

SIMILAR & IDENTICAL VERSES IN SB

I have found around 30 similar or identical verses repeated in the Srimad Bhagavatam. They are listed below with their corresponding verse numbers and translations.

Note:

* verse has a variation of a few words

** verse has a variation of one or two lines

SB 1.18.13, 4.24.57*, 4.30.34 (Naimisa Sages/ Rudra Gita/ Pracetas Prayers)

tulayāma lavenāpi (kṣaṇārdhenāpi tulaye)
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ

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.

SB 3.9.17, 10.70.26 (Prayers by Brahma/ hostage kings)

loko vikarma-nirataḥ kuśale pramattaḥ
karmaṇy ayaṁ tvad-udite bhavad-arcane sve
yas tāvad asya balavān iha jīvitāśām
sadyaś chinatty animiṣāya namo 'stu tasmai

People in general all engage in foolish acts, not in the really beneficial activities enunciated directly by You for their guidance. As long as their tendency for foolish work remains powerful, all their plans in the struggle for existence will be cut to pieces. I therefore offer my obeisances unto Him who acts as eternal time.

SB 3.27.4, 4.29.35**, 4.29.73, 11.22.56, 11.28.13 (Kapila/ Narada/ Krishna)

arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya (manasā līṅga-rūpeṇa)
svapne 'narthāgamo yathā (svapne vicarato yathā)

Actually a living entity is transcendental to material existence, but because of his mentality of lording it over material nature, his material existential condition does not cease, and just as in a dream, he is affected by all sorts of disadvantages.

SB 3.27.25, 11.28.14 (Kapila/ Krishna)

yathā hy apratibuddhasya
prasvāpo bahv-anartha-bhṛt
sa eva pratibuddhasya
na vai mohāya kalpate

In the dreaming state one's consciousness is almost covered, and one sees many inauspicious things, but when he is awakened and fully conscious, such inauspicious things cannot bewilder him.

SB 3.28.37-38, 11.13.36*-37 (Kapila/ Hamsa to Kumaras)

deham ca ^{naśvaram} tam na ^{ava-} caramaḥ sthitam utthitam vā
siddho ^{na-} viśaśyati yato 'dhyagamat svarūpam
daivād ^{a-} ūpetam atha daiva-vaśād aṣetaṁ
vāso yathā parikṛtaṁ madirā-madāndhaḥ
deho 'pi daiva-vaśagaḥ khalu karma yāvat
svārambhakaṁ pratisamīkṣata eva sāsuh
tam sa-prapañcam adhirūḍha-samādhi-yogaḥ
svāpnam punar na bhajate pratibuddha-vastuḥ

Because he has achieved his real identity, the perfectly realized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.

The body of such a liberated yogī, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samādhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.

SB 3.29.45, 4.11.19 (Kapila/ NM to Dhruva)

so 'nanto 'nta-karaḥ kālo
'nādir ādi-kṛd avyayaḥ
janam janena janayan
mārayan mṛtyunāntakam

The eternal time factor has no beginning and no end. It is the representative of the Supreme Personality of Godhead, the maker of the criminal world. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another, and likewise it dissolves the universe by destroying even the lord of death, Yamarāja.

SB 3.31.35, 11.14.30* (Kapila/ Krishna)

na tathāśya bhaven^{-t kleśo} moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ

The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women.

SB 4.24.66, 10.51.49 (Rudra Gita/ Mucukunda's prayers)

pramattam uccair iti kṛtya-cintayā
pravṛddha-lobham viśayeṣu lālasam
tvam apramattaḥ sahasābhipadyase
kṣul-lelihāno 'hir ivākhum antakaḥ

My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him.

SB 6.18.25, SB 10.10.10**, SB 12.2.41* (Diti curses Indra/ Narada/ Suka Kali yuga)

kṛmi-vid-bhasma-samjñāsīd
yasyeśābhihitasya ca ^(deva-samjñitam apy ante)
^(rāja-nāmo 'pi yasya ca)
bhūta-dhruk tat-kṛte svārtham
kiṁ veda nirayo yataḥ

When dead, the bodies of all the rulers known as kings and great leaders will be transformed into worms, stool or ashes. If one enviously kills others for the protection of such a body, does he actually know the true interest of life? Certainly he does not, for if one is envious of other entities, he surely goes to hell.

SB 7.2.23, 11.22.54* (Hirayankashipu/ Krishna)

yathāmbhasā pracalatā
taravo 'pi calā iva
cakṣuṣā bhrāmyamāṇena
dṛśyate ^{bhrāma-}calātīva bhūḥ

Because of the movements of the water, the trees on the bank of a river, when reflected on the water, seem to move. Similarly, when the eyes move because of some mental derangement, the land appears to move also.

SB 7.9.40, 11.9.27* (Prahlada/ Avadhuta Brahmana)

jihvaikato ^{'mum}cyuta ^{apaḥkarsati}vikarṣati ^{karhi}māvitṛptā
śiśno 'nyatas tvag-udaram śravaṇam kutaścit
ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir
bahvyaḥ sapatnya iva geha-patim lunanti

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed.

Additional Verses: Either duplicated quotations or with a significant variation

SB 1.2.7, 3.32.23** (Suta/ Kapiladev)

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam ca ^{yad brahma-darśanam}yad ahaitukam

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

SB 1.2.21, 11.20.30** (Suka/ Krishna)

bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi
dṛṣṭa evātmanīśvare ^(mayi dṛṣṭe 'khillātmani)

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

SB 1.5.10-12, 12.12.51-53** (Narada/ Suta)

na yad vacaś citra-padaṁ harer yaśo
jagat-ṭavitraṁ praḡṇīta karhicit
(tad dhvāṅkṣa-tīrtham na tu haṁṣa-sevitaṁ)
tad vāyasaṁ tīrtham uśanti mānasā
(yatrācyutas tatra ḥi sādhave 'malāḥ)
na yatra haṁṣā niramanty uśik-kṣayāḥ
tad-vāḡ-visargo janatāgha-viplavo
yasmin praṭi-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti ḡṛṇanti sādhaveḥ
naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alaṁ nirañjanam
kutaḥ puṇaḥ śaśvad abhadram īśvare
na cārṇpitaṁ karma yad apy akāraṇam

Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

SB 1.5.37, 6.16.18* (Narada's Mantra/ gives to Citraketu)

oṁ namo bhagavate tubhyaṁ
vāsudevāya dhīmahi
praḡyumnāyaniruddhāya
namaḥ saṅkarṣaṇāya ca

Let us all chant the glories of Vāsudeva along with His plenary expansions Pradyumna, Aniruddha and Saṅkarṣaṇa.

SB 10.40.21, 11.5.29** (modification of above – Akrura Prayer/ Karabhajana)

namas te vāsudevāya
namaḥ saṅkarṣaṇāya ca
praḡyumnāyaniruddhāya
sāṭvatām paṭaye namaḥ

SB 1.8.22, 10.59.26 (Queen Kuntī's prayer)

namaḥ paṅkaja-nābhāya
namaḥ paṅkaja-māline
namaḥ paṅkaja-netrāya
namas te paṅkajāṅghraye

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

SB 1.8.43, 12.11.25** (Kunti/ Suta)

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-
rājanya-vaṁśa-dahanānapavarga-vīrya
(govinda goṇa-vanītā-vrāja-bhṛtya-gīta)
govinda go-dvijā-surārti-harāvātāra
(tīrtha-śravaṇa-śravaṇa-maṅgala-pāhi bhṛtyāy)
yogeśvarākṣhila-guro bhagavan namas te

O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances.

SB 1.14.1, 1.14.6 (Suta/ Yudhisthira)

samprasthite dvāarakāyām
jiṣṇau bandhu-didṛkṣayā
jñātum ca puṇya-ślokasya
kṛṣṇasya ca viceṣṭitam

Arjuna went to Dvārakā to see Lord Śrī Kṛṣṇa and other friends and also to learn from the Lord of His next activities.

SB 3.28.14, 10.51.23** (Kapila Supersoul/ Mucukunda's vision)

(tam ālokyā ghana-śyāmam)
lasat-ṣaṅkajā-kiñjalka-
pīta-kaūśeya-vāsasam
śrīvatsa-vakṣasam bhrājat
kaustubhāmukta-kandharam
-ena virājitam

His loins are covered by a shining cloth, yellowish like the filaments of a lotus. On His breast He bears the mark of Śrīvatsa, a curl of white hair. The brilliant Kaustubha gem is suspended from His neck.

SB 3.33.16-17, SB 4.9.61-62**, 10.81.29-31** (Palace of Kardama/Uttanapada/Sudama)

payah-phena-nibhāḥ śayyā
dāntā rukma-ṣaricchadāḥ
āsanāni ca haimāni
(mahārṣhāni)
(yatra raukmā upaskarāḥ)
svaccha-sphaṭika-kuḍyeṣu
mahā-mārakateṣu ca
(mani-)
ratna-pradīpā ābhānti
lalanā ratna-samyutāḥ

The bedsheets and mattresses were all as white as the foam of milk, the chairs and benches were made of ivory and were covered by cloths of lace with golden filigree, and the couches were made of gold and had very soft pillows.

The walls of the house were made of first-class marble, decorated with valuable jewels. There was no need of light, for the household was illuminated by the rays of these jewels. The female members of the household were all amply decorated with jewelry.

SB 5.4.11, 11.2.21 (Rshabdeva's sons)

kavir havir antarikṣaḥ
prabuddhaḥ pippalāyanaḥ
āvīrhotro 'tha drumilaś
camasaḥ karabhājanaḥ

Names of the 9 yogendras

SB 7.10.48-50, 7.15.75-77 (Narada glorifying Yudhisthira)

yūyam nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ gr̥hān āvasatīti sākṣād
gūḍhaṁ param brahma manuṣya-liṅgam
sa vā ayam brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyaḥ suhr̥d vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca
na yasya sākṣād bhava-padmajādibhi
rūpaṁ dhiyā vastutayopavarṇitam
maunena bhaktyopaśamena pūjitah
prasīdatām eṣa sa sātvatām patih

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

The impersonal Brahman is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.

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

SB 10.8.13-19, 10.26.16-22* (Garga Muni's prediction)

(varṇās trayah kilāsyāsan)
āsan varṇās trayo hy asya
gr̥hṇato 'nuyugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ
prāg ayam vasudevasya
kvacij jātas tavātmajaḥ
vāsudeva iti śrīmān
abhijñāḥ sampracakṣate
bahūni santi nāmāni
rūpāṇi ca sutasya te
guṇa-karmānurūpāṇi
tāny ahaṁ veda no janāḥ
eṣa vaḥ śreya ādhāsyad
gopa-gokula-nandanah
anena sarva-durgāṇi
yūyam añjas tariṣyatha
purānena vraja-pate
sādhavo dasyu-pīditāḥ
arājake rakṣyamāṇā
jigyur dasyūn samedhitāḥ

Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors — white, red and yellow — and now He has appeared in a blackish color.

For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.

Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kāṁsa [or by the internal enemies, the senses].

In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. You should all raise this child very carefully and cautiously.

ya etasmin mahā-bhāgāḥ^{-e}
 prītiṁ kurvanti mānavāḥ
 nārāyo 'bhibhavanty etān
 viṣṇu-ṭakṣān ivāsurāḥ
 tasmān nandāt^{-a kumāro,}majo 'yam^{'yam} te
 nārāyaṇa-samo guṇaiḥ
 śriyā kīrtyānubhāvena
 (tat-karmasu na vismayah)
 gopāyasva samāhitaḥ

SB 10.11.59, 10.14.61 (Summary description Vrindavan)

evaṁ vihāraiḥ kaumāraiḥ
 kaumāraṁ jahatur vraje
 nilāyanaiḥ setu-bandhair
 markāṭotplavanādibhiḥ

In this way Kṛṣṇa and Balarāma passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.

SB 10.23.10, 10.23.48 (Sacrificial brahmanas)

deśaḥ kālaḥ pṛthag dravyaṁ
 mantra-tantrartvijo 'gnayaḥ
 devatā yajamānaś ca
 kratuḥ dharmaś ca yan-mayaḥ

There are various details to be observed in the performance of sacrifices. They are known as deśa, place; kāla, time; pṛthag-dravya, the different detailed paraphernalia; mantra, hymns; tantra, scriptural evidences; agni, fire; rtvik, learned performers of sacrifices; devatā, the demigods; yajamāna, the performer of the sacrifices; kratu, the sacrifice itself; and dharma, the procedures. All these are for satisfying Kṛṣṇa.

SB 10.23.33, 10.29.27 (Krishna's reply to Brahmanas' wives and Gopis)

śravaṇād darśanād dhyānān
 mayi bhāvo 'nukīrtanāt
 na tathā sannikarṣeṇa
 pratiyāta tato gṛhān

It is by hearing about Me, seeing My Deity form, meditating upon Me and chanting My names and glories that love for Me develops, not by physical proximity. Therefore please go back to your homes.

SB 10.48.31, 10.84.11 (Krishna to Akrura and kings at Kurukshetra)

na hy am-mayāni tīrthāni
 na devā mṛc-chilā-mayaḥ
 te punanty uru-kālena
 darśanād eva sādhaveḥ

One can take advantage of a place of pilgrimage only after going there, and worshiping a particular demigod involves waiting a long time for the fulfillment of one's desire, but saintly persons like you, My dear Akrūra, can immediately fulfill all the desires of a devotee.

SB 10.59.44-45, 10.61.5-6* (Krishna's 16108 wives)

itthaṁ ramā-ṭatim avāṭya ṭatim striyas tā
brahmādayo 'ṭi na viduḥ ṭadavīm yadīyām
bhejur mudāvīratam edhitayānurāga
hāsāvaloka-nava-saṅgama-jalṭa-lajjāḥ
pratyudgamāsana-varārhaṇa-ṭāda-śauca-
tāmbūla-vīśramaṇa-vījana-gandha-mālyaiḥ
keśa-ṭrasāra-śayana-snapanopahāryair
dāsī-śatā aṭi vibhor vidadhuḥ sma dāsyam

Thus those women obtained as their husband the husband of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure they experienced loving attraction for Him, exchanged smiling glances with Him and reciprocated with Him in ever-fresh intimacy, replete with joking and feminine shyness.

Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshipping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pān to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts.

There are 3 verses from the Bhagavad Gita that appear in the Srimad Bhagavatam

Bg 9.26, SB 10.81.4 (Krishna/ Sudama)

ṭatram ṭuṣṭam ṭhalam toyam
yo me bhaktyā ṭrayacchati
tad aham bhakty-upahṛtam
aśnāmi ṭrayatātmanah

If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.

Bg 3.5, SB 6.1.53** (Krishna/ Yamadutas)

na hi kaścit kṣaṇam aṭi
jātu tiṣṭhaty akarma-kṛt
kāryate hy avaśah karma
(guṇaiḥ svābhāvikaṁ balāt)
sarvaḥ prakṛti-jair guṇaiḥ

Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

Bg 3.21, SB 6.2.4** (Krishna/ Visnudutas reply)

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ (itaras tat tad itate)
sa yat ṭramāṇam kurute
lokas tad anuvartate

Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.

Verses found in other scriptures

SB 1.2.4/ MB 1st verse/ Kurma Purana/ Visnu/ Nrsimha*/ Garuda*/ Naradiya*

nārāyaṇam namaskṛtya
naram caiva narottamam
devīm sarasvatīm vyāsam^{caiva}
tato jayam udīrayet

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

SB 9.19.14-15/ Visnu Purana 4.10.9 & 11*

na jātu kāmāḥ kāmānām
upabhogena sāmtyati
haviṣā kṛṣṇa-vartmeva
bhūya evābhivardhate

yadā na kurute bhāvam
sarva-bhūteṣv āmaṅgalam^{pāpakam}
sama-dṛṣṭes tadā pumsaḥ
sarvāḥ sukhamayā diśaḥ

As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]

When a man is nonenvious and does not desire ill fortune for anyone, he is equiposed. For such a person, all directions appear happy.

SB 9.23.25/ Visnu Purana 4.11.6**/ Harivamsa & other puranas**

na nūnam kārtavīryasya
gatim yāsyanti pāṛthivāḥ
yajña-dāna-tapo-yogaiḥ^(yajñair dānais tapobhir vā)
śruta-vīrya-dayādibhiḥ^(yajñair dānais tapobhis ca)
^(praśrayeṇa śrutena ca)
^(vikrameṇa śrutena ca)

No other king in this world could equal Kārtavīryārjuna in sacrifices, charity, austerity, mystic power, education, strength or mercy.

SB 9.24.10-*11/ Visnu Purana 4.13.3-4

babhruḥ śreṣṭho manuṣyāṅām
devair devāvṛdhaḥ samaḥ
puruṣāḥ pañca-ṣaṣṭiś ca^{saḥ}
ṣaṭ-sahasrāṇi cāṣṭa ca^{ca}
ye 'mṛtatvam anuprāptā
babhror devāvṛdhād api
mahābhojō^{-as tv a-} 'tidharmātmā
bhojā āsamś tad-anvaye^(tasyānvaye bhojā mārtikāvātā babhūvuh)

It has been decided that among human beings Babhru is the best and that Devāvṛdha is equal to the demigods. Because of the association of Babhru and Devāvṛdha, all of their descendants, numbering 14,065, achieved liberation." In the dynasty of King Mahābhoja, who was exceedingly religious, there appeared the Bhoja kings.

SB 9.20.21-22/ Visnu Purana 4.19.1-2/ Mahabharata 1.9.31-32

mātā bhastrā pituḥ putro
yena jātaḥ sa eva saḥ
bharasva putram duṣmanta
māvamaṁsthāḥ śakuntalām

reto-dhāḥ putro nayati
naradeva yama-kṣayāt
tvaṁ cāsya dhātā garbhasya
satyam āha śakuntalā

O Mahārāja Duṣmanta, a son actually belongs to his father, whereas the mother is only a container, like the skin of a bellows. According to Vedic injunctions, the father is born as the son. Therefore, maintain your own son and do not insult Śakuntalā.

O King Duṣmanta, he who discharges semen is the actual father, and his son saves him from the custody of Yamarāja. You are the actual procreator of this child. Indeed, Śakuntalā is speaking the truth.

SB 12.2.24/ MB 3.188.87*

yadā candraś ca sūryaś ca
tathā tiṣya-br̥haspatī
eka-rāśau sameṣyanti
bhaviṣyati tadā kṛtam

When the moon, the sun and Br̥haspatī are together in the constellation Karkaṭa, and all three enter simultaneously into the lunar mansion Puṣyā—at that exact moment the age of Satya, or Kṛta, will begin.

SB 12.2.27-28/ VP 4.24.25-26**

saptarṣiṇām tu yau pūrvau
dṛśyete uditau divi
tayos tu madhye nakṣatram
dṛśyate yat samaṁ niśi
tenai^{ṣapta}va ṛṣayo yuktās
tiṣṭhanty abda-śataṁ nṛṇām
te tvadīye dvijāḥ kāla (te tu pārīkṣite kāle)
adhunā cāśritā maghāḥ (maghāsv āsan dvijottama)

Of the seven stars forming the constellation of the seven sages, Pulaha and Kratu are the first to rise in the night sky. If a line running north and south were drawn through their midpoint, whichever of the lunar mansions this line passes through is said to be the ruling asterism of the constellation for that time. The Seven Sages will remain connected with that particular lunar mansion for one hundred human years. Currently, during your lifetime, they are situated in the nakṣatra called Maghā.

SB 12.2.32-33/ VP*

yadā maghābhyo yāsyanti (prayāsyanti yadā caite)
pūrvāśādhām maharṣayah
tadā nandāt prabhṛty eṣa
kalir vṛddhim gamiṣyati

When the great sages of the Saptarṣi constellation pass from Maghā to Pūrvāśādhā, Kali will have his full strength, beginning from King Nanda and his dynasty.

Those who scientifically understand the past declare that on the very day that Lord Śrī Kṛṣṇa departed for the spiritual world, the influence of the age of Kali began.

yasmin kṛṣṇo divaṁ yātas
tasminn eva tadāhani
pratipannaṁ kali-yugam
iti prāhuḥ purā-vidaḥ (tasya saṁkhyāṁ nibodha me)

SB 9.6.37 / Nrsimha Purana 26.3

yāvat sūrya udeti sma
yāvac ca pratitiṣṭhati
tat sarvaṁ yauvanāśvasya
māndhātuḥ kṣetram ucyate

All places, from where the sun rises on the horizon, shining brilliantly, to where the sun sets, are known as the possession of the celebrated Māndhātā, the son of Yuvanāśva.

SB 9.22.29/ MB 12.13.72

yudhiṣṭhirāt prativindhyaḥ^m
sutasomaṁ śrutaseno vṛkodarāt
arjunāc chrutakīrtis tu^m
śatānīkaś tu nākuliḥ^m

Sons of the Pandavas

SB 8.1.10/ Iso 1*

īśāvāsyam ātmāvāsyam idaṁ sarvaṁ viśvaṁ
yat kiñcij jagatyāṁ jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam

Within this universe, the Supreme Personality of Godhead in His Supersoul feature is present everywhere, wherever there are animate or inanimate beings. Therefore, one should accept only that which is allotted to him; one should not desire to infringe upon the property of others.