustuba gem are dear to Him.

YAIH KAISCID IHA PUSPAIS CA JALAJAIH STHALAJAIR API  
SAMPUJYA KATHITAIR BHAKTYA VISNU LOKE MAHIYATE

(HARI BHAKTI VILASA 7/54 SKANDA PURANA conversation between Lord Siva and his wife, Uma)

Whether flowers are grown in the water (lilies or lotus flowers) or grown on the land (jasmin, roses, etc) if these fragrant flowers are used in the service of Lord Sri Hari, the person offering them will be able to attain the abode of Lord Hari and live there with full respect.

RTUKALA UDBHAVAIH PUSPAIR YO'RCAYED RUKMINI PATIM  
SARVAN KAMAN AVAPANOTI YAN DIVYAN YANSCA MANUSAN

(HARI BHAKTI VILASA 7/55 VISNU RAHASYA; conversation between Markandeya and Indradyumna)

Any person, if he worships the dear Lord of Rukminidevi with flowers, according to the season, all of his desires will be fulfilled in this world and in the next (the spiritual world).

VARNANANTU YATHA VIPRAS TIRTHANAM JANHAVI YATHA  
SURANANTU YATHA VISNU PUSPANAM MALATI TATHA  
MALATYAH TATHA DEVAM YO'RCCAYED GARUDADHVAJAM  
JANMA DUHKHA JARA ROGAIK MUKTO'SAU MUKTIM APNUYAT

(HARI BHAKTI VILASA 7/77, 78 SKANDA PURANA; conversation between Lord Brahma and Narada)

As brahmanas are considered to be topmost in the social order, and among places of pilgrimage, the Ganges is said to be the topmost, among the demigods, Lord Visnu is the topmost, similarly, among flowers, malati (white jasmine) is the best. Any person who worships Lord Sri Hari, the rider of Garuda, becomes liberated from the repetition of birth and death.

PUSPANAIKENA MALATYAH PRITIR YA KESAVASYA HI  
NA SA KRTU SAHASRENA BHAVATE NARADO'BRAVIT

(HARI BHAKTI VILASA 7/82 GARUDA PURANA)

Narada Muni said, The Supreme Lord becomes so happy by being offered just one malati (white jasmine) flower, that He does not even become as happy by the performance of one thousand sacrifices.

VISNOR ANGAT PARIBHRASTAM MALATI KUSUMAM KHAGA  
YO DHARAYET CA SIRASI SARVA DHARMA PHALAM LABHET  
ADATVA KESAVE YASTU SVA MURDHNA MALATIM VAHET  
SANARAH KHAGA SARDULA SARVA DHARMA CYUTO BHAVET

(HARI BHAKTI VILASA 7/88, 89 GARUDA PURANA)

Oh best of the birds, any person who takes malati flowers (white jasmine) which have been offered to Lord Hari and places them on his head or other parts of the body, he attains the results of performing all kinds of meritorious activities. If any person takes a malati flower, and without offering it to Lord Kesava, wears it on his own head, he becomes implicated with sins and fallen from all meritorious activities.

MALATI MALAYA VISNUH PUJITO YENA KARTIKE PAPA KSARA KRTAM  
MALAM HATHAT SAURIH PRAMARJJATI

(HARI BHAKTI VILASA 7/92; SKANDA PURANA; conversation between Lord Brahma and Narada Muni)

In the month of Kartika (October-November), any person, if he worships Lord Visnu with Malati (white Jasmine) flowers, whatever sinful activities are registered for him by Yamaraja, death personified, are removed.

KAMALAIH KAMALAKANTAH PUJITAH KARTIKE TU YAIH  
KAMALA ANUGA TESAM JANMANTARA SATESU API

(HARI BHAKTI VILASA 7/102 PADMA PURANA; UTTARA KHANDA)

Any person who offers lotus flowers to Lord Narayana, the dearest personality of Laksmidevi in the month of Kartika, Laksmidevi resides with him for hundreds of births.

KADAMBA KUSUMAIR HRDYAIR'RCAYANTI JANARDANAM  
TESAM YAMALAYO NAIVA NA JAYANTE KUYONISU  
NA TATHA KETAKI PUSPAIR MALATI KUSUMAIR NA HI  
TOSAM AYATI DEVESAH KADAMBA KUSUMAIR YATHA

(HARI BHAKTI VILASA 7/111, 112 SKANDA PURANA; conversation between

Lord Brahma and Narada Muni)

Any person, if he worships Lord Janardana, does not go to suffer in the place of Yamaraja (hell) and does not fall into the lower species in the next life. The Supreme Lord becomes so happy by seeing Kadamabha flowers that He does not even feel satisfied being worshipped with the Ketaki (wood apple) flowers or Malati (white jasmine).

KARNIKARA MAYAIH PUSPAIH KANTAIH KANAKA SUPRABHAIH  
ARCAITVA ACYUTAM LOKE TASYA LOKE MAHIYATE

(HARI BHAKTI VILASA 7/151; VISNU PURANA)

If someone worships the Supreme infallible Lord Hari with the beautiful fresh yellow Karnikara flowers, he remains with full respect in His eternal abode.

Type the verse and translation for SB 10/21/5 VARHA PIDAM NATAVARA  
VAPUH KARNAYO KARNIKARAM....

VARSA KALE TU DEVESAM KUSUMAIS CAMPAKA UDBHAVAIH  
YO'RCAYANTI NARA BHAKTYA SAMSARE NA PUNARCATIH

(HARI BHAKTI VILASA 7/157 SKANDA PURANA conversation between Lord Brahma and Narada Muni)

Any person who worships the Supreme Lord in the rainy season with the Campaka flower (a fragrant, white or greenish flower), he does not take another birth in this material world with a material body.

PUSPA JATISU SARVASU SAUVERNAM PUSPAM UTTAMAM

(HARI BHAKTI VILASA 7/194 SKANDA PURANA conversation between Lord Siva and Uma (his wife))

Among all kinds of fragrant flowers, the best flower is considered to be yellow colored flowers which are the Lord's favorite.

NA SUSKAIH PUJAYED VISNUM KUSUMAIR NA MAHIGATAIH  
NA AVISIRNA DALAIH KLISTAIR NA CAIVA ASU-VIKASITAIH

(HARI BHAKTI VILASA 7/205 from VISNU RAHASYA)

A whitish fragrant flower, if it falls on the ground (touches the ground), one should not worship Lord Sri Visnu with it. Any flower, whose petals are not in good condition or it has been made to blossom, such flowers should not be used to worship the Supreme Personality of Godhead.

NA SIRNA DALAIH SLISTAIR NA ASUBHAIR NAVIKASIBHIH  
PUTI GANDHA UGRA GANDHINI AMLA GANDHANI VARJAYET  
KITA KOSA VIPADDHANI SIRNA PARYUSITANI CA  
BHAGNA PATRAN CA NA GRAHYAM KRMI DUSTAM NA CA AHARET

HARI BHAKTI VILASA 7/210, 211 SKANDA PURANA; conversation between  
Brahma and Narada

Any flowers whose petals have become rotten and decayed and whose petals are sticking together, the flowers which are impure or unblossomed, one should not use them for worshiping the Lord. Those flowers in which the fragrance has been created from an external source, which are foul smelling, pungent smelling, sour smelling, one should not offer these flowers. Any flowers which have worms inside are considered contaminated and such rotten flowers, with broken petals, should not be picked.

NA PARYUSITA DOSOSTI JALAJA UTPALA CAMPAKAIH  
TULASY AGASTYA VAKULE VILVE GANGA JALE TATHA

(HARI BHAKTI VILASA 7/213 JNANA MALA)

The lotus flower, born in the water, Campaka (yellow fragrant flower), Tulasi, Agastya flower, and Bakula flowers, Bilvapaka and Ganges water, these do not become contaminated (stale) even if they are kept for a long time.

(HARI BHAKTI VILASA 7/214 VISNU DHARMOTTARA)

NA GRHE KARAVIRASTHAIH KUSUMAIR ARCAYED HARIM  
PATITAIR KUSUMAIR AMLANAIH SVASAIRVA JANTU DUSITAIH  
AGHATAIR ANGA SANSPRSTAIR DUSITAIH CAIVA NA ARCAYET

One should not worship Lord Hari with either a flower from the Karavira tree, whether it is grown in the house or outside. Flowers which have fallen on

the ground, unblossomed flowers, bent flowers, foul smelling flowers, flowers with insects inside, flowers which are damaged, flowers which are destroyed with the hands or other parts of the body should not be used in the worship of the Lord.

KUSUMAN AMALABHE TU CAURYADANAM NA DUSYATI  
DEVATARTHANTU KUSUMAM ASTEYAM MANUR ABRAVIT

(HARI BHAKTI VILASA 7/224)

(If, due to unavailability, if the flowers are stolen, there are no faults in it.)  
Manu Maharaja says: "If the flowers are stolen to worship the Supreme Lord, that is not considered to be theft.

PUSPE SAKA UDAKE KASTHE TATHA MULE PHALETRNE  
ADATTA ADANAM ASTEYAM MUNUH PRAHA PRAJAPATI  
GRHITAVYANI PUSPANI DEVARCANA VIDHAU DVIJAH  
NAIKASMAD EVA NIYATAM ANANUJNAPYA KEVALAM

(HARI BHAKTI VILASA 7/225, 226; KURMA PURANA)

Prajapati Manu says that, If somebody does not donate or give, then if flowers, vegetable leaves, water, wood, roots, fruits, and straw is stolen, then it is not called theft. Oh brahmanas, if somebody takes all these things without being given them by the owner of a garden, then it should not be made a habit to take every time from one place and person.

HASTE YAD VIDHRTAM PRANAMA SAMAYE YAD VAMA HASTE KRTAM  
YACCANTAR JALADHAU TAMA ARCANA VIDHAU PUSPANCA TAD  
VARJAYET  
BHANKTVA YAD VITAPADIKAM KSITIRUHAM CA UTPATYA YACCAHRTAM  
YACCAKRAMYA SAMAHRTAM TAD AKHILAM PUSPAM BHAVATY ASURAM  
CAURYA AKRSTAM ANUKTI DUSTAM ASUCHI SPRASTAM YAD APROKSITAM  
YAC CA AGHRATAM ADHO'MBARE VINIHITAM KRITAM CA TAD VARJAYET

(HARI BHAKTI VIALASA 7/229, 230;quoted from the KURMA PURANA)

If someone pays obeisances while having flowers in the hands, that flower cannot be used to worship the Deities. If the flowers are picked with the left hand or flowers are washed by dipping them in the water, these flowers should be rejected in the Deity worship. If the flowers are picked after breaking the branch of the tree or uprooting the tree, or climbing upon the tree, they can only be used to worshsip the demons, not for the demigods or the Supreme Lord. The flowers which are stolen continuously from one place or the flowers which

are taken without permission of the owner or flowers which are touched by untouchables (ladies during their menstruation period, etc.), flowers unsprinkled with water, externally scented flowers, flowers which are put inside the cloth which is used on the lower parts of the body and flowers which are bought from a dirty place should be rejected in the worship of the Deities of the Supreme Personality of Godhead.)

PUSPA ABHAVE HI DEYANI PATRANY API JANARDANE  
PATRA ABHAVE PAYO DEYAM TENA PUNYAM AVAPNUYAT

(HARI BHAKTI VIASA 7/233 VISNU DHARMOTTARA)

If there is a shortage of flowers to worship the Supreme Lord, leaves of the tree can be used. If leaves are not even available, water should be offered, because, by doing so, one remains meritorious.

PATRANI SA SUGANDHINI PALLAVANI MRDUNI CA  
TENA PUNYAM AVAPNOTI PUSPA DANA SUMUDBHAVAM

(HARI BHAKTI VILASA 7/236 VISNU DHARMOTTARA 3RD CANTO)

The leaves which are used to worship Lord Sri Hari should be fragrant and very soft. If one uses these leaves, he gets the merit of offering flowers to the Lord.

YAD GRHE NASTI TULASI SALAGRAMA SILARCANE  
SMASANA SADR SAM VIDYAT TAD GRHAM SUBHA VARJITAM

(HARI BHAKTI VILASA 7/261 BRHAN NARADIYA PURANA)

If someone does not have a Tulasi plant in his house to worship Sri Salagram Sila, his house is considered to be like a crematorium and is rewarding inauspiciousness.

Therefore, it is said:

TULASIM VINA NA KRIYATE NA PUJA  
SNANAM NA YAD TAT TULASIM VINA KRTAM  
BHUKTAM NA TADYAT TULASIM VINA KRTAM  
PITAM NA TADYAT TULASIM VINA KRTAM

(HARI BHAKTI VILASA 7/262 from the Brhan Naradiya Purana)

Worship of the Supreme Lord without Tulasi is not considered to be worship. Bathing of the Supreme Lord without Tulasi is not considered to be bathing. Offering food to the Supreme Lord without Tulasi, is not said to be giving Him food, and giving the Lord water with Tulasi is not considered to be offering Him water.

TULASI RAHITAM PUJAM NA GRHNATI SADA HARIH  
KASTHAM VA SPARSAYED TATRA NO CETTANNAMATO YAJNET  
TULASI DALAM ADAYA YO'NYAM DEVAM PRAPUJAYET  
BHAHMA HA SA HI GOGHNAS CA SA EVA GURU TALPAGAH

(HARI BHAKTI VILASA 7/263, 264 VAYU PURANA)

The Supreme Lord Hari does not accept worship of anyone without Tulasi. Therefore, if Tulasi leaves are not available then one can use Tulasi wood to touch the Supreme Lord's body. If even Tulasi wood is not available, one should chant the name of Tulasi while worshipping Lord Sri Hari. If somebody worships other demigods with Tulasi, they get the sin of killing a brahmana, a cow and enjoying the wife of his own spiritual master. Therefore it is said...,

TULASI DALA SAM MISRAM HARER YACCHED CA TAT SADA

(HARI BHAKTI VILASA 7/265 GARUDA PURANA in the matter of making an offering of food to the Lord)

Therefore, one should always offer food to the Supreme Lord with Tulasi leaves.

KRSNA VAYP ATHAVA 'KRSNA TULASI KRSNA VALHABHA  
SITA VAYP ATHAVA KRSNA DVADASI BALLABHA HAREH

(HARI BHAKTI VIASA 7/271 VISNU RAHASYA)

Whether it be blackish or greenish, all Tulasis are dear to the Supreme Lord Visnu. Both dvadasi tithis, whether on the dark fortnight or the light fortnight are equally dear to Lord Hari.

SARVASAM PATRA JATINAM TULASI KESAVA PRIYA

(HARI BHAKTI VILASA 7/274 PADMA PURANA, conversation between Yamaraja and a brahmana)

Among all kinds of leaves. Tulasi leaves are very dear to Lord Kesava.  
YOGINAM VIRATAU VANCHI KAMINANCA YATHA RATAU  
PUSPESU API CA SARVESU TULASYANCA TATHA HAREH  
NIRASYA MALATI PUSPAM MUKTVA PUSPAM SARORUHAM  
GRHANATI TULASIM SUSKAM API PARYYASITAM HARIH

(HARI BHAKTI VILASA 7/280, 281 SKANDA PURANA conversation between Markandeya and Indradyumna)

Just as yogis desire worldly detachment and lusty desires to ??????stop, similarly the Supreme Lord Hari likes Tulasi among all kinds of flowers. The Supreme Lord Sri Hari gives up Malati (white jasmine) flowers, Muktapuspa (a white mongara) and lotus flower, but He accepts even dry, stale Tulasi leaves, happily.

YAT PHALAM SARVA PUSPESU SARVA PATRESU NARADA  
TULASI DALA MATRENA PRAPYATE KESAVA ARCCANE

(HARI BHAKTI VILASA 7/284 SKANDA PURANA)

Oh Narada, whatever merit one receives by offering all kinds of flowers and all kinds of leaves to Lord Sri Kesava, that same merit, one can attain just by offering just one Tulasi leaf alone to Him.

MANI KANCANA PUSPANI TATHA MUKTA MAYANI CA  
TULASI PATRA DANASYA KALAM NARHANTI SODASIM

(HARI BHAKTI VILASA 7/286 PADMA PURANA conversation between Devaduta and Vikundala)

By offering flowers equipped with perils and gold, one does not even achieve one sixteenth of the merit which can be achieved by offering just one Tulasi leaf to Lord Vinsu.

NA TASYA NARAKA KLESO YO ARCAYET TULASI DALAIH  
PAPISTHO VALP APAPISTHAH SATYAM SATYAM NA SAMSAYAH

(HARI BHAKTI VILASA 7/299 AGASTYA SAMHITA)

Whether one is a sinful person or a pious person, if he worships Lord Sri Visnu with Tulasi leaves, I personally, truly and repeatedly say that he will never fall into hell to suffer.

AROPYA TULASIM VAISYA SAMPUJA TAD DALAIR HARIM  
VASANTI MODA MANASTE YATRA DEVAS CATURBHUJAH

(HARI BHAKTI VILASA 7/319 PADMA PURANA)

Oh vaisya, any person, after planting a Tulasi tree, and worships the Supreme Lord with the leaves from that tree, he will go to the spiritual world, and will live with the four armed Supreme Lord happily there.

YO'RCAYED HARI PADABJAM TULASI KOMALAC CHADAIH  
NA TASYA PUNARA AVRRTIR BRAHMA LOKAT KADACANA

(HARI BHAKTI VILASA 7/322 BRHAN NARADIYA PURANA conversation  
between Yamaraja and Bhagiratha)

Any person who worships the lotus feet of the Supreme Lord Hari with Tulasi leaves and very soft manjaris (flowers), they never return to this world after attaining the Supreme Lord's abode.

YAH PUNAS TULASI PATRAIH KOMALAIR MANJARI YUTAIH  
PUJAYET SUTRA BADDHAIS TU KRSNAM DEVAKI NANDANAM  
YA GATIR YOGA YUKTANAM YA GATIR YAJNA SILINAM  
YA GATIR DANA SILANAM YA GATIS TIRTHA SEVINAM  
YA GATIR MATR-BHAKTANAM DVADASI VEDHA VARJINAM  
KURVATAM JAGARAM VISNOR NRTYATAM GAYATAM PHALAM  
VAISNAVANAM TU BHAKTANAM YAT PHALAM VEDAVADINAM  
PATHATAM VAISNAVAM SASTRAM VAISNAVEBHAYAS CA YACHHATAM  
PHALAM ETAN MAHIPALA LABHATE NA ATRA SAMSAYA

(HARI BHAKTI VILASA 7/331-334 SKANDA PURANA conversation between  
Markandeya and Indradyumna)

Any person who worships Lord Sri Hari, the son of Devaki, with a nice garland made out of nice soft manjaris and Tulasi leaves, strung on a thread, those people receive the result of a person who performs great yogic processes, one who takes a vow to perform many sacrifices, one who gives charity, one who visits the places of pilgrimage, one who serves his own mother properly, one who gives up fasting on Ekadasi which is overlapped by dvadasi????, one who remains awake over night to please the Supreme Lord Visnu and dances at night, one who serves a devotee of Lord Visnu, one who studies Vaisnava scriptures, one who gives charity to a Vaisnava. Without a doubt, such a person receives all these results.

MANJARIBHIH SAPATRABHIR MALABHIS CAPI KESAVAH  
TULASYA KARTIKE PRITO DADATI PADAM AVYAYAM

(HARI BHAKTI VILASA 7/340 PADMA PURANA; KARTIKA MAHATMYA)

Any person who offers a garland made out of Tulasi leaves and manjaris to Lord Sri Kesava during the month of Kartika, He gives such a person His eternal abode.

ASNATVA TULASIM CHITVA YA PUJAM KURUTE NARAH  
SO'PARADHI BHAVET SATYAM TAT SARVAM NISPHALAM BHAVET

(HARI BHAKTI VILASA 7/346 VAYU PURANA)

Any person who tries to pick Tulasi leaves to worship Lord Hari, without first taking bath, they are certainly offenders and whatever good activities they do will remain fruitless.

TULASY AMRTA JANMASI SADA TVAM KESAVA PRIYA  
KESAVARTHE VICINVAMI VARAADA BHAVA SOBHANE

(HARI BHAKTI VILASA 7/347 SKANDA PURANA)

type the translation from the Deity worship book.

MOKSAIKA HETO DHARANI PRASASTE VISNO SAMAS TASYA GUROH  
PRIYETI ARADHANARTHAM VARA MANJARIKAM LUNAMI PATRAM TULASI  
KSAMASVA

ITY UKTVA TULASIM NATVA CITVA DAKSINA PANINA  
PATRANI EKAIKASO NYASET SAT PATRE MANJARIR API

(HARI BHAKTI VILASA 7/349,350 GARUDA PURANA)

Oh Tulasidevi, you are the only solace for liberation. There is nothing equal to or superior to you. You are the spiritual leader for everyone and you are very dear to the Supreme Lord. Therefore I pick your leaves and the best of flowers (manjaris) to worship Him. Please forgive me.

NA CHINDYAT TULASIM VIPRA DVADASYAM VAISNAVAH KVACIT

(HARI BHAKTI VILASA 7/354 VISNU DHARMOTTARA)

Oh brahmanas, a Vaisnava never picks Tulasi leaves on Dvadasi, (the day after Ekadasi).

BHANUVARAM VINA DURVAM TULASIM DVADASIM VINA  
JIVITASYA AVINASAYA NA VICINVITA DHARMA VIT

(HARI BHAKTI VILASA 7/355 GARUDA PURANA)

A scripturally learned person, if he does not want to decrease his duration of life, he should not pick grass for worshipping and Tulasi leaves on the dvadasi day.

DVADASYAM TULASI PATRAM DHATRI PATRAS CA KARTIKE  
LUNATI SA NARO GACCHET NIRAYAN ATI GARHITAN

(HARI BHAKTI VILASA 7/356 PADMA PURANA conversation between Krsna and Satyabhama)

Any person, on dvadasi day, (day after Ekadasi), in the Kartika month, if he picks Tulasi leaves or Amalaki leaves, he falls into a grievously hellish planet to suffer.

## 8

YO DADATI HARER DHUPAM TULASI KASTHA VANHINA  
SATA KRATU SAMAM PUNYAM GO'YUTAM LABHATE PHALAM

(HARI BHAKTI VILASA 8/26)

Any person who offers dhoopa, incense powder with the fire created of Tulasi wood to Lord Hari, he achieves the result of donating ten thousand cows and performing one hundred great sacrifices.

NAPADO VIPADAS TASYA BHAVANTI KHALU DEHINAH  
HARER DATTA AVASESENA DHUPAYED YAS TANUM SADA  
NA ASAUKHYAM NA BHAYAM DUHKHAM NA ADHIJAM NAIVA ROGAJAM  
YAH SEVAYED DHUPASESAM VISNOR ADBHUTA KARMANAH

(HARI BHAKTI VILASA 8/32, 33 PADMA PURANA conversation between Gautama and Ambarisha)

Any person who, after offering dhoopa to Lord Sri Visnu and always takes the remnants on his head, I personally confirm that he will never receive any disturbances and problems in his life. One who offers dhoopa to Lord Sri Visnu, Who performs transcendental activities, to that person, there is no scarcity of ecstasy. He does not fear anything nor experience any mental disturbance.

GHRTE NA DIPO DATAVYO RAJAN TAIENA VA PUNAH

(HARI BHAKTI VILASA 8/41 BHAVISYA UTTARA PURANA)

Oh king, one should offer a ghee lamp to the Supreme Lord, made out of ghee or oil.

HAVISA PRATHAMAH KALPO DVITIYAS CA AUSADHO RASAIH

(HARI BHAKTI VILASA 8/42 MAHABHARATA)

The best lamp offered to the Lord is made out of ghee. If one is unable to afford this, then it is acceptable to use medicated oils (sesame seed oil, mustard seed oil or sunflower oil).

GHRTE NA VA ATH TAIENA DIPAM PRAJVALAYET NARAH  
VISNAVE VIDHIVAT BHAKTYA TASYA PUNYA PHALAM SRNU  
VIHAYA PAPAM SAKALAM SAHASRA ADITYA SAPRABHAH  
JYOTISMATA VIMANENA VISNU LOKE MAHIYATE

(HARI BHAKTI VILASA 8/52, 53 NRSINGHA PURANA)

A person who offers a burning ghee lamp, according to the Vedic literatures, to Lord Sri Visnu, please listen to the merit he acquires; he becomes free from all kinds of sins and achieve brightness like that of a thousand suns and at last, they ride upon a transcendental plane, and with full respect, attain the abode of Lord Visnu.

PRASANGA ALIKHYATE 'TRAIVA SRIMAD BHAGAVAD ALAYE  
DIPA DANASYA MAHATMYAM KARTIKIYANCA TAD VINA

(HARI BHAKTI VILASA 8/60 RAMA ARCANA CANDRIKA)

Offering a ghee lamp in the month of Kartika in the temple of the Supreme Personality of Godhead, their merits cannot be explained.

EKADASYAM CA DVADASYAM PRATI PAKSAM TU YO NARAH  
DIPAM DADATI KRSNAYA TASYA PUNYA PHALAM SRNU  
SUVARNA MANI MUKTADHYAM MANOJNAM ATI SUNDARAM  
DIPA MALAKULAM DIVYAM VIMANAM ADHIROHATI

(HARI BHAKTI VILASA 8/66, 67 VISNU DHARMOTTARA)

Any person who, regularly on all fortnight of Ekadasi and dvadasi days offers a ghee lamp to Lord Sri Visnu, please listen to this merit. That person rides on a transcendental plane nicely decorated with gold, diamonds, and pearls and covered with bright lamps and goes to the Supreme abode of the Lord.

PRADIDA STHAPITAS TATRA SURATARTHAM DVIJOTTAMA  
TENAPI MAMA DUSKARMMA NIHSESAM KSAYAM AGATAM

(HARI BHAKTI VILASA 8/72 BRHAN NARADIYA PURANA about Yajna  
Dvajas's previous life)

Oh best of brahmanas, previously, due to desire of copulation, I lit one lamp in the temple of Lord Hari. By doing so, all of my sins were destroyed.

In this regard, Srila Sanatana Gosvami gives his commentary. Digdarsini commentary on this verse, stating "One should offer a ghee lamp in the temple of the Supreme Personality of Godhead in order to please Him, but in this verse it is said that even if a ghee lamp is offered in the temple of the Supreme Lord, even to perform some sinful activity as was described in this verse. This sinful person found the temple of Lord Visnu empty and silent because all the activities of worship had been completed that day, therefore the Lord accept his lamp. The history goes like this. The king Yajnadhaja was in his previous life a low born dog eater and was engaged in greatly greivous sinful activities. Once, just to enjoy another's wife, he entered into a temple where all of the day's puja was completed. There, he lit a lamp and spent the whole night engaging in sinful activities. Then when the guards found him engaging in such activities, they killed him there and thus he attained brahma loka where he enjoyed for a long time. After some time, by his own free will, he came to earth and became a devotee king, a great devotee to the Supreme Lord.

'SONAM VADARAKAM VASTRAM JINAM MALINAM EVA CA  
UPABHUKTAM NA VA VADYAT VARTIKA ARTHAM KADACANA  
SVAYAM ANYENA VA DATTAM DIPAM NA SRI HARER HARET  
NIRVAPAYEN NA HINSA CA SUBHAM ICCHAN KADACANA

(HARI BHAKTI VILASA 8/87, 88)

One should not offer a lamp to the Lord whose wick made of red color, old, dirty or used cotton cloth. Any person who wants benefit in his life should never remove or take away the lamp to some place or remove the oil from the lamp which is offered by himself or somebody else to Lord Sri Hari.

YAH KURYAD HINSANAM TENA KARMMANA PUSPITEKSANAH  
DIPA HARTA BHAVED ANDHAH KANO NIRVVANA KR D BHAVET

(HARI BHAKTI VILASA 8/90 VISNU DHARMOTTARA CANTO 1)

Any person, if he removes oil, etc from the lamp, he gets eye diseases in his next life. Any person who steals or takes away the lamp, becomes blind. Any person who extinguishes the lamp offered to the Lord becomes a one eyed person.

DIPA VRKSAS CA KARTAVYAS TAIJASADYAS CA BHAIRAVA  
VRKSESU DIPO DATAVYO NATU BHUMAU KADACANA

(HARI BHAKTI VILASA 8/95 KALIKA PURANA)

Oh Bairava, one should properly make a lamp stand and offer a lamp upon it. One should never offer a lamp and put it on the ground.

NAIVEDYA PATRAM VAKSYAMI KESAVASYA MAHATMANAH  
HAIRANYAM RAJATHAM TAMRAM KANSYAM MRNMAYEVA CA  
PALASAM PADMA PATRANCA PATRAM VISNOR ATI PRIYAM

(HARI BHAKTI VILASA 8/115 SKANDA PRANA conversation between Lord Brahma and Narada Muni)

Brahma says to Narada, "I shall describe to you about the utensils for offering food to Lord Sri Kesava. They are golden, silver, copper, bell metal, clay and palashpatra and lotus leaf.( Utensils made out of these elements) are very dear to Lord Sri Visnu.

NANA VIDHA ANNA PANAS CA BHAKSANADYAI MANOHARAI  
NAIVEDYAM KALPAYED VISNOS TAD ABHAVE CA PAYASAM  
KEVALAM GHRITA YUKTAM

(HARI BHAKTI VILASA 8/121 VAIDHAYANA SMRTI)

One should offer to Lord Sri Visnu different kinds of food: grains, beverages, prepared in the best way possible. If one is unable to acquire all of this, then one should offer Him sweetrice which is mixed with ghee, for food without ghee is said to be eaten by demons.

NA BHAKSAM NAIVEDYARTHE BHAKSESU APY AJA MAHISI  
KSIRAM PANCA NAKHA MATSYAS CA

(HARI BHAKTI VILASA 8/152 HARITA SMRTUI)

Uneatable food should not be offered to the Lord and among those foods which are eatable, milk from the goat and milk from the buffalo, and milk from animals which have five nails (tigers, lions and elephants, etc.) and fish should not be offered to the Lord.

MAHISAN CA VIKAM CA AJAM AYAJNIYAM UDAHRTAM  
MAHISAM VARJEYEN MAHYAM KSIRAM DADHI GHRTAM YADI

(HARI BHAKTI VILASA 8/155 VARAHA PURANA)

Ghee made from sheep and goats is unusable in the worship of the Lord. If someone offers Me (the Lord) yogurt, milk or ghee, one should not offer me these items made from buffalo, sheep or goats.

VRNTAKAM JALISAKAM KUSUMBHA SMANTAKAM TATHA  
PALANDU LASUNAM SUKLAM NIRYASAN CAIVA VARJAYET  
GRJANAM KINSUKAN CAIVA KUKUNDANCA TATHAIVA CA  
UDUMBARAM ALAVUN CA JAGDHVA PATATI VAI DVIJAH

(HARI BHAKTI VILASA 8/158, 159 KURMA PURANA)

One should not eat eggplant, banana leaves, sunflower leaves and asmantaka leaves, onions, garlic. One should not eat sour gruel (a thin watery porridge) or the juice of the tree. One should also give up turnips and beetroots, carrots, kinsuka, forest figs, and white pumpkin. If the twice born persons eat these things, they all become fallen.

YO BHAKSATI BRNTAKAM TASYA DURATARO HARIH

(HARI BHAKTI VILASA 8/161 SKANDA PURANA)

Anyone who eats eggplants, Lord Sri Hari always stays a far distance from him.

VARTANKUM URHATIN CAIVA DAGDHAM ANNAM MASURAKAM  
YASYA UDARE PRAVARTETA SASYA DURATARO HARIH

(HARI BHAKTI VILASA 8/162)

Beetroot, eggplant, burnt grains (rice) masura (pink dal), whoever has these foods in his stomach, Lord Sri Hari remains a long distance from him.

YATRA MADYAM TATHA MANSAM TATHA VRNTAKA MULAKE  
NIVEDAYEN NAIVA TATRA HARER AIKANTI KI RATIH

(HARI BHAKTI VILASA 8/164 quoted from YAMALA)

Any food which is mixed with wine, meat, eggplant and beetroot, if it is offered by someone to the Lord, he cannot receive unalloyed devotion to Lord Janardana.

YAT KINCID ALPAM NAIVEDYAM BHAKTA BHAKTI RASAPLUTAM  
PRATI BHOJAYATI SRI SASTAD DATRN SVASUKHAM DRTAM

(HARI BHAKTI VILASA 8/195 HARI BHAKTI SUDDHODAYA)

The Supreme Personality of Godhead becomes very satisfied even if very minute food is offered to him with a devotee with full devotion and at once he gives full happiness to the offerer.

TATO VICITRAIR LALITAIH KARITAIR VA SVAYAM KRITAIH  
GITAIR VADYAIH CA NRTYAIH CA SRI KRSNAM PARITOSAYET

(HARI BHAKTI VILASA 8/251 VAMANA PURANA Prahlada speaks to Bali)

Thereafter, either by himself or with others, one should compose and sing nice songs in ecstasy and satisfy Lord Sri Krsna.

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NRTYANTAM VAISNAVAM HARSAD ASINO YASTU PASYATI

KHANJO BHAVATI RAJENDRA SO'YAM JANMANI JANMANI

(HARI BHAKTI VILASA 8/253)

Oh greatest king, if anyone sees a Vaisnava dancing in ecstasy and goes on sitting and dancing, he becomes crippled birth after birth.

VISRJYA LAJJAM YO'DHITE GAYATE NRTYATE'PI CA  
KULA KOTI-SAMAYUKTO LABHATE MAMAKAM PADAM

(HARI BHAKTI VILASA 8/262 LINGA PURANA spoken by the Supreme Personality of Godhead)

Any person giving up his shame and sings and dances and studies Vedic literatures near Me, he along with his ten million ancestors will live in My abode.

VISNOR GITANCA NRTYANCA NATANANCA VISESATAH  
BRAHMAN BRAHMANA JATINAM KARTAVYAM NITYA-KARMA VAT

(HARI BHAKTI VILASA 8/264 NARADA PURANA)

Daily a brahmana should certainly sing and dance and pray to the Supreme Lord Visnu to please Him.

KESAVAGRE NRTYA GITAM NA KAROTI HARER DINE  
VANHINA KIM NA DAGDHO' SAU GATAH KIM NA RASATALAM

(HARI BHAKTI VILASA 8/267)

Any person, on the day of Lord Hari (both Ekadasis) who does not dance and sing in front of Lord Sri Kesava, do you think that he does not burn himself in the material fire? Or do you think that he does not go to the lowest planetary system named Patalaloka?

YAD ANANDA KALAM GAYAN BHAKTAH PUNYA ASRU VARSATI  
TAT SARVVA TIRTHA-SALILA SNANAM SVAMALA SODHANAM

(HARI BHAKTI VILASA 8/273 HARI BHAKTI SUDDHODAYA)

Devoted devotees, while singing for the Supreme Lord with a choked throat,

with hairs standing on end, or with tears from their eyes like rain, they burn their acquired sins, and achieve the merit of bathing in all the places of pilgrimage.

PLEASE TYPE TWO VERSES FROM SRIMAD BHAGAVATAM WHERE SUTA GOSVAMI SPEAKES 11:12:49,50

NAHAM VASAMI VAIKUNTHE NA YOGIHRDAYE RAVAU  
MAD BHAKTA YATRA GAYANTI TATRA TISTHAMI NARADA

(HARI BHAKTI VILASA 8/284 PADMA PURANA conversation between Krsna and Satyabhama and from a conversation between Prthu Maharaja and Narada Muni)

(The Supreme Personality of Godhead said) Oh Narada, I do not live either in the spiritual world, Vaikunthadham nor in the hearts of yogis nor where the sun shines, but wherever My devoted devotees chant My glories, I stay there. NRTYATAM SRIDATER AGRE TALIKA VADANAIR BHRSAM UDDIYANTE SARIRAS THAH SARVEH PATAKA PAKSINAH

(HARI BHAKTI VILASA 8/292 VISNU DHARMOTTARA spoken by Narada Muni)

ANy person, if he sings, clapping hands in front of the husband of the Goddess of Fortune and dances again and again, the sins run away from his body just like a bunch of birds fly away from a place.

VINA VADANA-TATVAJNAH SRTI JATI-VISARADAH  
TALAJNAS CA APRAYASENA MOKSA MARGAM NIYACCHATI

(HARI BHAKTI VILASA 8/293 SANGITA-SASTRA)

Any person who is expert in playing the tamboura and is learned in various scriptures and expert in clapping hands, they can easily please the

Supreme Lord Vinsu Who is the solace of liberation.

BAHU VARTI SAMAYUKTAM JVALANTAM KESAVOPARI  
KURYYAD ARATRIKAM YASTU KALPA KOTIM VASED DIVI  
KARPURENA TU YAH KURYAD BHAKTYA KESAVA MURDHANI  
ARATRIKAM MUNI SRESTHA PRAVISED VISNUM AVYAYAM

(HARI BHAKTI VILASA 8/299, 300 SKANDA PURANA conversation between  
Lord Brahma and Narada Muni)

Any person who performs arati to the head of Lord Sri Kesava with a lamp with many ghee wicks and camphor, they for ten millions kalpas (one kalpa is one thousand yugas), stay in heavenly planets and then go back to the abode of Lord Visnu.

KOTAYO BHAHMA HATYANAM AGAMYA GAMANA KOTAYAH  
DAHATY ALOKA MATRENA VISNOH SARATRIKAM MUKHAM

(HARI BHAKTI VILASA 8/304 HARI BHAKTI SUDDHODAYA)

Anyone who sees the beautiful face of Lord Sri Visnu at night with the lamp light, just by looking at His beautiful face, one removes millions of sins of killing a brahmana and millions of sins acquired by enjoying unenjoyable woman (sister, daughter, mother, daughter-in-law, sister-in-law and another's wife).

SANKHE KRTVA TU PANIYAM BHRAMINTAM KESAVOPARI  
SANNIDHAU VASATE VISNOH KALPANTAM KSIRA SAGARE

(HARI BHAKTI VILASA 8/ 316)

Any person who circles around the head of Lord Kesava a conchshell filled with water, they, for an unlimited time stay near Lord Sri Visnu in the milk ocean

SARVA DEVESU YAT PUNYAM SARVA DEVESU YAT PHALAM  
NARAS TAT PHALAM APNOTI STUTVA DEVAM JANARDANAM

(HARI BHAKTI VILASA 8/346 VISNU DHARMA)

Whatever merit one attains by praying to all the demigods and studying all Vedic literatures, the same amount of merit one attains just by praying to the Lord of lords, Sri Janardana.

STUVANN AMEYA MAHATMYAM BHAKTI GRATHITA RAMYA VAK

BHAVED BRAHMADI DURLABHYA-PRABHU KARUNYA BHAJANAM

(HARI BHAKTI VILASA 8/349 HARI BHAKTI SUDDHODAYA)

Any person, who, with great devotion, composes beautiful prayers glorifying the incomparable glories of the Supreme Lord, he achieves the mercy of the Supreme Lord which is rarely achieved even by great demigods like Lord Brahma, etc.

ABALAM PRABHUR IPSITONNATIM KRITA YATNAM SVAYASAH STAVE  
GHRNI  
SVAYAM UDDHARATI STANARTHINAM PADA LAGNAM JANANI IVA  
BALAKAM

(HARI BHAKTI VILASA 8/351 HARI BHAKTI SUDDHODAYA)

Just as a mother accepts her little child who is hungry and anxious to suck his mother's breast, in the very way, the merciful Supreme Lord, carefully accepts and liberates and encourages His devotee who is helplessly praying to Him.

DORBHYAM PADBHYANCA JANUBHYAM URASA SIRASA DRSA  
MANASA VACASA CETI PRANAMO'STANGA IRITAH  
JANUBHYAN CAIVA BAHUBHYAM SIRASA VACASA DHIYA  
PANCANGAKAH PRANAMAH SYAT PUJASU PRAVARAVIMAU

(HARI BHAKTI VILASA 8/360, 361 from Aghama)

One who, while paying obeisances, uses two hands, two feet, two thighs, the chest, the head, sight, mind and words is said to be astangadandavat or paying obeisances while using eight limbs. And one who uses two thighs, two hands, head, words and intelligence is said to be paying pancangadandavat or obeisances using five limbs which is very much accepted in the worship of the Supreme Lord.

GARUDAM DAKSINE KRTVA KURYYAT TAT PRSTHATO BUDHAH  
AVASYAM CA PRANAMNS TRIN SAKTAS CED ADHIKA ADHIKAN

(HARI BHAKTI VILASA 8/362)

A learned person, while paying obeisances in front of the Lord, should keep Garuda on the right side and keep the Lord on the left side and pay obeisances. Paying obeisances too close to the Lord has been forbidden. One must pay obeisances a minimum of three times, but if he is able to, he can pay obeisances

more times than that.

Srila Sanatana Gosvami remarks in his digdharsanitika to the verse, stating that Garuda, who is situated in front of the Lord, one must put him on the right side and then pay obeisances to the Lord, keeping Him to the left. One obeisances for the front side, one for the back side, one from the side keeping Him on the left, but one is forbidden to pay obeisances from very close to the Lord. As it is further stated, "obeisances should be payed from front back and keeping Him left", etc. One should pay obeisances a minimum of three times to the Lord because by doing so, one achieves unlimited benefits which are difficult to describe. Just as one should not circumambulate only once because scriptures forbid one to do so, if one has the ability to do he can continue paying extra obeisances and circumambulating the Lord such as three, six, forty-eight, a hundred and eight, etc.

DANDA PRANAMAM KURUTE VISNAVE BHAKTI BHAVITAH  
RENU SANKHYAM VASET SVARGE MANVANTARA SATAM NARAH

(HARI BHAKTI VILASA 8/366 SKANDA PURANA)

Any person, if he just pays one obeisances to Lord Visnu with devotion, whatever dust or particles of sand stick to his body while paying obeisances, that many hundreds of manus duration of time, he remains in the heavenly planets (there are fourteen manus in one day of Lord Brahma or 4,320,000,000 divided by fourteen times one hundred years, the person paying obeisances lives in the heavenly planets).

SATHYENA API NAMASKARAM KURVATAH SARNGA DHANVANE  
SATA SANMARJITAM PAPAM TAT KSNAD EVA NASYATI

(HARI BHAKTI VILASA 8/370 SKANDA PURANA conversation between Lord Brahma and Narada Muni)

Even if somebody secretly pays obeisances to the Lord, Who also holds a bow in His hand, even he becomes free from sins acquired from one hundred lives.

ABHIVADYAM JAGANNATHAM KRTARTHANCA TATHA BHAVET  
NAMASKARA KRIYA TASYA SARVA PAPA PRANASINI  
JANUBHYANCA PANIBHYAM SIRASA CA VICAKSANAH  
KRTVA PRANAMAM DEVASYA SARVAN KAMAN AVAPNUYAT

(HARI BHAKTI VILASA 8/372, 373 VISNU DHARMOTTARA)

Any person who pays obeisances to Lord Jagannatha gets liberated and their sins are all burnt at once if he pays obeisances using two thighs, two

knees, two hands and one head, he can have all of his desires fulfilled at once.

EKO'PI KRSNASYA KRTAH PRANAMO DASASVAMEDHA AVABHRTHAIR NA  
TULYAH  
DASASVAMEDHI PUNARETI JANMA KRSNA PRANAMI NA PUNAR BHAVAYA

(HARI BHAKTI VILASA 8/376 NARADIYA PURANA)

One who pays just one obeisances to Lord Sri Krsna, whatever merit he achieves, that merit cannot be achieved even by performing ten horse sacrifices and taking bath in places of pilgrimages. The performer of ten horse sacrifices can take birth again in this world, but a person who has payed obeisances to Lord Sri Krsna again and again will not take birth again in this world.

VISNOR DANDA PRANAMARTHAM BHAKTENA PATITA BHUVI  
PATITAM PATAKAM KRSTNAM NA UTTISTHATI PUNAH SAHA

(HARI BHAKTI VILASA 8/377 HARI BHAKTI SUDDHODAYA)

Devoted devotees, while paying obeisances to Lord Sri Visnu, when they fall on the ground, all their sins fall from their body but when they get up from paying obeisances, their sins do not come up again, or their sins do not remain in the body but all get destroyed.

ATI PAPAM DURACARAM NARAM TAT PRANATAH HAREH  
NEKSANTE KINKARA YAMYA ULUKAS TAPANAM YATHA

(HARI BHAKTI VILASA 8/380 PADMA PURANA)

Even if the most sinful person pays obeisances to Lord Hari, the messengers of Yamaraja are unable to look at him just as an owl is unable to look at the sun.

SARANAGATA RAKSANODYATAM HARIM ISAM PRANAMANTI YENARAH  
NA PATANTI BHAVAMBUDHAU SPHUTAM PATITANUDDHARATI SMA  
TANASAU

(HARI BHAKTI VILASA TANASAU 8/382 BRAHMAVAIVARTA PURANA)

Those people who pay obeisances to the Supreme Lord Hari, Who protects those who come and take shelter at His lotus feet, they do not fall into the material ocean again. Even if there is some chance to fall, Lord Sri Hari liberates

them again.

SRI-BALIR UVACA  
AHO PRANAMAYA KRTAH SAMUDYAMAH  
PRAPANNA-BHAKTARTHA-VIDHAU SAMAHITAH  
YAT LOKA-PALAIS TVAD-ANUGRAHO 'MARAIR  
ALABDHA-PURO 'PASADE 'SURE 'RPITAH

Bali Maharaja said:

What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer you obeisances, but the attempt was as successful as those of pure devotees. The causeless mercy You have shown me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

SAKRD VA NA NAMED YAS TU VISNAVE SARMA KARINE  
SAVO PARAM VIJANIYAT KADACIT API NA ALAPET

(HARI BHAKTI VILASA 8/387 BRHAN NARADIYA PURANA)

Any person who does not pay even one obeisances to the all auspicious Lord Sri Visnu, they are just like dead bodies, and therefore one should not even converse with such persons.

JANMA PRABHUTI YAT KINCIT PUMAN VAI DHARMAM ACARET  
SARVAM TANNISPHALAM YATI EKA HASTA ABHIVADANAM

(HARI BHAKTI VILASA 8/389 VISNU SMRTI)

If a person pays obeisances to the Supreme Personality of Godhead with one hand, then whatever merits they had acquired by performing some religious rituals throughout their whole life, they all become fruitless.

VASTRA PRAVRTA DEHAS TU YO NARAH PRANAMET MAM  
SVITRI SA JAYATE MURKHAH SAPTA JANMANI BHAMINI  
(HARI BHAKTI VILASA 8/390 VARAHA PURANA)

Oh dear wife, any person who pays Me long obeisances (dandavats) with

his body covered with clothes, those foolish persons get white leprocy for the next seven births.

EKAM CANDYAM RAVAU SAPTATISRO DADYAT VINAYAKE  
CATASRAH KESAVE DADYAT SIVE TU ARDHA-PRADAKSINAM

(HARI BHAKTI VILASA 8/394 NRSINGHA PURANA)

One should circumambulate Durga once, the sun, seven times, Ganesha three times, Lord Hari again and again and Lord Siva only one half time.

PRADAKSINAM YE KURVANTI BHAKTI YUKTENA CETASA  
NA TE YAMAPURAM YANTI YANTI PUNYA KRTAM GATIM

(HARI BHAKTI VILASA 8/395 VARAHA PURANA)

Those people who circumambulate LOrd Hari with devotion, they do not go to the abode of Yamaraja. They achieve the destination which is achieved by devotees of the Supreme Lord.

EKA HASTRA PRANAMAS CA EKA CAIVA PRADAKSINA  
AKALE DARSANAM VISNOR HANTI PUNYAM PURAKRTAM  
KRSNASYA PURATO NAIVA SURYASYAIVA PRADAKSINAM  
KURYAD BHRAMARIKA RUPAM VAIMUKHYA PADANIM PRABHO

(HARI BHAKTI VILASA 8/406, 407) VISNU SMRITI)

Those people who pay obeisances to the Lord with one hand, those people who only circumambulate once and those people who see Krsna untimely (when He eats or sleeps), all of their merits, accumulated from different lives are destroyed. Furthermore, no one should circimambulate like a bumble bee in front of the Deity of Krsna or in front of the sungod, the Supreme LOrd shows His back to him.

PARALOKA PHALA PREPSUH KURYYAT KARMANY ATANDRITAH  
HARER NIVEDAYET TANI TAT SARVAM TU AKSYAYAM BHAVET

(HARI BHAKTI VILASA 8/416 BRHAN NARADIYA PURANA)

Any person who carefully performs meritorious activities desirous of going back to Godhead and offers them all as an offering to Lord Hari, all of their actions become imperishable.

SATYA API BHEDAPAGAME NATHA TAVAHAM NA MAMAKINAS TVAM  
SAMUDRO HI TARANGAH KVICANA SAMUDRO NA TARANGAH  
(HARI BHAKTI VILASA, 8/419, SRI SANKARACARYA PADA)

Oh Lord, it is true that when somebody is situated in knowledge and achieves self-realization, he understands that you are the eternal Lord and I am your servant. Just as the waves in the ocean are, although water, still one cannot call them the ocean.

Sanatana Gosvami gives his Digdarshani commentary on this verse, stating that "Mayavadi acarya (Sri Sankaracarya) truly states that between Brahman and the material world there is a bewildering difference. If somebody wants to understand both, he needs to achieve the sun of knowledge, self realization, then he will realize that I am the servant and I am not Him. I am the part of Him. The watery wave in the ocean is a part of the ocean. That wave cannot be addressed as the ocean because the part can never be the source. In this way, in non dualistic examples, dualism can be found or established. Although waves are water of the ocean, still it cannot be called the ocean. It can only be said to be part of the ocean. This example is vividly explained in the Srimad Bhagavatamratatika.

PRAHLADA MAHARAJA UVACA

DHARMARTHA-KAMA ITI YO 'BHIHITAS TRI-VARGA  
IKSA TRAYI NAYA-DAMAU VIVIDHA CA VARTA  
MANYE TAD ETAD AKHILAM NIGAMASYA SATYAM  
SVATMARPANAM SVA-SUHRDAH PARAMASYA PUMSAH

(HARI BHAKTI VILASA 8/420, SRIMAD BHAGAVATAM 7:6:26)

Religion, economic development and sense gratification- these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self realization; ritualistic ceremonies performed according to Vedic injunctions; logic; the science of law and order; and the various means of earning ones livelihood. These are the external subject matters of the study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Visnu to be transcendental.

MARTYO YADA TYAKYA SAMASTA KARMA  
NIVEDITATMA VICIKIRSITO ME  
TADA AMRTATVAM PRATIPADYA MANO  
MAYATMA BHUYAYA CA KALPATE VAI

(HARI BHAKTI VILASA 8/421 SRIMAD BHAGAVATAM 11:29:34)

MANTRA HINAM KRIYA HINAM BHAKTI HINAM JANARDANA  
YAT PUJITAM MAYA DEVA PARI PURNAM TADASTU ME  
YAD DATTAM BHAKTI MATRENA PATRAM PUSPAM PHALAM JALAM  
AVEDITAM NIVEDYANTU TAD GRHANA ANUKAMPAYA  
VIDHI HINAM MANTRA HINAM YAT KINCIT UPAPADITAM  
KRIYA MANTRA VIHINAM VA TAT SARVAM KSANTUM ARHASI  
AJNANAD ATHAVA JNANAD ASUBHAM YAN MAYA KRTAM  
KSANTUM ARHASI TAT SARVAM DASYE NAIVA GRHANA MAM  
STHITI SEVA GATIR YATRA SMRTIR CITA STUTIR VACAH  
BHUYAT SARVATMANA VISNO MADIYAM TVAYI LESTITAM  
KRSNA RAMA MUKUNDA VAMANA VASUDEVA JAGAD GURO  
MATSYA KACCHAPA NARASINGHA VARAHA RAGHAVA PAHI MAM  
DEVA-DANAVA-NARADADI VANDYA DAYANIDHE  
DEVAKI SUTA DEHI ME TAVA PADA BHAKTIM ACALAM

(HARI BHAKTI VILASA 8/427-432 from AGAMA)

(

NATHA YONI SAHASRESU YESU YESU VRAJAMY AHAM TESU TESU  
ACYHUTO BHAKTIR ACYUTAS TU SADATVAYI  
YA PRITIR AVIVEKANAM VISAYESU ANAPAYINI  
TVAM ANUSMARATAH SA ME HRDAYA MAM SARPATUH

(HARI BHAKTI VILASA 8/434,5 VISNU PURANA)

Oh Lord, Oh infallible personality of Godhead, amongst thousands of species, whatever body I receive in the future, in that birth, I pray to You that I will remain fixed in undeviated and uninterrupted devotion to You Oh Lord. As a sense gratifying person has an attachment to sense gratification, unlimitedly, you please let me have the same remembrance from my heart and attachment to Your service.

Sanatan Gosvami gives the Digdarshani commentary in this regard, saying that as, an unintelligent person who is attached to sense gratification, remains unlimitedly attached to it and does not want to be removed, similarly, a devotee wants to develop love for the Supreme Lord from his heart and prays for its unremoval and eternity. Remembering Him, he continuously prays, Oh Lord, husband of the goddess of fortune, as a person engaged in worldly affairs gradually develops separation, but I pray Oh Lord that such separation does not come to Me. Just as a grhasta gets attachment to worldly things within his heart such as house, children, etc. but in due course, he becomes fed up, but Oh Lord, I want continuous, unbreakable love for You. Let me focus on You. Sometimes foolish people develop distaste with worldly things, but my distaste should never come at your lotus feet. This is called, undeviated devotion.

KITESU PAKSISU MRGESU SARISRPESU  
RAKSA PISACA-MANUJESU API YATRA TATRA  
JATASYA ME BHAVATU KESAVA TE PRASADAT  
TVAYYEVA BHAKTIR ATVLA'BYABHI CARINI CA

(HARI BHAKTI VILASA 8/436 PANDAVA GITA)

Oh Lord Kesava, in whatever species of life I may take birth in the future as moth, bird, animals, reptile, demon, devil, or human being, Oh Lord, grace me in such a way that Your undeviated, uninterrupted and thick devotional service attitude remain within me.

YUVATINAM YATHA YUNI YUNANCA YUVATAU YATHA  
MANO'BHIRAMATE TAD VAN MANO ME RAMTAM TVAYI

(HARI BHAKTI VILASA 8/437 PADMA PURANA)

As a young man thinks of a woman and a young woman thinks of a young man within their mind, and remain attached, similarly let my mind remain attached to Your lotus feet and not be deviated.

APARADHA SAHASRANI KRIYANTE AHARNISAM MAYA  
DASO'HAM ITI MAM MATVA KSAMASVA MADHSUDANA  
PRATIJNA TAVA GOVINDA NAME BHAKTAH PANASYATI  
ITI SAMSRTYA SAMSRTYA PRANAN SAMDHARAYAMY AHAM

(HARI BHAKTI VILASA 8/439, 440 PADMA PURANA  
(TAKE THIS FROM THE DEITY WORSHIP BOOK)

Oh killer of the Madhu demon, I am accumulating offenses day and night at Your lotus feet. Please forgive them, thinking of me as Your menial servant. O Govinda, it is Your promise, that "MY devotee never perishes, and because of this, I am still surviving.

DVADASYAM JAGARE VISNOR YAH PATHET TULASI STAVAM  
DVATRINSAT APARADHANI KSAMATE TASYA KESAVAH

(HARI BHAKTI VILASA 8/480 SKANDA PURANA)

Any person, after fasting on Ekadasi, who remains awake over night and worships Salagram Sila with Tulasi leaves, chanting His glories, Lord Sri Kesava removes thirty-two kinds of offenses if he has even committed them.

KRSNOTTIRNAS TU NIRMALYAM YASYA ANGANM SPRSET MUNE  
SARVA ROGAIH TATHA PAPAIR MUKTO BHAVATI NARADA

(HARI BHAKTI VILASA 8/484 SKANDA PURANA conversation between Lord Brahma and Narada)

Oh Narada Muni, anything left over from Lord Sri Krsna, which touches the body of a person, that person becomes free from all kinds of disease and all sinful activities.

MUKHE SIRASI DEHE TU VISNU TIRNANTU YO VAHET  
TULASIM MUNI SARDULA NA TASYA SPRSATE KALIH

(HARI BHAKTI VILASA 8/486 SKANDA PURANA, conversation between Lord Brahma and Narada)

Oh best among the sages, any person who has offered Tulasi leaves to Lord Visnu, and somebody places them in His mouth, on His head or on any part of the body, Kaliyuga is unable to touch such a person.

VISHOH SIRAH PARIBHRASTAM BHAKTYA YASTULASIM VAHET  
SIDHYANTI SARVA KARYANI MANASA CINTITANI CA

(HARI BHAKTI VILASA 8/491 SKANDA PURANA, conversation between Lord Brahma and Narada)

Lord Brahma said, "Any person who has a Tulasi leaf which has been offered to Lord Visnu which has been offered with pure devotion and places it on his head, whatever desires he has in his mind are all fulfilled.

BHOJANA ANANTARAM VISNOR ARPITAM TULASI DALAM,  
TAT KSNAT PAPA NIRMOKAS CANDRAYANA SATADHIKAH

(HARI BHAKTI VILASA 8/494 NARADA PANACARATRA)

When food is offered to Lord Hari with a Tulasi leaf in it, if anybody eats

that piece of Tulasi, he receives liberation from sins and he receives more results than performing ten chandrayana fasts.

SEVA ADI NIYAMO DEVALAYE DEVASYA CESTATE  
PRAYAH SVA GEHE SVACHANDA SEVA SVA VRATA RAKSAYA

(HARI BHAKTI VILASA 8/503 SKANDA PURANA, Yamaraja instructs his messengers)

When someone worships the Supreme Lord in the temple, he must follow rules and regulations properly, but when he worships the Lord in his house, he can do so as he likes, but he should not break his vows.

Srila Sanatana Gosvami gives his Digdarsani commentary on this verse saying that when somebody worships the Supreme Personality of Godhead in the temple he has to observe special rules of worship such as instructions layed down for worship, the proper time, ingredients, and the worshipper (the worshipper should be a twice born person). It is stated in the Srimad Bhagavatam, 11:11:41, add sanskrit verse and translation, with \*

One should offer the proper ingredients and offer to the Supreme Lord punctually, daily, according to the rules and regulations, he should offer the Lord his respectful obeisances at least three times a day according to the rules and regulations, from the front, from the back, from the left side of the Lord. A devotee should not see Krsna in forbidden moments, his eating time etc. LOrd Varaha has spoken regarding making offenses in the temple, if someone avoids these offenses, then he will attain the positive perfection. He also said that even on fasting days he should offer food to the Supreme Lord and on the day after Ekadasi (the Dvadasi day), he should put the Lord to sleep in the daytime as well.(On the day after Ekadasi, sleeping is not allowed). But in his own house, he can worship the Lord as he likes. Whatever ingredients, according to rules and regulations which he can get and according to his ability to afford to worship the Lord, that much he should use for worshipping. In the temple, he must concern himself with following many rules, but in his own house, he has his family to support, he has his business, and above that he has his own servants, and respectable guests and relatives. Therefore the temple rules and regulations do not govern. Due to his own family and unexpected Vaisnava guests, sometimes in the house, the quantity of food offering to the LOrd is reduced and sometimes it is increased. (In the temple, there is a fixed amount of food cooked everyday regardless of extra guests or otherwise.) Whatever vows he is following, these rules should be added to them, such as eating of eggplants and pink dahl should be given up daily, not shaving on dasami day (the day before Ekadasi). In caturmasya he should give up eating green leafy vegetables and uprooted plants, etc. and on dvadasi day he should give up sleeping in the daytime, etc. One should protect himself from breaking these rules and to follow proper rules. One should not offer food grains to anybody on fasting days.

Whatever ingredients he uses to please himself, all of these should be offered to the Lord. Due to specific devotional laws, whatever is offered to the Lord due to not breaking his fasting vows, he should not use it for himself. He should give them to other Vaisnavas or throw it in the water. (like on Ekadasi, he may offer grains but not eat them himself. He may give them to vaisnavas because they will save them until the next day or he may throw them in the water). One should try to engage himself in unalloyed devotion to the Lord. If there are some laws which he fails to follow according to his vows, the fault of offence is decreased. Sometimes while worshipping, some specific devotional rules of temple worship can be used. Traditional service to the Supreme Lord should be properly executed although one should protect the breaking of his own vows, sometimes somebody's special devotion should be accepted without caring for his own vows, but one should not act against Lord Krsna etc. One should fast during Kartika. One should not speak about his own fasting vows to others. By doing so one becomes greatly offensive. Furthermore, although even in the house many offenses of worship are forgiven yet, one should not talk too loudly, engage in idle talks, etc. Such offences should be generally given up. These rules should be known properly. At least once or twice a day, worship of the Lord should be done within the house and pay obeisances to the Lord. One can eat sitting near the Lord. There are many other laws which are difficult to follow in the house which are forgiven. Otherwise, there are thirty-two offenses. One should avoid eating in front of the Lord. One should not offer food without Tulasi leaves, etc. which can be avoided because it is worship within the house.

## 9

SANKHA STHITANTU YAT TOYAM BHRAMITAM KESAVOPARI  
VANDATE SIRASA NITYAM GANGA SNANE TASYA KIM

(HARI BHAKTI VILASA 9/4 SKANDA PURANA)  
conversation between Brahma and Narada Muni)

The water which is within the conchshell, which is circles around the head of Lord Sri Kesava, if anyone puts such water on his head, what is the need for him to go take bath in the Ganges?

NA DAHO NA KLAMO NARTIR NARAKA AGNI BHAYAM NA HI  
YASYA SANKHA UDAKAM MURDHNI KRSNA DRSTYA AVALOKITAM  
NA GRAHA NA CA KUSMANDAH PISACA URAGA-RAKSASAH  
DRSTVA SANKHODAKAM MURDHNI VIDRAVANI DISO DASA

(HARI BHAKTI VILASA 9/5,6 SKANDA PURANA about the glories of the conchshell)

The water within the conchshell, if it is seen by the Supreme Lord Krsna, if it is touched to ones head, he becomes free the fear of punishment, distress, degradation and fire, bad planets, black magic, snakes, devils, and they run away in ten directions when they find that he has a drop of water on his head from the

conchshell which is offered to Lord Sri Krsna.

TIRTHADHIKAM YAJNA SATANCA PAVANAM  
JALAM SADA KESAVA DRSTI SAMSTHITAM  
CHINATTI PAPAM TULASI VIMISRITAM  
VISESATAS CAKRA SILA VINIRMITAM

(HARI BHAKTI VILASA 9/12 BRHAD VISNU PURANA)

The water which is seen by the Supreme Lord Kesava and the water which has washed the Salagram Sila are always more purifying than any water from the places of pilgrimage. It is more purifying than one hundred sacrifices and they remove all kinds of sins from a person.

YE PIVANTI NARA NITYAM SALAGRAMA SILA JALAM  
PANCA GAVYA SAHASRAIS TU SEVITAIH KIM PRAYOJANAM

(HARI BHAKTI VILASA 9/20, PADMA PURANA)

Any person who has drunk the water which has bathed Salagram Sila, what is the need for them to drink thousand and thousands of times, pancagavya (Pancagavya is made from five auspicious products of a cow offered to the Lord).

SALAGRAMA SILA TOYAM YAH PIVET VINDUNA SAMAM  
MATUH STANYAM PUNAR NAIVA SAPIVET BHAKTI BHANG NARAH

(HARI BHAKTI VILASA 9/22 PADMA PURANA)

Any person, if he has even taken one drop of water which has washed Salagram Sila, he will not have to suck a mother's breast again in the future.

TRIBHIH SARASVATAM TOYAM SAPTAHENA TU NARMADAM  
SADYAH PUNATI GANGEYAM DASANAD EVA YAMUNAM  
PUNANTI ETANI TOYANI SNANA DARSANA KIRTANAIH  
PUNATI SMARANAD EVA KALAU PADODAKAM HAREH  
ARCITAI KOTIBHIR LINGAIR NITYAM YAT KRIYATE PHALAM  
TAT PHALAM SATA SAHASRAM PITE PADODAKE HAREH  
ASUCI VA DURACARO MAHA PATAKA SAMYUTAH  
SPRSTVA PADODAKAM VISNOH SADA SUDHYATI MANAVAH

(HARI BHAKTI VILASA 9/27-30 PADMA PURANA conversation between

Pulatsyat and Bhagiratha)

Water from the Narmada purifies after one week, but Ganges water immediately purifies. Just by taking darshan of the Yamuna, one becomes purified. These rivers all purify one by seeing them, bathing in them or by chanting their names, but in Kaliyuga, one becomes purified just by remembering the water which has washed the lotus feet of Lord Sri Hari. Therefore, if someone drinks the water which has washed the lotus feet of Lord Hari, he gets more than 100,000 times more merit than by worshipping ten million Siva lingas. If a person is impure, has unlimited bad habits, or is implicated with previous sins, simply by touching the water which comes from the lotus feet of Lord Visnu, he becomes purified. If somebody, at the time of death, touches to their head or other parts of the body, the water which has washed the lotus feet of Lord Hari, even if he is implicated with millions of sins, he does not go to the hellish planets, the abode of Yamaraja.

HITVA PADODAKAM VISNOR 'NYATITHANI GACCHATI  
ANARGHAM RATNAM UTSRJYA LOSTRAM VANCHATI DURMATH

(HARI BHAKTI VILASA 9/38 PADMA PURANA conversation between  
Pulatsyat and Bhagiratha)

If a person gives up the water emminated from the lotus feet of Lord Sri Visnu (charinamrita, from the bathing of the Lord), and goes to other places of pilgrimage, he is like a person who gives up unlimitedly valuable jewels, desirous of obtaining a lump of mud.

NA ROGASYA BHAYANCAIVA NASTI VIGHNA KRTAM BHAYAM  
NA DUSTA NAIVA GHORAKSAH SVAPADOTTHA BHAYAM NA HI  
GRAHAH PIDAM NA KURVANTI CAURA NASYANTI DARUNAH  
KIM TASYA TIRTHA GAMANE DEVAR SINAM CA DARSANE  
YASYA PADODAKAM MURDHNI SALAGRAMA SILODBHAVAM  
PRITO BHAVATI MARTANDAH PRITO BHAVATI KESAVAH  
BRAHMA BHAVATI SU PRITAH PRITO BHAVATI SANKARAH

(HARI BHAKTI VILASA 9/42-44, PADMA PURANA, conversation between  
Pulastya and Bhagiratha)

One who drinks Carinamrita (water emminated from washing the body of the Lord) he becomes free from all kinds of diseases, and all kinds of obstacles and the fear of ferocious cobras and ferocious beasts. He does not have the eyes of bad planets upon him. He becomes free from the fear of theft. What is the need for him to go to the places of pilgrimage, seeing the demigods and great sages (if he has taken the water which has washed the body of the Supreme Lord.)? If he

has the water which has washed the Salagram Sila above his head, for him, the sun, Kesava, Lord Brahma, Sankara (Lord Siva), become greatly happy with him.

PRAYAS CITTAM YADI PRAPTAM KRCCHRAM VA TU AGHAMARSANAM  
SO'PI PADODAKAM PITVA SUDDHIM PRAPNOTI TAT KSNAT

(HARI BHAKTI VILASA 9/46, BRAHMANDA PURANA, conversation between Lord Brahma and Narada Muni)

If somebody has to go through unavoidable abominations, or if it is necessary for him to chant strong hymns as japa (silent chanting), even to that person, if he takes the water which has washed the lotus feet of the Lord, he becomes immediately purified.

APAVITRA YADANNAM SYAT PANIYAN CAPI PAPINAM  
BHUKTVA PITVA VISUDDHAH SYAT PITVA PADODAKAM HAREH

(HARI BHAKTI VILASA 9/50 BRAHMANDA PURANA, conversation between Lord Brahma and Narada Muni)

If someone has eaten impure foods from someone or has drunk water left from a great sinner, the sins which are derived from such eating and drinking, can become nullified just by drinking the water which has emminated from the lotus feet of Lord Sri Hari.

sadyah phala pradam punyam sarva papa vinasanam  
sarva mangala mangalyam sarva duhkha vinasanam  
duhsvapna nasanam punyam visnu padodakam subham  
sarvopadrava-hantaram sarva vyadhi-vinasanam

(HARI BHAKTI VILASA 9/57, 58 VISNU DHARMOTTARA)

Water which has emminated from the lotus feet of Lord Sri Visnu, immediately gives purification, removes all kinds of sins, it is more auspicious than the most auspicious ingredients, it removes all kinds of miseries, it removes one from having bad dreams, it helps one become meritorious, it is all auspicious, it removes all obstacles, and it removes all kinds of diseases from a person.

PADODAKASYA MAHATMYAM DEVO JANATI SANKARA  
VISNU PADA CYUTO GANGA SIRASA YENA DHARITA  
SNANAM NAIVASTI PAPASYA DEHINAM DEHA MADHYATAH

(HARI BHAKTI VILASA 9/63 SKANDA PURANA)

Lord Siva, who holds the Ganges on his head, emminated from the lotus

feet of Lord Sri Visnu, knows the glories and importance of the water which has emminated from His feet. Among all kinds of living entities with gross bodies in this world, only Lord Siva's body does not have a place for sins.

VILAYAM YANTI PAPANI PITE PADODAKE HAREH  
KIM PUNAR VISNU PADODAM SALAGRAMA SILACYUTAM  
VISESENA HARET PAPAM BRAHMA HATYADIKAM PRIYE  
PITE PADODAKE VISNOR YADI PRANAIR VIMUCYATE  
HATVA YAMA BHATAN SARVAN VAISVAVAM LOKAM APNUYAT

(HARI BHAKTI VILASA 9/68, 69, SKANDA PURANA, conversation between Siva and Uma)

Whoever drinks the water emminated from the Deity of Lord Sri Hari, all of his sins are removed. I say, Oh dear wife, what more can I say about the water emminated from the bathing of Salagram Sila which actually cuts the sin acquired by killing a brahmana. Anybody who quits his body while drinking the water which has emminated from the lotus feet of Lord Hari, the messengers of Yamaraja run away from him and he attains the abode of Lord Sri Visnu.

SA BRAHMACARI SA VRTI ASRAMI CA SADASUCI  
VISNU PADODAKAM YASYA MUKHE SIRASI VIGRAHE  
JANMA PRABHRTI PAPANAM PRAYASCITTAM YADICCHAI  
SALAGRAMA SILAVARI PAPAHAIR NESEVYATAM

(HARI BHAKTI VILASA 9/82, 83)

Anybody who has carinamrta on his head, in his mouth or on his body, he is called the real brahmacari, the real fasting person, and one especially situated in the spiritual order. If someone wants to perform some kind of atonement to remove all of his sins, he should certainly drink some water which has been used to bath Salagram Sila.

SRI VISNOR VAISNAVANANCA PAVANAM CARANO DAKAM  
SARVA TIRTHA MAYAM PITVA KURYAD ACAMANAM NA HI

(HARI BHAKTI VILASA 9/91 AGASTYA SAMHITA)

The water which has washed the feet of Lord Visnu and Vaisnavas (real devotees) is equal to all the places of pilgrimage together. After drinking such water, one does not have to take any acamana or to wash his hands or mouth.

VISNOH PADODAKAM PITAVA PASCAD ASUCI SANKAYA

ACAMATI CA YO MOHAD BRAHMAHA SA NIGADYATE

(HARI BHAKTI VILASA 9/92 SKANDA PURANA spoken by Lord Siva)

Lord Siva says, " Any person, due to bewilderment, after drinking water emminated from Lord Visnu, thinking that he has become unclean, he washes his mouth, he becomes the killer of a brahmana.

BHAGAVAN PAVITRAM BHAGAVAT PADAU PAVITRAM, BHAGAVAT PADODAKAM PAVITRAM, NA TAT PANA ACAMANIYAM. YATHAHI SOMA ITI.

(HARI BHAKTI VILASA 9/93 from SRUTI SASTRA)

The Supreme Personality of Godhead is all pure. His two lotus feet are all pure and water emminated from them is all pure, therefore, after drinking that water emminated from Him, one should not take any acamana because it is a best as soma.

VISNU PADODAKAM PITVA BHAKTA PADODAKAM TATHA  
YA ACAMATI SAMMOHAD BRAHMAHA SA NIGADYATE

(HARI BHAKTI VILASA 9/94 SAUPARNA SANHITA)

If due to bewilderment, somebody washes his hands after drinking water which has emminated from the lotus feet of Lord Visnu or of His devotee, he becomes the killer of a brahmana.

NIRMITA TVAM PURA DEVAIR ARCITA TVAM SURASURAIH  
TULASI HARA ME PAPAM PUJAM GRHNA NAMOSTUTE

(HARI BHAKTI VILASA 9/101 SKANDA PURANA)

Oh Tulasi, you previously appeared in this world due to the demigods. The demigods and demons together worship you. Please remove all of my sins. I pay my obeisances unto you.

FOOTNOTE

YA DRSTA NIKHILA AGHA SANGHA SAMANI SPRSTA VAPUH PAVANI  
ROGANAM ABHIVANDITA NIRASINI SIKTANTAKA TRASINI  
PRATYA SATTI VIDHAYINI BHAGAVATAH KRSNASYA SAMROPITA  
NYASTA TACCARANE VIMUKTI PHALADA TASYAI NAMAH

(HARI BHAKTI VILASA 9/104 SKANDA PURANA, AVANTI KHANDA)

Just by looking at you,(Tulasi), all sins become removed. Just by touching you, ones body becomes pure. By praying to her, all diseases practically become removed. If one waters her or makes her wet, the fear of Yamaraja (death personified) is destroyed. Just by planting or transplanting, one achieves nearness to the Supreme Personality of Godhead. If someone offers Tulasi at the lotus feet of Lord Sri Krsna, she awards liberation and devotion to Him, therefore I pay my humble obeisances to such a wonderful Tulasidevi.

PRADAKSINAM BHRAMITVA YE NAMASKURVANTI NITYASAH  
NA TESAM DURITAM KINCID AKSINAM AVASISYATE

(HARI BHAKTI VILASA 9/111 AGASTYA SAMHITA)

If someone daily goes around Tulasi and pays obeisances to her, there is no more sin to be destroyed in him.

HITVA TIRTHA-SAHASRANI SARVAN API SILOCCAYAN  
TULASI KANANE NITYAM KALAU TISTHATI KESAVAH

(HARI BHAKTI VILASA 9/116 SKANDA PURANA)

In kaliyuga, Lord Sri Kesava, after giving up thousands of places of pilgrimage and holy days, He resides in the forest of Tulasidevi.

DRSTVA SPRSTVA TATHA DHYATA KIRTITA NAMITA SRTA  
ROPITA SEVITA NITYAM PUJITA TULASI SUBHA  
NAVADHA TULASIM NITYAM YE BHAJANTI DINE DINE  
YUGA KOTI SAHASRANI TE VASANTI HARER GRHE

(HARI BHAKTI VILASA 9/126, 127 SKANDA PURANA, conversation between Lord Brahma and Narada Muni)

Any person who daily sees Tulasi, touches Tulasi, chants Tulasi's prayers, meditates on Tulasi, pays obeisances to her, hears about her, transplants and worships her, he achieves all auspiciousness. Any person who does these nine kinds of service goes to the abode of the Supreme Lord Hari and remains there eternally.

SNANE DANE TATHA DHYANE PRASANE KESAVA ARCANE  
TULASI DAHATE PAPAM ROPANE KIRTANE KALAU  
(HARI BHAKTI VILASA 9/132 SKANDA PURANA, AVANTIKHANDA))

In kaliyuga, Tulasidevi burns up all of a person's sins who bathes her, gives her in charity, meditates on her, eats her leaves, worships Lord Sri Kesava with her, transplants her or sings her glories.

TULASY AANKRITA YE YE TULASI NAMA JAPAKAH  
TULASI VANA PALAYE TE TYAJYA DURATO BHATAH

(HARI BHAKTI VILASA 9/133 SKANDA PURANA, KASI KHANDA, Yamaraja instructs his messengers)

Oh messengers, anybody who is decorated with Tulasi wood or chants her name, always protects a Tulasi forest, you should give up bringing such persons to my abode.

DARSANAM NARMADAYAS TU GANGA SNANAM VISAM VARA  
TULASI DALA SAMSPARSAH SAMAM ETAT TRAYAM SMRTAM  
ROPANAT PALANAT SEKAD DARSANAT SPARSANAT NRNAM  
TULASI DAHATE PAPAM VANG MANAH KAYA SANCITAM

(HARI BHAKTI VILASA 9/139, 140 PADMA PURANA)

Oh best of the Vaisya, see Narmada, taking bath in the Ganges, and touching Tulasi leaves are equally meritorious. If somebody plants, protects, waters, see, touches, then a person sins, which he acquired by body, mind and words are burnt into ashes.

YAD GRHE TULASI BHATI RAKSABHIR JALASECANAIH  
TAD GRHAM YAMA DUTAS CA DURATO VARJAYANTI HI

(HARI BHAKTI VILASA 9/145 PADMA PURANA, KARTIKA MAHATMYA)

In any house where Tulasi Maharani is very carefully protected and watered, the messengers of Yamaraja give up that house from a distance.

VISNOS TRAILOKYA NATHASYA RAMASYA JANAKATMJA  
PRIYA TATHAIVA TULASI SARVA LOKAIKA PAVANI

(HARI BHAKTI VILASA 9/151 AGASTYA SAMHITA)

As the daughter of Janaka, Sri Sitadevi, is very dear to Lord Rama, the master of the three worlds, Similarly, Tulasidevi, who purifies all of the planets, is very dear to Him.

TULASI VAPITA YENA PUNYARAME VANE GRHE  
PAKSINDRA TENA SATYOKTAM LOKAH SAPTA PRATISTHITAH

(HARI BHAKTI VILASA 9/157 GARUDA PURANA)

Oh king of the birds (Garuda), anyone who has planted a garden of Tulasi, either in the forest or in the house, I truthfully say that he has won the seven planetary systems.

SANSARA-PAPA VICCHEDI GANGA NAMA PRAKIRTITAM  
TATHA TULASYA BHAKTIS CA HARI KIRTI PRAVAKTARI

(HARI BHAKTI VILASA 9/161 BRHAN NARADIYA PURANA)

As by chanting the name of Ganges, one becomes free from all kinds of worldly sins, if someone chants the name of Tulasi or chants the glories of Lord Hari with devotion, he gets the same merit.

TRNANI TULASI MULAT YAVANTYAPAHINOTI VAI  
TAVATTIR BRAHMA HATYA HI CHINATY EVA NASAMSAYAH

(HARI BHAKTI VILASA 9/165 BRHAN NARADIYA PURANA conversation between Yamaraja and Bhagiratha)

Anybody who removes the straw or dirt from the root of Tulasidevi, as many as he has removed, that many sinful reactions of killing brahmanas will be removed from him without a doubt.

DURLABHA TULASI SEVA DURLABHA SUNGATIH SATAM  
DURLABHA HARI BHAKTIS CA SANSARARNAVA-PATINAM

(HARI BHAKTI VILASA 9/170 BRHAN NARADIYA PURANA)

Those people who have fallen in the midst of this material world, among them worship of Tulasi is very rare, the association of real saintly persons is very rare, and real devotion to Lord Hari is also very rare.

YASMIN GRHE DVIIJA SRESTHA TULASIMULA MRTTIKA  
SARVADA TISTHATE DEHE DEVATA NA SA MANUSA  
TULASI MRTTIKA YATRA KASTHAM PATRAN CA VESMANI  
TISTHATE MUNI SARDULA NISCALAM VAISNAVA PADAM

(HARI BHAKTI VILASA 9/183, 186, SKANDA PURANA, a conversation between Lord Brahma and Narada Muni)

Oh best among the brahmanas, in anybody's house or on his body, if the mud from Tulasi is available, they are not just men, but they are equal to the demigods. Oh best among the sages, in anyones house, if there is the clay of Tulasi, Tulasi wood, and Tulasi leaves available, that house is certainly a place of Lord Visnu.

TULASI MULA SAMBHUTA HARI BHAKTA PADODBHAVA  
GANGODBHAVA CA MRLLEKHA NAYATY ACYUTA RUPATAM

(HARI BHAKTI VILASA 9/189)

Any person who puts on tilaka from the mud or clay from the root of Tulasi, mud from the lotus feet of Sri Vaisnava, and mud from the Ganges is said to be equal to the form of Lord Sri Visnu.

PATRAM PUSPAM PHALAM KASTHAM  
TVAT SAKHA-PALLAVANKURAM  
TULASI SAMBHAVAM MULAM  
PAVANAM MVTTIKADY API

(HARI BHAKTI VILASA 9/191 PRAHLADA SAMHITA AND VISNU  
DHARMOTTARA)

Leaves of Tulasi, flowers of Tulasi, fruits of Tulasi, branches of Tulasi, bark of Tulasi, sprout of Tulasi, blossom or bud of Tulasi, and clay of Tulasi are all completely purified.

YAH KURYAT TULASI KASTHAIR AKSA MALAM SURUPINIM  
KANTHA MALAM CA YATNENA KRTAM TASYAKSAYAM BHAVET

(HARI BHAKTI VILASA 9/199 SKANDA PURANA, AGASTYA SAMHITA,  
conversation between Lord Brahma and Narada Muni)

Any person who makes a beautiful japamala or neck beads out of Tulasi wood and uses them, if he does any worship to Lord Sri Visnu, all of his activities become unlimitedly resultful.

YASYA NABHI STHITAM PATRAM MUKHE SIRASI KARNAYOH  
TULASI SAMBHAVAM NITYAM TIRTHAIS TASYA MAKHAIS CA KIM

(HARI BHAKTI VILASA 9/200 SKANDA PURANA, conversation between Lord Brahma and Narada Muni)

If anyone daily has Tulasi leaves on his navel, in his mouth, on his head, or on both of his ears, what is the use of him going to the places of pilgrimage in this world?

YAH KASCIT VAISNAVO LOKE MITHYACARO'PY ANASRAMI  
PUNATI SAKALAN LLOKAN SIRASA TULASIM VAHAN

(HARI BHAKTI VILASA 9/202 SKANDA PURANA) If any Vaisnava in this world becomes a lyer or becomes degraded from his own asrama, if he has a Tulasi leaf on his head, he can alone purify the three worlds.

Srila Sanatana Gosvami gives his Digdarshanitika commentary on this verse, stating that if Vaisnavas wear articles which have been offered to the Supreme Lord, then one may question how a Vaisnava can wear something which has not been offered to the Supreme Lord. In answer to this, it can be stated that only a lying or cheating "Vaisnava" can do such a thing because they are all hypocrites and not real Vaisnavas.

BHAKSITAM LUBDHAKENAPI PATRAM TULASI SAMBHAVAM  
PASCAD DISTANTAM APANNO BHASMI BHUTAM KALEVARAM  
SITA SITAM YATHA NIRAM SARVA PAPA KSAYAVAHAM  
TATHA CA TULASI PATRAM PRASITAM SARVA KAMADAM

(HARI BHAKTI VILASA 9/213, 214 SKANDA PURANA conversation between Vasistha and King Mandhata)

Even if a most sinful hunter eats a Tulasi leaf and dies afterwards, whatever sins he has in his body turn into ashes. As whitish and blackish water (Ganges and Yamuna water) remove all kinds of sins, in the very same way, white (green) and black Tulasis removes all kinds of sins, and if he eats these leaves (after offering them to Lord Krsna), all of his desires are perfectly achieved.

KRTVA PAPA SAHASRANI PURVE VAYASI MANAVAH  
TULASI BHAKSANAN MUCYET SRUTAM ETAT PURA HAREH

(HARI BHAKTI VILASA 9/218 SKANDA PURANA, conversation between

Vasista and King Mandhata)

Any person, in his young age commits thousands of sins but later on eats a Tulasi leaf, he becomes free from all sins. This narration was heard previously near Lord Sri Hari.

KIM CITRAM ASYAH PATITAM TULASYA  
DALAM JALAM VA PATITAM PUNITE  
LAGNADI BHALA STHALAM ALAVALA  
MRTSNAPI KRTSNA AGHA VINASANAYA  
SRIMAT TULASYAH PATRASYA MAHATMYAM YADYAPI DRSAM  
TATHAPI VAISNAVES TAN NA GRAHYAM KRSNARPANAM VINA

(HARI BHAKTI VILASA 9/226, 227)

What can I say about the wonderful glories of Tulasi. Her fallen leaves, her rotten leaves and her water, even if fallen (??mixed with her mud??) is purifying. If even a minute quantity of the mud which has emanated from the Tulasi root has been placed on ones head, all of ones sins are removed. Although Tulasi is so glorious (and her leaves are so purifying), still Vaisnavas never eat Tulasi leaves without first offering them to the Supreme Personality of Godhead, Krsna.

MURDHNI GHANE MUKHE CAIVA DEHE CA MUNI SATTAMA  
DHATTE DHATRI PHALAM YAS TU SA MAHATMA SUDURLABHAH

(HARI BHAKTI VILASA 9/231 SKANDA PURANA conversation between Lord Brahma and Narada Muni)

Oh best of the sages, those people who wear Amalaki fruit on the head, on the nose, on the hand, or in the mouth, these great souls are very rare on this earthly planet.

KRTVA TU BHAGAVAT PUJAM NATIRTHE SNANAM ACARET  
NA CA DEVALAYOPETA 'SPRSYA SANSPARSANA ADINA

(HARI BHAKTI VILASA 9/242 BRAHMA PURANA)

After worshipping the Supreme Personality of Godhead, one does not need to take bath even in the place of pilgrimage. And in the temple, even if one touches low class people, he does not need to take a bath.

In this regard, Srila Sanatana Gosvami explains, if one does worship the Supreme Personality of Godhead according to the worship process as written in the literature, then it has been rejected to take bath in the place of pilgrimage again because it is included in Him. Because the word adi is used in this verse, it means that whatever place it may be, if the worship of the Supreme Person is

going on, if low class people show up in this festival and they touch you, it is not necessary to bath again to purify oneself.

NA SNAYAD UTSAVE TIRTHE MANGALYAM VINIVARYA CA  
ANUVRAJYA SUHRD BANDHUN ARCAYITVA ISTA DEVATAM

(HARI BHAKTI VILASA 9/243 SMRTY ARTHASARA)

After observing a festival or visiting a place of pilgrimage, completing an auspicious function, embracing or following dear friends or relatives, and worshipping the worshipable Lord, one is rejected to take a bath.

VISNU ALAYA SAMIPASTHAN VISNU SEVARTHAM AGATAN  
CANDALAN PATITAN VA PI SPRSTVA NA SNANAM ACARET  
DEVA YATRA VIVAHESU YAJNA UPAKARANESU CA  
UTSAVESU CA SARVESU SPRSTASPRSTIR NA VIDYATE  
SRTI SMRTI UBHE NETRE VIPRANAM PARIKIRTITE  
EKENA VIKALAH KANO DVABHYAM ANDHAH PRAKIRTITAH

(HARI BHAKTI VILASA 9/244, 245,247 VISNU SMRTI)

One should not take bath after touching those low class people like dog eaters who have come near Visnu's temple to worship Lord Sri Visnu. Going to a place of pilgrimage to see a festival, or a marriage ceremony, if he touches a low class person, he is not considered to be touched by an untouchable. Therefore it is said, Sruti and Smrti are the two eyes of the twice born. Among these two, if one is missing, he is said to be one eyed. If both are missing from a twice born, he is called a blind brahmana. Going to a place of pilgrimage to see a festival, or a marriage ceremony, if he touches a low class person, he is not considered to be touched by an untouchable. Therefore it is said, Sruti and Smrti are the two eyes of the twice born. Among these two, if one is missing, he is said to be one eyed. If both are missing from a twice born, he is called a blind brahmana.

RTAMRTABHYAM JIVETA  
MRTENA PRAMRTENA VA  
SATYANRTABHYAM API VA  
NA SVA-VRTTYA KADACANA

RTAM UNCHASILAM PROKTAM  
AMRTAM YAD AYACITAM  
MRTAM TU NITYA-YACNA SYAT  
PRAMRTAM KARSANAM SMRTAM

SATYANRTAM CA VANIJYAM  
SVA-VRTTIR NICA-SEVANAM  
VARJAYET TAM SADA VIPRO  
RAJANYAS CA JUGUPSITAM  
SARVA-VEDAMAYO VIPRAH

SARVA-DEVAMAYO NRPAH

SRIMAD BHAGAVATAM 7:11:18-20)

In time of emergency, one may accept any of the various types of professions known as rta, amrta, mrta, pramrta, and satyanrta, but one should not at any time accept the profession of a dog. The profession of unchasila, collecting grains from the field, is called mrta, tilling the ground is called pramrta, and trade is called satyanrta. Engaging in the service of low grade persons is called sva-vritti, the profession of the dogs. Specifically, brahmanas and ksatriyas should not engage in the low and abominable service of sudras. Brahmanas should be well acquainted with all the Vedic knowledge, and ksatriyas should be well acquainted with the worship of the demigods.

ATMANO NICA LOKANAM SEVENAM VRTTI SIDDHAYE  
NITARAM NINDYATE SADBHIR VAISNAVASYA VISESATAH

(HARI BHAKTI VILASA 9/256)

Just for earning his livelihood, if someone gives up his good standard in order to serve low class men is condemned. Specifically, for a Vaisnava, it is greatly condemned.

NADYAC CHUDRASYA VIPRO'NNAM MOHAD VA YADI KAMATAH  
SA SUDRA YONIM VRAJATI YAS TU BHUNKTE HY ANAPADI  
DUSKRTAM HI MANU SYASYA SARVAM ANNE PRATISTHITAM  
YO YASYANNAM SAMASNATI SA TASYA ASNATI KILVISAM

(HARI BHAKTI VILASA 9/264, 265 KURMA PURANA)

A twice born person should not eat from a sudras house, or from his hands for any reason, either due to uncontrolled senses, illusion or difficult times. If he does, he takes his next birth as a sudra.

PAYASAM SNEHAPAKVAM YAD GORASAM CA IVA SAKTAVAH  
ANYAKAN CAIVA TAILANCA SUDRAD GRAHYAM TATHAIVA CA

(HARI BHAKTI VILASA 9/267 KURMA PURANA)

Learned people, after paying a small price can buy from a sudra sweetrice, ghee, ingredients deep fried in oil, milk, flour, oil cakes and oil.

VAISNAVANAM HI BHOKTAVYAM PRARTHAYANNAM VAISNAVA SADA  
AVAISNAVANAM ANNAMTU PARIVARJYAM AMEDHYAVAT

(HARI BHAKTI VILASA (9/279 KURMA PURANA)

A Vaisnava should beg food only from another Vaisnava. If one is not a Vaisnava, even if he is a brahmana, his food should be rejected as uneatable.

Srila Sanatana Gosvami states in his Digdarshanitika commentary, that if a brahmana is not a Vaisnava, even if he is given money for his food, his food is considered equal to that of a sudra and he can be criticized for this. A Vaisnava's accumulation is always glorified, but a brahmana's food, because he is an avaisnava, Vaisnavas reject eating with them. Therefore he is considered a Vaisnava (because he gives up the association of avaisnavas).

PRARTHAYED VAISNAVAD ANNAM PRAYATNENA VACAKSANAH  
SARVA PAPA VISUDHYARTHAM TAD ABHAVE JALAM PIVET

(HARI BHAKTI VILASA 9/280 PADMA PURANA)

An intelligent person, to remove all of his sins, should go to a Vaisnava for food. He should make a great endeavor to approach a Vaisnava to obtain food, but if this unavailable, he can drink a cup of water at least.

SROTRIYA ANNAM VAINAVANNAM HUTASESAN CA YADDHAVIH  
ANAKHAT SODHAYET PAPAM TUSAGNIH KANAKAM YATHA  
(HARI BHAKTI VILASA 9/282 VISNUMSRITI)

As a straw fire purifies gold, similarly, grains from a Vedic person, from a Vaisnava, from a fire sacrifice, these all purify a person from the toe nail to the Sikha.

SUDDHAM BHAGAVATASYANNAM SUDDHAM BHAGIRATHI JALAM  
SUDDHAM VISNU PARAM CITTAM SUDDHAM EKADASI VRATAM

(HARI BHAKTI VILASA 9/283 SKANDA PURANA conversation between Markandeya and Bhagiratha)

Food from the devotee of the Supreme Personality of Godhead, Ganges water, the mind engaged in the lotus feet of Lord Visnu and the day of Lord Hari, named Ekadasi. These are all pure.

KESAVA ARCCA GRHE YASYA NA TISTHATI MAHIPATE  
TASYA ANNAM NAIVA BHOKTAVYAM ABHAKSENA SAMAM SMRTAM

(HARI BHAKTI VILASA 9/285 SRI PRAHLADA VAKYA)

Oh king, if in any house, there is no Deity of Lord Krsna, one should not eat any grains from that person because that food is called uneatable.

DHANYAS TE MANAVA LOKE KALIKALE VISESATAH

YE KURVANTI HARER NITYAM PITRARTHAM PUJANAM MUNE  
KIM DATTAR BAHUBHIH PINDAIR GAYA SRADDHADIBHIR MUNE  
YAIR ARCITO HARIR BHAKTYA PITRARTHAN CA DINE DINE  
SAMUDDISYA HAREH PUJA KRIYATE MUNI PUNGAVA  
UDDHRTYA NARAKA AVASA ATTAM NAYET PARAMAM PADAM

(HARI BHAKTI VILASA 9/307-309 SKANDA PURANA, conversation between  
Lord Brahma and Narada Muni)

Oh sage, within this world, specifically in Kaliyuga, any person who worships  
Lord Hari to satisfy their forefathers, they are all glorifiable. Oh sage, what is use  
of any person giving oblations in Gaya or taking any kind of vow to satisfy  
the forefathers if he is worshipping Lord Sri Hari with devotion. If somebody  
worships Lord Sri Hari, then whoever is suffering in the hellish planet attains the  
Supreme abode of Lord Hari.

EKA EVA NARAYANA ASIT, NA BRAHMA, NEME DYAVAPRTHIVYAU, SARVE  
DEVAH, SARVE PITARAH, SARVE MANUSYAH, VISNUNA  
ASITAM ASNANTI, VISNYNA GHRATAM JIGHRANTI, VISNUNA  
PITAM PIVANTI, TASMAD VIDVANSO VISNU PAHRTAM BHAKSAYEYUH

(HARI BHAKTI VILASA 9/311 SRTI SASTRA)

In the beginning, there was only Narayana present. There was no Brahma;  
there was no heaven, earth, etc. There was nothing at all. All the demigods, the  
forefathers, the human beings, they were only eating the left overs from Lord  
Visnu. After His smelling, they were smelling. After His drinking, they were  
drinking, for learned personalities should always take the remnants of the  
Supreme Personality of Godhead Sri Visnu.

SURA BHANDASTHA PIYUSAM YATHA NASYATI TAT KSANAT  
CAKRANKA RAHITAM SRADDHAM TATHA SATATAPO'BRAVIT

(HARI BHAKTI VILASA 9/319 SMRTI SASTRA)

As nectar situated within the wine pot becomes destroyed and unusable,  
similarly, oblations offered to the forefathers without the presence of a Vaisnava  
remains useless.

NIVESAYET NARO MOHAD ANYA PANKTAV HAREH PRIYAM  
SA PATET NIRAYE GHORAM PANKTI BHEDI NARADHAMAH

(HARI BHAKTI VILASA 9/320 VISNU RAHASYA)

Any person, due to illusion or madness, who makes a Vaisnava sit in the

line or put in the cue among avaisnavas, these envious difference makers, the lowest among mankind, fall into the ferocious hellish planets.

PATRAM PUSPAM PHALAM TOYAM ANNA PANADY AUSADHAM  
ANIVEDYA NA BHUNJITA YAD AHARAYA KALPITAM  
ANIVEDYA TU BHUNJANAH PRAYASCITTI BHAVENNARAH  
TASMAT SARVAM NIVEDYAIVA VISNOR BHUNJITA SARVADA

(HARI BHAKTI VILASA 9/338, 339 BRAHMANDA PURANA)

Leaves, flowers, fruits, water, grains, drinks, and medicines altogether, whatever is to be used by a person, cannot be used without offering it to the Supreme Lord. If somebody uses something without first offering it to the Lord, that person must perform atonements. Therefore, everything should be first offered to the Lord before taking it himself.

AMBARISA GRHE PAKVAM YAD ABHISTAM SADATMANAH  
ANIVEDYA HARER BHUNJAN SAPTA KALPANI NARAKI

w

(HARI BHAKTI VILASA 9/340 PADMA PURANA, conversation between Gautama and Ambarisa)

Oh Ambarish, if anything desirable is being prepared within the house, if it eaten without first offering it to Lord Janardana, that person has to suffer in hell for seven kalpas (one kalpa is one thousand yugas).

AMBARISA NAVAM VASTRAM PHALAM ANNAM RASADIKAM  
KRTVA VISNU UPABHUKTAN TU SADA SEVYAM HI VAISNAVAIH  
(HARI BHAKTI VILASA 9/343 VISNU SMRTI conversation between Gautama Rsi and Ambarish Maharaja)

A Vaisnava should always offer new clothes, fruits, grains, and juices to the Supreme Lord Visnu before he accepts them for himself.

BHAKTA KSANA KSANO DEVAH SMRTIH SEVA SVA VESMANI  
SVA BHOJYASYARPANAM DANAM PHALAM INDRADI DURLABHAM

(HARI BHAKTI VILASA 9/349 SARAT PRADIPA)

A devotee always observes the festivals of Lord Sri Visnu, he always remembers Lord Sri Visnu within his house. That is his worship. The ingredients which he offers to the Lord is his charity. All of these activities ultimately lead him to the spiritual world which is rarely achieved even by great demigods such as Indra.

AYUSYAM PRANMUKHO BHUNKTE YASASYAM DAKSINAMUKHAH  
SRIYAM PRATYANMUKHO BHUNKTE RTAM BHUNKTE UDANMUKHH

(HARI BHAKTI VILASA 9/371 KURMA PURANA, VYASAGITA SECTION)

Anybody who eats facing east, increases in intelligence. Anybody who eats facing south becomes famous. If someone eats while facing west, he becomes wealthy and if he eats facing north, he achieves the top most benefit.

DAKSINANTU PARITYAJYA VAME NIRAM NIGHAPAYET  
ABHOJYAM TAD BHAVED ANNAM PANIYAN CA SURASAMAM

(HARI BHAKTI VILASA 9/385 MARKANDEYA PURANA)

One who puts his drinking water on the left side of his eating plate, that water becomes equal to wine and his food becomes uneatable.

YO MAMA EVA ARCANAM KRTVA TATRA PRAPANAM UTTAMAM  
SESAM ANNAM SAMASNATI TATAH SAUKHYA TARAM NU KIM

(HARI BHAKTI VILASA 9/390 VARAHA PURANA)

After worshipping Me, one should offer Me sumptuous food, and after offering it to Me, he should eat sumptuously. What would be more pleasing than this?

BHAKTYA BHUNAKTI NAIVEDYAM SALAGRAMA SILARPITAM  
KOTIM MAKHASYA LABHATE PHALAM SATA SAHASRASAH

(HARI BHAKTI VILASA 9/395 SKANDA PURANA)

One who eats food after offering it to Salagram Sila, he achieves the results of performing one hundred times one thousand times, one million fire sacrifices.

HRDI RUPAM MUKHE NAMA NAIVEDYAM UDARE HAREH  
PADODAKANCA NIRMALYAM MASTAKE YASYA SO'CYUTAH

(HARI BHAKTI VILASA 9/399 SKANDA PURANA, conversation between Lord Brahma and Narada Muni) One who has the Supreme Lord Hari in his heart, and with whose mouth, chants His holy names, and in his stomach he has food which has been offered to Lord Hari, and on his head, he has the water which has emanated from washing Lord Hari's feet and his body has been decorated with garlands which were used by Lord Hari, such persons have become equal to infallible personalities.

NAVAM ANNAM PHALAM PUSPAM NIVEDYA MADHUSUDANE  
PASCAD BHUNKTE SVAYAM YASCA TASYA TUSYATI KESAVAH

(HARI BHAKTI VILASA 9/406 VISNU DHARMOTTARA)

Any person who offers newly grown grains, fruits, flowers, to Lord Sri Madhusudana and afterwards, he eats them himself, Lord Kesava remains very satisfied.

## 10

NOPASATE MAHIPALA TE VAI BHAGAVATA NARAH  
PRANATYAYE NA CASNANTI DINAM PRAPYA HARER NARAH  
KURVANTI JAGARAM RATRAU SADA BHAGAVATAHI TE  
UPOSYA DVADASIM SUDDHAM RATRAU JAGARANANVITAM  
ALPANTU SADHAYED YAS TU SA VAI BHAGAVATONARAH

(HARI BHAKTI VILASA 10/6, 7, 8, SKANDA PURANA conversation between Markandeya and Bhagiratha)

Oh king, any person who does not fast on Ekadasi which is mixed or overlapped with Dasami, he is certainly a very advanced devotee. And those people who do not eat on the day of Lord Hari (Ekadasi), even if he has to die under the most difficult conditions, and if he remains awake over night, you should understand that he is always to be considered a very advanced devotee. Any person, after fasting, who remains awake over night, according to the rules and regulations, breaks his fast properly, that devotee is to be considered a bhagavata devotee (very advanced devotee).

BHAKTIR NA VICYUTA YESAM NA CYUTANI VRTANI CA  
SUPRIYAH SRIPATIR YESAM TE SYUR BHAGAVATA NARAH

(HARI BHAKTI VILASA 10/9 SKANDA PURANA)  
(Markendeya Muni speaks to King Bhagiratha)

Oh king, any person who is not devoid of devotional service, those people who fast on Ekadasi and who fast in the month of Kartika and who do not break the rules and regulations, and who love the Supreme Personality of Godhead, these devotees are called Bhagavata devotees (very advanced devotees).

Srila Sanatana Gosvami gives his commentary in his Digdarsanika regarding fasting on Ekadasi and following the rules and regulations for fasting in the month of Kartika. He says that one who is dedicated to the devotional

service to the Supreme Personality of Godhead these are not his infallible symptoms, such as fasting on Ekadasi and following the proper rules and regulation for fasting during the month of Kartika. He does not deviate from these functions at any time. Therefore, the Supreme Lord remains their dear personality.

SADACARA RATAH SISTAH SARVA BHUTANU KAMPAKAH  
SUCAYAS TYAKTA RAGA YE SADA BHAGAVATAHI TE

(HARI BHAKTI VILASA 10/12 SKANDA PURANA)  
(Markendeya Muni speaks to King Bhagiratha)

Any person whose etiquette is best and proper, who lives according to the scriptures, who is very merciful to all living entities, who is pure, and whose actions are offered to the Supreme Lord, are said to be Bhagavata devotees (very advanced devotees).

TITIKSAVAH KARUNIKAH  
SUHRDAH SARVA-DEHINAM  
AJATA-SATRAVAH SANTAHA  
SADHAVAH SADHU-BHUSANAH

(SRIMAD BHAGAVATAM 3:25:21)

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

MAHAT-SEVAM DVARAM AHUR VIMUKTES  
TAMO-DVARAM YOSITAM SANGI-SANGAM  
MAHANTAS TE SAMA-CITTAH PRASANTA  
VIMANYAVAH SUHRDAH SADHAVO YE

(SRIMAD BHAGAVATAM 5:5:2)

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

(SRIMAD BHAGAVATAM 11:29:29-31)

YESAM BHAGAVATA SASTRAM JIVITAD ADHIKAM BHAVET  
MAHA BHAGAVATAH SRESTHA VISNUNA KATHITA NARAH

(HARI BHAKTI VILASA 10/33 SKANDA PURANA)

Anyone who has made the Srimad bhagavatam better or more valuable than his own life. Those ideal personalities are considered to be mahabhagavat devotees.

RUKSA AKSARA GIRAH SRNVAN TATHA BHAGAVATA TRITAH  
PRANAMA PURVAKAM KSANTVA YO VADED VAISNAVO HI SAH

(HARI BHAKTI VILASA 10/35 LINGA PURANA)

Any devotee of the Supreme Personality of Godhead, after hearing the harsh and dry words from another devotee, tolerates them and pays obeisances to such a devotee, they are certainly said to be real Vaisnavas.

MAT KATHA SRAVANE YESAM VARTATE SATVIKI MATIH  
TAD VAKTARI SUBHAKTIS CA TE VAI BHAGAVATOTTAMAH

(HARI BHAKTI VILASA 10/40 BRHAN NARADIYA PURANA conversation between The Supreme Personality of Godhead and Markandeya Rsi)

Anybody, after hearing my transcendental glories become jubilant and situates himself in goodness and becomes devoted to that speaker of Krsna's glories and serves him. Such a person is known as a bhagavatottama, or high class devotee.

MAD-ASRAYAH KATHA MRSTAH  
SRNVNTI KATHAYANTI CA  
TAPANTI VIVIDHAS TAPA  
NAITAN MAD-GATA-CETASAH

(SRIMAD BHAGAVATAM 3:25:23)

Engaged constantly in chanting about Me, the Supreme Personality of Godhead, the sadhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

YE'BHINANDADTI NAMANI HAREH SRNVANTI HARSITAH  
ROMANCIT SARIRAS CA TE VAI BHAGAVATOTTAMAH

(HARI BHAKTI VILASA 10/44 BRHAN NARADIYA PURANA)

Anyone whose heart becomes jolly just by hearing the transcendental holy names of Lord Hari with a pleased mind and just by hearing these holy names, his hairs stand on end, he is considered a bhagavata (best devotees).

NA CALATI YA UCCAIH SRI BHAGAVAT PADARVINDE  
SITMANAS TAMA VEHI VISNU BHAKTAM

(HARI BHAKTI VILASA 10/46 VISNU PURANA Yamaraja instructs his messengers)

Any person who does not get disturbed by lusty desires and who is always rigidly attached to the lotus feet of the Supreme Personality of Godhead, he is said to be a Visnu devotee.

Srila Sanatana Gosvami gives his Digdharsanitika commentary on this verse, saying any body who is really attached to the transcendental subjects of Krsna, he becomes very purified and becomes free from all kinds of personal sense gratification, etc. Any person who wants to hear the transcendental message of the Supreme Lord and who wants to chant them with a loud voice and who feels this message is very rarely achieved. One who is attached to the lotus feet of Lord Krsna and one who wants his mind to be tied at His lotus feet, all of these personalities are to be known as Visnu bhaktas or devotees of the Supreme Lord. The sign of a clean devotee is that the devotee's mind is not disturbed. One who is engaged in pure devotional service does not become disturbed in any condition. He sees friends and enemies equally. He naturally develops a desire to not usurp somebody else's property. Everything that he needs is provided by the Supreme Lord, therefore it is said that one whose mind is not disturbed, he is said to be a properly minded person. Thus, he is said to be a Visnu devotee. He does everything. He does his own occupational duty without depending on others. Whatever is possible, he depends on the Supreme Personality of Godhead.

BHAGAVATA URU VIKRAMANGHRI SAKHA  
NAKHA MANI CANDRIKAYA NIRASTA TAPE  
HRDI KATHAM UPASIDATAM PUNAH SA  
BHAVATI CANDRA IVA UDITE 'RKA TAPAH

(HARI BHAKTI VILASA 10/54 SRIMAD BHAGAVATAM 11:2:54)

When the moon shines in the sky, at that time, there is no heat available from the sun. Similarly, if somebody's heart is shined by the soothing rays of the diamond of the toenail of the Supreme Personality of Godhead, Trivikrama, how can the burning sensation of material desires arise against in him?

SARVA-DHARMAN PARITYAJYA  
MAM EKAM SARANAM VRAJA  
AHAM TVAM SARVA-PAPEBHYO  
MOKSAYISYAMI MA SUCAH

(BHAGAVAD-GITA 18:66)

Abandon all kinds of religion and just surrender unto Me. I shall deliver you from all kinds of sinful reactions.

TA ETE SADHAVAH SADHVI  
SARVA-SANGA-VIVARJITAH  
SANGAS TESHU ATHA TE PRARTHAYAH  
SANGA-DOSA-HARA HI TE

(SRIMAD BHAGAVATAM 3:25:24)

O My mother, O virtuous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

YASYA KRCHRA GATASYAPI KESAVE RAMATE MANAH  
NA VICYUTA CA BHAKTIR VAI SA VAI BHAGAVATO NA RAH

(HARI BHAKTI VILASA 10/67 SKANDA PURANA)

Any person who remains attached to Lord Hari within his mind, even if many obstacles come on his path and he does not deviate from his service, it can be certainly understood that he is a devotee of the Supreme Lord.

YE VA MAYISE KRITA-SAUHRDARTHA  
JANESU DEHAMBHARA-VARTIKESU  
GRHESU JAYATMAJA-RATIMATSU  
NA PRITI-YUKTA YAVAD-ARTHAS CA LOKE

(SRIMAD BHAGAVATAM 5:5:3)

Those who are interested in reviving Krsna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krsna. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to

wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together.

MAYY ANANYENA BHAVENA  
BHAKTIM KURVANTI YE DRDHAM  
MAT-KRTE TYAKTA-KARMANAS  
TYAKA-SVAJANA-BANDHAVAH

(SRIMAD BHAGAVATAM 3:25:22)

Such a sadhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.

(SRIMAD BHAGAVATAM 11:2:46)

IDRK LAKSANA VANTAH SYUR DURLABHA VAHAVO JANAH  
DIVYA HI MANAYO VYKTAM NA VARTERANN ITASTATHAH

(HARI BHAKTI VILASA 10/80)

All of the above mentioned symptoms are available in very few devotees because a priceless gem such as cintamani is not available everywhere.

(SRIMAD BHAGAVATAM 11:2:46)

(SRIMAD BHAGAVATAM 11:2:47)

INDRO MAHESVARO BRAHMA PARAM BRAHMA TADAIVA HI  
SVAPACOPI BHAVATY EVA YADA TUSTA'SI KESAVA  
SVAPACAD API KASTATVAM BRAHMA ISAN ADAYAH SURAH  
TADAIVA' CYUTA YANTYETE YADAIVA TVAM PARANMUKHAH

(HARI BHAKTI VILASA 10/88, 89 SKANDA PURANA, Lord Brahma speaks)

Oh Lord Kesava, if You are pleased upon someone, even if he is a low born, is equal to Indra, Siva and Brahma and anybody who is against You, even if he is Indra, Siva or Brahma, he is said to be the lowest of mankind.

ISVARAM SARVA BUTANAM JAGATAH PRABHAVAPYAYAM  
BHAKTA NARAYANAM DEVAM DURGANI ATI TARANTI TE

(HARI BHAKTI VILASA 10/108 MAHABHARATA RAJA DHARMA)

The devotees of the Supreme Lord, the source of all living entities and the source of the creation, maintenance and destruction of this universe, these devotees easily cross this universe without any difficulty.

SUDRAM VA BHAGAVAD BHAKTAM NISADAM SVAPACAM TATHA  
VIKSATAM JATI SAMANYAT SA YATI NARAKAM DHRUVAM

(HARI BHAKTI VILASA 10/119 ITIHASA SAMUCCAYA, LOMASO RSI speaks)

A Vaisnava, even if he is born in a sudra, dogeater or even lower class family than that, if somebody sees such a devotee in bad behavior (due to being born in that kind of family), he is certainly said to be going to hell.

YE NRSANSA DURATMANAH PAPACARA RATAH SADA  
TE'PI YANTI PARAM DHAMA NARAYANA PARASRAYAH

(HARI BHAKTI VILASA 10/121 ITIHASA SAMUCCAYA, conversation  
between Narada Muni and Pundarika)

Any person who has taken shelter at the lotus feet of a devotee who has taken shelter at the feet of Lord Narayana, if somebody takes shelter of him, even if he is of bad character and a sinner, such a person does not become implicated with sin and getting purified, they purify the whole world.

NA ME PRIYAS CATURVEDI MAD BHAKTAH SVAPACAH PRIYAH  
TASMAI DEYAM TATO GRAHYAM SA CA PUJYO YATHA HY AHAM

(HARI BHAKTI VILASA 10/127 ITIHASA SAMUCCAYA, spoken by the  
Supreme Personality of Godhead)

If someone is not by devotee, even if he is expert in the four Vedas, he is not dear to Me. If someone is My devotee, even if he is lowborn, he is dear to Me. Therefore, one should give charity to such a low born person and accept charity from him. Even a low born devotee is equally worshipable as Me.

HARI BHAKTI PARO YATRA TATRA BRAHMA HARIH SIVA TATRA DEVAS CA  
SIDDHADYA NITYAM TISTHANTI SATTAMAH

(HARI BHAKTI VILASA 10/143 Markendeya Purana Suta Gosvami said)

Lord Brahma, Lord Siva, all the demigods and the Siddhas (perfect

personalities) stay in a place where a devoted devotee is situated.

YATINAM VISNU BHAKTANAM PARICARYA PARAYANAIH  
IKSITA API GACCHANTI PAPINO'PI PARAM GATIM

(HARI BHAKTI VILASA 10/147 BRHAN NARADIYA PURANA, spoken by the  
Visnudhutas)

One who serves a sannyasi and a devotee of the Supreme Lord Hari, if  
such a devotee sees someone else, even if that person (the one he sees) is sinful,  
he achieves the supreme abode, Vaikuntha.

YE VISNU NIRATAH SANTA LOKANUGRAHA TAT PARAH  
SARVA BHUTA DAYA YUKTA VISNU RUPAH PRAKIRTITAH]

(HARI BHAKTI VILASA 10/152 BRHAN NARADIYA PURANA, spoken by Sri  
Suta Gosvami)

Any person who is very attached to Lord Sri Visnu, who is very peaceful,  
who is merciful to other living entities, who is kind to everyone, they are equal to  
Lord Sri Hari.

AHO BHAGYAM AHOBHAGYAM VISNU BHAKTI RATATMANAM  
YASMAM MUKTIH KARASTHAIVA YOGINAM API DURLABHAH

(HARI BHAKTI VILASA 10/156 BRHAN NARADIYA PURANA, spoken by Srila  
Suta Gosvami)

Oh what great luck to the devotees of Lord Sri Hari because by their  
compassion, anyone can achieve liberation which is rarely achieved even by yogis.

DARSANA DHYANA SANSPARS AIR MATSYA KURMA VIHANGAMAH  
PUSNANTI SVANYA PATYANI TATHA AHAM API PADMAJA  
MUHUR TEN API SAN HARTUM SAKTAU YADYAPI DANAVAN  
MAD BHAKTANAM VINODARTHAM KOROMI VIVIDHAH KRIYAH

(HARI BHAKTI VILASA 10/161, 162 PADMA PURANA, The Supreme  
Personality of Godhead speaks to Lord Brahma)

Oh Brahma, just as the fish, turtle and birds take care of their of their own  
offspring by seeing, meditating and touching, respectively, I also take care of  
My devotees in that very way. Even though I can kill all of the demons  
within ninety-six minutes (muhurta), still, just to please My devotees, I engage in  
many kinds of activities in many forms.

SADA SANTO' BHIGANTAVYA YADYAPY UPADISANTI NA  
YA HI SVAIRA KATHA TESAM UPADESA BHAVANTI TE

(HARI BHAKTI VILASA 10/174 from Yoga Vasistha)

One should always associate with saintly persons. Even if they do not narrate or preach, their talking itself is a great instruction.

API CET SUDURACARO  
BHAJATE MAM ANANYA-BHAK  
SADHUR EVA SA MANTAVYAH  
SAMYAG VYAVASITO HI SAH

BHAGAVAD-GITA 9:30

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.

KSIPRAM BHAVATI DHARMATMA  
SASVAC-CHANTIM NIGACCHATI  
KAUNTEYA PRATIJANIHI  
NA ME BHAKTAH PRANASYATI

BHAGAVAD-GITA 9:31

He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.

MAM HI PARTHA VYAPASRITYA  
YE'PI SHYUH PAPA-YONAYAH  
STRIYO VAISYAS TATHA SUDRAS  
TE'PI YANTI PARAM GATIM

BHAGAVAD-GITA 9:32

O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination.

YOGINAM API SARVESAM  
MAD-GATENANTARATMANA

SRADDHAVAN BHAJATE YO MAM  
SA ME YUKTATAMO MATAH

BHAGAVAD-GITA 6-47

YESAM SAMSMARANAT PUMSAM  
SADYAH SUDDHYANTI VAI GRHAH  
KIM PUNAR DARSANA-SPARSA-  
PADA-SAUCASANADIBHIH

SRIMAD BHAGAVATAM 1:19:33

Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?

YA NIRVRTIS TANU-BHRTAM TAVA PADA-PADMA-  
DHYANAD BHAVAJ-JANA-KATHA-SRAVANENA VA SYAT  
SA BRAHMANI SVA-MAJIMANY API NATHA MA BHUT  
KIM TV ANTAKASI-LULITAT PATATAM VIMANAT

SRIMAD BHAGAVATAM 4:9:10

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that is far beyond the stage of brahmananda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since Brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

SVA-DHARMA-NISTHAH SATA-JANMABHIH PUMAN  
VIRINCATAM ETI TATAH PARAM HI MAM  
AVYAKRTAM BHAGAVATO 'THA VAISNAVAM  
PADAM YATHAHAM VIBUDHAH KALATYAYE

SRIMAD BHAGAVATAM 4:24:29

A person who executes his occupational duty properly for one hundred

births becomes qualified to occupy the post of Brahma, and if he becomes more qualified, he can approach Lord Siva. A person who is directly surrendered to Lord Krsna, or Visnu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Siva and other demigods attain these planets after the destruction of the material world.

RAHUGANAITAT TAPASA NA YATI  
NA CEJYAYA NIRVAPANAD GRHAD VA NA CCHANDASA NAIVA  
JALAGNI-SURYAIR  
VINA MAHAT-PADA-RAJO-'BHISEKAM

SRIMAD BHAGAVATAM 5:12:12

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

RAJOBHIH SAMA-SANKHYATAH  
PARTHIVAIR IHA JANTAVAH  
TESAM YE KECANEHANTE  
SREYO VAI MANUJADAYAH

SRIMAD BHAGAVATAM 6:14:3

In this material world, there are as many living entities as atoms. Among these living entities, very few are human beings, and among them, few are interested in following religious principles.

PRAYO MUMUKSAVAS TESAM  
KECANAIVA DVIJOTTAMA  
MUMUKSUNAM SAHASRESU  
KASCIN MUCYETA SIDHYATI

SRIMAD BHAGAVATAM 6:14:4

OH best of the brahmanas, Sukadeva Gosvami, out of many persons who follow religious principles, only a few desire liberation from the material world. Among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, country, home, wife and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare.

MUKTANAM API SIDDHANAM  
NARAYANA-PARAYANAH  
SUDURLABHAH PRASANTATMA  
KOTISV API MAHA-MUNE

SRIMAD BHAGAVATAM 6:14:5

O great sage, among many millions who are liberated and in perfect knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare.

NARAYANA-PARAH SARVE  
NA KUTASCANA BIBHYATI  
SVARGAPAVARGA-NARAKESV  
API TULYARTHA-DARSINAH

SRIMAD BHAGAVATAM 6:17:28

Devotees soley engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.

NAISAM MATIS TAVAD URUKRAMANGHRIM  
SPRSATY ANARTHAPAGAMO YAD-ARTHAH  
MAHIYASAM PADA-RAJO 'BHISEKAM  
NISKINCANANAM NA VRNITA YAVAT

SRIMAD BHAGAVATAM 7:5:32

Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krsna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.

VIPRAD DVI-SAD-GUNA-YUTAD ARAVINDA-NABHA-  
PADARVINDA-VIMUKHAT SVAPACAM VARISTHAM  
MANYE TAD-ARPITA-MANO-VACANEHITARTHA-  
PRANAM PUNATI SA KULAM NA TU BHURIMANAH

SRIMAD BHAGAVATAM 7:9:10

If a brahmana has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujata] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything-mind, words, activities, wealth and life-to the Supreme Lord. Such a devotee is better than such a brahmana because the devotee can purify his whole family, whereas the so-called brahmana in a position of false prestige cannot purify even himself.

EKANTINO YASYA NA KANCANARTHAM  
VANCHANTI YE VAI BHAGAVAT-PRAPANNAH  
ATY-ADBHUTAM TAC-CARITAM SUMANGALAM  
GAYANTA ANANDA-SAMUDRA-MAGNAH  
TAM AKSARAM BRAHMA PARAM PARESAM  
AVYAKTAM ADHYATMIKA-YOGA-GAMYAM  
ATINDRIYAM SUKSMAM IVATIDURAM  
ANANTAM ADYAM PARIPURNAM IDE

SRIMAD BHAGAVATAM 8:3:20,21

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, Who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahma, and who is available only by transcendental bhakti-yoga. Being extremely subtle, he is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.

SRI-BHAGAVAN UVACA  
AHAM BHAKTA-PARADHINO  
HY ASVATANTRA IVA DVIJA  
SADHUBHIR GRASTA-HRDAYO  
BHAKTAIR BHAKTA-JANA-PRIYAH

SRIMAD BHAGAVATAM 9:4:63

The Supreme Personality of Godhead said to the brahmana: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

MAYI NIRBADDHA-HRDAYAH  
SADHAVAH SAMA-DARSANAH  
VASE KURVANTI MAM BHAKTYA  
SAT-STRIYAH SAT-PATIM YATHA

SRIMAD BHAGAVATAM 9:4:66

As chaste women bring their husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

SADHAVO HRDAYAM MAHYAM  
SADHUNAM HRDAYAM TV AHAM  
MAD-ANYAT TE NA JANANTI  
NAHAM TEBHYO MANAG API

SRIMAD BHAGAVATAM 9:4:68

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me and I do not know anyone else but them.

DUSKARAH KO NU SADHUNAM  
DUSTYAJO VA MAHATMANAM  
YAIH SANGRHITO BHAGAVAN  
SATVATAM RSABHO HARIH

SRIMAD BHAGAVATAM 9:5:15

For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what is impossible to give up?

Therefore, Yamaraja says to his messengers:

TE DEVA-SIDDHA-PARIGITA-PAVITRA-GATHA  
YE SADHAVAH SAMADRSO BHAGAVAT-PRAPANNAH  
TAN NOPASIDATA HARER GADAYABHIGUPTAN  
NAISAM VAYAM NA CA VAYAH PRABHAVAMA DANDE

SRIMAD BHAGAVATAM 6:3:27)

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

SRIMAD BHAGAVATAM 10:2:33 10:9:21

AHAM AMARA GANARCITENA DHATRA  
YAMA ITI LOKA HITAHITE NIYUKYAH  
HARI GURU VIMUKHAN PRASASMI MARTYAN  
HARI CARANA PRANATAN NAMASKAROMI  
NA HI SASI KALUSAC CHAVIH KADACIT-  
TIMIRA PARABHAVTAM UPAITI CANDRAH  
BHAGAVATI CA HARAVA ANANYA CETA  
BHRUSA MALINO'PI VIRAJATE MANUSYAH

(HARI BHAKTI VILASA 10/223, 225 NRSINGHA PURANA AND VISNU PURANA, Yamaraja speaks)

The Supreme Lord Visnu, Who is praised by everyone, has created me for the benefit of the whole world to discriminate the heavenly planets which are meant for meritorious persons, and hellish planets which are meant to torture the sinful people. Therefore, I control and manage those people who are against the lotus feet of Lord Hari. I pay my humble obeisances at the lotus feet of Lord Hari. As the moon which has a deer mark on its chest cannot be defeated by unlimited darkness, similarly, any person who has developed pure devotion to Lord Sri Hari, even if he is very dirty, he is still worshipping. In other words, if

an unalloyed devotee accidentally engages himself in sinful activities, he is not considered a sinful person.

VAISNAVO YAD GRHE BHUNKTE YESAM VAISNAVA SANGATI  
TE'PI VAH PARIHARYAH SYUS TAT SANGA HATA KILVISAH

(HARI BHAKTI VILASA 10/228 PADMA PURANA)

In anyones house, the messengers of Yamaraja say that by Yamaraja's instruction, we leave such a person alone who lives in the house of a Vaisnava. Do to association with a Vaisnava, they have become free of all implications.

SRIYAM ANUCARATIM TAD-ARTHINAS CA  
DVIPADA-PATIM VIBUDHAMS CA YAT SVA-PURNAH  
NA BHAJATI NIJA-BHRTYA-VARGA-TANTRAH  
KATHAM AMUM UDVISRJET PUMAN KRTA-JNAH

SRIMAD BHAGAVATAM 4:31:22

Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does care for the goddess of fortune. nor for the kings and demigods who are after the favor of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?

NAHAM BRAHMAPI BHUYASAM TVAD BHAKTI RAHITO HARE  
TVAYI BHAKTAS TU KITO'PI BHUYASAM JANMA JANMASU

(HARI BHAKTI VILASA 10/246 NARAYANA VYUHA)

Oh Lord Hari, if I am bereft of Your pure devotional service, I do not even desire the post of Lord Brahma. If devotional service is available birth after birth, I do not mind taking birth even in the form of moths. This is desirable to me.

SRIMAD BHAGAVATAM 10/14/30 LORD BRAHMA PRAYS

YE TYAKTA LOKA DHARMARTHA VISNU BHAKTI VASAM GATAH  
BHAJANTI PARAMATMANAM TEBHYO NITYAM NAMO NAMAH

(HARI BHAKTI VILASA 10/248 NARAYANA VYUHA)

Any person who is not attached to sons, wife, varnasrama system, wealth and even liberation, and worships Lord Sri Visnu properly with devotion, to such a devotee, I pay my obiesances again and again.

HARI BHAKTI PARANANTU SANGINAM SANGA MATRATAH

MUCYATE SARVA PAPEBHYO MAHA PATAKAVAN API

(HARI BHAKTI VILASA 10/252 BRHAN NARADIYA PURANA)

Any person who associates with a devotee of Lord Sri Hari, or who engages himself in the service of Lord Sri Hari, just by his association, one becomes liberated from unlimited grievous sinful activities, completely.

VINASAYATI APAYASO BUDDHIM VISADAYATY API  
PRATISTHA PAYATI PRAYO NRNAM VAISNAVA DARSANAM

(HARI BHAKTI VILASA 10/253 PADMA PURANA)

Just by looking at a Vaisnava (a devotee of Lord Visnu) ones infamy goes away. By associating with a devotee, increases and cleanses his intelligence and makes one eligible to attain great respect.

GANGADI PUNYA TIRTHESU YO NARAH SNATUM ICCHATI  
YAH KAROTI SATAM SANGAM TAYOH SATSANGAMO VARAH

(HARI BHAKTI VILASA 10/255 PADMA PURANA)

The association of the devotees of Lord Visnu immediately and completely removes ones sins. It gives all auspiciousness and spreads ones glories everywhere.

SANGO YAH SAMSRTER HETUR  
ASATSU VIHITO 'DHIYA  
SA EVA SADHUSU KRTO  
NIHSANGATVAYA KALPATE

(SRIMAD BHAGAVATAM 3:23:55, spoken by Devahuti)

Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

PRASANGAM AJARAM PASAM  
ATMANAH KAVAYO VIDUH  
SA EVA SADHUSU KRTO MOKSA-DVARAM APAVRTAM

(SRIMAD BHAGAVATAM 3:25:20, spoken by Kapiladeva)

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

TE NA SMARANTY ATITARAM PRIYAM ISA MARTYAM  
YE CANV ADAH SUTA-SUHRD-GRHA-VITTA-DARAH  
YE TV ABJA-NABHA BHAVADIYA-PADARAVINDA  
SAUGANDHYA-LUBHA-HRDAYESU KRITA-PRASANGAH

(SRIMAD BHAGAVATAM 4:9:12, spoken by Dhruvam Maharaja)

O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them.

TESAM VICARATAM PADBHYAM  
TIRTHANAM PAVANECCHAYA  
BHITASYA KIM NA ROCETA  
TAVAKANAM SAMAGAMAH

(SRIMAD BHAGAVATAM 4:30:37, spoken by the Pracetas)

Dear Lord, Your personal associates, devotees, wander all over the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?

ASARA BHUTE SANSARE SARAM ETAD AJATMAJA  
BHAGAVAD BHAKTA SANGO HI HARI BHAKTIM SAMICCHATAM

(HARI BHAKTI VILASA 10/270 BRHAN NARADIYA PURANA, conversation between Narada Muni and Sanat Kumara)

Oh son of Lord Brahma, any person who is systematically interested in devotional service of Lord Sri Hari, he should understand that the only solace within this suffering world is to associate with devotees of the Supreme Personality of Godhead.

ASAGAROTTHAM PIYUSAM ADRAVYAM VYASANA AUSADHAM  
HARSAS CA ALOKA PARYANTAH SATAM KILA SAMAGAMAH

(HARI BHAKTI VILASA 10/271 PADMA PURANA, King Maharata speaks)

The association of devotees is nectarean which has not emminated from the ocean and is an easily available medicine and it is the only remedy to give pleasure to every living entity.

YATRA BHAGAVATA RAJAN  
SADHAVO VISADASAYAH  
BHAGAVAD-GUNANUKATHANA-

SRAVANA-VYAGRA-CETASAH

TASMIN MAHAN-MUKHARITA MADHUBHIC-CARITRA-  
PIYUSA-SESA-SARITAH PARITAH SRAVANTI  
TA YE PIBANTY AVITRSO NRPA GADHA-KARNAIS  
TAN NA SPRSANTY ASANA-TRD-BHAYA-SOKA-MOHAH

(SRIMAD BHAGAVATAM 4:29:39,40)

My dear King, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life-namely hunger and thirst-and become immune to all kinds of fear, lamentation and illusion.

YATROTTAMASLOKA-GUNANUVADAH  
PRASTUYATE GRAMYA-KATHA-VIGHATAH  
NISEVYAMANO 'NUDINAM MUMUKSOR  
MATIM SATIM YACCHATI VASUDEVE

(SRIMAD BHAGAVATAM 5:12:13)

Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vasudeva.

BHAKTIS TU BHAGAVAD-BHAKTA-SANGENA PARIJAYATE  
SATSANGAH PRAPYATE PUMBHIH SUKRTAIH PURVA SANCITAIH

(HARI BHAKTI VILASA 10/279 BRHAN NARADIYA PURANA)

By the association of the devotees of the Supreme Personality of Godhead, one's devotion to the Lord arises within his heart, and the association of devotees is only available to those who have acquired unlimited merits in different previous lives.

(SRIMAD BHAGAVATAM 11:12:1,2 conversation between the Supreme Personality of Godhead and Uddhava)

YAT-SEVAYA BHAGAVATAH  
KUTA-STHASYA MADHU-DVISAH  
RATI-RASO BHAVET TIVRAH  
PADAYOR VYASANARDANAH

(SRIMAD BHAGAVATAM 3:7:19, spoken by Vidura Maharaja)

By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses.

TULAYAMA LAVENAPI  
NA SVARGAM NAPUNAR-BHAVAM  
BHAGAVAT-SANGI-SANGASYA  
MARTYANAM KIM UTASISAH

(SRIMAD BHAGAVATAM 1:18:13 spoken by Saunaka)

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

TULAYAMA LAVENAPI  
NA SVARGAM NAPUNAR-BHAVAM  
BHAGAVAT-SANGI-SANGASYA  
MARTYANAM KIM UTASISAH

(SRIMAD BHAGAVATAM 4:30:34 spoken by the Pracetas)

Even a moment's association with a pure devotee cannot be compared to being transferred to heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction.

KSANARDHENAPI TULAYE  
NA SVARGAM NAPUNAR-BHAVAM  
BHAGAVAT-SANGI-SANGASYA  
MARTYANAM KIM UTASISAH

(SRIMAD BHAGAVATAM 4:24:57, spoken by Lord Siva)

If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jnana. What interest

then can he have in the benedictions of the demigods, who are subject to the laws of birth and death.

Lord Caitanya spoke to Sanatana Gosvami  
Caitanya Caritamrta Mad 20:61 (it was also quoted in Hari Bhakti Suddhodaya ,  
spoken by Mother Earth to Prahlada Maharaja)

DURAPA HY ALPA-TAPASAH  
SEVA VAIKUNTHA-VARTMASU  
YATROPAGIYATE NITYAM  
DEVA-DEVO JANARDANAH

(SRIMAD BHAGAVATAM 3:7:20, spoken by Vidura Maharaja)

Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikunthas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.

TASMAD AMUS TANU-BHRTAM AHAM ASISO 'JNA  
AYUH SRIYAM VIBHAVAM AINDRIYAM AVIRINCYAT  
NECCHAMI TE VILULITAN URUVIKRAMENA  
KALATMANOPANAYA MAM NIJA-BHRTYA-PARSVAM

(SRIMAD BHAGAVATAM 7:9:24, spoken by Prahlada Maharaja)

My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahma down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.

DEFECTS OF ASSOCIATING WITH NON DEVOTEES

VARAM HUTAVAHA JVALA PANJARANTARA VYAVASTHITIH  
NA SAURI CINTA VIMUKHA JANA SAMVASA VAISASAM

(HARI BHAKTI VILASA 10/295 KATYAYANA-VAKYA

It is better to live in a burning hot iron cage, rather than associating and living with people who are bereft of think about Krsna.

AVAISNAVASTU YE VIPRAS CANDALAD ADHAMAH SMRTAH  
TESAM SAMBHASANAM SPARSAM SOMA PANADI VARJJAYET

(HARI BHAKTI VILASA 10/296 PADMA PURANA, conversation between Uma and Lord Siva)

One should not talk with, touch or drink anything with someone who is not a Vaisnava because they are all lower than the dog eaters.

SATYAM SAUCAM DAYA MAUNAM  
BUDDHIH STIR HRIR YASAH SKAMA  
SAM DAMO BHAGAS CETI  
YAT-SANGAD YATI SANKSAYAM

(SRIMAD BHAGAVATAM 3:31:33-35, conversation between Kapiladeva and his mother Devahuti)

He becomes devoid of truthfulness, cleanliness, mercy, gravity, spritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities.

(SRIMAD BHAGAVATAM 11:26:3, conversation between the Supreme Personality of Godhead and Uddhava)

KIM VEDAIH KIMU VA SASTRAIH KIMU TIRTHATI SEVANAIH  
VISNU BHAKTI-VIHINANAM KIM TAPOBHIH KIMADHVARAIH

(HARI BHAKTI VILASA 10/302 BRHAN NARADIYA PURANA)

Those people who are bereft of devotional service, what is the result of their performing Vedic studies, Vedic activities, study of scriptures, going to places of pilgrimage, great austerities and acquiring knowledge?

AHNY APRTARTA-KARANA NISI NIHSAYANA  
NANA-MANORATHA-DHIYA KSANA-BHAGNA-NIDRAH  
DAIVAHATARTHA-RACANA RSAYO 'PI DEVA  
YUSMAT-PRASANGA-VIMUKHA IHA SAM SARANTI

(SRIMAD BHAGAVATAM 3:9:10, prayers by Lord Brahma)

Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.

Therefore it is said:

PRAYASCITTANI CIRNANI  
NARAYANA-PARANMUKHAM  
NA NISPUNANTI RAJENDRA  
SURA-KUMBHAM IVAPAGAH

(SRIMAD BHAGAVATAM 6:1:18)

My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, nondevotees cannot be purified by processes of atonement even if they perform them very well.

HARI PUJA VIHINAS CA VEDA VIDVESINAS TATHA  
DVIJA GO-DVESINA'S CAPI RAKSSA PARIKIRTITAH

(HARI BHAKTI VILASA 10/307 BRHAN NARADIYA PURANA)

Those people who are against the worship of Lord Sri Hari, they are categorized to be demons.

TAN ANAYADHVAM ASATO VIMUKHAN MUKUNDA-  
PADARAVINDA-MAKARANDA-RASAD AJASRAM  
NISKINCANAIH PARAMAHANSA-KULAIR ASANGAIR  
JUSTAD GRHE NIRAYA-VARTMANI BADDHA-TRSNAN

(SRIMAD BHAGAVATAM 6:3:28,29, spoken by Lord Yamaraja to his messengers.

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

YO HI BHAGAVATAM LOKAM UPAHASAM NRPOTTAMA  
KOROTI YASYA NASYANTI ARTHA DHARMA YASAH SUTAH  
HANTI NINDATI VAI DVESTI VAISNAVAN NA ABHINANDATI  
KRDHYATE YATI NO HARSAM DARSANE PATANANI SAT

(HARI BHAKTI VILASA 10/310, 312 SKANDA PURANA, conversation  
between Markandeya and Bhagiratha)

Oh King, anybody who makes fun out of the devotee of the Supreme Personality to Godhead, his religiousity, wealth, fame and family members all reach ruination or are destroyed. Any person who kicks a Vaisnava, criticizes him, angers him, envies him, who is not pleased to see him or disrespects him Mother Nature, becomes very angry with him and is not happy with him. They are sent to the hellish planets. These six things are meant for his degradation. (Therefore one should avoid these six demonic activities).

JANMA PRABHRTI YAT KINCIT SUKRTAM SAMUPARJITAM  
NASAM AYATI TAT SARVAM PIDAYED YADI VAISNAVAN

(HARI BHAKTI VILASA 10/313 SKANDA PURANA, spoken by Lord  
Yamaraja)

Any body who tortures a Vaisnava (a devotee of Lord Visnu) whatever merits he has acquired his whole life becomes at once ruined.

PUJITO BHAGAVAN VISNUR JANMANTARA SATAIR API  
PRASIDATI NA VISVATMA VAISNAVE CA APAMANITE

(HARI BHAKTI VILASA 10/315, Dvarika Mahatmya, conversation between  
Prahlada Maharaja and Bali Maharaja)

Any person who has criticized a Vaisnava, such sinners, even if they worship Lord Sri Visnu, the source of the whole world for hundreds of births, with such insulters of Vaisnavas, Lord Hari does not remain happy.

Therefore it is stated:

(SRIMAD BHAGAVATAM 11:26:26 Elaupakhyana)

THE PROCESS OF ASSOCIATING WITH VAISNAVAS

VAISNAVO VAISNAVAM DRSTVA DANDAVAT PRANAMED BHUVIH

UBHAYOR ANTARA VISNUH SANKHA CAKRA GADADHARAH

(HARI BHAKTI VILASA 10/320 TEJODRAVINA PANCARATRA)

As soon as one sees a Vaisnava, he should fall on the ground and pay obeisances unto him. This is the duty of a Vaisnava because, the Supreme Personality of Godhead Lord Hari who is residing in the heart, holding conchshell, disk, club, and lotus flower in his hands, situates himself between these two devotees. Therefore they should offer obeisances to each other.

THE PROCESS OF ASSOCIATING WITH DEVOTEES

SABHAYAM YAJNASALAYAM DEVATA YATANESU API  
PRATYEKANTU NAMASKARO HANTI PUNYAM PURAKRTAM  
VAISNAVAN CA AGATAM VIKSA ABHIGAMYA ALINGYA VAISNAVAM  
VAIDESIKAM PRINAYEYUR DARSAYANTAH SVA VAISNAVAN

(HARI BHAKTI VILASA 10/321, 323 BRHAN NARADIYA PURANA)

If any one individually pays obeisances to each and every person in a conference, sacrificial arena, in the temple, then whatever merits he had previously acquired are all destroyed at once. (Therefore, one's obeisances to all together is sufficient). If a devotee returns from a foreign country, one should embrace him in a pleasing mood and introduce each and everyone of his own companions to him.

ATHAVA'BHYAGATAM DURAT YO NA ARCAYATI VAISNAVAM  
SVA SAKTYA NRPA SARDULA NA ANYAH PAPA RATAS TATAH

(HARI BHAKTI VILASA 10/328 SKANDA PURANA, conversation between Markandeya and Bhagiratha)

Oh best of the kings, if someone sees an unknown Vaisnava come toward him from a distance, if he does not, according to his capacity worship or respect him, then there is no worst sinner than him in this world.

PRAYER TO A VAISNAVA

DHANYO'HAM KRITA KRTYO'HAM YAD YUYAM GRHAM AGATHAH  
DURLABHAM DARSANAM NUNAM VAISNAVANAM TATHA HAREH

MERU MANDARA-TULYA VAI PUNYA PUNJA MAYA KRTAH  
SAMPRAPTAM DARSANAM YAD VAI VAISNAVANAM MAHATMANAM

(HARI BHAKTI VILASA 10/337,338 SKANDA PURANA)

(A host must fold his hands and pray to a Vaisnava who has come to him)  
Oh Vaisnava, I am very grateful for you auspicious arrival at my place because  
seeing a Vaisnava is certainly as rare as seeing Lord Sri Visnu. I feel that I have  
accumulated unlimited merits, equal to Mount Meru, therefore I now have the  
opportunity to see such a great soul, a Vaisnava like you here.

PRTHUR UVACA  
AHO ACARITAM KIM ME  
MANGALAM MANGALAYANAH  
YASYA VO DARSANAM HY ASID  
DURDARSANAM CA YOGIBHIH

(SRIMAD BHAGAVATAM 4:22:7, 10, King Prthu speaks to the four Kumaras)

King Prthu spoke: My dear great sages, auspiciousness personified, it is  
very difficult for even the mystic yogis to see you. Indeed, you are very rarely  
seen. I do not know what kind of pious activity I performed for you to grace  
me by appearing before me without difficulty.

PRATYAKSAM VA PAROKSAM VA YE PRASAMSANTI VAISNAVAM  
PRASADAD VASUDEVASYA TE TARANTE BHAVARNAVAM

(HARI BHAKTI VILASA 10/346 SKANDA PURANA, conversation between  
Markandeya and Bhagiratha)

ANy person, who glorifies a Vaisnava, either directly or indirectly by the  
mercy and pleasure of Lord Sri Hari, they cross this material ocean.

DEVA PUJAPARO YASYA GRHE VASATI SARVADA  
TATRAIVA SARVADEVAS CA HARISCAIVA SRIYANVITAH

(HARI BHAKTI VILASA 10/357 BRHAN NARADIYA PURANA)

If in anyones house, a Vaisnava who worships Lord Sri Krsna always stays  
continuously all the demigods and Lord Sri Hari with Laksmidevi live there.

NAIVEDYAM PURATO NYASTAM DRSTVAIVA SVIKRTAM MAYA  
BHAKTASYA RASANAGRENA RASAM ASNAMI PADMAJA

(HARI BHAKTI VILASA 10/360 BRAHMA PURANA,spoken by the Supreme Lord)

Oh Brahma, if someone makes an offer of food grains in front of Salagram Sila (who is non different from Me), I just by looking at it eat it, but I taste the food when My devotees touch it with their tongues (eat it).

MAD BHAKTA PUJABHY ADHIKA

(HARI BHAKTI VILASA 10/365 from SRIMAD BHAGAVATAM 11:19:21)

The Supreme Personality of Godhead said, the worship of My devotees is superior to My worship.

KARMANA MANASA VACA YE'RCAYANTI SADA HARIM  
TESAM VAKYAM NARAIH KARYAM TEHI VISNU SAMA NARAH

(HARI BHAKTI VILASA 10/366 SKANDA PURANA, conversation between Markandeya and Bhagiratha)

Anyone who always worships Lord Sri Hari with his mind, body and words, it is the duty of everyone to follow the statements of such devotees. They are equal to Lord Sri Hari.

VAISNAVANI CA SASTRANI YE'RCAYANTI GRHE NARAH  
SARVA PAPA VINIRMUKTA BHAVANTI SARVA VANDITAH

(HARI BHAKTI VILASA 10/369 SKANDA PURANA, conversation between Lord Brahma and Narada)

People who worship Vaisnava scriptures in their house, they become free from all sins and cross over material existence and become eligible to go back to Godhead.

TISTHATE VAISNAVAM SASTRAM LIKHITAM YASYA MANDIRE  
TATRA NARAYANO DEVAH SVAYAM VASATI NARADA

(HARI BHAKTI VILASA 10/371 SKANDA PURANA, conversation between Lord Brahma and Narada Muni)

Oh Narada, written Vaisnava scriptures, if any one has them in their house, then Lord Sri Narayana live there>

THE GLORIES OF SRIMAD BHAGAVATAM

GACCHANTI VAISNAVE BHAKTYA SASTRAM BHAGAVATAM HI YE

KALPA KOTI SAHASRANI VISNU LOKE VASANTI TE

(HARI BHAKTI VILASA 10/380 SKANDA PURANA, conversation between Lord Krsna and Arjuna)

Any person who donates a Srimad Bhgavatam to a Vaisnava, with devotion, he remains unlimitedly in the abode of Lord Visnu.

NA YASYA TISTHATE GEHE SASTRAM BHAGAVATAM KALAU  
NA TASYA PUNARAVRTIR YAMYAT PASAT KADACANA

(HARI BHAKTI VILASA 10/382 SKANDA PURANA conversation between Lord Krsna and Arjuna)

In Kaliyuga, if there is no Srimad Bhagavatam scripture in a person's house, he can never become free from the clutches of Yamaraja.

YATRA YATRA BHAVED VIPRA SASTRAM BHAGAVATAM KALAU  
TATRA TATRA HARIR YATI TRIDASAIH SAHA NARADA

(HARI BHAKTI VILASA 10/384 SKANDA PURANA, conversation between Lord Krsna and Arjuna)

In Kaliyuga, wherever the Srimad Bhagavatam is situated, O great sage Narada, Lord Sri Hari reaches there with all the demigods.

YO HI BHAGAVATE SASTRE VIGHNAM ACARATE PUMAN  
NABHINANDATI DUSTATMA KULANAM PATAYET SATAM

(HARI BHAKTI VILASA 10/390 SKANDA PURANA, conversation between Markandeya and King Bhagiratha)

Any person who creates a disturbance to the Srimad Bhagavatam and does not pay his obeisances unto it, those rascals descend to the lowest planets along with their previous hundred ancestors.

SLOKAM BHAGAVATAM VA PI SLOKARDHAM PADAM EVA VA  
LIKHITAM TISTHATE YASYA GRHE TASYA SADA HARIH  
VASATE NA ATRA SANDEHO DEVA DEVO JANARDHANAH

(HARI BHAKTI VILASA 10/392 PADMA PURANA conversation between Gautama Rsi and Ambarisa Maharaja)

(If anyone wants to be delivered from this ocean of material existence,

he should daily study or hear the Srimad Bhagavatam by Srila Sukadeva Gosvami.) One verse of the Srimad Bhagavatam, or even half of it, or even one line of a verse, if available in anyones house, the Lord of all lords, Lord Sri Hari, remains in that person's house continuously. Of this, there is no doubt.

ARTHO'YAM BRAHAM SUTRANAM BHARATARTHA-VINIRNAYAH  
GAYATRI BHASYA RUPO'SAU VEDARTHA PARI BRNHITAH PURANANAM  
SAMA RUPAH SAKSAD BHAGAVATODITAH  
DVADASA SKANDHA YUKTO'YAM SATA VICCHEDA SAMYUTAH  
GRANTHO'STADASA SAHASRAH SRIMAD BHAGAVATABHIDAM

(HARI BHAKTI VILASA 10/394,395 GARUDA PURANA)

The Srimad Bhagavatam literature, is the explanation of the Vedanta Sutra. It is complete settlement of the Mahabharata. It is the complete commentary on the Gayatri mantra. It strengthens the explanation of the Vedas and is the topmost Purana. And it is written by the Supreme Personality of Godhead. It has twelve cantos. It has one hundred sections and 18,000 slokas)

DHARMAH PROJHITA-KAITAVO 'TRA PARAMO NIRMATSARANAM SATAM  
VEDYAM VASTAVAM ATRA VASTU SIVADAM TAPA-TRAYONMULANAM,  
SRIMAD-BHAGAVATE MAHA-MUNE-KRTE KIM VA PARAIR ISVARAH  
SADYO HRDY AVARUDHYATE 'TRA KRTIBHIH SUSRUSUBHIS TAT-KSANAT

SRIMAD BHAGAVATAM 1:1:2)

Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart.

IDAM BHAGAVATAM NAMA  
PURANAM BRAHMA-SAMMITAM  
UTTAMA-SLOKA-CARITAM  
CAKARA BHAGAVAN RSIH  
NIHSREYASAYA LOKASYA  
DHANYAM SVASTY-AYANAM MAHAT

(SRIMAD BHAGAVATAM 1:3:40)

This Srimad-Bhagavatam is the literary incarnation of God, and it is compiled by Srila Vyasadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.

TAD IDAM GRAHAYAM ASA  
SUTAM ATMAVATAM VARAM  
SARVA-VEDETIHASANAM  
SARAM SARAM SAMUDDHRTAM

(SRIMAD BHAGAVATAM 1:3:41)

Sri Vyasadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.

KRSNE SVA-DHAMOPAGATE  
DHARMA-JNANADIBHIH SAHA  
KALAU NASTA-DRSAM ESA  
PURANARKO 'DHUNODITAH

(SRIMAD BHAGAVATAM 1:3:43)

This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krsna 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 Purana.

ANARTHOPASAMAM SAKSAD  
BHAKTI-YOGAM ADHOKSAJE  
LOKASYAJANATO VIDVAMS  
CAKRE SATVATA-SAMHITAM

(SRIMAD BHAGAVATAM 1:7:6)

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

YASYAN VAI SRUYAMANAYAM  
KRSNE PARAMA-PURUSE  
BHAKTIR UTPADYATE PUMSAH  
SOKA-MOHA-BHAYAPAHA

(SRIMAD BHAGAVATAM 1:7:7)

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

(SRIMAD BHAGAVATAM 12:13:18)

NIGAMA-KALPA-TAROR GALITAM PHALAM  
SUKA-MUKHAD AMRTA-DRAVA-SAMYUTAM  
PIBATA BHAGAVATAM RASAM ALAYAM  
MUHUR AHO RASIKA BHUVI BHAVUKAH

(SRIMAD BHAGAVATAM 1:1:3)

O expert and thoughtful men, relish Srimad-Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

THE IMPORTANCE OF THE SPEAKER OF VAISNAVA SCRIPTURES

VAISNAVA JNANA VAKTARAM YO VIDYAD VISNUVAD GURUM  
PUJAYED VANGA MANAH KALAIH SA SASTRAJNA SA VAISNAVAH

(HARI BHAKTI VILASA 10/411 NARADA PANCARATRA, Sandilya Muni speaks to other sages)

ANy person who worships or respects a speaker of the knowledge of Lord Sri Visnu, thinking him to be a spiritual master, and worships him with body, words and mind, they are the knower of scriptures and are able to be addressed as Vaisnavas.

SASTRAM PAPA HARAM PUNYAM PAVITRAM BHOGA MOKSADAM  
SANTIDANCA MAHARTHAN CA VAKTI YAH SA JAGAD GUROH

(HARI BHAKTI VILASA 10/417 NARADA PANCARATRA, Sandilya Muni speaks to the sages)

Vaisnava scriptures remove ones sins, make him meritorious and purifies him and gives him sufficient happiness in this world and at least liberation, keeps him peaceful and creates the etiquette of a Vaisnava. One who speaks this scripture is addressed as the spiritual master of the whole world.

ARVASRAMA ABHIGAMANAM SARVA TIRTHA AVAGAHANAM  
NATATHA PARANAM NRNAM NARAYANA KATHA YATHA

(HARI BHAKTI VILASA 10/419 SKANDA PURANA conversation between Lord Brahma and Narada Muni)

Whatever purification one attains by hearing the narration of the Supreme Lord Narayana, that much purification cannot be achieved even by going to all the asramas, following all religious principles or going to all the places of pilgrimage.

SRNVATAM SVA-KATHAH KRSNAH  
PUNYA-SRAVANA-KIRTANAH  
HRDY ANTAH STHO HY ABHADRANI  
VIDHUNOTI SUHRT SATAM  
(SRIMAD BHAGAVATAM 1:2:17)

Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

DHARMA ARTHA KAMA MOKSANAM YADISTANCA NRNAMIHA  
TAT SARVAM LABHATE VATSA KATHAM SRTVA HAREH SADA

(HARI BHAKTI VILASA 10/435 SKANDA PURANA, spoken by the Lord Brahma to Narada Muni)

Lord Brahma said, if a person who is in this material world desires to achieve, religiousity, economic development, sense gratification and liberation, then he should always worship the Supreme Personality of Godhead and listen to His narration.

NITYAM KRSNA KATHA YASYA PRANAD API GARIYASI  
NA TASYA DURLABHAM KINCID IHA LOKE PARATRA CA

(HARI BHAKTI VILASA 10/437 DVARAKA MAHATMYA)

Any person who has realized that hearing the narration of the Supreme Personality of Godhead daily is more important than his breathing, there is nothing rare for him in this world and in the next.

(SRIMAD BHAGAVATAM 2:3:12)

(SRIMAD BHAGAVATAM 3:25:34)

(SRIMAD BHAGAVATAM 2:2:37)

(SRIMAD BHAGAVATAM 3:5:46)

YE SRNVANTI KATHAM VISNOR YE PATHANTI HAREH KATHAM  
KALAYUTAM NA AVALOKYAM GATAS TE BRAHMA SASVATAM

(HARI BHAKTI VILASA 10/443 SKANDA PURANA, Lord Yamaraja instructs his messengers)

Oh messengers, anyone who hears the transcendental narrations of Lord Sri Visnu, or speaks or narrates, do not look at them or their ancestors. They have already reached to the spiritual world (Vaikuntha). You must understand this.

MAT KATHA VACAKAM NITYAM MAT KATHA SRAVANE RATAM  
MAT KATHA PRITA MANASAM NAHAM TYAKSAMI TAM NARAM

(HARI BHAKTI VILASA 10/447 in VISNU DHARA, SKANDA PURANA, conversation between Lord Krsna and Arjuna)

The Supreme Personality of Godhead says, anybody who chants alone or congregationally My transcendental glories and feels attached to hearing My transcendental glories, I never leave such a person at any time.

(SRIMAD BHAGAVATAM 10:14:3 write it from the verse book, 97)

(SRIMAD BHAGAVATAM 3:32:19)

(SRIMAD BHAGAVATAM 1:18:14)

VACYA MANANTU YE SASTRAM VAISNAVAM PURUSADHAMAH  
NA SRNVANTI MUNI SRESTHA TESAM SWAMI SADA YAMAH

(HARI BHAKTI VILASA 10/462 SKANDA PURANA conversation between Lord Brahma and Narada Muni)

Those who are the lowest among mankind, who do not listen to the readable Vaisnava scriptures, O best among the sages, they are always in the charge of

Yamaraja. They always live in the hellish planets.

Srila Sanatana Gosvami writes in his Digdarsanika; who does not go to the Vaikuntha planet? One who hears non Krsna conscious message. Who are those? Those who enjoy sinful activities and feel that the miseries of this world are happiness. In other words, people who are sinful and whose brains have been changed by the influence of kaliyuga and who have no common sense. Who does not enjoy the transcendental pastimes of Lord Sri Krsna? Who is simply acquiring wealth to live comfortably? Whose intelligence is taken away from performing austerities and following rules and regulations? Those people who do not give shelter to the helpless and only take care of them selves. Due to this, they reduce their merits and fall into the ferocious hellish planets.

(SRIMAD BHAGAVATAM 2:3:20)

(SRIMAD BHAGAVATAM 3:5:14)

(SRIMAD BHAGAVATAM 10:1:4)

(SRIMAD BHAGAVATAM 5:19:24)

AJNANAYA CA YO JNANAM DADYAD DHARMOPADESANAM  
KRTSNAM VA PRTHVIM DADYAT TENA TULYAM HI TAT SMRTAM

(HARI BHAKTI VILASA 10/479 SKANDA PURANA, conversation between Lord Brahma and Narada Muni)

ANy person who teaches the science of Krsna consciousness to innocent people or instructs them about religious principles, they achieve merit attained by donating the whole Earthly planet.

Srila Sanatana Gosvami remarks in his Digdarsanika that one who knows specific instructions about how to serve the Supreme Personality of Godhead, he must certainly speak to other Vaisnavas equally. Speaking about the glories of the Supreme Personality of Godhead is not equal to speaking some ordinary religious principles to others.

SAT SANGA DEVARCANA-SAT KATHASU  
PAROPADESE 'BHIRATO MANUSYAH  
SA YATI VISNOH PARAMAM PADAM TAT  
DEHA AVASANE'CYUTA TULYA TEJAH

(HARI BHAKTI VILASA 10/482 BRHAN NARADIYA PURANA)

Those people who enjoy the association of Vaisnavas, who worship the Supreme Personality of Godhead, who listen and speak the transcendental glories of the Lord, who engage themselves in listening and hearing to the transcendental glories of the Lord, after giving up the present body, they achieve

the same bright transcendental body as the Supreme Personality of Godhead and attain His eternal abode.

(SRIMAD BHAGAVATAM 7:7:30-32)

(SRIMAD BHAGAVATAM 11:11:34,35)

(SRIMAD BHAGAVATAM 7:7:33)

MAT KATHAH KURUTE YAS TU VAISNAVANAM SADA AGRATAH  
IHA BHOGAN AVAPNOTI TATHA MOKSAM NA SAMSAYAH

(HARI BHAKTI VILASA 10/529 SKANDA PURANA conversation between Lord Krsna and Arjuna)

Those people who always listen to My transcendental glories from other Vaisnavas and chant them, they shall enjoy this world properly and at last attain the Supreme liberation.

(SRIMAD BHAGAVATAM 7:9:18)

(SRIMAD BHAGAVATAM 10:31:9)

KIRTANE'PYATRA TAJJNEYAM MAHATMYAM SRAVANE'SYAYAT  
SIDHYATI SRAVANAM NUNAM KIRTANAT SVAMEVA HI

(HARI BHAKTI VILASA 10/535)

Whatever results one achieves by hearing the transcendental glories of God, the same results are achieved by one who speaks them because by speaking, hearing is included.

Srila Sanatana Gosvami remarks in his Digdarsanika; certainly there are many instructions given in different places about the importance of listening to the transcendental glories of God, but what results one achieves by speaking or chanting them? Therefore it is stated here, "certainly also by kirtan" This is certainly to be understood, that by chanting or speaking, he himself hears them too. By his own ears, he can hear whatever he chants or sings. Therefore, it can be understood that the glories of chanting have more importance than the glories of hearing. Although there are very few instructions about the singing or chanting the glories of God, but due to conservative thoughts it is difficult to describe the importance of it, but it is true that the speaker has more qualifications than the listener.

SRI KRSNA BHAKTYA SAKTYA TU SANDHYO PASYADIKAM YADI  
PATET KARMA NA PATITYA DOSA SANKA KATHANCANA

(HARI BHAKTI VILASA 11/7 SRI VISNU PURANA)

If ones mind in attached to too much service to Lord Sri Krsna, due to such circumstances, if someone forgets to chant his promised Gayatri mantra, although he is considered fallen, there is no diminishing in his advancement in spiritual life or there is no fear of disadvancement.

Srila Sanatana Gosvami states in his digdharsanika that certainly one has to chant his Gayatri mantra to worship the Supreme Personality of Godhead. Now if somebody forgets this, how can he worship the Supreme Personality of Godhead? No kinds of spiritual functions can be done by such persons. Therefore it is written here, "Krsna bhakti" which means being enthusiastically attached to doing devotional service to Lord Sri Krsna and this nullifies all sins. In other words, because the devotee of Lord Sri Krsna, is very enthusiastic to serve Him, therefore no kind of sin of falling down is attached to him.  
MAT KARMA KURVATAM PUNSAM KRIYA LOPO BHAVED YADI  
TESAM KARMANI KURVANTI TISRAH KOTYA MAHARSAYAH

(HARI BHAKTI VILASA 11/8 PADMA PURANA spoken by the Supreme Personality of Godhead)

If some devotee, while doing so much service for Me, forgets to chant the Gayatri mantra, then all of the spiritual activities of such a devotee of Lord Krsna are done by 30 million great sages.

(SRIMAD BHAGAVATAM 10:84:37)

NYAYARJITAIH SADHANAIS CA DANA HOMA ARCANA ADIKAM  
KURYANNA CEDADHO YATI BHAKTYA KURVANN API DVIJA YATNAT  
SIDDHAIR NIJAIH SUDDHAIR DRAVYAIR DHANYO'RCAYET PRABHUM  
PUJA DRAVYANY ASAKTAS CED DADYAD IKSETA VARCANAM

(HARI BHAKTI VILASA 11/50,51 AGASTA SAMHITA)

Oh brahmana, one should perform meritorious activities such as giving charity, performing sacrifices, worshiping the Supreme Lord, with properly earned money. If it is not done so, if a person does such activities with money which was not earned properly, he goes to the lower planetary system and into

the lower species. Therefore, such people are advised that they should earn money by proper means and worship the Supreme Personality of Godhead. If somebody is unable to do so, he should just watch the worship of the Supreme Lord or else give some ingredients, according to his means, for the worship of the Supreme Lord.

When Srila Sanatana Gosvami, in his *Digdharsanika* says, "Oh brahmana" this signifies Oh Sutaksana, anyone who is faithful to the Supreme Personality of Godhead, must earn wealth in proper ways and arrange for the worship of the Supreme Lord. Such a person is considered to be most fortunate. As it is mentioned here, "YATNAT", if somebody is unable to earn money by proper ways, he should, according to his ability, give worshipable ingredients for the worship of the Supreme Lord. If he is unable to do even that, he should just watch the worship done for the Supreme Lord by a devotee of the Lord.

YATRA KUTRAPI PRATIMAM VEDA DHARMA SAMANVITAM  
NA PASYANTI JANA GATVA TE DANDYA YAMA KINKARAIH

(HARI BHAKTI VILASA 11/63 PADMA PURANA, conversation between Lord Narayana and Narada Muni)

Anywhere there is a Deity established according to the proper inauguration process of Vedic instructions, if somebody does not go to see it, then he is certainly punished by Yamaraja and his messengers.

Srila Sanatana Gosvami remarks in this regard, "wherever it may be, whether the temple is difficult to reach or easy to reach, where the Supreme Lord's Deity is established, according to the process stated in the religious Vedic scriptures and said by the Vedas, that if a Deity is established, he must go and see Him and worship Him.

VISNUM UDDISYA YAT KINCID VISNU BHAKTAYA DIYATE  
DANAM TAD VIMALAM PROKTAM KEVALAM MOKSA SADHANAM

(HARI BHAKTI VILASA 11/64 SKANDA PURANA)

If anything is donated to a devotee of Lord Visnu in the name of Lord Visnu, that charity is said to be pure and the only solution for liberation.

PADBHYAM PRATICCHATE DEVAH SAKAMENA NIVEDITAM  
MURDHNA PRATICCHATE DATTAM AKAMENA DVIJOTTAMAH

(HARI BHAKTI VILASA 11/71 VISNU DHARMOTTARA, 3rd Canto)

Oh best of the brahmanas, if somebody offers something to the Supreme Lord which is full of desires for personal gain, the Supreme Lord accepts his offering on His feet, but if someone offers something to the Supreme Lord without any material desires, than the Supreme Lord accepts it on His head.

UPACARAS CA VIVIDHAH SRIMAD BHAGAVAD ARCANE  
SAKTYA SAKTYADI BHEDENA TANTRIKAIR VAISNAVAIR MATAH

(HARI BHAKTI VILASA 11/119 VISNU DHARMOTTARA)

There are different ways to worship the Supreme Personality of Godhead according to the opinions of the learned personalities and the Vaisnavas (devotees). There are different means to worship the Lord according to an individual's means.

CATAGORIES OF WORSHIP

ASANA SVAGATE SARGHYE PADYAM ACAMANIYAKAM  
MADHUPARKA ACAMANA-SNANA-VASANA ABHARANANI CA  
SUGANDHA-SUMANO DHUPA-DIPA NAIVEDYA VANDANAM  
PRAYOJAYED ARCANAJNAM UPACARANS TU SODASA

(HARI BHAKTI VILASA 11/120,121 AGAMA)

There are sixteen catagories of worship which are a seat, welcome, arghya, padya, acamana, madhuparka, acamana, bathing, clothing, ornaments, purfumes or sandlewood paste, flowers, incense, ghee lamp, food, prayers.

ARGHYAN CA PADYA ACAMANA-MADHUPARKA ACAMANYA API  
GANDHADAYO NIVEDYANTA UPACARA DASA KRAMAT

(HARI BHAKTI VILASA 11/122 AGAMA)

Then there are ten catagories of worship which are arghya, padya, acamana, madhuparka, acamana, perfume or sandlewood paste, flowers, incense, ghee lamp, and food.

GANDHADIBHIR NIVEDYANTAIH PUJA PANCA UPACARIKI  
SADARYAS TRIVIDHAH PROKTAS TASAM EKAM SAMACARET

(HARI BHAKI VILASA 11/123 AGAMA)

Insence, flower, frankinsesnce lamp and food, these are the five ways to worship. The worshipper should choose from sixteen, ten or five ways of worship.

ATO'TRA ALIKHITAM YAD YAD UPACARA ADIKAM PARAM

SARVA TAT TAT CA JANIYAL LOKARITY ANUSARATAH

(HARI BHAKTI VILASA 11/142 AGAMA)

Whatever further processes are not written here, according to the tradition of Vaisnavism, one should follow the system of worship of the Lord.

Srila Sanatana Gosvami explains in his Digdharanitika, that there are further ways of worshipping the Lord which are not written in this book. Those are taking care of the Lord's hair before bathing Him, putting on His clothes for bathing, offer Him a seat for eating, and a fragrant drink after His eating, offer him betel nuts. These are daily activities to be done. Furthermore, giving Him a bath with water mixed with sesame seeds on his birthday, offering newly harvested food grains to Him first, etc. Furthermore, according to the tradition and social customs, following the learned personalities worship can be done to the Lord. To remove cold in the winter season, the supply of warm clothes, heater, and in the summer season, offer cold drinks mixed with ice and cooling ingredients. In the winter season, offer heating ingredients (heater, warm clothes, warm drinks, and hot spicy foods). After eating, make a wonderful bed for His pleasure rest--in summer give an extended amount of rest and in the winter give Him a less amount of rest.[because summer days are longer]. All of the rules of the established acaryas should be followed.

ETESU CA UPACARESU VITTSATHYA VIVARJITAM  
YAD ASAMPANNAM ETESAM MANASA TU PRAKALPAYET

(HARI BHAKTI VILASA 11/147 from Tantra Sastra)

Giving up miserliness, one should worship the Lord with the previously mentioned process of worship. If something is missing, then he should think in his mind and mentally worship with that ingredient.

(SRIMAD BHAGAVATAM 11:26:15)

RTU KALABHIGAMI YAH SVA DARA NIRATAS CA YAH  
SA SADA BRAHMA CARIHA VIJNEYA SAN GRHASRAMI  
RTUH SODASA YAMINYAS CATASRAS TASU GARHITAH  
PUTRAS TASU API YUGMAS TU AYUGMAH KANYAKAH SMRTAH

(HARI BHAKTI VILASA 11/156,157 SKANDA PURANA AND PADMA PURANA)

Any grhasta who copulates with his own wife only when it is time for conception is called brahmacari or celibate. There are sixteen nights for conception of the woman from the day of the discharge of mensteration. Among them, the first four nights are rejected and very much criticized (by scripture). Of whatever days are left, on the even numbered days, one produces a son and on the odd numbered days, one produces daughter.

NA KARMA SADR SAM DHYANAM NA KARMA SADR SAM PHALAM  
NA KARMA SADR SAS TYAGO NA KARMA SADR SAN TAPAH  
NA KARMA SADR SAM PUNYAM NA KARMA SADR SI GATIH

(HARI BHAKTI VILASA 11/185 ADI PURANA)

There is no better meditation than the worship of the Supreme Personality of Godhead. There is no better result than worshipping the Supreme Personality of Godhead. There is no better renunciation than worshipping the Supreme Personality of Godhead. There is no more meritorious function than worshipping the Supreme Personality of Godhead. There is no ultimate desitination other than to worship the Supreme Personality of Godhead.  
PRATISTHITA ARCA NA TYAJYA YAVAD JIVAM SAMARCAYET  
VARAM PRANASYA VA TYAGAH SIRASO VAPI KARTANAM

(HARI BHAKTI VILASA 11/266 HAYASIRSA PANCARATRA, spoken by Lord Hayagriva)

Even if one has to give up his life or cut his head off, he should not give up the worship of the Supreme Personality of Godhead in his Deity form for the rest of his life.

SRI PURVO NARASINGHO DVIR JAYAD UTTARAS TU SAHA  
TRIH SAPTA KRTVO JAPATAS TU MAHA BHAYA NIVARANAH

(HARI BHAKTI VILASA 11/273 KURMA PURANA)

If somebody chants the name of Sri Nrsngadeva twenty-one times, by putting Sri before Nrsngadeva and chanting Jaya Jaya before repeating Nrsngadeva, "Sri Nrsnga, Jaya Jaya Nrsnga", in other words, if somebody chants this twenty-one times, he becomes free from a great amount of danger and fear.

ANICCHAYAPI DAHATI SPRSTO HUTAVAHO YATHA  
TATHA DAHATI GOVINDA NAMA VYAJAD APIRITAM

(HARI BHAKTI VILASA 11/328 PADMA PURANA spoken by Narada Muni)

Just as if a person unknowingly touches fire, it certainly burns, similarly if someone can be tricked into chanting the holy name of Govinda, all of his sins will be burned into ashes.

(SRIMAD BHAGAVATAM 6:2:14)

(SRIMAD BHAGAVATAM 6:2:15)

(SRIMAD BHAGAVATAM 6:2:18)

(SRIMAD BHAGAVATAM 6:13:8)

VARTAMANANTU YAT PAPAM YAD BHUTAM YAD BHAVISYATI  
TAT SARVAM NIRDAYATYASU GOVINDA ANALA-KIRTANAT

(HARI BHAKTI VILASA 11/339 LAGHU BHAGAVAT)

Whatever sins one has acquired presently, in the past or in the future, are all turned into ashes by chanting the fiery holy name of the Supreme Personality of Godhead.

PARAK-CANDRAYANA TAPTA KRCCHRAIR NA DEHISUDDHIR  
BHAVATIHATADRK  
KALAU SAKRN MADHAVA-KIRTANENA GOVINDA NAMANA  
BHAVATIHAYADRK

(HARI BHAKTI VILASA 11/374 BRAHMANDA PURANA)

In kaliyuga, if somebody chants the holy name of Madhava, says "Govinda,

Govinda", whatever sins which are removed from ones body, it is difficult to remove that many sins by fasting (paraka.a short duration of fasting), candryana fasting, performing great austerities, and observing many vows of spirituality, that much purity is not attained form such activities.

GOVINDETI MUDA YUKTAH KIRTAYED YASTU ANANYA DHIH  
PAVANENA CA DHANYENA TENEYAM PRTHAVI DHRTA

(HARI BHAKTI VILASA 11/349 LAGHU BHAGAVAT)

If, with a pleasing attitude, any person chants the holy name of Govinda, he is glorified, purified and he helps the whole world to be liberated.

NA SAMBA VYADHIJAM DUHKHAM HEYAM NANYAUSADHAIR API  
HARINAMA AUSADHAM PITVA VYADHIS TYAJYO NA SANSAYAH

(HARI BHAKTI VILASA 11/354 PARASARA SAMHITA, Sri Vyasa speaks to Samba)

If somebody cannot remove the misery caused by disease by taking prescribed medicine, then by chanting the name of Lord Hari and continuing taking medicine, one can remove his disease. Of this there is no doubt.

(SRIMAD BHAGAVATAM 12:12:48)

ARTA VISANNAH SITHILAN CA BHITA  
GHORESU CA VYADHISU VARTAMANAH  
SANKIRTYA NARAYANA SABDAM EKAM  
VIMUKYA DUHKHAH SUKHINO BHAVANTI

(HARI BHAKTI VILASA 11/360 VISNU DHARMOTTARA)

ANy person who is disturbed due to sadness, or who is miserable due to intolerable poverty, he has a broken limb in his body, or he is fearful from his enemies, or he is suffering from a chronic disease, he should always chant the holy name of Lord Narayana and he will become free from all miseries.

NAMA SANKIRTANAM KRTVA KSUTRT SKHALITA ADASU  
VIYOGAM SIGHRAM APNOTI SARVA ANARTHAIR NA SANSAYAH

(HARI BHAKTI VILASA 11/363 VISNU DHARMOTTARA)

At the time of hiccups, or thirst, or at the time of difficulty, if somebody chants the holy name of Lord Hari, he immediately becomes free from all kinds of problems.

(SRIMAD BHAGAVATAM 6:2:46)

MAMA NAMANI LOKE'SMIN SRADDHAYA YASTU KIRTAYET  
TASYA APARADHA KOTISTU KSAMAMY EVA NA SANSAYAHA

(HARI BHAKTI VILASA 11/375 VISNU YAMALA, spoken by the Supreme  
Personality of Godhead)

Any person in this world who chants My name, even without faith, I forgive  
10 million of their acquired offenses without a doubt.

VISNOR EKAIIKA NAMAPI SARVA VEDADHIKAM MATAM  
TADRNG NAMA SAHASRENA RAMA NAMA SAMAM SMRTAM

(HARI BHAKTI VILASA 11/380 PADMA PURANA)

One name of Lord Sri Visnu rewards more results than the study of Vedic  
literatures. Furthermore, one name of Lord Rama is equal to one thousand  
names of Lord Visnu.

(SRIMAD BHAGAVATAM 3:33:7)

TE DHANYAS TE KRTARTHAS CA TAIR EVA SUKRTAM KRTAM  
TAIRAPIAM JANMANAH PRAPYAM YE KALE KIRTAYANTI MAM

(HARI BHAKTI VILASA 11/394 VARAHA PURANA)

Those people are glorified and liberated and have performed all kinds of  
meritorious functions, and have achieved anything to be achieved in a life time  
who chants My glories at fixed times.

Sanatana Gosvami says the fixed times are bathing times, etc. or also in  
unclean times.

TATHA CAIVOTTAMAM LOKE TAPAH SRI HARI KIRTANAM  
KALAU YUGE VISESENA VISNU PRITYAIH SAMACARET

(HARI BHAKTI VILASA 11/397 SKANDA PURANA)

Chanting the holy name of Lord Sri Hari is the topmost austerity\_ in this world. Therefore, in Kaliyuga, to please Lord Visnu, one should chant the holy names of Lord Hari.

NA DESA KALA NIYAMO NA SAUCA ASAUCA NIRNAYAH  
PARAM SANKIRTANAD EVA RAMA RAMA ITIM UCYATE

(HARI BHAKTI VILASA 11/411 VAISVANARA SAMHITA)

Anyone who chants the name of Lord Rama, saying "Rama Rama", he gets liberated. There are no hard and fast rules concerning time, place, cleanliness and uncleanliness and other circumstances to chant this.

APY ANYA CITTO'SUDDHO VA YAH SADA KIRTAYED HARIM  
SO'PI DOSA KSAYAN MUKTIM LABHEC CEDIPATIR YATHA

(HARI BHAKTI VILASA 11/418 BRAHMA PURANA)

ANy person unalloyedly, even in an unclean condition who always chants the holy names of Lord Hari, he achieves liberation which is achieved by the King of Ceddi (Sisupala), and all of his faults are forgiven.

PRANA PRAYANA PATHEYAM SANSARA VYADHI BHESAJAM  
DUHKA SOKA PARITRANAM HIRIR ITY AKSARA DVYAYAM

(HARI BHAKTI VILASA 11/423 BHARATA VIBHAGA)

The two words, "ha ri" is the real path of life when the life leaves the body, and the real medicine to become free from the disease of material existence, and means to remove distress and lamentation.

Sanatana Gosvami gives his digdarshani commentary saying, at the time of giving up ones body, he must create a path for going back to Godhead by chanting the holy name of Lord Hari. This chanting medicine removes the disease of this material existence and gives liberation from this world. One should become free from the miseries of life. In other words, one should look for the solution to become free from the miseries. In other words, one should become free from the miseries of not attaining love of Godhead. To become free from misery means to attain the Vaikuntha planets. Furthermore, what else can be said? This chanting removes the miseries of this world and the next as stated in Visnu Dharma. Prahlada Maharaja says, "This chanting is the real path of the soul."

(SRIMAD BHAGAVATAM 3:9:15)

(SRIMAD BHAGAVATAM 6:3:24)

(SRIMAD BHAGAVATAM 6:2:49)

YE KIRTA YANTI VARADAM VARA PADMA NABHAM  
SANKHABJA CAKRA SARA CAPA GADASI HASTAM  
PADMALAYA VADANA PANKAJA SAT PDAKSAM  
NUNAM PRAYANTI SADANAM MADHU GHATINASTE

(HARI BHAKTI VILASA 11/437 VAMANA PURANA)

Any person who chants the holy name of Lord Hari, Who is the benedicting personality, Who is addressed as lotus naveled, Who holds the conchshell, club, disk and lotus flower, wearing a nice garment, has a bow and arrows, and Who has reddish eyes like lotus petals, they certainly attain the spiritual world.

(SRIMAD BHAGAVATAM 12:3:51)

RNAM ETAT PRAVRDDHAM ME HRDAYAN NAPASARPATI  
YAD GOVINDA ITI CUKROSA KRSNA MAM DURAVASINAM

(HARI BHAKTI VILASA 11/445 MAHABHARATA, spoken by the Supreme Personality of Godhead)

Because Draupadi called Me saying "Oh Govinda", that is why I became greatly indebted to her. This feeling does not go away from My heart.

Srila Sanatana Gosvami says in his Digdharsanaitika that when the living entity is away from the Lord, when somebody cries, saying "Oh Govinda", then the Supreme Lord becomes controlled and His heart becomes very attached to him. In other words, the Lord thinks of His crying devotee.

JITAN TENA JITAN TENA JITAN TENA ITI NISCITAM  
JINVAGRE VARTATE YASYA HARIR ITI AKSARA DVAAYAM

(HARI BHAKTI VILASA 11/449 VISNU DHARMA, spoken by Prahlada Maharaja)

If anyone has the two syllables HA and RI on the tip of his tongue, he has undoubtedly certainly controlled Lord Hari.

MADHURA MADHURAM ETAN MANGALAM MANGALANAM  
SAKALA NIGAMA-VALLI SATPHALAM CIT SVARUPAM  
SUKRDAPI PARIGITAM SRADDHAYA HELAYA VA  
BHRUGUVARA NARA MATRAM TARAYET KRSNA NAMA

(HARI BHAKTI VILASA 11/451 PRABHASA KHANDA quoted from SKANDA PURANA AND PADMA PURANA)

Oh descendants of Bhrigu, the chanting of the holy names of Krsna is the sweetest of the sweetest, the most auspicious of auspicious things and is the eternal fruit of the sacred vine (essence of sacred Vedas) and is transcendental. If somebody chants with faith or disrespect even once, it can deliver all human kind.

DHYAYAN KRTE YAJAN YAJNAIS TRETAYAM DVAPARE 'RCAYAN  
YAD APNOTI TAVAPNOTI KALAU SANKIRTYA KESAVAM

(HARI BHAKTI VILASA 11/456 VISNU PURANA)

In Satya yuga, there was meditation. In Treta yuga, there was fire sacrifices. What ever result was attained in Dvapara yuga by worshiping Lord Hari, in Kali yuga, they achieved the same result by chanting the holy name of Lord Sri Hari.

(SRIMAD BHAGAVATAM 12:3:52)

(SRIMAD BHAGAVATAM 11:5:32)

MAHA BHAGAVATA NITYAM KALAU KURVANTI KIRTANAM

(HARI BHAKTI VILASA 11/459 SKANDA PURANA)

Greatly advanced personalities certainly daily chant the holy name of Lord Hari in Kali yuga.

NAMA YUKTAN JANAN DRSTVA SNIGDHO BHAVATI YO NARAH  
SA YATI PARAMAM STHANAM VISNUNA SAHA MODATE

(HARI BHAKTI VILASA 11/470 ADIPURANA, conversation between Lord Krsna and Arjuna)

ANy person, by seeing a devotee who is engaged in chanting becomes very pleased and he achieves the transcendental abode, the spiritual world and enjoys with Lord Sri Visnu.

SAHASRA NAMNAM PUNYANAM TRIRAVRTYA TU YAT PHALAM  
EKAVRTYA TU KRSNASYA NAMA EKAM TAT PRAYACCHATI

(HARI BHAKTI VILASA 11/488 BRAHMANDA PURANA)

Whatever results one attains by chanting one thousand pure names of Lord Visnu, the same is attained by chanting one name of the direct incarnations of Krsna.

KRSNA KRSNA ITI KRSNA ITI YO MAM SMARATI NITYASAH  
JALAM BHITVA YATHA PADMAM NARAKAD UDDHARAYAMY AHAM

(HARI BHAKTI VILASA 11/496 NRSINGHA PURANA, spoken by the Supreme Lord)

Any person who chants My name, saying "Krsna,Krsna,Krsna!" I remove him from the hellish condition of life as a lotus flower comes up through the water.

NAMNAM MUKHYATARAM NAMA KRSNAKHYAM NE PARAM TAPAH  
PRAYAS CITTAM ASESANAM PAPANAM MOCAKAM PARAM

(HARI BHAKTI VILASA 11/498 PRABHASA PURANA)

(The Supreme Personality of Godhead spoke to Narada Muni) OH austere sage, among all of My names, Krsna is the best. This name cleans up all of ones sins and gives liberation in this world to one.

(SRIMAD BHAGAVATAM 2:3:24)

OM ASYA JANANTO NAMA CID VIVIKTANA MAHASTE  
VISNO SUMATIM BHAJAMAHE

(HARI BHAKTI VILASA 11/510 from SRUTI)

OH LORD Visnu, we will seriously chant YOUR holy names which is full of

knowledge, full of pleasure and gives good intelligence.

ARTHAVADA HARER NAMNI SAMBHAVAYATI YO NARAH  
SA PAPISTHO MANUSYANAM NIRAYE PATATI SPHUTAM

(HARI BHAKTI VILASA 11/514 KATHAYANA SAMHITA)

Any person who thinks to give his own interpretation about the holy name of Lord Hari, among all kinds of men, this man is the most sinful.

SRTI-SMRTI-PURANESU NAMA MAHATMYA VACISU  
YE'RTHA VADA ITI BRUYUR NA TESAM NIRAYA KSAYA KSAYAH

(HARI BHAKTI VILASA 11/516 JAIMINI SAMHITA)

Any person who gives his own interpretation on the glories of the holy name of the Supreme Lord and on the Sruti and Smriti scriptures and says that they are not facts, they never become free from hellish suffering conditions.

HARER APY APARADHAN YAH KURYAT DVIPAD PANSANAH  
NAMA ASRAYAH KADACIT SYAT TARATY EVA SA NAMATAH  
NAMNO'PI SARVA SUHRDO HY APARADHAT PATATY ADHAH

(HARI BHAKTI VILASA 11/520 PADMA PURANA Sanat Kumara instructs  
Narada Muni)

If the lowest of mankind commits offenses at the lotus feet of Lord Hari but then takes shelter at the lotus feet of Lord Hari and chants His holy name, all offenses are nullified. Therefore, if someone commits offenses to the Lord's Holy name, he goes to suffer in the hellish planets without a doubt.

Quote the sanskrit verses from C.C. about the 10 offenses.

JATE NAMAPARADHE 'PI PRAMADENA KATHANCANA  
SADA SANKIRTAYANNAMA TADEKA SARANO BHAVET

(HARI BHAKTI VILASA 11/525 PADMA PURANA Sanat Kumara instructs  
Narada Muni)

Due to unconsciousness or due to certain reasons, if somebody  
accumulates offenses against the holy name, he should engage himself in always  
chanting the holy names of Lord Hari to become free from such offenses.

JANMANTARA SAHASRESU TAPO JNANA SAMADHIBHIH  
NARANAM KSINA PAPANAM KRSNE BHAKTI PRAJAYATE

(HARI BHAKTI VILASA 11/532 YOGAVASISTHA)

ANy person who has removed all of his sins after performing austerity  
and acquiring knowledge for thousands of births, they attain the opportunity of  
doing devotional service at the lotus feet of the Supreme Lord Sri Krsna.

(BHAGAVAD GITA 7:28)

(SRIMAD BHAGAVATAM 6:1:15)

(SRIMAD BHAGAVATAM 1:5:17)

(SRIMAD BHAGAVATAM 1:2:6)

KIM TASYA BAHUBHIR MANTRAIH SASTRAIH KIM BAHU VISTARAIH  
VAJAPEYA SAHASRAIH KIM BHAKTIR YASYA JANARDANE

(HARI BHAKTI VILASA 11/560 PADMA PURANA)

If somebody has developed fixed and determined devotion to Lord Sri Krsna, then what is the need of his chanting different mantras and japa or studying different kinds of scriptures or performing thousands of horse sacrifice vows?

(SRIMAD BHAGAVATAM 5:18:12)

(SRIMAD BHAGAVATAM 4:22:39)

APATYAM DRAVINAM DARA HARA HARMYAM HAYA GAJAH  
SUKHANI SVARGA MOKSAU CA NA DURE HARI BHAKTITAH

(HARI BHAKTI VILASA 11/571 PADMA PURANA conversation between  
Yamaraja and a brahmana.

Nothing is rare to a person who performs devotional service to Lord Hari  
such as sons, wealth, necklaces, wife, house, horse, elephants, heaven and  
liberation.

(SRIMAD BHAGAVATAM 1:2:7)

(SRIMAD BHAGAVATAM 2:3:10)

PATRESU PUSPESU PHALESU TOYE SVAKRITA LABHYESU SADAIVA SATSU  
BHAKTYA SULABHYE PURUSE PURANE MUKTAU KIMARTHAM KRIYATE  
PRAYATNAH

(HARI BHAKTI VILASA 11/583 NRSINGHA PURANA)

Just as a person can pay money and easily buy leaves, flowers, fruit and  
water, in the very way, by executing devotional service, one is able to obtain  
the most ancient personality, the Supreme Personality of Godhead, and  
therefore, what is the need for him to look for liberation?

SARVA DEVA MAYO VISNUH SARANARTTI PRANASANA  
SVA-BHAKTA VATSALO DEVO BHAKTYA TUSYATI NA ANYATHA

(HARI BHAKTI VILASA 11/589 BRHAN NARADIYA PURANA)

The Personality of Godhead who removes the miseries of persons who take shelter at His lotus feet, the Personality of Godhead Who gives pleasure to His devotees, Who is the source of all the demigods, LOrd Hari can only be pleased by doing devotional service unto Him. There is no other process to please Him.

(BHAGAVAD GITA 11:54)

(SRIMAD BHAGAVATAM 11:14:20,21) (1/2 OF 21ST SLOKA)

(SRIMAD BHAGAVATAM 9:4:67)

## 12

SUKLYE VA YADI VA KRSNE TAD VRATAM VAISNAVAM MAHAT

(HARI BHAKTI VILASA 12/5 MATSYA PURANA AND BHAVISYA PURANA)

Anybody who fasts on both Ekadasis on both the light and dark fortnights of the month and eats on the next day (dvadasi), LOrd Sri Krsna becomes very pleased with him.

EKA DASYAM NA BHUNJITA VRATAM ETAD DHIH VAISNAVAM

(HARI BHAKTI VILASA 12/6 AGNI PURANA)

Full eating is condemned on Ekadasi and fasting is certainly on that day is certainly very pleasing to Lord Krsna.

BRAHMANA KSATRIYA VISAM SUDRANAM CAIVA YOSITAM  
MOKSADAM KURVATAM BHAKTYA VISNOH PRIYATARAM DVIJAH

(HARI BHAKTI VILASA 12/7 BRHAN NARADIYA PURANA)

Oh brahmanas, brahmanas, ksatriyas, vaisyas and sudras, whosoever one

may be, to fast on Ekadasi with full devotion, he will certainly achieve liberation.

EKADASYAM NA BHUNJITA KADACID API MANAVAH

(HARI BHAKTI VILASA 12/15 VISNU SMRTI)

A human being should never eat on Ekadasi day.

EKADASYAM NA BHUNJIYA NARI DRSTE RAJASYAPI

(HARI BHAKTI VILASA 12/16 SRNGI RSI)

Even if a woman is going through menstruation, she should not eat on Ekadasi.

VAISNAVO YADI BHUNJITA EKADASYAM PRAMADATAH  
VISNU ARCANAM VRTHA TASYA NARAKAM GHORAM APNUYAT

(HARI BHAKTI VILASA 12/32 GAUTAMIYA TANTRA)

If due to bewilderment, a Vaisnava eats grains on Ekadasi day, then whatever merit has attained by worshipping Lord Sri Visnu becomes fruitless and he falls into hell.

SAMADAYA VIDHANENA DVADASI VRTAM UTTAMAM  
TASYA BHANGAM NARAH KRTVA RAURAVAM NARAKAM VRAJET

(HARI BHAKTI VILASA 12/33 VISNU RAHASYA)

If, after taking a vow to observe Dvadasi (Ekadasi), if one breaks it, he falls into a grievous hell known as Raurava.

VIDHAVA YA BHAVEN NARI BHUNJITA EKADASI DINE  
TASYAS TU SUKRTAM NASYED BHRUNA HATYA DINE DINE

(HARI BHAKTI VILASA 12/34 KATYAYANA SMRTI)

ANy widow, if she eats grains on the Ekadasi day, she becomes bereft of all of her merits and she suffers the sin of performing an abortion daily.

YATHA SUKLA TATHA KRSNA YATHA KRSNA TATETARA  
TULYETE MANUTE YASTU SA VAI VAISNAVA UCYATE

(HARI BHAKTI VILASA 12/54 TATVA SAGARA)

Both the Ekadasi from the light fortnight and the one from the dark fortnight are equally powerful. Any person who thinks that both Ekadasis are equal are addressed as Vaisnavas.

SANER VARE RAVER VARE SANKRANTYAM GRAHANE'PI CA  
TYAJYA NA EKADASI RAJAN SARVA DAIVETI NISCAYAH

(HARI BHAKTI VILASA 12/63 DEVALA RSI)

Oh king, one should never give up fasting on Ekadasi, even if it falls on Saturday, Sunday, on and eclipse day or on sankranti day.

VARNANAM ASRAMANAN CA STRINAM CA VARA-VARNINI  
EKADASY UPAVASASTU KARTAVYO NA ATRA SANSAYAH

(HARI BHAKTI VILASA 12/74 PADMA PURANA UTTARAKHANDA,  
conversation between Lord Siva and Parvati)

Oh dear wife, among all kinds of social and spiritual orders or even women, everyone should fast on Ekadasi day. Of this, there is no doubt.

Srila Sanatana Gosvami remarks in his Digdarsanika commentary, "everyone should fast on such an auspicious day as Ekadasi. Everyone, among all social and spiritual orders are said to be authorized to fast on this day. Even grhastas, previously as it is said, "brahmanas, ksatriyas, vaisyas and sudras, and even women should fast", and furthermore, "men and women should fast". Sudras and even women have not been rejected to fast on Ekadasi. Specifically, "even a widow" and "with his wife and his son", either a married or unmarried woman are authorized to fast. As Manu Maharaja says, "there is no authorization for a woman to separately perform a fire sacrifice, any fasting". Lord Visnu says, "if any woman's husband is alive and she fasts without asking him, she reduces the duration of life of her husband and attains hell herself." This means, a woman has to take her husband's permission to perform auspicious functions. Therefore, it is advised in the Sankhalikhita scripture, "a woman should begin taking vows for spiritual functions and fasting by the order of her husband." Therefore, a Vaisnava understands that a grhastha should fast with his wife and children. A Vaisnava should automatically understand this statement regarding women. As stated in Rukmangada, "He should fast with his children, wife, and relatives together on the Ekadasi day."

ASTA VARSADHIKO MARTYO APURNA ASITI VATSARAH  
EKADASYAM UPAVASET PAKSAYOR UBHAYOR API

(HARI BHAKTI VILASA 12/75 KATAYANA SMRTI)

From the age of eight to the age of eighty, a person should fast on all of the Ekadasis on both the light and the dark parts of the month.

VAISNAVO VATHA SAIVO VA KURYAD EKADASI VRTAM

(HARI BHAKTI VILASA 12/78 VISNU DHARMOTTARA)

Whether one is a Vaisnava or a Saivite, everyone should fast on Ekadasi day.

EKA BHUKTENA NAKTENA BALA VRDDHA ATURAH KSIPET  
PAYO MULA PHALAIR VAPI NA NIRDVAD ASI KO BHAVET

(HARI BHAKTI VILASA 12/91 MARKANDEYA PURANA)

A child, an old man or a person unable to fast can take something to eat in the evening or once in the day, whether it be milk, fruit or water, but should properly follow the Ekadasi fast. One should not give up fasting on Ekadasi.

VYADHIBHIK PARIBHUTANAM PITTA ADHIKA SARIRINAM  
TRINSAD VARSADHIKANAN CA NAKTA-ADI PRIKALPANAM

(HARI BHAKTI VILASA 12/93 BAUDHAYANA SMRTI)

Any person who is diseased, or who is dominated by bile or who has aged more than thirty years (after householder life), they are advised to eat in the evening on the Ekadasi day.

Srila Sanatana Gosvami remarks, stating that, "Aging more than thirty years means after household life ends. This is understood to be around sixty years of age, so thirty years added to that is ninety years." Furthermore, "one should go to the forest at the age of fifty". According to this statement, a grhastha's life is said to be fifty years, that is he has decided to live in his family life until the age of fifty. Even then, if one adds thirty years, it becomes eighty years. Therefore, fasting is recommended until a minimum age of eighty.

ASTA ETANY AVRTAGHNANI APO MULAM PHALAM PAYAH  
HAVIR BRAHMANA KAMYA CA GUROR VACANAM AUSADHAM

(HARI BHAKTI VILASA 12/100 MAHABHARATA, UDYAMA PARVA)

Water, fruits, roots, milk, ghee, the request of a brahmana and the order of a spiritual master and medicine do not wane one's fast.

MAD UTTHANE MAT SAYANE MAT PARSVA PARIVARTANE  
ATRA KO DIKSITAH KASCID VAISNAVO BHAKTI TATPARAH  
ANNAM'VA YADI BHUNJITA PHALA MULAM ATHAPI VA  
APARADHAM AHAM TASYA NA KSAMAMI KADACANA  
KSIPAMI NARAKE GHORE YAVAD AHUTA SAMPLAVAN

(HARI BHAKTI VILASA 12/101,102 KASYAPA-PANCARATRA, spoken by the Supreme Personality of Godhead)

A devotee who is properly initiated and doing devotional service, if he eats on My awakening day, sleeping day, or turning side day, of Ekadasi days, whether he eats grains, or fruits or roots, I never forgive him for his offense and keep them in a ferocious hell until the end of annihilation of this material world.

MAT SAYANE MAD UTTHANE MAT PARVA-PARIVARTANE  
PHALA-MULA-JALAHARI HRDI SALYAM MAMA ARPAYET

(HARI BHAKTI VILASA 12/103)

Whether one takes fruits, roots, or even water on My sleeping day, or My turning over on My side day of Ekadasi, he pierces My heart with a sharp spear.

SAMAYASYA MAHAROGAD DUHKHINAM SARVA DEHINAM  
EKADASIM UPAVASO'YAM NIRMITAM PARAMAUSADHAM

(HARI BHAKTI VILASA 12/110 TATVA SAGARA)

This Ekadasi day was created as the Supreme medicine to remove the disease of material world of having a miserable material body and mind.

TAVAT PAPANI DEHE' SMIN TISTHANTI MANUJADHIPA  
YAVAT NA UPAVASET JANTUH PADMANABHA DINAM SUBHAM

(HARI BHAKTI VILASA 12/114 NARADA PURANA, spoken by Vasistha Muni)

Oh King, as long as one does not fast on Ekadasi, the day of Lord Hari, Who has a lotus navel, until that long, all of the sins remain in ones body.

NA GANGA NA GAYA BHUPA NA KASI NA CA PUSKARAM  
NA CA API KAURAVAM KSETRAM NA REVA NACAVEDIKA  
YAMUNA CANDRABHAGA CA TULYA BHUPA HARER DINAT  
CINTAMINI SAMA HY ESA ATHAVAPI NIDHIH SMRTA  
KALPA PADAPA PREKSA VA SARVA VEDA UPAMATHAVA

(HARI BHAKTI VILASA 12/119, 120 NARADA PURANA, spoken by Vaistha Muni)

Neither Ganga, Gaya, Kasi, Puskara, Kuruksetra, Reva, Vedika, Yamuna, and Candrabhaga, none of them are equal to the day of Lord Hari, Ekadasi. Oh king, even if one fasts on Ekadasi unknown to others, all of his sins are at once burnt and he easily attains the spiritual world.

EVAM SAMASTA SUKHA DHARMA GUNASRAYAN CA  
EKADASI VRATAM IDAM KALI KETUR UKTAH  
SASTRESU SAUNAKA JAGAT-PATISU PRIYAN CA  
SRADDHA PARAH PRAKURUTE LABHATE NA MUKTIM

(HARI BHAKTI VILASA 12/137 BRAHMA VAIVARTA PURANA)

O Saunaka, Ekadasi which is the source of happiness, religiosity and good qualities, which is the topmost meritorious day, which is the most dear day to the Supreme Lord, the Lord of the universe, anybody who takes a vow to fast on this day becomes eligible to completely liberated from this material world.

Srila Sanatana Gosvami comments on the verse as follows: The word Kali Ketu means the topmost meritorious day. "Ketu" " that which is the source of all kinds of happiness."It is stated by all scriptures to fulfill all of one's desires.  
NA ASVAMEDHA SAHASRAIS CA TIRTHA KOTY AVAGAHANAIH  
YAT PHALAM PRAPYATE VATSA DVADASI-VASARE KRTE

(HARI BHAKTI VILASA 12/164 SKANDA PURANA, conversation between Lord Brahma and Narada Muni)

Oh son (Narada), whatever merit one achieves by fasting on Dvadasi day, one cannot achieve either by performing a horse sacrifice, or by going to millions of places of pilgrimage to take bath.

NA BHAVET MANASI PIDA ROGAS CATYANTA DUHKHADAH  
MAHATMYAM PATHATAH PUNSO DVADASI SAMBHAVAM KALAU

(HARI BHAKTI VILASA 12/170 SKANDA PURANA, conversation between Lord Brahma and Narada Muni)

In Kaliyuga, if somebody studies the glories of Dvadasi (Ekadasi) on Ekadasi day, they do not suffer with mental problems and physical disease

EKADASI BRATAD ANYAD YAD VRATAM KRIYATE NARAIH  
TAT PHALAM TAD VIJANIYAD DUHKHODHBHUTAM IVA ANKURAM

(HARI BHAKTI VILASA 12/178 spoken by Sanat Kumara)

Any person who does not fast on Ekadasi and observes other day's fasts, he suffers the miseries of performing fasts, but does not attain sufficient results, or they only achieve difficulties from fasting and nothing else.

EKATAS CA AGNI HOTRADI DVADASIM EKATAH PRABHUH  
TULAYA TAULAYAT TATRA DVADASI CA VISISYATE

(HARI BHAKTI VILASA 12/179 SAURA-DHARMA)

The Supreme Personality of Godhead once took a measuring scale and on one side, put sacrifices, austerities etc. and on the other side Dvadasi day and found that Dvadasi is more meritorious.

EKADASI-VRATAM YAS TU BHAKTIMAN KURUTE NARAH  
SARVA PAPA VINIRMUUKTAH SA VISNOR YAT MANDIRAM

(HARI BHAKTI VILASA 12/192 VAYU PURANA)

Any person who observes an Ekadasi fast with devotion becomes free from all difficulties and sins and after becoming purified, attains the abode of Lord Visnu.

YAH KAROTI NARO BHAKTYA EKADASYAM UPOSANAM  
SAYATI VISNU SALOKYAM PRAPYA VISNOH SVARUPATAM

(HARI BHAKTI VILASA 12/197 SIVA PURANA)

Any person who fasts on Ekadasi with devotion, he attains the same form as Visnu and goes to His abode and lives with Him.

EKADASI CA SAMPURNA VIDDHETI DVIVIDHA SMRTA  
VIDDHA CA DVIVIDHA TATRA TYAJYA VIDDHA TU PURVAJA

(HARI BHAKTI VILASA 12/199 SIVA PURANA)

There are two divisions of Ekadasis-the complete Ekadasi and the overlapping Ekadasi. The overlapping Ekadasis are also divided into two-begin overlapping and end overlapping. The beginning overlapping should always be given up.

EKADASIM UPAVASED DVADASIM. ATHAVA PUNAH  
VIMISRAM VAPI KURVITA NA DASAMYA YUTAM KVACIT

(HARI BHAKTI VILASA 12/202 SAURA-DHARMOTTARA)

Ekadasi and Dvadasi are both qualified for fasting. Furthermore, one should fast when Ekadasi is combined with Dvadasi, but one should never fast when Ekadasi is combined with Dasami.

NA UPOSYA DASAMI-VIDHA SADAIVA EKADASI TITHIH  
SAMUPOSYA NARO JAHYAT PUNYAM VARSA SATODBHAVAM

(HARI BHAKTI VILASA 12/205 NARADA PURANA)

ONE should never fast on the days when Ekadasi is overlapped with Dasami. If one does so, loses whatever merit he had accumulated for one hundred years.

PURVAM TVAYA SABHARYENA DASAMI SESA SAMYUTA  
KRTA CA EKADASI RAJAN TASYA IDAM KARANAM MATAM

(HARI BHAKTI VILASA 12/211 BRAHMA PURANA Maitreya speaks to Dhrtarastra in answer to his question as to why all of his 100 sons had been killed)

Oh king, previously, you, along with your wife, had fasted on an Ekadasi which was overlapped with Dasami day, therefore you are suffering the separation of all of your sons.

DASAMY EKADASIM PURVAM SAMUPOSYA JANARDANAH  
ABHYARCITAS TVAYA DEVI TASYEDA KARMANAH PHALAM

(HARI BHAKTI VILASA 12/214 BRAHMA PURANA, Balmiki Muni answered Mother Sita's questions. She had asked him why she had been vanquished to the forest by Lord Rama)

Previously you had observed an Ekadasi fast which was overlapped with Dasami and worshipped Lord Sri Hari.  
This is the result which you are experiencing now.

DASAMI SESA SAMYUKTAM YAH KAROTI VIMUDHADHIH  
EKADASI PHALAM TASYA NA SYAD DVADASA VARSIKAM

(HARI BHAKTI VILASA 12/218 KURMA PURANA, NARADA PURANA AND VISNU RAHASYA)

Those foolish persons who fast on Ekadasi which is mixed with Dasami, he does receive any result for performing Ekadasi fast for the past twelve years.

GANGODAKASYA SAMPURNAM YATHA TYAJYAM GHATAM BHAVET  
SURAVINDU SAMYUKTAM TAT SARVAM MADYATAM VRJET

(HARI BHAKTI VILASA 12/223 BRAHMA VAIVARTA PURANA)

Just as a cup of Ganges water which has been mixed with a drop of wine is fit for giving up, in the same way, an Ekadasi which has been minutely mixed with Dasami is fit for giving up.

VIDDHAM EKADASIM VIPRAS TYAJANTY ETAM MANISINAH  
TASYAM UPOSITO YATI DARIDRYAM DUHKHAM EVA CA

(HARI BHAKTI VILASA 12/226 GARUDA PURANA)

Oh brahmanas, learned souls reject Ekadasis which are mixed with Dasami because they know that if they fast on this day, they will only get poverty and misery.

DVAPARANTE TU GANDHARI KURU VANSI VIVARDHINI  
KARISYATI CA SENANI MUDHA BHAVAD SIKHI-DHVAJA  
TENA PUTRA SATAM TASYA NASAM ISYATY ASAMSAYAM

(HARI BHAKTI VILASA 12/228 SKANDA PURANA)

Oh commander and chief of the demigods (Skanda) at the end of Dvapara yuga, Gandhari, who will increase the Kuru dynasty by producing one hundred sons, due to bewilderment and madness, she will observe Ekadasi which will be mixed with Dasami. Due to this, her hundred sons will be destroyed. Of this, there is no doubt.

DASAMY EKADASI YATRA TATRA SANNIHITO'SURAH  
DVADASY EKADASI YATRA TATRA SANNIHITO HARIH

(HARI BHAKTI VILASA 12/230 SKANDA PURANA)

The demons reside in any Ekadasi which is overlapped with Dasami and anyone who fasts on this day achieves negative results. Lord Hari resides in any Ekadasi which is overlapped with Dvadasi. If someone observes fasting on this day, he receives complete results, which is proper.

YE SAMSANTI DINAM VISNOR DASAMI VEDHA DUSITAM  
JNEYAS TE PAPA PURUSAH SUKRAMAYA-VIMOHITAH

(HARI BHAKTI VILASA 12/234 SKANDA PURANA, conversation between Lord Siva and Uma devi)

Any person who fasts on Ekadasi which is contaminated by Dasami or makes somebody else fast, he has been controlled and bewildered by Sukracarya (the spiritual master of the demons). This should be understood properly.

EKADASI DASAMI-VIDDHA DHANA SANTANA NASINI  
DHVANSINI SARVA PUNYANAM KRSNA BHAKTI PRANASINI

(HARI BHAKTI VILASA 12/239 SKANDA PURANA)

Dvadasi or Ekadasi, if it overlaps Dasami, it ruins one's offspring of one who fasts on those days and ruins the merit of all time and takes away the devotional service to the Lord and gives him a birth among the devils or ghosts.

DASAMI SESA SAMYUKTAM NISIDDHAM VISNUNA PURA  
TASMAD BHAGAVATAIR BHUPA SODHAYITVA HARER DINAM  
UPOSITAVYAM YATNENA PURVA-SANGATI-VARJITAM

(HARI BHAKTI VILASA 12/244 SKANDA PURANA, Markandeya Rsi speaks to King Bhagiratha)

Oh king, previously the Supreme Lord Visnu prohibited one to fast when the Ekadasi overlapped Dasami. Therefore, the devotees of the Supreme Personality of Godhead should endeavor to reject the Ekadasi which overlaps Dasami and observe a pure Ekadasi fast.

KURUTE VAISNAVO BHUTVA SA SALYAIKADASI VRTAM  
JNANATO'JNANATO VAPI NA SA VISNU PRIYO BHAVET

(HARI BHAKTI VILASA 12/246 SKANDA PURANA)

Any person who is a Vaisnava, who knowingly or unknowingly observes Ekadasi overlapped with Dasami should certainly understand that Lord Sri Visnu will not be happy with him.

TASMAD EKADASI YUKTA DASAMYA NARASATTAMA  
NA KARTAVYA PRAYATNENA NISKALA DVADASI MATA

(HARI BHAKTI VILASA 12/248 SKANDA PURANA)

Therefore, O best among human being, it is not recommended to observe Ekadasi overlapped with Dasami. Great sages have recommended and stated to you to observe only pure Ekadasi fasts.

PUNYAM SUSANCITAM YATI KALPA KOTI SATA ARJITAM  
SASALYAM YE PRAKURVANTI MUKTIDAM MAMA VASARAM

(HARI BHAKTI VILASA 12/253 DVARIKA MAHATMYA, spoken by the Supreme Personality of Godhead)

Any person who fasts on the liberating day of Mine, but which is mixed with Dasami, their collective merit for the past 100 cycles (one cycle equals 1000 yugas) is destroyed.

SAVIDDHAM VASARAM YASMAD KRTAM MAMA PITAMAHAIH

PRETATVAM TENA SAMPRAPTAM MAHA DUHKHA PRADAYAKAM

(HARI BHAKTI VILASA 12/256 DVARIKA MAHATMYA, Sri Candra Sharma prays to the Supreme Personality of Godhead.

Oh Supreme Personality of Godhead, my forefathers had observed the day of Lord Hari fast some time on the Dasami day. This is why they have achieved the form of ghost which is very miserable condition.

Srila Sanatana Gosvami remarks in his Digdharsanika: Candra Sharma brahmana was a devotee of Lord Siva and was against the Supreme Personality of Godhead Sri Krsna. Somehow, in a dream, he saw that his forefathers had achieved the form of ghosts due to observing fasting on the overlapping day of Ekadasi and Dasami. Then he was advised by a devotee of the Lord to go to Dvaraka near the Supreme Personality of Godhead and worshipped Him and prayed to Him to please free his forefathers from their devilish condition. The Lord then freed them because of his prayers.

SUKRENA MOHITA VIPRA DAITYANAM KARANENA TU  
PUSTY ARTHAM DASAMI VIDDHAM KURVANTI MAMA VASARAM  
VASARAM DASAMI VIDDHAM DAITYANAM PUSTI-VARDHANAM  
MADIYAM NASTI SANDEHAH SATYAM SATYAM PITAMAHA

(HARI BHAKTI VILASA 12/257, 258 PADMA PURANA, The Supreme Personality of Godhead speaks to Lord Brahma.)

The Supreme Personality of Godhead said, "O Brahma, the brahmana bewildered by the illusion created by Sukracarya fast on the dasami mixed Ekadasi to enhance the strength of demons. My day (Ekadasi) influenced by dasami day increases the strength of demons. I repeated and truthfully say this. Of this there is no doubt.

YAVAD DASAMYA SAMYUKTAM KARISYANTI DINAM MAMA  
TAT PUNYAM DAITYA JATINAM SURAIR DATTAM PITAMAHA  
TEHA PUNYENA SAMPUSTO HIRANYAKSAH PITAMAHA  
NIRJITYA VASAVAM SANKHYE HRTAM RAJYAM DIVAUKASAM

(HARI BHAKTI VILASA 12/259, 260), PADMA PURANA, conversation between the Supreme Personality of Godhead and Lord Brahma)

O Grandfather of the world, as long as somebody fasts on Ekadasi mixed with Dasami, the demigods extend their merits to the demons, therefore the demon Hiranyaksa become strong due to that merit and defeated Indra in the battle and usurped the kingdom of the demigods.

PURNA VIDHAM UPASTE KO NANDAM VEDA BALAD API  
KO VEDA VACANAT TATA GOSAVE GAM NIHANTI VAI?

(HARI BHAKTI VILASA 12/268 BHAVISYA PURANA AND MARKANDEYA  
PURANA)

Oh son, after knowing the instruction about fasting on Dasami, who is that person who would like to fast on the Ekadasi which overlaps Dasami? Who would be those persons, after hearing Vedic instructions, who would kill cows in the name of worshiping cows?

SUPUNYA EKADASI SUTA YADI, SALYA VIVARJITA  
KARTUR NIRAYA PATAYA SASALYA SAMUPOSITA  
SALYAM VEDHA ITI PROKTAM PURANARTHA VICAKSANAIH

(HARI BHAKTI VILASA 12/270 KURMA PURANA and BRAHMA VAIVARTA  
PURANA, Srila Vyasadeva speaks to Suta Gosvami)

Oh Suta Gosvami, if somebody strictly observes a pure Ekadasi which is not mixed with Dasami, it is all auspicious. If Ekadasi is mixed with Dasami and is observed, then the observer who is fasting makes him fall into the hellish planets. Therefore, the learned people, the knowers of Vedic literatures have determined this fasting to be improper.

DVAYOR VIVADATOH SRUTVA DVADASIM SAMUPOSAYET  
PARANANTU TRAYODASYAM ESA SASTRA VINIRNAYAH  
DVADASI DASAMI YUKTA YATA SASTRE PRATISTHITA  
NA TAT SASTRAM AHAM MANYE YADI BRAHMA SVAYAM VADET

(HARI BHAKTI VILASA 12/277, 278 KURMA PURANA, Srila Vyasadeva speaks  
to Suta Gosvami)

If there are two people arguing and due to that argument and unsteady opinions, the exact date of Ekadasi cannot be determined, then hearing this, one should fast on Dvadasi day and break fast on Trayodasi. This is the scriptural instruction. If any scripture recommends to observe Ekadasi mixed with

Dasami, even if Lord Brahma is the writer of that scripture, I (Vyasadeva) do not accept it.

KSAYE VAPY ATHAVA VRDDHAU SAMPRAPTE VA DINATRAYE  
UPOSYA DVADASI SUDDHA TRAYO DASYANTU PARANAM

(HARI BHAKTI VILASA 12/286 NARADA PURANA)

If there is a reduced day in the fortnight or increase of a day, or if there are three days combined, then one should fast on a pure Dvadasi day and break the fast on Trayodasi.

URDHVAM HARIDINAM NA SYAT DVADASIM GRAHAYET TATAH  
DVADASIM UPAVASO'TRA TRAYO DASYANTU PARANAM  
EVAM KURVAN NARO BHAKTYA VISNU SAYUJYAM APNUYAT  
ANYATHA KURUTE YASTU SA YATI NARAKAM DHRUVAM  
EKADASI RSINAM TU DVADASI CAKRAPANINAH

(HARI BHAKTI VILASA 12/293-295 SKANDA PURANA)

If Ekadasi appears to be Dasami, it is not called the day of Lord Hari, therefore, Dvadasi is to be accepted for fasting and one should then break fast on Trayodasi. If one follows this process with devotion, then the fasting person goes to live in the Lord's abode after liberation. If one does otherwise, he falls into the hellish planets because Ekadasi is the day of the sages and purified Ekadasi with Dvadasi is the day of Lord Hari.

UDAYAT PRAK YADA VIPRA MUHURTA DVAYA SAMYUTA  
SAMPURNA EKADASI NAMA TATRAIVA UPASAVED GRHI

(HARI BHAKTI VILASA 12/316 GARUDA PURANA, BHAVISYA PURANA, AND SIVARAHASYA)

Oh brahmana, ninety-six minutes before sunrise, if there is an Ekadasi available, it is called a complete and pure Ekadasi. On this Ekadasi, even every householder should fast.

ATA EVA PARITYAJYA SAMAYE CA ARUNODAYE  
DASAMI EKADASI VIDDHA VAINAVE NA VISESATAH

(HARI BHAKTI VILASA 12/318 BHAVISYA PURANA)

Therefore one should give up Ekadasi which is combined with Dasami, even if it is available before sunrise. Specifically, Vaisnavas should always

reject Ekadasi which overlap Dasamis.

Srila Sanatana Gosvami remarks in his Digdarsanika that if Ekadasi is mixed with the previous day, even ninty-six munutes before sunrise, it is said to be an unwanted Ekadasi because it is an Ekadasi which overlaps with Dasami. It does not matter what moment before sunrise Ekadasi is overlapping Dasami, it should always be given up, especially by Vaisnavas. The duty of a Vaisnava is to reject the mixed Ekadasi of the previous day." Such a statement as this from the Bhavisya Purana is meant specifically for Vaisnavas. It may be found somewhere else that for Saivites and others, it may be found that they can observe an Ekadasi mixed with the previous day.

ARUNODAYA VELAYAM DASAMI-SAMYUTA YADI  
ATRA UPOSYA DVADASI SYAT TRAYODASYANTU PARANAM

(HARI BHAKTI VILASA 12/319 Kanva Rsi)

If before sunrise, Dasami is mixed with Ekadasi, one should fast on Dvadasi and break fast on Trayodasi.

UDAYAT PRANMUHURTEVA VYAPINY EKADASI YADA  
SAMYUKTA EKADASI NAMA VARJAYED DHARMA VRDDHAYE

(HARI BHAKTI VILASA 12/322 GARUDA PURANA)

Even if Ekadasi is available fourty-eight minutes before sunrise, still it said to be mixed with the previous day. People who are interested to increase their merits should give up fasting on such Ekadasis.

DASAMI SESA SAMYUKTO YADI SYAD ARUNODAYAH  
VAISNAVENA NA KARTAVYAM TAD DINAIKADASI VRTAM

(HARI BHAKTI VILASA 12/336 BHAVISYA PURANA)

At the time of sunrise, if Ekadasi if available, a Vaisnava should not fast on that Ekadasi.

ARDHA RATRAM ATIKRAMYA DASAMI YADI DRSYATE  
TADA HY EKADASIM TYAKTVA DVADASIM SAMUPOSAYET

(HARI BHAKTI VILASA 12/354 KURMA PURANA)

If Dasami day passes over midnight, then one should give up fasting on that Ekadasi, but fast on Dvadasi day.

SAMPURNA EKADASI YATRA PRABHATE PUNAR EVASA

VAISNAVI CA TRAYODASYAM GHATIKAI KAPI DRSYATE  
GRHASTHO'PI PARAM KURYAT PURVA NA UPAVASET TADA

(HARI BHAKTI VILASA 12/360 GARUDA PURANA)

If there is a complete Ekadasi available which begins from dawn and carries on until the next day which due to extention, it continued until sunrise the next day, it is better to perform Ekadasi on the next day, and this is the duty of both the grhastha or the sanyasi, to not follow the previous day Ekadasi.

DVADASI-MISRITA GRAHYA SARVATRA EKADASI TITIH  
DVADASI CA TRAYODASYAM VIDYATE YADI VANA VA

(HARI BHAKTI VILASA 12/362 PADMA PURANA)

It does not matter if Ekadasi is touching the Trayodasi or not, but Ekadasi mixed with Dvadasi should be observed among all other fasts.

EKADASI KALAYATRA PARATO DVDASI NA CET TATRA KRTU SATAM  
PUNYAM TRAYODASYAMTU PARANAM

(HARI BHAKTI VILASA 12/365 SKANDA PURANA)

Even if for a moment, Ekadasi is available on Dvadasi day and Dvadasi is not touching the Trayodasi day, one should fast on Dvadasi and break fast on Trayodasi. This fasting brings the results of performing one hundred sacrifices.

EKADASI KALA YUKTA UPOSYA DVADASI NARAIH  
TRAYODASYANTU YO BHUNKTE TASYA VISNUH PRASIDATI

(HARI BHAKTI VILASA 12/371 BAUDHAYANA SMRTI)

Human beings are desired to observe Dvadasi fasts which is mixed with Ekadasi and break fast on TRayodasi. If they do so, Lord Sri Visnu becomes please with them.

EKADASI BHAVET PURNA PARATO DVADASI YADA  
TADA HY EKADASIM TYAKTVA DVADASYAM SAMU POSAYET

(HARI BHAKTI VILASA 12/372 SKANDA PURANA)

Although Ekadasi is complete which began from dawn and also Dvadasi is complete which mixes with Trayodasi, even for a few moment, then one should not fast on Ekadasi, but should fast on Dvadasi day.

EKADASI TU SAMPURNA PARATO DVADASI BHAVET  
UPOSYA DVADASI TATRA TITHI VRDDHIH PRASASYATE

(HARI BHAKTI VILASA 12/373 KALIKA PURANA)

Even if Ekadasi is a complete day and Dvadasi being extended, then one should fast on Dvadasi. This is called extended fasting.

SAMPURNA EKADASI TYAJYA PARATO DVADASI YADI  
UPOSYA DVADASI SUDDHA DVADASYAM EVA PARANAM  
NA GARBHE VISATE JANTUR ITY AHA BHAGAVAN HARIH

(HARI BHAKTI VILASA 12/376 BHAGAVATADI-TANTRA)

The Supreme Personality of Godhead says, "If Dvadasi combines even for a moment in Trayodasi, one should give up a complete day of Ekadasi fast and fast on Dvadasi. If someone does fast like this, than that fasting person does not need to take another birth in the material world.

EKADASI DVADASI CA RATRISESE TRAYODASI  
TRIBHIR MISRA TITHIH PROKTA SARVA PAPA HARA SMRTA

(HARI BHAKTI VILASA 12/378 KURMA PURANA)

If Ekadasi and Dvadasi fall in one day, and at night Trayodasi is combined, in other words, there are three days combined in day and night, it is called Trisprsa. This tithi or day is said to be removing sins.

TRISPRSA EKADASI YATRA TATRA SANNIHITO HARIH  
TAM EVA UPAVASET KAMI AKAMO VISNU TATPARAH

(HARI BHAKTI VILASA 12/380 KURMA PURANA)

Where there is Trisprsa Ekadasi, there Lord Hari Himself resides. Both the devotees who are full of desires and those who are desirous should fast on this Trisprsa Mahadvadasi.

Srila Sanatana Gosvami has given his Digdharsani commentary, saying, "It is said that when Ekadasi, Dvadasi and the end of the night are combined, Trayodasi, one should perform fast with his sons, grandsons and all of his family members. This is because whether one is full of desires, desiring wealth, sons or many other things or he is a desireless Vaisnava who is interested to

please the Supreme Lord, who is desirous for liberation, but one who is interested to please the Supreme Lord Visnu is called a Vaisnava. All of them should observe this Trisprsa Ekadasi fast. By doing so, one becomes free from the sin of killing a brahmana, etc. He becomes free from all kinds of miseries acquired from different births and attains the merit of performing sacrifices too. This fasting is the source of auspiciousness and increases ones merit. Therefore one should accept it.

PURA CA EKADASI SVALPA ANTE CAIVA TRAYODASI  
SAMPURNA DVADASI MADHYE TRISPRSA SA HARI PRIYA

(HARI BHAKTI VILASA 12/387 DVARIKA MAHATMYA

If in the beginning there is a tinge of Ekadasi, in the middle there is a complete dvadasi day and at last, there is a minute mixture of trayodasi, that is called trisprasa Ekadasi, which is very dear to Lord Hari.

SUDDHAIVA DVADASI RAJAN UPOSYA MOKSA KANKSIBHIH  
PARANAS TU TRAYODASYAM PUJAYITVA JANARDANAM

(HARI BHAKTI VILASA 12/407 VISNU RAHASYA, spoken by Srila Vyasadeva)

Oh King, those people who are desirous for liberation from this material world observe a purified Dvadasi fast and break it in Trayodasi after properly worshipping Lord Janardana.

Srila Sanatana Gosvami gives his commentary in his Digdarsanika, stating that attaining liberation means to become free from birth, death, etc. which is the bondage in the material world. In other words, anyone who liberates others from the maximum misery is called "liberation", or Lord Sri Visnu. A real devotee of the Lord is interested in attaining love of Godhead. That is his liberation and it is his ultimate desire. It has been accepted here that if the day of Vaisnava (Dvadasi) is not available, then one can worship Lord Sri Janardana on TRayodasi and break ones fast. To break ones fast, it is specifically recommended that even on TRayodasi, after worshipping the Supreme Lord Sri Janardana, one can break his fast. This is undoubtedly an authorized statement.

ITTHAM SASTRA VICARENA SISTACARA ANUSARATAH

EKADASI VYAVASTHEYAM KRITA VAISNAVA SAMMATA  
VIDVANSO'PI ATRA MUDHAH SYUR VINA KRSNA PRASADATAH  
ATAH SADASAU NIRDDHARYA PRASTVA BHAGAVATA UTTAMAN

(HARI BHAKTI VILASA 12/410, 411 VISNU RAHASYA)

In this way, after studying the rules in the scriptures and following the statements of realized souls, Ekadasi, which is pleasing to the Vaisnavas, is established. Unless one has the direct mercy of the Lord, even if he is very learned, it is very difficult to determine the correct days for Ekadasi. Therefore, to perform the Ekadasi fast properly, one should always reach the topmost Vaisnava devotee of the Lord and ask for the exact date.

Srila Sanatana Gosvami explains in his Digharsanika, stating that, the ways for the Vaisnavas and the nonvaisnavas to determine the exact dates of Ekadasi have been explained here. One should consider the statements of the scriptures and also he should discuss this with learned personalities as well. One should not just rely on the scriptures, but it is important to also consult the learned souls as well. According to Vaisnava, following Vaisnava Ekadasi is important, not an Ekadasi which has been pierced with the previous day (Dasami day). Even on Ekadasi, if Dvadasi is available, if it is mixed with Dasami, one should completely give it up. Trisprsa Ekadasi, which is free from Dasami, falling in caturmasya during one of the dark fortnights is said to be observable. In essence, a Vaisnava should always be consulted so as to know what to do. Due to the illusory influence of Sukracarya, even the learned scholars, who are expert in Vedic literature, become bewildered and are unable to determine the exact day for fasting on Ekadasi. Therefore, one should be a devotee who is depending on the mercy of the Supreme Personality of Godhead. That is the exact way to determine the exact Ekadasi fasting day.

DVADASYA NIRNAYE BHUPA MUDHAM ATRA JAGATTRAYAM  
ATA MUDHA MAHIPALA PRAYASO YE NARAH PURA

(HARI BHAKTI VILASA 12/412 VISNU RAHASYA conversation between  
Markandeya and King Indradyumna)

Oh King, the three worlds have become bewildered on the subject of establishing the correct day of fasting on dvadasi. What to speak of the present day, even in ancient times, great persons were almost bewildered in perfectly determining the correct days for fasting.

VARAM SVA-MATRA GAMANAM VARAM GOMANSA BHAKSANAM  
VARAM HATYA SURAPANAM NA EKADASYANTU BHOJANAM

(HARI BHAKTI VILASA 13/8 NARADA PURANA)

It is worse than enjoying conception with ones own mother, eating beef, murdering, or drinking liquor than eating on Ekadasi day. Therefore one should not eat on the Ekadasi day.

DASAMYAM EKA BHAKTANTU KURVITA NIYATENDRIYAH  
ACAMYA DANTA KASTHANTU KHADAYET TADANANTARAM

(HARI BHAKTI VILASA 13/18 SMRITI ANTARA)

On Dasami day, a person should eat only once with controlled senses. After that, he should wash his hands and mouth and then he should brush his teeth properly.

DINARDHA SAMAYE'TITE BHUJYATE NIYAMENA YAT  
EKA BHAKTAM ITI PROKTAM KARTAVYAM TAT PRAYATNATAH

(HARI BHAKTI VILASA 13/21 BRAHMA VAIVARTA PURANA)

A person who is regulated will eat only once a day when half of the day has passed (in the afternoon), and he should eat in a religious mood for purification.

MATIR NA JAYATE YASYA DVADASYAM JAGARAM PRATI  
NA HI TASYA ADHIKARO'STI PUJANE KESAVASYA HI

(HARI BHAKTI VILASA 13/86 SKANDA PURANA, conversation between Lord Siva and his wife Uma)

One who does not remain awake over night on a Dvadasi fasting day is not qualified to worship Lord Sri Hari.

HRDAYE VARTATE YASYA SADA YOGESVARO HARIH  
MATIR UTPADYATE TASYA DVADASI JAGAROPARI

(HARI BHAKTI VILASA 13/87 SKANDA PURNA Lord Brahma speaks to Narada Muni)

The Supreme LOrd Hari, if He is in anybodies heart, He will surely give him the intelligence to remain awake over night on the Dvadasi fast day.

SRIMAD BHAGAVATAM BHAKTYA PATHATE VISNU SANNIDHAU

JAGARE TAT PADAM YATI KULA VRNDA SAMANVITAM

(HARI BHAKTI VILASA 13/131 SKANDA PURANA AND PRAHLADA SAMHITA conversation between Lord Brahma and Narada)

If anybody studies Srimad Bhagavatam with full devotion before the Deity of Lord Sri Hari, he will surely go to the spiritual abode with all of his ancestors.

DASTA KALI BHUJANGENA SVAPANTI MADHUHA DINE  
KURVANTI JAGARAM NAIVA MAYA PASA VIMOHITAH

(HARI BHAKTI VILASA 13/171 SKANDA PURANA conversation between Lord Siva and his wife Uma.)

Any person, on the day of Lord Hari, who does not remain awake over night and instead sleeps, one should understand that he has been caught with a one hundred fold network of illusion and has been bitten by the snake of Kaliyuga.

YAT KINCIT KRIYATE PAPAM KOTI JANMANI MANAVAIH  
KRSNASYA JAGARE SARVAM RATRAU DAHATI PARVATI

(HARI BHAKTI VILASA 13/182 SKANDA PURANA conversation between Lord Siva and Parvati)

Oh Parvati, on the day of Lord Sri Hari, if somebody remains awake, all of the sins accumulated for the previous millions of births are destroyed at once.

YAH PUNAH SUSTHA CITTO'PI SVA STHANE VASATE'PI SAN  
NA HARER JAGARAM KURYAT TENA KARYA NA ME KVACIT

(HARI BHAKTI VILASA 13/ 190 SKANDA PURANA conversation between Lord Siva and Parvatidevi)

Oh Parvati, what more can I say. A healthy person, while living in his own house, and still does not remain awake on the day of Lord Hari, at night, even though he is a devotee of the Lord, even I do not have any connection with him.

BRAHMANAH KSATRIYA VAISYAH STRIYAH SUDRAS CA JAGARE  
PRAPTAS TE PARAMA STHANAM SRI VISNOR JAGARE KRTE

(HARI BHAKTI VILASA 13/198 SKANDA PURANA, conversation between Lord Siva and Parvatidevi)

Whether one is a brahmana, ksatriya, vaisya, woman or sudra, fallen person, unwanted progeny, demons, or evil spirit or devil, any of them who had previously observed an Ekadasi fast and remain awake over night for the pleasure of Lord Hari, on Ekadasi, and then attained the spiritual abode of Lord Visnu.

TATRA BRAHMA CA RUDRAS CA SAKRADYA DEVATAGANA  
NITYAM EVA SAMAYANTI JAGARE KRSNA VALLABHE  
RSAYO NARADADYAS TU VYASADYA MUNAYAS TATHA  
AHAS CA TATRA GACCHAMI KRSNA PUJA RATAH SADA

(HARI BHAKTI VILASA 13/219, 220 PRAHLADA SANHITA)

Prahlada says, "Wherever there is a person remaining awake over night, which is very dear to Lord Krsna, all the demigods, including Brahma, Indra and Siva, are all available there. And where there is such a wake going on, all of the great sages, headed by Narada Muni, Vyasadeva are available and I (Prahlada Maharaja) who am always engaged in worshipping Lord Sri Hari, am also available there.

GANGA SARASVATI REVA YAMUNA VAI SATADRUKA  
CANDRABHAGA VITASTA CA NADYAH SARVASTU TATRA VAI

(HARI BHAKTI VILASA 13/223 PRAHLADA SANHITA)

Prahlada Maharaja says, "There only, the Ganges, Sarasvati, Reva, Yamuna Satadruka, Candrabhaga, Vitasta and other religious rivers are available there as well.

PRATAH SNATVA HARIM PUJYA UPAVASAM SAMARPAYET  
PARANANTU TATAH KURYAD VRATA SIDDHAU HARI SMARAN

(HARI BHAKTI VILASA 13/230 KATYAYANA)

After taking bath early in the morning and worshipping the Supreme Personality of Godhead Lord Sri Hari, one should offer his fasting to Him and then to achieve merit from such fasting, one should remember Lord Sri Hari while breaking the fast.

NITYA KRTYAM SAMAPYA ATHA SAKTYA VIPRANSCA BHOJAYET  
KURVITA DVADASI MADHYE TULASIM PRASYA PARANAM

(HARI BHAKTI VILASA 13/236 TRAILOKYA MOHANA PANCARATRA)

Thereafter, after performing daily service to the Supreme Lord, according to ones capacity, one should give eating ingredients to brahmanas in charity and then take a Tualsi leaf in his mouth and break ones fast.

KRTVA CAIVA UPAVASAMTU YO'SNATI DVADASI DINE NAIVEDYAM TULASI  
MISRAM PAPA KOTI VINASANAM

(HARI BHAKTI VILASA 13/237 SKANDA PURANA)

After fasting properly on Ekadasi, one should eat Mahaprasada the next day (Dvadasi) and at that time millions of his sins are burnt.

MAHA HANIKARI HY ESA DVADASI LANGHIT NRNAM  
KAROTI DHARMA HARANAM ASNATEVA SARASVATI

(HARI BHAKTI VILASA 13/238 PADMA PURANA)

As when one goes across the Sarasvati River without taking bath, he loses his sin, similarly, when one continues fasting on Dvadasi day, he suffers a great amount of meritorious loss. (One who does not break fast at the proper time loses a great amount of merit.)

Srila Sanatana Gosvami states that, "Without taking bath in the Sarasvati" (only) means that if you cross to the other side of the Sarasvati to take bath, all of his religious merits will be stolen from him.

EKADASYAM UPOSYAIVA DVADASYAM PARANAM SMRTAM  
TRAYODASYAM NA TAT KURYAD DVADASA DVADASI-KSAYAT

(HARI BHAKTI VILASA 13/241 KURMA PURANA)

One should fast on the Ekadasi day and break his fast on Dvadasi day. It is not recommended to break one's fast on Trayodasi day. One who breaks his fast on Trayodasi day (one who does not break his fast at the proper moment), he loses the merit which had gained by fasting on twelve Dvadasis.

Srila Sanatana Gosvami gives his Digdarsani commentary, saying that, "Passing over means, not breaking his fast at the proper time.

DVADASYAH PRATHAMAH PADO HARIVASARA SANJNAKAH  
TAM ATIKRAMYA KURVITTA DARANAM VISNU TATPARAH

(HARI BHAKTI VILASA 13/258 VISNU DHARMOTTARA)

The first fourth portion of the Dvadasi day is called "the day of Lord Hari. A person who is a devotee of Lord Visnu should pass over this portion to break his fast.

DVADASI EKADASI YOGE VIKSATO HARI VA SARAH  
EKADASYANTYA PADASCA DVADASYAH PURVA EVA HI  
HARIVASARA ITY AHUR BHOJANAM NA SAMACARET

(HARI BHAKTI VILASA 13/259)

Because Ekadasi is connected to Dvadasi is why it is called the day of Lord Hari. Learned souls say that when the fourth part of the day of Ekadasi is combined with the first part of the day of Dvadasi, it is named as the day of

Lord Hari. Therefore it is rejected to eat during this period.  
YATHA RAJASVALA SANGAM ANYAYAM VARJITAM SADA  
TATHA DASAMI SAMYUKTAM MAD DINAM VAISNAVAIR NARAIH

(HARI BHAKTI VILASA 13/440 PADMA PURANA , the Supreme Lord  
Madhava speaks)

It has always been forbidden to have conception with a lady passing  
through menstration. Similarly, on My own day (Ekadasi) one should never  
observe it when it is mixed with the Dasami day.

JAGARE PADMANA BHASYA PURANAM PATHATE TU YAH  
JANMA KOTI SUKRTAM PAPAM DAHATE TULARASI VAT

(HARI BHAKTI VILASA 13/530 SKANDA PURANA)

While remaining awake for the lotus naveled Lord Sri Hari, one who  
studies Puranas (meritorious histories), then whatever sins one has acquired for  
millions of births, burns up just like a piece of cotton quickly burns to ashes in  
the fire.

## 14

SIVA RATRI VRTAM KRSNA CATUR-DASYANTU PHALGUNE  
VAISNAVER API TAT KARYAM SRI KRSNA PRITAYE SADA

(HARI BHAKTI VILASA 14/187 GAUTAMIYA TANTRA)

On the fourteenth day of the dark fortnight of the month of Phalguna  
(February-March), for the pleasure of Lord Sri Krsna, a Vaisnava should always  
take a vow to fast on this day. (It is called Siva Ratri, or the night of Lord Siva.)

PARAT PARATARAM YANTI NARAYANA PARAYANAH  
NATE TATRA GAMISYANTI YE DVISANTI MAHESVARAM

(HARI BHAKTI VILASA 14/189 KURMA PURANA The Supreme Lord speaks to  
Bhrgumuni)

(One who avoids fasting on Siva Ratri or the "night of Lord Siva", day, he  
becomes very offensive. Whatever offenses one accumulates by not fasting on  
Siva Ratri day is explained here.) The destination of the Supreme Personality of  
Godhead, Lord Narayana, is certainly in the spiritual world. But if one is envious  
of Lord Sri Siva, he does not attain the spiritual world.

YANI KANY ATRA LINGANI STHAVARANI CARANI CA  
TESU SANKRAMATE DEVAS TASYAM RATRAU YATO HARAH  
SIVARATRIS TATAH PROKTA TENA SA HARI VALLABHAH

(HARI BHAKTI VILASA 14/200 SKANDA PURANA, NAGARA KHANDA)

Whatever genital deities of Lord Siva that can be found on this earthly planet, on the night of this fourteenth day of the dark fortnight of the month of Phalgun, Lord Siva, who is a leading demigod, enters into them. For this reason, this day is called Siva Ratri. For this reason, this day is very dear to Lord Sri Hari.

SRI KRSNE VAISNAVANANTU PREMA BHAKTI VIVARDHATE  
KRSNA BHAKTI RASA SARA VARSIS RUDRA ANUKAMPAYA

(HARI BHAKTI VILASA 14/221 SKANDA PURANA)

Being a Vaisnava, if somebody fasts on Lord Siva's night (Siva Ratri day), by the mercy of him (Lord Siva) who is diving in the ocean of the mellow of devotion to Krsna, one's devotion to Krsna increases rapidly.

CAITRE MASI NAVAMYAM TU SUKLAYAM HI RAGHUDVAHA  
PRADUR ASIT PURA BRAHMAN PARAM BRAHMA IVA KEVALAM  
TASMIN DINE TU KARTAVYAM UPAVASA VRATA ADIKAM

(HARI BHAKTI VILASA 14/241 AGASTYA SAMHITA)

Oh brahmana, the Supreme Personality of Godhead Rama appeared on the light fortnight of the month of Caitra (March-April), therefore, one should take a vow to fast on this day.

VAISAKHE MASI SUKLAYAM TRTIYAYAM JANARDANAH  
YAVAN UTPADA-YAMASA YUGAN CA KRTAVAN KRTAM BRAHMA LOKAT  
TRIPATHAGAM PRATHIVYAM AVATARAYAT

(HARI BHAKTI VILASA 14/405 MATSYA PURANA)

The Supreme Personality of Godhead created barley and satya-yuga (the first golden age) on the third day of the light part of Vaisakha (April-May) and made the Ganges appear on this planet from Brahmaloaka, (piercing through the abode of Lord Brahma). Therefore, one should worship Lord Hari on this day.

TRETAYUGAM TRTIYAYAM SUKLAYAM MASI MADHAVE

(HARI BHAKTI VILASA 14/408 PADMA PURANA Lord Varaha (boar incarnation) speaks to Mother Earth)

On this third day of the light part of the month of Vaisakha (April-May) tretayuga (silver age) was made to appear by the Lord.

VARSE VARSE TU KARTAVYAM MAMA SANTUSTI KARANAM  
MAHA GUHYAM IDAM SRESTHAM MANAVAI BHAVA BHIRU BHIH  
VIJNAYA MAD DINAM YASTU LANGHAYET SA TU PAPA BHAK  
EVAM JNATVA PRAKARTAVYAM MAD DINE VRATAM UTTAMAM  
ANYATHA NARAKAM YATI YAVAT CANDRA DIVAKARAU

(HARI BHAKTI VILASA 14/415,416 NRSINGHA PURANA, Lord Nrsingha speaks to Prahlada Maharaja)

Oh Prahlada, on My day, one should fast which falls on the fourteenth day of the light part of the month of Vaisankha (April-May). Those people who are afraid of this material existence should fast every year on this most auspicious fasting day of Mine. Any person, even though knowing about, he does not fast on this day, he becomes implicated with sin. Knowing this, one should take a vow to fast on My day. Otherwise, he will suffer in the hellish planets as long as the sun and moon exist on this planet.

SARVESAM EVA LOKANAM ADHIKARO'STI MAD VRATE  
MAD BHAKTAIS TU VISESENA PRANE YAM MAT PARAYANAIH

(HARI BHAKTI VILASA 14/417 NRSINGHA PURANA, Lord Nrsingha speaks to Prahlada Maharaja)

Every human being is authorized to fast on My day. Particularly those who are My devotees should certainly fast on My day.

YE NAIVA KRIYAMANENA SAHASRA DVADASI PHALAM  
JAYATE NA MRSA VACNI MANUSANAM MAHATMANAM

(HARI BHAKTI VILASA 14/452 NRSINGH PURANA Lord Nrsngadeva speaks)

Oh Prahlada, I am not telling lies. JUsT by fasting on My caturdasi day, everyone can achieve the result of fasting on one thousand Dvadasis.

MVATSARASYA YA MADHYE EKADASYO BHAVANTI HI  
TASAM PHALAM AVAPNOTI PUTRA ME NA ATRA SANSAYAH  
ITI MAM KESAVAH PRAHA SANKH CAKRA GADADHARAH

(HARI BHAKI VILASA 15/25 PADMA PURANA, Vyasadeva speaks to Bhimasena)

Oh son, Lord Kesava, Who holds the club, disk, conch and lotus flower in his hand personally told me that all of the merit achieved by fasting on whatever Ekadasis fall in one year can be attained by fasting on this one Ekadasi (nirjal Ekadasi). Of this, there is no doubt.

ATMADROHAH KRTASTES TU YAIR ESA NA HY UPOSITA  
PAPATMANO DURACARA DUSTAS TE NA ATRA SANSAYAH

(HARI BHAKTI VILASA 15/33 PADMA PURANA Srila Vyasadeva speaks to Bhimasena)

Any person who does not fast on this particular Ekadasi (nirjala Ekadasi), they should be understood to be sinful, corrupted and suiciding person without a doubt.

ITY ASASYA PRABHOR AGRE GRAHANIYAN NIYAMAM VRATI  
CATURMASESU KARTAVYAM KRSNA BHAKTI VIVRDDHAYE

(HARI BHAKTI VILASA 15/113 NAVA-PRASNA PANCARATRA)\_

After properly praying to the Supreme Lord near Him, one should properly take a vow to follow the proper rules and regulations and process of caturmasya to increase ones devotion to Lord Sri Krsna.

EKA DASYANTU GRAHANIYAT SANKRANTAU KARKATASYA TU  
ASADHYAM VA NARO BHAKTYA CATUR-MASYO DITAM VRATAM

(HARI BHAKTI VILASA 15/114 Sanat Kumara)

In the month of Asadha either on the Ekadasi when the Lord sleeps or in scorpio sankranti day or a full moon day, it is the duty of a fasting person on Caturmasa to take a vow to fast in Caturmasya, with devotion, in front of the Lord.

YO VINA NIYAMAM MARTYO VRATAM VA JAPYAM EVA VA  
CATURMASYAM NAYEN MURKHO JIVANN API MRTO HI SAH

(HARI BHAKTI VILASA 15/116 BHAVISYA PURANA)

Any person in this material world who performs caturmasya without following any rules and regulations, or fasts, or without chanting any japa, such a foolish person is considered to be dead, even though alive.

SRAVANE VARJAYET SAKAM DADHI BHADRA PADE TATHA  
DUGDHAM ASVAYUJE MASI KARTIKE CA AMISAM TYAJET

(HARI BHAKTI VILASA 15/117 SKANDA PURANA, NAGAR KHANDA)

(While following caturmasya) One should give up eating leafy vegetables in the month of Sravana (July-August). In the month of Bhadrapada (August-September), one should give up Yogurt. In the month of Asvina (September-October) one should give up milk and in the month of Kartika (October-November), one should give up eating white dahl.

PAVITRA AROPANAM KURYAD DVADASYAM RSI TARPANAM  
PAURNAMASYANTU KURVITA TATO TAD UKTA VIDHANATAH

(HARI BHAKTI VILASA 15/167 GAUTAMIYA TANTRA)

On the full moon day of the month of Sravana (July August), one should put a sacred brahmanas thread on the Supreme LORD and perform pouring water on the great sages.

TATRA KARPASIKAM SUTRAM BRAHMANI KARTITAM SUBHAM  
ANIYA TRIGUNI KRTYA PUNAS TRIGUNAYET SUCHIH  
PANCA GAVYENA TAT PROKSA PRAKSALYA SUCINA AMBUNA  
MULENA ASTOTTARA SATAM MANTRENA ATHA ABHI MANTRAYET

(HARI BHAKTI VILASA 15/184, 185 VISNU RAHASYA)

One should take a pure thread which was spun by a clean brahmana woman, and then made three-fold and then further folded three times, and there after, it should be dipped inside the panca gavya (five ingredients from the cow such as milk, yogurt, ghee, urine and dung) and then wash it in clean water and then chant 108 mula mantras on it.

TRINI SASTA SATENA ASYA TASYA ARDHENA ASYA CA ARDHATAH  
JANU URU NABHIDA GHNANI PAVITRANY ACARET PRABHO  
SAT TRINSAD GRANTHAYAS TESAM ADYE KARYAS TU MADHYAME  
CATUR VINSATIR ANTE CA DVADASA GRANTHAYO BUDHAIH

(HARI BHAKTI VILASA 15/186, 187 VISNU RAHASYA)

From that purified thread, then three catagories of threads should be made- 108 fold, or 54 fold, or 27 fold threads should be taken to make a sacred thread. Respectfully, top quality, medium quality, or low quality threads are determined by measuring the Deity from the shoulder to the knee, from the shoulder to the thigh or from the shoulder to the navel. Putting knots in the

middle of them-36, 24, and 12 knots are put. Learned souls call them first class quality, second class quality and third class quality brahman threads.

MASAM PAKSAM AHORATRAM TRIRATRAM DHARAYET TATHA  
DEVESAM SUTRA SANDARBHAM DESA KALA ANUSARATAH  
PRATY AHAM SNANA KARMA ADI SUTRANY UTTARYA KARAYET  
ABHISICYA ATHA TOYENA PUNARDEVE NIVEDAYET

(HARI BHAKTI VILASA 15/235, 236 TANTRA SASTRA)

According to time and place, a brahmana thread should be put on the Lord for one month, or one fortnight or for one day and night or for three nights. And for bathing the Lord and after washing it, one can put it on the Lord's body again.

MUKHYA KALASYA CAITASYA VIGHNATO'PAGAME SATI BHADRADAU API  
KARTAVYAM PAVITRA ARO PANAM PRABHOH

(HARI BHAKTI VILASA 15/241 BAUDHAYANA)

Due to some obstacle, if the most auspicious moment of the light fortnight of the month of Sravana (July-August) of dvadasi day has passed, then one can put on this thread on the Lord in Bhadrapada (August-September).

BHADRE BHAGAVATO JANMA DINE KARYO MAHOTSVAH  
VISESANA MAHA PUJAM VRATA PURNENA VAISNAVAIH

(HARI BHAKTI VILASA 15/246 KALIKA PURANA, Srila Vyasadeva speaks)

One should perform a festival on the birthday of Lord Hari, which falls in Bhadrapada (August-September) month and on a dvadasi day of Sravana (July-August). It is the duty of all Vaisnavas to fast on these days and to do specific great worship of the Supreme Lord.

PRAHLADA ADAIS CA BHUPALAIH KRITA JANMASTAMI SUBHA  
SRADDHAYA PARAYA VISNOH PRITAYE KRSNA VALLABHA  
PRAJAPATY ARKSA SAMYUKTA SRAVANASYA ASITA ASTAMI  
VARSE VARSE TU KARTAVYA TVSTY ARTHAM CAKRA-PANINAH

(HARI BHAKTI VILASA 15/267, 268 SKANDA PURANA)

Great kings such as Prahlada had fasted on the most dear of day of Lord Sri Krsna named Janmastami, the birthday of Lord Krsna, to develop intense love for Krsna. One should certainly fast on such an auspicious day of Lord Krsna's birth named Krsnastami every year to please Lord Sri Krsna Who holds a disk in His hand.

YE NA KURVANTI JANANTAH KRSNA JANMA ASTAMI VRATAM  
TE BHAVANTI MAHA PRAJNA VYALA MAHATI KANANE

(HARI BHAKTI VILASA 15/275 SKANDA PURANA)

Oh greatly intelligent, any person, even with knowledge of Krsna's birthday (Janmastami), who does not fast, he takes his next birth as a snake in a thick forest.

SAMPARKEN API YAH KURYAT KASCIT JANMASTAMI VRATAM  
VISNU LOKAM AVAPNOTI SO'PI PARTHA NA SANSAYAH

(HARI BHAKTI VILASA 15/295 SKANDA PURANA)

If someone fasts on Janmastami day, with devotion, he attains the abode of Lord Sri Visnu.

TASYAM VISNU TITHAU KECID DHANYAH KALIYUGE JANAHA  
YE'BHYARCAYANTI DEVESAM JAGRATAH SAMUPOSITAH

(HARI BHAKTI VILASA 15/307 BRAHMA PURANA Srila Suta Gosvami speaks)

This day (Janmastami day), removes all kinds of sins. Specifically in kaliyuga, if someone fasts on this day and remains awake over night and worships Lord Sri Hari properly, those people are worshipable.

IDAM EVA PARAM SREYA IDAM EVA PARANTAPAH  
IDAM EVA PARO DHARMO YAD VISNU VRATA DHARANAM

(HARI BHAKTI VILASA 15/312 BRAHMA PURANA)

Fasting on the day of Lord Hari is the most auspicious thing and the topmost austerity and the topmost meritorious action.

SAMPURNA CA ARDHARATRE TU ROHINI YADI LABHYATE  
KARTAVYA SA PRAYATNENA PURVA VIDDHAM VIVARJAYET

(HARI BHAKTI VILASA 15/370 YAJNA VALKYA SMRITI)

If, on the eighth day of the dark fortnight, at midnight, there is Rohini constellation, on that day one should fast, but if it is combined with the seventh day, it should be given up in all circumstances.

DVAU BHUTA SARGAU LOKE'SMIN DAIVA ASURA EVA CA  
VISNU-BHAKTI PARO DAIVA ASURAS TAD VIPARYAYAH

(HARI BHAKTI VILASA 15/396 AGNI PURANA AND VISNU DHARMA)

There are two kinds of living entities created. One is divine and the other is demonic. The devotees of the Supreme Lord Visnu are said to be divine personalities. Those who are not His devotees are addressed as demonic.

YADI ICCHET SARVA PAPANI HANTUM NIRAVA SESATAH  
UTSAVA ANTE SADA VIPRA JAGANNATHA ANNAM ASAYET

(HARI BHAKTI VILASA 15/407 VAYU PURANA)

Oh brahmana, Whatever sins are left, if he desires to remove them, he should take the remnants of rice offered to Lord Jagannatha at the end of each festival.

VRATA SADHARANA TVAC CA SAPTAMY ADI-DINA TRAYE  
KARTAVYA NIYAMAH SARVE DASAMY ADI DINESU IVA

(HARI BHAKTI VILASA 15/408 VAYU PURANA)

Ordinarily, whatever rules and regulations are explained to follow the three days (dasami, Ekadasi, and dvadasi), the same rules are to be followed concerning saptami, astami and, navami. In other words, the first day is to control the senses. The second day is to fast and the third day is to break the fast. The rules of the three days such be followed properly.

NATVA GURUM ANUJNAPYA PASCAT NIYAMAM ACARET  
NA HI SIDDHYED GURO BHAKTIM NIYAMAN CA VINA PHALAM

(HARI BHAKTI VILASA 15/629 GAUTAMIYA TANTRA)

After paying obeisances to ones spiritual master and following his instructions, one should follow the rules of fasting, because without proper devotion to and instructions from him, one cannot expect the perfection of performing a vow.

ASVINASYA SITE PAKSE DASAMYAM VIJAYOTSAVAH  
KARTAVYO VAISNAVAIH SARDHAM SARVATRA VIJAYA ARTHINA

(HARI BHAKTI VILASA 15/661 BHAVISYA UTTARA PURANA)

If any Vaisnava wants victory everywhere, then he should observe the victory day of Lord Sri Hari, which falls on tenth day of the light part of the month of Asvina (September-

October).

## 16

KARTIKE'SMIN VISESENA NITYAM KURVITA VAISNAVAH  
DAMODARA ARCANAM PRATAH SNANA DANA VRATA ADIKAM

(HARI BHAKTI VILASA 16/3 SKANDA PURANA)

Specifically in the month of Damodara, one should daily worship Lord Damodara and take bath early in the morning, give charity and follow a fasting vow. This is the duty of Vaisnavas.

NIYAMENA VINA VIPRAH KARTIKAM YAH KSIPEN NARAH  
KRSNA PARAN-MUKAHS TASYA YASMAD URJO'SYA VALLABHAH

(HARI BHAKTI VILASA 16/24 PADMA PURANA conversation between Narada Muni and Saunaka Rsi.)

Oh brahmanas, any person, without following rules and regulations properly who tries to observe a Kartika month, Lord Sri Krsna remains against them because this month (Kartika) is very pleasing to Him.

YAIR NA DATTAM HUTAM JAPTAM NA SNANAM NA HARER VRATAM  
NA KRTAM KARTIKE PUTRA DVIJAS TE VAI NARADHAMAH

(HARI BHAKTI VILASA 16/25 SKANDA PURANA)

Oh son Narada, those brahmanas who do give charity in the month of Kartika, perform sacrifice, chant japa and fast for Lord Hari are the lowest of mankind.

KARTIKA KHALU VAI MASAM SARVA MASESU CA UTTAMAM  
PUNYANAM PARAMAM PUNYAM PAVANANAM CA PAVANAM

(HARI BHAKTI VILASA 16/36 SKANDA PURANA)

The month of Kartika is the topmost of all other months. It is the most meritorious and purified of all other pure months.

NA KARTIKA SAMO MASO NA KRTENA SAMAM YUGAM  
NA VEDA SADRISAM SASTRAM NA TIRTHA GANGAYA SAMAM  
KARTIKAH PRAVARO MASO VAISNAVANAM PRIYAH SADA  
KARTIKAM SKALAM YASTU BHAKTYA SEVATE VAISNAVAH

(HARI BHAKTI VILASA 16/39, 40 SKANDA PURANA)

There is no other month equal to Kartika and there is no other yuga equal to Satya yuga. There is no other scripture equal to Vedas. There is no other place of pilgrimage equal to Ganges, therefore, the month of Kartika is very dear to the Vaisnavas (people dedicated to Visnu).

DVADASU API MASESU KARTIKAH KRSNA VALLABHAH  
TASMIN SAMPUJITO VISNUR ALPAKAIR APY UPAYANAIH  
DADATI VAISNAVAM LOKAM ITI EVAM NISCITAM MAYA

(HARI BHAKTI VILASA 16/41 PADMA PURANA)

Among all twelve months, the month of Kartika is dear to Lord Sri Krsna. If somebody performs a little worship of Lord Sri Hari in this month, He offers that devotee His own abode. This statement is true.

PRAVRTTANAM CA BHAKSANAM KARTIKE NIYAME KRTE  
AVASYAM KRSNA RUPATVAM PRAPYATE MUKTIDAM SUBHAM

(HARI BHAKTI VILASA 16/49 SKANDA PURANA)

Whatever one usually eats, if he gives up some of the ingredients of it in the month of Kartika, then he achieves the same auspicious form as Lord Sri Krsna undoubtedly.

Srila Sanatana Gosvami remarks in the Digdharsanitika, stating, "Those who are engaged in eating daily and following the rules of Kartika, they should try to minimize and give up certain ingredients in eating. Obtaining the same form as Krsna means that it liberates one from the miseries of this material world and gives all auspiciousness and happiness.

SARVA DHARMAN PARITYAJYA KARTIKE KESAVA AGRATAH  
SASTRA AVATARANAM PUNYAM SROTAVYAN CA MAHAMUNE

(HARI BHAKTI VILASA 16/76 SKANDA PURANA, Lord Brahma speaks to Narada Muni)

Oh great sage, after giving up all varieties of religious functions, one should follow Kartika fast and listen to the narrations of Lord Sri Hari before His Deity form.

PALASA PATRA BHOJI CA KARTIKE PURUSO NARAH  
NISPAPAH SYAT TU NAIVEDYAM HARER BHUKTVA VIMUCYATE  
MADHYASTHAM ISVARAM PATRAM VARJAYED BRAHMANE TARAH

(HARI BHAKTI VILASA 16/87 PADMA PURANA)

Any person in the month of Kartika, who eats on the leaf plate of Palasa, the remnants of the Lord, he becomes free from all sins and achieves liberation. Besides brahmanas (twice born persons), others are not advised to eat from this leaf because this leaf is said to be the leaf of the Supreme Lord.

SNANAM JAGARANAM DIPAM TULASI VANA PALANAM  
KARTIKE YE PRAKURVANTI TE NARA VISNU MURTAYAH

(HARI BHAKTI VILASA 16/90 PADMA PURANA, Lord Krsna speaks to Satyabhama)

Any person who performs bathing in the month of Kartika, remaining awake, offering lamps, giving charity or planting and transplanting Tulasi, he achieves the same for as Lord Sri Visnu.

KALPA KOTI SAHASRANI PATKANI BAHUNY API  
NIMESA ARDHENA DIPASYA VILAYAM YANTI KARTIKE

(HARI BHAKTI VILASA 16/99 SKANDA PURANA)

If, even for a short time, somebody burns a lamp in the temple of Lord Sri Hari, then whatever sins he has acquired for millions of kalpas (one kalpa equals 1000 yugas), these sins are all destroyed.

YATHA CA MATHANAD VANHIH SARVA KASTHESU DRSYATE  
TATHA CA DRSYATE DHARMO DIPADANE NA SAMSAYAH

(HARI BHAKTI VILASA 16/120 PADMA PURANA)

Just as by rubbing of two sticks of wood and one can see fire, so by offering a burning ghee wick to the Lord in the month of Kartika, one can see his merits without a doubt.

In his Digharsanitika, Srila Sanatana Gosvami explains, even though fire is present in all pieces of wood, still without rubbing fire does not manifest. Similarly, in all kinds of functions, although merit is available, by offering a lamp in this month, certainly one can see the merit. Not otherwise. Of this there is no doubt. Therefore, without offering lamps, all merits are unprofitable. This is the essence here.

VAISNAVO NA SA MANTAVYAH SAMPRAPTE KARTIKE MUNE  
YO NA YACCHATI MUDHATMA DIPAM KESAVA SADMANI

(HARI BHAKTI VILASA 16/122 PADMA PURANA)

Oh sage, a person who does not offer a ghee lamp in Lord Kesavas temple in Kartika, that foolish person is not addressed as a Vaisnava.

EKADASYAM PARER DATTAM DIPAM PRAJVALYA MUSIKA  
MANUSYAM DURLABHAM PRAPYA PARAM GATIM AVAPA SA

(HARI BHAKTI VILASA 16/129 SKANDA PURANA)

One rat (female mouse) had once burnt a ghee lamp which was offered by someone else on Ekadasi day. By doing so, she achieved a rarely achievable human form and at last attained the topmost destination.

Srila Sanatana Gosvami writes in his Digdharsanitika, " In this verse it is found that it is possible to attain the results of directly offering a lamp on Ekadasi. This history of the mouse is very famous in the Padma Purana, Kartika Mahatmya. (In a temple of Lord Visnu, there was a mouse living who was eating the ghee from the extinguished ghee lamps which had been offered by others to Him. One day when she felt hungry to eat ghee, she tried to eat the ghee from a lamp which was not yet extinguished. While eating ghee from the lamp, the cotton wick got stuck in her teeth. Since the ghee wick had a flame, the mouse started jumping in front of the Lord's Deity form and thus died due to fire. But Lord Sri Visnu accepted the jumping of that mouse with a lit ghee wick in her mouth as His aratik. In the end, He gave her liberation, the topmost destination.)

MATHURAYAM NARAIR URJE SNATVA DAMODARO'RCITAH  
KRSNA RUPA HI TE JNEYA NA ATRA KARYA VICARANA

(HARI BHAKTI VILASA 16/155 PADMA PURANA)

Any person who worships Lord Damodara in the month of Kartika in the Mathura area, they certainly achieve the same form as Lord Sri Krsna Himself.

Srila Sanatana Gosvami comments on this in his Digdharsanitika, stating that, "Human beings achieving the same form as Krsna means that they see Lord Sri Krsna. In other words, they become as worshipable as Lord Sri Krsna. This is the understanding here.

KARTIKE MATHURAYAM VAI PUJANAD DARSANAD DHRUVAH  
SIGHRAM SAMPRAPTAVAN BALO DURLABHAM YOGA TATPARAIH

(HARI BHAKTI VILASA 16/161 PADMA PURANA)

Although a child, Dhruva Maharaja, during the month of Kartika, in the area of Mathura, worshipped Lord Sri Damodara and immediately he became fixed in his devotion and became worshipable by Saunaka and the other sages and saw the Supreme Personality of Godhead face to face.

SULABHA MATHURA BHUMAU PRATY ABDAM KARTIKAS TATHA  
TATHAPI SAMARANTHIHA NARA MUDHA BHAVA AMBUDHAU  
YANI SARVANI TIRTHANI NADA NADYAH SARANSI CA  
KARTIKE NIVASANTY ATRA NATHURE SARVA MANDALE

(HARI BHAKTI VILASA 16/162, 164 PADMA PURANA)

Although Mathura (Vraja area) is easily available on the earth and Kartika is easily attainable in the year, but Oh, what a great misfortune in the side of human beings who are still suffering in the ocean of material existence. In the month of Kartika, all of the places of pilgrimage, oceans, rivers and lakes come to Mathura area [but they do not take advantage of it.]

ASVINASYA TU MASASYA YA SUKLA EKADASI BHAVET  
KARTIKASYA VRATA ANIHA TASYAM KURYAD ATANDRITAH

(HARI BHAKTI VILASA 16/168 PADMA PURANA , conversation between Lord Krsna and Satyabauma)

One should take a fasting vow for the month of Kartika without any laziness from the Ekadasi which falls in the light part of the month of Asvina (September-October).

NA GRAHE KARTIKE KURYAD VISESANA TU KARTIKAM  
TIRTHE TU KARTIKIM KURYAT SARVA YATNENA BHAVINI

(HARI BHAKTI VILASA 16/186 SKANDA PURANA)

Oh beautiful lady, specifically, one should not take a vow of fasting in the Kartika month in the home or house. Always the endeavor should be made to go to a place of pilgrimage and make this vow and observe it there.

TATAH PRIYATAMA VISNO RADHIKA GOPIKASU CA  
KARTIKE PUJANIYA CA SRI DAMODARA SANNIDHAU

(HARI BHAKTI VILASA 16/195 PADMA PURANA)

Among all other gopis, Srimati Radharani is the most dear to Lord Krsna. Therefore in the month of Kartika, one should worship Lord Damodara with Srimati Radharani near Him.

DAMODARA ASTAKAM NAMA STOTRAM DAMODARA ARCANAM  
NITYAM DAMODARA AKARSI PATHET SATYA VRATA UDITAM

(HARI BHAKTI VILASA 16/198)

In the month of Kartika, one should daily worship Lord Damodara and sing the Damodarastaka (the eight prayers of Lord Damodara) which pleases Lord Damodhara, written by the sage named Satyavrata.

GOVARDHANA GIRAU RAMYE RADHAKUNDAM PRIYAM HAREH  
KARTIKE BAHULA ASTAMYAM TATRA SNATVA HAREH PRIYAH  
NARO BHAKTO BHAVED VIPRAS TADDHI TASYA PRATOSANAM

(HARI BHAKTI VILASA 16/207 PADMA PURANA)

Oh brahmanas, in the beautiful Govardhana area, there is a Radhakunda (a lake of Radharani) which is very dear to Lord Sri Hari. One who takes bath in it on the eighth day of the dark moon night of Kartika, he becomes very dear to Lord Sri Hari.

Srila Sanatana Gosvami remarks in his Digdarsanika that "Although by taking bath in Radha kunda one becomes very dear to Lord Sri Hari, still, if he takes bath anywhere in the name of pleasing Lord Hari, he pleases Him as well.

SRI KRSNA DASA VARYO'YAM SRI GOVARDHANA BHUDHARAH  
SUKLA PRATIPADI PRATAH KARTIKE'RCYU 'TRA VAISNAVAIH

(HARI BHAKTI VILASA 16/232 SKANDA PURANA)

On the first day of the light part of the month of Kartika, a Vaisnava should certainly worship the topmost servant of Lord Sri Krsna, Sri Govardhana Hill early in the morning, as it is found in the Srimad Bhagavatam, 10th Canto, 21 chapter, verse 18.

MATHURAYAM TATHA SAKSAT KRATVA CAIVA PRADAKSINAM  
VAISNAVAM DHAMA SAMPRAPYA MODATE HARI SANNIDHAU

(HARI BHAKTI VILASA 16/249 PADMA PURANA)

One who stays in the Mathura area and worships Govardhana, and goes around it, he goes to the abode of Lord Sri Hari and stays there happily.

URJE SUKLA DVITIYAYAM MADHYANHE YAMA ARCAYET  
SNANAM KRTVA BHANUJAYAM YAMA-LOKAM NA PASYATI

(HARI BHAKTI VILASA 16/267 SKANDA PURANA, PADMA PURANA)

On the midpart of the second day of the light part of the month of Kartika one should worship Yamaraja and take bath in the Yamuna. If he does so, he will not have to go to the abode of Yamaraja.

PRABODHINIM UPOSYA EVA NA GARBHE VISATE NARAH  
SARVA DHARMAN PARITYAJYA TASMAT KURVITA NARADA

(HARI BHAKTI VILASA 16/289 SKANDA PURANA, spoken by Lord Brahma)

Oh Narada Muni, one who fasts on Prabodhini (when the Lord gets up) Ekadasi, the fasting person does not enter again into the womb of another mother. Therefore, a person should give up all varieties of occupation and fast on this particular Ekadasi day.

DUGDHABDHIH BHOGI SAYANE BHAGAVAN ANANTO  
YASMIN DINE SVAPITI CA ATHA VIBHUDHYATE CA  
TASMINN ANANYA MANSAM UPAVASA BHAJAM  
KAMAM DADATY ABHIMATAM GARUDANKA SAYI

(HARI BHAKTI VILASA 16/293 PADMA PURANA)

One who fasts on the day when the Supreme Lord goes to take rest in the milk ocean on the bed of Ananta Sesa and also the day He gets up, with one pointed intelligence, the Supreme Lord Sri Hari, Who sleeps on a bed of the enemy of Garuda (snake), he gets all of his desires fulfilled.

BHAKTIPRADA HAREH SATU NAMNA KSATA PRAVODHINI  
YASA VISNOH PARA MURTIR AVYAKTA ANEKA RUPINI  
SA KSIPTA MANUSE LOKE DVADADI MUNI PUNGAVA

(16/301 VARAHA PURANA conversation between Yamaraja and Narada Muni)

This Prabhodini Ekadasi is famous for rewarding devotion to Lord Sri Hari. Oh best of the sages (Narada Muni), the personality of Ekadasi is present on this earthly planet in an unmanifested form of Lord Hari.

Srila Sanatana Gosvami remarks in his Digdarsanika that one who exactly observes the Ekadasi fast, by observing this, he directly worships Lord Sri Hari. This is the meaning of this verse. Therefore, Ekadasi is said to be equal to Lord Sri Hari Himself.

CATUR DHA GRAHYA VAI CIRNAM CATUR MASYA VRATAM NARAH  
KARTIKE SUKLAPAKSE TU DVADASYAM TAT SAMACARET

(HARI BHAKTI VILASA 16/412 MAHABHARATA)

A person who observed caturmasya fast, it was stated four different ways, he should end his fast on the Dvadasi day on the light fortnight of the month of Kartika.

EVAM YA ACARET PARTHA SOBHANAM DHARMAM APNUYAT  
AVASANE TU RAJENDRA VASUDEVA PURAM VRAJET

(HARI BHAKTI VILASA 16/433 BHAVISYA UTTARA PURANA)

Oh son of Prtha, Oh best of the kings, one who follows his vows properly as it is stated here achieves the highest merit and at last goes to the abode of Lord Sri Hari, the son of Vasudeva.

## 17

SIDDHA KSETRESU TIRTHESU DEVATANANCA SANNIDHAU  
SAHASRAM SATA KOTINAM ANANTAM VISNU SANNIDHAU

(HARI BHAKTI VILASA 17/25 SRI YAJNA VALKYA)

If one chants his japa in a transcendental place (such as Vrndavan), or a place of pilgrimage (such as Risikesa, Dvaraka, Badranatha, Jaganatha Puri, etc.) or near the place of demigods, (According to Srila Sanatana Gosvamis Digdarsanika, demigods refers to great demigods like Lord Siva) he receives the results 1,000 X 1,000,000. And if one chants near the Deity of Lord Sri Visnu (Krsna), he achieves unlimited results.

MRADUKA USNA SUPAKVAN CA KURYAD VAI LAGHU BHOJANAM  
NA INDRIYANAM YATHA VRADDHIS TATHA BHUNJITA SADHAKAH

(HARI BHAKTI VILASA 17/46 NARADA PANCARATRA)

If one claims himself to be devotee, he must eat a small amount of the following: sweets, steaming hot deepfried preparations, and should avoid any food which agitates his senses.

Srila Sanatana Gosvami, in his Digdarsanika, quotes a verse from Saradatilaka, "Those who claim themselves to be devotees should eat his meal in the afternoon, consisting of vegetables and differnt kinds of fruits, roots and grains"

BRAHMA PATRE CA BHUNJITA MADHYA-PATRA VIVARJITE  
DKSAM BRAHMOTTARAM VISNUR MADHYA PATRAM MAHESVARAM

(HARI BHAKTI VILASA 17/47 NARADA PANCARATRA)

After cutting the middle portion of this Palasa leaf, one should eat on the other portion of it. On the right side of this leaf is the place of Brahma. On the left side is the place of Lord Visnu and in the center is the form of Lord Siva.

Srila Sanatana Gosvami says that a Brahma leaf is the leaf from the Palasa tree. It is necessary for a devotee to cut of the middle portion of this leaf.

YASTU BHAGAVATO BHUTVA NA GRHANATI GANITRIKAM  
ASURI TASYA DIKSA TU NA SA DHARMAYA VIDYATE  
GANITRIKAM GRAHITVA YO MANTRAM CINTAYET BUDHAH  
JANMANTARA SAHASRANI CINTITO'HANCA TENA VAI

(HARI BHAKTI VILASA 17/70,71 VARAHA PURANA)

After becoming a devotee or engaging in the devotional service to the Supreme Lord, one who does not accept a japa mala, his initiation is said to be demoniac. This kind of initiation is not very beneficial for religious principles. One who chants on the beads properly, I (the Supreme Personality of Godhead) think of this intelligent person for thousands of years.

ASTOTTARA SATAIH PURVA PANCASADBHIS TU MADHYAMA  
KANYASI PANCA VINSATYA PARIMANAM VIDHIYATE

(HARI BHAKTI VILASA 17/73 VARAHA PURANA)

The beads which have 108 seeds are said to be of the topmost quality. The beads which have 50 seeds are said to be of medium quality. The beads which have 20 seeds are said to be of the lowest quality.

TULASI KASTHA GHATITAIR MANIBHIR JAPA MALIKA  
SARVA KARMANI SARVESAM IPSITARTHA PHALA PRADA

(HARI BHAKTI VILASA 17/112 NARADA PANCATATRA)

One should understand that beads made out of Tulasi wood seeds is said to be fulfilling all kinds of desires in every activity or function.

TULASI SAMBHAVA YA TU SA MOKSAM TANUTE'CIRAT

(HARI BHAKTI VILASA 17/113 GAUTAMIYA TANTRA)

The mala which is made out of Tulasi wood seeds is said to be certainly rewarding liberation.

ANAMA MADHYAM AKRAMYA JAPAM KURYAT TU MANASAM  
MADHYAMA MADHYAM AKRAMYA JAPAM KURYAD UPANSUKAM  
TARJANIM TU SAMAKRAMYA JAPAM NAIVA TU KARAYET  
EKAIKA MANIM ANGUSTHENA AKARSAN PRAJAPEN MANUM  
MERAU TU LANGHITE DEVI NA MANTRA PHALA BHAG BHAVET

(HARI BHAKTI VILASA 17/114,115 SIVAGAMA)

Keeping the beads on the mid of ones ring finger, one should chant in murmuring sound, one should not keep beads on the pointing finger and chant japa. Chanting japa with the pointing finger has been rejected. One by one, putting the beads inwards and chanting japa is recommended. Oh dear wife, one should not jump over the head of japa beads. Otherwise he will not the results of his chanting.

TATRA ANGULI JAPAM KURVAN SANGUSTHA ANGULIBHIR JAPET  
ANGUSTHENA VINA KARMA KRTAM TAD APHALAM BHAVET

(HARI BHAKTI VILASA 17/116 SIVA AGAMA)

If one chants japa on the fingers, he should chant also using the thumb. Chanting japa without using the thumb does not give any success.

KANISTHA ANAMIKA MADHYA CATURTHI TARJANI MATA  
TISRO'NGULYAS TRIPARVAH SYUR MADHYAMA CA EKA PARVIKA  
PARVA DVAAYAM MADHYAMAYA JAPAKALE VIVARJAYET  
EVAM MERUM VIJANIYAD BRAHMANA DUSITAM SVAYAM  
ARABHYAN ANAMIKA MADHYAT PRADAKSINAM ANUKRAMAT  
TARJANI MULA PARYANTAM KRAMAT DASASU PARVASU

(HARI BHAKTI VILASA 17/117,118,119)

Chanting on the fingers, namely the ring finger, the middle finger or the forth finger are accepted for chanting japa. On these three fingers, there are three parts to be used, and one part of the midfinger, all together ten, to chant japa. This means that one should reject using the first two parts of the mid finger and chant japa. Brahma has stated that the first two parts of the midfinger is said to be the meru or head of the beads, and he has rejected, himself to use it. One

should start from the middle of the ring finger and carry on in a clockwise until the pointing finger's root and thus altogether they become ten. One should hold his fingers together and chant japa.

ARABHYAN ANAMIKA MULAT PARIVARTET VAI KRAMAT  
TARJANI MADHYA PARYANTAM JAPED DASASU PARVASU

(HARI BHAKTI VILASA 17/122 GAUTAMIYA)

Beginning from the middle of the ring finger and continuing clockwise to the root of the pointing finger and chanting japa in this way numbering ten.

NA SPRASED VAMA HASTENA KARA BRASTAM NA KARAYET

(HARI BHAKTI VILASA 17/124 GAUTAMIYA)

One should not touch his beads with the left hand nor make them fall from the hand.

APAVITRA KARO NAGNAH SIRASI PRAVRTO'PI VA  
PRALAPAN VA JAPED YAVAT TAVAN NISPHALAM UCYATE

(HARI BHAKTI VILASA 17/132 VYASA SMRATI)

Chanting japa becomes fruitless if somebody chants in an impure condition with dirty hands or without a seat, or in nude condition, or with a covered head, or while talking japa. Therefore one should chant japa carefully.

VADANNA GACCHANNA SVAPANNA ANYAT KIMAPI SANSMARAN  
NA KSUT JRAMBHANA HIKKADI VIKALIKRITA MANASAH  
MANTRA SIDDHIM AVPNOTI TASMAD YATNA PARO BHAVET

(HARI BHAKTI VILASA 17/133 NARADA PANCARATRA)

While talking, walking, sleeping or thinking about some object, hungry, while stretching the body, while having hiccups, while mentally disturbed, in such condition, if someone chants japa, he does not receive the perfection of chanting. Therefore one should endeavor to give up all of these functions to chant properly.

ANGULI AGRESU YAJJAPTA YAJJAPTAM MERU LANGHANE ASANKHYATAN  
CA YAJJAPTAM TAT SARVAM NISPHALAM BHAVET

(HARI BHAKTI VILASA 17/135 VYASA SMRITI)

One who chants japa holding the beads on the tip of the fingers, or who jumps over the head bead or who chants japa without counting how much he has chanted, then that japa is said to be fruitless.

ADAVITRA KARO'SUDDHAH PRALAPAN NA JAPET KVACIT

(HARI BHAKTI VILASA 17/137 MANTRARNAVA)

One should not hold japa beads or chant with dirty hands and one should not in an unclean condition or while talking with others.

ANASANAHA SAYANO VA GACCHANN UTTHITA EVA VA  
RATHYAYAMA SIVE STHANE NA JAPET TIMIRA ANTARE  
UPANAD GUDHA PADO VA YANA SAYYAGATAS TATHA  
PRASARYA NA JAPET PADAVA UTKATASANA EVA VA

(HARI BHAKTI VILASA 17/139, 140 MANTRARANA)

Sitting without a seat, while lying down sleeping, while walking, while standing, while on a path or in impure places such as crematoriums or in dark areas are the forbidden to chant japa. Wearing shoes, climbing on a carrier in the sleeping condition, spreading two legs, on an impure asana, one should not chant japa.

NA PADA PADAM AKRAMYA NA CAIVA HI TATHA KARAU  
NA CA ASAMA AHITA MANA NACA SANSAYANO JAPET  
NA KAMPAYET SIRO GRIVAM DANTAN NAIVA PRAKASAYET

(HARI BHAKTI VILASA 17/142 YAJNA VALKYA SAMHITA)

While chanting japa, one should not let one's leg climb another leg and arm climb upon another arm, in an unsteady mind, in a doubtful condition, one should not chant japa. While chanting, one should not shake his neck or head, one should not show one's teeth to others while chanting.

YAKSA RAKSASA BHUTANI SIDDHA VIDYADHARA GANAHA  
HARANTI PRASABHAM YASMAT TASMAD GUPTAM SAMACARET

(HARI BHAKTI VILASA 17/144 YAJNA VALKYA SAMHITA)

If one chants japa while keeping his japa beads outside of his bead bag, then his japa is forcibly stolen by semidemigods, demons, ghosts, perfected living entities from Siddhaloka and Vidyadharas, the dancers in the heavenly planets. Therefore one should not keep his beads outside of his bead bag.

YADI VA YAMA LOPAH SYAT JAPA ADISU KATHANCANA  
VYAHARED VAISNAVAM MANTRAM SMARED VA VISNUM AVYAYAM

(HARI BHAKTI VILASA 17/148 TRAILOKYA SAMMOHANA TANTRA)

If somehow, due to certain circumstances, somebody breaks the stated rules to chanting, then he should chant a Visnu mantra or remember the imperishable personality of Godhead Sri Visnu.

TRIVIDHO JAPA YAJNAH SYAT TASYA BHEDAN NIVODHATA  
VACIKAS CA UPANSUS CA MANASAS CA TRIDHA MATAH  
TRAYANAM JAPA YAJNANAM SREYAN SYAD UTTAROTTARAH

(HARI BHAKTI VILASA 17/155 NRSINGHA PURANA)

Japa yajna is of three kinds. Please listen. Chanting with a sound vibration, chanting with a murmuring condition and chanting within the mind. These three kinds of chanting are respectively one better than the other [chanting in the mind is best].

YADUCCHA NICA SVARITAIH SPASTA SAVDAVD AKSARAIH  
MANTRAM UCCHARAYED VYAKTAM JAPA YAJNA SA VACIKAH  
SANAIR UCCHARAYEN MANTRAM ISAD OSTHAU PRACALAYET  
KINCIT SAVDAM SVAYAM VIDYAD UPANSUH SA JAPAH SMRATAH

(HARI BHAKTI VILASA 17/156, 157 NRSINGHA PURANA)

Chanting japa is of three kinds, higher class, lower class and svarita class which is melodiously chanting clearly where every word can be heard by others. That is called vacika. Any japa mantra chanted in murmuring sound, where his two lips move very minutely, and one can only hear a few words out of it, that chanting is called upansu.

Srila Sanatana Gosvami, in his Digdarsanika, writes that one who is chanting japa melodiously, with high and low sounds, in a swinging condition, it is called svarita where others can hear every sound vibration clearly. Therefore, it is said that one should chant openly. But better is to chant japa in such a way that one can hear it by himself only.

UPANSU JAPA YUKTASYA TASMAT SATA GUNO BHAVET

SAHASRO MANASAH PROKTO YASMAD DHYANA SAMO HI SAH

(HARI BHAKTI VILASA 17/159 YAJNA VALKYA)

One hundred times better than chanting japa in clear or loud condition is to chant japa in mumuring condition where one can hear by himself. One thousand times better, still, is chanting within ones mind, because chanting within the mind is equal to meditating on the Supreme Lord.

Srila Sanatana Gosvami, clarifies this situation in his Digdharsanitika, stating that chanting within the mind is one hundred times better than chanting in murmuring condition which is one hundred times better than chanting with the sound vibration.

NADOSO MANASE JAPE SARVA DESE'PI SARVADA  
JAPA NISTHO DVIJA SRESTHAH SARVA YAJNA PHALAM LABHET  
ASUCIR VA SUCIR VAPI GACCHAN TISTHAN SVAPANNAPI  
MANTRAIVA SARANO VIDVAN MANASAIVA SADA ABHYASET

(HARI BHAKTI VILASA 17/161, 162 MANTRARANA)

Oh best of the brahmanas, in all conditions and always, one should chant japa in ones mind because it has no faults. Therefore, anyone who is engaged in chanting japa, gets the results of performing all kinds of sacrifices. Whatever condition he may be, whether purified or unpurified condition, walking condition or still (standing or sitting) condition, sleeping condition, one should take shelter at the feet of chanting japa alone and chant japa within ones mind.

Srila Sanatana Gosvami remarks regarding chanting japa within ones mind, that because chanting japa within ones mind has no faults, therefore one should chant japa within his mind which is the best of all. Here the best of brahmanas refers to those who chant japa. In all conditions, one should take shelter in chanting japa without considering the time, place and circumstances. This is the understanding here.

JAPENA DEVATA NITYAM STUYAMANA PRASIDATI  
PRASANNA VIPULAN BHOGAN DADYAM MUKTIS CA SASVATIM

(HARI BHAKTI VILASA 17/166 PADMANABHIYA)

If japa is chanted regularly to please the Supreme Lord then the Supreme Lord being please will increase his spiritual advancement and give him the eternal liberation.

Srila Sanatana Gosvami says in his Digdharsanitika that eternal liberation means achieving the eternal abode of the Supreme Lord, Vaikunthadhama.

ATAH KURYAD JAPAM NITYAM SAKTYA NIYATA SANKHYAYA

(HARI BHAKTI VILASA 17/199 NARADA PANCARATRA)

One should chant regularly, according to ones capacity, an fixed number of rounds every day. Srila Sanatana Gosvami says in his Digdharsanitika, that according to ones capacity, one should regularly chant a fixed number of rounds each day and account the number each day. "One should not chant less or more japa day after day". When the fixed number of rounds are completed one should finish chanting japa and engage in other service.

18

BHAKTYAIVA BHAGAVAN MURTIR PRADURBHAVO;PI CED BHAVET  
KARTAVYO'THAPI UPAYAO'TRA PURVAIH SADBHIH PRADARSITAH

(HARI BHAKTI VILASA 18/4)

Although the Supreme Lord appears to one by unalloyed devotional service, even then, one should follow the process which was decided by previous, greatly advanced devotees.

Srila Sanatana Gosvami says in his Digdharsanitika commentary, that to increase ones devotion to the Supreme Personality of Godhead, or to make Him appear, one should follow the greatly advanced devotees properly. Although the Lord is only interested in devotional service, not with the mechanical process, to make the Supreme Lord appear to one, one should follow the authorized process, not the mental speculation whimsical process of someone. That process which comes in the disciplic succession of devotees, which matches the scriptures, will give perfection.

PRATIMAM KARAYITVA TU DEVADEVASY CAKRINAH  
NA DURGATIM AVAPNOTI VISNU LOKAM SA GACCHATI

(HARI BHAKTI VILASA 18/5 VISNU DHARMOTTARA)

Anybody who carves a Deity of the Lord of all lords, Lord Sri Krsna, Whos holds a disk in His hand, he never falls in a hellish condition of life to suffer. He achieves the abode of Lord Visnu.

PRASAD VAT TATHA TASYAH PHALAM SAMYAG UDAHRTAM  
UTTARA UTTARATO DRAVYAIR VINA PAKVA ISTAKAM DVIJAH

(HARI BHAKTI VILASA 18/7 VISNU DHARMOTTARA)

Any person who builds a temple of the Supreme Lord, achieves the result achieved by one who carves the Deity. Oh brahmanas, one who builds and temple with bricks, or better ingredients (such as stone, iron, copper, silver, gold etc.) he achieves better and better results. Srila Sanatana Gosvami says in his Digdharsanika that whatever merit is attained by a person who carves a Deity, that same merit is attained by someone who builds a temple, as an offering to the Supreme Lord. It is further found that anyone who build a temple with clay as an offering to the Lord, ten times more meriti is achieved by a person who builds a temple with rock or stone marble. Ten times better than that is to build a temple with iron. One hundred times better than this is to build a temple made of copper. One thousand times better than this is to build a temple out of silver. One hundred times better than this is to build a temple of gold as an offering to the Lord. An unlimited amount of results is obtained by a person who builds a temple out of various kinds of jewels.

NA ADHIKA ANGI NA HINA ANGI KARTAVYA DEVATA KVACIT  
SVAMINAM GHATAYANTYUNA KARALA VADANA TATHA

(HARI BHAKTI VILASA 18/313 MATSYA PURANA)

One should not carve the Deity with extra limbs or less limbs in the body and his face, also, such not be ferocious. If it is so, then the establishers death is certain.

19

MAGHE VA SARVA DEVANAM PRATISTA SUBHADA BHAVET  
PRAPYA PAKSAM SUBHAM SUKLAM ATITE CA UTTARAYANE  
PANCAMI CA DVITIYA CA TRATIYA SAPTAMI TATHA  
DASAMI PAURNAMASI CA TATHA SRESTHA TRAYADASI  
ASU PRATISTHA VIDHIVAT KRATVA BAHU PHALA BHAVET

(HARI BHAKTI VILASA 19/40,41,42 MATSYA PURANA)

To establish the Deity and to inaugurate the temple, these are the best months: Magha (January-February), Phalguna (February-March), Caitra (March-April), Vaisakha (April-May), Jyestha (May-June) and when the sun travels in the northern hemisphere, and within these months, in the light part of the fortnight, on the second, third, fifth, seventh, tenth, thirteenth, and fullmoon days, the establishment of the Deity will bring very nice results.

ASADHE DVE TATHA MULAM UTTARA TRAYAM EVA CA  
JYESTHA SRAVANA ROHINYAH PURVA BHADRA PADA TATHA  
HASTA ASVINI REVATI CA PUSYA MRAGUSIRAS TATHA  
ANURADHA CA SVATI PRATISTHA ADISU SASYATE

BUDHO BRHASPATIH SUKRAS TRAYA ETE SUBHA VAHAH  
EBHIR NIRIKSITAM LAGNAM NAKSATRAN CA PRASASYATE

(HARI BHAKTI VILASA 19/43, 44, 45 MATSYA PURANA)

The decided constellations for establishing the Deity and inaugurating the temple, are Purvasadha, Uttarasadha, Mula, Uttaraphalguni, Uttara-bhadrapada, Jyestha, Sravana, Rohini, Purva-Bhadrapada, Hasta, Asvini, Revati, Pusa, Mrahusira, Anuradha, and Svati, and the best days to establish the Deity are Wednesday, Thursday and Friday. One should carefully see the most auspicious constellations and moments to establish the Deity and inaugurate the temple, properly.

UTTARASA ASRITE BHANAU SUKLA PAKSE SURESVARA  
KRSNA PAKSA ANTIMA-TRYANSAD RTE SURA GANA ARCITA

(HARI BHAKTI VILASA 19/50 HAYASIRSA PANCARATRA)

The Deity of the Supreme Lord, Who is worshipped by all of the demigods, should be established and inaugurated on the days when the sun travels in the northern hemisphere and should be done on the days except the dark fortnight's thirteenth day, fourteenth day and new moon day and the light fortnight's first day.

HARAU SUPTE NA KARTAVYAM DEVARCCA STHAPANAM BUDHAIH  
KARTAVYAM TU VIBUDDHE TU HANSE CA API UTTARAM GATE  
SARVA KAMA SAMRDHYARTHAM STHAPAYED UTTARAYANE  
VARJAYET SARVA YATNENA MANTRA VID DAKSINA YANAM

(HARI BHAKTI VILASA 19/66,67)

It is improper to establish and inaugurate the Deity when Lord Hari is sleeping. When the Supreme Lord is awakened and the sun is traveling in the northern hemisphere, at that time the Deity should be established. The Deities should be established by those people who know the proper mantras so as to get the perfection of the Deities. One should carefully avoid establishing the Deity during the moments when the sun travels in the Southern direction.

VARNA ASRAMA VIBHAGENA DEVAH STHAPYA HI NANYATHA  
CATUR VARNAIS TATHA VISNUH PRATISTHAPYAH SUKHARTHIBHIH

(HARI BHAKTI VILASA 19/84 DEVI PURANA)

According to the category of Varna and asrama, one should establish the Deity of the Lord. One should not act differently than this. Those people who are desirous of happiness should establish the Deity of Lord Sri Visnu to be worshipped by all four Varnas (brahmanas, ksatriyas, vaisyas and sudras).

PANCARATRA ARTHA KUSALO MANTRA TANTRA AVADHARAKAH  
STHAPANE SARVADA SASTO BRAHMACARI CA SANTI YUK  
ANYATHA KALAH UDVEGAM KURYAT NITYAM MAHABHAYAM

(HARI BHAKTI VILASA 19/86, 87 DEVIPURANA)

To establish the Deity, a person who is expert in Pancaratrika viddhi, and in truth, who knows mantras perfectly, who is peaceful and a celibate personality is authorized to establish the Deity. If opposite to this is done, it creates fear, quarrel, and disturbance on the part of the host, the king and the kingdom and the teacher who does not know the scripture to establish this.

If the acarya or the person establishing the Deity does know the proper way, according to the Vedic scriptures, to establish the Deity, then there will be a problem for the host, mainly, of fear and fighting.

SAMSUDDHA BRAHMA YONISTU PRALAYA UTPATTI SAMSTHITIM  
YO VETTI KULAJO DHIMAN ACARYATVAM HI SO'RHATI

(HARI BHAKTI VILASA 19/94 HAYASIRSA PANCARATRA)

Those people who are born in a pure brahmana dynasty and whose parents and dynasty are pure, those who are knowledgeable of creation, annihilation and maintenance, they are the only intelligent people who are able to become the main person in the inauguration function.

YASYA VISNAU PARA BHAKTIR YATHA VISNOU TATHA GURAU  
SA EVA STHAPAKO JNEYAH SATYAM ETAD VADAMI TE

(HARI BHAKTI VILASA 19/103 HAYASIRSA PANCARATRA)

A person who has unalloyed devotion to Lord Sri Visnu, and one who has equal devotion to his spiritual master, I truthfully say that he is a natural establisher of the Deity.

OM YAJJAGRATA ITYADYAIR MANTRAIH SADBHIH KRAMAT SPRSET  
DEVASYA DAKSINAM PARSVAM VAMAM PRSTHAM SIRAH PADAU

(HARI BHAKTI VILASA 19/606 BHAVISYA PURANA)

After situating the Deity, one should chant om yajjagrata, etc . While chanting, he should touch the transcendental limbs of the Supreme

Lord beginning with the right side of the belly, the left side of the belly, back, head, and two feet. He should touch these six portions of the body of the Deity. These are the mula mantras:

ATHA MULA MANTRANI

OM YAJJAGRATO DURAM UDAITI DAIVAM

OM YENA KARMANYAPASO MANISINE YAJNA

OM YAT PRAJNANA AMRTA CETO DHRTISCA

OM YENEDAMBHUTAM BHUVANAM BHAVISYAT

OM YASMINNRCAM SAMAYAJUMSI YASMIN

OM SUKHARATHIRASCA ATIVAYAM MANUSYAN

(BHAVSYA PURANA)

DEVA DHYANA IKA CETASTU MANTRAN ETAN UDIRAYET

(HARI BHAKTI VILASA 19/615 MATSYA PURANA)

Meditating on the Supreme Lord Particularly with one pointed intelligence, one should chant all of the mula mantras.

OM YAJJAGRATO DURAMUDAITI ITI, ATO VIRADAJAYATA ITI,  
SAHASRA SIRSA PURUSA ITI, ABHITVA SURA NO NUM ITI, OM PURUSAYE  
VEDAM SARVAM ITI, OM ENEDAM BHUTAM  
BHUVANAM ITI, OM NA TVA VA ANYA ITI.

No Translation for these Mula Mantras

SARVASU ETAN PRATISTHASU JAPTVA MANTRAN PUNAH PUNAH  
CATUSKRATVAH SPRASED ADBHIR MULE MADHYE SIRASY API

(HARI BHAKTI VILASA 19/617 MATSYA PURANA)

One should chant these mantras again and again, and should sprinkle water on the Deity four times and touch the Deity from the lower portion, middle portion and top portion or head portion (head).

ITY ANENA VIDHANENA PRATISTHAM VIDADHATI YAH  
TASYA PUNYA PHALA AVAPTIH SUKHAM CA ATYANTIKAM KRAMAT

(HARI BHAKTI VILASA 19/999 PRATISTHANETRA)

One who establishes the Deity by following this process, due to his desire, goes to the abode of the Supreme Personality of Godhead, Vaikunthadham, where he resides happily after enjoying all kinds of pleasures in the heavenly planets.

KADACIT CA KATHANCIT CET KNCID VAIGUNYAM APAYET  
SANSKARA ADI PUNAH KURYAT SAT SASTROKTA ANUSARATAH

(HARI BHAKTI VILASA 19/1000 PRATISTHANETRA)

If there is some fault that happens, due to some reason, then, according to the scriptural instructions, one who again follow the inauguration process.

ATI JIRNA TATHA VYANGAM DARAVIM SAILAJAM TATHA  
PARITYAJYA NYASED ANYAM PURVOKTA VIDHINA GURUH

(HARI BHAKTI VILASA 19/1004 HAYASIRSA PANCARATRA)

If the Deity, which is made of wood or stone, if it has become too old or deformed, then a spiritual master should give them up, and then according to the previous process of establishment, he should replace the Deities again.

VRASABHAM YOJAYITVA TU MANTRENA UTPATYA DESIKAH  
DARAVIM DAHAYED VANHAU SAILAJAM PRAKSIPET JALE  
DHATUJAM RATNAJAM VAPI PRAKSIPEN MAKARA ALAYE  
AGADHE CA ANYA TOYE VA KSIPEN NADYAM MAHAVANE

(HARI BHAKTI VILASA 19/1006, 1007 HAYASIRSA PANCARATRA)

Using a bull, one should bring the Deity outside. Thereafter, the Deity made of wood can be burnt in the fire. The Deity made of stone can be put in the deep water and the Deity made out of jewels and metal can be put in the ocean or in any deep water such as a river or in a thick forest.

YAD DRAVYA YAT PRAMANA VA YA MURTIS CA UDDHRATA HAREH  
TAD DRAVYA TAT PRAMANA CA SA MURTIS TATRA KIRTYATE

(HARI BHAKTI VILASA 19/1015 HAYASIRSA PANCARATRA)

To remove a Deity of Lord Sri Hari, whatever ingredients that Deity which is being removed was made of, the new Deity being established there should be made of the same. Whatever the size of the previous Deity was, the new Deity should also be that size. This is an instruction.

YAT PRAMANAM YADAKARAM YANMAYAM VIMBAM UDDHARET  
TAT PRAMANAM TADAKARAM TANMAYAM TATRA VINYASET

(HARI BHAKTI VILASA 19/1016 HAYASIRSA PANCARATRA)

Whatever is the weight, form and posture of the Deity which is being removed, when the Deity is reestablished, it should be the same size, form and posture.

VIHAYA PINDIKAM PURVAM TAD DINE CA APARAM NYASET  
DVITIYE VA TRATIYE VA DIVASE STHAPAYED HARIM  
ATA URDHVAM BHAVED DOSO VIDHINAPI NIVESITE  
ANENA EVA VIDHANENA LEPYADINS CA VISARJAYET  
ANYAM PRAKALPAYET TATRA TAT PRAMANAM TADAKRTIM

(HARI BKAKTI VILASA 19/1017, 1018)

After removing the previous pedistal of the Deity, one should immediately establish the new pedistal on that very day. After removing the old Deity, one should reestablish the new Deity within two or three days. If one takes longer than that to establish the Deity, then it becomes a faulty establishment of the Deity.

KHANDITE SPHUTITE DAGDHE BHRASTE MANA VIVARJITE  
YAGAHINE PASUSPRASTE PATITE DUSTA BHUMISU  
ANYA MANTRA ARCITE CAIVA PATITA SPARSA DUSITE  
DASASU ETESU NO CAKRUH SANNIDHANAM DIVAUKASAH  
ITI SARVAGATO VISNUH PARIBHASANCAKARA HA

(HARI BHAKTI VILASA 19/1025, 1026 BRAHMA PURANA)

If the Deity is broken, or cracked, or burnt or fallen (disrespectful) or bereft of worshipping in different ceremonies, untouchable, or if it has become impure due to being touched by a low class animala, or has fallen in a dirty place, or being worshiped with another Gods mantra (such as if Lord Caitanya is worshiped with the mantra for Lord Nityananda or if LOrd Nityananda is worshiped with the mantra for Lord Caitanya), or has become impure because of being touch by the lowest class of man. In these ten different ways, the personality of the Deity does not live within the Deity. The Supreme LOrd Visnu

has stated this Himself. Srila Sanatana Gosvami has given his commentary regarding this. If the Deity is broken, if the Deity has been cracked, if the Deity has been burnt by fire, if the Deity fell down when it was being removed, whatever respect it was decided to be given to the Deity was not given, or Deity remained for a long time without being worshipped properly, or some untouchable animal has touch the Deity and made Him contaminated, or somehow it has fallen into an unclean place, or the Deity was worshipped with a different Gods mantra chanted, in such ways, the personality of the Deity does not live any more within the form of the Deity.

KHANDITA SPHUTITA BHAGNA YASMAD ARCA BHAYAVAHA  
TASMAT SAMUDDHARETANCA PURVOKTA VIDHINA BUDHAH

(HARI BHAKTI VILASA 19/1027 SAIVAGAMA)

If the Deity has become broken or crack or it appears certain that it will break, in such a condition, the duty of an intelligent person is to remove that Deity, and according to the previous process of establishing the Deity, he establishes a new Deity.

EKAHA PUJA VIHITAU KURYAD DVI GUNAM ARCANAM  
TRI RATRE TU MAHA PUJAM SAMPROKSANAM ATAH PARAM  
MASAD VDARDHVA ANEKAHAM PUJA YADI VIHANYATE  
PRATISTHAIVESYATE KAISCIT SAMPROKSANA KRAMAH

(HARI BHAKTI VILASA 19/1038, 1039 SIVAGAMA)

If the Deity is left without being worshiped for one day, then double worship should be done. If it is left for three days without worship, then a great worship should be done. If it is left for even more days than that, then a great bathing ceremony should be performed. Some great thinkers have recommended that if the Deity has been left without being worshipped for more than one month, then reinstallation should be performed and some recommend only a great bathing ceremony should be performed for this.

Srila Sanatana Gosvami states in his commentary that if the Deity was touched by a low class person, or if the Deity remained without being worshipped for a long duration of time, or if it was touch by a low class animal, or He was being worshipped with another God's mantra, rather than replacing the Deity, one should perform a great bathing ceremony.

DEVA ARCA NAIVA SANCALYA MRNAMY API BHAYAVAHA  
HAIMADIR DOSADA VATSA PURVAM UDDHRATYA STHAPITA

(HARI BHAKTI VILASA 19/1044 DEVI PURANA)

Oh son, the established immovable Deity should not be removed under in circumstances. Even if it is made of paper mache or clay, it should not be replaced, even with a golden Deity. The Deity made of paper mache or clay creates a havoc of festilence or famine and causes great fear for the establisher and increases the enemies surrounding the person.

YO JIRNAM VIDHINA DEVAM SANSKURYAN MANAVO BHUVI  
PHALAM DASA GUNAM TASYA MULAN NASTY ATRA SAMSAYAH

(HARI BHAKTI VILASA 19/1047 HAYASIRSA PANCARATRA)

Any person on this earthly planet who reestablishes a Deity according to the previous system for establishing the Deity, replacing the previous one, he gets ten times the merit attained by the previous establisher of the Deity with out a doubt.

## 20

YE DHYAYANTI SADA BUDHYA KARISYAMO HARER GRAHAM  
TESAM VILYATE PAPAM PURVA JANMA SATODBHAVAM

(HARI BHAKTI VILASA 20/7 AGNI PURANA)

Any person who promises within his mind that "I shall construct a beautiful temple for Lord Sri Hari", his acquired sins for one hundred births are destroyed by doing so.

In his Digdharsanitika, Srila Sanatana Gosvami says that one who, with his intelligence, says that I will build a temple for the Lord, and meditates on this continuously, because he thinks like this, whether he ever builds the temple or not, he gets the result of removing sins for one hundred births.

LAKSENA ATHA SAHASRENA SATENA ARDHENA VA HAREH  
TULYAM PHALAM SAMA AKSATAM IHA ISVARA DARIDRAYO

(HARI BHAKTI VILASA 20/9 AGNI PURANA)

One who builds a temple after spending either Rs. 100,000, Rs. 1,000, or Rs. 100, builds a temple for Lord Sri Hari, they all attain the same result because in the eyes of the Lord, there is no difference between a rich man and a poor man.

In his Digdharsanitika, Srila Sanatana Gosvami says, "Because the rich man is able to build a house for the Lord by spending sufficient funds. If a poor man spends a small amount, both of them are equal in front of the Lord. This is stated by the learned personalities because both of them have the same faith for the Supreme Lord and both of them go back to the eternal abode of the

Lord, Vaikunthadham, after leaving this world.

KRATVA VASA GRAHAM TASYA DEVASYA PARAMESTHINAH  
RAJASUYA ASVAMEDHANAM PHALENA SAHAYUJYATE

(HARI BHAKTI VILASA 20/10 VISNU DHARMOTTARA, 3RD CANTO)

One who gives a built temple for the pleasure of Lord Hari, he gets the results of performing a rajasuya sacrifice and a horse sacrifice.

PRASADE KRSNA DEVASYA CITRAKARMA KAROTI YAH  
VASATE VISNU LOKE TU YAVAT TISTHANTI SAGARA

(HARI BHAKTI VILASA 20/17 SKANDA PURANA)

Any person who paints some pictures in the temple, as long as the oceans exist in this world, until then, a person goes to the abode of Lord Sri Hari.

YAH KURYAT SOBHANAM VESMA NARASINGHASYA BHAKTIMAN  
SARVA PAPA VINIRMUKTO VISNU LOKAM AVAPNUYAT

(HARI BHAKTI VILASA 20/18 NRSINGHA PURANA)

Any nice person who build a nice temple for Lord Nrsngadeva, he becomes free from all kinds of problems, sins and goes to the place of Lord Hari.

BALYE SAMKRIDA MANA YE PANSUBHIR BHAVANAM HAREH  
VASUDEVASYA KURVANTI TE'PI TALLOKA GAMINAH

(HARI BHAKTI VILASA 20/22 VISNU RAHASYA)

Those children who, in their childhood play, make a temple out of sand for the pleasure of Lord Hari, they also attain the abode of Lord Hari.

LEOPANA ACCHADANAM CAIVA YAH KAROTI PUNARNAVAM  
DEVASYA AYATANAM KRATVA NA BHAVET KITAJAM BHAYAM

(HARI BHAKTI VILASA 20/23 ADI PURANA)

Any person who whitewashes the temple or seals up the holes of the temple, he becomes free from the fear of reptiles, such as snake bites.

SADA SADACARA PARASTU YE NARA  
BHAVANTI DAMODARA BHAKTYA-PEKSAYA  
TADIYA PADAMBUJA DHULI-DHUSARAM  
KADA BHAVEDASYA SIRO'DHAMASYA ME?

Those personalities, who have made their ultimate desires to achieve the devotional service to Lord Sri Damodara and thus they remain fixed with the rules and regulations of purity, I pray for their mercy and ask when will my head be decorated with the dust of their lotus feet?