

Bhakti-çästri Çréla Prabhupäda Quotes

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Bhagavad-gita

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Bhagavad-gita

Preface & Introduction

Our present movement is based on Bhagavad-gétä...: ..whatever we are doing it is not whimsical or mental concoction. It is authorized and just to the standard of Bhagavad-gétä. Our present movement is based on Bhagavad-gétä—Bhagavad-gétä as it is. We don't interpret. We do not interpret foolishly because... I say purposefully this word "foolishly," that why should we interpret Kåñëa's words? Am I more than Kåñëa? Or did Kåñëa leave some portion to be explained by me by interpretation?

Cornerstone Laying -- Bombay, January 23, 1975

What right he has got....he is not a devotee. ...: "So this point is described that just like this yogi Maharishi, he has also written one Bhagavad-gétä. And what right he has got? He has no right to say anything about Bhagavad-gétä because he is not a devotee. ...

So bring all the books which is, which are published in your country and find out a single man who is a Kåñëa's devotee. Nobody of them. Then what authority he has got to write on Bhagavad-gétä? He has no right. It is simply poking your nose in other's business. Nonsense. Just challenge these persons, "What right you have got?" He has no right. ...

We may not have many followers. We don't care for that. We don't want these nonsense followers, many thousands. What they will do? But if we can turn one man into Kåñëa consciousness perfectly, he can do tremendous work in the world. That is our principle. We don't want nonsense. So this is the princile of understanding Bhagavad-gétä. Go on.

Introduction to Bhagavad-gétä As It Is — Los Angeles, November 23, 1968

Chapter 1

1. **Kurukñetra is a dharma-kñetra....**:Dharma-kñetre means, kuru-kñetre, that place is a pilgrimage. People still go to observe religious ritualistic performances. And in the Vedas there is injunction, kuru-kñetre dharmam äcaret: "If you want to perform some ritualistic ceremonies, religious, then go to Kurukñetra." So Kurukñetra is a dharma-kñetra. It is a not fictitious thing, just like rascal commentators, so-called, they say, "Kurukñetra means this body." It is not that. As it is. Try to understand Bhagavad-gétä as it is. Kurukñetra, dharma-kñetra. It is a place of religion. And especially when Kåñña was present there, it is already.

Bhagavad-gétä 1.1 London, July 7, 1973

kim akurvata?...So here Dhätaräñöra says, samavetä yuyutsavaù [Bg. 1.1]. "All these people, my sons, mämakäù..." Mämakäù. That means "my sons," and päëöava, "my brother Päëöu's sons." Samavetä, "they assembled." What is the purpose? The purpose is yuyutsavaù. This word **yuyutsu** is still used in **Japan**. Perhaps you know, yuyutsa, fighting. So yuyutsu, those who are desirous of fighting. Now, both the parties were desiring to fight, and they assembled. Why he is asking question, kim akurvata: "What did they do"? Because he was little doubtful that "These boys, after being assembled in dharma-kñetra kuru-kñe..., they might have changed their ideas. They might have settled up." Actually, the sons of Dhätaräñöra might have admitted, "Yes, Päëöavas, you are actually the owner. What is the use of unnecessarily fighting?" So he was very much anxious whether they had changed their decision. Therefore he is asking. Otherwise there was no question of asking, kim akurvata.

Bhagavad-gétä 1.1 -- London, July 7, 1973

So Dhätaräñöra was thinking whether the two parties, they have settled up. He did not like that. He wanted that "These Päëöavas should be killed, and my sons," I mean to say "the Kauravas, they should come out victorious so that there will be no enemy." He was very much anxious to place his sons on the throne. Because he was blind, he could not acquire the throne. His younger brother was situated on the throne. Now, after the death of his younger brother, he thought that "I missed the opportunity of sitting on the throne. Why not my sons? They have got actual right." That is the background of this Kurukñetra battle. He was always devising some means, how the sons of Päëöu, his nephews, could be separated and his sons would sit on the throne. That was his idea. Therefore he inquired, kim akurvata.

Bhagavad-gétä 2.1 -- Ahmedabad, December 6, 1972

3. **The brähmaëas were so liberal...**:This Drupada, the son of Drupada, he was meant for killing Dronäcärya. Drupada Mahäräja was not in good terms with Dronäcärya. So he performed a yajña to get a son who could kill Dronäcärya. That son is this Draupada. So Dronäcärya knew that "Drupada Mahäräja has got his son. In future he would kill me." Still, when he was offered to become his disciple, to learn military art, he accepted, "Yes." That means the brähmaëas were so liberal: "When he is coming as my disciple, never mind, he would kill me in future. That doesn't matter. But I must give him teaching." Therefore this word is used, dhématä, very intelligent: "He has learned the military science from you just to kill you." Dhématä, tava çinnyeä. "Your disciple, he has arranged." This is the pointing out. So that he may be angry: "This rascal has learned from me and he wants to kill me?" **Bhagavad-gétä 1.2-3 London, July**

5-7. Mentioning these great fighters...: So people may ask that “By mentioning these great fighter, what spiritual progress we make? Because we are meant for chanting Hare Kāñëa mahā-mantra, so by chanting the names of these great fighters, what do we gain?” .. But the thing is that nirbandhaù kãñëa-sambandhe, whenever there is connection with Kāñëa, that also becomes Kāñëa....So these, I mean to say, warriors’ name-mentioning, we should not neglect. Kāñëa wanted to gather all the demoniac power in that Battlefield of Kurukñetra and kill them. That was His plan.

Bhagavad-gétä 1.4 -- London, July 10, 1973

..If Kāñëa wants we shall be prepared to become violent also..: Somebody was criticizing me that “Swamiji, you are introducing this Hare Kāñëa movement. People are becoming coward. They simply chant Hare Kāñëa.” So I replied that “You will see the power of Hare Kāñëa movement in due course of time.” He required... Because there were two battles in India: the battle between Rāvaëa and Rāma, Rāmāyāëa; and another battle was Battle of Kurukñetra. And in these two battles the hero was Vaiñëava and Viñëu.....So Vaiñëavas, they do not simply chant Hare Kāñëa. If there is need, they can fight under the guidance of Viñëu and become victorious. ...Kāñëa consciousness does not mean one-sided. Kāñëa as all-pervading, the Kāñëa consciousness movement also should be all-pervading. It should touch everything, even politics, sociology, everything, if required....

There is two mission: not only to give protection to the devotees, but also to kill the demons. ...So the devotees of Kāñëa should be trained up both ways: not only to give protection to the devotees, to give them encouragement, but if need be, they should be prepared to kill the demons. That is Vaiñëavism. It is not cowardism. It is not cowardism.

When need be. Generally, a Vaiñëava is non-violent. Just like Arjuna. In the beginning he was non-violent, Vaiñëava. He said, “Kāñëa, what is the use of this fighting? Let them enjoy.” So by nature he was non-violent, but he was induced by Kāñëa to become violent, that “Your non-violence will not help. You become violent. You kill them. I want.” So if Kāñëa wants we shall be prepared to become violent also...So those who are devotees of Kāñëa, they should be trained up both ways, they should be prepared. But generally, there is no question of becoming violent, unnecessarily

Bhagavad-gétä 1.6-7 -- London, July 11, 1973

9. Who are prepared to lay down their lives for my sake...: But in the previous verse he said, anye ca bahavaù çürä mad-arthe tyakta-jévitäù. Tyakta-jévitäù means “They have come to lay down their life for me.” This is a foretelling because actually, whoever joined the Battlefield of Kurukñetra, none of them returned. Tyakta-jévitäù. So it is already concluded that although Duryodhana is very much proud of his military strength protected by Bhéñma, still, tyakta-jévitäù, they would surely die. This is the conclusion.

Bhagavad-gétä 1.10, London, July 12, 1973

10. Duryodhana always considered Bhima as a fool...: So Duryodhana is very proud of his strength, military strength, because he was empowered, he could gather. And over and above that, Bhisma is the commander-in-chief. He is giving protection. And on the other side, the Pandavas, they are not empowered. Somehow or other, they gathered some soldiers from relatives. Therefore their strength was limited in consideration of the other party. And that is, being protected by Bhima. Duryodhana always considered Bhima as a fool. Therefore he is very much confident that "Our side is being protected by Bhisma, and the other side,

Bhagavad-gita

Srila Prabhupada Qutoes

although Bhima is very strong, but he has no brain very much." So he was very hopeful of victory.

Bhagavad-gita 1.10 -- London, July 12, 1973

20. This is Vaiñëavism..: So in the fighting principle, Arjuna is fighting for Kåñëa. He is following the previous fighting äcärya, Hanumänji. Therefore he has depicted his flag with Hanumän, that "Hanumänji, Vajrälgajé, kindly help me." This is Vaiñëavism. "I have come here to fight for Lord Kåñëa. You fought also for the Lord. Kindly help me." This is the idea. Kapi-dhvajaù. So any activities of the Vaiñëava, they should always pray to the previous äcärya, "Kindly help me. Kindly..." This is, Vaiñëava is always thinking himself helpless, helpless. And begging help from the previous äcärya.

Bhagavad-gétä 1.20 -- London, July 17, 1973

21-22. "My dear Kåñëa, I cannot order You. Order must come from You. But because You promised to carry out my order, You wanted to become my chariot driver, therefore I am ordering. Therefore I am ordering. I am not in position of ordering to You and You promised to carry out my order, and I think You are fixed up in Your that promise. Therefore I am asking you, Acyuta. You don't fall from Your promise." This is the... senayor ubhayor madhye rathaà sthåpaya me acyuta.

Bhagavad-gétä 1.21-22 London, July 18, 1973

27. Kåpayä parayä: Kåpayä parayä äviñöaù. He becomes overwhelmed with compassion. Very morosely. "Oh, Kåñëa, I will have to fight with them. I will have to kill them." Why this consciousness came? The other side also, Duryodhana, why he did not think in that way? Why Arjuna is thinking? Because he is devotee. That is the difference. A devotee thinks like that. A devotee does not like to kill anyone, even an ant. Why he should be encouraged to kill his friends? A devotee is like that.So many atrocities were done to him. Still, when the question of killing came, he was not very happy: "No." This is Vaiñëava. This is Vaiñëava. He is ready to excuse even the greatest enemy.

Bhagavad-gétä 1.26-27 London, July 21, 1973

A devotee may excuse you. But Kåñëa will not excuse you...: If you insult His devotee, the devotee may excuse, but Kåñëa will not excuse. This is Kåñëa's position. Therefore be careful to insult a devotee. A devotee may excuse you. But Kåñëa will not excuse you. Kåñëa is so strict. He cannot tolerate any insult to His devotee. Therefore this arrangement of fighting. Arjuna wanted, "No, let them be excused." Kåñëa wanted, "No, you must fight. You must kill them."

Bhagavad-gétä 1.26-27 -- London, July 21, 1973

29. Material fear... material conception of life. So here the problem is what is çreyas? What is ultimate good? That is mistaken here. Therefore Bhagavad-gétä is required. He is thinking, "Kåñëa is not so important. My family is important. My family." Although he is devotee. Therefore kaniñöha-adhikäré, in the lower stage of devotee, in the lower stage of devotion, one may be interested in Kåñëa consciousness, but his real interest is how to improve this mat. life.

Bhagavad-gétä 1.31 London, July 24, 1973

How he can be delusioned if Kåñëa is his constant friend?: Arjuna was put into that position by the supreme will of the Lord. Unless... Just like in the theatrical stage, both the father and the son, they are playing some part. The father is playing a king, and the son is playing another king. Both are inimical. But actually they are playing as such. Similarly, Arjuna is eternal friend of Kåñëa. He cannot be in delusion. How he can be delusioned if Kåñëa is his constant friend? But he was supposed to be in delusion so that he played the part of a conditioned soul and Kåñëa explained the whole thing. He played that ordinary person; therefore all his questions were just like ordinary man.

Unless... Because the teachings of Gétä was lost. That is explained. So Kåñëa wanted to deliver again the yoga system of Gétä. So somebody must ask. Just like you are asking, I'm answering. Similarly Arjuna, although he was not to be supposed in illusion, he placed himself as representative of this conditioned soul and he inquired so many things, the answers were given by Lord.

Bhagavad-gétä 7.1 -- Los Angeles, December 2, 1968

- 36. No need of studying even the dharma-çästras:** Now argument may be forwarded that if the simple process, simply by chanting the holy name, one becomes liberated, then why there are so many çästras...? Manu is supposed to be the leader of giving all çästras. There are twenty kinds of çästras, dharma-çästra. Vimsati dharma-çästra. So what is the necessity of these dharma-çästras? Actually, there is no need of dharma-çästra. Kåñëa also says the same thing. Sarva-dharmän parityajya [Bg. 18.66]. There are twenty kinds of dharma-çästras, religious principles, in the Vedic literature, beginning from Manu, Paräçara, and other great, great sages. So here, Çrédhara Swami is also putting forward the argument that if simply by chanting the holy name of God, one becomes liberated, then why, what is the necessity of so many, twenty kinds of dharma-çästras?

So from the conclusion of various Vedic literatures, there is no need of studying even the dharma-çästras. Otherwise, why Kåñëa says that sarva-dharmän parityajya [Bg. 18.66]? Sarva-dharmän means the dharma-çästra also. Simply surrender. But people are so rigid and so, I mean to say, doggish, that they do not like to surrender to Kåñëa. For them only, so many different ways of convincing. Otherwise, the whole purpose is to induce him to surrender to Kåñëa. Vedaiç ca sarvair aham eva vidyam. Kåñëa says. All these Vedic literatures, they are meant for bending the stubborn atheist to come to this point. Therefore there are so many ways of... Otherwise, the ultimate goal is to surrender to Kåñëa and chant His holy name.

Lecture -- Gorakhpur, February 17, 1971

- 39. This word is used here. Kula-dharmäu sanätanäu.** The real purpose of life, especially human life, is meant for reviving our sanätana-dharma, sanätana occupation, eternal occupation. By observing the rules and regulations of **varëäçrama-dharma**, four varëas and four äçramas..., that is called **kula-dharma**. Brähmaëa, kñatriya, vaiçya, çüdra, brahmacaré, gâhastha, vânaprastha and sannyäsa. Each one of them must strictly observe the rules and regulations of that particular äçrama...Varëäçramacarvatä puruñëä ..viñëur ärädhyate

...Kula-dharma means if you are a brähmaëa, you must observe the regulative principles, the qualitative principles of a brähmaëa. If you are in, a kñatriya, then you must also observe the kñatriya principles..... That is the injunction of the çästras. So this has to be observed. If we want actually deliverance from this material entanglement... If we do not observe, then immediately we become irreligious. Dharme nañöe kåtäà kåtsnam adharmam abhibhavati iti uta. Uta, Arjuna said, "It is said." He has learned from higher authorities. Uta, "it is said" means "said by authorities." So "If adharmam, irreligious life, is propagated, on account of loss of kula-dharma, then everything is lost, my dear Kåñëa. So why shall I kill?"

...So at the present moment, there is no such family life, no consideration of religion, no consideration of irreligious life. Everything, just like animals. Kalau çüdra-sambhavaù. If not animals, they are all çüdras, nobody brähmaëa, nobody kñatriya, nobody vaiçya.

So it is a chaotic condition of the human society. Therefore it cannot be revived to the original position of systematic institutional position. It is not possible. Everything is lost. Therefore by the Caitanya Mahāprabhu's grace, one thing: .harer nāma harer nāma

Bhagavad-gētā 1.37-39 London, July 27, 1973

- 40. Cāēakya Paēōita says:** Viçvāsaà naiva kartavyaà strēñu Rāja-kula ca, never the trust the politician and woman. Of course, when woman comes to Kāñēa consciousness, that position is different. We are speaking of ordinary woman. Kāñēa says, in another place, striyo vaiçyas tathā çūdraù.

Bhagavad-gētā 1.40 London, July 28, 1973

Chapter 2

2. **Anārya ārya** means one who is advanced, or one who is civilized, one who knows, one who has knowledge...So we all belong to the Aryan family. Historical reference is there, Indo-European family. So Aryan stock was on the central Asia. Some of them migrated to India. Some of them migrated to Europe. And from Europe you have come. So we belong to the Aryan family, but we have lost our knowledge. So we have become non-Aryan practically. Because we do not give importance to the spiritual side of life. The Aryan means one who gives importance to the spiritual side of life.

Bhagavad-gētā 10.4-5 New York, January 4, 1967

3. **Parantapa means** one who gives trouble to the enemies. ...those who are in the governmental post, to make justice, there is no question of excuse. Life for life. "You have killed one man; you must be killed." This is justice... It is the government's mercy when a murderer is hanged.

Bhagavad-gētā 2.1-11 Johannesburg, October 17, 1975

4. **Bhēñmasūdana?** Arjuna addresses Kāñēa, "Madhusūdana," or the killer of the demon Madhu. "Yes, You are addressing me as chastiser of enemy, but do You think my grandfather, my teacher, they are my enemies? You killed demon Madhu, therefore Your name is Madhusūdana, but You are asking me to kill my grandfather and teacher." That is the hint. "It is all right that Your name is Madhusūdana. You killed one demon whose name was Madhu, but You are asking me, Bhēñmasūdana? Bhēñma is my grandfather. And Droēasūdana?" Sūdana means killer. "So how can I be that?"

Bhagavad-gētā 2.1-10 and Talk Los Angeles, November 25, 1968

"**How can I kill Bhēñma?**" Therefore Arjuna is considering, "How can I kill Bhēñma?" But duty is so strong. Kāñēa is advising, "Yes, he must be killed because he has gone to the other side. He has forgotten his duty. He should have joined you. Therefore he is no more in the position of guru. You must kill him. He has wrongly joined the other party. Therefore there is no harm, killing him. Similarly Droēācārya. Similarly Droēācārya. I know they are great personalities, they have got great affection. But only on material consideration they have gone there." What is that material consideration?

Bhēñma thought that "I am maintained by the money of Duryodhana. Duryodhana is maintaining me. Now he is in danger. If I go to the other side, then I should be ungrateful. He has maintained me so long. And if I, in the time of danger, when there is fighting, if I go to the other side, that will be..." He thought like this. He did not think that "Duryodhana may be maintaining, but he has usurped the property of the Pāēōavas." But it is his greatness. He knew that Arjuna will never be killed because Kāñēa is there. "So from material point of view, I must be grateful to Duryodhana." The same position was for Droēācārya. They were maintained.

Bhagavad-gētā 2.4-5 -- London, August 5, 1973

6. "**I am puzzled..**"Kāñēa, **actually I am puzzled.** It is my duty to fight, but now I am puzzled whether I shall fight or not fight because, after all, the other side, they are my relatives, family members, dhārtarāñōrāù. Dhārtarāñōra is my elder brother of my father, and his sons they are my cousin-brothers. So I am puzzled whether I shall fight." He plainly explained his position that "Not that I have become anārya. I have got sufficient strength. I can fight, but I am puzzled whether I shall fight in this case or not."

Bhagavad-gētā 2.1-11 -- Johannesburg, October 17, 1975

7. **kāpaëa, miser** – “Although I have got strength, I am denying to fight...” Arjuna says that kārpaëya-doñopahata-svabhāvaù: “Actually my behavior should be exactly like a kñatriya, to fight for the just cause, but in this case I am denying. Therefore I am kāpaëa.” Kāpaëa means one who does not properly use his position. One man is very rich, but he does not use his money, simply sees the money. He is called kāpaëa. Similarly, Arjuna is powerful, he can fight, he is a kñatriya, but he is denying his ability. Therefore he is thinking that “I have become kāpaëa, miser. Although I have got strength, I am denying to fight.” “Although I have got money, I do not spend.” These are called kāpaëa. So kārpaëya-doñopahata: “Now I am infected with kārpaëya-doña.”

Bhagavad-gētā 2.1-11 -- Johannesburg, October 17, 1975

11. **When our spiritual master used to chastise, we took it as blessing...** A spiritual master has the right to chastise. Father, spiritual master, they are advised to chastise. Putraà ca çĩñyaà ca tādāyena na tu lālayet. So father and teacher is advised by Cāëakya Paëòita that “You should always chastise your son and disciple. Tādāyeta means “Simply chastise. Always find out mistake.” Don’t be angry, but it is the business of the teacher and the father simply to find out your mistakes, not to find out your good things.. Never recognize the disciple’s business or son’s business as very good. Then they will spoil. That is the injunction of Cāëakya Muni. “If you simply pat, then there will be so many faults.” Lālane bahavo doñāù. Doñāù means faults. Tādāne bahavo guëāù: “And if you chastise, oh, they will be very much qualified.”

So, so far we are concerned, when our spiritual master used to chastise, we took it as blessing. That was very nice. And he would chastise like anything. “Damn rascal, foolish, stupid,” anything, all good words. (laughter)

One day it so happened... That was not my fault. My, another old godbrother,... Prabhupāda was speaking. So I was very much fond of hearing. That gentleman, he was a retired doctor. So he wanted to speak something. He should not have done so, but... Just like... So naturally I also... And Prabhupāda saw it, and became so angry. He chastised him like anything. He was old man. Actually almost like his age. So he was paying sixty rupees in those days per month. So he became so angry, that “Do you think that because you pay sixty rupees, you have purchased us? You can do anything and anything?” He said like that. Very strong word he used. “Do you think that I am speaking for others? You have learned everything? You are diverting your attention.” So many ways, he was very, very angry. You see? So this is nice, to chastise. Therefore, as soon as Kāñëa was accepted as guru... Çĩñyas te ’haà çādhi mää prapannam: “I become Your disciple.” Because in the beginning there was friendly talks... So friendly talks cannot make any good advance.

Çrémad-Bhāgavatam 2.9.4 Japan, April 22, 1972

15. **Kāñëa is addressing Arjuna, puruñarñabha**, the best of the men... Because he is directly friend of Kāñëa, who can be better man than him? ..Actually, the best of the men should not be disturbed by any material condition. He should discharge his duties. And what is the duty? Duty is to become immortal. ..The formula is given here by Kāñëa how to become immortal. That means you should be callous of this so-called happiness and distress of this material world. That is the first qualification. One who doesn’t care what is the distress and happiness of this body, he must execute Kāñëa consciousness. That is the qualification. “Oh, I cannot execute Kāñëa consciousness because there are so many inconveniences,” he’s not fit for becoming immortal.

Bhagavad-gētā 2.15 London, August 21, 1973

- 16. It has been concluded by higher authorities.** The modern so-called philosophers, scientists, scholars, they say, "I think. I think." What is your value? The great personalities, they will not say like that. Never they will say. Therefore Kåñëa even says, tattva-darçibhiù: "It has been concluded by higher authorities." He is Himself authority; still He's not speaking that "I say." No. Sometimes He says mataà mama: "That is My opinion." But He's also following the principle, authoritative, tattva-darçibhiù. Although Kåñëa is saying that this is sat and this is asat, this is permanent and this is nonpermanent, but still, He is giving evidences that tattva-darçibhiù, those who have seen the truth, they have concluded like that. This is, means, authority.

Bhagavad-gétä 2.16 London, August 22, 1973

- 17. But here it is explained very clearly...:** Now it is very clearly enunciated, the nature of the soul. Any sensible man can understand. This is practical. Formerly, all the verses, they were more or less theoretical: dehino 'smin yathä dehe kaumäraà yauvanaà jarä [Bg. 2.13]. This is, it may be taken theoretical. Not theoretically, but actually the fact, but still less intelligent cannot understand that there is a soul within this body. But here it is explained very clearly. Avinäçi tu tad viddhi. Tat—that thing which is spread all over the body. Avinäçi tu tad viddhi, tad—that, avinäçi—imperishable. So what is spread all over the body? Consciousness. That is spread all over the body. Everyone can understand that if I pinch any part of my body or your any part of the body, you feel pain. Or similarly, if you get some other facilities, pleasure, so pains and pleasures are felt so long there is consciousness....

So many gurus, all rascals: This is their meditation. Impersonalists. Just try to understand how much foolish they are. Any sane man will say that "I am moving the sun, I am moving the moon, I am moving the sea"? Any sane man will say like that? Nobody will say. Will you say? **Anyone here? That you are moving the sun, you are moving the moon?** Who is there, anyone? Who can say? Nobody can say. And still these rascals they are claiming that he has become God. God... "We are all God."

This rascal philosophy has killed the whole world, atheism. So many incarnation, gods, all false theories only. This is going on. **So many gurus, all rascals. All rascals.** Take it for granted. Anyone who is speaking against the principle of Bhagavad-gétä, he's a rascal number one. That's all. Don't give any credit. Tell him on the face "Whether you accept Kåñëa, the Supreme Personality of Godhead?" If he says, "No," "Then you are rascal." That's all.

Bhagavad-gétä 2.17 -- London, August 23, 1973

- 21. Bhagavad-gétä is spoken by the Lord** so that human society can be perfectly organized from all angles of vision—politically, socially, economically, philosophically and religiously. From any point of view, human society can be reformed by the Kåñëa consciousness movement... **(Mad 19 167)**
- 22. Kåñëa knows your desire,** that if you want still to enjoy this material world, "All right, enjoy." So for enjoying different kinds of enjoyment, we require different kinds of instrument. So Kåñëa prepares you, so kind, "All right." Just like the father gives a toy, the child wants a motorcar. "All right, take a toy motorcar." He wants a engine, he wants to become a railway man. Similarly Kåñëa is supplying these toy bodies Yantra, yantra means machine. This is a machine. Everyone understands this is a machine. But who has supplied the machine? The machine is supplied by nature, material ingredients, but it is prepared under the order of Kåñëa.

Bhagavad-gétä 2.21-22 London, August 26, 1973

- 24. On the top of the stone dome a plant has come out...** Another significance is nityaù sarva-gataù. Sarva-gataù means all-pervading, everywhere the soul is there. Even within the stone, even within the sands, there are. So how these people can say there is no existence of living entity in the moon planet? Sarva-gataù. We have seen sometimes that from the stone, I have marked it. There is one juma mastika(?) in Agra. On the top of the stone dome a plant has come out, on the top. Now who has gone to place that seed that a banyan tree, banyan plant has come out and it has cracked the stone? So nobody has gone there, but this means the soul is everywhere. As soon as it gets the opportunity, it accepts a material body immediately
- Bhagavad-gétä 2.23-24 -- London, August 27, 1973**

Take bath in four dhämas... Soul's position is **sarva-gataù**. Soul can go anywhere. That is, it has got the freedom... There are still yogis in India who early in the morning takes bath in four dhämas: Hardwar, Jagannätha Puré, Rámeçvaram, and Dvärakä.. Within one hour, they'll take bath in four places. Sarva-gataù, the speed. They'll sit down in one place and by yogic process within few minutes will get up and dip in here, in this water. Suppose in London you dip, take your dip in the Thames River, and when you get up you see in Calcutta Ganges. There is yogic process like that. Sarva-gataù. So the spirit soul has got so much freedom, sarva-gataù, anywhere he likes he can go. But this impediment is this body which is checking our freedom. So if you get rid of this material body and be situated in spiritual body...

Närada Munifree to move anywhere, spaceman.. Just like **Närada Muni**, he can move anywhere, he's moving, his business is moving. Sometimes he's going to Vaikuëhaloka or sometimes coming to this material loka. He has got spiritual body, he's free to move anywhere, spaceman.

Bhagavad-gétä 2.25 London, August 28, 1973

- 31. ..So long our bodily concept of life is not completely eradicated...** Those who are in Kåñëa consciousness, those who have decided to serve Kåñëa only, they are no longer in the categories of sva-dharma, the bodily sva-dharma, brähmaëa, kñatriya, vaiçya, çüdra, or brahmacäre, vänaprastha. He is transcendental. That is confirmed in every çästra. So so far we are concerned, Kåñëa conscious, so long our bodily concept of life is not completely eradicated, we must follow the sva-dharma of the body. Brähmaëa, kñatriya, vaiçya, çüdra. But when actually advanced, that is mahä-bhägavata. We should not imitate that, but our process is the more we advance in Kåñëa consciousness, we become transcendental to this bodily concept of life, brähmaëa, kñatriya, vaiçya, çüdra....

Both ways you have to fight... Kåñëa is trying to put Arjuna in the dilemma, "This way or that way, you must have to fight. If you think that you are not in bodily concept of life, then it is My order, 'You must fight.' If you think that you are in bodily concept of life, then you are a kñatriya, you must fight. Both ways you have to fight." This is Kåñëa's conclusion.

Bhagavad-gétä 2.31 -- London, September 1, 1973

She must dance freely... So Arjuna's position is very precarious. There is a Bengali proverb naste bose bhunkata.(?) A girl, he, she is very famous dancing girl. So it is the system... As we have introduced, the girls and ladies, they have their veil, guëöhana... So a dancing girl, when she was on the stage, she saw that so many of her relatives are there as visitors. So she began to draw the veil. So this is not required. You are a dancing girl. Now you have to dance. You cannot be shy. You must freely dance. That is your duty.**Sva-dharmam api cävekñya.** The sva-dharma, the principle is a kñatriya's duty to fight, is to kill in fight. If

you are in fight, you become sympathetic, then the same example: the dancing girl, when on the stage, if she is shy, it is like that. Why she should be shy? She must dance freely. That will be credit. So in the warfield, you cannot be compassionate.

Bhagavad-gétä 2.36-37 London, September 4, 1973

- 32. The cause must be right...:** So the whole Battlefield of Kurukñetra was arranged by Kåñëa so that these irresponsible rogues, dressed as kings, should be all killed. That was the plan of Kåñëa. Just like Duryodhana. Duryodhana, in the dress of a king, he was a rogue. He cheated the Pääòavas by gambling. "You bet your wife, you bet your kingdom." In this way, they were devotees, simple, cheated them. So Kåñëa wanted to see that these cheaters and rogues must be killed. That was His plan. Therefore He said, yadâcchayä copapannaà svarga-dväram apävâtam:

Arjuna, you are hesitating to fight, but it is a great opportunity for you. Because as a kñatriya, if you kill these cheaters and rogues, that will be a great achievement for you. And even though you cannot kill them, if you die yourself, then the heavenly door is open for you." Because a kñatriya **who dies in the battlefield for the right cause, he goes to the heaven**. If he conquers over the enemy, he enjoys the kingdom. And if he dies... But the cause must be right.

Bhagavad-gétä 2.32 -- London, September 2, 1973

- 33. Religious fight:** So imaà dharmyam, religious fight. Just like even nowadays also, if the soldier disobeys the order of the commander, that soldier is shot down by martial law. Because to disobey the order of the commander is sinful. So Kåñëa says, atha cet tvam imaà dharmyaà saigrämaà na kariñyasi. This fight is not ordinary fight. It is not the politician's fight. "For the sake of religion, you must fight.

Bhagavad-gétä 2.33-35 -- London, September 3, 1973

Päçupata-astra. You are a kñatriya. Not only kñatriya, you are a very well known fighter. You have been recognized by so many demigods.: Arjuna got the päçupata-astra. To test Arjuna's fighting capacity, sometimes Lord Çiva, when Arjuna was hunting in the forest, so Lord Çiva also, as a hunter, he appeared before him, and when a boar was killed by hunting, Lord Çiva claimed that "I have done this killing." Arjuna said, "No, I have done this." So there was controversy, who will claim that hunt, I mean to say, killed animal. So Arjuna was claiming, and Lord Çiva as a hunter, he was also claiming. Then there was fight between Lord Çiva and Arjuna. So Lord Çiva was defeated. So he then disclosed his identity that "I am very much pleased that you (are) such a nice fighter." So he presented him one arrow which is called päçupata-astra. Similarly, he sometimes fought with Indra. He gave him some astra, weapon. This was the system, that a kñatriya is presented with a kind of weapon, a brähmaëa is presented with Vedas, and so far vaiçyas and çüdras are concerned, they are not very important.

Bhagavad-gétä 2.33-35 -- London, September 3, 1973

- 34-36. Yasomanta Sena:** This spirit of kñatriya was prevalent even, say, three hundred years ago in India. There was a king, Yasomanta Sena. He was the commander-in-chief of Emperor Aurangzeb. So in one fight, he was defeated and came back to his home. So his wife heard that "My husband has been defeated. He's coming back home." So she asked the caretaker to close the door of the palace. So when Yasomanta Sena came there, he saw that his palace door is closed. Then he sent message to the queen that "Why you have closed the door? I

have come home.” So messenger came and informed that “The king has come. So he is asking to open the door.” The queen replied, “Who is king? Yasomanta Sena. No, no.

Yasomanta Sena cannot come being defeated. Yasomanta Sena either he conquers the battle or he lays down his body there dead. So the man who has come, he must be somebody pretender..” So she refused to open the door. This is the spirit of kñatriya

Bhagavad-gétä 2.33-35 London, September 3, 1973.

- 38. This is duty.** One has to execute duty without any consideration of loss and gain. That is duty, observing duty. Just see. “You are kñatriya. There is necessity of this fighting. So you should not consider whether you are gaining or losing. It is your duty to fight.”
Devotee: “And by so doing you shall never incur sin.”

SP: Yes. If you execute your duty nicely, there is no question of sin. To execute duty is piety.

Bhagavad-gétä 2.27-38 -- Los Angeles, December 11, 1968

Real Bhagavad-gétä begins here...:Real Bhagavad-gétä begins here. Kåñëa is teaching. In the last also... This will go on in different languages up to the end of the Bhagavad-gétä. Mäm ekaà çaraëää vraja. That’s all. Saàsiddhir hari-toñaëam. Bhägavata also confirms this. You do not look after whether it is loss or gain, but you have to see whether Kåñëa is satisfied. That’s all. That is your only business. That is your only business. That is explained in the Çrémad-Bhägavatam saàsiddhir hari-toñaëam The real perfection of life is whether by your actions, Kåñëa is satisfied. That is perfection. You don’t consider of your personal victory, defeat, loss or gain, or distress or happiness.

Lecture, London, September 4, 1973 Bhagavad-gétä 2.36-37

- 44. Persons who are attached:** bhoga, material enjoyment, aiçvarya, material opulence: bhogaiçvarya-prasaktänäm. Those who are too much attached to material enjoyment and material sense gratification, material opulence, tayäpahâta-cetasäm, and those who have become bewildered or mad after it, tayäpahâta-cetasäm, vyavasäyätmikä buddhiù, they cannot have such determination. They will fail to have such determination.

So however nice arrangement we may make, this will be finished in one moment. That is, we are missing. We are simply sticking to a false platform that “This will save me, this will save me.” No. Therefore Bhaktivinoda Öhäkura says that jaða-bidyä jato mäyära vaibhava. This material advancement of civilization, very nice, very dazzling. Just like when we pass on the street or road of your American cities, it looks so nice. So many lights and so many night-illuminating signboards. But we should always remember that this nice situation is not permanent settlement. Any moment I’ll have to give up everything. Everything. So therefore, if one becomes attached to this false platform, illuminating, so-called illuminating, false platform, then his determination to go back to Godhead will not be very much intense.

Bhagavad-gétä 2.40-45 Los Angeles, December 13, 1968

- 47. karmaëy evädhikâras te mä phaleñu kadäcana:** The technique of acting on the spiritual platform is that you have your right to act. You have your right to act according to your position.” But, karmaëy evädhikâras te mä phaleñu kadäcana: “But you should not desire to enjoy the fruit of your activity.” That is the technique.

Then, if I want to enjoy the fruit of my activity, then what it will be? Suppose I am a businessman. I have made a profit of ten million dollars in this year. So do you mean to say that I shall not enjoy this huge amount of money? I shall throw it away? Oh. Yes. The Bhagavad-gétä says that mä phaleñu kadäcana: “You cannot take the fruitive result of your work.”

You cannot stop your work, neither you can enjoy the activities...: Then if I do it, then what it will be? Now, he said, mā karma-phala-hetur bhūu: “Don’t be cause of your activities... Then you shall be bound up by the effects of your activity. You don’t be cause; then effect will not touch you.” **Mā karma-phala-hetur bhūr mā te saigo ’stv akarmaëi.**

Then if you say, “Better I shall not do anything,” no, that also will not be permitted... Just like our business friend was speaking to me that “Why shall we work so hard and make huge profit that...? The whole thing will be taken by the government (tax).” But here the Lord says that “You cannot stop your work, neither you can enjoy the activities, the fruit of your activities.” That is the work on spiritual plane.

Bhagavad-gétä 2.46-47 New York, March 28, 1966

- 48. The Bhagavad-gétä** is broad-minded and tolerant of a variety of religious approaches, although it also stresses one aspect above all others (i.e., sarva-phala-tyäga Bg. 18.2).

Professor J. F. Staal

Sarva-phala-tyäga [“renunciation of all the fruits of one’s work”] is explained in the Bhagavad-gétä by the Lord Himself in the words sarva-dharmän parityajya mäm ekaà çaraëää vraja [Bg. 18.66]: “Give up everything and simply surrender unto Me [Kãñëa].”

Çréla Prabhupäda The Science of Self Realization Ch. 3

- 50. Yogaù karmasu kauçalam....** Kauçalam means expert trick, expert trick. Just like there are two men working. One man is very expert; another man is not so expert. Even in machinery. There is something wrong in the machine. The, the man who is not very expert, he’s trying whole day-night, how to adjust it, but the expert comes and at once sees what is the defect, and he joins one wire, this way and that way, and machine becomes start. Hrzum, hrzum, hrzum, hrzum, hrzum, hrzum. You see? Just like sometimes we, we find difficulty in our, this tape recorder, and Mr. Carl or somebody comes and rectifies this. So everything requires some expert knowledge...

Kauçalam means expert service, expert, kauçalam. Kuçala. Kuçala means auspicious, and from kuçala, it comes to kauçala. That means if you learn the trick, how to work on the platform of yoga, then that is the highest technique of doing work. Buddhi-yukto jahä... And result of that work, what is that? Now, buddhi-yuktaù. When you work from the spiritual platform with your intelligence, then jahäti iha ubhe sukâta-duñkâte. Sukâta-duñkâta. Now, for ordinary work, if you do good work, then you have to take good result. And if you do bad work, or sinful work, then if you have, you have to take the effect of such bad and sinful work. Sukâta and duñkâta.

But one who works from spiritual platform, he hasn’t got to take the result of good work or bad work. Because he is transcendental.

Bhagavad-gétä 2.49-51 New York, April 5, 1966

- 63. You have to change the engagement...:** So the yogis and other methods, they are trying to control the senses by force. “I shall go to the Himalayas. I shall not see any more beautiful woman. I shall close down my eyes.” These are forceful. You cannot control your senses. There are many instances. You don’t require to go to Himalaya. You just remain in Los Angeles city and engage your eyes to see Kãñëa, you are more than a person who has gone to Himalayas. You’ll forget all other thing. This is our process. You don’t require to change your position. You engage your ears for hearing Bhagavad-gétä As It Is, you’ll forget all

nonsense. You engage your eyes to see the beauty of the Deity, Kåñëa. You engage your tongue for tasting Kåñëa prasädam. You engage your legs to come to this temple. You

engage your hands to work for Kåñëa. You engage your nose to smell the flowers offered to Kåñëa. Then where your senses will go? He's captivated all round. The perfection is sure. You don't require to control your senses forcibly, don't see, don't do it, don't do it. No. You have to change the engagement...

Bhagavad-gétä 2.62-72 Los Angeles, December 19, 1968

- 71. We haven't got to kill our desire.** How you can kill? Desire is constant companion of a living entity. That is the living symptom. Because I am living entity, you are living entity, you have got desire, I have got desire. Not this table. The table has no life; therefore it has no desire. The table cannot say that "I am standing here for so many months. Please move me to another place." No. Because it has no desire. But if I am sitting here for three hours, oh, I'll say, "Oh, I got tired. Please remove me from... Please get me another place." So desire must be there because we are living. We have to change the engagement of desires. If we engage our desires for sense gratification, that is material. But if we engage our desires for acting on behalf of Kåñëa, that is our, we're free from all desires. This is the criterion.

Bhagavad-gétä 2.62-72 Los Angeles, December 19, 1968

Chapter 3

5. **We saw one signboard** in a yoga society in Los Angeles that “You become silent, and you’ll become God.” (laughs) And here Kåñëa says that you cannot become silent even for a moment. You see?

Bhagavad-gétä 3.1-5 -- Los Angeles, December 20, 1968

Mauna..This process, mauna, to remain silent, is meant for persons who cannot control the senses. **It is better not to talk than to talk foolish...** But those who cannot talk about Kåñëa but talks all nonsense, better stop them talking. That is called mauna. Mauna means **“You cannot talk nicely; better you stop talking.”**

.....So there are many, you’ll find, they take credit by not talking. Sometimes you go to them and ask some question, they’ll write in pencil on the paper, “We will not talk.” And what is the meaning of his silence? If I put some questions and you write in paper, what is the difference between talking and writing? I am using the senses. For talking I am using the senses, tongue. Instead of using the sense, tongue, active senses, I am using my hand. So this is also sense gratification. The real fact is that you cannot stop the tongue working. Engage the tongue in Kåñëa consciousness. That is wanted.

Çrémad-Bhägavatam 7.9.46 -- Våndävana, April 1, 1976

7. **Showbottle demonstration will not make you successful.** You have to be really bottle of medicine. Then it will cure....In India we have got some showbottles in the medicine shop. Some red water put into the big bottle and with electric light. That means advertisement: “Here is a bottle of medicine.” But that is a showbottle, red water. So red water will not cure the disease. You must have really, actually, a mixture, fever mixture.

Bhagavad-gétä 6.32-40 -- New York, September 14, 1966

12. **Païca-mahä-yajïa:** In another palace he found Kåñëa performing the païca-yajïa sacrifice, which is compulsory for a householder. This yajïa is also known as païca-çünä. Knowingly or unknowingly, everyone, especially the householder, commits five kinds of sinful activities. When we receive water from a water pitcher, we kill many germs that are in it. Similarly, when we use a grinding machine or eat food, we kill many germs. When sweeping a floor or igniting a fire we kill many germs, and when we walk on the street we kill many ants and other insects. Consciously or unconsciously, in all our different activities, we are killing. Therefore, it is incumbent upon every householder to perform the païca-çünä sacrifice to rid himself of the reactions to such sinful activities.

KB 69: The Great Sage Nārada Visits Homes of Lord Kåñëa

16. **evaà pravartitaà cakraà:**This is a cycle.. We are living on food grains. We cannot live on meat-eating. It is not possible. However a great meat-eater may be he must have some grains some vegetables. That is his life. Yes. Therefore grains, vegetables, they are actually our food. Now, I am living and getting energy by eating grains and vegetables and how my energy should be utilized? It should be utilized for the purpose from where I am getting energy. I am getting energy from the Supreme Lord by supply of this foodstuff; therefore my energy should be utilized for the service of the Supreme Lord.

Bhagavad-gétä 3.11-19 -- Los Angeles, December 27, 1968

20. **Lord Āñabhadeva→ Varëäçrama-dharma:** Although He was a perfect personality, the Supreme Lord and controller of all, He nonetheless acted as if He were an ordinary conditioned soul. Therefore He strictly followed the principles of varëäçrama-dharma and

acted accordingly. In due course of time, the principles of varëåçrama-dharma had become neglected; therefore through His personal characteristics and behavior, He taught the

ignorant public how to perform duties within the varëäçrama-dharma.He showed how people could remain householders and at the same time become perfect by following the principles of varëäçrama-dharma.

SB 5.4.14

- 24. Sahajiyä:** Just like we are singing this song daily, gopé-jana-vallabha giri-vara-dhäre. It is... Kåñëa is playing with the gopés. The sahajiyäs, they take it very easily. But giri-vara-dhäre, oh, that is very difficult thing. He raised the whole Govardhana Hill in His finger; that nobody is imitating. But gopé-jana-vallabha, very easy. "You are gopé, I am Kåñëa. Let us enjoy." This is sahajiyä. This is sahajiyä. That is going on. Parakéyã-rasa. All rascaldom is going on. But one should understand that here is Kåñëa. He can dance with the gopés and He can lift the Govardhana Hill also, simultaneously. That is also for pleasing the gopés.

When there was incessant rainfall, all the inhabitants of Våndävana became so disturbed, and they had no other friend than Kåñëa. So they appealed, "Kåñëa, do something!" "Yes!" Immediately, He raised the whole hill as umbrella. "Come on under this." So that is Kåñëa. So **don't imitate** Kåñëa, **but hear** Kåñëa, what says, then our life is successful. We cannot imitate God. We have to simply follow His order. That is dharma. And if you imitate Kåñëa, that is adharmā. Don't try to imitate..

Çrémad-Bhägavatam 6.1.45 Los Angeles, June 11, 1976

- 26. One who has already developed spontaneous attachment for Kåñëa does not require to execute...:** In the Eleventh Canto, Twentieth Chapter, verse 9, of Çrémad-Bhägavatam, the Lord Himself says, "One should execute the prescribed duties of varëa and äçrama as long as he has not developed spontaneous attachment for hearing about My pastimes and activities." In other words, the prescribed forms of varëa and äçrama are ritualistic ceremonies of religion intended for economic development, sense gratification or salvation. All of these things are recommended for persons who have not developed Kåñëa consciousness; in fact, all such activities are recommended in the revealed scriptures only to bring one to the point of Kåñëa consciousness. But one who has already developed spontaneous attachment for Kåñëa does not require to execute the duties prescribed in the scriptures.

NoD Chapter 13. (Page 112)

Now you cannot again introduce this system of varnasrama. So at the present moment, there is no possibility of persons following the principles of varnasrama-dharma, either here or anywhere. Everyone is varna-sankara. Kalau sudra-sambhavah. In this age, everyone is a sudra. Nobody is brahmana, nobody is ksatriya, nobody is vaisya. Sudra. So in this age, you won't find anybody following the varnasrama-dharma.

Therefore this is the panacea, to engage everyone in Krsna consciousness, chanting Hare Krsna. He comes above the highest principle of brahmanism. This is the greatest gift to the humanity, that even he is in the, I mean to say, fallen condition, the most degraded position, he can be raised to the highest position simply by chanting. This is the only remedy.

Now you cannot again introduce this system of varnasrama. It is not possible. But if one takes to Krsna consciousness, automatically he becomes immediately a brahmana and above the brahmana. A Vaisnava is above the brahmana.

Bhagavad-gita 3.18-30 -- Los Angeles, December 30, 1968

- 29. But that is the greatest service....**Kåñëa said that devotees, that you should not disturb them. But devotees are so kind that taking all risk. Just like Nityānanda Prabhu took all risk, Lord Jesus Christ took all risk. Therefore a devotee is more kind than God. A devotee is more merciful than God Himself. We should always remember this.

And therefore Kåñëa says, mad-bhaktaù pūjyābhyaḍhika. "Anyone who worships My devotee, he worships more than what he can do for Me." That means He appreciates the worship of His devotee than to Himself. So actually, devotees are so kind. Kåñëa says, "Those who are absorbed too much in material consciousness, don't disturb them." But devotees take the risks, even at the cost of life. Therefore devotee is so dear to Kåñëa. That will be explained in the Eighteenth chapter. "The person who takes all risk for preaching God consciousness, nobody is dearer than him in the human society." Kåñëa says like that. So we have to disturb them. That is our duty. We have to disturb these envious persons, "Hare Kṛṣṇa!" (laughter) That is our duty, to disturb them. And that is the greatest service. Just like a man is sleeping. And somebody is coming to kill him, and other friend, "Mr. such and such, wake up! Wake up! Wake up!" So he may say, "Why you are disturbing me?" But that is the greatest service, he'll be saved. Maya is coming to kill him, to send him to the darkest region of hell, and you are saving him, "Chant Hare Kṛṣṇa and be saved."

Bhagavad-gita 3.18-30 -- Los Angeles, December 30, 1968

Let them go to hell....So it is very difficult with these rascals. Very, very difficult. Therefore my Guru Mahārāja's Guru Mahārāja, **Gaura Kiçora dāsa Bābājé Mahārāja**, they were not preaching. They were disgusted that "I have no power to reform these rascals. Better don't bother. Let them go to hell....

." But still, my Guru Mahārāja preached. He was so kind. And he asked us also to do the same thing. But it is very, very difficult job. People are so rascal, so condemned, so sinful. It is very, very difficult to raise them. Very difficult.

Bhagavad-gētā 2.17 -- London, August 23, 1973

Chapter 4

2. **Sa käleneha mahatä yogo nañöaù....** The time is very powerful. It changes. That is the... Time means it changes, kills the original position. You have got experience. You purchase one anything. It is very fresh, new. But time will kill it. It will become shabby. It will be useless at a time, in due course of time. This material time, it is called käla. Käla means death. Or käla means the black snake. So black snake destroys. As soon as touches anything, it is destroyed. Similarly, käla... This käla is also another form of Käñëa. So kälena mahatä. Therefore it is called mahatä. It is very powerful. It is not ordinary thing. Mahatä. Its business is to destroy.

Bhagavad-gétä 4.2 Bombay, 22/3/ 74

3. **bhakto 'si me sakhä ceti rahasyaà hy etad uttamam:** Now, you can think that when Käñëa was present five thousand years before, there were many big scholars, learned. Even Vyäsadeva was present. And not only Vyäsadeva, there were others also, great scholars, great sages. ... “
the purport of this yoga system is now lost. And because it is lost, therefore I instruct you to understand this system of yoga.” “Why to me? I am not a scholar.” Arjuna was a military man, warrior. He was kñatriya, not even brähmaëa, not a Vedäntist, nothing of the sort. He knew how to fight only. That’s all. That was his qualification. But Käñëa wanted to teach him. Why?
That is also explained in Bhagavad-gétä. Bhakto 'si: “Because you are My devotee.”
Therefore, to understand Bhagavad-gétä, the yoga system, one has to become a person of Käñëa consciousness.

Lecture Engagement and Prasäda Distribution -- Boston, April 26, 1969

5. **If you forget, then you are not God..:** The Mäyävädé philosopher says that “I am God, but I have forgotten myself, that I am God.” So how God can forget? Here it is the evidence. How God can forget? If you forget, then you are not God, immediately. There is no other argument. God cannot forget. God remembers always.... The Mäyävädé philosopher says that “I am God. Now I am under illusion of mäyä. I have forgotten myself, that I am God, and by meditation I shall become God.” This is all nonsense. Nobody... God cannot forget Himself. Then He is not God...

Bhagavad-gétä 4.1-6 LA, 3/1/ 1969.

8. **Actually Käñëa appears for the sädhus. Not for the duñkätas:** To kill the duñkätas, there are many agents. One little earthquake can kill millions of duñkätas in a second. So Käñëa does not require to come to kill the duñkätas. But He comes to favor sädhu

Bhagavad-gétä 4.8 Bombay, March 28, 1974

killing of the demons was His major occupation...Of the two engagements, His killing of the demons was His major occupation. If we examine how much time He devoted to killing and how much time He devoted to protecting, we shall find that He devoted more time to killing. Similarly, those who are Käñëa conscious should also kill-not by weapons but by logic, by reasoning, and by education. If one is a demon, we can use logic and arguments to kill his demoniac propensities and turn him into a devotee, a saintly person. Especially in this present age, Kali-yuga, people are already poverty-stricken, and physical killing is too much for them. They should be killed by argument, reasoning, and scientific spiritual understanding.

TQK 24: Cutting Off Ties of Affection

Exhibit the highest limit of transcendental mellow... During the period of Lord Kåñëa's appearance, the killing of asuras or nonbelievers such as Kaàsa and Jaräsandha was done by Viñëu, who was within the person of Çré Kåñëa. Such apparent killing by Lord Çré Kåñëa took place as a matter of course and was an incidental activity for Him. But the real purpose of Lord Kåñëa's appearance was to **stage a dramatic performance of His transcendental pastimes at Vrajabhümi**, thus **exhibiting the highest limit of transcendental mellow** in the exchanges of reciprocal love between the living entity and the Supreme Lord. These reciprocal exchanges of mellows are called **räga-bhakti**, or devotional service to the Lord in transcendental rapture. Lord Çré Kåñëa wants to make known to all the conditioned souls that He is more attracted by räga-bhakti than vidhi-bhakti, or devotional service under scheduled regulations.

Çré Caitanya-caritämåta Ädi-lélä 4 15-16

Vinäçäya ca duñkåtäm Vinäçäya means for annihilating, for killing. So Kåñëa's killing is also good for the person who is killed by Kåñëa. And another killing is to dissipate his ignorance. This is also.... One is in ignorance, he does not know what is the value of life. Therefore Kåñëa wants to kill his ignorance and give him real knowledge. That is also vinäçäya. Vinäçä, killing his ignorance.

Bhagavad-gétä 4.8 Bombay, March 28, 1974

Viñëu, the Lord of maintenance, merged with Him.. We have information from the Bhagavad-gétä that the Lord appears at particular intervals to adjust a time-worn spiritual culture. Lord Çré Kåñëa appeared at the end of Dväpara-yuga to regenerate the spiritual culture of human society and also to manifest His transcendental pastimes. Viñëu is the authorized Lord who maintains the created cosmos, and He is also the principal Deity who makes adjustments when there is improper administration in the cosmic creation. **But Çré Kåñëa, being the primeval Lord, appears not in order to make such administrative adjustments but only to exhibit His transcendental pastimes and thus attract the fallen souls back home, back to Godhead.**

However, the time for administrative rectification and the time for Lord Çré Kåñëa's appearance coincided at the end of the last Dväpara-yuga. Therefore **when Çré Kåñëa appeared, Viñëu, the Lord of maintenance, merged with Him** because all the plenary portions and parts of the absolute Personality of Godhead merge with Him during His appearance

Purport Ädi 4.9

9. **Mäm eti. "Immediately he comes to Me."** Tyaktvä dehaà punar janma naiti mäm eti kaunteya [Bg. 4.9]. Mäm eti. "Immediately he comes to Me." Kåñëa is there. Within this material world He's also there. In some of the universes. There are innumerable universes, I have already explained. Somewhere He is there. So a devotee just after giving this body, giving up this body, immediately he is transferred to that universe where Kåñëa is there. And when he's trained up, then he is, again, he's transferred to the Goloka Våndävana, the spiritual sky. These are the description of Sanätana Gosväme in Båhad-bhågavatämåta

Bhagavad-gétä 4.4 -- Bombay, March 24, 1974

Tattvataù, "in truth"... Now, here the word tattvataù is very important. This tattvataù is the science of Kåñëa. Tattvataù, "in truth." Simply by knowing by historical facts that Kåñëa is born in such and such date in such and such place in such and such family... He did such and such activities. No. One has to learn them in tattvataù, in truth. Then he becomes free from this bodily entanglement. ..

Now, how that tattvataù, in truth, the Kåñëa science, how one can understand? Kåñëa science, that is explained in the Eighteenth Chapter...You'll find this verse, that **bhaktyä mäm abhijänäti yävän yaç cäsmi tattvataù**

Bhagavad-gétä 4.7-9, New York, July 22, 1966

- 10. After being cured there is also passing of stool....:**So these nirviçëñävädé, impersonalists, they think like that. Just like a diseased man lying on the bed, and if he is informed, "When you will be cured, you will be able to eat nicely, you will be able to walk," he thinks that "Again walking? Again eating?" Because he is accustomed to eat bitter medicine and sägudänä, not very palatable, and so many things, passing stool and urine, activities on the bed. So as soon as they inform that "After being cured there is also passing of stool and urine and eating, but that is very palatable," he cannot understand.

Bhagavad-gétä 1.30, London, July 23, 1973

- 13. Guëa-karma-vibhägäçau...**Lord Kåñëa says, cätur-varëyaà mayä säñöaà guëa-karma-vibhägäçau [Bg. 4.13]. A brähmaëa or a kñättriya or a vaiçya or a çüdra or a brahmacaré or a gâhastha, vänaprastha, sannyäsé, they are divided according to the quality. According to the quality. Never says janma.

Çrémad-Bhägavatam 7th Canto -- Calcutta, March 7, 1972

Due to the influence of Kali-yuga..:Unfortunately, this system, although India was observing very rigidly, now it is slackened, or practically nil. We have lost our brahminical culture, the cätur-varëyaà mayä säñöam [Bg. 4.13]. This is the, due to the influence of Kali-yuga. Kalau çüdra-sambhavaù In the Kali-yuga practically everyone is a çüdra

When people are not on the standard of bhagavad-bhakti....:So ordinarily, when people are not on the standard of bhagavad-bhakti, devotees of the Lord, there is division of the society. There must be. Otherwise things cannot go on. In the çästras we find that there is division even in my body: the brain division, the hand division or the arms division, the belly division and the leg division.

You must accept this program....:Why there is chaotic condition?" And the simple reason is there is no this cätur-varëya system is lost...If you want peaceful life in the society, then you must accept this program. Cätur-varëyaà mayä säñöam [Bg. 4.13]. There must be brahminical class of men, kñättriya class of men, vaiçya class of men.

..Purpose of Kåñëa conscious movement : wholesale, thorough, overhauling of human society..So if you want to remodel your life, the society, the human society, nationally or internationally—everything is spoken here, international—then you have to take to the advice of Kåñëa. This is the purpose of Kåñëa consciousness movement: wholesale, thorough, overhauling of the human society. We have not manufactured anything, concocted things. It is very scientific. If you actually want to fulfill the mission of your life, then you have to take to this advice of Bhagavad-gétä, very scientific and spoken by the Supreme Personality of Godhead, without any defects.

Train a class of men....:Therefore it is very essential to understand this verse. Cätur-varëyam, train a class of men. There must be university where brain is properly utilized. Here is a child or here is a boy. He has good intelligence. Train him as brähmaëa. Less than that, train him as kñättriya, train him as vaiçya.

Everything is there in the Bhagavad-gétä. There is no difficulty. So if you actually want happiness, prosperity of the society, not only of this society, that, whole human society, they must accept this Kãñëa consciousness movement and then they will be happy.

Bhagavad-gétä 4.13 -- Bombay, April 2, 1974

14. **Social, political or religious laws do not apply to Kãñëa..** : Parékñit Mahäräja raised this question when Çukadeva Gosvämé described the räsa-lélä. "Kãñëa appeared on this material world, dharma-saàsthäpanärthäya... So why He violated these rules of dharma?" Violation because, according to Vedic civilization, nobody can mix with other's wife or other woman... Sometimes He's seen to be acting against the social laws. Therefore Kãñëa warns, Na mäà karmäëi limpanti: "These social, political or religious laws do not apply to Me."

Bhagavad-gétä 4.14 Vändävana, August 6, 1974

34. **You have to select another person where you will find that** "Here is a mind, here is man where I can surrender. Yes, he is greater than me in so many respects. Therefore I can surrender." This is called praëipät. So selection of spiritual master means first of all you must agree that "Here is a personality where I can bow down my head, yes." Everyone is proud. Why shall he bow down before a person unless he understands that "Here is a personality who is greater than me"? So this is the first condition, praëipät.

Praëipät means prakãñëa-rüpeëa nipät. You have to become blank slate: "Now, sir, whatever I have learned, oh, I forget. It is now blank slate. Now you write whatever you like." This is the first condition.

ÇB 7.7.29-31 San Francisco, March 15, 1967

Paripraçnena: Jijñäsuù çreya uttamam - One must be Jijñäsuù, very much inquisitive to learn from the bona fide spiritual master. The inquiries one makes should strictly pertain to transcendental science

NOI Text 5

Blind following means: "Oh, there is a swami. So many thousands of people are following. Let me become his disciple." This is called blind following. You do not know what is that swami, whether he is a swami or a rascal. You do not know. But because everyone is going, "Oh, let me become his disciple."

Absurd inquiries... Just like somebody goes to a so-called spiritual master. ...and he asked his spiritual master, "Can you show me God?" And the spiritual master immediately showed him God. You see? This rascaldom is going on. Suppose if you go to a professor and if you say, "Oh, if you are a professor, can you make me immediately M.A.?" and if he says, "Yes, why not?" then are you not a fool

You have to check it. You go to a market place. You buy something. Suppose you buy, purchase one knife. You know what is knife. It must be a sharpened instrument. You see how it is cutting. You test it. So suppose if you go on to somebody to see God, how you'll test it if you do not know what is God? Then he will give you, supply you, deliver you one dog, and you understand, "This is God." So what is your testing power? At least, you must have some theoretical knowledge what is God.

Bhagavad-gétä 4.34-39 Los Angeles, 12/1/ 1969

Sevayā: Just like if you purchase something, you must pay for it. Therefore it is called Sevayā. You cannot pay by returning the value, which is taught by the spiritual master. That is not possible. Therefore it is called Sevayā. Dedicate your life for his service. You cannot pay. What you have got to pay to a spiritual master?

Çrémad-Bhägavatam 2.3.25 Los Angeles, June 23, 1972

- 38. So we require hundreds and thousands of spiritual masters :**who have understood this Kåñëa science and preach all over the world... Therefore we have formed this society and we, we invite all sincere souls to take part in the society and become a spiritual master, and preach this science all over the world. This is the... There is a great necessity of this knowledge.

Bhagavad-gétä 4.34-38 NY, August 17, 1966

- 39. Çraddhävän labhate jïänà tat-paraù saàyatendriyaù saàyata indriya -** You have to follow the instruction with faith... Just like if you are taking treatment of a physician, you have faith, "All right." But the physician says, "Don't do this," and if you do this, then what kind of faith you have got? ..Now, if I say, "My dear physician, I have got all faith in you. Very good. But I cannot follow your instruction. You say, 'Do not.' I do it," oh, how you can? How you are faithful?

BG, 4.37-40, NY, August 21, 1966

Chapter 5

2. **Practical man..** So Arjuna, you are asking what is the difference between the karma-yoga and sannyāsa. Oh. So there is no such difference. Better if you become a karma-yogi." Karma-yoga, meaning, "You simply work for Kāñḥa." "Then you are better than a sannyāsa." Because a sannyāsa is living at the expense of the society, but a man who is fully alert that "Whatever I am earning and whatever I am doing, oh, it is all meant for Kāñḥa," oh, he is the practical man. He's a practical man.

Bg, 5.3, NY, August 24, 1966.

6. **Ayogataù - no link with the Kāñḥa consciousness - detachment = cause of misery.** If artificially I detach myself, renounce this world, then Kāñḥa says duùkham āptum ayogataù. If there is no good engagement, better engagement, then it is a cause of misery. It is very difficult. Suppose a family man, he renounces the family connection, but if he has no better connection and better attachment, then he will feel, "Oh, I was better in my family life. I have done mistake." Kāñḥa says, sannyāsa tu mahā-bāho duùkham āptum ayogataù. Ayogataù means if we have no link with the Kāñḥa consciousness, then simply detachment will be cause of misery.

Bg 5.7-14 NY, August 27, 1966

- 8-9. **When Kāñḥa will ask me or allow me to go....** Kāñḥa says, **naiva kiicit karomēti yukto manyeta tattva-vit.** "I am not doing anything." That is the stage. A Kāñḥa conscious person, never thinks that "I am doing something." Even if you ask him that "Are you going to such and such place?" He'll say that "I do not know when I shall go, but when Kāñḥa will ask me or allow me to go, I shall go." I am saying this from my practical experience from my Guru Mahārāja, from my spiritual master. He would never say, "I am going," "I am doing," no. "If Kāñḥa desires, then I shall do it." "If Kāñḥa desires, then I shall go."

Bhagavad-gētā 5.7-14, NY, 27/8 1966

- 13-15. **That is not Kāñḥa's responsibility. Your responsibility.** Just like a thief, he's praying to God "My dear Lord, give me some opportunity. I can steal that thing." Kāñḥa first of all says, "No, no. Don't do it." But he insists. Then Kāñḥa says, "All right. Do it." But as soon as you do it, you become entangled. Why you are doing against the will of Kāñḥa? That is your entanglement. Kāñḥa says: "Don't do this." Why you are doing that? So Kāñḥa is giving you facility to steal others' property, but you become entangled. That is not Kāñḥa's responsibility. Your responsibility.

Bhagavad-gētā 2.24 Hyderabad, November 28, 1972

- 21-22. **He is not attached to that external happiness.** Vindaty ātmani yat sukham: "He enjoys within himself." Enjoys within him... That is real happiness. This word Rāma ... We chant Hare Kāñḥa Hare Kāñḥa Kāñḥa Kāñḥa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. This Rāma... he Rāma means that unlimited enjoyment in real happiness.

Bhagavad-gētā 5.14-22 New York, August 28, 1966

Ye hi saàsparçajā bhogäù. Any enjoyment, which is derived out of the touch of the senses, we should know that is meant for our miserable life. Duùkha-yonaya eva te, means that in future I'll have to suffer for that. ... "They are the mother of all miseries. **Mother of all miseries.**"

Bhagavad-gētā 5.14-22 New York, August 28, 1966

- 25. You have got good car, but the driver is a madman...:**“You have got good car, but the driver is a madman, and he is creating disaster, and you psychiatrists are going to cure it. You never say that ‘The driver is bad. Change him or just educate him. Then there will be no disaster.’ But you are taking your fees and giving some repairing in the car. But you do not know what is the original cause of disaster. It is not chance. Due to the bad driver.” So our propaganda is to give the bad driver nice knowledge so that he can drive the car to Vaikuëoha. That is our position. And these rascals, the materialists, they are simply painting the body of the car. And the driver? “Let him starve.”...That’s all. All these medical men, psychiatrists, they are simply painting the body of the car. That’s all...

Room Conversation with Svarüpa Dämödara -- February 28, 1975, Atlanta

- 29. Suhât, He wants how you shall be happy....**In Sanskrit, for different kinds of friend, there are different names. Just like one friend is called bandhu. One is called mitra, one friend is called suhât. There are differences. Therefore they are different words. Just like in English language there is only one word “friend.” But in Sanskrit, because it is perfect language, friend—what kind of friend. So Kåñëa says, “I am suhâdaà sarva-bhütänäm.” Suhât, He wants how you shall be happy. Mitra, social friendship. Bandhu, official friendship. But suhât, suhât means one who actually desires good of his friend. “Sincere friend” which you describe in English. So Kåñëa is suhât. He’s always expecting my good. How I shall be good. Therefore He is canvassing me: “Please, you surrender unto Me.”

Bhagavad-gétä 2.20-25 Seattle, October 14, 1968

Chapter 6

1. **In Bhagavad-gētā (6.1)** it is also stated, anāçrītāù karma-phalāà kār्याà karma karoti yaù/ sa sannyāsé ca yogé ca: one who works devotedly for the satisfaction of Kāñēa is a sannyāsé. The dress is not sannyāsa, but the attitude of service to Kāñēa is....Those who are completely dedicated to the lotus feet of Kāñēa in service are actually sannyāsés. As a matter of formality, the devotee accepts the sannyāsa dress as previous ācāryas did.

Madhya 3.6

6. **Mind is the driver. The body is the chariot or car.** So just like if you call your, ask your driver, “Please get me into Kāñēa consciousness temple.” The driver will bring you here. And if you ask your driver, “Please get me in that liquor house.” The driver will drive you there. The driver’s business is to drive you wherever you like. Similarly your mind is the driver. If you... loose control...(adjusted) then wherever he likes he will take you. Then you’re gone. Then your driver is your enemy. But if your driver acts on your order, then he’s your friend.

Bhagavad-gētā 6.2-5 Los Angeles, February 14, 1969

8. **One should have knowledge perfectly**, and it must be demonstrated. Demonstrated in practical field. Yes. But that means one who has actually felt himself that “I am not this body,” then naturally his bodily necessities will be reduced to the minimum.

Bg 6.4-12, NY, September 4, 1966

That is very important thing, practice, practical life. Simply quoting verses, like parrot, will not be very much beneficial. One must apply, **jīanam vijīāna-sahitam**. Jīāna means to know the thing, and vijīāna means to apply the things in practical life. Jīānaà vijīāna-sahitam. So we must know the vijīāna, how practically.

(See SHB SP quotes on PeA)

Sanatāna Goswāmé There is a verse, **sama-loñōrāçma-kāicanaù**. So that is very advanced stage, when one knows that everything is made of matter, so what is the value?... But that is when one has attained a very perfectional stage, not for the ordinary man. Ordinary man, you cannot say that “I treat a piece of stone and piece of gold the same way.” Then why don’t you take a piece of stone? Can you say? Suppose if you have gone to a, purchasing to a goldsmith shop. So I say, “Sir, you take this ornament made of stone and you pay me the price of gold.” Would you agree?... It must be practical. In the practical life that is very higher stage. Those who do not care either for...

Just like Sanatāna Goswāmé. Sanatāna Goswāmé was Vāndāvana. He was chanting Hare Kāñēa, Hare Kāñēa, always. Then, one brāhmaēa, he was very poor—perhaps you know this story—he worshiped Lord Siva, and when Lord Siva was pleased, then he wanted to take him, give him some benediction. So, “What do you want?” So he said, “Give me the best thing, so I shall be the greatest of all.” That he said, “Oh, I haven’t got such thing, but if you want, you go to Sanatāna Goswāmé.” “Where is Sanatāna Goswāmé?” “Vāndāvana.” So when he went there, so he had a touchstone. The touchstone was kept with the garbage, and he asked him, “All right, you take that. You are poor man. You take the stone, and if you touch this stone with iron, it will turn into gold. You take this. Find out in that garbage.” So he took it and went away. So on the street he began to think that “Lord Siva advised me that ‘He has the best thing. You go there.’ But he has given me this stone—it is very nice—but why did he keep it with the garbage? He has not delivered me the best thing.” So he returned back. So when he returned back, then Sanatāna Goswāmé...,

he said, "Sir, I, I, this is very nice, but I don't think this is the best thing, because Lord Siva said me that you have the best thing. If it is the best thing, why did you keep it with the garbage?" So Sanatāna Goswāmé smiled and said, "Yes, it is not the best thing, but for you it was the best thing. You want more than this, more valuable?" "Yes, sir. For that purpose I came." "Then take this stone and throw in the Yamunā." So he threw it, and, "Sit down, chant Hare Kāñëa..... So, so long we are not able to come to the platform of thinking the gold and the stone on the equal value, we have to follow these rules and regulation. But that is the highest consideration. Just like Sanatāna Goswāmé, he didn't care for this touchstone. Not for the ordinary man. The ordinary man cannot make that all of a sudden; therefore it is not for him.

Bhagavad-gētā 16.5 -- Calcutta, February 23, 1972

9. **Just like in a drama...:**According to my calculation, somebody my friend, somebody my enemy, somebody neutral, somebody, I mean to say, a saintly person, somebody my, a sinful person. Now, all these, when you are on the yoga-yukta, when you are in the platform of transcendence, then these distinctions, this friend, enemy, sādhu, saintly, and sinful, that will all be closed...We are just playing on the platform under the dress of father, mother, wife children friend, enemy. Just like in a drama... Similarly, we are playing on the stage of material world that enemy and friend and father, mother, son... So this is only stage play.

Bhagavad-gētā 6.4-12 New York, September 4, 1966

- 11-12.**So here, çucau deçe, perfectly sanctified place:** Çucau deçe pratiñöhäpya. He must be situated in a very sanctified place. Sthiram āsanam ātmanaù. And the āsanam, and the sitting place should not be changed. The same āsana. He should perform yoga, meditation, on the same place and the same sitting place. Ātmanaù. And how that place, the sitting place, should be selected? Na ati ucchritam. Not too much raised, nor too much low. Nāty-ucchritam. And cailājina-kuçottaram. Caila. Caila means cotton something, cotton sitting place. Then skin. Deerskin means... You know yogis, they sit on the skin of tiger and skin of deer? Why? Because they are in a secluded place. This has got some chemical effect. If you sit on tiger skin and deer skin, then the reptiles, the snakes, they won't disturb you. It has got some, I mean to say, physical effect. There are so many medical effect in so many things. We do not know. But God has created everything for our use. We do not know. Every plant, every herb is a medicine. It is meant for some particular disease, for some particular protection. We do not know that. So cailājina. It is not a fashion. It is... Because they sit down in a secluded place in a jungle, so you are meditating, so some snake may come. There are so many snakes, so many reptiles. So therefore, cailājina-kuçottaram. And straw. The three things: straw, and the skin, and some cotton āsana. These things are required.

Bhagavad-gētā 6.4-12 New York, September 4, 1966

- 13-14.**If you close your eyes, meditation, you'll sleep.** I have seen. So many so-called meditators, they're sleeping. (Makes snoring sound) I've seen it. Because as soon as you close your eyes it is natural that you'll feel sleepy. Therefore, half-closed. You have to see. That is the process. You have to see the tip of your nose, two eyes.

Bhagavad-gētā 6.13-15 Los Angeles, February 16, 1969

Devoid of fear..... And completely free from sex life.."Generally the yogis they used to practice in jungle and if he's thinking of, "Some tiger is coming or not, what is that?" (Laughter) Or some snake is coming. Because you have to sit down alone in a jungle. You see. There are so many animals. Tigers and deers and snake. So therefore it is specially

stated, “**devoid of fear.**”.... And **completely free from sex life.** You see. If you indulge in sex life, you cannot fix up your mind in anything. That is the effect of Brahmacäre life. If you remain brahmacäre without sex life, then you can be determined.

Bhagavad-gētā 6.13-15 Los Angeles, February 16, 1969

- 16. With this body ..execute Kāñëa consciousness..** therefore .. keep it fit also”So we should not be too much attached to this body. But because with this body we have to execute Kāñëa consciousness, therefore we should keep it fit also. That is called yukta-vairägya. We should not neglect. We shall take regular bath, we shall, regular nice food, Kāñëa prasāda, keep our mind and body healthy. That is required...

So don't try to eat less artificially..You should simply take so much as will keep your body fit, that's all. You should sleep so much as will keep your body fit, that's all. Nothing more. Yuktähära vihärasya yogo bhavati siddha. This is called yukta. We should eat simply for keeping healthy condition. We shall sleep simply for keeping healthy condition. But if you can reduce, that's nice. But not at the risk of becoming sick...

Because in the beginning, because we are accustomed to eat voraciously, so don't try to eat less artificially. You eat. But try to minimize. Therefore there are prescription of fasting. At least two compulsory fastings in a month. And there are other fasting days. The more you can reduce your sleep and eating, you keep good health, especially for spiritual purposes. But not artificially. Not artificially. But when you advance, naturally you'll not feel, just like Raghunätha dāsa Gosvämé....

You eat. But don't eat more... That's all.Therefore here it is said, "There is no possibility of one's becoming a yogi," if you try to become immediately Raghunätha dāsa Gosvämé by imitating, you'll fail. Whatever progress you have made that will be finished. No. Not that. You eat. But don't eat more. That's all. Eating more is no good. . So here it is said, "There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much or eats too little." Very nice program. Don't eat too little. You eat whatever you require. But don't eat more. Similarly don't sleep more. If you can keep your health perfect, but try to reduce it.

Bhagavad-gētā 6.16-24 -- Los Angeles, February 17, 1969

- 16-17. There are two kinds of mistakes in eating.** Over-eating and under-eating. So under-eating mistake for old man is very good. And over-eating mistake for boys that is good. So you can overeat. I cannot.

Bhagavad-gētā 6.46-47 Los Angeles, February 21, 1969

Regular maintain health...In Kali-yuga, the duration of life is shortened not so much because of insufficient food but because of irregular habits. By keeping **regular habits** and eating simple food, any man can maintain his **health**.

S.B. 1.1.10

- 29-30. A true yogi observes Me in all beings.** A true yogi, devotee. Just like these devotees are going to preach Kāñëa consciousness outside. Why? They see Kāñëa in all beings. How? Because they see that all beings are part and parcel of Kāñëa. They are under forgetfulness of Kāñëa. So let us awake them to Kāñëa consciousness. A devotee sees others who are not in Kāñëa consciousness.

Bhagavad-gētā 6.25-29 Los Angeles, February 18, 1969

When you see your child's shoe, you immediately see your child....Because his eyes are always smeared with the ointment of devotion, the devotee always sees Kåñëa and nothing else. He sees Kåñëa and Kåñëa's energy everywhere. For instance, if you love your child, when you see your child's shoe, you immediately see your child. Or if you see your child's toy, you immediately see your child and hear his voice. Similarly, if we have actually developed love of Kåñëa, nothing exists but Kåñëa. When our love for Kåñëa is actually developed, whatever we see, we will see Kåñëa.

Teachings of Lord Kapila, Chapter 12

- 32. Such a nice philosophy of life, why it should not be distributed....**So a Kåñëa conscious person cannot sit idly. He thinks that such a nice philosophy of life, why it should not be distributed. That is his mission. A yogi may be satisfied with his own elevation. He is sitting in a secluded place, practicing yoga, elevating himself to transcendental life. That is his personal concern. But a devotee is not satisfied simply elevating himself, his personal. We offer our respect to the Vaiñëava: väichä-kalpatarubhyaç ca...Therefore the preacher devotee is the most dearest devotee of Lord. That is stated in the Bhagavad-gétä. They are going outside, they are preaching, they are meeting opposing elements. Sometimes they are defeated, sometimes disappointed, sometimes able to convince, there are different kinds of people...**But that endeavor, that "I shall go and preach Kåñëa consciousness," is the best service to the Lord.**

Bhagavad-gétä 6.25-29 Los Angeles, February 18, 1969

- 33. Do you belong to the Arjuna category?:** Now, you can just imagine Arjuna, five thousand years before, and he understood Bhagavad-gétä from Kåñëa his friend. Just imagine what is his qualification. He is direct friend of Kåñëa, and he is a great warrior. He has got administrative capacity, and at the same time his knowledge... Comparing his knowledge, this Bhagavad-gétä he understood within one hour. This Bhagavad-gétä, which is not understood in one life at the present moment, he understood this Bhagavad-gétä in one hour. So how much intelligent he was. And he belonged to the royal family. All facilities were there. And he... He is accepting that "It is not possible for me."

Do you think what was impossible for Arjuna five thousand years before in such favorable circumstances; is it possible for you to discharge? Do you belong to the Arjuna category? No. We are thousand times lower than Arjuna's category. And what was impossible for Arjuna, do you think it is possible for you?. If what was impossible for Arjuna, such a stalwart, such an advanced and, I mean to say, in every respect, and directly a friend of Kåñëa, he is admitting that "Kåñëa, this process is not possible for me. Oh, I am a military man. I have to look after the administrative affairs. So how can I concentrate my mind in that way which you have prescribed? So it is not possible for me." He flatly denied. He flatly denied.

And he never attempted it also because from the history of Mahäbhärata we don't find that Arjuna ever went for meditation of the yoga system. . But still, Kåñëa certified him that "You are the only man to understand Bhagavad-gétä. You are the only man." Why? Bhakto 'si: "Because you are My devotee." Priyo 'si: "You are My very dear friend." So with such a nice certificate and such favorable condition, still, he refused.

Bhagavad-gétä 6.32-40 New York, September 14, 1966

34-5 ...Both of them were not very serious...Arjuna said that "It is impossible for me," and Kåñëa also said, "Yes, it is difficult process. But if you try, you can do it." No further discussion because both of them were not very serious about... It is a process, recognized process, but it is very difficult for the human being at the present moment. The process is not rejected. Bhagavad-gétä accepts the yoga process. That means the process is recognized. It is a science. But at the present moment, even five thousand years before, it was impossible to be practiced. Now how we can imagine that five thousand years after, it has improved, the condition, so that you can practice this system? No. Therefore they did not, either Arjuna or Kåñëa, both of them, indulge in discussing further on this point

Bhagavad-gétä 6.32-40 -- New York, September 14, 1966

40-44.They must have had such culture in their previous life.Now, Lord says, tatra taà buddhi-saàyogaà labhate paurva-dehikam: [Bg. 6.43] "In his previous birth, in his previous body, whatever he cultured, now he begins to remember." He begins to remember. I may tell you that those who have taken this society, Kåñëa consciousness, very seriously, they are not ordinary persons. They must have had such culture in their previous life. Now they are again trying to revive that thing.

Kåñëa is giving me chance to make further progress...Because that asset is there. Suppose if you have got ten thousand or... Even ten percent you have done, that goes with you. So there is no loss. Then again you begin from 11%. From the eleven point, you begin. So we should consider that when you get such chance of spiritual cultivation—may be 10%, 5%, 50%—we should know that "Now we should finish the balance percentage of cultivation. We must finish this life. I shall not take chance of another birth." That should be our determination. Paurva-dehikam. "When I have come to this point, it must be understood that I had some asset in my previous life. So Kåñëa is giving me chance to make further progress. Now, in my past life I could not finish the job some way or other, but that doesn't matter. Now this life I shall not allow to miss this opportunity." That should be our determination as soon as we begin some spiritual culture. ..Paurva-dehikam means according to the past life, he begins, he tries.

This urge is due to your past, previous, spiritual culture...You gentlemen, boys, who come here—that is an urge from within, that you want. This urge is due to your past, previous, spiritual culture. This should be understood if we believe Bhagavad-gétä. So we should not make any more fall down. We should finish this business in this life

He has got a taste from the previous life. So it appeals to him ..."Because he had his practice in his previous life, therefore it appeals to him." Nothing appeals anything more. He has got a taste from the previous life. So it appeals to him. Pürväbhyäsenä tenaiva hriyate hy avaço 'pi saù. Just like somebody is forcing, "Oh, you take this. You take this." Just like one who is sinful, he is also forced to go to the Bowery Street. You see? Similarly, one who is pious in his life and has begun this spiritual..., he is forced to cultivate and make progress because if God is within you... God is within you. And sarvasya cähaà hãdi sanniviñöaù [Bg. 15.15]. He is seated in everyone's heart. Mattaù smâtir jñanam.

He is... He gives reminders: "Yes. You missed this point from here. Now come on. Begin again. Be perfect. Don't lose this chance." He is so kind. Smâtir jñanam.

Bhagavad-gétä 6.40-43 -- New York, September 18, 1966

- 47. When we speak of service, there is no motive...** Worship and rendering service, they are different. Worship means there is some motive. I worship some friend or some big man. I have some motive.... So the worship of demigods is like that. They worship different demigods for some particular purpose... But when we speak of service, there is no motive. Service is love. Just like mother renders service to the child. There is no motive. It is love only... Similarly bhaj-dhātu, with its root bhaj means, "to render service". Where there is question of service, there is no question of motive.

Bhagavad-gētā 6.46-47, LA, 21/2/ 1969

Karma-yoga to Bhakti-yoga Yes, the gradual progress of yoga system. Karma-yoga to jñāna-yoga. Karma-yoga means..fruitive activities. ..pious activities or prescribed activities. Then, by performing karma-yoga one comes to the platform of jñāna-yoga, knowledge. And from knowledge to this Aññāyoga-yoga... Then from Aññāyoga-yoga concentrating the mind on Viññu come to the point of Bhakti-yoga. And when one comes to the Bhakti-yoga platform that is the perfectional stage of yoga. And this Kāññā consciousness means from the very beginning, directly, that Bhakti-yoga.

Just like we have given many times the example, there is a staircase. You have to go to the highest floor, which is, say hundredth floor. So somebody is on the fiftieth floor, somebody is on the thirtieth floor; somebody is on the eightieth floor. So if by coming to the particular.. floor, one thinks, "This is finished." Then he is not progressing. One has to go to the end.. The whole staircase can be called a yoga system, connecting, link. But don't be satisfied by keeping yourself on the fiftieth floor or eightieth floor. Go to the highest platform, the hundredth or hundred-fiftieth floor. That is Bhakti-yoga.. ..So if somebody says, "Why shall I take advantage of this elevator? I shall go step by step." He can go. But there is chance. If you take this Bhakti-yoga, immediately you take the help of the elevator and within a second you are on the hundredth floor= direct process.

Bhagavad-gētā 6.46-47, LA, 21/2/ 1969

Chapter 7

The Bhagavad-gétä is divided into **three portions**. The first six chapters, the second six chapters and the third six chapters. Actually just like this book, there are two hard covers, and in the middle there is the substance, writing. So the first six chapters, they are just like two coverings. Karma-yoga and jñäna-yoga. And the middle six chapters, **well-protected, that is bhakti-yoga..**

Bhagavad-gétä 6.47 -- Ahmedabad, December 12, 1972

1. **..Unless we are free from our sinful life, we cannot understand about God.....**If we hear patiently, with a little attention, and hear Kåñëa's words, what Kåñëa is saying in the Bhagavad-gétä or what is spoken about Kåñëa in the Çrémad-Bhägavatam, simply if we hear. We don't require any qualification, any education, any Ph.D., M.S.T, this, that. No. Simply Kåñëa has given you the ears. So you can hear. What is the difficulty? Kåñëa is so kind, if you simply become a little inclined to hear about Him... If you hear and do not understand what Kåñëa is speaking and what is spoken about Kåñëa, you do not understand... Suppose you have no education, you do not understand Sanskrit or even English translation. Still, simply by hearing, çäevatää sva-kathäù kåñëaù [SB 1.2.17], by simply hearing, puëya-çravaëa-kértanaù. Puëya means pious....

Çäevatää sva-kathäù kåñëaù puëya-çravaëa-kértanaù [SB 1.2.17]. The whole world is full of sinful life. So we are creating the atmosphere, puëya-çravaëa. Chanting and hearing. Simply by these two processes. Puëya-çravaëa-kértanaù. Puëya, pious. So anyone who is coming here, even he does not understand a single word which we are speaking, if he simply hears, he becomes pious. Simply by hearing. Even a our child, he becomes pious. And unless we are free from our sinful life, we cannot understand about God...

Çrémad-Bhägavatam 1.2.17 -- Los Angeles, August 20, 1972

..These ISKCON centers are open, to give everyone chance of hearing about Kåñëa.. So we have to purify ourselves and the process is to hear about Kåñëa. That's all. çäevatää sva-kathäù Kåñëa... This temple, these ISKCON centers are open, just to give everyone the chance of hearing about Kåñëa so that his dirty heart may be cleansed. This is the purpose. We have no other purpose. We are not opening these centers for some material benefit. No, we want to give to the whole world the spiritual enlightenment without which they are suffering.

Çrémad-Bhägavatam 1.1.1 -- New York, July 6, 1972

They are accumulating something spiritual.... Therefore to hear of kåñëa-kértana is also another pious activity. So these boys, when they are going in the street chanting Hare Kåñëa, automatically they are giving chance to the people to become pious. Hearing is so important. They are becoming pious. They are purchasing one copy, Back to Godhead. They are nodding: "Yes, these boys are very nice." They are accumulating something spiritual. It is so nice. Çäevatää sva-kathäù kåñëaù puëya-çravaëa-kértanaù [SB 1.2.17]. Simply by hearing, chanting, it is pious activities.

Bhagavad-gétä 7.1 -- Los Angeles, March 12, 1970

3. **In one place Kåñëa has said, manuñyääà sahasreñu kaçcid yatati siddhaye [Bg. 7.3].** Out of many millions of persons, one is very much anxious to make his life perfect. Everyone is not. They are simply working like cats and dogs. That's all. Nobody is interested how to make life perfect. Manuñyääà sahasreñu, out of millions of person, one becomes interested how to make this life perfect.

Manuñyääà sahasreñu kaçcid yatati siddhaye, yatatäm api siddhänäm [Bg. 7.3], and out of many such perfect persons, who has made his life perfect, out of many such person, kaçcid jana, kaçcit vetti mäà tattvataù, knows God. So God-knowing is not very easy job, but it can be made easy by a process, which is called bhakti-yoga.

Çrémad-Bhägavatam 1.2.7 -- New Vrindaban, September 5, 1972

It is very difficult to give up these four bad habits. Manuñyääà sahasreñu kaçcid yatati siddhaye. But this is the path of perfection. But they are not interested in perfection. They want to rot as hogs and dogs in this world. That is their purpose. And therefore Kåñëa says, manuñyääà sahasreñu kaçcid yatati siddhaye. Nobody is interested to become brähmaëa. They are interested to become dogs and hogs. That is their interest. Manuñyääà sahasreñu kaçcid yatati siddhaye. And yatatäm api siddhänäm [Bg. 7.3]. It is not that coming to the platform of a qualified brähmaëa, one can understand Kåñëa. That is also not. Still, you have to go farther.

Çrémad-Bhägavatam 1.2.20 -- Våndävana, October 31, 1972

8. **Who has not seen the sunshine?..**Similarly, this prescription given by Kåñëa... This is meditation actually. When we meditate upon the taste of the water that means we are meditating on Kåñëa. Similarly, Kåñëa says prabhäsmi çaçi-süryayou: "I am the sunshine, moonshine." So who has not seen the sunshine? If you have seen sunshine and if you follow this prescription given by Kåñëa, then early in the morning you'll see Kåñëa. Why do you say, "I have not seen Kåñëa. Kåñëa is not present before Me"? But you follow Kåñëa's instruction, and He will be present.

Bhagavad-gétä 7.7 Bombay, April 1, 1971

Even you are a drunkard...So Kåñëa says, raso 'ham apsu kaunteya: "Any liquid thing, the taste, which attracts you, that is I am." Even you are a drunkard, you are fond of tasting wine, I should recommend that you simply think, "This taste of wine is Kåñëa." That will make a yogi of you. That will make you the greatest yogi. If you simply think this, that "I am tasting wine. Oh, very nice taste. This is Kåñëa.

Bhagavad-gétä 7.1 Upsala University Stockholm, September 8, 1973

"So where is the difficulty of understanding Kåñëa?..."So even if you are not inclined to chant Hare Kåñëa mahä-mantra, then try to understand Kåñëa in this way. This is the process given by Çré Kåñëa Himself. **Raso 'ham apsu kaunteya.** You have to drink water; you cannot avoid it. So when you taste, while drinking water, anything drinking... Apsu. Apsu means any liquid thing. Either you drink milk or even up to, even you drink wine, so you have got some taste in any liquid thing while drinking. So Kåñëa says, raso 'ham apsu kaunteya. "My dear Kaunteya, Arjuna, that taste in the liquid thing which you drink or use, that is I am." Just see how it is easily can be done. Nobody is without drinking something liquid. Either Coca-cola or water or this or that, something must be drinking. So Kåñëa says that "I am the taste." So where is the difficulty of understanding Kåñëa?

Bhagavad-gétä 7.8 -- Bombay, February 23, 1974

19. **Now, väsudevaù sarvam iti.** Väsudevaù, another name of Kåñëa, the Supreme Personality of Godhead, is Väsudevaù. Väsudeva means "one who lives everywhere." He's called Väsudeva. So väsudevaù sarvam iti. One... When he understands that "He is the Supreme Lord. God is the root of everything," then what does he do? Now, mäà prapadyate. He surrenders. He surrenders. That surrendering process is the ultimate goal. Either you do it immediately or you do it by research work of many, many births, but the process and the

ultimate goal is that you have to surrender, that "You are great. I am Your subordinate." That is the process. So any intelligent man can do it immediately. If one understands that "Ultimately I will have to surrender to the Supreme Lord, and the Supreme Lord is here, personally speaking Bhagavad-gétä, so why not surrender immediately? If ultimately, after many, many births, I have to come to this point, to surrender, so why should I take so much trouble for many, many births? Why not immediately?" So if we take up this principle, this intelligence, then God is realized in one second. But if you don't, then go on with research work for many, many, many, many births.

Bhagavad-gétä 7.18 New York, October 12, 1966

Who is in knowledge of the science of Kåñëa, he can make an rapid advancement... So this Kåñëa consciousness is a science. You have to take it scientifically, as they are described in the authoritative books, and test it by your reason and argument and knowledge, and follow it. It is science. It is not sentiment. Whatever we are doing here, the dancing, singing and everything, that is all scientific. Simply you have to understand it. Therefore jïäné, only a person who is in knowledge, who is in knowledge of the science of Kåñëa, he can make an rapid advancement, and he is very dear to Kåñëa. Because slow but sure, he is making sure progress. It is no sentiment. So jïäné. Priyo hi jïäninaù atyartham. Atyartham means very... Aham. Kåñëa is very dear to the person in knowledge, and that man is also very dear to Kåñëa. Reciprocal. If you love Kåñëa, then Kåñëa will love more than you. You can... What capacity you have got to love Kåñëa? But Kåñëa will love. He has got immense capacity. So that is a science.

Bhagavad-gétä 7.15-18 -- New York, October 9, 1966

Understood his real position and his relationship with Kåñëa, he is jïäné.... such a learned and who has understood his real position and his relationship with Kåñëa, he is jïäné. He knows. Therefore he is very much dear to Kåñëa. And Kåñëa always guides him. This man, who is in distress, goes and prays to God. That praying of God is an asset to him, but it may be, when he is put into opulence, he forgets God. There is defect in that. But a jïäné, one who knows, he'll never forget God. His business will go on, continue.

Then, therefore, Kåñëa says, teñää jïäné nitya-yuktaù. Jïäné is nitya-yukta. Jïäné is not a... He is not a jïäné, or man in knowledge, who is not eternally engaged in the service of Kåñëa. There are... There is a class of jïäné, impersonalists. They say that "Because to worship impersonal is very difficult for us, so imagine some form of God." They are not jïänés; they are fools.

Bhagavad-gétä 7.15-18 -- New York, October 9, 1966

- 26. The impersonalist thus cannot conceive of the Lord's eternal spiritual form** of eternal knowledge, bliss and existence. The reason is that the Lord reserves the right of not exposing Himself to the nondevotee who, even after a thorough study of literature like the Bhagavad-gita, remains an impersonalist simply by obstinacy. This obstinacy is due to the action of yogamaya, a personal energy of the Lord that acts like an aide-de-camp by covering the vision of the obstinate impersonalist.

SB 2.5.24 (Purport)

Chapter 8

7. **Mām anusmara yudhya ca** Therefore we have given time, sixteen rounds. But you are not Haridāsa Ōhākura that you'll be able to chant whole day and night. If without working, if you chant, that is, the highest state. That you cannot do. Then you sleep. That's all. The minimum quantity, sixteen rounds chant, and that will take not more than two hours. And other twenty-two hours, you be always busy in Kāñṣā's activities. That is required...This is upāsate.

So work is there. Just like Arjuna. Arjuna is fighting. That is also Kāñṣā consciousness. mām anusmara Yudhya ca. Kāñṣā said "You chant... You remember Me. At the same time, fight." He never said that "Simply fight" or "Simply chant," because in the material world that is not possible. Therefore chanting must be there, but at the same time, you have to work how to continue this movement. The movement requires energy.

Bhagavad-gētā 16.9 -- Hawaii, February 5, 1975

8. **Read all these books or chant** →If you think of Kāñṣā twenty-four hours, then you'll become fully Kāñṣā conscious, and your life is successful. Don't allow anything. This requires little practice, abhyāsa-yoga-yuktena cetasā nānya-gāminā. I should not allow my mind to go, to think of any other subject than Kāñṣā. Now we have got so many books. So whenever you find time... You must find time. There is so much time. So read all these books or chant.

Çrémad-Bhāgavatam 2.3.14-15 Los Angeles, May 31, 1972

12. **Pratyāhāra:** So for the yogis, dhyāna-yogis, this prescription is recited here, sarva-dvārāḥi... Sarva-dvārāḥi means... This system is called pratyāhāra, "just the opposite." Now, the senses, my eye, my eyes are engaged in seeing the worldly beauty. Now I have to retract from enjoying that beauty, and I have to see inside the beauty. That is called pratyāhāra. Similarly, I have to hear the oākāra sound from within. So all the senses are to be stopped in their external activities—that is the perfection of yoga—and concentrate the mind on Viñṣu-mūrti. Mano hādi. The mind is very agitating, so it has to be fixed up on the heart. Mano hādi-nirudhya. Nirudhya means just arresting the mind within the heart. And in this way, when we transfer the air-life on the top of our head, that is the perfection of yoga. And a perfect yogi, then he fixes up where he shall go. There are innumerable planets, and beyond the planets, there are spiritual world.

Bhagavad-gētā 8.12-13 New York, November 15, 1966

14. **Satataḥ means anywhere and any time.** Just like my residence is at Vāndāvana. That is the place of Kāñṣā... So now I am in America, in your country, but that does not mean that out of Vāndāvana. Because if I think of Kāñṣā always, so it is as good I am in India, in Vāndāvana.

Bhagavad-gētā 8.12-13 New York, November 15, 1966

My heart is always hankering after that Vāndāvana....Prabhupāda: Just like at Vāndāvana, at Vāndāvana... That is practical. Now here I am sitting, New York, a very great, the world's greatest city, so magnificent city, but my heart is always hankering after that Vāndāvana.

Woman: Yes.

Prabhupāda: Yes. I am not happy here.

Woman: Yes, I know.

Prabhupāda: I shall be very happy to return to my Vāndāvana, that sacred place. "But then why you are...?" Now, because it is my duty. I have brought some message for you people. Because I am ordered by superior, my spiritual master, that "Whatever you have learned, you should go to the Western countries, and you must distribute this knowledge." So in spite of all my difficulties, all my inconveniences, I am here because I am in duty. I, I... That is my personal convenience, if I go and sit down at Vāndāvana, I shall be very comfortable there. And I'll be, I'll have no anxiety, nothing of the sort. You see? But I have taken all the risk in the old age because I am in duty-bound. I am in duty-bound. So I have to execute my duty in spite of all my inconveniences. That is the idea.

Bhagavad-gētā 2.11 -- New York, March 4, 1966

- 15. When living entity, when he is actually eligible by Kāñēa consciousness**, by development of Kāñēa consciousness, then immediately after giving up this body, he's transferred to that universe where Kāñēa is there. Bhauma-lélā

ÇB1.2.22 Vāndāvana, November 2, 1972

- 16. Perfection in three different ways...** The residents of Brahmāloka do not have gross material bodies to change at death, but they transform their subtle bodies into spiritual bodies and thus enter the spiritual sky. They can attain perfection in three different ways. Virtuous persons who reach Brahmāloka by dint of their pious work become masters of various planets after the resurrection of Brahmā, those who have worshiped Garbhodakaçāyē Viñēu are liberated with Brahmā, and those who are pure devotees of the Personality of Godhead at once push through the covering of the universe and enter the spiritual sky

Adi 5.22

- 18-19. Brahma creates each day** There are three different types of creation, called mahā-kalpa, vikalpa and kalpa. These creations by the Lord in His feature of Kāraēodakaçāyē Viñēu are called mahā-kalpa. The creation of Brahmā and dispersion of the material ingredients are called vikalpa, and the creation by Brahmā in each day of his life is called kalpa. Therefore each day of Brahmā is called a kalpa..

SB. 2.10.46

Two types of dissolution

There are two types of dissolution of the manifested cosmos. At the end of every 4,320,000,000 solar years, when Brahmā, the lord of one particular universe, goes to sleep, there is one annihilation. And at the end of Lord Brahmā's life, which takes place at the end of Brahmā's one hundred years of age, in our calculation at the end of 8,640,000,000 x 30 x 12 x 100 solar years, there is complete annihilation of the entire universe, and in both the periods both the material energy called the mahat-tattva and the marginal energy called jēva-tattva merge in the person of the Supreme Lord. The living beings remain asleep within the body of the Lord until there is another creation of the material world, and that is the way of the creation, maintenance and annihilation of the material manifestation...

SB 1.10.21.

Arise to take up their unfinished work...

The merging of the living beings into the body of Mahā-Viñēu takes place automatically at the end of Brahmā's one hundred years. But that does not mean that the individual living being loses his identity. The identity is there, and as soon as there is another creation by the supreme will of the Lord, all the sleeping, inactive living beings are again let loose to begin their activities in the continuation of past different spheres of life.

It is called *suptotthita naya*, or awakening from sleep and again engaging in one's respective continuous duty. When a man is asleep at night, he forgets himself, what he is, what his duty is and everything of his waking state. But as soon as he awakens from slumber, he remembers all that he has to do and thus engages himself again in his prescribed activities. The living beings also remain merged in the body of Mahā-Viñēu during the period of annihilation, but as soon as there is another creation they arise to take up their unfinished work. **SB 1.10.21**

- 22. Don't think that the calf or the cows in Vāndāvana is less than Kāñēa.** No. They're as good as Kāñēa. They are expansion of Kāñēa's *ānanda-cinmaya-rasa*. Kāñēa wants to play with the cows and calves. So He's *ānanda-cinmaya*. His spiritual potency appears as cows and calves. Therefore we see Kāñēa is embracing the calves and cows. He's not embracing a material cow. He has nothing to do with material.

Çrémad-Bhāgavatam 1.7.11 Vāndāvana, September 10, 1976

Some devotee wants to serve Kāñēa becoming a cow. Some devotee wants to serve Kāñēa becoming a bird, becoming a monkey. And somebody is serving as *gopé* or as cowherd boy, as father, as mother. But they are all spiritual. **Ānanda-cinmaya-rasa**. They are all expansion.

Çrémad-Bhāgavatam 2.9.2 Melbourne, April 5, 1972

Everything in the Goloka Vāndāvana planet is a spiritual expansion of *sac-cid-ānanda*. Everyone there is of the same potency—**ānanda-cinmaya-rasa**. The relationship between the Supreme Personality of Godhead and His servitor is *cin maya-rasa*. Kāñēa and His entourage and paraphernalia are of the same *cin māvā* potency. **Mad 19.154**

Chapter 9

1. **Jiāna, this knowledge, most confidential knowledge, it is not sentiment.** Vijjāna-sahitaà. It is science. Just like in scientific knowledge you must know theoretically and practically. Not only that, you simply know that so much oxygen, so much hydrogen produces water by mixing... That is theoretical. You have to make water by mixing these two chemicals—that is practical. Jiāna means theoretical knowledge and vijjāna means practical knowledge. So we have to do it practically, not that “I have read Bhagavad-gétā ... So I have become a devotee.” No. You should practically demonstrate in your life that you are actually devotee. That is called vijjāna-sahitaà.

Bhagavad-gétā 9.1 Våndāvana, April 17, 1975

2. **Pratyakñā avagamaà** → Pratyakñā means directly. Avagamaà dharmyaà. If you are hungry and if you are given very nice, nutritious, palatable food, you haven't got to take any certificate from others. You'll understand yourself, “Yes, I am now feeling strength. I am now feeling energy.” This is called pratyakñāvagamaà dharmyaà. Similarly, if you take to Kāñēa consciousness—that is the process—then you'll feel automatically how you are satisfied.

Bhagavad-gétā 9.2 Melbourne, April 20, 1976

4. **Bhinna praktir astadha**, bhinna means separated. Separated means... Krsna explains in the Bhagavad-gita that maya tatam idam sarvam jagad avyakta-murtina.

Bhagavad-gita 7.4 -- Vrndavana, August 10, 1974

Similarly, one cannot get salvation by worshiping Lord Çiva. If one wants salvation, one must worship Lord Viñēu. This is confirmed in the Bhagavad-gétā (9.4): mat-sthāni sarva-bhütāni na cāhaà teñ avasthitaù. Everything is resting on the Lord, for everything is His energy, yet He is not everywhere.

Ädi 17.100

6. **Not willing sanction..** We cannot do anything without being sanctioned by the Supreme Lord. There is an English word that not even a grass moves without the sanction of the Lord. So that is a fact. So how one is doing nice thing and how one is doing evil things if He is the order giver? That is our independence. We can take sanction from the Lord. If we want to do something evil, I cannot do it without the sanction of the Supreme. Or even if I do something very nice, that also I cannot do without the sanction. So how the Lord gives such sanction?..

Just like a child is crying to get something from the parent, and the parent, being disgusted, gives him something, “All right. Take it.” Such kind of sanction. When we do something evil, the sanction is from the Lord, but it is not willing sanction. Against the will of the Lord.... **Lecture Seattle, Oc**

...Maintains everything ..by His expansion of energy, He always remains separate...”

For human intelligence it is very difficult to conceive how the whole creation rests on His expansion of energy, but the Lord has given a very good example in the Bhagavad-gétā. It is said that although the air and the atoms rest within the huge expansion of the sky, which is like the resting reservoir of everything materially created, still the sky remains separate and unaffected. Similarly although the Supreme Lord maintains everything created by His expansion of energy, He always remains separate.

SB 2.5.21(Purport)

- 11. He's rascal. That's all....** Müòhà rascals. To accept God as man and to accept man as God, this is rascaldom. ..We can understand who is an intelligent man and who is a rascal by this criterion." Kãñëa is canvassing.. Surrender unto Me... But the müòhäs, they will not accept it. Avajänanti mäà müòhäù. "Oh. Why shall I accept Kãñëa? I have got my own God. I manufacture my God." So we have got very short-cut criterion to understand a rascal and intelligent man. What is that? If he is a devotee of Kãñëa, then he is intelligent man. If he is not, then he's rascal. That's all.

Bhagavad-gétä 9.11 Calcutta, June 30, 1973

- 12. Mogha-karmäëaù means fruitless, baffled.** Whatever they are doing, doing something, but at the end they will find it is frustration. They are not happy. Take for example we have practical experience in India. Mahatma Gandhi, he was a great worker for national emancipation.... But at the end he was so much disgusted—that I have seen personally— wherever he used to go, he used to plug his ears like this. Why? Now, wherever he would go, thousands of people would gather and will cry, "Mahatma Gandhi ki jaya!" So the poor fellow could not sleep even.. The very morning when he was, I mean to say, assassinated he said to his secretary, "I am so disgusted, I wish to die." You see. This very word was published in the paper. Now see. Such a big worker, such a..., simply a worker, but still, he felt baffled. And what to speak of others. So Mogha-karmäëaù. Unless we become Kãñëa conscious, then all our activities will be baffled at the end.

Bhagavad-gétä 9.11-14 New York, November 27, 1966

- 13. His heart is also has become great..** Mahätmä means one who has enlarged his heart: "Oh, everything belongs to God, and I also belong to God." He's Mahätmä.. One who can think that "Everything belongs to God, and I also belong to God. Therefore the supreme proprietor is God. Everything should be engaged in His service..." This is the qualification of Mahätmä, broader. "God is great," and his heart is also has become great for serving the great. He's Mahätmä.

Bhagavad-gétä 9.11-14 New York, November 27, 1966

- 15. anye:** "others"....Now, those who are directly worshiping the Supreme Lord, Personality of Godhead, Çré Kãñëa, they have been described as Mahätmä. And there are others, worshipers; they cannot conceive of the Supreme Personality of Godhead directly on account of being less advanced. Therefore they have been described here, anye: "others." So others, they worship the Absolute Truth in three different ways. The first-class others... Amongst the others, there is first-class, second-class, third-class.

Bhagavad-gétä 9.15-18 NY, 2/12/ 1966

- 22. Now this Arjunäcärya...that's a very nice story.** When he was writing commentaries, oh, he thought, "How is that Lord will come Himself and deliver the goods? Oh, it is not possible. He might be sending through some agent." So he wanted to cut vahämy aham, "I bear the burden and deliver." He wrote in a way that "I send some agent who delivers." So that Arjunäcärya went to take bath, and in the meantime two boys, very beautiful boys, they brought some very nice foodstuff in large quantity. And in India there is a process to taking two sides burden on the bamboo. Just like a scale it is balanced. So these two boys brought some very highly valuable foodstuff and grains and ghee, and his wife was there. And the boys said, "My dear mother, Arjunäcärya has sent these goods to you. Please take delivery." "Oh, you are so nice boy, you are so beautiful boys, and he has given. And Äcärya is not so cruel. How is that? He has given so much burden to you, and he is not kind...?"

“Oh, I was not taking, and just see, he has beaten me. Here is cane mark. Oh, see.”

His wife became very much astonished, that “Ācārya is not so cruel. How he has become so cruel?” So she was thinking in that way. Then “All right, my dear boys. You come on.” And gave him shelter. And, “No. I shall go because Arjunācārya again comes. He will chastise us.” “No, no. You sit down, take foodstuff.” She prepared foodstuff, and then they went away. And when Arjunācārya came back, then he saw that his wife is eating. Because it is the system of Indian families that after the husband has taken the food, the wife will take. So they don’t take together. After the family members—the boys and the husband is sumptuously fed—then the housewife takes.

So Arjunācārya, “Oh, you are taking food? What is that?” ...So the wife said, “Ācārya, you have become so much cruel nowadays?” “Oh, what is that?” “Two boys, very nice boys, they have brought so many foodstuff. You loaded on their head, and they denied to take it, and you have beaten them, chastised?” He said, “No. I have never done this. Why shall I do it?” Then she described, “Oh, such a nice beautiful boy.” Then Arjunācārya understood that “Because I wanted that God does not deliver, so He has delivered these goods, and because I cut these alphabets that He does not give personally, so He has shown that beating mark.”

Bhagavad-gētā 9.22-23 -- New York, December 8, 1966

- 23. Worship demigods may be accepted if people know that these demigods are authorized agents of the Supreme Lord.** There is acceptance of Supreme Lord. But those fools who do not accept the Supreme God and misunderstand that “This particular type of demigod is all in all,” oh, they are doing nonsense. They are placing, so many competitors of the Supreme Lord. That is avidhi-pūrvakam. That is illegal. Nobody can be competitor of the Supreme Lord. The Supreme Lord is known as Asama-ūrdhva. Nobody is greater than the Supreme Lord, and nobody is equal.

Bg 9.23-24 New York, December 10, 1966

- 25. She is a prostitute.** That’s all Kāñḥā says, yānti deva-vratā devān [Bg. 9.25]. How, you nonsense, say that everyone goes to God? This is nonsense. You can go to Çiva, you can go to Indra, you can go... There are so many planets and you’ll go there. And that is reasonable. And how do you say that “Whatever ticket I purchase, I go to this, Delhi?”... Therefore they are nonsense, müòha, rascals. They do not know what is God, what is demigod, what is Lord Çiva, what is Lord Viñḥu or Brahmā. They do not know. If a woman says, “Oh, everyone is my husband,” then she is a prostitute. That’s all.

Evening Darçana -- December 3, 1976, Hyderabad

- 26. Kāñḥā is not hungry.** Kāñḥā is not hungry. He is self-satisfied, pūrēa. But if His devotee offers Him something with love and affection, then He accepts. So do not think that “We have made such nice, sumptuous plate for Kāñḥā. Kāñḥā must eat.” No. There is no such thing, “must.” You cannot make Kāñḥā must. That is not possible. So Kāñḥā will see how much you have love for Him. Then He will accept. Otherwise He’ll reject

Çrémad-Bhāgavatam 1.8.44 Los Angeles, May 6, 1973

Vidura was feeding Kāñḥā bananas... If made sincerely with devotion, then Kāñḥā will like it. Just like Vidura. Vidura was feeding Kāñḥā bananas, but he was so absorbed in thought that he was throwing away the real bananas and he was giving Kāñḥā the skin, and Kāñḥā was eating. Kāñḥā knew that he was giving in devotion, and Kāñḥā can eat anything, provided there is devotion.

PQPA Ch 6

...Their offering to Kåñëa will not be accepted.. Therefore, it is forbidden, those who are nondevotee, those who are not initiated, those who are not chanting regularly, their offering to Kåñëa will not be accepted. We must be very careful. We must know our position, whether I am sincerely following the principles of devotional service. Then Kåñëa will accept. Yo me bhaktyä prayacchati. The real thing is bhakti. Then Kåñëa will accept

.Çrémad-Bhägavatam 1.8.44 Los Angeles, May 6, 1973

So whom shall I believe, a loafer like you, or Kåñëa? So one of the member of the Arya-samajis, he... They do not favor the temple worship. So he asked me, "Swamiji, do you think God eats?" I said, "Yes." "Then how do you think?" "Because God says, 'I eat.'" Here is, Kåñëa says, aṇāmi. So God says, "I eat." Who are you that He does not eat? I replied him like that. Who are you? You say that God does not eat, but here God says, "I eat." So whom shall I believe, a loafer like you, or Kåñëa?

Bhagavad-gétä 9.26-27 New York, December 16, 1966

- 27. In the beginning one cannot take to pure bhakti-yoga...**Karma-yoga means,yat karoñi yad aṇāsi yaj juhoñi dadāsi yat...That is karma-yoga. Whatever you doing... In the beginning one cannot take to pure bhakti-yoga. Therefore karma-yoga is recommended: "Never mind whatever you doing. In that position you can become a devotee." Karma-yoga, that is. People are interested with different types of work. So therefore Kåñëa says, yat karoñi. "Never mind whatever you are doing." So how it becomes karma-yoga? Now, kuruñva tad mad-arpaëam: "You give it to Me"

Çrémad-Bhägavatam 1.8.21 Mäyāpura, October 1, 1974

Do whatever you like or whatever may be easier for you to do...The Lord says in the Bhagavad-gétä (9.27):yat karoñi yad aṇāsi...**Do whatever you like** or whatever may be easier for you to do, eat whatever you may eat, sacrifice whatever you can sacrifice, give whatever you may give in charity, and do whatever you may undertake in penance, but everything must be done for Him only.

SB 2.9.36

- 30. Due to habits, we may sometimes fall down...** Api cet su-durācāro bhajate mām ananya-bhāk, sādhu eva sa mantavyaù. "Any person who is engaged in Kåñëa consciousness... Never mind, he might have something externally immoral habits due to his past association. It doesn't matter..as he goes on executing this process of Kåñëa consciousness, then, with his advancement, he becomes a perfect saint..Due to habits, we may sometimes fall down..."

There was a thief, and he went to pilgrimage with some other friends. So at night, when other friends were sleeping... Because his habit was to steal at night, he, so he got up at night and he was taking baggage and tried to pickpocket or take something. But he was thinking, "Oh, I have come to this holy place of pilgrimage. Still, shall I do that, committing theft, my habit? No, no. I shall not do it." So he was taking the bag of one person and was keeping in another place. So in the whole night the poor fellow did like that. ..So in the morning, when all other friends got up, everyone said, "Oh, where is my bag? I don't see!" Then somebody says, "Oh, here is your bag!" So there was some row. So they, they thought, "What is the matter? How it so happened?" Then the thief rose up and told all friends, "My dear gentlemen, I am a thief by occupation, but because I have that habit to steal at night, so I wanted to steal something from your bag, but I thought that 'I have come to this holy place. I shall not do it.'

So I might have placed one man's bag in another man's place. So excuse me." So this is the habit. He does not want. He does not want to commit theft. But he has got the habit of doing that. So similarly, here he has decided not to commit theft anymore, but because he's habituated, sometimes he does.

Bg 4.7-9 New York, July 22, 1966

- 31. Why Kāñëa asks Arjuna to declare it?** Why Kāñëa is not declaring? Kāñëa is declaring through His devotee because Kāñëa has a promise that "I shall protect My devotee." If a promise is there by the devotee, that cannot be violated. Kāñëa can... Because He is God, He can violate His own promise because He is supreme. But He wants to protect His devotee; therefore He is trying to give the declaration through His devotee..

I will give you one example how Kāñëa sometimes break His promise. Kāñëa's promise was that He will not fight. But at a time when Arjuna was perplexed by fighting with Bhéñma... Bhéñma was the greatest fighter, although he was very old man. Duryodhana incited him that "Because the other side are your very pet grandsons, you are not fighting fully." That was the complaint of Duryodhana. So in order to encourage him, Bhéñma said to Duryodhana, "All right, tomorrow I shall finish all these five brothers. Tomorrow I shall finish. And I have got now special arrows for killing these five chivalrous brothers." So Duryodhana was very intelligent. He told, "All right, please keep these five arrows with me for the night. I shall deliver you tomorrow in the morning." And Kāñëa understood that "Bhéñma has now promised. He will kill." So He asked Arjuna—this is also politics—that "You go to Duryodhana Do you remember that Duryodhana"—Duryodhana is elderly than Arjuna—"that he would keep some promise which was offered to you?" Duryodhana told him, "Arjuna, whenever you want something, I shall give you." "Now this is the time. You can go." "And what is that?" "Now, he has got five arrows for killing you. You should take and come to Me." So after fight, they were friends. So Arjuna went to the camp of Duryodhana, and he was well received. "Well Arjuna, come on. What do you want? Come on. Sit down. Do you want anything from me? If you want, I can stop this fight. I can return you this..." Arjuna said, "No. I have not come to you for begging my kingdom. Fighting will go on. But I want... You promised something." "Yes. I know. I offer you. What do you want?" "Now, I want those five arrows." At once he delivered.

And this information was carried to, I mean to say, Bhéñma. Bhéñma knew that "Kāñëa is very cunning also. He will save His devotee. So He has done this. All right, in spite of Kāñëa... He has broken my promise, and tomorrow I shall see..So still, he promised that "Even without those five weapons, today I shall kill Arjuna. Unless Kāñëa gives His special protection to Arjuna, there is no escape. Either Kāñëa has to break His promise, otherwise His friend will be killed."

So he was fighting in such a way that Arjuna became almost dead. Then at that time, Kāñëa... The chariot was torn into pieces, and Arjuna fell down. And then Kāñëa took up one of the wheel of the chariot and came before: "Now, Bhéñma, you stop this fighting; otherwise I will kill you." Bhéñma at once gave up his arrow, and he offered, "All right. Kill me." So thing is that because Bhéñma promised that "I shall kill Arjuna tomorrow," and Kāñëa also promised not to fight, just to save these two devotees, Arjuna and Bhéñma—Bhéñma also was a great devotee—just to show him that "I am breaking My promise. Please stop..." He wanted that "Either I shall break My promise or you shall kill Arjuna. So better see that I have broken My promise." So in this way, sometimes, for devotee, He sometimes breaks His own promise. So here Kāñëa says, kaunteya pratijānéhi. "You promise so I shall protect your promise." **Bhagavad-gétā 9.29-30**

32. He is giving facility to everyone...Woman class, they are taken as çüdra. Just like the thread ceremony is given to the brähmaëa, kñatriya, vaiçya, but there is no thread ceremony for the woman class. Although the woman is born in the brähmaëa family, she has no that reformation. Because striyaù, woman class, are taken less intelligent, they should be given protection, but they cannot be elevated. But here in the Bhagavad-gétä, Lord Kåñëa surpasses all these formalities. He is giving facility to everyone

Bhagavad-gétä 9.29-32 New York, December 20, 1966

34. Become a preacher...This confidential service, preaching of Bhagavad-gétä... What is that?

Bhagavad-gétä preaching essence: sarva-dharmän parityajya mäm ekaà çaraëaà vraja [Bg. 18.66]. Simply go and preach. This very thing. Kåñëa says, man-manä bhava mad-bhakto mad-yäjé mäà namaskuru [Bg. 18.65]. This is Kåñëa's desire. Preach to the world, "Just be Kåñëa conscious." Man-manäù. "Just become Kåñëa's devotee." Man-manä bhava mad-bhakto mad-yäjé. "Just worship Kåñëa." Mad-yäjé mäm... "Just offer your obeisances to Kåñëa." Four words. Then you become a preacher. It is not very difficult to become a preacher and to become a spiritual master.

Çrémad-Bhägavatam 1.15.51 -- Los Angeles, December 28, 1973

Chapter 10

2. **He can be known to you at your home**, Although He's not known even to the demigods, even to the great sages, he can be known to you at your home, ajita jito 'py asi, although He is unconquerable, if you adopt this process. So you have to adopt the process only. Otherwise, if you don't adopt the process, there is no alternative. You cannot know. Because greater personalities than us in the human society, the devas, the sura-gaëù... Sura-gaëù means the demigods. They cannot know.

Bhagavad-gétä 10.2-3 New York, January 1, 1967

- 4-5. **Buddhi** Buddhi means intelligence. And what is that intelligence? Real intelligence is to know, to understand that "Kåñëa is the Supreme, and I am part and parcel." Suppose one is very intelligent to drive a car. That is not... That is material intelligence for earning our bread. Real intelligence is the finer sentiments to understand the finer activities of this nature. That is called buddhi...Grossly seeing, that is not intelligence. He is scientist. But what that finer things that at once it is vanished; the scientist becomes fool. No more scientist. Can scientist discover something and place it before his student that "When my body will be stopped, you inject this thing, and I'll come out again." Has scientist discovered this thing? No. If scientist could discover such thing then there would have been no scarcity of scientist. Sir Isaac Newton, Sir Jagadish Chandra Bose, Sir P.C. Raya and so many scientists all over the world, they have discovered very, very... In your country, Edison... They have discovered so many wonderful things. Oh. Then why don't you... O Mr. Scientist, why don't you discover something so that we can keep it as soon as your body will be stopped, and we shall inject this scientific, and you will come out again and work? So this is called intelligence.

Kñamä Kñamä means tolerant. Tolerant. You should not be disturbed. Suppose you are in this Kåñëa conscious society. Now, you cannot expect that all the members of the society will be first-class men. How can we expect? We are collecting members of the society from all classes of men. So there may be a man in goodness, a man in passion and a man in ignorance. But if you think, "Oh, this man is not good. That man is not good," oh... No. You should be tolerant. You haven't got any connection with this man or that man. You are connected with the philosophy, with the process of life...Just like the same example: suppose you are on the ship. You do not find just all men to your choice. There may be different kinds of men. But what is that to you? You have to cross the Atlantic Ocean, patiently cross. Just sit down tightly on the ship and take advantage of the opportunity. That is your business. This is called kñamä. Kñamä means excuse and tolerant.

Satyam Satyam means you should speak the actual truth. You should not flatter. You should not flatter for sense gratification.

Damaù So you should not allow the senses to enjoy something which is against the advancement of your spiritual life. That is called **damaù**. And you have to learn this...Generally we are all servants because our constitutional position is servant, subservient. So we are servant of this material nature means we are servants of the senses...And as soon as you become master of the senses, that the senses should not act according to their whims. The senses should act according to your order. The same example. Suppose there is very nice performance of sense gratification and one wants to go there. But if you can control your senses—"No, not to go there. Come here in this storefront. Hear Bhagavad-gétä."

Bhagavad-gétä 10.4-5 New York, January 4, 1967

8. **Essence of Bhagavad-gétä.** This is the actual essence of Bhagavad-gétä. Ahaà sarvasya prabhavo mattaù sarvaà pravartate: "I am the origin of everything." Ahaà sarvasya prabhavo and mattaù sarvam. Sarvam means including Brahmä, Viñëu, Maheçvara. Sarvam. Mattaù sarvaà pravartate iti matvä. One who understands this. Bhajante. So just... The bhajana is for whom? Iti matvä. When one understands that Kãñëa is the origin of everything, even the original demigods, Brahmä, Viñëu, Maheçvara, when one understands perfectly this thing, then his bhajana is perfect.

Morning Walk April 3, 1974, Bombay

And bhäva-samanvitäù. **Budha**, one must be very well versed, at the **same time, completely in spiritual emotion, bhäva**. This bhäva is the very high platform for coming to the perfection of life, bhäva... Bhäva means transcendental emotion.

Bhagavad-gétä 10.8 New York, January 7, 1967

9. **Methods, rules and regulations...** Everything has an original cause, or seed. For any idea, program, plan or device, there is first of all the contemplation of the plan, and that is called béja, or the seed. The methods, rules and regulations by which one is perfectly trained in devotional service constitute the bhakti-latä-béja, or seed of devotional service...

Devotional service cannot be utilized for any material purpose...A creeper generally takes shelter of a big tree, but the bhakti-latä, being the creeper of spiritual energy, cannot take shelter of any material planet, for there is no tree on any material planet that the bhakti-latä creeper can utilize for shelter. In other words, devotional service cannot be utilized for any material purpose. ..Devotional service is especially meant for the Supreme Personality of Godhead, and it is beyond this material range.

Has no shelter in the material world..Bhakti-latä, however, has no shelter in the material world, nor has it shelter in brahma-loka, although brahma-loka is beyond the material world. The bhakti-latä increases until it reaches the spiritual sky, where Goloka Våndävana is situated. It is the duty of the devotee who nourishes the creeper to be very carefully..

If one stops, one certainly falls down..It is not that at a certain stage one can stop chanting and hearing and become a mature devotee. If one stops, one certainly falls down from devotional service. ..If one gives up that process, it is due to an offense. This is described in the following verse.

(Mad 19.151-5)

10. **The formula is teñäà satata-yuktänäà bhajatäà préti-pürvakam.** "One who is twenty-four-hours engaged in My service with love and faith, God talks with him." So first of all see whether he's twenty-four-hours engaged in God's service with love and faith. Then you can understand, "Yes, God is talking with him." But he has no preliminary qualification, if he says "I can talk with God," he's a nonsense .

Is it so easy that one can talk with God? If somebody comes, "Now I'm just coming from talking with Mr. Ford, the President." Shall I have to believe? He's a common man. How he can talk with President Ford? If I believe, then I am also nonsense... You must personally understand. That is knowledge. If you are reading Bhagavad-gétä, how you can accept nonsense, he says that "I can talk with Kãñëa without spiritual master." It is absurd proposition. So why you should accept such absurd proposition unless you are also another absurd? ..

Why there are so many books? You do not read it, you do not know how to answer it even. That means you do not read. If you knew that God does not speak with rascals or anyone ordinary, then you would have immediately replied, "God does not speak to you. It is not possible. It requires qualification.

Garden Conversation June 27, 1976, New Vrindaban

Teñà satata-yuktänà bhajatà prèti-pürvakam [Bg. 10.10]. Prèti, with love. When you work, when you work for Kãñëa with love and enthusiasm, that is your Kãñëa conscious life. If you think that "It is hackneyed, it is troublesome, but what can I do? These people ask me to do it. I have to do it," that is not Kãñëa consciousness. You have to do it voluntarily and with great pleasure.

Bhagavad-gétä 1.30 -- London, July 23, 1973

- 11. How he can be less intelligent?** It is a special favor for them. Teñäm evänukampärtham. So if Kãñëa dissipates ignorance from the heart of a person, how he can be less intelligent? If somebody is guided by the most perfect intellect, intellectual, then how he can be less intelligent? So these Mäyävädés' accusation that bhakti is meant for the less intelligent class and jñäna is meant for the higher class of men, so this accusation is refuted that "No, don't think that the devotees are less intelligent, because I am guiding them.

MW 3/4 74, Bombay

If he surrenders only to Krsna, he acquires all the knowledge. So similarly, if any person without any knowledge, **if he surrenders only to Krsna, he acquires all the knowledge.** He has surpassed all stages. And that is also confirmed. If you say, 'How he has gone, surpassed all stages?' That answer in Bhagavad-gita you find, **tesam evänukampartham aham ajnana-jam tamah/ nasayamy atma-bhavastho/ jnana-dipena bhasvata.** Tesam: 'Because he is a devotee, just to give, just to show him a special favor,' **tesam evänukampartham, simply for showing a special favor, I Myself, from within, I light up the knowledge...**

Gaura Kisorä dasa Bhabaji Maharaja And you will be surprised that my guru maharaja's spiritual master was Gaura Kisorä dasa Bhabaji Maharaja. He was completely illiterate. He did not know how to sign, and my spiritual master was the most learned man of his age. **He accepted that guru who was completely illiterate.** But when he would speak, that Gaura Kisorä dasa Bhabaji Maharaja, **he would speak with all Vedic references.** And you will find in the Vedas that *yasya deve para bhaktir yatha deve tatha gurau, tasyaite kathita hy arthah prakasante mahatmanah.* So the **spiritual know-ledge becomes revealed.** ... It is not subjected to any material acquisition of knowledge. It becomes revealed. How? *Yasya deve para bhaktir yatha deve tatha gurau.* One who has a staunch faith in the Supreme Lord and staunch faith in the personality of his spiritual master, bona fide, then he gets all the things **revealed in himself.**

Bhagavad-gétä 4.24-34 New York, August 12, 1966

- 12-13. Puñña Kãñëa: Why did Nityänanda Prabhu break His daëòa?**

Prabhupäda: Caitanya Mahäprabhu does not require any.

Acyutänanda: After taking sannyäsa, though, He had çikha and Tulasé mäla? No.

Prabhupäda: He was Mäyävädé. (chuckles) (laughter)

Acyutänanda: Someone wrote that only Caitanya Mahäprabhu can say ahaà brahmäsmi.

He is the only Mâyävädé who can actually say aham brahmäsmi, because He is Kåñëa. Prabhupäda: He is brahmäsmi, no. **He is parabrahmäsmi.** Kåñëa-caitanya-nämine.

Morning Walk -- April 28, 1975, Våndävana

That is brahminical stage. **Don't think that Arjuna was a kñatriya.** He, after studying Bhagavad-gétä, he became brähmaëa, because he understood Kåñëa. He says, paraà brahma paraà dhäma pavitraà paramaà bhavän [Bg. 10.12]. He understood Kåñëa rightly.

Çrémad-Bhägavatam 1.2.19 -- Våndävana, October 30, 1972

Asita: a great powerful sage of the time. He explained to his father 1,500,000 verses from the Mahäbhärata. He was one of the members in the snake sacrifice of Mahäräja Janamejaya. He was also present during the coronation ceremony of Mahäräja Yudhiñöhira along with other great åñis. He also gave Mahäräja Yudhiñöhira instructions while he was on the Aijana Hill.

S.B. 1. 9. 6-7. The Passing Away of Bhéñmadeva

Devala: A great authority like Närada Muni and Vyäsadeva. His good name is on the list of authorities mentioned in the Bhagavad-gétä when Arjuna acknowledged Lord Kåñëa as the Supreme Personality of Godhead. He met Mahäräja Yudhiñöhira after the Battle of Kurukñetra, and he was the elder brother of Dhaumya, the priest of the Päëòava family

1.19. 9-10. The Appearance of Çukadeva Gosvämé

- 14. What is that, Arjuna's position?** You'll find in this chapter which we are now just beginning. He'll say sarvam etad ätaà manye yad vadasi keçava. "My dear Kåñëa, whatever You are speaking, I accept." So that should be the process of understanding Kåñëa, Bhagavad-gétä. Not that I don't like this. So I'll reject this portion. I like this portion, therefore I accept it. This sort of studying Bhagavad-gétä is useless, nonsense. "Whatever You have said, I accept it."

Bg 10.1 New York, December 30, 1966

But they are not kings. They are mlecchas. They are not kings. Asaàskåtäù kriyä-hénä mlecchä räjädra-rüpinaù (12.1.40):. They have assumed the post of king, but otherwise they are mlecchas, asaàskåtäù. There is no saàskära, and kriyä-hénä, they do not perform the Vedic rituals. **So they are all rascals.**

Morning Walk April 3, 1974, Bombay

- 29. Pitåloka** is also located in this region between the Garbhodaka Ocean and the lower planetary systems. All the residents of Pitåloka, headed by Agniñvättä, meditate in great samädhi on the Supreme Personality of Godhead and always wish their families well. Beneath Pätåloka are other planets, known as Narakaloka, or the hellish planets

SB 5.25.6

- 34. Everyone is sure to die, for no one is excused from the hands of death,** which is but a feature of the SPG (måtyuù sarva-haraç cāham). When one becomes a devotee, however, he is not destined to die according to a limited duration of life. A devotee's lifetime can be extended by the mercy of the Supreme Lord, who is able to nullify the results of one's karma.

S.B. 7.10.29

35. Prabhupāda: The Sāma-vedas mean the realization of God by singing, by music.

Dr. Patel: By music. I am the soul of the music.

Prabhupāda: Yes. Therefore hari-kértana. Hari-kértana is Sāma-vedas, glorifying the supreme.

Morning Walk April 3, 1974, Bombay

When the sound vibration of Kāñëa's flute is expressed through the mouth of Brahmā, it becomes **gāyatré**. Thus by being influenced by the sound vibration of Kāñëa's flute, Brahmā, the supreme creature and first living entity of this material world, was initiated as a brāhmaëa. ... enlightened by the gāyatré mantra through Kāñëa's flute, he attained all Vedic knowledge.

TLC Ch.31

36. If you want to cheat Kāñëa, then Kāñëa will also cheat you. Dyūtaà chalayatām asmi. Kāñëa has said in His vibhūti-yogam that "Amongst all cheating process, I am gambling. I am gambling." There is cheating process. Wherefrom this cheating process comes? There is cheating process in Kāñëa also because He is the origin of everything. Whatever there is, even cheating process, thieving process, what is condemned in this world, that is also there in Kāñëa, but that is without any contamination. That is difference. When He cheats, it becomes worshipable

CC Mad 22.5 New York, January 7, 1967

Kāñëa says that "Amongst all kinds of cheating business, I am gambling." Gambling... There is in gambling... It requires some expert brain, how to play gamble. So that expertness, that part of expert endeavor, is Kāñëa. So we should not think, "Oh, because Kāñëa is gambling also, so let us engage and devote in gambling." No. Kāñëa is everything. Kāñëa is everything, **but we have to select favorably, not unfavorably.**

Çré Caitanya-caritāmāta, Madhya-lélā 21.49-61 New York, January 5, 1967

37. Prabhupāda: Ah. (laughs) Pāëòavānāà dhanāijayaù.

Dr. Patel: "I am you." That means "I am you."

Prabhupāda: Not "I am you." That is Māyāvāda. Dhanāijaya especially, not the rascals.

Dr. Patel: "You" means he is talking with whom? Dhanāijaya.

Prabhupāda: That's all right, Dhanāijaya. You can take, Dhanāijaya. Not that general people.

Dr. Patel: But that is what He says, that "I am you." Kāñëa says...

Prabhupāda: Not you, Dhanāijaya. "You" means... Why you are changing the word ?it is said, Dhanāijaya...You cannot make it an impersonal. As soon as you say **Dhanāijaya, He is person.**

Morning Walk April 3, 1974, Bombay

42. Empowered incarnations / vibhūtis. Apart from the direct incarnations, there are innumerable empowered incarnations. They are also mentioned in the revealed scriptures. Such incarnations are directly as well as indirectly empowered. When they are directly empowered they are called incarnations, but when they are indirectly empowered they are called vibhūtis. Directly empowered incarnations are the Kumāras, Nārada, Pāthu, Çeña, Ananta, etc. As far as vibhūtis are concerned, they are very explicitly described in the Bhagavad-gétā in the Vibhūti-yoga chapter.

SB 1.3.5

This is only one part manifestation..Prabhupāda: This is only **ekāàça vibhūti**. All this described, this is only one part. The three parts—in the spiritual world. This is all description of the material world. Now, this is only one part manifestation, and the three part manifestation—in the spiritual sky.

Morning Walk April 3, 1974, Bombay

Chapter 11

10-11. If you want to dress somebody, he must be a person. So even in the universal form, there is personality. Divya-mālya, divya-gandha, kiréōina, dressed, well-dressed. Well-dressed is possible not in the impersonal. If you want to dress somebody, he must be a person. You cannot dress in the sky. "Here is helmet, here is garland." Where you put? (laughs) So in the universal form also there is personality. **Morning Walk April 4, 1974, Bombay**

14. (1) raudra (anger), (2) adbhuta (wonder), (3) çāigāra (conjugal love), (4) häsya (comedy), (5) véra (chivalry), (6) dayā (mercy), (7) däsyā (servitorship), (8) sakhya (fraternity), (9) bhayānaka (horror), (10) bébhatsa (shock), (11) çānta (neutrality), (12) vätsalya (parenthood). **SB 1.1.3**

When Arjuna witnessed the universal form of Kāñëä, whose dazzling teeth were practically devouring the very existence of the universe, Arjuna's mouth became dried up. **At that time Arjuna forgot himself and could not understand that he was Arjuna, Kāñëä's friend,** although he was always dependent upon Kāñëä's mercy. This incident is an example of inferior dependence. **NOD Ch. 31 Additional symptoms of Ecstatic Love**

19. `Saçi-sürya-netram... **The çaçi, the moon, and the sun are the two eyes of God.** Now in Brahma-saàhitä it is also confirmed yac-cakñur eña savitā sakala-grahäëäm. So in the Upaniñads it is said, "When God sees, then you can see." So this... When the sunrise is there, that means when God sees, you can see. In the darkness you cannot see. And still, you are proud of your eyes... And another significance is that you cannot hide yourself from the seeing of the Supreme.

Morning Walk April 4, 1974, Bombay

29. **As moths dash to destruction in a blazing fire:**..leaders, they are entering into the mouth of the kälā just like insects. "Phat! Phat! Phat! Phat! Phat! Phat!" Although within their lifetime they were very, very big leaders, but they are entering into the mouth of the kälā just like insects and flies... There is no plan how to stop...
Dr. Patel: Death.
Prabhupāda: Yes. No, how to stop this forceful entering into the mouth of the kälā. Just like a very good example: When there is fire and all the insects and flies, "Phat! Phat! Phat! Phat! Phat!" That's it. Attracted by the beauty. Similarly, all these big, big leaders, being attracted, bahir-ārtha-māninaù... They have been described in Bhāgavata, bahir-ārtha-māninaù. They are thinking this beautiful nature as everything, "There is no other thing." "The doctors also will enter..."
Prabhupāda: The doctors also will enter. (laughter) Not only the patient, but the doctors also. Don't think that doctors will be excused. (laughter)

Morning Walk April 4, 1974, Bombay

33. **Kāñëä said,** "My dear Arjuna, you are thinking that you'll save your relatives, but you are wrong. It is already planned. Those who have come here, they must be killed. That is already my plan..."

You simply become an instrument." Nimitta-mātraà bhava savyasācin. So when Arjuna understood that "It is the Kāñëä's plan. Then I am servant of Kāñëä; I must satisfy Kāñëä."

Bg, 13.6-7 Bombay, 29/9/ 1973

Arjuna ... the hero of the Battle of Kurukñetra: The relationship of the Lord with His devotees is a very happy one. Actually, the Lord descended at the request of Brahmā in order to kill all the undesirables of the world, but to divide the share of glory He sometimes engaged His devotees to take the credit. The Battle of Kurukñetra was designed by the Lord Himself, **but just to give credit to His devotee Arjuna (nimitta-mātraà bhava savyasācin), He played the part of the charioteer, while Arjuna was given the chance to play the fighter and thus become the hero of the Battle of Kurukñetra.** What He wants to do Himself by His transcendental plans, **He executes through His confidential devotees.** That is the way of the Lord's mercy towards His pure unalloyed devotees. **SB. 3.3 10**

That is the beauty of the Lord's dealings with His devotees; **sometimes the Lord gives more credit to His devotees than He takes for Himself.** For instance, on the Battlefield of Kurukñetra, Lord Kāññea fought simply by giving directions. Yet it was Arjuna who took the credit for fighting. Nimitta-mātraà bhava savyasācin: "You, O Savyasācé [Arjuna], can be but an instrument in the fight." (Bg. 11.33) Everything was arranged by the Lord, but the credit of victory was given to Arjuna. **Similarly, in the Kāññea consciousness movement, everything is happening according to the predictions of Lord Caitanya, but the credit goes to Lord Caitanya's sincere servants.** **SB. 4.24.45-6**

- 36. Recognizing Kāññea to be the Supreme Brahman,** Arjuna addresses Him, sthāne hāññékeça...: "The world becomes joyful hearing Your name, and thus do all become attached to You." (Bg. 11.36) The process of chanting is herein authorized as the direct means of contacting the Supreme Absolute Truth, the Personality of Godhead. Simply by chanting the holy name Kāññea, the soul is attracted by the Supreme Person, Kāññea, to go home, back to Godhead. **Letter to Professor J. F. Staal February 15, 1970**

- 41-2. Arjuna developed friendship with Kāññea.** When he saw Kāññea in His supreme universal form, he said, "My dear Kāññea, I have talked with You as friend. I have insulted You in so many ways." Friends and friends, sometimes they talk in insulting tone, but that is not insult, that is pleasure. Similarly, Arjuna also talks to Kāññea in so many insulting tones. But when he saw that "Oh, here is the Supreme Personality of Godhead," he was afraid. **Bhagavad-gétā 7.1 -- San Francisco, September 10, 1968**

The Gaura-gaëoddeça-dépikā (120–24) states that **Rāmānanda Rāya** was formerly Arjuna. He is also considered to have been an incarnation of the gopé **Lalitā**, although in the opinion of others he was an incarnation of **Viçākhādevé.**

Ādi 10.134

- 45. Don't try to love Viçvarüpa. Love Çyāmasundara, that's all..**Can you love Viçvarüpa? If Kāññea comes before you with Viçvarüpa, (laughs) you'll forget your love. Don't try to love Viçvarüpa. Love Çyāmasundara, that's all. We have seen Kāññea in Viçvarüpa during wartime. I remember I think in 1942, December... I was just eating and there was siren of bombing in Calcutta. So the arrangement was as soon as there will be siren of bombing the government selected a place, shelter room, this room in your house will be shelter room. So we had to go into that shelter room and the bombing began—chiiii-gown. So we were seeing that Viçvarüpa, you see, at that time. So I was thinking of course, that this is also Kāññea's another form. But that form is not very lovable form...

Police officer firing a revolver...Suppose a boy's father is a police officer. So if the father comes as a police officer firing a revolver, even the child will forget loving father. You see? So naturally the child loves father when he's at home just like father. Similarly we love Kåñëa as He is—Çyåmasundara. The Viçvarüpa was shown to Arjuna to warn the rascal humanity. Because Kåñëa said, "I am God." Imitating Kåñëa, so many rascals declaring that "I am God." Therefore Arjuna said, "Please show me your Viçvarüpa." So that these rascals may also ask him to show his Viçvarüpa. **So if you are God, please show me your Viçvarüpa.**

Bhagavad-gétä 6.46-47 Los Angeles, February 21, 1969

- 46. Lord Çré Kåñëa had two arms,** and why He is designated as four-armed is explained by Çrédhara Svämé. Both Bhéma and Draupadé held opposite views about killing Açvatthämä. Bhéma wanted him to be immediately killed, whereas Draupadé wanted to save him. .. in order to prevent both of them, the Lord discovered another two arms.

If Çré Kåñëa is called **caturbhujàù**, there is no contradiction. If need be He can display hundreds of arms, as He exhibited in His viçva-rüpa shown to Arjuna. Therefore, one who can display hundreds and thousands of arms can also manifest four whenever needed.

SB 1.7.52

Çré Kåñëa is naturally very affectionate toward His devotees, and when He saw Rukmiëé's condition, His heart immediately softened. At once He became merciful to her. The relationship between Rukmiëé and Kåñëa was like that between Lakñmé and Näräyaëa; therefore, **Kåñëa appeared before Rukmiëé in His four-handed manifestation of Näräyaëa.** He got down from the bedstead, brought her up by her hands and, placing His cooling hands on her face, smoothed the scattered hair on her head.

KB 60: Talks Between Kåñëa and Rukmiëé

Chapter 12

Adveñöä sarva-bhütänää: Not only for the human society, but the animal society, bird society, beast society, vegetable society, insect society, aquatic society. They are also Kåñëä's sons, God's sons. Therefore Kåñëä says, "One who is actually a devotee and wants to be very dear to Me, his qualification must be adveñöä sarva-bhütänää: we must be non-envious towards all living entities."

Maitrau Treat them just like your friend, maitrau. A devotee is friend to everyone. He does not want to kill even an ant or a mosquito. (see lilamtra SP says goodbye to trees)

Karuëä means kind. A devotee is kind to everyone. It is not that Kåñëä consciousness should merely be spread in India or amongst the brahmanas or the Hindus. No. A Kåñëä conscious person will preach Kåñëä consciousness all over the world, as far as possible.

Nirahaikārau means "I am Kåñëä's servant."

Kñamé means excuse. A devotee is especially attacked by the demons.. Because Prahlada Maharaja was a devotee, even his father was an enemy, what to speak of others. So a devotee will have to meet so many enemies. We have the example of the life of Lord Jesus Christ. When he was being killed by others, he said, to excuse them, "God, they do not know what they are doing." That is the devotee's position. Kñamé, always excusing. We have to learn this.

Santuñöaù So if Kåñëä desires that I should suffer like this, why should I bother? Let me suffer." There are many verses to support this. Tat te 'nukampam susamiksamano bhunjana evatma-krtam. When a devotee is put into distress, he thinks "It is God's kindness that He is giving me little pain, some hurt, although I should have suffered more."

Dāòha-niçcayaù means he believes in the word of Kåñëä. A devotee believes that "I have nothing to do, except to surrender to Kåñëä. Then all my business is done."

Arpita-mano-buddhir Mind and intelligence are always focused on the lotus feet of Kåñëä...You come to the temple, observe Radha and Kåñëä and always think of Him. That is the highest, topmost yoga system. Therefore Deity worship is very important. If you are engaged in Deity worship, you always see the forms of Kåñëä and Radharani. And if you always think of Kåñëä and Radharani within your heart, then you become the topmost yogi.

Lec BG 12.13–14 Bombay 74

Anapekñäù, neutral, just see. When I went to America, I went with forty rupees. The Sumati Morarji gave me a ticket, and I had only forty rupees. That forty rupees could not be spent there. Then, when I was disembarking, I told the captain, "Captain Pandia, I have not a single dollar with me. Will you purchase one set of my books?" "So Swami, what is your price?" "Sixteen dollars." He paid me twenty dollars.

Çubhāçubha When I was in Boston, I was thinking "I have come here. How will they receive me? As soon as I say 'No meat-eating, no illicit sex, no gambling, no intoxication,' immediately they will reply, 'Please go home, don't preach here.'" All right. So for one year there was no success, and I was always going to the shipping company to ask: '

When does your ship next return?" So the manager said, "Swamiji, you are always inquiring, but you never go." I said, "Yes, when I am too frustrated, I come here to ask you. Then I go back again; let me see two months more." It was going like that. Nobody was there with me.

Aniketaù automatically aniketaù. There was no place to live. No money. Sannyasa means aniketaù. Now we have one hundred temples. But Kåñëa does not allow me to stay more than eight days. I am dependent on Kåñëa. If He allows. Hare Kåñëa.

MW Bombay 74

Chapter 13

2. **We are working with this body and reaping the result...** First of all Kåñëa said that this body is the kñetra. Kñetra means field of activities. We are acting according to the body we have received. And this owner of the body is working; just like a cultivator has got a certain amount of land and he is cultivating and producing foodstuff according to his own capacity. This is called karma-käëòà. We are working with this body and reaping the result and enjoying it. In this way we are repeating again and again, again and again, transmigration of the soul from one body to another.

Bhagavad-gétä 13.4 Hyderabad, April 20, 1974

3. **Just like a landlord. He has got many houses...** The kñetra-jia means the possessor of this kñetra, body, the owner or occupier. So you, me, and every one of us, we are occupying each, one body. But I have no business with your body, but Kåñëa has got business with your body, my body, his body, everyone's body. Therefore Kåñëa says, kñetra-jiaà cäpi mäà viddhi. Just like a landlord. He has got many houses. The occupier is there, or apartment. He is concerned with that apartment or the house he is occupying, but the landlord has concern with so many houses. Similarly, this body, I am the occupier. God has given me this body, this machine, but proprietor is Lord, the Supreme Lord. Therefore both of us has got the concern with this body. Ätmä, Paramätmä. Soul, Supersoul.

Bhagavad-gétä 7.3 London, March 11, 1975

Paramätmä and ätmä So myself, I am called **ätmä**. And Kåñëa is called **Paramätmä**.

Therefore there are two words: Paramätmä and ätmä. Ätmä is also individual.

Paramätmä is also individual. But because both of us, we are knower, kñetrajam ..the living entity is kñetrajam, he has got knowledge. And Kåñëa says kñetrajaà cäpi mäà viddhi. "I am also knower." Both of them, we are knower. We have got knowledge. My knowledge may be limited. Kåñëa's knowledge unlimited, complete. But both of us, we are knower. We can understand. We can know. Therefore, we are called kñetraja. **But the difference is Kåñëa knows everything all over the creation, I even do not know what is going on in my body. That is the difference.**

I am the kicking God... So how one can become God? Rascal. How one can become God. That is not possible. God knows everything. If one knows everything, then you can accept him as God. Otherwise, don't accept. As soon as somebody says, "I am God," **kick him on his face....**

"Yes, you are God, I am God. I am the kicking God." (laughter) That should be the answer. **"I am the shoe-beater God.** Now you protect yourself if you are God." Don't accept this false God.

Bhagavad-gétä 13.3 Paris, August 11, 1973

5. **anna-maya → äñanda-maya (brahma pucchà pratiñöhä)** "Within the body there are five different departments of existence, known as anna-maya, präëa-maya, mano-maya, vijjäna-maya, and at last äñanda-maya. [These are enumerated in the Brahmänanda-vallé of the Taittiréya Upaniñad.]
- anna-maya** In the beginning of life, every living entity is food conscious. A child or an animal is satisfied only by getting nice food. This stage of consciousness, in which the goal is to eat sumptuously, is called anna-maya. Anna means 'food.'
- präëa-maya** After this one lives in the consciousness of being alive. If one can continue his life without being attacked or destroyed, one thinks himself happy. This stage is called präëa-maya, or consciousness of one's existence.

mano-maya (jñāna-maya) After this stage, when one is situated on the mental platform, that consciousness is called mano-maya. **The material civilization is primarily situated in these three stages—annamaya, prāṇa-maya and mano-maya. The first concern of civilized persons is economic development, the next concern is defense against being annihilated, and the next consciousness is mental speculation, the philosophical approach to the values of life.**

vijñāna-maya “If by the evolutionary process of philosophical life one happens to reach to the platform of intellectual life and understands that he is not this material body, but is a spirit soul, one is situated in the vijñāna-maya stage.

ānanda-maya stage Then by evolution of spiritual life he comes to understand the Supreme Lord, or the Supreme Soul. When one develops his relationship with Him and executes devotional service, that stage of life is called Kāñḥa consciousness, the ānanda-maya stage.

Kāñḥa Book: The Prayers of the Personified Vedas

11. **Constant and unalloyed devotion to Me...** We have seen practically. Just like Rāvaṇa. Rāvaṇa was a great personality, a great devotee of Lord Çiva also, and materially his kingdom was very much advanced. It is said that Lanka was made of gold. Actually there were many palaces. And he was a very big Vedic scholar also. But one thing, that he was against Rāma... And for this disqualification he is still described as asura, rākṇasa. So harāv abhaktasya kuto mahad-guṇāṁ mano-rathenāsato dhāvato bahiḥ. If one is not devotee of the Lord, he will simply concoct on the mental platform. So that will not make.

Bhagavad-gétā 13.8-12 -- Bombay, October 2, 1973

14. **Hands and legs everywhere. How it is possible?...** It is possible because we are part and parcels of Kāñḥa, we have got our hands and legs, therefore Kāñḥa has got his hands and legs everywhere. But our hands and legs are now engaged otherwise. It is not for Kāñḥa. That is called illusion. Actually, the hands and legs belong to Kāñḥa. My hands, it is not my hand, it is Kāñḥa’s hand. My leg, it is Kāñḥa’s leg, but in māyā, in illusion, it is covered, upādhi. My hand means it is Indian hand.” “My leg means Indian leg.” “My hand means American hand.” “My leg means American leg.” No.... That is jīeyam. You have to understand that you are not the proprietor of these hands and legs. Kāñḥa is the proprietor...

Your hand, Your leg, so you want to use these hands and legs for fighting..... Arjuna was in the beginning thinking that “My hand, my leg, it is meant for my family.” Therefore he was hesitating to kill, that “This hand, it belongs to my family, to my kinsmen, to my country, to my nation, to my society. How I can use these hands and legs against them. Kāñḥa, I’ll not fight.” This is ignorance. He did not know that his hands and legs belong to Kāñḥa. And when he understood... After reading, after hearing Bhagavad-gétā from Kāñḥa, he understood, “Well I was thinking the hands and legs belong to my family, to me. No. It belongs to Kāñḥa. It must be used for Kāñḥa.” Then he decided, “Kāñḥa,” **kariṇye vacanaḥ tava**, “now You want me... Because this is Your hand, Your leg, so you want to use these hands and legs for fighting. I must use it...”

Bhagavad-gétā 13.14 Bombay, October 7, 1973

He can accept whatever you offer.. He has got His form, He has got His hands. Just like Kāñḥa says..açñāmi (prayatātmānāṁ) Now if you say, Kāñḥa is in the Goloka Vāndāvana, far, far away from here. How He accepts?” That is the answer is here, that sarvataḥ pāṇi-pādam. He has got hands. That is the Vedic injunction. Apāṇi-pādo javana-gāhetaḥ.

The Absolute Brahman has no hands and legs, but He can accept anything, He can walk everywhere. Just contradictory. Paçyaty acakñuù. He has no eyes. but He can see everything. This is the difference. He has got His form. That is spiritual form, that is not this material, limited form, but He has got His form. One who does not understand His unlimited form, Brahman form, sarvataù... Everywhere He can go, everywhere He can see, everywhere He can accept whatever you offer. Everywhere He can walk. That is His form, but He is not formless.

Bhagavad-gétä 13.14 Bombay, October 7, 1973

15. **He's the origin...**Somebody is taking that God is without any form because here it is said, sarvendriya-varjitam, vivarjitam. Vivarjitam, specifically He has no indriyas. So if God has no indriya, then He's niräkära. But in the previous verse Kåñëa has said that, "Yes, I have got my indriyas. I can see everything, I can hear everything." So unless He has got ears and eyes to see, we cannot conceive anything that a man without any eyes can see. Is there any such idea?

..He has eyes, He has ears, He has legs, He has hands—everything He has got. Because **sarvendriya-guëäbhäsam**. He's the origin. In the Vedänta-sütra it is said that the Absolute Truth is the origin of everything. Janmädy asya yataù. **So without a thing being existing in the Absolute Truth, how that can be manifested in this relative truth?**... So there is everything, but only one has to understand what is that everything. That everything is spiritual and this is material. When it is said that He's Sarvendriya-vivarjitam, that means He has no material senses. He has got senses. He has got eyes, He has got hands, legs, everything, but they are not material.

Bhagavad-gétä 13.15 Bombay, October 9, 1973

16. **Dürastham. Now, you cannot calculate where this abode of God is there.** Dürastham. Panthäs tu koï-çata-vatsara. If you go with your plane with the speed of mind, panthäs tu koï-çata-vatsara-sampragamyò väyòr athäpi, by airplane, väyu-ratha... This väyu airplane is mentioned in the Brahma-saàhitä. Väyòr athäpi manasaù, and with the speed of mind. Muni-puigavänäm, discovered by great scientists, still, avicintya-tattve, it is so far away... Therefore it is called dürastham.

So near that you can touch His lotus feet...And at the same time, **antike**, very near, very near, just like Kåñëa is standing here. One has to understand. Very near. He has kindly come to you, near, so near that you can touch His lotus feet, you can offer Him some foodstuff, you can decorate. He's agreeing, "Yes, I will accept your..." Patraà puñpaà phalaà toyaà yo me bhaktyä prayacchati. And before this, Kåñëa has said, sarvataù päëi-pädaà tat. He has got hands and leg everywhere. In the Vedas also it is confirmed, apäëi-pädo javana-gåhétaù. Apäëi-päda, He has no hands and legs, but whatever you offer in sacrifice, He immediately accepts. How He accepts? That is called dürastham. Very, very far away; at the same time, antike. Immediately... Provided you know the means.

Bhagavad-gétä 13.16 Bombay, October 10, 1973

18. **You will find the reflection, bluish reflection, in the sky...** So jyotiñäm api jyotis tamsaù param. So this jyoti, this illumination, is beyond this material world. And because there is illumination, that illumination is reflected in the material world. You will find the reflection, bluish reflection, in the sky. It means that brahmajyoti is bluish because it is coming out from the blue body of Kåñëa. Therefore it is bluish We see the sky bluish, and in darkness we see, although it is darkness, there is some brightness in the sky. Always the sky is...

The sky ..is covered seven times covered by different types of material elements, and that brahmajyoti is penetrating through the covers, and little reflection we can see in the sky.

Bhagavad-gétä 13.18 Bombay, October 12, 1973

- 20. So there were six questions by Arjuna: kñetra, kñetra-jïa, jïanam, jïeyam, prakâti, puruña.** Six questions. So Kåñëa has already replied what is kñetra, kñetra-jïa, and what is the process of knowledge and what is the object of knowledge. Now He is beginning to explain what is this material nature and what is these living entities...

Bhagavad-gétä 13.20 Bombay, October 14, 1973

Cloud is a fact, but sometimes manifest; sometimes not. Similarly, this material world.. This is also prakâti of Kåñëa. The fact is that it is sometimes manifest, sometimes not manifest. Just like the cloud. **Cloud** is a fact, but sometimes it is manifest; sometimes it is not manifested. When it is not manifest, you cannot say, "Cloud is false." No. It is a fact, but the nature is sometimes manifest, sometimes not manifest. So here Kåñëa says, prakâtià puruñaà caiva viddhy anädé. They are eternal. Kåñëa is eternal, and the living entities are eternal, and the prakâtis are also eternal. They are not false. But they are manifested, sometimes not manifested...

Bhagavad-gétä 13.20 Bombay, October 14, 1973

- 22. Mâyä must make him forget that he is eating the most rotten thing...** Not only hog, even in human society, somebody eats the most abominable, most rotten fish; still, he's thinking he's enjoying. We have seen it. Unless he thinks like that, how... If he thinks that, "This is most rotten thing," then he cannot live. The mâyä must make him forget that he is eating the most rotten thing. He'll think, "It is very nice."

Bhagavad-gétä 13.21 -- Bombay, October 15, 1973

That is puruña spirit...Actually none of us are puruña. This conception of puruña, enjoyer, is there in so-called woman and ..man... Not only man, every living entity, cats, dogs, trees, etc. everyone, because this material world means all the living entities, beginning from Lord Brahmä, down to the smallest ant, they are seeking after enjoyment... That is puruña spirit. One who is seeking for enjoyment is called puruña. But actual puruña is Kåñëa.

Bhagavad-gétä 13.20 Bombay, October 14, 1973

So actually, we all living entities, we are **prakâti, we are not puruña**. That is stated in the seventh chapter: apareyam itas tv anyäà prakâtià viddhi me paräm..

Bhagavad-gétä 13.22-24 Melbourne, June 25, 1974

servant of servant of Kåñëa. This is our position....Kåñëa says that **bhoktâ aham, "I am the enjoyer."** Just like in this temple, who is the enjoyer? Kåñëa is the enjoyer. We are helping to Kåñëa's enjoyment. Kåñëa will eat something very nice. Our business is to prepare it nicely and offer to Kåñëa. He is enjoyer. He is enjoying His flute in the company of Çrématé Râdhäräëé. So His very position is enjoyer. And we are servants. ...

Here Kåñëa is the enjoyer, and we're enjoyed. So our business is to see "How I am being enjoyed by Kåñëa, by serving Him." This is devotion, this is Kåñëa consciousness. So long you want to enjoy this material world, you are in the material world. And as soon as you offer yourself to be enjoyed by Kåñëa as servant, according to His order you serve, then immediately you are in the spiritual world.

This temple is not Melbourne. It is Vaikuëoha. It is Vändävana.. So you can become in the material world or spiritual world, as you desire. As you desire. If you want to remain in the spiritual world, this temple is the spiritual world. We are not living in Melbourne. This temple is not Melbourne. It is Vaikuëoha. It is Vändävana. So if you stick to this temple service, Kãñëa's service, then you are not in this material world.

Bhagavad-gëtä 13.22-24 Melbourne, June 25, 1974

- 23. ...Even for going to the privy I wanted permission of my mother..** Anumantä means without His permission you cannot do anything. You cannot do anything. Because everything belongs to Kãñëa, how you can use something without permission? So anumantä. And upadrañöä. Just like father and son, little child. He wants to do something and wants permission from the father or the mother. And he gives. In our childhood I remember that even for going to the privy I wanted permission of my mother, "Can I go?" ... Mother is not restricting me; still, I am asking the permission of mother. "Can I go? Can I go?" I remember it. This is natural. Similarly, we cannot do anything without the permission of the Supersoul within the heart. Sarvasya cähaà hãdi sanniviñöo

So when we do something wrong, how Kãñëa, as Paramätmä, gives permission? This question may be raised. But He gives permission, when I do something wrong. Because I cannot do anything without His permission. But **He gives me permission** as a... Kãraëäà guëa-saigo 'sya. That is already explained.

He can give you permission, but the enjoyment and suffering will have to be taken by you. You insist permission, "I want to do this." And without permission, you cannot do it. Therefore Kãñëa gives you per..., "All right, you do it, but at your risk." Kãñëa does not want that you should do it, but you want to do it. Therefore He gives permission.

Bhagavad-gëtä 13.23 Bombay, October 22, 1973

- 26. Bhagavad-gëtä says, anye, "all common men."** Or one who does not know. Anye tu evam ajänantaù. They do not know what is this body, what is the occupier of the body, what is the puruñña, what is the uttama-puruñña, or the puruñottama, or what is the field of activities, what is this prakãti, nature, how it is working. They do not know anything. Sa eva go-kharaù...

..We are opening centers all over the world—why?

So even they do not know, they can hear. Just **we are opening centers all over the world—why?** Just to give them the chance to hear. To hear. If people only come to these centers, these centers of spiritual knowledge, Kãñëa consciousness movement, hear the Bhagavad-gëtä as it is.. then they also can derive the benefit, so much so that they can also stop their repetition of birth, death, and old age. It is so nice thing...

Kãñëa is discussing in this chapter, what is kñetra, what is kñetra-jña, what is knowledge, what is knowable, what is prakãti, what is puruñña. Who is studying all these things? **There is not institution, no school, college, university, to study these things...**

So for the go-kharas..this Kãñëa consciousness movement is being pushed on. So that the go-kharas may kindly come and **hear Bhagavad-gëtä and see how the Deity is being worshiped,** how Kãñëa is recognized as the Supreme Personality of Godhead. By seeing only, by sitting only, by hearing only, they'll come.

This is the chance. It is not idol worship, nonsensical. It is worshiping the Supreme Personality of Godhead personally. But one has to learn the art and the science about it. **Therefore we are opening all over the world different centers so that these go-kharas can take advantage of this movement.**

Otherwise why in this old age...?What is the use of fighting with Mr. Nair and take this land? Because we are anxious to open centers; people, the go-khara people may come and take advantage of it. That is our mission. We don't want that they remain go-kharas and lose the chance of this human body. Our mission is very big. The best welfare work.

Bhagavad-gétä 13.26 Bombay, October 25, 1973

Chapter 14

1. **Mental speculation / philosophical speculation.** As for the difference between mental speculation and philosophical speculation, we take it that everything is known by the psychological action of the mind, so that philosophical speculation is the same as mental speculation if it is merely the random or haphazard activity of the brain to understand everything and making theories, "if's" and "maybe's." But if philosophical speculation is directed by Sastra and Guru, and if the goal of such philosophical attempts is to achieve Visnu, then that philosophical speculation is not mental speculation. It is just like this: Krishna syas in Bhagavad-gita that "I am the taste of water." Philosophical speculation in the accepted sense then means to try to understand, under the direction of Sastra and Guru, just how Krishna is the taste of water.

Letter to: Chaturbhus, Bombay, 21 January, 1972

3. **But that does not mean the matter is producing life....** Taëòula-vâçcika-nyäya. A vâçcika, a scorpion, is coming out from rice. Actually, a scorpion lays down eggs within the heaps of rice, and by fermentation of the rice, heating, the egg, I mean to say, produces a small scorpion, and it comes out from the rice. So foolish people, they think that the heaps of rice is the cause of producing a scorpion. So many things come like that, but that does not mean the matter is producing life. If matter is producing life, the modern science, so much advanced, so let them prove in the laboratory, mixing some matter, life is coming.

Discussions with Syämasundara däsä

4. **You are the son of the Supreme...** So the father is always affectionate to the sons. The sons may forget the father, but the father cannot forget. So Kåñëa comes here out of His love for us to deliver us, to give us the right path. Sarva-dharmän parityajya: "My dear sons, why you are rotting in this miserable world? You come to Me. I'll give you all protection. You are the son of the Supreme. So you can enjoy life very supremely, very magnificently, without any death. Why you are rotting?"

Bhagavad-gétä 4.3-6 N Y, July 18, 1966

....**Don't think that Kåñëa is for the Hindus, for the Indians...** So these are simple truths, all explained in the Bhagavad-gétä. It is open to everyone. **Kåñëa is everyone's father.** You may take Kåñëa Indian God, or Kåñëa Indian, or Hindu, but Kåñëa says that sarva-yoniñu kaunteya: "In all forms of life, in all species of life, whoever he may be, I am the seed-giving father." So don't think that Kåñëa is for the Hindus, for the Indians, or for the human being. No. Kåñëa is for everyone. Otherwise how He is God? If He is for a particular section, then how He can be God? **God cannot be for a particular type of man or particular section, particular society.** God is for human being or the birds, beasts, aquatics, insect, trees, plants, everyone. That is God. He says, sarva-yoniñu: "In every species of life, whatever form may be, that doesn't matter," ahaà béja-pradaù pitä, He says, "I am the seed-give father." This is Kåñëa consciousness.

Çrémad-Bhägavatam 6.1.15 London, July 30, 1971

9. **Sa guëän samatityaitän brahma-bhuyäya kalpate:** The devotee is therefore above the three modes of material nature and is even transcendental to the brähmaëa platform. A brähmaëa may be infected by the two baser modes—namely rajo-guëa and tamo-guëa. A pure devotee, who is free from all material desires experienced on the mental platform and who is also free from empiric philosophical speculation or fruitive activity, is always above material conditioning and is always liberated.

S.B. 4.9.65

- 17. We are trying to create a section of men...** So there must be one class of men, first-class men, ideal, that people will learn that "Here is an ideal class of men. Let me try to imitate or follow them... So our, this Kåñëa consciousness movement is that .. we are trying to create a section of men, not from India, not from Hindus. Never, Kåñëa never said that "These things can be done only in India.... No. It is open for everyone. Anyone who wants to become a bråhmaëa, he can become bråhmaëa.

Bhagavad-gëtä 18.45 Durban, October 11 1975

So our Kåñëa consciousness movement is to create a class of men ideal, first-class men with satyaà çaucaà tapo çamaù damaù titikñau. This is godly civilization.

Cornerstone Laying -- Bombay, January 23, 1975

- 18. Human form of life is a chance to make our choice where we shall go next..** This is middle planetary system. This earthly planet, it is called Bhürloka. Then, above this, there is Bhuvarloka. Then, above that, Svargaloka. That is heavenly planets. The heavenly planets begins from the moon planet. Jaghanya-guëa-våtti-sthä adho gacchanti tämasäu. And those who are in the modes of darkness, they go down, down, down. The animal life is also amongst the down, I mean to say, modes of life. So this human form of life is a chance to make our choice where we shall go next, in the higher or in the lower, or we shall remain here.

Bhagavad-gëtä 2.13 Germany, June 20, 1974

..Keep yourself in the modes of goodness - more and more spiritual power. "These demigods, these great saintly persons, these siddhas, how they have become so powerful?" Sattvaikatäna: being situated in the material modes of goodness. If you put yourself, keep yourself in the modes of goodness, then you get more and more your spiritual power. And if you keep yourself in the modes of ignorance and passion, then you cannot make progress. You'll have to remain here or go down. If you keep yourself in the modes of ignorance, then you go down even to the animal kingdom.

If you keep yourself in goodness, then you can go up If you keep yourself in the modes of passion, then at most, you can remain in Europe and America, that's all. But if you keep yourself in goodness, then you can go up. These are explained in the Bhagavad-gëtä. Ürdhvaà gacchanti sattva-sthäù, those who are in the modes of goodness, even they are not spiritually very much advanced so that they can enter into the spiritual kingdom, they'll go in the upper status of planetary system, just like Siddhaloka, Janarloka, Maharloka. Ürdhvaà gacchanti sattva-sthä madhye tiñöhanti räjasäu

Çrémad-Bhågavatam 7.9.8 -- Seattle, October 21, 1968

- 26. These prohibitions are there. Why? Just to keep you in goodness...**

Tamäla Kåñëa: How do we enter into the modes of goodness?

Prabhupäda: Just try to follow the four principles as we have prescribed: no intoxication, no gambling, no illicit sex, and no meat-eating. That's all. This is goodness. This is goodness. These prohibitions are there. Why? Just to keep you in goodness.

Steppingstone to become pure ... Nobody can be religious unless he is situated in the modes of goodness. A passionate person or a person in ignorance, they cannot be elevated to the religious platform. Religious platform means in goodness. Then you can understand. On the platform of goodness, you can understand the All-good. If you are in ignorance platform, if you are in the passionate platform, how you can understand the All-good?

That is not possible. So one has to keep himself in goodness, and that goodness means one should follow the prohibitions.... How you can approach the supermost pure without becoming yourself pure? So this is the steppingstone to become pure, because we are contaminated. So to become pure...

Çrémad-Bhägavatam 7.9.8 -- Seattle, October 21, 1968

Goodness ... it is helping: So goodness is not qualification for spiritual advancement, but it is helping. If a man is very good man, then it is helping to spiritual life. But **that is not the cause**. Here the Kåñëa consciousness movement, this chanting, is **directly** offering spiritual life. **Even one is not in goodness**, even one is in the darkest part of the quality of ignorance, still, he can be **immediately elevated to the spiritual platform**, which is recommended by Kåñëa, that you have come to the platform above the modes of goodness. Traiguëya-viñayä vedä nistraiguëyo bhavärjuna.

So this Kåñëa consciousness movement is directly offering the spiritual platform which is above the mode of goodness. The **quality of goodness will (be) automatically there**. Any person who is in Kåñëa consciousness, his quality of goodness, namely, he does not indulge in illicit sex life, he does not smoke even or take tea or coffee even, he does not eat any forbidden foodstuff, neither he takes part in unnecessary gambling. So good character is immediately there.

Bhagavad-gétä 2.40-45 Los Angeles, December 13, 1968

Chapter 15

- 1 It is uncomfortable:** ürdhva-mülam. Just like if you have to keep yourself, the legs are up and the head down, somebody keeps you like this, how long you will feel comfortable? If somebody takes your legs and catches you, your head down, then it is not very comfortable. So this whole material world is like that, ürdhva-mülam. The mülam should have been down, but it is up. Therefore it is uncomfortable.

Perverted reflection: And another explanation is the, it is **perverted reflection**. We have got experience of the ürdhva-mülam. On the bank of a river or the bank of a pond, tree is standing, but the reflection, we find that the same tree has become ürdhva-mülam and adha-çäkham. So by this statement, Kåñëa says that this is not real. That reflection in the water, of the tree, is not real. Real tree is up. Similarly, real enjoyment, real varieties— everything is in the spiritual world. It is simply reflection. It is not fact. Therefore our enjoyment here is called mäyã, or illusion. So in later çlokas Kåñëa has described how to get out of this mayic reflection and go to the real tree.

Bhagavad-gétã 15.1 Bombay, February 26, 1974

..Seed of the creation is in the spiritual world. So this material world is now described, compared with a banyan tree which has its root upwards, above. That means this material world is created from the spiritual world.... This material world is created. Just like the banyan tree. It takes its root and it is created. So the seed of the creation is in the spiritual world.

Bhagavad-gétã 15.1 Bombay, October 28, 1973

- 5. Propensity for lording it over...** The Lord says, viniivrtta-kamah. These designations or attachments are due to our lust, desire. We want to lord it over material nature. As long as we do not give up this propensity for lording it over material nature, up to that time there is no possibility of going back to the kingdom of the Supreme, the sanatana-dhama.

**Bhagavad-gétã Introduction (new98) -- New York, February 19, 1966
(Also see Introduction pages 22-23)**

- 6 ...Least one life..So at least one life try to going back to that place.** Then your whole problem will be solved. Here we are paying so much electricity bill, and if there is no sun, we are rotten place. So why do you suffer in this way? Come here. There is no need of sun; there is no need of electricity. And the prime gain is that if you can go there, there is no need of coming back again...

If somebody gives you information.. Just like if somebody gives you information of America, that "America is very rich city. There are so many big, big bridges and road and motor cars." So naturally you become inclined: "Why not see once America, how it is?" So similarly, here is the information about the spiritual world, and why don't you try to go back to home, back to Godhead?

Why should you pay the electric bill? What is this foolishness? Why should you pay the electric bill? Go there and live there. There is no need of... Na tad bhäsayate. It is... The spiritual world is not lighted by the sun, moon... Because everyone is effulgent, every planet is effulgent, so therefore there is no need of these things. There is no ignorance. There is no scarcity. There is no miserable condition. That is called Vaikuëöha. Vaikuëöha means vigata kuëöha yasmäd iti vaikuëöha.

Çrémad-Bhägavatam 3.28.21 Nairobi, November 1, 1975

15. **Memory comes to remind you that you were in this condition...** Devotee: Çréla Prabhupāda, sometimes we try to meditate on Kāñëa, when we chant Hare Kāñëa, sinful memory from our past life is coming. How is this to be understood that Kāñëa says, "From Me the memory comes."

Prabhupāda: Yes. Memory comes to remind you that you were in this condition, in this condition. Whether you are to continue this condition or to make improvement, that is up to you. So if you take instruction from the Vedas then you'll understand that these conditions of life are not very pleasing. So we have to make progress in a different way

Bhagavad-gétä 15.15 Paris, August 5, 1976

unless we forget completely ... actually I can not enjoy.....We are now in forgotten state. This conditioned material life means we have forgotten our real constitutional position. I am thinking, "I am this body," but I am not this body. I am spirit soul; ahaà brahmäsmi. But we have forgotten it. We have **forgotten our relationship with the Supreme Lord. This forgetfulness is also due to the influence of the Supersoul. Because we wanted to act..**

Just like a very **first-class dramatic director**, he instructs the player in such a way that sometimes he forgets. The **more he forgets he plays very nicely**. Similarly, we wanted to enjoy this material world, so unless we forget completely that "I am spirit soul, I am not this body, actually I can not enjoy...? So that forgetfulness is also due to the Supersoul.

Bhagavad-gétä 13.17 Bombay, October 11, 1973

Chapter 16

2. **There is a simple method, if you take to devotional service..** So those godly characteristics are there. Either you practice yourself to come to the godly characteristics or there is a simple method, if you take to devotional service, all the godly qualities automatically come. This is the process. So in this age, to develop these godly qualities is very difficult. But if you take to Kåñëa consciousness by the simple method, by chanting Hare Kåñëa Hare Kåñëa Kåñëa Kåñëa Hare Hare, then automatically you develop all the godly qualities.

Bhagavad-gétä 16.2-7 Bombay, April 8, 1971

4. **Unnecessarily proud, that means it is due to ignorance..** Simply we have to develop either this demonic characteristic or the divine characteristic. So human life is meant for developing divine characteristic, not this demonic char... Demonic characteristic is already there. Just like dambhaù. A dog has also pride: "I am this dog, grr." (laughter) "I am fox terrier. I am this. I am that." So dambhaù is there even in the dog, even in the lower animal, even in the cat. But the divine characteristic, "Oh, I am so low," Täääd api sunécena, "I am lower than the grass. I am lower than the grass"... This is Caitanya Mahäprabhu's teaching. What is this dambhaù? Why I should be pride? What is this pride? So that is ignorance, due to ignorance. When one man is unnecessarily proud, that means it is due to ignorance.

Bhagavad-gétä 16.4 Hawaii, January 30, 1975

6. **There are two kinds of people all over the universe.** There is asuraloka and devaloka, planet. So deväsura fight. That is going on perpetually, daiva and äsura, demonic nature and divine nature.

Çréla Prabhupäda, is it possible for one person to be part demon and part devotee in the same person?

Prabhupäda: If he's a devotee, he's not demon at all, if he's devotee.

Devotee (2): But he may have some demoniac qualities?

Prabhupäda: Yes. That, if he is seriously devotee, that demonic qualities will disappear very soon. Kñipraà bhavati dharmätmä. Api cet su-duräcäro bhajate mäm ananya-bhäk sädhur eva sa mantavyaù [Bg. 9.30], kñipraà bhavati dharmätmä. Just like electric fan is moving, and you make the switch off. Still you will find, it is moving. But that movement will stop very soon because switch is off. Similarly, a devotee, if it is sometimes found that he is demonic, that demonic, if he is sincerely a devotee, that demonic qualities will go very soon. **Bhagavad-gétä 16.6 -- S**

Tolerate so many different types of noise, but they'll not tolerate kértana... There are many people; they do not like us because we are preaching God consciousness. This is our fault. Even in our country, in India, the government do not like us because nowadays, everywhere practically, the demonic people being very much increased, the government is also demonic. So they do not like people in divine nature. They will tolerate all kinds of noise, barking of the dogs, the motor car passing, the aeroplane on overhead. But as soon as there is kértana, they're disturbed. They'll tolerate so many different types of noise, but they'll not tolerate kértana. That is from the very beginning.

In New York, when we started this movement, so in the morning, at seven o'clock, we used to hold our class, and there was little sound. Immediately the tenants from upwards, they'll come down and complain. Sometimes they will call for police.

And on the street, Second Avenue, there is always big, big trucks and motor cars going on, heavy sound. Then in your country the garbage carrier sound, the digging sound. So many sound they'll tolerate. And as soon, "Hare Kāñëa," "Oh, it is intolerable." (laughter) This is demonic, the demonic. They'll not hear. Because that will do good to them by hearing, they'll not accept it.

Bhagavad-gétä 16.7 Hawaii, February 3, 1975

7. **The Kāñëa consciousness movement is for this purpose, to change the pravåtti nivåtti.** Why a person is not accepting tea or smoking or something else, and why other person accepting the same thing? Amongst the animal also, you give something to animal. He will reject and another thing he will accept. These two things are there in every living being: accepting something and rejecting something. This is called pravåtti and nivåtti. So far the human form of life is concerned, there must be some pravåtti and nivåtti. There is that inclination, pravåtti and nivåtti, but they should be synchronized, systematized, what things we should accept and what things we should reject. That we must learn. Therefore we have got so many books, literature, education, what things we should accept and which things we should reject...

Just like these European, American, boys. before coming to my shelter, they were doing everything. We prohibit illicit sex. We prohibit intoxication. We prohibit meat-eating. We prohibit gambling. So these boys and girls were accustomed to all these habits, pravåtti. But they have now changed their pravåtti because they want to become sura. They want to achieve the ultimate goal of life. One may not know what mode of life we should accept. One may not know what mode of life we should reject, but in the çästra, in the teachings of great men, learned scholars, things are there. We have to accept. We may not know, but we should accept. **The Kāñëa consciousness movement is for this purpose, to change the pravåtti nivåtti.**

Bhagavad-gétä 16.7 Tokyo, January 27, 1975

8. **There is no pilot...**It is controlled by the Supreme. In the material stage we think that it is being controlled by the laws of material nature. That is also fact, but behind the laws of material nature there is Kāñëa. The material laws of material nature is not working blindly. That is a fact. Combination of material thing, a big, nice airship, is moving. There are iron, aluminum, wood, and petrol, so many other things, But this combination of material things, if it is kept in one place, in many thousands of years it will not fly. It will not fly—the petrol is here; everything is there—unless the pilot is there. When the pilot comes he pushes the button. Then it becomes.

So these foolish, these atheistic persons, müòhas, they cannot see. There must be a spiritual touch. In spite of all electronic arrangement, unless there is a spiritual... The pilot is spiritual being. Unless he touches his finger, it is not moving. So how this gigantic material manifestation can work independently? They have no sense.

Therefore they say, jagad åhur anéçvaram. **Anéçvaram:** "There is no pilot.

It is moving automatically." This is asuric conclusion. How it can move? Where is your experience that simply combination of material thing can move the machine? Where is your experience? How do you say like that? It is very common sense. Therefore Kāñëa said these rascals, these demons, they say, jagad åhur anéçvaram: "There is no controller."

Bhagavad-gétä 16.8 Hawaii, February 4, 1975

9. **Ugra-karma has come from the Western countries..**this godly civilization can be given to the whole world by India. That is India's special privilege. Because in other countries beyond India they are almost äsuri-janä and ugra-karma. The industries and other ugra-karma has come from the Western countries. But by this way people will never be happy. That is very elaborately explained in the Sixteenth Chapter of the Bhagavad-gétä. Duñpüra akaikñä.

Cornerstone Laying -- Bombay, January 23, 1975

10. **Make it limited. Make it limited..**On account of this body there is lusty desire. We cannot deny it. But don't make it duñpüram, never to be satiated... Unless you live a very regulated life, then it will be duñpüram, it will be never be fulfilled - always desire, always desire, always desire... Kämasya na indriya-prétiù: "Don't use it for sense gratification... Make it limited. Make it limited. Therefore, according to the Vedic civilization, the lusty desire is there, but you cannot use it except for the purpose of begetting a nice child. ...

Bhagavad-gétä 16.10 Hawaii, Feb 6, 1975

Yow! Yow! Yow!" He does not know that "I am chained.Unnecessarily dambha. Just like the same example, dog. The dog is very proud, barking, "Yow! Yow! Yow!" He does not know that "I am chained." (laughs) He's such a foolish that as soon as the master, "Come on." (laughter) So mäyä is the master: "You rascal come here." "Yes." And he be see..., proud: "I am something." This doggish civilization, nañöa-buddhaya, lost all intelligence...

Bhagavad-gétä 16.10 Hawaii, Feb 6, 1975

- 11-12. **So cintäm aparimeyää ca.. the demons, they are anxiety.** Everyone has anxiety, but their anxiety, aparimeyäm. Just like ordinary man he has got some anxiety: "How to maintain my family? How to get some money to maintain family?" like that. But the demons, they are unmeasurable, unlimited. You'll find big, big businessmen. They have got very, very long project, "How to do this? How to do this? How to increase this factory? How to make it world-renowned?" and so on, so on, so on....

Even in Vändävana there is anxiety. . .Even in Vändävana there is anxiety. Rädhäräëé is in anxiety that "Kãñëa is not here. How Kãñëa will come?" **The gopés are also in anxiety.** Gopés are so in anxiety that about them it is said that when Kãñëa used to go to the forest for tending the cows, so gopés were thinking at home that "Kãñëa's feet is so soft that we hesitate to take his feet on our breast, but He is now walking in the forest, and there were so many stones and pricks, and they are giving pain to the Kãñëa's lotus feet." And thinking like this, they fainted. This is gopé. Kãñëa is out of the village, and they are at home, and they are thinking of Kãñëa, and they fainted. This is also anxiety, so much anxiety they fainted, but that is for Kãñëa.

Bhagavad-gétä 16.11-12 Hawaii, February 7, 1975

17. **He's important man—because he has got money. ...**Dhana means money. So if you have got money, then everyone will respect you. Personally you may be less than a dog, but because you have got money, people will respect you. Is it not? (laughs) In England I was guest in John Lennon's house. He has taken a photograph, naked. And he's a big man. He gives opinion to the newspaper reporter. People go there to take his opinion about some serious subject, and he speaks, and the man is so shameless that he is standing naked, and he's important man—because he has got money.

Bhagavad-gétä 16. 17-18 Garden Conversation June 28, 1976, New Vrindaban

19. Life in demoniac species awaits the Mäyävädé philosophers...(16.19 quoted)...Life in demoniac species awaits the Mäyävädé philosophers after death because they are envious of Kåñëa. When Kåñëa says in the Bhagavad-gétä (9.34), man-manä bhava mad-bhakto mad-yäjé mäà namaskuru, one demoniac scholar says that it is not Kåñëa to whom one must surrender. This scholar is already suffering in this life, and he will have to suffer again in the next if in this life he does not complete his prescribed suffering. One should be very careful not to be envious of the Supreme Personality of Godhead. Adi. 7. 130 purport

24One has to come to the platform of sattva-guëa.without coming to the platform of sattva-guëa, nobody can advance in spiritual life. That is a fact. Just like nobody is allowed to enter the law college unless he is graduate. This restriction is there. What he will understand, law? He must be a graduate. So similarly, first of all, one has to come to the platform of sattva-guëa. Then spiritual knowledge begins. Because spiritual knowledge is above sattva-guëa. Above sattva-guëa. So sattva-guëa is the best quality, when one brain is clear and he can see things as they are, no hazy understanding but clear understanding.

Bhagavad-gétä 17.1-3 Honolulu, July 4, 1974

Chapter 17

1. **.Faith is there but misguided....** So similarly, Arjuna's inquiry is very nice that "One who is not following the çāstra-vidhi, the direction of the çāstra, but has got some faith, some vague idea, then what will be considered? ..Faith is there but misguided. Teñää niñöhä tu kä kãñëa: "Kãñëa, that faith, that blind faith, how it is to be defined? What will be the result?" Teñää niñöhä tu kä kãñëa. Now, "Whether it is faith in sattva-guëa or faith in rajo-guëa or faith in tamo-guëa?" Because without coming to the platform of sattva-guëa, nobody can advance in spiritual life. That is a fact. (from 16.24 quote)

Bhagavad-gétä 17.1-3 Honolulu, July 4, 1974

2. **That faith will not help him for spiritual realization....** Therefore Kãñëa says here, tri-vidhä bhavati çraddhä dehinää sä svabhäva-jä. If one is cultivating his life like hogs and cats and dogs—the behavior is also like that and remaining in that position—so his faith and one who is advanced, who is worshiping Deity, and having three times bath, and chanting mantras, Hare Kãñëa, they are not equal. That is not possible because one is situated in the sattva-guëa and the other is situated in tamo-guëa, although the tamo-guëas, the persons who are in the darkness of knowledge, they have got their faith. It is not that they have no faith. They have got faith. But that faith is in the lowest status of life. That faith will not help him for spiritual realization. Therefore Kãñëa said, tri-vidhä bhavati çraddhä dehinää sä svabhäva-jä. Svabhäva-jä means natural. Because his body is not yet purified, therefore he remains in the status of tamo-guëa or ignorance.

So people are being controlled by the three kinds of material nature, and if they do not follow the shastric injunction, then he will concoct, **he will create something according to his position**, either in the tamo-guëa or rajo-guëa or sattva-guëa. But those, means superficially doing something in the tamo-guëa, he will not be successful. **He will not be successful.** Yaù çāstra-vidhim utsājya vartate kāmā... He is going on, conducting himself under the influence of the same modes of nature, material nature, which he has naturally adopted from his birth.

Bhagavad-gétä 17.1-3 Honolulu, July 4, 1974

15. **But we are not meant for that purpose, social convention....** It may be very unpalatable, but the fact is like that. Satyaà brüyät priyaà brüyät ma brüyät satyam abrüyät. It is social convention that if you want to speak truth, you speak truth very palatable, flattering. Don't speak unpalatable truth. But we are not meant for that purpose, social convention. We are preacher, we are servant of God. We must speak the real truth. You may like it or may not like it, that a godless civilization cannot be happy in any stage. That is a fact.

Lecture to College Students -- Seattle, October 20, 196

Devotees always humbly offer respect to everyone, but when there is a discussion on a point of sastra, they do not observe the usual etiquette, satyam bruyat priyam bruyat. **They speak only the satyam, although it may not necessarily be priyam.**

Sumati Morarjee -- Valencay, France 7 August, 1976

20. **Give everything to him...** Dätavyam iti yad dānam tad sattvikam. Here is the person. Here, one has dedicated his whole life for Bhagavān, give everything to him. That is dānam.

Morning Walk December 18, 1975, Bombay

22. In charity also there must be consideration. It must be sattvic.... You have read Bhagavad-gétä. There are three kinds of charity: sattvic, rajasic, tamasic. Sattvic, charity in goodness, is with due consideration that "Here should be given the charity." Just like the Vedic injunction is to give charity to the brähmaëas. Why? That is the worthy place, to give charity in the hands of brähmaëas and Vaiñëava. Real brähmaëas. I don't say caste brähmaëa. Because they will employ whatever you give them in the service of the Lord. Therefore charity, that is sattvic charity. There is no question of profit or name. But, "Charity should be given here. Here is something, God's service." That is sattvic.

And **rajasic** means for the sake of name. "Oh, people will say I am so charitable." That is rajasic.

And **tamasic**, one who does not know where the money is going... Just like in the Bowery Street some, that drunkard comes and polishes the motorcar, and somebody gives five dollars, and he immediately goes to drink. That means this charity means give him impetus for drinking. So if charity creates such drunkard, oh, that is very dangerous. He has to suffer, the man who is giving in charity. Therefore in charity also there must be consideration. It must be sattvic.

Lecture Los Angeles, February 2, 1968

Chapter 18

5. **Even if you think that you have become very great saintly person, still, you cannot give up this...** Yajña-dāna-tapaù-kriyā na tyājyaà kāryam eva tat. In the human society this is very essential, that one must perform yajña. That is stated in the Bhagavad-gētā,.. Just like a brahmācārī, he must perform yajña. Then gāhastha, he must give in charity. And who will give charity? Now they cannot maintain even family. And where is the question of charity? The gāhastha must give in charity. Yajña, dāna and tapaù. And those who are vānaprastha and sannyāsī, they should practice tapasya, austerities. Yajña-dāna-tapaù-kriyā na tyājyaà kāryam eva tat.

Because you have taken sannyāsa, you cannot give up these things, yajña-dāna-tapaù. It must continue. You cannot say, "We have given up everything. We have given up these things also." No. Kāñhā therefore said, yajña-dāna-tapaù-kriyā pavanāni manēñīēām. Even if you think that you have become very great saintly person, still, you cannot give up this yajña-dāna-tapaù-kriyā.

Çrēmad-Bhāgavatam 7.9.9 Māyāpur, February 16, 1976

40. **Therefore... classification scientifically according to 3 modes..** So Kāñhā says that these three modes of material nature are current all over the universe. Even in the topmost planet down to the lowest planet.... Nowhere, anyone is freed from the influence of these modes of material nature...

Just like some trees, they're useless. Neither produce any nice fruit nor flower. That is third-class, in ignorance. In animals also. Just like cows, they are first-class animal, in the modes of goodness, supplying so valuable nutritious food, milk. But the cats and dogs, they are third-class animals. This is the calculation of the three modes of material nature. Either human being or animals or trees, birds, everywhere Kāñhā says, or in the higher planetary system, everywhere, these three modes of material nature is working. Therefore, in the human society, because there are three modes of material nature, the classification should be made scientifically according to these three modes of material nature.

Bhagavad-gētā 18.41 Stockholm, September 7, 1973

41. **Tapasya** So therefore this çamo damaù can be practiced provided you agree to execute tapasya, tapasya. Therefore in this Kāñhā consciousness movement we are training these boys, anyone—it doesn't matter what he is—no illicit sex, no intoxication, no meat-eating, no gambling. This is tapasya. Those who are practiced to these bad habits, for them it will be very difficult, very difficult.

One of our godbrother went to preach in London and Lord Zetland, he was talking with him, and he said, "Goswamiji, can you make me a brāhmaēa?" So he said, "Yes, why not? You give up these four bad habits," and he said, "It is impossible for us." He said clearly, "It is impossible. This is our life." But at the present moment these boys, hundreds and thousands of boys, they are giving up this practice. This is called tapasya.

Bhagavad-gētā 18.45 Durban, October 11, 1975

Āstikyam

Āstikyam means to accept the authority of the çāstra. That is called āstik. That is theism. Theism means just like Veda, one who accepts the authority of Vedas, he is called āstik. And one who does not accept the authority of the Vedas, he is called nāstik. **Āstik and nāstik.** According to Vedic civilization, one who does not follow the Vedic principle, he is called nāstik.

Çrēmad-Bhāgavatam 7.6.10 Vāndāvana, December 12, 1975

They must believe in the Vedic injunctions. **Āstikya**. That is called āstikya. The atheist and, and theist. The theist believes in the Vedic injunction. .. That is theist. Not that “I believe in God.” They must believe in the injunction of the Vedas; what is said in the Vedas, one must believe. That is called theist. And one who does not believe in the words of the Vedas, they want to change, they want to misinterpret, interpolate, they are atheists. Bhagavad-gētā, anyone misinterpreting, giving wrong interpretation, or according to his concocted inter..., they are atheists....

Çrémad-Bhāgavatam 1.2.24 -- Vāndāvana, November 4, 1972

Ajagara-vātti Sometimes they put this argument, that “If everyone becomes Kāññā conscious, who will look after this business, that business?” That will be looked after. Don’t bother. The çüdra class, they will take care. The brāhmaëa class, they will take advantage, and the çüdra class, they will work hard. Just like we are taking advantage of this microphone for Kāññā, but we are not going to manufacture this. That is not our business. Let the çüdras do it. Çüdras will be there. They will do it. This is called ajagara-vātti.

Ajagara-vātti means that the mouse, they make a hole in the field for his living comfortably. You know? You have seen the holes in the field? And the ajagara, the big snake, they take advantage of this holes. They enter into it and eat the mouse, and live comfortably. So the mouse makes the comfortable place for the snake. The snake business is to enter and live comfortably. So our business is like that. You çüdras, you make all the advantages, and we take simply, go there. (laughter) That’s all. That is our business. You construct house, nice house, and we enter. That’s all. That George Harrison paid for that house. We enter, that’s all. We do not care for this fifty-five lakhs, how to earn. No. That is Kāññā’s policy. Let the less intelligent class of men work hard and the higher intelligent class of men take advantage of it. That’s all.

Or those who are interested, let them manufacture car; we take advantage. We don’t bother ourself how to manufacture car. Ajagara-vātti. ..Ajagara means the snake..The snake eats the mouse and lives peacefully. So let this rascal manufacture motorcar. When we require, we take from them and ride away. We are not going to manufacture. There will be some rascals. Let them do that, mouse. We enter as snake. (laughter) That’s all...

Çrémad-Bhāgavatam 1.7.6 Geneva, May 31, 1974

Brāhmaëa.. not construct big, big house. He simply constructs his character...

So those who are after money, material things, we have to induce them that “Spend for me,” that’s all, and let him earn. So far we are concerned, we shall live very simple life, simply in Kāññā consciousness. That is brāhmaëa. Brāhmaëa does not go to construct big, big house. He simply constructs his character, and the other kñātriyas and vaiçyas, they offer him, “Please come here and sit down.” Therefore the division is... One who is unable to become a brāhmaëa, let him become kñātriya. If he cannot become kñātriya, let him become a vaiçya. Otherwise let him remain a çüdra. But there should be ideal class. So we are trying to create an ideal society of brāhmaëas. Then ..people will be benefited

Room Conversation October 5, 1975, Mauritius.

- 43. Courage** Not that I sit down in my armchair and I give direction. The poor soldiers are fighting. No. He should go. Courage. He should personally give direction, “Do like this.” Who is doing that? The minister of defense is very comfortably sitting on his chair, and the poor soldiers are fighting.

That is not required. He must go first of all: “Do like this.” Just like in Battle of Kurukñetra, Arjuna is in front; the other side, Duryodhana. The real fighters, they are face to face. Soldiers are assistant. Where is that? So they should be trained up. So unless he is by his nature very powerful, çauryam... Therefore kñatriyas are allowed to hunt to become hero. Facing the tiger, “Come on.” And still, say, about twenty-five years ago, there was a native prince in Jaipur. Every year he would go to the forest and face the tiger, without any weapon. So that is required.

Room Conversation May 22, 1975, Melbourne

Dānam éçvara-bhāvau. On one hand, kñatriyas have the propensity to rule, but on the other they are very liberal with charity. When Mahārāja Yudhiñöhira gave charity, he engaged Karëa to take charge of distributing it. Karëa was very famous as **Dätä Karëa**. The word dätä refers to one who gives charity very liberally. The kings always kept a large quantity of food grains in stock, and whenever there was any scarcity of grains, they would distribute grains in charity. A kñatriya’s duty is to give charity, and a brähmaëa’s duty is to accept charity, but not more than needed to maintain body and soul together.

S.B. 9.11.5 Purport

Although he is hero, he must be generous. Just like Alexander the Great. Perhaps you know the story. He arrested one thief. So when he was arrested and he was being judged by Alexander, the thief pleaded that “What is the difference between you and me? You are a great thief. I am a small thief.” (laughter) So Alexander understood it and got him released, “Yes.” (laughter) This is generosity...

Madhudviña: ... Karëa was objecting that he cannot shoot a man if he gets off his chariot. And Kãñëa said, “There was no mercy with Abhimanyu, so therefore there will be no mercy now.”

Guest 1: Was that generosity, or...? Where was the generosity?

Prabhupāda: No. That is war tactics. That is war tactics. Sometimes we have to use war tactics because we have to own victory. But they were generous because in the Battlefield of Kurukñetra they would fight like anything, like enemies, but at night they were friends. The one man is going. Just like sportsman. They fight during the play, but after that, they are friends, talking together, drinking together, like that.

Room Conversation May 22, 1975, Melbourne44.

kãñi-rakñya and go-rakñya...

Balarāma represents plowing the land for agriculture and therefore always carries in His hand a plow, whereas Kãñëa tends cows and therefore carries a flute in His hand. Thus the two brothers represent kãñi-rakñya and go-rakñya.

SB 10.5.21

47. Make your society, ... everything, according to the instruction of ..gétä So as to maintain this body nicely you must everything in order—the head, brain must be in order, the hand, arms must be in order, the belly must be digesting food and getting energy and the leg also must walk—similarly—sve sve karmaëy abhirataù, never mind you are a brähmaëa, kñatriya, vaiçya, çüdra—if your aim is to keep the body in order, then either you become brähmaëa, either you become kñatriya or çüdra, everything is in order. That is required. Unless these instructions are followed as given by Kãñëa... He comes. Yadä yadä hi dharmasya glänir bhavati. He comes there. He leaves this instruction. If you take advantage

of this instruction and make your society, family, or government, everything, according to the instruction of Bhagavad-gétä, then everything is perfect.

Bhagavad-gétä 18.45 Durban, October 11, 1975

- 54. There is no anxiety...**You can see practically. We have no anxiety that “what shall I eat in the evening, what shall I eat tomorrow, there is no bank balance, there is no money.” No. There is no anxiety. We know certain that as soon as we go, chant Hare Kåñëa, Kåñëa will send us everything. That is actually a fact. If you study our activities, you’ll see practically it is so. Na çocati na käikñati. We have no hankering, no lamentation. Suppose we have got thousand dollars, and somebody takes away. It happens so. Somebody comes and mixes with us and takes away some money. So we are not very much sorry for that. We think: Kåñëa gave us, and Kåñëa has taken away. It doesn’t matter. Na çocati na käikñati.

Bhagavad-gétä 18.41 Stockholm, September 7, 1973

Prasannätmä

Prasannätmä means jubilant. You’ll find all our boys and girls, they’re always jubilant. Unless they are jubilant, they cannot dance in this way... They are not dancing dogs. They’re feeling jubilant, and therefore they are dancing. This is the position of brahma-bhütäù prasannätmä. Prasannätmä, unless one is very satisfied he cannot be jubilant. He should be morose, he cannot dance, he cannot chant.

Bhagavad-gétä 18.41 Stockholm, September 7, 1973

- 60. We want Arjuna or we want no one.....**somebody protested that “Your Kåñëa consciousness movement makes the people dull.” And now, you have not seen the Vaiñëava. There was two fight in the Indian history. One is Råma and Råvaëa, and one is Kurukñetra. And the hero is Vaiñëava. We are going to produce such Vaiñëavas, not these dull rascals, sitting down. We don’t want these Vaiñëavas, sitting down rascals. We want Arjuna or we want no one. That is Vaiñëava. That is wanted.

Morning Walk at Marine del Rey July 13, 1974, Los Angeles

- 61. There are two kinds of direction...**

Devotee “If He is directing the wanderings of all ..then I don’t have to worry about surrendering. He will direct me to it.”

Prabhupäda: Yes. But ye yathä mäà prapadyante. Why don’t you see other verse? He is directing according to your desire..... There are two kinds of direction. One kind of direction is when you do not surrender, and one kind of direction, when you have surrendered, because these things are there. My position is either surrender or not surrender. So the not surrender will get one kind of direction and the surrender will get another kind of direction. Both ways, there is direction.

Bhagavad-gétä 16.6 South Africa, October 18, 1975

- 65. You can think of Kåñëa always, provided you have developed love for Kåñëa.** This Kåñëa consciousness is the first-class, topmost religious system. Why? It is educating people to think of Kåñëa, the Supreme Lord, always. Loving. Not only thinking. We cannot think of anyone unless we love him. If you love somebody, then you can think of him always. Just like both lover and beloved. Say one boy, another girl. So they are in love. So both of them think of both of them always. “When we shall meet again, when we shall meet again?” So similarly, man-manä bhava mad-bhaktaù. You can become a devotee of Kåñëa, you can think

of Kåñëa always, provided you have developed love for Kåñëa. Premäjjana-cchurita-bhakti-vilocanena. By bhakti, you can develop your love for Kåñëa. That is required.

Bhagavad-gétä 2.30 London, August 31, 1973

66. **Änukülyasya saikalpaù prätikülyasya varjanam** This devotional service means to accept favorable and reject unfavorable. This is called çaraägati. Surrender means to accept favorable things, how I can make progress towards Kåñëa, and prätikülya, pratiküla means rejecting unfavorable things which are not very congenial for my progress to Kåñëa consciousness.

Rakñiñyatéti viçväso -Firmly convinced that Kåñëa will give protection Rakñayiñyaty iti viçväsa-pälanam. And to have firm faith that “Kåñëa will give me protection. Kåñëa will give me protection.” Kåñëa says, ahaà tvää sarva-päpebhyo mokñayiñyämi mä çucau. So to have firm faith in the statement of Kåñëa. Kåñëa says, “I’ll give you protection from the resultant action of all sinful activities.”

Bhagavad-gétä 18.67 Ahmedabad, December 10, 1972

Goptätve varanaà tathä - Firm conviction no maintainer other than Kåñëa. The devotee should accept Kåñëa as his supreme maintainer and master. He should not think that he is being protected by a demigod. He should depend only on Kåñëa, considering Him the only protector. The devotee must be firmly convinced that within the three worlds he has no protector or maintainer other than Kåñëa.

ätma-nikñepa Self-surrender means remembering that one’s activities and desires are not independent. The devotee is completely dependent on Kåñëa, and he acts and thinks as Kåñëa desires.

Madhya-lélä 22. 100

67. **So here Kåñëa says that idaà te na atapaskäya na abhaktäya. Abhakta, rascal, will not understand what is Bhagavad-gétä.** Näbhaktäya. In the beginning also, Kåñëa, before speaking Bhagavad-gétä, He selected Arjuna because... He said, bhakto ’si priyo ’si me rahasyam etad uttamam: “The mystery of Bhagavad-gétä, it is very transcendental subject matter. Therefore I shall speak to you.” “Why? Why You are selecting me? I am not a Vedantist. I am not a sannyäsé. I am ordinary gähastha. That also, I am a soldier, fighting man. Why You are selecting me?” Bhakto ’si: “Because you are My devotee.” Nobody can understand Bhagavad-gétä unless he’s a devotee of Kåñëa. It is not a rascaldom, that you speculate some interpretation, speculation. No, these things are not allowed, strictly. Therefore we are presenting Bhagavad-gétä as it is...

Bhagavad-gétä 18.67-69 Ahmedabad, Dec 9, 1972

To warn the devotees from these demons

So Kåñëa, the Supreme Personality of Godhead, He knows very well that there will be so many rascals who are envious of Him. Actually, everyone is trying... Because Bhagavad-gétä is very popular book of profound knowledge, everyone is trying to prove his own theory through the medium of Bhagavad-gétä, excluding Kåñëa. This is going on. They want to kill Kåñëa, demonic. Anyone who is trying to kill Kåñëa, he’s a demon. So to warn the devotees from these demons, this çloka was spoken by Kåñëa Himself.

Bhagavad-gétä 18.67-69 Ahmedabad, Dec 9, 1972

71. **Therefore a devotee is more merciful than Kåñëa...**Kåñëa is very strict. But the devotees are very lenient. Kåñëa doesn’t want to speak even with demons. But the devotees are so kind, they go to the demons and pray, “Kindly hear. Kindly hear about Kåñëa. Therefore a devotee is more merciful than Kåñëa. Kåñëa doesn’t speak to the demons. Unless you are

one who is bhakta... just like Bhagavad-gétä was spoken to Arjuna, bhakto 'si sakhä ceti. Kåñëa never speaks. Kåñëa was very strict. But the devotees, Kåñëa has said, ya imaà paramaà guhyaà mad-bhakteñu abhidhäsyati. About Bhagavad-gétä He says, "One who speaks this confidential knowledge amongst the bhaktas..." He recommends the bhaktas. But the devotees, they are so merciful, they go to the abhakta, transgressing the order of Kåñëa because they are so merciful: "All right, Kåñëa has rejected them. Let me try. Let me try." This is the position of a bhakta.

Bhagavad-gétä 9.1 Våndävana, 17/4/ 1975

Double task....

Bhagavad-gétä should be discussed amongst the devotees. Sometimes we discuss Bhagavad-gétä amongst the non-devotees. That is due to higher order, higher order-Guru Mahäräja asked that "You go and speak." So we are doing that. Actually, Bhagavad-gétä is to be discussed amongst the devotees. So our hard task is that first of all we have to make one devotee and then let him understand Bhagavad-gétä, our double task.

Çrémad-Bhägavatam 1.15.27 -- New York, March 6, 1975

- 73. This is the difference bhakti and karma..**We should only accept Kåñëa's desire. That is the instruction of the Bhagavad-gétä. Arjuna's desire was not to fight, but Kåñëa's desire was to fight, just the opposite. Arjuna ultimately agreed to Kåñëa's desire: "Yes," kariñye vacanaà tava: "Yes, I will act according to Your desire." That is bhakti.

This is the difference bhakti and karma. Karma means to fulfill my desires, and bhakti means to fulfill Kåñëa's desires. That is the difference. Now you make your choice, whether you want to make your desires fulfilled or if you want to make Kåñëa's desire fulfilled. If you make your decision to make Kåñëa's desire fulfilled, then your life is successful. That is our Kåñëa conscious life. "Kåñëa wants it; I must do it. I will not do anything for me."..... This is the difference between material and spiritual.

Bhagavad-gétä 16.4 Hawaii, January 30, 1975

Nectar of Devotion

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Nectar of Devotion

Preface

1(a). Six Gosvamis: The six Gosvamis were expert in scrutinisingly studying all the scriptures with the aim of establishing real religion in the world. They left many books to guide us, the most famous of which is Sri Rupa's Gosvami's *Bhakti-rasamrta-sindhu* (The Nectar of Devotion), which gives the neophyte devotee initial direction. The Goswamis always worked very hard, day and night, and their business was simply writing books, chanting, and dancing. Indeed, they were practically released from the bodily necessities of eating, sleeping, mating and defending themselves out of fear. There was no question of mating at all, nor was there any question of fearing or defending, for they were totally absorbed in Kṛṣṇa. At most they used to sleep one and a half hours daily, and they ate practically nothing. Whenever they felt hungry, they would simply go to a householder's home and beg one or two pieces of bread. **SSR 8**

Nirmatsarau: A Vaiṣṇava is not envious. This is Prahlāda Mahārāja's philosophy. *Ṭoce tato vimukha-cetasa indriyārtha-mēyē-sukhēya bharam udvahato vimṭhēn*. The whole world is suffering from the material disease, and they are always unhappy. So let us preach this Kṛṣṇa consciousness. They should try to save at least one man. That was the vision of my Guru Mahārāja, that "I have so many temples and buildings. If by selling all these buildings, I can save one man from this material disease, then my mission will be successful." He used to say like that. So that is a *gosvami...* He is trying, always trying, to save. *Nēnē-Ṭēstra-vicēraśaikā-nipuṢau sad-dharma-sa^sthēpakau*. Just like *Bhakti-rasamrta-sindhu*. *Ṭr...la Rṭpa Gosvami...*, when writing *Bhakti-rasamrta-sindhu*, quoted from many Vedic literatures, giving evidence. Because formerly people would take it as truth when it was proved by the version of the Vedic literature. Nowadays, they have become more and more rascally. They will not accept any scriptural evidence. They will only accept the evidence of their senses. If they like, they will accept. If they do not like ... **Lec SB 2.1.2 New Vṇḍavana 74**

Laulyam: So here the point is that Sanātana Gosvami..., Dabira Khṣa, was so mad after meeting Caitanya Mahāprabhu that whatever money he had with the village banker, and even if it was sinful to bribe, he didn't care. He resigned his service as minister. Therefore he was imprisoned. Now he used bribery to get out of prison house He was so ecstatic. This is called *laulyam*. *Laulyam* means when we become very greedy to achieve some success or receive something, sometimes we become mad. That is required. *Laulyam eka mṭlyam*. To achieve Kṛṣṇa consciousness perfectly, this ecstatic eagerness or greediness, to serve Kṛṣṇa, that is the only price for achieving success in devotional service. That is the only price. Not money, not anything else. Not prestige, not good parentage, not beauty — nothing. Simply this ecstatic, intense desire, "How shall I get Kṛṣṇa?" Then you'll get Kṛṣṇa. He'll take you. That is the example of the *gop...s*, intense desire. *Tatra laulyam eka mṭlyam*. Now, *janma-ko~ na labhyate janma-ko~ibhif sukṭinaf*. This ecstatic desire, that "In this life, I shall gain recognition from Kṛṣṇa that I have sacrificed everything for Him," this is required. **Lec NOD Bombay 72**

1(b). Rupanuga: *Rṭpēnuga varēya te*. Rṭpēnuga, followers of Rṭpa Gosvami.... We Gauṇ...ya Vaiṣṇavas follow his instruction ... Narottama dēsa ṃhakura says in his song:

*rṭpa-raghunētha-pade haibe ēkuti
kabe hēma bujhabo Ṭr... yugala-p...riti.*

Yugala-p...riti, the conjugal love between R€dh€ and KŕŕŒa, is not be understood by a third-class man. It is not possible. If one thinks of KŕŕŒa as an ordinary human being, R€dh€Œ... as an ordinary girl, then it is not possible. One has to understand KŕŕŒa and R€dh€Œ... through the *bhakti* literature of these Gosv€m...s. Therefore Narottama d€sa Ÿkura says, *r™pa-raghun€tha-pade haibe €kuti*. Eagerness. "When shall I try to understand *yugala-p...riti*, the conjugal love of R€dh€-KŕŕŒa, through the literature of R™pa-Raghun€tha?" R™pa-Raghun€tha means ... There are six Gosv€m...s. Begins from R™pa Gosv€m..., ends with Raghun€tha. ®r...la R™pa, San€tana, Bha~a Raghun€tha, ®r... J...va, Gop€la Bha~a, d€sa Raghun€tha. There are two Raghun€thas — one Bha~a Raghun€tha, one d€sa Raghun€tha. So Narottama d€sa Ÿkura says, *R™pa-raghun€tha-pade haibe €kuti kabe h€ma bujhabo ...* To understand R€dh€-KŕŕŒa and Their love affairs, one has to understand through the literature given by R™pa Gosv€m.... Just like the *Bhakti-ras€mŕta-sindhu*, Nectar of Devotion

Lec NOD Bombay 72

NOD based on Vedic evidence: Formerly, society was not so degraded. As soon as you gave evidence from the Vedic literature, people would accept. So the Gosv€m...s were researching Vedic literature such as the *Pur€Œas*, the Vedas, the Ved€nta-s™tra, the Upaniŕads, the *Mah€bh€rata*, ®r...*mad-Bh€gavatam*, *S€ma Veda* and *Rg Veda*. You'll find evidence in the *Bhakti-ras€mŕta-sindhu ... N€n€-ŕ€stra-vic€raŒaika-nipuŒau sad-dharma-sa^sth€pakau*. What was the purpose? The purpose was to establish real religious principles. If the *gosv€m...* principles were followed strictly and real *gosv€m...* preached, there would be no bogus religious systems. *Sa vai pu^s€^ paro dharmo yato bhaktir adhokŕaje, ahaituky apratihate*. Religion means by following the system one will become a great lover of God, or KŕŕŒa. That is religion. Then why is this system of religion going on, maintaining slaughterhouses? That means there is no attempt to preach *sad-dharma*, real *dharma*. Therefore, in the name of religion, they are maintaining thousands of slaughterhouses. You see? It is *asad-dharma*. *Asad-dharma*. But the *goswamis* studied. They wrote many books just to establish the nature of real religion. *N€n€-ŕ€stra-vic€raŒaika-nipuŒau sad-dharma-sa^sth€pakau*. Why? *Lok€n€^ hita-k€riŒau*. They were simply doing welfare activities for the people in general.

Lec SB 2.1.2 New V€ndavana 74

NOD based on Vedic evidence: R™pa Gosv€m... has taken so much trouble to give us *Bhakti-ras€mŕta-sindhu*, quoting from so many ŕ€stras. *Sad-dharma-pravarta. N€n€-ŕ€stra-vic€raŒaika-nipuŒau sad-dharma-pravartakau*. The Gosv€m...s were so compassionate towards the fallen human society that they, especially R™pa Gosv€m..., first of all researched all the scriptures on spiritual life and then quoted each and every line. They quoted sufficiently from the ŕ€stras. This is the business of a *s€dhu. S€dhu-ŕ€stra-guru*. They will all act in the same way. There is no difference of opinion. *S€dhu-ŕ€stra-guru-v€kya tinete kariy€ aikya*. One has to see a *s€dhu* by corroborating his statements according to the ŕ€stras or another *s€dhu*.

Lec NOD Calcutta 73

2(b). Bhoga and ty€ga: *Bhoga* means enjoyment, and *ty€ga* means renunciation. So actually, in this world, some people are very busy in the matter of *bhoga*, enjoying life, the *karm...*s. And some people are engaged in the business of *ty€ga*, renunciation. These two kinds of activities are going on. One is very, very busy acquiring things for sense enjoyment, and when he's dissatisfied, he cannot fully enjoy, and says, *brahma satya^ jagan mithy€*, "This world is false. There is no need of this world." The same story. The jackal and the grapes. A jackal wanted to eat the grapes and he jumped up many times but could not reach them. So finally he told himself that "I have no need of the grapes. They are sour." So this *brahma satya^*

jagan mithy€ is like that. When one is fed up or tired of this world, and cannot enjoy it due to age or other circumstances, at that time he says, *jagan mithy€*. Why *jagan mithy€*? If God is truth, then the creation of God is also truth. Why should it be *mithy€*? But because he does not have sufficient knowledge of the Vedic instruction, ...*ev€syam ida ^ sarvam, p™rŠam adaf p™rŠ€t p™rŠam udacyate*, he does not know that creation of God is complete.

Lec SB 1.2.19 New V€ndavana 72

Three kinds of happinesses, bhoga, tyēga and bhakti, sev€: *Bhoga tyēga sev€.* The *karm...s*, seek *bhoga*, sense enjoyment. And the *jñ€n...s* are after the opposite side, negation of sense enjoyment. When one is fed up with sense enjoyment ... Just like in your country, the young boys are practically fed up with the way of sense enjoyment as practised by their fathers and grandfathers. So in the name of *tyēga*, renunciation, they have taken to another kind of sense enjoyment —intoxication, unrestricted sex. So this is also another sense enjoyment. *Bhoga* and *tyēga*. Real enjoyment is devotion. There is a very practical example. Suppose you suddenly come across a certain amount of money, say a one hundred rupees note, lying on the street. If you take it, your conscience will prick you because it does not belong to you. You have picked it up. You'll think, "Oh, I am taking somebody's money. Whose money was it? I'm doing something sinful." In this way, your mind will be disturbed. Similarly, if you leave it there, then you'll also be disturbed. You'll think, "Somebody has left this money here but I did not pick it up. Somebody else will pick it up and take it away. That is not nice." The best thing to do is to pick it up and deliver it to the person who has lost the money. Three things. If you take the money yourself, that is *bhoga*. If you don't take it, that is *tyēga*. And if you pick it up and deliver it to the right person, that is devotion. **Lec NOD Calcutta 73**

Tyaga: *Brahma satya ^ jagan mithy€.* *Jagat* is not *mithy€*. The *Vaišava*, the devotee, cannot accept that this *jagat*, this world, is false. No. How can it be false? Suppose you enter a very beautiful garden with very nice trees, many nice flowers and buildings. Everything is very nice. The proprietor of the garden takes you to see it. If you say, "Oh, it is all *mithy€*," then just see how depressed he becomes. "I brought this friend to show him the beauty of this garden and he says it is *mithy€*." Similarly, we don't want to depress *Kṛṣṇa*. That is not our business. *Kṛṣṇa* has created this nice world. Everything is very nice. The sun is rising just at the exact time. It is setting at the exact time. The moon is rising. The seasons are changing. And we are getting nice food, nice fruit, nice flowers. We won't discourage *Kṛṣṇa*. Why? *Kṛṣṇa* has created this nice world. How can I say it is *mithy€*? It is the by-product of *Kṛṣṇa*'s energy. So *Kṛṣṇa*'s energy cannot be false. It is eternal. *Kṛṣṇa* is eternal. *Kṛṣṇa* says in the *Bhagavad-g...* that this material world, *bh™mir €po analo v€yuf kha ^ buddhir mana eva ca, bhinn€ me prakṛtir aṁ~adh€*. "There are eight kinds of separated energy that emanate from Me, *Kṛṣṇa*." *Kṛṣṇa* is truth. So *Kṛṣṇa*'s energy is also truth. Because from truth, falsity cannot come. If *Kṛṣṇa* is truth, this energy is also truth. It is not false. Therefore we do not accept the *M€v€d...* theory that the world is false, *jagan mithy€*. We say that Brahman is *satya*, and this world is also *satya*.

The difference is that a devotee relishes a particular type of mellow, *rasa*, in this material world. But those who are not devotees do not feel any relish from this material world. They feel for some time, but when the taste becomes stale, they say, "It is false." Just like the same example: The jackal first of all tried to get the grapes by jumping up, but when he failed he said, "Oh, the grapes are sour. I don't want them." So except for the devotee ... the non-devotees, the *karm...s*, *jñ€n...s*, *yogis*, do not relish the sweetness of the creation of *Kṛṣṇa*.

Lec NOD New Vṁdavana 72

Bhakti rasa: Now, in our material dealings, the *rasas* are temporary. They'll be finished. As soon as this body is finished, the *rasa* is also finished. When we love somebody either as a friend, as a child, as a husband, as a lover, so many ways, this *rasa* will be finished as soon as this body's finished. I have some affectionate dealings with my sons. But as soon as a son dies, or I die, the *rasa* is finished. But if you deal in the same way with *Kṛṣṇa*, who is the reservoir of all *rasas*, it will continue. If you love *Kṛṣṇa* as a friend in this life, if you develop your *Kṛṣṇa* consciousness as a friend of *Kṛṣṇa*, then *tyaktv€ deha ^ punar janma naiti m€m eti*, when you give up this body and go to *Kṛṣṇa*, *tyaktv€ deham*, you'll go as *Kṛṣṇa*'s friend.

Bhakti rasa: That *Bhakti-rasamṛta-sindhu*, the Sanskrit word ... We have shortened the translation, Nectar of Devotion, but RTMpa Gosv^{em}...’s purpose is to present the ocean of *bhakti-rasa*. *Rasa* means mellow. The juice is just like an ocean. This ocean has limitations, but that is unlimited. *Ānandāmbudhi-varḍhanam*. Caitanya Mahāprabhu said this ocean is increasing. Now, this material ocean has limits. It cannot increase unlimitedly. That is not possible. Otherwise, how you could build these houses on the beach? No, it is ordered not to come forward beyond this line. But the ocean of spiritual bliss is increasing. *Ānandāmbudhi-varḍhanam*. That is the difference between spiritual bliss and material enjoyment. Material enjoyment is limited. You cannot enjoy unlimitedly. That is not possible. Just for a few seconds, for few minutes, or for few hours, then it becomes disgusting. That is material enjoyment. But spiritual enjoyment, spiritual bliss is different. That is simply increasing. So, therefore in the *Āstra* it is said, *ramante yoginaf anante*. Those who are *yogis*, *bhakta-yogi*, they enjoy unlimitedly. *Ramante yoginaf anante*, and that is *satyānande*. That *ānanda* bliss is real bliss. Blissful enjoyment with Kṛṣṇa is unlimited. That is called *Bhakti-rasamṛta-sindhu*. *Rasa* and *amṛta*. *Amṛta*, that is not dying, that is not possible. Because we are preaching Kṛṣṇa consciousness, we feel more and more enthusiasm. In this material world, the more you work, the more tired you feel. But in the spiritual world, the more you work, the more you feel enthused. That is called *ānandāmbudhi-varḍhanam*. That is the test. If our workers are feeling tired, then that means they’re working materially. And if they’re feeling more and more enthused, they’re working spiritually. *Ānandāmbudhi-varḍhanam*. That is the spiritual test. *Ramante yoginaf anante satyānande cid-Ātmani*. That is *cid-Ātmani*, that is spiritual, not material. Here we are trying to enjoy materially, so how can we be happy? That is not possible. Materially we cannot be happy, therefore the *Bhagavad-gītā* gives us an indication, *sukham Ātyantika[^] yat tad at...ndriya grēhyam*. If you want happiness, happiness is our prerogative. Because Kṛṣṇa is *sac-cid-ānanda-vigraha*, eternal, blissful, *ānanda*. *ānanda*, blissful. *Cit*, knowledge and *sat*, eternal. That is Kṛṣṇa. *Sat-cid-ānanda-vigrahaf*.

Lec NOD Bombay 73

Bhakti rasa is eternal: Try to understand this, because this Kṛṣṇa consciousness is the consciousness of the spirit soul. That is reality. Therefore as the soul is eternal, one’s advancement in Kṛṣṇa consciousness also becomes an eternal asset. That will never be lost. Even if a person falls down because he could not execute cent percent his duties in Kṛṣṇa consciousness, whatever he has done in this life becomes a permanent asset. So in the next life, he’ll be given another chance. In an ordinary *karmi*’s life, there is no guarantee that he’ll get a human body in the next life. He’ll get a body according to his *karma*, maybe an animal body or maybe a demigod’s body. There is no certainty that he’ll get a human body. But this man, who out of sentiment joined in Kṛṣṇa consciousness movement and immaturely falls down, is guaranteed to get a very nice human body.

Lec NOD Bombay 72

There is *brahmānanda*. That is liberation from the material *ānanda*. But unless one is engaged in *sevānanda*, service of the Lord, this *brahmānanda* will not be sufficient to keep him in the spiritual world.

Lec NOD Bombay 72

- 2c. Kiba vipra:** Just like Rāmānanda Rāya. He was Governor of Madras, but he was also one of the most confidential devotees of Lord Caitanya. Lord Caitanya and Rāmānanda Rāya were talking together, and Rāmānanda Rāya was feeling a little shy because he did not belong to the *brāhmaṣa* community. He was a governor, a householder. When Caitanya Mahāprabhu was asking him questions and he was answering, that means he was taking the superior position. So he felt little shy, and when he was feeling such shyness, Caitanya Mahāprabhu encouraged him,

*kib€ vipra kib€ ²™dra ny€s... kene naya
yei k²²Ša-tattva-vett€ sei guru haya*

Caitanya Mah€prabhu taught the whole world how one can become exalted simply by learning the science of K²²Ša, K²²Ša-tattva-vett€. *Tattva* means science. It doesn't matter whether one is a *sanny€s...*, a *g²²hastha*, a ²™dra or a *br€hmaŠa*. It doesn't matter. These are all designations of the body. Spiritually, we are all one. *PaŠ²it€f sama-dar²inaf*. So if we are on the spiritual platform ... the spiritual platform means to understand the science of K²²Ša, the Supreme Spirit. If we are conversant with the science of K²²Ša, anyone who is so enlightened is a perfect spiritual master.

Lec NOD New V²²ndavana 72

Success guaranteed: Suppose you engage in K²²Ša consciousness and you do not become perfectly mature; some way or another, you fall down ... You should not fall down. If you have enthusasiam and patience, you should not fall down. But suppose you do fall down. €stra says, *tasya abhadra abh²™d amu²ya kim*. There is nothing inauspicious because whatever you have done sincerely is recorded in K²²Ša's book. K²²Ša has an accountant. He keeps a nice account of the activities of His devotees. That's a fact. Just like the non-devotees' accounts are kept by Yamar€ja for punishment. Similarly, devotees' accounts are personally kept by K²²Ša. *Ye yath€ m€^ prapadyante t€^s tathaiva bhaj€my aham*. Unless He keeps account, how can He say, "I respond proportionately to the surrender of the devotee"? *Yeyath€ m€^ prapadyante*. The real business is surrender to K²²Ša. If we surrender immediately, cent percent, then K²²Ša also gives you the result immediately, cent percent.

Lec NOD New V²²ndavana 72

2(d). Attraction to K²²Ša: Without some attractive feature, nobody is interested. Just like we are talking here about *K²²Ša-bhakti*, but people in general are not very much attracted to K²²Ša consciousness. So they do not care to come. There must be some attractive feature. Otherwise ... So different people have different attractive features. Therefore K²²Ša says, *manu²y€Š€^ sahasre²u ...*

This attraction for K²²Ša can be developed in the association of devotees, *sat€^ prasa%og€t*. No-one is automatically attracted to K²²Ša. The whole world is like that. So the K²²Ša consciousness movement means to give these people a chance to associate with devotees and thus become attracted to K²²Ša. That is required. *Mayy €sakta-man€f p€rtha yoga^ yuñjan mad-€²rayaf*. *Mayy €sakta*, to become attracted by K²²Ša. *K²²Ša* means attractive. *Akasatira-²akti*. Just like iron is naturally attracted to magnetic stone ... But if the iron is rusty, it cannot be attractive. Similarly, K²²Ša is attractive, and as we are part and parcel of K²²Ša, we are also attracted by K²²Ša. But because we are now covered by the *m€y€* rust, we are not attracted. This *m€y€* rust has to be rubbed away, then you'll be attracted. Otherwise K²²Ša is attractive. *K²²Ša* means attractive.

Lec NOD Bombay 72

Spiritual love: In the material world, we love someone to get something in return. That is not pure love. Pure love is different. Pure love is described by Lord Caitanya in His mood of *R€dh€r€Š...* unto K²²Ša *€²llyya v€ p€da-rat€^ pina²~u m€^ marma-hat€^ karotu v€*. This is love. *R€dh€r€Š...*'s says, "You either embrace Me or trample Me down under your feet, neglect Me or make Me broken-hearted, not being present at any time throughout My life, life after life, it does not matter. Still I love you unconditionally." *Mat-pr€Ša-n€thas tu sa eva n€paraf*. That is real love. And that love existis in everyone's heart. *Nitya-siddha k²²Ša-*

bhakti. That is not awakened. So by this devotional process, *€dau raddh€ tataf s€dhu-*
sa%gaf, that love ... *S€dhak€n€m aya^ premŠaf pr€durbh€ve bhavet kramaf.*

Kṛpā is centre: If you put the pointed part of the compass on the centre, you can make a circle. So if I do not take the central point, I make my own point, then my circle will overlap your circle, there will be a clash. But if the centre is the same, I can draw one circle, you can draw another circle, and none of these circles will overlap. *Nirbandhe kṛpā-sambandhe*. If you make Kṛpā the centre of your social activities, philanthropic activities, political activities, religious activities, any activity, then our circles will not overlap. This is the point we were discussing this morning from the *mad-Bhāgavatam*. *Ata pumbhir dvija-preṣṭhā varṣṭhā rama-vibhāgaḥ*. Everyone is trying to make their own circle. Political, social, humanitarian, philosophical, scientific. That's all right. But the *Bhāgavata* says make your circle perfect from the point of Kṛpā. Don't miss the point. *Svanu, svanu hitasya dharmasya saḥ siddhir hari-toḥ aśam*. Whatever you do, if you try to please Kṛpā, then your circle is perfect. Kṛpā must be the centre. Rūpa Gosvāmī... says, *nirbandhe kṛpā-sambandhe*. *Kṛpā-sambandhe*. You can deal in politics. Then politics will be perfect. *Kṛpā-sambandhe*, you can make a circle of scientific knowledge. Then it will be perfect. Making Kṛpā the centre in politics, sociology, philosophy, religion, whatever it may be, will make it perfect.

Lec NOD New Vṇḍavana 72

Introduction

1(a). Varieties of rasas in relation to Kṛṣṇa: So when Bhīṣma was fighting very fiercely, severely, Arjuna's chariot broke and he fell down; at that time Kṛṣṇa took one of the wheels of the chariot and immediately approached Bhīṣma, and at the same time, Bhīṣma was piercing His body with arrows. Kṛṣṇa was accepting the arrows with more love than flowers. These are loving dealings. Therefore that is a ghastly *rasa*. It appears to be very severe that Kṛṣṇa is being pierced by the arrows. But Kṛṣṇa was feeling pleasure. Śrī...la Viṣvanātha Cakravartī... ṁhākura has explained this portion very nicely, giving the example of kissing. Sometimes there is hard pressure of the teeth, but still it is pleasurable. He has given this example, that although Kṛṣṇa was being pierced by Bhīṣmadeva's arrows, He still felt pleasure. And when Bhīṣmadeva was on his deathbed, he wanted to see the form of Kṛṣṇa who was very angry and approaching him to kill him on the battlefield. He explained that feature.

So we can enjoy Kṛṣṇa's loving service in so many ways. Not only by the embrace of the *gop...s*, but in the fight of Bhīṣma with Kṛṣṇa and piercing His body with arrows. Therefore Kṛṣṇa is *akhila-rasāmṛta*. There are twelve *rasas*, either primary or secondary. Kṛṣṇa is ready to respond to any *rasa* you want to undertake with Him. That is Kṛṣṇa's position. *Kṛmṛt krodhṛd bhayṛt dveṛt*. So what to speak of those who are loving Him. Just like Pṛtanṛ. Pṛtanṛ wanted to kill Kṛṣṇa. That was her purpose. But when Pṛtanṛ was killed by Kṛṣṇa's sucking both her breast and her life, Pṛtanṛ was given the position of Kṛṣṇa's mother. Because Kṛṣṇa took the bright side. Kṛṣṇa thought "Whatever her intention may be, she came to Me just like a mother, and I sucked her breast. Therefore she is My mother." She came as an enemy, but Kṛṣṇa did not take the inimical side. He took the motherly side. *Tej...yasṛ na doṛṛya*. Similarly, the *gop...s* came to Kṛṣṇa out of lust, but out of lust they became purified. Just like the sun. The sun soaks the water from the urinal, but sun is not polluted, rather the urinal becomes sterilised. This is the process. So try to approach Kṛṣṇa in some way or other, it doesn't matter how, and your life will be successful. *Kṛmṛt krodhṛd bhayṛd dveṛt*.

And what to speak of those who are constantly engaged in love of Kṛṣṇa. Everything is love. As soon as you divert your attention to Kṛṣṇa, that is love. It may be perverted. Just like Kaṁsa. Kaṁsa was always thinking of Kṛṣṇa ... He was also Kṛṣṇa conscious. But he was thinking in terms of killing Kṛṣṇa, as an enemy. So this is not *bhakti*. This is not *anukṛmṛla*. *Pratikṛmṛla*. But still, Kṛṣṇa is so kind that Kaṁsa was also given liberation. This is the special kindness of Kṛṣṇa. *Yena tena prakṛṛṣa manaf kṛṛṣe niveṛayet*. That is the direction given by Śrī...la Rṁpa Gosvṛm.... "Some way or other, fix up your mind in Kṛṣṇa." Then your life is successful. Some way or other. *Yena tena*. If your mind is fixed up always in Kṛṣṇa, then your senses will be also engaged in Kṛṣṇa's service, because the mind is the centre of all activities of the senses.

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1(a). Indirect *rasas*: So in the *Bhakti-rasāmṛta-sindhu*, Rṁpa Gosvṛm... teaches that even if you are attached to Kṛṣṇa in an opposing condition, that is also good because Kṛṣṇa is there. The example of sandalwood can be given. Whatever way you rub sandalwood, standing or horizontal, the pulp will come out and it will give you comfort and relief. Similarly, you make your contact with Kṛṣṇa *ṁnukṛmṛlyena* ... Especially it is recommended: *ṁnukṛmṛlyena kṛṛṣṁnukṛmṛ...lanam*, favourably. That is surrender. *ṁnukṛmṛlyasya saṁkalpaf prṛtikṛmṛlyā vivarjanam*. Surrender means to accept Kṛṣṇa favourably in five *rasas*.

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1(c). History of NOD: So Rṁpa Gosvṛm... and Sanṁtana Gosvṛm..., all the six Gosvṛm...s, developed this Kṛṣṇa consciousness movement by sitting together in Vṛndṁvana. And not only in Vṛndṁvana, in that very particular place, Rṁdhṁ-Dṁmodara temple, where we have a

little space for RTMpa Gosv[€]m...’s tomb. All the six Gosv[€]m...s used to sit down and discuss the [®]*r...mad-Bh[€]gavatam*. Gop[€]la Bha[~]a Gosv[€]m... would read, the other Gosv[€]m...s such as RTMpa and San[€]tana would hear and J...va Gosv[€]m... would write the commentary. That is the *K[€]ṣa-sandarbha*. So that place in V[€]nd[€]vana, the R[€]dh[€] D[€]modara Temple, is a very sacred place.

They were practising this Kṛṣṇa consciousness,

*kṛṣṇa-śoṭ-k...rtana-gṛṇa-nartana-parau prem-embho-nidh...
dh...rēdh...ra-jana-priyau priya-karau nirmatsarau pTMjitau
r...-caitanya-kṛpā-bharau bhuvī bhuvo bhīr-vaḥant-arakau
vande rTMpa-sanātanau raghu-yugau r...-j...va-gopalakau*

They were practising to teach us, *ḥpani ḥcari' prabhu j...vere bhīkḥya*. Simply teaching will not do unless we practise. Practical life is very important. Simply quoting verses like a parrot will not be very beneficial. One must apply, *jñānam vijñāna-sahitam*. *Jñāna* means to know something, and *vijñāna* means to apply it in practical life. *Jñāna* ^ *vijñāna-sahitam*. So we must know the *vijñāna*, practical application. That is taught by the Gosvām...s, *kṛṣṇa-śoṭ-k...rtana-gṛṇa-nartana*, always chanting the glories of Kṛṣṇa. *K...rtana, gṛṇa, nartana; nartana* means dancing. Dancing is very good. The more you dance, the lighter you become; this means the burden of material contamination is reduced. Dancing is so nice. Even if you don't feel ecstasy, if you dance by force, that will also help. *kṛṣṇa-śoṭ-k...rtana-gṛṇa-nartana-parau prem-embho-nidh...* By dancing, you will develop your dormant Kṛṣṇa consciousness, love for Kṛṣṇa.

Lec NOD Bombay 73

2(a). **River and ocean analogy:** The Mēyēvd... philosophers generally give the example that all the rivers flow down to the ocean; that when the river mixes with the ocean, it doesn't matter which course it is following. After all, it is merging into the ocean. So that is ultimate liberation. But, if you give an analogy, you must consider all the points of similarity. That is the way of an analogy. The more points of similarity, the more perfect the analogy. So with the analogy of the rivers merging into the ocean, you must further consider that the superficial water mixing with the ocean is evaporated by the scorching heat of the sun. Now we see a cloud in the sky. This is nothing but evaporated water from the sea. So the water that merged into the ocean has now evaporated into the sky. And again it will fall down; again it will glide to the ocean. So this is called *avagamana*, coming and going, coming and going. But our Vaiṣṇava philosophy is not to merge into the water, but keep our identity and go deep into the water so that we will not be evaporated. The fish and the aquatic animals that live within the water are not evaporated. They are not going to become cloud and again fall down. Therefore RTMpa Gosvām... says, "He further prays that by residing in the ocean of nectar he may always feel transcendental pleasure ..."

Our philosophy is go back to home, back to Godhead. Not in the spiritual sky. *Paravyoma*. In the spiritual sky, there is chance of falling down. Why take the chance? It is a certainty. The *sastra* says that those who merge into the Brahman effulgence will fall down again. *ḥruhya kṛcchreṣa para^ pada^ tataf patanty adhaf. ḥruhya kṛcchreṣa. Jñān...s* undergo severe austerities and penances to merge into the existence of impersonal Brahman. But they fall down again. They fall down again because they have no shelter. *Anḥdhṭa-yuṭmad-a%ghrayaf*. There are many planets in the material sky. You can go with high speed to the Moon planet or Venus planet. But if there is no shelter there, you have to come back again to this earthly planet, that is practically experienced; similarly you may merge into the Brahman effulgence. Just like an airplane goes very high and, at a certain point, we see it is invisible, merged into the sky. Actually, it has not merged. The eyes cannot see it any more and take it as merged.

Therefore J...va Gosvām... has explained this merging principle: when a green bird enters into a green tree, it appears to the imperfect eyes that the bird no longer exists. But the bird does exist, we just cannot see it. Because the tree and the bird are both green, we see them

as merged. Because the living being is so small, it appears to merge into the spiritual sky. But it does not merge. It is still there. The individuality is still there.

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River and ocean analogy: The Mēyēvēd... wants to become one with the Supreme — you can become one. One means the same thing, a small portion of the water. But our philosophy is not to mix superficially with the water but to enter into the water and live there like a big, big fish. That is our philosophy. What is the use of becoming one with the water? Go within the water and live there perpetually like a whale. That is our philosophy. So that is a secure philosophy, because as soon as you become a big fish within the water, there is no question of evaporation. But if you remain superficially in the water, again you will be evaporated, again you will be thrown outside, again you will come as a river. So your coming and going, repetition of birth and death, will not stop. But one should become a big fish, so there is no evaporation. These things are explained in the *Bhakti-rasēmṛta-sindhu* by RTMpa Gosvēm.... So don't be misled by this Mēyēvēda philosophy, that you fall into the water. **Lec London 75**

3. **Following previous acaryas:** Our purpose should be to satisfy our predecessors.

*tēdera caraśa-sevi-bhakta-sane vēsa
janame janame more ei abhilēsa*

We cannot deviate from the path of the previous *ēcēryas*. We must strictly follow. That is the qualification. We must follow their instructions. Therefore I repeatedly say to my students “You chant sixteen rounds of the Hare Kṛṣṇa mantra and follow the regulative principles. Your strength is there.” Just like the Himalayan mountain, nobody can push it. It is so powerful. *Yaha hoite sarva-siddhi haya*. This is Caitanya Mahēprabhu's request. Don't deviate from the instruction. Then you will stand as strong as the Himalayan mountain. It is a very simple thing. Anyone can do it. We are following the footsteps of the predecessors, RTMpa Gosvēm..., Caitanya Mahēprabhu. Caitanya Mahēprabhu's instruction to RTMpa Gosvēm.... *RTMpēnuga*. Therefore we are called *rTMpēnuga*. *Anuga*. *Anuga* means following. Following the footsteps of RTMpa Gosvēm.... As RTMpa Gosvēm... was following his predecessor, Caitanya Mahēprabhu, so we have to follow our predecessor. Then we will be successful. There is no doubt about it. Nobody can harm us. *Kaunteya pratijñ...hi na me bhaktaf praśaṅyati*. If you stick to the principle of following the footsteps of previous *acarya*, *eva[^] paramparē-prēptam* — don't add anything, don't subtract anything, present as it is and keep your spiritual strength intact — then the preaching will go on. Nobody can disturb you. **Lec NOD Bomb**

5. **Anukulyena:** So we have to see what is favourable to Kṛṣṇa, not to sense gratification, not to me. Or to my country or to my society. No self-interest. Only Kṛṣṇa's interest. That is *bhakti*. So by fighting, Arjuna became a great devotee. *Bhakto 'si priyo 'si me*. Kṛṣṇa certified that “You are My greatest devotee. You are My very confidential friend.” But what did he do? He did not read Vedēnta philosophy. He was a *gṛhastha*, a king, engaged in fighting. He only knew how to fight. He did not know about Vedēnta philosophy. But still, he became a great devotee of Kṛṣṇa. *Bhakto 'si*. So what is the criterion? The criterion is that he fought. He acted favourably to Kṛṣṇa. **Lec NOD New Vṛndavana 72**

Anukulyena Kṛṣṇanusilanam: So the point is that superficially, it may appear sometimes against the social and religious rules and regulations, but if it is done for Kṛṣṇa, *ēnukTMlyena* ... *Bhakti* means *ēnukTMlyena kṛṣṇēnu-ṇ...lanam*. Kṛṣṇa should be satisfied. It doesn't matter. Kṛṣṇa should be satisfied. Just like Kṛṣṇa pretended that He was sick, and many physicians

came. He said, "No physician can cure Me. If some devotee gives Me the dust of his feet on My head, then I can be cured." So all the devotees were asked, and nobody gave... "Oh! How can I give that? The dust of my feet on the head of Kṛṣṇa? How is it possible?" Nobody was prepared. Then Kṛṣṇa asked that "Go to Vṛndāvana. Just ask the *gop...*s if they can give some. They are My best friends. Are they prepared to give some? Oh, I am really suffering from this headache."

As soon as the *gop...s* were approached: “Oh, Kṛṣṇa is sick. They want the dust of ... ?” Immediately: “Please take. Please take.” They did not care that “We are going to hell by offering the dust of our feet on the head of Kṛṣṇa. Never mind. We shall go. Kṛṣṇa will be happy. That’s all. Kṛṣṇa will be happy.” This is the *gop...s*. It doesn’t matter if the whole world is going to hell, as long as Kṛṣṇa is satisfied; the devotee is prepared to do that. That is called *uttama bhakti*. *Ānukūlyena kṛṣṇa-...lana bhaktir uttamā*. You’ll find this in the *Bhakti-rasāmṛta-sindhu*: *anyābhilāṣitānāmnyam*. Not to make a bargain with Kṛṣṇa: “I shall be Your devotee provided everything is nicely adjusted. I shall not be sinful. I shall not do this. I shall not do that, provided my family is kept nicely ... ” All these conditions. When a man goes to Vṛndāvana, he has so much money to distribute, so many people to take care of ... his sons and grandsons say “Send me two hundred rupees per month. The two crores of rupees is for you. It is for you. It is not for Kṛṣṇa. You send me two hundred rupees for my food.” There are many people like this in Vṛndāvana. So Kṛṣṇa also says ... “You’ve earned two crores of rupees through your hard labour, that is for your children. You have to come here empty-handed. And here is two hundred rupees for your food.” So, *ye yathā mē prapadyante tēṣṭathaiva bhajemy aham*. The first principle is that one should be prepared to sacrifice everything for Kṛṣṇa. Everything. It doesn’t matter — my fate, my honour, my money, my prestige. He doesn’t care. Kṛṣṇa must be satisfied. Just as Arjuna did. Arjuna didn’t want to fight with, to kill, his brother or his grandfather. But when he understood, “Kṛṣṇa wants it. Yes, *kariṣye vacanā tava*. That’s all right.” This is Kṛṣṇa consciousness. No consideration for anything else. Simply to satisfy Kṛṣṇa or Kṛṣṇa’s representative. It is the same thing. That is *bhakti*. *Anyābhilāṣitānāmnyā jñāna-karmēdy anēvṛtam*. It should not be tinged by *jñāna*. This is *jñāna*: “Oh, I am going to tell a lie. I’ll go to hell. I am going to kill my grandfather. I’ll go to hell.” This is called *jñāna*, knowledge. But the definition is, *jñāna-karmēdy anēvṛtam*. It should be untouched by *jñāna* and *karma*.

So this is pure *bhakti*. *Anyābhilāṣitānāmnyā jñāna-karmēdy ...* The *gop...s* are not *jñān...s*; they’re ordinary village girls. What *jñāna* do they have? None. So we should be prepared to sacrifice everything, without any consideration of *jñāna*, *karma* or *yoga*. We have to see whether Kṛṣṇa is satisfied.

Lec NOD Bombay 72

Anukūlyena Kṛṣṇānusilanam, anukūlyasya sankalp: This Sukrēcērya was against Viṣṇu so Bali Mahārāja immediately rejected him. Therefore he became a *mahājana*, exemplary. Because you cannot give up your spiritual master. That is a great sin. Once accepted, the spiritual master takes responsibility for the disciple. And the disciple must also be obedient to the spiritual master for life. That is the relationship. So if one rejects his spiritual master, he becomes a great sinner, most sinful. So Bali Mahārāja rejected his spiritual master. That’s a great sin. But he rejected on sastric grounds, because he objected to Viṣṇu worship. Therefore such a spiritual master should be rejected. Thus he became *mahājana*, authority. Anyone who is an obstacle to the worship of the Supreme Lord should be rejected immediately. That is *bhakti*. *Ānukūlyasya grahaṣā prētikūlyasya varjanam*. Anything favourable for advancement of Kṛṣṇa consciousness should be accepted; anything unfavourable should be rejected. This is *āraśēgati*. *Ānukūlyena kṛṣṇa-...lanam*. We have to worship Kṛṣṇa, whatever is favourable. It is not that because the microphone is material, I cannot use it. If I speak through the microphone, I can better serve Kṛṣṇa. Why should I not accept it? So *Ānukūlyena kṛṣṇa-...lanam*. We should accept anything which is favourable for serving Kṛṣṇa. After all, everything belongs to Kṛṣṇa. ...*ēvṣyam ida sarvam*. Nothing belongs to us. We are simply thieves. We are using Kṛṣṇa’s property for our own sense gratification. *Stena eva sa ucyate*. All thieves.

Lec SB 1.3.19 72

Accepting things favourable: If I have to give up everything for Kṛṣṇa, I will give it up. And if I have to accept everything for Kṛṣṇa I will accept. This is required. Not the position of *bhoga-tyāga*, but service. If by giving up everything I can serve Kṛṣṇa well, I shall give it up. And if by accepting everything I shall serve Kṛṣṇa very nicely, then I accept everything. That is required. *ĒnukTMlyena*.

Because we have to see whether Kṛṣṇa wants it. Kṛṣṇa tells Arjuna what He wants: “You become victorious on this battlefield and kill all of them.” “Yes, I shall do that.” *Kariṇye vacana[^] tava*. If Kṛṣṇa had asked him, “What is this fighting? You give it up. Come with Me. Go to the forest,” Arjuna would have done that. So our policy is not *bhoga-tyāga*. Our policy is satisfaction of Kṛṣṇa. That is pure *bhakti*. **Lec NOD Bombay 72**

Preacher must be anyabhilasita sunyam: Those who are preachers must be very sincere and serious. *Ēpani Ēcari prabhu j...veri[^] ik[^]ya*. One must be perfect in Vaiṣṇava behaviour, *sadĒcĒra*. Because to hear from a professional reciter will have no effect. He must be a Vaiṣṇava. This is indicated by SanĒtana GosvĒm..., *ava[^]va[^]śava-mukhodg...r[^]sa[^] pTMta[^] hari-kathĒm[^]am, rava[^]śa[^] na kartavyam*. One should not hear about the holy names of God, Kṛṣṇa, from one who is not a Vaiṣṇava. That is prohibited. Because it will not be effective. Rather, it will be dangerous. So in this Kṛṣṇa conscious preaching work, we must be very cautious that those who are preachers must be pure Vaiṣṇavas. *AnyĒbhil[^]itĒ-[^]nyam*. Not for money’s sake, not for reputation’s sake, *lĒbha-pTMjĒ-prat[^]hĒ*. Only for serving Kṛṣṇa. *ĒnukTMlyena k[^]ṛṣṇ[^]nu[^]...lanam*. This is pure Vaiṣṇavism. One has to satisfy Kṛṣṇa. Not for any other purpose. So this preaching work should be taken up by a pure Vaiṣṇava, *anyĒbhil[^]itĒ-[^]nyam[^]*. And if the *Ēstric* injunctions and the directions given by the authorities are presented as they are, surely there will be an effect. **Lec NOD New V[^]ndavana 72**

Anyabhilasita-sunyam: If you are in need, how can there be *santa[^]f*? There is no possibility. *Bhukti-mukti-siddhi-kĒm... sakali a[^]Ēnta*. *Bhukti* means *karm...*, *mukti* means *jñĒn...* and *siddhi* means *yogi*. They want something, so they cannot be *ĒĒntaf*. *K[^]ṛṣṇa-bhakta ni[^]kĒma ataeva[^] ĒĒntaf*. *K[^]ṛṣṇa-bhakta* doesn’t want anything. *K[^]ṛṣṇa-bhakta* does not want Kṛṣṇa even. He wants only Kṛṣṇa’s service. That’s all. “Why should I bother Kṛṣṇa? Kṛṣṇa is busy with His own business. Let Him dance with the *gop...* I will simply serve Him. That’s all. Why should I want Kṛṣṇa? Why should I disturb Him?” This is devotion. **Lec NOD Bombay 73**

AnyĒbhil[^]itĒ-[^]nyam: They have no other desire. *AnyĒbhil[^]itĒ-[^]nyam[^] jñĒna-karmĒdy-anĒv[^]am*, uncovered by mental speculation or fruitive activities, *karma-kĒś[^]a*. *JñĒna-karmĒdy-anĒv[^]am*. Not covered. If you mix up *karma* with *bhakti*, *jñĒna* with *bhakti*, or *yoga*, it is contaminated. It is not pure. Pure devotional service is given by RTMpa GosvĒm...: *anyĒbhil[^]itĒ-[^]nyam*. No desire for fruitive activities, philosophical speculation or mystic *yogic* magic. No. Simply to satisfy Kṛṣṇa. That is *bhakti*. *ĒnukTMlyena k[^]ṛṣṇ[^]nu[^]...lanam*. *ĒnukTMlyena*. *ĒnukTMlyena* means what is favourable, what Kṛṣṇa desires. Just like Arjuna. He did not like to fight. He wanted to be a very nice, non-violent gentleman. But Kṛṣṇa was inducing him, “You fight.” Then later on, he agreed: “Yes, *kariṇye vacana[^] tava*.” This is *ĒnukTMlyena*. “Kṛṣṇa wants it. Doesn’t matter whether it is violent or non-violent, Kṛṣṇa wants it. I must do it.” This is called *ĒnukTMlyena*, not against Kṛṣṇa’s desire, but in favour of Kṛṣṇa. This is called *anukTMla*, *anukTMla-sevĒ*. So *ĒnukTMlyena k[^]ṛṣṇ[^]nu[^]...lanam[^] bhaktir uttamĒ*. That is first-class *bhakti*. Not that “If I like it, then I shall do it.” That is not *anukTMla*. That is *pratikTMla*. You like or not like, that doesn’t matter. Kṛṣṇa likes it, therefore you must do it. That is *ĒnukTMlyena k[^]ṛṣṇ[^]nu[^]...lanam*. **SB 1.2.18 Calcutta 74**

Bhakti means activity: People say that inactivity is perfection. But no. In *bhakti* cultivation, there is no such thing as inactivity. Always active. The same example can be given that Arjuna became a devotee not by inactivity, but by being active. Activity, spontaneous activity. “I have to do this. My Lord will be pleased. So I have to do this.” Activity. But if we have no idea who is the Lord, what He wants, how He is pleased, if we do not know all these things, naturally there will be no activity. But one who knows who is this Lord, what He wants, what his relationship is with Him, then there is activity. So actually *bhakti* is not inactivity. *Bhakti* is activity.

Just like personally, up to seventy years, I was practically doing nothing. But at the age of seventy years, by the grace of God, Kṛṣṇa, there was inspiration. I went to the Western countries. Not to sit down there silently. So the path of *bhakti* is not inactivity. Actual activity begins when one is situated in devotional service. **Lec NOD New Vṛndavana 72**

So it is not inactivity: Neither Caitanya Mahāprabhu nor his followers were inactive. They were acting. Rūpa Gosvāmī... was so active that he could not sleep for more than one and a half hours, even at night. He retired from material activities. He was a minister but he gave up his job and joined Caitanya Mahāprabhu in old age. He did not come to Vṛndavana to retire, but to live a very active life. **Lec NOD New Vṛndavana 72**

Kṛṣṇa is there: You don't have to search for Kṛṣṇa. He is already within you. Simply He wants to see whether you are sincere. That's all. You cannot deceive Caitanya, Kṛṣṇa. He is always present. *Anumantē, upadrāṣṭā*. In the *Bhagavad-gītā*, He is *upadrāṣṭā*. So *ṣvātē sva-kathē kṛṣṇaf puṣya-ravaṣa-k...rtana*. If you simply hear about Kṛṣṇa from the lips of pure devotees, then it is *puṣya*. *Ceto-darpaṣa-mērjanam bhava-mahē-dēvēgni-nirēpaṣam*. It will cleanse your heart. It will cleanse your heart. **Lec NOD Bombay 73**

Kṛṣṇa cannot be conquered by anyone, by the demons, but he can be conquered by a devotee: Just like Yaṇodāy... conquered Kṛṣṇa. The whole world is trembling before Kṛṣṇa's prowess, but Kṛṣṇa is trembling before Yaṇodāy..., or the stick. So He wants to be controlled, because everyone is praying, “My dear Lord, oh, You're so great.” Everyone prays like that, but no-one shows his stick. But He wants this, because that is also enjoyment. So sometimes He is disappointed that nobody wants to show Him his stick. Therefore He looks for such a devotee who can show Him the stick. Kṛṣṇa is so kind. So you can become the mother of Kṛṣṇa, or you can become the father of Kṛṣṇa. What is it to become one with Kṛṣṇa? You become the father of Kṛṣṇa. The Mēyēd...s want to merge into the Supreme, but we want to become the father of Kṛṣṇa. Why merge? The devotee can beget Kṛṣṇa. Kṛṣṇa accepts that. Yes, I shall become your child. I shall be controlled by your stick.

So they are not ordinary. We should not think that. The *ānanda-cinmaya-rasa-pratibhāva*. That is Kṛṣṇa's expansion of pleasure potency. Kṛṣṇa wants to be controlled by Yaṇodāy... Kṛṣṇa wants to be defeated by His friends. Kṛṣṇa wants to be refused Rēdhērēś... 's *darṇana*. Yes. Rēdhērēś... is angry, she has refused, she has ordered the *sakhis*, “Don't allow Kṛṣṇa to come here!” Yes. Kṛṣṇa is flattering. “Kindly let Me go.” “No sir, you cannot go.” This is Kṛṣṇa. But at the same time, *gop...-jana-vallabha*. *Jaya ṛ...-rēdhē-mēdhava gop...-jana-vallabha*. That is Kṛṣṇa's actual life. He is *gop...-jana-vallabha*, He is *rēdha-mēdhava*, He is *giri-vara-dhēr...* As soon as the *gop...s* and the cowherd boys are in distress, He will uplift this hill, Govardhana, *giri-vara-dhēr...* That is Kṛṣṇa's life. As the *gop...s*, the cowherd boys and the inhabitants of Vṛndavana have sacrificed everything, they do not know anything but Kṛṣṇa, similarly, Kṛṣṇa also does not know anything beyond Vṛndavana. That is Kṛṣṇa. That is *Bhakti-rasēmṭa-sindhu*, ocean of blissful life. **Lec NOD Bombay 73**

Give a more detailed analysis of the definition of pure devotional service: The definition of pure devotional service given by [®]rila Rupa Goswami (*anyabhilasita sunyam ...*) includes both the original characteristics of pure devotional service (*svarupa-laksana*) and its subsequent corollaries (*tatastha-laksana*).

Svarupa laksana — anukulyena Kṛṣṇa anusilanam: pure devotional service is a continuous (*anu*) cultivation (*silanam*) of activities favourable (*anukulyena*) to Kṛṣṇa.

Anu also means to follow. We are *rupanugas*, followers of [®]rila Rupa Goswami. Devotional service means to follow the spiritual master and previous *acaryas*. Pure devotional service is rendered in relation to Kṛṣṇa, not to the demigods. But we should note that Kṛṣṇa includes His incarnations, names, form, pastimes and paraphernalia.

Tatastha laksana — anyabhilasita sunyam. *Anya* means other and *abhilas* means desire. *Ita* means to be habituated. *Sunyam* means devoid. One should not be habituated to have any other desires than to please Kṛṣṇa. But sometimes, in some extreme situations, we may pray to Kṛṣṇa to save us. This was the case with Gajendra when he offered prayers to the Supreme Lord. (See reference) This is the meaning of the suffix *ita*. Because our basic motive for engaging in devotional service is pure, we are not outside of devotional service, although when we are more advanced we won't pray for the protection of the body.

Jnana-karma adi-anavrtam — uncovered by *jnana*, *karma* and other things (*adi*). *Anavrtam* means uncovered. From *sraddha* to *prema*, *bhakti* is independent and progresses on its own. *Jnana* and *karma* are not items of *bhakti*. On the contrary, they cover *bhakti*. Although *jnana* may be useful in the beginning (to know that we are not the body helps one rise to the level of transcendence), *bhakti* does not depend on *jnana*. Rather, *jnana* depends on *bhakti*. In the same way, *karma* is not favourable for the cultivation of *bhakti*. We may think that by "doing good" to others we will improve our *bhakti*. But actually, it will cover it. Saving a drowning man, performing funeral rites, are not items of *bhakti*. But they may be performed for the sake of *loka bichar*, public sentiment.

Adi includes *yoga*, *tapasya*, *phalgu vairagya*, false renunciation or artificial austerities. *Vairagya* develops naturally as one develops in *bhakti*. *Phalgu vairagya* means that we refuse to engage in something favourable in Kṛṣṇa consciousness because we think it's material.

7. **Pure devotion:** Prahlada Maharaja was offered benediction by Lord Nrsimhadeva, "You take any kind of benediction." So Prahlada Maharaja replied, "My dear Lord, I am born of a passionate father and naturally I am always greedy about material opulence because my father was like that. So You are offering me a benediction. I can ask from you any kind of material opulence, I know that. But what shall I do with all these material opulences? I've seen that my father was so materially strong that when he was angry even the demigods trembled. He was so powerful. Now everything is finished within a second by You. So what is the value of this material opulence? Why should I ask You for all this nonsense? Kindly engage me in the service of Your servant, that's all I want." This is devotion. They don't want anything. Kindly engage me, *nijunkaman atma dase(?)* That is the prayer. So the devotees do not want anything material.

Lec NOD Bombay 73

Chapter 1

1. **This chapter is “Characteristics of Pure Devotional Service.”** Pure devotional service should be without any desire, *anyēbhilēṭitē-ṭṭṭnyam*. The others are trying to make *Kṛṣṇa-ṭṭṭnyam*, *ṭṭṭnyavēdi*; our attempt should be to make our desires *ṭṭṭnyam*. We should simply be engaged in the service of the Lord. That is pure devotion. **Lec NOD New Vṇḍavana 72**
- 2(c). **Relief from distress:** Everyone in the material world is full of anxieties. That is the nature of material existence. Problems one after another. So if somebody assures that “You just depend on me. I will take charge of all your problems,” how much relief you will feel. Just imagine. So if some ordinary human being says (to) a friend that “Don’t worry. I will take charge of all your affairs. Don’t worry,” we may doubt him because we know the capacity of an ordinary man. But when Kṛṣṇa says “I will take charge of you,” then how much relief you should feel. Kṛṣṇa is not ordinary man. Kṛṣṇa is all-powerful, the Supreme Personality of Godhead. He’s Yogeṇvara. He’s the Absolute Truth. So when He assures that “I will take charge of you ... ,” *aha^ tvē^ sarva-pēpebhyo mokṣayiyēmi*, gives assurance that “I will liberate you, deliver you, from the reaction of all sinful activities ... “**Lec NOD New Vṇḍavana 72**
3. **Definition of auspiciousness by ʳila Rupa Goswami in BRS:**

*ṭubhēni prinana^ sarva-jagatēṃ anuraktatē
sad-guṣaf sukam ityēdinyēkhyētēni maniṭibhif*

Translation: “Scholars define *subha*, or true auspiciousness, as possessing love for all living entities and becoming the object of affection of all living entities as well as possessing all good qualities, happiness, and other similar auspicious achievements”. **BRS**

Auspiciousness: But if we take to Kṛṣṇa consciousness, as Kṛṣṇa assures, *aha^ tvē^ sarva-pēpebhyo mokṣayiyēmi*, “I shall release you from all kinds of sinful activities.” That is real auspiciousness. This means that when Kṛṣṇa takes charge, He gradually educates the devotee in *buddhi-yogam*, devotional service, so that he may go back home, back to Godhead, Kṛṣṇa. That is real auspicity. **Lec NOD New Vṇḍavana 72**

- 3(c). **Auspicious:** So here Rṭṭpa Gosvēṃ... says that auspicity means that which benefits everyone, in all parts of the world. That is auspicity. Not partial. In politics, sociology or humanitarian activities, there is partiality for a certain section of human beings, or certain section of living beings. But this chanting of the Hare Kṛṣṇa mantra, awakening dormant Kṛṣṇa consciousness, is meant for all living entities. Even birds, beasts and insects can awaken. This is the recommendation of Haridēsa ṃhakura, that if we chant loudly the trees will hear, the birds will hear, the insects will hear, and they will be liberated. That is the statement of Nēṃcērya Haridēsa ṃhakura. Therefore chanting of the Hare Kṛṣṇa mantra and awakening of dormant Kṛṣṇa consciousness are auspicious welfare activities for every living entity all over the world.

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- 3(d). **Qualities of a devotee:**

Kṛpēlu — merciful; *akṛta-droha* — not defiant; *satya-sēra* — thoroughly true; *sama* — equal; *nidoṇa* — faultless; *vadēnya* — magnanimous; *mṇdu* — mild; *ṭuci* — clean; *akiṇcana* — without material possessions; *sarva-upakēraka* — working for the welfare of everyone; *ṭēnta* — peaceful; *kṛṣṇa-eka-ṭaraṣa* — exclusively surrendered to Kṛṣṇa; *akēma* — desireless; *an...ha* — indifferent to material acquisitions; *sthira* — fixed; *vijita-ṭa~guṣa* —

completely controlling the six bad qualities (lust, anger, greed, etc.); *mita-bhuk* — eating only as much as required; *apramatta* — without inebriation; *m€na-da* — respectful; *am€n...* — without false prestige; *gambh...ra* — grave; *karuŐa* — compassionate; *maitra* — a friend; *kavi* — a poet; *dakŐa* — expert; *maun...* — silent.

Auspicious: A devotee can immediately develop all the good qualities of the demigods. *ceto-darpaśa-mṛjanam*. As soon as the heart is cleansed ... the soul is pure. *Asa%o go hy aya^ puruṁaf*. The spirit soul is not contaminated or does not associate with the material modes of nature. It is simply an illusion, misidentification. Just like water and oil do not mix, but it appears that oil has fallen into the water, similarly, although we are in this material world, in the material consciousness, our identity is not actually in material consciousness. It is simply ... like dreaming. The example is dreaming. Just like in dream I see so many hallucinations, but actually the dream is false. I am separate from the dream, but while dreaming I think I am actually enjoying or suffering. Similarly, by the association of the modes of material nature, we are thinking like that. Otherwise, we are free from the contamination of material nature. Simply by changing our consciousness, we can immediately transfer ourselves to the spiritual platform. So the more advanced we become in Kṛṣṇa consciousness, the more our original characteristics, which are very pure, become manifest. *Yasyeṣti bhaktir bhagavaty akiñcanē sarvair guśais tatra samēstate surēf*. The factual example is here in these European and American boys. They were addicted to so many bad habits but when they took to Kṛṣṇa consciousness they immediately gave them up without any great endeavour. So this is a fact. *Yasyeṣti bhaktir bhagavaty akiñcanē sarvair guśais tatra*. Pure character, pure qualities will be manifest.

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4(b). Spiritual pleasure: In the material world, if I see you happy, I am unhappy; if I see you unhappy, I become happy. This is nature. I may say otherwise, but material nature means that if others are put into difficulty, then I become very happy, and if I am happy, others become envious. This is material pleasure. Whereas spiritual pleasure means that when one sees Kṛṣṇa is happy, and the devotee is happy, one becomes happier. That is spiritual pleasure. In the spiritual world there is competition, but when one is advanced the competitor becomes happy: "Oh, he's so advanced. I could not do it." There is no envy. In the material world, if one is advanced, others who are not so advanced are envious. This is the difference between spiritual pleasure and material pleasure. It is not difficult to understand. Material pleasure means if you are happy, I become unhappy; if you are unhappy, then I become happy. This is material pleasure. And spiritual pleasure means by seeing your happiness, I become happy. There is no distress in the spiritual world. Simply by seeing the happiness of other devotees, a devotee becomes happier.

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5(a). Rare: So devotional service is rarely achieved. Rarely achieved means if you achieve it, then you become free from all obligation. *Na janma-ko~ibhif sukṁtibhif. Tatra laulyam eka-m^lyana labhyate yad janmabhif sukṁtibhif*. Kṛṣṇa consciousness can be achieved simply by your intense desire that "This life I will try to achieve the favour of Kṛṣṇa." Kṛṣṇa will help you. *Teṁ^ satata-yuktēnē^ bhajatē^ pr...ti-p^rvakam, buddhi-yoga^ dadēmi tam*. If you are actually seriously engaged in Kṛṣṇa consciousness, then Kṛṣṇa gives you the intelligence to know how to approach Him. So pure devotional service is rarely achieved. But if by chance, *guru-kṁśa-kṁpēya pēya bhakti-latē-b...ja*, we somehow or other come into contact with a bona fide guru and Kṛṣṇa ... Kṛṣṇa is already there. We are already in touch. And if we are serious, then by the grace of Kṛṣṇa, we get *nīkiñcana*, a devotee, and by his grace we achieve the platform of devotional service. Otherwise it is very difficult. Not by executing *karma, jñēna* or *yoga*. No. *Bhaktyē mēm abhijēnēti*. Simply you have to take pure devotional service. Therefore it is very difficult. People do not wish to give pure devotional service. They want a hodgepodge: something this, something that. No. *Sarva-dharmēn parityajya mēm ekam ...* That is the beginning of pure devotional service. No other engagement. Simply Kṛṣṇa. That is pure devotional service. But that is very difficult to achieve. People will not accept the simple thing.

You give them big, big formulas, *yoga* system, *aṅgāyoga-yoga*, they'll like it: "It is something." Just like in homeopathic medicine, because it has no taste, there is no trouble to drink, people do not believe in it. But if you give them some very bitter, pungent medicine, "Oh, it is something." Similarly, if you offer them the simple process that Caitanya Mahāprabhu has given us, *harer nāma harer nāma harer nāma eva kevalam, kalau nāsty eva nāsty eva nāsty eva gatir anyathā*, they will not take it very seriously. "Oh, simply by chanting the Hare Kṛṣṇa mantra, one will be liberated and go back to Godhead? Oh, this is an exaggeration." But if you give them some difficult job, "You press your nose in this way, you make your head go downwards, and you exercise in this way ...," they'll think, "Yes, it is something." So things are very easy, and one can achieve it very easily, but they are reluctant to take the easiest process given by Kṛṣṇa, given by Caitanya Mahāprabhu. Kṛṣṇa is giving the easiest process, that "You surrender unto Me. I give you all possible help." We are not prepared to do that. Caitanya Mahāprabhu says that "Simply chant Hare Kṛṣṇa and you'll achieve the highest perfection." We are not prepared. Therefore it is said, "Pure devotional service is rarely achieved." People will not accept the simple thing. They want to make something very difficult, then it is all right.

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- 5(b). Rarity:** *Mukti* means to merge into the existence of Brahman. Kṛṣṇa will give you this very easily. But He is very strict about giving you *bhakti*. That is special ... Although Kṛṣṇa is the Supreme, He falls within the grip of the *bhaktas*. *Vedau durlabham adurlabham etma-bhaktau. Adurlabha*. He comes under the control of the *bhakta*. The topmost *bhakta* is Rādhā... Although Kṛṣṇa is ... *varāṅ parama*, the supreme controller, He is controlled by Rādhā..., because She is a *bhakta*. Nobody can excel Her devotion, Her service. In sixty-four ways ... It is described in the ... Nectar of Devotion, how ... *mat...* Rādhā... excels in Her devotional service. There are different stages. Just like the *preṣṭāvas*, they are also *bhaktas*. But the *gop...* excel them. And the *gop...* are also *bhaktas*, but Rādhā... excels all of them. So there are stages of *bhakta*. Therefore Kṛṣṇa is very cautious when endowing one with this devotional service. He can give *mukti* very easily. To achieve *mukti*, liberation, is not very difficult. But if one becomes a *bhakta*, devotee, *mukti* will stand before him with folded hands. *Muktif mukulitāñjali sevate asmān*.

Lec SB 1.8.48 Los Angeles 73

- 6(a). Superior to *Mukti*:** So Prabodhananda Sarasvat... says, *kaivalya narakāyate*. This conception of liberation, that "I have become one with the Supreme," is just like hell to a devotee. *Kaivalya narakāyate*. They do not give very much value to such a conception, to become one with the Supreme, or liberation, *mukti*. This is *mokṣā-kāmi*, those who are aspiring after ... *Nirbheda-brahmēnu-sandhana*, without any difference to the Supreme Brahman. That is called *mukti*, liberation. *tridaśa-pṭar ekṣā-puṣpāyate*. The *karm...* are aspiring after the heavenly planets, *tri-daśa-pṭar*. *Tri-daśa* means thirty. So there are more than thirty million demigods in the different planetary systems. They are called heavenly planets. So they are *ekṣā-puṣpa*. *Ekṣā-puṣpa* means a flower does not grow in the sky; it is something imaginary, phantasmagoria. *Tri-daśa-pṭar ekṣā-puṣpāyate*. So *karm...* are interested in the *ekṣā-puṣpa*, heavenly planets, the *jñān...* are interested in *mukti* and the *yogis* are interested in how to control the senses.

Prabodhananda Sarasvat... Mahārāja says that *durdanta indriya-kṣā-sarpa-pāṅal...* *protkhṛta-daṅṅāyate*. The senses are our enemies. That's all right. We also admit that. The *yogis* try to control the senses and mind because they compare the senses to serpents. A little touch of the tongue of a serpent immediately causes death. So it is very dangerous. But Prabodhananda Sarasvat... says, "We are not afraid of these serpents because *protkhṛta daṅṅāyate*, the serpent is only dangerous as long as it has poisonous teeth." *Protkhṛta-*

daṅḡrēyate. So if you take away the poisonous teeth, however big the serpent may be nobody

will be afraid of it. In Bengal it is said, *visnai kulapana cakra* (?). If a serpent is known to have had his poisonous teeth taken away, even with his big hood, *hans phamsa* (?), nobody will be afraid. A child may be afraid, but anyone who knows ... So for a devotee, the senses are there, but it is not like a serpent. The dangerous point of senses, for sense gratification, is taken away. The poisonous teeth are taken away. So therefore devotees are not afraid of the senses. They can easily handle the senses because they are engaged in the service of the Lord, which means the poisonous teeth of the serpent of the senses are taken away.

Durdanta indriya-kēla-sarpa-pā~al... protkhēta-da~rēyate. **Lec NOD New Vāṇḍavana 72**

Brahman happiness: So unless and until we are able to stay on the Vaikuṣṭha planets, which are situated in the Brahman effulgence, we cannot simply stay in the impersonal Brahman effulgence, because there is no variety. Therefore to enjoy variety, one has to come down again to this material world. *ēruhya kaccchreṣa para^ pada^ tataf patanty adhaf anēdta, anēdta-yumad-a%ghrayaf.* Because we are living entities, part and parcel of the supreme living entity, *Param Brahman, Bhagavān* ... *Kṛṣṇa*, just as ... *Kṛṣṇa* is by nature joyful, *ānandamayo 'bhyēṣēt*, similarly we are also joyful. We are also seeking after that joyful life. That joyful life is eternally possible when we dance with *Kṛṣṇa*, not dance alone or dance with anyone else. Unless we attain that position, there is no actual happiness because variety is the mother of enjoyment. That is an English proverb. Just like we eat the same things, grain and milk products, but when when they are made into varieties, ruci, halavā and other things, they become enjoyable. Variety is the mother of enjoyment. If I give you a lump of milk or lump of grain, that is not enjoyable. When it is made into varieties, it is enjoyable. Similarly Brahman, manifested in varieties, is enjoyable. That you cannot have in the impersonal Brahman. When we approach the personal Brahman, *Param Brahman*, that variety is available and we can enjoy it.

Lec NOD New Vāṇḍavana 72

- 7(a). Attracting Kṛṣṇa:** “Pure devotional service is the only means to attract Kṛṣṇa.” You cannot attract Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead, with full opulences. So you cannot attract Kṛṣṇa by your richness, by your reputation, by your education, by your beauty or by your strength or renunciation. No. You cannot attract Kṛṣṇa by any of these things, because He’s already full. You cannot attract Kṛṣṇa by any opulence because He’s *ātma-ēma*. But if you offer something to Kṛṣṇa, it is for your benefit. The example is given: just like the original person is decorated, in the mirror the reflection of the person is also decorated. Similarly, if you decorate the Deity gorgeously, you will feel happy. Kṛṣṇa has many devotees, and many things for being decorated. But if in the temple you offer Kṛṣṇa all nice things, nice flowers, nice dress, nice food, everything nice, then you will feel happy. That is in your interest. Therefore pure devotional service is the only way to attract Kṛṣṇa. Kṛṣṇa will be happy in this way, that you are doing so much for Him. Kṛṣṇa has everything, but your devotional service, that sincerity of purpose, will attract Him. My Guru Mahārāja used to say that “Do not try to see Kṛṣṇa. Render your service in such a nice way that Kṛṣṇa will see you.” When Kṛṣṇa sees you, then your mission is perfect. We cannot see ... *Ataf r...-kṛṣṇa-nēmaḍi na bhaved grēhyam indriyaif.* We cannot perceive Kṛṣṇa by our senses, but when our senses are engaged in satisfying Kṛṣṇa, then Kṛṣṇa sees us. *Svayam eva sphuraty adhaf.* And when Kṛṣṇa sees us, then our life is successful. And how can Kṛṣṇa see us? Simply by our devotional service. Otherwise, you cannot satisfy Kṛṣṇa by opulence, by education, by scholarship, by beauty or riches. No. Kṛṣṇa already has all these things perfectly. He’s full with all these opulences. *Bhakti-ēma abhijēti.* If you want to attract Kṛṣṇa, then be engaged in pure devotional service.

Lec NOD New Vāṇḍavana 72

Chapter 2

1(a). Definition of sadhana bhakti:

*kṛti-sādhye bhavet sādhyā – bhavet sē sādhanābhidhē
nitya-siddhasya bhavasya prakāśyam hṛdi sādhyatē*

Synonyms: *kṛti...sādhye* – which is to be executed by the senses; *bhavet* – should be; *sādhyā-bhavet* – by which love of Godhead is acquired; *sē* – that; *sādhanā-abhidhē* – called *sādhanā-bhakti*, or devotional service in practice; *nitya-siddhasya* – which is eternally present; *bhavasya* – of love of Godhead; *prakāśyam* – the awakening; *hṛdi* – in the heart; *sādhyatē* – potentially.

Translation: “When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called *sādhanā-bhakti*, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentially of devotional service in practice.” **CC Mad. 22.105**

3(a). Sadhana: The regulative principle means that you don’t manufacture anything. Regulative principle means authorised — as mentioned in the authorised scriptures and as confirmed by the spiritual master ... The authorised method that we should follow. *Sādhu-guru-ṣṭra-vākya*. *Sādhu* and *guru* means on the basis of *ṣṭra*. And *ṣṭra* means the statements of *sādhu* and *guru*. Therefore *sādhu*, *guru* and *ṣṭra* are identical. So they must be corroborated. If somebody’s *sādhu* is speaking against *ṣṭra*, then he’s not a *sādhu*. If somebody’s *guru* is going against *ṣṭra*, then he’s not a *guru*. And *ṣṭra* means the original *guru* and *sādhu*. What do we mean by *ṣṭra*? Just like in *ṛ...mad-Bhāgavatam*. *ṛ...mad-Bhāgavatam* means we are studying the character of the original *sādhu* and *guru*. Just like Prahlaḍa Mahārāja, Prahlaḍa-caritra, Dhruva-caritra, Ambar...ṣa-caritra, the Pēśavas, Bh...ṣma. So *Bhāgavatam* means the glories of *Bhagavān* and *bhaga*, devotees. That’s all. This is *Bhāgavatam*. So *sādhu-guru-ṣṭra-vākya*, *tinete kariyē aikya*. **Lec NOD New Vṇḍavana 72**

3(b). Sadhana reawakens dormant love of God: *Nitya siddha Kṛṣṇa prema*: Prabhupāda: Yes. Just like we have seen, we have experience. Sometimes a car won’t start. But some fellow pushes it. We have got this experience. Then you get out and push the car, and brut brut brut, it goes. Similarly the *bhakti-rasa* is there in everyone’s heart. *Nitya-siddha kṛṣṇa-bhakti*. Because we are part and parcel of Kṛṣṇa. Just like a father and son. A father and son may be separated for many, many, many, many years, but as soon as they meet again the same affection comes ... So just invoke or revive the dormant Kṛṣṇa consciousness. Therefore this *bhakti* process has to be ... And Kṛṣṇa also says: *bhakti mē abhijñēti yēn ya cēsmi tattvataf*. The simple process is if you understand Kṛṣṇa *tattvataf*, *tattvataf*, in truth, then your life is successful. As soon as you understand Kṛṣṇa *tattvataf*, then *tyaktvē dehaḥ punar janma naiti*. You won’t have to take birth in this material world again. Don’t get a material body. You go back home, back to Godhead. And to understand this Kṛṣṇa, *tattvataf*, you have to take to devotional service. These *jñēna*, *karma* or *yoga* processes can push you little further. But ... just like you push the car little further, unless the car starts it will not go. Simply pushing it is not sufficient. The car must start properly. Then it will go. So that process is *bhakti*. **Lec NOD Bombay 72**

Sadhana awakens bhakti: Artificially practised, Kṛpāśā consciousness is not possible. There is Kṛpāśā consciousness: *nitya-siddha kṛpāśā-bhakti 'sadhya' kabhu naya*. It is not by the practice, but following certain methods ... Just like the sex impulse is there already in everyone's heart. When there is an opportunity, it becomes awakened. It is not that artificially a dull stone can be awakened by the sex impulse. No. In a human being, an animal or any living being, there is a sex impulse that becomes awakened in favourable circumstances. Similarly, if we keep ourselves in favourable circumstances, that means *bhakta-sane vṛsa*, living with pure devotees, without any material desires ... Living in Vṛndāvana ... *bhakta-sane vṛsa*. Here, whoever comes, comes for the purpose of developing a devotional attitude. Here nobody comes for doing business or making money. If anyone comes for that, he makes offence, *dhṛma-aparādha*. *Dhṛma-aparādha*. There are many kinds of *dhṛma-aparādha*, *nṛma-aparādha*, *sevā-aparādha*. There are *aparādhas*, offences. That will be described in the *Bhakti-rasamṛta-sindhu*. So here in Vṛndāvana-*dhṛma*, nobody should do any business. Nobody should try to satisfy his senses in Vṛndāvana-*dhṛma*. Then his living in Vṛndāvana-*dhṛma* will be profitable. Of course, anyone living in Vṛndāvana-*dhṛma* is fortunate because the *dhṛma* itself has its own power. But *ṅukṛmyena kṛpāśānu-ṅ...lanam*. Similarly, if we live in the *dhṛma* in *ṅukṛmya* way, favourable way, then our achievement of ultimate success is very easy. **Lec NOD New Vṛndavana 72**

Stages of devotion: Kṛpāśā says if they all take to the real path of devotional service under the direction of a spiritual master, then that is *sṛdhana-bhakti*. To act under the direction of the spiritual master ... Spiritual master directs because he knows *ṅṣtra*. According to the direction of *ṅṣtra* or *ṅcṛyas*, he gives direction. And if we follow, that is called *sṛdhana-bhakti*. That is called practice. In the beginning, *sṛdhana-bhakti* must be there. Then when you get attachment for Kṛpāśā, that is called *rṅga-bhakti*. And the more you increase your attachment for Kṛpāśā, you will ultimately come to the stage of *prema-bhakti*. You don't become *kṛpāśā-prem...* all of a sudden. "Now I have become *kṛpāśā-prem...* Let me cry." And then, after crying, "Oh, my throat is now dried up. Give me a cigarette." This kind of *bhakti* has no value. You'll see so many *sahajiyṅs*, professionals: they can cry, but they have no love for Kṛpāśā. I have seen one professional reciter. He can cry, and he gathers many people around him. But by his writing, by his speech, we can understand that he has no faith in Kṛpāśā. In Bombay I have seen. When he writes ... *Tṅvac ṅobhate mṅrkha yṅvṅn kiñcin na bhṅṅate (?)*. A *mṅrkha*, a rascal, can be beautiful as long as he does not speak or write. But as soon as he speaks and writes, we can understand what is the locus standus of that person. Simply crying will not help. One who cries for Kṛpāśā will never come down to the material platform. That crying is not so easy. Caitanya Mahṅprabhu used to cry, He also said, "I am crying for make-show." So crying automatically comes when we are actually in *prema-bhakti*. But we have to go that stage gradually, not by imitating. *Sṛdhana-bhakti*, *rṅga-bhakti*. Then *prema-bhakti*.

Lec NOD Calcutta 73

Chapter 3

1(a). On eligibility:

*yaf kenēpy ati-bhēgyena jēta-raddho'sya sevane
nētisakto na vairēgyabhēgasyēm adhikēryasau*

“When one is not too attached to or detached from this material world and by some good fortune develops faith in the service of Kṛṣṇa's lotus feet, he is considered to possess the *adhikara* for devotional service.” (BRS)

Evidence in support:

*yadācchayē mat-kathēdau jēta-raddhas tu yaf pumēn
na nirviśśo nēti-sakto bhakti-yogo 'sya siddhi-daf*

Translation: “If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me.” **SB.11.20.8**

Eligibility for devotional service: Everyone can become a Vaisnava: So this Kṛṣṇa consciousness movement is so nice that we can accept anyone — it doesn't matter from where he's coming — and make him a pure Vaiṣṇava. And following the footsteps of Advaita Prabhu, Caitanya Mahāprabhu, these Vaiṣṇavas from foreign countries, those who are actually purified by the process of initiation, they should be accepted. They should not be neglected. Unfortunately, there is some silent protest that I am ruining the Hindu religion because I am initiating the Europeans and Americans. Therefore I am ruining Hindu religion. There is a grudge against me. But you can just consider these points that I am strictly following the regulations given by the Gosvāmīs and the *Śāstras*. *Śāstra* allows. Kṛṣṇa says, *mē hi pērtha vyapēritya ye 'pi syuf pēpa-yonayaf. Pēpa-yoni*, it doesn't matter, if he takes regular shelter of Kṛṣṇa, the lotus feet of Kṛṣṇa ... And Caitanya Mahāprabhu ordered that

*pṛthiv...te ēche yata nagarēdi grēma
sarvatra pracēra haibe mora nēma*

He predicted. Practically we are trying to carry out the order of Caitanya Mahāprabhu. Caitanya Mahāprabhu ordered that anyone who has taken birth as a human being in Bhārata-varṇa, should engage his life *for paropakēra*. And he also said, *pṛthiv...te ēche yata nagarēdi grēma*: “All over the town, all over the world, as many towns and villages there are, My name will be established there.” So we are trying to do that. So His name should be established does not mean that they should remain as *yavanas* or *mlecchas*, and simply they should simply know Lord Caitanya. No. Actually the fact is that everyone should be elevated to the position of Vaiṣṇava, purified Vaiṣṇava, as it is recommended in the *Srīmad-Bhāgavatam* and *Bhagavad-gītā*.

Lec NOD New Vṇḍavana 72

2. **Three classes of Devotees — madhyama:** ...*vara*. When we are further advanced, we not only see Kṛṣṇa, but His devotees also. We can recognise, “Here is a pure devotee of Kṛṣṇa.” But in the lower stage, although a devotee is concerned with Deity worship, he does not take much care of the devotees. But when one is advanced further, he can see Kṛṣṇa and His devotees also. ...*vara tad-adh...na. Tad-adh...na* means devotees. Devotees are always in the service of Kṛṣṇa. So we should also take care of anyone who is giving service to Kṛṣṇa. We should offer our respects to them. You'll find in the *Bhakti-rasēmṇta-sindhu*, it is stated somewhere, that if a devotee is coming then another devotee who is engaged in worship of the Deity may stop this for the time being and go immediately to receive the devotee. So Kṛṣṇa also says, *mad-bhakta-p™jē abhyadhika*. Kṛṣṇa is satisfied more when a devotee

worships His devotee. Kṛṣṇa says, “If one is worshipping Me and one is worshipping My devotee, then the person who is worshipping the devotee is more important than the person who is worshipping Kṛṣṇa”... Devotional service begins when one is actually self-realised. Before that, *sa bhaktaf*

devotional service according to the description given by Srila Rupa Gosvami..., there is no question of material distress.

Preaching — madhyama: So generally, advancement, especially those who are preachers, should remain on the second platform. Even a *mahē-bhēgavata*, when he becomes preacher, comes down to the second platform. He does not remain on the topmost platform. He plays a part on the second platform. And sometimes it is stated in the Bible, I think Jesus Christ said, “I had many things to say, but I am not saying.” Is it not true? So actually, the *mahē-bhēgavata* has many things to say, but because he’s a preacher he does not say everything to the neophyte devotees because they are not competent to accept it.

The best example is Caitanya Mahēprabhu. He’s Kṛṣṇa Himself, but He’s playing the part of *mahē-bhēgavata*. He never discussed Kṛṣṇa’s *rasa-līlā* publicly. You won’t find any time that Caitanya Mahēprabhu discussed the *rasa-līlā* publicly. No. Never. He simply dealt with ordinary persons by chanting the Hare Kṛṣṇa mantra and whenever there were scholars, philosophers ... Just like Śrīvabhauma Bhaṅgācārya, Prakāśānanda Sarasvatī... talked some philosophy, Vedānta-sūtra. And when there was high-class devotee like Rāmānanda Rāya, He discussed Kṛṣṇa’s *līlā*. You’ll find this. Not that with everyone He discussed Kṛṣṇa’s *līlā*. No. Neither did He discuss philosophy with everyone. But as long as He remained at Jagannātha Purī..., every evening He organised a great *saṅkīrtana* party for the general public. And for four hours, at least, He was going on *saṅkīrtana* in four parties. **Lec NOD New Vṛndavana**

Classes of devotees: After being in the *brahma-bhṛta* stage, one’s devotional service is very sound. *Parā bhakti*. Otherwise, if we stick to the devotional service of temple worship ... Just like one is performing temple worship, regulative principles ... We should go forward. This is *kāñīḥā-adhikāra... Sa bhaktā prākṛta smṛta*.

So we must elevate ourselves to the second-class devotee position. It is very difficult to become a first-class devotee. We can expect to be promoted after executing devotional service as a *madhyama-adhikāra*... But if we simply keep ourselves on the lower stage of devotional service, then there is a chance of falling down. *Sa bhaktā prākṛta smṛta*... Just like, generally, they keep in the *kāñīḥā-adhikāra*... stage. Of course, there is no loss. In any *adhikāra*, in any position, you are benefitted because you have taken to devotional service. But our attempt should be from *kāñīḥā-adhikāra* to *madhyama-adhikāra*. *Madhyama-adhikāra* means preacher. Unless one comes to the *madhyama-adhikāra*, he cannot preach. Because in the *uttama-adhikāra* there is no need of preaching because in *uttama-adhikāra* he sees everything as good and does not think anyone is lacking Kṛṣṇa consciousness. He sees everyone as Kṛṣṇa conscious, “Simply I am not Kṛṣṇa conscious.”

Lec NOD New Vṛndavana 72

Who is a pure devotee: Acyutānanda: ... says first-class, second-class and third-class devotees are pure devotees.

Prabhupāda: Yes, a pure devotee is anyone who has no other motive except to serve Kṛṣṇa. It doesn’t matter if he’s first class, second-class or third-class ... *Anyābhilāṣit-tyāgam*. If he has some motive, then he’s not a pure devotee. He may be not advanced, but if he has no motive, then he’s pure devotee. If he wants to utilise Kṛṣṇa for his personal benefit, then he’s not a pure devotee. He’s impure. So first of all he has to become a pure devotee.

Lec NOD New Vṛndavana 72

Chapter 4

2(a). Sayujya mukti: That is called *s̥yujya-mukti*. So the enemies of Kṛṣṇa get *s̥yujya-mukti*. Or, in other words, the *s̥yujya-mukti* is given to the enemies, not to the friends. But there are other *muktis*. For example, take the darkness. *Mukti* means you come out from the darkness to the light. That is real *mukti*. Now we are in the material world. This is darkness, *tama*. *Tamasi m̥ jyotir gamaf*. This is the Vedic interest. “Don’t remain in the darkness.” That means in the material world. “Come to the world of light,” *jyoti, brahmajyoti*. So take this example. Suppose you are in a dark room and I take you out into the sunlight. This is also light. The sun globe is also light; so is the sun-god. But the light and heat from the sunshine is not as good as the temperature in the sun globe.

So *s̥yujya-mukti* is also liberation. *S̥yujya-mukti*, to become one, Brahman, *brahmajyoti*. *Brahmajyoti* means assembly of small spiritual sparks. Just like the sun is a combination of shining molecular parts; similarly, *brahmajyoti, s̥yujya-mukti* means you go to the *brahmajyoti* ... Because you are a spiritual spark. *Mamaiv̥ j...va-bh̥taf*. So you are also a spark, part and parcel of God; therefore you assemble with the other sparks in the *brahmajyoti*. Those who have no information of the other spiritual planets, Vaikuṣṭha or Goloka V̥nd̥vana, think to become one with the spiritual sparks is ultimate. For them, this is the place, *s̥yujya-mukti*. But you cannot stay in the *yujya-mukti*. You have to progress further by going to the spiritual planets, otherwise you’ll fall down. Just like the same example. Suppose you have an aeroplane and you go very high in the sunshine. What is the benefit? If you do not get shelter on the moon planet or on another planet, you have to come back again. Similarly, *s̥yujya-mukti* means you become one of the spiritual sparks, but, because you’re part and parcel of Kṛṣṇa, you are *sat-cit-̥nanda* ... There are three things within you. This *mukti, s̥yujya-mukti*, is the *sat* only, eternity. You can eternally remain, but you have the other two things to fulfill: *cit* and *̥nanda*.

So if you want to fulfill all the pleasures of life, *sat-cit-̥nanda*, then you have to take shelter of Kṛṣṇa. The *̥stra* says, *̥ruhya k̥cchreṣa parȧ padȧ tataf patanty adhaf an̥d̥taf-yu̇mad-a%ghrayaf*. One who has no information about Kṛṣṇa or who does not take shelter of the lotus feet of Kṛṣṇa, may take the *s̥yujya-mukti* after severe penances and austerities, but he’ll fall down again because he wants *̥nanda*. Simply impersonal, without any varieties, he cannot have *̥nanda*. That spiritual variety is available in Kṛṣṇa-loka, in the Vaikuṣṭha. So for want of spiritual variety, you’ll again come into the material world. *̥ruhya k̥cchreṣa parȧ padȧ tataf patanty adhaf an̥d̥taf-yu̇mad-a%ghrayaf. Ye ’nye ravind̥k̥ vimukta-m̥ninas*. So this kind of *mukti* is not first-class *mukti*. Therefore Vaiṣṇavas do not want it. The Vaiṣṇava does not want any kind of *mukti*. The Vaiṣṇava wants simply to remain in the service of the Lord. He doesn’t aspire for any kind of *mukti*. *Mama janmani janman...vare bhavat̥d̥ bhaktir ahaituk... tvayi*. So this *mukti*, the *s̥yujya-mukti*, to become one with the Supreme, is not very safe because there is a want of *̥nanda* and knowledge. Simply to become one will not help. One is actually, constitutionally, a small particle of *sat-cit-̥nanda*. So for want of *̥nanda*, he comes again. Thus we have seen many *sannẏs...s* give up this world as *brahma satyȧ jagan mithẏ*, but they do not get any benefit out of it. Therefore they come down again to open hospitals and schools, and do philanthropic work. They fall down. Now, if it is *brahma satyȧ jagan mithẏ*, if *jagat* is *mithẏ*, why are you coming again to open hospitals? It is *mithẏ*. But *brahma satya*. If you have realised Brahman, you are truth. Then why is truth leading to untruth? Because they could not get any pleasure. They want pleasure. Simply sitting down, thinking “I am now Brahman,” will not help. You must act like a Brahman. You must get pleasure acting as a Brahman. Then

there will be *€nanda*. Otherwise, it is not possible. *€ruhya kꣳcchreṣa para^ pada^ tataf patanty adhaf*. These are the *ꣳ€stric* injunctions.

2(b). Devotees reject five types of liberation: There are five kinds of liberation: *sEyuja*, *sE™pya*, *sElokya*, *sEm...pya*. But a pure devotee does not want any of these liberations. *DhiyamEnE^na ghnanti*. (?) Even if liberation is offered. Kṛṣṇa offers liberation very easily. But Kṛṣṇa's personal touch is so sublime that He is carrying out the order of MahEja Yudhihira. MahEja Yudhihira sent a letter, handed it over to Kṛṣṇa and He carried it to Duryodhana. So Nrada was very surprised that this stage of dependence on His devotee is very, very difficult to achieve. To achieve liberation is not very difficult, but when Kṛṣṇa becomes dependent on the order of a devotee, that is very difficult to achieve. So therefore pure devotional service surpasses all kinds of liberation. **Lec NOD Calcutta 73**

3. Kṛṣṇa controlled by devotees' selfless love: By chanting the Hare Kṛṣṇa mantra, *cetodarpaSa-mEjanam*, gradually we become cleansed of all dirty things within our heart. Thus our mind becomes purified. In the purified condition of the mind we can think of Kṛṣṇa correctly. In this way, Kṛṣṇa becomes practically dependent on the devotees. Kṛṣṇa is the controller of everything, but to the pure devotee He becomes dependent. So why would the pure devotee ask for anything else? *Adurlabham Etma-bhaktau*. Kṛṣṇa is within the palms of His devotee. *Ajita, jito 'py asau*. Although Kṛṣṇa is not conquerable, He likes to be conquered by His devotee. That is the position. Just like He willingly allowed Himself to be conquered by Mother YaodE, to be conquered by REdhEŠ..., to be conquered by His friends. Kṛṣṇa became defeated and He has to take His friend on the shoulder. Practically, sometimes we see that a king keeps a joker amongst his associates, and sometimes the joker insults the king, and the king enjoys. Just like there is a famous joker, Gopla Bon, in Bengal. One day the king asked him, "Gopla, what is the difference between you and an ass?" So he immediately measured the distance from the king. He said, "It is three feet only, sir. The difference is only three feet." So everyone began to laugh, and the king enjoyed that insult because sometimes it is required.

Everyone praises Kṛṣṇa in His exalted position. Everyone. That is Kṛṣṇa's position — the Supreme Lord. In Vaikuha, there is only praising. But in Vndvana Kṛṣṇa is free to accept insults from His devotee. The people do not know about that Vndvana life. Devotees are so exalted. REdhEŠ... orders, "Don't allow Kṛṣṇa to come here." Kṛṣṇa cannot come in. He flatters the other *gop...s*: "Please allow Me to go there." "No, no. There is no order. You cannot go." So Kṛṣṇa likes that. But the MEyEd... cannot understand that the Supreme Absolute Truth can be controlled by the devotee. They want to become one with Him. But here the pure VaiŠava becomes so exalted that there is no question of becoming one.

Lec NOD Calcutta 73

Selfless devotee possesses only Kṛṣṇa: The qualification of devotion is to become a *nikincana*. That means one should not try to possess anything material. He should simply try to possess Kṛṣṇa. There must be some possession. The MEyEd... philosophy, to dispossess material things, will not help him. He must possess something positive. Otherwise he'll fall down. It is in our nature to want something. *Para^ d™vE nivartate*. So we simply try to become *sannyEs...*, *nikincana*. That is not possible. You must take to the service of Kṛṣṇa. Then when you are fully satisfied that "I possess Kṛṣṇa. Kṛṣṇa is within my heart," you can give up all this nonsense, kick it out: "I don't want it." Otherwise it is not possible.

Lec NOD Calcutta 73

consider these points that I am going strictly according to the regulation given by the Gosvāmīs and the Śāstras. Śāstra allows. Kṛṣṇa says, *mā hi pṛthā vyapṛitya ye 'pi syuf pṛpa-yonayaf. Pṛpa-yoni*, it doesn't matter, if he takes the shelter of the lotus feet of Kṛṣṇa ... Caitanya Mahāprabhu ordered that

*pṛthiv...te ěche yata nagarēdi grēma
sarvatra pracēra haibe mora nēma*

He predicted. Practically we are trying to carry out the order of Caitanya Mahāprabhu. Caitanya Mahāprabhu ordered that anyone who has taken birth as human being in Bhārata-varṇa, should engage his life for *paropakēra*. And he also said, *pṛthiv...te ěche yata nagarēdi grēma*: "All over the town, all over the world, as many towns and villages are there, My name will be established there." So we are trying to do that. So His name should be established does not mean that they should remain as *yavanas* or *mlecchas*, and they should simply know Lord Caitanya. No. Actually the fact is that everyone should be elevated to the position of Vaiṣṇava, purified Vaiṣṇava, as it is recommended in the *Mad-Bhāgavatam* and *Bhagavad-gītā*.

Lec NOD New Vṛndavana 72

Chapter 6

2. **Importance of strict sadhana:** Gradually Mahārāja Bharata became very affectionate toward the deer. He began to raise it and maintain it by giving it grass. He was always careful to protect it from the attacks of tigers and other animals. When it itched, he petted it, and in this way he always tried to keep it in a comfortable condition. He sometimes kissed it out of love. Being attached to raising the deer, Mahārāja Bharata forgot the rules and regulations for the advancement of spiritual life, and he gradually forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything about his spiritual advancement.

Purport: From this we can understand how we have to be very cautious in executing our spiritual duties by observing the rules and regulations and regularly chanting the Hare Kṛṣṇa *mahā-mantra*. If we neglect doing this, we will eventually fall down. We must rise early in the morning, bathe, attend *mangala-arati*, worship the Deities, chant the Hare Kṛṣṇa mantra, study the Vedic literatures and follow all the rules prescribed by the *Ācāryas* and the spiritual master. If we deviate from this process, we may fall down, even though we may be very highly advanced. As stated in *Bhagavad-gītā* (18.5):

Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great soul." Even if one is in the renounced order, he should never give up the regulative principles. He should worship the Deity and give his time and life to the service of Kṛṣṇa. He should also continue following the rules and regulations of austerity and penance. These things cannot be given up. One should not think oneself very advanced simply because one has accepted the *sannyāsa* order. The activities of Bharata Mahārāja should be carefully studied for one's spiritual advancement. **SB 5.8.8**

Importance of strict sadhana: Everyone must rise early, take a bath attend *mangala arati*, chant at least sixteen good rounds, attend class and follow the four regulative principles strictly. If these things are lax, then there is no question of spiritual life. Anyone who does not accept these things staunchly will have to fall down. You must teach them by your own personal example otherwise how will they learn. If you are loose in your habits, then everyone in your temple will also be loose in their habits. So, as one of my elder disciples, be strong. Do not deviate and you will be blessed. **Letter 75**

You must see that they strictly follow the regulative principles, the four prohibitions as well as the devotional practices of arising early, taking morning bath, putting on *tilaka*, attending *mangal arati*, chanting japa sixteen rounds, and attending *Śrīmad Bhagavatam* class. This is the duty of all my initiated disciples, whether they are big or they are small. Actually in our movement there is no such thing as big or small. Everyone is a devotee. So everyone is expected to follow the devotional practices. Here in Vrindavan I am enjoying hearing my disciples speak. So two times daily everyone must attend the classes. During the morning and evening times there should be no business, simply kirtana, chant, dance and be purified. Do not be *paramahansa*, that now I haven't got to hear *Śrīmad-Bhagavatam* and *Bhagavad-gīta*. Don't be a better *paramahansa* than your Guru Maharaja. I go and sit and I enjoy the lectures and how they are performing *kirtana*. So as I am doing, you must also do. **Letter 75**

Importance of following regulative principles: So for this line of devotional service, there is direction in the *Śāstras*. Therefore we have made prohibition of no illicit sex, no gambling, no meat, fish-eating, no intoxication. Even the smallest intoxication is also

dangerous. Just like the fire. Even a small particle of fire is dangerous. If you neglect it, “Oh, it is a small fire ...” No. You must extinguish it, otherwise it may become a very great fire.

Céśakya Paśīita has advised don't neglect fire, disease or debt. You must clear then all. If you neglect a small fire, it may become a great fire. If you neglect a debt to the money-lender, he will add compound interest, one after another, one after another; first it was three rupees and after some years, it has become three hundred, by compound interest. So you should not neglect. Similarly disease. Disease also, you cannot neglect. If you think, "Oh, it is little, it doesn't matter ..." No. You must finish it by treatment. That is Céśakya Paśīita's advice.

So everything is there for our knowledge, provided we follow. So there is no difficulty. Therefore our process is *mahéjana yena gataf sa panthéf. Dharmasya tattva^ nihita^ guhéyém*. We cannot manufacture our ways. We must follow the footsteps of predecessors. That is our business.

Lec NOD Calcutta 73

Chapter 7

1(a). “The connection with the spiritual master is called initiation. From the date of initiation by the spiritual master, the connection between Kṛṣṇa and a person cultivating Kṛṣṇa consciousness is established. Without initiation by a bona fide spiritual master, the actual connection with Kṛṣṇa consciousness is never performed.”

Prabhupada: Yes. We must connect with the current. Just like you have heated your room with electrical wires, but if you do not touch it with the current going on, then simply electrical (sic:) wires will not help you. Similarly, initiation is essential. *Edau gurvṛayam*. Sr...la Rṁpa Gosvṁm... recommends in his *Bhakti-rasṁta-sindhu* for executing proper spiritual life, one must take shelter of the bona fide spiritual master. *Tasmṁd guruḥ prapadyeta jijṁsuf jreyaf uttamam*. Person who is actually interested in *uttamam*. *Uttamam* means transcendental. *Udgata-tamam*. After darkness. This material world is darkness. *Tamasi mṁ jyotir gamaf*. The spiritual world is full of light. Therefore anything spiritual, that is called *uttamam*.

Lec NOD New Vṁdavana 72

Acarya: Everything is there in the *ṁstra*. *Acṛya* does not invent anything. That is not *ṁcṛya*. *Acṛya* simply points out, “Here is the thing.” Just like in the darkness of night we cannot see anything perfectly, but when there is sunrise, we can see things as they are. The things are not manufactured. The houses, the town and everything are there, but when there is sunrise we can see everything nicely. Similarly, the *ṁcṛya*, or incarnation, does not create anything. He simply gives the light to see things as they are. So Caitanya Mahṁprabhu pointed out this verse from *Bṁhad-nṁrad...ya Purṁṣa*:

*harer nṁma harer nṁma harer nṁma eva kevalaḥ
kalau nṁsty eva nṁsty eva nṁsty eva gatih anyathṁ*

This verse was already there in the *Bṁhad-nṁrad...ya Purṁṣa*, the indication of our activities in the age of Kali. Although Caitanya Mahṁprabhu is Kṛṣṇa Himself — He could manufacture so many things — He did not do so. That is *ṁcṛya*. *Acṛya* will not manufacture any new type of religion, a new type of Hare Kṛṣṇa mantra. That is not potent. Just like *Hare Kṛṣṇa*, *Hare Kṛṣṇa*, *Kṛṣṇa Kṛṣṇa*, *Hare Hare/Hare Rṁma*, *Hare Rṁma*, *Rṁma Rṁma*, *Hare Hare*. This is in the *ṁstra*. So that is potential. Now if I add or subtract something from these sixteen words, that is manufactured by me. That will not have the same potency. They do not understand this. They are thinking that if they can manufacture some new line, adding it to Hare Kṛṣṇa, then they become particularly noted. But they spoil the whole thing. They do not make any improvements. Any new thing they add spoils the whole thing. So Caitanya Mahṁprabhu never did this, although He’s Kṛṣṇa Himself. He stuck to the point of *ṁstra*. Kṛṣṇa is the Supreme Personality of Godhead. He also indicates: *yaf ṁstra-vidhim utsṁjya vartate kṁma-kṁrataf na siddhiḥ sṁvṁpnoti*. He indicates that nobody can give up the injunction of the *ṁstra*. *Brahma-sṁtra-padaibṁ caiva hetumadbhir viniṁcitaiḥ*. Kṛṣṇa says. He can give. Whatever He says, that is *ṁstra*, that is Veda. But still, He gives reference to the *ṁstra*.

So the *ṁcṛya*’s duty is to point out the *ṁstric* injunctions. They’re already there in the Vedas. His duty is that. Just as there are many medicines. If you go to a drug shop, there are many medicines, but the experienced physician gives you a medicine that is particularly suitable for you. You cannot say, “Sir, why you are selecting this medicine? You can give me any bottle.” That is nonsense. Not any one. The experienced physician will prescribe the particular medicine that is suitable for you. He’s *ṁcṛya*. So you cannot say that “Everything is medicine; whichever bottle I take, that’s all right.” No. It’s not. This is going on. *Yata mata*

tata patha. Why *yata mata tata patha*? You should accept the particular *mata* that is suitable for you at a particular time, not any other *mata*. So similarly, in this age, in this Kali-yuga,

where people are very short-lived, duration of life is very short, they are unfortunate, they're very slow, and they take to unauthorised means of religious principles, they're prone to so many disturbances of life ... Therefore the particular medicine for this age as given by Caitanya Mahāprabhu, is:

*harer nĕma harer nĕma harer nĕmaiva kevala[^]
kalau nĕsty eva nĕsty eva nĕsty eva gatiṛ anyathĕ*

- 1(b).** So take the *bhakti-latĕ-b...ja* from the spiritual master. That is called initiation. And develop it by pouring on the water of hearing and chanting. Then it will grow. One day it will grow so big that it will penetrate the walls of this universe. It will go to the spiritual world, and gradually go to Goloka Vāṇḍavana and touch the lotus feet of Kṛṣṇa, then produce its fruits, and you will enjoy by eating the fruit. **Lec NOD New Vāṇḍavana 73**

- 1(d). Following in the footsteps of saintly persons:** We should not imitate, but follow the footsteps of great saintly persons, *ĕcĕryas*. Then gradually, we shall be practised. *Tĕdera caraṣa-sevi-bhakta-sane vĕsa*. This Kṛṣṇa consciousness society is made just to create some devotees so that people, by the association of the devotees and following the footsteps of the Gosvĕm...s, will be automatically elevated to the transcendental platform. This is the meaning of the Kṛṣṇa consciousness society. It is not a joint mess, that "You bring something, I bring something, and let us cook together, and eat and sleep." It is not that kind of society. We should always be engaged. We should always use our tongue. **Lec NOD New Vāṇḍavana 72**

Following in the footsteps of previous acaryas: Devotional service means transcendental activities. On the transcendental platform there is no contamination by the three modes of material nature. This is called *vīṇuddha-sat-tva*, the platform of pure goodness, or goodness free from contamination by the qualities of passion and ignorance. In this Kṛṣṇa consciousness movement we require everyone to rise early in the morning, by four a.m., and attend *ma%ogala-ĕrati*, or morning worship, then read the *ĕr...mad-Bhĕgavatam*, perform *k...rtana*, and so forth. Thus we hold continuous activities in devotional service twenty-four hours daily. This is called *sato vĕtti*, or following in the footsteps of the previous *ĕcĕryas* who expertly filled every moment of time with Kṛṣṇa consciousness activities. **NOI 3**

Morning programme is for everyone: Prabhupĕda: No, "Example is better than precept." If you actually strictly follow the rules and regulations and chant sixteen rounds, why shouldn't they follow? They'll follow. If you are not attending class, if you are not attending *ma%ogala ĕrati*, if you are not finishing sixteen rounds, then that is a bad example.

Brahmĕnanda: This boy didn't attend *mangal ĕrati*.

Prabhupĕda: Don't set bad example. That is detrimental.

Devotee (7): ĕr...la Prabhupĕda, is it for the advanced devotees ... ?

Prabhupĕda: Nobody is advanced. Everyone is student. He must follow. There is no question of advanced. **MW Nairobi 75**

Sruti smṛti: There are different grades of Vaiṇḍavas (*kaniṇha-adhikĕr...*, *madhyama-adhikĕr...* and *uttama-adhikĕr...*), but to be a *madhyama-adhikĕr...*, preacher, one must be a learned scholar in the *Vedĕnta-stmtra* and other Vedic literature because when *bhakti-yoga* develops on the basis of Vedĕnta philosophy it is factual and steady. **CC Adi 7.102**

Sruti smṛti: As already explained, there are three *prasthēnas* on the path of advancement in spiritual knowledge — namely, *nyēya-prasthēna* (Vedēnta philosophy), *ṛuti-prasthēna* (the Upaniṁads and Vedic mantras) and *smṛti-prasthēna* (the *Bhagavad-g...tē*, *Mahēbhērata*, *Purēśas*, etc.). Unfortunately, Mēyēvēd... philosophers do not accept the *smṛti-prasthēna*. *Smṛti* refers to the conclusions drawn from the Vedic evidence. Sometimes Mēyēvēd... philosophers do not accept the authority of the *Bhagavad-g...tē* and the *Purēśas*, and this is called *ardha-kukku~...-nyēya*, “the logic of half a hen.” (A foolish farmer once thought he would save money by cutting off his hen’s head, which he had to feed, and leaving its tail, which produced the eggs.) If one believes in the Vedic literature, one must accept all the Vedic scriptures recognised by the great *ēcēryas*, but these Mēyēvēd... philosophers accept only the *nyēya-prasthēna* and *ṛuti-prasthēna*, rejecting the *smṛti-prasthēna*. Here, however, ^{®r...} Caitanya Mahēprabhu cites evidence from the *G...tē*, *Viṁśu Purēśa*, etc., which are *smṛti-prasthēna*. No-one can avoid the Personality of Godhead in the statements of the *Bhagavad-g...tē* and other Vedic scriptures such as the *Mahēbhērata* and the *Purēśas*. Lord Caitanya therefore quotes a passage from the *Bhagavad-g...tē* (7.5) **CC Adi 7.117**

Sruti smṛti: Unless one refers to *ṛētra* (*ṛuti*, *smṛti* and *purēśēdi*), one’s spiritual activity simply disturbs society. There is no king or government to check people, and therefore society has fallen into a chaotic condition as far as spiritual understanding is concerned. Taking advantage of this chaotic condition, many rascals have appeared and proclaimed themselves incarnations of God. As a result, the entire population is indulging in sinful activities such as illicit sex, intoxication, gambling and meat-eating. Out of many sinful people, many incarnations of God are emerging. This is a very regrettable situation, especially in India.

CC Mad. 20.353

3(d). Sruti smṛti: *Sruti-smṛti-purēśēdi-pañcarētra-vidhi*. R[™]pa Gosvēm... directly says in his *Bhakti-rasēmṁta-sindhu* that “Without reference” — that means without being trained up by a bona fide spiritual master — “if one poses that he has become a devotee, he simply creates disturbance. That’s all.” That is being done. That is being done. We have so many so-called devotees, but without any reference to the authoritative scripture; therefore we are creating disturbance. **Lec SB 6.1.41–42 Surat 70**

Sruti smṛti: Just see. *Bhakti-rasēmṁta-sindhu*, R[™]pa Gosvēm... is presenting this *Bhakti-rasēmṁta-sindhu*, quoting from so many scriptures. *Nēnē-ṛētra-vicēraśaika-nipuśau*. They were very, very expert in studying *ṛētra* very scrutinisingly. *Nēnē-ṛētra-vicēraśaika-nipuśau sad-dharma-sa^sthēpakau*. Why did they study so much? Because they wanted to establish *sad-dharma*, real religion, *bhakti*. They are quoting, therefore, from so many *nēnē-ṛēstras*. *Nēnē-ṛētra-vicēraśaika-nipuśau sad-dharma-sa^sthēpakau lokēnē^ hita-kēriśau*. That is welfare activity. *Lokēnē^ hita-kēriśau*. These people are trying to give some service to the *daridra-nēryaśa*, but they do not know what is actually *j...ve dayē* (?). This is *j...ve daya*. *Lokēnē^ hita-kēriśau*. They should know things with reference to the authorised scripture. Not that I manufacture some words, according to my whims. That is not service ... That is misleading, disservice. Because, if they are kept in ignorance, what is the value of such service. He does not manufacture anything. He’s giving evidence immediately, reference to the authorised scripture. That is the way of presenting things. Not that “I think,” “In my opinion.” What are you? But in *Vaiṁśava* philosophy, even Caitanya Mahēprabhu, although He was *Kṁśa* Himself, whenever He spoke something, immediately He gave evidence from the *ṛētra*. Even *Kṁśa*. While He was speaking *Bhagavad-g...tē*, He also gave reference to the *Vedēnta-s[™]tra: brahma-s[™]tra-padaīṁ caiva hetumadbhir viniṁcitaif*. He was giving

reference to the *Brahm-sūtra*. That is the way of authorised presentation. Kṛṣṇa is the Supreme Personality of Godhead, but He was also giving references. He also said, *yaf iva vidhim utsṛjya vartate kṛma-kṛataf*. We cannot give up *śāstras*. If we give up *śāstra*, then Kṛṣṇa

says, *sa siddhi^ sēvēpnoti na sukha^ na parē^ gatim*. If we give up *śēstra*, if we manufacture our own words, own *śēstras*, this is all rascaldom. That should not be accepted. So here you see RTMpa Gosv^{EM}...’s writing. The *lōka*, number, Canto, everything is given. *Nēnē-śēstra-vicēraśaika-nipuśau*.

Lec NOD Calcutta 73

1(d). Sahajiyā: The *sahajiyās* immediately try to understand the love affairs of K^ṛṣṇa and R^ēdh^ī... That is *sahajiyism*. Here we have to take instruction from Narottama d^ēsa *ṁhakura*. First of all we have to take the mercy of RTMpa-Raghun^ētha, Gosv^{EM}...s. Then if our luck is good, we can understand what is R^ēdh^ī-K^ṛṣṇa *prema*. It is not a thing to be understood by the common man in the bazaar, R^ēdh^ī-K^ṛṣṇa. Therefore, in spite of hearing R^ēdh^ī-K^ṛṣṇa *l...lē* for many, many years, they remain in the same position, not a single step forward in understanding K^ṛṣṇa. Because they do not try to understand R^ēdh^ī-K^ṛṣṇa through the channel chalked out by Caitanya Mah^ēprabhu and the Gosv^{EM}...s. We must know. R^ēdh^ī-K^ṛṣṇa is not ordinary. *R^ēdh^ī k^ṛṣṇa-praśaya-vikṛtir hl^ēdin... śakti*. This is the manifestation of the *ahl^ēdin... śakti* of K^ṛṣṇa. K^ṛṣṇa does not enjoy any material thing. The *gop...s* and R^ēdh^ī... are not ordinary girls. *Ananda-cinmaya-rasa-pratibh^ēvit^ēbhis t^ēbhir ya eva nija-rTMpatay^ē kal^ēbhij*.

So this is the process. We don’t advise people to immediately come to understand *rasa-l...lē*. No. We never do so. First of all, understand K^ṛṣṇa by the proper method. Then gradually, when you are actually purified, you’ll understand R^ēdh^ī-K^ṛṣṇa.

*rTMpa-raghun^ētha-padehaibe ^ēkuti
kabe h^ēma bujhaba śr...-yugala-p...riti*

They don’t become *sahajiy^ē*, to understand R^ēdh^ī and K^ṛṣṇa. They’re understanding R^ēdh^ī and K^ṛṣṇa, and they’re inclined to so many nonsense things. If one understands R^ēdh^ī-K^ṛṣṇa, his impulse for sex life, *v...ta r^ēga k^ēma*, will immediately be finished. He’ll never think of it. Yamun^ēc^ērya says, *yad-avadhi mama cetay^ē k^ṛṣṇa-pad^ēcravindayor*. You know the verse? So this is the test. If actually one understands R^ēdh^ī-K^ṛṣṇa *l...lē*, then he’ll forget his material sex life forever. This is the test. So our request is that don’t try to understand R^ēdh^ī-K^ṛṣṇa. Just worship R^ēdh^ī-K^ṛṣṇa according to the *arcana-vidhi*. Then gradually R^ēdh^ī-K^ṛṣṇa will be pleased, Caitanya Mah^ēprabhu will be pleased, and *svayam eva sphuraty adhaf. Sevnmukhe hi jihv^ēdau*. When They are pleased by your *sev^ē*, then They will reveal. Don’t try to jump ahead to understand R^ēdh^ī-K^ṛṣṇa. That will not help you. Lec NOD Bombay 73

2(e). Straightforward in ordinary dealings: As far as the brahminical quality of simplicity is concerned, not only should a particular order of life follow this principle, but every member, be he in the *brahmac^ēr... ^ērama, g^ṛhastha ^ērama, v^ēnaprastha ^ērama or sanny^ēsa ^ērama*. One should be very simple and straightforward. **BG 16.1–3**

Straightforwardness: *Ku~...n^ē~...*, or diplomatic behaviour, cannot satisfy the *ētm^ē*, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed.

CC Mad. 19.159

Straightforwardness: So these are all nonsense, simply nonsense, *mTMṁha*. Of course, we use this word *mTMṁha*, and people become very angry, but what can I do? The *mTMṁhas* must be exposed as *mTMṁhas*. And because the *mTMṁhas* are posing as intelligent men, therefore there is a chaotic condition. There it is confirmed. So our K^ṛṣṇa consciousness movement is to become intelligent, not to remain *mTMṁhas*, and to expose these rascal *mTMṁhas*. That’s this

Kṛṣṇa consciousness movement. So you must be prepared. While making propaganda, expose these *mtmhas*. That is a service to Kṛṣṇa. Don't remain foolish. Whenever it is required, fight with these *mtmhas* and tell them rightly, straightforwardly, that "You are *mtmhas*."

Lec CC Adi 1.9 Mayapur 75

Chapter 8

1(a). Seva aparadha counteracted by chanting holy name: Lord [®]iva’s followers and devotees, headed by V...rabhadra, are known as v...ras, and they are ghostly demons. Not only did they pollute the entire sacrificial arena by their very presence, but they disturbed the whole situation by passing stool and urine. Therefore, the infection they had created was to be first purified by the method of offering *puroḥita* oblations. A *viṣṇu-yajña*, or an offering to Lord Viṣṇu, cannot be performed uncleanly. To offer anything in an unclean state is called a *sevāparādha*. The worship of the Viṣṇu Deity in the temple is also *viṣṇu-yajña*. In all Viṣṇu temples, therefore, the priest who takes care of the *arcan-vidhi* must be very clean. Everything should be always kept neat and clean, and the foodstuffs should be prepared in a neat and clean manner. All these regulative principles are described in The Nectar of Devotion. There are thirty-two kinds of offences in discharging *arcan-* service. It is required, therefore, that one be extremely careful not to be unclean. Generally, whenever any ritualistic ceremony is begun, the holy name of Lord Viṣṇu is first chanted in order to purify the situation. Whether one is in a pure or impure condition, internally or externally, if one chants or even remembers the holy name of the Supreme Personality of Godhead Viṣṇu, one immediately becomes purified. The *yajña* arena was desecrated by the presence of Lord [®]iva’s followers, headed by V...rabhadra, and therefore the entire arena had to be sanctified. Although Lord [®]iva was present and he is all-auspicious, it was still necessary to sanctify the place because his followers had broken into the arena and committed so many obnoxious acts. That sanctification was possible only by chanting the holy name of Viṣṇu, *Trikapāla*, which can sanctify the three worlds. **SB 4.7.17**

Seva-*aparadha*: It is indicated herein that if there is negligence on the part of the priest, the demigods do not accept their share in sacrifices. Similarly, in devotional service there are offences known as *sevā-*aparādha**. Those who are engaged in worshipping the Deity, Rādhā and Kṛṣṇa, in the temple, should avoid such offences in service. The offences in service are described in The Nectar of Devotion. If we simply make a show of offering services to the Deity but do not care for the *sevā-*aparādha**, certainly the Rādhā-Kṛṣṇa Deity will not accept offerings from such non-devotees. Devotees engaged in temple worship should not, therefore, manufacture their own methods, but should strictly follow the regulative principles of cleanliness, and then offerings will be accepted. **SB 4.13.28**

Counteracting *seva aparadha*: Nārada Muni, who is the guide for *arcana*, is the author of the Nārada-pañcarātra, which prescribes the regulative principles for worshipping the Deity. Everyone engaged in Deity worship, whether at home or in the temple, should always seek the mercy of Devarāji Nārada in order to avoid the thirty-two offences while worshipping the Deity. **SB 6.8.17**

Home Deity worship: There are such rules and regulations. So Deity worship is the duty of all householders, Deity worship. That means automatically all the members become devotees. But it must be done properly. There are sixty-four kinds of offences. You’ll find them in the The Nectar of Devotion. There are ten kinds of offences when chanting the Hare Kṛṣṇa mantra. But there are so many offences in Deity worship. These are described. “You cannot sit down before the Deity like this, you cannot yawn before the Deity, you cannot talk nonsense before the Deity.” So many things are there. So therefore it is said that “strictly following the direction and regulation of *arcan-vidhi*.” So you are being trained up. In India they are trained up since centuries. Their culture is different. They automatically can adopt, immediately. They’re trained up. You are not trained up as yet. You are being trained. So unless you are fully trained, don’t establish a Deity to make a farce. Better learn it perfectly

in the temple, and when you think that the members of the household are also now as good as the devotees in the temple, then you can establish the Deity. That is required.

Lec SB 2.3.22 Los Angeles 72

Seva aparadha: So not only the churches in the Western countries, here also. As soon as you lose the spirit of service, this temple will become a big burden, that's all. No more temple. So we have to maintain that service spirit. Therefore we are so particular — “Why are there no fresh flowers?” If you think, “Here is a stone statue. What does it matter whether it is a fresh flower or an old flower? We have to give some flower. That's all.” But no feeling, that “Here is Kṛṣṇa. We must give a fresh flower.” Just like I'm a living man, if you give me a fresh flower or if you bring some garbage, what will be more pleasing? What do you think? So even in the beginning, if you think that “We shall satisfy this statue with some rubbish, garbage flowers. He's not going to protest,” yes, He'll not protest. But your life will be finished. The protest will come like that. As soon as you lose the feeling, *bhava*, *budh bhava-samanvit*. Who can worship Kṛṣṇa? When there is *bhava*. *Sthēyi-bhava*. This has been discussed in *Bhakti-rasamṛta-sindhu*, the meaning of *bhava*. But if you have no *bhava*, then you are on the material plane, *kanīḥa-adhikr...* Simply show. A show cannot go on many days. A show will be finished very soon.

Lec SB 1.7.27 New Vṛndavana 76

1(b). Counteracting nama aparadha: There is no way to atone for any of these offences. It is therefore recommended that an offender at the feet of the holy name continues to chant the holy name twenty-four hours a day. Constant chanting of the holy name will make one free of offences, and then he will gradually be elevated to the transcendental platform on which he can chant the pure holy name and thus become a lover of the Supreme Personality of Godhead.

It is recommended that even if one commits offences, one should continue chanting the holy name. In other words, the chanting of the holy name makes one offenceless. In the book *Nama-kaumud...* it is recommended that if one is an offender at the lotus feet of a Vaiṣṇava, he should submit to that Vaiṣṇava and be excused; similarly, if one is an offender in chanting the holy name, he should submit to the holy name and thus be freed from his offences. In this connection there is the following statement, spoken by Dakṣa to Lord ṛiṇa: “I did not know the glories of your personality, and therefore I committed an offence at your lotus feet in the open assembly. You are so kind, however, that you did not accept my offence. Instead, when I was falling down because of accusing you, you saved me by your merciful glance. You are most great. Kindly excuse me and be satisfied with your own exalted qualities.”

One should be very humble and meek to offer one's desires and chant prayers composed in glorification of the holy name, such as *ayi mukta-kulair upesya mnam and nivṛtta-tarair upag...yamend*. One should chant such prayers to become free from offences at the lotus feet of the holy name.

SB 7.4.25–26

2. Worship of Ganapati: Excerpt from HH Giriraj Swami's NOD class:

GS: We have no instruction from ṛila Prabhupada to worship the deity or to keep the deity of Ganapati.

Raghubir Prabhu (HH Bhakti Caitanya Swami): Ganapati gets whatever potency he has to remove obstacles from devotional service from Lord Nrsimhadeva, because he's a devotee of Lord Nrsimhadeva; so therefore if we worship Lord Nrsimhadeva, whatever we would be able to gain from him ...

GS: I was going to mention about the worship of Lord Nrsimhadeva who's the master of Ganapati. That when we worship Lord Nrsimhadeva, we should ask Him to remove the obstacles in devotional service. In other words, in the line of Caitanya Mahaprabhu, we

don't generally accept the goal as worship of Lord Nrsimhadeva, but we worship Lord Nrsimhadeva to reach the goal of pure devotional service to Radha and Kṛṣṇa. And we see in the prayers of Bhaktivinoda Thakura that he prayed to Lord Nrsimhadeva to please remove the anarthas from the heart, please remove the lust and anger and greed, the six enemies and make my desire to serve Radha and Kṛṣṇa stronger. So that is the best mood of worship for Lord Nrsimhadeva given by the *acaryas*, and as Raghur Prabhuh said, we get the full result of approaching Lord Nrsimhadeva directly as we could get if we approached Ganapati.

GS: ®rila Prabhupada is translating the book and he's explaining everything in the book. But what he really wanted us to do in ISKCON can be found from the practices that he established in ISKCON and from the instructions that he repeated again and again, not only personal instructions but instructions in the book.

So we have some examples of some devotees who asked ®rila Prabhupada how to worship Ganapati, and we have the answers. How are we going to worship Ganapati without some further information from the spiritual master? We agree we should worship Ganapati, but then how do we worship him? So one disciple asked ®rila Prabhupada, "How do we worship Ganapati" and ®rila Prabhupada said, "with the mantra,

*om ajnana-timirandhasya
jnananjana-salakya
caksur unmilitan yena
tasmai sri-gurave namah"*

Another disciple actually wanted to keep a Deity of Ganapati, and ®rila Prabhupada said, "Yes, you can, but then you have to give me one lakh rupees every day," because generally people worship Ganapati to get wealth and Ganapati is worshipped by wealthy materialists. So, that was another answer.

Suggestions:

1(b) [A] **Three stages of chanting: offensive, clearing, pure:**

The clearing stage means that we still commit offences, but we try to rectify them.

No taste. *Namnam akhari bahuda niva sarva-saktis ...* "My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I have no attraction for them."

In the other translation of this verse from ®iksastakam, the one ®rila Prabhupada gives in *Caitanya-caritamṛta*, the answer is given: "My dear Lord, although you bestow such mercy upon the fallen conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offences while chanting, and therefore I do not achieve a taste for chanting."

[B] **The Ten Offences (ref. Harinama Cintamani by ®rila Bhaktivinoda Thakura):**

First offence: Offending a devotee

Remedy:

1. Fall at the devotee's feet and beg for forgiveness. Sincerely repent.
2. If the devotee is not appeased by our apologies, we should serve him for many days according to his desires.
3. If the offence is so great that the devotee's anger does not die, one should take full and constant shelter of the chanting of the holy name. ®rila Visvanatha Cakravarti Thakura says that in time, the divine power of the holy name will free the person from his offence. However, he warns that one should not take advantage of this to avoid begging for forgiveness and serving the devotee. This type of mentality implicates one in further offence.

NB1: Who is a devotee has been discussed by Visvanatha Cakravarti Thakura in *Madhurya Kadambini*. "Even a person of bad character devoid of proper behaviour, a cheater, devoid of samskaras and full of worldly desires, if he surrenders to the Lord, he

must be considered a sadhu. What to speak of a pure Vaisnava!" Therefore, we should not think that this process of begging forgiveness and offering service is only meant for advanced devotees.

NB2: Sometimes, an exalted Vaisnava doesn't even consider himself offended. This was the case with Ambarisa Maharaja and Durvasa Muni. But the Lord doesn't forgive. Example: Haridas Thakur and Gopala Cakravarti. **CCAnt.3.171–212**

Second offence: To consider the demigods to be on the same level as Lord Viṣṇu:

Remedy:

1. Repent intensely and meditate on Lord Viṣṇu, Kṛṣṇa.
2. Disassociate oneself from demigod worshippers and seek the company of true devotees of Kṛṣṇa.

Third offence: To disobey the orders of the spiritual master:

The result of offending the spiritual master is that the mantra one has received from the spiritual master loses its meaning and purpose. At the time of initiation, the spiritual master invests the holy name into the mantra, but if one offends the spiritual master, the mantra becomes useless. Subsequently, one falls into sinful company and adopts unauthorised scriptures.

Remedy:

1. Cast away the bad association and bogus scriptures.
2. Throw oneself at the lotus feet of one's spiritual master, repenting piteously.

Fourth offence: To blaspheme the Vedic literature or the literature in pursuance

Not only blaspheming but neglect is also an offence (not going to class):

Remedy: Chant and glorify *sastra* - hearing and preaching.

Fifth offence: To consider the glories of the holy name to be imagination

Example: Gopala Cakravarti:

Remedy:

1. Go to the assembly of devotees, repent publicly, beg for forgiveness.
2. Attentively listen to narrations of the Lord's activities from the lips of a pure devotee.

Six offence: To give some interpretation on the holy name of the Lord

Seventh offence: To commit sinful activities on the strength of chanting:

Remedy: Shout for help!

©rila Bhaktivinoda Thakura says that the propensity to sin is like a highway robber who accosts the traveller. The pure devotees are the guardians of the path who come to one's aid when the devotee calls out aloud for their help. Just hearing that call, the robber immediately runs away, fearing that the guardians will come. The guardians, the pure Vaisnavas, will console the devotee with soothing words and assurances of their protection.

Eighth offence: To consider the chanting the Holy Name one of the auspicious, ritualistic karma-kanda activities:

Karma-kanda activities are a means to an end, namely to enjoy life without incurring sinful reactions and ultimately gain liberation.

The holy name, however, being Kṛṣṇa Himself, is both the means and the end: *Nama* – the holy name; *cintamani* – the transcendently blissful giver of spiritual benedictions; *Kṛṣṇas* – non-different from Kṛṣṇa; *caitanya rasa vigraha* – the form of all transcendental mellows; *purnah* – complete; *suddho* – uncontaminated; *nitya*

– eternal; *mukto* – liberated; *bhinnatvan* – being non-different; *nama-naminoh* – from the name and the person who has the name.

Therefore, to equate the chanting of Hare Kṛṣṇa to some mundane process is offensive.

Remedy:

1. Approach a householder Vaisnava who originally came from a very low caste.
2. Smear the dust of his feet all over one's body with great respect and faith.
3. Eat the remnants of the Vaisnava's food and drink the water that washed his feet.
4. In this way, the proper attitude towards the holy name will again develop within the offender's heart. (Kalidasa, Jhadu Thakura. Lord Caitanya's mercy upon Kalidasa).

Ninth offence: To instruct a faithless person ... :

SBT speaks about this offence in connection with the spiritual master who initiates faithless, insincere pretender. The result is that both guru and disciple go to hell.

Remedy: Publicly disavow the bogus disciple. Otherwise, the *namaparadhas* committed by the bogus disciple slowly but surely diminishes the guru's spiritual potency.

Tenth offence: To not have complete faith and to maintain material attachments:

Remedy:

1. Leave aside all material attachments and accept voluntary poverty.
2. Humbly worship Kṛṣṇa's lotus feet.
3. Take full shelter of the chanting of the holy name.
4. Search out the association of sadhus and serve them without material desires.

Eleventh offence: To be inattentive while chanting the holy name:

According to Srila Bhaktivinoda Thakura, there are three kinds of inattentiveness:

Audasinya: apathetic devotional service – lack of fixed resolve in *sadhana*.

Jadya: laziness or inertia.

Viksepa: distraction or misplacing one's attention in engagements not directly connected with *sadhana-bhakti*. Distraction in chanting produces a type of illusion that leads to increasing material desires. When these attractions cover the heart, the devotee gradually loses interest in chanting.

Remedy:

1. To remove apathy, the recommended process is to chant in the company of fixed up devotees in a secluded spot, or to sit by oneself with one's head covered with a cloth so that there will be no distractions.
2. To remove laziness, one must make the effort to associate with advanced devotees who are ceaselessly engaged in devotional service.
3. The remedy for distraction is to make a constant effort to drive these thoughts away from the mind and diligently follow the rules of Vaisnava etiquette, observe *Ekadasi* vows and fast and chant throughout the night during important festivals. If we chant nicely, avoiding all the offences, we will make great progress in our Kṛṣṇa consciousness.

While cultivating Kṛṣṇa consciousness we should also be careful not to let unwanted creepers grow along the creeper of devotional service. Unwanted creepers are discussed in.

CC Mad. 19.158–162

Chapter 9

1. **Blasphemy:** The argument offered by Sat... is that a person who vilifies a great personality is the lowest of all creatures. But, by the same argument, Dakṣa could also defend himself by saying that since he was a *Prajapati*, the master of many living creatures and one of the great officers of the great universal affairs, his position was so exalted that Sat... should accept his good qualities instead of vilifying him. The answer to that argument is that Sat... was not vilifying but defending. If possible she should have cut out Dakṣa's tongue because he blasphemed Lord iva. In other words, since Lord iva is the protector of religion, a person who vilifies him should be killed at once, and after killing such a person, one should give up one's life. That is the process, but because Dakṣa happened to be the father of Sat..., she decided not to kill him but to give up her own life in order to compensate for the great sin she had committed by hearing blasphemy of Lord iva. The instruction set forth here in *...mad-Bhāgavatam* is that one should not tolerate at any cost the activities of a person who vilifies or blasphemes an authority. If one is a *brāhmaṣa* he should not give up his body because by doing so he would be responsible for killing a *brāhmaṣa*; therefore a *brāhmaṣa* should leave the place or block his ears so that he will not hear the blasphemy. If one happens to be a *kṣatriya* he has the power to punish any man; therefore a *kṣatriya* should at once cut out the tongue of the vilifier and kill him. But as far as the *vaiṣyas* and *śūdras* are concerned, they should immediately give up their bodies. Sat... decided to give up her body because she thought herself to be among the *śūdras* and *vaiṣyas*. As stated in *Bhagavad-gītā* (9.32), *striyo vaiṣyaś tathā śūdrāḥ*. Women, labourers and the mercantile class are on the same level. Thus since it is recommended that *vaiṣyas* and *śūdras* should immediately give up their bodies upon hearing blasphemy of an exalted person like Lord iva, she decided to give up her life.

SB 4.4.17

Blasphemy: One should not at any time tolerate blasphemy and insults against Lord Viṣṇu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Viṣṇu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed.

SB 4.14.32

Blasphemy: "One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, the author of these instructions, Lord Caitanya Mahāprabhu, did not tolerate the misbehaviour of Jagai and Mādhai. When they harmed Lord Nityānanda Prabhu, He immediately became angry and wanted to kill them, and it was only by the mercy of Lord Nityānanda Prabhu that they were saved. One should be very meek and humble in his personal transactions, and if insulted, a Vaiṣṇava should be tolerant and not angry. But if there is blasphemy against one's guru or another Vaiṣṇava, one should be as angry as fire. This was exhibited by Lord Caitanya Mahāprabhu. One should not tolerate blasphemy against a Vaiṣṇava but should immediately take one of three actions. If someone blasphemes a Vaiṣṇava, one should stop him with arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. While Caitanya Mahāprabhu was in

Benares or Kāśī..., the Māyāvādī... sannyāsīs blasphemed Him in many ways because although He was a sannyāsī... He was indulging in chanting and dancing. Tapana Mīrā and Candrakākhara heard this criticism, and it was intolerable for them because they were great devotees of Lord Caitanya. They could not stop it, however, and therefore they appealed to Lord Caitanya Mahāprabhu because this blasphemy was so intolerable that they had decided to give up their lives.

CC Adi 7.50

Blasphemy and praise: “One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticise the characteristics or activities of others.’

Purport: This verse from *mad-Bhāgavatam* (11.28.1) was spoken by Lord Kṛṣṇa to Uddhava. Of the two rules, Rāmacandra Pur... obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticising others.”

Purport: The above-mentioned verse from *mad-Bhāgavatam* gives two injunctions. The first, called *pṛva-vidhi*, is that one should not praise, and the second, *para-vidhi*, is that one should not criticise. As will be apparent from the following verse, the injunction against praise is less important than the injunction against blasphemy. One should carefully observe the *para-vidhi*, although one may neglect the *pṛva-vidhi*. Thus the actual injunction is that one may praise but should not criticise. This is called *śleṣṭi*, or a statement having two meanings. Rāmacandra Pur..., however, acted in just the opposite way, for he neglected the *para-vidhi* but strictly observed the *pṛva-vidhi*. Since he avoided following the principle of not criticising, Rāmacandra Pur... broke both the rules. **CC Ant.8.79–80**

Arcana: Therefore our duty is that we should never think of this Deity as something made of stone or metal. We should always think, “Here is Kṛṣṇa personally present.” That is devotion. And we should worship Him like that. We should offer respect, that “Here is Kṛṣṇa. We cannot do anything wrong.” And therefore there is list of sixty-four offences of worshipping. It is stated in *The Nectar of Devotion*. Do you discuss this? We should avoid these offences, not that “Here is a stone statue. He is not going to see that I am making this offence.” Then that is not very good. We should always feel that “Kṛṣṇa is personally present.” Actually He is personally present. Then are we so foolish that we are worshipping a stone deity? No. “We” means we have installed this Deity under the direction of previous authorities, *ċēryas*. So it is not whimsical. We have installed the Deity exactly under the direction of the previous *ċērya*, and therefore Kṛṣṇa is personally present there. As He is present everywhere, *sarva-bhṁta-guṁvċsam*, similarly, He can live in many millions of temples simultaneously and live at the same time in Goloka Vāndċvana. That is Kṛṣṇa. That is Kṛṣṇa’s omnipotency. Kṛṣṇa, being very kind, has appeared in our temples. So we should very careful that “Kṛṣṇa is personally present. Rċdhċrċ... is there. Lord Caitanya is there, Lord Jagannċtha is there.” But He is keeping Himself in a way that you can handle. Even if you commit some mistake, He does not protest. But we should not commit any mistake. That is our duty. We should not be offensive. Therefore the direction is there in the *ċċstra* that “Do it like this; there will be no offence.” And offenceless service will make you more and more advanced in spiritual life.

Lec SB 3.12.19 Dallas 75

2. **Arcana — laulyam:** Puṁa Kṛṣṇa: And anxiety for Kṛṣṇa? Prabhupċda: That is spiritual. (break) ... Gosvċm...’s *ċloka*. *Kṛṣṇa-bhakti-rasa-bhċvitċ matif kr...yatċ yadi kuto ’pi labhyate*: “The anxiety for Kṛṣṇa, if it can be purchased, immediately purchase it.” Rċpa Gosvċm... said, *Kṛṣṇa-bhakti-rasa-bhċvitċ matif kr...yatċm*: “Just purchase Kṛṣṇa anxiety if it is available somewhere.” So the next question will be that “What is the price?” *Tatra laulyam api mċlyam ekalam*: “That anxiety can be purchased by anxiety.” “So I’ll do it.” No. *Janma-ko~i-sukċtair na labhyate*: “That anxiety is not available even by millions of births’ pious activities.” So this anxiety is not so easy.

Devotee (1): So if we’re performing Deity worship and we get in anxiety, how to make it nice ... Prabhupċda: Yes, that is Kṛṣṇa anxiety. That is Kṛṣṇa anxiety. If you become anxious as to how to worship the Deity, how to dress Kṛṣṇa nicely, if you remain like this, that will develop your anxiety for Kṛṣṇa. Therefore Deity worship is essential. The anxiety to get up on time to offer *ma%ogala-ċrati* and to dress the Deity, is the beginning of Kṛṣṇa anxiety. Then, when

you become perfect, you'll always be anxious for Kṛtāṁśa. That is the perfectional stage.

Therefore, by the injunction of the *śāstra*, regulation is a way of creating that anxiety. So we must follow. Then we'll come to the real anxiety.

MW Melbourne 76

Chapter 10

1(a). Snake-bite analogy: Except for the Krishna Consciousness Movement, any other attempt for spiritual realisation, such as drugs, voidism, impersonalism, bodily exercises of *hatha-yoga*, etc., are all like unconsciousness under some super-intoxicant. [©] Srila Rupa Goswami has given a very nice example in this connection. He says that a conditioned soul remains in the slumber of unconsciousness just like a patient bitten by a poisonous snake. In India there is a class of snake-charmers and physicians who treat snake-bitten persons with a particular type of jungle herb. This treatment is to bring the herb near the nostrils of the patient to smell and then the patient comes back to consciousness and finds relief from the snake bite effect. In our conditioned life we are bitten by so many types of *maya* snakes, and more and more we are put into unconsciousness without any hope of eternal life. Krishna Consciousness is the only herb for such *maya* snake-bite condition. So our duty is very important. We have to awaken so many snake-bitten patients under the spell of *maya*. **Letter, Carl Lange, 69**

2. Tat te numkampam: [©] ukadeva Gosv[€]m... continued: "My dear King, after Agastya Muni had thus cursed King Indradyumna, the Muni left that place along with his disciples. Since the King was a devotee, he accepted Agastya Muni's curse as welcome because it was the desire of the Supreme Personality of Godhead. Therefore, although in his next life he got the body of an elephant, because of devotional service he remembered how to worship and offer prayers to the Lord."

Purport: This is the unique position of a devotee of the Supreme Personality of Godhead. Although the King was cursed, he welcomed the curse because a devotee is always aware that nothing can happen without the desire of the Supreme Lord. Although the King was not at fault, Agastya Muni cursed him, and when this happened the King considered it to be due to his past misdeeds. *Tat te 'nukamp[€]^ susam...k[€]am[€]Šaf* (BG 10.14.8). This is a practical example of how a devotee thinks. He regards any reverses in life as blessings of the Supreme Personality of Godhead. Therefore, instead of being agitated by such reverses, he continues his activities of devotional service, and K[€]Ša takes care of him and enables him to be promoted to the spiritual world, back to Godhead. If a devotee has to suffer the reactions of his past misdeeds, the Supreme Lord arranges for him to be given only a token of these reactions, and very soon he is freed from all the reactions of material contamination. One should therefore adhere to devotional service, and the Lord Himself will very soon see to one's promotion to the spiritual world. A devotee should not be disturbed by unfortunate circumstances, but must continue his regular programme, depending on the Lord for everything. The word *upadh[€]rayan*, "considering," is very significant in this verse. This word indicates that a devotee knows what is what; he understands what is happening in material, conditional life. **SB 8.4.11–12**

Tat te nukampam: Here is evidence that the Supreme Personality of Godhead is the supreme controller of everything. As we have previously described, there are two classes of men — the demons and the demigods — but neither of them are supremely powerful. Everyone has experienced that hindrances are imposed upon us by the supreme power. The demons regard these hindrances as mere accidents or chance, but devotees accept them to be acts of the supreme ruler. When faced with hindrances, therefore, devotees pray to the Lord. *Tat te 'nukamp[€]^ susam...k[€]am[€]Šo bhuj[€]na ev[€]tma-k[€]ta[^] vip[€]kam*. Devotees endure hindrances, accepting them to be caused by the Supreme Personality of Godhead and regarding them as benedictions. Demons, however, being unable to understand the supreme controller, regard such hindrances as accidental. Here, of course, the Supreme Personality of Godhead was present personally. It was by His will that there were hindrances, and by His will those

hindrances were removed. The Lord appeared as a tortoise to support the great mountain. *Kṛitir iha vipulatara tava tīḥṁhati pṛṇhe*. The Lord held the great mountain on His back. *Keṇāva dhṛta-kṛmā-rā...ra jaya jagad...ā hare*. Dangers can be created by the Supreme Personality of Godhead, and they can also be removed by Him. This is known to devotees, but demons cannot understand it. **SB 8.7.8**

Tat te nukampam: Learned devotees accept even conditions of distress as representing the presence of the Supreme Lord. When a devotee is in distress, he sees that the Lord has appeared as distress just to relieve or purify him from the contamination of the material world. While one is within this material world, one is in various conditions, and therefore a devotee sees a condition of distress as just another feature of the Lord. *Tat te'nukampēḥ susam...kṛamēṣaf* (BG 10.14.8). A devotee, therefore, regards distress as a great favour of the Lord because he understands that he is being cleansed of contamination. *Teḥm ahaḥ samuddhartē mṛtyu-saḥsēra-sēgarēt* (BG 12.7). The appearance of distress is a negative process intended to give the devotee relief from this material world, which is called *mṛtyu-saḥsēra*, or the constant repetition of birth and death. To save a surrendered soul from repeated birth and death, the Lord purifies him of contamination by offering him a little distress. This cannot be understood by a non-devotee, but a devotee can see this because he is *vipaṇcit*, or learned. A non-devotee, therefore, is perturbed in distress, but a devotee welcomes distress as another feature of the Lord. *Sarvaḥ khalv idaḥ brahma*. A devotee can actually see that there is only the Supreme Personality of Godhead and no second entity. *Ekam evēdvit...yam*. There is only the Lord, who presents Himself in different energies. **SB 10.2.28**

Tat te nukampam: It is natural for those who have developed intense love for Kṛṇṣṇa not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers, they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in *ṛ...mad-Bhēgavatam* (10.14.8), *tat te 'nukampēḥ su-sam...kṛamēṣaf*: those who seriously desire to free themselves from the clutches of material existence, who have developed intense love for Kṛṇṣṇa, are worthy candidates for going back home, back to Godhead. An intense lover of Kṛṇṣṇa does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees apparent unhappiness or distress in a perfect *Vaiṇava*, it is not at all unhappiness for him; rather, it is transcendental bliss. In the *īkṛṇṣṇaka* (8), *ṛ... Caitanya Mahērabhu* has also instructed: *ēṇiṇya vē pēdaratēḥ pināḥ u mēm*. The intense lover of Kṛṇṣṇa is never deviated from his service, despite all difficulties and impediments brought before him. **CC Mad. 4.186**

Tat te nukampam: A real devotee does not take anything as distress. He takes everything as Kṛṇṣṇa's mercy. Otherwise that is not pure devotion. Actually a devotee's never in distress. People may see that he is in distress. There is a very good example. You'll find out if you go to Mēyēpur. His name was Kolaveca *ṛ...dhara*. His income was very poor. At night he would chant the Hare Kṛṇṣṇa mantra very loudly: "Hare Kṛṇṣṇa, Hare Kṛṇṣṇa ... " His neighbouring friends would say, "This man has no income, and because he is hungry now he is chanting 'Hare Kṛṇṣṇa, Hare Kṛṇṣṇa.' He's hungry." So one day Caitanya Mahērabhu ... Caitanya Mahērabhu used to buy some of his goods ... He was selling *donē, donē*. What is *donē*? Devotees: Cups.

Prabhupēda: Cups, yes, that was his business. So Caitanya Mahērabhu took away some of his fruits and *donē*, as a friend. One day Caitanya Mahērabhu said "ṛ ...dhara, you take benediction from Me." So he said "What benediction, Sir?" "Well, you are so poor that your

house is not even properly maintained. There are so many holes in the roof." He replied "Still, I have a nice house because it is better than the bird's nest. They have no roof. They have no roof, and they live in a tree. I have got a shelter. What is the difficulty? There is no difficulty."

In this way Caitanya Mahārabhu wanted to offer him so many things, and he said that “No, I have no desire for this. If You want to benedict me, please give me pure devotion at Your lotus feet.” *Bhakti*. So that is pure devotion. That we should hanker after, how to fix up our mind always in the service of the Lord. That is what we are trying to teach.

Lec SB 1.2.6 Calcutta 72

Tat te nukampam: Those who are *sēdhus*, devotees, immediately get relief from Kṛṣṇa. And those who are rascals have to be killed. But that killing is also good for them. Just like a father ... to one son he gives directly *rasagullē*, and he slaps the other. But father is father, either slapping or giving *rasagullē*, he's father. Similarly, we should not be sorry when the father gives slaps, and we should not be overjubilant when father gives his *rasagullē*. Any condition. That is devotion. A devotee is never disturbed when the father gives a slap or the master gives a slap. *Tat te 'nukampē su-sam...kṛamēšo bhujñēna evētma-kṛta vipēkam*. So anyway, Kṛṣṇa is always ready to help me and to give me knowledge and to understand. Where is the difficulty? This is the Kṛṣṇa consciousness movement. There is not any difficulty. Simply because we do not take the advice of Kṛṣṇa, we are suffering. This is the difficulty. This is the only difficulty.

Lec SB 1.7.23

4. **Meditator brahmana:** It is recommended here that even if one cannot arrange to worship the forms of the Lord with all recommended paraphernalia, one can simply think about the form of the Lord and mentally offer everything recommended in the *Śāstras*, including flowers, candana pulp, conchshell, umbrella, fan and cēmara. One can meditate upon offering and chant the twelve-syllable mantra, *o namo bhagavate vēsudevēya*. Since the mantra and the Supreme Personality of Godhead are non-different, one can worship the form of the Lord with the mantra in the absence of physical paraphernalia. The story of the *brēhmaša* who worshipped the Lord within his mind, as related in *Bhakti-rasēmṛta-sindhu*, or The Nectar of Devotion, should be consulted in this connection. If paraphernalia is not present physically, one can think of the items and offer them to the Deity by chanting the mantra. Such are the liberal and potent facilities in the process of devotional service. **SB 4.8.58**

Chapter 11

1(b). Jivan mukta: From the very beginning, devotional service is transcendental. ...*hṛ yasya harer dṛsyē*. If you simply desire to serve Kṛṣṇa, that's the beginning of existential purification, immediately, ...*hṛ yasya harer dṛsyē karmaśṛ manasṛ vṛca*. Simply if you sincerely think "How shall I serve Kṛṣṇa?" "Kṛṣṇa" does not mean simply Kṛṣṇa. "Kṛṣṇa" means Kṛṣṇa, Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's quality, Kṛṣṇa's paraphernalia, Kṛṣṇa's association — everything in connection with Kṛṣṇa. *Nirbandhe kṛṣṇa-sambandha*.

Lec SB 5.5.1 New Vṇdavana 76

1(b). Jivan mukta: By the understanding of the pure soul, called *satya-dṛk*, one can see everything as a reflection of the Supreme Personality of Godhead. A concrete example can be given in this connection. A conditioned soul sees a very beautiful rose, and he thinks that the nice aromatic flower should be used for his own sense gratification. This is one kind of vision. A liberated soul, however, sees the same flower as a reflection of the Supreme Lord. He thinks, "This beautiful flower is made possible by the superior energy of the Supreme Lord; therefore it belongs to the Supreme Lord and should be utilised in His service." These are two kinds of vision. The conditioned soul sees the flower for his own enjoyment, and the devotee sees the flower as an object to be used in the service of the Lord. In the same way, one can see the reflection of the Supreme Lord in one's own senses, mind and body — in everything. With that correct vision, one can engage everything in the service of the Lord. It is stated in the *Bhakti-rasṛmṇta-sindhu* that one who has engaged everything — his vital energy, his wealth, his intelligence and his words — in the service of the Lord, or who desires to engage all these in the service of the Lord, no matter how he is situated, is to be considered a liberated soul, or *satya-dṛk*. Such a man has understood things as they are. **SB 3.27.13**

2(b). Sakhyam\atma-nivedanam: The word *yav...yasaf* indicates that these processes are very powerful. After a devotee engages in the processes of *ṇravaśaṇ k...rtanaṇ viṇśof smaraśaṇ pṛda-sevanam/arcanaṇ vandanaṇ dṛsyam*, and is able to secure these processes, he can later become a devotee capable of rendering spontaneous devotional service — namely *sakhyam* and *ṇtma-nivedanam*. Generally the great *ṇcṛyas* who preach devotional service all over the world belong to the category of *sakhyam ṇtma-nivedanam*. A neophyte devotee cannot actually become a preacher. The neophyte is advised to execute devotional service in the seven other fields (*ṇravaśaṇ k...rtanam*, etc.). If one can successfully execute the preliminary seven items, he can in the future be situated on the platform of *sakhyam ṇtma-nivedanam*.

SB 4.28.30

3. ṇtma-nivedanam. The word *atma-nivedanam* refers to the stage at which one who has no motive other than to serve the Lord surrenders everything to the Lord and performs his activities only to please the Supreme Personality of Godhead. Such a devotee is like a cow that is cared for by its master. When cared for by its master, a cow is not in anxiety over its maintenance. Such a cow is always devoted to its master, and it never acts independently, but only for the master's benefit. Some devotees, therefore, consider dedication of the body to the Lord to be *ṇtma-nivedanam*, and as stated in the book known as *Bhakti-viveka*, sometimes dedication of the soul to the Lord is called *ṇtma-nivedanam*. The best examples of *ṇtma-nivedanam* are found in Bali Mahṇṇja and Ambar...ṇa Mahṇṇja. *ṇtma-nivedanam* is also sometimes found in the behaviour of Rukmiṇ...dev... at Dvṇrakṇ. **SB 7.5.23–24**

Carol: In the bhakti way of doing things, this emotion and love are very closely entwined, aren't they?

Prabhupada: Yes. That is higher stage. Not in the beginning. In the beginning devotion means I should be devoted to you. Why should I be devoted to you unless you are worthy? Just like Kṛṣṇa says, "You surrender unto Me." So unless I understand that Kṛṣṇa is worth for my surrendering, He is worthy, why shall I surrender to Kṛṣṇa? If I demand, immediately you have come, that you surrender. Would you like to do that?

Carol: To surrender?

Prabhupada: If I ask you that you surrender. I am meeting you for the first time. Would you like to surrender?

Carol: Yes.

Prabhupada: I don't think. (laughter)

Carol: To want to and to do it is different.

Prabhupada: No, unless you are fully aware of my abilities, qualities, why should you surrender? (indistinct) So, before surrendering, one has to study the person where he is going to surrender. Then he surrenders. That is real surrender. And blindly surrender, that will not stay. So, our first business is to surrender to God; therefore we must know what is God. Then you must surrender.

Conv, Carol Cameron, 9th May 1975, Perth

Chapter 12

3. **Vaisnava seva:** The Supreme Personality of Godhead said to the *br̥hmaṣa*: 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.
- Purport:** All the great stalwart personalities in the universe, including Lord Brahm̥ and Lord iva, are fully under the control of the Supreme Personality of Godhead, but the Supreme Personality of Godhead is fully under the control of His devotee. Why is this? Because the devotee is *any̥bhil̥ṣita-ny̥*; in other words, he has no material desires in his heart. His only desire is to think always of the Supreme Personality of Godhead and how to serve Him best. Because of this transcendental qualification, the Supreme Lord is extremely favourable to the devotees — indeed, not only the devotees, but also the devotees of the devotees.
- ra...la Narottama d̥sa ṁhakura says, *ch̥ṣiy̥ vaiṣava-sev̥ nist̥ra p̥yeche keb̥*: without being a devotee of a devotee, one cannot be released from material entanglement. Therefore Caitanya Mah̥prabhu identified Himself as *gop...-bhartuf pada-kamalayor d̥sa-d̥s̥nud̥saf*. Thus he instructed us to become not directly servants of Kṛṣṇa but servants of the servant of Kṛṣṇa. Devotees like Brahm̥, N̥rada, Vy̥sadeva and ukadeva Gosv̥m... are directly servants of Kṛṣṇa, and one who becomes a servant of N̥rada, Vy̥sadeva and ukadeva, like the six Gosv̥m...s, is still more devoted. ra...la Viṁvan̥tha Cakravart... ṁhakura therefore says, *yasya pras̥d̥d bhagavat-pras̥daf*: if one very sincerely serves the spiritual master, Kṛṣṇa certainly becomes favourable to such a devotee. Following the instructions of a devotee is more valuable than following the instructions of the Supreme Personality of Godhead directly.

SB 9.4.63

Following the footsteps of previous devotees: Prah̥da Mah̥r̥ja thought that although he was born into an asura family, *ugra, ugra-j̥tam*, still, if he decides to serve Kṛṣṇa, Lord N̥sihadeva, with *bhakti*, following the footsteps of *gaja-y̥tha p̥ya*, the king of elephants ... You know the story, that he was attacked by a crocodile in the water. There was struggle for existence between the two, and after all, the crocodile is an animal of the water. He had great strength. And the elephant, although he's also very big, powerful, was not an animal of the water. So he was helpless. He began to chant the holy name of the Lord and prayed, so he was saved. He was saved, and because the crocodile caught the leg of the elephant, he was also saved because the elephant was a Vaiṣava. The crocodile was under the feet of a Vaiṣava, so he was also saved. This is the story, you know. So therefore, *ch̥ṣiy̥ vaiṣava sev̥*. He indirectly gave service to the Vaiṣava, and he also became delivered.

Lec SB 7.9.9 Mayapur 77

Vaisnava seva: So Prah̥da Mah̥r̥ja and every Vaiṣava who is following the *parampar̥* system of Vaiṣava duty, are anxious. Prah̥da Mah̥r̥ja says that, *ṁoce tato vimukha-cetasa*. Why are they *vim̥h̥n*? Because *vimukha cetasa*: "They don't like You. They don't care for You: 'I don't care for God. I don't accept Kṛṣṇa,' these *vim̥has*." So all the Vaiṣavas, especially those who have taken to Kṛṣṇa consciousness movement ... Prah̥da Mah̥r̥ja will speak later on that "Sir, I am not inclined at all to go alone to Vaikuṣha. I must take them all with me. Otherwise I don't want to go." Prah̥da Mah̥r̥ja is a devotee. He can ask Kṛṣṇa for the power, "Give me such power that I can take all of them along with me." That is a Vaiṣava. He can do this. *Vaiṣava thakura, tom̥ra kukkura, boliy̥ janaha more*. Therefore we have to become the dog of a Vaiṣava. *Ch̥d...y̥ vaiṣava sev̥, nistar payeche keb̥*. Without serving a Vaiṣava, nobody can be delivered, because he is so

merciful, he can demand that Kṛṣṇa accept you, "Please, for my sake, excuse him. I'll take him with me." So Kṛṣṇa agrees, "All right, you take them."

Lec SB 7.9.43 Calcutta 76

Vaisnava seva: So this is the science. Prahlāda Mahārāja is our guru. He's not ordinary. Don't think that "He's a five-year-old boy. He has no knowledge." No. He is a perfect *nitya-siddha guru*, and we should always pray for his mercy. And that is Vaiṣṇavata. *Vaiṣṇava ~hṅkur tomṅra kukkura boliyā jṅnaha more*. This is a humble way. "O Vaiṣṇava ṁhakura ..." All Vaiṣṇavas are ṁhakura. They are not ordinary persons. ṁhakura ... We therefore address: Bhaktivinoda ṁhakura, Bhaktisiddhṅta Sarasvat... Thṅkur, Prahlāda ṁhakura. So we should always pray, *Vaiṣṇava ~hṅkura, tomṅra kukkura boliyā jṅnaha more*. There is a song of Bhaktivinoda ṁhakura: "My dear Vaiṣṇava ṁhakura, kindly accept me as your dog." Vaiṣṇava ṁhakura. As the dog, by the indication of the master, does everything very obediently, we have to learn this lesson from the dog, how to become faithful to the master. That is the instruction. In everything you can learn something. Therefore *mahṅ-bhṅgavata*, they accept everyone as guru, to learn something. Actually we can learn this art from the dog, how to become faithful even at the risk of life. There are many instances where dogs have given their lives for the master. So we should be a dog to the Vaiṣṇava. *Chṅṅiyā vaiṣṇava-sevṅ, nistṅra pṅyeche kebṅ*.

Lec SB 7.9.7 Mayapur 77

- 4(a). Liberation:** But as soon as we become perfect through perfect knowledge, then automatically we are no longer contaminated by this material world and become liberated. Liberated means, as I have several times explained, to be situated in one's original position. Just like a person gets a fever. When his fever subsides, he's liberated from the fever. Similarly, when we have perfect knowledge ... What is that perfect knowledge? The perfect knowledge is to understand that "I am an eternal servant of Kṅṅṅa." This is perfect knowledge.

Lec NOD New Vṅṅdavana 72

Chapter 13

1. Verses by Srila Rupa Goswami in glorification of the five most potent items of bhakti:

a) *raddh€-p™rvaka* *r...* *M™rti-sev€* – serving the *r...* *m™rti* with faith:

“My dear friend, if you still have any desire to enjoy the company of your friends within this material world, then don’t look upon the form of Kṛṣṇa, who is standing on the bank of the Kesi-ghata (a bathing place in Vrindavan). He is known as Govinda, and his eyes are very enchanting. He is playing upon His flute, and on His head there is a peacock feather. And His whole body is illuminated by the moonlight in the sky.”

b) *rasikaif-saha* *r...* *Bh€gavat€rth€sv€daf* – tasting the meaning of *®r...mad Bh€gavatam* in the association of Rasika Vaiṣṇavas:

My dear foolish friend, I think that you have already heard some of the auspicious *®rimad-Bhagavatam*, which decries seeking the results of fruitive activities, economic development and liberation. I think that now it is certain that gradually the verses of the Tenth Canto of *®rimad-Bhagavatam*, describing the pastimes of the Lord, will enter your ears and go into your heart.”

c) *saj€t...ya-snigdha-mahattara-s€dhu-sa%gaf* – association of like-minded, affectionate advanced devotees:

“It is very astonishing that since I have seen this Personality of Godhead, who is washed by the tears of my eyes, there is shivering of my body, and He has made me a failure in executing my material duties. Since seeing Him, I cannot remain silently at home. I wish to go out to Him always.”

d) *n€ma-sa%k...rtana* – loud congregational chanting of the holy name:

“It is said that saints have been able to hear the vibrating strings of the vina in the hands of Narada, who is always singing the glories of Lord Kṛṣṇa. Now this same sound vibration has entered my ears, and I am always feeling the presence of the Supreme Personality. Gradually I am becoming bereft of all attachment for material enjoyment.”

e) *r...* *v€nd€vana-v€sa* – residing in *®ri vrindavan*:

“I remember the Lord standing by the banks of the Yamuna River, so beautiful amid the kadamba trees, where many birds are chirping in the gardens. And these impressions are always giving me transcendental realisation of beauty and bliss.”

3. **Hearing *®rimad-Bhagavatam*:** Less fortunate persons are not at all interested in hearing this *®r...mad-Bh€gavatam*. The process is simple, but the application is difficult. Unfortunate people find enough time to hear idle social and political conversations, but when invited to attend a meeting of devotees to hear *®r...mad-Bh€gavatam* they suddenly become reluctant. Sometimes professional readers of the *Bh€gavatam* immediately plunge into the confidential topics of the pastimes of the Supreme Lord, which they seemingly interpret as sex literature. *®r...mad-Bh€gavatam* is meant to be heard from the beginning. Those who are fit to assimilate this work are mentioned in this *®loka*: “One becomes qualified to hear *®r...mad-Bh€gavatam* after many pious deeds.” The intelligent person, with thoughtful discretion, can be assured by the great sage Vy€sadeva that he can realise the Supreme Personality directly by hearing *®r...mad-Bh€gavatam*. Without undergoing the different stages of realisation set forth in the Vedas, one can be lifted immediately to the position of paramaha^sa simply by agreeing to receive this message.

SB 1.1.2

"The value of a moment's association with a devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of wordly benedictions in the form of material prosperity, which is for those who are meant for death."

SB 1.18.13 quoted in CCMad. 22.55

Association of devotees: Here is the remedy for eliminating all inauspicious things within the heart that are considered to be obstacles on the path of self-realisation. The remedy is the association of the *Bhĕgavatas*. There are two types of *Bhĕgavatas*, namely the book *Bhĕgavata* and the devotee *Bhĕgavata*. Both the *Bhĕgavatas* are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee *Bhĕgavata* is as good as the book *Bhĕgavata* because the devotee *Bhĕgavata* leads his life in terms of the book *Bhĕgavata* and the book *Bhĕgavata* is full of information about the Personality of Godhead and His pure devotees, who are also *Bhĕgavatas*. *Bhĕgavata* book and person are identical. **SB 1.2.8**

Association of devotees: Transcendental loving service for the Supreme Lord is the natural inclination of every living being. The instinct is dormant in everyone, but due to the association of material nature the modes of passion and ignorance cover this from time immemorial. If, by the grace of the Lord and the great-souled devotees of the Lord, a living being becomes fortunate enough to associate with the unadulterated devotees of the Lord and gets a chance to hear the unadulterated glories of the Lord, certainly the flow of devotional service takes place like the flow of a river. As the river flows on till she reaches the sea, similarly pure devotional service flows by the association of pure devotees till it reaches the ultimate goal, namely, transcendental love of God. Such a flow of devotional service cannot stop. On the contrary, it increases more and more without limitation. The flow of devotional service is so potent that any onlooker also becomes liberated from the influence of the modes of passion and ignorance. These two qualities of nature are thus removed, and the living being is liberated, being situated in his original position. **SB 1.5.28**

5. **Chanting the holy name:** Then the Bha~€cŕya asked Caitanya Mahŕrabhu, “Which item is most important in the execution of devotional service?” The Lord replied that the most important item was the chanting of the holy name of the Lord. **CC Mad. 6.241**

Sahajiyas stop chanting: “It can be concluded that a person who is freed from the bodily concept of life is an eligible candidate for pure devotional service.” People generally think that by devotional service, one rises to the platform of *Brahman-jñĕna, nirbheda brahmĕnu-sandhana*. Even the ultimate goal of the so-called devotees — called *sahajiyĕs* — is to merge into the existence of Brahman. Rajani Sena, in Bombay, is also preaching in that way. And their process is very abominable. The *sahajiyĕs* also think that by sex one can rise to the platform of merging into the effulgence of Brahman. Even Vivekananda was talking that “This Vaiŕŕava religion is a religion of sex.” It has been so badly misrepresented. By sexual indulgence, one can become one with the Supreme. This is their theory, very dangerous theory. Therefore these *sahajiyĕs* are amongst the thirteen rejected *apa-sampradĕyas*. In the name of Caitanya Mahŕrabhu, there are so many *apa-sampradĕyas*. *Apa-sampradĕya* means they present themselves as belonging to the Caitanya cult. But they are not at all bona fide. They are rejected. Such *sahajiyĕs* would not read even *Bhagavad-g...tĕ*. They think that they are so elevated, they have surpassed reading *Bhagavad-g...tĕ*. Similarly there are *sahajiyĕs* who also say that *k...rtana* is not required for them. One who is very advanced doesn’t need to chant Hare Kŕŕŕa. I have heard it.

... begins from *k...rtana*. ŕavaŕaŕa^ k...rtana^ viŕŕof. ŕĕstra says, *k...rtan...yaf sadĕ harif. harer nĕma harer nĕma harer nĕmaiva kevala^ kalau nĕsty eva nĕsty eva nĕsty eva gatih anyathĕ*

So in this age, especially in Kali-yuga, one who does not join in the *k...rtana* is not a devotee at all. He's outside, *bahir a%ga, bahir-atha-m€ninaf*. This *¶ravaŠa k...rtana* is the first business of devotee. *¶ravaŠa^ k...rtana^ vi¶Šof*. Those who are actually devotees ... Caitanya Mah€prabhu was always engaged in *k...rtana*. He advised, *k...rtan...yaf sad€ harif*. It is not that one who is advanced doesn't need to take part in *k...rtana*. That is nonsense. *Sad€* means always, whether you are advanced or not advanced. *K...rtan...yaf sad€ harif. ¶ravaŠa^, ¶ravaŠa^ k...rtanam. K...rtana ...* unless one hears, how he can speak. Speaking is also *k...rtana*. But unless one is hears ... how can he speak? *¶ravaŠa^ k...rtana^ vi¶Šof smaraŠa^ p€da-sevanam arcanam ...* These are nine different processes, and the principal business of our Gau...ya Vai¶Šava *samprad€ya*, following in the footsteps of Caitanya Mah€prabhu, is this *k...rtana, hari-k...rtana: Hare K¶Ša, Hare K¶Ša, K¶Ša K¶Ša ... K...rtan€d eva k¶Šasya*. In the *Bh€gavata*, it is said: *k...rtan€d eva k¶Šasya mukta-sa%gaf para^ vrajet*. Unless one is enthusiastic in *¶ravaŠa^ k...rtana*, especially *k...rtana ... k...rtan€d eva k¶Šasya ...* Talking of *K¶Ša*, that is also *k...rtana*. Especially for everyone. Everyone. Caitanya Mah€prabhu — who can be more advanced than Caitanya Mah€prabhu? — was daily joining in *k...rtana*. Four hours daily at Jagann€tha Pur... temple. It was a regular programme. Not only that, He organised four parties, sixteen men in each party. So four different parties in four different directions would perform *k...rtana*, and Caitanya Mah€prabhu seemed to be present in every party. That was another opulence of Caitanya Mah€prabhu.

Lec NOD Calcutta 73

Chapter 14

2(b). Becoming freed from kama: There are three kinds of transcendentalists trying to overcome the influence of the modes of material nature — the *jñān...s*, *yog...s* and *bhaktas*. All of them attempt to overcome the influence of the senses, which is compared to the incessant waves of a river. The waves of a river flow incessantly, and it is very difficult to stop them. Similarly, the waves of desire for material enjoyment are so strong that they cannot be stopped by any process other than *bhakti-yoga*. The *bhaktas*, by their transcendental devotional service unto the lotus feet of the Lord, become so overwhelmed with transcendental bliss that automatically their desires for material enjoyment stop. The *jñān...s* and *yog...s*, who are not attached to the lotus feet of the Lord, simply struggle against the waves of desire.

Here also the same point is stressed. *Bhaja vāsudevam* indicates that one who is engaged in the loving service of Kṛṣṇa, the son of Vasudeva, can very easily stop the waves of desires. As long as one continues to try to artificially stop the waves of desires, he will certainly be defeated. That is indicated in this verse. Desires for fruitive activities are strongly rooted, but the trees of desire can be uprooted completely by devotional service because devotional service employs superior desire. One can give up inferior desires when engaged in superior desires. To try to stop desires is impossible. One has to desire the Supreme in order not to be entangled in inferior desires. *Jñān...s* maintain a desire to become one with the Supreme, but such desire is also considered to be *kāma*, lust. Similarly, the *yog...s* desire mystic power, and that is also *kāma*. And the *bhaktas*, not being desirous of any sort of material enjoyment, become purified. There is no artificial attempt to stop desire. Desire becomes a source of spiritual enjoyment under the protection of the toes of the lotus feet of the Lord. It is stated herein by the *Kumāras* that the lotus feet of Lord Kṛṣṇa are the ultimate reservoir of all pleasure. One should therefore take shelter of the lotus feet of the Lord instead of trying unsuccessfully to stop desires for material enjoyment. As long as one is unable to stop the desire for material enjoyment, there is no possibility of becoming liberated from the entanglement of material existence. It may be argued that the waves of a river are incessantly flowing and that they cannot be stopped, but the waves of the river flow toward the sea. When the tide comes over the river, it overwhelms the flowing of the river, and the river itself becomes overflowed, and the waves from the sea become more prominent than the waves from the river. Similarly, a devotee with intelligence plans so many things for the service of the Lord in Kṛṣṇa consciousness that stagnant material desires become overflowed by the desire to serve the Lord. **SB 4.22.39**

Jnana vairagya: If you become devotee of Vāsudeva, *bhaja vāsudevam*, then very quickly you will become *jñānavān*. First of all, one becomes *jñānavān*; then he surrenders to Vāsudeva. *sarva-dharmān parityajya mām ekaṁ vāraṣā vraja*. This is one process. Another process is you become a devotee of Vāsudeva, then *jñāna*, *vairāgya*, will automatically come. The perfection of human life is to accept *jñāna* and *vairāgya*. That is perfection. In our Vedic civilisation, this is the process, perfection. There are different stages of life. *Brahmacār...*, *gṛhastha*, *vānaprastha*, *sannyāsa*. So what is the *sannyāsa* law? *Sannyāsa* means perfection. *Jñāna* and *vairāgya*. Who can take *sannyāsa*, renounced order, unless he has full knowledge?

Lec BG 9.11 Calcutta 73

Jnana vairagya: How does he become learned? *svayam eva sphuraty adaḥ*. Everything becomes revealed. Kṛṣṇa reveals. *Nityam ityētma-bhāvastho jñāna-d...pena bhṛsvat*. If one is pure devotee, then Kṛṣṇa, from within, will give knowledge. Just like Kṛṣṇa is giving knowledge to Arjuna. He's a *gṛhastha*. He's a soldier. He's not even a *brāhmaṣa*. But who can be greater man of knowledge than Arjuna? Because he's directly receiving it from Kṛṣṇa. And who can be a greater teacher than Kṛṣṇa? So Kṛṣṇa says that "If you are engaged twenty-four hours in devotional service," then, Kṛṣṇa says, "from within," He

will give all knowledge. Therefore *vāsudeve bhagavati bhakti-yogaf prayojitaf*. If you actually engage in the devotional service of *Vāsudeva*, then *jñāna* and *vairāgya* automatically become revealed unto you. There is no endeavour.

Lec SB 1.2.7 New Vāṇḍavana 72

2(c). Phalgu vairāgya: There are three kinds of so-called spiritual happiness, *brahma-sukha*, *brahmānanda*... Three kinds of *ānanda*, *jaṭānanda*, *brahmānanda*. *Jaṭānanda* means material. As *karm...*s are trying to possess more and more, more and more — “Let me possess, let me possess” — this is *jaṭānanda* ... And because *jñān...*s are fed up, they say, *brahma satyaḥ jagan mithyā*: “This world is false.” Grapes are sour. You know the story of the jackal? He wanted to eat the grapes, jumping, jumping, jumping. When he could not get them, he says, “Oh, the grapes are sour. I don’t want them.” Similarly these rascals renounce the world. What renunciation? What was yours? You are renouncing? This is also wrong. The real happiness is *sevā*. “This is *Kṛṣṇa*’s, and it must be used for *Kṛṣṇa*’s purpose.

Lec NOD Calcutta 73

Phalgu vairāgya: *Mumukṣubhif*, those who are after liberation, *nirbheda brahmānusandhana*, they’re giving up this world, becoming *sannyās...*, *Māyāvād...* *sannyās...*, *brahma satyaḥ jagan mithyā* ... Rṅpa Gosvām... says, *phalgu vairāgya*. Why *phalgu*? *Phalgu* means insignificant, and *phalgu* means there is a river, *Phalgu*, in *Gayā*. Those who have gone to *Gayā* ... *Gayā* city is situated on the river *Phalgu*. ... This river is called *Phalgu* because on the bed you’ll find only sand. But if you push your hand within the sand, you’ll find water. Similarly *phalgu vairāgya* means the so-called *sannyās...*s have taken the dress of renounced order, but within the heart they have so many desires to fulfill. Within the heart. If you push your hand within his heart, you’ll find he has many desires for material enjoyment. That is called *phalgu vairāgya*. On the surface there is no water; only sand. But within, there is flow of water. So this *phalgu vairāgya wallas*, *Māyāvād...* *sannyās...* ... *Jagan mithyā*. They give up this world, so many *sannyās...*s. But at heart there is the desire: “I shall become God. I shall become God.” Just see ... The *karm...*s are trying to become ministers and these *sannyās...*s are trying to become God. So he has many desires, although outwardly he appears to be renounced.

Lec NOD Calcutta 73

2(c, d). Yukta-vairāgya-sthiti saba āikhīla/āuṅka-vairāgya-jñāna saba niāedhila:

ṅr... Caitanya Mahāprabhu then told *Sanātana Gosvām...* about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

Purport: This is the technique for understanding *āuṅka-vairāgya* and *yukta-vairāgya*. In BG (6.17) it is said:

*yuktāhāra-vihārasya /yukta-ceāasya karmasu
yukta-svapnāvabodhāyā/yogo bhavati dukha-hā*

“He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practising the *yoga* system.” To broadcast the cult of *Kṛṣṇa* consciousness, one has to learn the possibility of renunciation in terms of country, time and candidate. A candidate for *Kṛṣṇa* consciousness in the Western countries should be taught about the renunciation of material existence, but one would teach candidates from a country like India in a different way. The teacher (*ācārya*) has to consider time, candidate and country. He must avoid the principle of *niyamāgraha*, that is, he should not try to perform the impossible. What is possible in one country may not be possible in another. The *ācārya*’s duty is to accept the essence of devotional service. There may be a little change here and

there as far as *yukta-vairāgya* (proper renunciation) is concerned. Dry renunciation is forbidden by Śrī Caitanya Mahāprabhu, and we have also learned this from our spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī Mahārāja Gosvāmī. The essence of devotional service must be taken into consideration, and not the outward paraphernalia.

Sanātana Gosvām... wrote his *Vaiṣṭava smṛti, Hari-bhakti-vilāsa*, which was specifically meant for India. In those days, India was more or less following the principle of *smṛta-vidhi*.
 ...la Sanātana Gosvām... had to keep pace with this, and his *Hari-bhakti-vilāsa* was compiled with this in mind. According to *smṛta-brāhmaṣas*, a person not born in a *brāhmaṣa* family could not be elevated to the position of a *brāhmaṣa*. Sanātana Gosvām..., however, says in HBV (2.12) that anyone can be elevated to the position of a *brāhmaṣa* by the process of initiation.

*yathā kñcanatē yēti/kēˆsyaˆ rasa-vidhēnataf
 tathā d...kē-vidhēnena/dvijatvaˆ jēyate nṣēṁ*

There is a difference between the *smṛta* process and the *gosvām...* process. According to the *smṛta* process, one cannot be accepted as a *brāhmaṣa* unless he is born in a *brāhmaṣa* family. According to the *gosvām...* process, the *Hari-bhakti-vilāsa* and the *Nṛada-pañcarātra*, anyone can be a *brāhmaṣa* if he is properly initiated by a bona fide spiritual master. This is also the verdict of Śukadeva Gosvām... in ...*mad-Bhāgavatam* (2.4.18):

*kirāta-hṣṇdhra-pulinda-pulkaē/ēbh...ra-umbhē yavanēf khasādayaf
 ye 'nye ca pēpē yad-apērayērayēf/udhyanti tasmai prabhaviṣave namaḥ*

A Vaiṣṭava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master. It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called *niyamāgraha*. Not following the regulative principles but instead living extravagantly, is also called *niyamāgraha*. The word *niyama* means “regulative principles,” and *āgraha* means “eagerness.” The word *agraha* means “not to accept.” We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles. What is required is a special technique according to country, time and candidate. Without the sanction of the spiritual master, we should not try to imitate. This principle is recommended here: *ukā-vairāgya-jñēna saba nīdhila*. This is ... Caitanya Mahāprabhu’s liberal demonstration of the *bhakti* cult. We should not introduce anything whimsically, without the sanction of the bona fide spiritual master. In this connection, ...la Bhaktisiddhānta Sarasvat... ḥkura comments on these points by quoting two verses by ...
 Rṁpa Gosvām... (*Bhakti-rasāmṭa-sindhu* 1.2.255–6).

*anēsaktasya viāyēn/yathērham upayūñjataf
 nirbandhaf kṣa-sambandhe/yuktaˆ vairāgyam ucyate
 prēpañcikatayē buddhyē /hari-sambandhi-vastunaf
 mumukubhif parityēgo/vairāgyaˆ phalgu kathyate*

“When one is not attached to anything but at the same time accepts everything in relation to Kṣa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṣa is not as complete in his renunciation.” To preach the *bhakti* cult, one should seriously consider these verses.

Yukta vairāgya: Prēpañcikatayē buddhyē.

“Because it is material advancement, I therefore ... *Brahma satyaˆ jagan mithyē*. This world is *mithyē* ... any material thing is *mithyē*.” No. It has some relationship with Kṣa. That is to be seen. What is this motor car? It is material. But what is material? *Bhṁmir ēpaf analo vēyuf khaˆ mano buddhir eva ca, bhinnē me prakṭtir aˆadhē*. From where have they got this metal? This iron, wood, metal, everything, they have got from Kṣa. Therefore it has a relationship with Kṣa. Now, when it is manufactured, use it for Kṣa. That is *yukta-vairāgya*. So we do not hate material advancement. We can utilise everything for Kṣa’s service. Our only preaching

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is that “Don’t forget Kṛ̥ṣ̥ṇa.” That is our business. And if you have a special talent, utilise it for Kṛ̥ṣ̥ṇa.

Srila Prabhupada Qutoes

Lec SB 1.7.6 New Vṛ̥ndavana 75

2d. Yukta vairagya: The Gosvām...s conquered over these things. *Nidrēhēra-vihēra*. That is required. That is spiritual life. If you are embarrassed with these four things, *ēhēra-nidrē-bhaya-maithuna^ca*, then you are not making progress in spiritual life. It should be reduced. Just like Raghunātha dēsa Gosvām... did. All the Gosvām...s — they had no business. But that is very difficult. If one has to imitate the behaviour of RTMpa Gosvām... and all the Gosvām...s, it is very difficult. Therefore *yukta-vairēgya*. We must eat *kṛṣṇa-prasēdam* as much as needed for maintaining the body. *ēhēra-nidrē-bhaya-mai* ... In this way, spiritual progress of life ... But it will be very easy if we chant this transcendental vibration, Hare Kṛṣṇa mantra, offencelessly, *niraparēdhe*. Then immediately you become advanced. Not only advanced, actually spiritually situated.

Lec SB 3.26.47 Bombay 75

Yukta vairagya: *Anēśaktasya viṣayēn*. We are after sense enjoyment. That is called *viṣaya*. *Viṣaya* means the object of sense gratification. So we should not be very eager to enjoy. God's creation should be engaged for God's enjoyment, not for your enjoyment. If we are trained in this way, *anēśaktasya viṣayēn*, we can take *prasēdam*. We have to eat also. But if we think "These things are made for me. I have to eat," then that is *mithyē*. "This is given by God, given by Kṛṣṇa, so let me offer it to Kṛṣṇa: 'Kṛṣṇa, it is Your food. You first of all taste. Then I'll take it.'" *Anēśaktasya viṣayēn yathērham upayuñjataf*. "As it is. But Your food should be offered to You, and then I shall take." That is *yukta-vairēgya*.

Lec SB 5.5.2 Hyderabad 75

Yukta vairagya: Prabhupāda: Kṛṣṇa consciousness does not mean that you falsely make some attempt. Arjuna understood the Kṛṣṇa philosophy, and it does not mean that he became a naked fakir and went away from the fighting place, and without any clothing he began to travel. Is it that? No. The only thing is that he changed the account. The account was for Kṛṣṇa. So you don't need to make such renunciation that you have to live underneath a tree or become naked. No ... You have misunderstood. You should dress yourself properly, you should eat properly, you should work properly, but not for your account, but Kṛṣṇa's account. That is the thing. That's all. *Nirbandhe kṛṣṇa-sambandhe yukta-vairēgya ucyate*. That is the difference between Vaiṣṇava philosophy and Mēyēvēd... philosophy. The Mēyēvēda philosophy says *brahma satya^jagan mithyē*, "This world is false and Brahman is truth. So let me renounce all this worldliness and try to be one with Brahman." That is the Mēyēvēda philosophy. We don't say that. We say that because Brahman is *satya*, truth, and because the world is created by Brahman, it is also truth. It is also truth. *PTMrṣam ida^pTMrṣam adaf pTMrṣēt pTMrṣam udacyate*. That is the version of Upaniṣad. The difference between Mēyēvēd...s and Vaiṣṇavas is that the Mayavadis do not know the proprietor. We know the proprietor. We don't accept anything as "I am the proprietor." This is mistake. This is *mēyē*. ... If I remember, "It is Kṛṣṇa's," then I am liberated. Just try to understand. You are sitting here. You know that this apartment or this loft belongs to somebody. So there is no harm sitting here, hearing here. But if you think that "This is mine," and if you want you take something out of here, then there is trouble. Similarly, this world belongs to Kṛṣṇa. If you always have that consciousness that it belongs to Kṛṣṇa ... Just like a bank cashier. He knows that millions of dollars is coming to him, but he also knows that "This is belonging to the bank. I am simply the cashier." Similarly, you can deal with all the worldly things, but if you are conscious of Kṛṣṇa then you are free. *Nikhilēv apy avasthēsu j...van muktaf sa ucyate*. In any condition of life if one is Kṛṣṇa conscious, he's always liberated. He's not affected. So that is Kṛṣṇa consciousness. Kṛṣṇa consciousness does not teach you to become a false renouncer. What is the use of becoming a renunciant? After all, you have this body. How can you renounce it? Whether you cover it with underwear or with costly dress, you still have to cover it. That covering also belongs to

Kṛṣṇa. So we have to be conscious that “Everything is Kṛṣṇa’s. Nothing belongs to me.” That is the actual fact. But by illusion we are accepting, “This is mine, this is mine, this is mine.” We have to give up this consciousness and accept the Kṛṣṇa consciousness. That is our preaching.

Lec SB 7.9.10.11 Montreal 68

“When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness.” (*Bhakti-rasamṛta-sindhu* 1.2.255). Money is undoubtedly coming in great quantities, but we should not be attached to this money for sense gratification; every cent should be spent for spreading the Kṛṣṇa consciousness movement, not for sense gratification. There is danger for a preacher when he receives great quantities of money, for as soon as he spends even a single cent of the collection for his personal sense gratification, he becomes a fallen victim. The preachers of the Kṛṣṇa consciousness movement should be extremely careful not to misuse the immense quantities of money needed to spread this movement. Let us not make this money the cause of our distress; it should be used for Kṛṣṇa, and that will cause our eternal happiness. Money is Lakṣmī..., or the goddess of fortune, the companion of Nityaśa. Lakṣmī...j... must always remain with Nityaśa, and then there need be no fear of degradation. **SB 7.13.32**

Yukta vairagya: “One who rejects things without knowledge of their relationship to Kṛṣṇa is incomplete in his renunciation.” (*Bhakti-rasamṛta-sindhu* 1.2.66) When the body is engaged in the service of the Lord, one should not consider the body material. Sometimes the spiritual body of the spiritual master is misunderstood. But Śrīmad Rāmapa Gosvāmī... instructs, *prapañcikataḥ buddhyā hari-sambandhi-vastunaf*. The body fully engaged in Kṛṣṇa’s service should not be neglected as material. One who does neglect it is false in his renunciation. If the body is not properly maintained, it falls down and dries up like an uprooted tree, from which flowers and fruit can no longer be obtained. **SB 8.19.40**

Yukta vairagya: *Yukta-vairāgyam ucyate. Anśaktasya viśāyān yathāram upayujate.* We are using this microphone. This is material, scientific advancement. Sometimes they criticise that “You are not materialistic so why are you using modern appliances? Why are you flying in an aeroplane?” So practically, our vision is that everything is Kṛṣṇa’s and everything must be utilised for Kṛṣṇa’s service. That is our philosophy. Actually, it is so. This microphone is manufactured by Kṛṣṇa’s energy. *Bhṛmīr āpo ’nalo vāyuf kha’ mano buddhir eva ca, prakṛti bhinnā me ādhā.* So the metal portion, or the rubber portion, or any portion of this microphone, is made of the five elements, earth, water, fire, air. Kṛṣṇa says, “They are My separated energy.” So although it is separated energy, we are dovetailing it with the service of Kṛṣṇa. We do not see that this matter is separate from Kṛṣṇa. Actually it is not so. When we see the matter is separate from Kṛṣṇa, it is materialism. When we see the matter is energy of Kṛṣṇa, it is not materialism. It is spiritualism. This is how we utilise everything for Kṛṣṇa.

Lec NOD New Vṇḍavana 72

Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. Anśaktasya viśāyān. If we utilise the same matter for our sense gratification, *viśāya*, then it is material. If I pick a flower for my sense gratification, it is material. When I pick the same flower to offer at the lotus feet of Kṛṣṇa, it is spiritual. Then how is the material thing transformed into a spiritual thing? By the consciousness. Therefore our propaganda is to raise the consciousness. *Nitya-siddha kṛṣṇa-bhakti*. That is our propaganda. As soon as we raise the consciousness to the platform of Kṛṣṇa, then we become spiritualised. *Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate. Nirbandhe kṛṣṇa-sambandhe yukta-vairāgyam ucyate.*

Lec NOD New Vṇḍavana 72

4(a). The nine processes of devotional service are equally transcendental: So you are all advanced students. You should understand the importance of each and every item of devotional service. Do not undervalue any of the spiritual activities. You are one of the advanced students. One who distinguishes a particular type of service as inferior or superior does not know the value of devotional service. It is all transcendental. Whatever item is suitable, that is accepted as very elevated. Just like Maharaja Pariksit. He simply listened to Sukadeva Gosvami. That is *śravanam*. And Sukadeva Gosvami simply narrated *Śrīmad-Bhagavatam*. This is *kīrtanam*. Prahlada Maharaja simply contemplated, *smaranam*. Prthu Maharaja simply did deity worship, *arcanam*. Arjuna only remained as friend of Kṛṣṇa, *sakhyam*. Hanuman remained only engaged in carrying out the order of Lord Ramacandra, *dāsyam*. And Bali Maharaja surrendered everything to Kṛṣṇa, *atma-nivedanam*. So, any devotee executing any one of the nine services is transcendently glorious. One devotee may be proud that his process of service is the best. That is not inglorious. This is called transcendental competition. Everyone should feel proud of his particular type of devotional service, but that does not mean that other types of service are inferior. Everyone should feel proud of becoming a sincere servant of Kṛṣṇa, but the pure devotee never minimises the importance of other devotees. Kṛṣṇa is the enjoyer of varieties of service. It is not restricted to any particular type of service. Kṛṣṇa takes pleasure from devotees even by fighting service. When Grandfather Bhisma was trying to injure the body of Kṛṣṇa by sharpened arrows, in full devotion in the mellow of chivalry, Kṛṣṇa was feeling the piercing of the arrows as good as worshipping him with soft rose flowers. The conclusion is that everyone should be very very sincere. There is no question of inferior or superior.

Letter to Satsvarupa, Bombay 75

Chapter 15

1(a). Akamah: *Akamah* is one who has no material desire. A living being, naturally being the part and parcel of the supreme whole, *purusam pTMnam*, has as his natural function service of the Supreme Being, just as the parts and parcels of the body, or the limbs of the body, are naturally meant to serve the complete body. Desireless means, therefore, not to be inert like the stone, but to be conscious of one's actual position and thus desire satisfaction only from the Supreme Lord. Srila J...va Gosv... has explained this desirelessness as *bhajan...ya-parama-puruṣa-sukha-mētra-sva-sukhatvam* in his *Sandarbha*. This means that one should feel happy only by experiencing the happiness of the Supreme Lord. This intuition of the living being is sometimes manifested even during the conditioned stage of a living being in the material world, and such intuition is expressed in the manner of altruism, philanthropy, socialism, communism, etc., by the undeveloped minds of less intelligent persons. In the mundane field such an outlook of doing good to others in the form of society, community, family, country or humanity is a partial manifestation of the same original feeling in which a pure living entity feels happiness by the happiness of the Supreme Lord. Such superb feelings were exhibited by the damsels of VrajabhTMmi for the happiness of the Lord. The *gop...s* loved the Lord without any return, and this is the perfect exhibition of the *akamaf* spirit. *Kama* spirit, or the desire for one's own satisfaction, is fully exhibited in the material world, whereas the spirit of *akamah* is fully exhibited in the spiritual world.

SB 2.3.10

Chapter 16

1. **Raganuga:** So you have to uncover. You have to discover. That discovering process is devotional service. The more you are engaged in devotional service, the more your senses become pure or uncovered. And when they are completely uncovered, without any designation, then you are capable of serving Kṛṣṇa. This is apprenticeship. *Vaidh...-bhakti*, that is apprenticeship. Real *bhakti*, *par-bhakti*, that is *rġgġnugġ-bhakti*. We have to come to this *rġgġnugġ-bhakti* after surpassing *vaidh...-bhakti*. In the material world, if we do not try to make further and further progress in devotional service, if we are simply sticking to the *sastric* regulation process and do not try to go beyond that ... *Sastric* process is also a regulation, that is required. Without *sastric* process you cannot go to the higher platform. But if we stick to the *sastric* process only and do not try to improve ourself ... The *sastric* process is *kanġha-adhikġra*, the lowest stage of devotional service.

*arcġyġm eva haraye pġmġġġ yaf ġraddhayehate
na tad-bhakteġu cġnyeġu sa bhaktaf prġkġtaf smġtaf*

Generally, when people come to this temple, they are very devoted to the Deity. They offer their respects, flowers and other things, follow the regulative process, circumambulate. This is a nice beginning, but one has to rise above this. One has to know who is actually *bhakta* ... *Na tad-bhakteġu cġnyeġu*. One has to do good for others. That is *madhyama-adhikġra*.... If I become satisfied only with these regulative principles for worshipping the Deity in the temple and following the regulative principles daily, but have no other idea, then *sa bhaktaf prġkġtaf smġtaf*. *Prġkġta* means on the material platform. Such a devotee can fall down at any moment, because he's on the *prġkġta* stage. And *prġkġta* means this *guġamay...*, *prakġti*. It is very strong.

Any devotee can fall down if he remains *prġkġta-bhakta*. So he has to raise himself above this to the *madhyama-adhikġra*. Here it is said that *sva-nirmiteġu nirviġo bhuġkte bhġmteġu tad-guġġn* — we are not actually enjoying. We are enjoying the interaction of the three modes of material nature. And we are thinking ... The same thing, as my Guru Mahġrġja used to say, licking the bottle of honey. That is not real honey. You have to open the bottle of the honey and lick the real honey, then you'll get the taste. That is advancement of spiritual knowledge.

*satġġ prasaġgġn mama v...rya-saġvido
bhavanti hġt-karġa-rasġyanġf kathġf ...*

Therefore, if we do not associate with the advanced devotees, *uttama-adhikġra*..., if we simply want to remain in the lowest stage of devotional service, then we are not making progress. Then we shall simply enjoy the material field, without entering into the spiritual platform. *Bhuġkte, bhuġkte bhġmteġu tad-guġġn*. We have to rise above the modes of material nature. *Nirguġa. Traiguġya-viġayġ vedġ nistraiguġyo bhavġrjuna*. That is the statement of *Bhagavad-g...tġ*. The Vedic instruction, *traiguġya*, is dealing with the three *guġas*, the three material modes of nature. *Nistraiguġyo bhavġrjuna. Nistraiguġya*. When Kṛṣṇa was asking Arjuna to fight, he was on the *traiguġya* platform, on the material platform. He was thinking, "How can I kill my grandfather? How can I kill my teacher? How can I kill my brother? How can I kill my nephews?" This is *traiguġya-vicġra*, consideration on the material platform. Then Kṛṣṇa said, *nistraiguġyo bhavġrjuna*: "Just become transcendental to the material modes of nature." What is transcendental material nature? "I am asking you to fight. You do it." That is *nistraiguġya*. Kṛṣṇa is asking him. That is *nistraiguġya. Traiguġya-viġayġ vedġ nistraiguġyo bhavġrjuna*. The *guġa* or *nirguġa*, these two words are there in the Vedic literature. When we

speak of *guṣā*, it means these three *guṣās*, three material modes of nature. And *nirguṣā* means above these three material modes of nature. So actually devotional service is above the three modes of material nature. *Sa guṣṛn samat...tyaitn brahma-bh™yeya kalpate.*

When you are actually in pure devotional service, *sarvopādhi-vinirmuktam*, being freed from the interaction of the three material modes of nature, that is the real transcendental stage of devotional service. So we have to try to go to that platform. Otherwise, we shall remain a *prēkṭa-bhakta*. As it is said here: *bhukte bhṛte tad-guṣṇ*. We have to become transcendental to the three modes of material nature. That is not very difficult. One simply has to become very serious and sincere.

Lec SB 1.2.33 New Vṇdavana 72

Raganuga: We have to approach that *Adhokṣaja*. There are different stages of knowledge: *pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, *aprēkṭa*. So we have to approach the *aprēkṭa*, stage of transcendence, above the material nature. *Adhokṣaja* is above the lower grades of knowledge, *pratyakṣa*, *parokṣa*. They are in the *kanīḥa-adhikṛa*.

*arcyem eva haraye
pṛjē yaf raddhayehate
na tad-bhakte cnye
sa bhaktaf prēkṭaf smṭaf*

So the *prēkṭa* stage is *pratyakṣa* knowledge, direct perception, and knowledge received from *paramparē*. *Pratyakṣa*, *parokṣa*, then *aparokṣa*, self-realisation, then *adhokṣaja*, *aprēkṭa*. So Kṛṣṇa consciousness is *aprēkṭa* knowledge. It is the topmost platform of knowing Kṛṣṇa, *aprēkṭa* knowledge. As long as we are up to the *adhokṣaja* knowledge, that is regulative principle. We have to follow the regulative principles strictly. And *aprēkṭa* knowledge is for the *paramahāsa* ... That is called *rēga-bhakta*. In these stages, *pratyakṣa*, *parokṣa*, they are called *viddhi-bhakti*. But without *viddhi-bhakti*, you cannot reach the platform of *rēga-bhakti*, although that is our aim. *Rēgēnugē*, *rēga-bhakti* is executed following the footsteps of the devotees in Vṇdavana. That is called *rēga-bhakti*. Kṛṣṇa's personal associates. Not to become directly Kṛṣṇa's personal associate, but following in the footsteps of Kṛṣṇa's eternal associates, we can come to the stage of *rēga-bhakti*. That is called *parē-bhakti*. That *parē-bhakti* is required ... So this Kṛṣṇa consciousness movement is gradually developing up to the stage of *rēga-bhakti* or *parē-bhakti*.

Lec SB 3.6.35–6

3a. Siddha pranali: Devotee (1): "r...la Prabhupāda, when one returns to his *svarṇpa*, his natural form, how does ...

Prabhupāda: First of all, *anartha-nivṛtti*. You are accustomed to so many bad habits. First of all try to rectify them, then talk of *svarṇpa*. Where is your *svarṇpa*? Simply wasting time. A man is diseased, he's thinking, "When I am cured I will eat, go to this hotel, eat like this." First of all cure yourself, then talk of eating this and that. When you are cured, that is *svarṇpa*. As long as you are not cured, what is the use of talking *svarṇpa*? First business is to cure yourself. *Anartha-nivṛtti*, that is *anartha-nivṛtti*. Then *svarṇpa* will come. That is the *bḥbḥj...s*. In Vṇdavana, you have seen? *Siddha-praṣṇ...*

Pradyumna: Ah, *siddha-praṣṇ...*, *siddha-deha*?

Prabhupāda: They are smoking and having illicit sex with dozens of women —*svarṇpa*. Rascal. This is called *sahajiyē*, a rascal. Condemned. Where is your *svarṇpa*? Don't talk unnecessarily. First of all come to *svarṇpa*, then talk of *svarṇpa*.

Devotee: So our motivation should be to get free from birth, disease, old age and death.

Prabhupāda: That is already explained. But you must be determined to execute devotional service. Without determined devotional service, how we can attain that position? So what is the use of utopian talk? First business is *anartha-nivṛttif syēt*. *ḍau raddhē tathaf sḍhu-sa%go 'tha bhajana-kriyē tato anartha-nivṛttif syēt*. If you adopt this it means you'll have full faith that "Kṛṣṇa consciousness will save me." Then you live with devotees who are similarly determined. Then you execute devotional service. Then *anartha-nivṛttif syēt*, you'll be free from all these ... These are the stages ... Up to *anartha-nivṛtti*, you have to struggle

very hard with determination, and then automatically everything will come. *Tato ni~h€ tato rucis tataf, ath€saktis tato bh€vaf.* So before *svar™pa, anartha-niv~tti*, don't expect all these.

Conv NV 76

4(c). Eligibility for raga marga: Without serving Kṛṣṇa according to the *vidhi-mĕrga* regulative principles of the *pĕñcarĕtrika-vidhi*, unscrupulous persons want to jump immediately to the *rĕga-mĕrga* principles. Such persons are called *sahajiyĕ*. There are also demons who enjoy depicting Kṛṣṇa and His pastimes with the *gop...s*, taking advantage of Kṛṣṇa by their licentious character. These demons who print books and write lyrics on the *rĕga-mĕrga* principles are surely on the way to hell. Unfortunately, they lead others down with them. Devotees in Kṛṣṇa consciousness should be very careful to avoid such demons. One should strictly follow the *vidhi-mĕrga* regulative principles in the worship of Lakṣmī-Nĕrĕyaṣa, although the Lord is present in the temple as Rĕdhĕ-Kṛṣṇa. Rĕdhĕ-Kṛṣṇa includes Lakṣmī-Nĕrĕyaṣa; therefore when one worships the Lord according to the regulative principles, the Lord accepts the service in the role of Lakṣmī-Nĕrĕyaṣa. In The Nectar of Devotion full instructions are given about the *vidhi-mĕrga* worship of Rĕdhĕ-Kṛṣṇa, or Lakṣmī-Nĕrĕyaṣa. Although there are sixty-four kinds of offences one can commit in *vidhi-mĕrga* worship, in *rĕga-mĕrga* worship there is no consideration of such offences because the devotees on that platform are very much elevated, and there is no question of offence. But if we do not follow the regulative principles on the *vidhi-mĕrga* platform and keep our eyes trained to spot offences, we will not make progress. **SB 4.24.45–6**

Comparing vidhi-marga to raga-marga: First of all, he's trying to bring the devotee to the standard devotional service. *Vidhi-mĕrga*. Then gradually, when he becomes accustomed, then *rĕga-mĕrga* will be revealed. *Rĕga-mĕrga* is not artificial. It becomes, *svayam eva sphuraty adhaf. Sevonnukhe hi jihvĕdau ...* Everything, devotional relationship with Kṛṣṇa, you cannot establish artificially. Everyone has a particular relationship with Kṛṣṇa in his original constitutional position. That will be revealed gradually as you advance in devotional service in the prescribed rules and regulations as they are directed in the *ĕstras* and by the spiritual master. When you are properly trained, you come to the platform of *rĕga-mĕrga ...* That is called *svartmpa-siddhi. Svartmpa-siddhi*. So *svartmpa-siddhi* is attained at a certain stage. Just like *svartmpa-siddhi ...* The desire for sex life is there in every human being, but when the boy and the girl come to the mature stage, it becomes manifest. It is not learned artificially. Similarly, the *rĕga-mĕrga, svartmpa-siddhi*, becomes revealed or manifest. *ĕravaṣĕdi-ĕuddha-citte karaye udaya. Udaya*. This very word, *udaya*, is used. Just like the sun. The sun becomes visible when it rises automatically. You cannot force the sun to rise at the dead of night. That is not possible. The sun will rise. You just wait. When the time is right, six o'clock in the morning, you'll find the sun. **Lec NOD New Vĕndavana 72**

Chapter 17

2(a). Attainment of bhava-bhakti through the process of vaidhi-sadhana:

Narada Muni to Vyasadeva (two verses):

*tatrēnvahaḥ kṛṣṇa-kathāḥ pragīyatām anugraheṣṣavaḥ manoharāḥ
tāḥ rāddhāḥ me 'nupadaḥ viśvataḥ priyāravasyaḥ gaṁ māmbhavad ruciḥ*

“O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.” **SB.1.5.26**

*itthaḥ ārat-pravṛtikḥ harer viśvato me 'nusavaḥ yaḥo 'malam
saḥk...rtyamānaḥ munibhir mahātmabhir bhaktiḥ pravṛttimā-rajās-tamopah*

“Thus during two seasons — the rainy season and autumn — I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the covering of the modes of passion and ignorance vanished.”

SB.1.5.28

Lord Kapila to Devahuti:

*satḥ prasāṅgān mama v...rya-sāvido bhavanti hṛt-karṣa-rasāyanāḥ kathāḥ
taj-jōṣāḥ v apavarga-vartmani rāddhāḥ ratir bhaktir anukramiṣyati*

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.”

SB.3.25.25

2(a). Attaining bhava by chanting: The transcendental ecstatic attachment for Kṛṣṇa which results from perfectly understanding that Kṛṣṇa's person and name are identical, is called *bhāva*. One who has attained *bhāva* is certainly not contaminated by material nature. He actually enjoys transcendental pleasure from *bhāva*, and when *bhāva* is intensified, it is called love of Godhead. Lord Caitanya told Prakāśānanda Sarasvat... that the holy name of Kṛṣṇa, called the *mahā-mantra* (great chanting), enables anyone who chants it to attain the stage of love of Godhead, or intensified *bhāva*. **TLC 19**

Everyone can attain the *bhāva* stage. There is a process. This process is described by RTMpa Gosvām... The *bhāva* stage means just prior to perfection. One must come to the *bhāva* stage, next stage is perfection. Next stage is full perfection. RTMpa Gosvām... has described how to come to this *bhāva* stage. *ādau rāddhāḥ*. First of all have a little faith. Just like many outsiders also come here, “What are these people doing, these Kṛṣṇa consciousness men? So let us see.” So *rāddhāḥ*. That is called *rāddhāḥ*. *rāddhāḥ*, real *rāddhāḥ* means complete faith. That is described by *Caitanya-caritāmṛta*. *rāddhāḥ-abde viśvaḥ kahe sudṛḥha nīcāya*. One who has strong faith that Kṛṣṇa is the Supreme Personality of Godhead; not flickering faith but firm faith, “Yes, Kṛṣṇa is the Supreme Personality ...” That is called *rāddhāḥ*. That is the beginning of *rāddhāḥ*. If you still have doubts, then you have not even come to the stage of *rāddhāḥ*. Superfluous. You may come, but when you actually believe

that “Kṛṣṇa is the Supreme Personality of Godhead, and if I engage myself in Kṛṣṇa’s service, I am perfect” — two things — that is *raddh*. And the more you increase this *raddh* the more advanced you become. This *raddh* is the beginning. *€dau raddh*. **Lec SB 1.15.30 Los Angeles 73**

Devotee association: Lord ®r... Caitanya Mah€prabhu, the great preacher of the principles of ®r...mad-Bh€gavatam, has stressed the importance of association with s€dhus, pure devotees of the Lord. He said that even by a moment's association with a pure devotee, one can achieve all perfection. We are not ashamed to admit that this fact was experienced in our practical life. Were we not favoured by His Divine Grace ®r...mad Bhaktisiddh€nta Sarasvat... Gosv€m... Mah€r€ja, in our first meeting for a few minutes only, it would have been impossible for us to accept this mighty task of describing ®r...mad-Bh€gavatam in English. Without seeing him at that opportune moment, we could have become a very great business magnate, but would never have been able to walk the path of liberation and be engaged in the factual service of the Lord under instructions of His Divine Grace. **SB 1.13.29**

Chapter 18

1(a). Avyatha kalatvam: When Lord Caitanya met ®r...la R€m€nanda R€ya of Kavaur on the bank of the God€var..., the Lord developed all these symptoms, but because of the presence of some non-devotee *br€hmařas* who were attendants of the R€ya, the Lord suppressed these symptoms. So sometimes they are not visible even in the body of the first-class devotee for certain circumstantial reasons. Therefore real, steady *bh€va* is definitely displayed in the matter of cessation of material desires (*k€nti*), utilisation of every moment in the transcendental loving service of the Lord (*avy€rtha-k€latvam*), eagerness for glorifying the Lord constantly (*n€ma-g€ne sad€ ruci*), attraction for living in the land of the Lord (*pr...tis tad-vasati sthale*), complete detachment from material happiness (*virakti*) and pridelessness (*m€na-™nyat€*). One who has developed all these transcendental qualities is really possessed of the *bh€va* stage, as distinguished from the stonehearted imitator or mundane devotee.

SB 2.3.24

Avyatha kalatvam: Through the medium of Bharata Mah€r€ja, K€řa teaches us that we must be careful in the discharge of devotional service. If we want to keep our minds completely fixed without deviation, we must engage them in full-time devotional service. As far as the members of the International Society for K€řa Consciousness are concerned, they have sacrificed everything to push on this K€řa consciousness movement. Yet they must take a lesson from the life of Bharata Mah€r€ja to be very cautious and to see that not a single moment is wasted in frivolous talk, sleep or voracious eating. Eating is not prohibited, but if we eat voraciously we shall certainly sleep more than required. Sense gratification ensues, and we may be degraded to a lower life form. In that way our spiritual progress may be checked, at least for the time being. The best course is to take the advice of ®r...la R™pa Gosv€m...: *avyartha-k€latvam*. We should see that every moment of our lives is utilised for the rendering of devotional service and nothing else. This is the secure position for one wanting to return home, back to Godhead.

SB 5.8.29

Avyatha kalatvam: The *madhyama-adhik€r...* wants to see that not a moment is wasted without K€řa consciousness. That is *madhyama-adhik€r... Avyatha-k€latvam*. He's always careful that "Whether I am spoiling the valuable time of my life?" That is the first qualification of *madhyama-adhik€r... Avyatha-k€latvam*. Because we have a very short living period. We do not know when we shall die. There is no certainty. Foolish people may think that "I shall live forever," but that is foolishness. Life is very transient. At any moment we can die. Therefore those who are advanced devotees, they want to see that "I have a very short period of life at my disposal." Therefore, he is very anxious to utilise every moment for advancing in K€řa consciousness. That is *madhyama-adhik€r... Avyatha-k€latvam*.

Lec SB 3.25.36 Bombay 74

Avyatha kalatvam: In NOD ®r...la R™pa Gosv€m... describes the symptoms of *bhava*: *avyartha-k€latvam*: a devotee should be very careful to see whether his time is being wasted. He should ask himself, "Am I now engaged in *m€y€'s* service or K€řa's service?" This is a symptom of an advanced devotee. *N€ma-g€ne sad€ rucif*: such a devotee is never tired of chanting, singing or dancing. The word *sad€* means "always," and *ruci* means "taste." A devotee always has a taste for chanting Hare K€řa.

Moreover, one should always think oneself dependent on K€řa. This is K€řa consciousness. One should always think, "Without K€řa my life is useless and I am in danger." Therefore, while offering her prayers to K€řa, Kunt... says, "K€řa, You are

thinking that now we are safe, but I don't think we are safe. We are always in danger. If You think we are safe, who will give us protection? We have no protection other than Your lotus feet. We are encircled by so many enemies because the sons of those who have died in the fight are now preparing to fight with us."

Chapter 19

1. **Stages of realisation — vaidhi, bhava, prema:** Ecstatic bodily changes are manifested from the spiritual plane and are not artificial expressions developed by practice. There are three different stages of development in devotional service. The first stage is that of following the regulative principles prescribed in the codes of devotional service, the second stage is that of assimilation and realisation of the steady condition of devotional service, and the last stage is that of ecstasy symptomised by transcendental bodily expression. The nine different modes of devotional service, such as hearing, chanting and remembering, are the beginning of the process. By regular hearing of the glories and pastimes of the Lord, the impurities in the student's heart begin to be washed away. The more one is cleansed of impurities, the more one becomes fixed in devotional service. Gradually the activities take the forms of steadiness, firm faith, taste, realisation and assimilation, one after another. These different stages of gradual development increase love of God to the highest stage, and in the highest stage there are still more symptoms, such as affection, anger and attachment, gradually rising in exceptional cases to the *mahā-bhava* stage, which is generally not possible for the living entities. All these were manifested by Lord ̄r... Caitanya Mahāprabhu, the personification of love of God.

SB 3.2.5

2. **Attain prema by going through disciplic succession:** Don't try to understand *jugala-p...riti*, R̄dh̄-Kṝṣṇa's love, abruptly. It is foolishness. You will misunderstand. Therefore Narottama d̄sa ṁh̄kura said, *r̄tm̄pa-raghun̄tha-pade hoibe ĕkuti*. R̄tm̄pa, beginning from R̄tm̄pa Gosv̄m... up to Raghun̄tha d̄sa Gosv̄m..., the six gosv̄m...s, ̄r...-R̄tm̄pa, San̄tana, Bhaṁa-Raghun̄tha, ̄r...-J...va, Gop̄la-bhatta and D̄sa-Raghun̄tha. So, Narottama d̄sa ṁh̄kura, *r̄tm̄pa-raghun̄tha*, beginning from R̄tm̄pa to Raghun̄tha d̄sa. *R̄tm̄pa-raghun̄tha-pade hoibe ĕkuti kabe h̄ma bujhabo*, don't try to understand R̄dh̄-Kṝṣṇa love without going through the instructions of R̄tm̄pa Gosv̄m..., San̄tana Gosv̄mi ... that is the instruction.

So we see practically how Prah̄da Mah̄r̄ja immediately attained the state of *prema*. Here it is said, *prema-gadgadaȳ vaca*. *Prema*, that *prema* is not this *prema*. The lusty desire, that is not *prema*. *Prema*, one has to learn, one has to go through the disciplic succession or discipline to attain the state of *prema*. Prah̄da Mah̄r̄ja first of all followed the instruction of Brahm̄, then immediately he got the favour of Lord N̄si^hadeva, and after getting that he got the *prema* state. You cannot go immediately to the *prema* state. That is also *r̄tm̄pa-raghun̄tha-pade*. *R̄tm̄pa-raghun̄tha*, R̄tm̄pa Gosv̄m... has said ...

ĕdau ̄raddh̄ tataf s̄dhu...

pr̄durbh̄ve bhavet kramaf

These are the *kramaf*. You cannot get *prema* state artificially, crying, falling down and then smoking bidi, this is not *prema*. You have to learn *prema* by the *kramaf pantha*. That *kramaf pantha* is the same, *ĕdau ̄raddh̄. ĕdau ̄raddh̄. ̄raddha* means faith. "Yes, Kṝṣṇa says that, *sarva-dharm̄n parityajya m̄m ekam*, it is right." This is faith, this is beginning of faith. Now to keep the faith or to increase the faith, you have to live with faithful servants of Kṝṣṇa.

This centre is meant for giving a chance to the common people to have the association of devotees. *ĕdau ̄raddh̄ tataf s̄dhu-sa%ogaf*. *S̄dhu* means those who are well-behaved in Kṝṣṇa consciousness, not upstarts. They are called *s̄dhu*. So, those who are living in this

temple must be very well behaved, so that whoever may come out of *ṛaddh*, if he sits down for some time and sees your behaviour, then he'll be influenced. And if you become third-class, then how will *sṛdh-saogaf* be effective? No. You must strictly follow the regulative principles as given to you by your spiritual master, *ṛstra*. You must follow. Then those

people who come into contact with you will be benefitted. *Édau ²raddhÉ tataf sÉdhu-sa%ogaf*, and if he regularly makes *sÉdhu-sa%ogaf*, then the effect will be that he will try to become a *sÉdhu*. That is initiation. Initiation means the beginning of becoming a *sÉdhu*, not that after initiation immediately he becomes a *sÉdhu*. If he follows, just like we instruct, that you chant at least sixteen rounds, you have no illicit sex, you cannot take any meat, fish, eggs, or any intoxication including drinking tea and smoking, and no gambling. This is the process of becoming a *sÉdhu*. So *Édau ²raddhÉ*. This is called *bhajana-kriyÉ*.

Then *anartha-niv²ttif*. *Anartha*, these are *anartha*. There is no need of smoking. It is useless, but we have the habit. Therefore it's an *anartha*. But if you follow the devotional process, then *anartha* will be removed very quickly. That is the test. Test means, *bhakti pare²nubhavo viraktir anyatra syÉt*, if you are actually advancing in *bhakti*, devotional service, then automatically you don't like these nonsense practices. No illicit sex, no meat eating, no gambling, no intoxication, automatically. That is the test of how far you are. *Anartha-niv²tti syÉt*, these are *anartha*. Then if he has *²hÉ*, firm faith, then *ruci*, taste then *asakti*, attraction, then *bhava*, then *prema*. So PrahÉda MahÉrÉja is at the stage of *prema*, *prema-gadgadayÉ vÉcÉ tan-nyasta-h²dayek²aŠaf*. When you attain the stage of *prema*, then the core of your heart is cleansed for welcoming K²²Ša. He is there, for you to see.

Therefore in the *Brahma-sa^hitÉ* it is said, *preméñjana-cchurita-bhakti-vilocanena santaf sadaiva h²daye²u vilokayanti*. You can see God within your heart. He is sitting there, ...²varaf *sarva-bh²tmÉnÉm h²d-de²e arjuna ti²²hati*. You get ready, K²²Ša is there within your heart, but you cannot see Him because you have no *prema*. You cannot see Him. K²²Ša does not expose Himself to the non-devotees. He does not, *nÉha^ prakÉ²af sarvasya yoga-mÉyÉ-samÉv²taf*. He will not expose Himself, but if you attain the stage of *prema*, as PrahÉda MahÉrÉja attained, then you will see Him. How will you see Him? *Sadaiva*, always. Not just for two minutes and then K²²Ša is not there any more. No, not like that. *Preméñjana-cchurita-bhakti-vilocanena santaf sadaiva*. *Sadaiva* means constantly, incessantly ... Then you can offer your prayers to K²²Ša, Govinda, and your life is successful. This is the K²²Ša consciousness process. So try to follow the path chalked out by PrahÉda MahÉrÉja. He is one of the twelve *mahÉjanas*. He is our guru. So try to follow PrahÉda MahÉrÉja's instruction and behaviour also. Just see his behaviour, how he attained the stage of *prema* gradually.

So you should be ambitious. Our goal of life is Caitanya MahÉprabhu's mission, *prema pum-artho mahÉn*

Lec SB 7.9.7 Mayapur 76

- 3. Faith is the beginning:** *Édau ²raddhÉ. ²raddhÉ*. As this faith intensifies, so you progress. So this faith has to be intensified. Faith is the beginning. And as your faith intensifies, so you progress in spiritual life. *Édau ²raddhÉ tataf sÉdhu-sa%ogaf*. If you have some faith, then you will find a *sÉdhu*, saint or sage, who can give you some spiritual enlightenment. That is called *sÉdhu-sa%oga*. *Édau ²raddhÉ*. The basic principle is *²raddhÉ*, and the next step is *sÉdhu-sa%oga*, association of spiritually realised persons. That is called *sÉdhu* ... *Édau ²raddhÉ tataf sÉdhu-sa%ogo 'tha bhajana-kriyÉ*. And if there is actually association with a spiritually self-realised person, then he will give you the process of spiritual activities. That is called *bhajana-kriyÉ*. *Édau ²raddhÉ tataf sÉdhu-sa%ogaf atha bhajana-kriyÉ tataf anartha-niv²ttif syÉt*. As you become more and more engaged in spiritual activities, so, proportionately, your material activities and affection for material activities will diminish. Counteraction. When you engage in spiritual activities, your material activities diminish. But you must remember the difference between material activities and spiritual activities ... Suppose you are engaged as a medical man. You don't think that "If I become spiritually engaged, then I have to give up my profession." No, no. That is not the way. You have to spiritualise your profession. Just like

Arjuna was a military man. He became a spiritualist. That means he spiritualised his military activity.

So these are the techniques. *Edau bhaddhē tataf sēdhu-sa%ogaf atha bhajana-kriyē tataf anartha-nivṛttif syēt.* *Anartha* means that which creates miseries. Material activities will continue to increase misery. If you adopt spiritual life, your material miseries will be gradually decreased, and practically they will be nil. When you are actually free from material affinity, your real spiritual life begins. *Athēsakti.* You become attached. You cannot give up any more. When your *anartha-nivṛtti*, material activities, are completely stopped then you cannot give up. *Athēsakti.* *Edau bhaddhē tataf sēdhu-sa%ogo 'tha bhajana-kriyē tato 'nartha-nivṛttif syēt tato nīṁhē.* *Nīṁhē* means your faith becomes more firm, fixed, steady. *Tato nīṁhē tato rucif.*

Ruci means you will simply hanker after spiritual things. You won't want to hear anything except spiritual messages. You won't want to do anything except spiritual activities. You won't want to eat anything that is not spiritualised. So your life will be changed. *Tato nīṁhē athēsaktif.* First attachment, then *bhēva*. Then you will be transcendently ecstaticised. There will be some ecstasy. These are the different steps for the highest platform of spiritual life. *Tato bhēvaf. Tato bhēvaf* That *bhēva* stage is the right platform from where you can directly talk with the Supreme Lord.

Lec BG 2.58–9 New York 66

4. **This is the *bhakti* process.** *Edau bhaddhē tataf sēdhu-sa%oga 'tha bhajana-kriyē tato 'nartha-nivṛttif syēt.* These are the different stages. Every stage you will find that “Yes, I am making progress.” If you have *bhaddhē*, if you have a little faith, “All right, these people are teaching Kṛṣṇa consciousness. Let us see what they are talking about ... “ You come first of all, just like these boys came to me. Now, *adau bhaddhē*, then they like it a little, then *sēdhu-sa%oga*, then again came, again came, again came. Then offered themselves, *bhajana-kriyē*: “Now maybe you kindly accept me as your disciple.” As soon as the *bhajana-kriyē*, immediately there is *anartha-nivṛttif syēt*. All unwanted things: no smoking, no intoxication, no illicit sex, no meat-eating, no gambling. We make this a condition before accepting a student. It is not that “You, you will remain a *ṁdra*, *mleccha*, and I will make you a disciple. I'll never touch you, I'll never touch your food, and I'll become your guru.” It is not this guru business. It is not guru business. The guru must transfer his qualities to the student. How is it that a man can make someone a disciple and he remains a *ṁdra*? What is this nonsense? Can a *ṁdra* be initiated? No. No *ṁdra* can be initiated. *Dvijatva jēyate nṣam, tathē d...kṛṇ-vidhēnena dvijatva jēyate nṣm.* This is Sanētana Gosvēm...’s injunction. If he’s actually initiated, he immediately becomes a *brēhmaṣa*. If he is falsely initiated, he remains a *ṁdra* and you remain a rascal. That’s all. Why should you falsely initiate a person? If you cannot make him a *brēhmaṣa* and elevate him to the highest stage of devotional service, why should you cheat others? Initiation means making him *dvijatvam*. *Tathē d...kṛṇ-vidhēnena dvijatva jēyate nṣm.* How can an initiated person remain a *ṁdra*? This is going on. Therefore they are thinking that “These Americans are *mlecchas* and *yavanas*. How can they become *sannyēs...s*?” This is nonsense. How can a *sannyēs...s* become a *yavana*? He must be elevated from the *yavana* position.

Lec BG 9.2 Calcutta 72

Sri Isopanisad

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Sri Isopanisad

Introduction

2(b) Axiom: 1) A self evident or universally accepted truth; a maxim. 2) An established rule, principle or law. 3) A statement or proposition requiring no proof as a self evident, self consistent or accepted principle. **Readers Digest Illustrated Encyclopedic Dictionary**

2(c). Induction: in logic, method of reasoning from a part to a whole, from particulars to generals, or from the individual to the universal. As it applies to logic in systems of the twentieth century, the term is obsolete. Traditionally, logicians distinguished between deductive logic (inference in which the conclusion follows necessarily from the premise, or drawing new propositions out of premises in which they lie latent) and inductive logic, but the problems earlier subsumed under induction are considered to be concerns of the methodology of the natural sciences, and logic is generally taken to mean deductive logic.

Encyclopedia Britannica 1998 Multimedia Edition

3. The original source of knowledge is the Vedas. There are no branches of knowledge, either mundane or transcendental, which do not belong to the original text of the Vedas. They have simply been developed into different branches. They were originally rendered by great, respectable and learned professors. In other words, the Vedic knowledge, broken into different branches by different disciplic successions, has been distributed all over the world. No one, therefore, can claim independent knowledge beyond the Vedas. **SB 1.4.23 purp.**

Invocation

2(b). God is complete and has form: God is complete: Just like here, if something is offered to Kṛṣṇa, to God, He will eat it, but He will leave everything for you as *prasādam*. How? *Pṛṣṭi pṛṣam udacyate. Pṛṣasya pṛṣam eḍya pṛṣam eva vaṇiyate*. This is God's power. He will eat everything, but He will keep everything for you as *prasādam*. *Pṛṣasya pṛṣam eḍya*. Taking everything, but still, it is there. **Lec New York 66**

God is complete: That is the idea. *Pṛṣam idaḥ. Pṛṣaf* means complete. And because He is complete, the Creator, He has no defect; therefore He can create everything complete. *Pṛṣam idaḥ, pṛṣam adaf, pṛṣṭi pṛṣam udacyate*. And He is so complete that *pṛṣasya pṛṣam eḍya*, if you take the whole complete from the complete, still He is complete. Here is a glass of water; I am drinking it bit by bit. When the water is finished, it is no longer complete. But He is so complete; just like the sun's heat is being distributed for millions and millions of years, still it is full of heat. Here, unless the electric power is there, it is not complete. But there is power in the sunshine. It is a reservoir of so much heat and light, that for millions and millions of years it has been distributing it. The seasonal changes are going on, the green foliage is coming again, the snow and rain are coming, so many things are going on account of heat. Any machine is rolling, just as soon as there is power the machine is rolling. In all machines, your bodily machine, my bodily machine, and electric machines and other powered machines — everything is going on. *Pṛṣṭi pṛṣam udacyate*. And in spite of taking so much energy from the sun, it is still full of light and energy. This is one of the creations of the Supreme. So how perfect is the Supreme? Our sun is one of His creations, and it is maintaining the whole universe. And there are many millions of universes, each of them having a sun to conduct their business. All these suns are created by someone. How complete He must be. You can just imagine. That is God. God is not such a cheap thing.

People become God, "I am God." These are rascals. What can they do? These are bluffers.
They do not know

what is God. Here is God — complete. *PTMrṣam adaf, pTMrṣam ida[^]*. The whole creation is complete, still He is complete. The energy is coming from here, still He is complete. This energy also. A glass of water; I throw away the contents of the glass, and water is again filling it. Again I throw it out, and again it is filling up. Incessantly coming, all the energies. This is the idea of God. *PTMrṣam ida[^], pTMrṣam adaf, pTMrṣam ida[^], pTMrṣēt pTMrṣam udacyate, pTMrṣasya pTMrṣam €d€ya, pTMrṣam ev€va^ṁyate*. One minus one equals one, not zero. One plus one equals one, not two. This is complete. This is the idea of God. Just like the ocean. You take many thousands of buckets of water out, still it is complete. And again you put in many thousands, millions of buckets of water, it is the same depth. This is another example. Material example. This is complete. You take millions of buckets of water from the ocean, you'll find not a drop is lost. And you put millions of buckets of water again, not a drop is increased. *PTMrṣasya pTMrṣam €d€ya pTMrṣam ev€va^ṁyate*. If you try to take out the whole ocean, still it will remain the ocean. This is the idea of complete. *PTMrṣam idam pTMrṣam adaf*.

Conv Perth 75

God has form: Kṛṣṇa is existing in innumerable universes. Kṛṣṇa is existing everywhere; still, He's *avyay€tm€*. From the original Kṛṣṇa, although He has expanded into millions and trillions, unlimited, still, He's *avyaya*, without any minus. It is not like that we have some bank balance, and if it is taken away millions of times, then it is finished. No. *PTMrṣasya pTMrṣam €d€ya pTMrṣam ev€va^ṁyate*. This is Kṛṣṇa. This is the verdict of the Ved€nta. *PTMrṣasya pTMrṣam €d€ya pTMrṣam idam, pTMrṣēt pTMrṣam udacyate*. Everything which is emanating from Kṛṣṇa is complete. There is no deficiency. Everything. *Janm€dy asya yataf*. The Absolute Truth ... That is Absolute Truth. **Lec BG 4.20–24 New York 66**

God has form: But that does not mean Kṛṣṇa has lost His personality. This is the difference between M€y€v€da philosophy and Vaiṣṇava philosophy. M€y€v€da philosophy is: "If the whole cosmic creation is God, then where is God again separately?" That is their poor fund of knowledge. That is God who, expanding Himself in so many ways, still He remains as He is. That is God. Otherwise, how is He God? It is a material thing. If by expanding, He loses His identity, then it is material. We experience that in the material sense. The same example: you take a big piece of paper, cut it into pieces and throw it away. The original paper is lost. That is material. But in the Iṣopaniṣad we hear that *pTMrṣasya pTMrṣam €d€ya pTMrṣam ida[^] pTMrṣam adaf pTMrṣa[^] pTMrṣēt udacyate, pTMrṣasya pTMrṣam €d€ya pTMrṣam eva ava^ṁyate*. Just like when Kṛṣṇa was sporting on this earth as a cowherd boy, Brahm€ became doubtful, "How is that? Kṛṣṇa has become a cowherd boy here?" So he wanted to test whether He's Kṛṣṇa. So he lifted all the cows and cowherd boys from the pasturing ground, and again he saw that millions of the same cows and cowherd boys are present there. So that is Kṛṣṇa. He can expand. *Bḥatvad bḥannatvad*. Brahman means He can expand unlimitedly. And He can shrink also to the minute. Just like we are very minute. We are also part and parcel. And this cosmic manifestation is also part and parcel of Kṛṣṇa. Therefore He's called *para[^] brahma para[^] dh€ma pavitra[^] parama[^] bhav€n*. **SB 1.5.18 New Vrindavan 69**

- 3(a) The Universe is perfect and complete:** Therefore as this universe, material cosmic manifestation, is working very nicely, you have to accept there is a God. You cannot deny. So that consciousness, superconsciousness, is different. You cannot say "I am the same. I have superconsciousness." That is not possible. If you have superconsciousness, why don't you feel my pains and pleasure? The superconsciousness is Viṣṇu. That is all-pervading consciousness. That is also the same. Nature is the same. As I have consciousness all over this body, similarly, the superconsciousness is there all over the universe. As I feel pains and

pleasure on account of some disturbance in this body, similarly, as soon as we create some disturbance with this universal atmosphere, the supreme consciousness is disturbed. That disturbance is going on. Therefore, in spite of all arrangements ... *PTMrŠam ida^ pTMrŠam adaf pTMrŠ€t*

pTMr^Šam udacyate. That, by God's creation, everything is complete. There is no flaw. But because we are creating disturbances, the world situation is different.

Lec BG 2.17 Hyderabad 72

Universe is complete: In the *Iṣopaniṣad*, it is said, *pTMr^Šam adaf pTMr^Šam ida[^] pTMr^Šet pTMr^Šam udacyate*. In the creation of Kṛṣṇa, there cannot be any scarcity. Everything is sufficiently there. *PTMr^Šam*, it is complete, perfectly made, this planet, that planet. Everywhere, the living entities are there, and Kṛṣṇa has made provision for every one of them. There is no question of scarcity. But people are not obeying the orders of Kṛṣṇa or the authorities, that "You produce ..." *Ann[€]d bhavanti bhTMt[€]ni*. Even in the Bible, it is said, "Thou shalt not kill." They are not producing food grains, but they are killing the animals and eating them.

Lec BG 15.1 Bombay 73

The World is Real: This material world is *avyaya*, eternal energy, but it is not false, as the *m[€]y[€]d...* philosophers say, *jagan mithy[€]*. No. *Jagat* is not *mithy[€]*, it is fact, but it is temporary. That is the *Vaiṣṇava* philosophy. We don't say that this world is false. Why should it be false? If it has come from the truth, how can it be false? *PTMr^Šam ida[^] pTMr^Šam adaf pTMr^Šam idam, pTMr^Šet pTMr^Šam udacyate*. It is perfect. But it is being misused. That is *m[€]y[€]*. How is it being misused? Kṛṣṇa says that He is the enjoyer. *Bhokt[€]ra[^] yajña-tapas[€] sarva-loka-mahe[€]varam*. He is the proprietor of all the *lokas*, all the *brahm[€]ś[€]as*, but unfortunately, we are dismissing Kṛṣṇa. We are trying to be the enjoyer of this material world. That is *m[€]y[€]*. The world is not *m[€]y[€]*, but the intention of the living entities to enjoy this material world, to satisfy their senses, that is *m[€]y[€]*. They are becoming entangled while trying to enjoy this material world.

Universe is perfect and complete: Just like this world, this earthly planet, is moving at the rate of one thousand miles per hour. Such a gigantic body, it is also moving. All the planets are moving. Even the sun is moving. But we cannot perceive it. Even if you ride on the best airplane, there are many disturbances: sound, motion, sometimes the table is rocking. Although this planet is moving more speedily than the airplane, you do not perceive it. This is Kṛṣṇa's perfect manufacture. *PTMr^Šam idam*. This is called *pTMr^Šam idam*, everything perfect. *PTMr^Šam ida[^] pTMr^Šam adaf pTMr^Šet pTMr^Šam udacyate, pTMr^Šasya pTMr^Šam *€*d[€]ya pTMr^Šam eva va[€]ṇ[€]yate*. Because He is so perfect, we do not perceive it. But it is moving.

Lec BG 16.10 Hawaii 75

Universe is complete: So He has provided everyone's food. There is no problem. It is a mistake to accept that "Because there is overpopulation in the world, there is a problem." Just now we were walking in St. James's Park, where the swans and ducks are producing one dozen children at a time, twice, thrice in a year. So they have no problem. Where is the problem of overpopulation? They are not starving. Unless you go and capture them and kill them, they are not dying. You see from the birds, animals — nobody dies of starvation. *Eko bahTMn[€] vidadh[€]ti k[€]m[€]n*. Kṛṣṇa is there. He is supplying food for everyone. There is no question of starvation. Then why is there rivalry? Rivalry means "I want to enjoy more sense gratification" That is rivalry. Otherwise, there is no question of rivalry. Everything is there, complete. *PTMr^Šam adaf pTMr^Šam ida[^] pTMr^Šet pTMr^Šam udacyate*. God's creation is perfect. There cannot be any imperfection. Even where there is overpopulation, God will supply food. Don't worry. But because we have no faith in God, because we have forgotten God, we do not know what is God, therefore we have created the economic problem. Otherwise there is no problem. You can see how are jolly they are; they are walking. So by nature study we can learn. If we don't go to the Vedic knowledge, we can see that "Where is the problem for the

lower animals?" There is no problem. They are confident. The problems for the lower animals are there when they are in the city, but if they live a natural life, there is no problem.

SB 1.1.2 London 71

Universe is complete: The *Bhĕgavata* says don't waste your time on this bread problem. Don't waste your time. *Tasyaiva hetof prayateta kovido na labhyate yad bhramatĕm upary adhaf.* Don't waste your time wondering how to solve your economic problems. This is nonsense. Of course, it is very revolutionary. People will hate me. "What is Swamiji talking about?" But actually this is the fact. This is another madness. Suppose you have a rich father, enough food. Where is your economic problem? This is madness. There is no economic problem. If you know that "My father is the richest man in the city," then where is your economic problem? Actually, that is the position. We have no economic problem. Everything is there, complete. *PTMrġam adaf pTMrġam ida[^] pTMrġĕt pTMrġam udacyate.* Everything is complete, there. You want water. Just see: there are oceans of water. You want purified water. You cannot. Although there is so much ocean water, when there is scarcity of water, you have accept Kṛṡṇa's help. He'll evaporate the water, He'll make it into clouds. Then when it falls down, it becomes sweet. Otherwise you cannot touch it. Everything is under control. Everything is full — water, light, heat. Everything is complete. *PTMrġĕt pTMrġam udacyate, pTMrġasya pTMrġam ĕdĕya pTMrġam evĕvaṛiṛyate.* His stock is never finished. Simply you become obedient and the supply is there. You can understand.

Lec SB 1.8.21 New York 73

Universe is perfect: So if the king is pious, the earth will produce enough for your satisfaction. Now I've seen in your country how so much land is lying vacant. Why is it not being farmed? Because you do not know how to derive all benefits from the earth. That you do not know. Therefore people are in need. There is no question of need. Kṛṡṇa has given everything. *PTMrġam ida[^] pTMrġam adaf pTMrġĕt pTMrġam ...* There cannot be anything imperfect which is created by God. Everything is perfect. But if we become godless, the supply will be crippled. That is the secret we do not know. These things we have to learn from *ĕstra*. As soon as people become demonic, nature will restrict supplies. "Now you have become demonic. That's all right."

Lec SB 5.5.2 Hyderabad 75

Social problems: We have mismanaged social problems. Kṛṡṇa is perfect, so whatever He has created is perfect. *PTMrġasya pTMrġam ĕdĕya pTMrġam evĕvaṛiṛyate, pTMrġĕt pTMrġam udacyate.* So everything is perfect, but because we want to disturb Kṛṡṇa by disobeying His orders, things appear to be imperfect. If we remain faithful to Kṛṡṇa, there is no problem. *Kaunteya pratijĕn...hi na me bhaktaf praġaṛyati.* We are presenting this Kṛṡṇa consciousness movement as the solution to all problems. Let any intelligent man come and discuss with us, and we think that we shall be able to convince him that this is the only solution. **Conv DEWEY SYA**

Universe is perfect: Yes. Just like this earth also. According to them it is going around the sun. But we don't feel anything ... it is running at the rate of twenty-five thousand miles an hour, but if you are going six hundred miles per hour in an airplane, there are still many jerking movements. That is your creation, tiny machine. And God's creation, it is moving. It is moving, but you cannot understand it. That is the perfect creation. *PTMrġam.* The word is *pTMrġam idam,* everything is perfect. *PTMrġam ida[^] pTMrġam adaf pTMrġĕt pTMrġam udacyate.* Because God is all-perfect, whatever He has created, it is also all-perfect. Just like this earth. It is all-perfect. Whatever you want, you inhabitants of this earth, it is all there. You want air, water, light? Everything is there. *PTMrġam idam. PTMrġĕt pTMrġam udacyate, pTMrġasya pTMrġam ĕdĕya.* So you are using so much water, so much light; still, it is perfect. Just like the cultivation. Every year you are taking so much production. Still, again you can take. This is *pTMrġam idam,* perfectly done. That is God's creation. You see this body. You have to capture something. You require some solid thing in here. It is there. If it was soft, only skin, then you could not catch it. How perfectly it is done. It is required here, not the whole finger. This is

called perfect creation. The sensation of sex is in a particular position, not everywhere, because if that sensation were not there, then nobody would feel the sex urge and there would be no creation. This is called perfect creation. The same sensation could have been here, there.

No. That particular sensation is there to induce them. Similarly, everything is going on. How to fix it? Every body is made according to the work it has to do. You see? The pig has to eat stool. His mouth is made in a different way. The tiger has to eat meat; his mouth is made differently. This is called perfect creation.

MW Mayapur 76

Universe is complete: Prabhupada: There is complete facility because *pTMr^Šam*, whatever is done by Kṛṣṇa, is complete. You cannot find any flaw in it. His potencies are so complete that *sv[€]bh[€]vik... jñ[€]na-bala-kriy[€]ca*. Just like a child, if you laugh, immediately crying response. So these things are not to be learned. *Sv[€]bh[€]vik...*, automatically. Similarly, because Kṛṣṇa, or God, is complete, whatever He does is complete. You cannot find any flaw. You cannot say, "Oh, why has God done this?" Just like sometimes some foolish persons say, "Why has God made somebody poor and somebody rich?" This is a most foolish question. Yes. If God has done it, then it is complete. There is no flaw. Just like if the state orders somebody to be murdered, to be killed, that is complete. You cannot find any flaw. That is complete execution of the law. So if we cannot find any flaws in man-made laws, how can we find fault in God-made laws? That is not possible.

Ref?

3(c). Why we see incompleteness: Incompleteness means lack of God consciousness: So by God's arrangement, everything is there. Everything. *PTMr^Šam idam. PTMr^Šam ida[^] pTMr^Šam adaf pTMr^Šam ida[^] pTMr^Šet pTMr^Šam udacyate*. Everything is complete in this world. There is no scarcity. We have simply created scarcity by our mismanagement. But if we take up the laws as they are prescribed in the scriptures and live peacefully, there is no scarcity. My Guru Mah[€]r[€]ja used to say that in this world there is no scarcity by the arrangement of God. But the only scarcity is this Kṛṣṇa consciousness. People are not Kṛṣṇa conscious. They're materially conscious. They're sensually conscious. That has to be changed. **Lec SB 5.5.1 Los Angeles 69**

Why we see incompleteness: Why "Should have created?" What He has created is already perfect. Because you are perfect, you have the independence to misuse. You are not a dead stone. That is perfection. *Ye yath[€] m[€][^] prapadyante*. You can go anywhere, *sarva-ga*. You can go to Vaikuṣṭha. *Y[€]nti deva-vrat[€] dev[€]n*. You can go to the higher planets. You can go to hell. When you go to hell, it is your choice. God has given you all perfection. *PTMr^Šam ida[^] pTMr^Šam adaf pTMr^Šet pTMr^Šam udacyate*, everything is complete, perfect, and because you are perfect, you have independence. But by misusing that independence, you are imperfect. Again, reviving your independence, you can become perfect, although you are imperfect now. That is the Kṛṣṇa consciousness movement. The Kṛṣṇa consciousness movement means raising the imperfect to the perfect platform. That is Kṛṣṇa consciousness. Other fools say, "We are perfect now." Although they are in a fallen condition, they think they are perfect. That is *m[€]y[€]. €sur...[^] r[€]k[€]as...[^] caiva mohin...[^] prak[€]ti[^] rit[€]f*. Kṛṣṇa has made you perfect. There is no doubt about it. Just like some of our students. All of a sudden, they deviate, go away. So what is that? Either our movement is imperfect, or they're imperfect?

MW Hawaii 74

Prabhupada: That is my mission. People should understand the science of God. Unless we co-operate with the Supreme Lord, our life is baffled. I have given the example many times that a screw that has fallen from a machine has no value. But when the same screw is again attached to the machine, it has value. Similarly, we are part and parcel of God. So without God, what is our value? No value! We should again come back to our position of attachment to God. Then we have value.

Perfect Questions, Perfect Answers, 5

4. **Complete arrangement for devotees:** Loving Kṛṣṇa brings completeness: So this is the technique of Kṛṣṇa consciousness, that if you learn how to love Kṛṣṇa, then you will love everything. Otherwise, your love will be localised and you will be frustrated. It is most scientific. And our process is very simple: chant Hare Kṛṣṇa. That's all. Kṛṣṇa and Kṛṣṇa's name — non-different. So chanting Hare Kṛṣṇa means you are associating with Kṛṣṇa. That means you are directly in touch with the root of everything. So by advancing in love for Kṛṣṇa, you can love your society, your country, your community, your family, your husband, your wife, your children, your friend — everything, complete, *pṛṣam*. *Pṛṣam adaf pṛṣam ida ḥ pṛṣet pṛṣam udacyate, pṛṣasya pṛṣam dya*. And that love will never end. *Pṛṣa*. Love of Kṛṣṇa is so complete that you go on distributing this love; it will never be expended. It will remain the same. **Lec London 71**

Complete arrangement for devotees: So if you want to get out of this entanglement, there is complete arrangement, facility, complete facility. *Teṣāṃ satata-yuktāṃ bhajatṣu pr...ti-pṛvakam*. There is another verse, that "Those who are engaged in devotional service," Kṛṣṇa says, *yoga-kṛemaḥ vahmi aham*, "I take personal charge for their maintenance." This is complete arrangement. Just look at the *karm...* world. Now, as far as we are concerned, we have to pay a two thousand dollar instalment for this house, and we have to spend another two thousand dollars for our maintenance. So we are spending four or five thousand dollars. Can any *karm...* depend like that? Take a practical example. Can they depend on paying bills of five thousand dollars without any arrangement? They will have no sleep at night. And we are moving freely because we are sure that Kṛṣṇa will provide, and He is providing. Go anywhere in the *karm...*'s world. Find a nice place like our temple. There is none. In the whole of Los Angeles city, you cannot find. Such beautiful faces, such bright faces, you cannot find anywhere. So this is complete facility. If you want to take advantage of your life, Kṛṣṇa consciousness, then there is complete facility. Come to the practical point. There is no theory. It is practical, experimented. **Lec ISO Invocation Los Angeles 70**

Mantra One

2. **God is the proprietor:** Kṛṣṇa is the supreme proprietor: The Kṛṣṇa consciousness movement preaches that everything belongs to Kṛṣṇa and that everything should be utilised for Kṛṣṇa's benefit. He is the beneficiary of everything, and it is to our benefit that we come to this knowledge. ...*...evṣyam idaḥ sarvam*. If one realises that everything belongs to Kṛṣṇa, one becomes the greatest *mahātmā*. Being a *mahātmā* does not mean that one wears a big beard and a particular type of dress. No, awareness must be there. Whatever we have should be offered to Kṛṣṇa. **TLK 11**

Proprietorship of God: ...la Prabhupada. "From nature" means from a person. They have taken from nature, but they are thieves because everything in nature belongs to Kṛṣṇa. ...*...evṣyam idaḥ sarvam*: "Everything is God's creation." (*Iṣopaniṣad* 1) In *Bhagavad-gītā* Kṛṣṇa states that if one does not perform *yajña* (sacrifice), he is a thief. *Yajña* means acknowledging that things have been taken from Kṛṣṇa. We should think, "Kṛṣṇa, You have given us many, many things for our maintenance." This much acknowledgment Kṛṣṇa wants; that's all. Otherwise, what can He expect from you? What are you in His presence? We should acknowledge Kṛṣṇa's kindness. Therefore, before we eat we offer the food to Kṛṣṇa and say, "Kṛṣṇa, You have given us this nice food, so first You taste it." Then we eat it. Kṛṣṇa is not hungry, yet He can eat the whole world and then again produce it exactly as it was. *Pṛṣṇasya pṛṣṇam eḍya pṛṣṇam evaṇyate* (...*Iṣopaniṣad* Invocation). Kṛṣṇa is so perfect that if you take from Kṛṣṇa all of Kṛṣṇa's energy, all the original energy is still with Him. That is perfect conservation of energy. **LCFL 3**

Proprietorship of God: *Sarvataḥ pṛṣṇi-pṛṣṇaḥ tat*, "God has His hands and legs all over the universe." What is that? Our hands, our legs, are God's hands, God's legs. He is the master. I am claiming, "This is my hand," but as soon as God withdraws the power of this hand, it is paralysed, you cannot repair it. Therefore the real proprietor is Kṛṣṇa. You are not the proprietor. You have been given the facility to use it ... not for your sense gratification, but for the satisfaction of the Lord. Then your life is perfect. Because everything belongs to Kṛṣṇa. He is *Hṛṣṇa*. He is the master. Just like we are sitting in this house. Somebody has given it to us. Similarly, everything belongs to God. This is self-realisation. My body belongs to God, my mind belongs to God, my intelligence belongs to God, I am spirit soul, I am part and parcel of God. Therefore everything belongs to God ... *...evṣyam idaḥ sarvam*. Everything belongs to God. So if you don't use it for God, that is called demonism. And if you use it for God, that is devotion. That's all. **Lec BG 1.15 London 73**

Proprietorship of God: The *Iṣopaniṣad* teaches us, *...evṣyam idaḥ sarvam*: "Nothing, nothing belongs to you. Everything belongs to God. Everything belongs to God." There is a story that God laughs when two parties fight for land. Actually we have seen this. In India, when there was partition, Hindus and Muslims fought; when both of them died and lay on the street, and it was asked, "Now, whose land is it?" nobody replied. Nobody replied. God's land will remain here. And we simply fight "This is my land. This is my land." These are all the paraphernalia of our illusion. Illusion. **Lec BG 2.55–58 New York 66**

Proprietorship of God: This is Kṛṣṇa consciousness. As long as you think it is for your satisfaction, that is material. As soon as you understand that everything belongs to Kṛṣṇa and everything should be used for the service of Kṛṣṇa, that is spiritual. That is the distinction between material and spiritual. There is nothing like that spiritually something wonderful. But everything ... *...evṣyam idaḥ sarvam*. If everything belongs to Kṛṣṇa, where is the question of material? There is nothing material. Everything is spiritual, but we do not know how to use it. Therefore it is material. When you forget Kṛṣṇa, when you forget the

proprietorship of Kṛṣṇa upon everything, that is material. *Hari-sambandhena. Kṛṣṇa-sambandhe. Nirbandhaf Kṛṣṇa-sambandhe yukta^ vairēgyam ucyate.* This is the injunction of the *Gosv€m...s*, that we have to accept everything as Kṛṣṇa. That is the fact. **Lec BG 13.6–7 Bombay 73**

Isavasya consciousness: But *yoga*, real meaning of *yoga* — to keep in touch with the Supreme — that is called *yoga*, to keep in touch. So you have to work from the platform of spiritual consciousness. At the same time you have to work. The Lord never says “You stop work,” never says. Arjuna’s friend was Lord Kṛṣṇa, but Kṛṣṇa never said ... He is God Himself. He is the Supreme Personality of God Himself. He never told Arjuna “I am your friend. I shall supply all your necessities. You don’t need to work. You stop.” No, He never said that. Rather, Arjuna was declining to fight, but Kṛṣṇa is inducing him to fight. So on the spiritual platform there is no question of stopping work, no question of stopping work. But work for the Supreme. That’s all, ... *Īvāsyam idaṁ sarvaṁ*, with God consciousness.

Lec BG 2.48–49 New York 66

Isavasya consciousness: The Kṛṣṇa consciousness movement is so important. If people simply learn this, that everything belongs to Kṛṣṇa ... *Īvāsyam idaṁ sarvaṁ*. *Sarvaṁ* means “everything.” Not that “This much is mine, this much is Kṛṣṇa’s.” No. *Sarvaṁ*. ... *Īvāsyam idaṁ sarvaṁ yat kiṅca jagatyā jagat, tena tyaktena bhujī...thef* ... Simply we should use as much as He has allotted to us. Then there is peace and prosperity, without any difficulty. Otherwise, you go on adjusting your material possessions and time will take away everything. When you die ... in due course of time, whatever possessions you have will be finished. That is stated in the *Bhagavad-gītā*, *mṛtyuḥ sarva-haraḥ ca aham*: “I am death.” Kṛṣṇa is everything. So Kṛṣṇa is also death. Just like here is a picture of Hiraṣyakaṁṁipu. Such a great demon, so proud. He was thinking “I am the proprietor of everything.” He was chastising his son, doing whatever he liked. But when Nṛsiṅhadeva came, within a second, everything was finished. Everything was finished. But Prahlāda remained the same. Prahlāda is not finished. Hiraṣyakaṁṁipu is finished. So those who are trying to be very, very big by material possessions, they’ll all be finished. But if you remain in the position of Prahlāda, you’ll never be finished.

Lec SB 1.16.24 Los Angeles 74

2(b). Spiritual Communism: This understanding will lead to perfect communism. Communists think in terms of their own nations, but the spiritual communism instructed here is not only nationwide but universal. Nothing belongs to any nation or any individual person; everything belongs to the Supreme Personality of Godhead. That is the meaning of this verse.

Īvāsyam idaṁ viśvam: whatever exists within this universe is the property of the Supreme Personality of Godhead. The modern communistic theory, and also the idea of the United Nations, can be reformed —indeed, rectified — by the understanding that everything belongs to the Supreme Personality of Godhead. The Lord is not a creation of our intelligence; rather, He has created us. *Īvāsyam idaṁ viśvam. ...Īvāsyam idaṁ sarvaṁ*. This universal communism can solve all the problems of the world. **SB 8.1.10**

Spiritual communism: ①r...la Prabhupāda: The other day I was reading the paper, Moscow News. There was a Communist congress, and the President declared, “We are ready to take others’ experience to improve.” So I think the Vedic concept of socialism or communism will much improve the idea of communism. For example, in a socialistic state the idea is that no one should starve; everyone must have his food. Similarly, in the Vedic concept of *gṛhastha* (householder) life it is recommended that a householder see that even a lizard or a snake living in his house should not starve. Even these lower creatures should be given food, and certainly all humans should. It is recommended that the *gṛhastha*, before taking his lunch, should stand on the road and declare, “If anyone is still hungry, please come! Food is ready!” If there is no response, then the proprietor of the household takes his lunch. Modern society takes the people as a whole as the proprietor of a certain state, but the Vedic conception is ... *Īvāsyam idaṁ sarvaṁ* — everything is owned by ...*ā*, the supreme controller. *Tena tyaktena bhujī...thef* — you may enjoy what is allotted to you by Him. *Mḁ gṛdhaf kasya svid*

dhanam: but do not encroach upon others' property. This is the *Isopanisad* — Veda. The same idea is explained in the different Purāṇas.

Spiritual communism: Everything belongs to God. So one can utilise God's property as much as he requires, no more than that. Then he will be thief, he will be punishable. Just like a father's property. Each and every son has got the right to live under the father's protection. *M€ g²dhaf kasya svid dhanam.* That is spiritual communism. Whatever wealth there is within this universe, it all belongs to God and we, as sons of God, have the right to take advantage of this wealth, but no more than what we require. That's all. This is spiritual communism. If you take more, then you become punishable. This is the law of nature.

Lec BG 1.15 London 73

King as God's representative: The king's duty is to act as the representative of Kṛṣṇa, or God. Otherwise what right does he have to take so much honour from the citizens? Monarchy was formerly present in every country, but because the kings rebelled against God and violated His laws, because they tried to usurp the power of God and did not act as His representatives, the monarchies of the world have nearly all disappeared. The kings thought that their kingdoms were their personal property. "I have so much property, such a big kingdom," they thought. "I am God. I am the lord of all I survey." But that is not actually the fact. That fact is that everything belongs to God (...€v€syam ida ^ sarvam). Therefore the representative of God must be very obedient to God, and then his position will be legitimate.

TQK 26

Spiritual communism: So we should not take anything neglectfully. Neither we should be careless of Kṛṣṇa's property, Kṛṣṇa's living being, Kṛṣṇa's house, Kṛṣṇa's temple, Kṛṣṇa's business... Everything of Kṛṣṇa's. Kṛṣṇa. ...€v€syam ida ^ sarva ^ yat kiñca jagaty€ ^ jagat. If we think like that, then that is perfect Kṛṣṇa consciousness. *Man-man€ bhava mad-bhaktaf.* We may think, see varieties of things. It doesn't matter. But if we know that the original cause of these things is Kṛṣṇa, that is perfection. We are seeing this table. It is wood. But if we know ... It is a fact. You either know or do not know, it doesn't matter. The original cause is Kṛṣṇa. This microphone, the original cause is Kṛṣṇa. These karat€las, the original cause is Kṛṣṇa. This pitcher, the original cause is Kṛṣṇa. Everything. That is Kṛṣṇa consciousness. And it is fact. Not that we are imagining. Take, for example, these material things. How are they caused by Kṛṣṇa? Kṛṣṇa says, *bh™mir €po 'nalo v€yuf kha ^ mano buddhir eva ca.* Bh™mi, this earth ... *Bhinn€ prak²tir me a²~adh€:* "That is My energy." So *bh™mi*, the earth, is the cause of the tree wood and the wood is the cause of this table. Therefore, originally, Kṛṣṇa is the cause of the table. There is no doubt about it. Anything you take, whether it is the wood or the water or the ether or the chemical, the original cause is Kṛṣṇa. **Lec SB 1.5.22 New V²ndavana 74**

2(c). God is the supreme controller: Anywhere within this universe, who is not controlled? Can anyone say that "I am not controlled"? Nobody can say that. So if you are controlled, then why you are going to declare that "I am uncontrolled. I am independent. I am God"? Why this nonsense? If you are controlled ... Does this mean that God is controlled? They are claiming "I am God." Is there any meaning? If I am controlled, then how can I become God? This is commonsense. Therefore this M€y€v€d... philosophy that "Everyone is God. I am God; you are God" Meher Baba said, "I am God, you are God." So God is never controlled. If somebody is controlled, immediately he is not God. This is a simple definition, that God is not controlled. If somebody claims he is God, then first of all one should ask "Are you are controlled or not controlled?" Commonsense. Nobody can say that he's not controlled. I have seen a rascal, he has a society and he is preaching "I am God." But one day when I saw him he had a toothache and he was groaning, "ohhh." So I questioned him "You claim that you are God and now you are simply under the control of this toothache. What kind of God are you?" You see. Those who are claiming that "I am God. You are God. Everyone is God" —

God has become so cheap that everyone is God — you should immediately know he's a rascal number one. Immediately. As soon as he says, "I am God," you must know that "Here is a rascal number one."

God is supreme controller: So nobody is uncontrolled. Now, there are many big, big planets, huge planets ... This earth planet is only a minute, small planet, and still, you'll see, on this planet there are many big oceans like the Atlantic and Pacific, and such big mountains, what to speak of your skyscraper buildings. With all this load it is floating in the air just like a swab of cotton. Who is controlling it? Can you float even a small piece of grain in space? You can say "Law of gravity" and so many other things, but you cannot utilise it. Your airplane is running but only as long as the machine is working. As soon as the petrol is finished, immediately it will fall down. Immediately. But these big, big planets ... The sun planet is fourteen hundred thousand times bigger than this planet.... We can see the sun is floating in one corner of this big space. So how you can say that it is not controlled, it is floating on its own accord? No. The answer is there in the *Bhagavad-g...* that "I enter into these material planets and then I keep them floating." *Gm ěviya aham, dhÉrayÉmy aham ojasÉ. DhÉrayÉmy aham ojasÉ.* Just like you float in this airplane; somebody has entered it, the pilot. So actually, he is keeping this airplane floating, not the machine. This is the simple truth. So if you take this analogy, then because this planet is floating, there must be somebody entering here. Somebody must have entered. Kṛṣṇa says, "I have entered." So what is the difficulty in understanding how is it kept floating? The analogy is there. Everyone can understand that this big airplane is floating in the sky because the pilot has entered it. Similarly, if this planet is floating, then somebody, God, has entered it. And that answer is there in the *Bhagavad-g...*: "I enter into these planets and therefore I keep them floating." That is our answer.

Lec ISO 1 Los Angeles 70

3. **Illusion of proprietorship:** Nationality means expanded selfishness. They are very much fond of nationality, but that nationality is also selfishness — by combined effort. In our country, Mahatma Gandhi is supposed to be the father of nationality. Not only in our country, in many other countries. But what is that nationality? Mahatma Gandhi said that "The Britishers must go away. My countrymen shall enjoy." So this is extended selfishness. In the beginning, I want to enjoy. Then if I extend my enjoyment, family-wise, community-wise or nation-wise, that does not change the quality of selfishness. People are going on in the name of nationality, big leaders, but from our point of view, neither as nation or community or person are you the proprietor of things. Kṛṣṇa is the proprietor ... So if you expand your selfishness in the name of nationality — "I possess this land" — we do not approve. We say, *ěvÉsyam ida^ sarvam.* Everything belongs to Kṛṣṇa. Why are you claiming it for yourself, as a nation or individual or community? That's not proper. Just like pickpockets, gangsters, organised rogues, thieves. It does not change the quality. There was some discussion between Alexander the Great and a robber. Alexander had arrested the robber and he was going to punish him. So the robber asked "Why are you punishing me? You are also a robber. You are going under the name of conqueror, and because I am not as great as you are, you are trying to punish me." Alexander immediately released him, saying, "Yes. I am also a robber. Why should I punish you?"

Lec NOD Calcutta 73

Illusion of proprietorship: Everyone in this material world who has no Kṛṣṇa consciousness, is a thief, a rogue, a robber. Everyone. Just like the Americans. They occupied the land of America by killing the Red Indians, and now they are claiming proprietorship and there is an immigration department: "Nobody can come here. It is our land." This is going on. The first

thing is stolen property. There is another story. A group of thieves stole some things and when they were dividing the booty, one of them said: "Kindly, morally divide. Morally divide. Honestly divide." The thing is taken dishonestly and they are dividing honestly. This is going on throughout the whole world. Everything is taken dishonestly, and when there is a question of division, the United Nations honestly divides it. The association of the honest men, the United Nations. All plunderers, rogues, thieves, and they have made an association, United Nations. You see. Basically they're all rogues and thieves. As soon as there is an opportunity, they'll commit all criminal activities. And so they're doing. This is not philosophy. Happiness

by material possession is the happiness of the rogues and the thieves. One who is happy by possessing some material things is no better than a rogue and a thief. And one who is renouncing, *brahma satya jagan mithya*, is a fool. Because what are you renouncing? When did you possess it? If you possess something, then you can say, "I renounce it." But if you do not possess it, then where is the question of renouncement? So both of them are wrong.

Lec NOD Calcutta 73

Morality of thieves: So the *karma-vēda*, if you follow morality you'll get good results ... But where is your morality? Because you are disobedient to God. In the beginning of your life, you are immoral. You are disobeying the greatest authority. There is another story of a gang of thieves who stole property from different houses and once they had left the village, started to divide the booty amongst themselves. One thief said, "Please divide it morally so that no-one is cheated." Now just imagine, the property is stolen. Where is the morality there? But when dividing, they are thinking of morality. The basic principle is immoral. Where can you find morality? Similarly, according to Vedic injunction, ...*evēsyaṁ idaṁ sarvam*. Everything belongs to the Supreme Personality of Godhead. It is His property. So the whole planet is God's property, the whole universe is God's property. But when we claim that this is my property, then where is the morality? If you claim another's property as your own, then where is the morality?

Lec BG 2.26–7 London 73

Mantra Two

No quotes for this Mantra.

Mantra Three

2(b) Atma-ha: The modern civilisation is like that. It is a killing civilisation, *ĕtma-hĕ. ĕtma-hano janĕf*. All these people are killing themselves because they do not know what life is; simply living like an animal. An animal does not know what life is, but is simply under the laws of nature. But when you get this human form of life, there is responsibility. Here is a chance for you to become Kṛṣṇa conscious and solve all the problems of life. If not, you go into the cycle of birth and death again, through 8,400,000 species. It will take many, many millions of years again to come back to the human form. Just like will see the sunshine again in the morning after twelve hours, twenty-four hours. Everything is a process. Process. So if you lose this opportunity of elevating yourself, then again you come through the process. Nature's law is very strong. *Daiv... hy eḡĕ guṣamay...* The sooner you surrender to Kṛṣṇa, *mĕm eva ye prapadyante mĕyĕm etĕ^ taranti te*. Such a person is able to overcome this process of material nature.

Lec ISO Invocation Los Angeles 70

Atma-ha: People in general do not know what comes after death. There are so many things after death, but there is no education. Therefore they are in darkness. So this human form of life is misused in darkness. If anyone does not know the value of life, then it is misused. In the *ĕstra* it is called *ĕtma-hĕ*, committing suicide. The same quotation from Narottama dĕsa ṡhĕkura:

*hari hari biphale, janama go%ĕinu
manuḡya-janama pĕiyĕ, rĕdhĕ-Kṛṣṇa nĕ bhajiyĕ
jĕniyĕ ḡuniyĕ viḡa khĕinu*

Committing suicide. If we do not come to Kṛṣṇa consciousness by getting this valuable human form of life, then certainly we are committing suicide. We are drinking poison knowingly.

Lec NOD New Vḡndavana 72

Mantra 4

1. **Kṛṣṇa is in Goloka, yet expanded by His energies:** This is also confirmed in *Brahma-sa^hitē: goloka eva nivasaty akhilētma-bh^tmataf*. Although Kṛṣṇa is always in Goloka Vṛndāvana, He has nothing to do. He is simply enjoying in the company of His associates, the *gop...*s and the cowherd boys and His mother and father. Free, completely free. And those who are His associates are freer still because when they are in danger, although Kṛṣṇa is anxious how to save them, they have no anxiety. "Oh, there is Kṛṣṇa." Just see. The associates have no anxiety. You will read in the Kṛṣṇa book that there were so many dangers. The boys, along with Kṛṣṇa, used to go every day with their calves and cows and play in the forest on the bank of the Yamunā, and Ka^sa would send some demon to destroy them. So you have read and will see also pictures. So they'll enjoy simply because they are so confident. That is spiritual life. *Ava^ya rak^ibe Kṛṣṇa vi^vsa pēlana*. This strong faith that "Any dangerous condition, Kṛṣṇa will save me"; this is surrender. **Lec ISO 2–4 Los Angeles 70**

2. **Kṛṣṇa is understood by His devotees, not by others:** Kṛṣṇa Himself takes charge of the devotees, and the ordinary living entities are taken charge of by *mēyē*. *Mēyē* is also Kṛṣṇa's agent. Just like good citizens they are taken care of by the government directly, and the criminals are taken care of by the government through the prison department. They are also taken care of. In the prison house the government takes care that the prisoners are comfortable — they get sufficient food; if they're diseased they receive hospital treatment — every care is there, but under punishment. Similarly, in this material world, there is care certainly, but in a punishment way. If you do this, then slap. If you do that, then kick. If you do this, then ... This is going on. This is called threefold miseries. But under the spell of *mēyē* we are thinking that this kicking of *mēyē*, this slapping of *mēyē*, this thrashing of *mēyē*, is very nice. You see? This is called *mēyē*. And as soon as you become Kṛṣṇa conscious, then Kṛṣṇa takes care of you. *Aha^ tvē^ sarva-pēpebhyo mok^ayiyēmi mē ^ucaf*. As soon as you surrender, Kṛṣṇa's immediate reaction is, "I'll take care of you. I'll save you from all sinful reactions." There are heaps of sinful reactions in our life, for so many lives in this material world. And as soon as you surrender to Kṛṣṇa, immediately Kṛṣṇa takes care of you and He manages to adjust all the sinful reactions. *Aha^ tvē^ sarva-pēpebhyo mē ^ucaf*. Kṛṣṇa says, "Don't hesitate." Don't think that "Oh, I have committed so many sinful activities. How will Kṛṣṇa save me?" No. Kṛṣṇa is all-powerful. He can save you. Your business is to surrender unto Him, and without any reservation dedicate your life for His service, and thus you'll be saved. **Lec ISO 2–4 Los Angeles 70**

- 2(d). **"As for the difference between mental speculation and philosophical speculation,** we take it that everything is known by the psychological action of the mind, so that philosophical speculation is the same as mental speculation if it is merely the random or haphazard activity of the brain to understand everything by making theories, "if's" and "maybe's." But if philosophical speculation is directed by *Sastra* and *Guru*, and if the goal of such philosophical attempts is to achieve Vi^śu, then that philosophical speculation is not mental speculation. It is just like this: Kṛṣṇa says in the *Bhagavad-gita* that "I am the taste of water." Philosophical speculation in the accepted sense means to try to understand, under the direction of *Sastra* and *Guru*, just how Kṛṣṇa is the taste of water. The points of the *Bhagavad-gita*, though they are simple and complete, can be understood from unlimited angles of vision. So our philosophy is not dry, like mental speculation. The proper function of the brain or psychological activity is to understand everything through Kṛṣṇa's perspective or point-of-view, so there is no limit to that understanding because Kṛṣṇa is unlimited, and even though

it can be said that the devotee who knows Kṛ̥ṣṇa knows everything (15th Chapter), still, the philosophical process never stops and the devotee continues to increase his knowledge even though he knows everything. Try to understand this point, it is a very good question". **Letter to Chaturbhu**

Mantra 5

3. **God's inconceivable potencies:** These matters are discussed thoroughly in the Vedic literatures. For instance, it is said that although God has no hands or legs, He can accept whatever we offer (*ap€Ši-p€do javano għh...t€*). It is also stated that although God has neither eyes nor ears, He can see and hear everything. These are apparent contradictions, but they are meant to teach us an important lesson. When we speak of seeing, we think of material vision. Due to our material conception, we think that the eyes of God must be like ours. Therefore, in order to remove these material conceptions, the Vedic literatures say that God has no hands, legs, eyes, ears, etc. God has eyes, but His vision is infinite. He can see in darkness, and He can see everywhere at once; therefore He has different eyes. Similarly, God has ears and can hear. He may be in His kingdom, millions and millions of miles away, but He can hear us whispering, because He is sitting within. We cannot avoid God's seeing, hearing, or touching.

POP 3

- 4(c). **God is near and far:** And at the same time, *antike*, very near, very near, just like Kṛṣṇa is standing here. One has to understand. Very near. He has kindly come to you, near, so near that you can touch His lotus feet, you can offer Him some foodstuffs, you can decorate Him. He's agreeing, "Yes, I will accept your ..." *Patra^ puṇpa^ phala^ toya^ yo me bhakty€ prayacchati*. And before this, Kṛṣṇa has said, *sarvataf p€Ši-p€da^ tat*. He has hands and legs everywhere. In the Vedas it is also confirmed, *ap€Ši-p€do javana-għh...taf*. *Ap€Ši-p€da*, He has no hands and legs, but whatever you offer in sacrifice, He immediately accepts. How does He accept? How does He accept? That is called *d™rastham*. Very, very far away; at the same time, *antike*. Immediately ... Provided you know the means. If you know, then you can see. *Prem€ñjana-cchurita-bhakti-vilocanena santaf sadaiva hḍdayeḍu vilokayanti*. That is God's power. He can remain far far, away, but He can immediately be approachable by the devotees.

Lec BG 13.16 Bombay 73

Mantra 6

1(c). Vision of the maha-bhagavata: He has no discrimination who is devotee, who is non-devotee, who is atheist or theist ... In this way, he sees everyone as part and parcel of the Supreme Lord. And everyone is engaged ... One who is suffering, he's also engaged ... Just like the prisoner. The prisoner is also serving the government by force. Therefore one who is elevated, the *mahā-bhāgavata*, sees, "Oh, he's also obeying," even those who are in an abominable stage of life. Actually, it is obeying. The prisoners are obeying the government, although by force; but they're obeying. Similarly, those who are materialists are also obeying. Caitanya Mahāprabhu's philosophy, that *j...vera svarTMpa haya nitya Kṛṣṇa dēsa*. A living entity's eternally servant of Kṛṣṇa, whether he admits it or not. That doesn't matter. He's a servant. Just like any citizen is a law abider or subservient to the state. He may say "I don't care for the state," but by the police, by the military, he'll be forced to accept. So one is being forced to accept Kṛṣṇa as the master, and the other is voluntarily offering service. That is the difference. But nobody's free from the service of Kṛṣṇa. That is not possible. Therefore Caitanya Mahāprabhu's philosophy is that we are eternal servants. Either you accept or do not accept that you are a servant. You are never equal to nor greater than God.

So this Kṛṣṇa consciousness movement is for that purpose, that people should be taught "You are an eternal servant of God. Don't falsely claim that you are God. If You don't care for God, you have to care." Just like Hiraṣyakaṁipu. He didn't care for God, but God came at the time of his last moment. You see? Similarly, God is visible to the atheist as death and to the theist as lover. That is the difference. Everyone sees God. Nobody can say, "I do not see God." Everyone sees God. But one sees Him as death, and one sees Him as lover. That is the difference.

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Mantra 7

3(a). Sparks and the fire: So real identity. In the Vedic literature we find that just like the fire, big fire, and the sparks of the fire, they are of the same quality, but the small spark, when it goes out of the fire and falls elsewhere, then, at that time, its fiery quality becomes covered. So this covering becomes manifest according to different qualities. Just like the fire. If a fire spark drops on the water, then it is completely extinguished. Similarly, the living entity, although qualitatively fire, when he contacts the mode of ignorance, his spiritual quality becomes almost extinct. When he is on the land, not on the water, then there is something, heat. Similarly, when the living entity is in the *rajo-guṣa*, the quality of passion, there is some hope. And when the living entity is in goodness ... Just like the same spark, if it drops on the grass, dry grass, then the same spark of fire ignites another fire, another blazing fire.

Similarly, if one is in goodness, then he can create spiritual association. Just like the same example, that the small spark of fire, if it falls in favourable circumstances, or on dry grass, then it can ignite fire.

So one has to come, therefore, to the platform of goodness in this material world. If one does not come to the platform of goodness ... the brahminical qualification. That we are preaching. Our Kṛṣṇa consciousness movement is to bring some men to the platform of goodness. The world requires it now. The world is need of some *br̥hmaṣas*, qualified *br̥hmaṣas* ... You are being trained to become qualified *br̥hmaṣas*. So always be careful that you do not come into contact with the qualities of passion and ignorance. Passion and ignorance will induce you ... *Kṛma lobha*, lust and greediness. That is the sign of passion and ignorance. And when you are in goodness, you can see things as they are. Then you can see yourself, that you are not matter; you are spirit soul. And if you make further advancement, then you understand that "I am eternal part and parcel of the Supreme Lord, the fiery spark." So *ekatvam anupaṅyataf*, in this verse, *ekatvam*, qualitatively one, not quantitatively. You are one with God qualitatively. You cannot be equal with God quantitatively.

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3(c). Vision of the preacher: Demons think of everyone as either friend or enemy, but Vaiṣṇavas say that since everyone is a servant of the Lord, everyone is on the same platform. Therefore a Vaiṣṇava treats other living entities neither as friends nor as enemies, but instead tries to spread Kṛṣṇa consciousness, teaching everyone that we are all one as servants of the Supreme Lord but are uselessly wasting our valuable lives by creating nations, communities and other groups of friends and enemies. Everyone should come to the platform of Kṛṣṇa consciousness and thus feel oneness as a servant of the Lord. Although there are 8,400,000 species of life, a Vaiṣṇava feels this oneness. The *Iṣopaniṣad* advises, *ekatvam anupaṅyataf*. A devotee should see the Supreme Personality of Godhead as situated in everyone's heart and should also see every living entity as an eternal servant of the Lord. This vision is called *ekatvam*, oneness. Although there is a relationship of master and servant, both master and servant are one because of their spiritual identity. This is also *ekatvam*. Thus the conception of *ekatvam* for the Vaiṣṇava is different from that of the Mēyēvēd.... **SB 7.5.12**

Vision of oneness through Supersoul: One of the twelve great personalities is Bh...madeva (*svayambh™r nēradaf āmbhuf kumēraf kapilo manuṅ prahlēda, janako bh...maf*). In *Śr...mad-Bhēgavatam* (1.9.42), Bh...ma, a great authority to be followed by devotees, says that the Supreme Personality of Godhead is situated in the core of everyone's heart, just as the sun may be on everyone's head. Yet although the sun may be on the heads of millions and millions of people, this does not mean that the sun is variously situated. Similarly, because the Supreme Personality of Godhead has inconceivable potencies, He can be within everyone's heart and yet not be situated variously. *Ekavatvam anupaṅyataf (Iṣopaniṣad 7)*. The

Lord is one, but He can appear in everyone's heart by His inconceivable potency. Thus although the Lord was within the heart of Devak..., He appeared as her child. According to the *Vaiṣṇu purāṇa*, therefore, as quoted in the *Vaiṣṇava-toṣā*..., the Lord appeared like the sun (*anugrahaya*).

The *Brahma-sa^hit* (5.35) confirms that the Lord is situated even within the atom (*aśāntara-stha-paramēśu-cayāntara-stham*). He is situated in Mathurā, in Vaikuṣṭha and in the core of the heart. Therefore one should clearly understand that He did not live like an ordinary child in the heart or the womb of Devak.... Nor did He appear like an ordinary human child, although He seemed to do so in order to bewilder asuras like Ka^sa.

SB 10.3.7–8

Vision of oneness by devotional service: So this is our proposition. *Svanu^hitasya dharmasya sa^siddhir hari-to^aSam*. It does not matter, *varṣārama-dharma*, eight categories, four social and four spiritual or four material and four spiritual, but when material activities are enacted for spiritual advancement, then they cease to be material; they are spiritual. Actually there is nothing material. Material means forgetfulness of Kṛṣṇa, that's all. Otherwise there is nothing material. It is called *buddhi-bheda*, meaning those who are not thoroughly Kṛṣṇa conscious, see a distinction between the spiritual and the material. But when you are fully Kṛṣṇa conscious, *ekatvam anupa^yataf*. That is stated in the *Īopani^ad*. That means everything is related to Kṛṣṇa is *ekatvam*. Kṛṣṇa is the Supreme, and everything is an emanation from Kṛṣṇa. Kṛṣṇa's energy is variety. For example, just like the sun. Two energies are emanating from the sun — heat and light. The whole material creation is based on heat and light. As soon as there is no light or no heat, immediately the trees become skeletons.

Lec SB 1.2.13 Los Angeles 72

Oneness of interest in devotional service: Oneness means when these individual opinions coincide with Kṛṣṇa's opinion; that is oneness. Oneness does not mean that all these individuals become one, homogeneous. No. They keep their individuality, but they become one in the service of Kṛṣṇa. That is oneness. Now everyone is working for his personal sense gratification. When everyone agrees that "We shall satisfy Kṛṣṇa," that is oneness. That is oneness. One nation. We can understand: one family. One family means they're individual persons, but they're working for the interest of the family — all of them combinedly, conjointly, working. Similarly, they're working conjointly for the society, or they're working conjointly for the community, or conjointly working for the nation. That is oneness. When we speak, "We are Indian nation, oneness," that oneness does not mean that every individual Indian has become homogeneous with other Indians. No. Every Indian is an individual person, but he has sacrificed his individuality and engaged himself in the service of the country. That is national consciousness. Similarly, Kṛṣṇa consciousness. As there is national consciousness, community consciousness, family consciousness, so many other consciousness, similarly, Kṛṣṇa consciousness means all persons agree to work for the satisfaction of Kṛṣṇa. That is Kṛṣṇa consciousness. That is oneness. Oneness does not mean we lose our individuality. Sometimes, individually we fight. Just like in the legislative assembly, our representative MPs, they go and fight. There is a deliberation. But that purpose is to serve the country. Therefore, instead of the difference of opinions, they agree to work in this way. That is legislative assembly. Similarly, there must always be individuality, but when we find a means to satisfy Kṛṣṇa, Kṛṣṇa consciousness, that is oneness. *Ekatvam anupa^yataf. Eka*. That is *ekatvam*. This is the version of the *Īopani^ad*, *ekatvam anupa^yataf. Ekatvam anupa^yataf. Ekatvam*, at the same time, *anupa^yataf*. That means we are all spirit soul. We are part and parcel of Kṛṣṇa. That is *anupa^yataf*. And on this basis, when we find *ekatvam*, oneness, that is the platform of peace, that "We are all servants of Kṛṣṇa." Caitanya Mahāprabhu advised this, *j...vera svar^pa haya nitya Kṛṣṇa dēsa*. When we feel that "Eternally I am servant of Kṛṣṇa, you are servant of Kṛṣṇa," that is *ekatvam*. Not that we become a lump. No. Personality cannot be changed. *J...va-loke. Mamaiv^o j...va-*

bhṛtaḥ j...va-loke sanātanaḥ. This individuality is *sanātana*, eternal. But when we disagree to serve Kṛṣṇa, that is *asanātana*, not *sanātana*. That is artificial. **Lec NOD New Vṇḍavana 72**

Mantra 8

3(a). Kṛṣṇa is the supreme pure: By hearing about Kṛṣṇa we become pure. So we should be very careful. We should finish our business very quickly. *Tṁrśa^ yateta*. Why should we take another risk of becoming a hog and living in *Vṁdēvana*? Don't take that risk. *Na~a-prēye~u abhadre~u*. Finish all contamination, dirty things, and become completely pure. Because Kṛṣṇa is *para^ brahma para^ dhēma pavitra^ parama^ bhavēn*. He's complete, pure. *Apēpa-viddham*. In the *Iṁopaniṁad*, Kṛṣṇa is uncontaminated, complete. Any contaminated thing that goes to Kṛṣṇa, He purifies. Just like the *gop...s*. Actually they approached Kṛṣṇa in a lusty attitude, but because He was Kṛṣṇa, they became purified. So it is not that we shall purposefully remain impure and approach Kṛṣṇa, but the process is that if you regularly hear about Kṛṣṇa and serve *~r...mad-Bhēgavatam*, or a devotee, then gradually your contamination is washed away, *bhagavaty uttama-~loke bhaktir bhavati nai~hik...* The result will be *bhagavati*, the Supreme Personality of Godhead, who is glorified by the *uttama-~loka*, by transcendental prayers ...

Lec SB 1.2.18 New Vṁdavana 72

Kṛṣṇa's name is pure: So this *sa%ok...rtana* movement, Hare Kṛṣṇa movement, is also an incarnation of Kṛṣṇa. *Nēma-rṁpe avatēra*. Kṛṣṇa can become an incarnation in sound form also. Not even a physical form. Physical form also there; everything is there. But especially for this age, Kṛṣṇa is incarnated in His name. The name of Kṛṣṇa is non-different from Kṛṣṇa. So *nēma-rṁpe Kṛṣṇa-avatēra*. Kṛṣṇa is already there. The whole world is now demonic, anti-government, anti-God, anti-matter and anti-God. So the incarnation has already come. Those who take shelter of this incarnation of Kṛṣṇa's name, will be never annihilated. Take it for granted. Yes. So incarnation. Kṛṣṇa's name and Kṛṣṇa, no difference. That is omnipotency. Omnipotency. Omnipotency means everything is Kṛṣṇa's energy. So the same potency is in the energy and the energetic. This is omnipotency. God is omnipotent; He can give you protection when you take shelter of His name. Because His name is non-different from Him. *Abhinnatvēn nēma-nēminof. Nēma-Kṛṣṇa. Nēma cintēmašif Kṛṣṇašaf, pṁrśaf ~uddho nitya-mukto 'bhinnatvēn nēma-a-nēminof*. Don't think Kṛṣṇa's name is less efficient than Kṛṣṇa. No. *Pṁrśa*. As Kṛṣṇa is perfect, similarly, His name is also perfect. *Pṁrśaf ~uddhaf*. As Kṛṣṇa is pure, without any material contamination, *apēpa-viddham*, nothing sinful can affect him ... You have read it in the *Iṁopaniṁad*. Just like sunshine. Infection cannot infect sunshine. Some disease can infect you, me, because we have less potential. But it cannot infect the sun. Rather, the sunshine will sterilise the infection. So anything infectious, anything sinful, cannot infect Kṛṣṇa. Rather sinful activities in touch with Kṛṣṇa will become purified. This is the process.

Lec SB 1.5.32 New Vṁdavana 74

Kṛṣṇa is pure: That is the resultant action. If one is polluted, if he comes in contact with Kṛṣṇa, or Kṛṣṇa's pure devotee, he or she will be purified. Kṛṣṇa is never allured, neither can Kṛṣṇa become a victim of anything material. Kṛṣṇa's position is different. That is stated in the *Iṁopaniṁad*. *Apēpa-viddham*. Kṛṣṇa is never afflicted by any kind of contamination. He is *pṁrśaf ~uddho nitya-muktaf*. Similarly, those who are advanced devotees are not allured. But the result is that one who comes to allure a devotee or one who comes to allure Kṛṣṇa, he or she becomes purified. *Kamēt krodhēd bhayēt*. Some way or other, if one comes into contact with Kṛṣṇa, he becomes purified. *Tej...yasē^ na do~ēya*. Apparently, it appears that Kṛṣṇa is dancing with the young girls at dead of night. But it is not that Kṛṣṇa is contaminated. They become purified. Actually, they are eternal associates of Kṛṣṇa, the *gop...s*. They are not ordinary women. There are all described in the *~r...mad-Bhēgavatam*. They were dancing in their spiritual bodies, not in their material bodies. They were dancing in their spiritual bodies. Their (sic) material body was lying down with their husband. These

descriptions are there in the *Bhāgavatam*. So *gop...s' l...l* is not material. So there was no question of contamination. But materially this kind of activity, to dance at dead of night with young girls, is not permitted. With other men's wives. You can dance with your own wife, but you cannot do that. That is sinful.

Lec SB 1.7.49–50 New Vṛndavana 76

Kṛṣṇa can go beyond ordinary behaviour because He is pure and powerful: In the Kali-yuga people are very polluted. They cannot transgress. This is not transgression, this is powerful. Just like you are prohibited to go to a filthy place. But the sunshine goes. Sunshine goes. Sunshine is not prohibited, that “Here is a filthy place, lavatory. Sunshine, do not come here.” No, sunshine doesn’t require your permission. It can go anywhere. But it is not polluted. *Tej...yasĕ na doṣya* ... Don’t try to imitate *tej...* You must become *tej...* Then ... just like for *Bhagavĕn* everything is perfect. *Apĕpa-viddham*. *Bhagavĕn* is never affected by any so-called sin. For Him there are no sinful activities. *Apĕpa-viddham*. You’ll find that in the *Īṅopaniṅad*. There is a Vedic mantra. And if you consider that “Kṛṣṇa is doing so many things, this is sinful,” no. God is always good. God is good. That is a common phrase. Even if you see that He is doing something wrong, it is not wrong. It is right. *Tej...yasĕ na doṣya*. He’s so powerful, for Him there is no wrong. He’s never a wrongdoer. **Lec SB 1.8.23 Mayapur 74**

Mayavadis misunderstand Kṛṣṇa’s supreme position: The Mĕyĕd... philosopher cannot understand this. They think that anyone who comes into this material world, (sic) is under the influence of *mĕyĕ*. That is correct for the small living entities such as us. That is not correct for the Supreme. Therefore they misunderstand Kṛṣṇa in His activities, especially when He dances with the *gop...s*. Therefore a neophyte person should not try to understand Kṛṣṇa’s dancing with the *gop...s* immediately, because they do not know Kṛṣṇa. So here if we do something against the moral principles, we are liable to be punished. But Kṛṣṇa ... about Kṛṣṇa it is stated in the *Īṅopaniṅad*, *apĕpa-viddham*. You know this. *Apĕpa-viddham*. He does not become affected by any *pĕpa*, *apĕpa-viddham*. That is His nature. *Etad ...ānam ...āsyā*. Just like if we go into the fire, we burn into ashes, but if Kṛṣṇa enters ... Just like everyone in *Vĕndĕvana*, the cows, the cowherd boys, all the inhabitants, became very much afraid of the forest fire. But they had no means to stop it. They began to pray to Kṛṣṇa, “Kṛṣṇa, save us.” So Kṛṣṇa swallowed up the fire. That is Kṛṣṇa. That is the difference between Kṛṣṇa and ourselves. So we can see this difference between Kṛṣṇa and Kṛṣṇa’s greatness when we have purified ourselves, *t...vra-tapasĕ pariṅuddha-bhĕvaf*. Then it is possible ... The whole *bhakti* system means *t...vra-tapasĕ pariṅuddha-bhĕvaf*. **Lec NOD New Vĕndavana 72**

Kṛṣṇa and the guru can purify others: Prabhupĕda: You see, Kṛṣṇa says that *aha ĕ tvĕ sarva-pĕpebhyo mokṅayiyĕmi*. So Kṛṣṇa’s so powerful He can immediately take up all the sins of others and remove them. But when a living entity plays the part on behalf of Kṛṣṇa, he also takes the responsibility for the sinful activities of his devotee. So to become a guru is not an easy task. You see? He has to take all the poisons and absorb them. So sometimes, because he’s not Kṛṣṇa, there is some trouble. Therefore Caitanya Mahĕrabhu warned “Don’t make many *ṅiyas*, many disciples.” But for our preaching work we have to accept many disciples, to expand our movement. Never mind that we suffer. That’s a fact. The spiritual master has to take the responsibility of all the sinful activities of his disciples. So to make many disciples is a risky business unless he’s able to assimilate all their sins ... *patitĕnĕ pĕvanebhyo*. He takes responsibility for all the fallen souls ... That idea is in the Bible. Just like Jesus Christ took all the sinful reactions of all the people and sacrificed his life. That is the responsibility of the spiritual master. Because he’s Kṛṣṇa’s representative. So Kṛṣṇa takes all responsibility. Kṛṣṇa is Kṛṣṇa, *apĕpa-viddham*. He cannot be attacked by any sinful reaction. But a living entity may be subjected sometimes, because he’s small. Big fire, small fire. If you put some big things on a small fire, then the fire itself may be extinguished. Whatever you put on a big fire, that’s all right. The big fire can consume anything. **Conv Bob Cohen Mayapur**

Kṛṣṇa is pure, apĕpa-viddham: So we must be pure to approach Kṛṣṇa. Just like if we want to enter the fire we must be also have a highly temperature, almost like the fire. *Apĕpa-*

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viddham. Pavitra^ parama^ bhavEn. So we should give up sinful activities and apply our energy for Kṛṣṇa's service. Then our life is perfect.

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Mantra 9

4(a,c). So there are two kinds of education: material education and spiritual education, *brahma-vidyā* and *jaṭā-vidyā*. *Jaṭā-vidyā* means material education. *Jaṭā*. *Jaṭā* means “which cannot move,” matter. And spiritual education ... Spirit can move. Our body is a combination of spirit and matter. As long as the spirit is there, this body is moving. Just like coat and pants are moving as long as a man wears them. It appears that the coat is moving, the pants are moving, but actually the living entity is moving, and the covering, the dress, only appears to be moving. Similarly, this body is moving because the spirit soul is moving. Just like a vehicle. A motor car is moving; that means the driver is moving. So foolish people will think that the motor car is moving by itself. The motor car does not move alone. In spite of all its mechanics, it cannot move independently. That is the wrong way of education. People think that this material nature is working, moving and manifesting so many wonderful things ... Just like at the seaside we see the waves are moving. But the waves are not moving; the air is moving them. But air is not moving. In this way, you go back, back, back, in search of the ultimate cause, then you’ll find *Kṛ̥ṣṇa* is the cause of all causes. That is called philosophy, to search out the ultimate cause.

So here it is said, *andhaḥ tamaf pravṛ̥ṣṭanti ye avidyāṃ upēṣate*. *Avidyā* means those who are captivated by the external movements, are worshipping *avidyā*, nescience, which will not help them. Modern civilisation is so engaged ... There are big, big institutions for technology, investigating how a motor car can move, how an aeroplane can move. They’re manufacturing so many machines. But there is no educational institution for looking at how the mover, the spirit soul, is moving. That is called *avidyā*, nescience. The actual mover is not being studied, but the external movement is being studied. There are big, big institutions, universities. As I told you the other day, when I lectured in the Massachusetts Technological College, I inquired “Where is the technology to study the mover?” But they have no such arrangement. They could not answer satisfactorily. So that is *avidyā*. So here, in the *Īṣopaniṣad*, it is said, *andhaḥ tamaf pravṛ̥ṣṭanti ye avidyāṃ upēṣate*. Those who are engaged only in material advancement of education, the result will be that they will go to the darkest region of existence, *andhaḥ tamaf*. It is a very dangerous position that at the present moment there is no institution in any part of the world for spiritual education. It is pushing the human society to the darkest region of existence. Actually, it is happening so. In your country, your rich country, you have a nice educational system, so many universities, but what class of men are you producing? The students are becoming hippies. Why?

So leaders should think “What are we producing, in spite of so many educational institutions?” That is hinted here, that because you are worshipping *avidyā* ... That is not knowledge. Bhaktivinoda ṁḥkura has sung very nicely: *jaṭā-vidyā saba mēyēra vaibhava*. *Jaṭā-vidyā*. *Jaṭā-vidyā* means this material education. He says they are an expansion of this *mēyē*. *Jaṭā vidyā*. *Jaṭā vidyā sa mēyēra vaibhava, tomēra bhajane bēdhē*. The more we advance in this material education, the more we will be hampered in our understanding of God. And at last we will declare, “God is dead. I am God. You are God,” all this nonsense. That is hinted here: *andhaḥ tamaf*. *Andham* means darkness. There are two kinds of darkness. If you remain in ignorance, that is darkness, and if you remain in darkness, where there is no sunlight or electric light, that is also darkness. So *avidyāṃ upēṣate*. Another, *tato bhṛ̥ṣya iva te tamo ya u vidyāyēḥ ratēf*. So these materialists are certainly being pushed into the darkness, but there is another class, the so-called philosophers, mental speculators, religionists and *yogis*. They are going deeper into the darkness because they are defying *Kṛ̥ṣṇa*. They are posing as if cultivating spiritual knowledge, but because they have no information of *Kṛ̥ṣṇa*, or God, their advancement of education is even more dangerous. More dangerous. Because they are misleading people. The so-called *yoga* system they are

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preaching, is misleading people that “You meditate and you’ll understand that you are God.”

By meditation, one becomes God. You see. So Kṛṣṇa never meditated.

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Mantra 11

2. **Vidya:** There are 108 Upaniṣads, out of which, nine are very important. Out of that nine, this *Īṣopaniṣad* stands first, then *Taittirīya Upaniṣad*, *Māṇḍūkya Upaniṣad*, *Muṣṭaka Upaniṣad*. *Upa* means hearing. So this knowledge will take you nearer to Kṛṣṇa. And amongst the learned society, *Ācāryas*, the *ṛuti-pramāṇa* ... Evidence is *ṛuti*. *ṛuti* means these Vedas.

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4. **Avidya and vidya:** So *avidyā mṛtyum*. If you do not go, then you remain in darkness. Vedic injunction is *gacchet*. This is a form of verb which says “must.” It is not that “Oh, I may accept a spiritual master; I may not. There are books. I shall learn it.” No. Therefore the injunction is *gacchet*. *Gacchet* means “must go,” not that you may go or may not go. No. “Must go.” *Tad-vijñānartham*, in order to understand that knowledge, that science, you must go. *Samit-pṛṣṭiṁ* *ṛotriyā brahma-niṣṭham*. Otherwise you remain in *avidyā*. *Vidyāṁ avidyāṁ ca*: two sides, darkness and light. So you must know two things: what is *mṛtyu* and what is Kṛṣṇa. Then your knowledge is perfect.

Lec ISO 11 Los Angeles 70

- 4(a). **Avidya:** “Advancement of material knowledge means advancement of *mṛtyu*’s jurisdiction.” The more you become implicated in material knowledge, entangled ... less you can understand Kṛṣṇa consciousness. People who are supposed to be very advanced in material knowledge, think, “Eh, what is this Kṛṣṇa consciousness movement?” They have no attraction. Just like Indian boys sometimes come here to learn technology. Sometimes they question ... They have rejected these things, and have come here to learn technology. So when they see that Swamij... has introduced the things that they have rejected in India, they are surprised.

India rejects vidya for avidya: So I also came for that purpose, because modern India has rejected spiritual knowledge. They think that if they can imitate Western technology, then they will be happy. This is *mṛtyu*. They do not see that those who are advanced three hundred times more than us in technology, have nothing. They do not see that. India cannot advance in technology like America or Europe, at least for another three hundred years because in these Western countries they have undertaken this business for a very long time, but Indian culture, beginning from the creation, is spiritual culture. *Vyāsadeva* ... Just see *Vyāsadeva*. He is the original guru, spiritual master, of Vedic knowledge. Where was he living? In a cottage in *Badarikāśrama*. But just see his knowledge. He has written so many *Purāṇas*, and *Bhāgavata-Purāṇa* is one of them. The Vedic philosophy, *Mahābhārata*, if you study each and every verse it will take you a whole lifetime. Similarly, in some book he has written hundreds of thousands of verses, certainly not less than 20,000/25,000 verses. And each verse is so full of meaning that one could learn from it throughout his whole life. This is Vedic culture. There is no comparison in knowledge, not only in spiritual knowledge, in other department also —astronomy, mathematics. It is not that in the olden days there were no aeroplanes. We get so much information from the *Purāṇas*. Their aeroplanes were so strong and so fast that they could easily reach other planets. Arjuna went to the heavenly planets. So it is not that there was no advancement of material knowledge in the Vedic age. It was there, but they did not much care for it. They were more interested in spiritual knowledge. It is not that material knowledge was not there. It was there. The opulence you cannot compare to nowadays. Every city, every individual person, were fully opulent in gold and jewels, what to speak of kings and rich men. So *avidyā* and *vidyā*. One should know side by side what is *vidyā* and what is *avidyā*.

Lec ISO 11 Los Angeles 70

Mantra 12

3(a). Pseudo gurus: A person in ignorance of the principles of religion who therefore does nothing in the matter of religion is far better than a person who misguides others in the name of religion without reference to the factual religious principles of devotional service. Such so-called leaders of religion are sure to be condemned by Brahm€ and other great authorities.

SB 3.9.11

3(d). Impersonalists fall down: Devotee (2): Then why is it seen that they are making spiritual advancement?

Prabhup€da: No, they don't make any spiritual advancement. They come down. Don't you see this impersonalist, Vivekananda? He took *sanny€sa*, but he back came to hospital-making. They are not advancing. They are coming back, falling down. While they have no engagement in devotional service, they say, "Oh, why are you finding God anywhere? Here is God, *daridra-n€€yařa*, these poor men." That's it. That is not advancement. They are coming down. Now, they come down and they defame *N€€yařa*, that "*N€€yařa* has become *daridra*." They are saying that *N€€yařa* is *daridra*.

Conv Surat 70

Mantras 13 and 14

No quotes for these two mantras

Mantra 15

3. **Jnanis and demons go to Brahman:** The idea is that Kṛṣṇa planet or the Vaikuṣṭha planets, are beyond this Brahman effulgence, and those who are devotees, are permitted to enter into these spiritual planets. Those who are not devotees, simply *jñān...*s or demons ... they are offered the same place. The *jñān...*s ... *Āruhya kaccchreṣā paraḥ padaḥ tataf*. They practise severe austerities, penances, to enter into the Brahman effulgence. But the demons, simply by becoming an enemy of Kṛṣṇa immediately get that place. The demons who are killed by Kṛṣṇa are immediately transferred to this Brahman effulgence. So just imagine, is the place that is given to the enemies of Kṛṣṇa a very covetable thing? Suppose somebody comes who is my enemy, and I give him some place, and somebody, my intimate friend, I give him the same place. Similarly, this Brahman effulgence is not at all covetable. Therefore Prabhodhānanda Sarasvatī...pīda has composed a verse ... *Kaivalyaḥ narakīyate. Kaivalya* means the Brahman effulgence, simply spiritual light. So *kaivalyaḥ narakīyate*. He says that this Brahman effulgence is just like hell to a devotee ... The *jñān...*s are trying to merge into the Brahman effulgence, but to a devotee it is seen as hell. *Kaivalyaḥ narakīyate. Tri-daśa-ptmr* *Ākṣa-puṣpīyate*. And *tri-daśa-ptmr* means the planets of the demigods within this material world. People are very anxious to go to the heavenly planets. That is called *tri-daśa-ptmr* or *tri-daśa-ptmr*, the residential quarters of the demigods. For a devotee it is understood as will-o'-the-wisp, *Ākṣa-puṣpīyate*. And *durdāntendriya-kṣa-sarpa-paḥ al... protkṣeta-daḥ rīyate*. The yogis are trying to control the senses, which are considered venomous serpents. That's a fact. So the *bhakta* says that "We are not afraid of the senses." Why? *Protkṣeta-daḥ rīyate*. Because we have extracted the poisonous teeth. The senses have poisonous teeth. As soon as you indulge in sense gratification, immediately you become degraded. Immediately. So it is just like a venomous serpent. As soon as it touches you, a little bite, your life is finished. So it is like that. *Durdānta-kṣa-sarpa-paḥ al..., indriya*. But if the poisonous teeth of the venomous serpent are taken away, it may still be fearful to the children but an elderly person knows that there is no longer any reason to be afraid of it. So this Kṛṣṇa consciousness means that we take away the poisonous teeth of the senses. Even Kṛṣṇa conscious persons may be exposed to sense gratification, but the poisonous teeth have been broken so they are not gliding down to the hellish condition of life. In this way, the *karm...*s, *jñān...*s and *yogis* are always trying to elevate themselves. And above them are the devotees.

So a devotee's place is the highest because only by devotion can you understand God.

Lec ISO 13-15 Los Angeles 70

Only devotees can realise the reality of the Absolute: Perfect vision of the Absolute Truth is possible only by the linking process of devotional service. This is also confirmed in the *Bhagavad-gītā*. One can perfectly realise the Absolute Truth, the Supreme Personality of Godhead, only by the process of devotional service, and one can enter into the kingdom of God by such perfect knowledge. Imperfect realisation of the Absolute by the partial approach of the impersonal Brahman or localised *Paramātmā* does not permit anyone to enter into the kingdom of God. ®r... Nārada advised ®r...la Vyāsadeva to become absorbed in transcendental meditation on the Personality of Godhead and His activities. ®r...la Vyāsadeva did not take notice of the effulgence of Brahman because that is not absolute vision. The absolute vision is the Personality of Godhead, as confirmed in the *Bhagavad-gītā* (7.19): *vāsudevaf sarvam iti*. In the Upaniṣads also it is confirmed that Vyāsadeva, the Personality of Godhead, is covered by the golden glowing *hiraśmayena pītreṣā* veil of impersonal

Brahman, and when that curtain is removed by the mercy of the Lord the real face of the Absolute is seen.

SB 1.7.4

Brahman effulgence is partial representation of Lord Caitanya: The impersonalists do not have the power to go beyond the effulgence of God and arrive at the personality from whom this effulgence is emanating. At the end of the *Īopaniad*, however, there is a hymn to the Personality of Godhead. It is not that the impersonal Brahman is denied; it is also described, but that Brahman is considered to be the glaring effulgence of the body of Lord Caitanya. In other words, Kṛṣṇa Caitanya is the basis of the impersonal Brahman. It is also stated by Kṛṣṇa in the *Bhagavad-gītā* (14.27) that the impersonal Brahman rests on Him: *brahmaṣo hi pratiḥham*. The *Paramātmā*, or Supersoul, who is present within the heart of every living entity and within every atom of the universe, is but the partial representation of Lord Caitanya. Kṛṣṇa Caitanya is therefore the basis of Brahman and the Supreme Personality of Godhead as well. As the Supreme He is full in six opulences: wealth, fame, strength, beauty, knowledge and renunciation. In short, we should know that He is Kṛṣṇa, God, and that nothing is equal to or greater than Him. There is nothing superior to be conceived. He is the Supreme Person.

CC Introduction

Personal realisation of Absolute is topmost: For instance, in the *Haya-pañcarātra* it is explained that although in each and every Upaniāad the Supreme Brahman is first viewed as impersonal, at the end the personal form of the Supreme Lord is accepted. A similar verse occurs in *Īopaniāad*: *hiraṣmayena pētreṣa*. This verse indicates that everyone should engage in devotional service to the Supreme Lord, who is the maintainer of this whole universe. Everyone is sustained by His mercy; therefore devotional service unto Him constitutes the true religion. The Supreme Personality of Godhead is the eternal form of *sac-cid-ānanda*, and His effulgence is spread throughout the creation, just as sunshine is spread throughout the solar system. And just as the sun disc is covered by the glaring effulgence of the sunshine, the transcendental form of the Lord is covered by the glaring effulgence called *brahmajyoti*. Indeed, in this verse it is clearly stated that the eternal, blissful, cognisant form of the Supreme Lord is to be found within the glaring effulgence of the *brahmajyoti*, which emanates from the body of the Supreme Lord. Thus the personal body of the Lord is the source of the *brahmajyoti*, as confirmed in *Bhagavad-gītā* (BG 14.27). That the impersonal Brahman is dependent on the Supreme Personality is stated in the *Haya-pañcarātra* and in every other Upaniāad or Vedic scripture. Indeed, whenever there is talk of the impersonal Brahman in the beginning, the Supreme Personality is finally established at the end. Just as *Īopaniāad* indicates, the Supreme Absolute Truth is both impersonal and personal eternally, but His personal aspect is more important than the impersonal one. **TLC 24**

Mantras 16–18

No quotes for these three mantras.

Nectar of Instruction

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Text 1

1. **Uprooting material desires:** These sins are like the dried leaves of creepers beneath a bamboo tree, which may be burned by fire although their roots remain to grow again at the first opportunity." **SB 6.1.14 purp.**
2. **"When one eats food offered by a materialistic man,** one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛiṣṇa properly." **CCAnt 6.278**

Text 2

Similarly, there are other six methods. *Prajalpa niyam-€graha*.

*aty€h€raf pray€sa ca
prajalpo niyam-€grahaf
jana-sa%oga ca, laulya^ jana-sa%ogas ca
a^bhir bhaktif praša^yati*

Aty€h€ra, eating or collecting more than necessary. That is *aty€h€ra*. *€h€ra* means eating and collecting. *€h€raf*. So we should not collect more than what we need. Kṛṣṇa will give. Just like we are spending so much money on all our centres. Kṛṣṇa is sending us the necessary expenditure. Otherwise, how are we maintaining? But we should not be hankering after collecting more than what is necessary. That is *aty€h€ra*. Similarly, we should not eat more than what we need for maintaining the body and soul together. *Aty€h€ra pray€saf, pray€saf*. We should not endeavour for anything that requires too much anxiety. That is called *pray€saf*. *Aty€h€ra pray€saf*. Automatically, by Kṛṣṇa's grace, whatever comes, that's all right. *Aty€h€raf pray€sa ca prajalpaf*. Talking unnecessarily, nonsense. Just like people waste their time talking three hours about some political situation. You see. They have got enough time to discuss the newspaper, but when they are invited to our class, they find no time.

So we should not waste our time, a single moment. Time is very valuable. In your country, they say, "Time is money." So either you take money, that is *artha*, or *paramartha*. Money is required in the material world, and in spiritual world, *paramartha*, spiritual asset. Some way or other, even those who are materialists, do not waste their time. So we are after spiritual realisation ... How can we waste our time? Time is very valuable. So we should not waste time. *Prajalpo niyam-€grahaf, jana-sa%oga ca*. And associating with ordinary persons who are not devotees. *Jana-sa%ogas*. People in general have no taste for Kṛṣṇa. And greediness, *laulyam*. These things are impediments for advancing in Kṛṣṇa consciousness. *a^bhir bhaktif ... niyam-€grahaf*. *Niyam-€grahaf* means simply eager to follow the rules, but having no understanding of their meaning. Not blindly. One should follow the regulative principles with firm conviction and understanding. *Niyam-€grahaf* and *niyama-€grahaf*. *€grahaf* means eagerness to accept. And *€grahaf*, not accepting. In both ways, *niyama grahaf*. Not to accept the regulative principles is also faulty. And too much *€graha*, false *€graha*, without knowing the meaning of it, is also faulty.

Lec NOD New

- 5(d). "The fact is I am the only one in India who is criticising, not only impersonalism and demigod worship, but anything that falls short of complete surrender to Kṛṣṇa as the Supreme Personality of Godhead." He said, "we must declare it boldly that unless they surrender to Kṛṣṇa as the Supreme Personality of Godhead they can never have peace or happiness. My Guru Maharaja never compromised, I never compromise and similarly my disciples should never compromise."

Letter to Giri

Text 3

1(a). Explanation of the meaning of suffix "ita" in anyabhilasita: "Unalloyed devotees have nothing to ask from the Supreme Personality of Godhead, but Gajendra, the King of the elephants, was circumstantially asking for an immediate benediction because he had no other way to be rescued. Sometimes, when there is no alternative, a pure devotee, being fully dependent on the mercy of the Supreme Lord, prays for some benediction. But in such a prayer there is also regret." **SB 8.3.20–1 purp.**

2–5. Similarly, we have to execute devotional service with patience, with enthusiasm. *Utsāhēn dhairyēn niśchayēn tat-tat-karma-pravartanēn*. We must be enthusiastic that "I shall engage myself very nicely in this Kṛṣṇa consciousness movement." That is the first qualification, enthusiasm. Dullness will not help you. You must be very enthusiastic. My Guru Mahārāja used to say, *prēṣa ache yara sei hetu pracēra*. A person can become a preacher if he has life. A dead man cannot become a preacher. So you must be very enthusiastic that "I shall preach the glories of the Lord to my best capacity." It is not that one has to become a very learned scholar to become a preacher. Simply it requires enthusiasm, "My Lord is so great, so kind, so beautiful, so wonderful. So I must speak something about my Lord." This is the qualification, enthusiasm. You may not know Kṛṣṇa perfectly. It is not possible to know Kṛṣṇa perfectly. Kṛṣṇa is unlimited. We cannot know Kṛṣṇa cent percent. That is not possible. But Kṛṣṇa reveals as much as you can understand. So if we are sincere servants of Kṛṣṇa, *utsāhēn*, and if we serve patiently, then Kṛṣṇa reveals.

The example is given in this connection. Just like a girl gets married. Generally, she wants a child. But if she wants a child immediately after marriage, that is not possible. She must wait. She must serve her husband nicely. *Utsāhēn dhairyēn tat-tat-karma-pravartanēn*. Just like a faithful wife. The time will come when she becomes pregnant and she will have a child. So *niśchayēn* means ... the girl must know because she's married, because she has a husband, that there must be a child. It is a fact. It may be little later. Similarly, when you have entered into devotional service, *bhakti-yoga, bhakti-mērga*, your success is assured, provided you are enthusiastic and patient. Not that "Immediately I want a child," "Immediately I become fully Kṛṣṇa consciousness and perfect." No. There may be so many imperfections. Because we are in the imperfect atmosphere. But if you go on patiently executing your duties in devotional service as it is directed in the *śāstras* and confirmed by the spiritual master, then be rest assured that your success is guaranteed. This is the way. *Utsāhēn dhairyēn tat-tat-karma-pravartanēn*. You must execute the duties.

Just like we have asked our students to chant sixteen rounds a day minimum. Sixteen rounds is nothing. In *Vṛndāvana* there are many devotees who chant 120 rounds. So sixteen rounds is the minimum. Because I know that in the Western countries it is difficult to finish sixty-four rounds or 120 rounds. Minimum sixteen rounds must be completed. *Tat-tat-karma-pravartanēn*. This is the direction. Observing the regulative principles. In this way, we must abide by the direction of the spiritual master and the *śāstra*. Then rest assured, success is guaranteed.

Lec NOD New Vṛndavana 72

2–5. This is called *utsāhēn*, enthusiasm. Our whole Kṛṣṇa consciousness movement is depending on this enthusiasm. Just like I went to your country. At the age of seventy years, nobody goes away from home. But there was enthusiasm, "Yes, I must go." And because I went, there is something. You have got the information. Similarly, enthusiasm is the basic principle, *ēda*. *Utsāhēn dhairyēn*. By patience. Not that "I am working so hard for Kṛṣṇa, but I'm not getting any impetus." No. Don't be impatient. Kṛṣṇa will give you a chance. He's always giving chances, twenty-four hours a day, imperceptibly. But we cannot appreciate it very

much. Kṛṣṇa sees. As far as we are able, according to our strength, He gives responsibility. Rest assured, when we have taken full shelter of the lotus feet of Kṛṣṇa, without any reservation, Kṛṣṇa will be pleased; maybe it will take some time. This is called *nīcayēd*, certainty, assurance. *Utsāhēn dhairyēt nīcayēd tat-tat-karma-pravartanēt*. You have to execute the routine prescribed duties. *Tat-tat-karma-pravartanēt*. You cannot go against the principles of devotional service. You must execute with patience. *Tat-tat-pravartanēt. Sato vṛttēf. Sato vṛttēf* means dealings must be very honest. No duplicity. Very frank, plain. *Sato vṛttēf, sādhu-saṅge*, and in association of devotees. *Ṛābhīr bhaktir praśasya ... prasidhyati*. In this way, our propensity love of Kṛṣṇa will increase. **Lec NOD New Vṛndavana 72**

2–7. In the path of Kṛṣṇa consciousness the first principle is enthusiasm. If you lack enthusiasm then other things will not happen. And you can keep enthusiastic if you follow the rules and regulations and chant the Hare Kṛṣṇa mantra regularly. Otherwise that enthusiasm also will dry up. So six things are required for advancing Kṛṣṇa consciousness. The first thing is enthusiasm. *Utsāhēn dhairyēt*. And patience. And *nīcayēd*, with conviction, firm conviction. *Utsāhēn dhairyēt nīcayēd tat-tat-karma-pravartanēt*. Following the rules and regulations, chalked out plans. And *sato vṛttēf*, dealing very straightforwardly. No diplomacy, no politics, no duplicity. That will not help. *Sato vṛttēf. Vṛttēf*, his profession should be very straightforward. No underhand dealings. *Sato vṛttēf* and *sādhu-saṅga*, and in the association of devotees. Six things. Enthusiasm, patience, firm conviction, following the rules and regulations, dealing straightforwardly, no duplicity, and in association of devotees. If you can keep these six principles always in mind then your progress in Kṛṣṇa consciousness is sure.

Lec Nrsingha prayers Los Angeles 70

3. (Confidence) Therefore those who are saintly simply depend on Kṛṣṇa. Why? If Kṛṣṇa is supplying to the elephant down to the ant, why not to me? I am engaged in His service. Is He so ungrateful? If you render some service somewhere, you are given some wages. So if you are engaged in Kṛṣṇa's service do you think you will starve? Why? You cannot starve. He is the well-wisher of all living entities. Why not for you? This confidence must be there. If He is the well-wisher of everyone and I am engaged in His service, is He not my well-wisher? So we should simply depend on Kṛṣṇa. We should simply exert all our energies for the service of Kṛṣṇa, then everything will be all right. This is called surrender, this is called confidence. Kṛṣṇa will supply everything. Let me engage in His service. Well-wisher. "Attain peace from the pangs of material miseries." And those who are not confident that Kṛṣṇa will protect them, suffer pangs of anxiety: "Oh, how will I eat? Where shall I live? What can I do? How shall I protect myself?"

Therefore the other day I cited the verse from *Yāmuna-śrīya. Bhavantam eva cira nīrantara praṅta nīfēṅa gato rathan(?)* ... Just like a child in the lap of his mother is confident that "My comfort, my food, my dress, everything is there. My mother is there." So natural. Not only human beings, even cats and dogs feel this confidence. They know that "My protection is there," confident. But as soon as one grows, goes away from the mother, from the father, so-called independence ... Actually we are dependent on Kṛṣṇa. He is the supplier. He is giving us food, everything. So we must have confidence.

Lec BG 5.26–29 New York 66

4(a). Sriila Prabhupada's entire life is a practical example of enthusiasm, patience and confidence. A nice example of patience based on confidence is found in the *Lilamrta* (Conversation between Sriila Prabhupada and the New York subway conductor Mr. Ruben):

Mr. Ruben: He seemed to know that he would have temples filled with devotees. He would look out and say, "I am not a poor man, I am rich. There are temples and books, they are existing, they are there, but the time is separating us from them." He always mentioned "we" and spoke about the one who sent him, his spiritual master. He didn't know people at that time, but he said, "I am never alone". He always looked like a lonely man to me. That's what made me think of him like a holy man, Elijah, who always went out alone. I don't believe he had any followers.**SP Lilamrta, Vol 2, Ch. 4**

Text 4

4(e). "As far as our Kṛṣṇa consciousness movement is concerned, we are getting money naturally, by the grace of God, by selling our literature. This literature is not sold for our sense gratification; to spread the Kṛṣṇa consciousness movement we need so many things, and Kṛṣṇa is therefore supplying us the requisite money to advance this mission. The mission of Kṛṣṇa is to spread Kṛṣṇa consciousness all over the world, and for this purpose we naturally must have sufficient money ... There is danger for a preacher when he receives great quantities of money, for as soon as he spends even a single cent of the collection for his personal sense gratification, he becomes a fallen victim." (*dadati-pratigrhṇati*)

SB 7.13.32 purp.

4(f). "When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly." Spoken by Lord Caitanya in connection with the pastime in which Raghunath das Goswami fed the Lord for two years with his father's money and then abruptly stopped (*bhunkte bhojayate*).

CCAnt.6.278

Text 5

1(a). Faith is defined in Mad-lila 22.62: "By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddha*." ("Subsidiary activities" include performing funeral rites, family obligations, saving a drowning man, etc.). Faith in Kṛṣṇa means to accept the words He spoke in *Bhagavad-gīta* in totality and without interpretation. Strong faith is the basis for advancing in spiritual life.

According to *Caitanya-caritamṛta*, "One whose faith is soft and pliable is called a neophyte (*kanistha*), but by gradually following the process, he will rise to the platform of a first-class devotee." In other words, the *kanistha* can easily be swayed in his determination to engage in devotional service. **CC Mad. 22.69**

According to *Ṛimad-Bhagavatam*, "a person who is very faithfully engaged in the worship of the Deity in the temple, but who does not know how to behave toward devotees or people in general is called a *prākṛta-bhakta*, or *kanīḥa-adhikṛi*."

1(b). Three different kinds of neophytes. On page 48, Srila Prabhupada explains that a *kanistha* is a neophyte who has received *hari-nama* initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa.

On page 49, Srila Prabhupada quotes the definition of *kanistha* according to *Ṛimad-Bhagavatam*: "A person who is very faithfully engaged in the worship of the Deity in the temple, but who does not know how to behave toward devotees or people in general is called a *prakṛta-bhakta*, or *kanistha-adhikari*."

Prakṛta-sahajiyas, sentimental materialists who "generally chant the Hare Kṛṣṇa mahamantra, yet are attached to women, money and intoxication. Although such persons may chant the holy name of the Lord, they are not yet properly purified. Such people should be respected within one's mind, but their association should be avoided. Why should we mentally honour them? Because they have some taste for chanting Hare Kṛṣṇa. But because they are engaging in sinful activities their association is contaminating and should be avoided.

Meaning of mentally honour: give them credit for chanting Hare Kṛṣṇa and accepting the Deity form of the Lord as identical with the Lord. As Srī Caitanya Mahāprabhu said, "If one hears a person say even once the word 'Kṛṣṇa,' that person should be accepted as the best man out of the common group."

1(b). Who is a pure devotee?: "A devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become *Vaiṣavas*." This is an interesting statement. At the end of page 58, Srila Prabhupada mentions that *kanisthas* and *madhyamas* can also accept disciples, because if a neophyte devotee has faith, he can instil that same faith in others, and he may be able to convince them to take up the process of devotional service.

Pure devotional service begins with *śraddha* - faith that Kṛṣṇa is His name. So if one has faith in the holy name and in the process of devotional service, he may be considered to be a pure devotee, although in the neophyte stage. (A green mango is also a mango.) And because the neophyte has faith, he can give that faith to others. Therefore, by association with him, Kṛṣṇa consciousness can be awakened. He may be a neophyte because he is new, but he may already have some ingredients of *madhyama* - such as faith in the holy name - but no appreciation for the pure devotees and no ability to discriminate between the innocent and the envious, etc. ... But by associating with an advanced devotee, he will gradually develop an understanding of the position of an advanced devotee and become an advanced devotee

himself. However, because the *kanistha* doesn't study the scriptures systematically, he cannot guide others very well. Therefore Srila Prabhupada warns us that the disciples of such devotees, being necessarily on the same level as their spiritual master, cannot progress very well under his insufficient guidance.

CCMad. 15.106 purp.

1(c). Definition of a *madhyama bhakta* according to *®rimad-Bhagavatam* - the *madhyama-adhikari* is characterised by four activities: he worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord's devotees, is merciful to the ignorant and avoids those who are envious by nature.

According to the *Caitanya-caritamṛta*, a *madhyama-adhikari* is someone who is not very expert in argument and logic based on revealed scriptures but who has firm faith. In other words, if an opponent puts forward stronger arguments against devotional service, the *madhyama-adhikari* will not be able to refute them. But that will not shake his faith that pure devotional service is the supreme goal of life.

1(d). An *uttama-adhikari*, however, is expert in logic, argument and understanding of the revealed scriptures, and he has deep, unshakeable faith in Kṛṣṇa. Besides that, "he sees within everything the soul of souls, the Supreme Personality of Godhead, ®ri Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him." (*®rimad-Bhagavatam* definition).

"One cannot understand the value of touchstone until it turns iron into gold." One should judge by action, not by promises. A *mah€-bh€gavata* can turn a living entity from abominable material life to the Lord's service. This is the test of a *mah€-bh€gavata*. Although preaching is not meant for a *mah€-bh€gavata*, a *mah€-bh€gavata* can descend to the platform of *madhyama-bh€gavata* just to convert others to Vaiṣṇavism. Actually a *mah€-bh€gavata* is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided." **CC Mad. 6. 279 purp.**

Text 6

2(a). Nature of the spiritual master's body: "The material body certainly consists only of material elements, but when one awakens to Kṛṣṇa conscious understanding, the body is no longer material but spiritual. The material body is meant for sense enjoyment, whereas the spiritual body engages in the transcendental loving service of the Lord. Therefore, a devotee who engages in the service of the Supreme Lord and who constantly thinks of Him should never be considered to have a material body. It is therefore enjoined, *gurusu nara-matih*: one should stop thinking of the spiritual master as an ordinary human being with a material body. *Arcye visnau sila-dhīh*: everyone knows that the Deity in the temple is made of stone, but to think that the Deity is merely stone is an offence. Similarly, to think that the body of the spiritual master consists of material ingredients is offensive. Atheists think that devotees foolishly worship a stone statue as God and an ordinary man as the guru. The fact is, however, that by the grace of Kṛṣṇa's omnipotence, the so-called stone statue of the Deity is directly the Supreme Personality of Godhead, and the body of the spiritual master is directly spiritual. A pure devotee who is engaged in unalloyed devotional service should be understood to be situated on the transcendental platform (*sa gunan samatityaitan brahma-bhuyaya kalpate*)."

SB 8.3.2 purp.

Cite the example of Sanatana Goswami's skin disease that manifested sores oozing foul moisture. Anyone with material vision would have stayed clear of Sanatana Goswami, thinking that he was suffering a karmic reaction due to past sinful activities. Actually, Sanatana Goswami himself felt most wretched, and he wanted to commit suicide by throwing himself under the wheels of Lord Jagannatha's cart. However,  ri Caitanya Mahaprabhu chastised him for wanting to do so, saying that Sanatana's body was the Lord's property.  ri Caitanya Mahaprabhu used to embrace Sanatana Goswami, and because of this, Sanatana Goswami was greatly distressed and considered himself an offender. Then, Lord Caitanya explained to him that:

"The body of a devotee is never material. It is considered to be transcendental and full of bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord ... Sanatana Goswami is one of the associates of Kṛṣṇa. There could not be any bad odour from his body. On the first day I embraced him, I smelled the aroma of catuhsana."

In the purport,  rila Prabhupada says that "An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanatana Goswami's body as being full of itching sores that exuded foul moisture and a bad smell.  ri Caitanya Mahaprabhu, however, said that actually the aroma of his body was the excellent scent of a mixture of sandalwood pulp, camphor, musk and aguru ... "

CCAnt.4.191–3, 197

2(c). Hati-mata: KBK, chapter 84: "In the millenium of the *Svayambhuva Manu*, the *Prajapati* known as Marici begot six sons, all demigods, in the womb of his wife, Urna. Once upon a time, Lord Brahma became captivated by the beauty of his daughter and was following her, impelled by sex desire. At that time, these six demigods looked at the action of Lord Brahma with abhorrence. This criticism of Brahma's action by the demigods constituted a great offence on their part, and for this reason they were condemned to take birth as the sons of the demon Hiranyakasipu. These sons of Hiranyakasipu were thereafter put in the womb of mother Devaki, and as soon as they took their birth, Kamsa killed them one after another."

3. In the *Harinama Cintamani*, [®] Srila Bhaktivinoda Thakura says that it is an offence to criticise a devotee on four accounts: his birth, some unpremeditated accidental falldown, last traces of previous sins, or sinful activities before becoming a devotee. Sometimes, a devotee born in a low-class family may have traces of low-class habits. But that doesn't mean that he himself is low-class and we should be very careful not to consider him as such lest we become implicated in the offense called *sadhu-ninda*. As [®] rimati Devahuti says to Kapiladeva in the third canto, "Oh, how glorious are they whose tongues are chanting Your holy name! Even if born into the families of dog-eaters, such persons are worshipping. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required." **SB 3.33.7**

A pure devotee is endowed with twenty-six qualities, but of all these qualities, only one is essential - exclusive surrender to Kṛṣṇa. (That means *anyabhilasita sunyam* - no *jnana*, no *karma*, no mystic *yoga*). That single quality - exclusive surrender to Kṛṣṇa - is like the seed of all other good qualities that will manifest automatically in due course of time. On the other hand, persons who possess all the other twenty-five qualities but not that one essential quality of surrender to Kṛṣṇa are worthless, and all their good qualities are like decorations on a dead body - all useless.

Birth is important, because one's association very much depends on one's birth, but ultimately, the issue is one's qualities, not one's birth. A fragrant rose may be born in a field of weeds, but it remains a fragrant rose (BG 10.30 says, "Of the Daitya demons I am the devoted Prahlada"). On the other hand, someone who is born into a high-class family but has low class qualities is not a high-class person. (To be born the son of a judge predisposes one to become a judge, but it doesn't make one a judge). Therefore, [®] Srila Bhaktisiddhanta Sarasvati Thakura preached vigorously against the caste *goswamis* (*nityananda-vamsa*) on the basis of Lord Caitanya's statement *kiba vipra ...* There is no more question of being an American *goswami* than a Chinese spirit soul.

"One may be born into a brahmana family and have all twelve brahminical qualities ... whereas a *brahmana* who is not a devotee but simply has brahminical qualities cannot even purify himself, what to speak of his family." **SB 7.9.9**

- 3(a). In the *Hari-bhakti-vilasa* it is said that seniority is judged according to four criteria: age, experience, position and spiritual advancement. One should always be ready to offer respects to an older person, to a person who has been practising Kṛṣṇa consciousness longer than we have, to a person in a position of authority, and to a spiritually advanced person. A person's level of advancement has nothing to do with age, experience or position. When Sukadeva Goswami walked into the assembly of sages on the bank of the Ganges, everybody stood up, although Sukadeva was sixteen years old, naked and dishevelled. The respectable old sages could recognise that Sukadeva was the most exalted person among them all, and therefore they stood up to honour him. Therefore, [®] Srila Prabhupada advises us to avoid observing a pure devotee externally: "We should try to see the internal features and understand how he is engaged in the transcendental loving service of the Lord. In this way one can avoid seeing the pure devotee from a material point of view, and thus one can gradually become a purified devotee himself."

5(b). To spread Kṛ̥ṣ̥ṇa consciousness, Srila Prabhupada did many things that were not understandable to the general body of Vaisnavas. He crossed the ocean (which a *sannyasi* is not supposed to do). He allowed women to live as *brahmacarinis* in the temples (unheard of in Vedic culture.) He accepted the title "Prabhupada" (much to his Godbrothers' astonishment and displeasure.) He accepted *guru-puja* in front of the Deities (forbidden according to *sastra*)

"The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, *vaisnavera kriya mudha vijne na bujhaya*: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaisnava. A Vaisnava accepts anything favourable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaisnavas, indulge in criticising them. That is forbidden. Since no one can understand what a Vaisnava does for the purpose of executing his mission, to criticise such a Vaisnava is the offence called *sadhu-ninda*". **CCAdi 15.22**

Text 7

3(a). Quality in chanting: Devotee: When chanting our sixteen rounds, we are not sure if these rounds are sincere...

Prabhupada: You should be sure.

Devotee: How can we be sure?

Prabhupada: There are beads.

Brahmananda: No, he's saying that when we chant our rounds, how can we be sure that when we chant the round that the round is a perfect, attentive round - sincere?

Prabhupada: Therefore it is *sastra*, "You must." There is no question of understanding.

Brahmananda: He's asking about the quality of the chanting. How can we make the quality the best?

Prabhupada: Quality, you'll understand. First of all come to the quantity. Without having quantity, how he'll understand the quality? You follow the instruction of your spiritual master, of the *sastra*. That is your duty. It is not your position to understand quality. When the quality comes there is no force. You will have a taste for chanting. You will desire at that time, "Why sixteen rounds? Why not sixteen thousand rounds?" That is quality. That is quality. Now it is by force. You'll not do it; therefore at least sixteen rounds. But when you come to the quality, you will feel yourself, "Why sixteen? Why not sixteen thousand?" That is quality, automatically. Just like Haridasa Thakura was doing. He was not forced. Even Caitanya Mahaprabhu requested, "Now you are old enough. You can reduce." He refused, "No. Up to the end of my life I shall go on." That is quality. Have you got such tendency that you will go on chanting and do nothing else? That is quality. Now you are forced to do it. Where is the question of quality? You're given a chance so that one day you may achieve quality. Quality is different. *Athasaktih. Asakti*, attachment. Just like Rupa Gosvami asks "How shall I chant with one tongue, and how shall I hear with only two ears? Had it been millions of tongues and trillions of ears, then I could enjoy it." This is quality. Quality is not so cheap. Maybe after many births. For the time being you go on following the rules and regulations ...

You wanted to understand quality. This is quality. You'll not be forced, but automatically you'll desire. I am writing books. I am not being forced by anyone. Everyone can do that. Why do they not do it? Why do I get up at night, one o'clock, and do this job? Because I cannot do without it. How could I do it artificially? This is quality. Therefore they like my purports ...

That quality is shown by Caitanya Mahaprabhu. *Sunyayitam jagat sarvam govinda virahena me*. "Oh, I do not see Govinda. The whole world is vacant." *Sunyayitam jagat sarvam govinda virahena me*. This is quality. Just like we have a practical example. One man's beloved has died, and he is seeing the whole universe as vacant. Is it vacant? So that is the quality of love. There is no formula for quality. It is to be understood internally. When you feel so much ecstasy chanting Hare Kṛṣṇa, that is quality.

MW Nairobi November 2, 1975

3(a). Don't decrease, increase: Lokanatha: Prabhupada, why have you chosen sixteen as the number of rounds to chant? Why not less or more?

Prabhupada: We have fixed sixteen?

Lokanatha: We are chanting sixteen.

Prabhupada: No. We say "Minimum sixteen." Minimum.

Lokanatha: Why that sixteen minimum?

Prabhupada: If you can chant sixteen thousand rounds, do so. Sixteen rounds is the minimum. But if you are able to chant sixteen thousand rounds, that is welcome. We have so

much engagement. Still, we say, "We have no engagement." This is our misfortune. Haridasa Thakura was engaged in chanting and a prostitute came. She said, "Let us enjoy." He replied, "Yes, let me finish. Let me finish this chanting." So much engagement, and still, we say, "No engagement." He refused to have sex with a beautiful young girl because he had engagement.

"First of all let me finish my engagement," and we say we have no engagement. How unfortunate we are. Caitanya Mahaprabhu says, *kirtaniyah sada harih*. Twenty-four-hours a day engagement He has given, and we see there is no engagement.

Lokanatha: Some devotees have fixed a different number than sixteen. Some are chanting twenty minimum or twenty-five.

Prabhupada: Yes. It should be increased.

Lokanatha: Is it recommended ... ?

Prabhupada: But don't decrease. Don't decrease; increase. Therefore a number is fixed. "At least this much I shall do." That is sixteen rounds.

Lokanatha: But you are recommending sixteen as a minimum, and some devotees are choosing twenty as a minimum.

Prabhupada: So who forbids? Who says that "Don't do it"?

Lokanatha: They can chant?

Prabhupada: Yes. That is required. But because you cannot do it, therefore we have fixed this minimum. *Sankhyata asankhyata*. *Sankhyata* means with vow, numerical strength. And *asankhyata* means there is no limit. (break)

Yasomatinandana: ... are higher than any other activities or they are on the same platform? Any activities in Kṛṣṇa consciousness ... Is chanting the most exalted ...?

Prabhupada: Everything is exalted. Therefore there are nine processes. *Sravanam kirtanam visnoh smaranam pada-sevanam, arcanam vandanam dasyam*, so many. They are all exalted.

Yasomatinandana: So why is chanting particularly recommended in this age?

Prabhupada: Suppose you have no temple, so you cannot perform *arcana*. This is common. It is not that because you have no temple, your devotional service is stopped. There are other processes.

Lokanatha: Prabhupada, if we chant more than sixteen rounds, how will we know whether we are imitating Haridasa Thakura or following his footsteps?

Prabhupada: Imitation is also good. If you imitate Haridasa Thakura, that is also your great fortune, even if you imitate ... it does not mean you are condemned. Even if you imitate, that is also good... If you have some other business and you say, "Now I am imitating Haridasa Thakura, I cannot do it," that is very bad.

Text 8

3(a). Definitions of sadhana-bhakti: "When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called *sēdhana-bhakti*, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice." **CC Mad. 22.105**

"The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Kṛṣṇa." **CC Mad.22 106**

"There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service." **CC Mad. 22.108**

"Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called *vaidh... bhakti*."

Purport: "In the beginning, one has to hear from a bona fide spiritual master. This is favourable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. *Ahaituk..., apratihate*."

Devotional service must be without ulterior motive; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between *vaidh... bhakti* and spontaneous *bhakti*. Dormant love for Kṛṣṇa exists in everyone's heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. This love is already there within the heart of everyone (*nitya-siddha Kṛṣṇa-prema*).

Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative principles. Thus one has to practise hearing and chanting and follow the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending *maṅgala-ārati* and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt regulative service according to the instructions of the spiritual master. This regulative service is called *vaidh... bhakti*.

CC Mad. 22.109

Text 9

No quotes for this Text

Text 10

5–6. "It is thus concluded that even a neophyte devotee is superior to the *karm...s* and *jñān...s* because he has full faith in chanting the holy name of the Lord. A *karm...* or a *jñān...*, regardless of his greatness, has no faith in Lord Viṣṇu, His holy name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher." **CC Mad. 16.75**

Abbreviations

The following are the abbreviations used in the Books of Quotes:

BG	Bhagavad-gita As It Is
BRS	Bhakti Rasamrta Sindhu
CB	Caitanya Bhagavat
CC	Caitanya-caritamrta
Conv	Srila Prabhupada Conversations
ISO	Sri Isopanisad
KBK	Krsna Book
LCFL	Life Comes From Life
Lec	Srila Prabhupada Lectures
Letter	Srila Prabhupada's Letters
MW	Morning Walk
NBD	Nectar of Book Distribution
NOD	Nectar of Devotion
NOI	Nectar of Instruction
POP	Path of Perfection
RV	Raja Vidya
SAR	Saranagati
SB	Srimad Bhagavatam
SPL	Srila Prabhupada Lilamrta
SSR	Science of Self-Realisation
SUM	Surrender Unto Me
TLC	Teachings of Lord Caitanya
TLK	Teachings of Lord Kapila
TQK	Teachings of Queen Kunti

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