

A Collection of Quotes on Anger

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Srila Prabhupada's Letter to Bhumata, March 10, 1973:

Because we are all individuals sometimes there is disagreement between devotees. When non-devotees quarrel they cannot stop and end up killing each other. BUT THE DEVOTEES' DISAGREEMENT DOES NOT LAST LONG BECAUSE THEY PATCH IT UP FOR KRSNA'S SAKE, BECAUSE THEY ARE ALL WORKING FOR THE SAME END--KRSNA'S SERVICE.

Srila Prabhupada Lecture on Srimad Bhagavatam, November 17, 1976, Vrindavan:

We have to preach... But if we say directly that "You are all mudhas, mayayapahrta-jnana, and duskrtina," they will be angry. Because satyam bruyad na bruyat satyam apriyam. You have to speak the truth very cautiously. Otherwise they will be angry. MURKHAYOPADESO HI PROKAPAYA NA SANTAYE: "IF YOU GIVE GOOD INSTRUCTION TO A RASCAL, HE'LL BE ANGRY." Therefore Prabodhananda Sarasvati is teaching us how we should present our case. Dante nidhaya trnakam: "Sir, I have come to you, taking this grass in my teeth." This is a symbolic representation of becoming very humble in India. They take a grass. Dante nidhaya padayor nipatya: "And I am falling down on your feet." Kaku-satam krtva: "And I am flattering you. You are very grand. You are very nice. You are very learned. You are so on, so on." If you flatter, people become puffed-up. So, dante nidhaya trnakam padayor nipatya kaku-satam krtva caham: "I have one submission." "What is that?" No... He sadhavah: "You are a great learned sadhu. My one request is that whatever you have learned, please forget. Whatever nonsense you have learned, please forget. This is my submission." "I have learned so many things, and I have to forget? Then what I have to do?" He sadhavah sakalam eva vihaya durat caitanya-candra-carane kurutanuragam: "You just submit yourself to Caitanya-candra. Then everything will be perfect."

Srimad Bhagavatam 4.25.9 Purport - The Descriptions of the Characteristics of King Puranjana:

Foolish persons accept the difficult path of karma-kanda for the sake of sense enjoyment, and those who are too much attached to sense enjoyment are called mudhas (rascals). It is very difficult for a mudha to understand the ultimate goal of life. In the propagation of the Krsna consciousness movement, we actually see that many people are not attracted because they are mudhas engaged in fruitive activity. IT IS SAID: UPADESO HI MURKHANAM PRAKOPAYA NA SANTAYE. IF GOOD INSTRUCTIONS ARE GIVEN TO A FOOLISH RASCAL, HE SIMPLY BECOMES ANGRY AND TURNS AGAINST THE INSTRUCTIONS INSTEAD OF TAKING ADVANTAGE OF THEM. Because Narada Muni knew this very well, he indirectly instructed the King by giving him the history of his entire life.

Srimad Bhagavatam 7.8.11 Purport - Lord Nrsimhadeva Slays the King of the Demons:

It is said in Hitopadesa, UPADESO HI MURKHANAM PROKOPAYA NA SANTAYE. IF GOOD INSTRUCTIONS ARE GIVEN TO A FOOLISH PERSON, HE DOES NOT TAKE ADVANTAGE OF THEM, BUT BECOMES MORE AND MORE ANGRY. Prahlada Maharaja's authorized instructions to his father were not accepted by Hiranyakasipu as truth; instead Hiranyakasipu became increasingly angry at his great son, who was a pure devotee. This kind of difficulty always exists when a devotee preaches Krsna consciousness to persons like Hiranyakasipu, who are interested in money and women.

Bhagavad-gita 3.37 Translation -- Karma-yoga:

*śrī-bhagavān uvāca
kāma eṣa KRODHA eṣa
rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam*

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; kamah--lust; esah--all these; KRODHAH--WRATH; esah--all these; rajah-guna--the mode of passion; samudbhavah--born of; maha-asanah--all-devouring; maha-papma--greatly sinful; viddhi--know; enam--this; iha--in the material world; vairinam--greatest enemy.

TRANSLATION

The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world.

PURPORT

When a living entity comes in contact with the material creation, his eternal love for Kṛṣṇa is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt. THEN AGAIN, WHEN LUST IS UNSATISFIED, IT TURNS INTO WRATH; WRATH IS TRANSFORMED INTO ILLUSION, AND ILLUSION CONTINUES THE MATERIAL EXISTENCE. Therefore, lust is the greatest enemy of the living entity, and it is lust only which induces the pure living entity to remain entangled in the material world. Wrath is the manifestation of the mode of ignorance; these modes exhibit themselves as wrath and other corollaries. If, therefore, the modes of passion, instead of being degraded into the modes of ignorance, are elevated to the modes of goodness by the prescribed method of living and acting, then one can be saved from the degradation of wrath by spiritual attachment.

Bhagavad-gita 4.10 Translation -- Transcendental Knowledge:

*vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ*

SYNONYMS

vita--freed from; raga--attachment; bhaya--fear; krodhah--anger; mat-maya--fully in Me; mam--unto Me; upasritah--being fully situated; bahavah--many; jnana--knowledge; tapasa--by penance; putah--being purified; mat-bhavam--transcendental love for Me; agatah--attained.

TRANSLATION

BEING FREED from attachment, fear AND ANGER, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me--and thus THEY ALL ATTAINED TRANSCENDENTAL love for Me.

Srimad Bhagavatam 3.12.11 Purport - Creation of the Kumaras and Others:

The creation of Rudra from between the eyebrows of Brahma as the result of his anger, generated from the mode of passion partly touched by ignorance, is very significant. IN BHAGAVAD-GITA (3.37) THE PRINCIPLE OF RUDRA IS DESCRIBED. KRODHA (ANGER) IS THE PRODUCT OF KAMA (LUST), WHICH IS THE RESULT OF THE MODE OF PASSION. WHEN LUST AND HANKERING ARE UNSATISFIED, THE ELEMENT OF KRODHA APPEARS,

WHICH IS THE FORMIDABLE ENEMY OF THE CONDITIONED SOUL. THIS MOST SINFUL AND INIMICAL PASSION IS REPRESENTED AS AHANKARA, OR THE FALSE EGOCENTRIC ATTITUDE OF THINKING ONESELF TO BE ALL IN ALL. Such an egocentric attitude on the part of the conditioned soul, who is completely under the control of material nature, is described in Bhagavad-gita as foolish. The egocentric attitude is a manifestation of the Rudra principle in the heart, wherein krodha (anger) is generated. This anger develops in the heart and is further manifested through various senses, like the eyes, hands and legs. When a man is angry he expresses such anger with red-hot eyes and sometimes makes a display of clenching his fists or kicking his legs. This exhibition of the Rudra principle is the proof of Rudra's presence in such places. When a man is angry he breathes very rapidly, and thus Rudra is represented in the air of life, or in the activities of breathing. When the sky is overcast with dense clouds and roars in anger, and when the wind blows very fiercely, the Rudra principle is manifested, and so also when the sea water is infuriated by the wind it appears in a gloomy feature of Rudra, which is very fearful to the common man. When fire is ablaze we can also experience the presence of Rudra, and when there is an inundation over the earth we can understand that this is also the representation of Rudra.

There are many earthly creatures who constantly represent the Rudra element. The snake, tiger and lion are always representations of Rudra. Sometimes, because of the extreme heat of the sun, there are cases of heatstroke, and due to the extreme coldness created by the moon there are cases of collapse. There are many sages empowered with the influence of austerity and many yogis, philosophers and renouncers who sometimes exhibit their acquired power under the influence of the Rudra principle of anger and passion. The great yogi Durvasa, under the influence of this Rudra principle, picked a quarrel with Maharaja Ambarisa, and a brahmana boy exhibited the Rudra principle by cursing the great King Pariksit. When the Rudra principle is exhibited by persons who are not engaged in the devotional service of the Supreme Personality of Godhead, the angry person falls down from the peak of his improved position.

Srimad Bhagavatam 7.15.20 Purport - Instructions for Civilized Human Beings:

IN BHAGAVAD-GITA (3.37) IT IS STATED THAT LUST, ANGER AND GREED ARE THE CAUSES OF THE CONDITIONED SOUL'S BONDAGE IN THIS MATERIAL WORLD. KAMA ESA KRODHA ESA RAJO-GUNA-SAMUDBHAVAH. WHEN STRONG LUSTY DESIRES FOR SENSE GRATIFICATION ARE UNFULFILLED, ONE BECOMES ANGRY. This anger can be satisfied when one chastises his enemy, but when there is an increase in lobha, or greed, which is the greatest enemy caused by rajo-guna, the mode of passion, how can one advance in Krsna consciousness?

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

Bhagavad-gita 16.1-3 Purport -- The Divine And Demoniac Natures:

Akrodha means to check anger. EVEN IF THERE IS PROVOCATION ONE SHOULD BE TOLERANT, FOR ONCE ONE BECOMES ANGRY HIS WHOLE BODY BECOMES POLLUTED. Anger is a product of the modes of passion and lust, so one who is transcendently situated should check himself from anger.

Srimad Bhagavatam 1.9.27 Purport - Passing Away of Bhismadeva in the Presence of Lord Krsna:

AS FAR AS SALVATION IS CONCERNED, ONE HAS TO CONQUER THE PRINCIPLES OF LUST, ANGER, UNLAWFUL DESIRES, AVARICE AND BEWILDERMENT. TO GET FREEDOM FROM ANGER, ONE SHOULD LEARN HOW TO FORGIVE. To be free from unlawful desires one should not make plans. By spiritual culture one is able to conquer sleep. By tolerance only can one conquer desires and avarice. Disturbances from various diseases can be avoided by regulated diets. By self-control one can be free from false hopes, and money

can be saved by avoiding undesirable association. By practice of yoga one can control hunger, and worldliness can be avoided by culturing the knowledge of impermanence. Dizziness can be conquered by rising up, and false arguments can be conquered by factual ascertainment. Talkativeness can be avoided by gravity and silence, and by prowess one can avoid fearfulness. Perfect knowledge can be obtained by self-cultivation. ONE MUST BE FREE FROM LUST, AVARICE, ANGER, DREAMING, ETC., TO ACTUALLY ATTAIN THE PATH OF SALVATION.

As far as the women class are concerned, they are accepted as a power of inspiration for men. As such, women are more powerful than men. Mighty Julius Caesar was controlled by a Cleopatra. Such powerful women are controlled by shyness. Therefore, shyness is important for women. Once this control valve is loosened, women can create havoc in society by adultery. Adultery means production of unwanted children known as varna-sankara, who disturb the world.

Srimad Bhagavatam 4.4.10 Purport - Sati Quits Her Body:

Lord Siva is considered the foremost personality amongst the Vaisnavas. Vaisnavanam yatha sambhuh. Thus when Sati saw that her father was performing great sacrifices but had no respect for the greatest devotee, Lord Siva, she was very angry. This is fitting; when Visnu or a Vaisnava is insulted, one should be angry. Lord Caitanya, who always preached nonviolence, meekness and humility, also became angry when Nityananda was offended by Jagai and Madhai, and He wanted to kill them. When Visnu or a Vaisnava is blasphemed or dishonored, one should be very angry. NAROTTAMA DASA THAKURA SAID, KRODHA BHAKTA-DVESI JANE. WE HAVE ANGER, AND THAT ANGER CAN BE A GREAT QUALITY WHEN DIRECTED AGAINST A PERSON WHO IS ENVIOUS OF THE SUPREME PERSONALITY OF GODHEAD OR HIS DEVOTEE. One should not be tolerant when a person is offensive towards Visnu or a Vaisnava. The anger of Sati towards her father was not objectionable, for although he was her father, he was trying to insult the greatest Vaisnava. Thus Sati's anger against her father was quite applaudable.

Srimad Bhagavatam 9.7.7 Purport - The Descendants of King Mandhata:

Visvamisra and Vasistha were always inimical. Formerly, Visvamisra was a ksatriya, and by undergoing severe austerities he wanted to become a brahmana, but Vasistha would not agree to accept him. IN THIS WAY THERE WAS ALWAYS DISAGREEMENT BETWEEN THE TWO. LATER, HOWEVER, VASISTHA ACCEPTED HIM **BECAUSE OF VISVAMISRA'S QUALITY OF FORGIVENESS**. Once Hariscandra performed a yajna for which Visvamisra was the priest, but Visvamisra, being angry at Hariscandra, took away all his possessions, claiming them as a contribution of daksina. Vasistha, however, did not like this, and therefore a fight arose between Vasistha and Visvamisra. The fighting became so severe that each of them cursed the other. One of them said, "May you become a bird," and the other said, "May you become a duck." Thus both of them became birds and continued fighting for many years because of Hariscandra. We can see that such a great mystic yogi as Saubhari became a victim of sense gratification, and such great sages as Vasistha and Visvamisra became birds. This is the material world. Abrahma-bhuvana-loka punar avartino 'rjuna. Within this material world, or within this universe, however elevated one may be in material qualities, one must suffer the conditions of birth, death, old age and disease (janma-mrtyu jara-vyadhi). Therefore Krsna says that this material world is simply miserable (duhkhalayam asasvatam). The Bhagavatam says, padam padam yad vipadam: at every step here there is danger. Therefore, because the Krsna consciousness movement provides the opportunity for the human being to get out of this material world simply by chanting the Hare Krsna mantra, this movement is the greatest benediction in human society.

Krsna Book, Chapter 89 - The Superexcellent Power of Krsna:

Long, long ago, there was an assembly of great sages on the bank of the river Sarasvati, and they performed a great sacrifice of the name Satrayajna. In such assemblies, the

great sages present usually discuss Vedic subject matters and philosophical topics, and in this particular meeting the following question was raised: The three predominating deities of this material world, namely, Lord Brahma, Lord Visnu and Lord Siva, are directing all the affairs of this cosmos, BUT WHO AMONG THEM IS THE SUPREME? After much discussion on this question, the great sage named Bhrgu, who is the son of Lord Brahma, was deputed to test all three predominating deities and report to the assembly as to who is the greatest.

Being thus deputed, the great sage Bhrgu Muni first of all went to his father's residence in Brahmaloka. The three deities are the controllers of the three material qualities, namely the qualities of goodness, passion and ignorance. THE PLAN DECIDED UPON BY THE SAGES WAS FOR BHRGU TO TEST WHICH OF THE PREDOMINATING DEITIES POSSESSES THE QUALITY OF GOODNESS IN FULL. Therefore, when Bhrgu Muni reached his father, Lord Brahma, because he wanted to test whether he had the quality of goodness, he purposely did not offer his respects to his father either by offering obeisances or by offering prayers. It is the duty of a son or a disciple to offer respects and recite suitable prayers when he approaches his father or spiritual master. But Bhrgu Muni purposely failed to offer respects, just to see Lord Brahma's reaction to this negligence. LORD BRAHMA WAS VERY ANGRY AT HIS SON'S IMPUDENCY, AND HE SHOWED SIGNS WHICH DEFINITELY PROVED THIS TO BE SO. HE WAS EVEN PREPARED TO CONDEMN BHRGU BY CURSING HIM, BUT BECAUSE BHRGU WAS HIS SON, LORD BRAHMA CONTROLLED HIS ANGER WITH HIS GREAT INTELLIGENCE. THIS MEANS THAT ALTHOUGH THE QUALITY OF PASSION WAS PROMINENT IN LORD BRAHMA, HE HAD THE POWER TO CONTROL IT. Lord Brahma's anger and his controlling his anger are likened to fire and water. Water is produced from fire, but fire can be extinguished with water. Similarly, although Lord Brahma was very angry due to his quality of passion, he could still control his passion because Bhrgu Muni was his son.

After testing Lord Brahma, Bhrgu Muni went directly to the planet Kailasa, where Lord Siva resides. Bhrgu Muni happened to be Lord Siva's brother. Therefore, as soon as Bhrgu Muni approached, Lord Siva was very glad and personally rose to embrace him. But when Lord Siva approached, Bhrgu Muni refused to embrace him. "My dear brother," he said, "you are always very impure. Because you smear your body with ashes, you are not very clean. Please do not touch me." When Bhrgu Muni refused to embrace his brother, saying that Lord Siva was very impure, the latter became very angry with him. **IT IS SAID THAT AN OFFENSE CAN BE COMMITTED EITHER WITH THE BODY, WITH THE MIND OR BY SPEECH.** BHRGU MUNI'S FIRST OFFENSE, COMMITTED TOWARDS LORD BRAHMA, WAS AN OFFENSE WITH THE MIND. HIS SECOND OFFENSE, COMMITTED TOWARDS LORD SIVA BY INSULTING HIM, CRITICIZING HIM FOR UNCLEAN HABITS, WAS AN OFFENSE BY SPEECH. BECAUSE THE QUALITY OF IGNORANCE IS PROMINENT IN LORD SIVA, WHEN HE HEARD BHRGU'S INSULT, HIS EYES IMMEDIATELY BECAME RED WITH ANGER. WITH UNCONTROLLABLE RAGE, HE TOOK UP HIS TRIDENT AND PREPARED TO KILL BHRGU MUNI. AT THAT TIME, LORD SIVA'S WIFE, PARVATI, WAS PRESENT. HER PERSONALITY IS A MIXTURE OF THE THREE QUALITIES, AND THEREFORE SHE IS CALLED TRIGUNAMAYI. IN THIS CASE, **SHE SAVED THE SITUATION BY EVOKING LORD SIVA'S QUALITY OF GOODNESS.** She fell down at the feet of her husband, and with her sweet words she talked him out of killing Bhrgu Muni.

After being saved from the anger of Lord Siva, Bhrgu Muni went directly to the planet Svetadvipa, where Lord Visnu was lying on a bed of flowers, accompanied by His wife, the goddess of fortune, who was engaged in massaging His lotus feet. There Bhrgu Muni purposely committed the greatest sin by offending Lord Visnu by his bodily activities. **THE FIRST OFFENSE COMMITTED BY BHRGU MUNI WAS MENTAL, THE SECOND OFFENSE WAS VOCAL, AND THE THIRD OFFENSE WAS CORPORAL. THESE DIFFERENT OFFENSES ARE PROGRESSIVELY GREATER IN DEGREE. AN OFFENSE COMMITTED WITHIN THE MIND IS A POSITIVE OFFENSE, THE SAME OFFENSE, COMMITTED VERBALLY IS COMPARATIVELY MORE GRAVE, AND WHEN COMMITTED BY BODILY ACTION IT IS SUPERLATIVE IN OFFENSIVENESS.** So

Bhrgu Muni committed the greatest offense by touching the chest of the Lord with his foot in the presence of the goddess of fortune. Of course, Lord Visnu is all-merciful. He did not become angry at the activities of Bhrgu Muni because Bhrgu Muni was a great brahmana. A BRAHMANA IS TO BE EXCUSED EVEN IF HE SOMETIMES COMMITS AN OFFENSE, AND LORD VISNU SET THE EXAMPLE. YET IT IS SAID THAT FROM THE TIME OF THIS INCIDENT, THE GODDESS OF FORTUNE, LAKSMI, HAS NOT BEEN VERY FAVORABLY DISPOSED TOWARDS THE BRAHMANAS, AND THEREFORE, BECAUSE THE GODDESS OF FORTUNE WITHHOLDS HER BENEDICTIONS FROM THEM, THE BRAHMANAS ARE GENERALLY VERY POOR. Bhrgu Muni's touching the chest of Lord Visnu with his foot was certainly a great offense, but Lord Visnu is so great that He did not care. The so-called brahmanas of the Kali-yuga are sometimes very proud that they can touch the chest of Lord Visnu with their feet. But when Bhrgu Muni touched the chest of Lord Visnu with his feet, it was different because although it was the greatest offense, Lord Visnu, being greatly magnanimous, did not take it very seriously.

INSTEAD OF BEING ANGRY OR CURSING BHRGU MUNI, LORD VISNU IMMEDIATELY GOT UP FROM HIS BED ALONG WITH HIS WIFE, THE GODDESS OF FORTUNE, AND OFFERED RESPECTFUL OBEISANCES TO THE BRAHMANA. He addressed Bhrgu Muni as follows: "My dear brahmana, it is a great blessing for Me that you have come here. Please, therefore, sit down on this cushion for a few minutes. My dear brahmana, I am very sorry that when you first entered I could not receive you properly. It was a great offense on My part, and I beg you to pardon Me. You are so pure and great that the water which washes your feet can purify even the places of pilgrimage. Therefore, I request you to purify the Vaikuntha planet where I live with My associates. My dear father, O great sage, I know that your feet are very soft, like a lotus flower, and that My chest is as hard as a thunderbolt. I am therefore afraid that you may have felt some pain by touching My chest with your feet. Let Me therefore touch your feet to relieve the pain you have suffered." Lord Visnu then began to massage the feet of Bhrgu Muni.

The Lord continued to address Bhrgu Muni. "My dear lord," He said, "My chest has now become sanctified because of the touch of your feet, and I am now assured that the goddess of fortune, Laksmi, will be very glad to live there perpetually." Another name for Laksmi is Cancala. She does not stay in one place for a long time. Therefore, we see that a rich man's family sometimes becomes poor after a few generations, and sometimes we see that a poor man's family becomes very rich. Laksmi, the goddess of fortune, is Cancala in this material world, whereas in the Vaikuntha planets she eternally lives at the lotus feet of the Lord. Because Laksmi is famous as Cancala, Lord Narayana indicated that she might not have been living perpetually by His chest, but because His chest had been touched by the feet of Bhrgu Muni, it was now sanctified, and there was no chance that the goddess of fortune would leave. Bhrgu Muni, however, could understand his position and that of the Lord, and he was struck with wonder at the behavior of the Supreme Personality of Godhead. Because of his gratitude, his voice choked up, and he was unable to reply to the words of the Lord. Tears glided from his eyes, and he could not say anything. He simply stood silently before the Lord.

After testing Lord Brahma, Lord Siva and Lord Visnu, Bhrgu Muni returned to the assembly of great sages on the bank of the river Sarasvati and described his experience. After hearing him with great attention, the sages concluded that of all the predominating deities, certainly Visnu is situated in the mode of goodness in the highest degree. In the Srimad-Bhagavatam, these great sages are described as brahma-vadinam. Brahma-vadinam means those who talk about the Absolute Truth but have not yet come to a conclusion. Generally brahma-vadi refers to the impersonalists or to those who are students of the Vedas. It is to be understood, therefore, that all the gathered sages were serious students of Vedic literature, but had not come to definite conclusions as to who is the Supreme Absolute Personality of Godhead.

After hearing of Bhrgu Muni's experience in meeting all three predominating deities, Lord Siva, Lord Brahma, and Lord Visnu, the sages concluded that Lord Visnu is the Supreme Truth, the Personality of Godhead. It is said in the Srimad-Bhagavatam that after hearing

the details from Bhrgu Muni, the sages were astonished because although Lord Brahma and Lord Siva were immediately agitated, LORD VISNU, IN SPITE OF BEING KICKED BY BHRGU MUNI, WAS NOT AGITATED IN THE LEAST. THE EXAMPLE IS GIVEN THAT SMALL LAMPS MAY BECOME AGITATED BY THE BREEZE, BUT THE GREATEST LAMP OR THE GREATEST ILLUMINATING SOURCE, THE SUN, IS NEVER MOVED, EVEN BY THE GREATEST HURRICANE. **ONE'S GREATNESS HAS TO BE ESTIMATED BY ONE'S ABILITY TO TOLERATE PROVOKING SITUATIONS.** The sages gathered on the bank of the river Sarasvati concluded that if anyone wants actual peace and freedom from all fearfulness, he should take shelter of the lotus feet of Visnu. If Lord Brahma and Lord Siva lost their peaceful attitude upon a slight provocation, how could they maintain the peace and tranquillity of their devotees? As for Lord Visnu, however, it is stated in the Bhagavad-gita that anyone who accepts Lord Visnu or Krsna as the supreme friend attains the highest perfection of peaceful life.

Srila Prabhupada Room Conversation, June 24, 1977, Vrindavan:

The defect of the society, modern--the rascals are worshiped. Canakya Pandita has given all in his moral instructions. He said, murkha yatra na pujiyante: "Where rascals are not worshiped..." But at the present moment rascals are worshiped. And he says. He was experienced politician. He said, murkha yatra na pujiyante dhanyam yatra susancitam. "In the society where rascals are not worshiped and food grains are properly stocked..." Murkha yatra na pujiyante dhanyam yatra susancitam... Another... Dampatyoh kalaho nasti: "AND WHERE THERE IS NO QUARREL BETWEEN HUSBAND AND WIFE," TATRA SRIH SVAYAM AGATAH, "ALL FORTUNE WILL COME THERE AUTOMATICALLY." SVAYAM AGATAH. YOU HAVEN'T GOT TO PRAY, "MOTHER LAKSMI, PLEASE COME TO MY HOUSE." SHE'LL COME. Three things wanted. You should not give unnecessarily honor to rascals, and you should keep your food grains very nicely, and don't quarrel, husband and wife. Then you become fortunate. Just see. Check how these instructions are there.

Srila Prabhupada Lecture on Srimad Bhagavatam, July 16, 1975, San Francisco:

Prabhupada: So you have got big, big stock. That is required. There may be scarcity at times, but if you keep stock, then there is no trouble. This one, no foolish rascal should be worshiped, food grains should be nicely stocked, and the third thing, most important, DAMPATYOH KALAHO NASTI: "THERE IS NO DISAGREEMENT BETWEEN HUSBAND AND WIFE." IF THESE THREE THINGS ARE THERE, THEN YOU HAVEN'T GOT TO PRAY TO THE GODDESS OF FORTUNE, "KINDLY BE MERCIFUL." SHE WILL AUTOMATICALLY COME. "HERE IS A VERY NICE PLACE. I SHALL STAY HERE."