

# ŚRĪMAD BHĀGAVATAM

Canto 10.14 Through  
Canto 12

His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda



**His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**  
The Founder-Ācārya of ISKCON and greatest exponent of  
Kṛṣṇa consciousness in the western world.

Even as His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda was only able to translate and give written Purports to his monumental work on the Śrīmad-Bhāgavatam up to the 13th Chapter of the Tenth Canto, he, nevertheless, cited in writing within his other books and spoke extensively on many other verses from Cantos 10.14 through Canto 12.

Selective research on all Srila Prabhupāda's books and correspondence and available recorded material from his various classes, lectures, conversations, darśanas and morning walks reveal a treasure trove of transcendental Śrīmad-Bhāgavatam knowledge pertaining to the portions he was unable to finish.

The following is a compilation of Srila Prabhupāda's teachings on Śrīmad-Bhāgavatam verses starting from Canto 10, Chapter 14 through to the end of Canto 12. The verse is first identified afterwhich the source is provided. While not all verses are covered, a lot of the verses are discussed multiple times giving a different perspective each time.

This work is presented to catalogue Srila Prabhupāda's divine teachings on the remainder of Śrīmad-Bhāgavatam for the benefit of all.

Translations and/or Purports

of

**ŚRIMAD-BHĀGAVATAM**  
**Canto 10.14 Through Canto 12**

**His Divine Grace**

**A.C. Bhaktivedanta Swami Prabhupāda**

*Founder-Ācārya of the International Society for Krishna Consciousness*



Compiled from

Bhagavad-gītā As It Is

Śrīmad-Bhāgavatam

Śrī Caitanya-caritāmṛta

Teachings of Lord Kapila

Perfect Questions Perfect Answers

Nectar of Instruction

In Search of the Ultimate Goal of Life: Sri Ramananda Samvada

The Path of Perfection

Teachings of Queen Kunti

A Second Chance

Narada-Bhakti-Sutra

Dialectic Spiritualism

The Science of Self-Realization

Kṛṣṇa Consciousness, The Matchless Gift

The Laws of Nature – An Infallible Justice

The Journey of Self-Discovery

Civilization and Transcendence

Srila Prabhupāda Letters

The Bhaktivedanta Archives

# ŚRIMAD-BHĀGAVATAM

## Canto 10

## ŚRIMAD-BHĀGAVATAM Canto 10

### 1. Śrīmad-Bhāgavatam 10.14.3, SB 2.9.18 Purport

*jñāne prayāsam udaṇḍasya namanta eva  
jīvanti sanmukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

Lord Brahmā said, “O my Lord Kṛṣṇa, a devotee who abandons the path of empiric philosophical speculation aimed at merging in the existence of the Supreme and engages himself in *hearing* Your glories and activities from a bona fide *sādhū*, or saint, and who lives an honest life in the occupational engagement of his social life, can conquer Your sympathy and mercy even though You are *ajita*, or unconquerable.” (Bhāg. 10.14.3) That is the path of the *paramahāṁsas*, which was personally followed by Lord Brahmā and later recommended by him for attaining perfect success in life.

### 2. Śrīmad-Bhāgavatam 10.14.3, SB 4.24.53 Purport

Lord Caitanya wanted to impress upon Rāmānanda Rāya that simply by executing the duties of *varṇāśrama-dharma* one is not guaranteed liberation. Finally Rāmānanda Rāya referred to the process of *bhakti-yoga*: *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* (Bhāg. 10.14.3). Regardless of one's condition of life, if he practices *bhakti-yoga*, which begins with hearing (*śruti-gatām*) the transcendental messages of the Lord through the mouths of devotees, he gradually conquers the unconquerable God.

### 3. Śrīmad-Bhāgavatam 10.14.3, SB 4.24.69 Purport

Lord Caitanya Mahāprabhu also recommended this process:

*jñāne prayāsam udaṇḍasya namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām  
(Bhāg. 10.14.3)*

One may remain situated in his own place or his own occupational duty and still lend his ear to receive the message of the Lord from realized souls. The Kṛṣṇa conscious movement is based on this principle, and we are opening centers all over the world to give everyone a chance to hear the message of Lord Kṛṣṇa in order to go back home, back to Godhead.

#### 4. Śrīmad-Bhāgavatam 10.14.3, SB 4.30.33 Purport

This is the best benediction that a devotee can ask of the Supreme Lord. This is also confirmed by Śrī Caitanya Mahāprabhu: *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* (SB 10.14.3). One may be in one position or another according to destiny, but in any case one must continue to hear about the activities and pastimes of the Supreme Lord, regardless of circumstances.

#### 5. Śrīmad-Bhāgavatam 10.14.3, SB 9.18.2 Purport

Mahārāja Parikṣit was involved in politics, but because at the end of his life he heard *Śrīmad-Bhāgavatam* from Śukadeva Gosvāmī, he attained perfection very easily. Śrī Caitanya Mahāprabhu has therefore suggested:

*sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām  
(Bhāg 10.14.3)*

Regardless of whether one is in the mode of passion, ignorance or goodness, if one regularly hears *Śrīmad-Bhāgavatam* from the self-realized soul, one is freed from the bondage of material involvement.

#### 6. Śrīmad-Bhāgavatam 10.14.3, CC Madhya 4.137 Purport

A devotee can bring Kṛṣṇa perfectly under his control. This is explained in *Śrīmad-Bhāgavatam*: *ajita-jito 'py asi tais tri-lokyām*. (Bhag. 10.14.3) Kṛṣṇa is never conquered by anyone, but a devotee can conquer Him through devotional service. As stated in *Brahma-saṁhita* (5.33): *vedeṣu durlabham adurlabham ātmabhaktau*. One cannot understand Kṛṣṇa simply by reading Vedic literature. Although all Vedic literature is meant for understanding Kṛṣṇa, one cannot understand Kṛṣṇa without being a lover of Kṛṣṇa. Therefore along with the reading of Vedic literature (*svādhyāya*), one must engage in devotional worship of the Deity (*arcana-vidhi*). Together these will enhance the devotee's transcendental understanding of devotional service. *Śravaṇādi śuddha-citte karaye udaya* (Cc. Madhya 22.107). love of Godhead is dormant within everyone's heart, and if one simply follows the standard process of devotional service, it is awakened. But foolish mundane people who simply read about Kṛṣṇa mistakenly think that He is immoral or criminal.

#### 7. Śrīmad-Bhāgavatam 10.14.3, CC Madhya 8.66 Purport

Śrīla Bhaktisiddhānta Sarasvatī Thākura in his *Anubhāṣya* commentary says that this stage-devotional service mixed with speculative knowledge-is also external and not within the jurisdiction of pure devotional service as practiced in *Vaikuṇṭhaloka*. As soon as there is some conception of materialistic thought-be it positive or negative-the service is not spiritual. It may be free from material contamination, but because there is mental speculation the devotional service is not pure and freed from the contamination of material life. A living entity who wants to be completely pure must be above this material conception. The negation of material existence does not necessarily mean spiritual existence. After material existence is negated, spiritual existence-namely *sac-cid-ānanda*-still may not be manifest. Until one comes to the stage of actually understanding one's eternal relationship with the Supreme Lord, he cannot enter into spiritual life. Spiritual life means becoming detached from material life and engaging in the loving service of the Lord. Śrī Caitanya Mahāprabhu therefore asked Rāmānanda Rāya to explain something transcendental to devotional service mixed with speculative knowledge. A pure devotee is completely surrendered to the lotus feet of the Lord, and only by his love does he conquer Kṛṣṇa, who cannot be conquered by anyone. Kṛṣṇa always stands victorious over everything. No one can conquer Him. One can attain the stage of pure devotion simply by fully surrendering. This is next corroborated by *Śrīmad-Bhāgavatam* (10.14.3), wherein Lord Brahmā, defeated by the potency of Śrī Kṛṣṇa, fully surrendered unto the Lord.

#### 8. Śrīmad-Bhāgavatam 10.14.3, CC Madhya 8.67 Translation

*jṣāne prayāsam udaṇḍasya namanta eva  
jīvanti san-mukharitām bhavadiya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

Rāmānanda Rāya continued, "Lord Brahmā said, 'My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any asrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.'"

#### 9. Śrīmad-Bhāgavatam 10.14.3, TLK 13 Verse 30

One has to receive the mercy of Kṛṣṇa through the spiritual master, and this is the path recommended by Śrī Caitanya Mahāprabhu. *Sthāne-sthitāḥ śruti-gatāḥ tanu-vān-manobhiḥ* (*Bhāg.* 10.14.3).

#### 10. Śrīmad-Bhāgavatam 10.14.3, In Search of the Ultimate Goal of Life: Sri Ramananda Samvada - Knowledge- free Devotion



*jnane prayasam udapasya namanta eva  
jivanti san-mukharitam bhavadiya-vartam  
stane stitah sruti-gatam tanu-vān-manobhir  
ye prayaso 'jita jito 'py asi tais tri-lokyam*

"O my Lord, those devotees who completely give up the attempt to become one with You by the culture of empiric knowledge and simply try to hear about Your glories from the mouths of self-realized saints, and who live a virtuous life, can easily achieve Your favor although You are unconquerable by anyone within the three worlds." (Bhāg. 10.14.3)

### 11. Śrīmad-Bhāgavatam 10.14.3, The Path of Perfection: Chapter 9 – Destination After Death

Actually Kṛṣṇa, being omnipotent, is unconquerable, but it is said that He is not only obtained but conquered through pure devotional service. As stated before, it is generally very difficult to realize the Supreme Personality of Godhead; therefore one of His names is Ajita, meaning, "He whom no one can conquer." In Śrīmad-Bhāgavatam (10.14.3), Lord Brahmā prays to Ajita,

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

"O my dear Lord Ajita, those devotees who have thrown away the impersonal conceptions of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes, and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication, and animal slaughter. Surrendering themselves fully with body, words, and mind, they can live in any asrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable."

### 12. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 2.11 Lecture, London, August 17, 1973

So Kṛṣṇa subject matter is so nice that simply you do not do anything. Simply hear, that's all. You have got God-given ear. You can hear. Sit down. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. *Śrutigatam*. *Śruti* means this ear. *Śrota-pantaḥ*. This is called *śrota-pantaḥ*: getting knowledge by hearing.

### 13. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 4.1 Lecture, Vṛndāvana, Feb. 7, 1974

So abruptly to jump to imitate Rūpa Gosvāmī is not possible. This is another gift of Bhaktisiddhānta Sarasvatī, that don't imitate Śrī Rūpa Gosvāmī. Better gradually try to learn, as Caitanya Mahāprabhu suggested, *sthāne sthitāḥ śruti-gatām tanu-vān-manobhir* [SB 10.14.3]. "Don't try to change your garments all of a sudden. Better remain situated in your position, but try to hear about the Supreme Lord from the realized soul." *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir*. In this way gradually you will be able to conquer the Supreme Lord, Ajita. Kṛṣṇa is Ajita---nobody can conquer Kṛṣṇa ---but if you simply hear of Kṛṣṇa, then gradually you will be able to conquer Kṛṣṇa.

14. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 4.1 Lecture, Vṛndāvana, Feb. 7, 1974

Prabhupāda: We are requesting simply by hearing = *sthāne sthitāḥ śruti-gatām tanu-vān-manobhir* [SB 10.14.3]. If one simply hears, never mind if he remains in his own position---either gṛhastha, sannyāsī or brahmācari, it doesn't matter---just let him hear. But he cannot patiently hear. That is the qualification observed in me by my Guru Mahārāja when he accepted me as celā. At that time he recommended that "This boy hears. He does not go away." That was my qualification. And I was also hearing him. I could not follow him---still I was trying to hear. That was my... = "Let me hear." I used to hear his speaking, not to understand. Even I cannot understand what he has spoken---still not---but I used to hear him; therefore he accepted me. Hearing is so important. People cannot even hear, especially. They have become so disturbed, impatient; he cannot hear. It is pinching. The hearing becomes pinching. Māyā kicks him, "Get out, get out." [laughter]

15. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 4.5 Lecture, Montreal, June 10, 1968

The whole process is hearing. You don't require any education; you don't require any scientific qualification, this or that. Simply if you kindly come here and hear this *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, you become completely learned and completely self-realized. Simply. *Sthāne sthitāḥ* [SB 10.14.3].

16. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 4.12 Lecture, Bombay, April 1, 1974

The *Vedas* are called hearing, *śruti*. One has to hear *Vedas* from the right person. That is the recommendation of Śrī Caitanya Mahāprabhu. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. To achieve success in self-realization or God realization, Śrī Caitanya Mahāprabhu recommends, *sthāne sthitāḥ*: "You just remain in your present position. You remain as a gṛhastha or as a brāhmaṇa or as a sannyāsī, as a businessman, professional man. It doesn't matter." *Sthāne sthitāḥ*: "You remain as a brāhmaṇa, kṣatriya, vaiśya, śūdra. It doesn't matter. But..., " *śruti-gatām tanu-vān-manobhiḥ*, "just try to hear about Kṛṣṇa," *śruti-gatām*, aural reception. *Śruti-gatām* means aural reception. *Tanu-vān-manobhiḥ*: "And try to employ your body, words," *tanu-vāk*, and *manah*, "mind, engaged in Kṛṣṇa's service." *Tanu-vān-manobhiḥ*. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir ye prāyaśo jito 'py 'jita asi*. Kṛṣṇa's another name is Ajita: He is never conquered. But any person who hears about Kṛṣṇa, *jñāne prayāsam udapāsyā namanta eva san-mukharitām bhavadīya-vārtām*, simply

mental speculation, giving up this bad habit, *jñāne prayāsam udapāśya*, leaving aside, *namanta eva*, very humbly and meekly, if one hears from the realized soul about Kṛṣṇa, then in any position, *sthāne sthitāḥ*, because he is hearing from the realized soul, then one day it will be possible to conquer the unconquerable. *Prāyaśo jito 'py 'jita asi tais tri-lokyām*.

17. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 4.14 Lecture, Bombay, April 3, 1974

Simply study. Now how can I study? Here is Kṛṣṇa's instruction, you study and you become devotee. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* [Bg. 18.65]. Don't require education. If you cannot read, if you are illiterate, it doesn't matter; you hear. *Satām prasaṅgān mama saṁ..., vidaḥ, saṁvidaḥ*. You hear from the realized soul. God has given you ear, you can hear. It doesn't require education. Formerly everyone was taking education simply by hearing. There was no book. Therefore all the Vedic knowledge is called *śruti*. *Śrutibhir apanya*. [?] *Śruti-gatām tanu-vāṇ-manobhiḥ*. *Śruti*. So this Kṛṣṇa consciousness movement is opening centers just to give you chance to hear about Kṛṣṇa. Only hearing. *Sthāne sthitāḥ śruti-gatām tanu-vāṇ-manobhiḥ* [SB 10.14.3]. Simply by hearing, you become perfect. Just like Parīkṣit Mahārāja. At the time of point of his death, he had no time to perform any *yajña* or any big, big things. He simply heard *Śrīmad-Bhāgavatam* carefully—*śrī-viṣṇoḥ śravaṇe parikṣid abhavad vaiyāsakiḥ kīrtane* [Cc. Madhya 22.136]—and he became perfect simply by hearing.

18. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 4.23 Lecture, Bombay, April 12, 1974

*Śravaṇam*. If you simply continue, if you do not do anything, I guarantee that if you simply come here and hear about Kṛṣṇa, you will be liberated. If you do not do anything, if you kindly come here and hear about Kṛṣṇa—here or anywhere—*śravaṇam*.

Śrī Caitanya Mahāprabhu recommended this process. *Sthāne sthitāḥ śruti-gatām tanu-vāṇ-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām* [SB 10.14.3]. This is Śrī Caitanya Mahāprabhu's recommendation, that *sthāne sthitāḥ śruti-gatām tanu-vāṇ-manobhiḥ*: "You remain in your position." It doesn't require to change, because you are *gṛhastha* or you are engineer, you are doctor or you are washerman. It doesn't matter. You remain in your position, *sthāne sthitāḥ*. But lend your eyes for aural reception of Kṛṣṇa's message. *Sthāne sthitāḥ śruti-gatām*. *Śruti* mean this ear. Allow this much, the message of Kṛṣṇa, to enter your ears. That will help you. *Sthāne sthitāḥ*. *Sthāne sthitāḥ śruti-gatām*. Then if you are..., any man is conscious, deliberate, then, if you try to implement and practice in your life... *Sthāne sthitāḥ*. First of all hearing. Unless you hear... Just like Kṛṣṇa is speaking personally. You have to hear.

19. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 4.23 Lecture, Bombay, April 12, 1974

So the best thing is that we should be submissive. We should not be proud. That will not help us. *Sthāne sthitāḥ śruti-gatām*. *Jñāne prayāsam udapāśya*. The so-called speculative knowledge should be

given up. *Jñāne prayāsam... Namanta eva*. Just be submissive. *Namanta eva. Śruti-gatām tanu-vāṇ-manobhiḥ. Jñāne prayāsam udapāsyā namanta eva, san-mukharitām bhavadīya-vārtām. San-mukharitām* [SB 10.14.3], those who are perfectly saint... Just like Vyāsadeva, Rāmānujācārya, Madhvācārya, *san-mukharitām*. They have accepted. Caitanya Mahāprabhu... *San-mukharitām bhavadīya-vārtām*. In this way we can understand, we can take the lesson. Everything is clear.

## 20. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 7.1 Lecture, San Diego, July 2, 1972

Everyone has got God-gifted instrument, this ear. And if we give aural reception, we'll learn. There is no need of education, A-B-C-D. No.

So hearing is so important. In Caitanya Mahāprabhu's preaching work... Caitanya Mahāprabhu's, this propaganda of *saṅkīrtana* movement, He has given stress on this hearing process. *Sthāne sthitāḥ śruti-gatām tanu-vāṇ-manobhiḥ* [SB 10.14.3]. You can remain in your place. We don't say that you change your place. Whatever you are, you remain. If you are American, you remain American.

If you are Hindu, you remain a Hindu. If you are Muslim, you remain Muslim. We don't say that first of all you become a Hindu or this or that. No. We simply request, "Please come here, sit down and hear." That's all. This is the *yoga* system. Hearing *yoga* system. We don't say, press, that "You do this, you do that." We say the regulative principle. When one is seriously becoming our intimate friend or member, then we say that "You have to follow the rules and regulation." That he will agree. If he has actually heard our words, then immediately he will agree. It is not very difficult thing.

So hearing is so important thing. *Śravaṇam*. *Śravaṇam* means hearing.

## 21. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 7.1 Lecture, San Diego, July 2, 1972

So when Caitanya Mahā..., eh, Rāmānanda Rāya quoted one verse from *Bhāgavatam* which was spoken by Brahmā, that *jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3], "When one gives up this nonsense speculative process..." Everyone is speculating. The scientist, philosopher, everyone is speculating, just to show himself that he has grown very learned, he can put some theory.

So this is first rejected. Brahmā... Brahmā says. Brahmā's experience... He's the topmost living creature within this universe. He said that "When a person will give up this nonsense habit of speculation..." *Jñāne prayāsam udapāsyā*. He must become submissive. One should not pose himself that he knows something, he can speculate something, he can invent something.

Just like the so-called scientists, they are simply speculating and wasting labor. Nothing can be done by you. Everything is already arranged. You cannot change. You can simply see how the law is working; so much you can do. But neither you can change the law, you can make a better facility for the law. No. That you cannot do.

22. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 7.1 Lecture, Durban, October 9, 1975

Just like family. So it does not mean because you have turned your attachment, therefore your family attachment should be withdrawn. No. It will be polished. The family attachment will be polished. If you train your family in Kṛṣṇa consciousness... Just early in the morning rise up. You can control your family in that way: "Now get up. Take your bath. Have *maṅgala-ārati*. Then chant Hare Kṛṣṇa, read *Bhagavad-gītā*. Then take *prasādam*. Then go to office or work." So in this way, if your mind is in Kṛṣṇa and if you act accordingly, then that is perfection. *Sthāne sthitāḥ śruti-gatāṁ tanu-vāṇ-manobhiḥ* [SB 10.14.3]. Caitanya Mahāprabhu recommended this process, that you stay in your position. There is no question of changing your position. But from that position you become Kṛṣṇa conscious. And the easiest process is: chant Hare Kṛṣṇa. That is not at all difficult, provided we agree to accept it. Then we can gradually understand, "What is God, what I am, what is my relationship with God," and so on, so on. Everything will be clear.

23. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 7.1 Lecture, Bhubaneswar, January 22, 1977

Simply by becoming devotees of Vāsudeva, *vāsudeva-ṇāyana*, everything can be adjusted. When Rāmānanda Rāya answered Caitanya Mahāprabhu about the systematic society of human being, Caitanya Mahāprabhu rejected. He said *eho bāhya āge kaha āra* [Cc. Madhya 8.59]. So Śrī Rāmānanda Rāya replied, quoting from other verses from *śāstra*, *karma-tyāga*, *sannyāsa*. In this way, step by step. But when he said that *sthāne sthitāḥ śruti-gatāṁ tanu-vāṇ-manobhiḥ*... [SB 10.14.3]. When Rāmānanda Rāya said that "It doesn't require of any change. Simply if people giving up his own endeavor to understand what is God, what is life—simply if he remains humbly and hears from the real authority—then by hearing only he can conquer Ajita." Ajita is Bhagavān.

24. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 7.8–14 Lecture, New York, October 3, 1966

The only thing is that our present stage is forgetfulness. We have forgotten, that's all. So we have to revive. We have to revive our spiritual life, our spiritual consciousness. And the simple process is this *śravaṇam*. This act, which you are performing, is approved by Lord Caitanya. *Sthāne sthitāḥ śruti-gatāṁ tanu-vāṇ-manobhiḥ* [SB 10.14.3].

When Lord Caitanya was speaking with Rāmānanda Rāya... He is a great friend of Lord Caitanya and great devotee, just like Kṛṣṇa and Arjuna. So Rāmānanda Rāya was explaining about gradual development of spiritual life.

So he recommended so many things—*varṇāśrama-dharma*, *sannyāsa*, and renunciation of work. Lord Caitanya says, "No, it is not so good. It is not so good. It is not so good."



In this way, when he was... Rāmānanda Rāya, he was proposing something, that "This is the system of promoting spiritual consciousness," and Caitanya Mahāprabhu was rejecting, "No, no. You say something more, better than." Then he was proposing another, another, another.

When the eighth stage, when Rāmānanda Rāya cited one verse from the Vedic literature... This literature is,

*jñāne prayāsam udapāśya namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

The purport of this verse is that *jñāne prayāsam udapāśya*: "One should give up his unnecessary endeavor for philosophical speculation about God." One should give it up, *jñāne prayāsam*, because by speculation you cannot reach to the ultimate truth. How far... How can you... Just suppose we are speculating... Very great scientists are speculating about the nature of the moon from here. But they are speculating. They have not come to any conclusion. So you go on speculating which you have no experience. You go on speculating, but the real nature of that thing will never come to you.

So *jñāne prayāsam*. Especially for understanding God, or God consciousness, speculation is useless. So Lord Caitanya, I mean to say the *Bhāgavata*, says that *jñāne prayāsam udapāśya*, that that sort of endeavor, speculating, should be given up. *Namanta eva*: "You just become submissive." Just become submissive, that "What I am? I am insignificant creature in this universe." This world, this earth, is an insignificant point in the universe. And within this earth, the America is a small spot. And within America, this New York City is another small spot. And in this New York City, I am there. So what is my importance?

25. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 7.8–14 Lecture, New York, October 3, 1966

Just like the truths of Bible were spoken by Lord Jesus Christ, or Kṛṣṇa. Any, whatever you like, you hear. *Jñāne prayāsam udapāśya namanta jīvanti eva san-mukharitām bhavadīya-vārtām* [SB 10.14.3]. But you must hear about the Supreme Personality of Godhead and nothing more. That should be your profession.

26. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 7.9 Lecture, Bombay, March 26, 1972

Simply that is recommended by Śrī Caitanya Mahāprabhu, that because in this age people are very much embarrassed, they cannot adopt any prescribed method of self-realization. Therefore Caitanya Mahāprabhu has recommended that you remain in your position. It does not matter what you are--- you may be a very great scholar, or you may be illiterate, you may be medical man or engineer or

ordinary man---it doesn't matter. *Sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir* [SB 10.14.3]. You remain in your position; there is no need of change. *San-mukharitām bhavadīya-vārtām* [SB 10.14.3] = we have to simply hear from the right source the message of Kṛṣṇa. That will be sufficient, simply by hearing.

27. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 8.14-15 Lecture, New York, October 28, 1966

So there is a very nice verse in the Śrīmad-Bhāgavatam,

*jñāne prayāsam udapāśya namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir  
prayena ajito 'py jito' py asi tais tri-lokyām*  
[SB 10.14.3]

Brahmā is praying Lord Kṛṣṇa in this way, that "A person," *jñāne prayāsam udapāśya*, "giving up the futile endeavor to understand the Supreme by one's limited knowledge..." Give..., give up this attempt. *Jñāne prayāsam*. *Jñāne prayāsam* means that the theosophists, the philosophers, they are trying years after years, life after years, "What is God? What is God? What is the Absolute Truth?" Just like we throw sputniks—"How much the space is length and breadth?" This is frog philosophy.

Just like several times I have recited: A frog is measuring the length and breadth of Atlantic Ocean. You see? A frog, whose life is within the well, three feet, three cubic measurement, he's trying to measure what is the length and breadth of Atlantic and Pacific ocean. Similarly, our attempt to measure how far this outer space is—just like that, futile. And what to speak of this, speak of this space, our measurement of our limited knowledge... With the limited knowledge, if we want to know how far, how much long and short is God, it is a futile attempt, futile at... It is not possible. So *Bhāgavata* recommends, *jñāne prayāsam udapāśya*: "Just give up this nonsense habit to measure the Supreme." It is not possible.

So *jñāne prayāsam udapāśya*. A person who has taken this determination, that "It is futile. It is useless to try to understand what is God by my limited knowledge," he's a..., he's an intelligent man who takes this decision. So *jñāne prayāsam udapāśya namanta eva*: "Just become submissive. Just try to understand your position that you are very insignificant segment in this material world, or in the creation." *Namanta eva*: "Just become submissive." *Jñāne prayāsam*: "Giving up this endeavor to understand the Supreme by one's limited knowledge, and just become submissive."

Then? What is the process? *San-mukharitām bhavadīya-vārtām*: "You just try to understand the Supreme from the reliable source." *San-mukharitām*. *Sat-mukharitām*. *Mukharita* means from the lips, from the lips of realized souls. Just like Arjuna is understanding about God from direct Kṛṣṇa, from the lips of Kṛṣṇa. *Svayaṁ padmanābha-mukham, mukha-niḥsṛtaḥ*. So this is the process. So similarly, if we understand about God through the lips of Arjuna or his bona fide representative, that is the process.

*Jñāne prayāsam udapāsyā namanta eva*: "Submissively, one who tries to understand the transcendental nature of God from the reliable source..." *Sthāne sthitāḥ*. Never mind what he is. Never mind what he is. Either Indian or European or American or Japanese or Hindu or Muslim, never mind. So *sthāne sthitāḥ*: "Just be situated in your place. That doesn't matter." *Śruti-gatām*: "Just try to understand through your ears by aural reception," aural reception. *San-mukharitām, śruti-gatām*. *Śruti* means this ear, reception through the ear. *San-mukharitām śruti-gatām tanu-vāñ-manobhiḥ*. Then just try to practice it in your practical life.

28. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 9.11-14 Lecture, New York, November 23, 1966

*Sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhiḥ* [SB 10.14.3].

If you be situated in whatever position you are, it doesn't matter. We are not going to enquire what you are: "Are you businessman, engineer, doctor, or police, or intelligent, or educated, non-educated, black, white?"—there is no question. No question. The only thing is that *sthāne sthitāḥ śruti-gatām*. *Śruti-gatām* means... *Śruti* means this aural reception. You have to receive this word little submissively. *Namanta eva*. Don't think yourself that you are very, mean, man of knowledge. Because our knowledge is very limited, so we should not be puffed up with false thinking that "I am very learned man." No. Just become a little gentle and submissive, and hear these messages from Kṛṣṇa.

*Sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhiḥ*. *Tanu*. *Tanu* means your body, and *vāñ* means your words, and *mana* means mind. Just try to adjust your mind, your body, your words, and hear the *Śrīmad-Bhagavad-gītā*, which is spoken by the Supreme Lord, and put your arguments, put your reason, whatever you have got. Don't accept it blindly. And think over it, and then you'll see what is the result.

29. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 10.2–3 Lecture, New York, January 2, 1967

*jñāne prayāsam udapāsyā namanta eva*  
*san-mukharitām bhavadīya-vārtām jīvanti...*  
*jīvanti san-mukharitām bhavadīya-vārtām*  
*sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir*  
*ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

It is very nice verse. It is said that *ajita*, nobody can know. God's another name is *Ajita*. *Ajita* means nobody can conquer Him, nobody can approach Him; therefore His name is *Ajita*. So *Ajita* becomes conquered. *Ajita jito 'py asi*. Although the Lord is unknowable, the Lord is unconquerable, still, He is conquered. How? *Sthāne sthitāḥ*.

30. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 10.2–3 Lecture, New York, January 2, 1967

So here, if we follow the Arjuna's process and if we try to understand as Arjuna understood, then the authority is there. It is not very, very difficult to understand who is authority. So *sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ. Jñāne prayāsam udapāsyā namanta eva san-mukharitām* [SB 10.14.3]. You have to find out that authority. That's all.

31. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 13.3 Lecture, Bombay, September 26, 1973

If you actually become Kṛṣṇa conscious, the result will be you'll get special favor from Kṛṣṇa. *Teṣāṁ eva anukampārtham*. Kṛṣṇa is specially favorable to the devotees. *Ye tu bhajanti mām prītyā*. Therefore this is the beginning. This is the beginning of...

Caitanya Mahāprabhu also accepted this. *Sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ. Jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3]. We have to be submissive, not a speculator, that "Now I have become Brahman." Brahman, everyone is Brahman. There is no question of becoming Brahman. We have now forgotten. We have forgotten that we are Brahman. We are misidentifying with this body. This is *māyā*.

32. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 13.4 Lecture, Hyderabad, April 20, 1974

This is the first process. You have kindly come here; you are hearing about Kṛṣṇa, Kṛṣṇa's talk with Arjuna. It is very good. If you continue hearing like this, you will be perfect, simply by hearing, even if you do not do anything. *Kevala*, only hearing. *Sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ* [SB 10.14.3]. This is the recommendation by Śrī Caitanya Mahāprabhu, that people should be given chance for hearing. Especially in this age, Kali-yuga, they cannot do anything, but if they simply agree to hear, sitting for some time... That can be introduced in every house, every home. The *Bhagavad-gītā* is there, and everything is explained there. If family-wise everyone sits down in the evening or in the morning for half an hour and reads *Bhagavad-gītā*, chants Hare Kṛṣṇa *mantra*, just see the result. Every home will be happy. This is our propaganda, Kṛṣṇa consciousness movement. Simply try to hear about Kṛṣṇa.

33. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 13.6-7 Lecture, Montreal, October 25, 1968

So Rāmānanda Rāya explained these four principles, four divisions of social order and spiritual development, but Caitanya Mahāprabhu immediately said, "Oh, this is not for Me." *Eho bāhya āge kaha āra*. "This is external. If you know something better than this, then you explain."

Why Caitanya Mahāprabhu denied these social orders? Because He was to give immediately benefit to the fallen souls of this age. So He denied this system, not that He decried this system, but He knew that this system cannot be introduced strictly at the present moment in this age. So in this way, gradually, he presented *jñāna-miśra-bhakti*, devotional service with knowledge, renouncement of this material connection. In every step, Caitanya Mahāprabhu said, "Oh, this is not suitable. This is not suitable." Then at last... Not at last, in the middle, Rāmānanda Rāya suggested that *jñāne prayāsam udapāsyā namanta eva*: "One should give up the false knowledge, false knowledge that 'I am God. I am God.' " This is false knowledge. So when this was recommended by Rāmānanda Rāya to Caitanya, that "One should give up this false knowledge..." *Jñāne prayāsam udapāsyā namanta eva*. (SB 10.14.3) "One should be very meek and humble," *namanta eva jīvanti*, "and in that way if he lives," *san-mukharitām bhavadīya-vārtām*, "and tries to receive knowledge from really self-realized persons..." The motto of life. He is describing the motto of life, that "One should not be falsely proud, one should be very much meek and humble, and try to receive knowledge from self-realized persons. If one continues, follows these principles, then one day he will find that God, who is *ajita*, who cannot be conquered by anyone, who cannot be known by anyone, God realization..."

34. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 13.6–7 Lecture, Montreal, October 25, 1968

In every step, Caitanya Mahāprabhu said, "Oh, this is not suitable. This is not suitable." Then at last... Not at last; in the middle, Rāmānanda Rāya suggested that *jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3]:

"One should give up the false knowledge, false knowledge that 'I am God. I am God.' " This is false knowledge.

So when this was recommended by Rāmānanda Rāya to Caitanya, that "One should give up this false knowledge..." *Jñāne prayāsam udapāsyā namanta eva*. "One should be very meek and humble," *namanta eva jīvanti*, "and in that way if he lives," *san-mukharitām bhavadīya-vārtām*, "and tries to receive knowledge from really self-realized person..." The motto of life. He is describing the motto of life, that "One should not be falsely proud. One should be very much meek and humble, and try to receive knowledge from self-realized person."

35. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 13.15 Lecture, Bombay, October 9, 1973

And also there is no trouble. Very easily and very happily it is performed. Just like the devotional service. One may be illiterate, one may be having no qualification, but the process is so nice, to prepare flower garland for Kṛṣṇa, to prepare food for Kṛṣṇa, for chanting Kṛṣṇa, for reading books for Kṛṣṇa,



for hearing about Kṛṣṇa. You simply hear; you don't do anything. Simply if you hear, *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23], you become devotee. Simply by hearing, *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. You remain in your place. It doesn't matter what you are, but if you simply hear about Kṛṣṇa, then you become devotee. It is so nice. You don't require any education. You don't require any money, don't require anything. You simply hear.

36. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 13.26 Lecture, Bombay, October 25, 1973

So Caitanya Mahāprabhu knew that these cats and dogs, they are so degraded, they cannot understand what is the meaning of surrendering to Kṛṣṇa. They cannot understand. Therefore He said, *eho bāhya, āge kaha āra* [Cc. Madhya 8.59]: "This is external. Please speak more, something effective." So when Rāmānanda Rāya said, *jñāne prayāsam udapāsyā namanta...* This is a statement given by Brahmā.

*jñāne prayāsam udapāsyā namanta eva  
...san-mukharitām vārtām..., bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

When he proposed this verse, Caitanya Mahāprabhu, "Yes, this is nice. This is nice." What is that meaning? That *jñāne prayāsam udapāsyā*. "Because you are no better than an animal, so what is the value of your speculative knowledge?" *Jñāne prayāsam*: "Don't endeavor in this speculative way." *Jñāne prayāsam udapāsyā*. "Give it up." *Namanta eva*: "Just become *namra*, humble, humble and meek." Lord Jesus Christ also said, "The kingdom of God is for the humble and meek."

So *namanta eva san-mukharitām bhavadīya-vārtām*: "Just try to hear the message of God from realized soul." *San-mukharitām bhavadīya-vār...* "Simply hear." Then *sthāne sthitāḥ*, "You remain in your position. It doesn't matter what you are. You remain in..." *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ*. "Kindly give aural reception to the words, authoritative words, of *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, like that." Then... God is called Ajita. Nobody can conquer. Kṛṣṇa is... Another name is Ajita. "He becomes *jita*, conquered, simply by hearing from him." *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ*.

37. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 16.7 Lecture, Sanand, December 26, 1975

*Kalau*, in this age, if you take to Kṛṣṇa consciousness, simply chant Hare Kṛṣṇa, Hare Kṛṣṇa *mantra*, then you become *devatā*. This is our program. So our only request is to you that in whatever position

you are—it doesn't require to be changed—simply take to Kṛṣṇa consciousness. Chant Hare Kṛṣṇa *mahā-mantra*, and gradually you'll become *devatā*. That is the recommendation of Śrī Caitanya Mahāprabhu. *Sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ* [SB 10.14.3]. Remain in your place, but be Kṛṣṇa conscious. It is not difficult at all.

38. Śrīmad-Bhāgavatam 10.14.3, Bhagavad-gītā 18.67 Lecture, Ahmedabad, December 10, 1972

**Prabhupāda:** Anyone can become perfect in his own position simply if he receives this transcendental message by proper aural reception. *Śruti-gatāṁ tanu-vān-manobhiḥ* [SB 10.14.3]...

39. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.1.2 Lecture, London, August 16, 1971

*Jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3]. To understand the..., God, understand God, Brahmā says, *jñāne prayāsam udapāsyā*. Leaving, giving up this nonsense habit of speculation, "God is like this, God is like that," *prayāsam, jñāne prayāsam*.

The *jñānīs*, they are discriminating, "No, this is not God." The scientists, they will say, "This is the fact." And then, one year after, "No, this is not fact. Now we have improved, another." And again, three years after, they will say another. There is no standard knowledge. What is the final knowledge, they do not know. Therefore these kind of speculative habits or scientific research is simply waste of time. They cannot understand what is the ultimate truth.

Then Vedic injunction is, *jñāne prayāsam udapāsyā*: "Give up this nonsense habit, speculation." *Namanta eva*: "Be submissive. Admit that you do not know anything. You have to learn from the person who knows." *Jñāne prayāsam udapāsyā namanta san-mukharitām bhavadīya-vārtām*. "Then what shall I...? All right. I shall not speculate. I have become humble now. Now what to do?" *San-mukharitām bhavadīya...*: "Just try to learn about God from the devotee, pure devotee." *San-mukharitām bhavadīya-vārtām*.

40. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.2.3 Lecture, Rome, May 27, 1974

*Śruti* means *Veda*. *Śruti* is learned by hearing, not by reading. You can understand Vedic principle even though you are illiterate, provided you hear them, aural reception. God has given you the ear, and if you try to hear submissively, to receive something, then it will be fruitful. Submissive. *Śruti-gatāṁ tanu-vān-mano...*, *jñāne prayāsam*. This is the Brahmā's realization when he met Kṛṣṇa. So he said this verse, *jñāne prayāsam udapāsyā namanta eva, namanta eva san-mukharitām bhavadīya-vārtām*

[SB 10.14.3]. People who are endeavoring to understand the Absolute Truth by dint of his puffed-up knowledge, they will never be able to. They will never be able. *Jñāne prayāsam*. One has to give up this illegitimate attempt to understand the Absolute Truth by his personal knowledge. That is not possible.

41. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.2.5 Lecture, Aligarh, October 9, 1976

*Bhakti* is not theoretical. It is practical. *Yato bhaktir adhokṣaje*. If you want to take to the *bhakti* process, it is not speculation. You must actually engage yourself in the process. *Yato bhaktir adhokṣaje*.

That process is,

*śravaṇaṁ kīrtanaṁ viṣṇoḥ  
smaraṇaṁ pāda-sevanam  
arcanaṁ vandanaṁ dāsyam  
sakhyam ātma-nivedanam  
[SB 7.5.23]*

This is nine different... [break] *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir* [SB 10.14.3]. Simply by hearing. You remain in your place; there is no need of changing your place. If you are businessman, do your business. If you are a medical man, remain in your medical profession—or lawyer, or whatever it may be. That is the recommendation of Brahmā and confirmed by Śrī Caitanya Mahāprabhu. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir*. If we hear, *śruti-gatām*, if we receive the message of *bhakti*, then you can remain in your place. But if you hear and try to implement it, employ it in practical life, then one day the Supreme Lord, whose another name is Ajita, you'll be able to conquer Him. *Jito 'py asi*. These are the recommendation in the *śāstra*. So this is first-class or superior *dharma*. Everyone can accept it. Simply hear. And that hearing process is also made very easy. This chanting, Hare Kṛṣṇa *mahā-mantra*, you chant and hear. Anywhere you can do it. You sit down in your home or in your office, in your factory, underneath a tree or anywhere, you can chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And you can hear. This process will make you advanced in everything. Caitanya Mahāprabhu has given His benediction, *ihā haite sarva siddhi hoibe tomāra* [CB Madhya-khaṇḍa 23.078]. By..., simply by this chanting and hearing of Hare Kṛṣṇa *mantra*, all perfection you'll get. It's very easy.

42. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.2.8 Lecture, Vṛndāvana, October 19, 1972

So actually, unless one comes to the standard of *varṇāśrama-dharma*, he is not considered to be a human being. Therefore the Vedic civilization begins from the *varṇāśrama-dharma*. And in the *Viṣṇu*

*Purāṇa* it is said, *varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate* [Cc. Madhya 8.58]. Because the ultimate goal is to approach Lord Viṣṇu, *viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam*.

So this *varṇāśrama-dharma* was proposed by Rāmānanda Rāya, but Caitanya Mahāprabhu said, *eho bāhya āge kaha āra* [Cc. Madhya 8.59]: "This is not feasible. Better..., if you know something better than this, you propose." Because Caitanya Mahāprabhu knew that in the Kali-yuga, practically the *varṇāśrama-dharma* will never be observed, or it will be very difficult to observe. So people by simply observing the *varṇāśrama-dharma* will not be able to make very much progress in devotional service. Stereotype.

In this way, gradually, Śrī Rāmānanda Rāya presented so many proposals: *varṇāśrama-tyāga, jñāna, jñāna-miśra-bhakti*, so many ways, and Kṛṣṇa..., Caitanya Mahāprabhu rejected all of them. *Eho bāhya āge kaha*. But when Rāmānanda Rāya pressed one version which was spoken by Lord Brahmā,

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir  
prāyaśo ajita py 'asi tais tri-lokyām*

[SB 10.14.3]

This verse, when Rāmānanda quoted from *Śrīmad-Bhāgavatam*, immediately Caitanya Mahāprabhu accepted, and He said, *eho haya*, "This is nice. This is nice."

What is that? That *sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhiḥ*: "You remain in your position." It doesn't matter what you are. You may be Indian, you may be American, you may be European, you may be a *brāhmaṇa*, you may be *śūdra*, you may be engineer, you may be doctor, you may be fool, you may be rascal. Whatever it may be, it doesn't matter. *Sthāne sthitāḥ*. Don't be disturbed. Don't try to change your position. But... *Jñāne prayāsam udapāsyā namanta eva*. Don't try to speculate, "God is like this, God is like that." Speculator, mental speculator. Give up this habit. Just become humble, *namra*. *Jñāne prayāsam namanta*. *Namanta* means *namra*. *Namra*, offering obeisances, just like we offer *daṇḍavats*.

So similarly, *namanta*, to surrender. In a surrendering spirit, in a humble spirit, try to hear about the Supreme from the realized souls. This is the process. *San-mukharitām*. Not professional. One who has actually realized, from him if you hear, meek and humble, without speculating mentally, then by this process only one can realize the Supreme Lord very easily. Supreme Lord is called Ajita; nobody can conquer Him. But if one adopts this process, hearing from the realized soul in an attitude of humbleness, then he can conquer the *ajita*. He can understand. And Caitanya Mahāprabhu immediately accepted this process, *eho haya, āge kaha*. *Eho haya*: "This is nice."

43. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.2.10 Lecture, Bombay,  
December 28, 1972

Kali-yuga, there is special concession that is given by Lord Caitanya Mahāprabhu. You haven't got to go to the forest of Himalaya for attaining *jñāna* and *vairāgya*. You can stay in your place. You can remain in Bombay, you can remain in London, you can remain in New York, big, big cities, and you can perform your prescribed duties. You can be very businessman. You can remain an engineer or anything. Caitanya Mahāprabhu says.

He says also from the Vedic, *sthāne sthitāḥ śruti-gatām tanu-vān manobhir jñāne prāyasam udapāśya namanta eva, san-mukharitām bhavadīya-vārtām* [SB 10.14.3]. This was spoken by Rāmānanda Rāya, and Caitanya Mahāprabhu accepted. Originally, this verse was spoken by Lord Brahmā. Rāmānanda Rāya quoted from the words of Lord Brahmā, and Caitanya Mahāprabhu accepted: "Yes, this is the process." What is that process? *Jñāne prāyasam udapāśya*.

If... We don't be independent, unnecessarily mental exercise to understand what is God, what is Absolute Truth. Don't bother about these things. Then, what to do? *Namanta eva*: just become submissive, then *san-mukharitām bhavadīya*, just try to hear from a realized soul. This process. Don't try to speculate yourself as great philosophers and waste your time and become puffed-up, that "I am now realized. I am God." These puffed-up position must be given up. You must be submissive.

Kṛṣṇa therefore wants this submissiveness. *Sarva-dharmān parityajya mām ekaṁ śaraṇam* [Bg. 18.66]. Just like we speak sometime to our disobedient son, "First of all you submit. Then I shall do whatever you are require." The same thing. We have to... Our this material position is we are all puffed-up, unnecessarily. Although we are on the grip of material nature, we are very much puffed-up. *Daivī hy eṣā guṇamāyī* [Bg. 7.14]. We are beaten every step. We are so beaten by the material nature, still I am thinking, "I am God." Every step.

This position should be given up, and we have to become *namanta eva*, submissive. Then, becoming submissive, *san-mukharitām bhavadīya-vārtām*, we have to hear about Kṛṣṇa from the Kṛṣṇa devotee, not from others—not from professional men, not from the impersonalists, even not from the *yogī*, but from the devotee, *san-mukharitām bhavadīya*. Because they will misrepresent it. A devotee will not..., never misrepresent. A devotee will say exactly what Kṛṣṇa says. He'll not adulterate. That is not his business.

Therefore it is recommended that you should hear about the Supreme from the realized devotee. *San-mukharitām bhavadīya-vārtām sthāne sthitāḥ śruti-gatām tanu-vān manobhir* [SB 10.14.3]. You remain in your position. Remain in Calcutta, Bombay or any big city. Because nowadays, in this age is city life. No gentleman, no intelligent man lives in the village. So you remain there, but try to hear from the devotee about Kṛṣṇa.



44. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.2.11–12 Lecture, London,  
August 10, 1972

*Śruta-grhītayā. Śruta.* *Śruta* means Vedic knowledge. Without Vedic knowledge there is no advancement. Vedic knowledge; not that I manufacture something. Some rascal *avatāra* has come; he says that "Now I want to give up all these books, Vedic knowledge."

So this is going on. But no. Without Vedic knowledge, *śruta-grhītayā...Śruta, śruta* means through the ear you have to understand. Therefore Rūpa Gosvāmī says that to become devotee without reference to the Vedic knowledge is simply disturbance. "I am a devotee." "What kind of devotee?" "No, I have become devotee." "Have you read anything? Have you heard anything?" "No. I have avoided all books." So such kind of devotion, Rūpa Gosvāmī says *utpāt*, simply disturbance, creating disturbance.

That is going on at the present moment. So many rascals, they are manufacturing their own way of understanding, without any reference to the authoritative *śāstra*, Vedic knowledge; without any *vairāgya*. "You can do anything. You can indulge all kinds of sense gratification—simply meditate." What kind of meditation he will do?

Therefore these things are explained: *śruta-grhītayā. Śruta, śruti, Vedas, śruti. Śruta-grhītayā.* And as soon as there is question of *śruta*, you must hear from the..., listen from the authoritative person. *Sthāne sthitāḥ śruti-gatāṁ tanu-vāñ-manobhir* [SB 10.14.3], Caitanya Mahāprabhu. You can remain in your position, but simply try to hear from the authority; then everything will come out. That is called *śruta-grhītayā*.

45. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.2.15 Lecture, Los Angeles,  
August 18, 1972

Just like you are all sitting here; it doesn't require that you have to pass M.A. examination, Ph.D. examination. God has given you the ear. Simply you sit down and hear from a realized person. The words are there, the message are there. Just like *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, especially. Everything is there to understand about God. Simply you have to increase your attachment for hearing. That is, that qualification required. Not that first of all you pass M.A. examination, then you come here and you can understand. No. Simply by hearing, hearing, hearing, you will become expert. *Kovida*. Simply.

That... This process has been approved by Caitanya Mahāprabhu. *Sthāne sthitāḥ śruti-gatāṁ tanu-vāñ-manobhiḥ* [SB 10.14.3]. You can remain in your position, but try to hear the transcendental message from realized soul. Then gradually you will be enlightened and you will be free from this knot, this material bondage.

46. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.2.17 Lecture, Vṛndāvana,  
October 28, 1972

If we engage ourselves... Caitanya Mahāprabhu accepted this process, simply hearing. That is the accepted process, *śravaṇam*, *śravaṇam kīrtanam*. So Caitanya Mahāprabhu also accepted this process. *Sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ*. He refused so many other processes of self-realization, beginning from *varṇāśrama-dharma*, *jñāna-miśra-bhakti*, *karma-miśra-bhakti*, *karma-tyāga*. He..., not rejected; He said, "It is external. If you know something more, speak," when He was talking with Rāmānanda Rāya. So when Rāmānanda Rāya quoted a passage from *Śrīmad-Bhāgavatam* which was spoken by Lord Brahmā:

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir  
prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

So Caitanya Mahāprabhu accepted that people should be given chance, some way or other, to hear about Kṛṣṇa. That's all. These meetings are arranged, these *saṅkīrtana* parties are arranged... We are sending our men throughout the whole world simply to give them some chance to hear about Kṛṣṇa. This is the process. And it is actually happening very effective. Simply.

47. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.7.6 Lecture, Vṛndāvana,  
September 5, 1976

This has been recommended by Caitanya Mahāprabhu: *sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ*. You remain in your place. You don't require to become a *sannyāsī*, mendicant or *brahmacārī*, or change your place. No. When Rāmānanda Rāya quoted this verse from *Śrīmad-Bhāgavatam* to Caitanya Mahāprabhu... He was discussing about the aim of life and the process of reaching the aim of life. He mentioned so many things—*karma*, *jñāna*, *yoga*, etcetera, so many things. Caitanya Mahāprabhu said, *eho bāhya, āge kaha āra*: "Yes, this statement is not very important. If you know still further more, you can say." So in this way, step by step... When Rāmānanda Rāya came to this conclusion, that,

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

This is the statement, that "Remain in your place, but hear from the authorities about Kṛṣṇa. Then everything will be clear." *Śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ* [SB 1.2.17]. Even if you

do not understand a word, but if you hear from the realized soul about Kṛṣṇa, then, *hṛdy antaḥ-stho hy abhadrāṇi vidhunoti suhṛt satām*. Kṛṣṇa is situated in everyone's heart, *īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]. If we become sincere to hear about Kṛṣṇa, then Kṛṣṇa will help us. *Teṣāṁ satata-yuktānām bhajatām prīti-pūrvakam, dadāmi buddhi-yogam* [Bg. 10.10]. He'll give intelligence. This is the process. *Teṣāṁ evānukampārtham aham ajñāna-jam tamaḥ nāśayāmi* [Bg. 10.11]. These things are there.

48. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.8.36 Lecture, Māyāpur, October 16, 1974

*Śṛṇvanti gāyanti*. This is the process. *Śṛṇvanti*. Simply sit down. You haven't got to work very hard. *Śṛṇvanti*. *Sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ* [SB 10.14.3]: "You..., you don't require to change your position. You simply hear." Therefore this very word is used in the beginning. What is that? *Śṛṇvanti*. *Śṛṇvanti* means "hears." Simply hear. And *gāyanti*. So... Just like we say "Hare Kṛṣṇa," and all repeat, "Hare Kṛṣṇa." *Gāyanti*. *Śṛṇvanti*, first of all hear: Hare Kṛṣṇa. The leading, I mean to, singer, he says, "Hare Kṛṣṇa," and we repeat, "Hare Kṛṣṇa." So *śṛṇvanti gāyanti*. Very simple method.

49. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.8.44 Lecture, Māyāpur, October 24, 1974

So Vaikuṇṭha: Kṛṣṇa's name and Kṛṣṇa's place. Therefore, as Kṛṣṇa is Vaikuṇṭha, without any anxiety—Kṛṣṇa has no anxiety—similarly, Kṛṣṇa's place is also without any anxiety. Kṛṣṇa's activities, hearing Kṛṣṇa, that is also without anxiety. If we want to be anxiety-less, then we should hear about Kṛṣṇa.

*sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

Kṛṣṇa, if you simply hear about Kṛṣṇa... *Sthāne sthitāḥ*. It doesn't require to change your place. You may be in..., in your place, position. You may be a medical practitioner. You may be engineer. You may be any other man, mercantile man. Whatever you may be, it doesn't... You may be a learned man. You may be a foolish man. It doesn't matter. But you hear. That is... If you want to get the position of Vaikuṇṭha, then you simply hear. It doesn't matter what is your position. Kṛṣṇa never said, "Only this kind of man." Of course, there is classification. The classification is "sinless" and "sinful." Only the person who are sinless, they can understand about God. That sinlessness can be achieved very easily, as I was explaining last night. *Śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravana-kīrtanaḥ* [SB 1.2.17]. Simply if you hear about Kṛṣṇa, then the sinless automatically..., sinlessness automatically comes in, *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12], simply by hearing. So by hearing, hearing, it is both the process and the medicine, both, everything. Because one has to become sinless, so one has to adopt some

means by which one can become sinless. So simply by hearing, you become sinless. And after being sinless, you become more and more interested.

Just like in jaundice disease that if you... Because the doctors, the medical practitioners, they give sugar candy. The physician gives sugar candy. The sugar candy, to the person suffering from jaundice, tastes bitter: "Oh, it is bitter." But actually sugar candy is not bitter. Similarly, to the sinful man the *kṛṣṇa-kathā*, discussion about Kṛṣṇa, does not appear to be very palatable. They do not like to hear. They think it is waste of time. But that, as the sugar candy is the only medicine for jaundice disease, similarly, the *hari-kathā*, or *kṛṣṇa-kathā*, is the only medicine for our material disease. If we take it... Just like the jaundiced patient: if he takes sugar candy, then gradually he becomes free from the diseased condition, and at that time, the same sugar candy which he tasted in the beginning as bitter, it appears to be very, very sweet. Then he cannot live without. This is the process.

So we are in material disease at the present moment. We have forgotten Kṛṣṇa, and struggling for existence, we are trying to be happy by manufacturing so many plans. But this will not help us. Therefore Caitanya Mahāprabhu approved this process. What is that?

*jñāne prayāsam udapāśya namanta eva  
san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

50. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.8.44 Lecture, Māyāpur,  
October 24, 1974

So this is the way, that "Don't speculate nonsensically." That is the injunction of Lord Brahmā: *jñāne prayāsam*, that " 'You are very much learned scholar. You are a great politician. So I can speculate some religious system by misinterpreting this *Bhagavad-gītā*'—no, you should stop this." That is the recommendation. *Jñāne prayāsam udapāśya namanta eva*: "Just become submissive. Submissive." That is the only way—to become submissive first of all. Then you can understand what is God. Therefore Kṛṣṇa demands, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]. So *jñāne prayāsam udapāśya...*, *namanta eva*. And what is the next business? *San-mukharitām bhavadīya-vārtām*. One should hear *bhavadīya-vārtām*, the message of Kṛṣṇa, from a realized soul, not a professional man. A realized soul. *San-mukharitām. Sat. Om tat sat*. That same, again. That is the way. Therefore Caitanya Mahāprabhu recommended, *bhāgavata paṛā giyā bhāgavata sthāne*. Don't go and hear *Bhāgavata-saptāha* by a professional man. That is useless waste of time. If you want to learn about *Bhāgavata*, then *bhāgavata paṛā giyā bhāgavata sthāne*—realized soul. *Grantha-bhāgavata* and... That is the recommendation of Brahmā, and Caitanya Mahāprabhu accepted it. When this verse was recited by Rāmānanda Rāya,

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir...*  
[SB 10.14.3]

Immediately Caitanya Mahāprabhu said, *eho haya*: "Yes, this is the system."

51. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 1.10.5 Lecture, London, August 28, 1973

**Prabhupāda:** Yes. So Kṛṣṇa's another name is Ajita. Ajita means "one who cannot be conquered." That is... His name is Ajita. Everyone can be conquered, everyone can be vanquished, but not Kṛṣṇa. Therefore His another name is Ajita. This Ajita, who is never conquered, He can be conquered by the devotee. That is Kṛṣṇa's nature. Another name of Kṛṣṇa is Ajita. Ajita means nobody can conquer.

That is Caitanya Mahāprabhu's mission. This is stated in the *Śrīmad-Bhāgavatam*.

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

This was quoted from *Śrīmad-Bhāgavatam* by Rāmānanda Rāya about the process of approaching Kṛṣṇa. So he suggested so many things. Caitanya Mahāprabhu said, "Yes, but better process is there. If you know, just describe." So he described *varṇāśrama-dharma*, *sannyāsa*, *jñāna-miśra-bhakti*, *karma-miśra-bhakti*, in this way, everything Kṛṣṇa. Caitanya Mahāprabhu rejected. *Eho bāhya āge kaha āra*: "This is external. This is not very good. If you know something more better, you speak it." So when at last he said this verse, *jñāne prayāsam udapāsyā namanta eva...* If one becomes submissive and do not endeavor to understand Kṛṣṇa by his so-called limited knowledge, *jñāne prayāsam udapāsyā, namanta*, one has to become sub... The whole devotional department is submissiveness. Because under the influence of *māyā*, everyone is falsely proud: "Oh, I am so intelligent. I can do everything." This is the disease, material. Everyone is falsely proud.

So if you want to enter into the spiritual kingdom, as Lord Jesus Christ also said, "The kingdom of God is for the meek and the..." Huh?

**Devotee:** Meek and mild.

**Prabhupāda:** Meek and mild, yes. So that is the qualification. You have to become humble. Therefore the *Bhāgavata* also says the same thing. *Jñāne prayāsam*. Don't be very much proud of your so-called knowledge, that "I can understand everything." You should become *namra*, meek and mild. And then how to be...? *Jñāne prayāsam udapāśya namanta eva san-mukharitām bhavadīya-vārtām*. You should engage yourself to receive spiritual knowledge from the authority, reliable source. Spiritual knowledge is understood through the ear. Therefore the *Vedas* are called *śruti*. *San-mukharitām bhavadīya-vārtām*. This is recommended, that Kṛṣṇa's *kathā* should be heard from the realized source. *San-mukharitām*. *Sat* means devotee. *Sat. Om tat sat. San-mukharitām bhavadīya-vārtām*.

Then *sthāne sthitāḥ*, you can remain in your place. It doesn't matter whether you are a *brāhmaṇa* or a *śūdra* or American or Indian or... It doesn't matter. You keep yourself in your position. Simply go there, where these things are discussed authoritatively; you hear. *Śruti-gatām. Śruti-gatām. Śruti* means the ear. You just give the aural reception of the words of realized soul. *San-mukharitām bhavadīya-vārtām sthāne sthitāḥ śruti-gatām*. You can keep yourself... It doesn't require that you have to change your position. Simply you have to hear from the right source.

Then what will be the result? The result is by hearing, hearing, hearing, one day you'll be able to conquer over the unconquerable, Kṛṣṇa. Kṛṣṇa is unconquerable. Nobody can conquer Him. But you hear, you'll be able to conquer Him, simply by hearing about Him. Therefore this hearing process is so important from the right source.

52. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 2.1.1–2 Lecture, New York, April 6, 1973

Now, this *kṛṣṇa-sampraśnaḥ*, this question and answer about Kṛṣṇa, if we simply hear, that is recommendation of Caitanya Mahāprabhu. *Sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir* [SB 10.14.3]. You remain your position, but you try to hear about Kṛṣṇa. That is recommended. Simply you come in this temple and try to hear about Kṛṣṇa, *sthāne sthitāḥ śruti-gatām tanu-vāñ...* That will purify. *Kṛṣṇa-kīrtana*, Kṛṣṇa's name, is so powerful, simply if you hear "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa," you become purified. You become purified.

53. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 2.2.5 Lecture, New York, March 5, 1975

*Ajita*... God's another name is *Ajita*. *A* means "not," and *jita* means "conquered." Nobody can conquer God. That is God. God is never conquered by anyone. He conquers everyone. God is conquered by His devotee only, not by the demons. The demons are conquered by God. But devotee can conquer. *Ajito 'pi, jito 'pi*. Although God is *ajita*, He becomes *jita*, means conquered, by His devotee. That is also stated: *sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhiḥ, prāyena ajita jito 'py asi tais tri-lokyām* [SB 10.14.3]. This process we have introduced, opening centers, that is the system in spiritual, to hear.

*Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ. Śruti. Śruti* means this ear, aural reception. Everyone may remain in his own position. It doesn't require to change. Just like one gentleman was asking whether, for spiritual advancement, one has to live in the temple. I said, "No. There is no such hard-and-fast rule that one should live in the temple." He can live anywhere. But the spiritual practices should be going on. Kṛṣṇa never says that you live in the temple or you go to the jungle or Himalaya. Never says. You'll never find in the *Bhagavad-gītā* that Kṛṣṇa says Arjuna that "You give up this fighting and go to the jungle or to the Himalaya and become perfect person." No.

54. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 2.3.19 Lecture, Los Angeles, June 14, 1972

So try to understand Kṛṣṇa. And the beginning is *karṇa-patha*, these holes of the ear. Lend your ears to hear from the devotee. That's all. *Na yat-karṇa-pathopetaḥ*. It is not that you have to pass M.A.C., D.H.C. No. Simply lend your ear: "Oh, let us hear about Kṛṣṇa." Then everything is all right. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. Kṛṣṇa is unconquerable, but if you simply hear about Him in your position, *śruti-gatām*, through the aural reception, you will conquer Kṛṣṇa. Kṛṣṇa's name is Ajita. Nobody can conquer Kṛṣṇa. But if you simply hear about Kṛṣṇa, time will come, you will conquer Kṛṣṇa, like the *gopīs*. They conquered Kṛṣṇa. Kṛṣṇa was within the hand, or the grip, of the *gopīs*.

Kṛṣṇa could not go away even an inch from Vṛndāvana [break] on account of the *gopīs*. What was their education? They were village girls. Not even [break] *brāhmaṇa*. Uneducated girls, village girls, but they conquered Kṛṣṇa. So this aural reception is so great.

55. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 3.25.4 Lecture, Bombay, November 4, 1974

So those who are in the line of hearing from the preceptorial succession, disciplic succession... As it is said in the *Bhagavad-gītā*, *evam paramparā-prāptam* [Bg. 4.2]. Not, I mean to say, upstart knowledge. Standard knowledge. Standard knowledge is received from the *paramparā* system, disciplic succession. Therefore it is said, *śrotriyaṁ*. *Śrotriyaṁ* means "who has heard from the *paramparā* system." *Śrotriyaṁ*. And the result is *brahma-niṣṭham*: "He is firmly fixed up in the service of the Supreme Personality of Godhead." *Brahma-niṣṭham*. He has no other business. This is two qualification. He must have heard the Vedic knowledge through the disciplic succession. It does not require that he is very learned scholar. No. Simply he must hear from the authority. *Śrotriyaṁ*. You have... Kṛṣṇa has given you, God has given you the ear. This is our system. Simply they hear and they become big, big preacher. It doesn't require that he has to pass M.A., C.B.A.C., or Ph.D. examinations. Hearing is sufficient. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. You remain in your position, in your place. You do not require to change it. *Sthāne sthitāḥ*.

*Sthāne sthitāḥ* means the *varṇāśrama*, four *varṇas* and four *āśramas*. *Brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, and four *āśramas*: *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*. So this is civilization. Unless the society is divided into these eight divisions, that is animal civilization; that is not human civilization. You must be systematized, regulated system. Just like in this body there are different divisions: the head division, the arm division, the belly division, the leg division. Similarly, without these four divisions, no society can be conducted very nicely. Then it will be chaos. So *sthāne sthitāḥ* means to remain in these regulative principles of *varṇāśrama*. That is called *sthāne sthitāḥ*. You remain in your position. It doesn't require you have to change. It is not that a *śūdra*, without becoming a *brāhmaṇa*... Of course, he will become *brāhmaṇa*—by hearing. *Brāhmaṇa* means *brahma jñātīti brāhmaṇaḥ*. If he hears, even a *śūdra*, he can understand what is Brahman. Then he becomes *brāhmaṇa*. So this is required. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ*. With great attention, body, mind and words, intelligence—with everything—one must hear.

56. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 5.5.2 Lecture, Johannesburg,  
October 22, 1975

That process is recommended by Caitanya Mahāprabhu. Not it is His manufactured process, but it is recommended in the Vedic *śāstra*. What is that? *Jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3]. The process is: don't try to speculate on God. Give up this process, this bad habit. You cannot speculate. No. *Jñāne prayāsa*. This is called *jñāna*. *Jñāna* means knowledge, acquired knowledge. Everyone is trying to... Nobody is interested now to understand what is God, but there are some. But they are trying to understand God by mental speculation. So Caitanya Mahāprabhu said, "This practice should be given up, speculation." *Jñāne prayāsam udapāsyā namanta eva*. Just become submissive, *namanta eva*. Don't think that "I am very learned scholar. I can manufacture my own way how to find out God," or "I am God," and so on, so on. This practice should be given up. "Just become humble and meek." *Jñāne prayāsam udapāsyā namanta eva*. "Then what shall I do, becoming humble and meek?" *San-mukharitām bhavadīya-vārtām*. You try to understand about God from a God-realized person. That you do. That will help you. *Sthāne sthitāḥ*. There is no need of changing your position. You remain wherever you are. *Śruti-gatām tanu-vān manobhiḥ*. Just lend your this aural reception and try to hear about God from the self-realized person, from *mahātmā*. Then one day it will become so, that although God is unconquerable, you will conquer Him. *Prāyena ajita jito 'py asi*. You'll conquer over. God..., you cannot conquer God, but God agrees to be conquered by His devotee. This is the indirect meaning, to become devotee. This is the way.

57. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 5.5.4 Lecture, Vṛndāvana,  
October 26, 1976

The main business is how far one is devoted to Kṛṣṇa. That is wanted. It doesn't mean that one has to become a *sannyāsī* or one has to remain a *gṛhastha*. There are four *āśramas*. You should accept whichever is suitable for you, but the business is how to serve Kṛṣṇa. That's it. If you find that



remaining as a *grhastha* you can serve more Kṛṣṇa, that's all right. Caitanya Mahāprabhu has accepted this. *Sthāne sthitāḥ śruti-gatāṁ tanu-vāñ-manobhir* [SB 10.14.3]. *Sthāne*, *sthāne* means everyone has got some position. So it doesn't require that you have to change your position. But the real business is you have to see how far you are making progress in Kṛṣṇa consciousness.

58. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 6.1.15 Lecture, Nellore, January 8, 1976

If you hear, then the Supreme Personality of Godhead, who is never conquered by anyone, but a devotee who is hearing about Him, he can conquer over Him. Śrī Caitanya Mahāprabhu, of course, He quoted from *Bhāgavatam*. Any devotee or bona fide preacher, he does not manufacture anything. He simply follows the previous *mahājana*. He said, *jñāne prayāsam udapāsyā* [SB 10.14.3]. One should not try to speculate to understand the Supreme Truth. So we should give up this habit of speculating to understand God. One should become submissive, *jñāne prayāsam udapāsyā namanta eva*, that very submissive to hear from the right person.

59. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 6.1.24 Lecture, Chicago, July 8, 1975

So to enter into this elevated life, fulfilling the desire or the aim of life, is *varṇāśrama-dharma*. *Varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate. Viṣṇur ārādhyate*, that is required, how to become Kṛṣṇa conscious or Viṣṇu conscious and to worship Him. So that begins with this *varṇāśrama*.

So Caitanya Mahāprabhu, He knew that this is Kali-yuga; it is very, very difficult to engage people strictly in the *varṇāśrama-dharma*. Actually it is difficult. Who is going... If you open a *varṇāśrama* college, there will be no student, because they will think, "What is this nonsense, *varṇāśrama*? Let us learn technology. We shall get good salary. We shall earn money." Yes. So Caitanya Mahāprabhu immediately said, *eho bāhya, āge kaha āra* [Cc. Madhya 8.59]. In this age it is not possible, *varṇāśrama-dharma*. So *āge kaha āra*: "If you know something better than this, you say." So in this way Rāmānanda Rāya recommended that *karma-tyāga, sannyāsa*, so many stages. And Caitanya Mahāprabhu went on saying, *eho bāhya āge kaha āra*: "This is useless now. If you know better, then something, something."

So then at last—not at last; in the middle—Rāmānanda Rāya said that *jñāne prayāsam udapāsyā namanta eva...*, *namanta eva, bhavadīya-vārtām, sthāne sthitāḥ śruti-gatāṁ tanu-vāñ-manobhiḥ*. The purport is that all these processes recommended in the *śāstra*—*varṇāśrama-dharma*, acceptance of *sannyāsa*, or other, *karma-tyāga, miśra, karma-miśra-jñāna*... There are so many things. So Kṛṣṇa Caitanya Mahāprabhu said, *eho bāhya*. But when he quoted one passage from *Śrīmad-Bhāgavatam*, quotation... That is the statement of Lord Brahmā,

*jñāne prayāsam udapāśya namanta eva  
jīvanti san-mukharitām bhavadiya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

Our aim is how to realize God. That is the aim. So there are so many different processes recommended in the *śāstra*: *varṇāśrama-dharma*, *karma-tyāga*, *karma-sannyāsa*, *jñāna-miśra-bhakti*, *karma-miśra-bhakti*. So all of them were rejected by Caitanya Mahāprabhu. But when he quoted this verse... What is this? *Jñāne prayāsam*. People are trying to understand the Absolute Truth by speculation, according to one's knowledge. The so-called philosopher, theosophists, theologists, these are useless. You cannot speculate to understand the Absolute Truth. That is not possible. Therefore Brahmā recommends that one should give up this nonsense practice. It is not nonsense, but at the present moment it has no use. The so-called theosophists and theologists or philosophers, they do not know—speculators. So this sort of practice, *jñāne prayāsam*, endeavoring after knowledge, *udapāśya*, give up this. *Jñāne prayāsam udapāśya*.

Then what is required? *Namanta eva*. Just become submissive. Don't think yourself as very great philosopher, theologist, scientist. Just be humble. "My dear sir, just be humble." *Namanta eva*. "Then what will be my business? All right, I shall become humble. Then how I shall make progress?" Now, *namanta eva san-mukharitām bhavadiya-vārtām*. "Just hear the message of God." "From whom?" *San-mukharitām*: "through the mouth of the devotees." Not professional, not gramophone—through the mouth of, through the lips of real devotee. "So then? Next? I will have to become *sannyāsa* or *gṛhasṭha* or what?" "No." *Sthāne sthitāḥ*: "You remain wherever you are. Either you are a *gṛhasṭha* or a *vānaprastha*, or apart from that, either you are a medical man or engineer or politician or businessman or shopkeeper—something, your position is there—so you remain in that." *Sthāne sthitāḥ*: "You remain in your position. Simply you have to hear the message of Godhead, Kṛṣṇa, through the realized saintly person." This recommendation. If you go on speculating, you will never be able to understand. Therefore give up this practice. *Jñāne prayāsam udapāśya namanta eva*. "Be submissive." If you think, "Oh, I am so much advanced. I can speculate. Why shall I go to a devotee and hear from him?" No. You have to adopt this. Why? *Yadi...* If you want to conquer the *ajita*. *Ajita*, *ajita* means Kṛṣṇa, or God. Nobody can conquer Him. But you can conquer Him. How? By this process. Remain your process..., remain in your situation, in your occupation, but try to hear from the realized soul. Very simple thing.

60. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 6.1.40 Lecture, Los Angeles, June 6, 1976

Go to the authority and hear from him the real knowledge. Then you become perfect in knowledge. Actually, we imitate; we also go to a school, college, hear from the professor, teachers. That is the process anywhere, either transcendental or material knowledge. The hearing is most important things.

And Caitanya Mahāprabhu has recommended this hearing very important in transcendental knowledge especially. *Sthāne sthitāḥ śruti-gatām tanu-vāṇ-manobhir* [SB 10.14.3]: if you want to know God... That is Caitanya Mahāprabhu's recommendation, he's recommending from the *śāstra*. He doesn't recommend anything "I think," "I believe," "Perhaps." No, not this nonsense. You may... You are rascal. What is the value of your belief? No. It is the... Here is the knowledge, *iti śuśrūma*, "We have heard it from authority." This is knowledge.

Caitanya Mahāprabhu, when He was talking with Rāmānanda Rāya how to cultivate spiritual knowledge, how to know the ultimate goal of life, *sādhya sādhana*, what is the aim of life and what is the process to approach the aim of life... This was the talk between Rāmānanda Rāya and Caitanya Mahāprabhu. So Rāmānanda Rāya began with *varṇāśrama dharma*, the institution of four orders of social and four orders of spiritual life. Caitanya Mahāprabhu said, *eho bāhya*, "It is not very important nowadays." Yes, *eho bāhya, āge kahe āra*, "If you know something more, better than this..." Then he... *Karma-tyāga, sanniyāsa*, so many, step by step, he said, and Caitanya Mahāprabhu denied, "Yes, it is right, but it is not very important." Then Caitanya Mahāprabhu said..., uh, Rāmānanda Rāya said, quoting from the *Vedas*, *jñāne prayāsam udapāsyā namanta eva san-mukharitām bhavadīya-vārtām, śruti-gatām tanu-vāṇ-manobhir, prāyaśo 'jita jito 'py asi tais tri-lokyām* [SB 10.14.3]. "If you want to know who is God, what is God, then give up your this speculative endeavor," *jñāne prayāsam*. *Prayāsa* means endeavor: "May be like this," "Perhaps like this." No. You give up this habit. *Jñāne prayāsam udapāsyā*, give up this bad habit. Then? How? *Jñāne prayāsam udapāsyā namanta eva*: "Just become humble and meek. Don't declare yourself a great philosopher or great learned scholar and..." No. That is not the process. "Now I am a learned scholar, I can discover God, I can manufacture God," no. Give up this bad habit. *Jñāne prayāsam udapāsyā*—be humble. If you want to know God, then be humble. In the Bible also it is said, "God is for the meek and the humble," not for the impudent.

So *jñāne prayāsam udapāsyā namanta eva*. Then what will I get I become humble? Then what is my next duty? *San-mukharitām bhavadīya-vārtām*: you just try to hear from the saintly person, devotee. *San-mukharitām bhavadīya-vārtām*. Then what will be the result? *Sthāne sthitāḥ śruti-gatām tanu-vāṇ-manobhir*. This hearing, becoming humble and meek... And if we hear from the devotee who is actually self-realized, one who has seen God through the *śāstra*, if you hear from him... And never mind what you are. You may be a *brāhmaṇa*, you may be *kṣatriya*, you may be *śūdra*, you may be *sannyāsī*, you may be so on, so on, you may be American, you may be Indian—whatever you may be, that doesn't matter. Remain in your place, *sthāne sthitāḥ*. Simply hear: *śruti-gatām tanu-vāṇ*. Then one day, what will be the result? That God is unconquerable, nobody can conquer—you'll be conquered. Simply by hearing, he'll be... This is the process. Therefore he says *śuśrūma*, humble and meek and hear. Then you'll understand God. Then you'll understand what is religion, then you'll understand everything. Not only religion and God, but everything. *Yasmin vijñāte sarvam eva vijñātam bhavati* [Muṇḍaka Upaniṣad 1.3]. If you simply know God, or Kṛṣṇa, then everything you know. Just like we are sometimes challenging big, big philosophers, big, big scientists, big, big psychologists and so on, so on. What is the strength? Because we have learned something about Kṛṣṇa. That's all. This is Vedic injunction. *Yasmin vijñāte sarvam eva vijñātam bhavati*. If you have learned what is God, what is Kṛṣṇa, then you learn everything. This is knowledge.

61. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 7.6.1 Lecture, Madras, January 2, 1976

So this Kṛṣṇa consciousness movement is that it is giving immediate lift to everyone to come to the transcendental platform, *brahma-bhūyāya kalpate*. But general state is *varṇāśrama-dharma*. Therefore Caitanya Mahāprabhu, when He was discussing with Rāmānanda Rāya, He first of all said, "What is the aim of life?" Caitanya Mahāprabhu asking. So Rāmānanda Rāya replied that "First of all to begin this *varṇāśrama dharma*." So Caitanya Mahāprabhu said, *eho bāhya, āge kaha āra* [Cc. Madhya 8.59]: "Yes, this is all right. But this is external. If you know something better, please tell Me." So in this way, step by step, Caitanya Mahāprabhu... This *varṇa, āśrama, dharma, karma-tyāga, karma-sannyāsa* and *karma-miśra-bhakti, jñāna-miśra-bhakti*—everything was described by Rāmānanda Rāya, and Caitanya Mahāprabhu not rejected; He said, "It is all right, but if you know something better..." Then at last, when Rāmānanda said... [aside:] Stop it. When Rāmānanda said that, quoting one verse from Śrīmad-Bhagavatam, *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3], that it doesn't matter what you are; you remain in your post. *Sthāne sthitāḥ śruti-gatām*. Through the oral reception if you hear about Kṛṣṇa, then you become perfect. That is the statement.

So this is required at the present moment, that you remain whatever you are, either *brāhmaṇa, kṣatriya, vaiśya, śūdra*, Englishman, Indian. It doesn't matter. You try to understand Kṛṣṇa, that's all. If you do that, then everything will be perfect.

62. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 7.7.25–28 Lecture, San Francisco, March 13, 1967

So Kṛṣṇa consciousness is milk, and material consciousness is ink. So if you want to..., black milk[?], then let us remain. Caitanya Mahāprabhu suggests... Or accepts, not suggests. It is already there in the Vedic literature, that *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3].

Caitanya Mahāprabhu, when He talked with Rāmānanda Rāya, there was many forms of discussions how to make oneself perfect. So he recommended so many things. But when he recommended, Rāmānanda Rāya, that *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ*... We should always remember that this material life is our diseased condition. It is not our healthy life. Because as spirit soul, we are healthy.

63. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 7.9.3 Lecture, Māyāpur, February 10, 1976

So material conditions, they are not practically applicable to spiritual life. Śrī Caitanya Mahāprabhu, therefore, He said, *eho bāhya āge kaha āra* [Cc. Madhya 8.59]. Whatever Rāmānanda Rāya was proposing, "This is the beginning of *bhakti*..." He suggested *varṇāśrama-dharma*, *karma-tyāga*, *karma-sannyāsa*, even full surrender, *sarva-dharmān parityajya* [Bg. 18.66]. All, everything, Caitanya Mahāprabhu said, *eho bāhya āge kaha*: "These are external formality. If you know something better than this, please explain." So Rāmānanda Rāya, when, I mean to say, quoted a verse from Brahma's prayer, *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ prāyeṇa ajita api jito*... [SB 10.14.3]. Kṛṣṇa is *ajita*. Nobody can conquer Him. Kṛṣṇa says in the *Bhagavad-gītā*, *mattaḥ parataram nānyat* [Bg. 7.7]. Nobody is greater in every respect. Not that "Kṛṣṇa is shorter at least in this respect." He is shorter in one respect, that He could not repay back the obligation He received from the *gopīs*. He was only shorter to the *gopīs*. That is His grace. He said that "I cannot repay you. It is impossible. Please be satisfied with your own service." That is the *gopīs*. So He was shorter always, especially before Rādhārāṇī. He felt Himself shorter. Otherwise He is the Supreme. He is always the Supreme. *Mattaḥ parataram nānyat kiñcid asti dhanañjaya* [Bg. 7.7]. So if you want to conquer over this unconquerable Kṛṣṇa, then, according to the prayer of Brahmā and appreciated by Lord Caitanya Mahāprabhu, that *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ*: "You remain in your place, it doesn't matter, but you become very humble. Don't be puffed up." *Jñāne prayāsam udapāsyā namanta eva*. You should not think yourself that you are very advanced: "By my speculative knowledge I can understand God." That is mistake. That is not possible. You have to give up first of all this attempt, that "I am very learned," "I am very rich," or "I am very this and that. Therefore for me to understand God, it is nothing." They think like that.

*Janmaishvarya-śruta-śribhiḥ* [SB 1.8.26]. Those who are very much proud, they do not take Kṛṣṇa consciousness very seriously. They think, "These poor fellow who had no money, no foodstuff, they have come in the name of Kṛṣṇa for begging. So it is for them. It is not for us. I am very rich. I am very opulent. I am very educated. I am very aristocratic. So for me there is no need of." The Indians say like that in your country: "Now we have known this Kṛṣṇa, Hare Kṛṣṇa. We have... Now it is not needed. Now it is technology."

So these puffed-up persons cannot understand Kṛṣṇa. One has to become very humble. Christ also says, "The kingdom of God is for the humble and the meek." That is actually... And Kṛṣṇa also says, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]. This is the beginning of humbleness: "Yes, I have nothing, insignificant." *Bahūnām janmanām ante jñānavān mām* [Bg. 7.19]. This is real knowledge, to remain always insignificant before *guru*, Kṛṣṇa. Then it is profit. If somebody thinks that "I have become more than my *guru*, more than Kṛṣṇa," then he is finished. So one should become very humble and meek. It doesn't matter where he is situated, either this institutionally, *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*. Even one has taken *sannyāsa*, he should remain always humble. So never we should think that "I have become very big personality." That was the instruction of my Guru Mahārāja, that *baḍa vaiṣṇava*—"I am very big Vaiṣṇava. Everyone should come and obey my orders"—this is condemned position. The real position is one should be very humble and meek. *Jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3]. *Namanta* means humble. One should be prepared to learn from *namanta eva san-mukhari*, those who are pure devotee. From them one should be very much anxious

to hear. That, the same thing, *anyābhilāṣitā-śūnyaṁ* [Brs. 1.1.11(2)]. Who has no other desire in the material world except to serve Kṛṣṇa, he is pure devotee.

64. Śrīmad-Bhāgavatam 10.14.3, Śrīmad-Bhāgavatam 7.9.9 Lecture, Calcutta, March 7, 1972

So the fact is that *bhakti* does not depend on such poverty or richness. That is to be understood. It is not that the poverty-stricken man will be a great devotee. No. That is also not a qualification. And it is also not a qualification that a very rich man can become devotee. No. Therefore, Caitanya Mahāprabhu suggests... Not the suggestion of Caitanya Mahāprabhu; it is in the *Śrīmad-Bhāgavatam*: *sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ* [SB 10.14.3]. *Sthāne sthitāḥ*. You remain in your place, it doesn't matter.

In your consideration whether you are rich or poor, it doesn't matter. You remain in your position. *Sthāne sthitāḥ śruti-gatāṁ*. You simply give your aural reception. What is that aural reception? *San-mukharitām bhavadīya-vārtām*. *San-mukharitām*: those who are devotees, from their mouth you try to understand the glories of the Lord. This is the first-class qualification. Not that to become rich or poor.

Richness or poverty is no hampering. Because spiritual life is so great, so sublime, that is this *ahaitukī hata*. No material thing can check your spiritual progress. The only qualification you require, as Caitanya Mahāprabhu accepted when he was talking with Rāmānanda Rāya, he was prescribing one after another different processes—*karma*, *jñāna*, *yoga*, *dhyānavista*, *bhakti*, so many things—and Caitanya Mahāprabhu was denying one after another, *eho bāhya āge kaha*, "This is not. This is external."

He began from the *varṇāśrama-dharma*, because that is the beginning of civilization.

*varṇāśramācāravatā  
puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate pumsām  
nānyat tat-toṣa-kāraṇam*  
[Cc. Madhya 8.58]

Because unless one comes to the institute of *varṇāśrama-dharma*—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacārī*, *vānaprastha* and *sannyāsa*, *gṛhastha*—they are not considered as civilized. So he began from this, Rāmānanda Rāya. But Caitanya Mahāprabhu said, *eho bāhya āge kaha*: "This is external. If you know something more, you can explain." Then he recommended *karma-tyāga*. That is also Caitanya Mahāprabhu said, *eho bāhya*, "It is external."

In this way, when Rāmānanda quoted one verse from Brahmā's prayer in the *Śrīmad-Bhāgavatam*, *jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām bhavadīya-vārtām...* [SB 10.14.3] *Jñāne prayāsam*. Brahmā recommended that one should not endeavor by his individual effort to approach the Supreme Personality of Godhead. One's business should be that he may not change his position. Means he may remain a *gṛhastha*, he may remain a *brāhmaṇa* or *śūdra* or a *sannyāsī*, it doesn't matter. In whatever position he is, he is all right. The only business is that you should not be proud of mental speculation, *jñāna-tyāga*.

You have to give up this practice of mental speculation, but you try to understand the Supreme Lord by hearing from a realized soul, *san-mukharitām bhavadīya-vārtām*. Then the result will be, gradually, although the Supreme Lord is never conquerable, still He will be conquered. *Ajito 'py jito 'py asi. Ajita*, nobody can conquer. But simply by hearing about Him, you go on hearing, hearing about Him, one day you will find that the Supreme Lord has been conquered by you. You have become victorious.

65. Śrīmad-Bhāgavatam 10.14.3, Śrī Caitanya-caritāmṛta, Madhya-līlā 6.149–150  
Lecture, Gorakhpur, February 12, 1971

So the process is, as it is recommended in the *Śrīmad-Bhāgavatam*, *śṛṇvatām sva-kathāḥ*: simply you sit down and hear what Kṛṣṇa says. Don't comment wrongly, whimsically. Don't gratify your senses. Submissively, *namanta...* As Caitanya Mahāprabhu also recommends from *Bhāgavata*, *jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3]. Just be submissive, *bhavadīya-vārtām*, and try to hear Kṛṣṇa submissively. Then you'll benefit. If you make your own commentation, then you will be wrongly directed.

66. Śrīmad-Bhāgavatam 10.14.3, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.98-102  
Lecture, Auckland, New Zealand, April 27, 1976

So this hearing process is our Vedic process. Caitanya Mahāprabhu has recommended, according to, of course, Vedic injunction: *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ*. You haven't got to change your position. It is not necessary that you have to take *sannyāsa* from *gṛhastha* life, you have to give up your occupation. No. That is not very important thing. The important thing is... This verse was submitted by Lord Brahmā:

*jñāne prayāsam udapāsyā namanta eva  
san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo ajito 'py asi tais...*  
[SB 10.14.3]

If you want to understand God... That is the business of human life. Human life is specially... That is the chance. Because we are in the cycle of birth and death, changing, migrating from one body to another. This is our position. So except human body, lower than the human body we can understand how they are suffering. Suppose a tree. Here we are sitting so comfortably. A few yards off from this place, there is a tree, and it is standing for thousands of years. Is not that punishment? If I tell Mr. Such-and-such, "You stand up here for five hours," he'll become mad. That is a sort of punishment to the children. Formerly, the punishment was... The teacher in the class, a naughty boy, he's asked, "Stand up on the bench." Therefore, half an hour to stand up on the bench becomes a very, very intolerable pain for him. So just imagine that the tree, this is punishment, standing in one place. I saw one tree in San Francisco, they say it is seven thousand years old.

67. Śrīmad-Bhāgavatam 10.14.3, The Nectar of Devotion Lecture, Vṛndāvana,  
October 17, 1972

In the beginning, he was posing himself as very nice man, renounced. "My dear Kṛṣṇa, the other side is my brother, my grandfather, my teacher, Dronācārya, my nephews, my son-in-laws, all my relatives. So I do not wish to fight. Let them enjoy." That was Arjuna's decision in the beginning. And thus *Bhagavad-gītā* was taught to him.

But after teaching *Bhagavad-gītā* to Arjuna, Kṛṣṇa inquired from him, "Now what is your position? Your illusion is over or not? What you have decided to do now?" He said, "Yes, my illusion is over." *Kariṣye vacanaṁ tava* [Bg. 18.73]. "What You are saying, I shall act." This is *Bhagavad-gītā* understanding.

*Sarva-dharmān parityaja mām ekaṁ śaraṇaṁ vraja*. Then Arjuna went against his first decision. In the beginning he was nonviolent. But he changed his decision; he become violent. Violent means he fought. He was a warrior. He was *kṣatriya*. His business was to fight when there is necessity. But in the beginning he was illusioned. *Kārpaṇya-doṣo upahata-svabhāvaḥ* [Bg. 2.7]. *Svabhāvaḥ*, by nature, he was fighter, warrior, but *kārpaṇya-doṣa*, being miserly, *upahata svabhāvaḥ*, he's going..., he was going against his nature. And after understanding *Bhagavad-gītā*, he was posed in his real nature.

So... [break] ...is not going against the nature. *Sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ* [SB 10.14.3]. This is the instruction given by Lord Brahmā and accepted by Lord Caitanya. *Sthāne sthitāḥ*: "Let everyone remain in his position." A *brāhmaṇa*... Position means *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* [Bg. 4.13]. According to different qualities—goodness, passion, ignorance—there are different divisions of the society, *cātur-varṇyam*. The *brāhmaṇa*... The *brāhmaṇa* means most learned. Most learned means one who knows the Absolute Truth, *brahma jānāti iti brāhmaṇaḥ*. So there must be a section of the learned. There must be a section of the administrators, *kṣatriyas*. There must be a section, productive.



68. Śrīmad-Bhāgavatam 10.14.3, The Nectar of Devotion Lecture, Vṛndāvana,  
October 30, 1972

*Vāsudevaḥ sarvam iti*. By culture of knowledge, by philosophical speculation, if one comes to this point, conclusion, that *vāsudevaḥ sarvam iti* [Bg. 7.19], Vāsudeva, Kṛṣṇa, is everything, then he's *jñānavān*, real *jñānavān*. That is real... *Jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3]. He must be submissive. That submissive means, "Yes, after cultivating knowledge, my Lord, Kṛṣṇa, I have come to this conclusion, that You are the Supreme Absolute Truth. I bow down my head upon Your lotus..." That is real *jñāna*. That is *jñāna*. Otherwise, *ajñāna*.

69. Śrīmad-Bhāgavatam 10.14.3, The Nectar of Devotion Lecture, Vṛndāvana,  
November 1, 1972

**Prabhupāda:** So we should directly take to the nine different processes of devotional service, *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]. That we are stressing specifically every time, that hearing about Kṛṣṇa is very important. *Śravaṇam*. As it is described in the *Bhāgavatam*, *śṛṇvatām sva-kathāḥ kṛṣṇaḥ* [SB 1.2.17]. *Śṛṇvatām*. Simply hearing, *śṛṇvatām*, those who are hearing... Caitanya Mahāprabhu has also recommended, *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. One may stay in his position as a *brāhmaṇa*, as a *kṣatriya*, as a *vaiśya* or as a *śūdra*. Everyone can hear about Kṛṣṇa. This assembly which we are holding, there is no such thing that only the *brāhmaṇas* will come here or the *kṣatriyas* will come here. Anyone can come and hear about Kṛṣṇa.

That is the process of Kṛṣṇa consciousness movement. We try to invite everyone, from every corner of the world, to hear about Kṛṣṇa. And that is becoming successful also. Simply by hearing about Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and reading *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, simply talking about Kṛṣṇa, they are become successful.

70. Śrīmad-Bhāgavatam 10.14.3, The Nectar of Devotion Lecture, Vṛndāvana,  
November 14, 1972

**Prabhupāda:** Yes. The position may be... That is also recommended by Caitanya Mahāprabhu: *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ*. *Sthāne sthitāḥ*. *Sthāne sthitāḥ* means position. You keep your position as *brāhmaṇa*, you keep your position as *kṣatriya* or you keep your position as *śūdra* or *vaiśya* or *brahmacārī*. It doesn't matter. *Sthāne sthitāḥ*. Simply hear about the glories.

Just like we are sitting here. There are *brāhmaṇas*, *kṣatriyas*, *vaiśya* or *śūdra*. It doesn't matter. Everyone has got the privilege to hear about the glories of the Lord. And if we take up this business, *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ*, *prāyaśo 'jito 'pi jito asi tais tri-lokyām*. Kṛṣṇa is known as Ajita, but... *Ajita* means who cannot be conquered. So He can be conquered by this process.

When Rāmānanda Raya quoted this verse from *Śrīmad-Bhāgavatam*, *jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3], so Caitanya Mahāprabhu confirmed it. *Ya ihā haya*: "It is very nice." So in this age, by the recommendation of *śāstra*, and confirmed by Caitanya Mahāprabhu, we should give chance to the people for hearing about the glories of the Lord. That is the program of Kṛṣṇa consciousness.

We go everywhere and we give people the chance of hearing about the glories of the Lord, and gradually they become Kṛṣṇa conscious. This is practically we are feeling it. The recommendation given by Caitanya Mahāprabhu: *ihā haya*, this process. *Satām prasāṅgāt mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*.

So this process, giving chance. Of course, those who are preacher, they must be very sincere and serious. *Āpani ācari prabhu jīveri śikṣāya*. One must be perfectly in the Vaiṣṇava behavior, *sadācāra*. Because to hear from professional reciters, there will be no effect. He must be Vaiṣṇava. It is the indication by Sanātana Gosvāmī, *avaiṣṇava-mukhodgīrṇam pūtam hari-kathāmṛtam, śravaṇam na kartavyam* [*Hari-bhakti-vilāsa*, quoting from *Padma Purāṇa*]. One who is professional, who is not Vaiṣṇava, from him, one should not hear about the holy names of God, Kṛṣṇa. That is prohibited. Because it will not be effective. Rather, it will be dangerous.

71. Śrīmad-Bhāgavatam 10.14.3, The Nectar of Devotion Lecture, Bombay, January 6, 1973

So God has given us the capacity to cultivate, to produce food. We can produce food, enough quantity. There is no question of scarcity. The scarcity is due to our godlessness. Otherwise, by God's arrangement, *pūrṇam idam pūrṇāt pūrṇam udacyate* [*Īśopaniṣad*, Invocation]. It is *pūrṇam*. Everything is complete. Just like nature, nature produces. Sometimes in some season we see there is ample productions of mangoes, and sometimes there is no mango. So after all, it is in the hand of nature, *prakṛti*. *Prakṛteḥ kriyamāṇāni* [Bg. 3.27]. *Prakṛti* is producing, producing; *prakṛti* is reducing; and behind the *prakṛti* there is Kṛṣṇa. *Mayādhyaḥṣeṇa prakṛtiḥ sūyate sa-carācaram* [Bg. 9.10]. So just become devotee of Kṛṣṇa and do your duty. *Svanuṣṭhiṭaḥ śruti-gatām tanu-vāṇ-manobhiḥ* [SB 10.14.3]. Then everything will be complete. There will be no scarcity.

72. Śrīmad-Bhāgavatam 10.14.3, The Nectar of Devotion Lecture, Bombay, January 10, 1973

We have got many dirty things within our heart. Kṛṣṇa will cleanse. Kṛṣṇa is within there. Then Kṛṣṇa will personally cleanse. Then everything will be clear. Everything will be clear. You will understand.

So it requires little willingness. *Sthāne sthitāḥ śruti-gatām tanu-vān manobhir prāyaśo 'jita jito 'py asi tais tri-lokyām* [SB 10.14.3]. This statement was given by Brahmā, and when it was quoted by Rāmānanda Rāya before Caitanya Mahāprabhu, He accepted. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir*. You can remain your position. Don't..., you don't require to change your position. Not that you have to give up your household life, you have to accept *sannyāsa*, or you have to do this, that. No. Remain in your position. But, but try to hear from the proper source, and try to understand. That will make you so strong that, Kṛṣṇa is *ajita*, unconquerable, but you will conquer Him. You will conquer Him. *Ajito 'pi, jito 'py asi*, He becomes conquered.

73. Śrīmad-Bhāgavatam 10.14.3, Lecture, New York, April 12, 1969

So Caitanya Mahāprabhu therefore says that don't be falsely proud. Just become submissive. *Namanta eva. Namanta. Namanta* means submissive, meek. Lord Jesus Christ also advised, "Those who are meek, the kingdom of God is for them." Is it not? So that's very nice qualification, to become humble and meek. Don't try to imitate falsely, "I am God." That is simply rascaldom.

So Caitanya Mahāprabhu also advised that *jñāne prayāsam udaḥpāsyā namanta eva*. Giving up the false speculation of understanding God in your calculation, just become humble and meek.

*jñāne prayāsam udaḥpāsyā namanta eva  
san-mukharitām bhavadīya-vārtām  
[SB 10.14.3]*

And try to hear about God from realized souls—from Kṛṣṇa or His bona fide representative. That is very nice qualification. Simply hear. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir*. In this way you remain in your position, try to understand how great is God through the authoritative sources, and your life will be so successful that one day you'll find God is within your hand. It is so nice thing. Just like you keep a child within your hand, just Mother Yaśodā kept Kṛṣṇa within his [her] arms always, you'll also have a similar position simply by hearing about Him.

74. Śrīmad-Bhāgavatam 10.14.3, Northeastern University Lecture, Boston, April 30, 1969

You haven't got to change your place. You remain. You are student: you remain a student. You are businessman: you remain businessman. You are woman, man, or anyone, any, black, white, anyone—you remain in your position. Simply you try to hear. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3].

You just remain in your position. You simply hear. Kindly give your aural reception to this transcendental sound. Very simple process. No charges. We are not charging anything, that "You give

us so many dollars, then I shall give you this *mantra*, Hare Kṛṣṇa." It is publicly distributed. You simply catch up and try it. You'll... Very quickly you'll come to the transcendental platform, and when you hear the chanting, that is transcendental meditation.

This process is recommended in all scriptures of Vedic literature, and it is followed by Lord Caitanya and His disciplic succession for the last five hundred years, and people are achieving good result. Not only in India; here also, the young boys and girls who have joined this movement... You try to understand what is this Kṛṣṇa consciousness movement, how transcendental meditation is possible.

75. Śrīmad-Bhāgavatam 10.14.3, Lecture with Allen Ginsberg at Ohio State University, Columbus, May 12, 1969

So therefore I request you that you take this chanting, Hare Kṛṣṇa *mantra*, with you, and wherever you live, in whatever condition you are, you don't require to change. Caitanya Mahāprabhu has recommended that,

*sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ  
prāyaśa ajita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

Caitanya Mahāprabhu discussed about spiritual realization with one of His great devotees called Rāmānanda Rāya. And Rāmānanda Rāya placed before Him many theories expounded in the Vedic literature. And at last, when Rāmānanda Rāya placed this verse from Śrīmad-Bhāgavatam, that *jñāne prayāsam udapāśya namanta eva...* Don't be foolishly try to speculate to understand the unlimited. It is not possible.

By your tiny senses you cannot understand the unlimited. It is not possible. Therefore the first recommendation is that *jñāne prayāsam udapāśya*: don't try to be a dry speculator to understand the ultimate truth. *Namanta*: just become meek and humble. *Namanta eva san-mukharitām bhavadīya-vārtām*. And try to receive the message from authorized sources.

Then *sthane sthitāḥ śruti-gatāṁ tanu-van-manobhiḥ*: in whatever condition you are, you don't require to change. You simply hear. Then a day will come when you will be able to conquer the Supreme Lord, who is unconquerable. God is great, nobody can conquer, but if you simply follow this process, then—in whatever condition you are, simply try to hear about God from authorized sources—then one day you will be able to conquer God within your hand.

76. Śrīmad-Bhāgavatam 10.14.3, Initiation lecture, New Vrindavan, May 21, 1969

Caitanya Mahāprabhu recommends this process, that you don't try artificially to become God the great. It is not possible. Simply waste of time.

Caitanya Mahāprabhu says that *jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3].

It is not the statement of Caitanya Mahāprabhu; it is the statement of *Bhāgavata*, but He quoted this. His disciple, Rāmānanda Rāya, quoted this while discussing what is the objective of human life.

So He recommends this objective. What is that? *Jñāne prayāsam udapāsyā namanta eva*. Don't try to be puffed up artificially by your speculative knowledge that you are the same God. Don't try for it.

If you actually want to be happy, and if you want..., actually, you want to be God realized or Kṛṣṇa conscious person, then the first thing is that you give up this nonsense habit—by speculation, you want to be God. Puffed up: "I am God. I am God. I am God." But you are not God. You are God qualitatively, not quantitatively. Why don't you understand this?

So Caitanya Mahāprabhu says, *jñāne prayāsam*. *Jñānīs*, the empiric philosophers, they simply speculate and try to prove that "I am God." That means *āsurīm bhāvam āśritāḥ*. The atheist says that "There is no God," and here the Māyāvādī philosopher says, "Yes, there is God, but God I am." That's all.

It is the same philosophy, atheism. He is also denying, that "There is no separate God. I am God." That atheistic philosophy, like Buddha philosophy, "There is no God..." But Buddha Himself is God.

#### 77. Śrīmad-Bhāgavatam 10.14.3, Initiation lecture, New Vrindavan, May 21, 1969

You have to care. You are being kicked every moment by the laws of nature. You should know it. You are not independent. Therefore be *namanta eva*, be submissive. *Namanta eva*. *Jñāne prayāsaṁ namanta eva*, be submissive. *Namanta eva*. *Jñāne prayāsaṁ namanta eva san-mukharitām bhavadīya-vārtām* [SB 10.14.3].

*San-mukharitām*. And try to hear about the Supreme Lord from the right source. *San-mukharitām*. *San, sat*. *Sat-mukharitām*. *Sat* means eternal, and *mukharitām* means speaking, coming out from the mouth of a person who is eternally situated.

Who is eternally situated? Not this body. Eternally situated, I am, I am real "I am," the spirit soul. So the spirit soul can speak when he is Kṛṣṇa conscious; otherwise he is covered. His speaking power is stopped.

#### 78. Śrīmad-Bhāgavatam 10.14.3, At the house of Dr. Chamanlal Bali and Vijayantimala, Bombay, November 19, 1970

Try to understand this movement and you have got this human form of life so don't waste it for nothing. You will remain... Kṛṣṇa. Lord Caitanya Mahāprabhu never says that you give up your profession or occupation. No. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir* [SB 10.14.3].

Simply you apply your body, your mind, *tanu-vān-mano*, a mind and your words for spreading Kṛṣṇa consciousness. That will give you very immediate effect, *ye prāyaśo 'jita jito 'py asi*. God is never conquerable but anyone who employs his mind, words and body for the service of God, Kṛṣṇa. He, Kṛṣṇa becomes defeated by such devotee.

79. Śrīmad-Bhāgavatam 10.14.3, Lecture, Bombay, March 20, 1971

Lord Caitanya Mahāprabhu accepted one verse from Śrīmad-Bhāgavatam while talking with Śrī Rāmānanda Rāya. That verse is: *jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3]. One should not try to understand the Supreme Personality of Godhead by speculative mental exercise. This process should be given up. One should be humble and meek. That is also the demand of *Bhagavad-gītā*.

*sarva-dharmān parityajya  
mām ekaṁśaraṇam vraja  
[Bg. 18.66]*

So, in absolute humbleness one should try to hear from the realized soul, *san-mukharitām bhavadīya-vārtām namanta eva* [SB 10.14.3]. In that position, although the Lord is unconquerable, He becomes conquered by the devotee.

80. Śrīmad-Bhāgavatam 10.14.3, Room Conversation with Dr. Karan Singh, Delhi,  
November 25, 1971

That is perfection. For Kṛṣṇa. Dedicate life for Kṛṣṇa. So, *sthāne sthitāḥ śruti-gatām* [SB 10.14.3]: keep in your position, but serve for Kṛṣṇa.

81. Śrīmad-Bhāgavatam 10.14.3, Lecture, Bombay, March 20, 1972

Go means "senses." But one has to become gosvāmī. That is perfection, when one can control the senses. At the present moment we are acting under the dictation of the senses, but when we shall be able to dictate the senses to act, then we are *gosvāmī*.

So this will be possible when we come to the actual constitutional position to understand. Just like Vyāsadeva is offering, *satyaṁ paraṁ dhīmahi*. We surrender. Kṛṣṇa therefore canvasses, Kṛṣṇa comes

to canvas, "My dear sirs, you are all thinking that you are all masters, but you are suffering. You are not master; over you, the master is the material nature, your senses.

How you can become master?" So *jñāne prayāsam*. Brahmājī recommends that "This kind of speculation, give up." *Jñāne prayāsam. Namanta eva* [SB 10.14.3]: just become submissive. We are arrogant: "Who is God? I am God." This is arrogance. Therefore the whole *Bhagavad-gītā* is taught to Arjuna just to stop this nonsense arrogance. "Surrender unto Me."

## 82. Śrīmad-Bhāgavatam 10.14.3, Room Conversation, London, August 8, 1972

**Śyāmasundara:** It says, "Please..., enclosed please find the Ratha-yātrā poster. It would appear that it is going to be very successful, and we are expecting a large crowd at the Rādhā-Govinda temple. The program will run from Wednesday the twelfth to Sunday the sixteenth. Each evening we will have a special...

[break]

**Hamsadūta:** " '...hand, and searching for Your calves. And yet there is so much difference between Your body and mine that I cannot estimate the potency of Your body. As I have already stated in the *Brahma-samhitā*, Your body is not material.' "

**Prabhupāda:** Hmm.

**Hamsadūta:** He says, "Even though You're standing before me, I can't..., " so who...?

**Prabhupāda:** Huh?

**Hamsadūta:** He says, "...even though You are present before me just like a child, I cannot understand You." So people they, they think they understand it, only God is nowhere near. [laughing with Prabhupāda]

**Śyāmasundara:** "As I said in my *Brahma-samhitā*." [laughs]

**Prabhupāda:** Now this is the position. Even Brahmā cannot understand, what we can understand? So without burdening ourself, *jñāne prayāsam*. To..., *jñāne prayāsam* means endeavor to understand. No one...

Give up this practice, *jñāne prayāsam udapāsyā namanta eva* [SB 10.14.3]. Just become submissive. Submission means that we cannot understand Kṛṣṇa, simply just serve, that's all, and develop your dormant love. That is perfect.

**Hamsadūta:** You say... Is that why Kṛṣṇa also says to Arjuna, He says, "What need is there of all this, uh..."

**Prabhupāda:** Hmm?

**Hamsadūta:** In, in the *Bhagavad-gītā* Kṛṣṇa also, He says to Arjuna, "What need is there of all this knowledge? Just know that with one spark of My splendor I am pervading everything."

**Prabhupāda:** That's all. How He is doing that, it is very difficult to know. *Jñāne prayāsam udapāsyā namanta eva san-mukharitām bhavadīya-vārtām jīvanti* [SB 10.14.3].

83. Śrīmad-Bhāgavatam 10.14.3, Lecture Manipuri Dancing Group, The Zaveri Sisters, Bombay, December 20, 1972

If you have got artistic character, if you can dance, alright dance, if you can sing you sing. If you can fight you fight, that is all right but you take the *svanuṣṭhitasya dharmasya samsiddhir*, how your profession has been perfected. That perfection, the standard of perfection is *samsiddhir hari-toṣaṇam*. Try to satisfy Hari the Supreme Personality of Godhead by your art, culture, profession, characteristics. So that is Kṛṣṇa consciousness movement we do not stop anything, we stop only committing sinful activities—that we stop. Otherwise we do not stop anything—we simply stop, *striya-sūnā-pāna-dyūta yatra pāpaś catur-vidhāḥ* [SB 1.17.38]. The sinful activities we stop.

What are those sinful activities? Illicit connection with women, unnecessary killing of animals, intoxication and gambling, we stop these. Otherwise you can go on with your profession don't commit these sinful activities and try to satisfy Kṛṣṇa your life is successful. This is the program of Kṛṣṇa consciousness movement, you remain in your profession, *sthāne sthitāḥśruti-gatām tanu-vān-manobhir* [SB 10.14.3]. Śrī Caitanya Mahāprabhu recommended that you stay in your position don't try to change your position but you try to hear, of the Supreme Lord, *sthāne sthitāḥśruti-gatām tanu-vān-manobhir*. You try to hear about the Supreme Lord and [indistinct].

That is the example in the *Bhagavad-gītā*, Kṛṣṇa gave an oral reception to the teachings of Lord Kṛṣṇa, eh.. Arjuna, Arjuna gave his oral reception to the teachings of Kṛṣṇa and he remained in his position as a fighter he did not change. Rather in the beginning he was hesitating whether he should fight or not but as a *kṣatriya* it was his duty to fight. But he was hesitating after hearing *Bhagavad-gītā* he confirmed, *kariṣye vacanam tava* [Bg. 18.73]—my dear Kṛṣṇa now I am convinced that this is my duty to fight.

So Kṛṣṇa consciousness movement is like that, *sthāne sthitāḥśruti-gatām tanu-vān-manobhir*, you remain in your position but try to hear from Kṛṣṇa. You can hear from Kṛṣṇa *Bhagavad-gītā* is there, you can hear, don't misinterpret simply try to hear *Bhagavad-gītā* as it is, your life will be perfect. *Sthāne sthitāḥśruti-gatām tanu-vān-manobhir*, so this art and music, the loving affairs of Kṛṣṇa and



Rādhārānī they are not ordinary things you should not take it as something material. Materially when you take it, it is perverted, actually it is spiritual-culture of the soul's original consciousness.

84. Śrīmad-Bhāgavatam 10.14.3, Lecture at Bhārata Chamber of Commerce "Culture and Business", Calcutta, January 30, 1973

So our Kṛṣṇa consciousness movement is being spread up that "Do not forget your cultural life." We do not say that you stop your business and become a *sannyāsī* like me and give up everything. We do not say, neither Kṛṣṇa said that. Kṛṣṇa never said Arjuna that "You give up your business." "You are *kṣatriya*. You are declining fighting. Oh, it is very abominable. You should not say like that. You must fight." That was Kṛṣṇa's instruction. So similarly, we Kṛṣṇa conscious people, we are also advising everyone that "You do not give up your business."

Caitanya Mahāprabhu said also: *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. Caitanya Mahāprabhu never said that "You give up your position." Position giving up is not very difficult. But to cultivate spiritual knowledge, that is required.

85. Śrīmad-Bhāgavatam 10.14.3, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

**Prabhupāda:** Yes. So let us get this chance. Simple method. So we'll go. Let us go everywhere, hell or heaven. It doesn't matter. Let us have this chance and speak something about God. That's all. And we don't want anything from you in exchange, that "You give us some money." No. We don't want. If you give us something, welcome. It will be used for Kṛṣṇa's service. But we don't demand anything, that "First of all give me a hundred dollars, then I shall go." No. So... From the other side, there is no loss. But if they give us the chance for prosecuting, for pursuing, this Hare Kṛṣṇa Movement, everything will be purified.

*Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni...* [Cc. Antya 20.12]. All problems will be solved. This is the beginning. Now, gradually, as people understand this philosophy, they will understand. They will understand. If they simply give us the chance. *Sthāne sthitāḥ*. Let them remain in their position. We don't disturb. We don't disturb. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. Simply they will kindly give their aural reception what we are speaking.

86. Śrīmad-Bhāgavatam 10.14.3, Room Conversation with Indian Guests, London, September 2, 1973

The real purpose is understanding Viṣṇu, the Supreme. So *varṇāśrama-dharma* is also meant for understanding Viṣṇu. *Viṣṇur ārādhyate*. So... But these formulas of *brāhmaṇa*, *kṣatriya*, *vaiśya*, it is the... The age is so rotten that it is very difficult to revive this *varṇāśrama-dharma* culture. Therefore Caitanya Mahāprabhu said, *eho bāhya, āge kaha āra*. "Yes, it is all right, but it is external now. It cannot be utilized at the present moment."

So when Rāmānanda Rāya stated, citing one verse from *Śrīmad-Bhāgavatam*,

*sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

If one simply hears about Viṣṇu, never mind in whatever condition he is, then he can understand what is God. *Sthāne sthitāḥ śruti-gatām*. *Śruti-gatām* means hearing, receiving from the ear. *Śruti-gatām tanu-vān-manobhiḥ*. And in that way if he engages his body, his words, *tanu-vān*, mind, then, although Lord Viṣṇu is Ajita, nobody can conquer Him, he can conquer. He can understand what is Viṣṇu, what is His function, what is my relationship with Him. All these things can be understood.

87. *Śrīmad-Bhāgavatam* 10.14.3, Morning Walk, Bombay, February 23, 1974

**Prabhupāda:** The so-called *jñānīs*, they are on the mental platform. Therefore they are also materialists. But therefore Brahmā... You'll find in that *Brahma-stotra*, *jñāne prayāsam udapāsyā*: "Give up this attempt to reach the Supreme by mental speculation." *Jñāne prayāsam uda...*, *namanta eva*: "Be submissive." *Namanta eva sanmukharitām bhavadīya-vārtām*: "Just hear from devotee the news of the message of God, Kṛṣṇa." That is the process recommended. *Jñāne prayāsam udapāsyā namanta eva sanmukharitām bhavadīya-vārtām*. *Sthāne sthitāḥ*. You haven't got to change your place. *Śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. You hear from the realized soul and try to apply in your practical life. Then, one day, although God is unconquerable, He will be conquered by you. This is recommendation by Brahmā.

**Dr. Patel:** I heard sometimes in *bhakti-yoga* that you have to become pure, you have got to leave your body consciousness and become soul conscious...

**Prabhupāda:** That is soul consciousness.

**Dr. Patel:** In the other conscious, and then...

**Prabhupāda:** Body consciousness is mental speculation.

**Dr. Patel:** That is what I say. You must go beyond that.

**Prabhupāda:** Ah. This is the gross body and subtle body. So when these *jñānīs*, they think that they have become liberated, but they are entrapped by the subtle body. *Jñāne prayāsam udapāsyā...*

**Dr. Patel:** These *yogīs*...

**Prabhupāda:** Then they are also, the same thing: gross material thing.

**Dr. Patel:** The *yoga* means to join yourself. Your self means not body, not even mind, but your soul, to the higher soul of..., that means the God. That is real *yoga*. And that is as good as *bhakti*. Or you call it *yoga*, anything. *Yoga* and *bhakti* comes to same thing then.

**Prabhupāda:** No, no. *Bhakti* is real *yoga*. Others are farce. *Yoginām api sarveṣām* [Bg. 6.47]. The *bhakti* is real *yoga*. That is real *yoga*. And this is farce.

88. Śrīmad-Bhāgavatam 10.14.3, Morning Walk, Bombay, April 18, 1974

**Dr. Patel:** Arjuna was a very, very great general, the most ideal general of representing the real culture of this country.

**Prabhupāda:** That is wanted. It doesn't matter. Nanda Mahārāja, a *vaiśya*. Arjuna is a *kṣatriya*. And there are many *śūdras* also. So what is that goat-*caṇḍāla*. He was a *caṇḍāla*. But everyone has got the right to become a devotee. That is wanted. [break] ...*tanu-vān-manobhiḥ* [SB 10.14.3]. Remain in your place, but giving aural reception to the Kṛṣṇa message, you become a devotee. That is our Kṛṣṇa consciousness movement. We don't ask anybody to change. We want to make him transcendental. *Sa guṇān samatītyaitān brahma-bhūyāya kalpate* [Bg. 14.26]. [break] *Brahma-stuta śruti-kārayan*. Now, in the *brahma-stuta*, *śruti-kārayan*, *brahma-stute*, *yam brahma*, beginning... So that is *yam brahma*. Then simply if you recite, *yam brahma*... You must know who is that *yam*. And that is being explained by Kṛṣṇa. Here is that *yam*: Kṛṣṇa.

89. Śrīmad-Bhāgavatam 10.14.3, Room Conversation with Monsieur Roost, Haṭha-yogī, Geneva, May 31, 1974

**Prabhupāda:** *Śabdād anāvṛttiḥ*. In the *Vedānta-sūtra* there is, "By hearing the sound, one becomes immortal." So...

**M. Roost:** It's like *japa*, *japa-yoga*, for example.

**Prabhupāda:** That is later. That is later on. For beginning you have simply to give submissive aural reception. That is the first beginning. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. Our process is *jñāne prayāsam udapāsyā*. I know something, or I can know the Supreme, by my knowledge. "I am something, I am very important," our process is to forget this first of all. This is called humbleness, submissive. Generally, the *jñānīs*, *yogīs*, they are thinking that they can do something by their own endeavor. Our process is different, that "I am limited. My endeavor is limited. My knowledge is limited. So I cannot realize the Unlimited by these limited resources." This is our first submission, *jñāne prayāsam udapāsyā*, that "I am limited; I am not unlimited." That's a fact. So how can I know the Unlimited by my limited activities? This is our first step, submissiveness. Just like in the Vedic literature it is stated that Mahā-Viṣṇu, the plenary expansion of Govinda, from His breathing innumerable universes are coming and going. *Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ* [Bs. 5.48]. So we cannot conceive even of this universe. And innumerable universes are coming and going during the breathing period of Mahā-Viṣṇu. And that Mahā-Viṣṇu is

the plenary expansion of Govinda. So this is the position of Govinda. So therefore our process is not to try by our limited endeavor to understand the unlimited. This is our first proposal. Better be submissive and hear from the Lord or from the representative of the Lord about Him. *Jñāne prayāsam udapāsyā namanta eva*. [aside:] Call Nitāi.

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

This is Caitanya Mahāprabhu's first admission, that this way one can... [to Nitāi:] Find out this verse. *Jñāne prayāsam udapāsyā*.

**Nitāi:** *Jñāne prayāsam yugapāsyā?*

**Prabhupāda:** It is not in *Bhagavad-gītā*.

**Nitāi:** In the *Bhāgavatam*?

**Prabhupāda:** In the *Śrīmad-Bhāgavatam*. But...

**Nitāi:** Oh, that's *jñāna prayāsam*...

**Prabhupāda:** In the *Caitanya-caritāmṛta*.

**Nitāi:** That's Tenth Canto, Chapter Fourteen. Verse twenty [SB 10.14.20].

**Prabhupāda:** Yes. You can find out in *Caitanya-caritāmṛta*. In the *Kṛṣṇa* book we find out, when Brahmā is offering prayers to Kṛṣṇa. Brahmā is offered. I think, first part.

**Satsvarūpa:** This is in English. What would it be?

**Nitāi:** It would be about the fourteenth paragraph. About the fourteenth paragraph.

**Puṣṭa Kṛṣṇa:** Maha-Visnu [indistinct].

**Prabhupāda:** No, not that.

**Guru-gaurāṅga:** We don't know this universe, so there are so many innumerable universes.

**Prabhupāda:** Fourteenth paragraph, what is written?

**Satsvarūpa:** Fourteenth is "Lord Brahmā admitted that his birth was from the lotus flower which blossomed from the navel of Nārāyaṇa."

**Nitāi:** Here it says 10.14.3, the third paragraph.

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadiya-vārtām  
sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

**Prabhupāda:** *Jito 'pi. Jito 'py asi tais tri-lokyām.* Where we have explained in English. What is the...? *Madhya-līlā?*

**Nitāi:** This is *Madhya-līlā*, Eighth Chapter.

**Prabhupāda:** You have got?

**Nitāi:** Not here. It's in Bombay.

**Prabhupāda:** No, Eighth Chapter we have translated? So why not...

**Nitāi:** Yes. Manuscript is there in Bombay.

**Prabhupāda:** No, no. We have published this book up to Eleventh Chapter.

**Nitāi:** Not published yet. No.

**Prabhupāda:** What is this book, this *Caitanya-caritāmṛta*?

**Nitāi:** That is *Ādi-līlā*. *Ādi-līlā*, not *Madhya-līlā*.

**Prabhupāda:** Oh, not *Madhya-līlā*.

**Nitāi:** No. Third paragraph, it should begin.

**Satsvarūpa:** The third paragraph of the chapter?

**Nitāi:** Fourteen. Yeah, let me see it to read it. So it says here, "The best process of understanding You is to submissively give up the speculative process and try to hear about You either from Yourself, as You have given statements in the *Bhagavad-gītā* and many other similar Vedic literatures, or from a realized devotee, who has taken shelter at Your lotus feet. One has to hear from a devotee without speculation. One does not even need to change his worldly position. Simply he has to hear Your message. Although You are not understandable by the material senses, simply by hearing about You one can gradually conquer the nescience of misunderstanding. By Your grace only, You become revealed to the devotee. You are unconquerable by any other means. Speculative knowledge without any trace of devotional service is simply useless waste of time in search for You. Devotional service is

so important that even a little attempt can raise one to the highest perfectional platform. One should not therefore neglect this auspicious process of devotional service and take to the speculative method. By the speculative method, one may gain partial knowledge of Your cosmic manifestation, but it is not possible to understand You, the origin of everything. The attempt of persons who are interested only in speculative knowledge is simply wasted labor, like the labor of a person who attempts to gain something by beating the empty husk of rice paddy. A little quantity of paddy can be husked by the grinding wheel, and one can gain some grains of rice, but if the skin, the paddy, is already beaten by the grinding wheel, there is no further gain in beating the husk. It is simply useless labor."

**Prabhupāda:** So *bhakti* school does not very much appreciate the speculative method. They surrender, and they try to get knowledge directly from the Supreme Lord, as *Bhagavad-gītā* is being spoken by the Supreme Lord, or statements of the pure highly elevated devotees, just like Brahmā is speaking. This way. Hearing. The main purpose is hearing, hearing from the right source.

90. Śrīmad-Bhāgavatam 10.14.3, Room Conversation with Christian Priest, Mr. Chenique, Paris, June 10, 1974

**Prabhupāda:** The first-class *yogīs*. Actually, no education required. Simply God has given us the tongue and the ear. So it's Hare Kṛṣṇa, tongue, and hear with the ear. *Śruti-gatāṁ tanu-vān-manobhir* [SB 10.14.3]: by hearing, the sound enters into the heart. In this way you become purified, mind is cleansed, *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. It is very scientific and very easy. And we are recommending... "We" means Caitanya Mahāprabhu. He says that "You chant the name of God." Now, if somebody thinks, "Kṛṣṇa is Hindu God. Why shall I chant?" it doesn't matter. You chant your conception of God. What is the name of God in Christianity? Is there any name?

**French man:** Jehovah.

**Prabhupāda:** Jehovah?

**French man:** He has no name in Christianity.

**Prabhupāda:** Then take this name. [laughter] If you have no name, then take this name. Where is the harm? And they are taking Hare Kṛṣṇa; what is the harm? Every religion believes—not believes; it is fact—that there is God.

91. Śrīmad-Bhāgavatam 10.14.3, Initiation Lecture, Caracas, February 22, 1975

So if you all, ladies and gentlemen present here, take advantage of hearing about God from this institution, you will also become God conscious. They, we have got many sense organs, out of which the aural sense, or the hearing sense, is very important. Therefore, for spiritual understanding we have to use this ear. So therefore the Vedic literature is called *śruti*. *Śruti* means to receive the knowledge by hearing. So our process, or the Vedic process, is that *satāṁ prasāṅgān mama vīrya-*

*saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ* [SB 3.25.25]. If one lends his aural reception of spiritual knowledge through the authorized person, devotee, then he relishes taste in spiritual life. And when you cultivate that stage, then, gradually, he becomes a devotee; he understands what is God.

Another place, *Śrīmad-Bhāgavatam*, Brahmā recommends,

*jñāne prayāsam udapāśya namanta eva  
san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

The fact is God is called Ajita—nobody can conquer Him. But any person who gives up this process of mental speculation—that means "God may be like this. Perhaps God is like this. Perhaps this, perhaps this..." This is called mental speculation. We have to give up this mental speculation. *Jñāne prayāsam* means endeavor in mental speculation should be given up. One should submissively approach the spiritual master. *Jñāne prayāsam udapāśya namanta eva*. *Namanta eva* means submissively offering respect, obeisances. And after that, if you hear from the self-realized soul, *jñāne prayāsam udapāśya namanta eva san-mukharitām*. *San-mukharitām* means self-realized soul. From his mouth one has to hear. *Bhavadīya-vārtām*. In this way, although God is never conquered by anyone else, still, this man who has adopted this process, he will conquer God someday. And who can conquer God? Only the devotees. Just like in Vṛndāvana, the *gopīs*, the cowherd boys, Mother Yaśodā, father Nanda and all of them, even the cows and calves, they conquered God, Kṛṣṇa.

92. *Śrīmad-Bhāgavatam* 10.14.3, Purport to Parama Koruṇa, Atlanta, February 28, 1975

We cannot manufacture a way of life. We have to follow the footprints of *mahājana*, great personalities. That is the way. Here, at the present moment, everyone is speculating. What is the use of speculation? You are imperfect. Your senses are imperfect. Whatever you establish, because you have established by imperfect senses, they are all imperfect. Therefore they are suffering. There is no solution. So speculative method will not help us.

So Caitanya Mahāprabhu's teaching is... It is not as He had manufactured something. He is also following. He quoted one verse from the prayers of Lord Brahmā:

*jñāne prayāsam udapāśya namanta eva  
san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*  
[SB 10.14.3]

This is a quotation from *Śrīmad-Bhāgavatam* in Brahma's prayer to Kṛṣṇa. The purport is that you should give up this bad habit of speculation, *jñāne prayāsam*. *Prayāsam* means endeavor: "I shall get this knowledge by speculating." This is called *jñāna-prayāsam*, endeavoring uselessly for knowledge.

So *udapāśya*: you give it up. *Jñāne prayāsam udapāśya namanta*. Just become submissive. Don't think yourself that you are very learned. Because if the senses are imperfect, how you can be learned? Whatever you see, that is imperfect. Just like we see every day the sun, these eyes. And what we see? It is just like a disc. Is it a disc? It is fourteen hundred times bigger than this earth. So what is the value of your seeing? You cannot see what is behind the wall. Still, you are proud of seeing—"Can you show me? Can you show me God?" And what power you have got to see? That he does not consider. He thinks, "I have got seeing power." Similarly, you study every sense—they are all imperfect, blunt. So any knowledge you acquire by gymnastic of the senses—useless. This is Caitanya Mahāprabhu's teaching. Not Caitanya Mahāprabhu's; it is the *Bhāgavata*'s teaching, and Caitanya Mahāprabhu's the same. So we have to give up this nonsense idea, that "I can attain to the perfect knowledge by speculation, *manodharma*, by speculation, *manodharma*, mental gymnastic." This will not help us.

So *jñāne prayāsam udapāśya namanta eva*. Just become submissive. And where to submit? You must submit to a perfect person. Otherwise why should you submit? *Tad-vijñānārtham sa gurum eva abhigacchet, samit-pāṇiḥ śrotṛyaṁ brahma-niṣṭham* [MU 1.2.12(1)]. So Bhagavān Kṛṣṇa also says,

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti tad jñānam  
jñāninaḥ tattva-darśinaḥ*  
[Bg. 4.34]

*Tattva-darśī*, one who has seen the things as it is, go there and from him take the knowledge, not that one who is speculating. This is the process, Vedic process. Therefore it is called *śruti*. *Śravaṇam*. *Śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]. *Śravaṇam* means hearing; *kīrtanam* means glorifying. Of whom? About Viṣṇu, not for anything else. [indistinct] So Śrī Caitanya Mahāprabhu approved this process. When He was talking with Śrī Rāmānanda Rāya, Rāmānanda Rāya suggested various methods of self-realization. So Śrī Caitanya Mahāprabhu did not reject them. He said, "Yes, it is also nice, but you go farther above. Go forward still." So in this way, when Rāmānanda Rāya quoted this verse from *Śrīmad-Bhāgavatam*, *jñāne prayāsam udapāśya*, He said... No, in the beginning He had, *eho bāhya, āge kaha* [Cc. *Madhya* 8.59]: "This process is not very important; it is external. If you know better than this, say." So in this way, after many rejection, when Rāmānanda Rāya came to this version, *jñāne prayāsam udapāśya*, Caitanya Mahāprabhu did not say that it is useless. *Eho haya*: "Yes, it is nice." *Eho haya*: "It can be accepted." That is the beginning, that don't try to speculate. Just become humble and meek and hear from the realized soul. *Namanta*. *Jñāne prayāsam udapāśya namanta eva*. Just become submissive. Do not think that you know by everything. That is your illusion, *māyā*. Because you cannot know everything. You can..., you may know something. That is not possible that you know everything.

So to know everything perfectly you cannot do it simply by speculating or handling your senses, imperfect senses. *San-mukharitām bhavadīya-vārtām* [SB 10.14.3]. You hear from the realized soul. So Kṛṣṇa, hear from Kṛṣṇa. That is... He is perfect. And *sthāne sthitāḥ*: to hear about Kṛṣṇa, you do not require to change your position. *Sthāne sthitāḥ*. You are a medical man? That's all right. Remain medical man. You are scientist? That's all right. You are lawyer? That's all right. You are fool? That's all right. [laughter] Because everyone is fool, but they are divided by mental concoction that "Here is a fool; here is a learned." Because the learned is also a fool, but by mental concoction he is recognized



as intelligent. Same mental concoction. *Dvaite' bhadraṁbhadrā sakali samana. Caitanya-caritāmṛta kaj* said that "In the material world, 'This is good' and 'This is bad'—this is all mental speculation." *Dvaite' bhadraṁbhadrā sakali samana, ei bhāla, ei manda', saba manodharma*: "That division, 'This is good; this is bad,' it is mental speculation." It has no value. It has no value. So this mental speculation will not help us. And therefore *sthāne sthitāḥ*: you remain in your position. It doesn't matter, good or bad. The mental speculator's verdict that "This is good; this is bad. This is intelligent; this is fool," they are all mental speculation. That will not help.

So you remain in your position. Either in good or bad, it doesn't matter. But you do one thing. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ*. You use your ear. That ear is bestowed upon everyone, either fool or learned. So use that ear, *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ*, and hear attentively, and mold your life as you hear from the realized soul. *Sthāne sthitāḥ śruti-gatām tanu-vān-mano...* One who remains like this, although he is imperfect fool, whatever he may be, he can conquer the *ajita*. *Ajita* means God. Nobody can conquer Him, but a devotee who sincerely hears about Him from the realized soul, he can conquer even *Ajita*, Kṛṣṇa.

93. Śrīmad-Bhāgavatam 10.14.3, Room Conversation with Indian Guests, Tehran, March 13, 1975

So to become devotee doesn't require that one has to become very big scholar or very rich man. No. Simply you have to agree, "Yes, Sir, what You say I shall do," that's all. This is *bhakta*. To become *bhakta* is not very difficult thing. You simply agree, "Kṛṣṇa, what You say, I shall do," that's all. *Kariṣye vacanam tava* [Bg. 18.73]. That is perfection. So Kṛṣṇa wants this. This is the common formula for all. *Ya idam paramam guhyam mad-bhaktesu abhidhāsyati* [Bg. 18.68]. "Anyone who speaks about this *Bhagavad-gītā*," *sarva-dharmān pari...*, "he is very dear to Me." So agree to that proposal, that "We shall speak to everyone about this *Bhagavad-gītā* as Kṛṣṇa has spoken." Then you become a *bhakta*. That's all. You can do it in your office. You can do in your home. Kṛṣṇa does not say that "First of all you become a *sannyāsī* and you change your dress and become like these Kṛṣṇa conscious men." No. You remain in your position. But do this. That is Caitanya Mahāprabhu's... *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3]. You remain in your place, *sthane sthitāḥ*. Simply you hear from Kṛṣṇa or from Kṛṣṇa's representative and do it, that's all. Where is the difficulty? *Boliye*.

94. Śrīmad-Bhāgavatam 10.14.3, Morning Walk, Melbourne, April 21, 1976

**Prabhupāda:** They'll never accept it. But if they simply accept chanting, it will work. [tape of Prabhupāda chanting *Govindam* prayers in background] [break] ...say on these big, big buildings, but chant Hare Kṛṣṇa.

**Gurukṛpā:** *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* [SB 10.14.3].

**Prabhupāda:** If you make condition that you stop this, it will be failure. And it is not possible.

**Gurukṛpā:** I don't think you did like that in the beginning.

**Prabhupāda:** Eh?

**Gurukṛpā:** In the beginning you just asked everyone to chant, and naturally they wanted to do more after.

**Prabhupāda:** And if they chant, gradually they'll be purified. [chants *japa*] [break] ...you take another body, you will greet... This philosophy does not appeal to the Westerners. Eh? I think so. "Oh, what nonsense this is, speaking?" Eh? Do they not think like that?

**Gurukṛpā:** Yes, they do.

95. Śrīmad-Bhāgavatam 10.14.3, Interview with Professors O'Connell, Motilal and Shivaram, Toronto, June 18, 1976

**Prof. O'Connell:** Swāmījī, if somebody is in the movement for several years and feels that he's not making progress and leaves, is he looked upon as a sinner or enemy? How do the devotees feel about persons like that?

**Prabhupāda:** Not like... Just like in college, school, some student making rapid progress, some of them are a little slow. That does not mean that he should be rejected. He should be given chance. But if he follows the regulative principles, there is no chance of falling back. The regulative principle is that you refrain from these activities: illicit sex, meat-eating, intoxication and gambling, and chant Hare Kṛṣṇa. That's all. That will make him perfect. Very easy. We don't say no sex; we say illicit sex. So if you want sex, you become a gentleman, marry, and live like a gentleman. Why illicit sex? There are many *gṛhasṭha* devotee. Just like Caitanya Mahāprabhu's direct associate, Nityānanda, He was a *gṛhasṭha*. Caitanya Mahāprabhu Himself was a *gṛhasṭha*. He married twice. First wife died, He married second wife. So *gṛhasṭha* is not rejected. Simply it is not that simply *sannyāsīs* will go back to home. No. Everyone can go. *Strīyaḥ śūdrās tathā vaiśyāḥ*. They can go also. But one must be Kṛṣṇa conscious. Caitanya Mahāprabhu's recommendation is that you remain your place—don't try to change it artificially—but be Kṛṣṇa conscious. That is required. And that is also very easy, how to become Kṛṣṇa conscious. Read *Bhagavad-gītā As It Is*, you become Kṛṣṇa conscious. At home or out of home, it doesn't matter. *Sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ* [SB 10.14.3]. You remain in your situation, place, and *śruti-gatāṁ tanu-vāk*, and hear, just lend your aural reception of the words of Kṛṣṇa. So that day will come, Kṛṣṇa, who is *ajita*, you can conquer Him. *Ajito 'pi jito 'py asi*. Nobody can conquer Kṛṣṇa, but by this method, one can conquer Kṛṣṇa.

96. Śrīmad-Bhāgavatam 10.14.3, Room Conversation with Dr. Sharma, Washington, D.C., July 8, 1976

**Dr. Sharma:** ...devotees. This, today's discussion, if that is available in some publication form, just that much, then I shall be most happy to distribute it among all the Indians.

**Prabhupāda:** Yes, do it.

**Dr. Sharma:** I will do that among all the...

**Prabhupāda:** *Sthāne sthitāḥ*... That is Caitanya Mahāprabhu's recommendation. *Sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhiḥ* [SB 10.14.3]. You remain your place, but engage your body, *tanu*, *vāk*, your words, and mind. *Tanu-vāñ-manobhiḥ*. Engage all these things for Kṛṣṇa. So *tanu* means senses. You hear about Kṛṣṇa and act for Kṛṣṇa. Then *vāñ*, automatically, words, and mind also. If you hear of Kṛṣṇa, you'll think of Him. In this way there is no need of changing the place. *Sthāne sthitāḥ*. *Sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhiḥ*, *prāyaśo 'jita jito 'py asi*: "My Lord, You are Ajita; nobody can conquer You. But this person who has engaged his body, mind and words for Your service, he can conquer You." *Sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhiḥ*. This was spoken by Lord Brahmā, that there is no question of changing the position. Caitanya Mahāprabhu never says so, neither *sāstras*. But in a regulative way there are steps: *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*. But on the transcendental platform these things are useless. Simply engage in the service of the Lord. That is *mukti*.

97. Śrīmad-Bhāgavatam 10.14.3, Room Conversation, Bhubaneswar, January 20, 1977

**Prabhupāda:** *Pāpī tāpī jāta chilo, hari-nāme uddharilo, tāra sākṣī jagāi and mādhai*. You are lawyer. You want evidence how *pāpī tāpī* has been delivered. So Narottama dāsa Ṭhākura says, "Here is the evidence," *tāra sākṣī jagāi mādhai*. So practically we have to deal with Jagāi and Mādhai, so many. And by the grace of Kṛṣṇa, *hari-nāme uddharilo*. *Hari-nāma* is so powerful that everyone can be delivered, especially in this age. And so far one's profession is concerned, Kṛṣṇa said that even in fire, so pure, there is some smoke. So because there is smoke, you cannot give up the fire. You have to utilize it. So in this material world there is always some faulty things in every profession. But that does not mean we shall give up our profession in that way. *Sva-karmaṇā tam abhyarcya* [Bg. 18.46]. And Bhaktivinoda Ṭhākura has sung that *nāmāśraya kari thākaha āpana kaje*: "Take shelter of *hari-nāma* and remain in your own profession." And Caitanya Mahāprabhu has also recommended, *sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhiḥ* [SB 10.14.3]. Bhagavān is *ajita*, but if one simply hears about Him from the authoritative sources, then Bhagavān, although Ajita—nobody can conquer Him—He becomes *jita*, He becomes conquered, simply by hearing about Him. So we should take to that. *Jñāne prayāsam udapāsyā namanta eva jīvanti san-mukharitām bhavadīya-vārtām*. You have to hear from the right source, and then everything will be adjusted. *Śravaṇam kīrtanam* [SB 7.5.23]. So where is that *prasādam* arranged? Eh?

98. Śrīmad-Bhāgavatam 10.14.3, Evening Darśana, Rishikesh, May 12, 1977

**Prabhupāda:** *Harer nāma harer nāma harer nāmaiva kevalam, kalau nāsty eva nāsty eva nāsty eva* [Cc. Ādi 17.21]. This is Caitanya Mahāprabhu's... Chant Hare Kṛṣṇa. Wherever you are staying, it doesn't matter. *Sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhiḥ* [SB 10.14.3]. There is very simple formula. You

can become liberated simply by chanting. And if you think that you are very learned philosopher, read all these books. Two ways there are. Thing is very simple. Even a boy can chant Hare Kṛṣṇa.

99. Śrīmad-Bhāgavatam 10.14.4, SB 2.4.16 Purport

As enunciated by Śrīla Jīva Gosvāmī on the basis of Vedic assurances, *brahma-gati* means to attain a spiritual form as good as that of the Lord, and in that form the liberated living being eternally lives on one of the spiritual planets situated in the spiritual sky. Attainment of this perfection of life is easily available to a pure devotee of the Lord without his undergoing any difficult method of perfection. Such a devotional life is full of *kīrtanam*, *smaraṇam*, *īkṣaṇam*, etc., as mentioned in the previous verse. One must therefore adopt this simple way of devotional life in order to attain the highest perfection available in any category of the human form of life in any part of the world. When Lord Brahmā met Lord Kṛṣṇa as a playful child at Vṛndāvana, he offered his prayer in which he said:

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhave  
teṣāṁ asau kleśala eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātīnām  
(Bhāg. 10.14.4)*

100. Śrīmad-Bhāgavatam 10.14.4, SB 3.27.20 Purport

There is a gulf of difference between theoretical freedom and actual freedom from material bondage. The *Bhāgavatam* (10.14.4) says that if one gives up the auspicious path of devotional service and simply tries to know things by speculation, one wastes his valuable time (*kliśyanti ye kevala-bodha-labdhave*). The result of such a labor of love is simply labor; there is no other result. The labor of speculation is ended only by exhaustion.

101. Śrīmad-Bhāgavatam 10.14.4, SB 6.1.15 Purport

In the previous verse Śukadeva Gosvāmī gave the example that the dried leaves of creepers beneath a bamboo tree may be completely burnt to ashes by a fire, although the creepers may sprout again because the root is still in the ground. Similarly, because the root of sinful desire is not destroyed in the heart of a person who is cultivating knowledge but who has no taste for devotional service, there is a possibility that his sinful desires will reappear. As stated in *Śrīmad-Bhāgavatam* (10.14.4):

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhave*

Speculators who undergo great labor to gain a meticulous understanding of the material world by distinguishing between sinful and pious activities, but who are not situated in devotional service, are prone to material activities. They may fall down and become implicated in fruitive activities. If one becomes attached to devotional service, however, his desires for material enjoyment are automatically vanquished without separate endeavor.

102. Śrīmad-Bhāgavatam 10.14.4, SB 10.2.32 Purport

Persons who do not ultimately accept the Supreme Personality of Godhead and take to devotional service, but who instead are attached to impersonalism and voidism, must undergo great labor to achieve their goals.

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhave  
(Bhāg. 10.14.4)*

To achieve understanding, such persons work very hard and undergo severe austerities, but their hard labor and austerities themselves are their only achievement, for they do not actually achieve the real goal of life.

103. Śrīmad-Bhāgavatam 10.14.4, Bhagavad-gītā 13.18 Lecture, Bombay, October 12, 1973

Therefore the *bhakti* path has to be accepted—*bhaktiḥ śrūta-grhīṭayā*—by knowledge in the Vedic literature, by hearing. *Śrūta-grhīṭayā* means I... You... The Vedic literature is also understood by hearing from the bona fide spiritual master. *Satām prasāṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ* [SB 3.25.25]. Unless you hear from realized soul, it is not possible. Simply by speculation it is useless waste of time. *Teṣāṁ kleśala eva śiṣyate* [SB 10.14.4]. After hearing for many, many years the *Vedas* from the non-realized soul—simply hearing from this hole of the ear and going out from the other hole—that kind of hearing will not help us.

104. Śrīmad-Bhāgavatam 10.14.4, Bhagavad-gītā 13.19 Lecture, Bombay, October 13, 1973

If you actually understand *Vedas*, then you must understand Kṛṣṇa. "*Jñānī*. I am *jñānī*." What kind of *jñānī*? Simply a speculation? Waste your time? "This is not this, this is not this, this is not this?" *Neti neti vicāra*. This is simply called waste of... *Kevala-bodha-labdhave*.

That is confirmed in the *Śrīmad-Bhāgavatam*. *Bhaktim udasya te vibho kliśyanti ye kevala-bodha-labdhaye* [SB 10.14.4]. *Kevala-bodha-labdhaye*, simply to understand. And you can take any insignificant thing, and if you want to speculate upon it, we can write volumes of books, but what is the use of such knowledge? Simply waste of time. But if by knowledge you come to the point of *bhakti*, how to surrender to Kṛṣṇa, then your knowledge is perfect. Therefore Kṛṣṇa says that "This knowledge, to surrender unto Me," how to surrender to Kṛṣṇa, comes after many many births. *Bahūnām janmanām ante* [Bg. 7.19]. We are taking birth one after another, one after another, one after another. So in this way, not ordinary person. Ordinary persons, if they have no knowledge, then their next birth may be cats, dogs, trees or anything else. Those who are in knowledge, *ūrdhvaṁ gacchanti sattva-sthāḥ*. Knowledge means those who are situated in the quality of goodness, *prakāśa*, everything is clearly understood. That is knowledge.

105. Śrīmad-Bhāgavatam 10.14.4, Śrī Caitanya-caritāmṛta, Madhya-līlā 22.21–28  
Lecture, New York, January 11, 1967

So those who are actually serious in engaging themselves in Kṛṣṇa consciousness, devotional service, for them knowledge is secondary. Knowledge automatically revealed to them. And those who do not take to the Kṛṣṇa consciousness, devotional service, simply indulge in dry speculation, for them liberation is not possible. Not possible. So Lord Caitanya gives one evidence from Śrīmad-Bhāgavatam from Tenth Canto:

*śreyah-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhaye  
teṣām asau kleśala eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātinām*  
[SB 10.14.4]

Real knowledge means to understand the last word of the Absolute Truth, the Supreme Personality of Godhead, and surrender unto Him, after knowledge.

106. Śrīmad-Bhāgavatam 10.14.4, Śrī Caitanya-caritāmṛta, Madhya-līlā 22.21–28  
Lecture, New York, January 11, 1967

Because *jñāna* means to understand what is the difference between matter and spirit. So they, of course, indulge in that process of knowledge.

But simply by that speculation the result is that *teṣām asau kleśala eva śiṣyate* [SB 10.14.4]. The trouble which they accept for discriminating matter from spirit... There is trouble. You have to see so many Vedic literatures, and you have to understand the instruction of Upaniṣads and logic, and so many things there are to, I mean to say, back your understanding.

So *teṣām kleśala eva...*, their..., their profit is that the trouble which they accept for studying so many Vedic literatures to prove that the Absolute Truth is not person, that trouble is their profit, and nothing more. *Kleśala eva, teṣām asau kleśala eva śiṣyate*: "They do not get any other profit except that troublesome business." That's all. *Teṣām kleśala eva śiṣyate* [SB 10.14.4].

107. Śrīmad-Bhāgavatam 10.14.4, Śrī Caitanya-caritāmṛta, Madhya-līlā 25.19-30, San Francisco, January 20, 1967

So long one is not a surrendered soul to the Supreme Personality of Godhead, there is no question of liberation from this material world. *Bhāgavata* says. *Śreyah-sṛtim bhaktim udasya te vibho* [SB 10.14.4].

There's a nice verse from Śrīmad-Bhāgavatam. It is said there that *śreyah-sṛtim*, the real path of salvation, *śreyah-sṛtim, bhaktim*, that is devotional service, Kṛṣṇa consciousness. *Śreyah-sṛtim bhaktim. Bhaktim udasya te vibho*. If somebody gives up the path of devotional service, *kliṣyanti ye kevala-bodha-labdhave*, and wastes time simply for understanding that "This is not Brahman, this is not Brahman..."

That is the way of Māyāvādī philosophers. They scrutinize that "This is māyā and this is Brahman"; therefore they are called Māyāvāda. Simply, what is not Brahman... They say it is one, but simply they distinguish, "This is māyā, this is Brahman." Why this is māyā? They say... Wherefrom the māyā comes? Then it becomes dualism actually. Although they say that "We are monists, one," but they explain that this māyā is illusion. Māyā is temporary, and actually, everything is one. *Eko brahma dvitīya nāsti*.

But the Vaiṣṇava philosophy is that "Yes. It is..." It is called *viśiṣṭādvaitavāda*. We also say, "Yes, one," but one in variety. There are varieties. We don't say that māyā is something external. Māyā is there. Māyā is there. It is not external. It may be inferior, as it is explained in the Bhagavad-gītā that material energy, the material nature is inferior.

That does not mean infer... Some part of my body is inferior. That does not mean it has no existence. It is not *mithyā*. They say everything *mithyā*. *Mithyā* means false. So inferior part of my body there may be, but it is not false. Similarly, the māyā, māyā is not false. It is temporary.

So the Bhāgavata says, simply to understand "This is not Brahman. This is māyā, this is not Brahman," if you go on speculating and without any interest for devotional service or Kṛṣṇa consciousness, then *teṣām asau kleśala eva śiṣyate* [SB 10.14.4, Cc. Madhya 22.22].

108. Śrīmad-Bhāgavatam 10.14.4, Śrī Caitanya-caritāmṛta, Madhya-līlā 25.19-30  
Lecture, San Francisco, January 20, 1967

So this is the verdict of Śrīmad-Bhāgavatam, that,

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhaye*  
[SB 10.14.4, Cc. Madhya 22.22]

*Bodha-labdhaye*. They stress on knowledge. What is this knowledge? You can talk on any insignificant thing for many years. That is not knowledge. Just like in the present modern civilization, so many nonsense articles without any utility, or volumes of volumes of books are sold in the market. There is nothing, no substance. Take for this newspaper. Especially in your country, volumes of papers in the news. Just after glancing over, it is thrown away. That's all. No more use.

Just as the newspaper is published early in the morning, and just in the afternoon it is useless, it is heap of paper only, because there is no substance. Nobody can take any interest. But see Bhagavad-gītā, it is..., five thousand years before it was published, and a few pages only, and how much care is being taken after Bhagavad-gītā. Because there is substance.

Similarly, if you don't accept the substance, simply if you are busy with the skin... In Bengal it is called *cavara nia tanake*. *Cavara* means skin. You have seen coconut. The coconut is covered by heavy, what is called, fibers. So if you give up the coconut and simply quarrel with the fibers, what profit is there? There is no profit.

Similarly, if you give up God, or Kṛṣṇa, who is the essence of everything, and you make your advancement in scientific knowledge, in physics and chemistry and so many departments of knowledge, so according to *Bhāgavata* this is simply waste of time. Simply waste of time.

But what we'll gain? *Kevala-bodha-labdhaye*. Suppose you understand in your human form of life the whole constitution of the universe... That is stated in Bible also, that "If somebody understands everything, but not God, then what does he gain?"

109. Śrīmad-Bhāgavatam 10.14.4, Morning Walk, Los Angeles, September 19, 1972

**Svarūpa Dāmodara:** Some of the laws of chemical measure are discovered from the seashores. Like there is a theory called chemical equilibrium. The theory of the concept of chemical equilibrium derives from the seashore, by finding out the deposits of sodium carbonate and bicarbonate in course of time. [break]

**Prabhupāda:** *Kevala-bodha* [SB 10.14.4]. *Kliśyanti kevala-bodha*. Just suffering, simply by trying to understand. *Kevala-bodha*. There is no actually benefit, but simply "The carbon dioxide is deposited, it is made like this, it is made like that." But ultimately he'll die. [laughs] So these are another trouble.



He cannot save himself from death, old age, disease, but he is making research. So that is described: *kevala-bodha*. *Kliṣyanti kevala-bodha*. They are suffering and laboring simply to know. They cannot derive any benefit out of it.

[break] ...*kaw, kaw, kaw*, and then he says, “You have come. Come on.” [indistinct]... the proof is there. There was no immigration department when the Britishers were there—no passport, no visa, long, long ago. Chinese used to sail. Everyone, from all countries, they used to go to India.

110. Śrīmad-Bhāgavatam 10.14.4, Morning Walk, Los Angeles, September 28, 1972

**Svarūpa Dāmodara:** Another thing that is coming up is genetic engineering, which they are afraid about, just like they say, remember like atomic bomb incident. The politicians will utilize the...

**Prabhupāda:** So why they discover all these nonsense and waste their time? Why do they not discover something which will stop all problems of life—no death, no disease? Why do they..., do not know? They are also rascals, combination of rascals. Why do they expend their energy and intelligence for this nonsense purpose? [break] ...which will be reduced.

**Jayatīrtha:** They want to discover things just for the sake of knowing them, just because everything should be known.

**Prabhupāda:** That is disturbing part, *kevala-bodha-labdhave* [SB 10.14.4], just for the matter of knowing, never mind it will be disastrous. Why don't you try to know something which will not be disastrous—beneficial? But that they have not. That you have no power to know that.

Why don't you try to know God? Why you are trying to know something disastrous? What is this?

111. Śrīmad-Bhāgavatam 10.14.4, Morning Walk, Los Angeles, September 30, 1972

**Prabhupāda:** ...making scientific advancement why?

**Svarūpa Dāmodara:** Because, they want to explore the wonders of nature but...

**Prabhupāda:** The wonders of nature that means the wonders are already there in the nature.

**Svarūpa Dāmodara:** Yes and they want to know more.

**Prabhupāda:** Eh?

**Svarūpa Dāmodara:** They want to know more and more.

**Prabhupāda:** What is the use of knowing? *Kevala-bodha-labdhaye* [SB 10.14.4], there are so many wonderful things, so wonderful things are being done by somebody else.

**Svarūpa Dāmodara:** Yeah.

**Prabhupāda:** You simply... Because you know that's your success of life? There are so many wonders still to be known, cannot know, so what is the aim of your life? Simply to know the wonders?

**Svarūpa Dāmodara:** That is, that is.

**Śrutakīrti:** That is the rain.

**Prabhupāda:** Eh?

**Śrutakīrti:** That is the rain.

**Svarūpa Dāmodara:** That is why these scientists are working so hard.

**Prabhupāda:** Ah.

**Svarūpa Dāmodara:** Because they want to explore more and more the unknown facts of nature so they say, "God created the universe and he gave all the physical laws."

**Prabhupāda:** This knowing means that if you cannot come to the conclusion, wonders there are but you do not know how the wonders are being...

**Svarūpa Dāmodara:** Being created.

**Prabhupāda:** Created or happening. So unless you come to that point then this study is simply labour of love.

**Svarūpa Dāmodara:** Labour of love?

**Prabhupāda:** What it's called? Labour of love. Working for workings sake without any...

**Svarūpa Dāmodara:** Ah.

**Prabhupāda:** We have a chapter in our *Kṛṣṇa Book*, "Kṛṣṇa the wonderful." We are not only satisfied to see the wonders but we want to see who is the player of these wonders. Who is the wonderful, so who is better? Those who are externally seeing the wonders and the ones who know.

**Svarūpa Dāmodara:** The wonders.

**Prabhupāda:** The wonderful or the player of the wonder. Who is in better position?

**Devotee:** If they can understand that the cause as well as the effect then it is [indistinct].

**Prabhupāda:** Yes.

112. Śrīmad-Bhāgavatam 10.14.4, Morning Walk, Los Angeles, April 20, 1973

**Prabhupāda:** Suppose you are studying that this law is working like that, this law is working like that. But you cannot help. You cannot change the law. You are under the laws. So what is the benefit simply by studying? Huh?

**Svarūpa Dāmodara:** They get some pleasure.

**Prabhupāda:** Huh?

**Svarūpa Dāmodara:** Just knowing the law.

**Prabhupāda:** That, that is sense gratification also. That is sense gratification. *Teṣāṁ kleśo eva avaśiṣyate*. For that sense gratification, he's working so hard, spending so much money, but the result is that taking labor is their result. That's all. No benefit, no other benefit. *Teṣāṁ kleśa eva avaśiṣyate*. *Nānyat yathā sthūla-tuṣāvaghātinām* [SB 10.14.4]. Just like you have taken the rice from the paddy. So now it is only skin. And if you try to employ that machine, *ḍhenki*... What is called?

**Devotee:** Thresher.

**Svarūpa Dāmodara:** *Dhenki*. Yes.

**Prabhupāda:** *Dhenki*, yes. What you'll gain? Simply *dag-da, dag-da, dag-da, dag-da, dag-da*. But the rice is already taken away. So their labor is being spoiled in that way. They, pleasure... For the pleasure's sake, they are spoiling the human facilities. This is their intelligence.

113. Śrīmad-Bhāgavatam 10.14.4, Morning Walk, Bombay, February 19, 1974

**Prabhupāda:** That is explained, that personalists are better posted than the impersonalists. *Gatir duḥk..., avyaktā hi gatir duḥkham dehavadbhir avāpyate* [Bg. 12.5].

**Mr. Sar:** Yes.

**Prabhupāda:** They simply suffer, that's all. It is already explained. The impersonalists, they cannot concentrate their mind upon the Supreme, and simply hodgepodge. Therefore they suffer.

**Mr. Sar:** Yes.

**Prabhupāda:** Māyāvādīs, they suffer only. *Teṣāṁ kleśāla eva śiṣyate* [SB 10.14.4]. In *Bhāgavata* it is explained, "Their gain is only suffering." That's all.

**Mr. Sar:** That's why they...

**Prabhupāda:** Huh? *Bhaktim udasya te vibho kliśyanti ye kevala-bodha-labdhaye* [SB 10.14.4]. *Kevala-bodha-labdhaye*.

**Mr. Sar:** Ah, *kevala-bodha*.

**Prabhupāda:** Simply trying to know, know, know.

**Mr. Sar:** Know.

**Prabhupāda:** You see? So, *teṣāṁ kleśāla eva śiṣyate*: "Their gain is simply their trying for, that labor." *Nānyad yathā sthūla-tuṣāvaghātīnām*: "It is exactly like one is beating the husk."

**Mr. Sar:** Yes, and not getting that thing.

**Prabhupāda:** There is no rice...

**Mr. Sar:** No rice even.

**Prabhupāda:** Simply "gad-gad-gad-gad-gad-gad."

**Mr. Sar:** "Gad-gad-gad-gad-gad-gad-gad."

**Prabhupāda:** That's all. *Teṣāṁ kleśāla eva śiṣyate nānyad yathā sthūla-tuṣāvaghātīnām*. So these impersonalists, they are trying to approach the Absolute Truth, but the method is not very good.

**Mr. Sar:** [mumbles verse] ...*avyaktam*.

**Prabhupāda:** Hmm. No, Kṛṣṇa says...

**Mr. Sar:** ...*teṣāṁ paryuṣa...*

**Prabhupāda:** Kṛṣṇa says that *bhaktyā mām abhijānāti* [Bg. 18.55].

**Mr. Sar:** Ah. *Yāvān yaś cāsmi...*

**Prabhupāda:** He never says that "By mental speculation, one can understand." He never says.

114. Śrīmad-Bhāgavatam 10.14.4, Morning Walk in Botanical Gardens, Melbourne,  
May 22, 1975

**Prabhupāda:** ...plans. They had to work very hard to find out, "What is this? What is this?" So that is described in the Śrīmad-Bhāgavatam, *kliśyanti kevala-bodha-labdhaye* [SB 10.14.4]: "Working hard simply to know." *Kliśyanti*. *Kliśyanti* means working very hard, labor, *kevala-bodha-labdhaye*, simply to understand. But they are not *kliśyanti* to understand God. *Kliśyanti kevala-bodha-labdhaye*. This kind of knowledge is compared with beating the bush, that's all. After taking away the paddy grains, only the skin remains. And if you again beat the skin to get grains, that is not possible.

**Paramahansa:** Beating the husk.

**Prabhupāda:** Yes. It is like that. *Kliśyanti kevala-bodha-labdhaye*.

115. Śrīmad-Bhāgavatam 10.14.4, Morning Walk at Waikiki Beach, Honolulu, June 4,  
1975

**Harikeśa:** Some of the astronauts became very religious after they supposedly went.

**Prabhupāda:** Yes, they are intelligent, that "This is all nonsense. Real thing is God." That is... They come to their senses. They are intelligent. [break] [in car] ...real business is to enhance your Kṛṣṇa consciousness. These people, they are wasting time simply to know something else. There is no limit. *Kliśyanti ye kevala-bodha-labdhaye* [SB 10.14.4]. What is moon planet? What business you have got to know the...? Whatever is stated in the *śāstra*, accept it, that's all. What is the use of experiment and going there and then again say, "Oh, it is all failure." Simply waste of time. The arrangement is there by God. That's all. Spending so much money, hard-earned money, unnecessarily and then say, "Oh, it is failure."

116. Śrīmad-Bhāgavatam 10.14.4, Morning Walk, Los Angeles, June 23, 1975

**Prabhupāda:** Our science is stated in the *Vedas*, *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti* [Muṇḍaka Upaniṣad 1.3]. Just try to understand Kṛṣṇa, and everything will be understood. So try to understand one, Kṛṣṇa, and then you understand everything. *Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavanti*. [break] ...philosophy is, it is said, that *bhaktim...*, *śreya-sṛtiṁ bhaktim...*, *śreya-sṛtiṁ bhaktim upasya, ye kliśyanti kevala-bodha-labdhaye* [SB 10.14.4]. *Kevala-bodha* means just trying to understand this, that, this, that, this, that, this, that. In this way they are wasting time and giving up devotional service to the Lord. So what is the result? *Bhaktim udapasya te vibho kliśyanti ye kevala-bodha-labdhaye*. *Kevala-bodha*. The duration of life is very short, and he is gathering knowledge by going to the moon. In this way he is wasting his time. So the result is that waste of time. That is their gain, and nothing

more. Just see that these people, instead of teaching Kṛṣṇa consciousness, they wanted to study, go to the moon planet to understand. The result is, their only result is, that they have labored so much, and that is their gain, nothing else. What other thing they have made? *Teṣāṁ kleśala evāvaśīṣyate nānyad yathā sthūla-tuṣāvaghātīnām*. Just like you beat the skin of rice paddy. You will not get rice. Simply your labor, "Gad, gad, gad, gad," that will be your gain. So their only gain is that they have learned that in the moon there is dust like here, that's all. This is their... [laughs] As if we are very much eager to know that there is also dust in the moon. [laughs] And they bluff people, selling ticket for going to moon planet. Pan American?

117. Śrīmad-Bhāgavatam 10.14.4, Room Conversation, New Vrindavan, July 2, 1976

**Hari-śauri:** That's the futility of the university system now, that they are going and they're accumulating knowledge which is worthless for living. It has no practical value, so all the youth are becoming very frustrated, because....

**Prabhupāda:** Any sane man will be frustrated. Why you are spending money and going there? *Kevala-bodha-labdhasya. Klišyanti kevala, bhaktim Klišyanti ye kevala-bodha-labdhasye teṣāṁ asau kleśala eva śīṣyate nānyad yathā sthūla-tuṣāvaghātīnām* [SB 10.14.4]. Just like the husk. The outer portion of rice? If there is rice, you husk, beat it, rice will come. The rice is not there, simply husk, what is the use of this beating? It is like that. Rice will not come; simply they are trying to beat it. So the result is they become tired, that's all. The only result is they'll become tired. *Kleśala eva śīṣyate*, that's all. The result of hard labor is tiresome. So they'll get that only, that's all. They are satisfied, "Now we are tiresome, let us sleep." What you have gotten? "Dust," that's all. This is the philosophy. *Bhaktim*, what is that verse?

**Pradyumna:** *Śrama eva hi kevalam* [SB 1.2.8]?

**Prabhupāda:** Huh? That's not it. *Kleśala, kleśala*.

**Pradyumna:** *Kleśadikataras...*, *kleśa*?

**Prabhupāda:** *Klišyanti ye kevala-bodha-labdhasye teṣāṁ asau kleśala eva śīṣyate nānyad yathā sthūla-tuṣāvaghātīnām*.

**Hari-śauri:** It's from the *Bhāgavatam*?

**Prabhupāda:** Yes. It is mentioned in the *Śrīmad...*, *Caitanya-caritāmṛta*. Any process you accept, rejecting devotional service, the result will be that there is no profit. You simply labor for nothing, as much as to beat the husk, you'll never get the rice, you will simply be tiresome, that's all. Just like so-called religion. There is no faith in God, there is no need of God, and "religion." What is this nonsense? Religion without God? This is going on. God, you can accept anyone, Ramakrishna Mission. Any rascal. He was a fool, illiterate rascal, Ramakrishna. He became God. No standard, and they are propagating Ramakrishna Mission. As we are preaching Kṛṣṇa is God, they are preaching

Ramakrishna. And who's accepting them? For the last hundred years they are preaching. So who has become a devotee of Ramakrishna?

**Puṣṭa Kṛṣṇa:** It's absurd to even think about becoming a devotee of Ramakrishna.

**Prabhupāda:** You have got *Caitanya-caritāmṛta*?

**Pradyumna:** I think it is Tenth Canto. *Śreyaḥ śrutim bhaktim*? I've been making a list of all the verses that you quote most...

**Prabhupāda:** That's nice.

**Pradyumna:** ...where they are from.

*śreyaḥ śrutim bhaktim udasya te vibho  
kliṣyanti ye kevala-bodha-labdhave  
teṣāṃ asau kleśāla eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātīnām*  
[SB 10.14.4]

118. Śrīmad-Bhāgavatam 10.14.4, Room Conversation, New Vrindavan, July 2, 1976

**Pradyumna:** They are all wondering what your secret is. They always wonder. They cannot understand.

**Prabhupāda:** All the *yogīs*, *svāmīs* are there. How it is possible? The Ramakrishna Mission, they are working here for the last hundred years. What they have done? If they had actually preached something, so, so many American boys and gentlemen are coming to our temple, we cannot give them place; we have to find out some other. And who is going to the Ramakrishna temple?

**Pradyumna:** They have empty house.

**Prabhupāda:** If actually Vivekananda preached something, out of inquisitiveness they would have gone there. So, "We have heard so much about Ramakrishna and Vivekananda. Let us see what is there." Nobody goes. They do not know even the name. And we are already advertised all over the world, "Hare Kṛṣṇa Movement." At least, everyone knows. Who knows Ramakrishna, Vivekananda?

*śreyaḥ śrutim bhaktim udasya te vibho  
kliṣyanti ye kevala-bodha-labdhave  
teṣāṃ kleśāla eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātīnām*  
[SB 10.14.4]

This is *Brahma-stotra*?

**Pradyumna:** Yes, Fourteenth *Adhyāya*. From *brahmavaca*, *Brahma-stuti*.

**Prabhupāda:** Just stick to this principle, then you will be successful. *Bhakti śreyaḥ śrutim*. That is the real welfare. *Śreyaḥ śrutim* means "expands auspiciousness."

119. Śrīmad-Bhāgavatam 10.14.4, Conversation with Yogi Amrit Desai of Kripalu Ashram, Pennsylvania, USA, Bombay, January 2, 1977

**Prabhupāda:** [Hindi] *Kevala-bodha-labdhave, kliśyanti*. Just to know things, if he's simply troubling, his gain is that troubling only. *Śreyaḥ-sṛtiṁ bhaktim udasya kliśyanti ye kevala-bodha-labdhave* [SB 10.14.4]. So *jñāna*... This *jñāna* is to understand. Just like the scientists, they are getting some knowledge, studying some features, and what do they gain more?

120. Śrīmad-Bhāgavatam 10.14.6, SB 6.4.26 Purport

By the spirit of rendering service with one's senses, one's entire existence becomes *śuci-sadma*, the platform of uncontaminated purity. Dakṣa therefore offers his respectful obeisances unto the Supreme Personality of Godhead, who is revealed on the platform of *śuci-sadma*. In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following prayer by Lord Brahmā from the *Śrīmad-Bhāgavatam* (10.14.6): *tathāpi bhūman mahimāguṇasya te viboddhum arhaty amalāntar-ātmabhiḥ*. "One whose heart has become completely purified, my Lord, can understand the transcendental qualities of Your Lordship and can understand the greatness of Your activities."

121. Śrīmad-Bhāgavatam 10.14.7, BG 7.25 Purport

Also in the *Śrīmad-Bhāgavatam* (10.14.7) there is this prayer by Brahmā: "O Supreme Personality of Godhead, O Supersoul, O master of all mystery, who can calculate Your potency and pastimes in this world? You are always expanding Your eternal potency, and therefore no one can understand You. Learned scientists and learned scholars can examine the atomic constitution of the material world or even the planets, but still they are unable to calculate Your energy and potency, although You are present before them."

122. Śrīmad-Bhāgavatam 10.14.7, Room Conversation, Nellore, January 8, 1976

In the prayers of Kuntī in the *Śrīmad-Bhāgavatam* [1.8.18], it is said that the Lord is covered by the curtain of *yogamāyā*, and thus ordinary people cannot understand Him. Kuntī prays: 'O my Lord, You are the maintainer of the entire universe, and devotional service to You is the highest religious principle. Therefore I pray that You will also maintain me. Your transcendental form is covered by the *yoga-māyā*. The *brahma-jyotiḥ* is the covering of the internal potency. May You kindly remove this



glowing effulgence that impedes my seeing Your *sac-cid-ānanda-vigraha* [Bs. 5.1], Your eternal form of bliss and knowledge.' This *yogamāyā* curtain is also mentioned in the Fifteenth Chapter of the *Gītā*. The Supreme Personality of Godhead in His transcendental form of bliss and knowledge is covered by the eternal potency of *brahma-jyotir*, and the less intelligent impersonalists cannot see the Supreme on this account. Also in the *Śrīmad-Bhāgavatam* [10.14.7] there is this prayer by Brahmā: 'O Supreme Personality of Godhead, O Supersoul, O master of all mystery, who can calculate Your potency and pastimes in this world? You are always expanding Your eternal potency, and therefore no one can understand You. Learned scientists and learned scholars can examine the atomic constitution of the material world or even the planets, but still they are unable to calculate Your energy and potency, although You are present before them.' The Supreme Personality of Godhead, Lord Kṛṣṇa, is not only unborn, but He is *avyaya*, inexhaustible. His eternal form is bliss and knowledge, and His energies are all inexhaustible."

#### 123. Śrīmad-Bhāgavatam 10.14.8, Bhagavad-gīta 12.13-14, Purport

"In the *Śrīmad-Bhāgavatam* (SB 10.14.8) it is stated: *tat te 'nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam*. Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. He thinks, 'Thanks to my past misdeeds I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the punishment I am due. I am just getting a little, by the mercy of the Supreme Personality of Godhead.' Therefore he is always calm, quiet and patient, despite many distressful conditions."

#### 124. Śrīmad-Bhāgavatam 10.14.8, SB 4.6.45 Purport

*tat te 'nukampām susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk  
(Bhāg. 10.14.8)*

The purport of this verse is that when a devotee is in a calamitous condition he takes it as a benediction of the Supreme Lord and takes responsibility himself for his past misdeeds. In such a condition, he offers still more devotional service and is not disturbed. One who lives in such a disposition of mind, engaged in devotional service, is the most eligible candidate for promotion to the spiritual world. In other words, such a devotee's claim for promotion to the spiritual world is assured in all circumstances.

#### 125. Śrīmad-Bhāgavatam 10.14.8, SB 4.26.21 Purport

When a devotee is put into an awkward position, he takes it as the mercy of the Supreme Lord.

*tat te 'nukampāṁ susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk  
(Bhāg. 10.14.8)*

This verse states that the devotee accepts a reversal of his position in life as a benediction by the Lord and consequently offers the Lord more obeisances and prayers, thinking that the punishment is due to his past misdeeds and that the Lord is punishing him very mildly. The punishment awarded by the state or by God for one's own faults is actually for one's benefit.

#### 126. Śrīmad-Bhāgavatam 10.14.8, SB 5.10.14 Purport

When suffering reversed conditions, the devotee always considers that the reverse conditions are the Lord's concessions. He is never angry with his master; he is always satisfied with the position his master offers. In any case, he continues performing his duty in devotional service. Such a person is guaranteed promotion back home, back to Godhead. As stated in *Śrīmad-Bhāgavatam* (10.14.8):

*tat te 'nukampāṁ susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*

"My dear Lord, one who constantly waits for Your causeless mercy to be bestowed upon him and who goes on suffering the reactions of his past misdeeds, offering You respectful obeisances from the core of his heart, is surely eligible for liberation, for it has become his rightful claim."

#### 127. Śrīmad-Bhāgavatam 10.14.8, SB 6.1.16 Purport

When a devotee is put into hellish conditions, he accepts them as Kṛṣṇa's mercy: *tat te 'nukampāṁ susamīkṣamāṇaḥ* (Bhag. 10.14.8). He does not protest, "Oh, I am such a great devotee of Kṛṣṇa. Why have I been put into this misery?" Instead he thinks, "This is Kṛṣṇa's mercy." Such an attitude is possible for a devotee who engages in the service of Kṛṣṇa's representative. This is the secret of success.

#### 128. Śrīmad-Bhāgavatam 10.14.8, SB 6.9.40 Purport

The difference between *sakāma* and *akāma* devotees is that when *sakāma* devotees, like the demigods, fall into difficulty, they approach the Supreme Personality of Godhead for relief, whereas *akāma* devotees, even in the greatest danger, never disturb the Lord for material benefits. Even if an *akāma* devotee is suffering, he thinks this is due to his past impious activities and agrees to suffer the consequences. He never disturbs the Lord. *Sakāma* devotees immediately pray to the Lord as soon as they are in difficulty, but they are regarded as pious because they consider themselves fully dependent on the mercy of the Lord. As stated in *Śrīmad-Bhāgavatam* (10.14.8):

*tat te 'nukampām susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*

Even while suffering in the midst of difficulties, devotees simply offer their prayers and service more enthusiastically. In this way they become firmly fixed in devotional service and eligible to return home, back to Godhead, without a doubt. *Sakāma* devotees, of course, achieve from the Lord the results they desire from their prayers, but they do not immediately become fit to return to Godhead.

129. Śrīmad-Bhāgavatam 10.14.8, SB 6.17.17 Purport

A devotee is naturally so humble and meek that he accepts any condition of life as a blessing from the Lord. *Tat te 'nukampām susamīkṣamāṇaḥ* (SB 10.14.8). A devotee always accepts punishment from anyone as the mercy of the Lord.

130. Śrīmad-Bhāgavatam 10.14.8, SB 7.9.31 Purport

An advanced devotee consequently does not distinguish between happiness and distress. As stated in *Śrīmad-Bhāgavatam* (10.14.8):

*tat te 'nukampām susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam*

When a devotee is in a condition of so-called distress, he considers it a gift or blessing from the Supreme Personality of Godhead. When a devotee is always thus situated in Kṛṣṇa consciousness in any condition of life, he is described as *mukti-pade sa dāya-bhāk*, a perfect candidate for returning home, back to Godhead.

131. Śrīmad-Bhāgavatam 10.14.8, SB 8.3.32 Purport

When a devotee is in great danger, he sees that danger to be the great mercy of the Lord because it is an opportunity to think of the Lord very sincerely and with undiverted attention. *Tat te 'nukampāṁ susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam* (SB 10.14.8). He does not accuse the Supreme Personality of Godhead for having let His devotee fall into such a dangerous condition. Rather, he considers that dangerous condition to be due to his past misdeeds and takes it as an opportunity to pray to the Lord and offer thanks for having been given such an opportunity.

132. Śrīmad-Bhāgavatam 10.14.8, SB 8.4.11-12 Purport

*Tat te 'nukampāṁ susamīkṣamāṇaḥ* (SB 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 Kṛṣṇa 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.

133. Śrīmad-Bhāgavatam 10.14.8, SB 8.4.13 Purport

The impersonalists are satisfied to get the liberation of merging in the Brahman effulgence, but for a devotee, *mukti* (liberation) means not to merge in the effulgence of the Lord, but to be directly promoted to the Vaikuṇṭha planets and to become an associate of the Lord. In this regard, there is a relevant verse in *Śrīmad-Bhāgavatam* (10.14.8):

*tat te 'nukampāṁ susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhīr vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the *karma* of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You, is certainly a bona fide candidate for liberation." A devotee who tolerates everything in this material world and patiently executes his devotional service can become *mukti-pade sa dāya-bhāk*, a bona fide candidate for liberation.

134. Śrīmad-Bhāgavatam 10.14.8, SB 8.22.4 Purport

Punishment meted out by the Supreme Personality of Godhead is accepted by the devotee as the greatest mercy.

*tat te 'nukampāṁ susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhīr vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the *karma* of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances to You is certainly a bona fide candidate for liberation." (Bhāg. 10.14.8)

135. Śrīmad-Bhāgavatam 10.14.8, SB 10.2.28 Purport

When a devotee is in distress, he sees that the Lord has appeared as distress just to relieve or purify the devotee 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 but another feature of the Lord. *Tat te 'nukampāṁ susamīkṣamāṇaḥ* (Bhāg. 10.14.8). A devotee, therefore, regards distress as a great favor of the Lord because he understands that he is being cleansed of contamination.

136. Śrīmad-Bhāgavatam 10.14.8, SB 10.4.27 Purport

When an expert physician treats a patient, he tries to find the original cause of the disease and is not diverted by the symptoms of that original cause. Similarly, a devotee is never disturbed by reverses in life. *Tat te 'nukampāṁ susamīkṣamāṇaḥ* (Bhāg. 10.14.8). A devotee understands that when he is in distress, this is due to his own past misdeeds, which are now accruing reactions, although by the grace of the Supreme Personality of Godhead these are only very slight.

137. Śrīmad-Bhāgavatam 10.14.8, SB 10.8.41 Purport

When the immediate cause cannot be ascertained, let us simply offer our obeisances at the lotus feet of the Lord. Mother Yaśodā concluded that the wonderful things she saw within the mouth of her child were due to Him, although she could not clearly ascertain the cause. Therefore when a devotee cannot ascertain the cause of suffering, he concludes:

*tat te 'nukampāṁ susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhīr vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk  
(Bhāg. 10.14.8)*

The devotee accepts that it is due to his own past misdeeds that the Supreme Personality of Godhead has caused him some small amount of suffering. Thus he offers obeisances to the Lord again and again.

138. Śrīmad-Bhāgavatam 10.14.8, CC Madhya 6.261 Translation and Purport

*tat te 'nukampām su-samīkṣamāṇo  
bhuṣjāna evātma-kṛtām vipākam  
hṛd-vāg-vapurbhir vidadhan namas te  
jīveta yo bhakti-pade sa dāya-bhāk*

[The verse read:] “‘One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.’”

When reciting this verse from *Śrīmad-Bhāgavatam* (10.14.8), Sārvabhauma Bhaṭṭācārya changed the original reading from *mukti-pade* to *bhakti-pade*. *Mukti* means liberation and merging into the impersonal Brahman effulgence. *Bhakti* means rendering transcendental service unto the Supreme Personality of Godhead. Because of having developed pure devotional service, the Bhaṭṭācārya did not like the word *mukti-pade*, which refers to the impersonal Brahman feature of the Lord. However, he was not authorized to change a word in *Śrīmad-Bhāgavatam*, as Śrī Caitanya Mahāprabhu will explain. Although the Bhaṭṭācārya changed the word in his devotional ecstasy, Śrī Caitanya Mahāprabhu did not approve of it.

139. Śrīmad-Bhāgavatam 10.14.8, The Nectar of Devotion, Chapter 10: Techniques of Hearing and Memorizing

Also in the Tenth Canto, 14th Chapter, 8th verse, it is said: "My dear Lord, any person who is constantly awaiting Your causeless mercy to be bestowed upon him, and who goes on suffering the resultant actions of his past misdeeds, offering You respectful obeisances from the core of his heart, is surely eligible to become liberated, for it has become his rightful claim."

This statement of *Śrīmad-Bhāgavatam* should be the guide of all devotees. A devotee should not expect immediate relief from the reactions of his past misdeeds. No conditioned soul is free from such reactionary experiences, because material existence means continued suffering or enjoying of past activities. If one has finished his material activities then there is no more birth. This is possible only when one begins Kṛṣṇa conscious activities, because such activities do not produce reaction. Therefore, as soon as one becomes perfect in Kṛṣṇa conscious activities, he is not going to take birth

again in this material world. A devotee who is not perfectly freed from the resultant actions should therefore continue to act in Kṛṣṇa consciousness seriously, even though there may be so many impediments. When such impediments arise he should simply think of Kṛṣṇa and expect His mercy. That is the only solace. If the devotee passes his days in that spirit, it is certain that he is going to be promoted to the abode of the Lord. By such activities, he earns his claim to enter into the kingdom of God. The exact word used in this verse is *dāyabhāḥ*. *Dāyabhāḥ* refers to a son's becoming the lawful inheritor of the property of the father. In a similar way, a pure devotee who is prepared to undergo all kinds of tribulations in executing Kṛṣṇa conscious duties becomes lawfully qualified to enter into the transcendental abode.

#### 140. Śrīmad-Bhāgavatam 10.14.8, TQK Chapter 8

In this very interesting verse, it is described that *vipadaḥ* – calamities or dangers – are very good if such dangers and calamities remind us of Kṛṣṇa.

*tat te 'nukampām susamīkṣamāṇo  
bhuṣjāna evātma-kṛtām vipākam  
(Bhāgavatam 10.14.8)*

#### 141. Bhāgavatam 10.14.8, Bhagavad-gītā 4.22 Lecture, Bombay, April 11, 1974

*Samah siddhāv asiddhau ca*. If you are working for Kṛṣṇa, it is Kṛṣṇa's desire if you be successful or not successful. Here it is, the word is used, *asiddhau*. That means don't think that because you are Kṛṣṇa conscious, you will be always successful. No. It doesn't matter. Even if you are unsuccessful, you must know it firmly that without Kṛṣṇa's desire, nothing can happen. If you are unsuccessful, then you should.... That is Kṛṣṇa conscious. You should know also that "It is Kṛṣṇa's desire." It is Kṛṣṇa's desire. So there is no question of being depressed because you are unsuccessful. A devotee is never depressed in the horrible condition of life. *Tat te 'nukampām su-samīkṣamāṇo bhuñjāna...* [SB 10.14.8].

Just like Prahlaḍa Mahārāja, he was always being put into trouble by his father, but he was never envious of his father. When he was requested by Nṛsimha-deva to take benediction, he refused anything for himself, but he begged to the Lord for his father: "My dear Lord, my father has become envious to You; so I request You to excuse him." Just see.

#### 142. Bhāgavatam 10.14.8, Bhagavad-gītā 7.1 Lecture, San Diego, June 29, 1972

Conception of God means when we say "God is good," God is good in every circumstance. That is conception. So this conception is difficult for ordinary man, but those who are devotees, they can understand.

*tat te 'nukampāṁ susamīkṣamāṇo  
bhuṣjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbbhir vidadhan namas te  
mukti-pade sa dāya-bhāk ... jīveta*  
[SB 10.14.8]

Now, a person who lives under the protection of God, ah, he's... Because this is the material world... Material or any world. Take... We are now in the material world. Here our position is, in every stage there is danger, *padam padam yad vipadām* [SB 10.14.8]. This is a place where you can expect every moment some type of danger.

This is a place like that, those who have come here. Just like in prison house where the prisoners are there, a little discrepancy, again punishment = "Oh, you have not done this," then again punishment, again punishment. Because that place is for punishment. How you can become happy, like your hog, in prison house? That is not possible. Because that prison house is created for punishing the criminals so that they may be rectified. That is the purpose.

143. Śrīmad-Bhāgavatam 10.14.8, Bhagavad-gītā 12.13-14 Lecture, Bombay, May 12, 1974

A devotee should not be dissatisfied in any condition of life. He should remain satisfied. Because he knows that "My pains and pleasure are now dependent on the will of Kṛṣṇa. Not now, always. So if Kṛṣṇa desires that I should suffer like this, why should I bother? Let me suffer." *Santuṣṭa*.

There are many verses to support this. *Tat te 'nukampāṁ su-samīkṣamāṇo bhuṣjāna evātma-kṛtaṁ* [SB 10.14.8]. A devotee, when he is put into distress, he thinks that "It is God's kindness that He is giving me little pain, hurt, although I should have suffered more." This is devotee's view. He is not, I mean to, disturbed by any kinds of pains and pleasure. *Santuṣṭa*. *Satataṁ yogī*. Even in distressed condition he also thinks of Kṛṣṇa.

144. Śrīmad-Bhāgavatam 10.14.8, Bhagavad-gītā 13.13 Lecture, Bombay, October 6, 1973

To deliver the righteous person and to kill the demons, the same thing, because Kṛṣṇa is absolute. His maintaining the devotee and killing the demon, both of them are same thing.

Just like father. Father is giving some child, some son, nice sweetmeat, and the other son comes, "No you cannot take it." Does it mean that father is partial? No, father is kind both the child. He knows that he cannot eat. So similarly, two things are going on parallel. Some are punishments, some are



maintenance by the laws of God, but he knows how to do it. We have to accept His law. That is... *Tat te 'nukampām su-samīkṣamāṇaḥ* [SB 10.14.8]. Therefore a devotee is never disturbed by the so-called pains and pleasure of this world. He is never disturbed. He knows his duty, how to execute Kṛṣṇa consciousness. That is real devotee.

145. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 1.2.6 Lecture, Calcutta, February 23, 1972

Just like Pāṇḍavas, they were put into distresses, artificially. Prahlaḍa Mahārāja was put into distresses by his father even, but ultimately he came out victorious. So one..., we should not be disturbed, even superficially we see that a devotee is in distress. Devotee, real devotee, he does not take anything as distress. He takes everything as Kṛṣṇa's mercy. *Tat te 'nukampām su-samīkṣamāṇo* [SB 10.14.8]. Otherwise, that is not pure devotion.

Actually devotee's never in distress. People may see that he is in distress. Just like there is a very good example—you are going to Māyāpur, you'll find—his name was Śrīdhara, Kolaveca Śrīdhara. His income was very poor. At night he would chant Hare Kṛṣṇa *mantra* very loudly: "Hare Kṛṣṇa, Hare Kṛṣṇa..." His neighboring friends would say, "This man has no income, and because he is hungry now he is chanting 'Hare Kṛṣṇa, Hare Kṛṣṇa.' He's hungry." So one day Caitanya Mahāprabhu... Caitanya Mahāprabhu used to take away his possession, flowers. He was selling, making business, making some *donā*, *donā*. What is called, *donā*?

**Devotee:** Cups.

**Prabhupāda:** Cup, yes, that was his business. So Caitanya Mahāprabhu take away some of his fruits and *donā*, as a friend. So one day Caitanya Mahāprabhu said that "Śrīdhara, you take benediction from Me." So he said, "What benediction, Sir?" "Well, you are so poor that your house is not even properly repaired. There are so many holes in the roof." He, "Still, I have got a nice house, because it is better than the bird's nest.

They have no roof. [laughter] They have no roof, and they live on the tree. I have got a shelter. What is the difficulty? There is no difficulty." In this way Caitanya Mahāprabhu wanted to offer him so many thing, and he said that "No, I have no trouble for this. If You want to benedict me, please give me pure devotion on Your lotus feet."

**Guest:** *Bhakti*.

**Prabhupāda:** *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 we are trying to teach, that's all.

146. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 1.5.18–19 Lecture, New Vrindavan, June 22, 1969

In spite of being placed in so much inconveniences, their love for You has increased." That is the position of Pāṇḍavas. This is Kṛṣṇa consciousness. *Tat te 'nukampām su-samīkṣamāṇaḥ* [SB 10.14.8].

The devotee, pure devotee, if they are put into difficulty, they take it, "Oh, it is Kṛṣṇa's grace. It is Kṛṣṇa's grace." *Tat te 'nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam*. They take it in this way: "Kṛṣṇa, I was to suffer hundred times more than this due to my bad activities in my past life, but You are giving me a little out of it. So it is Your grace." So devotee never takes in any...

147. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 1.5.36 Lecture, Vṛndāvana, August 17, 1974

This is our duty. We have to, for existence, struggle for existence... There is, according to *cātur-varṇyam mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* [Bg. 4.13], there is prescription of duties according to *guṇa* we have acquired. And let us work, but at the same time... *Kurvāṇa yatra karmāṇi, bhagavan..., bhagavac-chikṣayā*, or by the will of Kṛṣṇa we are put under certain condition of life. Never mind. Kṛṣṇa has made me, say, a *śūdra*, not a *brāhmaṇa*. A *śūdra* also has got work to do. *Paricaryātmakaṁ kāryaṁ śūdra-karma svabhāva-jam* [Bg. 18.44]. So if we simply remember that "Kṛṣṇa has put me in this condition of life, I am a *śūdra*," that is very nice. *Tat te 'nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam* [SB 10.14.8]. A devotee is satisfied always. He does not grudge that "I am put into this condition. Why I'm not put into the condition of a king or a learned *brāhmaṇa*?" No. "Whatever condition Kṛṣṇa has given me, that is all right." *Tat te anukampām*: "It is His grace. By His grace I have got this position."

Because my only business is to remember Kṛṣṇa. That we can do any stage of life. It does not require that you have to become a *brāhmaṇa*, an Indian, and so on, so on, great learned scholar in Vedic scripture. No. You may be in the far-away country, in Europe, America, or you may not be in *brāhmaṇa* family. It doesn't matter. But you can remember Kṛṣṇa. We are teaching this art through Kṛṣṇa consciousness, that you may remain in whichever position Kṛṣṇa has put you—it doesn't matter—but try to understand Kṛṣṇa.

148. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 1.7.11 Lecture, Vṛndāvana, September 10, 1976

This madness is wanted, without Govinda; that madness. So that madness fully exhibited in Vṛndāvana by the *gopīs*. They were mad after Kṛṣṇa. When Kṛṣṇa left Vṛndāvana, went to Mathurā, they became so mad that they had no other business than *cakṣuṣā prāvṛṣāyitam*, simply crying torrents of rain. That is wanted. That is Vṛndāvana life. Not that seeking after sex in Vṛndāvana. That is...

That means such person will have to take birth as monkey next life. Monkey. Because they have taken shelter of Vṛndāvana, and still they're indulging, monkey's business, so they have to... It is Kṛṣṇa's mercy. *Tat te 'nukampām su-samīkṣamāṇaḥ* [SB 10.14.8]. In Vṛndāvana the land, transcendental land, that will not go in vain. But these persons who are indulging unnecessary sex life in Vṛndāvana, they'll have to take birth as monkeys in Vṛndāvana, and then next life they'll be liberated. So otherwise, why in Vṛndāvana the monkeys? They are also devotees, but they could not proceed nicely. So animal life means stopping sinful activities, and whatever sinful reaction is there, in one life finished. We should be very, very careful. *Dhāma, dhāma-aparādha*. In the *dhāma*... In other places if you chant Hare Kṛṣṇa, the result of such chanting will be increased thousand times if you chant in Vṛndāvana. Similarly, in other place, the sinful activities, if you commit that sinful activities in Vṛndāvana, then it will be thousand times increased. So we have to be very careful.

149. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 1.7.12 Lecture, Vṛndāvana,  
September 11, 1976

One has to become advanced devotee to understand how Kṛṣṇa's direction is going on. They can understand. Don't think that things are taking place automatically. Therefore even in adverse condition a devotee does not see that "This thing is happening without direction of Kṛṣṇa." Even if he is in an adverse condition, he does not feel any pain, because he knows that "This adverse condition is also under the direction of Kṛṣṇa. So I am fully surrendered to Kṛṣṇa. Why I shall take this adverse position as not mercy of Kṛṣṇa? It is also mercy of Kṛṣṇa." *Tat te 'nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākaṁ* [SB 10.14.8]. A devotee is not disturbed by adverse condition. He takes that this is a gift of Kṛṣṇa. *Tat te anukampām*. "It is Kṛṣṇa's mercy. Although I am put into difficulty, it is Kṛṣṇa's mercy."

150. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 1.7.15 Lecture, Vṛndāvana,  
September 13, 1976

So when Draupadī was gained by Arjuna, the five Pāṇḍavas were in the forest incognito. So when they came to their mother in jubilation, they exclaimed, "Mother, we have got a very nice jewel." So mother said, "All right, my dear sons, enjoy it, all of you, five." So on the order of mother they accepted Draupadī as a common wife. But that does not mean she had many sons. Only five sons. By the five husbands, one son. That is also another system. Not competition that each husband will produce dozens of children. No.

So when the mother understood that her sons were killed, certainly she was very, very unhappy. *Mātā śiśūnām nidhanaṁ sutānām niśamya ghoram paritāpyamānā*. Lamenting. That is natural. So *tadārudad vāṣpa-kalākulākṣī*. With tears, she was crying, and *tām sāntvayan*, pacifying, *āha kirīṭamālī*. Kirīṭamālī is Arjuna. So they were directly connected with Kṛṣṇa. Draupadī's another name is Kṛṣṇā. And still

they had to suffer the material pangs. Not that because one is Kṛṣṇa conscious there will be no material suffering.

Actually, those who are Kṛṣṇa conscious, they have no material suffering. Although it appears that they are suffering, they are not suffering. They can accept any so-called suffering and accept it as mercy of Kṛṣṇa. They never take it as suffering. *Tat te 'nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam* [SB 10.14.8]. A devotee, when he's in suffering, so-called suffering, he accepts it as the mercy of Kṛṣṇa. *Tat te 'nukampām*. And he rather thanks Kṛṣṇa, that "I had to suffer many more times, but You have minimized it, giving me little suffering. So it is Your mercy." And if anyone lives on that attitude, everything taken as Kṛṣṇa's mercy, then he is guaranteed to go back home, back to Godhead. *Mukti-pade sa dāya-bhāk* [SB 10.14.8]. *Dāya-bhāk* means his going back to home, back to Godhead, is exactly like the inheritance of property by the son. *Mukti-pade sa dāya-bhāk*. So we should learn from the Pāṇḍavas that Kṛṣṇa was always present with them, still they had to suffer so much material tribulations. So they were never unhappy, neither they requested Kṛṣṇa that "My dear friend Kṛṣṇa, You were always with us. Still we had to suffer." Never expressed that. That is pure devotion. Never try to take any benefit from Kṛṣṇa. Simply try to give benefit to Kṛṣṇa. Do not take any benefit from Kṛṣṇa. This is pure devotion.

151. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 1.7.23 Lecture, Vṛndāvana,  
September 20, 1976

Those who are *sādhū*, devotees, they became immediately relieved by getting Kṛṣṇa. And those who are rascal, they had to be killed. But that killing is also good for them. Just like father—to some son he gives directly *rasagullā*, and to other son, slaps. But father is father. Either slapping or giving *rasagullā*, he's father. Similarly, we should not be sorry when the father gives slaps, and we should not be overjoyant when father gives his *rasagullā*. Any condition. That is devotion. A devotee is never disturbed when the father gives slap or the master gives slap. *Tat te 'nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam* [SB 10.14.8]. So any way, Kṛṣṇa is always ready to help me and to give me knowledge and to understand. Where is the difficulty? This is Kṛṣṇa consciousness movement. There is not at all difficulty. Simply because we do not take advice of Kṛṣṇa, we are suffering. This is the difficulty. This is the only difficulty. Where is the difficulty? No difficulty. Simply, if you simply think of Kṛṣṇa, you become advanced.

152. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 1.7.49-50 Lecture, Vṛndāvana,  
October 7, 1976

Therefore devotees, they do not expect that "Kṛṣṇa will always be very kind upon me." He may be harsh, but that is also good. Kṛṣṇa or Kṛṣṇa's devotee, even he is harsh, he is unkind, so-called unkind, it is also good. Just like Nārada Muni cursed the Yamalārjuna. What is that? Their name? The Vidura's

sons? They were cursed to become tree, but what was the result? The result was that although they became trees, they were fortunate enough to see Kṛṣṇa personally. So God or His devotee, Kṛṣṇa and Kṛṣṇa devotee, you should always take that they're always good. God is good, and the devotee is good. Either we see that He's merciful... He's always merciful. Therefore devotees never take anything as not merciful. *Tat te anukampām*. They take everything from Kṛṣṇa as sympathy, *anukampā*. *Tat te 'nukampām su-samīkṣamāṇaḥ* [SB 10.14.8]. One who can see this *anukampā* in reverse condition of life, the compassion of the Supreme Personality of Godhead, *mukti-pade sa dāya-bhāk*, his right to become liberation becomes guaranteed. If anyone accepts the mercy of God in any circumstances, and he does not do anything wrong to anyone, such person is guaranteed to be liberated. That is the injunction of the *śāstra*.

153. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 1.8.25 Lecture, Los Angeles,  
April 17, 1973

So that is very interesting verse that *vipada*, calamities, danger, that is very good if such danger and calamities remind me of Kṛṣṇa. That is very good. *Tat te 'nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam* [SB 10.14.8]. A devotee, how he receives dangerous position? Danger must be there. Danger... Because this place, this material world is full of dangers. These foolish persons, they do not know that. They are trying to avoid the dangers. That is struggle for existence.

Everyone is trying to become happy and avoid danger. This is the material business. *Ātyantika-sukham*. *Ātyantika-sukha*, ultimate happiness. A man is working and thinking, "Let me work now very hard, and let me have some bank balance so when I shall get old, I shall enjoy life without any working." That is the inner intention of everyone. Nobody wants to work. As soon as he gets some money he wants to retire from work and to become happy. But that is not possible. You cannot be happy in that way.

154. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 1.8.25 Lecture, Los Angeles,  
April 17, 1973

Our Kṛṣṇa consciousness cannot be diverted. Then you are gone to hell. Even there is danger, even there is suffering in Kṛṣṇa consciousness, we should tolerate.

That is the instruction of... We should welcome such danger, and pray to Kṛṣṇa. What is that prayer? *Tat te 'nukampām su-samīkṣamāṇaḥ* [SB 10.14.8]: "My dear Lord, it is Your great mercy that I am put into this dangerous position." That is the viewpoint of devotee. He doesn't take danger as danger. He takes, "It is Kṛṣṇa's mercy." What kind of mercy? Now, *bhuñjāna evātma-kṛtaṁ vipākam*. "Due to my past activities, I was to suffer so much. But You are mitigating that suffering, giving me little suffering."

Just like a token punishment. Sometimes in the courts a big man is culprit. So say, if the judge wants 100,000 dollars, he can pay immediately. But he asks from him, "You just give one cent." Because that is also punishment, but minimizing. Similarly, we have to suffer on account of our past deeds. That's a fact. You cannot avoid. *Karmāṇi nirdahati kintu ca bhakti-bhājām* [Bs. 5.54]. But those who are in devotional service, those who are in Kṛṣṇa consciousness, their sufferings are minimized, a token. Just like one was to be killed. So instead of being killed with his knife, he gets some little cut on the finger.

In this way, *karmāṇi nirdahati kintu ca bha...* Those who are in devotional service, they are, *aham tvām sarva-pāpēbhyo mokṣayiṣyāmi* [Bg. 18.66]. Kṛṣṇa assures that "I give you protection from the reaction of sinful life." So when there is very, very grievous criminal activities behind his..., sometimes it is like that. Instead of hanging him, there may be little cut by the knife on the finger. This is the position.

155. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 6.1.9 Lecture, Los Angeles, June 22, 1975

Whenever there is some crash, either railway or the airplane, it should be noted that all those passengers are destined to die by the will of God, and they come together and be killed. Because without the sanction, will, of God, nothing can take place. [break] ...some reason? Father is not unkind, but when father denies the same facility he is giving to the other child, that does not mean he is unkind. [break] ...the devotee is suffering from some reverse condition, then he is feeling very much obliged to Kṛṣṇa, God: "Oh, my dear Lord, it is Your great mercy that I am suffering." This is devotee. He is suffering, and he is taking it as great mercy of God. *Tat te anukampām. Anukampā. Anukampā* means mercy. So "It is Your mercy." *Tat te 'nukampām susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam* [SB 10.14.8]. He knows the same thing, that a man suffers on account of his past sinful activities or present sinful activities. The past or present doesn't matter. If one is sinful, then he must be punished.

156. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 6.1.15–17 Lecture, Auckland, February 22, 1973

So when one is in perfect knowledge of God, he does not ask anything. If he is put into difficulty, he says, *tat te 'nukampām su-samīkṣamāṇo* [SB 10.14.8]. He takes that difficult position as mercy of God. That is *kevala bhakta*, pure devotion. A pure devotee... Sometimes devotees are also put into the difficulties, because this is..., this platform is the platform of difficulties. So there is no, I mean to say, hesitation to say that "No, a devotee will not be in difficulty." No. Just like Arjuna, a personal friend of Kṛṣṇa, but he was in difficulty—there was a fight between him and his brothers. So this world is full of difficulties, as I have already explained. But the devotee, when he's in difficulty, he does not express it. Just like see Arjuna: Arjuna never requested Kṛṣṇa that "My dear Kṛṣṇa, You are the Supreme Personality of Godhead, and we are in so much difficulties. You cannot give us relief?" No, you will never find. You will never find. He is..., Kṛṣṇa is always with Arjuna, but you'll never find

they have requested, “Kṛṣṇa, I am Your friend, and I am in so much difficulty.” This is pure devotion, *kevalayā bhakta*. I love God. God may give me any kind of trouble—I don’t mind; I will suffer patiently.

157. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 6.2.1 Lecture, Vṛndāvana,  
September 5, 1975

Because people are sleeping under misguidance, and they are becoming candidate for being carried away by the Yamadūta. This is the position of the whole world, Yamadūta. *Palaye barā kathā naya yo māche piche*. Yamāduta will not excuse you, however you may be very proud of becoming independent. This is not possible. To save the human civilization, the rascal civilization, that "There is no life after death, and you go on enjoying as much as you like," this wrong civilization is killing civilization. So you save them. You save them. Otherwise, the Yamadūta is there.

*Evam te bhagavad-dūtā yamadūtābhībhāṣitam, upadhārya*. They listened to the words of Yamadūta very carefully, *upadhārya*, not that haphazardously they heard. No. Their reason, their everything, that "This man was like this, and he must be carried to Yamarāja for punishment..." Why punishment? No, to make him purified, it is said. Punishment required. This is nature's law. Just like if you have infected some disease, the punishment is you must suffer for it. The punishment is good. If you have infected some disease, and when you suffer, that means you become purified from the disease. Suffering is not bad; to become purified. Therefore when a devotee suffers, he does not take it ill-ly. He thinks that "I am being purified. I am being purified."

*tat te 'nukampāṁ su-samīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*  
[SB 10.14.8]

A devotee, when he is in troubled condition, he thinks, "My Lord is so kind that He is purifying me. I am suffering from my past misdeeds. So Kṛṣṇa is so kind that He is purifying me, giving me little suffering. That's all right. Therefore I must be obliged to Him." And he offers more respectful obeisances to the Lord: "My Lord, You are purifying me." If one lives like this, *mukti-pade sa dāya-bhāk*, his liberation is guaranteed.

*Dāya-bhāk*. *Dāya-bhāk* means just like the son inherits the father's property without any check. Nobody can check. Law is there—"The father's property must be inherited by the son." Similarly, those who are strictly, I mean to say, in Kṛṣṇa consciousness, despite all kinds of hindrances, his liberation is guaranteed. His liberation is guaranteed. And if he becomes little..., immediately disturbed with little inconvenience, and "What is this nonsense, Kṛṣṇa con...? Give it up. Let me enjoy," then he is again in the clutches of *māyā*. But if one sticks to Kṛṣṇa consciousness in spite of all

difficulties, then his liberation, going back to home, back to Godhead, is guaranteed. *Mukti-pade sa dāya-bhāk* [SB 10.14.8]. This is the statement of the *śāstra*. *Dāya-bhāk* means nobody can check it.

So we should be very careful to stick to Kṛṣṇa consciousness without being agitated or deviated in any circumstances of life. Then we will not be liable to the punishment of Yamadūta.

158. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 6.3.27–28 Lecture, Gorakhpur, February 20, 1971

Therefore a devotee knows, when he's fully surrendered to Kṛṣṇa, if there is some punishment from the side of Kṛṣṇa, they accept it as mercy of Kṛṣṇa. *Tat te 'nukampām susamīkṣamāṇaḥ* [SB 10.14.8]. They have the eyes to see that "This is mercy of Kṛṣṇa. Kṛṣṇa has put me into some dangerous position. That is Kṛṣṇa's mercy." And actually it is so. By a little inconvenience, immediately he's rectified.

159. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 7.9.1 Lecture, Māyāpur, February 8, 1976

Just like father. If he chastises his son, it is not chastisement; it is favor. The devotees can understand that even sometimes we meet very reverse condition of life, it is also favor. *Tat te 'nukampām su-samīkṣamāṇaḥ* [SB 10.14.8]. Anyone who can see that this unfavorable condition of life is also another favor of Kṛṣṇa... *Tat te 'nukampām su-samīkṣamāṇaḥ*. "Even there is some suffering, it is not given by Kṛṣṇa. I am suffering on account of my past misdeeds, and Kṛṣṇa is so kind that I would have suffered many hundred thousand times more than the present suffering, but Kṛṣṇa is adjusting the whole thing by little suffering." This is the vision of devotee. *Tat te 'nukampām su-samīkṣamāṇo bhuñjana evātma-kṛtām vipākam. Ātma-kṛtām vipākam*. A devotee never accuses Kṛṣṇa, that "Kṛṣṇa, I am serving You so nicely, and You are giving me so much suffering." No. This is not devotee's view. Devotee will take that "This so-called suffering is also Kṛṣṇa's favor." *Tat te 'nukampām su-samīkṣamāṇaḥ*. So those who are going forward with Kṛṣṇa consciousness, they should not be, I mean, a debtor to any condition of life.

160. Śrīmad-Bhāgavatam 10.14.8, Śrīmad-Bhāgavatam 7.9.19 Lecture, Māyāpur, February 26, 1976

Nobody is enemy or friend of Kṛṣṇa. Everyone is His son. *Aham bīja-pradaḥ pitā* [Bg. 14.4]. Just like the father teaches every son to become good, but there are unfortunate sons who do not take care of the father and remains to be unfortunate. So it is not Kṛṣṇa's partiality; it is our misfortune that we do not take care of the instruction of Kṛṣṇa and suffer in this material world. This is the position. These rascals, they inquire, "Why, if Kṛṣṇa is so good, why He has put me into this position?" The rascal does not know that Kṛṣṇa wants you all to be happy, and He has given the instruction how to



become happy. But we are unfortunate. We do not take Kṛṣṇa's instruction, and suffer. This knowledge is not there. *Māyāyapahṛta-jñānā*. He's suffering for his own fault, and he's accusing God that "He has put me into this position." No. Therefore those who are devotees, they do not become so foolish. When they are suffering, they do not accuse Kṛṣṇa. They say, "My Lord, it is Your mercy that I am suffering." Just the opposite. *Tat te 'nukampām susamīkṣamāṇaḥ* [SB 10.14.8]. Because he knows that "I am suffering on account of my own fault. So better Kṛṣṇa is adjusting the thing, giving me little trouble, that's all." That is the position. *Karmāṇi nirdahati kintu ca bhakti-bhājām* [Bs. 5.54]. So we have to learn all these things.

161. Śrīmad-Bhāgavatam 10.14.8, Initiation Lecture, Hamburg, August 27, 1969

Therefore those who are pure devotees, they are not disturbed even in most distressed condition of life. What they think? They think, *tat te 'nukampām*: "My Lord, it is Your great mercy that You have put me into this distressed condition." *Tat te 'nukampām su-samīkṣamāṇaḥ* [SB 10.14.8].

So in the distressed condition, the devotees take it an opportunity that "I have got a very nice opportunity to remember God constantly. Kṛṣṇa, You are so kind that You have given me this distressed condition."

162. Śrīmad-Bhāgavatam 10.14.8, Pandal Lecture, Bombay, April 7, 1971

A devotee is not disturbed by the material condition. *Tat te 'nukampām su-samīkṣamāṇo* [SB 10.14.8]. If there is some reverse condition of life, a devotee thinks, "It is also grace of the Lord, because I am minimizing. With minimum trouble, I am minimizing the effects of my past misdeeds." They think like that.

163. Śrīmad-Bhāgavatam 10.14.8, Lecture after Kumbha-Melā, India, May 1, 1971

You should be satisfied that a particular type which I have got, that is the standard of my happiness and distress, so I should be satisfied. That is the philosophy of devotee, devotee is never distressed, even artificially they are sometimes seen in distressed, they do not accept it distress: *tat te 'nukampām susamīkṣamāṇo* [SB 10.14.8]. They can see that whatever it may be, distress or happiness, it is all Kṛṣṇa's mercy.

164. Śrīmad-Bhāgavatam 10.14.8, Room Conversation with French Nun, Paris, August 13, 1973

**Yogeśvara:** There was this gentleman this afternoon who was asking you about people who are constantly..., constantly being tested by all kinds of miserable circumstances. She asks: Is it not a sign of a soul that God has chosen to favor that he sends them such miserable conditions of material life?

**Prabhupāda:** Yes. Devotee, in miserable condition, they accept it as a favor of God. [break] ...in the *Bhāgavata*:

*tat te 'nukampāṁ susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*  
[SB 10.14.8]

We are put sometimes in difficult position. But a devotee takes the difficult position as mercy of God.

165. Śrīmad-Bhāgavatam 10.14.8, Room Conversation, Bombay, September 18, 1973

**Prabhupāda:** Yes. Here it is. Kṛṣṇa is giving opportunity of eating for the cats and dogs, the birds and beasts, and I am engaged in His service, He'll not give me food? Because we are not Kṛṣṇa conscious, therefore we are thinking, "If I do not work like these cats and dogs, I'll starve." That is my imperfect Kṛṣṇa consciousness. And perfect Kṛṣṇa consciousness means he knows that "I have engaged my life in Kṛṣṇa's business. Kṛṣṇa is... *Eko yo bahūnām vidadhāti kāmān* [*Kaṭha Upaniṣad* 2.2.13].

He's feeding millions and millions of living entities, and he'll keep me starving?" Is it possible? That means he, he does not know what is Kṛṣṇa. He's thinking Kṛṣṇa is a fictitious thing. That is his position. He does not know what is Kṛṣṇa. [break] ...then they would have been confident, "Yes, Kṛṣṇa is feeding everyone. Why not me? What I have done? Because I am engaged in His service, therefore I shall starve?" And the devotee has no such question also, whether he'll starve or eat. It doesn't matter if he starves. It doesn't matter. He thinks, "Oh, Kṛṣṇa has put me in this position, to starve."

Just like in hospital. A patient is ordered by the physician: "You should not eat anything." So he knows, "It is good for me." Similarly, a devotee, when he's starving, he knows that "Kṛṣṇa has put me in this starving condition. It is good for me." He never complains.

*tat te 'nukampāṁ susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidadhan namas te  
jīveta sa mukti-pade dāya-bhāk*  
[SB 10.14.8]

Anyone lives in that way, that "Kṛṣṇa has put me in this distressed condition of life. It is Kṛṣṇa's mercy. I would have been put into more severe condition of life, but He is a little..., giving me little pain. So I must be very much obliged to Kṛṣṇa that He's so kind upon me." So if one lives like that, *mukti-pade sa dāya-bhāḥ*, he has got the claim to become liberated. Just like a son has got the right to claim the property of father, similarly, one who lives like this, he has the claim to become liberated. *Mukti-pade sa dāya-bhāḥ*. That is... This is *Bhāgavata's* statement.

166. Śrīmad-Bhāgavatam 10.14.8, Morning Walk, Los Angeles, December 16, 1973

**Prabhupāda:** Well, foolish man cannot accept any logic. Their logic is stick. "If you don't accept, I shall kick on your face. Accept it." That is the... That is wanted.

**Karandhara:** Like the example when Hitler killed the Jews. They will say, "Well, what should we do? Just let Hitler go on killing the Jews because the Jews were sinful? Or should we try and stop Hitler?"

**Prabhupāda:** Well, Hitler was imperfect and everything was imperfect. That you cannot compare Hitler's action...

**Karandhara:** But what should I do if I see that happening?

**Prabhupāda:** ...with God's action. God is all-perfect. That is first proposition. God is all-perfect.

**Karandhara:** That may be accepted in retrospection, but when it is happening, they don't accept that.

**Prabhupāda:** No, that is their ignorance, foolishness. Therefore a devotee will not say like that. A devotee will say, *tat te 'nukampāṁ susamīkṣamāṇaḥ* [SB 10.14.8]: "My dear Lord, I am suffering. It is due to my past mischievous activities, but You are rescuing me by giving little punishment. I would have been punished more, but You have given little punishment. Thank You very much." This is devotion.

167. Śrīmad-Bhāgavatam 10.14.8, Morning Walk, Los Angeles, January 10, 1974

**Candanācārya:** Is it not better just to say, "Kṛṣṇa, whatever You decide. Whatever You give me, that I will accept." Like Kuntī.

**Prabhupāda:** Why shall I take from Kṛṣṇa? I should give.

**Candanācārya:** No, I mean instead of praying to demigods to give me something, saying, "Whatever You decide, Kṛṣṇa."

**Prabhupāda:** Oh, yes. No. A devotee never prays to Kṛṣṇa. They have to undergo so much trouble; still they never pray to Kṛṣṇa...Jai. They know that "Kṛṣṇa will give us ultimately protection. Let us do our duty." *Tat te 'nukampām susamīkṣamāṇaḥ* [SB 10.14.8]. When a devotee is in difficulty, he is not disturbed. He thinks, "It is Kṛṣṇa's wish that I should suffer like this. It is not suffering; it is my pleasure." Just like when a patient is undergoing surgical operation, there is pain, but he knows, "It is better for me." Therefore agrees, "Yes, sir. You go on with your knife." So when you are surrendered to Kṛṣṇa, and Kṛṣṇa says that "I shall give you protection," so even in our distressed condition we must know that we are being protected by Kṛṣṇa. We should not be disturbed. Because we create so-called distress and happiness. Actually, this world is distress. Here the so-called happiness is also distress. So why a devotee should be disturbed by distressed condition?

168. Śrīmad-Bhāgavatam 10.14.8, Morning Walk, Bombay, April 11, 1974

**Prabhupāda:** ...said, "When there is danger, it is a great opportunity for remembering God." *Tat te 'nukampām susamīkṣamāṇaḥ* [SB 10.14.8].

**Indian man (1):** And Kuntī.

**Prabhupāda:** Yes. Kuntī said, "I shall pray for the dangerous position so that You could remain with us."

169. Śrīmad-Bhāgavatam 10.14.8, Morning Walk, Bombay, May 1, 1974

**Prabhupāda:** Yes. When there is suffering given by Kṛṣṇa... Therefore a devotee does not take seriously suffering. *Tat te 'nukampām susamīkṣamāṇaḥ* [SB 10.14.8]. A devotee thinks, "It is the favor of Kṛṣṇa that He has put me into suffering." They never see suffering as suffering. It is favor of Kṛṣṇa. That is devotee's vision. [break] It is exactly like a son who knows his father well. If the father slaps, the son never protests. He knows that "It is good for me." Similarly, a devotee never is disturbed when there is suffering given by Kṛṣṇa.

**Girirāja:** A *karmī* is suffering just the laws of...

**Prabhupāda:** The *karmī* is different. The *karmī* is suffering... He is suffering just like criminal is suffering. A criminal is given slap by the police. That slap and the father is giving slap, that slap is different. Although it looks the same thing, but there is great difference.

**Satsvarūpa:** So there is no benefit to suffering unless it is connected with Kṛṣṇa?

**Prabhupāda:** Yes. When Kṛṣṇa... Therefore we shall fully surrender to Kṛṣṇa. As Bhaktivinoda Ṭhākura says, *mārobi rākhobi yo icchā tohārā*: "Now I surrender. Now if You want to maintain me,

that is all right, and if You want to kill me, that is also all right." This is surrender. It is not business: "If You maintain me, then I surrender. If You kill me, then I do not." It is not like that. *Mārobi rākhobi yo icchā tanhārā*. "Now, as You like. If You want to maintain, that is also good; if You want to kill, that is also good." This is devotee's view.

**Satsvarūpa:** Someone might say, "But if one is surrendered, why should Kṛṣṇa give him trouble?"

**Prabhupāda:** Yes, it is because he is always free. Why do you make Kṛṣṇa dependent on your so-called goodwill, that "Kṛṣṇa must give me always pleasure"? This is sense gratification. This is sense gratification, that you approach Kṛṣṇa for your comfort, sense gratification. That is not *bhakti*. That is sense gratification. Prahāda Mahārāja was given suffering by his father so harshly, but he never said, "Oh, I am devotee of Kṛṣṇa and giving me so much trouble? Oh! Give it up." He never said that. Neither he asked Kṛṣṇa to come and save him. That is *kṛṣṇa-bhakti*. The Pāṇḍavas... The Pāṇḍavas, they were always with Kṛṣṇa, and they were suffering. They never asked Kṛṣṇa that "You are the Supreme, and why we are suffering?" Never said. Never said. That is *kṛṣṇa-bhakti*.

**Girirāja:** "Because You are the Absolute Truth, there is no difference between Your mercy and punishment."

**Prabhupāda:** Yes. This is to be understood. If we understand the Supreme Personality of Godhead, Absolute Truth, then this is understanding, that either suffering or enjoying, it is all Kṛṣṇa's mercy. There must be some purpose. When Kṛṣṇa puts me into suffering, there must be some purpose. So we should welcome, because it is Kṛṣṇa's mercy. *Tat te 'nukampām susumikṣamāṇo bhuñjāna evātmā-kṛtaṁ vipākam* [SB 10.14.8]. [Hindi] [break] "...misdeeds. It is Kṛṣṇa's mercy that He is reforming me, slightly suffering. I would have suffered very greatly on account of my past deeds, but He is kindly accommodating me by giving little suffering. That's all."

170. Śrīmad-Bhāgavatam 10.14.8, Morning Walk, Perth, May 8, 1975

**Paramahansa:** You were saying with all these wars, the people who are being killed, they are simply...

**Prabhupāda:** Yes. Therefore those who are in high standard, they do not take anything as wrong. Everyone is suffering his own reaction. Then *bhaktas*, they think, *tat te 'nukampām susamikṣamāṇo bhuñjāna evātmā-kṛtaṁ vipākam* [SB 10.14.8]. When a devotee is in trouble, he thinks that "I am suffering for my past deeds. Why shall I [indistinct] me?" That is a devotee's attitude. "Let me do my business, chant Hare Kṛṣṇa," and then he is sure. Such person is assured to come back. He doesn't care for all this suffering. He thinks, "I am suffering for my past deeds. That's all. Why shall I bother myself? Let me do my present duty: Hare Kṛṣṇa, Hare Kṛṣṇa." That is the first-class position. He is assured. In spite of all material difficulties, if he goes on with chanting, then his chance is first. That is stated. *Dāya-bhāk*. *Dāya-bhāk* means he inherits God's property as the son inherits the father's property. *Dāya-bhāk*.

So we should be callous with all these political, social... We should simply go on. That is Caitanya Mahāprabhu. He was callous. Family affairs, wife responsibility, for mother's responsibility, for... Nothing. Simply chant Hare Kṛṣṇa. *Kīrtanīyaḥ sadā hariḥ* [Cc. Ādi 17.31]. That is Caitanya Mahāprabhu's life. Even didn't care for anything, no responsibility. "My only business is chanting." That is... You preach for some time, then you simply engage himself. Preaching means to make him strong, preaching, to become firmly convinced in Kṛṣṇa consciousness. That is preaching. So when he is firmly convinced, then he can give up preaching and sit down and simply chant. Not in the beginning. That is imitation. He must be firmly convinced. So we have to study Caitanya Mahāprabhu's life. Except—this is the clear and simple truth—except chanting Hare Kṛṣṇa *mantra*, there is no other business of the human being. So this preaching is also chanting Hare Kṛṣṇa *mantra*. This is preaching. That has been shown by all the disciples of Caitanya Mahāprabhu. All the Gosvāmīs, Haridāsa Ṭhākura and others only did this: how to develop Kṛṣṇa consciousness, no other business. That is *saṁnyāsa*. He has no other business. To preach Kṛṣṇa consciousness, to practice Kṛṣṇa consciousness, to convince Kṛṣṇa consciousness, that's all. No other business. We don't take part in politics, sociology and mental speculation, science, or so on, so on—all nonsense. We reject all; kicked out. That is the perfection. It is simply waste of time. These are all superficial. Just like waves in the sea. Where is the meaning? The waves are going on.

171. Śrīmad-Bhāgavatam 10.14.8, Morning Walk, Washington D.C., July 9, 1976

**Devotee (1):** Sanātana Gosvāmī, he accepted this sickness as a result of his own sinful past activities, he was so humble.

**Prabhupāda:** Hmm.

**Devotee:** So we should follow that example and accept like that.

**Prabhupāda:** Yes, that is the instruction. *Tat te 'nukampām* [SB 10.14.8]. "It is Your mercy, my Lord, that I would have suffered hundred times more than this; You are giving me little suffering." That is devotee's view, that "I am so sinful, I would have suffered hundred times more than what I am suffering. But You are so kind that You are giving me little suffering and adjusting the account." [break] ...thinks like that, for him, back to home, back to Godhead, is guaranteed. That is the *bhagavata-dharma*.

172. Śrīmad-Bhāgavatam 10.14.8, Lecture at 7 Bury Place [partially recorded], London, July 25, 1976

And if we keep our core of heart cleansed from material dirty thing, then *māyā* will not be able to overcome us. So keep in that spirit. Never mind if sometimes, occasionally, there is some difficulty.

We have got examples of devotees. Haridāsa Ṭhākura, Prahlāda Mahārāja had to face so many difficulties. They didn't care. So God consciousness means you'll have to face difficulty, but you should not be discouraged. You must go on with your business, and then success is sure. There is a verse in this connection, *tat te 'nukampām susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam* [SB 10.14.8]. When there is difficulties a devotee thinks, "It is a good fortune that Kṛṣṇa has given us some difficulties to counteract my previous bad action." So in this way, if we live, then *mukti-pade sa dāya-bhāk*. If one is not opposed by all these difficulties, and with determination he goes forward, then for him going back home, back to Godhead, is guaranteed.

173. Śrīmad-Bhāgavatam 10.14.8, Room Conversation, Vṛndāvana, September 7, 1976

**Prabhupāda:** ...forest, naked, renounced, eating fruits, but debauch number one. *Markaṭa-vairāgya*. There are so many *vairāgīs*. *Markaṭa*. Bhaktivinoda Ṭhākura has said, *ei 'ta kali-celā*: here is a disciple of Kali. *Nāke tilaka galāi mālā*: but has got a *tilaka* on the forehead and neckbeads on the neck, but is *kali-celā*—number one disciple of Kali. You know this song? This is going on. *Kali-celā*. These persons who are committing sinful life—don't say anyone [laughs] or publish—there will be trouble. But that's a fact. Those who are living in Vṛndāvana and acting like monkey, they'll get next life a monkey, to remain in Vṛndāvana, and then next life they will be liberated. In one life all their sinful activities will be punished. Because as soon as animal life is obtained, there is no more further record of the sinful life. The animals cannot make sinful activities more than what is destined by him. But their sinful activity is not taken into account. For this man who is offered this monkey's body, he suffers the inconvenience of monkey life. So his sinful activities are counteracted, and because he came to Vṛndāvana and lived in Vṛndāvana by the mercy of Rādhārāṇī, next life he will be... That is the glory of Vṛndāvana-dhāma. Otherwise, what is the explanation of these dogs and hogs and monkeys in Vṛndāvana? If it is *dhāma-aparādha*, committing offense in *dhāma*... *Dhāma-aparādha*. As *dhāma-bhajana*, if one undergoes devotional service out of Vṛndāvana and one executes devotional service in Vṛndāvana, that is hundred times better. Similarly, *dhāma-aparādha* also. This *aparādha*, when offense is committed outside Vṛndāvana, that is not so grievous as committing offense in Vṛndāvana. *Dhāma-aparādha*. So the punishment is there, but the reward is also there. One life makes pardoned. *Tat te 'nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam* [SB 10.14.8]. Therefore a devotee in a reverse condition of life, he understands that "I am punished, little punished for my previous mischievous activities. So now I am becoming liberated." So he becomes more enthused to worship the Lord, that "You are finishing my sinful reaction of life with slight punishment. Thank you very much." This is devotee. *Tat te 'nukampām su-samīkṣamāṇaḥ*.

174. Śrīmad-Bhāgavatam 10.14.8, Room Conversation, Bombay, January 8, 1977

**Indian man (3):** But then, Gurujī, suppose we see somebody...

**Prabhupāda:** We do not suppose. We get the reference to the *śāstra*. That is our disease. We don't manufacture. We don't manufacture anything. Our point of view is if there is starvation, then we take it mercy of Kṛṣṇa. *Tat te nukampām su-samīkṣamāṇo bhuñjāna evātma-kṛtām vipākam* [SB 10.14.8]. When we are put into starvation, we take it blessings of God. We don't complain, that "I did something wrong," or "There is something wrong, so God has put me into this position." It is His blessing. This is our view.

175. Śrīmad-Bhāgavatam 10.14.8, Room Conversation, Bombay, January 8, 1977

**Prabhupāda:** So this starvation point, we take it as blessing. [Indians talking in background] People generally question that "How God is unfavorable to somebody and favorable to..." That is foolishness. God is good, but that we do not know. Because we are less intelligent, we think that "One man is in starvation; therefore God is not good." That is our fault. We are not good. We do not understand God. But a Vaiṣṇava says, "Oh, it is blessing." And if he takes like that, then the result is *mukti-pade sa dayā-bhāk* [SB 10.14.8]. His *mukti* is guaranteed. In any circumstances, if somebody takes God as good, then his *mukti* is guaranteed. And if he blames God—"Oh, He has put me into starvation"—then he has to suffer. This is the common argument sometimes we meet: "Oh, why God has made somebody so rich and somebody some poor? He is unjust." That is foolishness. God cannot be un... He's just, always just. That is God. So unless we have got that firm conviction, then we cannot become devotee.

176. Śrīmad-Bhāgavatam 10.14.8, Room Conversation, Bhubaneswar, January 31, 1977

**Hari-śauri:** But why should we be callous to the sufferings of others?

**Prabhupāda:** Yes! Because the arrangement is there, hospital, he should not have food. Why shall I disturb him? I must be callous. That is intelligence. I know that when the hospital, the doctor's keeping in starvation, it is good for him. Why shall I disturb?

**Hari-śauri:** So then why do you go to the hospital when you're sick? When you're sick, then why do you take medicine and consult doctor? Why not be callous to that, too?

**Prabhupāda:** Callous means we... Callous means we can take treatment, but we cannot protest against the doctor, that "Why you are not giving me food?" We take treatment. That is saner. If the doctors ask me that "Don't eat," I take the treatment. I don't protest, that "Why you are keeping me in starvation?" You are doing that, rascal, that "Why you are keeping me in starvation?" But one who knows things, he doesn't protest. That is Vaiṣṇava way. *Tat te 'nukampām su-samīkṣamāṇaḥ* [SB 10.14.8]: "Oh, my Lord, You are keeping me in this tribulation. It is Your great mercy." When Kṛṣṇa keeps me in starvation I take it as mercy. I don't protest. That is Vaiṣṇava. The saner person, when he is, the hospital, he is put into starvation, he takes, "Oh, doctor, you are so merciful; you are curing me." And the rascal will protest, "Oh! You are keeping me in starvation?" And other friend comes,



"Why you are keeping him...?" They're all rascals, all rascals, cent percent. They do not know what is arrangement in the hospital and they go, poke their nose in which is not their business. They are rascal. One who says like that, "We have done this....," Oh, you are rascal. You cannot do it. You are simply poking your nose where there is no business for you. A Vaiṣṇava will never protest. *Tat te 'nukampām*. And Kṛṣṇa said, *tāms titikṣasva bhārata*. He never said that "You become agitated." *Mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha* [Bg. 2.14]. "These things have come and gone, will go. Why you are bothered, your brain, about these things?"

177. Śrīmad-Bhāgavatam 10.14.8, Room Conversation, Vṛndāvana, July 19, 1977

**Prabhupāda:** Kṛṣṇa's grace is always there, but we spoil Kṛṣṇa's grace. That is our business. [chuckles] "But Kṛṣṇa is giving us so much grace. Let us spoil it." That is our proposal. If there was no Kṛṣṇa's grace, how this institution would have come into existence? It was not possible, such a big institution, all by one man's endeavor, starting with forty rupees.

**Gopāla Kṛṣṇa:** It's unbelievable.

**Prabhupāda:** Simply Kṛṣṇa's grace. So don't spoil that. This... That's not good. Then Kṛṣṇa will not help. Just like the father gives you money. If you squander that, he'll be very sorry. *Tat te 'nukampām susamīkṣamāṇaḥ* [SB 10.14.8]. "Oh, Kṛṣṇa is so kind by giving me this opportunity." You should take things like that, not that "For nothing the father has given me so much money. Let me squander it." Have to work much for it.

178. Śrīmad-Bhāgavatam 10.14.11, CC Adi 5.72 Translation and Purport

*kvāhaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-  
sarṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ  
kvedrg-vidhāvigaṇitāṇḍa-paraṇu-caryā-  
vātādhva-roma-vivarasya ca te mahitvam*

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."

When Lord Brahmā, after having stolen all Kṛṣṇa's calves and cowherd boys, returned and saw that the calves and boys were still roaming with Kṛṣṇa, he offered this prayer (*Bhāg.* 10.14.11) in his defeat. A conditioned soul, even one so great as Brahmā, who manages the affairs of the entire universe, cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from

the utterances of Śrī Brahmā regarding our insignificance in comparison to God. In these prayers of Brahmā there is much to learn for those who are falsely puffed up by the accumulation of power.

179. Śrīmad-Bhāgavatam 10.14.14, SB 1.9.18 Purport

Bhīṣmadeva is one of the twelve *mahājanas* who know the principles of transcendental knowledge. His confirmation of Lord Śrī Kṛṣṇa's being the original Personality of Godhead is also corroborated by the impersonalist Śaṅkara. All other *ācāryas* have also confirmed this statement, and thus there is no chance of not accepting Lord Śrī Kṛṣṇa as the original Personality of Godhead. Bhīṣmadeva says that He is the first Nārāyaṇa. This is also confirmed by Brahmāji in the *Bhāgavatam* (10.14.14). Kṛṣṇa is the first Nārāyaṇa.

180. Śrīmad-Bhāgavatam 10.14.14, SB 10.13.53 Purport

Kṛṣṇa is Nārāyaṇa, and Nārāyaṇa is also Kṛṣṇa, for Kṛṣṇa is the original Nārāyaṇa. Brahmā himself addressed Kṛṣṇa, *nārāyaṇas tvaṁ na hi sarva-dehinām*: "You are also Nārāyaṇa. Indeed, You are the original Nārāyaṇa." (*Bhāg.* 10.14.14)

181. Śrīmad-Bhāgavatam 10.14.14, CC Adi 2.30 Translation and Purport

*nārāyaṇas tvaṁ na hi sarva-dehinām  
ātmāsy adhīśākhila-loka-sākṣī  
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt  
tac cāpi satyaṁ na tavaiva māyā*

"O lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara, and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

This statement, which is from *Śrīmad-Bhāgavatam* (10.14.14), was spoken by Lord Brahmā in his prayers to Lord Kṛṣṇa after the Lord defeated him by displaying His mystic powers. Brahmā had tried to test Lord Kṛṣṇa to see if He were really the Supreme Personality of Godhead playing as a cowherd boy. Brahmā stole all the other boys and their cows from the pasturing grounds, but when he returned to the pastures he saw that all the boys and cows were still there, for Lord Kṛṣṇa had created them all again. When Brahmā saw this mystic power of Lord Kṛṣṇa, he admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. That Lord Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa's plenary expansion Garbhodakaśayī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. MahaViṣṇu in the Causal Ocean and Kṣīroda-

kaśāyī Viṣṇu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.

182. Śrīmad-Bhāgavatam 10.14.14, CC Ādi 3.69 Translation and Purport

*nārāyaṇas tvaṁ na hi sarva-dehinām  
ātmāsy adhīśākhila-loka-sākṣī  
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt  
tac cāpi satyaṁ na tavaiva māyā*

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

This text was spoken to Lord Kṛṣṇa by Brahmā in *Śrīmad-Bhāgavatam* (10.14.14).

183. Śrīmad-Bhāgavatam 10.14.14, CC Ādi 6.23 Translation and Purport

*nārāyaṇas tvaṁ na hi sarva-dehinām  
ātmāsy adhīśākhila-loka-sākṣī  
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt  
tac cāpi satyaṁ na tavaiva māyā*

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

This text is from the *Śrīmad-Bhāgavatam* (10.14.14).

184. Śrīmad-Bhāgavatam 10.14.29, SB 4.29.42-44 Purport

Knowledge is not perfect unless one comes to the platform of devotional service. This is confirmed by the Vedic version:

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno*

*na cānya eko 'pi ciraṁ vicinvan*  
(Bhāg. 10.14.29)

The speculators, the *jñānīs*, go on speculating about the Supreme Personality of Godhead for many, many hundreds of thousands of years, but unless one is favored by the Supreme Personality of Godhead, one cannot understand His supreme glories.

185. Śrīmad-Bhāgavatam 10.14.29, SB 6.3.26 Purport

In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verse from the prayers of Lord Brahmā (SB 10.14.29):

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*

The purport is that even though one is a very learned scholar of the Vedic *śāstras*, he may be completely unaware of the existence of the Supreme Personality of Godhead and His name, fame, qualities and so forth, whereas one who is not a great scholar can understand the position of the Supreme Personality of Godhead if he somehow or other becomes a pure devotee of the Lord by engaging in devotional service.

186. Śrīmad-Bhāgavatam 10.14.29, SB 9.8.21 Purport

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years." (Bhāg. 10.14.29) The Lord, the Supreme Personality of Godhead, can be understood by one who is favored by the Lord; the Lord cannot be understood by others.

187. Śrīmad-Bhāgavatam 10.14.29, SB 10.2.35 Purport

Unless one is situated in transcendence, one cannot understand the transcendental nature of the Lord. As stated in *Śrīmad-Bhāgavatam* (10.14.29):

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*

Only by the mercy of the Supreme Personality of Godhead can one understand Him. Those who are in the modes of material nature, although speculating for thousands of years, cannot understand Him.

188. *Śrīmad-Bhāgavatam* 10.14.29, CC Madhya 6.84 Translation and Purport

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*

“ ‘My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.’ ”

The above verse is from *Śrīmad-Bhāgavatam* (10.14.29). The *Brahma-saṁhitā* states, *vedeṣu durlabham adurlabham ātma-bhaktau* (Bs. 5.33). Although the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate goal of knowledge (*vedaiś ca sarvair aham eva vedyah*), one who is not a pure devotee and who is not engaged in the service of the Lord cannot understand Him. Lord Brahmā therefore confirms this. *Vedeṣu durlabham*: "It is very difficult to understand the Supreme Lord simply through one's studies." *Adurlabham ātma-bhaktau*: "However, it is very easy for the devotees to capture the Lord!" The Lord is known as *ajita* (unconquerable). No one can conquer the Supreme Personality of Godhead, but the Lord consents to be conquered by His devotees. That is His nature. As stated in the *Padma Purāṇa*:

*ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grahyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ*

Being pleased by devotional activities, the Lord reveals Himself to His devotees. That is the way to understand Him.

The verse from *Śrīmad-Bhāgavatam* quoted by Gopinātha Ācārya was originally spoken by Lord Brahmā when he was defeated by Lord Kṛṣṇa. Lord Brahmā had stolen all the calves and cowherd

boys in order to test Kṛṣṇa's power. Lord Brahmā admitted that his own extraordinary powers within the universe were not in the least comparable to the unlimited powers of Lord Kṛṣṇa. If Lord Brahmā can make a mistake in understanding Kṛṣṇa, what to speak of ordinary persons, who either misunderstand Kṛṣṇa or falsely present a so-called incarnation of Kṛṣṇa for their own sense gratification.

189. Śrīmad-Bhāgavatam 10.14.29, CC Madhya 11.104 Translation and Purport

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*

"My lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.' "

This verse is a quotation from the Śrīmad-Bhāgavatam (10.14.29). It is explained in the *Madhya-līlā*, in the Sixth Chapter, text 84.

190. Śrīmad-Bhāgavatam 10.14.29, CC Madhya 13.18 Purport

Unless one receives the mercy of the Lord, he cannot understand the Supreme Personality of Godhead or engage in His devotional service.

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan  
(Bhāg. 10.14.29)*

Only a devotee who has received a small fraction of the mercy of the Lord can understand Him. Others may engage in theoretical speculation to understand the Lord, but they can not know anything about Him. Although Mahārāja Pratāparudra was very eager to see Śrī Caitanya Mahāprabhu, the Lord refused to see him. However, when Śrī Caitanya Mahāprabhu saw the King engaged in menial service for Lord Jagannātha, He became very happy. Thus the King became eligible to receive Śrī Caitanya Mahāprabhu's mercy. If a devotee accepts Lord Śrī Caitanya Mahāprabhu as the universal *guru* and Lord Jagannātha as the Supreme Personality of Godhead Kṛṣṇa, he is benefited by the combined mercy of Kṛṣṇa and *guru*. That is stated by Śrī Caitanya Mahāprabhu in His instructions to Rūpa Gosvāmī. (Cc. *Madhya* 19.151)

*brahmāṇḍa bhramite kona bhāgyavān jīva*

*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

The seed of devotional service fructifies and becomes a transcendental creeper. Finally it reaches the lotus feet of the Lord in the spiritual sky. This seed is obtained by the mercy of the Lord and the *guru*. By the Lord's mercy one gets the association of a bona fide *guru*, and by the mercy of the *guru*, one gets a chance to render devotional service. Devotional service, the science of *bhakti-yoga*, carries one from this material world to the spiritual world.

191. Śrīmad-Bhāgavatam 10.14.29, CC Madhya 20.248 Purport

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan  
(Bhāg. 10.14.29)*

192. Śrīmad-Bhāgavatam 10.14.29, TLK 13 Verse 30

There are many people like *jñānīs* and theosophists who try to understand the Absolute Truth by speculation, but this is not possible.

athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years.” (Bhāg. 10.14.29) Even if one speculates for many years, he cannot understand Kṛṣṇa.

193. Śrīmad-Bhāgavatam 10.14.29, A Second Chance: The Jurisdiction of Yamaraja

In this regard, Srila Visvanatha Cakravarti Thakura quotes the following verse from the prayers of Lord Brahma (Srimad-Bhagavatam 10.14.29):

athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi

jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan

The purport is that even though one is a very learned scholar of the Vedic sastras, he may be completely unaware of the existence of the Supreme Personality of Godhead and His name, fame, qualities, and so forth, whereas one who is not a great scholar can understand the position of the Supreme Personality of Godhead if he somehow or other becomes a pure devotee of the Lord by engaging in devotional service.

194. Śrīmad-Bhāgavatam 10.14.29, Narada-Bhakti-Sutra: Sutra 75 Purport

The bhakti method of receiving truth is by paramparā, or disciplic succession. It is confirmed by a checks-and-balances system of hearing from guru, śāstra, and sādhu. On the other hand, one who rejects the paramparā system and persists in hearing argumentation will never understand the Absolute Truth. As Lord Kṛṣṇa states, *bhaktyā mām abhijānāti*: "One can understand Me only by devotional service" (Bg. 18.55). When Lord Caitanya first came to Jagannātha Purī, a dispute arose between His followers and Sārvabhauma Bhaṭṭācārya, who was at that time a mundane logician. The Bhaṭṭācārya and his students refused to accept that Lord Caitanya was the Supreme Personality of Godhead, although Gopīnātha Ācārya presented much evidence from Vedic scriptures. Finally the disciples of the Bhaṭṭācārya said, "We derive knowledge of the Absolute Truth by logical hypothesis." Gopīnātha Ācārya replied, "One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument" (Cc. Madhya 6.81). Gopīnātha Ācārya further stated that only that person who has received the mercy of the Lord by rendering Him devotional service can understand Him. Logical hypothesis is not the way, but rather śabda-brahma, hearing from authorized sources. Lord Brahmā made the same point in his prayers to Lord Kṛṣṇa in Chapter Fourteen of the Tenth Canto of Śrīmad-Bhāgavatam:

*athāpi te deva padāmbuja-dvaya*  
*prasāda-leṣānugṛhīta eva hi*  
*jānāti tattvaṁ bhagavan-mahimno*  
*na cānya eko 'pi ciraṁ vicinvan*

"My Lord, one who is favored by even a slight trace of the mercy of Your lotus feet can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years" (SB 10.14.29).

195. Śrīmad-Bhāgavatam 10.14.29, The Path of Perfection: Chapter 4 – Moderation  
in Yoga



Through the ascending process, we attempt to reach the Supreme through our own endeavor, through the process of induction. By induction, we may attempt to find out whether man is mortal by studying thousands of men, trying to see whether they are mortal or immortal. This, of course, will take a great deal of time. If, however, I accept from superior authority the fact that all men are mortal, my knowledge is complete and immediate. Thus it is stated in Srimad-Bhagavatam (10.14.29), "My dear Lord, a person who has received a little favor from You can understand You very quickly. But those who are trying to understand You by the ascending process may go on speculating for millions of years and still never understand You."

196. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 2.13 Lecture, Hyderabad, November 18, 1972

Kṛṣṇa, the Supreme Personality of Godhead, He says, "If anyone wants to understand Me, then he has to take the process of devotional service," not by the speculative process or by fruitive activities, or by yogic process, mystic yogic process. It is clearly stated. Not only in Bhagavad-gītā. In all other Vedic scripture.

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrḥīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

One can understand the Supreme Personality of Godhead by His mercy only. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugrḥīta eva hi*. Anyone who has received a small particle of the prasādam, mercy of the Lord, he can understand the Lord. Nobody can understand the Lord perfectly. It is not possible because the Lord is unlimited. We have got our senses very limited. Our senses are not only limited, but also imperfect. We commit illusion. We try to cheat. So many defects are there. Therefore simply by exercising our senses it is not possible to understand God.

197. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 4.1 Lecture, Delhi, November 10, 1971

So the conception of God cannot be attained by our mental speculation. It is not possible. If you speculate what is God, you cannot understand. Therefore, the Vedic language says that,

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrḥīta eva hi  
jānāti tattvaṁ (bhagavān-mahimno)  
na cānya eko 'pi ciraṁ vicinvan*

It is said, "My dear Lord, one who is Your devotee," *athāpi te deva padāmbuja-dvaya-prasāda-leśānugrḥīta eva hi*, "one who is Your devotee, one who has got Your mercy by worshiping Your lotus feet, he can understand. Others, they may go on speculating for many millions of years, still it is not possible to know God." And in the Bhagavad-gītā also Kṛṣṇa said that "Because you are My devotee, therefore I am revealing unto you My nature." Therefore conclusion is that you have to become devotee, then you can understand what is God.

198. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 4.6 Lecture, Bombay, March 26, 1974

We can understand Kṛṣṇa by Kṛṣṇa's explanation. We should not make any rascal interpretation. Then we'll not be able to understand Kṛṣṇa.

Because our senses are imperfect.

*athāpi te deva padāmbuja-dvayaprasāda-  
leśānugrḥīta eva hi  
jānāti tattvaṁ*

[SB 10.14.29]

Either you have to understand Kṛṣṇa from the Kṛṣṇa personally—that is not possible—or one who has got, received the favor of Kṛṣṇa, from him you can understand Kṛṣṇa. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugrḥīta eva hi*.

One who is favored with a little mercy of the lotus feet of Kṛṣṇa, he can understand Kṛṣṇa. *Bhaktiā mām abhijānāti* [Bg. 18.55]. One who has taken shelter of Kṛṣṇa, that means he is pure devotee. From him you can understand what is Kṛṣṇa. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānu... Prasāda-leśa*, minute quantity of mercy, one who has received from Kṛṣṇa, he can understand.

199. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 6.13-15 Lecture, Los Angeles, February 16, 1969

One is trying to reach the supreme ultimate goal by philosophical way, one is trying to concentrate his mind on the supreme and the other, the bhaktas, they are simply engaging themselves to serve the Supreme Lord so He reveals. One process is to understand by the ascending process. And another process is the descending process. Just like in darkness, if you try to understand what is sun by ascending process, by flying your very powerful airplane or sputniks, just go round over the sky, you cannot see. But the descending process, when the sun rises, you understand immediately. Ascending process—my endeavor, what is called inductive process. Inductive process. Just like my father says

that man is mortal. I accept it. Now if you want to study whether man is mortal, you study, you see many thousands of men, whether he is immortal or mortal. That will take so much time. But if you take the knowledge from the superior authority, that man is mortal, your knowledge is complete.

*So athāpi te deva padāmbuja-dvaya-prasāda-leśānugrhīta... jñāti tattvaṁ bhagavan-mahimno na cānya eko 'pi ciraṁ vicinvan* [SB 10.14.29]. Therefore it is said, "My dear Lord, a person who has received a little favor from You, he can understand You very quickly. And others who are trying to understand You by the ascending process, they may go on speculating for millions of years, they will never understand." They will never understand. They will come to the point of frustration and confusion. "Oh, God is zero." That's all, finished. If God is zero, then how from zero so many, I mean to say, figures coming out? God is zero.

200. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 7.1 Lecture, Ahmedabad, December 13, 1972

You have to hear from God Himself about God.

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi  
jñāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

"A person who has got little favor," *athāpi te deva padāmbu...*, "little favor from the lotus feet of Your Lordship, he," *jñāti tattvaṁ*, "he knows what is tattva, what is the Absolute Truth." *Athāpi te deva padāmbuja-dvaya-prasāda-leśānu...*, *prasāda-leśa*: Little favor, not all. *Prasāda-leśānugrhīta eva hi jñāti tattvaṁ*, *na ca anya ciraṁ vicinvan*. Others may go on speculating for years and years. It is not possible to understand.

201. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 7.1 Lecture, London, March 9, 1975

How you can have the idea of the perfect, of the unlimited, by your imperfect speculation? That is not possible.

Therefore the śāstra says, *athāpi te deva padāmbuja-dvaya-prasāda-leśānugrhīta eva hi, jñāti tattvaṁ* [SB 10.14.29]. Tattva means the Absolute Truth. "You are Absolute Truth. Who can understand the Absolute Truth without Your mercy?" Therefore Kṛṣṇa is merciful to Arjuna, and therefore He said... *Śrī bhagavān uvāca, mayy āsakta-manāḥ pārtha*: "My dear Arjuna, if you simply concentrate or meditate upon Me, Kṛṣṇa..." *Mayy āsakta. Mayi āsakta. Mayi* means "unto Me, Kṛṣṇa." *Mayy āsakta-manāḥ*, "Those who are attached to Me, that is perfect yoga." That is yoga.

202. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 7.1 Lecture, Melbourne, June 29,  
1974

Those who are philosophers, speculating what is God, what is the Absolute Truth, they cannot know. That is stated in the Śrīmad-Bhāgavatam,

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi  
jānāti tattvaṁ (bhagavan-mahimno)  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

One who is, I mean to say, has gotten, who has gotten a little favor of Kṛṣṇa, God, he can understand. *Athāpi te deva padāmbuja-dvaya-prasāda*, one who has got little mercy of the lotus feet of Kṛṣṇa, *athāpi te deva padāmbuja-dvaya-prasāda-leśa*, little mercy, *jānāti tattvaṁ*, he can understand what is God. Little favor; not all favor, a little. Others, *ciraṁ vicinvan*, they may go on speculating, imagining what is God, "God may be like this," "God may be like that," "God may be like that." So in that way, *ciraṁ vicinvan*, for many, many millions of years, if one thinks like that, he cannot understand. Therefore, Kṛṣṇa comes Himself, and He manifests His pastimes in Vṛndāvana as cowherd boy—how He is playing with His friends, how He is dealing with Rādhārāṇī, how He is dealing with His parents. Everything is manifested practically just like ordinary human being. But at the same time, whenever there is need, big, big demons, beginning from Pūtānā, when He was only a few months old, He is maintaining His position as God, but dealing with His devotees. This father and mother and friends, lover, all in Vṛndāvana, who are they? They are expansion of Kṛṣṇa. That story we have got in the Kṛṣṇa book, that Brahmā stolen all the cows and calves and cowherd boys. Stolen, and Kṛṣṇa immediately created another set. Then Brahmā understood that "Here is the Supreme Lord, my master." So, these, Kṛṣṇa's associates, they are all also Kṛṣṇa, expansion of Kṛṣṇa. *Ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhiḥ*. We are also expansion of Kṛṣṇa. We living entities, Kṛṣṇa says in the Bhāgavata, *mamaivāṁśo*, part and parcel.

203. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 7.1 Lecture, Hyderabad, August 22,  
1976

Bhagavān can be understood by the mercy of Bhagavān. That is the process. Therefore Bhagavān mercifully explaining Himself. We have to take advantage of it. Then we can understand Bhagavān.

*athāpi te deva padāmbuja-dvayaprasāda-  
leśānugrhīta eva hi  
jānāti tattvaṁ...*

*na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

These are the verdict of the *Vedas*. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugrhīta eva hi*. "My Lord, one who has got a little mercy of Yourself," *prasāda-leśa*, a little mercy, *jānāti tattvam*, "he can understand." *Na ca anya eko 'pi ciraṁ vicinvan*: "Others, who has not received Your mercy, he may speculate for millions of years, still he cannot understand." So we can understand Bhagavān by the mercy of Bhagavān, not by speculation, not by learning, not by speaking or so many other things.

204. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 7.1-3 Lecture, Ahmedabad,  
December 14, 1972

So the Bhagavad-gītā is not theory. It is knowledge, and practically applicable in life. *Sa-vijñānam*. And if we try to understand Kṛṣṇa in perfect order, then there is nothing remains to be understood. Everything becomes revealed. This knowledge becomes revealed. *Nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ* [Bg. 7.25]. Revealed. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugrhīta eva hi* [SB 10.14.29].

So we have to receive this knowledge submissively.

205. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 7.2 Lecture, Hyderabad, April 28,  
1974

Everyone, there are many philosophers, scientists, they are trying to understand God by research, but that research will not help you. You have to understand directly from God, or from God's representative. That is the way.

So, in the Vedic literature it is said,

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi  
jānāti tattvaṁ...*  
*Jānāti tattvam, te deva.*

"My Lord, one who has received, one who is able to receive a little favor from You, he can understand Your tattva."

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi  
jānāti tattvaṁ (bhagavan-mahimno)*

na cānya eko 'pi ciraṁ vicinvan  
[SB 10.14.29]

Others, who are simply speculating, they cannot understand You. Therefore, people are bewildered how God is person. But they cannot understand, because they have not taken shelter of the Supreme Personality of Godhead, Kṛṣṇa, or His representative. It is impossible for him.

206. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 7.3 Lecture, Bombay, February 18, 1974

You cannot understand by your so-called scholarship, imaginative power. That is not possible. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugrhīta eva hi, jñāti tattvam* [SB 10.14.29]. Again that *tattvam*. "One who has achieved a little favor of You, he can understand you by *tattvata*, in truth." *Athāpi te deva padāmbuja-dvaya-prasāda, padāmbuja-dvaya-prasāda-leśānugrhīta eva hi, jñāti tattvam, na cānya, na ca anya, ciraṁ*, for good, for many, many millions of years, *vicinvan*, simply by speculating. That is not possible.

207. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 7.10 Lecture, Vṛndāvana, Aug. 16, 1974

So we should understand Kṛṣṇa simply as Kṛṣṇa says. Not whimsically, not by mental speculation. You cannot understand Kṛṣṇa by mental speculation. That is not possible. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugrhīta eva hi jñāti tattvam...* [SB 10.14.29]. Kṛṣṇa *tattva* can be understood by the mercy of Kṛṣṇa, not by your mental speculation. Don't try to understand Kṛṣṇa by your defective mental speculation.

208. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 8.1 Lecture, Geneva, June 7, 1974

We have to accept the path of great personalities. Otherwise, if we want to understand the Absolute Truth simply by arguments and logic, oh it will never be achieved.

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi  
jñāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

The path of spiritual realization is for him who has a slight mercy of the Supreme Personality of Godhead. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugrhīta*. *Prasāda* means mercy; *leśa*, a slight.

If one has achieved a slight benediction of the Supreme Personality of Godhead, he can understand what he is. *Na cānya eko 'pi*. And others, *eko 'pi*. Those who have not achieved that causeless mercy, *na cānya eko...ciraṁ vicinvan*. For lives together, if they go on contemplating and meditating and speculating, it is not possible. It is not possible.

209. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 8.5 Lecture, New York, October 26, 1966

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

The path of spiritual realization is for him who has a slight mercy of the Supreme Personality of Godhead. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugrhīta*. *Prasāda* means mercy; *leśa*, a slight. If one has achieved a slight benediction of the Supreme Personality of Godhead, he can understand what he is. *Na cānya eko 'pi*. And others, *eko 'pi*. Those who have not achieved that causeless mercy, *na cānya eko...ciraṁ vicinvan*. For lives together, if they go on contemplating and meditating and speculating, it is not possible. It is not possible.

210. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 10.1–3 Lecture, Calcutta, March 6, 1973

By your gymnastic process of these *indriyas*, senses, mental speculation, you cannot understand Kṛṣṇa. That is not possible.

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugrhīta eva hi  
jānāti tattvaṁ...*  
[SB 10.14.29]

The thing is, Kṛṣṇa should be understood in *tattva*. So to understand Kṛṣṇa in *tattva*, you have to become submissive, render service to Kṛṣṇa, under the direction of Kṛṣṇa.

211. Śrīmad-Bhāgavatam 10.14.29, Bhagavad-gītā 13.1-2 Lecture, Bombay, December 29, 1972

Prabhupāda: So every information is there. If we want actually happiness, then we have to purify the material consciousness. That is Kṛṣṇa consciousness movement. [break] ...have come to the point of Kṛṣṇa consciousness. That Kṛṣṇa consciousness can be achieved by the grace of Kṛṣṇa. Kṛṣṇa consciousness... *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugrṛhita eva hi* [SB 10.14.29]. Kṛṣṇa cannot be understood by any other method than the Kṛṣṇa method. Kṛṣṇa is absolute. Therefore if one wants to understand Kṛṣṇa, he must take the Kṛṣṇa method. Kṛṣṇa method. Because Kṛṣṇa is absolute, there is no difference between Kṛṣṇa and the method of attaining Kṛṣṇa. They are the same. Method... The bhakti method means Kṛṣṇa method. *Bhakta-bhagavān*. And the method to approach Bhagavān is called bhakti.

212. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.1.1 Lecture, London, August 6, 1971

So if you actually want knowledge, then you have to take knowledge by this disciplic succession. Because you cannot speculate. By speculation, you can never arrive to the Absolute Truth. That is not possible.

*athāpi te deva padāmbuja-dvayaṁ  
prasāda-leśānugrṛhita eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

*Ciraṁ vicinvan*. *Ciraṁ* means perpetually you can speculate, but you cannot understand what is God. That is not possible. You have to know God from a person who knows God or God personally.

213. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.2.6 Lecture, Hyderabad, November 26, 1972

Kṛṣṇa is the characteristic of the Supreme Lord. "Kṛṣṇa" means all-attractive. If God is not all-attractive... Not everyone is all-attractive, but God is all-attractive. Therefore He is called Kṛṣṇa. God appeared as the son of Vasudeva or Nanda Mahārāja; therefore He is called Yaśodānanda, Nandananda, Vasudevanandana—His relationship. Kṛṣṇa enjoys the company of Śrīmatī Rādhārāṇī; therefore He is called Rādhā-ramaṇa, Rādhā-Govinda. So God's name is there according to His pastimes, relationships. So Kṛṣṇa is the supreme name because it means all-attractive.

Similarly, here it is name, God's name, Adhokṣaja. Adhokṣaja. *Adha*. *Adha* means defeated. *Adha-kṛta*, subdued. What is that subdued? *Akṣaja-jñānam*. *Akṣa*. *Akṣa* means eyes, direct perception. We want... We say sometimes, "Can you show me God?" *Akṣa*. Or *akṣaja* means *ah*, the alphabet, and *kṣa*, beginning from *ah* up to *kṣa*. So all the letters are there. So we make words by combination of these



letters. So *akṣaja*, so within our power, we make so many words by combining these alphabets, but God is beyond that. *Akṣaja-jñānam*. Either you are beyond the direct perception or beyond your word-making capacity. Therefore God's another name is Adhokṣaja. *Adhaḥ-kṛta akṣaja jñānamjata*.

So Adhokṣaja means beyond direct sense perception. That is also nice name of God. God is not understood by speculating our senses.

*athāpi te deva padāmbuja-dvayaprasāda-  
leśānugṛhīta eva hi  
jānāti tattvaṁ [bhagavan mahimno]  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

We cannot understand God by mental speculation. That is not possible. Realization God means when God reveals unto you. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* [Cc. Madhya 17.136]. By our these blunt senses, speculating, we cannot understand what is God. Therefore His name is Adhokṣaja, Adhokṣaja, "beyond material speculation." And still you have to apply your *bhakti*, devotion. Just try to understand. He is beyond our sense perception, but still we have to search Him out and employ our feelings of devotion, love.

214. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.2.17 Lecture, New Vrindaban, July 18, 1974

It was exactly as I have stated: that if you understand Kṛṣṇa, then you can teach even the greatest scientist, the greatest philosopher, greatest politician—everyone. That is Kṛṣṇa [indistinct]. You don't require to be a great scientist to teach a scientist; but if you simply understand Kṛṣṇa, then you will be able to teach even the greatest scientist. The greatest philosophers, greatest anyone, let them come; we shall teach. We shall become their teacher. We challenge. Why? Because we know a little about Kṛṣṇa.

There is a verse in the *Bhāgavata*, *athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jānāti tattvaṁ*. One devotee says, "My dear Lord, one who has got a little fragmental grace of Your lotus feet, he knows the Absolute Truth."

*athāpi te deva padāmbuja-dvayam  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ...  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

"A devotee of Kṛṣṇa, he can understand the *tattva*, the truth, simply a little mercy, by the mercy of Kṛṣṇa. Others, they may continue to speculate for many, many births, they will not understand You."

215. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.2.30 Lecture, Vṛndāvana,  
November 9, 1972

We cannot understand Kṛṣṇa unless we have submitted ourself under the lotus feet of the six Gosvāmīs, Caitanya Mahāprabhu. We have to understand Kṛṣṇa in this way. It is very difficult to understand Kṛṣṇa, but by the grace of the Gosvāmīs, by the grace of Lord Caitanya, we can understand Kṛṣṇa.

*athāpi te deva padāmbuja-dvayaprasāda-  
leśānugrḥīta eva hi  
jānāti tattvaṁ...  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

*Panthās tu...* There are many śāstric evidences. *Panthās tu koṭi-śata-vatsara-sampragamyo vāyor athāpi manaso muni-puṅgavānām* [Bs. 5.34].

So by speculation, we cannot understand Kṛṣṇa. That is not possible. By mental speculation, we cannot understand Kṛṣṇa. We have to understand Kṛṣṇa as Kṛṣṇa says, or Kṛṣṇa's devotee says, the Gosvāmīs says, Caitanya Mahāprabhu says. Then we can understand how this cosmic manifestation is created, who created, how it is created. Everything will be clear. This is the beginning of such understanding.

216. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.2.34 Lecture, Vṛndāvana,  
November 13, 1972

So in the *Vedas*, in the *Purāṇas*, in the *Upaniṣads*, and confirmed by great sages, saintly persons, everyone accepts Kṛṣṇa the Supreme Personality of Godhead. Then why these rascals cannot find out God? We are giving the name of God, the address of God, the father, God's father's name also, Nanda-nandana, Devakī-nandana. So where is the difficulty to find out? There is no difficulty. But the rascals will not accept. They will continue their rascaldom.

That is the difficulty. Otherwise, it is not at all difficulty to find out where is God. God is neither dead, nor God has become void or impersonal. He's person, *dvi-bhuja-muralīdhara*, Kṛṣṇa, playing on His flute and *jāmuna-tīra-vana-cārī*. He is existent always. *Adyāpi kare līlāya gaura-rāya, kona kona bhāgyavān dekhībāre pāya[?]*. Kṛṣṇa is always existing. Kṛṣṇa's incarnations are always existing, before us. But if we are fortunate enough, we can see; otherwise not.

*athāpi te deva padāmbuja-dvayaprasāda-  
leśānugrhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

You cannot manufacture the incarnation of God. You cannot see the incarnation of God provided if you are not blessed by God.

217. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.5.12–13 Lecture, New Vrindavan, June 11, 1969

Just like Arjuna is taking instruction from Kṛṣṇa. He is thinking, "Whether I shall fight or not fight?" So you become thoughtful—that's very nice—but don't be thoughtful without accepting a spiritual master. That thoughtfulness will not help you, because you are conditioned. You are..., you have got the four kinds of defects. So that defect will not... Simply by becoming philosopher, speculator, will not help you. *Athāpi te deva ciraṁ vicinvan* [SB 10.14.29].

You cannot understand God for millions and millions of thinking. No. It is not possible.

218. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.7.23 Lecture, Vrindāvana, September 20, 1976

So, we have to know the Supreme Personality of Godhead through authority, not by speculation. Speculation is no use.

*athāpi te deva padāmbuja-dvayam  
prasāda-leśānugrhīta eva hi  
jānāti tattvaṁ...  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

The Supreme Personality of Godhead can be known by a person who has got a slight favor of the Lord upon him. This is the Vedic version. *Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena* [Kāṭha Upaniṣad 1.2.23]. *Ātmā*, the Supreme Absolute Truth, cannot be understood... *Nāyam ātmā na pravacanena labhyaḥ*... By becoming a great debater one can understand the Supreme—that's not possible. *Nāyam ātmā pravacanena labhyo na bahunā śrutena*. Nor by a person who is very vastly learned or by a great scientist or philosopher, *na medhayā*—in this way we cannot understand. But one who is surrendered, he can understand. Arjuna is surrendered. In every case he surrendered to

Kṛṣṇa. As soon as there is any problem... Problem or no problem, he surrendered. Not that "When there is problem I am surrendered, and when there is no problem I am independent." No. Always surrendered. That is Arjuna's position.

219. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.7.44 Lecture, Vṛndāvana,  
October 4, 1976

Real success is how one is faithful to his *guru*. That is real success. *Yasya deve parā bhaktir yathā deve tathā gurau*. It is not by education or grammatical knowledge you can learn anything. No. It is by the grace of the Supreme Personality of Godhead. And that grace comes down through the grace of *guru*. That grace also does not come directly. We should not be neglecting this point.

*yasya deve parā bhaktir  
yathā deve tathā gurau  
tasyaite hi kathitā arthāḥ  
prakāśante mahātmanaḥ*  
[ŚU 6.23(1)]

Things become revealed by devotion, not by so-called education. No. *Ciraṁ vicinvan. Na cānya eko 'pi ciraṁ vicinvan, prasāda-leśānugṛhīta eva hi* [SB 10.14.29]. By little *prasādam*, satisfaction... In many places these things are stated. *Yat kārūṇya-katākṣa-vaibhavadatām gauram eva stumaḥ* [Caitanya-candrāmṛta 5]. *Kārūṇya-katākṣa*. Not complete *kārūṇya*, but *katākṣa*, simply little glancing, he becomes so great, *kaivalyaṁ narakāyate tridaśa-pūr ākāśa...* [Caitanya-candrāmṛta].

Therefore Viśvanātha Cakravartī Ṭhākura says, *yasya prasādād bhagavat-prasādaḥ*. Not that *bhagavat-prasāda* is achieved by education and grammar. No. *Yasya prasādād bhagavat-prasādaḥ*. By the mercy of *guru* one can achieve. That is just like a common word, "If you love me, love my dog." So you cannot approach Kṛṣṇa without loving His dog, His servant. *Satām prasaṅgāt*. A person who is trying to distribute the message of Kṛṣṇa, he is very, very dear dog of Kṛṣṇa. *Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ* [Bg. 18.69]. He is very... It doesn't matter how far he is advanced in education, how far he has learned grammar. These are not the things. The things is how far he is working to carry out the mission of Kṛṣṇa. Then one has to receive Kṛṣṇa's mercy through the bona fide servant. Kṛṣṇa cannot be bluffed by so-called education and grammar.

220. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.8.18 Lecture, Māyāpur,  
September 28, 1974

So the idea is that Kṛṣṇa is the original person. That is admitted by Arjuna also, *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvataṁ ādyam* [Bg. 10.12]. They know, knew it. Not only Kuntī knows. But Kṛṣṇa was, when present, how many people knew Him? Only the Pāṇḍavas knew

Him perfectly, the Pāṇḍava family. And some of the other, Kuru family. Bhīṣma knew Him. Even Dhṛtarāṣṭra also knew Him. And many other saintly persons, Vyāsadeva, Devala, Nārada Muni. Nārada Muni, of course, does not belong to this planet. So to know Kṛṣṇa is not very easy job. *Manuṣyaṇām sahasreṣu kaścid yatati siddhaye* [Bg. 7.3]. Still, if Kṛṣṇa is pleased, then He can make Himself known to a devotee. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam* [SB 10.14.29]. Anyone who is in receipt of little favor of Kṛṣṇa, he can understand Kṛṣṇa. So Kṛṣṇa is the original person.

221. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.8.32 Lecture, Māyāpur,  
October 12, 1974

Everyone is trying to become happy. But the *karmīs*, the *jñānīs*, the *yogīs*, they do not know how to become perfectly happy. They're making their own endeavor. *Karmīs* are trying to work harder, hard, day and night, to get money: "Some way or other, never mind black and white, bring money. I must have nice car, nice house, nice bank balance." This is *karmī*. And *jñānī*, when he is fed up with working, when he understands that "This working hard and bank balance could not make me anyway happy, so therefore this is false, all these activities, what I am..." The *brahma satyam jagan mithyā*. So they become disgusted and take to Brahman. *Brahma satyam*.

But *brahma satyam* is fact, but because they are trying to understand Brahman by their speculative method, they cannot understand Brahman. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jānāti tattvam* [SB 10.14.29]. You can understand the Supreme Brahman... Simply understanding Brahman will not give you satisfaction. Simply understanding *ahaṁ brahmāsmi*, this will not... Suppose if you have got money, and you are aware that you are very rich man. So simply thinking that you are very rich man and you see your money in the treasury, you'll be happy? No. When the money is utilized in so many ways for your gratification, then you are happy. Similarly, simple understanding *ahaṁ brahmāsmi*, this realization, will not make you happy. You have to utilize his Brahman's position. That means *bhakti*. This is called *śānta-rasa*, simply to understand *ahaṁ brahmāsmi*. This is called *śānta-rasa*. You must develop further. That is called *dāsyā-rasa*, to become the servant of the Supreme Brahman. Then further advance. Simply to understand that "I am Brahman" will not give you...

222. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.8.36 Lecture, Māyāpur,  
October 16, 1974

Has anybody seen Kṛṣṇa? Kṛṣṇa cannot be seen. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ* [Cc. Madhya 17.136]. They are... So many people, they ask, "Where is God? Can you show me God?" That... That means people in general, they cannot see God. That is not possible. Because with these eyes, these senses, we cannot understand. We cannot understand even that why they are chant... Just like yesterday this man was asking, "Why this chanting?" Because blunt senses, they cannot understand what is the meaning of chanting and why chanting. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved*

*grāhyam indriyaiḥ*. It is not possible. But *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. When we take to the service spirit... Here we are training people how to render service. Then, gradually, he will be able to understand what is this name of Kṛṣṇa, what is the form of Kṛṣṇa, what is the activities of Kṛṣṇa. And that is explained here.

So if you follow this process, *śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ smaranti nandanti*, then *ta eva paśyanti*. When? *Acireṇa*: "Very soon." Not that after millions of years. No. *Acireṇa*: "Immediately." If he is actually serious, if he has no offense, then *acireṇa*. *Śṛṇvan...* *Acireṇa, ta eva paśyanty acireṇa tāvakam*. "Your..." What is that? "Your..." *Padāmbujam*: "He can see Your lotus feet." *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jñānāti tattvam* [SB 10.14.29]. *Padāmbuja-dvaya-prasāda-leśā...* If one can see... *Nāhaṁ prakāśaḥ sarvasya yogamāyā sa...* [Bg. 7.25]. Nobody can see. But if one is fortunate, if he can see... That is possible by this process, *śṛṇvanti gāyanti*. That is possible. Then what will be the result? The result is *bhava-pravāha uparamam*, finish this business. What is that business? Working hard, day and night, without any aim of life. This will be finished. As soon as one is able to see the *padāmbujam*, lotus feet of Kṛṣṇa, then immediately, *bhava-pravāham*.

223. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.8.44 Lecture, Māyāpur,  
October 24, 1974

It is the words of Lord Brahmā, that *jñāne prayāsam udapāśya*: "One should not very much endeavor to speculate, speculating process." Just like these theosophist, the philosophers, the scientist, they, instead of having direct knowledge from the superior, they, more or less, speculate. So one has to give up this speculating habit. If one thinks that "I know. I am very educated. I am very advanced. I can discover what is God," that is not possible. That is not possible. *Athāpi te deva-padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jñānāti tattvam* [SB 10.14.29]. You cannot understand God by your speculative method. Big, big scholars, they have speculated about Kṛṣṇa in the *Bhagavad-gītā*. Misled, they could not understand. Just like a big politician, Gandhi, he also has *Bhagavad-gītā* in his hand, but he never spoke throughout his whole life that Kṛṣṇa is worshipable. He never spoke. Have you seen that he has advised that Kṛṣṇa is worshipable? Never. Dr. Radhakrishnan, he is also so big scholar. He has commented on *Bhagavad-gītā*. Rather, he says, "It is not to Kṛṣṇa." When Kṛṣṇa says, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* [Bg. 18.65], Dr. Radhakrishnan says, "It is not to Kṛṣṇa." That is the difficulty. Because they have no mercy of Kṛṣṇa upon them, they cannot understand Kṛṣṇa.

224. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.15.30 Lecture, Los Angeles,  
December 8, 1973

This is the secret. *Yasya deve parā bhaktir yathā deve tathā gurau* [ŚU 6.23]. If one has staunch faith in the Supreme Personality of Godhead and as much faith in the *guru*, *yathā deve tathā gurau*, then the revealed scriptures become manifest. It is not the education. It is not the scholarship. It is faith in

Kṛṣṇa and *guru*. Therefore Caitanya-*caritāmṛta*-kar says, *guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bija* [Cc. *Madhya* 19.151]. Not by education; not by scholarship. Never says. Caitanya Mahāprabhu says, *guru-kṛṣṇa-kṛpāya*, by the mercy of *guru*, by the mercy of Kṛṣṇa. It is a question of mercy. It is not the question of scholarship or opulence or richness. No. The whole *bhakti-mārga* depends on the mercy of the Lord. So we have to seek the mercy. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jñāti tattvam...* [SB 10.14.29]. *Prasāda-leśa*. *Leśa* means fraction. One who has received a little fraction of mercy of the Supreme, he can understand. Others, *na cānya eko 'pi ciraṁ vicinvan*. Others, they may go on speculating for millions of years, it is not possible to understand.

225. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 1.15.42 Lecture, Los Angeles, December 20, 1973

Therefore Vedic injunction is, *tad-vijñānārthaṁ sa gurum eva abhigacchet* [MU 1.2.12]: "In order to know that science, knowledge, you must approach *guru*." That is practical. Even for material science, you go to school, college to learn from the authority. How you can learn about God, about soul, without approaching a proper person who knows it?

So that is the way. That is the way. You cannot speculate. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jñāti tattvam* [SB 10.14.29]. *Tattvam*, that truth, one can understand, who has received the mercy of God. Therefore we sing "*Guru...*, *guru* is the mercy, mercy of God." God is so merciful that He is within yourself. He is trying to teach you, and..., internally, and externally He appears as *guru* to teach you. Mercy. So therefore *guru* is considered as good as Kṛṣṇa. *Sākṣād-dharitvena samasta-śāstraiḥ*. In all the *śāstras*, the *guru* is respected as Kṛṣṇa is respected. *Sākṣād-dharitvena. Haritva*. Hari means Lord. *Samasta-śā...*, in all the scriptures, *guru* is accepted as Kṛṣṇa. But he never says that I, he is Kṛṣṇa; neither he is Kṛṣṇa. Then what is his position? *Kintu prabhor yaḥ priya eva tasya*: he is the most confidential servant of Kṛṣṇa. He never says that "I am Kṛṣṇa, I am God." That is not *guru*. *Guru* must place... He knows perfectly well that he is serving Kṛṣṇa. His business is to serve Kṛṣṇa.

226. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 2.1.1 Lecture, Paris, June 9, 1974

Our this *Bhāgavata* system, or Vedic system, is not research work. It is not research work. Nowadays it is a fashion that... Just like the theosophists, they're searching out God. Since the beginning, they're searching out. And so many leaders came and gone, but they are searching out. And they will go on searching out for lives together. But it is not a thing to be searched out. It is not ordinary thing, not material thing. You know...

*athāpi te deva padāmbuja-dvaya  
prasāda-leśānugṛhīta eva hi  
jñāti tattvam...*

na cānya eko 'pi ciraṁ vicinvan  
[SB 10.14.29]

*Ciraṁ vicinvan*. For forever, millions of years, if you speculate to understand what is God, it is not possible. It is not a subject matter of speculative knowledge. No. It is to be received through the right source, deductive process, not inductive process. Because our senses are limited. We cannot have any perfect idea on account of our senses being limited. We cannot see.

227. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 2.2.6 Lecture, New York,  
March 6, 1975

So here the proposal is that we are suffering in this material world, that we are simply thinking that "In future we shall be happy if I do like this." But before that future comes, we become finished. This is our position. Not only once, but many times. Still I, you, have opinion. Just like the so-called scientist: millions of years' gap, and then this will be happening, this will be happening. No. These are all nonsense. Then how—your age is fifty or sixty years—how you are considering millions of years? Your fifty, sixty years of age will be millions' time finished before you realize the truth. But the so-called scientists, they are thinking, "No. This fifty, sixty years is large extent of..., span of life." In that way cannot understand. That is not possible. *Ciraṁ vicinvan*. If you stipulate in this foolish way for *ciraṁ*, eternally, still you cannot understand. *Ciraṁ vicinvan*.

athāpi te deva padāmbuja-dvaya  
prasāda-leśānugrhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan  
[SB 10.14.29]

*Ciraṁ* means "eternally." If you speculate to understand God by your teeny brain and limited sense perception, it will be none.

228. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 2.4.1 Lecture, SB 2.3.1—25  
Recitation, Los Angeles, June 24, 1972

*Jñāna* and *tattva-darśī*. Simply *jñānī*, simply A-B-C-D knowledge, academic education, will not help. You must be *jñānī*, at the same time, *tattva-darśī*. That *tattva-darśana* cannot be possible by mental speculation. *Ciraṁ vicinvan*.

athāpi te deva padāmbuja-dvayamprasāda-  
leśānugrhīta eva hi  
jānāti tattvaṁ... jānāti tattvaṁ  
[bhagavan-mahimno]  
na cānya eko 'pi ciraṁ vicinvan



Who knows the *tattva*. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta*: "One person who has got a slight benediction from Your lotus feet." Not that all. A slight. *Svalpam apy asya dharmasya trāyate mahato bhayāt*. If you get a slight, a glance, then your life is perfect, immediately. Not that you have to get all the mercies of the Lord. Even little, very insignificant part. That means, insignificant, that is Kṛṣṇa is teaching Himself: "Just surrender."

So this much mercy every one of us, we can take. How? "Kṛṣṇa, I was wandering throughout the whole universe in so many lives. I did not know that You are my supreme master. Now, from this day, I surrender unto You."

229. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 3.12.19 Lecture, Dallas, March 3, 1975

We cannot see Kṛṣṇa with our present eyes, but we can see Him through the scripture. The "through the scripture" is that although we cannot see Him by our present imperfect senses—*adhokṣaja*, beyond our perception—still, we can see Him. How? Through the authorities. Through the authorities. The same example as I have given, that I do not know who is my father, but through the authority of mother, I can see him: "Here is my father." This is called authority seeing. A mother certifies that "My dear child, here is your father," that is the only certificate, authority, you can understand who is your father. Otherwise there is no... By experimental knowledge, by mental speculation, "He may be my father, he may be my father, he may be my father..." That you go on speculating for many millions of years, still, you will not be able to understand who is your father. But if you take the authority of your mother, immediately you understand. That is, means, *adhokṣaja*. You cannot speculate what is God, but if you take the authority, then you can understand God. Otherwise it is not possible.

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ...  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

This is a verse, it is said, "My dear Lord, Your lotus feet," *padāmbuja-dvaya*, "can be understood by a person who has received a little favor of You." *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi*: "One who has received little favor, he can understand You." And what for others? "For others," *na ca anya eko 'pi ciraṁ vicinvan*, "if they speculate for millions of years, still, they will not be able to understand." Just like in your country *Bhagavad-gītā* was being read for the last two hundred, three hundred years. So many scholars, so many Indian scholar or American, they have written *Bhagavad-gītā*. But not a single person understood Kṛṣṇa. Not a single person. But now, when they are reading *Bhagavad-gītā* As It Is, they are understanding by the mercy of God. The mercy is shown if you follow

the process, authoritative process. *Prasāda-leśānugr̥hīta eva hi*. One who has received a little, minute quantity of the favor of Kṛṣṇa, he can understand Kṛṣṇa. And others, if they go on speculating for millions of years, they will not be able to. This is a fact. Therefore He is called Adhokṣaja.

So our Kṛṣṇa consciousness movement is the authorized process by which you can understand Kṛṣṇa, the Supreme Lord. By other methods it is not possible.

230. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 3.26.15 Lecture, Bombay,  
December 24, 1974

You cannot bring Kṛṣṇa under your speculative knowledge, *avan manasa-gocaraḥ*, because He is beyond the scope of the activities of the mind, *adhokṣaja*. Therefore don't try to bring Kṛṣṇa within your speculative knowledge. Speculative knowledge, how can you go? That is Dr. Frog. Dr. Frog cannot... Frog is in the well, three-feet well. How he can imagine about the Atlantic Ocean? It is not possible. *Avan manasa-gocaraḥ*. So don't try to speculate upon God. You will never find God. If you want to go by the speculative knowledge, trying to find out what is God just like the theosophist and many other societies—they do that, speculating—you cannot reach God by speculation. That is not. Because your senses are limited. How you can reach God, the unlimited, by speculative knowledge? That is not possible.

*athāpi te deva padāmbuja-dvayaprasāda-  
leśānugr̥hīta eva hi  
jānāti tattvaṁ...  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

*Ciraṁ vicinvan*: "For millions and millions of years, if you simply speculate, you cannot reach what is God." It is not possible. But *athāpi te deva padāmbuja-dvaya-prasāda-leśānugr̥hīta eva*: "One who has received a little mercy, causeless mercy, my Lord, he can understand." Little mercy.

231. Śrīmad-Bhāgavatam 10.14.29, Śrīmad-Bhāgavatam 6.1.15 Lecture, Denver, June  
28, 1975

So there are many *yoga-siddhis*. People become very much puzzled by seeing these *yoga-siddhi*. But Kṛṣṇa says, *yatatām api siddhānām*: "Amongst many such *siddhas* who have got *yoga-siddhi*," *yatatām api siddhānām kaścid vetti mām tattvataḥ* [Bg. 7.3], "somebody may understand Me." So one may achieve some *yoga-siddhis*; still, it is not possible to understand Kṛṣṇa. That is not possible. Kṛṣṇa can be understood only such persons who has dedicated everything to Kṛṣṇa. Therefore Kṛṣṇa wants that, demands, *sarva-dharmān parityajya mām ekam śaraṇam* [Bg. 18.66]. Kṛṣṇa is only understandable by His pure devotee, not anyone else.

*athāpi te deva padāmbuja-dvaya  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ...  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29].

Those who are favored by the causeless mercy of Kṛṣṇa, they can understand Kṛṣṇa. Others, *na cānya eko 'pi ciraṁ vicinvan*. *Ciraṁ* means for long time, for many years, if they speculate only what is God or what is Kṛṣṇa... That process will not help us.

232. Śrīmad-Bhāgavatam 10.14.29, Śrī Caitanya-caritāmṛta, Ādi-līlā 1.12 Lecture,  
Māyāpur, April 5, 1975

Therefore *śāstra* says, *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda vigrahaḥ* [Bs. 5.1]. *Kṛṣṇas tu bhagavān svayam* [SB 1.3.28]: "All of them are Bhagavān, but the original Bhagavān, real Bhagavān, is Kṛṣṇa." *Kṛṣṇas tu bhagavān svayam*. So everyone is under Kṛṣṇa. Therefore Caitanya-caritāmṛta kar says, *ekale īśvara kṛṣṇa āra saba bhṛtya* [Cc. Ādi 5.142]. *Āra saba bhṛtya*, servant. Even *īśvara-tattva*, *viṣṇu-tattva*, they are also working as servant of Kṛṣṇa. Advaita Ācārya, just like He's *īśvara*, but He's serving as servant of Caitanya Mahāprabhu. Therefore *ekale īśvara... Na kṛṣṇāt caitanyāt para-tattvaṁ param iha*. They're... Above Kṛṣṇa, above Caitanya Mahāprabhu, there is no more *para-tattva*. *Param iha*. It is the Supreme.

So in this way we have to study *īśvara-tattva*, then *śakti-tattva*, *jīva-tattva*. That is knowledge; that is education. Not whimsically suggesting something and talking foolishly and... *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jānāti tattvaṁ* [SB 10.14.29]. If you want to know the truth, then you have to follow these principles, how to know *īśvara-tattva*.

233. Śrīmad-Bhāgavatam 10.14.29, Śrī Caitanya-caritāmṛta, Madhya-līlā 6.149–150  
Lecture, Gorakhpur, February 12, 1971

In the Śrīmad-Bhāgavata there is a verse,

*athāpi te deva padāmbuja-dvayamprasāda-  
leśānugṛhīta eva hi  
jānāti tattvaṁ [bhagavan-mahimno]  
na cānya eko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

"My dear Lord, one who has a little," I mean to say, "favorable connection with Your lotus feet, he can understand You." *Athāpi te deva padāmbuja-dvaya-prasāda*: "One who has got a little *prasāda* from Your lotus feet, such person can understand You." *Prasāda-leśānu...*, *jānāti tattvam*: "He can understand what You are."

234. Śrīmad-Bhāgavatam 10.14.29, Śrī Caitanya-caritāmṛta, Madhya-līlā 6.154 Lecture, Gorakhpur, February 16, 1971

Speculating process will not help you. *Ciraṁ vicinvan*.

*athāpi te deva padāmbuja-dvayaprasāda-  
leśānugṛhīta eva hi  
jānāti tattvaṁ [bhagavan-mahimno]  
na cānya eko 'pi ciraṁ vicinvan  
[SB 10.14.29]*

One who has not received the favor of the lotus feet of Kṛṣṇa, it is not possible to understand Kṛṣṇa. *Bhakto 'si priyo 'si me* [Bg. 4.3]. Just like Arjuna understood Kṛṣṇa because he was a *bhakta*, he was a dear friend of Kṛṣṇa. So you have to become a dear friend, a *bhakta*, of Kṛṣṇa; then you'll understand what is *Bhagavad-gītā*, and then you'll be able to surrender unto Him.

235. Śrīmad-Bhāgavatam 10.14.29, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.105 Lecture, New York, July 11, 1976

**Prabhupāda:** *Kṛṣṇa-prāpti hoy yāhā haite*. That is spiritual master: one who can give you Kṛṣṇa. *Kṛṣṇa se tomāre, kṛṣṇa dite pāra, dhāi tava pāche pāche*—Bhaktivinoda Ṭhākura. "Kṛṣṇa... I am seeking after Kṛṣṇa, Vaiṣṇava Ṭhākura, my spiritual master. So Kṛṣṇa is your property." Kṛṣṇa is not independent. He is the property of the devotee. *Kṛṣṇa se tomāra, kṛṣṇa dite pāra, dhāi tava pāche pāche*: "I am just following you, sir. Because Kṛṣṇa is your property, if you like, you can deliver: 'Take it immediately.' " So it is not flattering; it is in the *śāstra*. *Vedeṣu durlabha adurlabha ātmā-bhaktau* [Bs. 5.33]. You cannot get Kṛṣṇa by studying all the *Vedas*. *Vedeṣu durlabha*. *Durlabha* means it is not possible. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jānāti tattvam* [SB 10.14.29]. *Prasāda-leśa*. *Prasāda-leśa*, one who has got little favor of Kṛṣṇa, he knows *Kṛṣṇa-tattva*.

236. Śrīmad-Bhāgavatam 10.14.29, The Nectar of Devotion Lecture, Bombay, January 9, 1973

Those who are conditioned, they cannot understand Kṛṣṇa. They will say, "Kṛṣṇa—a dark," "Kṛṣṇa is unknown," "Kṛṣṇa is black." That's all. Because he is seeing with his eyes.

Kṛṣṇa is not unknown. Kṛṣṇa known only to the devotees.

*athāpi te deva padāmbuja-dvaya-prasāda-  
leśānugṛhīta eva hi jñānāti tattvam*  
[SB 10.14.29].

*Athāpi te deva.* "My dear Lord, by Your mercy, one who has got a little, fragmental portion of Your mercy," *prasāda leśa...* *Prasāda* means mercy, and *leśa* means very small portion. "Anyone who has got a little portion of Your mercy, he can know You." *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jñānāti tattvam.* He can understand. *Na cānya eko 'pi ciraṁ vicinvan.* Others, they can go on speculating on their philosophy for millions of years; still they will not be able to understand. They will not be able to understand—simply futile, simply futile. They cannot.

### 237. Śrīmad-Bhāgavatam 10.14.29, Lecture, Boston, April 26, 1969

So God realization, it is said in the Vedic literature, that *avāṇ-manasā-gocarah*. It is very difficult to realize God. He is beyond our mental speculative field, or He is beyond our conception, beyond our words. But there is other verses also, that *athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jñānāti tattvam* [SB 10.14.29].

One can understand what is God by the mercy of God, not by mental speculation. It is not possible. We have got very limited scope of knowledge. Our senses are imperfect, we are full of cheating propensities, and we are liable to commit mistake. These four defects are within us.

However a great man one may be, he is sure to commit mistake. I shall give you one tangible example in the life of Mahatma Gandhi. You know he was a very great man, political leader in India. So he was also very God-fearing man, a very nice soul. But he also committed mistakes so many times.

So to err is human. This is a fact in every person. Therefore, because we commit mistake, because we are sometimes illusioned, and because we have got a propensity of cheating others, and because our senses are imperfect, therefore, simply by mental speculation it is not possible to realize God.

### 238. Śrīmad-Bhāgavatam 10.14.29, Pandal Lecture, Bombay, April 6, 1971

You haven't got to learn some art and method how to understand Kṛṣṇa from anyone else. You can understand directly from Kṛṣṇa. That is the process.

The *Bhāgavata* says, *athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi* [SB 10.14.29]. Without Kṛṣṇa's mercy, nobody can understand Kṛṣṇa. That is the process.

239. Śrīmad-Bhāgavatam 10.14.29, Pandal Lecture, Bombay, April 6, 1971

Without any Kṛṣṇa consciousness, it is not possible for him to understand Kṛṣṇa. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, na cānya eko 'pi ciraṁ vicinvan* [SB 10.14.29]. Others, they may go on speculating for thousands and thousands of years; still, they will not be able to understand what is Kṛṣṇa.

240. Śrīmad-Bhāgavatam 10.14.29, Śrīla Bhaktivinoda Ṭhākura's Appearance Day Lecture, London, September 3, 1971

Therefore, Vedic injunction is not to acquire knowledge by speculation. That is useless. *Athāpi te deva padāmbuja-dvayaṁ jñāti tattvaṁ prasāda-leśānugṛhīta eva hi, na cānya eko 'pi ciraṁ vicinvan* [SB 10.14.29]. *Ciraṁ vicinvan*. *Ciraṁ* means for thousands of years you can speculate, you cannot understand what is God. That is not possible. But if you receive knowledge from the devotee, he can deliver you.

241. Śrīmad-Bhāgavatam 10.14.29, Room Conversation and Interview, New York, July 3, 1972

*Dharma*, religion, means the codes given by God, and we have to abide by those laws. When you do not abide by those laws, then we violate the laws of nature, of God, and we become punishable.

Now, who is that person, or the authority, who is giving that law, who is controlling that law? That is divine search. But that divine search can[not] be completed by the speculation of our imperfect senses. Our senses are imperfect; therefore whatever knowledge we gather by speculating our imperfect senses, that is imperfect. Just like the sun.

The sun is very big, bigger, fourteen hundred thousand times bigger than this earth, but with our imperfect eyes we see just like a disk. If we remain satisfied with this imperfect knowledge, then we remain in darkness. We have to know the sun from the astronomer. They have calculated. They know. In this way knowledge, perfect knowledge, can be attained—when it is received through the perfect knower, not by speculation. That speculation means I shall speculate with limited mind and imperfect senses.

So however carefully or expertly I manage with the instruments, they are themselves imperfect. Therefore Vedic *śāstra* says that to understand the divine you must have divine mercy. You must possess. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi jñāti tattvaṁ* [SB 10.14.29].

One can understand the truth by the grace of... So searching after divine means we must search after the grace of the divine. Just like a very big man, just like President Nixon. So I am speculating that President Nixon is like that, like that, like this, his function is like that, he eats like this, he sleeps like this. That is speculation. But if I hear directly from President Nixon or his representative, very confidential representative, then it is perfect knowledge.

I cannot speculate to know about President Nixon by my imperfect senses. I must know about President Nixon when he speaks personally about himself or his personal associate speaks about. That is the way.

242. Śrīmad-Bhāgavatam 10.14.29, Morning Walk, Los Angeles, September 24, 1972

**Svarūpa Dāmodara:** So they say in future it will be again more difficult, because the future generation will be coming, and so-called students of science studying, taking up science courses...

**Prabhupāda:** Yes.

**Svarūpa Dāmodara:** ...they will have more difficult time than the present generation. So? [laughs]

**Devotee:** What? Why is that?

**Svarūpa Dāmodara:** Because they say...

**Prabhupāda:** They have nothing to do.

**Svarūpa Dāmodara:** Everything is finished. Nothing new; no research.

**Devotee:** Ah.

**Svarūpa Dāmodara:** Because all the research has been done, that's what they...

**Devotee:** Materially.

**Svarūpa Dāmodara:** Yes.

**Prabhupāda:** That means their limit has been...

**Devotee:** Yes, reached.

**Prabhupāda:** ...reached. So still they are fools. [laughter]

**Śrutakīrti:** They think there is nothing beyond that.

**Prabhupāda:** “We have reached our limit, but still we are fools.” That is the argument. [small dog barks; Prabhupāda laughs]

**Devotee:** But in Germany, in most...

**Prabhupāda:** *Ciraṁ-vicinvan*. That is stated in *Bhāgavatam* [SB 10.14.29] *ciraṁ vicinvan*. In the *Brahma-saṁhitā* [Bs 5.34] *panthās tu koṭi-śata-vatsara-saṁpragamyō. Panthās tu koṭi-śata-vatsara. Śata* means hundreds...

**Svarūpa Dāmodara:** Hm.

**Prabhupāda:** ...and *koṭi* means ten million. Ten million, hundred times, and still upon that, upon that. *Panthās tu koṭi-śata-vatsara*. It will go on, on your plane. And what is the plane? What is the speed of that plane? *Vāyor athāpi manaso:* by the speed of air, or by the speed of mind.

The mind's speed, anyone can experiment—immediately he can go 10,000 miles within a second, mind. With that speed I am going for many millions of years—you cannot find out what is the limitation. So they have got teeny brain, so they finish their living; now they are hopeless.

243. Śrīmad-Bhāgavatam 10.14.29, Room Conversation with Woman Sanskrit  
Professor, Mexico City, February 13, 1975

**Professor:** Very difficult to have proofs of that, then, where the eternality of your own *ātman*, for instance, things of that kind of...

**Prabhupāda:** That is called realization.

**Professor:** Yes, only in that case.

**Prabhupāda:** Yes. First of all you receive the sound, then apply your instruments. And when you find it, it is correct—that is the realization. So our process is to receive knowledge from the perfect. That's all. We are not perfect. But the knowledge we are getting, that is perfect. So according to that perfect direction, if we mold our life, then we are successful. Otherwise you go on experimenting, speculating. *Ciraṁ vicinvan*. *Ciraṁ*, you understand, "perpetually"; *vicinvan*, "thinking." *Ciraṁ vicinvan*.

*athāpi te deva padāmbuja-dvaya  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ  
na cānya eko 'pi ciraṁ vicinvan*



[SB 10.14.29]

What is the use of speculating with imperfect senses? Useless waste of time.

244. Śrīmad-Bhāgavatam 10.14.29, Morning Walk, Atlanta, March 1, 1975

**Prabhupāda:** Yes, that is a fact. That authority I have got. That's a fact.

*yasya deve parā bhaktir  
yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ  
prakaśānte*  
[ŚU 6.23(1)]

They become manifest, all the meanings of the Vedic literature. *Yasya deve parā bhaktiḥ*. [aside:] Don't come very near. Hare Kṛṣṇa. [break] ...explaining last evening: don't speculate; hear. That is the qualification. All others, they are simply speculating. How long their energy will go on, limited energy? How speculating will help them? It is not possible. It is condemned.

*athāpi te deva..., te deva padāmbuja-dvaya  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ...  
na cānyaeko 'pi ciraṁ vicinvan*  
[SB 10.14.29]

*Ciraṁ vicinvan*, speculating for millions of years, one cannot understand. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi*: "One who has received a little mercy of the lotus feet of the Lord, he can understand the truth. Others, even speculating for millions of years, they cannot understand anything." The speculation business is useless in spiritual advance. It may help Darwin to come to the conclusion that man is born from monkey. Because he is from monkey, he thinks others also from monkey. He has admitted that whatever he has given, it is simply a speculation. He has admitted. And all others also speculating. They are trying to manufacture life from chemicals, but they do not know that life is never manufactured; it is already there. Just like this grass is coming. The life is already there. In favorable circumstances it comes out. *Udbhija*. This is called *udbhija*. Similarly, fermentation. Just like the cockroaches come out...

245. Śrīmad-Bhāgavatam 10.14.29, Room Conversation with Yoga Student and Other Guests, Tehran, March 14, 1975

There is enthusiasm: "Yes, we must do it." That is wanted, not theoretically on the armchair of devotional service. That will not be successful. Armchair theory will not help you. You must be practical and there must be enthusiasm. Then it will be successful. You are sitting in the same position and you are thinking that you are making progress. That will fail. You have to come out with enthusiasm. Then it will be successful. That is required. *Ciram vicinvan*.

There is a verse,

*athāpi te deva padāmbuja  
dvaya-prasāda-leśānugrṛhīta eva hi  
jānāti tattvaṁ na cānya  
eko 'pi ciram vicinvan*  
[SB 10.14.29]

If you simply speculate, it will never help you. You have to receive the favor of the Supreme Lord by your enthusiasm. Then it will be successful. Simply theorizing, speculation, will not... Therefore it is said, *ciram vicinvan*. You can go on speculating for millions and millions of years. It will never be successful. *Ciram*. *Ciram* means perpetual. That will not help. This is the process, *ādaḥ śraddhā*. By *śraddhā*, "Oh, here is God consciousness, very nice. Let us come and see what they are doing." This is called *śraddhā*, faith, little faith.

246. Śrīmad-Bhāgavatam 10.14.29, Room Conversation with U.N. Doctor, Vṛndāvana,  
September 29, 1976

**Prabhupāda:** Do you think United Nation is making any tangible progress?

**Doctor:** Sir, it at least brings people together under one umbrella to discuss. If you did not have that...

**Prabhupāda:** But discussion, that I have already explained.

**Doctor:** That maybe, but if you don't discuss, you'll fight.

**Prabhupāda:** No.

**Doctor:** Because if aim we don't meet at all, then they will have the struggle.

**Prabhupāda:** No. If you have no idea how to come to the conclusion, *ciram vicinvan* [SB 10.14.29], you can forever go on discussing, you'll never come... You do not know what is the aim. *Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ* [SB 7.5.31].

**Doctor:** May be so, but if two people instead of coming to blows come together to talk, it is a step in the right direction.

**Prabhupāda:** No right direction, because he does not know what is the aim.

**Doctor:** They both want to have peace, so they at least try to...

**Prabhupāda:** Everyone wants that. But if he does not know how to attain peace, then you'll go on discussing forever. That is going on.

247. Śrīmad-Bhāgavatam 10.14.29, Room Conversation with Indian Man, Poona,  
December 22, 1976

**Prabhupāda:** Yes, there is no need of speculation. Kṛṣṇa is explaining Himself. You take the advantage of Kṛṣṇa's explanation, you understand Kṛṣṇa. What is the difficulty? There is no difficulty. I am explaining my position. You have to understand as I am explaining. You cannot explain me. That is not possible. There are so many secrets I do not disclose, if I do not disclose, how you can explain it?

**Indian man:** Very simple, the way you related mother's. My mind could immediately accept it. But at the point of father's, it stopped.

**Prabhupāda:** Because you are thinking to become father in a particular way. You do not accept...

**Indian man:** Mother also in particular way.

**Prabhupāda:** That means you are thinking in your own particular way. But Kṛṣṇa is not subjected to your thinking. You have to give up this bad habit first of all, that Kṛṣṇa will be subordinate to your thinking. That is not God.

**Indian man:** How to give up this bad habit?

**Prabhupāda:** That means you have to become a *bhakta*. So long... You are thinking as *jñānī*. Therefore... *Jñānī* cannot understand Kṛṣṇa. Only the *bhakta* can understand.

**Indian man:** Because he thinks in other ways.

**Prabhupāda:** Yes. Therefore he cannot understand. *Athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi, jñānī tattvam* [SB 10.14.29]. One who is fully surrendered—not fully; even little surrendered—he can understand. [doorbell rings] Otherwise, *ciram vicinvan*. He can speculate for long, long years. [aside:] *Aiye*. For long, long years. Still he cannot. *Athāpi te deva padāmbuja-dvaya-*

*prasāda-leśānugṛhīta eva hi, jñāti tattvam.* He can understand. *Na ca anya eko 'pi ciraṁ vicinvan.* Others, even one of them, simply by speculating they cannot understand.

248. Śrīmad-Bhāgavatam 10.14.29, Room Conversation, Bombay, January 2, 1977

**Prabhupāda:** Huh? That is the truth. Actually they do not know, and they cheat others, speaking about God. That is the difficulty. All rascals are doing that. And if I say, "All rascals," it is little harsh, but it has to be said. They do not know what is God, and they speak of God. Let them say frankly that "I do not know what is God." That is answered in the *Bhagavad-gītā*: *bahūnām janmanām ante* [Bg. 7.19]. If they are sincere, then after many, many births... *Kleśo 'dhikataras teṣām avyaktāsakta...* [Bg. 12.5]. They do not know, and they do not accept *ācāryopāśanam*. The *ācārya* says, Rāmānujācārya says, Madhvācārya says, big, big *ācārya*, Caitanya Mahāprabhu... They will not believe them. They will speculate in their nonsense speculation. This is the difficulty. Without going to the *ācārya*... *Tad vijñānārthaṁ sa gurum evābhigacchet* [MU 1.2.12(1)]. This is the Vedic process, how one can know. But they will speculate. *Ciraṁ vicinvan. Athāpi te deva padāmbuja-dvayaṁ jñāti tattvam...* *Athāpi te deva padāmbuja-dvayaṁ, leśānugṛhīta eva hi jñāti tattva na cānya eko 'pi ciraṁ vicinvan* [SB 10.14.29]. One who has little mercy of God upon him, he can understand. But others, they can speculate for many, many births, still, they'll never be able. *Athāpi te deva padāmbuja-dvayaṁ leśānugṛhīta jñāti tattvam. Leśānugṛhīta eva hi. Leśa.* One cannot know God full. That is not possible, because you are limited; He is unlimited. Still, if one has learned, at least if one has accepted, "Here is God, Kṛṣṇa. Bas," his knowledge is perfect. If he simply believes only this, that "Here is God," he can understand. They don't believe that Kṛṣṇa is God. "Eh... He may be very powerful...", so on. Kṛṣṇa says *aham ādir hi devānām* [Bg. 10.2], *mattaḥ parataram nānyat* [Bg. 7.7]. These rascals will not believe. "So what is there for me?" *Mūḍho nābhijñāti.* If they remain persistently *mūḍhas*, who can make them understand? Very difficult. [Hindi] Gandhi did not believe in Kṛṣṇa. Huh?

249. Śrīmad-Bhāgavatam 10.14.30, CC Madhya 8.246 Purport

In the *Nārāyaṇa-vyūha-stava*, it is said:

*nāhaṁ brahmāpi bhūyāsaṁ  
tvad-bhakti-rahito hare  
tvayi bhaktas tu kīṭo 'pi  
bhūyasaṁ janma-janmasu*

"I do not aspire to take birth as a Brahmā if that Brahmā is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee."

There are many similar verses in *Śrīmad-Bhāgavatam*, especially 3.25.38, 4.24.29, 4.31.22, 7.9.24, and 10.14.30.

250. Śrīmad-Bhāgavatam 10.14.32, CC Madhya 6.149 Translation and Purport

*aho bhāgyam aho bhāgyam  
nanda-gopa-vrajaukasām  
yan-mitraṁ paramānandaṁ  
pūrṇaṁ brahma sanātanam*

" 'How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend!

This is a quotation from Śrīmad-Bhāgavatam (10.14.32) spoken by Lord Brahmā.

251. Śrīmad-Bhāgavatam 10.14.32, Śrī Caitanya-caritāmṛta, Madhya-līlā 6.149–150  
Lecture, Gorakhpur, February 12, 1971

**Prabhupāda:**

*aho bhāgyam aho bhāgyam  
nanda-gopa-vrajaukasām  
yan-mitraṁ paramānandaṁ  
pūrṇaṁ brahma sanātanam*  
[SB 10.14.32]

I think I shall speak in Hindi. [indistinct comments by others] What is that? I shall speak in English? Then they will take advantage of. That is... [indistinct comments by others] Why you have gone?

**Yamunā:** [indistinct]

**Prabhupāda:** Oh, I see. So this was a part of the prayer offered by Brahmājī when he offended on the lotus feet of Kṛṣṇa. The incident... Perhaps you know that Kṛṣṇa was a cowherd boy in Vṛndāvana. [speaks in Hindi with Indians]

Why you are back side? You can come this side. So Brahmājī is praising the fortune of the residents of Vṛndāvana, *vrajaukasām*, headed by...

*Vrajaukasām* means the residents of the Vrajabhūmi, headed by Nanda Mahārāja. *Aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām, yan mitraṁ paramānandaṁ brahma*. Kṛṣṇa was there. So Brahmā is admitting that this Kṛṣṇa is *parabrahman sanātanam*.

252. Śrīmad-Bhāgavatam 10.14.50-57, Narada-Bhakti-Sutra: Sutra 24 Purport

We may ask, Why does a devotee approach Lord Kṛṣṇa with pure selfless love, seeking only to please Him? To understand the answer to this question, one has to personally experience such love. There are glimmers of such love even in the material world, as in the love a mother feels for her child. Even within the animal kingdom a mother sometimes risks her life to protect her offspring. But pure selfless love exists only in relation to the all-attractive Personality of Godhead. One cannot precisely analyze this love in intellectual terms, but one can experience it with a purified heart. The secret driving force for the devotees is the all-attractive nature of Kṛṣṇa and the fact that He is the Self of all selves. Śukadeva Gosvāmī explains this in the Śrīmad-Bhāgavatam (10.14.50-57), after he relates how Kṛṣṇa expanded Himself into all the calves and cowherd boys of Vṛndāvana. When Kṛṣṇa expanded Himself in this way, the parents of the boys and calves felt increased love for their offspring. Upon hearing the account of this miraculous pastime, Mahārāja Parikṣit asked, "When Kṛṣṇa expanded Himself, why is it that the boys' parents became more loving toward Him than toward their own sons? Also, why did the cows become so loving toward the calves, more so than toward their own calves?" Śukadeva replied that since what is most attractive to the living being is his own self, and since Kṛṣṇa, as the Supersoul, is the Self of all selves, He is the all-attractive center for everyone. Therefore, when He expanded Himself as the calves and boys of Vṛndāvana, the calves' and boys' parents were more affectionate toward Kṛṣṇa's expansions than toward their own offspring. By loving Kṛṣṇa, a person realizes his love for all living beings.

253. Śrīmad-Bhāgavatam 10.14.58, BG 2.51 Purport

The *Bhāgavatam* says:

*samāśritā ye padapallava-plavaṁ  
mahat-padaṁ puṇya-yaśo murāreḥ  
bhāvambudhir vatsa-padaṁ paraṁ padaṁ  
paraṁ padaṁ yad vipadāṁ na teṣāṁ  
(Bhāg. 10.14.58)*

“For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda or the giver of *mukti*, the ocean of the material world is like the water contained in a calf’s hoofprint. *Param padaṁ*, or the place where there are no material miseries, or Vaikuṇṭha, is his goal, not the place where there is danger in every step of life.”

254. Śrīmad-Bhāgavatam 10.14.58, SB 4.22.13 Purport

*Gṛhastha* life is inauspicious because *gṛhastha* means consciousness for sense gratification, and as soon as there is sense gratification, one’s position is always full of dangers. This material world is said to be

*padam padam yad vipadam na teṣām*, dangerous in every step (*Bhāg.* 10.14.58). Everyone in this material world is struggling hard for sense gratification.

255. Śrīmad-Bhāgavatam 10.14.58, SB 4.26.16 Purport

In material existence there is danger at every step. In *Śrīmad-Bhāgavatam* (10.14.58) it is said: *padam padam yad vipadam na teṣām*. This material world is not actually a place of residence for an intelligent person or a devotee because here there is danger at every step.

256. Śrīmad-Bhāgavatam 10.14.58, SB 5.1.19 Purport

When a bumblebee enters the opening of a lotus flower and drinks its honey, it is fully protected by the petals of the lotus. The bee is undisturbed by sunshine and other external influences. Similarly, one who always seeks shelter at the lotus feet of the Personality of Godhead is protected from all dangers. It is therefore said in *Śrīmad-Bhāgavatam* (10.14.58):

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadam na teṣām*

For one who has taken shelter of the lotus feet of the Lord, everything becomes easier. Indeed, even crossing the great ocean of nescience (*bhavāmbudhi*) is exactly like crossing the hoofprint created by a calf (*vatsa-padam*). For such a devotee, there is no question of remaining in a place where every step is dangerous.

257. Śrīmad-Bhāgavatam 10.14.58, SB 6.9.22 Purport

A dog cannot cross the ocean, nor can a person cross the ocean by catching a dog's tail. Similarly, one who desires to cross the ocean of nescience should not seek the shelter of any demigod or anyone else but the fearless shelter of the Supreme Personality of Godhead. *Śrīmad-Bhāgavatam* (10.14.58) therefore says:

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo-murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadam na teṣām*

The Lord's lotus feet are an indestructible boat, and if one takes shelter of that boat he can easily cross the ocean of nescience.

258. Śrīmad-Bhāgavatam 10.14.58, SB 10.1.5-7 Purport

As stated in Śrīmad-Bhāgavatam (10.14.58):

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, or the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is *param padam*, or Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step."

259. Śrīmad-Bhāgavatam 10.14.58, SB 10.2.30 Purport

It is also said:

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the demon Mura, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is *param padam*, or Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step." (Bhāg. 10.14.58)

260. Śrīmad-Bhāgavatam 10.14.58, SB 10.6.1 Purport

In this material world there is danger at every step (*padam padam yad vipadām* [Bhāg. 10.14.58]). Therefore a devotee has no other course than to take shelter of the Lord at every step.

261. Śrīmad-Bhāgavatam 10.14.58, SB 10.6.3 Purport



Even from a material point of view, everyone should take to chanting the Hare Kṛṣṇa *mantra* to be saved from all kinds of danger. This world is full of danger (*padam padam yad vipadam* [Bhāg. 10.14.58]). Therefore we should be encouraged to chant the Hare Kṛṣṇa *mahā-mantra* so that in our family, society, neighborhood and nation, everything will be smooth and free from danger.

262. Śrīmad-Bhāgavatam 10.14.58, SB 10.6.29 Purport

The material world is full of danger (*padam padam yad vipadam* [Bhāg. 10.14.58]). Therefore one must become a Vaiṣṇava and think of Viṣṇu constantly. This is made easier by the chanting of the Hare Kṛṣṇa *mahā-mantra*.

263. Śrīmad-Bhāgavatam 10.14.58, SB 10.13.13 Purport

This material world, in which there is fear and danger at every step (*padam padam yad vipadam*), is not meant for those who have taken shelter at Kṛṣṇa's lotus feet. Such persons are delivered from this fearful world.

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadam na teṣām  
(Bhāg. 10.14.58)*

Everyone, therefore, should take shelter of the Supreme Person, who is the source of fearlessness, and thus be secure.

264. Śrīmad-Bhāgavatam 10.14.58, CC Madhya 16.237 Purport

As stated in Śrīmad-Bhāgavatam (10.14.58):

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadam na teṣām*

This material world is just like a big ocean. It begins with Brāhmaloka and extends to Pātāla-loka, and there are many planets, or islands, in this ocean. Not knowing about devotional service, the living entity wanders about this ocean, just as a man tries to swim to reach the shore. Our struggle for

existence is similar to this. Everyone is trying to get out of the ocean of material existence. One cannot immediately reach the coast, but if one endeavors, he can cross the ocean by Śrī Caitanya Mahāprabhu's mercy. One may be very eager to cross this ocean, but he cannot attain success by acting like a madman. He must swim over the ocean very patiently and intelligently under the instructions of Śrī Caitanya Mahāprabhu or His representative. Then, one day, he will reach the shore and return home, back to Godhead.

265. Śrīmad-Bhāgavatam 10.14.58, CC Madhya 20.151 Purport

Everything is resting under the lotus feet of Kṛṣṇa. In Śrīmad-Bhāgavatam (10.14.58) it is stated:

*samāśritā ye pada-pallava-plavaṁ  
mahat-padaṁ puṇya-yaśo murāreḥ*

Under the lotus feet of Śrī Kṛṣṇa, the entire *mahat-tattva* is existing. Since everything is under Śrī Kṛṣṇa's protection, Śrī Kṛṣṇa is called *āśraya-tattva*. Everything else is called *āśrita-tattva*. The material creation is also called *āśrita-tattva*. Liberation from material bondage and the attainment of the spiritual platform are also *āśrita-tattva*. Kṛṣṇa is the only *āśraya-tattva*. In the beginning of the creation there are Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. They are also *āśraya-tattva*. Kṛṣṇa is the cause of all causes (*sarva-kāraṇa-kāraṇam*). To understand Kṛṣṇa perfectly, one has to make an analytical study of *āśraya-tattva* and *āśrita-tattva*.

266. Śrīmad-Bhāgavatam 10.14.58, TQK Chapter 3

One cannot expect a very peaceful situation on the ocean; even a big ship may also be unsteady, and at any moment there may be tumultuous waves. Similarly, in this material world we should always expect danger; one cannot expect a very peaceful life within this material world. The *śāstra*, the Vedic literature, says, *padam padam yad vipadām* (Bhāgavatam 10.14.58): at every step there is danger. But if one becomes a devotee, then one can escape (*māyām etāṁ taranti te*).

267. Śrīmad-Bhāgavatam 10.14.58, TQK Chapter 19

There may be currents in the ocean, but if one gets a good boat, one can cross over these currents very nicely. As mentioned in another verse of Śrīmad-Bhāgavatam (10.14.58), *samāśritā ye pada-pallava-plavam*. A lotus petal is something like a small boat, and therefore this verse says that if one takes shelter of the petal boat of the lotus feet of Kṛṣṇa, the great ocean of birth and death becomes as insignificant as the water contained in the hoofprint of a calf.

268. Śrīmad-Bhāgavatam 10.14.58, A Second Chance: The Protectors

Material danger is not meant for devotees. This is also confirmed in the Srimad-Bhagavatam (10.14.58): *padam padam yad vipadam na tesam*. In this material world there are dangers at every step, but they are not meant for devotees who have fully surrendered unto the lotus feet of the Lord.

269. Śrīmad-Bhāgavatam 10.14.58, Dialectic Spiritualism: Renaissance Thoughts –  
Thomas Hobbes

We are thinking that the material world is a nice place to live, but this is like a man thinking that stool is nice because it has been dried in the sun. If the stool is soft, it is not so good. But in either case, it is stool. *Padam padam yad vipadam na tesam* (Bhāg. 10. 14. 58).

270. Śrīmad-Bhāgavatam 10.14.58, Dialectic Spiritualism: American Pragmatism –  
John Dewey

Any bad condition can be improved by Kṛṣṇa consciousness. Kṛṣṇa and Kṛṣṇa consciousness are the same. If you are in Kṛṣṇa consciousness, you are living with Kṛṣṇa, and if you are living with Kṛṣṇa, then what is your fear? On the battlefield of Kuruksetra, Arjuna was fearless because Kṛṣṇa was beside him.

*samāśritā ye padapallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadam na tesam*

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda, the giver of liberation, the ocean of the material world is like the water contained in a calf's hoofprint. Vaikuntha is his goal, not the place where there is danger at every step." (Bhāg. 10. 14. 58)

271. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 1.45-46 Lecture, London, August 1,  
1973

So we have got so many... This material world is going on. It is full of dangers. *Padam padam yad vipadam* [SB 10.14.58]. Material world means step by step, simply danger. That is material world. So we have to find out *pratikāram*, counteraction, how to save yourself from danger. Just like when we walk, we see in so many doors, "Danger." So that you are warned. Sometimes the doors are: "Beware of the dog." So you have to take care, "No, I shall not enter." So everything there is danger, and there is *pratikāram*, counter, counteraction, how to save yourself from it. This is called struggle for existence.

In this material world, there is only this danger and counteraction. I am unhappy; so just to become happy I have to work, I have to get money. Whatever I want... So this is going on. *Pratikāram*, danger, *vipadam*. *Paḍaṁ paḍaṁ yad vipadam*. *Paḍaṁ paḍaṁ yad vipadam na teṣāṁ*. So *samāśritā ye paḍa-pallavaṁ plavam*.

272. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 2.1-11 Lecture, Johannesburg, October 17, 1975

In this material world the material world is problems of life. *Paḍaṁ paḍaṁ yad vipadām* [SB 10.14.58]. Material world means in every step there is danger. That is material world. So therefore we should take guide from guru, from the teacher, from the spiritual master how to make progress, because this... That will be explained later on, that the goal of our life, at least in this human form of life, in the Aryan civilization, the goal of life is to understand our constitutional position, "What I am. What I am." If we do not understand "What I am," then I am equal to the cats and dogs. The dogs, cats, they do not know. They think that they are the body. That will be explained. So in such condition of life, when we are puzzled... Actually we are puzzled every moment. Therefore it is necessary one should approach to a proper guru.

273. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 2.15 Lecture, Hyderabad, November 21, 1972

You cannot become permanently happy in this material world. That is not possible. So don't waste your time to become happy here. In another place, it is said, *paḍaṁ paḍaṁ yad vipadām na teṣāṁ* [SB 10.14.58]. The same example can be given. In America, so many millions of people die in motor accidents. How many? What is the statistic? You don't remember?

**Śyāmasundara:** Sixty thousand, I think it's...

**Prabhupāda:** Sixty thousand? No, no. More than that sixty... So many people die of motor accidents. So some of our students, a few months ago, they died of motor accident. The motor accident dying in America is not very astonishment. Because the motors are, I mean to say, running at the speed of seventy miles, eighty miles, ninety miles, and not only one motorcar, one after another, hundreds. And if one is little slow, immediately: (imitates crashing sound) *tarak taka tak*. (laughter) So you cannot become happy.

274. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 4.4 Lecture, Vṛndāvana, Feb. 12, 1974

*Nārāyaṇa-parāḥ*, those who are devotee of Nārāyaṇa, Kṛṣṇa, they can face anything. They do not invite danger, but this material world is such a place that you have to face with danger in every step. You cannot avoid it. *Padam padam yad vipadām. Padam---*every step. So who can avoid this dangerous position in every step?

*samāśritā ye pada-pallava-plavaṁ  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*  
[SB 10.14.58]

This is the only safe position = if you completely depend on Kṛṣṇa, *mahat padam*, *puṇya-yaśo murāreḥ*. Kṛṣṇa's another name is Murāri because He killed of the name one demon, Mura, Murāri. So if we accept the lotus feet of Kṛṣṇa as the boat for crossing over the ocean of nescience, then you are safe, *param padam*. That is *param padam*. Everyone has to take shelter of Kṛṣṇa, that is the success of life.

275. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 4.10 Lecture, Bombay, March 30, 1974

So *tapasya* means to reduce these. That is *tapasya*. *Tapasya...* This is the general demand of the body, and if you want to be free from this material bondage, then you have to undergo *tapasya*. *Tapasya* means these demands of the body voluntarily reducing and coming to the point of nil. That is liberation. That is *tapasya*. *Vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ* [Bg. 4.10]. But here, very nicely, Kṛṣṇa de... It can be, *tapasya* can be executed very easily if one becomes *man-mayā*, always thinking of Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. *Man-mayā*. And *mām upāśritāḥ*, and taking shelter of the lotus feet of Kṛṣṇa. *Mām. Mām eva ye prapadyante māyām etām taranti te* [Bg. 7.14]. As soon as you become submitted... *Samāśritā ye pada-pallava-plavaṁ mahat-padam puṇya-yaśo murāreḥ* [SB 10.14.58]. This is the description given in *Bhāgavata*. Anyone who has taken shelter of the lotus feet of Kṛṣṇa, Murāri... Kṛṣṇa's another name is Murāri. He's *puṇya-yaśaḥ*. If we chant Kṛṣṇa's name, then at least we become pious. Because we are all sinful. By chanting Hare Kṛṣṇa *mantra* offenselessly, you immediately become purified—if you do not commit again sinful activities.

276. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 4.24 Lecture, Bombay, April 13, 1974

Just like if you go very high with your aeroplane, just like they are trying to go to the moon planet because they are not getting any shelter they are coming back again. And if you are going to the moon planet why you do not stay there? But they cannot stay. Similarly these so-called Brahma realisation or actual Brahma realisation that will not help, you must stay some year[?], that is lotus feet of Kṛṣṇa. *Samāśritā ye pada-pallava-plavaṁ*, [SB 10.14.58] we have to take shelter that is Kṛṣṇa's aim *paramam*

*guhyaṁ*, you take shelter of my lotus feet. *Sarva dharmān parityajya mām ekaṁśaraṇaṁ vraja* [Bg 18.66] that is Kṛṣṇa's advice. Not *sarva-dharmān* means there are so many system of religion. But any system of religion if it does not lead you to the platform of devotional service to the Supreme Personality of Godhead, that is defective.

277. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 6.21-27 Lecture, New York, September 9, 1966 (PrabhupadaBooks.com), September 14, 1966 (BBT Archives)

There is a very nice verse in Śrīmad-Bhāgavatam.

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*  
[SB 10.14.58]

*Samāśritā ye pada-pallava-plavam*. Now, this material world is compared with a great ocean, and actually it is. Those who have traveled on the sea, now they have seen Atlantic Ocean, Pacific Ocean. This is only a spot. This earth is only a spot in this material universe. So we have got these two big oceans, Atlantic and Pacific Ocean. Just imagine that within this universe, millions and millions of planets are floating. How many Atlantic and Pacific Oceans are there you can just imagine. So this is actually a great ocean of misery, *bhavāmbudhiḥ*. The śāstra says it is a great ocean of birth and death. So *bhavāmbudhiḥ*. *Samāśritā ye pada...* Now in order to cross the ocean, you require a very nice boat, strong boat. Then you can cross over. So we have to cross over this ocean of nescience, material. And what is that boat? That is lotus feet of Kṛṣṇa. You take shelter of the boat which is Kṛṣṇa's lotus feet. *Samāśritā*. Take with great faith, that "I am now accepting this boat as my life, lifeboat." Then what is the result? Now, *mahat-padam*. *Mahat-padam*. Don't think that "Oh, Kṛṣṇa, Kṛṣṇa's boat, or feet, is so small." No. It is *mahat-padam*. *Mahat-padam* means the whole material creation is resting on His leg. *Mahat-padam puṇya-yaśo murāreḥ*.

So one who has taken shelter there, for him this great ocean of nescience is just like the water containing on the impression of calf leg. Of course, you have no experience. In India I have got experience because these calves and cows, they go on the pasturing ground, and in rainy season their hoofs makes holes, and in that hole there are some water. So that water... This great ocean is compared like that water. So nobody has any difficulty to cross over it. So *bhavāmbudhir vatsa-padam param padam*: "And for them, those who have taken shelter of Kṛṣṇa consciousness, for them is waiting *param padam*, the supreme abode." *Padam padam yad vipadām na teṣām*: [SB 10.14.58] "This place, wherein every step there is danger, this place is unfit for them." *Padam padam yad vipadām na teṣām*. It is very nice.

278. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 6.40-43 Lecture, New York, September 18, 1966 (Prabhupadabooks.com), September 19, 1966 (BBT Archives)

One who takes shelter under the lotus feet of Kṛṣṇa, then for him, this place, which is *padam padam yad vipadām na teṣām* [SB 10.14.58], a place wherein every step there is danger... This material world is supposed that every step there is danger. Just see. What we are doing? Innocent, culturing some spiritual process, and there are so many complaints. Just see. We are not stealing. We are not, I mean to say, making propaganda for some political purpose, nothing. Innocent thing we are doing. But still, somebody comes forward and puts some dangerous position. You see? So this is such a place. Lord Jesus Christ, his only fault was that he was preaching God's message. He was crucified. You see? So these things are... This place is like that. Even if you are innocent, still, you'll be put into danger. Therefore this place should be avoided. *Padam padam yad vipadām*: "Every step there is danger."

279. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 7.3 Lecture, Montreal, June 3, 1968

This world is so made that even if we do not want to be sinful, the circumstances is so made that we'll be obliged to commit sins. It is such a place. Therefore in Śrīmad-Bhāgavatam it is stated that this place is *padam padam yad vipadām*. This material world is full of danger in every step. There is a very nice verse:

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*  
[SB 10.14.58]

It is very nice poetry. Śrīmad-Bhāgavatam, in every verse there is poetic genius. Now, you see in this verse, *vatsa-padam param padam padam padam yad vipadām na teṣām*. The *padam padam*. You see? *Anuprāsa*. What is called in English, the same word repeated?

**Janārdana:** Alliteration.

**Prabhupāda:** Yes. So see, *vatsa-padam padam, param padam padam padam vipadām*... That is also *padam*. You see? Nicely made. So the meaning of this verse is that... *Bhavāmbudhiḥ*. *Bhavāmbudhiḥ* means this material nescience, ocean of nescience. It is a ocean of ignorance, nescience. This is called *bhavāmbudhiḥ*. But one has to cross over this nescience, ocean of nescience. And how to cross over? Now, *samāśritam pada-pallavam*. One who has taken shelter of the lotus feet as the boat for crossing over this ocean of nescience, for him, *bhavāmbudhiḥ*, this great ocean, becomes *vatsa-padam*.

*Vatsa-padam* means a, just a... You have no such experience. In India, in village, during rainy season the cows and the calf pass on the roads, and there is impression, and there is some water. That is called

*vatsa-padam*, water in the pot or in the hole impressed by the hoof of the cow and calves. That water, anyone, such hundreds of water spot one can cross very easily. Similarly, if anyone takes shelter of the boat, the lotus feet of Kṛṣṇa, for him this great ocean of nescience becomes just like *vatsa-padam*. That means very easily one can cross. And this place... *Padam padam yad vipadām* [SB 10.14.58]. "This material world, where in every step there is danger, this place is not for them." For whom? "One who has taken shelter of the lotus feet of Kṛṣṇa."

But unfortunately we take this ocean of nescience as very pleasant place. This is the spell of *māyā*. Where there is danger in every step, but we are thinking we are very happy, we are advancing in material civilization, and, as far as we can imagine, that we are very prosperous and everything. This is called *māyā*. He cannot appreciate that in every step there is danger in this material world. Take, for example, just like I am coming from Boston here by aeroplane. It is very nice discovery. But as soon as you get on the aeroplane, every second there is danger—because there is no guarantee. There is no guarantee. So similarly, we may crossing over the street... Oh, there is danger. Recently in Delhi one of our Godnephew, oh, he was crushed by motor accident, completely crushed. He fell down, and the motor car passed over him, and all the bones were crushed. I have received that letter. So we should know that this place is not at all safe. At any moment there is danger. *Padam padam yad vipadām*. Therefore in the Cāṇakya Paṇḍita's version it is said that "If you want to have spiritual realization, then you should always think that 'Death is coming, and danger is coming immediately.' " That should be our attitude.

280. Śrīmad-Bhāgavatam 10.14.58, Janmāṣṭamī, Lord Śrī Kṛṣṇa's Appearance Day  
Bhagavad-gītā 7.5 Lecture, Vṛndāvana, August 11, 1974

So on this advent day of Kṛṣṇa we shall seek protection at the lotus feet of Kṛṣṇa. Then we shall be able to cross over this illusory energy, ocean of illusory energy.

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*  
[SB 10.14.58]

So Kṛṣṇa is adventing today. There is *stotra* by the demigods. We should read how Kṛṣṇa protects the demigods or the devotees. We should seek protection of Kṛṣṇa. This world is so dangerous. It is said, *padam padam yad vipadām*. Every step there is danger. But if we take shelter—*samāśritā ye pada-pallava-plavam mahat-padam puṇya-yaśo murāreḥ*—if we take shelter of the lotus feet of Murāri, under whose lotus feet the whole *mahat-tattva*, cosmic manifestation, is resting, then this big ocean of birth and death, we can cross very easily. *Vatsa-padam*. *Vatsa-padam* means the impression by the hoof of a calf and the water contained in it. The whole ocean becomes like a spot, a small spot, created by the impression of the hoof. That is called *vatsa-padam*.



So this Kṛṣṇa consciousness movement is for this purpose. We are requesting and training the bewildered living entities who has forgotten Kṛṣṇa to revive Kṛṣṇa consciousness, so that he may be saved from the onslaught of material nature. This is Kṛṣṇa consciousness movement. It is the greatest humanitarian welfare activities to the human society. Take it very seriously and be happy.

281. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 7.11-16 Lecture, New York, October 7, 1966 (date in PrabhupadaBooks.com), October 5, 1966 (date in Prabhupadavani.com and BBT Archives)

Something misery are due to the body, something miserable due to the mind, something miserable due to the nature. All of a sudden, it becomes very cold. All of a sudden, it becomes very hot, warm. Nature. All of a sudden, there is great snowfall. All of sudden, there is earthquake. So many miseries, due to nature, due to body, due to mind, and due to other living entities. Oh, somebody attacks me with dagger. A tiger attacks me with his jaws. So many difficulties, miseries in every step. *Padam padam yad vipadam na tesam* [SB 10.14.58]. So we should remember this. But due to the illusion, being covered by the illusion, we don't take account of these miseries. But we must remember that we are always in miseries. An intelligent person who is developed in consciousness, he inquires, "Why I am in miseries? I do not want miseries. Why I am in miseries?" When this question arises, then there is chance of becoming Kṛṣṇa conscious.

282. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 8.1 Lecture, Geneva, June 7, 1974

We are in difficulties, this material life. But we have to come over. That is required. It is not that you cannot come over the difficulties. In every step of our life there are difficulties. The material life is like that. *Padam padam yad vipadam* [SB 10.14.58]. In every step there is danger. It is a place like that. Even if you are comfortable in a nice car, you are going, oh, there may be any moment accident. Even you are sitting here, there may be accident. So difficulties, this world is full of difficulties. One who does not understand this difficult position, he's a fool. If one thinks that "I am very comfortable," then he's a fool. This is animal life, just as animal thinks, "Oh, I am very comfortable. I am very nice." And dissatisfaction is human life. He's not happy unless he gets the greatest happiness. That is human life. And if he thinks, "Yes, I am well off. I am very happy," then he is animal. Because there is no happiness here. Full of distress. Full of miseries. How he says that "I am happy"? That means he is ignorant. So difficulties are there. You have to work out. That is the problem.

283. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 8.1 Lecture, Geneva, June 7, 1974

You were thinking that danger is coming, danger is coming. Yes, at any moment, there may be danger of war declaration and all these innocent youths may be called to fight. So it is always, however you

may think that "I am independent nation" and this and that, you should always remember that this material world is full of danger. It is a dangerous spot. Therefore, who are Kṛṣṇa conscious, who are devotee of Kṛṣṇa, for them, this dangerous place is not suitable. This dangerous... *Padam padam yad vipadām na teṣām* [SB 10.14.58]. *Padam padam*. In every step there is danger. This place is not suitable for the devotees of the Lord. *Padam padam yad vipadām na teṣām*. In the Bhāgavata... They are not meant for remaining this miserable, dangerous place. Yes.

284. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 8.5 Lecture, New York, October 26, 1966

So difficulty may be there. We are in difficulties, this material life. But we have to come over. That is required. It is not that you cannot come over the difficulties. In every step of our life there are difficulties. The material life is like that. *Padam padam yad vipadām* [SB 10.14.58]. In every step there is danger. It is a place like that. Even if you are comfortable in a nice car, you are going, oh, there may be any moment accident. Even you are sitting here, there may be accident. So difficulties, this world is full of difficulties. One who does not understand this difficult position, he's a fool. If one thinks that "I am very comfortable," then he's a fool. This is animal life, just as animal thinks, "Oh, I am very comfortable. I am very nice." And dissatisfaction is human life. He's not happy unless he gets the greatest happiness. That is human life. And if he thinks, "Yes, I am well off. I am very happy," then he is animal. Because there is no happiness here. Full of distress. Full of miseries. How he says that "I am happy"? That means he is ignorant. So difficulties are there. You have to work out. That is the problem.

285. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 8.22-27 Lecture, New York, November 20, 1966 (date in PrabhupadaBooks.com), November 7, 1966 (date in Prabhupadavani.org and BBT Archives)

Yes, at any moment, there may be danger of war declaration and all these innocent youths may be called to fight. So it is always, however you may think that "I am independent nation" and this and that, you should always remember that this material world is full of danger. It is a dangerous spot. Therefore, who are Kṛṣṇa conscious, who are devotee of Kṛṣṇa, for them, this dangerous place is not suitable. This dangerous... *Padam padam yad vipadām na teṣām* [SB 10.14.58]. *Padam padam*. In every step there is danger. This place is not suitable for the devotees of the Lord. *Padam padam yad vipadām na teṣām*. In the Bhāgavata... They are not meant for remaining this miserable, dangerous place. Yes.

286. Śrīmad-Bhāgavatam 10.14.58, Bhagavad-gītā 13.26 Lecture, Delhi, September 22, 1974

**Prabhupāda:** Ah. *Anye te ajānantaḥ*. Generally, people, they do not know what is the value of spiritual knowledge. *Mūḍha*. They have been called as *mūḍha*. And *duṣkṛtina*. *Duṣkṛtina* means always engaged in sinful activities. If you do not have Kṛṣṇa consciousness, then your eating, sleeping or walking, whatever you are doing, it is all sinful. All sinful. You do not know how you are becoming responsible for killing so many ants while you are walking. You are walking, you do not know... We have seen, so many ants are loitering on the street, and you are killing. That means you are responsible. You cannot kill even a single ant.

So therefore, unless you come to Kṛṣṇa consciousness, whatever you are acting in your daily life, it is sinful. And you are becoming complicated, involved. This is the... *Padam padam yad vipadām* [SB 10.14.58]. This world is so made that in every step you are creating some dangerous position. *Padam padam yad vipadām*. This material world is like that.

287. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.1.23 Lecture, Jakarta, February 27, 1973

So where is the difficulty to see Kṛṣṇa? There is no difficulty. *Raso 'ham aṁsu kaunteya* [Bg. 7.8]. That Kṛṣṇa is so nice that every stage of life, if you practice Kṛṣṇa consciousness your life will be sublime. [break] ...[indistinct] *padam padam yad vipadām* [SB 10.14.58]. Just like [indistinct] to hear about Kṛṣṇa, that is the only thing.

288. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.2.8 Lecture, Bombay, December 26, 1972

So *jīvetā yāvatā, jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ*. And why shall you live at all? What is the use of living? The trees are also living for ten thousands of years. What is the meaning of that living? Similarly you if live for a hundred years or two hundred years, what is the meaning of your living? Of course, living in this material world is not very comfortable.

Every one of us will know it. *Padam padam yad vipadām* [SB 10.14.58]. Those who are living in Bombay city, they know it very well: when you pass through the road in taxi-cab or motorcar, so much congested, and at any moment there may be some danger, *padam padam yad vipadām*. In America also, the cars are running in seventy-mile speed, and if one car collides with another, immediately four, five cars—disaster.

So actually you are living in such a condition. *Padam padam yad vipadām*. Every moment there is danger. It is not very peaceful living at the present moment. We are running, we are flying in the sky, we are... We do not say that this should be stopped, neither it can be stopped, but you do everything in Kṛṣṇa consciousness so that even danger takes place, *ante nārāyaṇa-smṛtiḥ* [SB 2.1.6], you can at least remember Kṛṣṇa at the time of death.

289. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.5.32 Lecture, Vṛndāvana,  
August 13, 1974

So when one becomes Kṛṣṇa conscious by the grace of the Supreme Personality, *guru-kṛṣṇa*, by the grace of *guru* and Kṛṣṇa, then he understands that this place, this material world, is full of miseries. Then *brahma-jijñāsā*. But foolishly, people do not understand that it is a miserable condition. Sanātana Gosvāmī, he was minister. By contact with Śrī Caitanya Mahāprabhu he could understand that "Although I am minister, although I am holding very high, exalted position, I am learned scholar in Sanskrit, Urdu, Parsi, but I am not happy." Therefore he approached Caitanya Mahāprabhu, *ke āmi kene āmāya jāre tāpa*... He understands that "I am in the suffering." Suffering, everyone can understand. Why you are moving the fan? "I am in suffering." But foolish people cannot understand. They think that "I am enjoying." [laughter] Just see the example. Why I am moving the fan? Because I am suffering. Every step. *Padam padam yad vipadam* [SB 10.14.58]. Every step danger, every step suffering.

290. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.7.18 Lecture, Vṛndāvana,  
September 15, 1976

So we should not remain in *māyā*. We should remain always in Kṛṣṇa consciousness. Then our life is successful. Otherwise, we shall continue the life of darkness, *uttamam. Udgata. Tama*, darkness. You have to pass over this darkness. *Padam padam yad vipadam* [SB 10.14.58]. Here in the dark... Just like in the darkness if you walk, in every step there is danger. Every step there is danger. *Padam padam yad vipadam*. If you want to avoid this dangerous life in darkness, then you must take to Kṛṣṇa consciousness. *Kṛṣṇa—sūrya-sama, māyā haya andhakāra. Māyā is andhakāra. Yāhāṇ kṛṣṇa tāhāṇ nāhi māyāra adhikāra*. The *sūrya*, as soon as there is sunshine, the darkness automatically goes away. So if you keep Kṛṣṇa always in view in your brain, within your heart... *Sa vai manaḥ kṛṣṇa-padāravindayoḥ* [SB 9.4.18]. If you simply keep Kṛṣṇa within the heart... *Man-manā bhava mad-bhaktaḥ* [Bg. 9.34]. Kṛṣṇa says, *man-manā bhava mad-bhaktaḥ*. Then your life is safe. Otherwise, in the darkness there is always danger in every step. *Padam padam yad vipadam*.

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadam na teṣām*  
[SB 10.14.58]

This is the version of Śrīmad-Bhāgavatam. Take shelter of Kṛṣṇa. *Samāśritā ye pada-pallava-plavam. Pada-pallavam*, lotus feet of Kṛṣṇa, *yaśo murāreḥ*. *Murāri* is Kṛṣṇa. One who has taken shelter of the lotus feet, which is compared with a boat, *plavam*, then he has nothing to fear from this material ocean

of darkness. And this place, this material world, which is darkness, and where there is danger, step by step... *Padam padam yad vipadam na teṣām. Teṣām*, for them, it is not for them. It is for the persons who want to remain in the darkness.

291. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.8.20 Lecture, New York,  
April 12, 1973

We are living... Just like if we are in the ocean. So you cannot expect very peaceful situation in the ocean. It must be always tilt..., what is called, tilting, tilting. Even, even a big ship, it is also not very fixed-up position. At any moment there may be tumultuous waves. So in this material world you should always expect danger. You cannot expect very peaceful life within this material world. *Padam padam yad vipadam* [SB 10.14.58]. *Śāstra* says in every step there is danger. But if you become a devotee, then you escape.

292. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.8.23 Lecture, Māyāpur,  
October 3, 1974

So fact is that even Kuntī or Devakī, so intimately connected with Kṛṣṇa, but they had to face so many dangers, so what to speak of others? What to speak of others, ourself? So when we are danger, we are in danger, we should not be discouraged. We should take courage that even Kuntī and Vasudeva and Devakī, they were also in danger, although they were very, very intimately connected with Kṛṣṇa. So we should not be disturbed by the dangers of this material world. If we are actually Kṛṣṇa conscious, we should face the danger and depend on Kṛṣṇa. *Avaśya rakhibe kṛṣṇa viśvāsa pālana* [Śaraṇāgati]. This is called surrender, that "I may be in danger, but Kṛṣṇa... I have surrendered to Kṛṣṇa. He must save me." Keep this faith. Don't be disturbed when you are in danger, because this world is such... *Padam padam yad vipadam* [SB 10.14.58]. Every step there is danger. Just like we are walking on the street—immediately there is some pinprick, thorn. And by pinprick of that thorn, it may become a boil; it may become dangerous. So even by walking on the street, by talking on the street, by eating our food, there... And in English it is said, "There is many dangers between the cup and the lip."

So you should always remember that this material world is simply full of dangers. If you think that "We are very safe; we are very expert; we have made this world very happy," then you are fool number one. *Padam padam yad vipadam* [SB 10.14.58]. But if you take shelter of Kṛṣṇa, these dangers are nothing. That Kuntī will say, that *vimocita*. *Vimocita* means released from the danger. *Aham. Sahātmajā*: "With my..."

So this is the study of Kṛṣṇa, that if you become Kṛṣṇa conscious, a sincere servant of Kṛṣṇa, don't be agitated by the dangerous condition of this material world. You simply depend on Kṛṣṇa, and He'll save you.

293. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.8.24 Lecture, Māyāpur,  
October 4, 1974

There were so many dangers. So just imagine that the Pāṇḍavas, they had their wife, Draupadī. She is incarnation of goddess of fortune. And friend, Kṛṣṇa, who is always protecting them. But still, there are so many dangers. This is the instruction, that because Kṛṣṇa is protecting you, you cannot expect that you'll be out of danger. Danger you must meet, because..., then you'll know that this material existence is full of dangers. *Padam padam yad vipadām* [SB 10.14.58]. This we always remember. We should not be so fool that "I am living very now comfortably." No, sir. You are in danger. That is said by Kṛṣṇa. *Duḥkhālayam aśāśvatam* [Bg. 8.15]. Do not take this material existence as comfortable at any moment. Then you'll not be able to make progress in spiritual life. As soon as you think that "I am very comfortable here," then you are spiritually fall down. That is *māyā*. As soon as.

294. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.8.25 Lecture, Los Angeles,  
April 17, 1973

The material world is full of dangers. *Padam padam yad vipadām* [SB 10.14.58]. Just like if you are on the ocean. If you are on the ocean, you might have very strong ship, very safe ship, but that is not safety. Because you are on the sea, at any time there can be dangers. Perhaps you remember from your country, there was, what is that, Titanic?

**Devotee:** Titanic.

**Prabhupāda:** Everything was safe, but on the first voyage it was drowned, and all important men of your country, they lost their life. So danger there must be, because you are in a dangerous position. This material world itself is dangerous position. So our business is... That danger must be there. Now our business should be how to cross over the sea as soon as possible. So long you are on the sea, you are on the dangerous position, however strong your ship may be. That's a fact. So you should not be disturbed by the sea waves. Just try to cross over the sea. Go to the other side. That is your business.

Similarly, so long we are in this material world, there must be dangerous calamities, because this is the place of calamity. So our business is, even within these calamities, dangers, how we develop our Kṛṣṇa consciousness and, after giving up this body, we go back to home, back go Kṛṣṇa. That should be our business. We should not be disturbed by the so-called calamities. They are not so-called; they are factual.

295. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.8.36 Lecture, Los Angeles,  
April 28, 1973

We have to hear about Kṛṣṇa, we have to speak about Kṛṣṇa, we have to deal about Kṛṣṇa, simply. There are so many activities in relationship with Kṛṣṇa. We have to adopt everything. Then such persons, *sa eva paśyanty...*, *ta eva paśyanty*: "By this process one day will come that he will see You." *Ta*

*eva paśyanty*. And what is that vision? When you see God, Kṛṣṇa, then what is the effect? The effect is, *bhava pravāha uparamam*. *Bhava pravāha*. *Pravāha* means current.

Now we are going on. Caitanya..., Bhaktivinoda Ṭhākura says that *māyāra boṣe jāccho bhese*. Just like there is very, mean, forcible currents in the river, and if some animal is thrown in that, he'll be washed away. So we are being washed away by the currents, one after another, of this material nature. Just like you have seen the big, big waves in the Pacific Ocean. Similarly, because we are under the grips of the material nature, *prakṛteḥ kriyamāṇāni gunaiḥ karmāṇi sarvaśaḥ* [Bg. 3.27], so we become under the influence of the three modes of material nature, and the..., by the current of such material nature, we are being washed away. Washed away. Therefore Bhaktivinoda Ṭhākura says, *māyāra boṣe jāccho bhese*: "You are being washed away, carried away, by the currents."

The currents also described. The first current is hunger. The second current is thirst. Similarly another current, *janma mṛtyu*, birth, death, old age. These are all currents. These are different currents of the material nature. We become hungry, we become thirsty. We become overwhelmed with regret, *śoka moha*, illusion, then birth, death, so many currents we are being carried away. I am spirit soul. I am put into the material ocean, and the currents, currents are carried away. So here, if you be engaged *śṛṇvanti gāyanti abhikṣṇaśaḥ*, twenty-four hours, then the current, *upāsanam*, *uparamam*, the current will stop. No more you'll be carried away by these material currents. *Bhava pravāha uparamam*. Where? *Padāmbujam*: "Your lotus feet. Your lotus feet." One who has learned how to see Kṛṣṇa's lotus feet and offer a little *tulasī* and sandalwood pulp, his..., this current will stop. This current of material life will stop.

There is another nice verse in the *Śrīmad-Bhāgavatam*: *samāśritā ye pada-pallavam-plavam* [SB 10.14.58]. Just like in the currents... The currents are in the ocean. So if you get a nice boat, then you can cross over the currents very nicely. So it is recommended, *samāśritā ye pada-pallava-plavam*. You have seen the lotus petal. That is also just like boat. Is it not? Like small boat, imitation. So if you get the help of the *pada-pallavam*, the lotus feet of Kṛṣṇa, *bhavam*, then by that petal boat, *bhavāmbudhir*, this great ocean of birth and death, *vatsa-padam*, it becomes just like the water contained in the hole created by the hoof of a calf. *Vatsa-padam*. You have no experience, but in India, during rainy season, the roads become muddy and the cows and the calves go. They have got holes created, and there is some water. So such *vatsa-padam* water you can jump over, at a time, one dozen.

So similarly, this great ocean of *bhavāmbudhir*, birth and death, although it is very great for others, for a devotee it becomes like that hole. He can jump over one dozen at a time. *Bhavāmbudhir vatsa-padam param padam*. Then, by that way, he attains the *param padam*, the supreme abode.

Then what about this world? Now this world is *padam padam yad vipadām* [SB 10.14.58]. It is simply full of dangers, every step. *Na teṣām*, not for the devotees. This is not a..., this not the place for the devotees. This is for the persons who are suffering, *kliṣyamānānām*. Therefore Kuntīdevī is suggesting, "This is the medicine of your suffering." Take it and be happy.

296. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.8.42 Lecture, Māyāpur,  
October 22, 1974

Sometimes we feel some pleasure, sense pleasure. But actually we are suffering. Just see. We thought on the fourth floor, or third floor, such marble, I mean to say, level. And still, there is a snake. How it gone to such a high floor, and...? That is also surprising. But it has managed to go there. That's a fact. And a snake means death. *Sa-sarpe ca grhe vāso mṛtyur eva na saṁśayaḥ*. So you cannot avoid danger in any condition of life. This is material world. But still, they want to remain here. Death is in every step. *Padam padam yad vipadām* [SB 10.14.58]. This material world means in every step *vipadām*, danger. Such is the condition of material world. Still, they are trying to adjust.

297. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.8.44 Lecture, Māyāpur,  
October 24, 1974

Kṛṣṇa's another name is Vaikuṇṭha, or God's another name is Vaikuṇṭha. Vaikuṇṭha means *vigata-kunṭha hy asmāt*. Therefore spiritual world is called Vaikuṇṭha. And the material world is *duḥkhālayam aśāśvatam* [Bg. 8.15]. It is not Vaikuṇṭha. You cannot even walk without anxiety. Just like we were walking on the street, and the leg slipped. So we should be very much careful even in walking. Beginning from your morning walk, you are full of anxiety. But Vaikuṇṭha means no anxiety. No anxiety. That is spiritual world. We must understand what is Vaikuṇṭhaloka and what is Jaḍaloka.

So here, everywhere simply danger. But if we take shelter of the Vaikuṇṭha, Kṛṣṇa... *Samāśritā ye pada-pallava-plavam* [SB 10.14.58]. It is just like the boat for crossing over a furious, dangerous ocean. Kṛṣṇa's lotus feet is compared with very sound, secure boat. And boarding it, you can cross over the ocean of nescience. *Bhavāmbudhir vatsa-padam. Bhavāmbudhiḥ*. *Ambudhi* means sea, and *bhava* means repetition of birth and death, birth and death. Just like in the ocean you are struggling. Sometimes you are drowning, and somebody helps you, saves you from being drowned, and again he throws you in the ocean. Then again struggle. So our life in this material world is like that. We are struggling from the beginning, very beginning of our life. We are simply struggling.

298. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 1.16.21 Lecture, Los Angeles,  
July 11, 1974

**Prabhupāda:** He is not well? [indistinct reply by devotee] Hmm. So this is civilization, this is culture. So at the present moment there is no respect for brahminical culture. Just like we are trying to make our disciples perfectly men of character: no illicit sex, no intoxication, no gambling, no meat-eating. And people will take it very lightly. They laugh. Because they do not know what is brahminical culture, what is the perfection of human life. So all these are happening and will continue to happen till the end of this age, very, very dangerous. We must always consider. Don't be allured by big, big highways and skyscraper building with full advertisement of wine and cigarette. This is not life. This is not life. Life... Here is life. Let anyone come and compare this life in this temple and outside. This is life.

So be careful that this material world is itself dangerous. Especially in this age of Kali, it is dangerous. It is stated in the *sāstra*, *padam padam yad vipadām* [SB 10.14.58]: every step there is danger. This is



the position. *Māyā* is so strong that you should always expect simply danger. But if you become Kṛṣṇa conscious, you can overcome these dangers. *Padam padam yad vipadām na teṣām*. It is not... This dangerous position is not for them. Who? *Samāśritā ye pada-pallava-plavam*: one who has taken shelter of the lotus feet. It is a great ocean, just like the Pacific Ocean. He... It is just like a great ocean, big ocean of ignorance. As in the ocean if you go, even on a boat, it is always dangerous, similarly, we are in the ocean of material civilization. There is always danger. But if you take shelter of the lotus feet of Kṛṣṇa, *param padam*, then you overcome the danger and you go back to home, back to Godhead.

299. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 2.2.6 Lecture, New York,  
March 6, 1975

So renounced order means to stop; not stop, at least control sense gratification. That is renounced order. And without being in renounced order you cannot go to the spiritual world. Just like if your..., your hand is there, you have got something which is not very good within your hand, and if you want to take something better, so you have to throw it away and take it, the better one. You cannot keep the both things. That is not possible. Therefore, what is the difference between material life and spiritual life? Material life means simply full of problems, every step. *Padam padam yad vipadām* [SB 10.14.58]. Simply dangerous. We are riding very nicely, comfortably, in a Cadillac car or motorcar, but we are riding on danger, that's all. We are driving; any moment the car may be smashed, especially in your country. [laughter] Any moment. So shall I sit down at home? No. At home also there may be so many dangers. We are in dangers. Simply we are trying to counteract it. That is called advancement of civilization. The animals, they depend on nature's protection. But we are human being; we are utilizing our higher consciousness, higher intelligence—the same thing.

300. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 2.3.19 Lecture, Los Angeles,  
June 15, 1972

They take risk, so much risk, for earning money and sense enjoyment. The thief, the burglar, they risk their life. They go to steal to a man's house, and it is known that as soon as he is known, "He has come," the man, the proprietor of the house, may immediately shoot him. That risk he takes. So not only the burglar and thieves; every one of us. It is stated, *padam padam yad vipadām* [SB 10.14.58]: in every step there is danger. Every step. We are running our motorcars very fast, seventy miles, hundred miles speed, but any moment there can be great danger.

So actually there cannot be any peace in material life. That is not possible. *Samāśritā ye pada-pallava-plavam* [SB 10.14.58]. We have to take, therefore, shelter of the lotus feet of the Lord. If we want to be happy, if we want to be peaceful, then this is the only way.

301. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 3.25.2 Lecture, Bombay,  
November 2, 1974

Just like in our Kṛṣṇa consciousness movement we have got more than one hundred centers, and one center... We were just reading from the statement of *NavBharat Times* how they are well managed. But we have no business. We have no source of income. That is the only source of income—Kṛṣṇa's shelter. *Samāśritā ye pada-pallava-plavam* [SB 10.14.58]. Therefore *śāstra* says that "You take shelter of Kṛṣṇa." Kṛṣṇa comes also to say the same truth: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [Bg. 18.66]. He never said that "You do this and do that, then I shall give you for your maintenance." No. *Ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi*: "Not only I shall give maintenance, but I shall protect you from the resultant action of sinful life." So much assurance is there.

302. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 3.26.11–14 Lecture, Bombay,  
December 23, 1974

*Pradhāna. Prakṛti, puruṣa, pradhāna.* So *pradhāna* is the total material energy, which is called *mahat-tattva*. We have discussed this subject matter last night, *mahat-tattva*. So *mahat-tattva* is the original total energy for material creation. Therefore Kṛṣṇa, Mukunda, is sometime described as *mahat-padam*. *Mahat-padam*. *Mahat-padam* means "under whose lotus feet this whole total material energy is resting." *Samāśritā ye pada-pallava-plavam mahat-padam yaśo murāreḥ* [SB 10.14.58]. *Samāśritāḥ*. Therefore we have to take shelter of the Supreme, under whose lotus feet this *mahat-tattva* is also resting. *Mahat-padam puṇya-yaśo murāreḥ. Puṇya-yaśaḥ*. If you glorify Kṛṣṇa, then we become pious. Therefore there are so many prayers to be offered to Kṛṣṇa. That is *bhakti*.

303. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 3.26.16 Lecture, Bombay,  
December 25, 1974

Kṛṣṇa assures, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ* [Bg. 18.66]. He gives shelter and assurance that "Don't be afraid of. When you have taken shelter of Me, then there is no cause of fear."

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*  
[SB 10.14.58]

This material world is *padam padam vipadām*, only danger. Every step there is danger. That's a fact. So if we take shelter of that *abhaya-caraṇāravinda*, then we have no fear. This is a fact.

304. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 5.5.16 Lecture, Vṛndāvana,  
November 4, 1976

So we should be very, very careful. We are implicating step by step. *Padam padam yad vipadām* [SB 10.14.58]. They do not know. This material world means at every step we are creating another difficulty. *Padam padam yad vipadām. Samāśritā ye pada-pallava-plavam mahat-padam.* [break] ...Kṛṣṇa. *Bhavāmbudhir vatsa-padam.* For Him the great ocean of nescience becomes just like *vatsa-padam*, the water containing with the hoofprints of calves. That is called *vatsa-padam*. And this place, *padam padam yad vipadām*, this material world, where there is danger in every step, it is not for them. It is not for them.

305. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 5.5.25 Lecture, Vṛndāvana, November 12, 1976

We must know why we shall take to devotional service, *pāram param jīgamiṣor*, not to remain within this material world. *Padam padam yad vipadām na teṣām* [SB 10.14.58]. Here in the material world, *padam padam vipadām*. Every step there is *vipada*; there is danger. So don't think that "She is dying" or "He is dying, and I shall not die." Everyone will have to die. Every step, there is danger of dying. It is not that... The *bhute pare gobar hasi*[?]. Everyone has to die. So before that death we must become fully Kṛṣṇa conscious so that *ante nārāyaṇa-smṛtiḥ* [SB 2.1.6]. The end will come today or tomorrow or day after tomorrow. Nobody will live here. But the success is if we can remember Nārāyaṇa at the end of life. That is success.

306. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 5.5.29 Lecture, Vṛndāvana, November 16, 1976

So this unsuccessful life, *mṛtyu-saṁsāra-vartmani* [Bg. 9.3], life after life, when one actually comes on the platform of knowledge—*bahūṇām janmanām ante jñānavān mām prapadyate* [Bg. 7.19], that is the sign that here is a *jñānavān*. Because he has surrendered to Kṛṣṇa, he has accepted Kṛṣṇa, Vāsudeva—*vāsudevaḥ sarvaṁ iti sa mahātmā suḍurlabhaḥ* [Bg. 7.19]—he is *mahātmā*. *Mahātmā* does not mean that to dress like me or having a big beard and... No. *Vāsudevaḥ sarvaṁ*. One who has accepted Kṛṣṇa as the Supreme—*param brahma param dhāma pavitraṁ paramaṁ bhavān* [Bg. 10.12]—he is *mahātmā*. *Mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ, bhajanty ananya manaso* [Bg. 9.13]. He is *mahātmā*, not *mahātmā* by stamping or by changing the dress. No. *Mahātmā* means who is surrendered to the... *Mahat-padam puṇya-yaśo-murāreḥ* [SB 10.14.58]. Murāri, Kṛṣṇa's name is *mahat-padam*. He is *mahātmā*.

307. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 5.5.35 Lecture, Vṛndāvana, November 22, 1976

**Pradyumna:** ...absorbed in transcendental bliss, which increased a thousandfold. Lord Kṛṣṇa, Vāsudeva, the son of Vasudeva, is the original source of Lord Rṣabhadeva. There is no difference in Their constitution, and consequently Lord Rṣabhadeva awakened the loving symptoms of crying,

laughing and shivering. He was always absorbed in transcendental love. Due to this, all mystic powers automatically approached Him, such as the ability to travel in outer space at the speed of mind, to appear and disappear, to enter the bodies of others and to see things far, far away. Although He could do all this, He did not exercise these powers."

**Prabhupāda:** *Iti nānā-yoga-caryācaraṇo bhagavān*. So Bhagavān's another name is Mahat-pada. Mahat-pada means whatever wonderful things are there, that is resting at His lotus feet. *Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ* [SB 10.14.58]. *Samāśritā*, if you take shelter of the lotus feet of the Supreme Personality of Godhead, *bhagavān*... *Kṛṣṇas tu bhagavān svayam* [SB 1.3.28]: Kṛṣṇa is the origin of all manifestation of Bhagavān, *Viṣṇu-tattva*. Kṛṣṇa is the origin of *Viṣṇu-tattva*. *Ahaṁ sarvasya prabhavaḥ* [Bg. 10.8]. *Viṣṇu-tattva* is also originated from Kṛṣṇa. *Govindam ādi-puruṣam tam ahaṁ bhajāmi* \*\*. He's the *ādi-puruṣa*. And Kṛṣṇa was accepted in the *Bhagavad-gītā*, *puruṣam ādyam. Paraṁ brahma paraṁ dhāma* [Bg. 10.12]. So everything is there in Kṛṣṇa. *Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ*. All this manifestation of cosmic creation, that is from the *mahat-tattva*. That *mahat-tattva* is resting within the dust of the lotus feet of *mahat-padaṁ puṇya-yaśo murāreḥ*. So if one takes shelter of the lotus feet of Kṛṣṇa, then this *bhava-samudra*, the vast ocean of birth and death...

308. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 6.1.46 Lecture, San Diego, July 27, 1975

Just like you were telling while walking that there are trees in California, they are living for five thousand years. That is also another variety of life. People are trying to live for many, many years. By nature's way, here is a tree, five thousand years. So is that kind of living is very profitable, to stand up five thousand years in a forest? So any variety of life within this material world is not good, either you are demigod or tree or this or that. That is education. That is education. So one should understand that any varieties of life, either as demigod or dog, here the life is troublesome. The demigods even, they are put into so many dangers, many times, and they approach God. So here you will be always in danger. *Padam padam yad vipadām* [SB 10.14.58]. It is futile to attempt to make this material world dangerless. That is not possible. As there are varieties of bodies, varieties of dangers, calamities, so one after another, you will have to... So best thing is, therefore, stop this business, material.

309. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 6.1.63 Lecture, Vṛndāvana, August 30, 1975

So there are dangers in this material world. It is very dangerous place, *padam padam yad vipadām* [SB 10.14.58], every step, not only spiritually, materially also. Suppose you are out of this temple, there is every chance you may be dashed by a motorcar and die immediately. So it is dangerous. *Padam padam yad vipadām*. So our motive of life should be how to get out of this dangerous position of life. How to get out of it, that should be the aim, not that to become more and more implicated with this dangerous situation of life. That is not intelligence. The intelligence is how to get out of it. That is this

movement, Kṛṣṇa consciousness movement, how to get out of this dangerous position and go back to home, back to Godhead—this is the mission.

310. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 6.2.11 Lecture, Vṛndāvana,  
September 13, 1975

In the *śāstras* there are different varieties of ritualistic ceremony, *vratas*, to counteract our sinful activities within this material world. The material world is so situated that if you do not want to become a sinful man, unless you are devotee, you will be forced to commit sinful activities. You'll be forced. Just like you are very good man, but when walking on the street you are killing so many ants. We have got experience while morning walk. You cannot avoid it. It is not possible. And you are responsible for killing the ant. Then? How you can save yourself from the sinful activities? Therefore in the *śāstra* it is said, *padam padam yad vipadam* [SB 10.14.58]. *Padam padam yad vipadam*. If you want to stay within this material world, then *padam padam*—"in every step there is danger." *Padam padam yad vipadam na teṣām. Na teṣām*. "Not for them." Who? *Samāśritā ye pada-pallavaṁ plavaṁ mahat-padam puṇya-yaśo murāreḥ*: "One who has taken shelter of the lotus feet of Murāri," means Kṛṣṇa. *Samāśritā. Samyag āśritā. Sarva-dharmān parityajya mām ekam* [Bg. 18.66]. *Samyak*, fully. *Sama* means *samyak*, no reservation: "Kṛṣṇa, I do not know anything more. I simply surrender unto You. Now whatever You do, accepted. If You like to kill me, kill me. If You want to give me protection, that's all right. Anyway, I am surrendered." This is called full surrender.

311. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 6.2.11 Lecture, Vṛndāvana,  
September 13, 1975

So the Hare Kṛṣṇa movement is so important that everyone should take it very seriously. *Kīrtanīyaḥ sadā hariḥ*.

*tṛṇād api sunīcena  
taror api sahiṣṇunā  
amāninā mānadena  
kīrtanīyaḥ sadā hariḥ*  
[Cc. Ādi 17.31]

This is the instruction of Caitanya Mahāprabhu. Difficult... It is *padam padam yad vipadam* [SB 10.14.58]. In this material world there is only *vipada*. There is no *sampada*. Foolishly we think that "Now I am very nice." What is nice? You have to die next moment. What is nice? But these foolish people say, "Yes, I am nice." You ask anybody, "How are you?" "Yes, very nice." What is that nice? You are going to die tomorrow. Still nice. That's all. This is going on. So it is *padam padam yad vi...* They are making scientific researches to become happy, but these rascals, they do not know how to stop death. So what is the nice? But they have no brain to understand. But Kṛṣṇa says, "These are the problems, My dear sir. You scientists, you are trying so many things."

*Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* [Bg. 13.9]. "First of all find out what is your problem." *Janma-mṛtyu-jarā-vyādhi*: you have to take birth, you have to die, you have to suffer from disease, you have to become old. Stop it first of all; then talk of scientific advancement. Otherwise you are nonsense.

312. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 6.2.15 Lecture, Vṛndāvana,  
September 18, 1975

Because this material world is full of dangers, these symptoms of dangerous position, *patitaṁ skhalito bhagnaḥ*... Especially in the modern age, in the Western countries, accident, motor accident, and die is very common thing nowadays. Here also it is becoming. On the whole, even there is no motor accident, there are so many accidents. In every step there is danger. *Padam padam yad vipadām* [SB 10.14.58]. This material world means every step there is danger—there is no question of safety—at any moment.

313. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 6.2.16 Lecture, Vṛndāvana,  
September 19, 1975

But sinful activities must be there. We are put into certain condition; therefore it is called conditional life. Suppose you are very pious man. You are not killing any man or any cow—we are very careful—but still you have to kill. What is that? Because we are walking on the street, you have seen, you are killing so many ants. The position is like that. Even if you do not wish to kill, even if you are very pious man, still you have to kill, unconsciously or consciously. The world situation is like that. Anyone who has come here, he must commit sinful activities. As soon as you get this material body, then you must have to commit sinful activities, even if you are very careful. It is not possible. Therefore *śāstra* says, *padam padam yad vipadām* [SB 10.14.58]: "Every step there is *vipada*." You cannot be excused. Because you are killing one ant unconsciously while walking, your name is noted. Your ticket is immediately there: "Oh, you have killed so many ants." The law is so nice. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi* [Bg. 3.27]. Automatically it is recorded, automatically, and you have to suffer.

314. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 7.6.1 Lecture, Vṛndāvana,  
December 2, 1975

So this Prahāda Mahārāja, he is our *guru*. Out of the twelve *mahājanas*, he is one of them. So he is advising, *kaumāra ācāret prājño dharmān bhāgavatān iha* [SB 7.6.1]. Why so early, *kaumāra*? Prahāda Mahārāja says, *durlabhaṁ mānuṣaṁ janma*: "This human form of life is very, very rarely obtained in the process of evolution, 8,400,000's of different species of life." After that, we have got this *durlabhaṁ mānuṣaṁ janma*. It should not be wasted, living like cats and dogs. Everyone should be trained up in this *bhāgavata-dharma*. *Durlabhaṁ mānuṣaṁ janma tad apy adhruvam arthadam*. And "Yes, it is important, that's all right. But let me live for hundred years, then we shall talk about Kṛṣṇa." And

Prahlāda Mahārāja said, "No." *Adhruvam*: "You do not know when you will die. At any moment you can die." *Padam padam yad vipadam* [SB 10.14.58]. Therefore, before your next death, you realize Kṛṣṇa. *Durlabham mānuṣam janma tad apy adhruvam*. But *arthadam*. *Arthadam* means even if you live for a few years and if you take the chance of chanting Hare Kṛṣṇa, still, you are benefited. You are still benefited.

315. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 7.9.3 Lecture, Māyāpur,  
February 10, 1976

So Prahlāda Mahārāja, he knew very well that "However ferocious He may be, I am not afraid. He is my Lord. I am not afraid." He was jolly, innocent, pure devotee. He had no fear. So he was sent: "My dear Prahlāda, you try."

So *brahmā avasthitam antike*. He was very near sitting, but he had no fear. Just on the lotus feet, near the lotus feet of the Lord, he was sitting. Others were contemplating. He was free, that "I am under the shelter of the Lord." *Svapāda-mūle, mahat-padam puṇya-yaśo murāreḥ* [SB 10.14.58]: "He is Murāri, and everything is under His feet." This is the conclusion when one is advanced in Kṛṣṇa consciousness. Prahlāda Mahārāja, although he was a boy of five years old, it did not matter. He was first-class devotee, *maha-bhāgavata*. That is possible. The devotional service is nothing material; it is spiritual. So there is nothing impossible, impossible. That is real appreciation of spiritual life. If one thinks that "Prahlāda Mahārāja was only five years old. How he could offer such nice verses in glorifying the Lord?" that is possible. *Bhakti* does not depend on the age. *Bhakti* depends on sincerity of service. It is not that because one man is older than me, therefore he will be greater devotee. No.

316. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 7.9.3 Lecture, Māyāpur,  
February 17, 1977

But those who are devotees, they are allowed to enter into the planet, Vaikuṇṭha planet or Goloka Vṛndāvana planet. In this way one gets his original position. But if we do not take to *bhakti*, then we may enter into the Brahman effulgence, but there is chance of falling down. *Āruhya kṛcchreṇa param padam tataḥ patanty adho 'nāḍṛta-yusmad-aṅghrayaḥ* [SB 10.2.32]. So those who are impersonalist, they may enter into the spiritual kingdom. That is called *param padam*. *Padam padam yad vipadam na teṣām* [SB 10.14.58]. But there is also chance of falldown. *Āruhya kṛcchreṇa*. After severe austerities and penances one can enter into the Brahman effulgence. But unless one gets information of the *param padam*—*samāśritā ye pada pallava plavam*—there is chance of falling down.

317. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 7.9.8 Lecture, Māyāpur,  
February 28, 1977

So we should always depend on Kṛṣṇa's assurance. In any circumstances, any dangerous position, Kṛṣṇa... *Avaśya rakṣibe kṛṣṇa viśvāsa pālana* [Bhaktivinoda Ṭhākura's *Śaraṇāgati*]. This is surrender. Surrender means... One of the item is full faith in Kṛṣṇa, that "In execution of my devotional service

there may be so many dangers, but because I have taken shelter of Kṛṣṇa's lotus feet, I am safe." This, this faith for Kṛṣṇa.

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*  
[SB 10.14.58]

*Padam padam yad vipadām na teṣām.* Vipadam means "dangerous position." *Padam padam*, every step in this material world—*na teṣām*, not for the devotee. *Padam padam yad vipadām na teṣām.* This is Śrīmad-Bhāgavatam. Even from literary point of view so exalted.

318. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 7.9.12 Lecture, Montreal,  
August 19, 1968

Just like this morning you have news that the Russians, they have captured Czechoslovakia. How much distressed they are. I heard from the newspaper that several of them were crying.

So this is the position. *Padam padam yad vipadam* [SB 10.14.58].

Every step, there is danger. The material conditional life is so obscure that every step.

319. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 7.9.14 Lecture, Māyāpur,  
February 21, 1976

This fearful appearance of Your Lordship is very pleasing to the devotees, because as soon as they are in fearful condition, they will remember Your this Nṛsiṃha form, and they will be out of danger. It is so pleasing." Just like we..., *ito nṛsiṃha, tato nṛsiṃha yato yato yāmi...* So our only shelter is Nṛsiṃha-deva. This world is very, very dangerous. *Padam padam yad vipadam* [SB 10.14.58]. In every step there is danger. Every step there is envious creatures. You cannot live here peacefully.

320. Śrīmad-Bhāgavatam 10.14.58, Śrīmad-Bhāgavatam 7.9.18 Lecture, Māyāpur,  
February 25, 1976

If we associate with *haṁsa*, pure devotees, then our life will be successful. *Añjas titarmi.* Very easily we shall cross over this ocean of nescience. There is another verse like that: *bhavāmbudhir vatsa-padam param padam padam padam yad vipadam na teṣām. Samāśritā ye pada-pallava-plavam.* The same thing, differently expressed.



*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam...*  
[SB 10.14.58]

*Bhavāmbudhiḥ*, this great ocean of nescience in which we are now fallen and very much struggling for existence, exactly just like if you are thrown in the ocean, you may be a very good swimmer, but the condition is very dangerous; you'll have to struggle. You cannot say, "I am a good swimmer. I shall be very easily able to cross over the ocean." No. That's not possible. But if you take the shelter of the lotus feet of the Supreme Lord, *samāśritā ye pada-pallava-plavam...* Anyone who has taken shelter of the lotus feet of Kṛṣṇa... What is that lotus feet? *Mahat-padam*. It is... It is the shelter of the whole material creation, *mahat-tattva*. *Mahat-tattva*. From *mahat-tattva*, the total material energy... That is called *mahat-tattva*. From *mahat-tattva* the whole cosmic manifestation has come. Therefore the lotus feet of Kṛṣṇa means there is also *mahat-tattva*, many, many *mahat-tattva*. *Samāśritā ye pada-pallava-plavam mahat-padam puṇya-yaśo murāreḥ*. Murāri. Kṛṣṇa's another name is Murāri. *Puṇya-yaśaḥ*, always... *Pavitraṁ paramaṁ bhavān*. Then this... *Bhavāmbudhir vatsa-padam*: this great ocean of nescience becomes a small spot of water as it is made by the hoofprint of the calves, *vatsa-padam*.

321. Śrīmad-Bhāgavatam 10.14.58, Śrī Caitanya-caritāmṛta, Ādi-līlā 1.15 Lecture,  
Dallas, March 4, 1975

Because you have created different types of mind, different types of desires, and you are trying to fulfill it, that is called struggle for existence. Otherwise you are existing eternally, and your consciousness is one: think of Kṛṣṇa. But because you are doing not, not doing that, therefore there is struggle. That is *māyā*. That is *māyā*. Otherwise there is no question of struggling. Everything is there, plain and simple.

So that is Kṛṣṇa consciousness movement. We are preaching that God is one and to think of God is also one, and to become obedient servant of God, that is also one. Not that you have to become a different servant, I have to become different ser... Everyone is servant originally. So we accept to serve God. Then our religion is there; our fulfillment of desires are there. Therefore the author said, *mat-sarvasva-padāmbhojau*: "That is my everything. To take shelter of Rādhā-Madana-mohana, that is my everything. I have no other desire." This is Kṛṣṇa consciousness.

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*  
[SB 10.14.58]

This is the solution. To take shelter of the *padāmbhojau* of Rādhā-Madana-mohana, that is the solution of all problem. And for a person who has taken shelter of the lotus feet, *samāśritā ye pada-pallava-plavam... Pada-pallavam*. His lotus feet is compared with the lotus flower. The lotus flower has got petals, and the petal is just like in the shape of a boat. Everyone has got this experience. If you take the shelter of this boat, then we can cross over the ocean of material world very easily. You require some boat to cross over some watery span. So here, if you take one boat and if you want to cross the Pacific Ocean or Atlantic Ocean, it is very difficult. It may not... The boat may not go up to the end. But if you... *Samāśritā ye pada-pallava-plavam*. If you take shelter of the lotus petal boatlike of... What is that lotus flower? *Samāśritā ye pada-pallava-plavam mahat-padam puṇya-yaśo murāreḥ*. Murāri, Murāri means Kṛṣṇa. If you take shelter of the boat of the lotus feet of Murāri... What is that feet? Now, *mahat-padam*. *Mahat-padam* means the whole universal creation, the cosmic manifestation, is also resting there. It is not only a small thing. *Mahat-padam puṇya-yaśo murāreḥ*: "And who is famous very piously."

Then what the result? Now, *bhavāmbudhir vatsa-padam*. *Bhavāmbudhiḥ* means the great ocean of material existence. We are struggling here, trying to swim. That becomes *vatsa-padam*. *Vatsa-padam*. *Vatsa* means calf. So you have no experience. In our country, the, in the... The calf walks, and the hoof makes some hole, and there is some water also. So as it is not difficult to cross that water, similarly, the whole material ocean become like that hole of the calf's hoof. In this way you can cross over this material ocean and go back to home, back to Godhead. Why I shall go there? Because here, *padam padam yad vipadām* [SB 10.14.58]. Here, in every step there is danger. Why shall you live here? Take this boat and go, cross the material ocean, and go back to home, back to Godhead. This is the philosophy. Therefore our Kavirāja Gosvāmī is saying, *mat-sarvasva*: "Everything. This is my everything. I take shelter of You."

322. Śrīmad-Bhāgavatam 10.14.58, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.103  
Lecture, Washington, D.C., July 8, 1976

There are so many things with which we have to struggle. This is called struggle for existence. Even the modern scientists, they call... It is not a very peaceful situation. The same question was raised by Sanātana Gosvāmī, that why there should be struggle for existence? Why not easy life, peaceful life? Why some outer elements, they are giving us opposition? I want to be happy, but there is opposition. That is struggle for existence. This question should be there: "Why?" Even with a fly we have to fight. I am sitting, without doing any harm to the fly, but it attacks, bothers. There are so many. Even if you sit down without any offense... Just like you are passing on the street, there is no offense, but from one house all the dogs begin to bark: "Why you are coming here? Why you are coming here?" There was no cause of his barking, but because it is dog, his business is, "Why you are coming? Why you are coming?" Similarly, we have no freedom to go from one place to another at the present moment. There is immigration department: "Why you are coming? Why you are coming?" In many places we have been refused to enter. We have been refused from the airplane: "No, you cannot enter. Go back." So I had to go back. So, so many disadvantages. *Padam padam yad vipadām na teṣām* [SB 10.14.58]. In this

material world, you cannot live very peacefully. Not very; not peacefully at all. There are so many impediments. The *śāstra* says, *padam padam yad vipadam*: every step there is danger. Not only from these lower animals, but from the human society, by nature, on which we have no control. So in this way, our life is not very happy in this material world, and we should be advanced in inquiring about it, that "Why there are so many impediments?" That is human life. That is human life.

323. Śrīmad-Bhāgavatam 10.14.58, The Nectar of Devotion Lecture, Vṛndāvana,  
November 7, 1972

**Prabhupāda:** *Bhaja vāsudevam* [SB 4.22.39]. There is a verse like that, that as by taking shelter at the lotus feet of Vāsudeva, Śrī Kṛṣṇa, the Supreme Personality of Godhead, one can get release from all kinds of material tribulations, such kind of immunation is not possible by practicing *yoga*, *tapasya*, *jñāna*. This is the statement in the *Śrīmad-Bhāgavatam*. In all ways, it is recommended that we have to..., we should take shelter:

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadam na teṣām*  
[SB 10.14.58]

If one takes shelter of *mahat-padam puṇya-yaśo murāreḥ*... Murāri is Kṛṣṇa's another name. So *puṇya-yaśo*, His name is famous as piety. *Puṇya-yaśo murāri*. If anyone takes shelter of His lotus feet, then the great ocean of nescience becomes a small pit, and one can jump over it very easily.

324. Śrīmad-Bhāgavatam 10.14.58, The Nectar of Devotion Lecture, Vṛndāvana,  
November 10, 1972

Actually, we are seeing, especially in the Western countries, this motorcar civilization, when we run on on the motorcar, especially if high speed, it is always we think that any moment danger can take place. [aside to Śyāmasundara:] You remember, you were driving your father's car, eighty miles. So I asked him, "Don't go so fast."

So the materialistic way of life is that. We create some so-called comforts of life for temporary enjoyment, but at the same time, we take the risk of so many dangerous condition.

In the *śāstra* it is said that this place is *padam padam yad vipadam* [SB 10.14.58]. In every step there is danger. Although we are trying to mitigate all kinds of discomforts, it is simply changing the burden from head to the shoulder. Just like a coolie carrying some burden, when he feels uncomfortable, he change the burden from head to the shoulder, but actually, that is not mitigating the pains of burden.

Similarly, we are trying to get material comforts by manufacturing or adventing so many scientific discoveries, but that is not actually getting happiness. It is simply changing the position. Exactly we just consider that in your country, especially, you have got many motorcars, but riding on motorcars, how much dangerous conditions you accept. Everyone accept. So this kind of changing the course of discomfort... Actually, it is a place for discomfort. You cannot expect real comfort within this material world. It is a place... Because Kṛṣṇa Himself certifies this place *duḥkhālayam aśāśvatam* [Bg. 8.15]. It is a place for miserable condition of life. Now, how you can make it a happy place? That is not possible.

So our attempt to make us happy, the example is given, just like to take the heavy burden from head to the shoulder. That's all. Changing the place. Now we are creating so many problems, you know. You have got many cars, many roads, but still, you have to construct highways or flyways, one road after another, one road after another. Still, there is congestion. Still, there is accident.

So in this way we cannot be comfortable. This is a vain endeavor. *Durāśayā ye bahir-artha-māninaḥ*. They are unnecessarily, hopelessly trying to become happy within this material world. And people, the so-called scientist, so-called advancement of material education, means... Now, the scientist says that they have finished their business; they have no more to discover. But the discomforts of life still is there, as it was two hundred years ago; still, I think it is more acute now than two hundred years ago. So in this way, we cannot.

The another example is that just like we dream. We dream something dangerous—a tiger is coming, a snake is coming—sometimes we want to change to another sort of dream. Those who have got practical experience... Dreaming another dream in dream. Similarly, our attempt, so-called attempt to become comfortable in this material world, and manufacturing some ways of comforts, it is simply useless endeavor, because such kind of artificial endeavoring will not make us happy.

Real happiness is, as we are trying to manufacture so many things, as Kṛṣṇa says, real happiness is there, *sarva-dharmān parityajya mām ekaṁ śaraṇam* [Bg. 18.66]: to take shelter of the lotus feet of Kṛṣṇa. *Samāśritā yem pada-pallava-plavaṁ mahat-padam puṇya-yaśo murāreḥ* [SB 10.14.58]. That is required. We have to take shelter of Mukunda, Murāri, Kṛṣṇa. Then we'll be happy.

325. Śrīmad-Bhāgavatam 10.14.58, The Nectar of Devotion Lecture, Vṛndāvana,  
November 13, 1972

The yoga practice, in your Western countries it is very popular; but that is a farce. Yoga practice is very difficult, especially in this age. *Kṛte yad dhyāyato viṣṇum* [SB 12.3.52]. Yoga practice was being done in the Satya-yuga. People were very strong; they used to live for many, many years. They could practice yoga. Here we do not know when we shall die. There is no, I mean to say, fixed-up time. At any moment we can die. *Padam padam yad vipadām* [SB 10.14.58]. We are simply in the midst of

dangerous condition. At any moment. Just like when you were coming from that Mr. Choudhuri's house, immediately there would have been a motor accident in this Vṛndāvana. Immediately.

326. Śrīmad-Bhāgavatam 10.14.58, The Nectar of Devotion Lecture, Bombay, January 2, 1973

The... Generally, population, general population, they are just like dogs, *śva*; *viḍ-varāha*, the stool-eater, hog. *Śva-viḍ-varāha-uṣṭra*, camel. And *kharaiḥ*, and ass. They have been selected. So... Just like... Why they are compared with the dog? Because the dog is searching after a master. Without master, he cannot live.

So those who cannot live independently, they are just like dogs. There are so many things, explanation. So *paḍaṁ paḍaṁ yad vipadāṁ*. Here, especially in this Kali-yuga, the time is very bad. At any moment there can be any turmoil, and we can die at any moment. *Viḍ-varāha*. *Viḍ-varāha* means no distinction of eating. Anything. Any damn thing, any nonsense thing, up to stool, they can eat. They are..., they are called *viḍ-varāha*. And *uṣṭra*. *Uṣṭra* means that he's eating his own blood, thorny twigs. The *uṣṭra*, you know, the *kharaiḥ*, I mean, the camel, in the desert there is only thorny twigs. Because there are *uṣṭras*...

There is no other animal. And there are some date trees also, for the human being. Kṛṣṇa has provided everything. *Eko bahūnām vidadhāti kāmān* [Kāṭha Upaniṣad 2.2.13]. Even in the desert Kṛṣṇa has provided food. So this *uṣṭra*, this camel, they like to eat these twigs, thorny twigs. And as soon as they chew the thorny twig, blood oozes out from the tongue, and it is mixed, and it makes a nice taste. So he's thinking that twigs are very nice, these thorns are very nice.

Similarly, this material existence, it is simply thorny life. *Paḍaṁ paḍaṁ yad vipadāṁ*. Every step. Here is our friend, Mr. Cakravartī. He was going to business, and immediately there was accident. The whole thing became turned into something else. *Paḍaṁ paḍaṁ yad vipadāṁ*. We do not understand this, that every step there is danger. This material life is so dangerous. *Paḍaṁ paḍaṁ yad vipadāṁ na teṣām*. *Na teṣām*, who are they? Who do not face this *paḍaṁ paḍaṁ yad vipadāṁ*. *Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ*. *Puṇya-yaśo murāreḥ mahat-padaṁ*. One who has taken shelter. *Bhavāmbudhir vatsa-padaṁ paraṁ paḍaṁ paḍaṁ paḍaṁ yad vipadāṁ na teṣām* [SB 10.14.58].

So the *bhakti*, *bhakti* cult... Everyone should take. Because that is natural. Natural. *Nitya-siddha kṛṣṇa-bhakti*. *Bhakti*'s not unnatural. Other things unnatural. That is the statement of Caitanya Mahāprabhu. *Jīvera svarūpa haya nitya kṛṣṇa dāsa* [Cc. Madhya 20.108-109]. Eternally you are servant of Kṛṣṇa. But we have accepted the service of *māyā* instead of Kṛṣṇa. And we are thinking we are independent. We are being kicked out every moment by *māyā*, and still I am thinking, "I'm God. I'm independent" This is called illusion.

327. Śrīmad-Bhāgavatam 10.14.58, Initiation Lecture. San Francisco, March 10, 1968

We do not know when death is coming, especially in these days. We are moving in the street, we are moving by plane, we are moving... Every step, there is danger. *Padam padam yad vipadām* [SB 10.14.58]. It is a place of danger.

So our life... We should consider this human form of life, especially Kṛṣṇa conscious life, is very important life. We should not be inattentive. So we should be very careful. Kṛṣṇa will, of course, protect you, but at the same time, we have got consciousness.

328. Śrīmad-Bhāgavatam 10.14.58, Lecture, Montreal, October 26, 1968

Try to understand Kṛṣṇa consciousness. As soon as you become Kṛṣṇa conscious perfectly, you are no longer living in this material world. You are in the spiritual world. That is stated in the *Śrīmad-Bhāgavatam*:

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo-murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*  
[SB 10.14.58]

Very nice verse. What is this? It is said, *samāśritā ye pada-pallava-plavam*. The lotus feet of Kṛṣṇa is compared with a very nice boat. Boat just like lotus flower. His everything is like lotus flower. One who has accepted this boat... Because this material world is a great ocean of nescience, darkness. This is the nature. Just like at night you see, this space is a great ocean of darkness. That is the nature.

329. Śrīmad-Bhāgavatam 10.14.58, Lecture Engagement, London, September 16, 1969

There are three modes of material nature, *sattva-rajā-tamaḥ*. So a devotee surpasses very easily. *Bhavāmbudhir vatsa-padam param padam*. *Bhavāmbudhiḥ*, the great ocean of nescience, becomes just like the water pit made by the hoof of a calf. You see?

*bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*  
[SB 10.14.58]

For the devotee, this place is not for them. This... Which place? This material world. What is that material world? *Padam padam yad vipadām*. In every step there is danger. Every step. But they are meant for the *param padam*. *Param padam*, the supreme post, or the supreme abode.

330. Śrīmad-Bhāgavatam 10.14.58, Room Conversation, Gorakhpur, February 14, 1971

The sooner you get out of this scene is better. That is Kṛṣṇa consciousness. So long you live, you simply chant Hare Kṛṣṇa and preach Kṛṣṇa's glories, and that's all. Otherwise, you should know that this is dangerous place. *Padam padam yad vipadām* [SB 10.14.58]. In every step there is danger.

331. Śrīmad-Bhāgavatam 10.14.58, Interview, Delhi, November 10, 1971

**Reporter:** This siren is a, shall I say, a very ugly reality before us.

**Prabhupāda:** You are already in ugly reality always, twenty-four hours. [laughter] Suppose there is no blackout. Still, if you go on the street, is there guarantee that you will go home?

**Reporter:** Yes.

**Prabhupāda:** Is that guarantee?

**Reporter:** No, no.

**Prabhupāda:** Then you are always in ugly reality. Why do you say this blackout? This is one of the feature of that ugly reality. That's all.

**Reporter:** Yes. At the moment I see, but has it...

**Prabhupāda:** Huh? [laughs] You are all..., you do not realize that, that you are twenty-four hours in ugly reality. [break] ...attended. *Padam padam yad vipadām* [SB 10.14.58]. Every step danger. Why taking this?

**Reporter:** I know, sir, but this is collective, national danger here. Have you anything to offer to us as a, as a...

**Prabhupāda:** This Kṛṣṇa consciousness. Our only remedy is this Kṛṣṇa consciousness. You take to this and you will be happy. That's all.

332. Śrīmad-Bhāgavatam 10.14.58, Room Conversation, Delhi, December 12, 1971

Actually, one who does not go back to home, back to Godhead, he is put into the hellish condition of life. That is fearful. But we are so blunt that we do not take care. It is fearful. Just like Prahlaḍa Maharaja said that "Nṛsiṃha-deva, I am not afraid of Your this fierce feature, Narasiṃha, but I am very much afraid of this materialistic way of life." *Samsāra*. *Samsāra* means this material world. So it is actually very fearful. The whole atmosphere is fearful. *Padam padam yad vipadām* [SB 10.14.58]. To make adjustment, you have to accept something fearful. Just like this fight, "In future there may be some adjustment so that people may live peacefully. Therefore, we have to fight." This is also..., the method is itself fearful.

To gain a position where there will be no fear, we have to accept a fearful method. So in the material world, whatever we think, they are not very happy proposition, that everything is fear. *Karma-kāṇḍīya*, they have to go..., undergo so many hardship, then they get something profit. People are working so hard to get some profit. In the material world everything is fearful, hard-working.

333. Śrīmad-Bhāgavatam 10.14.58, Purport to Bhajāhū Re Mana Lecture, Los Angeles, May 27, 1972

So *bhajāhū re mana śrī-nanda-nandana*. Why Śrī Nanda-nandana? Now, *abhaya-caraṇāravinda re*. If you take shelter of the lotus feet of Kṛṣṇa, Nanda-nandana, then you'll have no more anxiety, fear.

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*  
[SB 10.14.58]

This is *Bhagavat-darśana*. *Padam padam yad vipadām*. This material world, *padam padam* means step by step there is danger. So one who takes shelter of the lotus feet of Kṛṣṇa, *mahat-padam puṇya-yaśo murāreḥ samāśritā*, for him there is no more danger. *Abhaya-caraṇāravinda re*.

And how it is possible to take complete shelter of Kṛṣṇa, which is fearlessness, no anxiety, *vaikuṇṭha*? *Durlabha manava-janama sat-saṅge*. This is possible if you associate with devotees. If you think that "Now I have become very much advanced. Now I shall live alone and chant Hare Kṛṣṇa, imitating Haridāsa Ṭhākura," this is nonsense. It is... You cannot imitate Haridāsa Ṭhākura. You have to associate with devotees. *Durlabha manava-janam sat sange. Sat-sange. Satām prasaṅgān mama vīrya-saṁvido* [SB 3.25.25]. If you remain with the devotees, then by their association, by talking with them, you'll get real understanding of God consciousness.

334. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Los Angeles, April 25, 1973



**Prabhupāda:** That... The... Suffering is there. Suppose you are in the ocean. It is suffering, but if you have got a good ship, you may think that "I'm very well situated." That good ship also can sink at any moment. Suffering is always there. You cannot avoid the suffering, because you are in the ocean. Suppose you are in the air in a very nice plane. Does it mean you are secure? Any moment it can be...

There is dangers everywhere. Therefore this place is always dangerous. *Padam padam yad vipadam* [SB 10.14.58], always dangerous. So real intelligence means you have to find out where there is no danger. That is real... Where there is real happiness. In the material world we cannot have happiness.

335. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Los Angeles, January 3, 1974

**Prabhupāda:** Uh, so this is bad sign. Constellation. According to astronomical calculations. Therefore we, we follow the astrology according to the constellation. The child born, everything has connection, the constellation of the star has influence on the child. So therefore the horoscope-maker takes the calculation of the constellation and then calculate what is his future. This *dhūmaketu* is described in *Daśavatāra-stotra*, *dhūmaketum iva kim api karālam* [Daśavatāra Stotra 10]. *Dhūmaketum iva. Dhūmaketum iva kim api karālam*. As soon as there is comet, there will be some disaster, very great disaster. In our childhood we saw the comet. Not this like; that was small comet. Still, the first world war was there declared. That we have seen in 1914.

**Nara-nārāyaṇa:** Halley's Comet.

**Prabhupāda:** Eh?

**Nara-nārāyaṇa:** I think they called it Halley's Comet. Halley's Comet.

**Prabhupāda:** Now the... You can expect at any moment disaster in this material world, but the comet is the sign that there will be some great disaster. It is... This material world, in every step there is disaster. *Padam padam yad vipadam* [SB 10.14.58]. But those who are taken shelter of Kṛṣṇa, the disaster is not meant for them. *Samāśritā ye pada-pallava-plavam padam padam yad vipadam na teṣām*.

336. Śrīmad-Bhāgavatam 10.14.58, Room Conversation, Vṛndāvana, February 13, 1974

**Prabhupāda:** *Bhagavatya uttama-śloke bhaktir bhavati naiṣṭhikī* [SB 1.2.18]. *Uttama-śloke. Uttama* [Hindi conversation].

**Guest (2):** Minor accident with the bus [indistinct].

**Prabhupāda:** Oh. *Padam padam yad vipadam*. [laughter] *Tat padma vipad. Padam padam yad vipadam na teṣām* [SB 10.14.58].

**Guest (2):** [Hindi] ...accident.

**Prabhupāda:** Tell me.

**Dr. Kapoor:** Once, you see, I was going from Janpur to Benares, with [indistinct] in the same car, and when I went on a crossing a badly loaded truck, you see...

**Prabhupāda:** Oh, so...

**Dr. Kapoor:** ...struck against our car, you see, and the car bounced, it jumped. It's about four or five feet from the ground, and it fell upside down, and there was not a scratch, I tell you. Not one of us was hurt. Not one of us. And a car out on the roadside, so he and one passenger, they were both killed.

**Prabhupāda:** Killed?

**Dr. Kapoor:** Killed.

**Guest (2):** I think that happened to us. At that time you remembered Bhagavān Śrī Kṛṣṇa, at that time. He remembers Śrī Kṛṣṇa Bhagavān.

**Dr. Kapoor:** Baba, I did not [indistinct]. [laughter]

**Prabhupāda:** He remembers Kṛṣṇa always.

**Dr. Kapoor:** But Kṛṣṇa remembered me [laughter], and you see, this is my experience, you see, on such occasions, if you are dedicated to Kṛṣṇa, even if you don't remember Kṛṣṇa, Kṛṣṇa remembers you always. Kṛṣṇa remembers always.

**Prabhupāda:** That is the special...

337. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Bombay, March 30, 1974

**Dr. Patel:** What do you mean by *sat*.

**Prabhupāda:** Yes. *Sat* and *asat*. *Asat*... Cause and effect of this material world.

**Dr. Patel:** Cause and effect. Not existence and nonexistence.

**Prabhupāda:** No.

**Dr. Patel:** Cause and effect.

**Prabhupāda:** Cause and effect. The *mahat-tattva*... *Mahat-tattva* is cause, and this cosmic manifestation is the effect. So beyond that. Beyond that. Therefore Kṛṣṇa is said: *mahat-pādam*. The *mahat-tattva* is lying at His lotus feet. *Samāśritā ye pada-pallavaṁ plavaṁ mahat-pādam* [SB 10.14.58]. *Mahat-tattva* is lying on the lotus feet of Kṛṣṇa.

**Dr. Patel:** *Mahat-tattva* is nothing but the beginning of the...

**Prabhupāda:** It is the total, sum total of material energy.

**Dr. Patel:** Of cosmic energy, yes.

**Prabhupāda:** Yes. That is *mahat-tattva*.

338. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Bombay, April 8, 1974

**Girirāja:** [reading] "Somehow people can understand the different incarnations of Your Lordship, but they are puzzled to understand the eternal form of Kṛṣṇa with two hands, moving among human beings exactly like one of them." [break]

**Prabhupāda:** ...them, the form is meant for killing them, [chuckles] chastising them. Therefore dangerous. *Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]. So for the nondevotees the form is very dangerous. *Sadā paśyanti yoginaḥ*. Yogīs, they concentrate their mind on the lotus feet of Kṛṣṇa. That is real yoga. [break] ...boat, he crossed over.

*samāśritā ye pada-pallava-plavaṁ  
mahat-padaṁ puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ  
padaṁ padaṁ yad vipadām na teṣām*  
[SB 10.14.58]

This is the process.

**Mahāmsa:** This *śloka* is... Where is that *śloka*, Prabhupāda?

**Prabhupāda:** It is in the Tenth Canto. *Bhavāmbudhir vatsa-padam*. Just like this ocean, if it becomes a small pit, then don't require a big ship to cross over. You just... Like this. It can be reduced. By Kṛṣṇa's desire, it can be done so. Just like at the present moment... Formerly, people used to go to London from India, from Bombay, at least in fifteen days. Now it doesn't take even fifteen hours. It takes only nine hours. How it has been reduced? Because there is a process to reduce. Similarly, the supreme spiritual process is like that. It can be reduced to any quantity. *Aṇi*... This is called *aṇimā-siddhi*. It can be expanded also, to the greatest length. *Mahimā-śakti*. All-powerful means not that "I cannot do. I cannot..., I can do this only." No, anything He can do. That is all-powerful. *Aṇimā*, *laghimā*, *mahimā*. Just like all these big, big planets, they are floating in the sky. This is called *laghimā*, weightless, no weight. Those who are going to the moon planet, they are finding out weightlessness. How it has

become weightless? Such a big, huge... Just this planet, with so many seas and mountains and cities and buildings, but it is floating. That's a fact. It is floating like a swan. How it is floating? You can say something nonsense, but the actual fact is this.

339. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Bombay, May 4, 1974

**Prabhupāda:** Yes. So we should be always engaged in *kṛṣṇa-kathā*. Oh, danger is always there. This is a place...

**Dr. Patel:** You must act like Parīkṣit.

**Prabhupāda:** You don't care for danger. You go on chanting. That's all. *Padam padam yad vipadām* [SB 10.14.58]. This is a place where *padam padam vipadām*: every step there is danger. How much dangerous position you'll save? Better go on chanting Hare Kṛṣṇa, that's all.

340. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Geneva, June 1, 1974

**Bhagavān:** So I hope he will still come.

**Prabhupāda:** He is Prime Minister of France?

**Bhagavān:** He just became the Prime Minister of France.

**Prabhupāda:** Hmm. Young man?

**Bhagavān:** Forty? [break]

**Prabhupāda:** ...is still very dangerous. You see? *Padam padam* in every step [SB 10.14.58].

341. Śrīmad-Bhāgavatam 10.14.58, Arrival Address, London, March 8, 1975

**Prabhupāda:** That's nice. So Bhaktivinoda Ṭhākura has sung, *jay sakal bipod...* [aside:] It is going now. *Jāy sakal' bipod, gāi bhaktivinod, jakhon ami o-nām gai, rādhā-kṛṣṇa bolo bolo, bolo re sobāi*. The Caitanya Mahāprabhu's preaching is to request everyone to chant Hare Kṛṣṇa or Rādhā-Kṛṣṇa. So Bhaktivinoda Ṭhākura said that "When I chant Hare Kṛṣṇa *mantra*, then all dangers go away." So this place, this material world, is a dangerous place. *Padam padam yad vipadām*. *Vipad* means danger, and *padam padam* means every step. In the material world you cannot expect very smooth, peaceful life. That is not possible. And the only remedy is to take shelter of the lotus feet of just Murāri. Murāri means Kṛṣṇa.

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ*

*bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadam na teṣām*  
[SB 10.14.58]

So there is always, if you stay in a very good boat, still, because the platform is water you cannot think that the boat is always very smooth and without any trouble. So material world is always full of troubles. So if we keep ourself in our standing..., in our standard, chanting Hare Kṛṣṇa regularly, then the dangers will be over. Dangers, they are not also permanent. They come and go like the seasonal changes. Sometimes it is very hot; sometimes it is very cold. So Kṛṣṇa has advised that *āgamāpāyino 'nityās tām titikṣasva bhārata* [Bg. 2.14]. So don't be diverted from the chanting of the Hare Kṛṣṇa *mahā-mantra*, and don't be afraid of because there is some danger and danger. Take shelter of Kṛṣṇa's lotus feet, chant Hare Kṛṣṇa *mantra*, and dangers will be over.

342. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Melbourne, May 21, 1975

**Madhudviṣa:** Dangerous tree.

**Śrutakīrti:** It says, "This tree is dangerous in a high wind."

**Devotee:** It will break.

**Prabhupāda:** Oh. And this path is not dangerous? [laughter] Everything is dangerous in the material world. *Padam padam yad vipadam* [SB 10.14.58]. In every step there is equal danger. That is material life.

343. Śrīmad-Bhāgavatam 10.14.58, Room Conversation, Honolulu, June 15, 1975

Simply by chanting Hare Kṛṣṇa one can become free from all his contamination and go back to home, back to Godhead. This is the special advantage of Kali-yuga. This advantage is not... So if one has taken to this Kṛṣṇa consciousness movement, chanting, then he is saved. Not only saved; he goes back to home, back to Godhead. Not only saved, but he is dispatched in another place, where there is no danger. *Padam padam yad vipadam na teṣām* [SB 10.14.58]. One is transferred to the spiritual world, for them, this nonsense material world, where danger is there in every step, it is not for them. They cannot come. Just like here is epidemic, so a family is transferred to another place. So by this chanting of Hare Kṛṣṇa, Kṛṣṇa will transfer to the safety place, go back to home, back to Godhead. It is so nice. Otherwise, you become victimized. You see?

344. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Honolulu, June 16, 1975

**Prabhupāda:** That will take place. Otherwise, how they will be killed?

**Ambarīṣa:** They're calling it a limited nuclear war.

**Prabhupāda:** They are accumulated with so much sinful load that must be killed. That is sure. [break] ...the massacre. That will take place.

**Harikeśa:** The sinless people will survive?

**Prabhupāda:** Yes.

**Devotee (3):** Who is that?

**Prabhupāda:** We. [laughter] [break] There was an artificial famine in India, and I particularly inquired from all devotees whether they have got any problem in this famine. They said, "No, we have no problem." I have taken the statistics. In 1942 the artificial famine created by government... So there were big earthquake in Bihar. At that time one of my Godbrother, he was government auditor. So I inquired. In that earthquake only his house was saved. I have seen it many times. *Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* [Bg. 9.31]. That is the only...

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadam na teṣām*  
[SB 10.14.58]

*Padam padam yad vipadam na teṣām.* It is not meant for them, all these dangerous condition. Now the nuclear war means it will not continue very long. The first party who will drop the bomb on the other party, he will be victorious, and immediately the war will stop. They are simply arranging how to drop the atom bomb first. So one who will be able to drop the bomb first, he will be victorious. It doesn't require long time. Just like in Japan, as soon as the Americans dropped the atom bomb in Hiroshima, immediately they surrendered. This will be the result. Now the question is who will be able to drop the bomb first.

345. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Denver, June 28, 1975

**Prabhupāda:** Yes. [japa] Chant Hare Kṛṣṇa. Very dangerous place. *Padam padam yad vipadam* [SB 10.14.58]. This is a place—in every step there is danger. We are walking in a very nice park. At any moment there may be revolution, whole thing is changed. Whole thing is..., becomes fire. Just like in India now it has become. So we should remember that here in this material world, *padam padam yad vipadam*, every step there is danger. Give up this place. That is the real intelligence. And the education misleading them, *māyā-sukhāya*, making gorgeous plans for temporary happiness, that's all. If in the slaughterhouse the animals are kept very comfortably, so what is the meaning of it?

346. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Denver, July 2, 1975

**Brahmānanda:** They were towers, I think, steel towers, two hundred feet high, so they were pretty sturdy, and it hit four of them.

**Ambarīṣa:** There was some bad weather.

**Brahmānanda:** And then it toppled over.

**Prabhupāda:** No, in bad weather, towers, but simply by touching, such a big machine became in fire. [laughs] Unsafe everywhere. *Padam padam yad vipadam* [SB 10.14.58]. Every step, there is danger.

347. Śrīmad-Bhāgavatam 10.14.58, Gurudāsa Sannyāsa and Harināma Initiations  
Lecture, San Francisco, July 21, 1975

So we have to preach that. We haven't got to manufacture anything. Kṛṣṇa says everything. We have to simply bear the message, "Kṛṣṇa says like this. You do like this." That's all. You become a perfect *sannyāsī* and you perfect. And by doing this, result will be, *aham tariṣyāmi duranta-pāram*. This material world, the ocean of nescience, it is very, very difficult to cross it over, but by doing this service to Kṛṣṇa, one can easily... *Padam padam yad vipadam* [SB 10.14.58]. *Bhavāmbudhir vatsa-padam param padam*. *Bhavāmbudhiḥ*, the great ocean, becomes just like a water spot in the hoofprint of an calf. There is hoofprint, and there is some water. So there is no difficulty to cross over it. So the *bhavāmbudhiḥ* becomes like that. *Duranta-pāram*. Why it is *duranta*? *Tama*, darkness. So *mukundāṅghri-niṣevaya*. Mukunda means Kṛṣṇa. *Muk* means liberation, *mukti*. So Mukunda, "one who gives liberation." That is Kṛṣṇa's name. *Mukundāṅghri*. *Anghri* means His lotus feet.

348. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Detroit, August 6, 1975

**Brahmānanda:** In Los Angeles city they have coyotes, like a wolf, and they go around eating the pet cats and dogs.

**Prabhupāda:** Oh.

**Brahmānanda:** People are very upset.

**Prabhupāda:** In the city?

**Brahmānanda:** Yes. In the residential areas especially. [break]

**Prabhupāda:** ...hiding?

**Brahmānanda:** Yes. But they are becoming even more and more bold. Even during the day now they are coming, and they'll go in someone's... On the lawn there will be a dog playing or a cat, and... [laughter]

**Prabhupāda:** Those animals sometimes kill children also, small children. [break] ...*padam yad vipadam* [SB 10.14.58]: "Every step there is danger." This is the place. [break]

349. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Vṛndāvana, December 4, 1975

**Akṣayānanda:** You mean He eats fire in His representation as the fire-god?

**Prabhupāda:** No representation. As He is. He never assumed as fire-god. He was boy, and playing, and there was fire and He ate it. That is God, not that He became a fire-god. What is fire-god? Thousands of fire-gods are staying on the nail of His feet. Why He should become a fire-god? *Mahat-padam*. Kṛṣṇa's another name is *mahat-padam*. The whole energy of material world is on His feet. *Samāśritā ye pada-pallava-plavaṁ mahat-padam puṇya-yaśo murāreḥ* [SB 10.14.58].

350. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Māyāpur, February 9, 1976

**Prabhupāda:** Not rejected. "Yes, it is not very important." *Eho bāhya*: "This is external." *Āge kaha āra*: "If you know something more." So the *varṇāśrama-dharma* is a good help undoubtedly, but it is not important for Kṛṣṇa consciousness. Otherwise how could I start this movement in the Western country? There was no *varṇāśrama-dharma*. But that did not hamper my movement. Now people are surprised: "How these people have become such great devotees." So it was not based on *varṇāśrama-dharma*. No. Because the whole movement is spiritual. It starts from the spiritual platform, *aham brahmāsmi*(1). *Jīvera svarūpa haya nitya-kṛṣṇa-dāsa* [Cc. Madhya 20.108]. *Samāśritā ye pada-pallava-plavaṁ mahat-padam puṇya-yaśo murāreḥ, bhavāmbudhir vatsa-padam param* [SB 10.14.58]. Now just like here is a gap. So you can go by the bridge, and if you can jump over, that is also going. That is also going. So to become Kṛṣṇa conscious means to jump over to the spiritual platform immediately. And this *varṇāśrama-dharma*, *sannyāsa*, *varṇa-tyāga*, *karma-tyāga*, these are different steps only. But if you become Kṛṣṇa conscious seriously, then you jump over all these steps; you go immediately. That lift and the staircase. By staircase you go step by step; by lift you can go immediately, faster.

351. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Los Angeles, June 11, 1976

**Prabhupāda:** So why don't you go back to home, back to Godhead? [laughs] We are trying to save them. Why you are rotting in this problem? [out of car] That reporter?

**Rāmeśvara:** "No obstacle."

**Hari-śauri:** "Death is not a problem."

**Prabhupāda:** They are predicting so many problems, and still the rascals will say there is no problem. *Padam yad vipadām* [SB 10.14.58]. The material world is so made that in every step there is problems. [break] ...*na teṣām*.



352. Śrīmad-Bhāgavatam 10.14.58, Lecture at 7 Bury Place [partially recorded] ,  
London, July 25, 1976

So the whole world is engaged in sinful activities. You cannot expect from them any concession for Kṛṣṇa consciousness. That is not possible. Therefore we have to become humbler, tolerant, because real Kṛṣṇa consciousness means goodbye to this material world. We are no more interested with your these big, big street, big, big buses or anything, whatever you think that is improvement, advancement.

So Kṛṣṇa conscious person are no more interested. Why not interested? They are disgusted. Why disgusted? No, because it is full of danger. *Padam padam yad vipadam* [SB 10.14.58]. Here everything appears to be very nice, but every step there is danger. So the Kṛṣṇa conscious person knows it, that although it is decorated very nicely. The New York is a big city. Twenty-four hours, "*dung-dung-dung-dung-dung-dung, gug-gug-gug-gug-gug-gug*"—fire, always fire. Every minute there is a fire case. *Samsāra-dāvānala-līḍha-loka*. Viśvanātha Cakravartī Ṭhākura's description of this material world as blazing fire... We see big, big cities in America, always in blazing fire. Still, they like this kind of life. But one who is advanced in Kṛṣṇa consciousness, they are no more interested, no more interested. They are interested back home, back to Godhead. Back to Godhead. Therefore our magazine is *Back to Godhead*. They are no more interested in front. They are going back. [laughter] Therefore this name was given, *Back to Godhead*. They are trying: "No more we are so foolish. To go forward, material civilization..." And where you'll go? You are packed up within this universal atmosphere. Just like they are running for the moon planet, for the Mars planet. And where the rascals running, they'll come back.

353. Śrīmad-Bhāgavatam 10.14.58, Morning Walk, Tehran, August 11, 1976

**Ātreya Ṛṣi:** In Koran it is described that there is a very dangerous bridge that one has to pass.

**Prabhupāda:** Which is described in the *Vedas*, Vaitaraṇī, cross from the material to the spiritual world.

**Ātreya Ṛṣi:** Yes. And it is fire in both sides, and it is like a razor edge, it could be very thin. And the saintly persons close their eyes and pass it. Kṛṣṇa makes them pass.

**Prabhupāda:** Similar description is there, *bhavāmbudhir vatsa-padam param padam padam padam yad vipadam na teṣām* [SB 10.14.58]. *Bhavāmbudhiḥ*, the great ocean of material nescience, it becomes *vatsa-padam*, just like the water containing in the hoof impression of a calf. *Bhavāmbudhir vatsa-padam param*. Exactly animal civilization. Animal does not know what is future, what is past, what is going to happen—nothing. The human civilization has become like that. Professor Kotovsky said, "Swāmījī, after finishing this body, everything is finished." He's a big professor in Moscow. This is their civilization. What do they explain about the lower animals? Wherefrom they come, the birds, beasts, trees, insects?

354. Śrīmad-Bhāgavatam 10.14.58, Room Conversation, Bhubaneswar, January 31, 1977

**Svarūpa Dāmodara:** And while talking, all of a sudden there was a very big bumping in the plane, so everyone was afraid just before we reached Calcutta. So then I mentioned that every moment we are in danger.

**Prabhupāda:** *Padam padam yad vipadam* [SB 10.14.58]. Every step there is danger. The other day in Bombay there was accident. Just going up, and so many persons died immediately, ninety persons. Immediately. What is the...?

**Yogeśvara:** In Bangkok just before we came, just a few days before, a big 747 had crashed.

**Prabhupāda:** *Ācchā?* So many persons died?

**Yogeśvara:** So many people dead. Just before we arrived.

**Prabhupāda:** Just see. So you have discovered such thing that any moment you can die, every one. So therefore this is problem.

**Hari-śauri:** When we just drove down the road just now, when we went past, we saw some people holding a woman, and she was screaming and foaming at the mouth. Just further down the road there was the body of her husband on the road. He'd been squashed flat by a truck, and the body was still there. And the head... Head and arms...

**Prabhupāda:** Only danger. *Padam padam yad vipadam* [SB 10.14.58]. Every step, simply danger, and we are proud of our scientific advancement. The aeroplane is scientific advancement, but the danger is also more. As soon as you crash, all are altogether... Without an aeroplane one or two men could die, but because you have made this scientific advancement, you all die.

**Hari-śauri:** Hundred at a time. [laughs]

**Prabhupāda:** Hundred.

**Svarūpa Dāmodara:** Together.

**Prabhupāda:** This is your advancement. [laughs] Every line of action you see, you have created greatest danger. No solution. Solution is not there, but you have created greater danger. That is your credit.

355. Śrīmad-Bhāgavatam 10.14.58, Room Conversation, Māyāpur, February 16, 1977

**Prabhupāda:** Yes. *Maithunyam agāram ajñāḥ*. The selection of words in *Bhāgavata* are, from even literary point of view, perfect. *Padam padam yad vipadam na teṣām* [SB 10.14.58]. *Bhavāmbudhir vatsa-padam param padam padam yad vipadam na...* This is literary. *Samāśritā ye pada-pallava-plavam*.

Again *plavaṁ plavam. Anuprāsa*. This is literary, *anuprāsa*. *Samāśritā ye pada-pallava-plavaṁ mahat-padaṁ puṇya-yaśo murāreḥ. Padam. Bhavāmbudhir vatsa-padaṁ paraṁ padaṁ padaṁ yad vipadāṁ na teṣāṁ*. Just see literary arrangement. And full of meaning. This is *Bhāgavatam*. Any way you study—from literary point of view, from knowledge, from philosophy, from social, every—perfect.

356. Śrīmad-Bhāgavatam 10.14.58, Morning Talk, Bombay, April 18, 1977

**Prabhupāda:** So take shelter of Kṛṣṇa's lotus feet. That is the only way. Then everything is all right.

*samāśritā ye pada-pallava-plavaṁ  
mahat-padaṁ puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ  
padaṁ padaṁ yad vipadāṁ na teṣāṁ*  
[SB 10.14.58]

*Bhāgavata* is giving you Kṛṣṇa. Therefore everyone should read *Bhāgavata*, *Bhagavad-gītā*. So this is the *paramparā* system, we are giving. In future if they follow, they will also be delivered. This is wanted. We have made some plan. We are making. So this will be left. When we shall die, this will be left. And anyone who will accept this *paramparā* system will be promoted to Kṛṣṇa consciousness.

357. Śrīmad-Bhāgavatam 10.15.6, CC Madhya 24.177 Translation and Purport

*ete 'linas tava yaśo 'khila-loka-tīrthaṁ  
gāyanta ādi-puruṣānupathaṁ bhajante  
prāyo amī muni-gaṇā bhavadīya-mukhyā  
gūḍhaṁ vane 'pi na jahaty anaghātma-daivam*

"O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity."

This is a quotation from *Śrīmad-Bhāgavatam* (10.15.6). Kṛṣṇa and Balarāma were just on the verge of boyhood and were entering the forest of Vṛndāvana when Kṛṣṇa began to offer prayers to please Balarāma.

358. Śrīmad-Bhāgavatam 10.15.8, CC Madhya 24.206 Translation and Purport

*dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-  
pāda-sprśo druma-latāḥ karajābhīmṛṣṭāḥ*

*nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair  
gopyo 'ntareṇa bhujayor api yat-sprhā śrīḥ*

"This land Vrndāvana [Vrajabhūmi] is glorified today. Your lotus feet have touched the earth and grass. Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.'

This verse from *Śrīmad-Bhāgavatam* (10.15.8) is spoken by Lord Kṛṣṇa to Śrī Balarāma.

359. *Śrīmad-Bhāgavatam* 10.15.14, CC Ādi 5.139 Translation of *Śrīmad-Bhāgavatam* 10.15.14 per Purport of CC Ādi 5.138

*kvacit kṛṣṇa-parīśrāntaṁ  
gopotsaṅgopabarhaṇam  
svayaṁ viśrāmayaty āryaṁ  
pāda-saṁvāhanādibhiḥ*

"Sometimes when Lord Kṛṣṇa's elder brother, Lord Balarāma, felt tired after playing and lay His head on the lap of a cowherd boy, Lord Kṛṣṇa Himself served Him by massaging His feet."

360. *Śrīmad-Bhāgavatam* 10.15.17, CC Ādi 6.64 Translation and Purport

*pāda-saṁvāhanaṁ cakruḥ  
kecit tasya mahātmanaḥ  
āpare hata-pāpmāno  
vyajanaiḥ samavījayan*

"Some of the friends of Śrī Kṛṣṇa, the Supreme Personality of Godhead, massaged His feet, and others whose sinful reactions had been destroyed fanned Him with hand-held fans."

This verse, quoted from *Śrīmad-Bhāgavatam* (10.15.17), describes how Lord Kṛṣṇa and Lord Balarāma were playing with the cowherd boys after killing Dhenukāsura in Tālavana.

361. *Śrīmad-Bhāgavatam* 10.15.35, CC Ādi 13.77 Translation and Purport

*naitac citraṁ bhagavati hy anante jagad-īśvare  
otaṁ protaṁ idaṁ yasmin tantuṣv aṅga yathā paṭaḥ*

"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in the Supreme Personality of Godhead. This is not very wonderful for Him."

This is a verse from *Śrīmad-Bhāgavatam* (10.15.35).

362. *Śrīmad-Bhāgavatam* 10.16.15, *Śrīmad-Bhāgavatam* 7.9.9 Lecture, Māyāpur,  
February 16, 1976

So don't be disappointed that "Because I am poor, I cannot become devotee." Everyone can become devotee, *ā-bāla-vṛddha-vāṇītaḥ* [SB 10.16.15], even the children. Just see how the children, they are dancing, they are chanting, they are offering obeisances. That is *bhakti-yoga*. *Apratihatā*. "Because they are children, they cannot become a devotee"—it is not that, the fact. Everyone can become devotee, provided he is properly guided. That is required.

363. *Śrīmad-Bhāgavatam* 10.16.33, The Nectar of Devotion Lecture, Calcutta, January  
31, 1973

**Mādhavānanda:** "In the Ninth Canto of the *Bhāgavatam*, Fourth Chapter, forty-ninth verse [SB 9.4.49], the Lord of Vaikuṇṭha replies to Durvāsā Muni thusly: 'My pure devotees are always satisfied being engaged in devotional service, and therefore they do not aspire even after the five liberated stages, which are (1) to be one with Me, (2) to achieve residence on My planet, (3) to have My opulences, (4) to possess bodily features similar to Mine, and (5) to gain personal association with Me. So when they are not interested even in these liberated positions, you can know how little they care for material opulences or material liberation.'

"There is a similar prayer by the *nāga-patnīs* [wives of the Kāliya serpent], in the Tenth Canto of *Śrīmad-Bhāgavatam*, Sixteenth Chapter, verse 33 [SB 10.16.33]. The *nāga-patnīs* say there, 'My dear Lord, the dust of Your lotus feet is very wonderful. Any person who is fortunate enough to achieve this dust does not care for heavenly planets, lordship over the planetary systems, the mystic perfections of *yoga* or even liberation from the material existence. In other words, anyone who adores the dust of Your lotus feet does not care a fig for all other perfectional stages.'"

**Prabhupāda:** Hmm. This was spoken by the *nāga-patnī* when Kāliya was being punished by Lord Kṛṣṇa, kicking over his head. So this prayer was offered, that "For Your dust of Your lotus feet, so many great sages are hankering after, and they do not care for even liberation, simply to get Your that dust of the lotus feet. We do not know how much this fortunate snake is, that he's automatically getting the dust. You are kicking on his head. We do not know what did he do in his previous life that he's so fortunate."

364. *Śrīmad-Bhāgavatam* 10.16.33, CC Adi 5.223 Purport

Śrīla Rupa Gosvami, in his *Laghu-bhāgavatāmṛta*, has quoted from the *Padma Purāṇa*, where it is stated that Lakṣmīdevī, the goddess of fortune, after seeing the attractive features of Lord Kṛṣṇa, was attracted to Him, and to get the favor of Lord Kṛṣṇa she engaged herself in meditation. When asked by Kṛṣṇa why she engaged in meditation with austerity, Lakṣmīdevī answered, "I want to be one of Your associates like the *gopīs* in Vṛndāvana." Hearing this, Lord Śrī Kṛṣṇa replied that it was quite impossible. Lakṣmīdevī then said that she wanted to remain just like a golden line on the chest of the Lord. The Lord granted the request, and since then Lakṣmī has always been situated on the chest of Lord Kṛṣṇa as a golden line. The austerity and meditation of Lakṣmīdevī are also mentioned in the *Śrīmad-Bhāgavatam* (10.16.36), where the Nāgapatnīs, the wives of the serpent Kāliya, in the course of their prayers to Kṛṣṇa, said that the goddess of fortune, Lakṣmī, also wanted His association as a *gopī* and desired the dust of His lotus feet.

365. Śrīmad-Bhāgavatam 10.16.36, CC Madhya 8.147 Translation and Purport

*kasyānubhāvo 'sya na deva vidmahe  
tavāṅghri-reṇu-sparaśādhikārah  
yad-vāṣchayā śrīr lalanācarat tapo  
vihāya kāmān su-ciraṁ dhṛta-vratā*

“O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.”

This verse from *Śrīmad-Bhāgavatam* (10.16.36) was spoken by the wives of the Kāliya demon.

366. Śrīmad-Bhāgavatam 10.16.36, CC Madhya 9.114 Translation and Purport

*kasyānubhāvo 'sya na deva vidmahe  
tavāṅghri-reṇu-sparaśādhikārah  
yad-vāṣchayā śrīr lalanācarat tapo  
vihāya kāmān su-ciraṁ dhṛta-vratā*

Caitanya Mahāprabhu then said, "O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how the serpent Kāliya got such an opportunity."

This is a quotation from *Śrīmad-Bhāgavatam* (10.16.36) spoken by the wives of the Kāliya serpent.

367. Śrīmad-Bhāgavatam 10.16.36, CC Madhya 24.54 Translation and Purport

*kasyānubhāvo 'sya na deva vidmahe  
tavāṅghri-reṇu-sparaśādhikāraḥ  
yad-vāṣṭhaya śrīr lalanācarat tapo  
vihāya kāmān su-ciraṁ dhṛta-vratā*

“ 'O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.' ”

This verse from Śrīmad-Bhāgavatam (10.16.36) was spoken by the wives of the Kāliya demon.

368. Śrīmad-Bhāgavatam 10.18.24, CC Madhya 19.206 Translation and Purport

*uvāha kṛṣṇo bhagavān  
śrīdāmānaṁ parājitaḥ  
vṛṣabhaṁ bhadrasenas tu  
pralambo rohiṇī-sutam*

“ 'When Kṛṣṇa was defeated by Śrīdāmā, He had to carry him on His shoulders. Similarly, Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.' ”

This verse is from Śrīmad-Bhāgavatam (10.18.24). When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambasura appeared to kidnap Kṛṣṇa and Balarāma. The *asura* appeared disguised in the form of a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties. One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śrīdāmā on His shoulders, and Bhadrasena had to carry Vṛṣabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.

369. Śrīmad-Bhāgavatam 10.21.7, CC Adi 4.155 Translation and Purport

*akṣaṇvatām phalam idaṁ na paraṁ vidāmaḥ  
sakhyah paśūn anuviveśayator vayasyaiḥ*

*vaktraṁ vrajeśa-sutayor anaveṇu-juṣṭaṁ  
yair vā nīpītaṁ anurakta-kaṭākṣa-mokṣaṁ*

[The gopīs say:] "O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision."

Like the gopīs, one can see Kṛṣṇa continuously if one is fortunate enough. In the *Brahma-saṁhitā* it is said that sages whose eyes have been smeared with the ointment of pure love can see the form of Śyāmasundara (Kṛṣṇa) continuously in the centers of their hearts. This text from *Śrīmad-Bhāgavatam* (10.21.7) was sung by the gopīs on the advent of the śarat season.

370. Śrīmad-Bhāgavatam 10.21.14, CC Madhya 24.176 Translation and Purport

*prāyo batāmba munayo vihagā vane 'smiṁ  
kṛṣṇekṣitaṁ tad-uditaṁ kala-veṇu-gītaṁ  
āruhya ye druma-bhujān rucira-prabālān  
śṛṇvanti mīlita-dṛṣo vigatānya-vācaḥ*

"My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are dosing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Kṛṣṇa's flute. Such birds and bees must be on the same level as great saints."

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.14). This statement was made by the gopīs, who were lamenting in separation from Kṛṣṇa and studying how the inhabitants of Vṛndāvana were enjoying life like saintly persons.

371. Śrīmad-Bhāgavatam 10.21.19, CC Madhya 24.207 Translation and Purport

*gā gopakair anuvanaṁ nayator udāra  
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaiḥ  
aspandanaṁ gati-matām pulakas taruṇām  
nīryoga-pāśa-kṛta-lakṣaṇayor vicitram*

"My dear friend, both Kṛṣṇa and Balarāma are passing through the forest leading Their cows with Their cowherd boy friends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and nonmoving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful."



This is a quotation from *Śrīmad-Bhāgavatam* (10.21.19). All the *gopīs* were very attracted to Kṛṣṇa when they saw Him wandering in the forest with Baladeva. They thus praised the Lord's activities.

372. Śrīmad-Bhāgavatam 10.22.25, CC Ādi 14.68 Purport

The verse quoted in this connection is the twenty-fifth verse of the Twenty second Chapter, Tenth Canto, of *Śrīmad-Bhāgavatam*. The *gopīs* worshiped the goddess Durgā, or Kātyāyanī, but their inner desire was to get Lord Kṛṣṇa as their husband. Kṛṣṇa, as Paramātmā, could realize the ardent desire of the *gopīs*, and therefore He enjoyed the pastime of *vastra-haraṇa*. When the *gopīs* went to take bath in the River Yamunā, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Kṛṣṇa stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The *gopīs* desired to have Kṛṣṇa as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Kṛṣṇa accepted their prayers by this pastime of stealing their garments. When the *gopīs* received their garments back from Kṛṣṇa, Kṛṣṇa recited this verse.

373. Śrīmad-Bhāgavatam 10.22.25, CC Ādi 14.69 Translation and Purport

*saṅkalpo viditaḥ sādhyo  
bhavatīnām mad-arcanam  
mayānumoditaḥ so 'sau  
satyo bhavitum arhati*

"My dear *gopīs*, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so."

The *gopīs*, the girl friends of Kṛṣṇa, were almost of the same age as He. Within their minds they desired that Kṛṣṇa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their garments, Kṛṣṇa informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the *gopīs*, unnecessarily criticize from their own angle of vision, but the real purpose of *vastra-haraṇa* is expressed by the Lord in this verse.

374. Śrīmad-Bhāgavatam 10.22.33, CC Ādi 9.45 Purport

Śrī Caitanya Mahāprabhu is the most benevolent personality in human society because His only desire is to make people happy. His *sankīrtana* movement is especially meant for the purpose of making people happy. He wanted to become the tree Himself because a tree is supposed to be the most

benevolent living entity. In the following verse, which is from *Śrīmad-Bhāgavatam* (10.22.33), Kṛṣṇa Himself highly praised the existence of a tree.

375. Śrīmad-Bhāgavatam 10.22.33, CC Ādi 9.46 Translation and Purport per Purport of CC Ādi 9.45

*aho eṣāṁ varaṁ janma sarva-ṣrāṇy-upajīvanam  
sujanasyeva yeṣāṁ vai vimukhā yānti nārthinaḥ*

" 'Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed."

According to Vedic civilization, *kṣatriyas* are considered to be great personalities because if anyone goes to a *kṣatriya* king to ask for charity, the king will never refuse. The trees are compared to those noble *kṣatriyas* because everyone derives all kinds of benefits from them- some people take fruit, others take flowers, others take leaves, others take twigs, and others even cut the tree, and yet the tree gives to everyone without hesitation.

Unnecessarily cutting trees without consideration is another example of human debauchery. The paper industry cuts many hundreds and thousands of trees for its mills, and with the paper so much rubbish literature is published for the whimsical satisfaction of human society. Unfortunately, although these industrialists are now happy in this life by dint of their industrial development, they do not know that they will incur the responsibility for killing these living entities who are in the forms of trees.

This verse, quoted from *Śrīmad-Bhāgavatam*, was spoken by Lord Kṛṣṇa to His friends when He was taking rest underneath a tree after His pastime of stealing the clothes of the *gopīs* (*vastra-harara-līlā*). By quoting this verse, Caitanya Mahāprabhu teaches us that we should be tolerant like trees and also beneficial like trees, which give everything to the needy persons who come underneath them. A needy person may derive many advantages from trees and also from many animals, but in modern civilization people have become so ungrateful that they exploit the trees and animals and kill them. These are some of the sinful activities of modern civilization.

376. Śrīmad-Bhāgavatam 10.22.35, SB 4.24.39 Purport

Since this individual body is composed of senses, all the senses should be engaged in devotional service. For instance, the smelling instrument, the nose, can engage in smelling the flowers offered to the lotus feet of the Lord, the hands can engage in cleansing the temple of the Lord, etc. Indeed, being the life air of every living entity, the Lord is the maintainer of the three worlds. Consequently He can induce every living entity to engage in his real life's duty with full bodily and mental strength. Thus

every living entity should serve the Supreme Personality of Godhead by his *prāṇa* (life), *artha* (wealth), intelligence and words. As stated in the *Śrīmad-Bhāgavatam* (10.22.35):

*etāvaj janma-sāphalyam  
dehinām iha dehiṣu  
prāṇair arthair dhiyā vācā  
śreya-ācaraṇam sadā*

Even though one may desire to engage in the service of the Lord, without sanction one cannot do so. Lord Śiva is offering his prayers in so many different ways in order to show living entities how to engage in the devotional service of the Lord.

377. *Śrīmad-Bhāgavatam* 10.22.35, SB 6.10.10 Purport

Similar advice is also given in *Śrīmad-Bhāgavatam* (10.22.35):

*etāvaj janma-sāphalyam  
dehinām iha dehiṣu  
prāṇair arthair dhiyā vācā  
śreya-ācaraṇam sadā*

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words." This is the mission of life. One's own body and the bodies of his friends and relatives, as well as one's own riches and everything else one has, should be engaged for the benefit of others.

378. *Śrīmad-Bhāgavatam* 10.22.35, Bhagavad-gītā 3.1–5 Lecture, Los Angeles,  
December 20, 1968

It is not inertia: "I have got... Chanting Hare Kṛṣṇa, I shall go and sit down, eat at the expense of others and chant Hare Kṛṣṇa." No. This is *karma-yoga*. *Prāṇair arthair dhiyā vācāḥ* [SB 10.22.35].

You have to employ your life, your money, your words and your intelligence, all for Kṛṣṇa. That is Kṛṣṇa consciousness. If you have got enough money, spend it for Kṛṣṇa. Don't stock it. The more you spend, more you become balanceless for spending Kṛṣṇa, then more you are benefited. This is the process.

379. *Śrīmad-Bhāgavatam* 10.22.35, Bhagavad-gītā 9.27–29 Lecture, New York,  
December 19, 1966

This is the *bhakti*. So anyone who engages his service, his *prāṇair arthair dhiyā vācā*, service to be rendered with life, with wealth, with words and with intelligence... Intelligence. Service... No unintelligent man can serve the Supreme Lord. *Kṛṣṇe yei bhaje sei baḍa catura*. Only the intelligent class of men, they can serve Kṛṣṇa, not the unintelligent class. So everything should be done with intelligence, *buddhi*. *Prāṇair arthair dhiyā* [SB 10.22.35].

*Dhiyā* means by intelligence. And *vācā*, by words. By your money, by your life.

380. Śrīmad-Bhāgavatam 10.22.35, Bhagavad-gītā 16.5 Lecture, Calcutta, February 23, 1972

That Hanumān become engaged in fighting with Rāvaṇa, but he became the greatest devotee of Lord Rāmacandra. Arjuna also became engaged with, in fighting with the Kauravas, and he is the greatest. *Bhakto 'si priyo 'si me* [Bg. 4.3]. Kṛṣṇa gives certificate to him: "You are My dear friend, *priyo 'si bhakto 'si*." Similarly, we can do everything for Kṛṣṇa. Lord Caitanya Mahāprabhu says,

*āmāra ajñāya guru hañā tara ei deśa  
yāre kaha, tāre kaha 'kṛṣṇa'-upadeśa  
[Cc. Madhya 7.128]*

*Yāre dekha tāre kaha kṛṣṇa*... Everyone, we can do that. There is no difficulty. *Prāṇair arthair dhiyā vācā* [SB 10.22.35]. Any..., somebody can dedicate his life, somebody can dedicate his money, somebody can dedicate his intelligence, somebody can dedicate his words. So it is not at all difficulty.

381. Śrīmad-Bhāgavatam 10.22.35, Cornerstone Laying, Bhagavad-gītā 16.7–9 Lecture, Bombay, January 23, 1975

So today is very auspicious day. With great difficulty we have got now sanction. Now please cooperate with this attempt as far as possible with your *prāṇair arthair dhiyā vācā*, four things: by your life, by your words, by your money... *Prāṇair arthair dhiyā vācā śreya-ācaraṇam sadā* [SB 10.22.35]. This is the mission of human life. Whatever you have got... It is not that "Because I am poor man, I cannot help this movement." No. If you have got... You have got your life. So if you dedicate your life, that is all-perfect. If you cannot dedicate your life, give some money. But if you can..., poor man, you cannot give money, then you give some intelligence. And if you are fool, then give your words. So any way, you can help this movement and do the welfare activities for India and outside India.

382. Śrīmad-Bhāgavatam 10.22.35, Śrīmad-Bhāgavatam 1.2.9 Lecture, Vṛndāvana, October 20, 1972

Actually who is religious, his money is not meant for sense gratification. Formerly anyone who had money, he used to spend for Kṛṣṇa. Just like you see here in Vṛndāvana big, big temples. They were constructed by very, very rich men. They knew that "Now I have got extra money. I can spend it for Kṛṣṇa."

Just like Mahārāja Mansingh. He approached Rūpa Gosvāmī. Rūpa Gosvāmī was sitting here. Or sometimes somewhere. Rūpa Gosvāmī was famous, saintly person, in Vṛndāvana. So Mahārāja Mansingh approached: "Sir, what can I do for you? I have got some money. I want to spend some money for you." So Rūpa Gosvāmī, what he'll do with the money? He was... He left his minister..., ministerial post to come to Vṛndāvana not for earning money. So he advised him, "All right, if you have got money, you spend it for constructing a nice temple for Govindajī." So he constructed so nice temple, seven stories. It is impossible now to construct such a temple, such nice work. But he spent; he utilized his money in that way.

So everyone can serve Kṛṣṇa. *Prāṇair arthair dhiyā vācā śreya-ācāraṇaṁ sadā* [SB 10.22.35]. Either with your life, either with your money, either with your intelligence, either with your..., with your words you can serve Kṛṣṇa. Any way. Kṛṣṇa service is not checked. *Ahaituky apratihata*. It cannot be checked.

In any condition of life you can serve Kṛṣṇa. The first thing is that if you can dedicate your life, that is very good. Just like you have done. You have dedicated your life for spreading this Kṛṣṇa consciousness movement. That is first class, *prāṇaiḥ*.

If you cannot dedicate your life immediately, then spend fifty percent of your income for Kṛṣṇa. *Prāṇair arthaiḥ*. If you think you have no money, then *prāṇair arthair dhiyā*, by your intelligence. If you have got some knowledge, write some books and spread it, Kṛṣṇa consciousness. And if you have no education, no money and you cannot dedicate your life, then you can spend your *vacana*. *Vācā*. *Prāṇair arthair dhiyā vācā*. What is the *vācā*? Chant Hare Kṛṣṇa and tell everyone, "Please chant Hare Kṛṣṇa." Where is the difficulty?

You can serve Kṛṣṇa in any condition of life. But don't be miser. If you think that you have got one *crores* of rupees, so Kṛṣṇa says *vācā*. "Let the bank balance remain for my children, and I go to Vṛndāvana and chant Hare Kṛṣṇa." No. That is called *vitta-sārtha*. If you have got money, you must spend money. Not that "Money is for my children and wife, and I come to Vṛndāvana and chant Hare Kṛṣṇa." There are many such retired persons here. They leave the money for their relatives, and come here with a... Of course, that is good. But Kṛṣṇa is very intelligent. Kṛṣṇa wants to know where you have kept your money. [laughter] He inquires, "You kept your money for your children and you have come to love Me with your beads." No. [laughter] Kṛṣṇa is very intelligent. Kṛṣṇa wants that "Whatever you have got, you have to utilize for Me."

Just like Arjuna. Arjuna was a warrior, and he utilized his energy for fighting the demons. Because He came to kill the demons. *Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]. So Kṛṣṇa wants to utilize your energy for His satisfaction. That is devotion. Everyone has got his energy, and he can spare it for Kṛṣṇa's service. That is real devotion.

*prāṇair arthair dhiyā vācā  
śreya-ācaraṇam sadā  
etāvaj janma-sāphalyam  
dehinām iha dehiṣu*  
[SB 10.22.35]

If you want to make perfection of your life, then whatever you have got, you have to spend it, spare it for Kṛṣṇa. Not that "The substance is for my relative, and simply I come with lip sympathy." No.

383. Śrīmad-Bhāgavatam 10.22.35, Śrīmad-Bhāgavatam 1.15.39 Lecture, Los Angeles,  
December 17, 1973

In this Kṛṣṇa consciousness movement, there is no such teaching to ask from God. No. To give everything to God. That is Kṛṣṇa consciousness movement. That is required. So Yudhiṣṭhira Mahārāja is a devotee. Therefore, although he was the powerful emperor, still, he is now sacrificing his life for the service of the Lord. This is human civilization. At least, at a certain point of your life, you must sacrifice. If you haven't got anything, money, then you can sacrifice your life.

*Prāṇair arthair dhiyā vācā etāvaj janma-sāphalyam dehinām iha dehiṣu* [SB 10.22.35]. This human form of life can be perfected. How? How it can be perfected? *Prāṇair arthair dhiyā vācā*. *Prāṇa* means life. *Artha* means riches. *Prāṇair arthair dhiyā*. *Dhiyā* means intelligence. And *vācā*, *vācā* means words. So we have got four things. We have got our life, and everybody has got some riches, either one pound or one million pound. Everybody has got something. That is called *artha*. *Prāṇa*, *artha*, and everyone has got intelligence, and everyone has got the power to speak. So we have to engage all these four things. Either four or three or two, at least one, we must engage. *Prāṇair arthair dhiyā, śreya-ācaraṇam sadā*. This is the principle of religion, or perfection of life. *Etāvaj janma*.

384. Śrīmad-Bhāgavatam 10.22.35, Śrīmad-Bhāgavatam 3.25.22 Lecture, Bombay,  
November 22, 1974

So Kṛṣṇa also says, all *śāstra* says, that our only obligation is to the Supreme Personality of Godhead, and if we take to that process, then we are no more obliged to anyone. We are free. That is really freedom. How it is done? That is the almighty God's power. He can do that. Just like we have got practical experience: If a man is condemned to death, nobody can save him, by law. But if the president or the king excuses him, then he is saved. That we have got practical experience, king's

mercy or the president's mercy. So if you actually surrender your everything, your life... *Prāṇair arthair dhiyā vācā* [SB 10.22.35]. We can sacrifice our life, our wealth—*prāṇa*, *artha*. We can sacrifice the intelligence. Everyone is intelligent. If he sacrifices... This is called *yajña*. If you sacri... You have got some intelligence. Everyone is intelligent how to make his sense gratification very nice. Even an ant knows how to gratify his senses. So you have to sacrifice that. Don't gratify your senses, but try to gratify Kṛṣṇa's senses. Then you are perfect. Then you are perfect.

385. Śrīmad-Bhāgavatam 10.22.35, Śrīmad-Bhāgavatam 6.1.16 Lecture, Denver, June 29, 1975

So anyone who is engaged in Kṛṣṇa's service with firm conviction and devotion, it is to be understood that he is now free from all reaction of sinful activities. A Vaiṣṇava never commits any sinful activities, and whatever he had done in the past, that is also finished. This is said by Kṛṣṇa. Or in other words, if you devoutly engage yourself in the service of the Lord, then certainly you are freed from all reaction of sinful activities.

So how it is possible? *Yathā kṛṣṇārpita-prāṇaḥ. Prāṇaḥ, prāṇair arthair dhiyā vācā* [SB 10.22.35]. *Prāṇa*, *prāṇa* means life. One who has dedicated his life to the service of Kṛṣṇa, such person. How this dedication of life to Kṛṣṇa's service can be made possible? That is also stated here: *tat-puruṣa-niṣevayā*. You have to take shelter of a person who is a devotee of Kṛṣṇa, and you have to serve. That means you have to accept a devotee, a true devotee, a pure devotee, as your guide. That is our process.

386. Śrīmad-Bhāgavatam 10.22.35, Śrīmad-Bhāgavatam 6.1.44 Lecture, Surat, December 26, 1970

So the only solution of all problems is to become Kṛṣṇa conscious. Is there any disagreement? *Boliye*. [indistinct comment by Indian man] That is always. Now you can understand how much important is this Kṛṣṇa consciousness movement. This is the *śreyāḥ*,

*prāṇair arthair dhiyā vācā*  
*śreyā-ācaraṇam sadā*  
[SB 10.22.35]

Everyone should join this movement for the human welfare activities, with their life, with their money, with their intelligence, with their words.

387. Śrīmad-Bhāgavatam 10.22.35, Śrīmad-Bhāgavatam 7.9.10 Lecture, Hawaii, March 11, 1969

Because there are men who want to understand the Absolute Truth through philosophy, through science, so it is the duty of those who are scientifically advanced, philosophically advanced or materially advanced or wealthy, they should engage all this for Kṛṣṇa's service.

Because we have to engage ourself. Devotee means *prāṇair arthair dhiyā vācā* [SB 10.22.35].

Life, wealth—*prāṇa* means life. Wealth..., *artha* means wealth. *Prāṇa artha dhiyā*—intelligence, *prāṇa artha dhiyā vācā*, and words. If one has no money, no intelligence, he can use his words. He can go to the people, and he can say, "Please chant Hare Kṛṣṇa." He can do. So this preaching work, the service of Kṛṣṇa, is not, I mean to say, blocked by any disqualification if one is ready to serve

388. Śrīmad-Bhāgavatam 10.22.35, Śrīmad-Bhāgavatam 7.9.10–11 Lecture, Montreal,  
August 14, 1968

But the person who is simply proud of being born of a *brāhmaṇa* family, and even if he has all the good qualities of a *brāhmaṇa*, but if he's simply proud, he has not engaged his qualification in understanding Kṛṣṇa consciousness, Prahlāda Mahārāja says that he is useless. Better than him is he who has engaged his everything, *prāṇair arthair dhiyā vācā* [SB 10.22.35].

"Everything" means I have got my body, I have got my mind, I have got my words. I can serve you by my words, just like I am serving you. Somebody can serve by his mind, somebody can serve by his bodily service. So everything should be engaged in Kṛṣṇa consciousness. Then he is glorious. He is glorious. He is better than that person who is simply materially qualified and proud of his material qualification and acquisition but does not engage himself in the service of the *aravinda-nābha*, Viṣṇu.

389. Śrīmad-Bhāgavatam 10.22.35, Śrīmad-Bhāgavatam 10.22.35 Lecture, Bombay,  
March 19, 1971

There is a verse in the *Śrīmad-Bhāgavatam*,

*etāvaj janma-sāphalyam  
dehinām iha dehiṣu  
prāṇair arthair dhiyā vācā  
śreya-ācāraṇam sadā*  
[SB 10.22.35]

*Etāvaj janma-sāphalyam*. In order to make our life successful, *dehinām iha dehiṣu*. There are many embodied souls, 8,400,000s of species of life. Out of that, this civilized form of life, especially those who are followers of Vedic regulations, they are called the Āryans, or the advanced civilized persons.



So it is obtained after many, many evolutionary process. *Bahunam janmanam ante* [Bg. 7.19]. *Labdhvā sudur... Sudurlabham idam bahūnām janmanām ante*.

So *dehinām iha dehiṣu*, of all the embodied souls, this embodied soul, this human form of life, is meant for liberation. We are entangled in this chain of repeated birth and death, old age and disease, but we are not yet fed up. We think that "All right, let us go on like this." But that is not actually advancement of knowledge. That is ignorance. There is a way to stop this repetition of birth, death, old age and disease. Therefore in this age, in this life especially, we should try to get out of this entanglement.

That is the special function of this human form of life. *Dehinām iha dehiṣu*. There are many *dehīs*. *Dehīs* means one who accepts this material body, he is called *dehī*. In the *Bhagavad-gītā* also it is said, *kaumāraṁ yauvanam jara, tathā dehāntara-prāptiḥ dhīras tatra na muhyati* [Bg. 2.13]. *Dehinām iha dehiṣu*. So *dehī* means I am not this body, but I have accepted this body. Just like we accept a kind of dress, similarly, according to my desire, according to my *karma*, I have accepted a certain type of body, and according to that body, I am subject to different types of pains and pleasures. This is going on.

Therefore *Bhāgavata* says, especially in this body, it is the duty of everyone, *śreya ācāraṇam*. There are two words in the Vedic literature—*śreya* and *preya*. *Preya* means... Just like ordinarily everyone is engaged in some sort of duty for sense gratification. Everyone is working very hard to satisfy the senses according to his standard of desire. So that is called *preya*, immediate benefit.

But besides this *preya*, there is another departmental activities, which is *śreya*. Just like children, they like to play. That is *preya*. But his guardians are anxious that the child may not be spoiled; he may be educated for his future life. That is *preya*..., that is *śreya*. So *Bhāgavata* says that in this life, we should not be after *preya*, immediate benefit or immediate object of sense gratification. We should be thoughtful, "What I am? Why I am put into these material conditions of life, and what is the way to get out of it?" That is *śreya*. *Śreya ācāraṇam*.

390. Śrīmad-Bhāgavatam 10.22.35, The Nectar of Devotion Lecture, Vṛndāvana,  
November 1, 1972

So everyone using... Just like for national cause people are engaging life, they are sacrificing life. So many, for attainment of independence in India, so many Indians gave up their life. *Pranaiḥ*. So many people gave up their everything. We know during national movement, Mr. C. R. Das, a great leader of the Congress group, he sacrificed everything. He was a big, very big lawyer, barrister. He sacrificed his profession, he sacrificed his life—everything. So as we are sacrificing everything for attainment of some so-called national independence, the same thing if we sacrifice for Kṛṣṇa, then our life becomes successful. *Prāṇair arthair dhiyā vācā śreya-ācāraṇam sadā* [SB 10.22.35].

So it is not inactivity. Caitanya Mahāprabhu or his followers, they were not inactive. They were acting. This Rūpa Gosvāmī, he was so active that he could not sleep at night even for more than one

and one half hour. They retired from the material activities. He was minister. He gave up his job and joined Caitanya Mahāprabhu. In old age he came to Vṛndāvana not to live a retired life, but a very active life.

391. Śrīmad-Bhāgavatam 10.22.35, The Nectar of Devotion Lecture, Vṛndāvana,  
November 3, 1972

**Prabhupāda:** Hmm. So six advantages. These are the immediate result of taking to Kṛṣṇa consciousness. Pure devotional service brings immediate relief from all kinds of material distress. There is a song of Bhaktivinoda Ṭhākura: *mānasa deha geḥa yo kichu mora, arpilūn tuyā pade nanda-kīśora* [Śaraṇāgati]. The purport of this song is when we surrender to Kṛṣṇa, *prāṇair arthair dhiyā vācā* [SB 10.22.35], then we get relief from all kinds of anxieties. This is very simple to understand.

Everyone is, in the material world, here, everyone is full of anxiety. That is the nature of material existence. One after another, problems. So if somebody says, assures, that "You just depend on me. I take charge of all your problems," how much relief you will feel, just imagine. So a ordinary man, if some ordinary human being says a friend that "Don't worry. I shall take charge of your all affairs. Don't worry," so we may doubt an ordinary man, because we know the capacity of an ordinary man.

But when Kṛṣṇa says that "I 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 Yogeśvara. He's the Absolute Truth. So when He assures that "I take charge of you...," *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi* [Bg. 18.66], gives assurance that "I shall get you liberated, delivered, from the reaction of all sinful activities..."

392. Śrīmad-Bhāgavatam 10.22.35, Lecture at International Student Association  
Cambridge, Boston, May 2, 1969

**Satsvarūpa:** What are the different levels that you go through on the way to getting bliss consciousness? What happens to the body? What happens to the mind?

**Prabhupāda:** We are acting not singly, simply with mind or simply... *Prāṇair arthair dhiyā vācā* [SB 10.22.35].

*Kāya-mana-vākya*. Whatever we do, we do with our body, mind and words. But this consciousness means if you put your mind in Kṛṣṇa, then your words and body also become Kṛṣṇa-ized.

393. Śrīmad-Bhāgavatam 10.22.35, Sannyāsa Initiation, Los Angeles, February 20, 1970

People may say, "Oh you are eating rice, *ḍāl*, *cāpāṭi*, and you say it is spiritual *prasādam*, and in our case it is not. Why?" Why? It is offered to Kṛṣṇa. So you have to offer everything, *prāṇair arthair dhiyā vācā* [SB 10.22.35]. You offer your life, you offer your wealth, you offer your intelligence, you offer your words. Then there is nothing; you become Kṛṣṇa conscious, and your life becomes purified, and you become eligible to enter into Kṛṣṇa's planet.

394. Śrīmad-Bhāgavatam 10.22.35, Brahma-saṁhitā 5.29–38 Lecture (Hindi translated into English), Surat, December 18, 1970

So this *kṛṣṇa-bhakti-rasa-bhāvitā matiḥ saṅga*, International society for Kṛṣṇa Consciousness is preaching holy name all over the world. And we also want you to cooperate with it: *prāṇair arthair dhiyā vācā*. [SB 10.22.35]

For preaching the glories of God: *etāvaj janma-sāphalyaṁ dehinām*. This is the only duty in human life *prāṇair arthair dhiyā vācāśreya-ācaraṇaṁ sadā*—to serve God with one's life, wealth, intelligence and words. So I request all of you. All these devotees, who have come from America by spending four lakhs rupees for tickets, have come here. Why? They want you too to cooperate with this *saṅkīrtana-yajña*, and give up this our designated identity that "I am American, I am Indian, I am Japanese, I am Hindu, I am Muslim". By giving up this designated identity, everyone should think that "I am servant of God": *jīvera 'svarūpa' haya—nitya-kṛṣṇa-dāsa'* [Cc Madhya 20.108].

395. Śrīmad-Bhāgavatam 10.22.35, Pandal Lecture, Bombay, April 7, 1971

This *yajña* you can perform anywhere, without any cost. You can perform this *yajña* at your home, in your office, in your factory, anywhere, without any cost. Simply you sit down together and clap on your hand and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. [applause]

So by performing this *yajña*, you become purified. *Yajña-dāna*. And so far *dāna* is concerned, that is, of course, different way. You can give in charity. *Prāṇair arthair dhiyā vācā* [SB 10.22.35]. You can make charity. Not that because you have no money, you cannot make charity. You can make charity. What is that? You can dedicate your life, *prāṇaiḥ*, just like these boys and girls.

They have not brought any huge amount of money for this Kṛṣṇa consciousness movement. Because this Kṛṣṇa consciousness movement has not attracted the richer class of America. Now they are little, little coming. But I have attracted the middle class. So they have not brought any money, huge amount of money, but they have dedicated their life, *prāṇaiḥ*.

396. Śrīmad-Bhāgavatam 10.22.35, Arrival Lecture, Los Angeles, June 29, 1971

So anyone can become representative of Kṛṣṇa. It is not difficult. Simply one has to go door to door: "Please surrender to Kṛṣṇa. Chant Hare Kṛṣṇa." That's all. Is it very difficult job? *Prāṇair arthair dhiyā vācā* [SB 10.22.35]. We can serve Kṛṣṇa in four ways. First of all, try to dedicate your life for Kṛṣṇa. That is first class. If not, then spare some of your money for Kṛṣṇa. If not, then give some words for Kṛṣṇa. Or give some intelligence. You can give. "Sir, if for organizing your this movement we know that you require money, but I have no money. So I have got a friend. He is rich. If you come, he will help you." This is intelligence.

You can serve Kṛṣṇa by intelligence. You can serve Kṛṣṇa by your money. You can serve Kṛṣṇa by your life. And at last, you can serve Kṛṣṇa by your words. Simply go door to door and request everyone, "Please chant Hare Kṛṣṇa. There will be no loss on your part. The gain you will see within one week. The gain you will see within one week if you chant Hare Kṛṣṇa. But you are not losing." What is the difficulty? So our business is like that. We should go door to door and request them, "Please chant Hare Kṛṣṇa. You'll be happy."

397. Śrīmad-Bhāgavatam 10.22.35, Lecture on Śrī Śrī Gurv-aṣṭaka, Nairobi, September 19, 1971

So this movement has come here, so I request that those who are present here, try to cooperate with this movement of Kṛṣṇa consciousness, and I am sure the African boys and girls, they will surely take part in it, as we have experienced, we have many other Africans boys and girls as our students in America. So there is no difficulty, and my only request is that you try to help us by [indistinct]. Just like it is described in the Śrīmad-Bhāgavatam,

*prāṇair arthair dhiyā vācā*  
*śreya-ācaraṇaṁ sadā*  
*etāvaj janma-sāphalyaṁ*  
*dehinām iha dehiṣu*  
[SB 10.22.35]

*Iha dehiṣu*, in this body, in human form of life, the perfection is to *śreya-ācaraṇaṁ sadā*. *Śreya* means ultimate good. That is called *śreya*. *Śreya* and *preya*, there are two words. *Preya* means immediate benefit, immediate happiness, just like sense gratification, immediate, and *śreya* means that permanent happiness. So *śreya-ācaraṇaṁ sadā*: in this human form of life you should not be, I mean to say, deviated by some temporary happiness. We should seek after the permanent happiness.

And how this permanent happiness can be achieved? *Prāṇair arthair dhiyā vācā*: by dedicating your life, by dedicating your riches, *prāṇair arthair dhiyā*, by dedicating your intelligence, by dedicating your words. You can do the most beneficial work to the human society by these four things: by your life, by your money, by your intelligence and by your words. Everyone has got either the four, or some

of them. But even one you can sacrifice. Better if you sacrifice life; that includes everything. If not, please sacrifice some money, *prāṇair arthair*. If not, then intelligence. If you cannot pay anything, let us worship, give your intelligence how it will be successful. Intelligence. And *vācā*: and if not, you give your word.

What is that word? What is this movement? This movement, they are going, they are chanting Hare Kṛṣṇa *mantra*. They are not giving any money. They have no money, but they are simply chanting, *vācā*. So people are taking it and being benefited all over the world. So if you cannot sacrifice your life or your *vācā*, just sacrifice little money. That is the way of living, our Sanātana Gosvāmī.

398. Śrīmad-Bhāgavatam 10.22.35, Room Conversation, Delhi, November 11, 1971

**Prabhupāda:** *Prāṇair arthair dhiyā vācā śreya-ācaraṇam sadā* [SB 10.22.35]. [Hindi] Just see our condition. You have read this morning's paper?

**Guest (1):** Yes.

**Prabhupāda:** Swami Akhandananda is speaking *kalpanā*. Such a big *sannyāsī*, he says that Kṛṣṇa is *kalpanā*.

**Guest (1):** What was that now?

**Prabhupāda:** Swami Akhandananda, he was...

**Guest (1):** Swami Akhandananda, I see. But yes, in Birla temple.

**Prabhupāda:** Yes. Birla temple is speaking that Kṛṣṇa is *kalpanā*.

**Guest (2):** *Kalpanā*.

**Prabhupāda:** Yes, *kalpanā*. Māyāvādī theory is *brahma nirākāra*, so... [Hindi] You can imagine that God is so insignificant that you can imagine His form. This dangerous theory is going on in India. God is so insignificant that you can imagine, at your whims, whatever you like. Ramakrishna Mission is also preaching this, and our this big, big *sannyāsī*, they also preaching this. God is a subject matter for..., of my imagination, He is so insignificant. You have seen the paper?

399. Śrīmad-Bhāgavatam 10.22.35, Room Conversation with Dr. Karan Singh, Delhi, November 25, 1971

**Prabhupāda:** If you give him a bottle of John Walker...

**Dr. Singh:** [laughs] Johnnie.

**Prabhupāda:** [laughs] Johnnie Walker? "What is it?"

**English woman:** I'm so surprised you know the name of that liquor.

**Prabhupāda:** Yes, I am used to everything. [laughter]

**Śyāmasundara:** What is that phrase, "Johnnie Walker..."?

**Prabhupāda:** Eh?

**Śyāmasundara:** The phrase you were [indistinct]. [laughter]

**Prabhupāda:** Very nice. You are author, you are thoughtful, you are a devotee. Now apply all these things for Kṛṣṇa:

*prāṇair arthair dhiyā vācā  
śreya-ācaraṇaṁ sadā  
etāvaj janma-sāphalyaṁ  
dehinām iha dehiṣu*  
[SB 10.22.35]

400. Śrīmad-Bhāgavatam 10.22.35, Lecture Engagement, Vṛndāvana, November 29, 1971

Money is Lakṣmī, Lakṣmī is to be enjoyed by Nārāyaṇa so therefore Lakṣmī should be, I mean to say, placed for the service of Nārāyaṇa.

*prāṇair arthair dhiyā vācā  
śreya-ācaraṇaṁ sadā*  
[SB 10.22.35]

Therefore our [indistinct] philosophy, just like in the western countries we are very luxuriously situated there. My disciples they have given me my residential quarters which even the governor cannot imagine.

**Devotee:** [chuckles]

**Prabhupāda:** How the luxurious apartments there because I remember sometimes back one night I was guest in the Lucknow Governor's house. At that time Biswanath Das was the governor. He was personally known to me, he came also here in Vṛndāvana. So I remember that this kind of luxurious apartment I enjoy, or I have the opportunity to lie down in such apartment one night. But they are giving me all it. So we cannot reject that because that is the standard of living there. If I say, "no I shall not lie down in this nice apartment, I shall lie down on the street, I'm a *sannyāsi*." Then nobody will care for me, there the standard of living is like that.

Therefore Rūpa Gosvāmī says, that you should not be attached to that room but for the service of Kṛṣṇa, if you are. If you have to use such room you should use it.

401. Śrīmad-Bhāgavatam 10.22.35, Arrival and Interview, Hong Kong, April 19, 1972

So India has to give something to the world, and that is this Kṛṣṇa consciousness. This Kṛṣṇa consciousness movement is so nice it can solve all the problems of human society. So in India, even our Indians are prepared to help to propagate this movement all over the world. Our government is so nice that it will not allow. It will not allow. Not a single farthing is allowed to come out of India. So there are so many obstacles, but I am working in this Kṛṣṇa consciousness movement single-handed, so it is very pleasing to me that you are taking so much interest. So continue to support this movement spread all over the world, and I am sure people will be benefited.

Actually they are being benefited. All these boys from Europe and America, how they are making advancement in spiritual consciousness you have seen, one or two examples. There are many thousands, and they are accepting it very seriously. So this movement is very important movement, and it is India's gift, and I would request you all Indians present here to support this movement:

*prāṇair arthair dhiyā vācā  
śreya-ācaraṇam sadā  
etāvaj janma-sāphalyam  
dehinām iha dehiṣu*  
[SB 10.22.35]

402. Śrīmad-Bhāgavatam 10.22.35, Lecture, London, July 12, 1972

**Prabhupāda:** But this movement is not five hundred years old. It is coming since very, very long time. As we have advertised, *bhāgavata-dharma*. This is part of *bhāgavata-dharma*. *Bhāgavata-dharma* was explained by Prahlāda Mahārāja, a great devotee of Lord Nṛsiṃha-deva, Nārāyaṇa, some millions of years ago. His father was Hiraṇyakaśipu, atheist. He did not believe in God. But by the grace of Nārada Muni, his son, from the very womb of his mother, he was initiated in this Kṛṣṇa consciousness, and after his birth he became a great devotee.

And when he was only five years old he was preaching this Kṛṣṇa consciousness movement amongst his class fellows. He was little boy, king's son. He had no opportunity to go out of the palace. Still, he took the opportunity of speaking something about this *bhāgavata-dharma* amongst his class fellows. So he was canvassing his class fellows, "Chant Hare Kṛṣṇa."

The *bhāgavata-dharma* is called...

*etāvaj janma-sāphalyam  
dehinām iha dehiṣu  
prāṇair arthair dhiyā vācā  
śreya-ācaraṇam sadā  
[SB 10.22.35]*

Bhāgavata-dharma, execution of bhāgavata-dharma... There are different types of dharma. Dharma means the codes of God, the laws of God—real dharma, or religion. *Dharmaṁ tu sākṣād bhagavat-praṇītam* [SB 6.3.19]. Dharma means the codes, the laws, which is given by God. This is the simple definition of God, er, of dharma.

403. Śrīmad-Bhāgavatam 10.22.35, Room Conversation, London, August 7, 1972

...movement there is a great potency. Do you realize or not?

**Indian guest:** Of course we do.

**Prabhupāda:** Yes. There is great potency, everywhere. So why not combinedly push on this movement? That is my request. *Prāṇair arthair dhiyā vācā* [SB 10.22.35]. Eh? The Bible society, the Christian missionaries, they spend *crores* of rupees, but here, this Kṛṣṇa consciousness movement, by one man's attempt it has come to such an extent. Why not combine? What is your opinion about this? *Prāṇair arthair dhiyā vācā. Prāṇa, artha, buddhir, vācā.*

404. Śrīmad-Bhāgavatam 10.22.35, Morning Walk, Māyāpur, March 9, 1974

**Prabhupāda:** Well, one thing is that at least in Bengal they do not require much information, because this Caitanya Movement is their movement. It is simply a plea. Everyone know that Caitanya Mahāprabhu came to distribute the *hari-nāma-saṅkīrtana*. This is the essence, and let them help, *prāṇair arthair dhiyā vācā* [SB 10.22.35], by life, by money, by words. This is the movement. Why they are anxious to get information more? That is a plea. Everyone knows what is Caitanya Mahāprabhu, at least in Bengal.



405. Śrīmad-Bhāgavatam 10.22.35, Room Conversation with Indian Guests, Tehran,  
March 13, 1975

So in the dictionary it is stated, "Kṛṣṇa is a Hindu god." He is not a Hindu god; He is God. But He appeared in India. He remained in the Vedic culture. Lord Buddha was also Hindu. And he was in Vedic culture. Later on he spread his own mission. That is also Hindu culture, *ahimsā*, nonviolence. Lord Buddha... *Keśava dhṛta-buddha*. The same Kṛṣṇa, His powerful *avatāra*, Lord Buddha. *Keśava dhṛta-buddha-śarīra jaya jagadīśa hare* [Daśāvatāra-stotra 9]. We offer our prayers to Lord Buddha. Christ was also for twelve years in India. He... Christ, the word *Christ* and *Kṛṣṇa*, there is similarity. He also propagated love of God. That is Kṛṣṇa. So we are spreading this Kṛṣṇa consciousness, and you are all Indians. It is your duty to see that the movement is pushed forward. *Prāṇair arthair dhiyā vācā* [SB 10.22.35]: "By your life, by your money, by your good intelligence and by your words."

Our mission is to spread the words of Kṛṣṇa. We don't manufacture anything. Why should we manufacture? Everything is there perfectly. What Kṛṣṇa says, it is perfect.

406. Śrīmad-Bhāgavatam 10.22.35, Arrival Lecture, Calcutta, March 20, 1975

So by the grace of Lord Caitanya Mahāprabhu, this much has been done, and they are improving more and more. They are serving Kṛṣṇa. *Prāṇair arthair dhiyā vācā*. This, our Gurukṛpā Mahārāja, has contributed large sum of money for our Vṛndāvana construction, and this time also, I have brought a very large sum of money, about fifty lakhs. So this will be utilized for Kṛṣṇa's business. And these people, Western people, they are serving this cause with life, *prāṇair*; *arthair*, by money; *dhiyā*, by intelligence; and by words.

*prāṇair arthair dhiyā vācā*  
*śreyah ācaraṇam sadā*  
*etāvaj janma-sāphalyam*  
*dehinām iha dehiṣu*  
[SB 10.22.35]

This is success of life, that we should fully engage our life, our money, our intelligence and our words for the service of the Lord. That is called *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66].

407. Śrīmad-Bhāgavatam 10.22.35, Morning Walk, Chicago, July 8, 1975

**Prabhupāda:** *Ahaituky apratihātā* [SB 1.2.6]. Why don't you understand? Preaching cannot be checked by anything—if you want to preach. In any circumstances you can preach. *Prāṇair arthair dhiyā vācā*

[SB 10.22.35]. Preaching can be executed by four things: by your life, by your money, by your intelligence and by your words. You have got so many assets. So you can utilize it for preaching. Dedicate your life. If you think that you are family man, you cannot dedicate twenty-four hours, then earn money and give it to Kṛṣṇa consciousness movement as other family men, they are earning money. Eh? Is it not? You can earn. In America there is good facility for earning money. They want that you work and take money. So earn money as *gr̥hastha* and give it to Kṛṣṇa. *Prāṇair arthair*. If you cannot earn money, then use your intelligence.

There are so many intellectual work: publication, going to this officer, that officer. You, intellectually you try. And *vācā*, by words. If you cannot do anything, go anyone, anywhere, and say that "Kṛṣṇa is the Supreme Personality of Godhead. Just offer your obeisances." Finished. So where is the scarcity? You can serve Kṛṣṇa in any capacity—provided you want to serve. And if you want to engage Kṛṣṇa for your service, that is blunder. Then it is blunder. You cannot engage Kṛṣṇa to your service. The everyone is trying to engage Kṛṣṇa for his service. They are going to the church, "O Kṛṣṇa, give us our daily bread," that "You serve me. You give us our daily bread and serve me." And our proposition is, Yaśodāmayī, "Kṛṣṇa, You are playing all day. Come on! Take food first of all." This is service. They are going to Kṛṣṇa for asking daily bread. And here Yaśodāmayī is commanding, "Come here! If You don't eat, You will get lean and thin. Come on." This is Vaiṣṇava philosophy.

408. Śrīmad-Bhāgavatam 10.22.35, Room Conversation with Dr. Sharma, Washington, D.C., July 8, 1976

**Dr. Sharma:** How can we best serve the movement? By joining it? I have joined it in a...

**Prabhupāda:** *Prāṇair arthair dhiyā vācā* [SB 10.22.35]: "By life, by money, by intelligence, by words." Either four or three or two—at least one. Then it will be all right.

409. Śrīmad-Bhāgavatam 10.22.35, Conversation, Bombay, January 6, 1976

So you kindly stay here for some days, read our books, and if there is any question, doubt, I shall be very glad to enlighten you. But this is the fact, the whole world is misguided by the rascal leaders, I must say that. *Andhā*. *Andhā* is the last word of rascaldom. *Andhā yathāndair upanīyamānā*. If I say somebody, "You are rascal," that is; maybe partially he may be intelligent. But when we say *andhā*, *andhā*, then he's blind; he cannot see anything. So that is the description given by *Bhāgavatam*: *na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā* [SB 7.5.31]. They are *durāśayā*, hopelessly hopeful, trying to adjust things—*bahir-artha-māninaḥ*—by external energy. Simply wasting time. It cannot be. This is the position. So we are trying little bit, and if you help us, it is welcome. Everyone should help this movement, *prāṇair arthair dhiyā vācā* [SB 10.22.35], by sacrificing life, *artha*, money, and intelligence. So you have moved among the higher circle. What is the opinion of our government men about this movement?

410. Śrīmad-Bhāgavatam 10.22.35, Room Conversation, Bombay, January 10, 1977

**Prabhupāda:** More work; more use your intelligence. *Prāṇair arthair dhiyā vācā*: with life, with money, with intelligence, with words to serve Kṛṣṇa. *Etāvaj janma-sa-phala tvam*. This is the perfection of life. How? *Etāvaj janma-sal..., janma-sa-phala tvam dehinām iha dehiṣu* [SB 10.22.35]. *Iha dehi...* This, in human body... Those who have got body as dog, cats, they have got body. But *iha dehiṣu*, this human form is for perfection. And how that perfection is achieved? *Prāṇair arthair dhiyā vācā śreya ācaraṇam sadā*: "With your life, with your money, with your intelligence, with your words, serve." That is successful life.

411. Śrīmad-Bhāgavatam 10.22.35, Room Conversation, Bombay, April 5, 1977

**Prabhupāda:** *Prāṇair arthair dhiyā vācā śreya-ācaraṇam sadā* [SB 10.22.35]. This is *premame jīvātmā*. *Prāṇair arthair dhiyā vācā*. [Hindi] Why people do not understand this philosophy? Making plan for welfare activities. *Andhā yathāndhair upanīyamānās te 'pīṣa-tantryām uru-dāmnī baddhāḥ* [SB 7.5.31]. *Uru. Uru patim. Uru* means [Hindi]. *Uru-dāmnī*. [Hindi] This is called *gṛha*. [Hindi] Expanded *gṛha*, and... What is called? It is concentrated...

412. Śrīmad-Bhāgavatam 10.22.35, Room Conversation with Ratan Singh Rajda M.P.  
"Nationalism and Cheating", Bombay, April 15, 1977

**Prabhupāda:** That is being done all over the world. If you simply understand this one line, *tathā dehāntara-prāptiḥ...* [Bg. 2.13]. So today I am Indian, and after death I become something else. There are 8,400,000 different bodies. Today I may be very exalted minister, and tomorrow, if I become something else... I'll have to, because nature's law, you cannot check. *Tathā dehānt...* Just like here is child. You cannot check to become young man. That is not in your power. She must become or he must become. Similarly, *tathā dehāntara-prāptiḥ*: it is not in your hand or in my hand. It is in the hand of the *prakṛti*. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ, ahaṅkāra-vimūḍhātmā* [Bg. 3.27]. So there are so many things that... The human society requires this knowledge, and we are trying to give this knowledge alone with our humble attempt, and these foreigners are helping with their *prāṇair arthair dhiyā vācā* [SB 10.22.35], by their life, by their money, by their intelligence, by their words.

413. Śrīmad-Bhāgavatam 10.22.35, Talk with Svarūpa Dāmodara, Bombay, April 18, 1977

**Prabhupāda:** Come on. Give him one seat there.

**Dr. Sharma:** No, I will be comfortable here.

**Prabhupāda:** That's nice. He is Dr. Svarūpa Dāmodara.

**Dr. Sharma:** I have met him.

**Prabhupāda:** He has sacrificed everything for developing this Institution.

*prāṇair arthair dhiyā vācā  
śreya-ācaraṇaṁ sadā  
etāvaj janma-sāphalyaṁ  
dehinām iha dehiṣu  
[SB 10.22.35]*

The birth of human life should be engaged in Kṛṣṇa's service by life, by money, by intelligence, by words. Four, three—at least one.

*prāṇair arthair dhiyā vācā  
śreya-ācaraṇaṁ sadā  
etāvaj janma-sāphalyaṁ  
dehinām iha dehiṣu*

So did you read that book?

414. Śrīmad-Bhāgavatam 10.22.35, Room Conversation with Mr. Myer, Vṛndāvana,  
July 2, 1977

**Prabhupāda:** And so beautiful printing, picture and... The beginning was three hundred, and Gargamuni, he took away somebody's hand cart.

**Tamāla Kṛṣṇa:** He what?

**Prabhupāda:** It was on the street.

**Tamāla Kṛṣṇa:** He took a hand cart.

**Prabhupāda:** And he was putting these magazines on the hand cart, selling near cinema and other crowded places. That is very beginning. So it was a hard struggle in the beginning.

**Mr. Myer:** The article of this, especially with the head of *London Times* and other people, they're very good. Lots of people asking all sorts of questions about them. They thought nobody cared.

**Prabhupāda:** No, our Bengali... *Bhagavāner-kathā*, they have been very much appreciated. How many they'll sell?

**Bhakti-caru:** We printed, last issue, thirty thousand issues here.

**Prabhupāda:** Just see.

**Bhakti-caru:** And one of them, here. First issue was ten thousand. The second issue was twenty thousand. Third issue was thirty thousand. And first and second was sold out in three weeks. People were taking so many.

**Prabhupāda:** And we have got many appreciator.

**Bhakti-caru:** Yes. Many people are taking up this spiritual life after reading those.

**Mr. Myer:** It is a constant reminder, month after month. Each time a new issue comes...

**Prabhupāda:** That requires management. That requires management, how...

**Mr. Myer:** Once one takes up a certain life...

**Prabhupāda:** ...to set up things, how to come...

**Mr. Myer:** ...even one is slipping, he gets a reminder every month.

**Prabhupāda:** So do nicely. And as far as our capacity is there. *Kṛṣṇārthe akhila-ceṣṭaḥ. Prāṇair arthair dhiyā vācā śreya-ācaraṇam sadā* [SB 10.22.35]. *Janma-sāphalyam... Etāvaj janma-sāphalyam*. Do it. Do this. *Prāṇair arthair dhiyā vācā śreya-ācaraṇam*. This is..., should be... This should be the motto, how we engage our life, our money, our intelligence, our words, to improve Kṛṣṇa consciousness. That is success. *Varṇāśrama-vibhāgaśaḥ saṁsiddhir hari-toṣaṇam* [SB 1.2.13]. What is that verse, beginning?

415. Śrīmad-Bhāgavatam 10.22.35, Room Conversation, Vṛndāvana, October 30, 1977

**Tamāla Kṛṣṇa:** Hmm. Yes. It's very nice idea, because people come to Māyāpur, they don't only go to our ISKCON temple. Even when they go to other temples, they should have a good impression of Caitanya Mahāprabhu's movement.

**Prabhupāda:** *Prāṇair arthair dhiyā vācā* [SB 10.22.35]: "Life, money, intelligence and words." So I am old man; my life has no value. You young men, utilize your...

**Tamāla Kṛṣṇa:** We may have life, but you have all intelligence, Śrīla Prabhupāda. So life without intelligence...

**Prabhupāda:** Everyone has got intelligence—more or less, that's all.

416. Śrīmad-Bhāgavatam 10.23.31-32, CC Madhya 15.264 Purport

If a person is not in Kṛṣṇa consciousness and is bereft of spiritual power, he cannot protect his wife from the path of repeated birth and death. Consequently such a person cannot be accepted as a husband. A wife should dedicate her life and everything to Kṛṣṇa for further advancement in Kṛṣṇa consciousness. If she gives up her connection with her husband, who abandons Kṛṣṇa consciousness, she follows in the footsteps of the dvija-patnī, the wives of the *brāhmaṇas* who were engaged in performing sacrifices. The wife is not to be condemned for cutting off such a relationship. In this regard, Śrī Kṛṣṇa states in *Śrīmad-Bhāgavatam* (10.23.31-32):

*patayo nābhyasūyeran  
pitṛ-bhrātṛ-sutādayaḥ  
lokāś ca vo mayopetā  
devā apy anumanvate*

*na prītaye 'nurāgāya  
hy aṅga-saṅgo nṛṇām iha  
tan mano mayi yusjānā  
acirān mām avāpsyatha*

Such a separation is never condemned by the supreme will. No one should be envious of the order of Kṛṣṇa. Even demigods support such action. In this material world, one does not become beloved simply by maintaining a bodily relationship. However, one can attain complete perfection by associating in Kṛṣṇa consciousness.

417. Śrīmad-Bhāgavatam 10.24.1, Govardhan Puja Lecture, New York, November 14, 1966

So when Kṛṣṇa was on this planet and He was playing the part of a cowherd boy, and it was known to all over the universe that "God has come, taken incarnation, and He is on the earth planet, and He is at Vṛndāvana playing the part of a cowherd boy..." So as if somebody, if there is incarnation of God, somebody believes and somebody does not believe, when Kṛṣṇa was actually present on this earth, it is not that everybody understood that Kṛṣṇa was the Supreme Personality of Godhead, not even up to date. Only few persons, the five brothers of the Pāṇḍavas and the damsels of Vṛndāvana, only in the fingers' count, say, out of the whole population, say, hundred or two hundred men knew Him that He was the Supreme Personality of Godhead. Otherwise, everyone thought that "He is an ordinary man just like one of us, but most powerful. That's all."

Similarly, the demigods in other planets, they also thought, "Oh, he's a foolish person. They are thinking of a cowherd boy as God," sophisticated, like that. And especially Indra, the heavenly kingdom..., king of heaven. He was... He's very powerful, so he thought, "What god he has come? My

God, He cannot come." This was some speculation. Even Brahmā also speculated. But Kṛṣṇa wanted to show Indra that "Yes, actually I have come." So that incidence is today, Govardhana-pūjā.

So,

*bhagavān api tatraiva  
baladeva-saṁyutaḥ  
apaśyan nivasan goṇan  
indra-yāga-kṛtodyamān*  
[SB 10.24.1]

*Indra-yāga-kṛtodyamān*. According to Vedic system, there are different types of sacrifices to offer respect and obediences to the demigods. Just like the sun is supplying light, the moon is supplying moonshine. Similarly, Indra is supplying the cloud. Similarly, there are different demigods.

418. Śrīmad-Bhāgavatam 10.24.1-6, Govardhan Puja Lecture, New York, November 14, 1966

There was not much difference of Their age, say one year or two years, like that. So Balarāma was eldest brother. They were playing together, and this is an incidence when Balarāma was about eight years old and Kṛṣṇa was about seven years old. So, *bhagavān tatraiva baladevena saṁyutaḥ*. Bhagavān, the Supreme Personality of Godhead, Kṛṣṇa, along with Baladeva, His elder brother, *apaśyan*, "saw." What is that "saw"? *Nivasan goṇa indra-yāga-kṛtodyamān* [SB 10.24.1]:

"All the cowherds men, including His father, they were preparing for sacrifice of Indra-yajña." Indra-yajña.

*tad-abhijño 'pi bhagavān  
sarvātmā sarva-darśanaḥ  
praśrāyavanato 'ṛcchad  
vṛddhān nanda-puro-gamān*  
[SB 10.24.2]

He was the Supreme Personality of Godhead. He knew everything what they were doing and what was the purpose. Because He is present in everyone's heart, so He knows everything. But because He was playing just like a boy, cowherd boy, so as if He did not know anything, He asked, inquired from the..., from His father, and the elderly persons who were assisting His father for preparing the sacrifice.

*Tad abhijño 'pi*. This very word is used here, that "He knew everything," Bhagavān. Because Bhagavān means He must know everything—past, present, future. There is no lack of knowledge. I have several times described before you, *bhagavān* means He is full of all opulences, and there are six opulences:

riches, strength, fame, beauty, knowledge and renunciation. So Bhagavān cannot be in lack of knowledge. He must know everything. That is Bhagavān. So therefore it is said that "What is the use of asking His father what they were going to do? He knew everything."

But it is specifically mentioned, *atad abhijño'pi*. Although He knew it, because He was playing the part of a boy, and the father knew that "Kṛṣṇa is my son..." They did not recognize Him that He is Personality of Godhead. They knew, "Oh, He is my ordinary son." *Tad abhijño'pi bhagavān sarvātmā*. *Sarvātmā* means one who is situated in everyone's heart. *Sarvātmā sarva-darśanaḥ*. *Sarva-darśanaḥ* means one who can see everything, past, present and future. Still, *praśrāyavantaḥ*, "Just like an obedient son, submissive son," *apṛcchad vṛddhān nanda-puro-gamān*, "the elderly persons of His father's friends and associates, with very humbleness, He inquired." He inquired.

And what is that enquiry?

*kathyatām me pitaḥ ko 'yaṁ  
sambhramo vā upāgataḥ  
kim phalaṁ kasya coddeśaḥ  
kena vā sādhyate makhaḥ*  
[SB 10.24.3]

*etad brūhi mahān kāmo  
mahyaṁ śuśruṣave pitaḥ*  
[SB 10.24.4]

"My dear father, I very respectfully and humbly I am inquiring what is this arrangement. Why you are busy in making some sacrificial ceremony, and what is the reason and what is the result?" *Kim phalaṁ*: "What is the result of doing this?" *Kim phalaṁ kasya ca uddeśaḥ*: "By whom... Whom you are trying to satisfy?" *Kena vā sādhyate*: "And what is the purpose of the sacrifice? So I cannot understand. Will you kindly explain to Me?" *Etad brūhi mahān kāmo*: "I am very much anxious. Kindly explain to Me." *Etad mahān kāmo mahyaṁ śuśruṣave pitaḥ*: "Oh, I am your most obedient son, so you kindly explain to Me." This question was posed.

*na hi gopyaṁ hi sādḥūnām  
kṛtyaṁ sarvātmanām iha  
asya-svapara-dṛṣṭinām  
amitro-dāsastad viṣām*  
[SB 10.24.4]

"Now, if you think that it is very confidential, it cannot be disclosed, then I think for a person like you who is doing publicly such sacrifice, you should not [sic] explain to Me." *Na hi gopyaṁ hi sādḥūnām*: "Sādhu..., sādhu, those who are saintly person, for them there is no secret." There is no secret. There is no privacy. A *sādhu*, *sādhu* has no privacy. Just now in our ordinary social affairs,



there is difference between private life and his public life. Now, if somebody is teacher... Now, he is very good teacher.

He can very good..., he can explain very nicely a subject matter, but his private life is not very good—then he is not a teacher; he is not a *sādhū*. That is Vedic conception. One must be a teacher according to his own behavior in life. There is no secrecy or privacy. Now, we think that "Oh, we don't mind what is private character. We don't mind. We are concerned with his teaching." No. That sort of teaching will not have any effect.

Caitanya Mahāprabhu said, *āpani ācārī prabhu jīverī śikṣāya*: a teacher must demonstrate in his practical life what he is teaching. That is the meaning of *ācārya*. *Ācārya* means the teacher must demonstrate things by applying the same thing in his own life. That is called *ācārya*. Therefore Kṛṣṇa said that "You cannot disclose anything. You cannot keep anything private. Please disclose."

*udāsīno 'rivad varyam  
ātmapat suhṛd ucyate*  
[SB 10.24.5]

"And even if it is very confidential, I am your son. You can explain to Him [Me]. I am your well-wisher."

*jñātvājñātvā ca karmāṇi  
jano 'yam anuṣṭhanti  
viduṣaḥ karma-siddhiḥ syāt  
tathā na viduṣo bhavet*  
[SB 10.24.6]

419. Śrīmad-Bhāgavatam 10.24.7-11, Govardhan Puja Lecture, New York, November 14, 1966

Because you have got some particular body at particular circumstances, therefore you claim like that. But actually we are all spirit soul, and this sound vibration is from the spirit soul. It will appeal to everyone. See the effect. Then don't be fanatic. Don't be, I mean to say, sectarian. So Kṛṣṇa wants that, that simply by custom, one should not follow the rituals. One should see the effect.

*tatra tāvāt kriyā-yogo  
bhavatām kiṁ vicāritaḥ  
athavā laukikas tan me  
pṛcchata sādhu [bhaṇyatām]*  
[SB 10.24.7]

"So, whether you are confident of the result of this sacrifice?" He is asking His father. Just see. Kṛṣṇa was a boy, and He is asking His father, "Whether you are confident of the result of this sacrifice? You are going to satisfy the demigods, sacrifice. Or," *athavā laukikāḥ*, "or it is simply a custom, village custom, that you are doing it?" *Laukikas tan me pṛcchata sādhu bhāṇyatām*: "Now I am very much inquisitive to learn from you. Please explain."

Now His father is explaining:

*parjanyaḥ bhagavān indro  
meghās tasyātma-mūrtayaḥ  
te 'bhivarṣanti bhūtānām  
prīṇanam jīvanam payaḥ*  
[SB 10.24.8]

He says, "My dear boy, water is very essential, because without rains we cannot have any produce. Therefore... This rain is controlled by Bhagavān Indra. The heavenly king Indra, he controls the *megha*." *Megha* means cloud. "He is the master of the cloud. He can send cloud, and he can stop cloud. He is representative of God, so he has got the power." *Te 'bhivarṣanti bhūtānām prīṇanam*: "So when he allows this raining, people become satisfied. They get their produce."

*taṁ tāta vāyam anye ca  
cārmucām patim īśvaram  
dravyais tad-retasā siddhyair  
yajante kratubhir narāḥ*  
[SB 10.24.9]

"Therefore it is our duty. Because he supplies us water, so it is our duty to show him respect by this sacrifice." This is the Vedic injunction. Just like we pay departmental tax. We pay to the Con Edison bills for the supply of electricity and gas. Similarly, we pay the bills of the telephone. But we have no program to pay the bills of the sun, who is supplying us so much light.

[aside:] What is that?

**Devotee:** That needle doesn't seem to be working.

[taps microphone]

**Prabhupāda:** So it is our duty to sacrifice, and according to Vedic rituals, these are recommended, that we should satisfy. So Nanda Mahārāja explained,

*tac cheṣeṇopajīvanti  
tri-varga-phala-hetve  
puṁsām puruṣa-kāraṇām  
parjanyaḥ phala-bhāvanaḥ*  
[SB 10.24.10]

"Now, this water is so important that it will produce grains, and we shall live. And for perfection of our life we must first live. So this is very important thing. So we have to satisfy Indra."

*ya evaṁ viśṛjed dharmam  
pāram paryāgataṁ naraḥ  
kāma lobhād bhayād dveṣāt  
sa vai nāpnoti śobhanam*  
[SB 10.24.11]

He says, "My dear boy, we should not give up this *paramparā*." *Parampara* means coming from disciplic succession or from generation. My father did it; my father's fathers did it. So every religious ceremony, and according to Vedic rituals, they are from *paramparā*, family or society-wise or community-wise. In every country there is.

So he says that "This *paramparā*, this successive generation we have been doing this, and we should not give it up." He understood Kṛṣṇa's purpose, that "He is asking. He is very intelligent boy, so He is asking me all these questions just to forbid me." That He's just... "Like father like son." The father was also intelligent.

So, *ya evaṁ viśṛjed dharmam*. *Dharmam* means one must execute. That is *dharma*. Just like to become hungry, it is my religion. This is called religion. We should know what is the meaning of religion. Religion means which we cannot separate from myself. The religion which you can change, that is not religion. Suppose I am Hindu; I become Christian. So neither this Hinduism is religion or Christian is religion. It is a dictionary, English dictionary, word. But *dharma*, according to Sanskrit word, *dharma* does not mean that which you can change. I have several times explained this fact. *Dharma* cannot be changed.

Therefore we must find out what is our *dharma*, what is our religion. Which we are professing, that "Christianity is my religion," "Hinduism, my religion," that is not religion. That is faith. Religion is different. Religion you cannot change. You cannot change. That is the meaning of religion. Here it is said that *ya evaṁ viśṛjed dharmam*. *Dharmam* means you cannot change.

So, *pāram paryāgataṁ naraḥ, kāmāt...*, *kāmāt lobhāt*. Now, religion sometimes, when it is taken as faith, they are changed. How they have changed? *Kāmāt*: for some gain. Just like in India formerly Christian religion was preached, giving some facilities. And generally, we see that Christian priests who go to foreign countries—I have seen—they offer some hospital facilities, some economic facilities. The poor men, they supply clothing and education. So those who are poor, they become captivated, and they... They have practically no religion. Anyway, they are facing the economic problems. So *kāmāt*. *Kāmāt* means for some gain. For some gain, *kāmāt*, and *lobhāt*... *Lobhāt* means by some greediness. And *bhayāt*. *Bhayāt* means out of fear. And *dveṣāt*. *Dveṣāt* means out of enviousness. For all these things one should not give up his faith or religion. So that, that was the explanation of Nanda Mahārāja, the father of Kṛṣṇa.

Now Kṛṣṇa, replying, *śrī bhagavān uvāca*. The reason of that sacrifice, as explained by Nanda Mahārāja is that "Indra, the heavenly king, he supplies us water. Therefore we must perform the sacrifice to satisfy him." Now Kṛṣṇa is giving reason just like an atheist. Just like an atheist, *karma-mimāṃsā*. There are six philosophers. Out of that, one is *karma-mimāṃsā*. *Karma-mimāṃsā* means one who takes work and the result of work and nothing, no God, nothing of... "You work like this; you get the result." Just like modern theory. So Kṛṣṇa is putting up that *karma-mimāṃsā*.

420. Śrīmad-Bhāgavatam 10.24.13-24, Govardhan Puja Lecture, New York, November 14, 1966

What is that? He says, *karmāṇa jāyate jantuḥ karmaṇaiva pralīyate* [SB 10.24.13]:

"Everyone is born here out of..., as the effect of his past deeds," and *karmaṇaiva pralīyate*, "and he is going to have his next birth according to the work as he is doing here." This is called *karma-mimāṃsā*. The *karma-mimāṃsā* philosophers, they do not believe that "Oh, our liberation from this material world and entrance in the spiritual kingdom to be associated with God, that will make us happy." Their belief is that "You simply do good work. Then you gradually get your promotion."

That is also a fact. That is not a misconception. If you do good work, then you get good birth. *Janmaīśvarya-śruta-śrī* [SB 1.8.26].

Four things: good birth, mean a good family or good nationality, and *janma*... Birth means... *Janma* means birth, good birth. *Janma aiśvarya*, and to become rich; and *śruta*, to become very learned; and *śrī*, and to become very beautiful—these are results of past good work.

So here Kṛṣṇa says that "People are concerned with his work. A man is concerned with his work." *Karmaṇā jāyate jantuḥ karmaṇaiva pralīyate*: "He gets his facilities of life according to the past good work, bad work, and he is preparing his life, next, by that work." *Sukhaṁ duḥkhaṁ bhayaṁ kṣemaṁ karmaṇaivābhīpadyate*: "So therefore, either happiness or distress or fearfulness or poverty or economic question, everything depends on this *karma*, on this work."

*asti ced īśvaraḥ kaścit  
phala-rūpyaṇya-karmaṇām  
kartāraṁ bhajate so 'pi  
na hy akartuḥ prabhur hi saḥ*  
[SB 10.24.14]

"Now, supposing there is somebody." Because these atheists, they do not believe in God; now they are giving arguments. "Now, suppose there is somebody as God or some supervisor or something like that. But still, he is obliged to give Me the effect. Therefore I am not going to ask mercy from that superior

personality, God or something else. I have to work." And this is also fact. Suppose you are going to appear in some examination. Now, the university is giving you some designation. Now, that designation practically depends on your passing the examination. What is the use of flattering that examiner? That is the argument. There is no...

His argument is that "You are after the sacrifice of satisfying the Indra." So indirectly He says that "Indra is appointed by the Lord, and he has to supply water. He is officer. So what is the use of flattering him?" Just like there are many officers in the New York City. One is in charge of the waterwork department. So there is no question of flattering that waterworks department officer. You pay your tax, you work nicely, and water will be supplied to you. But if you don't pay your tax, however you flatter that officer, your connection will be cut off. So it depends on your work. It depends on your work.

So, *asti ced īśvaraḥ kaścit*: "Supposing there is some God..." "There is some God." Just see. A God is preaching atheism. He is God Himself, and He says, "Supposing if there is some God." [laughs] You see? "Supposing if there is some God," *kaścit phala-rūpy anya-karmaṇām*, "and He gives the result of your work." The *karma-mimāṃsā* philosophers, they accept God in this way. "Suppose there is God and He is to give us the result. So He is obliged. If we do nice work, He is obliged. So what is the use of flattering God? Let us do our duty nicely. Then He will be obliged."

So Kṛṣṇa is forwarding that argument. *Asti ced īśvaraḥ kaścit phala-rūpy anya-karmaṇām, kartāraṁ bhajate so 'pi*: "He also worships the worker. The worker has not to worship God. Because God gives you good result out of your good work; therefore, because you are doing good work, therefore God is worshipping you." Just see the argument. He says, *kartāraṁ bhajate so 'pi na hy akartuḥ prabhur*: "And one who does not do good work, even God does not like him. So there is no necessity of this worshipping this heavenly god or any god, so let us have our duty done nicely. That will fetch us the desired result."

*kim indreṇeha bhūtānām  
sva-sva-karmānuvartinām  
anīsenānyathā kartum  
svabhāva-vihitaṁ nṛṇām*  
[SB 10.24.15]

"So, therefore, there is no... Father, there is no necessity of satisfying this Indra. You are simply wasting your time. You are simply wasting your time."

Oh,

*svabhāva-tantro hi janāḥ  
svabhāvaṁ anuvartate  
svabhāva-stham idaṁ sarvaṁ  
sa-devāsura-mānuṣam*

[SB 10.24.16]

"Everyone is acting according to the modes of nature he has acquired, so whatever nature we have acquired..." His purpose is that "By nature we are mercantile people." Because His father was maintaining cows, so he is considered a mercantile man. *Vaiśya-karma svabhāva-jam. Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam* [Bg 18.44]. So He is giving stress that "Let us perform our duty as mercantile men honestly, and that will bring us result. Why should we go to worship these demigods?"

Now, here is a point, that Kṛṣṇa does not approve the worship of demigods. That is also stated in the *Bhagavad-gītā*. *Kāmais tais tair hṛta-jñāna yajanty anya-devataḥ* [Bg 7.20]: "Those who are out of intelligence, they simply worship the demigods." In the *Bhagavad-gītā* or in the *Bhāgavata*, anywhere, worship of demigods is not very much recommended.

So here also the same thing, that *svabhāva-tantro hi janaḥ*: "Everyone is carried by the modes of nature." *Svabhāvam anuvartate*: "And he cannot surpass the spell of the modes of nature." *Svabhāvam anuvartante, svabhāvas tam idaṁ sarvaṁ*: "Everyone is under the control of the nature he has acquired." And *sa-devāsura mānusaḥ. Sa-devāsura*. "Always, either he is man or superman or animal, everyone is being controlled by the modes of nature."

*dehān uccāvacāñ jantuḥ  
prāpyotsṛjati karmaṇā  
śatrur mitram udāsīnaḥ  
karmaiva gurur īśvaraḥ*

[SB 10.24.17]

He is giving so much stress on *karma*. There is no question of *bhakti* here. So *dehān uccāvacāñ*. There are difference of, I mean, high-grade body and low-grade body. There are different kinds of body. Somebody has got very high-grade body—very intelligent, very rich, very beautiful, very wealthy—and somebody has low-grade body. So *dehān uccāvacāñ jantuḥ prāpyotsṛjati karmaṇā*: "Now, these high-grade and low-grade bodies are obtained according to the work he has done."

*Śatrur mitram udāsīnaḥ karmaiva gurur īśvaraḥ*: "And one is the leader or one is a teacher or one is enemy or one is friend—everything is judged by this *karma*, by work." Just see how much He is giving stress on work. *Karmaiva. Karmaiva gurur īśvaraḥ*.

*tasmāt sampūjayet karma  
svabhāva-sthaḥ sva-karma-kṛt  
añjasā yena varteta  
tad evāśya hi daivatam*

[SB 10.24.18]

"Therefore you don't bother yourself about worshiping this god or that god, demigod. You just be faithful to your work, and then that will give you good result." *Añjasā yena varteta tad evāsya hi daivatam.*

*ājīvaikataram bhāvam  
yas tv anyam upajīvati  
na tasmād vindate kṣemaṁ  
jārān nāry asatī yathā  
[SB 10.24.19]*

He is condemning, that one's profession... He has... Lord Kṛṣṇa has in the *Bhagavad-gītā* also said like that. *Sva-karmaṇā tam abhyarcya* [Bg 18.46]. One should not give up his own profession, never mind even it is faulty. You have heard it from me. Just like He has given the example that fire, fire is so pure, still there is fault: there is smoke. So in spite of all fault one should not give up his own work, but he should do it faithfully and nicely, and the result will come. *Ājīvaikataram bhāvam yas tu.* And He says here that "Anyone who gives up his own natural profession, natural aptitude, profession, so..." *Na tasmād vindate kṣemaṁ jārān nāry asatī yathā.*

*Jārān nāry asatī yathā.* Now, this is a very important question. *Nāry asatī. Asatī. Asatī* means not chaste, not chaste woman. Just like... In India, of course, it is very strict, that the woman is not to give up her husband and acquaint herself with any other man. This example is given that "As an unchaste woman gives up her own husband and makes friendship with others, similarly, one who gives up his own profession and takes other profession, he is also similarly unchaste." Unchaste. *Nāry asatī yathā.*

*Varteta brāhmaṇo vipra rājanya rakṣayā bhuvah* [SB 10.24.20]:

"Therefore one should not deviate from his professional duties, just like the *brāhmaṇas*..." *Brahman...*, *varteta brāhmaṇo viprah*: "Those who are *brāhmaṇa*, they should stick to their principle of life, simply spiritual culture." *Rājanya rakṣayā bhuvah*: "And those who are *kṣatriyas*, they should stick to their protecting the citizen." The kingly order, royal order, their duty is to give protection to the... They should not simply collect tax. The *kṣatriyas*, this king is allowed to collect tax because he is supposed to give all protection to the people. So therefore it is said, *rājanya rakṣayā bhuvah*. *Rājanya* means the royal order stick to his principle, how to give protection to the people.

Similarly, *vaiśyas tu vārtayā jivet śūdras tu dvija-sevayā*: "Similarly, these mercantile, they should live on their trade, and those who are *śūdra*, those who are laborer class, they should serve all these three classes." That is the rules.

Now,

*kṛṣi-vāñijya-go-rakṣā  
kusīdam tūryam ucyate  
vārtā catur-vidhā tatra*

*vayaṁ go-vṛttayo 'niśam*  
[SB 10.24.21]

"Now, according to scripture, we are *vaiśya*, and we should live not in the brahminical way or *kṣatriya*'s way or *śūdra*'s way, but we should live just like *vaiśyas*. And we are actually agriculturist, and we are actually protecting cows; therefore we are *vaiśyas*. Our duty is to stick to our..., faithfully stick to our business, stick to our work. What is the use of worshiping this god or that god?"

*sattvaṁ rajas tama iti*  
*sthity-utpatti-anta-hetavaḥ*  
*rajasotpadyate viśvam*  
*anyonyaṁ vividhaṁ jagat*  
[SB 10.24.22]

Now He is forwarding the atheistic theory of Kapila, *sāṅkhya* philosophy. *Sāṅkhya* philosophy. *Sāṅkhya* philosophy theory is that there is no controller, there is no God, but it is..., the world is moving under nature's interaction. Just the modern scientist also say like that. The world... Every action of this material world is being acted... Just like *sāṅkhya* philosophy is based on this philosophy, that a man and woman is attracted and they have sex life, and the son is produced, and there is no other..., no other reason for population. Simply a man wants a woman and a woman wants a man. That natural tendency is there, and when they combine together there is a birth of a child.

So this is a natural sequence. *Sāṅkhya* philosophy is based on this principle. They do not believe that above this, there is God. *Nirīśa*. Above this, there is God. There is God's control. Actually there is God. Sexual intercourse is not the cause of a child. According to *Bhāgavata*, that a living entity, before his death he is, by superior judgment, it is thought that "Where this living entity, where this particular man or dog or anything, he is dying, where it will be placed?"

So when that place is, I mean to say, sanctioned, the place is selected, that "This particular man should go in such-and-such body," then he is at once transferred to the semina. That small particle, spiritual particle, is transferred to the semina of the father, and the father injects the semina into the mother's womb, and it gets a particular type of body according to his *karma*. That is *Bhāgavata*'s version. But the *sāṅkhya* philosophy, they say, because they have no idea that there is spiritual spark, they think simply that, simply the father and mother's or man and woman's sex life produces life.

So here practically the same thing is advocated by Kṛṣṇa, that *sattvaṁ rajas tama iti sthity-utpatti-anta-hetavaḥ*. Now, the creation of this material world is the three modes of material nature. There is no other cause. There is no other cause. *Rajasā coditā meghā varṣanty ambūni sarvataḥ* [SB 10.24.23]:

"So when there is too much heat by," I mean to say, "aggravation of the modes of passion, there is evaporation of water, and that becomes cloud, and that is the cause of... The cloud is the cause of rain.



Why do you go to this Indra and Candra and all these things?" Just see Kṛṣṇa, how He is speaking atheistically.

So, *prajāś tair eva sidhyanti mahendraḥ kiṁ kariṣyati*: "Therefore that rain constitutes agriculture. So why do you bother about this Mahendra?" Just like modern scientists say that "We shall artificially make raining so that where there is scarcity of rain we shall fertilize the land, we shall get production," so similarly, the *sāṅkhya* philosophy, according to *sāṅkhya* philosophy, that rain is caused by the heat, and by the heat there is cloud in the sky, and the cloud is the cause of the rain. There is no question of Mahendra, the controller of the cloud, or anything else.

*prajāś tair eva sidhyanti  
mahendraḥ kiṁ kariṣyati  
[SB 10.24.23]*

*na naḥ puro jana-padā  
na grāmā na grhā vayam  
vanaukasas tāta nityaṁ  
vana-śaila-nivāsinaḥ  
[SB 10.24.24]*

"So therefore we are not going to the city. We are inhabitants of this village. So it is better to worship this land, this land, this land, Govardhana." Because Kṛṣṇa was herding His cows on the Govardhana Hill, so indirectly He hinted that "We should worship this Govardhana Hill, and that is our duty."

#### 421. Śrīmad-Bhāgavatam 10.24.26, 31-33, CC Madhya 4.86 Purport

Formerly, at the end of Dvāpara-yuga, all the cowherd men of Vrndāvana had arranged to worship King Indra, but they gave this worship up, following the advice of Kṛṣṇa. Instead, they performed a ceremony whereby they worshiped the cows, *brāhmaṇas* and Govardhana Hill. At that time Kṛṣṇa expanded Himself and declared, "I am Govardhana Hill." In this way He accepted all the paraphernalia and foodstuff offered to Govardhana Hill. It is stated in the *Śrīmad-Bhāgavatam* (10.24.26, 31-33):

*pacyantāṁ vividhāḥ pākāḥ  
sūpāntāḥ pāyasādayaḥ  
saṁyāvāpūpa-śaṣkulyaḥ  
sarva-dohaś ca grhyatām*

*kālātmanā bhagavatā  
śakra-darpa-jighāmsayā*

*proktaṁ niśamya nandādyāḥ  
sādhv agrhṇanta tad-vacaḥ*

*tathā ca vyadadhuḥ sarvaṁ  
yathāha madhusūdanaḥ  
vācayitvā svasty-ayanam  
tad-dravyeṇa giri-dvijān*

*upahr̥tya balīm samyag  
ādṛtā yavaśaṁ gavāmḍ  
go-dhanāni puraskṛtya  
giriṁ cakruḥ pradakṣiṇam*

"Prepare very nice foodstuffs of all descriptions from the grains and ghee collected for the *yajña*. Prepare rice, dahl, then halavah, *pākorā*, *puri* and all kinds of milk preparations like sweet rice, sweetballs, *sandeśa*, *rasagullā* and *lāḍḍu*."

"The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūja to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned *brāhmaṇas* and began to worship Govardhana Hill by chanting Vedic hymns and offering *prasāda*. The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill!"

#### 422. Śrīmad-Bhāgavatam 10.25.5, CC Antya 5.137 Translation and Purport

*vācālaṁ bālīśaṁ stabdham  
ajṣaṁ paṇḍita-māninam  
kṛṣṇaṁ martyam upāśritya  
goṣā me cakrur apriyam*

"[Lord Indra said:] 'This Kṛṣṇa, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vṛndāvana have offended me by accepting Him. This has not been greatly appreciated by me.'

This verse is from *Śrīmad-Bhāgavatam* (10.25.5).

423. Śrīmad-Bhāgavatam 10.27.4, CC Adi 4.62 Purport

In the Tenth Canto of Śrīmad-Bhāgavatam (10.27.4), Indra praised Kṛṣṇa as follows:

*viśuddha-sattvaṁ tava dhāma śāntaṁ  
taṇo-mayaṁ dhvasta-*rajas*-tamaskam  
māyā-mayo 'yaṁ guṇa-sampravāho  
na vidyate te 'grahaṇānubandhaḥ*

“My dear Lord, Your abode is viśuddha-sattva, always undisturbed by the material qualities, and the activities there are in transcendental loving service unto Your feet. The goodness, austerity and penance of the devotees enhance such activities, which are always free from the contamination of passion and ignorance. Material qualities cannot touch You under any circumstances.”

424. Śrīmad-Bhāgavatam 10.28.15, SB 10.3.24 Purport

Kṛṣṇa, Viṣṇu, is the actual origin of everything. As stated in the *Vedas*, *yasya bhāṣā sarvaṁ idaṁ vibhāti*. The Absolute Truth is described later in the Śrīmad-Bhāgavatam (10.28.15) as *satyaṁ jñānam anantaṁ yad brahma-jyotiḥ sanātanaṁ*. The *brahma-jyotiḥ* is *sanātana*, eternal, yet it is dependent on Kṛṣṇa (*brahmaṇo hi pratiṣṭhāham*).

425. Śrīmad-Bhāgavatam 10.29.14, CC Madhya 12.215 Purport

In the *Laghu-bhāgavatāmṛta* (1.5.538), Śrīla Rūpa Gosvāmī has described the beauty of the Lord in this way:

*asamānordhva-mādhurya-  
taraṅgāmṛta-vāridhiḥ  
jaṅgama-sthāvarollāsi-  
rūpo goṇendra-nandanaḥ*

"The beauty of the son of Mahārāja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects."

Similarly, in the *Tantra-śāstra*, there is another description of the Lord's beauty:

*kandarpa-koty-arbuda-rūpa-śobha-  
nīrājya-pādābja-nakhāṁ calasya  
kutṛāpy adṛṣṭa-śruta-ramya-kānter*

*dhyānaṁ paraṁ nanda-sutasya vakṣye*

"I shall relate the supreme meditation upon Lord Sri Kṛṣṇa, the son of Nanda Maharaja. The tips of the toes of His lotus feet reflect the beauty of the bodies of unlimited millions of Cupids, and His bodily luster has never been seen or heard of anywhere."

One may also consult *Śrīmad-Bhāgavatam* (10.29.14) in this connection.

426. *Śrīmad-Bhāgavatam* 10.29.15, SB 3.16.31 Purport

If one somehow or other becomes attached to the Supreme Personality of Godhead, he becomes engaged in *bhakti-yoga*, as described in *Śrīmad-Bhāgavatam* (10.29.15): *kāmaṁ krodhaṁ bhayaṁ*. The *gopīs* were attracted to Kṛṣṇa by *bhakti-yoga* in a relationship of lusty desire (*kāma*). Similarly, Kāṁsa was attached to *bhakti-yoga* by dint of fear of his death. Thus *bhakti-yoga* is so powerful that even becoming an enemy of the Lord and always thinking of Him can deliver one very quickly.

427. *Śrīmad-Bhāgavatam* 10.29.15, CC Madhya 1.55 Purport

In *Śrīmad-Bhāgavatam* (10.29.15) it is stated:

*kāmaṁ krodhaṁ bhayaṁ snehaṁ  
aikyaṁ sauhṛdam eva ca  
nityaṁ harau vidadhato  
yānti tan-mayatām hi te*

The word *kāma* means lusty desire, *bhaya* means fear, and *krodha* means anger. If one somehow or other approaches Kṛṣṇa, his life becomes successful. The *gopīs* approached Kṛṣṇa with lusty desire. Kṛṣṇa was a very beautiful boy, and they wanted to meet and enjoy His company. But this lusty desire is different from that of the material world. It appears like mundane lust, but in actuality it is the highest form of attraction to Kṛṣṇa. Caitanya Mahāprabhu was a *sannyāsī*; He left home and everything else. He could certainly not be induced by any mundane lusty desires. So when He used the word *madana-dahane* ("in the fire of lusty desire"), He meant that out of pure love for Kṛṣṇa He was burning in the fire of separation from Kṛṣṇa. Whenever He met Jagannātha, either in the temple or during the Ratha-yātrā, Caitanya Mahāprabhu used to think, "Now I have gotten the Lord of My life and soul."

428. *Śrīmad-Bhāgavatam* 10.29.15, CC Madhya 4.133 Purport

If a devotee approaches the Supreme Personality of Godhead for an immoral or improper purpose, he nonetheless becomes purified; the Lord does not become infected. In *Śrīmad Bhāgavatam* (10.29.15) it is stated that if one approaches the Supreme Lord even out of lust, anger or fear (*kāmaṁ krodhaṁ bhayaṁ*), he is purified. The *gopīs*, being young girls, approached Kṛṣṇa because He was a beautiful young boy. From the external point of view, they approached the Lord out of lust, and the Lord danced with them at midnight. From the mundane point of view, these activities may appear immoral because a married or unmarried young girl cannot leave home to mix with a young boy and dance with him. Although this is immoral from the mundane viewpoint, the activities of the *gopīs* are accepted as the highest form of worship because it was Lord Kṛṣṇa whom they approached with lusty desires in the dead of night.

429. Śrīmad-Bhāgavatam 10.29.16, CC Antya 3.84 Translation and Purport

*na caivaṁ vismayaḥ kāryo  
bhavatā bhagavaty aje  
yogeśvareśvare kṛṣṇe  
. yata etad vimucyate*

“Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all of the masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord.’

This is a quotation from *Srimad-Bhagavatam* (10.29.16).

430. Śrīmad-Bhāgavatam 10.29.35, CC Antya 4.64 Translation and Purport

*siñcāṅga nas tvad-adharāmrta-purakeṇa  
hāsāvaloka-kala-gitaja-hrc-chayāgnim  
no ced vayaṁ virahajāgny-upayukta-dehā  
dhyānena yāma padayoḥ padaviṁ sakhe te*

"O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Otherwise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.'"

This verse (Bhag. 10.29.35) was spoken by the gopis when they were attracted by the vibration of Kṛṣṇa's flute in the moonlight of autumn. All of them, being maddened, came to Kṛṣṇa, but to increase their ecstatic love, Kṛṣṇa gave them moral instructions to return home. The gopis did not care for

these instructions. They wanted to be kissed by Kṛṣṇa, for they had come there with lusty desires to dance with Him.

431. Śrīmad-Bhāgavatam 10.29.39, CC Antya 15.70 Translation and Purport

*vikṣyālakāvṛta-mukhaṁ tava kuṇḍala-sri-  
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam  
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya  
vakṣaḥ śrīyaika-ramaṇaṁ ca bhavāma dāsyāḥ*

" 'Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to becoming Your maidservants.'

This verse quoted from Srimad-Bhagavatam (10.29.39) was spoken by the gopis when they arrived before Kṛṣṇa for the rasa dance.

432. Śrīmad-Bhāgavatam 10.29.39, CC Madhya 24.56 Translation and Purport

*vikṣyālakāvṛta-mukhaṁ tava kuṇḍala-sri-  
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam  
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya  
vakṣaḥ śrīyaika-ramaṇaṁ ca bhavāma dāsyāḥ*

" 'Dear Kṛṣṇa, we have simply surrendered ourselves as Your maidservants, for we have seen Your beautiful face decorated with tresses of hair, Your earrings falling upon Your cheeks and the nectar of Your lips. We have also seen the beauty of Your smile and have been embraced by Your arms, which give us courage. Because we have seen Your chest, which is beautiful and broad, we have surrendered ourselves.'

This verse from Srimad-Bhagavatam (10.29.39) was spoken by the gopis when they arrived near Kṛṣṇa for the rasa dance on a full moonlit night. The attracted gopis were awestruck, and they began to speak about how they came to Kṛṣṇa to enjoy the rasa dance.

433. Śrīmad-Bhāgavatam 10.29.40, CC Antya 17.31 Translation and Purport

*kā sṛy aṅga te kala-padāmrta-veṇu-gita-*

*sammohitārya-caritān na calet trilokyām  
trailokya-saubhagam idaṁ ca nirikṣya rupaṁ  
yad go-dvija-druma-mrgāḥ pulakāny abibhran*

" 'My dear lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

This verse is from Srimad-Bhagavatam (10.29.40).

434. Śrīmad-Bhāgavatam 10.29.40, CC Madhya 24.56 Translation and Purport

*kā sṛy aṅga te kala-padāmṛta-veṇu-gita-  
sammohitārya-caritān na calet trilokyām  
trailokya-saubhagam idaṁ ca nirikṣya rupaṁ  
yad go-dvija-druma-mrgāḥ pulakāny abibhran*

" 'My dear lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

This verse is from Srimad-Bhagavatam (10.29.40).

435. Śrīmad-Bhāgavatam 10.29.48, CC Antya 15.81 Translation and Purport

*tāsām tat-saubhaga-madaṁ  
vīkṣya mānam ca keśavaḥ  
praśamāya prasādāya  
tatraivāntaradhīyata*

" 'The gopīs became proud of their great fortune. To subdue their sense of superiority and show them special favor, Keśava, the subduer of even Lord Brahmā and Lord Śiva, disappeared from the rāsa dance.' "

This verse quoted from Śrīmad-Bhāgavatam (10.29.48) was spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

436. Śrīmad-Bhāgavatam 10.30.4, CC Madhya 25.130 Translation and Purport

*gāyanta uccair amum eva samhatāḥ  
vicikyur unmattakavad vanād vanam  
papraccchur ākāśavad antaram bahir  
bhūteṣu santam puruṣarḥ vanaspatīn*

“ ‘All the gopis assembled to chant the transcendental qualities of Kṛṣṇa very loudly, and they began to wander from one forest to another like madwomen. They began to inquire about the Lord, who is situated in all living entities internally and externally. Indeed, they even asked all the plants and vegetables about Him, the Supreme Person.' ”

This is a quotation from Srimad-Bhagavatam (10.30.4). The gopis almost went mad due to Kṛṣṇa's suddenly leaving the rasa dance. Because the gopis were fully absorbed in thoughts of Kṛṣṇa, they were imitating His different postures and pastimes. They became very saddened because of His absence, and this incident is explained by Śukadeva Gosvāmī to Maharaja Parikṣit.

437. Śrīmad-Bhāgavatam 10.30.7, CC Antya 15.33 Translation

*kaccit tulasi kalyāṇi  
govinda-caraṇa-priye  
saha tvāli-kulair bibhrad  
dṛṣṭas te 'ti-priyo 'cyutaḥ*

“ ‘O all-auspicious tulasi plant, you are very dear to Govinda's lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?

438. Śrīmad-Bhāgavatam 10.30.8, CC Antya 15.34 Translation

*mālaty adarśi vaḥ kaccin  
mallike jāti yūthike  
prītiṁ vo janayan yātab  
kara-sparśena mādhaveḥ*

“ ‘O plants of mālatī flowers, mallikā flowers, jāti and yūthikā flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?’ ”

439. Śrīmad-Bhāgavatam 10.30.9, CC Antya 15.32 Translation

*cūta-priyāla-panasāsana-kovidāra*



*jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ  
ye 'nye parārtha-bhava-kā yamunopakūlāḥ  
śaṁsantu kṛṣṇa-padaviṁ rahitātmanām naḥ*

"[The gopis said:] 'O cuta tree, priyāla tree, panasa, āsana and kovidāra! O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nipa tree and all other trees living on the bank of the Yamuna for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead.

440. Śrīmad-Bhāgavatam 10.30.11, CC Antya 15.44 Translation and Purport

*apy eṇa-patny upagataḥ priyayeha gātrais  
tanvan dṛśaṁ sakhi sunirvṛtim acyuto vaḥ  
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ  
kunda-srajaḥ kula-pater iha vāti gandhaḥ*

" 'O wife of the deer, Lord Kṛṣṇa has been embracing His beloved, and thus the kuṅkuma powder on Her raised breasts has covered His garland of kunda flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Kṛṣṇa passing this way with His dearest companion, increasing the pleasure of the eyes of all of you?'

This verse is quoted from Śrīmad-Bhāgavatam (10.30.11).

441. Śrīmad-Bhāgavatam 10.30.12, CC Antya 15.51 Translation and Purport

*bāhum priyāmsa upadhāya gṛhita-padmo  
rāmānujas tulasikāli-kulair madāndhaiḥ  
anvīyamāna iha vas taravaḥ praṇāmaṁ  
kiṁvābhinandati caran praṇayāvalokaiḥ*

"O trees, kindly tell us whether Balarama's younger brother, Kṛṣṇa, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasi leaves.'

This verse is quoted from Srīmad-Bhagavatam (10.30.12).

442. Śrīmad-Bhāgavatam 10.30.28, CC Adi 4.88 Translation and Purport

*anayārādhito nūnaṁ  
bhagavān harir īśvaraḥ  
yan no vihāya govindaḥ  
prīto yām anayad rahaḥ*

"Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind."

This text is from the *Śrīmad-Bhāgavatam* (10.30.28).

443. *Śrīmad-Bhāgavatam* 10.30.28, CC Madhya 8.100 Translation and Purport

*anayārādhito nūnaṁ  
bhagavān harir īśvaraḥ  
yan no vihāya govindaḥ  
prīto yām anayad rahaḥ*

"When the gopīs began to talk among themselves, they said: 'Dear friends, the gopī who has been taken away by Kṛṣṇa to a secluded place must have worshiped the Lord more than anyone else.'"

The name Rādhā is derived from this verse (*Bhāg.* 10.30.28), from the words *anayārādhitaḥ*, meaning "by Her the Lord is worshiped." Sometimes the critics of *Śrīmad-Bhāgavatam* find it difficult to find Rādhārāṇī's holy name in that book, but the secret is disclosed here in the word *ārādhita*, from which the name Rādhā has come. Of course, the name of Rādhārāṇī is directly mentioned in other *Purāṇas*. This gopī's worship of Kṛṣṇa is topmost, and therefore Her name is Rādhā, or "the topmost worshiper."

444. *Śrīmad-Bhāgavatam* 10.30.28, In Search of the Ultimate Goal of Life: Sri Ramananda Samvada - Distinguished Cowherd Girl

Ramananda Raya then quoted another sloka from *Srimad-Bhagavatam* (10.30.28):

*anayaradhito nunam  
bhagavan harir isvarah  
yan no vihaya govindah  
prito yam anayad rahah*

My dear friends, the cowherd girl who has just been taken in privacy by Sri Kṛṣṇa. Leaving us all aside, must have rendered more valuable service to Him than ourselves. Sri Radha is the specific name of the distinguished cowherd girl who has rendered the most obliging services to Sri Kṛṣṇa.

445. Śrīmad-Bhāgavatam 10.30.37-39, CC Madhya 19. 207-209 Translation and Purport

*sā ca mene tadātmānam  
variṣṭhām sarva-yoṣitām  
hitvā gopīḥ kāmāyānā  
mām asau bhajate priyaḥ*

*tato gatvā vanoddeśam  
dṛptā keśavam abravīt  
na pāraye 'ham calitum  
naya mām yatra te manaḥ*

*evam uktaḥ priyām āha  
skandham āruhyatām iti  
tataś cāntardadhe kṛṣṇaḥ  
sā vadhūr anvatapyata*

“My dearest Kṛṣṇa, You are worshiping Me and giving up the company of all the other gopis who wanted to enjoy themselves with You." Thinking like this, Śrīmatī Rādhārāni considered Herself Kṛṣṇa's most beloved gopi. She had become proud and had left the rasa-lila with Kṛṣṇa. In the deep forest She said, "My dear Kṛṣṇa, I cannot walk any more. You can take Me wherever You like." When Śrīmatī Rādhārāni petitioned Kṛṣṇa in this way, Kṛṣṇa said, "Just get up upon My shoulders." As soon as Śrīmatī Rādhārāni began to do so, He disappeared. Śrīmatī Rādhārāni then began to grieve over Her request and Kṛṣṇa's disappearance.'

These three verses are quoted from *Srimad-Bhagavatam* (10.30.37 -39).

446. Śrīmad-Bhāgavatam 10.30.39, CC Adi 6.71 Translation and Purport

*hā nātha ramaṇa preṣṭha  
kvāsi kvāsi mahā-bhuja  
dāsyās te kṛpāṇyā me  
sakhe darśaya sannidhim*

“O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O My friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence.”

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.39). When the *rāsa* dance was going on in full swing, Kṛṣṇa left all the *gopīs* and took only Śrīmatī Rādhārāṇī with Him. At that time all the *gopīs* lamented, and Śrīmatī Rādhārāṇī, being proud of Her position, requested Kṛṣṇa to carry Her wherever He liked. Then Kṛṣṇa immediately disappeared from the scene, and Śrīmatī Rādhārāṇī began to lament.

447. Śrīmad-Bhāgavatam 10.31.6, CC Adi 6.67 Translation and Purport

*vraja-janārti-han vīra yoṣitām  
nija-jana-smaya-dhvaṁsana-smīta  
bhaja sakhe bhavat-kiṅkarīḥ sma no  
jala-ruhānanaṁ cāru darśaya*

"O Lord, remover of the afflictions of the inhabitants of Vṛndāvana! O hero of all women! O Lord who destroys the pride of Your devotees by Your sweet, gentle smile! O friend! We are Your maidservants. Please fulfill our desires and show us Your attractive lotus face."

This verse in connection with the *rasa* dance of Kṛṣṇa with the *gopīs* is quoted from *Śrīmad-Bhāgavatam* (10.31.6). When Kṛṣṇa disappeared from His companions in the course of dancing, the *gopīs* sang like this in separation from Kṛṣṇa.

448. Śrīmad-Bhāgavatam 10.31.9, CC Madhya 14.13 Translation and Purport

*tava kathāmṛtaṁ tapta-jīvanaṁ  
kavibhir īḍitaṁ kalmaṣāpaham  
śravaṇa-maṅgalaṁ śrīmad-ātataṁ  
bhuvi gṛṇanti ye bhūridā janāḥ*

"My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers."

This verse is from *Śrīmad-Bhāgavatam* (10.31.9).

449. Śrīmad-Bhāgavatam 10.31.14, CC Antya 16.117 Translation and Purport

*surata-vardhanaṁ śoka-nāśanaṁ*

*svarita-veṇunā suṣṭhu-cumbitam  
itara-rāga-vismāraṇaṁ nṛṇāṁ  
vitara vīra nas te 'dharāṁṭtam*

"O hero of charity, please deliver unto us the nectar of Your lips. That nectar increases lusty desires for enjoyment and diminishes lamentation in the material world. Kindly give us the nectar of Your lips, which are touched by Your transcendently vibrating flute, for that nectar makes all human beings forget all other attachments."

This is a quotation from *Śrīmad-Bhāgavatam* (10.31.14).

450. *Śrīmad-Bhāgavatam* 10.31.15, CC Adi 4.152 Translation and Purport

*aṭati yad bhavān ahni kānanam  
truṭir yugāyate tvām apaśyatām  
kuṭīla-kuntalam śrī-mukham ca te  
jaḍa udikṣatām pakṣma-kṛd dṛśām*

[The gopīs say:] "O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

This verse is spoken by the gopīs in *Śrīmad-Bhāgavatam* (10.31.15).

451. *Śrīmad-Bhāgavatam* 10.31.15, CC Madhya 21.124 Translation and Purport

*aṭati yad bhavān ahni kānanam  
truṭir yugāyate tvām apaśyatām  
kuṭīla-kuntalam śrī-mukham ca te  
jaḍa udikṣatām pakṣma-kṛd dṛśām*

" 'O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

This verse is spoken by the gopīs in *Śrīmad-Bhāgavatam* (10.31.15).

452. *Śrīmad-Bhāgavatam* 10.31.16, CC Madhya 19.210 Translation and Purport

*pati-sutānvaya-bhrāṭṛ-bāndhavān  
ativilaṅghya te 'nty acyutāgatāḥ  
gatividas tavodgīta-mohitāḥ  
kitava yoṣitaḥ kas tyajen niśi*

"Dear Kṛṣṇa, neglecting the order of our husbands and sons, family, brothers and friends and leaving their company, we gopis have come to You. You know everything about our desires. We have only come because we are attracted by Your supremely musical flute. However, You are a great cheater. Who else would give up the company of young girls like us in the dead of night?"

This verse, quoted from *Srimad-Bhagavatam* (10.31.16), describes how the *gopis* exposed themselves for Kṛṣṇa's enjoyment in the dead of night. The *gopis* approached Kṛṣṇa to enjoy themselves with Him in the *rasa* dance. Kṛṣṇa knew this very well, but He was superficially trying to avoid them. He is therefore addressed by the *gopis* as *kitava*, a great cheater, because He first attracted them to come dance with Him, and yet when they actually came, neglecting the orders of their friends and relatives, He tried to avoid them by giving them good instructions. These cunning instructions were too much for the *gopis* to tolerate; they therefore had a right to address Kṛṣṇa as *kitava*, a great cheater. They were all young girls, and they had come to Him to be enjoyed. How could He avoid them? The *gopis* therefore expressed great disappointment in this verse. They came voluntarily, but Kṛṣṇa was so cunning that He wanted to avoid their company. The *gopis*' lamentation was certainly very appropriate, and in this way Kṛṣṇa tested their sincerity.

453. Śrīmad-Bhāgavatam 10.31.16, CC Antya 7.42 Translation and Purport

*pati-sutānvaya-bhrāṭṛ-bāndhavān  
ativilaṅghya te 'nty acyutāgatāḥ  
gati-vidas tavodgīta-mohitāḥ  
kitava yoṣitaḥ kas tyajen niśi*

"O dear Kṛṣṇa, we gopis have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?"

This verse is from *Śrīmad-Bhāgavatam* (10.31.16).

454. Śrīmad-Bhāgavatam 10.31.19, CC Adi 4.173 Translation and Purport

*yat te sujāta-caraṇāmburuhaṁ staneṣu  
bhūtāḥ śanaiḥ priya dadhīmahi karkaṣeṣu  
tenāṭavīm aṭasi tad vyathate na kiṁ svit  
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ*

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

This text from *Śrīmad-Bhāgavatam* (10.31.19) was spoken by the *gopīs* when Kṛṣṇa left them in the midst of the *rāsa-līlā*.

455. *Śrīmad-Bhāgavatam* 10.31.19, CC Madhya 8.219 Translation and Purport

*yat te sujāta-caraṇāmburuhaṁ staneṣu  
bhūtāḥ śanaiḥ priya dadhīmahi karkaṣeṣu  
tenāṭavīm aṭasi tad vyathate na kiṁ svit  
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ*

"All the *gopīs* said, 'Dear Kṛṣṇa, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is paining You. You are our life and soul, and our minds are very disturbed when Your lotus feet are pained.'

This is a quotation from *Śrīmad-Bhāgavatam* (10.31.19).

456. *Śrīmad-Bhāgavatam* 10.31.19, CC Madhya 18.65 Translation and Purport

*yat te sujāta-caraṇāmburuhaṁ staneṣu  
bhūtāḥ śanaiḥ priya dadhīmahi karkaṣeṣu  
tenāṭavīm aṭasi tad vyathate na kiṁ svit  
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ*

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

This is a verse from *Śrīmad-Bhāgavatam* (10.31.19) spoken by the *gopīs* when Kṛṣṇa left them in the midst of the *rāsa-līlā*.

457. *Śrīmad-Bhāgavatam* 10.31.19, CC Antya 7.40 Translation and Purport

*yat te sujāta-caraṇāmburuhaṁ staneṣu  
bhūtāḥ śanaiḥ priya dadhīmahi karkaṣeṣu  
tenāṭavīm aṭasi tad vyathate na kiṁ svit  
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ*

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our lives rest only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.'

This verse is spoken by the *gopīs* in *Śrīmad-Bhāgavatam* (10.31.19).

458. Śrīmad-Bhāgavatam 10.31.19, In Search of the Ultimate Goal of Life: Sri  
Ramananda Samvada - Imitators

The transcendental feelings of the cowherd girls mentioned in the Srimad-Bhagavatam (10.31.19) are as follows:

*yat te sujata-caranamburuham stanesu  
bhitah sanaih priya dadhimahi karkasesu  
tenatavim atasi tad vyathate na kim svit  
kurpadibhir bhramati dhir bhavad-ayusam nah*

"O my dear, Your lotus feet, which are very soft and are placed on our hard breasts, are now treading over the forest of Vrndavana and thereby receiving pain on account of stepping on the fine particles of stone. This fact is giving us anxiety because You are our very life."

459. Śrīmad-Bhāgavatam 10.32.2, CC Adi 5.214 Translation and Purport

*tāsām āvirabhūc chauriḥ  
smayamāna-mukhāmbujaḥ  
pītāmbara-dharaḥ sragvī  
sākṣān manmatha-manmathaḥ*

"Wearing yellow garments and decorated with a flower garland, Lord Kṛṣṇa, appearing among the *gopīs* with His smiling lotus face, looked directly like the charmer of the heart of Cupid."

This is a quotation from *Śrīmad-Bhāgavatam* (10.32.2).

460. Śrīmad-Bhāgavatam 10.32.2, CC Madhya 8.81 Translation and Purport

*tāsām āvirabhūc chauriḥ  
smayamāna-mukhāmbujaḥ  
pītāmbara-dharaḥ sragvī*



*sākṣān manmatha-manmathaḥ*

" 'Suddenly, due to the gopīs' feelings of separation, Lord Kṛṣṇa appeared among them dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid.'

This verse is from *Śrīmad-Bhāgavatam* (10.32.2). When the *rāsa* dance was going on, Kṛṣṇa suddenly disappeared, and the gopīs became so overwhelmed, due to His separation and their intense love for Him, that Kṛṣṇa was obliged to appear again.

461. Śrīmad-Bhāgavatam 10.32.2, CC Madhya 8.140 Translation and Purport

*tāsām āvirabhūc chauriḥ  
smayamāna-mukhāmbujaḥ  
pītāmbara-dharaḥ sragvī  
sākṣān manmatha-manmathaḥ*

" 'When Kṛṣṇa left the rasa-lila dance, the gopis became very morose, and when they were grieving, Kṛṣṇa reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Kṛṣṇa appeared among the gopis.'

This verse is from *Śrīmad-Bhāgavatam* (10.32.2).

462. Śrīmad-Bhāgavatam 10.32.21, CC Adi 4.176 Translation and Purport

*evam mad-arthojjhita-loka-veda-  
svānām hi vo mayy anuvṛttaye 'balāḥ  
mayā parokṣaṁ bhajatā tirohitaṁ  
māsūyitum mārhatta tat priyaṁ priyāḥ*

"O My beloved gopīs, you have renounced social customs, scriptural injunctions and your relatives for My sake. I disappeared behind you only to increase your concentration upon Me. Since I disappeared for your benefit, you should not be displeased with Me."

This text from *Śrīmad-Bhāgavatam* (10.32.21) was spoken by Lord Kṛṣṇa when He returned to the arena of the *rāsa-līlā*.

463. Śrīmad-Bhāgavatam 10.32.21, In Search of the Ultimate Goal of Life: Sri Ramananda Samvada - Not Possible to Reciprocate

Although the Personality of Godhead reciprocates accordingly with the dealings of His different devotees in different stages of loving service, He has declared His inability to reciprocate with the

dealings of the gopis, the damsels of Vraja who serve Him in the capacity of madhurya-prema. Addressing the damsels of Vraja, the Personality of Godhead Sri Kṛṣṇa said,

*na paraye 'ham niravadya-samyujam  
sva-sādhu-kṛtyam vibudhayuṣāpi vaḥ  
yā mābhajan durjaya-geha-srñkhalah  
samvṛscya tad vaḥ pratiyatu sādhuṇa*

"My dear cowherd girls, your love for Me is spotlessly pure and it will not be possible for Me to reciprocate with the noble service you render to Me, not even in many future lives, because you have completely sacrificed the shackles of family life to come to Me. I am therefore unable to repay the debts I have incurred in accepting your love. You must therefore kindly be satisfied by your own deeds." (Bhag. 10.32.21)

464. Śrīmad-Bhāgavatam 10.32.22, CC Adi 4.180 Translation and Purport

*na pārāye 'ham niravadya-samyujām  
sva-sādhū-kṛtyam vibudhāyuṣāpi vaḥ  
yā mābhajan durjaya-geha-ṣṛñkhalāḥ  
samvṛṣcya tad vaḥ pratiyātu sādhuṇā*

"O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

This verse from Śrīmad-Bhāgavatam (10.32.22) was spoken by Śrī Kṛṣṇa Himself when He returned to the gopīs upon hearing their songs of separation.

465. Śrīmad-Bhāgavatam 10.32.22, CC Madhya 8.92 Translation

*ei 'preme'ra anurūpa nā pārē bhajite  
ataeva 'ṛṇī' haya — kahe bhāgavate*

'In Śrīmad-Bhāgavatam [10.32.22] it is said that Lord Kṛṣṇa cannot proportionately reciprocate devotional service in the mādhyura-rasa; therefore He always remains a debtor to such devotees.

466. Śrīmad-Bhāgavatam 10.32.22, CC Madhya 8.93 Translation

*na pārāye 'ham niravadya-samyujām  
sva-sādhū-kṛtyam vibudhāyuṣāpi vaḥ*

*yā mābhajan durjaya-geha-ṣṛṅkhalāḥ  
saṁvṛścya tad vaḥ pratiyātu sādhunā*

"When the gopis were overwhelmed with dissatisfaction due to Lord Kṛṣṇa's absence from the rāsa-līlā, Kṛṣṇa returned to them and told them, 'My dear gopis, our meeting is certainly free from all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.'

467. Śrīmad-Bhāgavatam 10.32.22, CC Antya 7.44 Translation and Purport

*na pāraye 'ham niravadya-saṁyujām  
sva-sādhū-kṛtyaṁ vibudhāyuṣāpi vaḥ  
yā mābhajan durjaya-geha-ṣṛṅkhalāḥ  
saṁvṛścya tad vaḥ pratiyātu sādhunā*

"O gopis, I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.'

This is a quotation from Śrīmad-Bhāgavatam (10.32.22).

468. Śrīmad-Bhāgavatam 10.32.22, Narada-Bhakti-Sutra: Sutra 7 Purport

It is said that when conjugal affection between a lover and beloved comes to the point of being destroyed and yet is not destroyed, such a relationship is pure love, or prema. In the material world it is not possible to find this kind of love, for it exists only between Kṛṣṇa and His intimate devotees, such as the gopīs. The sentiment between the gopīs and Kṛṣṇa was so strong that it could not be destroyed under any circumstances. Kṛṣṇa praises the gopīs' pure love in the Śrīmad-Bhāgavatam (10.32.22):

*na pāraye 'ham niravadya-saṁyujām  
sva-sādhū-kṛtyaṁ vibudhāyuṣāpi vaḥ  
yā mābhajan durjaya-geha-ṣṛṅkhalāḥ  
saṁvṛścya tad vaḥ pratiyātu sādhunā*

"My dear gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

469. Śrīmad-Bhāgavatam 10.33.3, CC Ādi 1.72 Translation and Purport

*rāsotsavaḥ sampravṛtto  
gopī-maṇḍala-maṇḍitaḥ  
yogeśvareṇa kṛṣṇena  
tāsāṁ madhye dvayor dvayoḥ*

"When Lord Kṛṣṇa, surrounded by groups of cowherd girls, began the festivities of the rāsa dance, the Lord of all mystic powers placed Himself between each two girls.

This verse is also quoted from the Śrīmad-Bhāgavatam (10.33.3).

470. Śrīmad-Bhāgavatam 10.33.3-4, CC Ādi 1.73-74 Translation and Purport

*praviṣṭena grhītānām  
kaṇṭhe sva-nikaṭaṁ striyaḥ  
yaṁ manyeran nabhas tāvad  
vimāna-śata-saṅkulam*

*divaukasām sa-dārāṇām  
aty-autsukya-bhṛtātmanām  
tato dundubhayo nedur  
nīpetuḥ puṣpa-vṛṣṭayaḥ*

"When the cowherd girls and Kṛṣṇa thus joined together, each girl thought that Kṛṣṇa was dearly embracing her alone. To behold this wonderful pastime of the Lord, the denizens of heaven and their wives, all very eager to see the dance, flew in the sky in their hundreds of airplanes. They showered flowers and beat sweetly on drums."

This is another quotation from Śrīmad-Bhāgavatam (10.33.3-4).

471. Śrīmad-Bhāgavatam 10.33.6, CC Madhya 8.94 Purport

Kṛṣṇa and His devotees become perfectly intimate in conjugal love of Godhead. In other mellows, the Lord and the devotees do not enjoy transcendental bliss as perfectly. The next verse from Śrīmad-Bhāgavatam (10.33.6) will illustrate this verse.

472. Śrīmad-Bhāgavatam 10.33.6, CC Madhya 8.95 Translation and Purport

*tatrātiśuśubhe tābhir  
bhagavān devakī-sutaḥ  
madhye maṇīnam haimānām  
mahā-mārakato yathā*

" 'Although the son of Devaki, the Supreme Personality of Godhead, is also the reservoir of all kinds of beauty, when He is among the gopīs He nonetheless becomes more beautiful, for He resembles a mārakata jewel surrounded by gold and other jewels.' "

473. Śrīmad-Bhāgavatam 10.33.6, In Search of the Ultimate Goal of Life: Sri  
Ramananda Samvada - Not Possible to Reciprocate

The beauty of Sri Kṛṣṇa increases in the association of the cowherd girls of Vraja, although Sri Kṛṣṇa Himself is the last word in all beauty. This is confirmed in the Srimad-Bhagavatam (10.33.6):

*tatratisuśubhe tabhir  
bhagavan devaki-sutaḥ  
madhye maninam haimanam  
maha-marakato yatha*

"Although the Personality of Godhead who is the son of Devaki is the last word in beauty, when He is in the midst of the cowherd girls of Vraja, He appears like the most valuable jewel set within a network of golden filigree."

474. Śrīmad-Bhāgavatam 10.33.9, Narada-Bhakti-Sutra: Sutra 82 Purport

Kṛṣṇadāsa Kavirāja writes, "Love for Kṛṣṇa has this one unique effect: it imbues superiors, equals, and inferiors with the spirit of service to Lord Kṛṣṇa" (Cc. Ādi 6.53). Kṛṣṇa's friends in Vṛndāvana feel pure fraternal affection for Him, yet they too worship His lotus feet in a spirit of servitude. Kṛṣṇa's mother and father sometimes chastise the Lord, thinking that He is their little son, and yet they always think of themselves as His servants. Kṛṣṇa's father, Nanda Mahārāja, once said to Uddhava, "May our minds be attached to the lotus feet of your Lord Kṛṣṇa, may our tongues chant His holy names, and may our bodies lie prostrate before Him" (Cc. Ādi 6.60). Even the gopīs of Vṛndāvana regard themselves as Kṛṣṇa's maidservants. Śrīmatī Rādhārāṇī prays, "O My Lord,... reveal Yourself to Your maidservant, who is very much aggrieved by Your absence" (SB 10.33.9). Being a servant of the Supreme Lord is so auspicious and blissful that even Lord Kṛṣṇa Himself descended as Lord Caitanya to accept the emotions and form of His own servant.

475. Śrīmad-Bhāgavatam 10.33.22, CC Antya 18.25 Translation and Purport

"As an independent leader among elephants enters the water with its female elephants, Kṛṣṇa, who is transcendental to the Vedic principles of morality, entered the water of the Yamunā with the gopīs. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kuṅkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Kṛṣṇa like celestial beings of Gandharvaloka. In this way, Lord Kṛṣṇa mitigated the fatigue of the rāsa dance."

This verse is from Śrīmad-Bhāgavatam (10.33.22).

476. Śrīmad-Bhāgavatam 10.33.25, CC Madhya 14.158 Translation and Purport

*evam śaśaṅkāṁśu-virājītā niśāḥ  
sa satya-kāmo 'nuratābalā-gaṇaḥ  
siṣeva ātmany avaruddha-saurataḥ  
sarvāḥ śarat-kāvya-kathā-rasāśrayaḥ*

" 'Lord Sri Kṛṣṇa, who is the Absolute Truth, enjoyed His rāsa dance every night during the autumn season. He performed this dance in the moonlight and with full transcendental mellows. He used poetic words and surrounded Himself with women who were very much attracted to Him.'

This verse is a quotation from Śrīmad-Bhāgavatam (10.33.25). The gopīs are all transcendental spirit souls. One should never think that the gopīs and Kṛṣṇa have material bodies. Vṛndāvana-dhāma is also a spiritual abode, and there the days and nights, the trees, flowers, water and everything else are spiritual. There is not even a trace of material contamination. Kṛṣṇa, who is the Supreme Brahman and Supersoul, is not at all interested in anything material. His activities with the gopīs are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Kṛṣṇa's lusty desires and all His dealings with the gopīs are on the spiritual platform. One has to be transcendently realized before even considering relishing the pastimes of Kṛṣṇa with the gopīs. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Kṛṣṇa and the gopīs. Śrī Caitanya Mahāprabhu and Svarūpa Dāmodara Gosvāmī are here talking about the relationship between Kṛṣṇa and the gopīs: therefore the subject matter is neither mundane nor erotic. Being a *sannyasi*, Śrī Caitanya Mahāprabhu was very strict in His dealings with women. Unless the gopīs were on the spiritual platform, Śrī Caitanya Mahāprabhu would have never even mentioned them to Svarūpa Dāmodara Gosvāmī. Therefore these descriptions do not at all pertain to material activity.

477. Śrīmad-Bhāgavatam 10.33.29, SB 9.9.5 Purport

The Supreme Personality of Godhead can accept the reactions of anyone's sinful deeds and neutralize them because He is *pavitra*, pure, like the sun, which is never contaminated by any worldly infection. *Tejīyasām na doṣāya vahneḥ sama-bhujo yathā* (Bhāg. 10.33.29). One who is very powerful is not affected by any sinful activity. But here we see that mother Ganges fears being burdened with the sins of the people in general who would bathe in her waters. This indicates that no one but the Supreme Personality of Godhead is able to neutralize the reactions of sinful deeds, whether one's own or those of others.

478. Śrīmad-Bhāgavatam 10.33.29, Bhagavad-gītā 1.44 Lecture, London, July 31, 1973

The rascals who do not understand Kṛṣṇa, they say that Kṛṣṇa is immoral. They do not know what is Kṛṣṇa and what is Kṛṣṇa's action. They do not know. They think, "Now, Kṛṣṇa is engaging Arjuna to fight. Oh, it is immoral. Why Kṛṣṇa should engage Arjuna in the fighting business?" So therefore... Or "Why Kṛṣṇa is engaged in dancing with the gopīs? They are wives and sister of other men. It is sinful." If we enjoy with others' wife or others' daughter or others' sister, who is not bona fide my wife, if I want to enjoy life, that illicit sex... Kṛṣṇa is not doing that. But artificially, those who have nonsense, they see that "Kṛṣṇa is dancing at dead of night with others' daughters and girls. Therefore He is immoral."

But that means he does not know what is Kṛṣṇa. Kṛṣṇa can do anything. *Tejīyasām na doṣāya*. *Tejīyasām na doṣāya* [SB 10.33.29]. Just like the sun is very powerful. As you see in this material world, a sun, a material thing, and it is very powerful, but the sun is soaking water, taking water from the sea as well as from filthy place. So he is also taking... What is called? Soaking, or...?

**Devotee:** Evaporating.

**Prabhupāda:** Evaporating, yes. Evaporating water from urine also. In filthy place, sewer ditches, he is evaporating water, as well as from the sea. But does it mean by evaporating water from the sewer ditch and urine, the sun is becoming polluted? No. Rather, he is turning that place, what is called, prophylactic, antiseptic, by his sunshine. Similarly, even though somebody comes to Kṛṣṇa with some purpose which is not moral, but the man or woman who comes there, he becomes, he or she becomes purified. And Kṛṣṇa does not become immoral. This science has to be known by the rascals before calling Kṛṣṇa immoral.

479. Śrīmad-Bhāgavatam 10.33.29, Bhagavad-gītā 3.6-10 Lecture, Los Angeles, December 23, 1968

Just like the sunshine. The sunshine is so strong that it is absorbing the moisture of the filthy place, contaminated place where one is passing stool and urine, but still it is sun because sun is so powerful.

But if you live in that place for some time where urine and stools are thrown, then you'll be contaminated immediately because you are not powerful. *Tejīyasām na doṣāya* [SB 10.33.29].

Those who are powerful, if they somebody does something which is very extraordinary, that is not to be imitated. You have to follow the rules and regulations. That will give you progress. Don't try to imitate. Just be in your position, try to follow the rules and regulations, and chant Hare Kṛṣṇa, and gradually you'll get result. There is no need of being hasty.

480. Śrīmad-Bhāgavatam 10.33.29, Bhagavad-gītā 4.6 Lecture, Bombay, March 26, 1974

This was questioned by Parīkṣit Mahārāja. Parīkṣit Mahārāja, when He danced with the girls of Vrajabhūmi, rāsa dance, so Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī that "Kṛṣṇa, who came to establish the principles of religion, how He danced with girls and wives of others?" That was explained that *tejīyasām na doṣāya* [SB 10.33.29]. *Tejīyasām na doṣāya*. Kṛṣṇa danced with others' wife or sister or other girls. They were all girls. They came at mid of, midnight to dance with Him. But they were also not material. That is spiritual. It requires little brain to understand. So Parīkṣit Mahārāja... Śukadeva Gosvāmī explained that these things should not be considered by the conditioned souls. They should not even dream of this. It is a different thing. And if you think that Kṛṣṇa has a fault because He danced with others' wives, so he explained that *tejīyasām na doṣāya*. *Tejīyasām*... The... A thing which is very, very powerful, he is not contaminated. That is the conclusion.

Just like the sun. The sun soaks water from urine. We pass urine somewhere, and the sun soaks the water, the urine. That... That is poisonous. That is infectious. But that sun does not become infected. Because he's so powerful. If that is possible for ordinary material things, how much powerful is Kṛṣṇa? So we should not discuss the rāsa-līlā generally. Because unless one is advanced in spiritual consciousness and Kṛṣṇa consciousness, they should not try to understand what is rāsa-līlā. It is very confidential. It is meant for the liberated souls, those who are liberated by devotional service. Actually, those who are engaged in devotional service, they are liberated. They are not within the material world.

481. Śrīmad-Bhāgavatam 10.33.29, Bhagavad-gītā 4.14 Lecture, Vṛndāvana, August 6, 1974

So this question was put forward by Parīkṣit Mahārāja before Śukadeva Gosvāmī, "How Kṛṣṇa danced with others' wives and sisters, like that?" This is against principle of dharma. So just to clear the position of Kṛṣṇa... Kṛṣṇa is personally said, personally saying also, and this is confirmed by Śukadeva Gosvāmī that *tejīyasām na doṣāya* [SB 10.33.29]. Kṛṣṇa cannot be polluted.

Because by chanting Kṛṣṇa's name one becomes purified, how Kṛṣṇa can be polluted?



This question was raised by Parīkṣit Mahārāja when Śukadeva Gosvāmī described the *rāsa-līlā*. So that... "Kṛṣṇa appeared on this material world," *dharma-saṁsthāpanārthāya, paritrāṇāya sādhūnām* [Bg. 4.8], *dharma-saṁsthāpanārthāya*. "So why He violated these rules of *dharma*?" Violation because, according to Vedic civilization, nobody can mix with other's wife or other woman. Even in moral principle, as Cāṇakya Paṇḍita said, *māṭṛvat para-dāreṣu*: "All women should be treated just like mother." Not like the present society. Formerly, every woman should be addressed as Mother, *Mātājī*. And now they have invented "Bahinjī." No. Woman should be addressed as Mother. *Māṭṛvat para-dāreṣu*.

So this question was put forward by Parīkṣit Mahārāja before Śukadeva Gosvāmī, "How Kṛṣṇa danced with others' wives and sisters, like that?" This is against principle of *dharma*. So just to clear the position of Kṛṣṇa... Kṛṣṇa is personally said..., personally saying also, and this is confirmed by Śukadeva Gosvāmī, that *tejīyasām na doṣāya* [SB 10.33.29]. Kṛṣṇa cannot be polluted. Because by chanting Kṛṣṇa's name one becomes purified, how Kṛṣṇa can be polluted? If, by chanting... *Ceto-darpaṇa-mārjanam...*, *param vijayate kṛṣṇa...*, *śrī-kṛṣṇa-saṅkīrtanam* [Cc. Antya 20.12]. And in another place, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. Simply by chanting the holy name of Kṛṣṇa, one becomes freed from all sinful activities. *Kīrtanād eva kṛṣṇasya*. Especially. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ*. He becomes free from all contamination.

In material world we are simply becoming contaminated. Therefore *karmāṇi limpanti*. In the... We are becoming entangled by the reaction of our *karma*. *Karmaṇā daiva-netreṇa jantur deha upapattaye* [SB 3.31.1]. By *karma*, the *jantu*, means living entity, is getting different types of body one after another, one after another. In this way he's wandering 8,400,000 forms of body. This is *karma*. Therefore to the living entities, as we are, we are bound up by the laws of *karma*. But Kṛṣṇa is not like that. *Na mām karmāṇi limpanti*. This is to be understood. Unless we understand Kṛṣṇa that He is not bound up by the material laws, then we do not understand Kṛṣṇa. And if anyone understands it perfectly, then what is the result? The result: *iti mām yo 'bhijānāti karmabhir na sa badhyate* [Bg. 4.14]. If one understands clearly that Kṛṣṇa is not under any material laws, then he also becomes not bound up by any material laws. Simply by knowing it. *Karmāṇi nirdahati ca bhakti-bhājām*.

In the *Brahma-sūtra* it is said... *Brahma-saṁhitā*: *yas tv indra-gopam athavendram aho sva-karma...* *Indra, indra-gopa*, and the King *Indra*, both are named as *indra*. *Yas tu indra-gopam atha mahā-indra sva-karma-phala-bhuk*. Everyone is enjoying the resultant action of his *karma*. *Yas tv indra-gopam athavendram aho sva-karma-bandhānurūpa-phala-bhājanam ātanoti* [Bs. 5.54]. Everyone is enjoying or suffering the resultant action of his *karma*. *Sva-karma-phala-bhuk*. But *karmāṇi nirdahati kintu ca bhakti-bhājām* [Bs. 5.54]. But one who is in the devotional service, although he has to suffer the resultant action of his past *karma*, but that is reduced to the minimum—*karmāṇi nirdahati*—or practically no. For whom? *Bhakti-bhājām*, those who are devotees, who are devotees.

So who can understand Kṛṣṇa is not under the laws of any material nature? Only the *bhaktas*. *Bhaktas* can understand. Who can understand Kṛṣṇa? *Bhaktiā mām abhijānāti* [Bg. 18.55]. Only the *bhaktas* can understand Him. Therefore *Bhagavad-gītā* was spoken to Arjuna, *bhaktō 'si*, "You are My devotee." So Kṛṣṇa, Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's attributes, Kṛṣṇa's pastimes, they can be understood by the *bhaktas* only, not the nondevotees. Nondevotees cannot understand that *na mām karmāṇi...*, this process, that Kṛṣṇa is not bound up by any material laws. The example is given by Śukadeva Gosvāmī to Mahārāja Parīkṣit: *tejīyasām na doṣāya* [SB 10.33.29]. *Tejīyasām*. Just like the sun. The sun is evaporating the urine from the street. But that does not mean sun is infected. Although sun is evaporating the urine, the stool, or any contaminated place... Rather, he is, sun is sterilizing that process. This is practical. If sunshine is anywhere, even the most contaminated place, the sun does not become contaminated, but the place becomes purified. Is it not a fact?

483. Śrīmad-Bhāgavatam 10.33.29, Śrīmad-Bhāgavatam 1.5.32 Lecture, Vṛndāvana,  
August 13, 1974

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 Kṛṣṇa is become a victim of anything material. Kṛṣṇa's position is different. That is stated in the *Īsopaniṣad*. *Apāpa-viddham*. Kṛṣṇa is never afflicted by any kind of contamination. He is *pūrṇaḥ śuddho nitya-muktaḥ*. Similarly, those who are advanced devotees, they 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. He or she. *Kamāt krodhād bhayāt*. Some way or other, if one comes in contact with Kṛṣṇa, then he becomes purified. *Tejīyasām na doṣāya* [SB 10.33.29]. Apparently it appears that Kṛṣṇa is dancing with the young girls, dead of night. But it is not that Kṛṣṇa is contaminated. They become purified. On the... Actually, they are eternal associates of Kṛṣṇa, the *gopīs*. They are not ordinary women. There are all description in the *Śrīmad-Bhāgavatam*. They were dancing in their spiritual body, not in the material body. They were dancing in their spiritual body. Their spiritual [material] body was lying down with their husband. These are..., these descriptions are there in the *Bhāgavatam*. So *gopīs' līlā* is not material. So there was no question of contamination. But materially this kind of activities, to dance at dead of night with young girl, that is not permitted—with other's wife. You can dance with your own wife, but you cannot do that. That is sinful.

484. Śrīmad-Bhāgavatam 10.33.29, Śrīmad-Bhāgavatam 1.7.49-50 Lecture, Vṛndāvana,  
October 7, 1976

Mahārāja Yudhiṣṭhira's mother, Kuntī, had the power to call any demigod. She got this benediction from Durvāsā Muni. So he [she] had his [her] three sons—means Mahārāja Yudhiṣṭhira, Bhīma and Arjuna. She got Mahārāja Yudhiṣṭhira from Dharmarāja, Arjuna from Indra, and Bhīma from Varuṇa..., Vāyu, yes. Similarly, still she is one of the chaste women. These things are there. But still, they are not polluted. But in the Kali-yuga these things are prohibited. *Devareṇa sutotṭpattim kalau*

*pañca vivarjayet* [Cc. Ādi 17.164]. In the Kali-yuga people are very much polluted. They cannot transgress. This is not transgression; this is powerful. Just like you are prohibited to go to the filthy place. Prohibited. But the sunshine goes. Sunshine goes. Sunshine is not prohibited, that "Here is a filthy place, lavatory. Sunshine, you do not come here." No, sunshine doesn't require your permission. It can go anywhere. But it is not polluted. *Tejīyasām na doṣāya* [SB 10.33.29]. One who is *tejī*... Don't try to imitate *tejī*. You must become *tejī*. Then... Just like for Bhagavān everything is perfect. *Apāpa-viddham*. Bhagavān is never affected by any so-called sin. For Him there is no sinful activities. *Apāpa-viddham*. You'll find in the *Īśopaniṣad*, there is the *mantra*, Vedic *mantra*. And if you think, consider, that "Kṛṣṇa is doing so many things, this is sinful." No. Therefore God is always good. "God is good." There is a common word. Even if you see that He is doing something wrong, that is not wrong; that is right. *Tejīyasām na doṣāya* [SB 10.33.29]. He's so powerful, for Him there is no wrong. He's never wrongdoer.

485. Śrīmad-Bhāgavatam 10.33.29, Śrīmad-Bhāgavatam 1.13.15 Lecture, Geneva, June 4, 1974

Even sometimes, not by willingly, sometimes accidentally, a devotee... Just like the other day in the meeting somebody was giving the example, "Lord Christ, he ate fish." So he can do that. There was some necessity. But you cannot do that. So even though it is sometimes done, abominable, but they're..., still they are in exalted position. This is to be understood. *Tejīyasām na doṣāya* [SB 10.33.29]. *Tejīyasām*, those who are very, very powerful, anything abominable done by them, it does not contaminate. This is to be understood. But you cannot do that. You cannot imitate.

486. Śrīmad-Bhāgavatam 10.33.29, Śrīmad-Bhāgavatam 1.16.20 Lecture, Los Angeles, July 10, 1974

First of all, the first-class men, second-class men and third-class men means the *brāhmaṇa*, *kṣatriya* and *vaiśya*, they were not interested in meat-eating. Only the fourth-class men and fifth-class men, they were allowed, or they were eating meat. Nobody is allowed. But the first-class, second-class men, they have got sense. They voluntarily give up. But the third-class..., fourth-class, fifth-class men, they do not. Up to fourth class, they also abide. From the fifth-class men—they are called *pañcama*—they are very irregular. They don't care for any rules and regulation or any *śāstra*, scripture. They do whatever they like, fifth class. So what is legal meat-eating? Legal meat-eating is that you sacrifice one animal before the goddess, deity Kālī, Goddess Kālī, and there are so many rules and regulation. Under regulative principle one was allowed to eat meat. Not that maintain big, big slaughterhouse and purchase from the butcher shop and eat meat. This is illegal.

Now, sometimes in..., the Christians, they say the Lord Jesus Christ sometimes ate fish. Is not that? But... Might have done so. One thing is, Christ is powerful. Under certain circumstances, even if he had eaten some fish, that is not fault for him. *Tejīyasām na doṣāya* [SB 10.33.29]. In the *śāstra* says

those who are very powerful, if they sometimes do something which is prohibited for common man, that is special case. But even if you accept that "Christ ate fish, therefore we shall eat meat and maintain big, big slaughterhouse," although in the Bible it is clearly said, "Thou shall not kill," this is not Christianity. This is against, violating the rules and regulation of Christianity. Factually, one should not kill. But under some pressure or under certain condition, if it is needed, that is another thing. But generally, one should not kill.

487. Śrīmad-Bhāgavatam 10.33.29, Śrīmad-Bhāgavatam 6.1.45 Lecture, Los Angeles,  
June 11, 1976

What Kṛṣṇa says in the *Bhagavad-gītā*? First of all, He establishes Himself that "I am the Supreme Lord." *Mattaḥ parataram nānyat kiñcid asti dhanañjaya* [Bg. 7.7]. So the Māyāvādīs, they also think that "I am also Kṛṣṇa. I can also speak." No. That you cannot do. Just like we are singing this song daily, *gopī-jana-vallabha giri-vara-dhārī*. It is... Kṛṣṇa is playing with the *gopīs*. The *sahajiyās*, they take it very easily. But *giri-vara-dhārī*, oh, that is very difficult thing. He raised the whole Govardhana Hill in His finger. That nobody is imitating. But *gopī-jana-vallabha*, very easy. "You are *gopī*, I am Kṛṣṇa. Let us enjoy." This is *sahajiyā*. This is *sahajiyā*. That is going on, *parakīyā-rasa*. All rascaldom is going on. But one should understand that "Here is Kṛṣṇa. He can dance with the *gopīs* and He can lift the Govardhana Hill also, simultaneously." That is also for pleasing the *gopīs*. When there was incessant rainfall, all the inhabitants of Vṛndāvana became so disturbed, and they had no other friend than Kṛṣṇa. So they appealed, "Kṛṣṇa, do something!" "Yes!" Immediately He raised the whole hill as umbrella: "Come on under this." So that is Kṛṣṇa. So don't imitate Kṛṣṇa, but hear Kṛṣṇa, 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 Kṛṣṇa, that is *adharma*. Don't try to imitate. There are two words in Sanskrit, *anukāraṇa*, *anūsaraṇa*. *Anukāraṇa* means imitation, and *anūsaraṇa* means follow. So we have to execute *anūsaraṇa*, follow. *Tejīyasām na doṣāya. Tejīyasām na doṣāya* [SB 10.33.29].

488. Śrīmad-Bhāgavatam 10.33.29, Śrīmad-Bhāgavatam 6.1.45 Lecture, Los Angeles,  
June 11, 1976

So long we shall think of *nārī-saṅga*, association, unity with woman, we must consider this is material body, not *siddha* body. *Siddha* body means *anyābhilāṣitā-śūnyam* [Brs. 1.1.11(1)]: all material desires, zero. That is *siddha* body. So therefore it is very confidential. But to clear it, that "How Kṛṣṇa accepted to dance with so many *gopīs*," this was for clearance.

In that question, you'll find, Śukadeva Gosvāmī has answered that unless one is liberated, he should not think of it even. Should not think of it. And he has given the example that, you have read, that Lord Śiva, when there was churning, the poison came out, he took it and kept it. But if we imitate Lord Śiva, that "He kept, he also drunk, so let me drink also, let me smoke *gañja*," no. You cannot do. *Tejīyasām na doṣāya* [SB 10.33.29]. The example is given: those who are very, very powerful, they are

not contaminated. Just like the sun. Sun is so powerful that it can soak water from the urine or from the stool, but it still is sun. But if you imitate sun and you... Nowadays it is going on. The urine is turned into water and they drink. And from stool they are getting fat. So these things are going on. But we should not try to imitate. The sum and substance is Kṛṣṇa cannot be contaminated. *Apāpa-viddham*. In the *Īśopaniṣad*, you'll find. *Tejīyasām*. Just like sun is never contaminated. From the whole universe, the sun is soaking water from any filthy place, but the filthy place is becoming purified by the sun rays. That is possible by the sun.

489. Śrīmad-Bhāgavatam 10.33.29, Śrīmad-Bhāgavatam 7.9.32 Lecture, Māyāpur,  
March 10, 1976

God means... Because we are part and parcel of God, so you study yourself, you'll find the same quality. Just like a small drop of seawater. You analyze it, what chemicals are there—the same chemicals are in the ocean. The difference is quantity. Quality, the same. That is called *acintya-bhedābheda tattva*(1). We are qualitatively one with God, not quantitatively. The Māyāvādī philosophers, they think we are also quantitatively the same. That is mistake. That is not possible. Otherwise, why it is said, *sthito na tu tamo na guṇāmś ca yuṅkṣe*? This... He is so big that He is above these qualities. Just like we become infected in a filthy place, but the sun does not become infected. It rather sterilizes that infected place. So we should not compare with God, that "I am equal to Him." No. That is not possible. *Tejīyasām na doṣāya* [SB 10.33.29]. The sun, when it absorbs water from the urinal, he is not infected. He makes that urinal sterilized. Similarly, if sometimes we see some behavior of the Supreme Lord which appears from social..., our social point of view as not permitted... But He can do anything. That is the meaning of all-powerful. But He's not affected. He's not affected. *Apāpa-viddham* [Īśo mantra 8]. *Apāpa-viddham*, in the *Upaniṣad*, *Īśopaniṣad*, that sinful activities... He cannot do anything which is sinful. God is always good. But to our calculation, limited calculation, if we see that He is committing something sinful, it is not sinful; it is sterilizing. The same example: *tejīyasām na doṣāya* [SB 10.33.29]. If by chanting His holy name we become sinless, how God can become sinful? It is not possible. This is common sense. If by chanting His holy name, Hare Kṛṣṇa, Hare Kṛṣṇa...

490. Śrīmad-Bhāgavatam 10.33.29, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.391–405  
Lecture, New York, January 2, 1967

So this question was raised that these girls who were already married, how they went to Kṛṣṇa for dancing with Him, and how Kṛṣṇa allowed them to dance with Him, because against religious principles. This question was raised by Parīkṣit Mahārāja. Of course, you cannot imagine that a girl going to a friend and dancing with him, that is not against religious principle. But according to Vedic principles, this is irreligious.

So this was questioned by Mahārāja Parīkṣit to Śukadeva Gosvāmī, and Śukadeva Gosvāmī replied in many ways, but the summary is that "How this can be impure?" That "If by chanting Kṛṣṇa's name one

becomes pure, how dancing with Kṛṣṇa can be impure?" And he gave that example, *tejīyasām na doṣāyet*. [SB 10.33.29]

One who is powerful, to..., for him there is no question of contamination. Just like the sun. He gave the example, the sun. Sun is so powerful that sunshine is touching all contaminated place, but sun is not contaminated. Rather, by the sunshine it is sterilized—contaminated place becomes sterilized—as a crude example in the material world. Similarly, in God's association there is no question of irreligiosity. If there is ecstasy, intense love for God, there is no question of contamination.

491. Śrīmad-Bhāgavatam 10.33.29, The Nectar of Devotion Lecture, Vṛndāvana, October 26, 1972

Just like Pūtanā. Pūtanā wanted to kill Kṛṣṇa. That was his..., that was her purpose. But when Pūtanā was killed by sucking the breast and life both, then Pūtanā was given the position of Kṛṣṇa's mother. Because Kṛṣṇa took it the bright side. Kṛṣṇa thought that "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 enemy, but Kṛṣṇa did not take the inimical side. The motherly side. *Tejīyasām na doṣāya* [SB 10.33.29].

492. Śrīmad-Bhāgavatam 10.33.29, Rādhāṣṭamī Lecture, Montreal, August 30, 1968

Īśa, the Supreme Lord, means that He may come in any form. Just like He appears as the boar, hog. That does not mean He is hog. Or even He acts like hog, still He is *anagham*. How it is possible? Because He's *tejīyasām na doṣāyā* [SB 10.33.29].

*Tejīyasam*... Just the example is that the sun. Sun is so powerful that he is soaking water from everywhere. He is soaking water even from the filthy place where people are passing urine and stool. But sunshine is so powerful that it is soaking water from the urine, urinals and lavatory, latrine, but still sun is pure. And by the sun's contact that place also becomes pure. This is called purity. Even impure, even I am impure, if I am in touch with Kṛṣṇa consciousness then I also become pure. He does not become impure.

We are so, I mean to say, teeny, that if I go to a contaminated place, I become contagious. I become infected with the contamination. But Kṛṣṇa or Rāma, They are so powerful that even a contaminated person approaches Him, He..., it does not mean that Kṛṣṇa becomes contaminated—the contaminated person becomes purified. This is very nice to understand.

493. Śrīmad-Bhāgavatam 10.33.29, Śrī Īsopaniṣad, Mantra 8 Lecture, Los Angeles, May 11, 1970

The same example again: somehow or other, if you come to the sunlight, you become purified and you get warmth. Not that sun become contaminated by you. No. That is not possible. Sun is so powerful that even you are contaminated... You cannot contaminate the sun. *Tejīyasām na doṣāya* [SB 10.33.29]. When one is very powerful, there is no contamination. Therefore here it is said, *apāpa-viddham śuddham*: always purified, Kṛṣṇa.

494. Śrīmad-Bhāgavatam 10.33.29, Room Conversation with African Intelligentsia,  
Nairobi, September 23, 1971

**Prabhupāda:** Kṛṣṇa... Kṛṣṇa is so qualified. Just like the moon. There are spots in the moon—nobody considers about the spots. Everyone takes moon, "Oh, here is moon." Nobody considers. *Eko 'si doṣāya, guni sanga parte nirvadyati*[?]. Kṛṣṇa has no fault. Even we take it as fault, one who has got many qualities, a little fault even there is, it is not taken account of. *Tejīyasām na doṣāya* [SB 10.33.29].

Just like the sun: the sun is absorbing water from seas and oceans, and he is also absorbing water from your urine. So nobody is taking account, "Oh, sun is taking water from the urinal." [laughter] Immediately[?] it can purify. By sun's touch the urine becomes pure. Even there is something faulty, by Kṛṣṇa's touch it becomes purified. That is Kṛṣṇa. Therefore He is all-attractive.

The same example: the sun is absorbing water from the urinal. Is sun polluted? Can you say, "Oh, the sun has taken water from urine, so it has become polluted"? Can you say that? *Tejīyasām na doṣāya*. Therefore anyone who is very powerful, he has no fault. Even if you find some fault in him, there is no fault actually. But even if you think that it is fault, it is not taken. *Sūrya*, by absorbing urine, it is making purified that place. But if you say, "Oh, the sun is evaporating urine; it has become polluted," that is your shortness of understanding. That *sūrya* is purifying that place, very, very [indistinct].

495. Śrīmad-Bhāgavatam 10.33.29, Room Conversation with Bob Cohen and his  
fiancée, New York, July 4, 1972

**Bob Cohen:** I asked one. They said..., he said he claimed that Jesus was also eating meat, in the Bible. But I don't know.

**Prabhupāda:** But that's all right. He, he may eat anything. He's powerful. But he has ordered, "Thou shall not kill. You must stop killing". He is powerful. He can eat the whole world. You cannot compare with Jesus Christ. If... You cannot imitate Jesus Christ; you shall have to abide by his order. That is your position. Then you are guided by Jesus Christ.

That is actually obedience. You cannot imitate. That is explained in *Bhāgavata*, that those who are *īśvara*, those who are empowered, they will do anything. But we cannot imitate. We have to abide by his order. "What he says to me, that I will do." You cannot imitate. If you say that "Jesus Christ ate

meat," admitting that, in what condition he ate meat, if you do not know, then Jesus Christ is contradicting his statement. He's eating himself meat, and he's advising others not to kill. Do you think Jesus Christ is contradicting?

**Bob Cohen:** No.

**Prabhupāda:** He cannot do that. That, that is real faith in Jesus, that he cannot do that. So "Why he has eaten meat, he knows; but he has asked me not to kill. I have to follow it." That is real Christianity. You are not Jesus Christ. You cannot imitate. He has sacrificed his life for God.

Can you do that? So why you can imitate Jesus Christ? You are imitating Jesus Christ for eating meat. Why not imitate Jesus Christ, sacrifice your life for spreading God consciousness? What do you think, Kīrtanānanda?

**Kīrtanānanda:** [indistinct]

**Prabhupāda:** Yes. When you preach, you can say all these things with so-called Christians. So "What you are doing for God?" *Tejīyasām na doṣāya* [SB 10.33.29]. Just like sun. The sun is absorbing urine. You drink urine? If you want to imitate sun, "Oh, here is sun absorbing urine. Let me drink urine," can you?

*Tejīyasām na doṣāya*. He is powerful. He can do everything. Therefore we cannot imitate him. We have to simply abide by his order. That is real Christian. You cannot imitate powerful man. That is wrong.

Just like in our Vedic literature there was a poison ocean. So what .....People became puzzled what to do with this, this demigod. Then Lord Śiva said, "All right. I'll drink it." So he drank the whole poison ocean and kept it in his throat, *nīlakaṇṭha*. Now, you drink poison? Not the ocean. You drink one cup.

So how you can imitate Lord Śiva? Lord Śiva never advised that we drink poison. So you have to abide by the advice, not by imitating, "Oh, Lord Śiva. " Just like this LSD and marianas [marijuana], they say sometimes, "Lord Śiva used to smoke *gāñjā*." They say like that. But Lord Śiva drank the whole poison ocean. Can you do that?

496. Śrīmad-Bhāgavatam 10 33.29, Room Conversation, Delhi, November 2, 1973

**Prabhupāda:** ...for others it is said. For Kṛṣṇa, it is mercy. The *gopīs* came with lust. They became purified with Kṛṣṇa's association. *Gopīs*, actually, superficially, externally, they are , means, *nitya-siddha*, ever-liberated expansion of Kṛṣṇa's energy, internal energy. But apparently, they left their father, husband and came to Kṛṣṇa. So that is, from Vedic principle, it is wrong.



One young girl cannot go to other young man, giving up the protection of father, brother and... So they did it. So they, according to Vedic principle, it is sinful. But because it was related with Kṛṣṇa, they became purified. That means any way if one comes in contact with Kṛṣṇa, he becomes purified, even though he's sinful. That is Kṛṣṇa's... That is the benefit of Kṛṣṇa consciousness. Sun is never infected. Rather, the infected area becomes sterilized by the sunshine. This is the process. That is explained. *Tejīyasām na doṣāya* [SB 10.33.29]. One who is very powerful, he has no fault.

497. Śrīmad-Bhāgavatam 10.33.29, Morning Walk, Hyderabad, April 22, 1974

**Prabhupāda:** You want to support your sinful activities by proving Christ as hypocrite. This is your business. You are such a Christian. And your love for Christ is such. [break] ...that we have to follow the instruction of the superior. Even if he acts something against the instruction, you should not follow it. You have to follow his words. You cannot imitate his action. That is real obedience. You should... If he has done something against his instruction, you should know that might have been some particular occasion he has done it, but we are not concerned with that. We are concerned with his order. That is obedience. He has not ordered me to do this thing. So my duty is what he has ordered to me. That is my only duty. What he has done in particular occasion, that is not my duty to see. Just like there is a Bengali verse,

*yadyapi nityānanda sūri bari jaya*  
*tathāpi sei amara nityānanda rāya*

That *sūri bari* means wine shop, where wine is distilled or sold. That is called *sūri bari*. And those who are wine sellers, they are called *sūri*. So I see that Nityānanda is going to a wine shop. So if I say, "Oh, Nityānanda is now spoiled. He is going to wine shop," no. We should not say that. We should know Nityānanda is pure. If He is going to *sūri bari*, wine shop, He has some business. But because He is going to the *sūri bari*, He is not polluted. I shall not follow Him, "Because Nityānanda has gone *sūri bari*, therefore I shall go." Kṛṣṇa danced with young girls, others' wives, others' That does not mean I shall imitate that. What Kṛṣṇa has said, we have to follow that. That's all. Kṛṣṇa never said that "You also dance like Me in *rāsa* dance." Has He said anywhere? Then how can you do that? Whatever He does, He has got purpose. His work is all right. But I cannot imitate His work. The example is given that the sunshine is soaking urine. Can you imitate that you drink urine? So *tejīyasām na doṣāya* [SB 10.33.29]. If Christ has done something, he is Lord Jesus Christ, he might have done it for some purpose, but we cannot follow that. We have to follow what he has ordered. That's all.

498. Śrīmad-Bhāgavatam 10.33.29, Room Conversation with Pater Emmanuel [A Benedictine Monk], Germany, June 22, 1974

**Prabhupāda:** So we offer Kṛṣṇa. Kṛṣṇa wants, "Give Me this foodstuff," so we offer the foodstuff to Kṛṣṇa, and we take it. Therefore, if for killing this *patraṁ puṣpam* there is sin, that is Kṛṣṇa's sin, not

my sin. But Kṛṣṇa, God, *apāpa-viddham*: sinful reaction cannot take place to Him. *Apāpa-viddham*. *Pāpa* means sinful. Just like the sun is powerful. It can absorb urine. But you cannot drink urine. So the injunction is, *tejīyasām na doṣāya* [SB 10.33.29]. One who is very powerful... Just like a king. He orders, "Kill this man. Murder." He commits murder regularly, chopped up. But he is not under the law, being hanged, because he is very powerful. But an ordinary man, if he commits murder, he will be hanged. When there is fight, the commander-in-chief says, "You kill them," and the soldier kills and he gets gold medal. But the same soldier, when he kills a single person at home, he is hanged. Therefore this injunction, *patraṁ puṣpaṁ phalaṁ toyam* [Bg. 9.26], "This vegetables give Me. I shall eat, and you take the *prasādam*." So we are not sinful.

499. Śrīmad-Bhāgavatam 10.33.29, Morning Walk, Perth, May 11, 1975

**Jayadharma:** So, Śrīla Prabhupāda, isn't Lord Brahmā the original spiritual master in our *sampradāya*?

**Prabhupāda:** Yes. But we should take that it was his *līlā* to show that "Even I am subjected. How much you should take risk [indistinct]." We should not take him that he was subjected to lusty desires, but he made a show that "Even I am also subjected." And he gave up this, changed the body for that. Therefore we should not observe if there is a show of fault of the *guru*. We should take a different way. *Tejīyasām na doṣāya* [SB 10.33.29]. Just like the sun is soaking water from urine, but we should not imitate that, that "We also, let us take urine." Then you'll die. He can do so. *Tejīyasām na doṣāya*. The sun can do that. Still he is not affected. Everyone knows the sun soaks water from the urine. But should you imitate that: "Oh, let me take urine"? No. It is not for you. That is advised. *Īśvaranam*, those who are *īśvaras*, the controllers, there is no fault. You should not imitate them; simply you should imitate their instruction. Not that their activities which we may not understand, why he is doing that.

500. Śrīmad-Bhāgavatam 10.33.29, Morning Walk, Perth, May 13, 1975

**Jayadharma:** Śrīla Prabhupāda, you have said that it's impossible to become rich unless one is a cheater. And yet we have our business, Spiritual Sky business. So how is it possible to carry on business and not become a cheater?

**Prabhupāda:** You can cheat. [laughter] You can cheat. For Kṛṣṇa's sake we can cheat also. But don't be caught. [chuckles] Then it will be scandalous.

**Gaṇeśa:** Thank you. Kṛṣṇa is the biggest cheat.

**Prabhupāda:** Yes, He is big in everything, but you should not imitate, because you are not as big as Kṛṣṇa. *Tejīyasām na doṣāya* [SB 10.33.29]. He is very powerful. Before His power, everything becomes vanished. He remains powerful. But you cannot do that. "Kṛṣṇa is biggest cheater; therefore I shall

become a cheater." That is not good policy. Then you will be finished. Just like the example is given that Lord Śiva drunk the ocean of poison, and if you drink a drop, you will die. You cannot imitate the most powerful. That is not possible.

501. Śrīmad-Bhāgavatam 10.33.29, Morning Walk, Bombay, November 7, 1975

**Prabhupāda:** Oh, yes. Why don't you arrange for that? You have to arrange. Yes. [break] ...king. Their constitution, first word is, "The king can do no wrong." Yes, that is the Vedic system. Suppose a king beheads somebody by his own sword, as it was being done. Nobody can charge him that "Without any trial he has killed this man." No. Whatever he does... Just like we take Kṛṣṇa, *apāpa viddham*. Kṛṣṇa is never touched with any sinful activities. *Apāpa-viddham. Tejīyasam na doṣaya* [SB 10.33.29]. Just as the sun, because it is very, very powerful, nothing can infect it. These are the dangers already there. So of course, if you want to keep one in very exalted post, at the same time, if you want to find fault with him, then that is not good. That is not good. That is also stated, that *arcye viṣṇau śilā-dhir guruṣu nara-matiḥ* [Padma Purāṇa]. If somebody thinks that the Deity is made of stone and he criticizes, that is not allowed. If one thinks spiritual master as ordinary human being, that is not allowed. *Arcye viṣṇau śilā-dhir guruṣu nara-matiḥ*. So those who are in highly exalted post of the state, you cannot find out fault with him. That is real Vedic way. Otherwise, if he is taken as ordinary citizen, then he is... What is the meaning of his exalted post?

502. Śrīmad-Bhāgavatam 10.33.30, BG 3.24 Purport

The Śrīmad-Bhāgavatam affirms:

*naitat samācarej jātu  
manasāpi hy anīśvaraḥ  
vinaśyaty ācaran mauḍhyād  
yathā 'rudro 'bdhijam viṣam*

*īśvarāṇām vacaḥ satyaṁ  
tathaivācaritaṁ kvacit  
teṣāṁ yat sva-vaco yuktaṁ  
buddhimāns tat samācaret*

“One should simply follow the instructions of the Lord and His empowered servants. Their instructions are all good for us, and any intelligent person will perform them as instructed. However, one should guard against trying to imitate their actions. One should not try to drink the ocean of poison in imitation of Lord Śiva.” (Bhāg. 10.33.30)

503. Śrīmad-Bhāgavatam 10.33.30, CC Antya 5.45-46 Purport

The class known as prākṛta-sahajiyā, who consider the transcendental pastimes of Lord Kṛṣṇa something like the behavior between a man and a woman in the material field, artificially think that hearing the rāsa-līlā will help them by diminishing the lusty desires of their diseased hearts. But because they do not follow the regulative principles but instead violate even ordinary morals, their contemplation of rāsa-līlā is a futile attempt, which sometimes results in their imitating the dealings of the gopīs and Lord Kṛṣṇa. To forbid such habits of the prākṛta-sahajiyās, Śrī Caitanya Mahāprabhu has excluded their material intelligence by using the word viśvāsa ("faith"). In Śrīmad-Bhāgavatam (10.33.30), Śrīla Śukadeva Gosvāmī says:

*naitat samācarej jātu  
manasāpi hy anīśvaraḥ  
vinaśyaty ācaran mauḍhyād  
yathā rudro 'bdhijam viṣam*

"Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental rāsa-līlā of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean."

504. Śrīmad-Bhāgavatam 10.33.31, CC Ādi 7.92 Purport

Śrīla Bhaktisiddhanta Sarasvatī Thākura explains in his *Anubhāṣya*, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Kṛṣṇa conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Kṛṣṇa mantra in a solitary place." Such activities constitute, in the language of Śrīla Bhaktisiddhānta Sarasvatī Thākura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridāsa Thākura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Śrī Caitanya Mahāprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection Śrīla Bhaktisiddhānta Sarasvatī Thākura advises that one discuss the verse in Śrīmad-Bhāgavatam, *naitat samācarej jātu manasāpi hy anīśvaraḥ* (10.33.31), and the following verse in *Bhakti-rasāmṛta-sindhu*:

*anāsaktasya viṣayān yathārham upayunjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe yuktaḥ vairāgyam ucyate*

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Kṛṣṇa's service.

505. Śrīmad-Bhāgavatam 10.33.36, CC Adi 4.34 Translation and Purport

*anugrahaya bhaktānām  
mānuṣaṁ dehaṁ āśritaḥ  
bhajate tādṛśīḥ kṛīḍā  
yāḥ śrutvā tat-para bhavet*

"Kṛṣṇa manifests His eternal humanlike form and performs His pastimes to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him."

This text is from *Śrīmad-Bhāgavatam* (10.33.36). The Supreme Personality of Godhead has innumerable expansions of His transcendental form who eternally exist in the spiritual world. This material world is only a perverted reflection of the spiritual world, where everything is manifested without inebriety. There everything is in its original existence, free from the domination of time. Time cannot deteriorate or interfere with the conditions in the spiritual world, where different manifestations of the Supreme Personality of Godhead are the recipients of the worship of different living entities in their constitutional spiritual positions. In the spiritual world all existence is unadulterated goodness. The goodness found in the material world is contaminated by the modes of passion and ignorance.

The saying that the human form of life is the best position for devotional service has its special significance because only in this form can a living entity revive his eternal relationship with the Supreme Personality of Godhead. The human form is considered the highest state in the cycle of the species of life in the material world. If one takes advantage of this highest kind of material form, one can regain his position of devotional service to the Lord.

Incarnations of the Supreme Personality of Godhead appear in all the species of life, although this is inconceivable to the human brain. The Lord's pastimes are differentiated according to the appreciating capacity of the different types of bodies of the living entities. The Supreme Lord bestows the most merciful benediction to human society when He appears in His human form. It is then that humanity gets the opportunity to engage in different kinds of eternal service to the Lord.

Special natural appreciation of the descriptions of a particular pastime of Godhead indicates the constitutional position of a living entity. Adoration, servitorship, friendship, parental affection and conjugal love are the five primary relationships with Kṛṣṇa. The highest perfectional stage of the

conjugal relationship, enriched by many sentiments, gives the maximum relishable mellow to the devotee.

The Lord appears in different incarnations-as a fish, tortoise and boar, as Paraśurāma, Lord Rāma, Buddha and so on-to reciprocate the different appreciations of living entities in different stages of evolution. The conjugal relationship of amorous love called *parakīya-rasa* is the unparalleled perfection of love exhibited by Lord Kṛṣṇa and His devotees.

A class of so-called devotees known as *sahajiyās* try to imitate the Lord's pastimes, although they have no understanding of the amorous love in His expansions of pleasure potency. Their superficial imitation can create havoc on the path for the advancement of one's spiritual relationship with the Lord. Material sexual indulgence can never be equated with spiritual love, which is in unadulterated goodness. The activities of the *sahajiyās* simply lower one deeper into the material contamination of the senses and mind. Kṛṣṇa's transcendental pastimes display eternal servitorship to Adhokṣaja, the Supreme Lord, who is beyond all conception through material senses. Materialistic conditioned souls do not understand the transcendental exchanges of love, but they like to indulge in sense gratification in the name of devotional service. The activities of the Supreme Lord can never be understood by irresponsible persons who think the pastimes of Radha and Kṛṣṇa to be ordinary affairs. The *rāsa* dance is arranged by Kṛṣṇa's internal potency *yogamāyā*, and it is beyond the grasp of the materially affected person. Trying to throw mud into transcendence with their perversity, the *sahajiyās* misinterpret the sayings *tat-paratvena nirmalam* and *tat-paro bhavet*. By misinterpreting *tādṛśiḥ kṛīḍāḥ*, they want to indulge in sex while pretending to imitate Lord Kṛṣṇa. But one must actually understand the imports of the words through the intelligence of the authorized *gosvāmīs*. Śrīla Narottama dāsa Thākura, in his prayers to the Gosvāmīs, has explained his inability to understand such spiritual affairs.

*rūpa-raghunātha-pade ha-ibe ākūti  
kabe hāma bujhaba se yugala-pīriti*

"When I shall be eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental love affairs of Radha and Kṛṣṇa."

In other words, unless one is trained under the disciplic succession of the Gosvāmīs, one cannot understand Radha and Kṛṣṇa. The conditioned souls are naturally averse to understanding the spiritual existence of the Lord, and if they try to know the transcendental nature of the Lord's pastimes while they remain absorbed in materialism, they are sure to blunder like the *sahajiyās*.

506. Śrīmad-Bhāgavatam 10.33.36, CC Madhya 8.250 Purport

As stated in *Srimad-Bhagavatam* (10.33.36):

*anugrahaya bhaktānām  
mānuṣaṁ deham āśritaḥ  
bhajate tādṛśiḥ kṛīḍā  
yāḥ śrutvā tat-para bhavet*

"Lord Kṛṣṇa descends apparently as a human being, and He exhibits His transcendental pastimes in Vṛndāvana so that the conditioned soul may be attracted to hearing His transcendental activities." Nondevotees are strictly prohibited from participating in songs celebrating the loving affairs of Radha and Kṛṣṇa. Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Radha and Kṛṣṇa that were written by Jayadeva Gosvāmī, Caṇḍīdāsa and other exalted devotees. Lord Śiva drank an ocean of poison, but one should not imitate this. One must first become a pure devotee of Lord Kṛṣṇa. Only then can one enjoy hearing the songs of Jayadeva and relish transcendental bliss. If one simply imitates the activities of Lord Śiva and drinks poison, one will certainly meet with death.

Talks between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were meant for advanced devotees only. Those who are on the mundane platform and who study these talks in order to put forward some thesis for a Ph. D. will not be able to understand them. Instead, these conversations will have a poisonous effect.

#### 507. Śrīmad-Bhāgavatam 10.33.37, CC Ādi 4.34 Translation and Purport

*anugrahāya bhaktānām  
mānuṣaṁ deham āśritaḥ  
bhajate tādṛśiḥ kṛīḍā  
yāḥ śrutvā tat-para bhavet*

"Kṛṣṇa manifests His eternal humanlike form and performs His pastimes .to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him."

This text is from Śrīmad-Bhāgavatam (10.33.36). The Supreme Personality of Godhead has innumerable expansions of His transcendental form who eternally exist in the spiritual world. This material world is only a perverted reflection of the spiritual world, where everything is manifested without inebriety. There everything is in its original existence, free from the domination of time. Time cannot deteriorate or interfere with the conditions in the spiritual world, where different manifestations of the Supreme Personality of Godhead are the recipients of the worship of different living entities in their constitutional spiritual positions. In the spiritual world all existence is unadulterated goodness. The goodness found in the material world is contaminated by the modes of passion and ignorance.

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species of life in the material world. If one takes advantage of this highest kind of material form, one can regain his position of devotional service to the Lord.

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Special natural appreciation of the descriptions of a particular pastime of Godhead indicates the constitutional position of a living entity. Adoration, servitorship, friendship, parental affection and conjugal love are the five primary relationships with Kṛṣṇa. The highest perfectional stage of the conjugal relationship, enriched by many sentiments, gives the maximum relishable mellow to the devotee.

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A class of so-called devotees known as *sahajiyās* try to imitate the Lord's pastimes, although they have no understanding of the amorous love in His expansions of pleasure potency. Their superficial imitation can create havoc on the path for the advancement of one's spiritual relationship with the Lord. Material sexual indulgence can never be equated with spiritual love, which is in unadulterated goodness. The activities of the *sahajiyās* simply lower one deeper into the material contamination of the senses and mind. Kṛṣṇa's transcendental pastimes display eternal servitorship to Adhokṣaja, the Supreme Lord, who is beyond all conception through material senses. Materialistic conditioned souls do not understand the transcendental exchanges of love, but they like to indulge in sense gratification in the name of devotional service. The activities of the Supreme Lord can never be understood by irresponsible persons who think the pastimes of Rādhā and Kṛṣṇa to be ordinary affairs. The *rāsa* dance is arranged by Kṛṣṇa's internal potency *yogamāyā*, and it is beyond the grasp of the materially affected person. Trying to throw mud into transcendence with their perversity, the *sahajiyās* misinterpret the sayings *tat-paraṭvena nirmalam* and *tat-para bhavet*. By misinterpreting *tādṛśiḥ kṛdāḥ*, they want to indulge in sex while pretending to imitate Lord Kṛṣṇa. But one must actually understand the imports of the words through the intelligence of the authorized *gosvāmīs*. Śrīla Narottama dasa Thakura, in his prayers to the Gosvamis, has explained his inability to understand such spiritual affairs.

*rūpa-raghunātha-pade ha-ibe ākūti  
kabe hāma bujhaba se yugala-pīriti*

"When I shall be eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental love affairs of Rādhā and Kṛṣṇa." In other words, unless one is trained under the disciplic succession of the Gosvāmīs, one cannot understand Rādhā and Kṛṣṇa. The conditioned souls are naturally averse to understanding the spiritual existence of the Lord, and if they



try to know the transcendental nature of the Lord's pastimes while they remain absorbed in materialism, they are sure to blunder like the *sahajiyās*.

508. Śrīmad-Bhāgavatam 10.33.37, CC Madhya 8.246 Purport

As stated in Śrīmad-Bhāgavatam (10.33.37):

*anugrahāya bhaktānām  
mānuṣaṁ deham āśritaḥ  
bhajate tādṛṣiḥ kṛḍā  
yāḥ śrutvā tat-para bhavet*

"Lord Kṛṣṇa descends apparently as a human being, and He exhibits His transcendental pastimes in Vṛndavana so that the conditioned soul may be attracted to hearing His transcendental activities.' Nondevotees are strictly prohibited from participating in songs celebrating the loving affairs of Rādhā and Kṛṣṇa. Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Rādhā and Kṛṣṇa that were written by Jayadeva Gosvāmi, Caṇḍidāsa and other exalted devotees. Lord Śiva drank an ocean of poison, but one should not imitate this. One must first become a pure devotee of Lord Kṛṣṇa. Only then can one enjoy hearing the songs of Jayadeva and relish transcendental bliss. If one simply imitates the activities of Lord Śiva and drinks poison, one will certainly meet with death.

Talks between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were meant for advanced devotees only. Those who are on the mundane platform and who study these talks in order to put forward some thesis for a Ph. D. will not be able to understand them. Instead, these conversations will have a poisonous effect.

509. Śrīmad-Bhāgavatam 10.33.39, SB 7. 1.30 Purport

As stated in Śrīmad-Bhāgavatam (10.33.39):

*vikṛīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktiṁ parām bhagavati pratilabhya kāmāṁ  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

If a bona fide listener hears of Kṛṣṇa's pastimes with the *gopīs*, which seem to be lusty affairs, the lusty desires in his heart, which constitute the heart disease of the conditioned soul, will be vanquished, and he will become a most exalted devotee of the Lord. If one who hears of the *gopīs*' lusty behavior with Kṛṣṇa becomes free from lusty desires, certainly the *gopīs* who approached Kṛṣṇa became free from all such desires.

510. Śrīmad-Bhāgavatam 10.33.39, SB 9.19.13 Purport

Although every living entity is a part of the Supreme Being, because of lusty desires one continuously struggles for so-called betterment of one's economic condition. To have a satisfied mind, one must give up his heart disease of lusty desires. This can be done only when one is Kṛṣṇa conscious.

*bhaktim parām bhagavati pratilabhya kāmam  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ  
(Bhāg 10.33.39)*

If one becomes Kṛṣṇa conscious, then he can give up this heart disease; otherwise this disease of lusty desires will continue, and one cannot have peace in his mind.

511. Śrīmad-Bhāgavatam 10.33.39, CC Adi 5.41 Purport

In the Tenth Canto of Śrīmad-Bhāgavatam it is said, *yajanti tvan-mayās tvām vai bahu-mūrty-ekamūrtikam*: "O my Lord, although You manifest Yourself in varieties of forms, You are one without a second. Therefore pure devotees concentrate upon You and worship only You." (Bhāg 10.40.7)

512. Śrīmad-Bhāgavatam 10.33.39, CC Madhya 8.255 Purport

According to Śrīmad-Bhāgavatam (10.33.39):

*vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktim parām bhagavati pratilabhya kāmam  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

"He who faithfully hears about the dealings between Lord Kṛṣṇa and the *gopīs* in the *rāsa* dance and he who describes these activities attain to the perfectional stage of devotional service and simultaneously lose material, lusty desires."

When one is liberated and hears of Lord Kṛṣṇa's and Rādhā's loving affairs, he is not inclined to have lusty desires. One mundane rogue once said that when the Vaiṣṇavas chant the name "Rādhā, Rādhā," he simply remembers a barber's wife named Rādhā. This is a practical example. Unless one is liberated, he should not try to hear about the loving affairs between Rādhā and Kṛṣṇa. If one is not liberated and listens to a relation of the *rāsa* dance, he may remember his mundane activities and illicit connections with some woman whose name may also be Rādhā. In the conditioned stage one should not even try to remember such things. By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Kṛṣṇa. Then and only then should one hear about the

*rādhā-kṛṣṇa-līlā* Although these affairs may be very pleasing both to conditioned and to liberated souls, the conditioned soul should not try to hear them. The talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are conducted on the platform of liberation.

513. Śrīmad-Bhāgavatam 10.33.39, Śrīmad-Bhāgavatam 3.28.18 Lecture, Nairobi,  
October 27, 1975

So we should not take Kṛṣṇa's dancing like our ball dance. No, that is mistake. If we understand Kṛṣṇa's dancing, then we become liberated. It is said in the *Śrīmad-Bhāgavatam* that instead of reading some books of this ball dance, if you read about Kṛṣṇa's dancing, then what will be the result? The result will be *hṛd-rogam-kāmaṁ apahinoty āśv acireṇa dhīraḥ* [SB 10.33.39]. Everyone, we have got these lusty desires, but if actually one is advanced and he hears from a realized person what is the meaning of Kṛṣṇa's *rāsa* dance, then the result will be *hṛd-roga-kāmaṁ*. We have got a heart disease. Heart disease means lusty desire. *Hṛd-roga-kāmaṁ apahinoti*: "It becomes vanquished." If one actually hears Kṛṣṇa's *rāsa-līlā*, then no more material lusty desires. This is the result.

514. Śrīmad-Bhāgavatam 10.33.39, Śrīmad-Bhāgavatam 5.5.9 Lecture, Vṛndāvana,  
October 31, 1976

*Kṛta-puṇya-puṇjāḥ*. *Puṇya, sukṛti*, little, little, little, little, when it is accumulated, then they get the chance of talking with Kṛṣṇa, playing with Kṛṣṇa, dancing with Kṛṣṇa. That is possible. It is not mythology. The rascals, they think it is mythology. It is not mythology; it is fact. But it is mythology or imagination for the nondevotees. For the devotees, it is practical. So this is the *muktaḥ parāṁ yāty atihāya hetum*. That *bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ hṛd-rogam āśv apahinoty acireṇa dhīraḥ* [SB 10.33.39]. *Bhaktiṁ parāṁ pratilabhya*. That is conclusion of when Parīkṣit Mahārāja inquired about Kṛṣṇa's *rāsa-līlā*. Kṛṣṇ... Parīkṣit... Śukadeva Gosvāmī replied that "If one is actually qualified to hear about *rasa*, *vikṛīḍitam idaṁ ca vraja-vadhūbhir viṣṇoḥ*... These activities with Lord Kṛṣṇa and the *vraja-vadhūbhiḥ*, if it is properly spoken and heard, then the result will be that *hṛd-rogam kāmaṁ apahinoti*: the material disease, *kāma*, lusty desire, will be finished—no more. And *bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ hṛd-rogam āśv apahinoty acireṇa dhīraḥ*. Very soon he will be *dhīra*, no more *kāma*. This is the result. Not that after hearing *rāsa-līlā*, "Oh, let me imitate. Let me also dance with young girls and enjoy." This is going on. Rascal. Māyāvādīs, they do that. Perhaps you know. There are so many instances. But actually, the result will be this *hṛd-rogam kāmaṁ acireṇa dhīraḥ*: no more desire.

515. Śrīmad-Bhāgavatam 10.33.39, Śrīmad-Bhāgavatam 6.1.61 Lecture, Vṛndāvana,  
August 28, 1975

Sometimes we go to hear or see *rāsa-līlā*. But unless we are advanced in spiritual consciousness, this hearing of or seeing some *rāsa-līlā*, sometimes it brings us down. If one is actually seeing *rāsa-līlā*, the result will be *hṛd-roga-kāmam apahinoty acireṇa dhīraḥ*. This is the injunction in the *Śrīmad-Bhāgavatam*. If one has actually heard from a realized person about *vikṛīḍitam idam vraja-vadhūbhir viṣṇoḥ* [SB 10.33.39], Viṣṇu and *vraja-vadhū*, the *gopīs*, *vikṛtam*, their *līlā*, their pastime... *Śraddhānvita anuśṅṇūyād atha varṇayed yaḥ*. One who is actually advanced in spiritual consciousness, *śraddhānvita*, *anuśṅṇuyāt*, and hears from the realized person—*anu*; *anu* means *paramparā*, not from ordinary person, professional reciter, but from a realized person—the result will be *hṛd-roga-kāmam apahinoti*. Then the..., our natural lusty desires will disappear. That is the result. But in spite of disappearing our this lusty desire, if we increase our lusty desire, that means we are spoiling our life. Therefore it is forbidden that neophyte students, they should not indulge in these affairs of *rāsa-līlā*. You should be very careful. People are very much accustomed to see *rāsa-līlā* in Vṛndāvana. Maybe they are advanced, but the test is whether he has given up his lusty desire. That is the test. If he has given up, then, after seeing *rāsa-līlā*, he should not have returned to home. My Guru Mahārāja used to say, "Do not go to Vṛndāvana with return ticket."

516. Śrīmad-Bhāgavatam 10.33.39, Śrīmad-Bhāgavatam 6.2.5–8 Lecture, Calcutta, January 10, 1971

They do not know. Those who take advantage of Kṛṣṇa's *rāsa-līlā* only as ordinary story, they do not know Kṛṣṇa *tattvataḥ*. But even though they do not know, because they are hearing about Kṛṣṇa's pastimes, they are also becoming purified. But if they hear from authorized source, then the result will be *bhaktim parām pratilabhya* [SB 10.33.39]. They will be promoted to transcendental devotional platform, and the result will be that *hṛd-roga-kāmam apahinoti*.

Actually, by hearing about *rāsa-līlā* the result will be that one will be raised to the platform of transcendental service, and the disease of lust within the heart—that is material disease—that will be completely vanquished. *Hṛd-roga-kāmam apahinoti aciram*. *Aciram*, very soon, they will be able to eradicate the deep-rooted lusty desires in the heart of material existence.

517. Śrīmad-Bhāgavatam 10.33.39, Garden Conversation, Vṛndāvana, September 10, 1974

This material nature can be avoided only by one who is Kṛṣṇa conscious. Otherwise, it is not possible. That example is given by Rāmānanda Rāya. He is touching naked woman, washing, dressing, touching, because he is not in the material world. That is the example given by Caitanya Mahāprabhu. In the material world, as soon as you think of woman, you will be [indistinct]. In the spiritual world, you can touch even a naked, beautiful young woman, but you will be not [indistinct]. That is the difference. *Hṛd-rogaḥ kāmam*.

*vikṛīḍitaṁ idaṁ ca viṣṇoḥ vraja-vadhūbhir  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktiṁ parāṁ [bhagavati] pratilabhya kāmam  
hṛd-rogam apahinoty acireṇa dhīraḥ*  
[SB 10.33.39]

*Acireṇa dhīraḥ.*

So advanced spiritual life means he becomes *dhīra*. He is no more disturbed by these material laws, and he becomes free of all lusty desires. This is spiritual perfection. So long you have got lusty desire, any position immediately you will try to same way snatch [indistinct]. Never satisfied. *Hṛd-rogaḥ kāmam*, that is the heart disease. It has been described as heart disease, lusty desire within the heart. Just like one who has got heart disease, he succumbs to that disease, similarly, all these living entities, they have succumbed—what is called, succumb?—by lusty desires. By spiritual advancement means that heart disease is cured. Then you will be... Then there is no more envious that "I shall become superior. I shall become Kṛṣṇa. I shall become God." These are different symptoms of the same material disease. Somebody is thinking "I shall become minister"; somebody is thinking, "I shall become leader"; somebody is thinking, "I shall become millionaire"; and at last, "I shall become God."

518. Śrīmad-Bhāgavatam 10.33.39, Garden Conversation, Vṛndāvana, September 10, 1974

Just like I have got this disease, no appetite. First-class things are being made—nothing is giving me any taste. Disease is there. Therefore, if you want to taste what is God, then you first of all try to cure your disease. Our disease, material disease, is the lusty desire. Lusty desire is so strong that you will find it is existing amongst the so-called religionists performing religious rituals. But the same disease is there, that "If I execute the rituals, then I shall be promoted to the heavenly kingdom; I shall be [indistinct] this..." Similarly, the so-called monist philosophers, meditation, this, that, the disease is there: "I shall become God." Similarly, the *yogīs*, they can perform so many gymnastics, but the disease is there. The disease is cured when he is a devotee of Kṛṣṇa. *Kṛṣṇa-bhakta niṣkāma, ataeva 'śānta'* [Cc. *Madhya* 19.149]. By *kṛṣṇa-bhakti*, you cure the disease. *Hṛd-rogaḥ kāmam apahinoty acireṇa dhīraḥ* [SB 10.33.39]. This is the only... Unless you have cured your material disease, you have to remain in this material world in any form and fulfill your material desire. The ant is also trying, and Lord Brahmā is also trying. *Hṛd-rogam*. [break] He cannot sit down peacefully. At any moment, this [indistinct]. ...created... [indistinct]. Little. And even he is thinking [indistinct]. *Paḍam paḍam vipadām*. The material world means in every step there is danger. Every step. However you step...

519. Śrīmad-Bhāgavatam 10.33.39, Garden Conversation, Vṛndāvana, September 11, 1974

Yāmunācārya. He was a great king. So his As king, his life was sex. But then he became a devotee, he admits, *yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde*: "Since I have learned how to enjoy association with the lotus feet of Kṛṣṇa and I get more and more eternal transcendental bliss, since that time," *bata nārī-saṅgame smaryamāne*, "even if I think of sex life with woman," *bhavati mukha-vikāraḥ*, *mukha-vikāraḥ*, "I taste that [indistinct]," *suṣṭhu niṣṭhīvanam*, [makes spitting sound]. This is Kṛṣṇa consciousness. When the mind will be fixed up, [spitting sound], these things, then you enter Kṛṣṇa's [indistinct]. Otherwise, it is mixed up. You have to purify. When this attitude, we [spitting noise]—"What is this?"—then Kṛṣṇa consciousness begins. This is the proof, Yāmunācārya. *Tadavadhi bata nārī-saṅgame smaryamāne*. So not actually doing; simply by thinking, "Oh, I was doing this. [spitting noise] What I was?" this is liberation. Even if I think mentally, that means I will have to take birth again. Again and again. This is the criteria. They think mentally. They read so many novels, fiction. The same thing—the sex life. And these ordinary men, they read *Bhāgavata*, hear *Bhāgavata*, *rasa-līlā*. They think, "Here is the same thing. Kṛṣṇa and the *gopīs* do like this, the same thing. So why not hear this?" But actually, *śāstra* says if one hears *rasa-līlā*, then that lusty desires will be finished.

*vikṛīḍitaṁ idaṁ ca viṣṇoḥ vraja-vadhūbhir  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktiṁ parāṁ [bhagavati] pratilabhya hṛd-rogam  
kāmaṁ apahinoty acireṇa dhīraḥ*  
[SB 10.33.39]

That is the result. If one actually hears from the right source [indistinct], then this lusty desire of sex life will be finished. No more. *Hṛd-rogaṁ kāmaṁ apahinoty acireṇa dhīraḥ*. Sober. But these people, they are hearing life after life by the sex concentration, making offense that Kṛṣṇa is also doing the same things. They publish book. One rascal Bhaṭṭācārya has published. In Paris we saw.

520. Śrīmad-Bhāgavatam 10.33.39, Lecture after Manipur Dancing, Māyāpur, March  
29, 1975

Kṛṣṇa's real identification means *ānanda-cinmaya-rasa-pratibhāvitābhiḥ*. He is *ānanda*, *sac-cid-ānanda-vigraha* [Bs. 5.1], and His expansion of *ānanda* are these *gopīs*, *ānanda-cinmaya*. But that is not this material thing. *Ānanda-cinmaya-rasa*, that mellow, that taste, that humor, that is completely spiritual. We should not misunderstand this *līlā*, or pastimes of Kṛṣṇa with the *gopīs*, that material lusty affairs. Then we'll be misled. It is said in the *Śrīmad-Bhāgavatam* that *vikṛīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ*. The activities of the Vraja-vadhu, the damsels of Vṛndāvana, *vikṛīḍitaṁ*, activities, *vikṛīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ*, *bhaktiṁ parāṁ pratilabhya hṛd-roga-kāma apahinoti* [SB 10.33.39].

Our material existence is due to our lusty desires in the heart. That is *hṛd-rogam*. That is our heart disease. And we are suffering in this material world for this heart disease life after life. People have lost their intelligence that they cannot understand that there is life after death. That is explained in

the *Bhagavad-gītā: tathā dehāntara-prāptiḥ* [Bg. 2.13]. They have become so fools and rascals that they do not understand this simple truth as it is said in the beginning of *Bhagavad-gītā, tathā dehāntara-prāptiḥ*. We are seeking after this pleasure of Kṛṣṇa with the *gopīs* or with the cowherds boys. Kṛṣṇa has got many associates, and the topmost associates are the *gopīs*. So we are seeking after that happiness, but we are being misled by the lusty desires. So I am very glad to see the dance, Manipuri dance, but it should be properly utilized. It should not be utilized as lusty dance. It is *ānanda-cinmaya, sac-cid-ānanda-vigrahaḥ* [Bs. 5.1], His expansion.

521. Śrīmad-Bhāgavatam 10.33.39, Lecture after Manipur Dancing, Māyāpur, March 29, 1975

So actually it is forbidden, that *sannyāsīs* should not see any dancing by woman or any singing by woman. But we are not violating these rules. Just to remember that here is an hint how Kṛṣṇa is spiritually enjoying. If we see and hear on that spirit, then it is very good; otherwise it is not good. So if he is actually guided by these verses in the Vedic literature...

*ānanda-cinmaya-rasa-pratibhāvitābhis  
tābhir ya eva nija-rūpatayā kalābhiḥ  
goloka eva nivasaty akhilātma-bhūto  
govindam ādi-puruṣam tam ahaṁ bhajāmi*  
[Bs. 5.37]

*vikṛīḍitaṁ vrana-vadhūbhir idaṁ ca viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktiṁ parāṁ pratilabhya hṛd-roga-kāmān  
apahinoty āśu dhīraḥ*  
[SB 10.33.39]

So we should always remember this *rādhā-kṛṣṇa-praṇaya-vikṛtir ahlādinī-śaktir asmāt*. Then it will be very much beneficial. So this kind of dancing is very welcome all over the world if we do not misunderstand Kṛṣṇa. That should be the precaution. Otherwise it is very, very good. And our purpose is to introduce these Kṛṣṇa pastimes all over the world so that they may take lesson that they are seeking after happiness—the happiness is with Kṛṣṇa, not in the material world. Then you'll be successful.

522. Śrīmad-Bhāgavatam 10.34.9, CC Madhya 25.77 Translation and Purport

*sa vai bhagavataḥ śrīmat-  
pāda-sparśa-hatāśubhaḥ  
bheje sarpa-vapur hitvā*

" 'Being touched by the lotus feet of Śrī Kṛṣṇa, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyādhara demigod.' "

This is a quotation from *Śrīmad-Bhāgavatam* (10.34.9). The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once wanted to go to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgīrasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the ṛṣi, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, " Kṛṣṇa! Help!" Kṛṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord's lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva.

523. Śrīmad-Bhāgavatam 10.35.9, CC Madhya 8.276 Translation and Purport

*vana-latās tarava ātmani viṣṇuṁ  
vyañjayantya iva puṣpa-phalādhyāḥ  
praṇata-bhāra-viṭapā madhu-dhārāḥ  
prema-hṛṣṭa-tanavo vavṛṣuḥ sma*

“ ‘The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.’ ”

This verse (*Bhag.* 10.35.9) is one of the songs the gopīs sang during Kṛṣṇa's absence. In Kṛṣṇa's absence the gopīs were always absorbed in thought of Him. Similarly, the *bhāgavata*, the advanced devotee, sees everything as potentially serving the Lord. Śrīla Rūpa Gosvāmī recommends:

*prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyam phalgu kathyate  
(Bhakti-rasamṛta-sindhu, 1.2.126)*

The advanced devotee does not see anything that is not connected with Kṛṣṇa. Unlike the Māyāvādī philosophers, a devotee does not see the material world as false. Rather, he sees everything in the material world connected to Kṛṣṇa. A devotee knows how to utilize such things in the service of the Lord, and this is characteristic of the *mahā-bhāgavata*. The gopīs saw the plants, creepers and



forest trees loaded with fruits and flowers and ready to serve Kṛṣṇa. In this way they immediately remembered their worshipable Lord Śrī Kṛṣṇa. They did not simply see plants, creepers and trees the way a mundaner sees them.

524. Śrīmad-Bhāgavatam 10.35.9, CC Madhya 24.208 Translation and Purport

*vana-latās tarava ātmani viṣṇum  
vyañjayantya iva puṣpa-phalādhyāḥ  
praṇata-bhāra-viṭapā madhu-dhārāḥ  
prema-hṛṣṭa-tanavo vavṛṣuḥ sma*

“ ‘The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the gopīs saw all the forest of Vṛndāvana.’ “

This verse is from Śrīmad-Bhāgavatam (10.35.9).

525. Śrīmad-Bhāgavatam 10.35.11, CC Madhya 24.178 Translation and Purport

*sarasi sārasa-haṁsa-vihaṅgās  
cāru-gīta-hṛta-cetasa etya  
harim upāsata te yata-cittā  
hanta mīlita-dṛṣo dhṛta-maunāḥ*

" 'All the cranes and swans in the water are being enchanted by the melodious song of Kṛṣṇa's flute. They have approached and are worshiping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.' "

This is a quotation from Śrīmad-Bhāgavatam (10.35.11). In the day, Kṛṣṇa went to the forest of Vṛndāvana, and at that time, the gopīs, being morose due to separation from Him, were lamenting in this way.

526. Śrīmad-Bhāgavatam 10.38.5, CC Madhya 22.44 Translation and Purport

*maivam mamādhamasyāpi  
syād evācyuta-darśanam  
hriyamāṇaḥ kāla-nadyā  
kvacit tarati kaścana*

" ' "Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead." This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme

Personality of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.'

This is a quotation from *Śrīmad-Bhāgavatam* (10.38.5).

527. *Śrīmad-Bhāgavatam* 10.39.2, CC Madhya 8.247 Purport

Everyone in this material world is attempting to acquire riches to satisfy the senses. Actually no one cares for anything other than acquiring material possessions and maintaining them. The wealthy are generally accepted as the most important personalities in this material world, but when we compare a material man of wealth to one wealthy in devotional service to Rādhā and Kṛṣṇa, the latter is found to be the greatest capitalist. According to *Śrīmad-Bhāgavatam* (10.39.2):

*kim alabhyaṁ bhagavati  
prasanne śrī-niketane  
tathāpi tat-paraṁ rājan  
na hi vāśchanti kiścana*

"What is difficult for the devotees of Lord Kṛṣṇa, who is the shelter of the goddess of fortune? Although such devotees can obtain anything, O King, they do not desire anything."

528. *Śrīmad-Bhāgavatam* 10.39.19, CC Antya 19.45 Translation and Purport

*aho vidhātas tava na kvaśid dayā  
saṁyojya maitryā praṇayena dehinaḥ  
tāms cākṛtārthān viyunaṅkṣy apārthakam  
viceṣṭitam te 'rbhaka-ceṣṭitam yathā*

"O Providence, you have no mercy! You bring embodied souls together through friendship and affection, but before their desires are fulfilled, you separate them. Your activities are like the foolish pranks of children.'

This verse, quoted from *Śrīmad-Bhāgavatam* (10.39.19), was chanted by the damsels of Vraja when Kṛṣṇa left Vrndāvana for Mathurā with Akrūra and Balarāma. The *gopīs* lamented that providence had made it possible for them to meet Kṛṣṇa and Balarāma in affection and love and had then separated them.

529. *Śrīmad-Bhāgavatam* 10.40.7, CC Adi 5.41 Purport (Pg. 409)

In the Tenth Canto of *Śrīmad-Bhāgavatam* it is said, *yajanti tvan-mayās tvām vai bahu-mūrty-eka-mūrtikam*: "O my Lord, although You manifest Yourself in varieties of forms, You are one without a second. Therefore pure devotees concentrate upon You and worship only You." (*Bhāg.* 10.40.7)

530. *Śrīmad-Bhāgavatam* 10.40.7, CC Madhya 20.173 Translation and Purport

*anye ca saṁskṛtātmāno  
vidhinābhīhitena te  
yajanti tvan-mayās tvām vai  
bahu-mūrty eka-mūrtikam*

“In different Vedic scriptures, there are prescribed rules and regulative principles for worshipping different types of forms. When one is purified by these rules and regulations, he worships You, the Supreme Personality of Godhead. Although manifested in many forms, You are one.’

This verse is quoted from *Śrīmad-Bhāgavatam* (10.40.7). In the *Vedas* it is stated that the one becomes many (*eko bahu syām*). The Supreme Personality of Godhead expands Himself in various forms — *viṣṇu-tattva*, *jīva-tattva* and *śakti-tattva*.

According to the Vedic literatures, there are different regulative principles for the worship of each of these forms. If one takes advantage of the Vedic literatures and purifies himself by following the rules and regulations, ultimately he worships the Supreme Personality of Godhead, Kṛṣṇa.

531. *Śrīmad-Bhāgavatam* 10.44.14, CC Adi 4.156 Translation and Purport

*gōpyas tapāḥ kim acarān yad amuṣya rūpaṁ  
lāvaṇya-sāraṁ asamordhvaṁ ananya-siddham  
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam  
ekānta-dhāma yaśasaḥ śrīya aiśvarasya*

[The women of Mathurā say:] "What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."

This text from *Śrīmad-Bhāgavatam* (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa and Balarāma in the arena with King Kāṁsa's great wrestlers Muṣṭika and Cāṇūra.

532. *Śrīmad-Bhāgavatam* 10.44.14, CC Madhya 21.112 Translation and Purport

*gopyas tapaḥ kim acarān yad amuṣya rūpaṁ  
lāvaṇya-sāram asamordhvam ananya-siddham  
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam  
ekānta-dhāma yaśasaḥ śrīya aiśvarasya*

"What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and unique.'

This verse from *Śrīmad-Bhāgavatam* (10.44.14) was spoken by the women of Mathura when they saw Kṛṣṇa in the wrestling arena.

### 533. Śrīmad-Bhāgavatam 10.44.51, CC Madhya 19.197 Translation and Purport

*devakī vasudevaś ca  
vijñāya jagad-iśvarau  
kṛta-saṁvandanau putrau  
sasvajāte na śaṅkitau*

"When Devakī and Vasudeva understood that their two sons Kṛṣṇa and Balarāma, who had paid obeisances to them, were the Supreme Personality of Godhead, they became fearful and did not embrace Them.'

This verse quoted from *Śrīmad-Bhāgavatam* (10.44.51) refers to the killing of Kāṁsa by Kṛṣṇa and Balarāma. Vasudeva and Devakī saw their son kill the powerful demon Kāṁsa, and after this they were immediately released from their shackles. Balarāma and Kṛṣṇa then offered respects to Devakī and Vasudeva. Both father and mother wanted to embrace their sons, but they understood that Kṛṣṇa and Balarāma were the Supreme Personality of Godhead, and they therefore hesitated to embrace Them. Their parental love for Kṛṣṇa and Balarāma was therefore hampered and decreased by awe and reverence.

### 534. Śrīmad-Bhāgavatam 10.47.12, CC Antya 19.107 Purport

When Uddhava arrived from Mathurā carrying a message for the gopīs, the gopīs began talking about Kṛṣṇa and crying. Then one important gopī saw a bumblebee and began speaking to it like someone mad, thinking that the bee was a messenger of Uddhava's or was someone very dear to him and Kṛṣṇa. The verses are as follows (SB. 10.47.12):

*madhuḥ kitava-bandho mā sprśāṅghriṁ sapatnyāḥ  
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ  
vahatu madhu-patis tan-māninīnām prasādam  
yadu-sadasi viḍambyaṁ yasya dūtas tvam īdrk*

"My dear bumblebee, you are a very cunning friend of Uddhava and Kṛṣṇa. You are very expert in touching people's feet, but I am not going to be misled by this. You appear to have sat on the breasts of one of Kṛṣṇa's friends, for I see that you have kuṅkuma dust on your mustache. Kṛṣṇa is now engaged in flattering all His young girl friends in Mathurā. Therefore, now that He can be called a friend of the residents of Mathurā, He does not need the help of the residents of Vṛndāvana. He has no reason to satisfy us gopīs. Since you are the messenger of such a person as He, what is the use of your presence here? Certainly Kṛṣṇa would be ashamed of your presence in this assembly."

535. Śrīmad-Bhāgavatam 10.47.13, CC Antya 19.107 Purport

How has Kṛṣṇa offended the gopīs so that they want to reject Him from their minds? The answer is given as follow (SB 10.47.13):

*sakṛd adhara-sudhām svām mohinīm pāyayitvā  
sumanasa iva sadyas tatyaje 'smān bhavāḍṛk  
paricarati katharṁ tat-pāda-padmarṁ tu padmā  
hy api bata hr̥ta-cetā uttama-śloka-jalpaiḥ*

"Kṛṣṇa no longer gives us the enchanting nectar of His lips; instead, He now gives that nectar to the women of Mathurā. Kṛṣṇa directly attracts our minds, yet He resembles a bumblebee like you because He gives up the association of a beautiful flower and goes to a flower that is inferior. That is the way Kṛṣṇa has treated us. I do not know why the goddess of fortune continues to serve His lotus feet instead of leaving them aside. Apparently she believes in Kṛṣṇa's false words. We gopīs, however, are not unintelligent like Laksmī."

536. Śrīmad-Bhāgavatam 10.47.14, CC Antya 19.107 Purport

After hearing the bumblebee's sweet songs and recognizing that the bee was singing about Kṛṣṇa for Her satisfaction, the gopī replied,

*kim iha bahu śaḍaṅghre gāyasi tvaṁ yadūnām  
adhipatim agrhāṇām agrato naḥ purāṇam  
vijaya-sakha-sakhīnām gīyatārṁ tat-prasaṅgaḥ  
kṣapita-kucarujaḥ te kalpayantīṣṭhaṁ iṣṭāḥ  
-Bhag. 10.47.14*

"Dear bumblebee, Lord Kṛṣṇa has no residence here, but we know Him as Yadupati [the King of the Yadu dynasty]. We know Him very well, and therefore we are not interested in hearing any more songs about Him. It would be better for you to go sing to those who are now very dear to Kṛṣṇa. Those

women of Mathurā have now achieved the opportunity to be embraced by Him. They are His beloveds now, and therefore He has relieved the burning in their breasts. If you go there and sing your songs to those fortunate women, they will be very pleased, and they will honor you."

537. Śrīmad-Bhāgavatam 10.47.15, CC Antya 19.107 Purport

*divi bhuvi ca rasāyām kāḥ striyas tad durāpāḥ  
kapāṭa-rucira-hāsa-bhrūvi-jṛmbhasya yāḥ syuḥ  
caraṇa-rajā upāste yasya bhūtir vayaṁ kā  
āpi ca kṛpaṇa-pakṣe hy uttamaśloka-śabdaḥ  
- Bhag. 10.47.15*

"O collector of honey, Kṛṣṇa must be very sorry not to see us gopīs. Surely He is afflicted by memories of our pastimes. Therefore He has sent you as a messenger to satisfy us. Do not speak to us! All the women in the three worlds where death is inevitable-the heavenly, middle and lower planets-are very easily available to Kṛṣṇa because His curved eyebrows are so attractive. Moreover, He is always served very faithfully by the goddess of fortune. In comparison with her, we are most insignificant. Indeed, we are nothing. Yet although He is very cunning, Kṛṣṇa is also very charitable. You may inform Him that He is praised for His kindness to unfortunate persons and that He is therefore known as Uttamaśloka, one who is praised by chosen words and verses."

538. Śrīmad-Bhāgavatam 10.47.16, CC Antya 19.107 Purport

*visṛja śirasi pādāṁ vedmy ahaṁ cātukārair  
anunaya-viduṣas te 'bhyetya dautyair mukundāt  
svakṛta iha viṣṭāpatya-paty-anya-lokā  
vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin  
- Bhag. 10.47.16*

"You are buzzing at My feet just to be forgiven for your past offenses. Kindly go away from My feet! I know that Mukunda has taught you to speak very sweet, flattering words like this and to act as His messenger. These are certainly clever tricks, My dear bumblebee, but I can understand them. This is Kṛṣṇa's offense. Do not tell Kṛṣṇa what I have said, although I know that you are very envious. We gopīs have given up our husbands, our sons, and all the religious principles that promise better births, and now we have no other business then serving Kṛṣṇa. Yet Kṛṣṇa, by controlling His mind, has easily forgotten us. Therefore, don't speak of Him any more. Let us forget our relationship."

539. Śrīmad-Bhāgavatam 10.47.17, CC Antya 19.107 Purport

*mṛgayur iva kapīndram vivyadhe lubdha-dharmā  
striyam akṛta-virūpām strī-jitaḥ kāmāyānām  
balim api balim attvāveṣṭayad dhvāṅkṣavad yas  
tad alam asita-sakhyair dustyajas tat-kathārthaḥ  
- Bhag. 10.47.17*

"When we remember the past births of Kṛṣṇa, My dear bumblebee, we are very afraid of Him. In His incarnation as Lord Rāmacandra, He acted just like a hunter and unjustly killed His friend Vāli. Lusty Śūrpaṅakhā came to satisfy Rāmacandra's desires, but He was so attached to Sītādevī that He cut off Śūrpaṅakhā's nose. In His incarnation as Vāmanadeva, He plundered Bali Mahārāja and took all his possessions, cheating him on the pretext of accepting worship from him. Vāmanadeva caught Bali Mahārāja exactly as one catches a crow. My dear bumblebee, it is not very good to make friends with such a person. I know that once one begins to talk about Kṛṣṇa, it is very difficult to stop, and I admit that I have insufficient strength to give up talking about Him."

540. Śrīmad-Bhāgavatam 10.47.18, CC Antya 19.107 Purport

*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ  
sakṛd adana-vidhūta-dvandva-dharmā vinaṣṭāḥ  
sapadi grha-kuṭumbaṁ dīnam utsṛjya dīnā  
bahava iha vihaṅgā bhikṣu-caryām caranti  
- Bhag. 10.47.18*

"Topics about Kṛṣṇa are so powerful that they destroy the four religious principles-religion, economic development, sense gratification and liberation. Anyone who drinks even a small drop of kṛṣṇa-kathā through aural reception is freed from all material attachment and envy. Like a bird with no means of subsistence, such a person becomes a mendicant and lives by begging. Ordinary household affairs become miserable for him, and without attachment he suddenly gives up everything. Although such renunciation is quite suitable, because I am a woman I am unable to adopt it."

541. Śrīmad-Bhāgavatam 10.47.19, CC Antya 19.107 Purport

*vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ  
kulikarutam ivājṣāḥ kṛṣṇa-vadhvo hiraṇyāḥ  
dadṛśur asakṛd etat tan-nakha-sparśatīvra-  
smararuja upamantrin bhaṇyatām anya-vārtā  
- Bhāg. 10.47.19*

"O My dear messenger, I am just like a foolish bird that hears the sweet songs of a hunter, believes in them due to simplicity, and is then pierced in the heart and made to suffer all kinds of miseries. Because we believed in Kṛṣṇa's words, we have suffered great pain. Indeed, the touch of Kṛṣṇa's nails has injured our faces. He has caused us so much pain! Therefore, you should give up topics concerning Him and talk about something else."

542. Śrīmad-Bhāgavatam 10.47.20, CC Antya 19.107 Purport

After hearing all these statements from Śrīmatī Rādhikā, the bumblebee left and then returned. After some thought, the gopī said:

*priya-sakha punar āgāḥ preyasā preṣitaḥ kiṁ  
varaya kim anurundhe mānanīyo 'si me 'nga  
nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ  
satatam urasi saumya śrīr vadhūḥ sākamāste  
- Bhag. 10.47.20*

"You are Kṛṣṇa's very dear friend, and by His order you have come here again. Therefore you are worshipable for Me. O best of messengers, tell Me now, what is your request? What do you want? Kṛṣṇa cannot give up conjugal love, and therefore I understand that you have come here to take us to Him. But how will you do that? We know many goddesses of fortune now reside at Kṛṣṇa's chest, and they constantly serve Kṛṣṇa better than we can."

543. Śrīmad-Bhāgavatam 10.47.21, CC Adi 6.68 Translation and Purport

*api bata madhu-ṣuryām ārya-putro 'dhunāste  
smarati sa pitṛ-gehān saumya bandhūṁś ca gopān  
kvacid api sa kathāṁ naḥ kiṅkariṇām grṇīte  
bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu*

"O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"

This verse appears in *Śrīmad-Bhāgavatam* (10.47.21), in the section known as the *Bhramara-gītā*. When Uddhava came to Vṛndāvana, Śrīmatī Rādhārāṇī, in complete separation from Kṛṣṇa, sang like this.

544. Śrīmad-Bhāgavatam 10.47.21, CC Antya 19.107 Purport



Praising the bumblebee for its sobriety, She began to speak in great jubilation.

*api bata madhu-ṭuryām ārya-putro 'dhunā 'ste  
smarati sa piṭṛ-gehān saumya bandhūṁś ca gopān  
kvacid api sa kathā naḥ kiṅkarīṇām grṇīte  
bhujam aguru-sugandham mūrdhny adhāsyat kadā nu  
- Bhag. 10.47.21*

"Kṛṣṇa is now living like a gentleman at the Gurukula in Mathurā, forgetting all the *gopīs* of Vṛndāvana. But does He not remember the sweet house of His father, Nanda Mahārāja? We are all naturally His maidservants. Does He not remember us? Does He ever speak about us, or has He forgotten us completely? Will He ever forgive us and once again touch us with those hands fragrant with the scent of aguru?"

#### 545. Śrīmad-Bhāgavatam 10.47.60, SB 5.18.23 Purport

The Supreme Lord, who can award liberation to anyone, showed more mercy toward the *gopīs* than to Lord Brahmā, Lord Śiva or even the goddess of fortune, who is His own wife and is associated with His body. Similarly, Śrīmad-Bhāgavatam (10.47.60) also states:

*nāyam śriyo 'nga u nitānta-rateḥ prasādaḥ  
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ  
rāsotsave 'sya bhujā-daṇḍa-grhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-sundarīṇām*

"The *gopīs* received benedictions from the Lord that neither Lakṣmīdevī nor the most beautiful dancers in the heavenly planets could attain. In the *rāsa* dance, the Lord showed His favor to the most fortunate *gopīs* by placing His arms on their shoulders and dancing with each of them individually. No one can compare with the *gopīs*, who received the causeless mercy of the Lord."

#### 546. Śrīmad-Bhāgavatam 10.47.60, CC Madhya 8.80 Translation and Purport

*nāyam śriyo 'nga u nitānta-rateḥ prasādaḥ  
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ  
rāsotsave 'sya bhujā-daṇḍa-grhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-sundarīṇām*

“When Lord Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced around the neck by the Lord’s arms. This transcendental favor was never bestowed upon the goddess

of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?

This verse (*Bhāg.* 10.47.60) was spoken by Uddhava when he visited Śrī Vṛndāvana to deliver a message from Kṛṣṇa to the *gopīs*. Uddhava remained in Vṛndāvana to observe the activities of the *gopīs* there. When he saw the ecstatic love for Kṛṣṇa in separation manifested by the *gopīs*, he appreciated their supreme love and therefore expressed his feelings in this verse. He admitted that the fortune of the *gopīs* could not be compared even to the fortune of the goddess of fortune, to say nothing of the beautiful girls in the heavenly planets.

547. Śrīmad-Bhāgavatam 10.47.60, CC Madhya 8.232 Translation and Purport

*nāyam śriyo 'nga u nitānta-rateḥ prasādaḥ  
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ  
rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-sundarīṇām*

"When Lord Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced around the neck by the Lord's arms. This transcendental favor was never enjoyed by the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, whose bodily luster and flavor exactly resemble a lotus flower. And what to speak of worldly women, who are very beautiful according to the material estimation?"

This is a quotation from *Śrīmad-Bhāgavatam* (10.47.60).

548. Śrīmad-Bhāgavatam 10.47.60, CC Madhya 9.121 Translation and Purport

*nāyam śriyo 'nga u nitānta-rateḥ prasādaḥ  
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ  
rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-sundarīṇām*

"When Lord Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, He put His arms around their necks and embraced them. This transcendental favor was never granted to the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, girls whose bodily luster and aroma exactly resemble lotus flowers. And what to speak of worldly women who may be very, very beautiful by material estimation?"

This is a verse from *Śrīmad-Bhāgavatam* (10.47.60).

549. *Śrīmad-Bhāgavatam* 10.47.60, CC Antya 7.29 Translation and Purport

*nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ  
svar-yoṣitām nalina-gandha-rucāṁ kuto 'nyāḥ  
rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-sundarīṇām*

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation?"

This is a verse from *Śrīmad-Bhāgavatam* (10.47.60).

550. *Śrīmad-Bhāgavatam* 10.47.60, In Search of the Ultimate Goal of Life: Sri Ramananda Samvada - Madhurya-Prema

*nayam sriyo 'ṅga u nitanta-rateḥ prasadaḥ  
svar-yositam nalina-gandha-rucam kuto 'nyahM  
rasotsave 'sya bhuja-danda-grhita-kantha  
labdhasisam ya udagad-vraja-sundarinam*

"The transcendental happiness that was bestowed upon the beautiful damsels of Vraja, who got the opportunity to be embraced by the strong hands of Sri Kṛṣṇa on the occasion of performing the rasa-līla, was never experienced even by Lakṣmi, who resides on the chest of the Personality of Godhead Narayana. Neither was such pleasure ever felt by the angels of heaven whose bodies emanate the smell of lotus flowers. What to speak then of ordinary beauties?"  
(Bhāg. 10.47.60)

551. *Śrīmad-Bhāgavatam* 10.47.61, CC Madhya 8.254 Purport

According to *Śrīmad-Bhāgavatam* (10.47.61):

*āsāṁ aho caraṇa-reṇu-juṣām ahaṁ syām  
vṛndāvane kim api gulma-latauṣadhīnām*

*yā dustyajam sva-janam ārya-ṣaṭhaṁ ca hitvā  
bhejur mukunda-pada-vīm śrutibhir vimṛgyām*

"Let me become one of the herbs and plants of Vṛndāvana that the *gopīs* trample, giving up all connections with family and friends and deciding to worship the lotus feet of Mukunda. Those lotus feet are sought by all great saintly persons expert in the study of Vedic literature."

552. Śrīmad-Bhāgavatam 10.47.66-67, CC Adi 6.61 Translation and Purport

*karmabhir bhrāmyamāṇānām  
yatra kvāpīśvarecchayā  
maṅgalācaritair dānai  
ratir naḥ kṛṣṇa īśvare*

"Wherever we wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Kṛṣṇa to increase."

These verses from Śrīmad-Bhāgavatam (10.47.66-67) were spoken by the denizens of Vṛndāvana, headed by Mahārāja Nanda and his associates, to Uddhava, who had come from Mathurā.

553. Śrīmad-Bhāgavatam 10.52.25, CC Madhya 5.28 Purport

As stated in Śrīmad-Bhāgavatam (10.52.25):

*bandhūnām icchatām dātum  
kṛṣṇāya bhaginīm nṛpa  
tato nivārya kṛṣṇa-dviḍ  
rukṁī caidyam amanyata*

King Bhīṣmaka of Vidarbha wanted to offer Kṛṣṇa his daughter, Rukmiṇī, but Rukmī, the eldest of his five sons, objected. Therefore Bhīṣmaka withdrew his decision and decided to offer Rukmiṇī to the King of Cedi, Śiśupāla, who was a cousin of Kṛṣṇa's. However, Rukmiṇī conceived of a trick: she sent a letter to Kṛṣṇa asking Him to kidnap her. Thus in order to please Rukmiṇī, who was His great devotee, Kṛṣṇa kidnapped her. There ensued a great fight between Kṛṣṇa and the opposing party, headed by Rukmiṇī's brother Rukmī. Rukmī was defeated and, because of his harsh words against Kṛṣṇa, was about to be killed, but he was saved at the request of Rukmiṇī. However, Kṛṣṇa shaved off all of Rukmī's hair with His sword. Śrī Balarāma did not like this, and so to please Rukmiṇī, Balarāma rebuked Kṛṣṇa.

554. Śrīmad-Bhāgavatam 10.63.26, CC Adi 5.58 Purport

Elsewhere in *Śrīmad-Bhāgavatam* (10.63.26) the ingredients and cause of the material cosmic manifestation are described as follows:

*kālo daivam karma jīvaḥ svabhāvo  
dravyam kṣetram prāṇa ātmā vikāraḥ  
tat-saṅghāto bīja-roha-pravāhas  
tvan-māyaiṣā tan-niṣedham prapadye*

“O my Lord! Time, activity, providence and nature are four parts of the causal aspect [*māyā*] of the external energy. The conditioned vital force, the subtle material ingredients called the *dravya*, and material nature (which is the field of activity where the false ego acts as the soul), as well as the eleven senses and five elements (earth, water, fire, air and ether), which are the sixteen ingredients of the body — these are the ingredient aspect of *māyā*. The body is generated from activity, and activity is generated from the body, just as a tree is generated from a seed that is generated from a tree. This reciprocal cause and effect is called *māyā*. My dear Lord, You can save me from this cycle of cause and effect. I worship Your lotus feet.”

555. Śrīmad-Bhāgavatam 10.65.25-30, 33, CC Adi 17.117 Purport

It is stated in *Śrīmad-Bhāgavatam* (10.65.25-30, 33) that Lord Baladeva asked the Yamunā to come near, and when the river disobeyed the order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. The Yamunā, however, very much afraid of Lord Balarāma's anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the *yamunākarṣaṇa-līlā*.

556. Śrīmad-Bhāgavatam 10.68.37, CC Adi 5.141 Translation and Purport

*yasyāṅghri-pañkaja-rajo 'khila-loka-pālair  
mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham  
brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ  
śrīś codvahoma ciram asya nṛpāsanaṁ kva*

"What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads."

When the Kauravas, to flatter Baladeva so that He would become their ally, spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse (*Bhag.* 10.68.37).

557. Śrīmad-Bhāgavatam 10.69.2, CC Adi 1.71 Translation and Purport

*citraṁ bataitad ekena  
vaṇṇaṁ yugapat pṛthak  
gṛheṣu dvyaṣṭa-sāhasraṁ  
striya eka udāvahat*

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."

This verse is from *Śrīmad-Bhāgavatam* (10.69.2).

558. Śrīmad-Bhāgavatam 10.69.2, CC Adi 5.41 Purport

Kṛṣṇa is one without a second, but He manifests Himself in different bodies, as stated by Nārada in the Tenth Canto of *Śrīmad-Bhāgavatam*:

*citraṁ bataitad ekena  
vaṇṇaṁ yugapat pṛthak  
gṛheṣu dvyaṣṭa-sāhasraṁ  
striya eka udāvahat*

"It is wonderful indeed that one Kṛṣṇa has simultaneously become different Kṛṣṇas in 16,000 palaces to accept 16,000 queens as His wives." (*Bhāg.* 10.69.2)

559. Śrīmad-Bhāgavatam 10.69.2, CC Madhya 20.170 Translation and Purport

*citraṁ bataitad ekena  
vaṇṇaṁ yugapat pṛthak  
gṛheṣu dvyaṣṭa-sāhasraṁ  
striya eka udāvahat*

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."

This verse is spoken by Nārada Muni in *Śrīmad-Bhāgavatam* (10.69.2).

560. Śrīmad-Bhāgavatam 10.74.40, CC Madhya 15.261 Purport (Pgs 133-134)

In the *Bhakti-sandarbha* (313) there is a statement concerning the blaspheming of Lord Viṣṇu.

*ye nindanti hṛṣikeśam  
tad-bhaktam puṇya-rūpiṇam  
śata-janmārjitam puṇyam  
teṣam naśyati niścitam*

*te paścante mahā-ghore  
kumbhīpāke bhayānake  
bhakṣitāḥ kīta-saṅghena  
yāvac candra-dīvākarau  
śrī-viṣṇor avamānanād  
gurutaram śrī-vaiṣṇavollaṅghanam*

*tadīya-dūṣaka-janān  
na paśyet puruṣadhamān  
taiḥ sārddham vañcaka-janaiḥ  
saha-vāsam na kārayet*

"One who criticizes Lord Viṣṇu and His devotees loses all the benefits accrued in a hundred pious births. Such a person rots in the Kumbhīpāka hell and is bitten by worms as long as the sun and moon exist. One should therefore not even see the face of a person who blasphemes Lord Viṣṇu and His devotees. Never try to associate with such persons."

In his *Bhakti-sandarbha* (265), Jiva Gosvāmī further quotes from *Śrīmad-Bhāgavatam* (10.74.40):

*nindām bhagavataḥ śṛṇvaṁs  
tat-paraśya janasya vā  
tato nāpaiti yaḥ so 'pi  
yāty adhaḥ sukr̥tāc cyutaḥ*

"If one does not immediately leave upon hearing the Lord or the Lord's devotee blasphemed, he falls down from devotional service."

561. Śrīmad-Bhāgavatam 10.78.36, CC Madhya 12.56 Purport

In *Śrīmad-Bhāgavatam* (10.78.36) it is said: *ātmā vai putra utpanna tñ vedānuśāsanam*. The *Vedas* enjoin that one is born as his own son. The son is nondifferent from the father, and this is

admitted in every revealed scripture. In Christian theology it is believed that Christ, the son of God, is also God. Both of them are identical.

562. Śrīmad-Bhāgavatam 10.81.16, CC Ādi 17.78 Translation and Purport

*kvāhaṁ daridraḥ pāpīyān kva kṛṣṇaḥ śrī-niketaṇaḥ  
brahma-bandhur iti smāhaṁ bāhubhyāṁ parirambhitāḥ*

"Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a brahmar;ta family, and You, Lord Kṛṣṇa, are the shelter of the goddess of fortune, it is simply wonderful, my dear Lord Kṛṣṇa, that You have embraced me with Your arms."

This is a verse from Śrīmad-Bhāgavatam (10.81.16) spoken by Sudāmā Vipra in the presence of Lord Sri Kṛṣṇa. This and the previous verse quoted from Śrīmad-Bhāgavatam clearly indicate that although Kṛṣṇa is so great that it is not possible for anyone to satisfy Him, He exhibits His greatness by being personally satisfied even with one who is disqualified from so many angles of vision. Sudāmā Vipra was born in a family of *brāhmaṇas*, and he was a learned scholar and a class friend of Kṛṣṇa's, yet he considered himself unfit to be strictly called a *brāhmaṇa*. He called himself a *brahma-bandhu*, meaning "one born in a *brāhmaṇa* family but not brahminically qualified." Because of His great respect for *brāhmaṇas*, however, Kṛṣṇa embraced Sudāmā Vipra, although he was not a regular *brāhmaṇa* but a *brahma-bandhu*, or friend of a *brāhmaṇa* family. Murāri Gupta could not be called even a *brahma-bandhu* because he was born of a *vaidya* family and according to the social structure was therefore considered a *sūdra*. But Kṛṣṇa bestowed special mercy upon Murāri Gupta because he was a beloved devotee of the Lord, as stated by Śrī Caitanya Mahāprabhu. The purport of Śrī Bhaktisiddhānta Sarasvatī Thākura's elaborate discussion of this subject is that no qualification in this material world can satisfy the Supreme Personality of Godhead, Kṛṣṇa, yet everything becomes successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot even call themselves *brahma-bandhus*. Therefore our only means for satisfying Kṛṣṇa is to pursue the injunctions of Lord Śrī Caitanya Mahāprabhu, who says:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa  
āmāra ājñāya guru hañā tāra' ei deśa*

"Whoever you meet, instruct him on the teachings of Kṛṣṇa. In this way, on My order, become a spiritual master and deliver the people of this country." (Cc. *Madhya* 7.128) Simply trying to follow the orders of Śrī Caitanya Mahāprabhu, we speak to the people of the world about *Bhagavad-gītā* As It Is. This will make us qualified to satisfy the Supreme Personality of Godhead, Kṛṣṇa.



563. Śrīmad-Bhāgavatam 10.81.16, CC Madhya 7.143 Translation and Purport

*kvāhaṁ daridraḥ pāpīyān  
kva kṛṣṇaḥ śrī-niketanaḥ  
brahma-bandhur iti smāhaṁ  
bāhubhyāṁ parirambhitaḥ*

He said, " 'Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead full in six opulences. Nonetheless, He has embraced me with His two arms.' "

This verse was spoken by Sudāma Brāhmaṇa in Śrīmad-Bhāgavatam (10.81.16) in connection with his meeting Lord Kṛṣṇa.

564. Śrīmad-Bhāgavatam 10.82.2, In Search of the Ultimate Goal of Life: Sri Ramananda Samvada - Madhurya-Prema

Quoting another passage from Srimad-Bhagavatam (10.82.2), Ramananda said,

*tasam avirabhuc chaurih  
smayamana-mukhambujah  
pitambara-dharah sragvi  
saksan manmatha-manmathah*

"Sri Kṛṣṇa, who is the enchanter of Cupid, dressed in yellow, wore a garland of flowers, and all of a sudden appeared in His eternal smiling form in the midst of the cowherd girls, who were mourning in separation from Him after the pastime of the rasa-lila."

565. Śrīmad-Bhāgavatam 10.82.39, CC Adi 4.153 Translation and Purport

*gopyaś ca kṛṣṇaṁ upalabhya cirād abhīṣṭaṁ  
yat-prekṣaṇe dṛṣiṣu pakṣma-kṛtaṁ śapanti  
dṛgbhir hṛdī-kṛtaṁ alaṁ parirabhya sarvās  
tad-bhāvam āpur api nitya-yujām durāpam*

"The gopis saw their beloved Kṛṣṇa at Kurukṣetra after a long separation. They secured and embraced Him in their hearts through their eyes, and they attained a joy so intense that not even perfect yogis can attain it. The gopīs cursed the creator for creating eyelids that interfered with their vision."

This text is from Śrīmad-Bhāgavatam (10.82.39).

566. Śrīmad-Bhāgavatam 10.82.44, CC Madhya 8.89 Translation and Purport

*mayi bhaktir hi bhūtānām  
amṛtatvāya kalpate  
diṣṭyā yad āsīn mat-sneho  
bhavatīnām mad-āpanaḥ*

“Lord Kṛṣṇa told the gopīs, ‘The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.’

The fulfillment of human life is summarized in this verse from *Śrīmad-Bhāgavatam* (10.82.44). There are two important words in this verse: *bhakti* (devotional service) and *amṛtatva* (eternal life). The aim of human life is to attain the natural position of eternal life. This eternal life can be achieved only by devotional service.

567. Śrīmad-Bhāgavatam 10.82.44, CC Madhya 13.160 Translation and Purport

*mayi bhaktir hi bhūtānām  
amṛtatvāya kalpate  
diṣṭyā yad āsīn mat-sneho  
bhavatīnām mad-āpanaḥ*

"Lord Sri Kṛṣṇa said: 'Devotional service unto Me is the only way to attain Me. My dear gopīs, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you.' "

This is a verse from *Śrīmad-Bhāgavatam* (10.82.44).

568. Śrīmad-Bhāgavatam 10.82.45, CC Adi 4.23 Translation and Purport

*mayi bhaktir hi bhūtānām  
amṛtatvāya kalpate  
diṣṭyā yad āsīn mat-sneho  
bhavatīnām mad-āpanaḥ*

"Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor.'

Pure devotional service is represented in the activities of the residents of Vrajabhūmi (Vṛndāvana). During a solar eclipse, the Lord came from Dvārakā and met the inhabitants of Vṛndāvana at Samanta-pañcaka. The meeting was intensely painful for the damsels of Vrajabhūmi because Lord Kṛṣṇa apparently left them to reside at Dvārakā. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vraja by speaking this verse (Bhāg.10.82.45).

569. Śrīmad-Bhāgavatam 10.82.45, In Search of the Ultimate Goal of Life: Sri  
Ramananda Samvada - Mellow of Sweetness

According to the Srimad-Bhagavatam (10.82.45), the Personality of Godhead is completely obliged by the transcendental loving service rendered in the mood of madhuryaprema:

*mayi bhaktir hi bhūtānām  
amṛtatvāya kalpate  
diṣṭyā yad āsīn mat-sneho  
bhavatīnām mad-āpanaḥ*

The Personality of Godhead said, "Loving devotional service unto Me is itself the eternal life of the living entity. My dear cowherd girls, the affection that you have in your hearts for Me is the only cause of achieving My favor."

570. Śrīmad-Bhāgavatam 10.82.48, CC Madhya 1.81 Translation and Purport

*āhuś ca te nalina-nābha padāravindam  
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ  
saṁsāra-kūpa-patitottaraṇāvalambam  
geham juṣām api manasy udiyāt sadā naḥ*

The gopīs spoke thus: "Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs!"

This is a verse from the Śrīmad-Bhāgavatam (10.82.48).

571. Śrīmad-Bhāgavatam 10.82.48, CC Madhya 13.136 Translation and Purport

*āhuś ca te nalina-nābha padāravindam  
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ*

*saṁsāra-kūpa-patitottaraṇāvalambam  
geham juṣām api manasy udiyāt sadā naḥ*

The gopīs spoke thus: "Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs!"

This is a quotation from *Śrīmad-Bhāgavatam* (10.82.48). The gopīs were never interested in *karma-yoga*, *jñāna-yoga*, or *dhyāna-yoga*. They were simply interested in *bhakti-yoga*. Unless they were forced, they never liked to meditate on the lotus feet of the Lord. Rather, they preferred to take the lotus feet of the Lord and place them on their breasts. Sometimes they regretted that their breasts were so hard, fearing that Kṛṣṇa might not be very pleased to keep His soft lotus feet there. When those lotus feet were pricked by the grains of sand in the Vṛndavana pasturing ground, the gopīs were pained and began to cry. The gopīs wanted to keep Kṛṣṇa at home always, and in this way their minds were absorbed in Kṛṣṇa consciousness. Such pure Kṛṣṇa consciousness can arise only in Vṛndāvana. Thus Śrī Caitanya Mahāprabhu began to explain His own mind, which was saturated in the ecstasy of the gopīs.

#### 572. Śrīmad-Bhāgavatam 10.83.8, CC Ādi 6.73 Translation and Purport

*caidyāya mārpayitum udyata-kārmukeṣu  
rājasv ajeya-bhaṭa-śekhara-tāṅghri-reṇuḥ  
ninye mṛgendra iva bhāgam ajāvi-yūthāt  
tac-chrī-niketa-caraṇo 'stu mamārcanāya*

"When Jarāsandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to Śiśupāla, He forcibly took me from their midst, as a lion takes its share of goats and sheep. The dust of His lotus feet is therefore the crown of unconquerable soldiers. May those lotus feet, which are the shelter of the goddess of fortune, be the object of my worship."

This verse is from *Śrīmad-Bhāgavatam* (10.83.8).

#### 573. Śrīmad-Bhāgavatam 10.83.11, CC Ādi 6.74 Translation and Purport

*tapas carantī mājñāya  
sva-pāda-sparśanāśayā  
sakhyopetyāgrahīt pāṇim  
yo 'ham tad-grha-mārjanī*

"Knowing me to be performing austerities with the desire to touch His feet, He came with His friend Arjuna and accepted my hand. Yet I am but a maidservant engaged in sweeping the floor of the house of Śrī Kṛṣṇa."

This verse appears in *Śrīmad-Bhāgavatam* (10.83.11) in connection with the meeting of the family ladies of the Kuru and Yadu dynasties at Samanta-pāñcaka. At the time of that meeting, the queen of Kṛṣṇa named Kālindī spoke to Draupadī in this way.

574. Śrīmad-Bhāgavatam 10.83.39, CC Ādi 6.75 Translation and Purport

*ātmārāmasya tasyemā  
vayaṁ vai gṛha-dāsikāḥ  
sarva-saṅga-nivṛttyāddhā  
tapasā ca babhūvima*

"Through austerity and through renunciation of all attachments, we have become maidservants in the home of the Supreme Personality of Godhead, who is satisfied in Himself."

During the same incident, this verse, quoted from *Śrīmad-Bhāgavatam* (10.83.39), was spoken to Draupadī by another queen of Kṛṣṇa's.

575. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 3.40 Purport

The spirit soul becomes addicted to enjoying the material senses and mistakes this as true happiness. This false identification of the spirit soul is very nicely explained in the *Śrīmad-Bhāgavatam*:

*yasyātma-buddhiḥ kuṇāpe tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma idyadhīḥ  
yat-tīrtha-buddhiḥ salite na karhicij  
janeṣv abhijṣeṣu sa eva gokharaḥ.*  
ŚB 10.84.13

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered as an ass or a cow."

576. Śrīmad-Bhāgavatam 10.84.13, SB 4.25.14 Purport

The body is also sometimes considered to be a bag containing three elements (*tri-dhātu*): mucus, bile and air (*kapha*, *pitta* and *vāyu*). *Yasyātma-buddhiḥ kuṇape tri-dhātuke*. According to *Bhāgavatam* (10.84.13), one who considers this bag of mucus, bile and air to be the self is considered no better than a cow or an ass.

577. Śrīmad-Bhāgavatam 10.84.13, SB 4.28.24 Purport

The *Bhāgavatam* considers those who are attached to their bodies to be like cows and asses (*sa eva go-kharaḥ*). The cow is a very innocent animal, and the ass is a beast of burden. One who labors under the bodily conception simply works like an ass and does not know his self-interest. It is therefore said:

*yasyātma-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhijñeṣu sa eva go-kharaḥ*

“A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow.” (*Bhāg.* 10.84.13)

578. Śrīmad-Bhāgavatam 10.84.13, SB 8.3.17 Purport

In this material world, everyone is a *paśu*, an animal, because of the bodily conception of life.

*yasyātma-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*  
*yat tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhijñeṣu sa eva go-kharaḥ*

"A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth to be worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there is to be considered like a cow or an ass." (SB 10.84.13) Practically everyone, therefore, is a *paśu*, an animal, and everyone is attacked by the crocodile of material existence.

579. Śrīmad-Bhāgavatam 10.84.13, CC Madhya 9.194 Purport

As stated in *Katha Upaniṣad* (2.3.9, 12):

na saṁdṛṣe tiṣṭhati rūpam asya  
na cakṣuṣā paśyati kaścanainam  
hrdā manīṣā manasābhikṣpto  
ya etad vidur amṛtās te bhavanti  
naiva vācā na manasā  
prāptum śakyo na cakṣuṣā

"Spirit is not within the jurisdiction of material eyes, words or mind:"

Similarly in Śrīmad-Bhāgavatam (10.84.13):

yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma iḥya-dhīḥ  
yat tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ

Spiritual substance cannot be seen by the unintelligent because they do not have the eyes or the mentality to see spirit soul. Consequently they think that there is no such thing as spirit. However, followers of the Vedic injunctions take their information from Vedic statements, as found in Śrīmad-Bhāgavatam and Katha Upaniṣad.

580. Śrīmad-Bhāgavatam 10.84.13, CC Madhya 12.61 Purport

In his *Anubhāṣya*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that a materialist mistakenly accepts the body and mind as the source of material enjoyment. In other words, a materialist accepts the bodily conception of life. Śrī Caitanya Mahāprabhu did not regard the son of Mahārāja Pratāparudra with the idea that he was a materialist, being the son of a materialist. Nor did He consider Himself the enjoyer. Māyāvādī philosophers make a great mistake by assuming that the *sac-cid-ānanda-vigraha*, the transcendental form of the Lord, is like a material body. However, there is no material contamination in transcendence, nor is there any possibility of imagining a spirituality in matter. One cannot accept matter as spirit. As indicated by the technical words *bhauma iḥya-dhīḥ* (Bhāg. 10.84.13), materialistic Māyāvādīs imagine the form of God in matter, although according to their imagination, God is ultimately formless. This is simply mental speculation. Even though Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He placed Himself in the position of a *gopī*. He also accepted the King's son directly as the son of Mahārāja Nanda, Vrajendra-nandana Hari. This is perfect vision according to the direction of the Vedic culture, as confirmed in Śrīmad Bhagavad-gītā: *paṇḍitāḥ sama-darśinaḥ*.

581. Śrīmad-Bhāgavatam 10.84.13, CC Madhya 16.281 Purport (Pgs. 298-299)

It was not essential for Śrī Caitanya Mahāprabhu to go to Vṛndāvana, for wherever He stayed was immediately converted to Vṛndāvana. Indeed, there was also the River Ganges, the River Yamunā and all other places of pilgrimage. This was also expressed by Śrī Caitanya Mahāprabhu Himself when He danced in the Ratha-yātrā. At that time He said that His very mind was Vṛndāvana (*mora-mana-vṛndāvana*). Because His mind was Vṛndāvana, all the pastimes of Rādhā and Kṛṣṇa were taking place within Himself. Nonetheless, just to teach people, He visited *bhauma-vṛndāvana*, Vṛndāvana-dhama in this material world. In this way the Lord instructed everyone to visit Vṛndāvana-dhama, which is a very holy place. Materialists consider Vṛndāvana-dhama an unclean city because there are many monkeys and dogs there, and along the bank of the Yamuna there is refuse. Some time ago, a materialistic man asked me, "Why are you living in Vṛndāvana? Why have you selected such a dirty place to live after retiring? " Such a person cannot understand that Vṛndāvana-dhama is always a representation of the original Vṛndāvana-dhama. Consequently Vṛndāvana-dhama is as worshipable as Lord Kṛṣṇa. *Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam*: according to Śrī Caitanya Mahāprabhu's philosophy, Lord Śrī Kṛṣṇa and His abode, Vṛndāvana, are equally worshipable. Sometimes materialistic people who have no spiritual understanding go to Vṛndāvana as tourists. One who goes to Vṛndāvana with such materialistic vision cannot derive any spiritual benefit. Such a person is not convinced that Kṛṣṇa and Vṛndāvana are identical. Since they are identical, Vṛndāvana is as worshipable as Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu's vision (*mora-mana-vṛndāvana*) is different from the vision of an ordinary materialistic person. At the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu, absorbed in the ecstasy of Śrīmatī Rādhārāṇī, dragged Lord Kṛṣṇa back to Vṛndāvana-dhama. Śrī Caitanya Mahāprabhu spoke of this in the verses beginning *āhuś ca te* (*Madhya* 13.136).

In *Śrīmad-Bhāgavatam* (10.84.13) it is stated:

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow."

Śrī Caitanya Mahāprabhu personally renovated Vṛndāvana-dhama and advised His chief disciples, Rūpa and Sanātana, to develop it and open it to attract the spiritual vision of the general populace. At present there are about five thousand temples in Vṛndāvana, and still our society, the International Society for Krishna Consciousness, is constructing a huge, magnificent temple for the worship of Lord Balarāma, Rādhā-Kṛṣṇa and Guru-Gaurāṅga. Since there is no prominent Kṛṣṇa-Balarāma temple in Vṛndāvana, we are attempting to construct one so that people will be attracted to Kṛṣṇa-Balarāma, or Nitāi-Gauracandra. *Vrajendra-nandana yei, śacī suta haila sei*. Narottama dāsa



Thākura says that Balarāma and the son of Maharaja Nanda have advented Themselves as Gaura-Nitāi. To propagate this fundamental principle, we are establishing a Kṛṣṇa-Balarāma temple to broadcast to the world that worship of Gaura-Nitāi is the same as worship of Kṛṣṇa-Balarāma.

582. Śrīmad-Bhāgavatam 10.84.13, SSR 2: The Absolute Necessity of a Spiritual Master

From the Gītā we learn that even after the destruction of the body, the ātmā, or the soul, is not destroyed; he is always the same, always new and fresh. Fire cannot burn him, water cannot dissolve him, the air cannot dry him up, and the sword cannot kill him. He is everlasting and eternal, and this is also confirmed in the Śrīmad-Bhāgavatam (10.84.13):

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharah*

“Anyone who accepts this bodily bag of three elements [bile, mucus, and air] as his self, who has an affinity for an intimate relationship with his wife and children, who considers his land worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those persons who are in actual knowledge—he is no better than an ass or a cow.”

583. Śrīmad-Bhāgavatam 10.84.13, TLK 7 Verse 12

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharah*

“A human being who identifies this body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth as worshipable, and who goes to a place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like a cow or an ass.” (*Bhāg.* 10.84.13)

584. Śrīmad-Bhāgavatam 10.84.13, Kṛṣṇa Consciousness, The Matchless Gift Chapter 3: Learning to Love

“For one who accepts the body—which is made of three elements—as his self, who has an affinity for intimate bodily relationships with his wife and children, who considers his land worshipable and who

accepts the waters of holy places of pilgrimage but does not take advantage of the knowledge of the saintly persons there, is to be considered to be in illusion and no better than an ass or a cow.” (Bhāg. 10.84.13)

585. Śrīmad-Bhāgavatam 10.84.13, The Laws of Nature – An Infallible Justice:  
Knowledge Vs. Nescience

The Srimad-Bhagavatam (10.84.13) says that this body is nothing but a bag containing three primary elements--mucus, bile, and air--and that one who accepts this combination of mucus, bile, and air as himself is an ass.

586. Śrīmad-Bhāgavatam 10.84.13, The Journey of Self-Discovery, 5.1 Meditation  
Through Transcendental Sound

Śrīmad-Bhāgavatam says, *yasyātma-buddhiḥ kuṇape tri-dhātuke*: [SB 10.84.13] Thinking we are the body means we have a concept of ourself as a bag of skin and bones. The body is a bag of skin, bones, blood, urine, stool, and so many other nice things. So when we think, “I am the body,” we are actually thinking, “I am a bag of bones and skin and stool and urine. That is my beauty; that is my everything.” So this bodily concept of life is not very intelligent, and improvement of the body is not a right calculation of self-realization.

587. Śrīmad-Bhāgavatam 10.84.13, Dialectic Spiritualism: Rationalism – Rene  
Descartes

When, through reasoning, one concludes that the living force within the body is different from the body itself, he is on the human platform. If he considers life to be nothing more than a combination of material ingredients, he remains an animal. That is the verdict of the Vedas.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣu abhijñeṣu sa eva go-kharaḥ*

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow." (Bhāg. 10. 84. 13)

588. Śrīmad-Bhāgavatam 10.84.13, Dialectic Spiritualism: Utilitarianism and  
Positivism – John Stuart Mill

We have daily experience of how the soul continues, even though the body changes. In our own family we can see that the body of an infant changes into the body of a boy, a young man, a middleaged man, and then an old man. In any condition, the soul is the same. Why is it difficult to understand the immortality of the soul? If we cannot understand it, we are not very intelligent.

*yasyātmā-buddhiḥ kuṇape trī-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣu abhijñeṣu sa eva go-kharaḥ*

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow. " (Bhāg. 10. 84. 13) If a person does not understand the immortality of the soul, he is an animal. There is no question of belief. It is a fact.

589. Śrīmad-Bhāgavatam 10.84.13, Dialectic Spiritualism: Existentialism - Soren  
Aabye Kierkegaard

But without knowing yourself, how can you make a choice? And how can you know yourself unless you go to one who knows things as they are? Most people think that they are the body. What kind of self-knowledge is this? If one identifies with the body, he is no better than an ass. Then what is the value of his philosophy?

*yasyātmā-buddhiḥ kuṇape trī-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣu abhijñeṣu sa eva go-kharaḥ*

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the places of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like an ass or cow." (Bhāg. 10. 84. 13)

590. Śrīmad-Bhāgavatam 10.84.13, Introduction to Gītopaniṣad Lecture, New York,  
February 19-20, 1966

Now when we are such materially contaminated, that is called our conditioned stage. Conditioned stage. And the false ego, the false consciousness... The false consciousness is exhibited under the impression that "I am one of the product of this material nature." That is called false ego. The whole material activities, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. *Yasyātma-buddhiḥ kuṇape tri-dhātuke*, one who is absorbed in the thought of bodily conception. Now, the whole Bhagavad-gītā was explained by the Lord because Arjuna represented himself with bodily conception. So one has to get free from the bodily conception of life. That is the preliminary activity for a transcendentalist who wants to get free, who wants to be liberated. And he has to learn first of all that he is not this material body.

591. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 1.28-29 Lecture, London, July 22, 1973

Therefore we have to take from Arjuna how he accepted *Bhagavad-gītā*. He said, *sarvam etad ṛtaṁ manye* [Bg. 10.14]: "Kṛṣṇa, You are the Supreme Personality of Godhead. Whatever You are speaking, whatever You have spoken, I take them as it is." This is study of *Bhagavad-gītā*. So the hindrance is this *svajanam*. Now he is presenting. He is presenting himself as fool number one, although he is not so. But he is creating the ground for Kṛṣṇa's speaking on *Bhagavad-gītā*. This is the principle. Therefore he is not at all affected by the *svajanam*, but he is presenting, "This is my problem, that I have to kill..." *Dṛṣṭvā imaṁ svajanaṁ kṛṣṇa*. "By seeing my own kinsmen, because I am fool number one..." *Yasyātma-buddhiḥ kuṇape tridhātuke* [SB 10.84.13]. "I am calling them *svajana*. In śāstra it is called *svajanākhyā-dasyu*.

*Svajanākhyā-dasyu*. They are all thieves and rogues, but they are claiming as my kinsmen. Suppose in your pocket there is one hundred dollars. If some pickpocket takes it and if you capture him, then you give him immediately to the police. And when you come home after hard-earned money, and when your wife takes away, oh, you laugh, "Oh you have taken all my money! Ahhhhh!" But the same pickpocket, but the same pickpocket, but because he's *svajanākhyā-dasyu*, "pickpocket in the name of *svajana*," he is very much pleased: "Oh, my wife has taken, my son has taken. Never mind." That's all.

And others? As soon as takes, he, "Give him to the police." The same business is being done. He is working hard day and night, and they are plundering. Still, they are thinking, "They are my *svajanam*, they are my kinsmen." This is called illusion.

592. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.1 Lecture, Ahmedabad, December 6, 1972

In the śāstra it is said, "Anyone who is identifying himself with this material body, he is animal." *Go-kharaḥ. Sa eva go-kharaḥ*. Go means cows, and *khara* means ass.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Yasya*. Anyone who is identifying this, himself, with this body, which is made of *tri-dhātu*... According to Āyur Vedic medical system, this body is production of *kapha*, *pitta*, *vāyu*. Or in our modern medical science, anatomy, physiology, this body is a combination of bones, muscles, skin, blood, urine, stool. That's all. So śāstra says, "If anyone thinks that he is this lump of bones, flesh, blood, urine and stool," *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13], and *sva-dhīḥ kalatrādiṣu*, "and the production of these bones and flesh, *kalatrādiṣu*..." Because we have got relationship here in this material world with wife. *Kalatra* means wife. *Kalatra*, *kalatrādiṣu*: "Beginning from wife." Wife produces so many children, and therefore ādi, the beginning is wife. So *sva-dhīḥ kalatrādiṣu*. "The wife and my children, they are my kith and kin." *Sva-dhīḥ kalatra*, *sva-dhīḥ*. "They are my own." Everyone is working... Even a great economist, Mr. Marshall, he says that economic development begins from family affection. Family affection. So unless one thinks that he has to maintain his wife, children, family, there is no question of economic development. Impetus. So *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu* and *bhauma ijya-dhīḥ* [SB 10.84.13]. *Bhauma*, this earth, as worshipable. *Bhauma ijya-dhīḥ yat-tīrtha-buddhiḥ salile*: "And for pilgrimage, one who thinks that the water is *tīrtha*..." *Tīrtha* means where one can get transcendental knowledge. *Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijṣeṣu*. "...but has no interest to associate with persons who is expert in transcendental knowledge. Such, these persons, they are called *go-khara*." *Go-khara* means cows and asses. So Arjuna played the part of a *go-khara*. In the battlefield of Kurukṣetra, he played the part of an ordinary person, *go-khara*, who is identifying this body as self. Therefore he required instruction. Not only... He became so much overwhelmed that he gave up his arrows and bows and sat down, tightly: "My dear Kṛṣṇa, I am not, I cannot fight." And he was crying. Not only he gave up his duty, he was kṣatriya, and he was crying: "Oh, I'll have to kill my kinsmen. No, no, no. I cannot do it."

593. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.1-11 Lecture, Johannesburg,  
October 17, 1975

So our this Kṛṣṇa consciousness movement is trying to educate people to give up this bodily concept of life. This is the sum and substance of this movement. And unless we come to understanding that "I am not this body; I am a spirit soul. My aim of life is missing," then we remain cats and dogs.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijṇeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Anyone who is leading his life on the bodily concept of life, he is no better than the dogs and hogs. So in order to stop this civilization of dogs and hogs, the Kṛṣṇa consciousness movement is essential. Kṛṣṇa consciousness means to take instruction from Kṛṣṇa.

594. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.11 Lecture, New York, March 4, 1966

In the Bhāgavata there is a very nice verse in this connection in which it is stated, *yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ* [SB 10.84.13]. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke*. *Kuṇape* means this bag, this bag made of three elements. Now, according to Āyurvedic medical system, this body is made of three elements: *kapha*, *pitta*, *vāyu*.

Woman: Three elements?

Prabhupāda: Yes. *Kapha*. *Kapha* means cold, coldness.

Woman: Common.

Prabhupāda: Cough, cough, what do you call cough? Coughing. Yes. *Kapha*, *pitta*, *vāyu*: "coldness, heat and air." Yes. Only these three things constitute this body. Therefore it is called a bag made of three elements: coldness, air and fire, heat. Heat, coldness and air—this body's made.

Woman: What, what does coldness stand for?

Prabhupāda: Coldness, you can take it for water, or secretion.

Woman: Water.

Prabhupāda: Yes.

Woman: Yes. Water, fire and air.

Prabhupāda: Water, fire and air.

Woman: That's better.

Prabhupāda: Now, the Bhāgavata says that *yasyātmā-buddhiḥ kuṇape tri-dhātuke*: [SB 10.84.13] "If anyone, he's identified with this body made of water, air and fire..." And *yasyātmā-buddhiḥ kuṇape tri-dhātuke*. This is a body made of three things. Now... And *sva-dhīḥ kalatrādiṣu*: "And if one thinks the issues, the by-products of this body as his own kinsmen..." Just like my children, my wife, my relatives, my father, my mother, my brother, my nation, my society—everything is due to this bodily relation.

And there are thousands of women loitering in the street of New York, and suppose I have got some ma..., bodily connection with you, I call you my wife. And because I have got bodily relation with you, all the children produced by you, they are my children. You see? So whole thing is... The basic principle is wrong, that "I am this body." Now, from the expansion of the body, the whole thing, the whole thing is false. Because I am not this body, so my expansion of body is also not I am. But whole world is going on on this false impression. The whole world is going on. The fight, the fighting between one nation and another nation—because due to this body. So *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. "One who is identified with this body, which is made of water, fire and, water, fire and air, and the issues from this body as kinsmen and own men..." *Yasyātma-buddhiḥ kuṇape tri-dhā..., sva-dhīḥ kalatrādiṣu*: "And," I mean to say, "attachment, attachment for such issues..." *And bhauma-ijya-dhīḥ*: "And the land from which this body has grown up, that is worshipable." Now everybody is fighting for the land. "Oh, we are Indian." "We are Pakistani." "We are Vietnamese." "We are Americans." "We are German." The fighting, so much fighting is going on. The land, for the land. So land, land has become worshipable, so worshipable that one is sacrificed his valuable life for that land. You see? But the land is so dear, why? This body has become grown up from this land. So that is also there, the bodily connection.

So *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ* [SB 10.84.13]. In the land... They have no meaning for God. Now, the Russian philosophy, they have no meaning for God, but they have every meaning for their land, for the land. So land has been identified as worshipable, and they're prepared to sacrifice anything for the land. So *yasyātma-buddhiḥ kuṇape tri-dhātuke*: "One who is identified with this body and one who thinks the bodily offshoots as his own men, and the land from which the body has grown as worshipable," *yat-tīrtha-buddhiḥ salile. Yat-tīrtha-buddhiḥ salile*. Now, in Christian world also, that the water of the Jordan River is sacred is considered. Similarly, Hindus also, when they go to some pilgrimage, they take bath on the sacred river. But one should know that going to the sacred place does not mean simply to take bath in that water. Real meaning of going to a sacred place—to find out some intelligent scholar in spiritual knowledge. They are living there. To make association with them, to take knowledge from them—that is the purpose of going to pilgrimage. Because in pilgrimage, holy places... Just like I, my residence is at Vṛndāvana. So at Vṛndāvana there are many great scholars and saintly persons living. So one should go to such holy places not simply to take bath in the water, but he must be intelligent enough to find out some spiritually advanced man living there and take instruction from him and (be) benefited by that. But he does not go. He takes simply bath and purchases some goods and advertises, "Oh, I have been to such and such pilgrimage." Well... *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13] and *yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhiṣeṣu*: "He has the attachment for pilgrimage, for taking bath only, but he has no attraction for the learned people there." You see?

So such kind of man is considered as ass. *Sa eva go-kharaḥ* [SB 10.84.13]. *Go-khara. Go-khara. Go* means cow or..., and *khara* means ass. So practically the whole world is moving as the civilization of cow and asses because the whole thing is identification with this... The center is this body, and expansion of the body, the attraction, whole attraction is there. Yes? You want to...?

Woman: Yes. In the Indian places known as sacred places...

Prabhupāda: Sac... Yes.

Woman: ...isn't ...sacred places...

Prabhupāda: Yes.

Woman: ...isn't it also a fact that there is more magnetism there because of the meeting of...

Prabhupāda: Oh, yes. Certainly.

Woman: ...saints and more people...?(?)

Prabhupāda: Certainly. Certainly. Certainly. Therefore the place itself has got some magnetism. You see?

Woman: Yes. And when...

Prabhupāda: Just like at Vṛndāvana, at Vṛndāvana... 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 Vṛndāvana.

Woman: Yes.

Prabhupāda: Yes. I am not happy here.

Woman: Yes, I know.

Prabhupāda: I shall be very happy to return to my Vṛndāvana, 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 Vṛndāvana, 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.

So this is the whole thing, the whole basic principle of spiritual advancement of knowledge. One should first be convinced that he is not this body. He is not this body. Then other spiritual knowledge will begin. This is the basic principle.



595. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.11 Lecture, Edinburgh, July 16, 1972

The point is that Kṛṣṇa wanted to teach Arjuna that this body is different from the person. Just like every one of us, we are different from the shirt and coat. Similarly, we living entities, soul, is different from the gross body and the subtle body. This is the philosophy of Bhagavad-gītā. People do not understand it. Generally, people understand that he is this body. That is condemned in the śāstras.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go means cow, and *khara* means ass. Anyone who is living on the bodily concept of life, *yasyātma-buddhiḥ kuṇape tri-dhātuke*... The bodily concept of life is meant for the animals. The dog does not know that he's not this body, he's pure soul. But a man, if he's educated, he can understand that he's not this body, he is different from this body.

596. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.11 Lecture, Edinburgh, July 16, 1972

Just try to understand how much ignorant we are. We are all in ignorance. This education is wanted because people, by this ignorance, they're fighting with one another. One nation is fighting with another, one religionist is fighting with another religionist. But it is all based on ignorance. I am not this body. Therefore śāstra says, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. *Ātma-buddhiḥ kuṇape*, this is a bag of bones and muscles, and it is manufactured by three *dhātus*. *Dhātu* means elements. According to Āyur-vedic system: *kapha*, *pitta*, *vāyu*. Material things. So therefore I am a spirit soul. I am part and parcel of God. *Ahaṁ brahmāsmi*. This is the Vedic education. Try to understand that you do not belong to this material world. You belong to the spiritual world. You are part and parcel of God.

597. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.11 Lecture, Glasgow, Aug. 1, 1972

Generally, people understand that he is this body. That is condemned in the śāstras.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijṣeṣu sa eva go-kharaḥ*  
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599. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.11 Lecture, London, August 17, 1973

In spite of Arjuna speaking so many things in support of his being nonviolent and not to kill his kinsmen, Kṛṣṇa chastised him that "You are not learned. You are fool." So this is the position. Those who are under the bodily concept of life, they can speak so many learned things, but after all they are fool.

*yasyātmā-buddhi-kuṇape tri-dhātuke*  
*sva-dhiḥ kalatrādiṣu bhauma ijya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeśv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

In the Śrīmad-Bhāgavatam, those who are under the bodily concept of life, they are described as follows: *Yasya ātmā-buddhiḥ*. *Ātmā* means self. *Ātmā-buddhiḥ*, in this body, what is this body? *Kuṇape tri-dhātuke*. It is a bag of three elements, *kapha*, *pitta*, *vāyu*. Mucus, bile and air. So, or ordinarily you can understand, this is a combination, this material body is combination of flesh, bone, blood, mucus, stool, urine, and so many other things. That, we are not self, but the foolish persons, they are taking this lump of matter, bones and flesh, accepting that "I am this body." No learned man will take like that. The whole world is misled under this conception. They are accepting this lump of matter, blood and flesh and bones—"I am this is I am." This is animal mentality. Animal thinks like that, not learned man. Learned man, one who knows, he will say *ahaṁ brahmāsmi*, "I am spirit soul. I am servant of God." This is learned speaking. "I am not this body."

600. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.11 Lecture, Mexico, February 11, 1975

Because Arjuna has accepted Kṛṣṇa as *guru*, therefore He is chastising him that "You are lamenting on a subject matter which is not done by any learned man." That means, "You are not a learned man. You are fool." "The learned man does not do like this"—that means, "You are not learned man because you are doing this." So Kṛṣṇa said that "You... Practically you are not in the knowledge of things. Still, you are lamenting on the bodily concept of life." Anyone who accepts this body as self, he is not only unlearned, but he is compared with the animal. That is the statement in the Vedic literature,

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go means cow, and *khara* means ass.

So anyone who accepts this body as self, he is animal, he is not human being. That is the beginning of knowledge. People are accepting knowledge from a school, college, university, but at the present moment at least, how many people know that he is not body? Unless we understand this first principle of knowledge, there is no question of spiritual advancement of life.

So the beginning of Bhagavad-gītā is to give lesson that we are not this body. It will be later on explained that the spirit soul, or the real person, is within this body. Just like we are here. We are within this shirt and coat, but we are not the shirt and coat. So if the shirt and coat is stolen and if somebody becomes mad after it and lamenting, that is not very good sense.

601. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.11 Lecture, Rotary Club Address, Hotel Imperial, Delhi, March 25, 1976

The body is not the self. The self is different. If you analyze this body, what you will find? Suppose we are breathing. What is this breathing? It is air only. Now, when the breathing is stopped, a man is dead. Now, you are so much advanced in science. Why don't you replace this breathing? It is nothing but air. So you can manufacture some machine working in electric battery and put some air and fix up, and that same air will come: "Woosh, woosh, woosh, woosh." "Will that give you life? No. Even if you artificially bring breathing, just like nowadays they, with oxygen gas, as if oxygen gas is life... That is not the fact. So if you analyze every part of the body, then you will find that there is no life. This is called education. This is called scientific knowledge. Simply abruptly taking something without any

proper understanding, that is not knowledge. Therefore Kṛṣṇa chastised him that "You are talking like very scientific, learned scholar, but you are a fool number one because you are accepting this material body as the self." This is ignorance. This is confirmed in another place, *yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. This *kuṇape*, this bag of three elements, *kapha*, *pitta*, *vāyu*, or, take it, the skin, muscle, veins, bones, urine, stool, blood—what you will find if you dissect this body? They are all material things. What is blood? It is also water, red water. The urine, this is also water. And this bone, bone is nothing but earth hardened. If you take plaster of Paris... They sometimes show artificial bone also in the medical college. But that is not. That is bone. That is earth. So do you think this combination of this earth, water, air, fire, is life? Can you produce life? You take... You can get enough earth, water, air, pus, stool, urine, blood. You manufacture one life. That you cannot do. This is called analysis. And those who are engaged in understanding the self as the combination of these earth, water, air, fire— *sa eva go-kharaḥ* [SB 10.84.13]. Such persons are defined in the *śāstra* as no more intelligent than the cows and the asses. So from here spiritual knowledge begins.

602. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.13 Lecture, Auckland, Feb. 21, 1973

In the Śrīmad-Bhāgavatam it is said, *yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. *Kuṇape* means bag. This body is a bag made of blood, bones, marrow, muscles, and stool, urine, pus, nails, hair, like that. Everyone can understand. If you analyze this material body, what ingredients you will find? These things you will find. These things you will find in animal's body also---blood, muscles, flesh, bones, stool, urine, nails, hair, like that. So these are the ingredients of the material body.

603. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.13 Lecture, Hyderabad, November 19, 1972

When a gentleman talks with another gentleman, none of them consider that "I am this dress." Similarly, if I consider about, about my identification on the ground of this dress, then am I not *ajñānī*? Yes, I am *ajñānī*. I do not know my identification.

Therefore *śāstra* says, *yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Anyone who is identifying himself with this body, which is made of *tri-dhātu*... *Tri-dhātu* means *kapha-pitta-vāyu*. According to Āyur Veda system, this body is a combination of *kapha-pitta-vāyu*, mucus, bile, and air. So *śāstra* says, *yasyātmā-buddhiḥ kuṇape tri-dhātuke*. If anyone identifies himself with this bag of *kapha-pitta-vāyu*, a bunch of bones and flesh and blood and stool, *sva-dhīḥ kalatrādiṣu*, and his own kinsmen, his wife and children, *sva-dhīḥ kalatrādiṣu bhauma iṣya-dhīḥ*, and worship, worshipable is the land, *bhauma*, *yat-tīrtha-buddhiḥ salile*, one who goes to the place of pilgrimage and takes the water as all in all, *yat-tīrtha-buddhiḥ salile na karhicij janeṣu abhijṣeṣu*, but does not go to the actual learned saintly persons, *sa eva go-kharaḥ* [SB 10.84.13], such person is no better than cow and ass. This is the injunction of the *śāstra*, that our identification with the body is animal life. The animal, a dog, it knows that he is body. A cat knows that he is body. A tiger knows that he is body. A human being, also, if he knows like that, that

he is body, then why, how he's advanced? He's no better than the cats and dogs. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ* [SB 10.84.13]. The whole world is going on on this misimpression, misidentification with the body. Therefore, there is fight between one nation to another, one man to another, and so many...

604. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.13 Lecture, Germany, June 18, 1974

Exactly like that, that we live in one apartment. Then, if I am able to pay more rent, I transfer to another apartment. Or if I cannot pay the present rent, then I'll have to move to another, less rented apartment. This is called: "I existed in one apartment, Now I am existing in one apartment, and I shall exist in another apartment." So I am eternal; I am simply changing my apartment or dress. This simple thing. *Asmin dehe yathā. As kaumāraṁ yauvanaṁ jarā*, in this life I am experiencing that I changed so many apartments—I was a child; that apartment I changed into boyhood; then again I changed that apartment into youthhood; then I am old man—so when this apartment will be vacated, I'll have to accept another apartment. Where is the difficulty to understand? I must possess one apartment or body. The body is the apartment. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

It is just like this apartment. This room is made of bricks, stone and cement. Similarly, this apartment is also made of this stone, brick, or cement. So what is this body? This body and this huge, gigantic..., what is the difference? No difference. Just like here, in the material, in your presence, you see so many rocks. So the bones are like rocks. And so many secretions within the abdomen. At least, we know, there is urine. That is water, just like there are sea water, ocean water. Similarly, if you examine scrutinizingly, the same thing, as the whole material manifestation is made of, this body is also made of. There is no difference. Simply a small quantity and big quantity. The ant's body is also made of the same ingredient, the elephant's body is also made of same ingredient, and this gigantic universe, so many planets, sun, moon and sky, that is also made of the same ingredients. It is only difference of big apartment and small apartment. That's all.

605. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.13 Lecture, New York, April 11, 1973

So these rascals, they are on the bodily concept of life, and they are thinking that "I am nationalist," "I am yogī," "I am this," "I am that," "I am that..." You see? This is the philosophy. So long you are in the bodily concept of life, we are no better than the animal. That is the Bhāgavata philosophy. You are animal. *Yasyātma-buddhiḥ kuṇape tri-dhātuke*.

*yasyātma-buddhiḥ kuṇape tri-dhā...  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*

So *go-kharaḥ* means..., *go* means cow, *khara* means ass. Animals. So who is that? Now, *yasyātmā-buddhiḥ kuṇape tri-dhātu*. This bag of *tri-dhātu*---*kapha*, *pitta*, *vāyu*---if one thinks that "I am this body. I am this body, and in bodily relation..." Because in bodily relation I have got my family, society, children, wife, country, and therefore they are mine. So *yasyātmā-buddhiḥ kuṇape tri-dhā...*, *sva-dhīḥ*. *Sva-dhīḥ* means thinking, "They are mine. I am theirs." *Sva-dhīḥ kalatrādiṣu*. *Kalatra* means wife. Through wife, we get children; we expand. The Sanskrit word is *strī*. *Strī* means expansion. I remain one. As soon as I get wife, I get..., become two, then three, then four, then five. Like that. That is called *strī*.

606. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.17 Lecture, Hyderabad, November 22, 1972

*Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Anyone who is identifying this dead body, or this material body, which is a composition of *tri-dhātuka*, *kapha-pitta-vāyu*, some blood, flesh, and some secretion, and some bones—if anyone identifies the self with this lump of matter, then he is described as no better than cow and ass.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhiṣeṣu sa eva go-kharaḥ*  
 [SB 10.84.13]

607. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.18, Hyderabad, November 23, 1972

Just like my Guru Mahārāja used to say that a man has fallen on the water, and one brave man came. He said that "I shall save this man." And he also jumped in the water and brought his coat and shirt, and he said, "Now the man is saved." Is it saving the man? So similarly, the service of humanity means they are serving the body. Where is the soul? They do not know how to serve. Just like washing the cage, and the bird within the cage, it is starving (imitates bird): "kanh kanh kanh." So they do not know what is service. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. They are thinking this body. That is, that is... We are explaining this morning: *antavanta ime dehāḥ*. This body is perishable. It is material. What is the use of serving it? However you serve it, it will destroy. Try to save the soul who is put into this body and embarrassed. That is real service. This is Kṛṣṇa consciousness movement. We are trying to save the soul.

608. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.22 Lecture, Hyderabad, November 26, 1972

*Yasyātmā-buddhiḥ kuṇape tri-dhātuke. Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Anyone who is thinking that "I am this body," *sva-dhīḥ kalatrādiṣu*. And *sva-dhīḥ* means "My men, my own kinsmen." Who? "My children, my family, my society, my country," *kalatrādiṣu*. *Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*: "And the land where these things have grown up, my body and my other relatives in relationship with this body, that is *pūjya*." *Sva-dhīḥ kalatrādiṣu bhauma ijya...* Nationalism: "My country. I shall die for this land. I shall sacrifice everything." *Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ salile*. And those who are little advanced, pious, they go to places of pilgrimages, take a bath in the Ganges, and come out. They think that water is *tīrtha*. No. *Tīrtha* is saintly persons. *Tīrtha-padam*. You have to meet saintly persons to take lesson from them. *Yat-tīrtha-buddhiḥ salile na karhicij janeṣu abhiṣeṣu*. You have to meet self-realized persons, those persons who do not care for these things. And in the bodily concept of life, they have been described in the śāstra: *go-kharaḥ*, "cow and asses."

609. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.25 Lecture, Hyderabad, November 29, 1972

*Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. This body, made of three, I mean to say, biles, mucus, and air... So the, a bag of bones and flesh and blood, if one is thinking that "I am this, I am this body," then he is *go-khara*, cow or ass. So anyone who is on the bodily concept of life, he is animal, *go-khara*. *Sa eva go-kharaḥ* [SB 10.84.13]. So how you can receive knowledge from a person who is animal? You cannot get any knowledge from the cows or the asses. So anyone who is under the bodily concept of life, he's no better than animal. So actually, if we say frankly, everyone is in the bodily concept of life. Therefore the modern civilization is animal civilization. It is not human civilization. Human civilization will begin when one will understand that "I am not this body. I am spirit soul." *Ahaṁ brahmāsmi*. That is the beginning of human civilization. And so long one is under the bodily concept of life, it is the civilization of cats and dogs. That's all.

610. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.25 Lecture, London, August 28, 1973

This is the lamentable condition of modern civilization. Animal civilization. The animals simply take care of the body, has no information of the soul. So this civilization is animal civilization, *mūḍha*. *Mūḍha* means animal, asses. Now if we say to the people in general they'll be angry upon us, but actually this is the position. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. I've several times explained this verse. *Yasya ātmā-buddhiḥ. Ātmā* means self; *buddhi*, has taken this body as self. *Yasyātmā-buddhiḥ*. But what is this body? The body is nothing but a bag of *tri-dhātu*, *kapha*, *pitta*, *vāyu*, and its by-products. By mucus, bile and air, by interaction of these three things...

611. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.25 Lecture, London, August 28, 1973

Therefore one should be very much careful how to get the soul out of this encagement of this material body. That should be our first concern. But those who are simply concerned with this body, they are no better than the animals, cows and asses. *Sa eva go-kharaḥ* [SB 10.84.13].

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go-kharaḥ* means asses and cows.

So this civilization, modern civilization, having no information of the soul, it is simply a pack of animals only, that's all. Therefore they do not care what is the resultant action of their activities, they do not care for pious, piety and vicious activities. They take everything... That is asuriccivilization.

612. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 2.32 Lecture, London, September 2, 1973

Yuddham means a political fight. Nowadays. Just like in our India, Pakistan and Hindustan, they are always planning fighting. That is political. That is political. When the Pakistan's government cannot manage, nobody is managing nicely, neither Pakistan or Hindustan, but they divert their attention the religious slogan—"Hindus are our enemies." Or "the Pakistan is our enemies." The so-called national slogan. Here also, everywhere. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Here in Europe also the two wars was arranged by the German people, they were envious of the English people. So these wars are not right wars, righteous wars. No. They are play of the diplomats, politicians—they engage. When they cannot manage things very nicely, they engage people into war. That's all. Divert the attention. But war is not meant for that. War is meant for that, when people are not properly being trained up by the king of the state, the other king can attack him.

613. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 3.9 Lecture, Nov. 3, 1973, Delhi

Their brain is so packed up with material things that they have become just like animals. They cannot understand. But anyway, unless one understands the spiritual significance of life, he is just like animal, *sa eva go-kharaḥ* [SB 10.84.13]. Śāstra has said *go-kharaḥ*. *Go-kharaḥ* means animal. *Go* means cows,



and *khara* means ass. So anyone who is acting on the bodily concept of life, without any spiritual understanding, he is no better than animal.

But he is satisfied... That the animal is being sent to the slaughterhouse, still he is satisfied. He does not know that "I am going to be slaughtered. I am going in these flock, but I will be simply waiting for being slaughtered." So as the animal goes, the cows are being slaughtered, so the animals are being slaughtered, so everyone without spiritual consciousness, without Kṛṣṇa consciousness, is to be slaughtered by the laws of material nature. They do not know that. Even just like animal = even if he is slaughtered, he is not sorry. That is the position of the present human society.

614. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 3.16-17 Lecture, New York, May 25, 1966

Just like we are sitting in this loft. So by association of this Bowery Street, always dust is coming in this room, and it is being stuck up, layer after layer, similarly, by association of this material contamination, we have in our heart accumulated so many material dust. The whole thing, our progress of spiritual life, our progress of spiritual realization, is checked only because we have got some misunderstanding of our identification. The identification is that "I am this body." That's all. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

This is also described in Śrīmad-Bhāgavatam, that "One who is identified with this body of three elements..." This body is made of... According to Ayurvedic medicine system, this body is made of *tri-dhātu*: *tejo-vāri-mṛd*. That is also stated in the Bhāgavata, *tejo-vāri-mṛd*. That means heat, water and earth. Heat, water and earth. The whole material creation is a combination of these three things, *tejo-vāri-mṛd*. *Tejaḥ* means heat, or fire, and *vāri* means water, and *mṛd* means earth. So this body is earth, matter. These grains, the grains which we eat, that is also earth transformation. And now, by eating grains, this place is transformed. This is also earth. So we are seeing a very nice, beautiful, but it is earth. So it is made by interaction of this heat and water. That is the process going on, nature's creation. So *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

So anyone who identifies with this body, this bag of these three elements... This is a bag. So *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu*. And from this bag there are many other bags emanated, just like my children. They are also my different bags, production of this bag. So *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu* [SB 10.84.13]. One who identifies this bag as "myself"—[break] "I am this body, and the result of my body, these kinsmen, children, and family, or countrymen or society men, they are my own men..."

*Sva-dhīḥ kalatrādiṣu bhauma iḥya-dhīḥ*. *Bhauma iḥya-dhīḥ* means this earth from which this earthly body has grown up. That means the country, this country. We are fond of our country because from this American earth my body has developed, or from Indian earth, or this earth of this planet, apart

from American or Indian conception of life. So we are human beings of this planet. So we are identifying with this planetary situation. So all these things, they have been very carefully analyzed. And the conclusion has been that *yasyātma...* "One who thinks like that, he is no better than ass and cow." *Sa eva go-kharaḥ* [SB 10.84.13]. *Sa eva go-kharaḥ. Go-kharaḥ.* *Go* means cow, and *khara* means ass. So actually, if we analyze the present civilization, oh, it is a civilization of *go-khara*. *Go-khara*, because we are identifying this body: "I am this body. And because this body has got connection with a particular woman, therefore she is my wife. And because by that combination we have got another production, some children, they are my children. And because expanded into society, into country and so many things..."

615. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.1 and Review Lecture, New York, July 13, 1966

In the first chapter the situation is created... Just like we are ordinarily entangled in family affairs. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. The bondage of accepting this material body as myself, and the extension of bodily relation is accepted as my kinsmen and the land in which the body is got, that land is supposed to be worshipable. These are analytical study of our material existence. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. Bhauma ijya-dhīḥ* [SB 10.84.13]. We have taken up the land as worshipable, the land of birth, which is, I mean to say, extended in the form of nationalism. This is material bondage.

*Yasyātma-buddhiḥ kuṇape tri-dhātuke...* The Bhāgavata, the Bhāgavata gives us direction that "A person who has accepted this material body, which is composed of three elements..." Three elements means earth, water and fire, which is, in Ayurvedic language it is called *kapha-pitta-vāyu*. Now, one who has accepted this material body as his self and one who has accepted the extension of this material body... Extension of this material body means the byproduct, the children and the wife with whom we have got this connection with this material body. And the relatives. You go on extending in that way. So *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ* [SB 10.84.13]. *Bhauma* means the land. *Ijya-dhīḥ. Ijya-dhīḥ* means worshipable. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ salile.*

Of course, in your country there is no holy land of pilgrimage. In India there are many holy lands of pilgrimage just like Prayāga, Vṛndāvana, Gayā. You have got, also got. In the water of Jordan the Christian people, they go and they take their bath. Similarly, in India, the River Ganges and the Yamunā, Godāvarī, Kāverī. There are many rivers. So *yat-tīrtha-buddhiḥ salile*. Now, somebody goes to holy land and takes bath only and comes back. *Yat-tīrtha, salile. Salile* means water. One who has accepted the holy land of pilgrimage—the water only. *Yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhiṣeṣu:* "But they have no interest with persons who are actually experienced in spiritual consciousness of life." In the holy land, especially in India, you'll find there are many sages and saints, they are living there and culturing spiritual knowledge. And one should go there. If they are at all interested to go to holy land, they should find out such men, where they are sitting, what they are doing, and take advantage of it. But people do not do that. They go there, take bath in the water,

purchase some playthings for their children and clothing and come back, and they think that "We have done a great thing, traveled in the holy land."

Bhāgavata says that these men who have accepted this material body as self and the byproducts of this body as his own kinsmen and the water in the holy land as the end of pilgrimage but do not take, consult, with men of experience. So they are described, *sa eva go-kharaḥ* [SB 10.84.13]. *Go-kharaḥ*. Such persons are designated as *go-kharaḥ*. *Go* means cow, and *kharaḥ* means ass. So such people have been described as *go-kharaḥ*. That means without any intelligence, without any intelligence. So such position, I mean to say, Arjuna, did, I mean to say, manifested. He manifested himself as one of us. Otherwise, there was no possibility of speaking Bhagavad-gītā.

616. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.1 and Review Lecture, New York, July 13, 1966

Just like we are accepting this body as myself, which I am not. Under this illusion... Everyone is under this illusion, nobody excepted. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. When you ask me, "Swamiji, what you are?", oh, I'll say, "I am Indian." What sort of Indian I am? Because my this body is Indian, made in India or got in India. But I am not this body. I am not this body. So this, this is illusion.

617. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.1 Lecture, Delhi, November 10, 1971

Don't think that after this body is finished, or we meet death, then everything is finished, as it is going on. The greatest mistake, the world is going on, on the mistaken platform. They do not know what is going to happen after death. There is no education. There is no department of knowledge in the universities, what is going to happen after death. They are simply taking account of this body, which exists, say for twenty years or fifty years, or utmost hundred years. And they have no knowledge what is after this body. Therefore śāstra says that,

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

When one person thinks that this body is I am, I am this body actually do so. If I ask you, what are you, what you are, you'll give all description of your body. I'll give all description of my body. I am Mr. such and such, I am born of such and such father, my national country is such and such, but these are all designation of this body. I do not know what I am, therefore I give only the designation. Therefore my intelligence is bodily concept of life. I am this body. So śāstra says, that if one is in bodily concept

of life, then he is no better than the animal. Because the dog, it does not know that beyond this body... The dog is there, he is a living entity, he is a soul, he is Brahman, part and parcel of the Supreme Brahman. These things dog does not know, or a cow does not know, or an ass does not know, or the animal does not know. Similarly, if we do not know beyond this body, then you are no better than animal, *sa eva go-kharaḥ* [SB 10.84.13]. So if you analyze the whole population, you will find that we are simply a crowd or assembly of so many animals, that's all. This is fact, because they not know beyond this body. So you cannot expect any peace and prosperity in the animal society. That is not possible. The animals, by nature they can not live in peace. They are always in fighting. Just like children. Although they live together, but they will fight. They will fight. So the world is trying to have peace and prosperity, but they want to keep themselves as animal. So, therefore it is, conclusion is, that there cannot be any peace and prosperity in this status of social constitution.

618. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.1 Lecture, Bombay, March 21, 1974

So first spiritual knowledge is this, that "I am not this body." Then the spiritual knowledge begins. Otherwise there is no possibility of spiritual knowledge. *Yasyātma-buddhiḥ kuṇape tri-dhātuke svadhīḥ kalatrādiṣu bhauma iṣya-dhīḥ* [SB 10.84.13]. One who is thinking, "This body I am. This, I am, myself," he's a rascal, animal. That's all. This rascal animalism (is) going on all over the world. "I am American," "I am Indian," "I am brāhmaṇa," "I am kṣatriya." This is rascaldom. You have to go above this. Then there is spiritual knowledge. That is bhakti-yoga.

619. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.3 Lecture, Bombay, March 23, 1974

The animal is being taken to the slaughterhouse. And one animal enters to the slaughterhouse store, livestock store, and all the animals enter. He does not know that "This, I have to stay here for being killed." He does not know. This is animal. Similarly, if you do not take these problems seriously, you are no better than animal. However you may be advanced for these bodily comforts, you are animal. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. *Kuṇape tri-dhātuke*, this bag of three elements, *kapha-pitta-vāyu*. If I think that "I am this body, and the comfort of this body is my happiness"—*sa eva go-kharaḥ* [SB 10.84.13]. You are not better than animal. This is animal conception of life. You must know that "I am not this body. I am spirit soul. Circumstantially, I have been put into this body, and again I'll be put into another body.

620. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.7 Lecture, Bombay, March 27, 1974

This is Brahman realization, *ahaṁ brahmāsmi*, that "I am not this body." So long one is under the conception of this body he is no better than the animals. *Sa eva go-kharaḥ* [SB 10.84.13]. *Go* means cows and *kharaḥ* means ass.

*Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. So so long we are in the bodily concept of life, we do not know what is our real religion. That is ignorance.

621. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.10 Lecture, Calcutta, September 23, 1974

If somebody understands that "This is not my home. I am wandering in these foreign countries," that is knowledge. But those who have no knowledge, they think that they are this body.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

This is animal conception of life. "I am this body." "I am Indian." "I am Hindu." "I am Muslim." "I am American." "I am Christian." "I am Hindu." Like that. This is all bodily conception. *Sa eva go-kharaḥ* [SB 10.84.13]. This conception of life is animal conception.

Just like a dog. He does not know that he is spirit soul. He cannot understand. *Ahaṁ brahmāsmi*. He cannot understand. It is in the human body one can understand that "I am not this body."

622. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.13 Lecture, Bombay, April 2, 1974

There are two classes of men: dhīra and adhīra. Adhīraḥ means not controlled, animals. Just like animal cannot control. So human being is gradually coming to the platform of the animals. Because they are being conducted on the bodily concept of life.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
(janeṣv abhiṣeṣu) sa eva go-kharaḥ*  
[SB 10.84.13]

Anyone Who is thinking that "I am this body," *yasyātma-buddhiḥ kuṇape Kuṇape* means this bag, *tri-dhātuke*, of *kapha*, *pitta*, *vāyu*. Am I this body? A first-class intelligent man is composed of this body. What is the composition? The blood, bone, flesh, muscle, stool, urine. Does it mean a first-class man is composition of these ingredients? But foolish people are taking the bodily conception of life. No.

*Tathā dehāntara-prāptiḥ. Dehino 'smin yathā dehe* [Bg. 2.13]. This is the first understanding of knowledge, but people do not understand that within the body there is soul. They are so fool. Therefore they have been described in the śāstra, *sa eva go-kharaḥ*: [SB 10.84.13] "This class of men, they are no better than the cows and the asses." So you cannot become happy in the assembly of some animals.

623. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.13 Lecture, Bombay, April 2, 1974

You are seeing daily your father, and when your father dies you cry, "Oh, my father is gone." Well, your father is lying here. How do you say your father is gone? "No, father is gone." Then how it is gone? "Now he is dead." How he is dead? That means you are seeing your father so many years, but you did not see who is your father. Now he cries, "Now my father is gone." Where he is gone? He is there, lying on the floor. So just see our fault, how much defective our eyes. I am seeing the body of the father and I am thinking, "He is my father." *Sa eva go-kharaḥ* [SB 10.84.13], ass and cow, the seeing of the ass and cow. So in this way we are defective.

624. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.18 Lecture, Delhi, November 3, 1973

Therefore this human form of life is especially meant for to get freedom from this bondage—birth, death and old age. But people do not understand. Their brain is so packed up with material things that they have become just like animals. They cannot understand. But anyway, unless one *sa eva go-kharaḥ* [SB 10.84.13]. Śāstra has said, *go-kharaḥ*. *Go-kharaḥ* means animal. *Go* means cows, and *khara* means ass. So anyone who is acting on the bodily concept of life, without any spiritual understanding, he is no better than animal. But he is satisfied... That...

The animal is being sent to the slaughter-house; still he is satisfied. He does not know that "I am going to be slaughtered. I am going in these flocks, but I will be simply waiting for being slaughtered." So as the animal goes, the cows are being slaughtered, so the animals are being slaughtered, so everyone without spiritual consciousness, without Kṛṣṇa consciousness, is to be slaughtered by the laws of material nature. They do not know that. Even just like animal. Even if he is slaughtered, he is not sorry. That is the position of the present human society.

625. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.22 Lecture, Bombay, April 11, 1974

So Kṛṣṇa consciousness means not to remain in the dark consciousness. *Tamasi mā jyotir gama*. That is the Vedic instruction, "Don't remain in the darkness." And what is that darkness? The darkness is bodily concept of life.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

The .... So long you are in the bodily concept of life, "I am this body," "I am Indian," "I am American," "I am brāhmaṇa." "I am kṣatriya," "I am black," "I am white," "I am fatty." "I am thin .." These are all bodily concept of life. So so long one is in the bodily concept of life, he is *sa eva go-kharaḥ* [SB 10.84.13]. Go means cows, and *kharaḥ* means ass.

626. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 4.23, Bombay Lecture, April 12, 1974

I have several times told you that I talked with Professor Kotofsky in Moscow. He said, "After finishing this body, Swamiji, everything is finished." He said like that. And he is a big professor. And according to our Vedic culture, *yasyātmā-buddhiḥ kuṇape tri-dhātuke sa eva go-kharaḥ* [SB 10.84.13]. If one is going on under this impression that "I am this body," he is *go-khara*, ass and cow, means animal. Therefore they do not know how we are accepting different bodies under karma, by associating with especial...

Associating means even unknowingly. Just like infection. In medical science there is the word "infection." You may not know, but if you have infected typhoid disease, it will fructify at one moment. So similarly, even if we do not know, if we associate with the material modes of nature, it will be effective.

627. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 6.4-12 Lecture, New York, September 4, 1966 (PrabhupadaBooks.com), September 5, 1966 (1966 Audio with PDFs)

Those who have no self-realization, his mind One who has not realized what he is. We are generally conception of this bodily conception of our life. But the intelligent person who has made association with saintly persons, he can understand that "I am not this body." And the material conception of life is condemned in so many places. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ yat-tīrtha-buddhiḥ salile* [SB 10.84.13]. In so many ways. One who has got the conception of his personal self with this body made of three elements, then one who thinks that the land in which he is born or the relatives who is connected with this body, "They are all, everything," then that man is no better than ass and cow. It is said like that.

628. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.1 Lecture, Gainesville, July 29, 1971

If you are allured by the bodily concept of life, then we are no better than these dogs and..., cats and dogs. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. If we accept that "I am this body," then we are no better than the cats and dogs, because their concept of life is like that.

629. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.1 Lecture, Hyderabad, April 27, 1974

So this is commonsense understanding. People do not understand it, very nice common sense, that the body is changing but the soul is there. Exactly the same example: the mother knows that "My boy, my child, although he has changed body, now he has grown-up, say, fifty years old, but my child he is. He is my child." Where is the difficulty to understand? Anyone can understand. But people do not believe in the transmigration of the soul. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. This kind of education, what is the value? The real knowledge begins when we understand that we are not this body, material body. I am different from body.

630. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.1 Lecture, Hong Kong, January 25, 1975

Unless we have got spiritual understanding, we'll have to present ourself with this bodily designation. This is designation: "I am Hindu," "I am Muslim," "I am Christian," "I am Bengali," "I am Sindhi," "I am Punjabi," "I am American" These are all bodily conception of life. And so long we are in the bodily concepts of our life, we are no better than the animals, cats and dogs. That is the statement of Vedic literature.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharah*  
[SB 10.84.13]

Go means cow, and *kharah* means asses. So *yasya ātmā-buddhiḥ*: "A person who thinks himself *ātmā-buddhiḥ*, as 'I am this body...' " *Yasyātmā-buddhiḥ kuṇape tri-dhātuke*. This body is made of *tri-dhātu*, three *dhātus*: *kapha*, *pitta*, *vāyu*. "So this *kapha*, *pitta*, *vāyu*, this body, I am not this body." This is self-realization. "I am different from this bag of flesh and bone." When we realize completely, that is the first point of self-realization.



631. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.1 Lecture, Bombay, December 20, 1975

Everyone is busy to fulfill the desires and necessities of the body.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go* means cow and *kharaḥ* means ass. So according to Vedic culture one who has accepted this material body as self... *Ātma-buddhiḥ kuṇape tri-dhātuke*. This body is a combination of matter, and the living force within this body is not this combination of matter; it is the spirit soul. That one has to understand before coming to the platform of spiritual life. So long one is attached with this material body it is not possible to understand what is spiritual life. If one continues to be attached to this material body he is no better than *go-kharaḥ*, cows and asses, animals.

632. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.1 Lecture, Bhuvaneśvara, January 22, 1977

So in this land at the present moment our young men are inquiring what is God. Here Bhagavān comes personally, He leaves His instruction, He's accepted by the *ācāryas*, and our young men have become so much advanced in education that they're asking what is God. So we should understand what is the situation at the present moment. So why this has happened? It has happened because we are making progress towards animal civilization. Because in the *śāstra* it is said,

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Anyone who has got this bodily conception of life and in relation to the body the family, country, society, we are thinking they are our kinsmen... And *bhauma ijya-dhīḥ*, the land which the body is produced, we are taking that land as worshipable. And when we go to the holy places... Just like people come to Jagannātha Purī. They take bath in the sea water, *salile, salile*, but do not associate with experienced men who are advanced in spiritual consciousness—such person is nothing but cow or ass or animals. Therefore the question has been raised, "What is God?" We shall be careful, at least in India, that we may not glide down more and more to the animal platform of life.

633. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.1 Lecture, University of Florida, Gainesville, July 29, 1971

We have got different status of our life: bodily concept of life, mental concept of life, intellectual concept of life and spiritual concept of life. So actually we are concerned with the spiritual concept of life, athāto brahma jijṣāsā. If you are allured by the bodily concept of life, then we are no better than these dogs and..., cats and dogs. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. If we accept that "I am this body," then we are no better than the cats and dogs, because their concept of life is like that.

634. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.2 Lecture, Nairobi, October 28, 1975

Don't be misled by the bodily concept of life. That is condemned. The whole Vedic civilization is based on this point.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Anyone who is acting on the bodily concept of life, *sa eva go-kharaḥ* [SB 10.84.13], they are no better than the cats and dogs. That is going on all over the world. "I am Indian," "I am American," "I am African," "I am this"—bodily, all bodily. "I am Hindu," "I am Muslim," "I am Christian," "I am black," "I am white," "I am fat," "I am thin." That's all.

635. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.3 Lecture, Bombay, February 18, 1974

So there are different kinds of men. So out of many such millions and trillions different kinds of men in the human form of life, some may attempt to achieve success of life. What is that success of life? Success of life—to understand his spiritual identity. At the present moment, being conditioned by the material nature, every man is working under the impression that "I am this body." "I am Indian because I got this body from India." "I'm American; I got this body from America." All bodily concept of life. Or "I'm Hindu because I'm born of a Hindu family," "I'm Christian because I'm born of a Christian family." These are all bodily identification. When one goes above the bodily identification, that is called *siddhi*. This is the explanation of *siddhi*. In the bodily platform, nobody can attain perfection. He's animal. Those who are in the bodily concept of life, those who are thinking that "I

am Indian," "I am American," "I am African," "I am Hindu," "I am Muslim," "I am Christian," "I am Buddhist," they're all animals. They're not human beings. Because bodily concept. In the śāstra says:

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go* means cow, and *khara* means ass. So those who are in the bodily concept of life, they're no better than the cows and the asses. This is the śāstra's verdict.

636. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.3 Lecture, London, March 11, 1975

If we don't prepare for the next life, if we remain just like cats and dogs... The cats and dogs, they do not know what is next life because they are animal. And if I do not know what is next life, then what is the difference between the cats and dogs? Where is the difference between? *Sa eva go-kharaḥ*, śāstra says. "One who does not know what is the next life, he is no better than *go-kharaḥ*." *Go* means cows, and *kharaḥ* means ass. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, sa eva go-kharaḥ* [SB 10.84.13]. These men are no better than these cats and dogs and animals.

637. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.4 Lecture, Nairobi, October 31, 1975

Out of many millions and millions of persons, actually they are serious to understand, "What is the aim of life? What is God? What is my relation..." Nobody is interested. Just like... *Sa eva go-kharaḥ* [SB 10.84.13]. Everyone is interested with this bodily conception of life like cats and dogs. This is the position. Not only now, always, this is the material condition. But somebody, *manuṣyāṇāṁ sahasreṣu*, out of millions, one tries to understand, to make his life perfect.

638. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.10 Lecture, Vṛndāvana, Aug. 16, 1974

This is material disease. He will never accept that "I am not proprietor. I am not proprietor. Proprietor is Kṛṣṇa." *Sarva-loka-maheśvaram*. If we accept this simple thing, there is immediately peace. The people, even in this..., on this globe, they are... Everyone has made a group = "We are Americans," "We are Indians," "We are Pakistanis," "We are Japanese," "We are this and that," and claiming, "This is mine," so-called. This is called nationalism. *Bhauma ijya-dhīḥ* [SB 10.84.13]. *Yat-tīrtha*. *Bhauma ijya-dhīḥ*. *Bhauma* means the land. The modern advancement means to become nationalist. What is that

nationalism? The *bhauma iṣya-dhīḥ*: worshiping the land of birth. This is called nationalism. So this is called mistaken identity. Actually the *bhūmi*, or the land, does not belong to you. It belongs to Kṛṣṇa.

639. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 7.15 Arrival Address, Vṛndāvana, Sept. 3, 1976

People are suffering. For want of spiritual consciousness, they are living like animal, *dehātma-buddhiḥ*.

*yasyātma-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma iṣyadhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ* means animals---cows and asses. Anyone who is thinking, "I am this body," he is animal. This is the verdict. Actually he is animal. If the dog is thinking, "I am dog," and if some gentleman is thinking, "I am Indian," "I am American," or "I am Englishman," where is the difference? To identify the body? There is no difference.

640. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 9.2 Lecture, Calcutta, March 7, 1972

*yasyātma-buddhiḥ kuṇape tri-dhātuke*  
*svā-dhīḥ kalatrādiṣu bhauma iṣya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. Anyone who is in bodily concept of life, he is no better than animal, like cows and asses. This is the verdict. So therefore, whence when we are in the animal consciousness of life, there is no possibility of getting Kṛṣṇa consciousness.

641. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 10.1–3 Lecture, Calcutta, March 6, 1973

Siddha means "liberated." Siddhi. Siddhi means to know oneself. At the present moment we are conditioned; we are thinking that "I am this body." *Yasyātma-buddhi-kuṇape* [SB 10.84.13] = to think of this body as self is the business of the cats and dogs. *Sa eva go-kharaḥ*. *Go-kharaḥ* means "animals." *Go* means "cows," and *kharaḥ* means "ass." So every one of us, practically, we are identifying with this body. Therefore we are not siddhas.

Siddha means one who is completely free from the bodily concept of life.

642. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 12.13-14 Lecture, Bombay, May 12, 1974

The whole world is going on under this misconception of life, that "I am this body." And under this misconception he is thinking that "I am American," "I am Indian," "I am Hindu," "I am Muslim," "I am brāhmaṇa," "I am śūdra," "I am black" and "white," "fat" and "thin," all these things. This is called ignorance. Therefore śāstra says, *yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]: "Anyone who has got this conception that I am this body, this bag of bones and blood and flesh," *sa eva go-kharaḥ* [SB 10.84.13], "he is no more than the cows and the asses." That means animal. So whole world at the present moment is going on under this animalistic concept of life, animal civilization. Everyone is busy to take care of the body, but nobody knows how to take care of the proprietor of the body. That he does not know.

Therefore Kṛṣṇa says who is devotee, real devotee. And not only real devotee, "Who is very dear to Me." Devotion means the activities...

643. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 13.1-2 Lecture, Bombay, December 29, 1972

Prabhupāda: *Etad yo vetti*. So if you study, if you meditate on our body, so "I am this body. I am this finger." No. The answer will come: "No, I am not this body. I am... It is my body. It is my finger. It is my head." This is simple thing. And here it is confirmed by the Supreme Authority, Kṛṣṇa. And we can experiment it, that how it is that I am identifying myself with this body? Therefore śāstra says: *yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. This body is a, a product of the three *dhātus*. According to Ayurvedic system, *kapha-pitta-vāyu*. So anyone who is accepting this body made of three elements, *kapha-pitta-vāyu*, he is no better than *go-kharaḥ*. *Sa eva go-kharaḥ* [SB 10.84.13]. An animal.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ  
[SB 10.84.13]*

*Go-kharaḥ*. *Go* means cow, and *kharaḥ* means ass. So people are identifying with this body, but śāstra says such persons are no better than the cows and the asses. Now just try to understand what is this civilization. Just try to understand. It is this... It is a combination of cows and asses. Because everyone

is identifying: "I am this body." "I am American." "I am Russian." "I am China." "Let us fight." "I am Hindu." "I am Muslim." This is going on.

644. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 13.1-2 Lecture, Bombay, September 25, 1973

Generally everyone, 99.9 percent, everyone knows that "I am this body." But that is not the fact. The owner of the body: one who knows that "I am not this body, but I am the proprietor of the body."

Just like I am sitting on this throne. I am not this throne, but I am a different person who is sitting on the throne. Similarly, when somebody asks me, "What you are?" if I give my identification... [aside: These children must be removed.] ...with this body, that is my foolishness. In the śāstra it is said,

*yasyātmā buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādīṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go* means cows and *kharaḥ* means asses. Person who is identifying this body as the self. This body is a bag of three *dhātus*: *kapha*, *pitta*, *vāyu*. According to Ayurvedic treatment, this body is made of *kapha*, *pitta*, *vāyu*. Otherwise, we can take it, this body is made of flesh, bone, blood, urine, stool, cough. If you analytically study this body, you'll find these are the ingredients of the body. Therefore these ingredients are not myself. This is the first ignorance. In spiritual knowledge, unless one understands fully that "I am not this flesh, blood, urine, or other things in this body, I am separate from..." One who knows that "I am separate from this body, I am spirit soul, I am the part and parcel of the Supreme Lord," as it is stated, *mamaivāṁśo jīva bhūtaḥ* [Bg. 15.7], then my knowledge is complete.

So education is given to the students, but this knowledge is absent from the educational institution. Nobody knows that "I am not this body." Therefore śāstra says, "Anyone who is identifying this body as his self," *yasyātmā buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13], "and in relationship with the body, others also," *sva-dhīḥ*, "thinking 'They are our own men,' " *sva-dhīḥ kalatrādīṣu bhauma ijya-dhīḥ*, and *bhauma*, "the land of birth, is worshipable," *ijya-dhīḥ*... So this is going on. At the present moment, throughout the whole world, everyone is identifying himself with this body and the land in which the body is born is taken as worshipable, *bhauma ijya-dhīḥ*, and persons who are in relationship with this body, "They are our own men or kinsmen." This is going on. But according to śāstra, anyone who is accepting this identification, body as self and the country or the land as worshipable and the kinsmen or relatives, "They are our only own men," in this way this misconception of life is being accepted... Therefore, according to Vedic civilization, this is a civilization of the cows and the asses. *Sa eva go-kharaḥ* [SB 10.84.13]. So in other words, it is an animal civilization. So you cannot be happy in animal

civilization, in the societies of animals. Just like in the jungle there are animals. There is no peace. There is always struggle for existence, fight between one animal. Still, they are peaceful. But at the present moment, throughout the whole world, we have become less than the animals because we do not know what is the basic principle of civilization, what is the ultimate goal of life, what is our perfection. These things we are lacking in knowledge.

645. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 13.1-3 Lecture, Durban, October 13, 1975

If one understands that he is not this body, he is different from this body... From practical example and practical experience one can understand it. Especially human being can understand it. And if the human being neglect this understanding, then he remains animal—*sa eva go-kharaḥ*. That is the injunction of the *śāstra*.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Yasyātma-buddhiḥ kuṇape tri-dhātuke*. This body, according to Āyurvedic system of medicine, this body is made of three elements—*kapha*, *pitta*, *vāyu*: mucus, bile and cough. So anyway, so *tri-dhātuke*... This body, is made of material elements. I am spirit soul; I am not material element. *Ahaṁ brahmāsmi*(1): "I am spirit soul." This is knowledge. But if one does not take this knowledge, he remains with the bodily concept of life, "I finger," not "my finger," then he is in ignorance. "I head," not "my head." Nobody says "I head." Everyone says "my head." But find out who is "I." This is knowledge.

646. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 13.2 Lecture, Nairobi, Sept. 25, 1971

So material activity and spiritual activity. So long we are under the concept of bodily life, our activities are material. But as soon as you understand that "I do not belong to the body. I am not this body, but I am spirit soul, *ahaṁ brahmāsmi*..." The exact Vedic language in this connection is called *ahaṁ brahmāsmi*: "I am spirit soul." This knowledge is perfect. So long we are under the concept of body, that "I am this body," that is ignorance.

In the *śāstra* it is said,

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij*

*janeṣv sa abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

So long we are in this bodily concept of life, then as long as we are feeling like that, all our activities are our defeat.

647. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 13.1-3 Lecture, Durban, October 13, 1975

If one understands that he is not this body, he is different from this body... From practical example and practical experience one can understand it. Especially human being can understand it. And if the human being neglect this understanding, then he remains animal—*sa eva go-kharaḥ* [SB 10.84.13]. That is the injunction of the śāstra.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Yasyātmā-buddhiḥ kuṇape tri-dhātuke*. This body, according to Ayurvedic system of medicine, this body is made of three elements—*kapha*, *pitta*, *vāyu*: mucus, bile, and cough. So anyway, so *tri-dhātuke*... This body, is made of material elements. I am spirit soul; I am not material element. *Ahaṁ brahmāsmi*: "I am spirit soul." This is knowledge. But if one does not take this knowledge, he remains with the bodily concept of life, "I finger," not "my finger," then he is in ignorance. "I head," not "my head." Nobody says, "I head." Everyone says "My head." But find out who is "I." This is knowledge.

648. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 13.3 Lecture, Bombay, September 26, 1973

I am Brahman, but on account of *māyā*, my knowledge is covered. I am thinking, "I am product of this material world," "I am American," "I am Indian," in terms of the soil where we have taken birth. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke svā-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ* [SB 10.84.13]. *Bhauma ijya-dhīḥ*. The whole world is mad after this process of *bhauma ijya-dhīḥ*. They are... Instead of worshiping Kṛṣṇa, they are worshiping the land in which one is born. That is called under the name of, going on, so many isms. So this is described as *bhauma ijya-dhīḥ*.

649. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 13.3 Lecture, Hyderabad, April 19, 1974



You study yourself. You take your finger. Ask yourself, "Am I this finger?" No. The answer will be, "I am not this finger. It is my finger." "I am this head?" So... Just like you ask one child, "What is this, my boy?" "Oh, my finger, father." No child will say, "I finger." Even a child will not say that "I finger." But the whole material civilization is going on, "I body." That's all. "I am Indian," "I am American." Therefore this is foolishness.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Yasyātmā-buddhiḥ kuṇape tri-dhātuke.* This bag of bones and flesh and blood and urine and stool... This is the bag. This is body. What is this body? You dissect this body. You will find these things. You will find blood, muscles, bones, urine, stool and so many other things. Does it mean that such a great intelligent man is combination of urine, stool, blood, bone? So why don't you create another intelligent man with these ingredients? But the so-called scientists and philosophers say that this body is everything. They have discovered some cellular theory, this theory... But that is not the fact.

650. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 13.4 Lecture, Hyderabad, April 20, 1974

We are possessing four defects: we commit mistake, we are illusioned, our senses are imperfect and we have got a cheating propensity. We are possessing these four defects. However great a man may be, he makes mistake in calculation. "To err is human." Then we are illusioned. Illusioned means we accept something for something. Just like we are accepting this body as myself. This is illusion. The whole world is illusioned. Everyone is thinking in terms of the body. And according to Vedic knowledge, anyone who is under the concept of this body as self, he is no better than the cow and the asses. *Sa eva go-kharaḥ* [SB 10.84.13].

651. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 13.6-7 Lecture, Bombay, September 29, 1973

Good chemists, they can understand how by combining different elements they can produce something. So these chemical products of this body is described by Kṛṣṇa very nicely, gross chemical and subtle chemical. But I am different from this. That is knowledge. I am different from this combination. But that we do not know. That is ignorance. I am thinking that "I am this combination," and I am thinking, "Wherefrom this combination has come into being, that is my place." That is described in the śāstras, *yasyātmā-buddhiḥ kuṇape tri-dhātuke svā-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*

[SB 10.84.13]. The chemicals comes from the earth. So everything in my body, they have come from these material elements and I'm identifying, "This place is mine because this body is born out of these elements." That is going on as nationalism. *Bhauma iḍya-dhīḥ. Bhauma iḍya-dhīḥ.* They'll not prefer worshiping Kṛṣṇa. They'll prefer worshiping that land from which this body has emanated. *Bhauma idya-dhīḥ.*

So śāstra says, "Anyone who identifies this body as self," *yasyātmā-buddhiḥ kuṇape tri-dhātuke...* This body is made of three *dhātus*, *kapha*, *pitta*, *vāyu*, according to Ayurveda system. *Kapha*, mucus, and bile. *Kapha pitta vāyu. Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu* [SB 10.84.13]. And kinsmen, my own persons, *sva-dhīḥ kalatrādiṣu*, wife and production from the wife, children. Or dynasty, family, community. *Sva-dhīḥ kalatrādiṣu. Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ* [SB 10.84.13]. And that land, "This is my birthplace. This is worshipable." *Yat-tīrtha-buddhiḥ salile na karhicij.* And they go to the places, holy places of pilgrimage, *tīrtha-buddhiḥ salile.*

652. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 13.26 Lecture, Bombay, October 25, 1973

The śāstra says,

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharah  
[SB 10.84.13]*

Go means cow, and *kharah* means ass. Anyone who is in this bodily concept of life, "I am this," "I am Indian," "I am American," "I am brāhmaṇa," "I am śūdra," "I am fat," "I am thin," "I am white," "I am black," "I am male," "I am female," so many bodily concept of life—the śāstra says all of them are no better than the cows and the asses. *Sa eva go-kharah* [SB 10.84.13]. *Yasyātmā-buddhiḥ.* This body is a bag made of *tri-dhātus*, *kapha*, *pitta*, *vāyu*. Or a bag of flesh and blood and bones. I am not this. *Ahaṁ brahmāsmi.* I am spirit soul. That is knowledge. But people have no such knowledge. Therefore they are called, according to śāstra, *go-kharah*. *Go* means cows, animal, and *kharah* means ass. *Sa eva go-kharah* [SB 10.84.13]. *Yasyātmā-buddhiḥ kuṇape.*

So generally people, at least at the modern age, they do not know. They have no information. Big, big professors. I have several times, I mean to say, repeatedly spoken to you that one professor Kotovsky in Moscow, he says... He is a big man of Indology, and he said, "Swamiji, after this body is annihilated, there is nothing. Everything is finished." This is their knowledge. *Go-kharah*, all *go-kharah*. We take immediately that here is another *go-kharah*, cow or ass, although he is posing himself as a big professor of Indology. *Go-kharah*. And the Bhagavad-gītā also says, *anye*, "all common men." Or one who does

not know. *Anye tu evam ajānantaḥ*. They do not know what is this body, what is the occupier of the body, what is the *puruṣa*, what is the *uttama-puruṣa*, or the *puruṣottama*, or what is the field of activities, what is this *prakṛti*, nature, how it is working. They do not know anything. *Sa eva go-kharaḥ* [SB 10.84.13].

So for the *go-kharas*, these two-handed and two hands, two legs, *go-kharas*, for them this Kṛṣṇa consciousness movement is being pushed on. So that the *go-kharas* may kindly come and hear Bhagavad-gītā and see how the Deity is being worshiped, how Kṛṣṇa 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.

653. Śrīmad-Bhāgavatam 10.84.13, Cornerstone Laying, Bhagavad-gītā 16.7–9 Lecture, Bombay, January 23, 1975

I have traveled over the world at least fourteen times. During the last eight years I have traveled all over the world, even interior. I have seen there is enough land, especially in Africa, in Australia, in America, and we can produce so much food grains that ten times of this present population can be easily maintained. Ten times. There is no scarcity of food. But the difficulty is that we have demarcated, "This is my land." Somebody says, "This is American, my land," "Australia, my land," "The Africa, my land," "India, my land." This "my" and "I." *Janasya moho 'yam ahaṁ mameti* [SB 5.5.8]. This is called illusion, that "I" and "my." "I am this body, and this is my property." This is called illusion. And this illusion, if we stand on this platform of illusion, then we are no better than the animals.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣu abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go means cow, and *kharaḥ* means ass. Those who are in the bodily concept of life, *ahaṁ mameti* [SB 5.5.8], they are no better than these asses and the cows, means the animals. This is going on.

654. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 16.10 Lecture, Hawaii, February 6, 1975

There is no education of the real living force. That education you will get—this Kṛṣṇa consciousness movement. Therefore it is unique. It is the education to get people of the human society liberated from the animalistic ignorance. Because those who are under the impression of this bodily concept of life, *sa eva go-kharaḥ*: [SB 10.84.13] they are no better than the asses and the cows.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go-kharaḥ* means... *Go* means cows, and *kharaḥ* means ass. The person is exactly the animal, cows or asses. Who? Now, *yasyātmā-buddhiḥ kuṇape tri-dhātuke*: "One who has accepted this body as self." *Ātmā-buddhiḥ kuṇape*. This is a bag, the bag of *tri-dhātus*. According to Ayurvedic medical science this body is working under three elements, *kapha*, *pitta*, *vāyu*. Therefore it is called *tri-dhātu*. So the whole world is going on on this concept of life. They have no spiritual. Even big, big professors, big, big, they also say that "This body is everything. After the body is finished, then everything is finished." But that is not the fact.

655. Śrīmad-Bhāgavatam 10.84.13, Bhagavad-gītā 17.1-3 Lecture, Honolulu, July 4,  
1974, July 3, 1974 in Bhaktivedanta Archives File

Always remember, *dehinām* means the possessor, the owner of this body. Therefore the owner is different from the body. Those who are under the conception that there is no owner, and the body is everything, they are less than *tamo-guṇa*. Actually animals. They have been described as being animal. Those who are thinking like the dog that "I am this body..." The dog is also thinking, "I am this body," and a man is also thinking, "I am this body." Then where is the difference between the dog and the man? When man comes to the understanding that "I am not this body; I am soul," then knowledge begins. Before that, he is ignorant like animal. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

656. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.1.2 Lecture, London, August  
16, 1971

So however one man may be great, he must commit mistake. This is called conditional life. There is no man in this world who can say that "I never committed any mistake." Is there any man? No. That is not possible. And he must be illusioned. Illusioned. What is that illusion?

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhiṣeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

This is illusion. *Go-kharaḥ*. *Go-kharaḥ* means animals: cows and asses. What is the fault of the animals? The animals, they cannot take nice instruction. They do not know that the soul is..., they are spirit soul, they are not this body. They do not know.

657. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.1.9 Lecture, Auckland,  
February 20, 1973

*Asad-dharma* means referring to the body, *karma-kāṇḍīya*. *Karmīs*, they are engaged in *asad-dharma*, not *sad-dharma*. Because the body is *asat*. *Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ* [Bg. 2.18]. *Ime deha*. This body is *antavat*, it is to be perishable, therefore *asat*. *Asato mā sad gama*, the Vedic injunction is. Don't be addicted to this *asat*, this bodily comforts of life. *Sad-gama*: try to revive your eternal life. These are the Vedic injunction. Therefore *Bhāgavata* says, *yasyātmā-buddhiḥ kuṇape tridhātuke...*, *sa eva go-kharaḥ* [SB 10.84.13]. Anyone who is accepting this body as self, he is no better than animal. *Go-kharaḥ*. *Go* means cow, and *kharaḥ* means ass.

658. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.2.5 Lecture, Vṛndāvana,  
October 16, 1972

So Śrīla Rūpa Gosvāmī, in front of whom we are now speaking, he gave us the definition how one can make progress in spiritual life. Everyone is blind after material way of life. So the mission of human life is to get out of these clutches of *māyā*. That is the real mission of life.

We are missing the point. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. We are accepting this body as everything. And the modern civilization means to enjoy bodily comforts as much as possible. That is perfection of civilization. No. That is not perfection of civilization. That they do not know. Especially the demons, the nondevotees, they do not know.

659. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.2.6 Lecture, New Vrindavan,  
September 4, 1972

The body is instrumental. Just like I want to catch something, so the hand is my instrument. Therefore in Sanskrit word, these different parts of the body, limbs, they are called *karaṇa*. *Karaṇa* means..., *karaṇa* means acting; by which we act, *karaṇa*. So *na te viduḥ svārtha-gatiṁ hi viṣṇum* [SB 7.5.31], we are now illusioned under the concept of this body. That is also described in the *Śrīmad-Bhāgavatam*, *yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. *Ātmā-buddhiḥ kuṇape*. *Kuṇape* means bag. This is a bag of bones and muscles and skin and blood. Actually when we dissect this body, what do we find? A lump of bone, skin and nerves, intestines and blood, pus—nothing else.

So *kuṇaṇe tri-dhātuke*. These things are manufactured by three *dhātu*, elements: *kapha*, *pitta*, *vāyu*. *Kapha*, mucus; *pitta*, bile; and air. These things manufacturing. These things are going on. After eating, these three things are being manufactured, and if they are in adjustment, parallel, then body is healthy, and if there is more or less, then there is disease. Now, according to the Āyur-vedic... That is also *Veda*—*āyur* means span of life, and *Veda* means knowledge. That is called *Āyur-veda*. So this Vedic knowledge of the span of life is very simple. They don't require pathological laboratory, clinic. No. They require simply to study these three elements, *kapha*, *pitta*, *vāyu*.

And they..., their science is to feel the pulse. You know, every one of you, that the pulse is moving, tick, tick, tick, tick, like this. So they know the science: by feeling the beating of the pulse, they can understand what is the position of these three elements, *kapha*, *pitta*, *vāyu*. And by that position, constellation, they... In the *Āyur-veda*, *śāstra veda*, there are, the symptoms, if the... These veins are moving like this, heart is moving like this, beating like this, then the position is this. As soon as they understand the position is this, they verify the symptoms. They enquire from the patient, "Do you feel like this? Do you feel like this?" If he says, "Yes," then it is confirmed. The inner things, how the pulse is beating, and the symptoms are confirmed, then the medicine is ready. Immediately take the medicine. Very simple.

And formerly every *brāhmaṇa* used to learn these two sciences, *Āyur-veda* and *Jyotir-veda*. *Jyotir-veda* means astronomy..., astrology, not astronomy. Because any others, means the less intelligent than *brāhmaṇas*—the *kṣatriyas*, the *vaiśyas*, the *śūdras*—they would need the *brāhmaṇas* for health and future. Everyone is very inquisitive to learn what is future, what is going to happen next, and everyone is concerned with the health. So *brāhmaṇas*, they would simply advise about health and the future. So that is their profession, and people give them eatables, cloth, so they have nothing to do for working outside. Anyway, this is a long story.

So this body is a bag of the three elements, *yasyātmā-buddhiḥ kuṇaṇe tri-dhātuke* [SB 10.84.13]. [baby crying]  
[aside:] That baby is...

So *Bhāgavata* says, *yasyātmā-buddhiḥ kuṇaṇe tri-dhātuke*. I am not this body This is a vehicle. Just like we ride on a car, drive car; I am not this car. Similarly, this is a *yantra*, car, mechanical car. Kṛṣṇa, or God, has given me this car; I wanted it. That is stated in the *Bhagavad-gītā*, *īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]: "My dear Arjuna, the Lord as Paramātmā is sitting in everyone's heart," *bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*, "and He is giving chance to the living entity to travel, to wander," *sarva-bhūtāni*, "all over the universe," *yantrārūḍhāni māyayā*, "riding on a car, driving a car given by the material nature."

So actual our position is that I am soul, I have been given a nice car. It is not a nice car, but as soon as we get a car, however rotten it may be, we think that it is very nice, [laughter] and identify with that car: "I have got this car," "I have got that car." One forgets, if one drives a very costly car, he forgets himself that he is a poor man. He thinks that "I am this car." This is identification.

So *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ* [SB 10.84.13]. One who thinks this body as himself, as self, and bodily relation, *sva-dhīḥ*, "They are my own—my brother, my family, my nation, my community, my society," so many things "my," "I and mine," misconception of "I" as this body and misconception of "my" in relationship with body. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ. Bhauma ijya-dhīḥ. Bhūmi, bhūmi* means land; *ijya-dhīḥ, ijya* means worshipable.

So at the present moment it is very strong, the conceit that "I am this body." "I am American," and "I am Indian," "I am European," "I am Hindu," "I am Muslim," "I am *brāhmaṇa*," "I am *kṣatriya*," "I am *śūdra*," "I am this, those...," so many. This is very strong, and *bhauma ijya-dhīḥ*, that because I am identifying to a certain type of body, and wherefrom the body has come out, the land is worshipable. That is nationalism. So *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ, yat-tīrtha-buddhiḥ salile*, and *tīrtha*, place of pilgrimage. We go, we take bath in the river, like the Christians, they take bath in the Jordan River, or Hindus, they go to Haridwar, take bath in the Ganges, or Vṛndāvana they take bath. But they think by taking bath in that water, his job is finished.

No. Actually the job is to go to such pilgrimages, holy places, to find out, experience spiritual advancement. Because many spiritually advanced men, they live there. Therefore one should go such places and find out the experienced transcendentalist and take lessons from him. That is really going to pilgrimage. Not that simply going and take bath and business finished. No.

So,

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu...*

[SB 10.84.13]

*Abhijñe*, one who knows. We should approach person who knows things very well, *abhijñāḥ*. Kṛṣṇa is *abhijñāḥ, svarat*. So similarly, Kṛṣṇa's representative is also *abhijñāḥ*, naturally. If one associates with Kṛṣṇa, if one talks with Kṛṣṇa, he must be very *abhijñāḥ*, very learned, because he takes lessons from Kṛṣṇa. Therefore Kṛṣṇa's knowledge is perfect; therefore, because he takes knowledge from Kṛṣṇa, his knowledge is also perfect. *Abhijñāḥ*.

And Kṛṣṇa talks. It is not that it is fictitious. No. Kṛṣṇa—I have already said—that Kṛṣṇa is sitting in everyone's heart, and He talks with the bona fide person. Just like a big man, he talks with some bona fide person; he doesn't waste his time talking with nonsense. He talks, that's a fact, but He does not talk with nonsense; He talks with the bona fide representative.

660. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.2.6 Lecture, Hyderabad,  
April 18, 1974

So actually, as I was discussing in the press conference, this is knowledge. So long one is under the impression that he is this body, "I am American," "I am Indian," "I am South Indian," "I am North Indian," or "I am black," "I am white"—so many bodily concept of life—he is animal. That is the statement of the *śāstra*, and actually it is so. In the *śāstra* it is said,

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-khara*. *Go* means cows, and *khara* means ass. *Yasyātma-buddhiḥ kuṇape tri-dhātuke*: "Anyone who accepts this bag of bones and flesh as self, he is animal." So in the animal concept of life, "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am Christian," because these are all bodily concept of life. Even if I say, "I am Hindu. I am distinct from Christian or Muhammadan," that means bodily concept of life. Even if I think, "I am *brāhmaṇa*," that is also bodily concept of life.

So in the bodily concept of life there is a system of religion. That religion is different from your religion and my religion, because you possess a body. Suppose Hindu... I possess a body of Christian or Muslim; therefore I think, "You are different from me; I am different from you." But in the higher stage, when one is raised on the platform of spiritual understanding, there is no such a thing. Practically you can see. In our Kṛṣṇa consciousness movement there are persons from every country or every religion, every cult. There are the devotees who have come from Christian group, the devotees who have come from Jewish group, from Muhammadan group, from Hindu group. You can see practically, we have got all types of devotees. But they have forgotten this bodily concept of life. Practically you see. They have, if not fully forgotten, very large percentage, they do not think. Otherwise these Americans would not have come here to take the trouble of preaching Kṛṣṇa consciousness in India, after taking so much trouble. We cannot give them actually the real comforts which they enjoy in their country. Their standard of life, living, is higher than our standard of life. So why they have joined this Kṛṣṇa consciousness movement? Because they have forgotten this bodily concept of life. They are no more proud that "I am American" or "I am European." Why...? You know in the British rule, the Britishers, they were always maintaining the superior complex. They were thinking because they are European... Everyone thinks. If he is in position in the material world, he thinks like that. That is not fault. That is natural.

661. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.2.6 Lecture, Calcutta, March  
21, 1975 [Hindi translated into English--final proofreading pending]



So the whole world is going on like this only by illusion, all the living entities are thinking that I am this body and the objective of my life is to enjoy my body, this is called illusion.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go-kharaḥ means, go means cow and kharaḥ means ass, *yasyātma-buddhiḥ kuṇape tri-dhātuke* this material body is made up of three types of elements *kapha*, *pitta*, *vāyu* according to Ayurveda *kapha*, *pitta*, *vāyu* This body is like a bag *kuṇap*, *yasyātma-buddhiḥ kuṇape tri-dhātuke*, It is a bag made of three elements, bones, mass, blood, stool, urine, all things mixed makes a material body, and such a body, if one thinks that he is this material body, I am Hindu, Muslim, I am Indian, I am American, by the contact of this body if one gives his identity and the things related to this body, like country, family, children, wife, these are all things related to body *sva-dhīḥ kalatrādiṣu*, *kalatra* means women, wife, *kalatrādi*, if one is married there are children from the wife, they are also mine, and wife is mine, and the land in relation to this body is also mine, nationalism and the family I have taken birth in is mine, this material conception *Ahaṁ mameti* [SB 5.5.8].

In reality I am a part and parcel of God, a living soul, the Supreme Personality of Godhead himself is saying *mamāi-vamso jīva-bhutah*, God says, this living entity is my part and parcel *manaḥ-śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati* [Bg 15.7], this living entity is trapped in this material world and by getting attached to mind and senses *prakṛti-sthāni karṣati* he fights in this material world to become happy, struggle for existence.

662. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.2.6 Sunday Feast Lecture,  
Denver, June 29, 1975

You cannot be united on the bodily platform, neither you can be united on the mental platform. The United Nation, big, big nations. The United Nation headquarter is there in New York. So they are trying to be united, but they cannot be united even within their country. You have heard the news of India, there is now a fever between parties. So even there is unity of the nations, there will be fight between the parties. In every country we have got this experience. So the so-called unity is impossible. Just like dogs. You bring the dogs together and ask them very politely, "My dear dogs, do not bark. Because another dog is coming from another neighborhood, you do not bark." Will they hear? Bow, bow, bow. [laughter] You see? So if you keep them as dogs, how there can be unity? That is not possible.

So that false attempt is going on. They are keeping themselves as good as dogs, and they are going to be united. It is not possible. It is futile attempt to be united on the bodily concept of life. It is not my manufactured words. It is stated in the *śāstra*,

*yasyātma-buddhi-kuṇape tri-dhātuke  
sva-dhiḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeśv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go means cows and *kharaḥ* means ass. So those who are in the bodily concept of life and, *yasyātma-buddhi-kuṇape tri-dhātuke*. This body is a bag of *tri-dhātuke--kapha, pitta, vayu*. So in other words, we can take it is a bag of bones, flesh, muscles, blood, urine, stool, and so many other things. Do you think this combination of blood, stool, urine, muscle, bones, all these things can produce life? Do you think? They are trying to prove chemical evolution at the present moment, that life is born of matter. So here are the matters. Everyone knows in my body these things are there in body, these things are there. And without this body outside, you go to the slaughterhouse, you'll find all these things. You'll find blood, bones, urine, stool, everything.

Can you produce life? If life can be produced from matter and if you think this combination of material things is the life, then produce life. These are available. No. That is not. If anyone thinks like that, that this combination of matter is life, then he is no better than cows and asses. This is the statement. Actually that is... That is going on. So we are trying to be united on the basis of combining this blood and stool and urine, other things. No. That is not possible. We have come to the spiritual platform, we have to seek out the spirit soul who is now engaged within these material elements.

663. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.2.8 Lecture, Bombay,  
December 26, 1972

So people have become so much foolish that they do not see the defects of the material..., materialistic way of life. They think only that the time, the small duration of life, if you can somehow or other gratify your senses, that is perfection of life. This is called ignorance, *mūḍhaḥ*. That is described in the *śāstras*: *sa eva go-kharaḥ* [SB 10.84.13]. *Go-kharaḥ* means animals, like cows and asses. This is not life.

664. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.2.8 Lecture, Hyderabad,  
April 22, 1974

Therefore it is said that you may go on with your so-called occupational duties, but if you do not come to the platform of spiritual understanding, then it is *śrama eva hi kevalam*—it is simply waste of time. It is simply waste of time. Because you do not catch up the ideal of your mission, simply work like the animals and die. *Dharmaḥ sva...* The bodily concept of li... *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Simply thinking that "I am this body, and my only business is to satisfy the senses of the body. Not only my body, but my son's body, my grandson's body, my relative's body." This is going on

under different names—socialism, this "ism," that "ism"—expanded bodily concept of life. This is animal civilization. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Because the animal also doing that. A cat is thinking that "I am this body. I must secure my food anywhere. A mouse, anywhere." A dog is also thinking like that. If human being also thinks like that, then what is the difference between cats and dogs? He may be very much proud that "I am discharging my duties very faithfully," but here *Bhāgavata* says, *dharmāḥ svanuṣṭhitaḥ puṁsāṁ viṣvakṣena kathāsu yaḥ, notpādayet*: "If you do not develop your Kṛṣṇa consciousness, you are simply wasting your time." This is the verdict.

665. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.2.11 Lecture, Tirupati, April 26, 1974

You must have complete knowledge, *jñānam*, and *vairāgya*, detachment. *Jñāna* means detachment. If one is attached to the material activities, he is not a *jñānī*, because he is in the bodily concept of life. Therefore he is not *jñānī*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13]: "If one is in the bodily concept of life, he is no better than the cows and the asses." This is the verdict of the *śāstra*. So you cannot understand the Absolute Truth on the platform of bodily concept of life. You must get yourself on the transcendental platform, and *bhakti* is the transcendental platform for the activities of the spirit soul.

666. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.2.13 Lecture, Vṛndāvana, October 24, 1972

Just like this body. Your body, my body, this is *bahir-artha*, external. Just like my this wrapper, this is external. Real person is not this wrapper or this body. The real person is the soul. But they have no information of the soul, neither information of Viṣṇu, the origin of soul. They are interested with the external body. That is called *bahir-artha*. *Bahi* means external; *artha* means interest. Just like you have seen our..., in our *Bhāgavata*, the picture that one lady is taking care of the cage, and the bird within is dying. So *bahir-artha-mānī* means this, that we are taking care of the body, external body, but not taking care of the soul within. This is the civilization of cows and asses. *Sa eva go-kharaḥ* [SB 10.84.13]. *Go* means cows, and *khara* means asses.

667. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.2.28–29 Lecture, Vṛndāvana, November 8, 1972

*Bahir-artha-māninaḥ*. They do not know what is the purpose of knowledge. They're taking interest, taking care of this *bahir-artha*, external things. *Bahir-artha-māninaḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇum* [SB 7.5.31]. This is knowledge, *svārtha-gatiṁ*, to approach Vāsudeva, Viṣṇu. But without that knowledge, they are simply taking outward. Just like Darwin's theory. He has no knowledge. He's simply studying this body. That's all.

So one who is interested to study this body, he has been described in the *śāstra* as ass and cow.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

The bodily concept of life is meant for the animals. It is not for the human being.

668. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.3.24 Lecture, Los Angeles,  
September 29, 1972

So we accept knowledge from such person who knows past, present and future. Persons who do not know even present what is going on, how we can accept knowledge from him? This is not our process. Our process is to receive knowledge from a person who knows past, present and future. Just like Kṛṣṇa and the *ācāryas*. They know. So our knowledge is perfect because we are receiving knowledge from the perfect, as it is. Therefore our knowledge... It is not that I am perfect. I may not be perfect; I may be perfect. But because I am accepting the perfect knowledge, therefore whatever I speak on that basis, that is perfect. This is our process.

You don't require to research. What research you will make? You are yourself insufficient. What research you can make? Your senses are insufficient. You try to see the cosmic manifestation with your microscope or telescope, but that is also manufactured by you. You are imperfect, so whatever you have done, that is all imperfect. How you can know? If you are imperfect...

The four defects of the conditioned soul: One is sure to commit mistake. Anyone, any big man of this world, he must commit mistake. He is illusioned. He is accepting something for something. Every one of us, we accept this body as "I am," self. And we are fighting on this basis. "I am American; you are Indian," "You are Hindu; I am Muslim." Only on this bodily concept of life. But *Bhāgavata* says, as soon as we find a person on the platform of bodily concept of life, he is animal. That's all. *Sa eva go-kharaḥ* [SB 10.84.13]. *Go-kharaḥ*. *Go* means cow, *khara* means ass. So anyone who is under the bodily concept of life, he is fool, rascal. That's all.

669. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.5.9–11 Lecture, New Vrindavan, June 6, 1969

So the *karmīs*, they have been described in the *Bhagavad-gītā*: *mūḍha*, ass, simply unnecessarily working day and night, whole day and night, you see, without taking care of the *ātmā*, without taking

care of the religion. Economic development. What is this nonsense? You are losing yourself. You do not know what life you are going to get next life. You don't care for this. "Never mind whatever life I get. This life I have got. Let me work hard and accumulate money." And where the money will be? "Oh, in the bank. My sons and my daughters will enjoy." This is conception. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

Bodily, all bodily conception.

670. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.5.11 Lecture, London, September 12, 1973

So our Kṛṣṇa consciousness movement has started to distribute this literature, especially *Śrīmad-Bhāgavatam*. We have already translated about twenty books. They are present before you, and our aim is to present to the human society sixty books. Still translation is going on. So our request to the publishers and booksellers, that "Let this literature be distributed properly. People will be benefited."

Because, after all, each and every human being is a spiritual being. He is not this body. That is the mistake of the present civilization. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. *Ātma-buddhi*, "self." People, everyone thinks that this body, "I am this body." If I ask any gentleman, "What you are?" He'll say, "I am Mr. Such-and-such. I am born in this country." "I am American," "I am Englishman," "I am Indian." These are all bodily description. But basically I am not this body. This is called illusion. You have got practical experience. When one man's father or son or any relative dies, he cries, "Oh, my son has gone away," "My father has gone away." Then, "Your father is lying there on the bed. How do you say that 'My father has gone away'?" That means the actual father, he has never seen. He has seen the body only. And on this bodily conception of life, everything is being manipulated. This is called illusion.

Therefore, in the Vedic literature it is stated,

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

A person who is in the bodily concept of life, and thinking a bodily designation as everything, nationalism, or... *Bhauma ijya-dhīḥ*. *Bhauma*, "on the land," *ijya-dhīḥ*... The whole world is going on, worshiping the land in which he is born. But he does not know that he took birth in many lands. Not only in this land, in other planet also. But he does not know which land is his own land. This is called illusion, *yasyātma-buddhiḥ kuṇape tri-dhā...*, *sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*.

671. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.5.25 Lecture, Vṛndāvana,  
August 6, 1974

*Ātma-ruciḥ* means attraction for the self, or soul. There are *ātmā*. *Ātmā* means sometimes this body. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Gross materialists, they think that "I am this body." That is also *ātma-ruciḥ*. They are busy to maintain this body, to decorate this body, to feed this body, to satisfy the senses of the body. This is also *ātma-ruciḥ*, because the body is also called *ātmā*. So this is another *ātma-ruciḥ*, materialist. Then *ātmā* means mind also, mental speculation, very much busy in mental speculation. That is also *ātma-ruciḥ*. And the..., the topmost *ātma-ruciḥ*, topmost means that is real *ātma-ruciḥ*, to be attracted by the self or Superself. That is *ātma-ruciḥ*. So our business is to awaken that Supreme *ātma-ruciḥ*. That is Kṛṣṇa consciousness. Supreme *ātma-ruciḥ*, supreme *ātmā*.

672. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.8.41 Lecture, Los Angeles,  
May 3, 1973

In the *Bhagavad-gītā* it is said *prakṛti*, the nature, because that living entity has associated with this certain quality of nature, the nature is making him dance in that quality. I am thinking, "I am this, I am that, I am that, I am that." This is the basic principle of understanding. One should know... That is freedom, that "I do not belong to anything of this bodily connection." Because to conceive in the bodily concept of life, *sa eva go-kharah. Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. I am not this.

This is most essential education. Unfortunately, the so-called scientists are making more and more attached to this body. How much misleading they are. Therefore I am speaking to our scientist friend that "Now it is the time for making propaganda amongst the so-called scientist, philosophers, leaders, politicians." Because they are misleading the whole people of the world under the bodily concept of life. They are fighting. So the opportunity of becoming Kṛṣṇa conscious—this is the human life—they are checking that, stopping that. Greatest enemy of the human civilization, these rascals. These rascals who is checking Kṛṣṇa consciousness, or God consciousness, and alluring them in different concept of life by designation, they're the greatest enemy of the human society. They are checking the progress of human life. If we accept evolutionary theory, by evolution we have come to... Actually, we have come from aquatics to plants and trees and then insect, then beast, birds. In this way we have come to this human form of life. Now what is next evolution? That they do not know.

673. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.8.43 Lecture, Māyāpur,  
October 23, 1974

The Kṛṣṇa, or the Supreme Personality of Godhead, is *nityo nityānām*, and we living entities, we are also *nitya*. We are plural number; Kṛṣṇa is one, singular number. *Cetanaś cetanānām*. Eternal and

living, not dead. We are not dead. Kṛṣṇa is also not dead. We do not die. *Na hanyate hanyamāne śarīre* [Bg. 2.20]. So why you have accepted this death? This is inquiry. *Athāto brahma jijñāsā*. Unless this inquiry comes into the mind of a human being, he's an ass. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

So this inquiry should be there. So our Kṛṣṇa consciousness movement is to enthuse people to make this inquiry.

674. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.8.47 Lecture, Los Angeles, May 9, 1973

...life is coming out of matter. Now you, daily you are slaughtering animals. Now, what do you see? The bones and the blood and the flesh and urine and the stool, after cutting this body. So these are the ingredients out of which this man has come or this animal has come. Take these ingredients and create another living entity. There is no answer. What do you think, scientist? These are the ingredients we will see. But can anyone manufacture a life? No, that is not possible.

Therefore who are thinking, anyone who is thinking that "I am this combination of bones and blood or chemicals..." They will say some jugglery of words, combination of chemical, "Take this chemical." No, that is not possible. Therefore it is my mistake to think that "I am a product of this material thing." That is nonsense. *Sa eva go-kharaḥ* [SB 10.84.13]. Such person who is thinking like that, that "I am the combination of this matter," he is no better than the cows and the asses. *Sa eva go-kharaḥ*. Everything is detailed in there.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Anyone who is thinking this bag of bones and flesh as the "I am," "I am this body," and out of this misconception, *yasyātma-buddhiḥ kuṇape tri-dhātuke*, *sva-dhīḥ*, "Out of this body or in relationship with this body, the persons, men and woman, they are my kinsmen. They are my nationality, they are my society..." *Sva-dhīḥ kalatrādiṣu*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* *sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ* [SB 10.84.13]. "And where this body is produced, that land is my land, motherland." "I am American," "I am Indian," "I am German," "I am this." And we are mad after this, this, these nationalists.

In this way, *yasyātma-buddhiḥ kuṇape tri-dhātuke* *sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*, *yat-tīrtha-buddhiḥ salile na karhicit*. They go to the place, holy places of pilgrimage, and they take their bath. In India you will see, so many people are going to Haridwar, Vṛndāvana, and take their bath and shave

their head, and then come back: "I went to *tīrtha*, holy place." That is not *tīrtha*. *Tīrtha* means to meet a high-grade saintly person. *Tīrtha*. *Tīrthī-kurvanti tīrthāni* [SB 1.13.10]. They make *tīrtha* holy place.

Anywhere a saintly person is there, that is *tīrtha*. That is holy place. Not that I have to go Haridwar, five thousand miles from here. Wherever there is experienced holy persons, that is *tīrtha*. But they do not know. They go five hundred, five thousand miles away. Sometimes from your country they go to find out a *guru* in India. [laughs] And the *guru* who is canvassing here, he is useless. He is useless. So these things. Anyone who is of such conception of life, they have been described as asses and cows, means an animal.

675. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.10.3 Lecture, Māyāpur, June 18, 1973

Therefore, in the *Bhagavad-gītā* the first instruction to Arjuna was to know that beyond this body, there is the soul.

*dehino 'smīn yathā dehe  
kaumāraṁ yauvanaṁ jarā  
tathā dehāntara-prāptir  
dhīras tatra...*  
[Bg. 2.13]

The first instruction. The so-called spiritual institution, spiritual system, but they do not know that what he is, what they are. The bodily identification. Anyone who is bodily identified, there is no question of spiritual instruction. He is an ass. *Yasyātma-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13]. The first spiritual instruction is, one must be convinced thoroughly, *viññāna-vidhūta-vibhramaḥ*, that he is not this body. "I am not this body. *Ahaṁ brahmāsmi*." This realization, "I am spirit soul. I am part and parcel of the Supreme Brahman." Kṛṣṇa is the Supreme Brahman.

676. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.10.6 Lecture, Māyāpur, June 21, 1973

So how these people, during the time of Mahārāja Yudhiṣṭhira, were free from all kinds of anxieties and diseases? *Nādhayo vyādhayaḥ kleśāḥ*. If you are in anxiety, then that will create a disease. Our this psychological condition, physiological condition, is working in so subtle way, little shocking, little disturbance will create another disturbance. The Āyurvedic medicine, they treat patient on this principle, how things are disturbed. They have got their calculation: *kapha, pitta, vāyu*. *Tri-dhātu*. This body is a composition of these three *dhātus*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. *Kuṇape*. This is a bag created by the interaction of the three elements, namely *kapha, pitta, vāyu*—bile, mucus and air.



This is *kavirāja* treatment. They can understand the position of these three elements by feeling the pulse. This is Āyurvedic science. If one *kavirāja* can learn to feel the pulse, he can say everything. He can say when this man will die—today or tomorrow or... Accurately he will say. The pulse beating is so scientifically described in Āyurvedic science, as soon as he fixes up the pulse beating, immediately the formulas are there: "Such kind of pulse beating will create such and such symptoms." So you feel the pulse and inquire the patient, "Are you feeling like this?" If he says, "Yes," then it is confirmed. The disease is confirmed. Then the medicine is there. Very simple thing. Now, in the allopathic treatment, first of all you have to sacrifice one *chaṭāka* of blood, immediately. As soon as you go to the medical man, in your country, he will take so much blood. First of all you have to give your blood. Then fees. Then you have to purchase nonsense medicine. So here also there are nonsense *kavirājas* also. So unless one is expert in feeling the pulse, he is not *kavirāja*. That is the criterion.

677. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.15.21 Lecture, Los Angeles, December 1, 1973

When *Bhagavad-gītā* was taught to Arjuna, Arjuna was lamenting for this body. So Kṛṣṇa, when He was accepted Arjuna's spiritual master, *śiṣyas te 'haṁ śādhi mām prapannam* [Bg. 2.7], then He advised him that "You are talking like a very learned scholar," *aśocyān anvaśocas tvaṁ prajñā-vādāmś ca bhāṣase* [Bg. 2.11]. "You are talking just like you know." Just like our so-called scientists, they speak as if they know everything, but real thing they do not know. That is zero. What is spirit, they do not know. They are thinking this body. And according to Vedic knowledge, if one is misguided on the bodily identification of oneself, he is animal. He is animal. He may be Ph.D., D.H.C. or something, but he is animal. *Sa eva go-kharaḥ* [SB 10.84.13]. Because he does not know how the body is moving. And neither they can discover anything. When the body is dead... It is dead from the very beginning, but it was moving. Just like so long petrol is there, the motorcar moves. But as soon as there is... Now there is crisis. So how their motorcars will move? They are concerned. So why their crisis? Because the petrol is the life of the movement of the motorcar. Similarly, that spiritual spark, or spirit soul, is the petrol of this body.

So without knowledge of this, *sa eva go-kharaḥ*, just like cats and dogs, they cannot understand how he is moving. That he does not know. If a human being also does not understand that how this body is moving, neither they can discover what it is, then what is this? It may be very so-called decoration of the body. A decoration of the dead body, what is the profit thereof? If you do not know what is the real living force within this body, then if you simply decorate the body, dead body, *loka-rañjanam*, you may get some applause from ordinary men, but it has no value. It has no value.

678. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.15.25–26 Lecture, Los Angeles, December 4, 1973

So this *varṇāśrama-dharma* means—*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* [Bg. 4.13]—from the animal position of the human being, to bring him to the human position. That is *varṇāśrama-dharma*. Just like in school, college, to become graduate means to become distinguished from the fools and rascals. Similarly, human being does not mean the struggle for existence, as the one big fish is eating another small fish, another is... No, no. That is not human. That is natural, but you have to rectify the natural position for the..., for realization of the utmost aim of life. That is human life. Not to treat like animals. *Sa eva go-kharaḥ* [SB 10.84.13].

679. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.15.27 Lecture, New York,  
March 6, 1975

*Tama* means darkness. Here they are so-called scholars, big, big professor, scientist, and..., but they are in the darkness, *tama*. *Tama* means darkness. They do not know what they are. Ask any scientist, any philosopher, "What you are?" He will say, "I am this body. "I am Indian," "I am American," "I am white," "I am black," "I am this," "I am that," "I am Christian," "I am Hindu." He will say. But all these designation is outward, external. *Eho bāhya, āge kaha āra*. But everyone is going on, big, big man, identifying himself with this body. So they are all fools, *tama*, in darkness.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma iḥya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

So according to Vedic civilization, any person, he may be very big man, but if he does not know beyond his body, then he is no better than animal. This is Vedic version. So we should not remain animal, this human life.

680. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.15.44 Lecture, Los Angeles,  
December 22, 1973

Anyway, Mahārāja Yudhiṣṭhira went to the northern side. *Gata-pūrvām mahātmabhiḥ*. His forefathers, they were also *mahātmās*. Formerly the kings were not, I mean to say, licentious drunkards. They were all *ṛṣi*, as good as great saintly person, *rājarṣi*. Therefore *Bhagavad-gītā* was taught to the saintly kings. The modern people, they say that "Why not this movement amongst the poorer class men?" They do not know who is poor. Anyone who is poor in spiritual understanding, he is poor. By material opulence, one does not become rich. He is animal. By material opulence, one may be polished animal, but he is an animal. One who is spiritually advanced, he is actually in knowledge. Because basic principle is spirit. Without spiritual knowledge, anything, any so-called knowledge, advancement of knowledge, is simply mistake, mistake. Just like if you, in calculating one

mathematical sum, if you commit mistake anywhere, the whole thing is spoiled. Whole thing is spoiled. You go on, you are making progress, but real mistake was there; it will never carry. The balance, it will not come into being.

So the real mistake they are committing: *dehātma-buddhi*, this body as self. That is the basic mistake of all education. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Anyone who has accepted this body as self, *yasya ātma-buddhiḥ kuṇape tri-dhātuke*... This is a bag of three elements: *kapha*, *pitta*, *vāyu*. And on this basis, *sva-dhīḥ kalatrādiṣu*... *Sva-dhīḥ*. *Sva-dhīḥ* means thinking, "my own men." *Kalatrādiṣu*. *Kalatra* means wife, and through wife, children, then other relationship. *Sva-dhīḥ kalatrādiṣu bhauma iḥya-dhīḥ*. And the land in which one is born, that is worshipable. Nowadays nationalism. Nationalism means the land. In so many ways the whole basic principle of education is wrong. Therefore such persons who are making so-called progress on the basic principle of mistake, so *parābhavas tāvat*, they are simply being defeated, because the basic principle is wrong. *Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam*. *Ātma-tattvam*, spirit, spiritual knowledge, one who hasn't got, so whatever they are doing in the name of progress, they are all being defeated. That's all. It will never be successful. They will never be happy. There will be no peace and prosperity in the world, because the basic principle is wrong.

681. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.16.22 Lecture, Honolulu,  
January 18, 1974

So this is Kṛṣṇa consciousness movement. And it is the duty of the guardians like *guru*, like father, like the state, they should look to the interest of the wards, subordinate, that he is developing his Kṛṣṇa consciousness nicely. That is the duty. So when that duty is not done... Just like... We have no business to come so far. In Vṛndāvana I could live very peacefully; there is two room still, in Rādhā-Dāmodara Temple. But because there is Kṛṣṇa consciousness... Kṛṣṇa consciousness means serving the Lord. That is Kṛṣṇa consciousness. So Kṛṣṇa dictated that "You are sitting here very peacefully, without any botheration. No. You go to the Western countries. Teach them." So that is also Kṛṣṇa consciousness, developed Kṛṣṇa consciousness, to render service to the ignorant of Kṛṣṇa consciousness. That is better. Because Vyāsadeva saw that *māyā*, illusory energy, or the shadow, darkness... *Yayā sammohito jīva*. The whole world, living entity, conditioned soul, they're bewildered by this *māyā*, *yayā sammohito jīva ātmānaṁ tri-guṇātmakam* [SB 1.7.5], thinking this body as self, foolish, rascal. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. One who thinks that "I am this body," he's no better than dog and cat. However nicely dressed he may be, he's a dog, he's a cat. That's all. No more than animal. Because he has no knowledge of his self. [aside:] Don't do that. *Yasyātma-buddhiḥ kuṇape tri-dhātuke*...

[aside:] You cannot sit like this?

**Devotee:** Yes, I can.

**Prabhupāda:** Yes. *Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*. This is going on. People are bewildered, thinking, "I am this body," just like cats and dogs. "And the issues from the body or connection with the body, that is mine." *Sva-dhīḥ kalatrādiṣu*. "I have got some connection, bodily connection, with woman. Therefore she's my wife or my protected," something like that. Children also—the same thing, bodily. They have no idea of the spirit soul, simply body. "So the body is born in a particular land. Therefore I am national." *Bhauma ijya-dhīḥ*. They're sacrificing so much their energy for the particular land because by accident he's born in this life in that land. Everything is described in the *Bhāgavata*.

*Yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
[SB 10.84.13].*

*Bhauma* means land.

So this is going on. This is called illusion. He has no connection with all these things. When one realizes that "I have no connection with this body, this country, this wife, these children, this soc... These are all illusory," that is called liberation.

682. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 1.16.22 Lecture, Los Angeles,  
July 12, 1974

The aim of life, that we are conditioned by this material nature, embodied by the material elements, and that is the cause of our all miserable condition of life. Therefore Rṣabhadeva says, *nūnam pramattaḥ kurute vikarma* [SB 5.5.4]. *Pramattaḥ*. We are so mad under the bodily... Everyone is under the... Big, big scientists also, they are also. They don't believe there is soul, big, big scientists, politicians, philosophers. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. They remain animals. If anyone has taken this body as the self... *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*. So the modern Kali-yuga is very, very dangerous for the human being. They are given chance by the laws of nature, "Now take your birth as human being." Because to get a body as a human being or as a demigod or as a king or as a lower-class man or as an animal, as an..., that is not in our hand. That is in the nature's hand.

683. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.1.1 Lecture, Delhi,  
November 4, 1973

Therefore we should take lesson from Mahārāja Parīkṣit that what we are going to prepare for our next life. That is human life. Otherwise it is animal life. The cats and dogs, they do not know, "What is my next life." They think that... They do not know anything. So if a human being does not know, "What I am preparing for the next life?" he is no better than cats and dogs. That is the statement of the *śāstra*. It is not my statement.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go* means cows and *khara* means ass. So anyone who has got this concept that "I am this body"—"I am Indian," "I am American," "I am *brāhmaṇa*," "I am *kṣatriya*," "I am black," "I am white," "I am fat," "I am thin," "I am this," "I am that"—this is *ātma-buddhi*, *dehātma-buddhi*. *Yasyātma-buddhi*... One should know that "I am not this body." That is real knowledge. That is real knowledge. But nobody knows that. Everyone thinking. The fighting is going on all over the world.

684. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.1.1 Lecture, Vṛndāvana,  
March 16, 1974

To cleanse the dirty things from the heart, that is my first business. And what is that dirty things? To identify myself with this body. That is the dirty things.

The whole world is in distressed condition on account of this dirty thing, that "I am this body." This is the conception of the ass. It is said in the...

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go-kharaḥ* means... *Go* means cow, and *kharaḥ* means ass. *Yat-tīrtha-buddhiḥ salile*. Now many persons come here in Vṛndāvana, *tīrtha*, but what do they think? They think, "Let me take bathing in the Yamunā River. Then my business is finished." But no. Śāstra says that you should approach to a *bhāgavata*, a devotee who is living in Vṛndāvana, pure devotee, and surrender unto him. That is *tīrtha-yātrā*. Not that coming here and taking bathing in the Ganges or... They are going to *dūre vāry-ayanam tīrtham*. General people think, in this Kali-yuga at least, that if you go thousand miles away from your home, then your *tīrtha* is finished. Just like in Calcutta there is Ganges, but people come to Haridwar to take bathing in the Ganges. Now, what is the difference between the Haridwar Ganges and Calcutta Ganges? But he thinks, "If I go three thousand miles and take bathing there, that is real Ganges." So *dūre vāry-ayanam tīrtham*. These are the symptoms of the Kali-yuga. *Yat-tīrtha-buddhiḥ salile na karhicit*. Many thousands of people come to Vṛndāvana, but they think by taking bathing in the Yamunā, his *tīrtha* is finished. Or going to Prayāga, taking bath... Christian also, they go. They take bathing in the...? Water of...? Jordan?

685. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.1.1 Lecture, Paris, June 9, 1974

Real enjoyment is permanent enjoyment. Just like we construct some house, making the, what is called, foundation very strong. In your country, they make very strong foundation. But what is *your* foundation, sir? Is it very strong? You can be taken away at any moment. So before making the foundation strong, why don't you make your foundation strong that you shall be able to live here permanently? But that intelligence they haven't got. They'll waste time, making the house foundation very strong, not for himself. His foundation tiltering at any moment, any second. This is called *yasyātma-buddhiḥ kuṇape tri-dhātu...., sa eva go-kharaḥ* [SB 10.84.13].

So this kind of intelligence, they are called animal. The animal does not know. The dog does not know. The dog will live for six years to ten years, but he is very proud: "I have got a very nice master. Gow! Gow!" You see? So this kind of intelligence is no good.

686. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.1.2 Lecture, Vṛndāvana, March 17, 1974

So in the present material world they are interested in understanding *ātmā* the body. The medical science, physiology, biology, they are studying the science of the body. And some of them are studying the science of mind, psychology—thinking, feeling and willing. But nobody is studying the deepest meaning of *ātmā*: soul. There is no science. Throughout the whole world there are schools and colleges and universities to study the physiology, psychology, biology, sociology, so many things. But there is no university, school, college throughout the whole world to understand the soul. Is there any? Eh? You have come from all parts of the world. Is there any school, college or institute to study what is the soul? They have no information even. Even Russia is so proud of scientific advancement, falsely, but they have also no... They are thinking that the body finished, everything is finished. That's all. This is going on. *Yasyātma-buddhiḥ kuṇape. Ātmā* I have already explained. *Ātmā* means body, mind. But one who is thinking *ātmā* only this body, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13], in this bag of three elements, *kapha-pitta-vāyu*, he's *go-kharaḥ*, he's ass. He's rascal.

687. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.1.2–5 Lecture, Montreal, October 23, 1968

*Apaśyatām*, cannot see; their vision is very poor. Why? They are thinking this body as self; therefore they are very poorly thoughtful. In the *Śrīmad-Bhāgavatam*, in another place, it is stated, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

Every day we are experiencing that "I am not this body. The body is growing. I am still there." There are so many instances. But we cannot understand that we are not this body.

688. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.1.3 Lecture, Delhi, November 6, 1973

Those who are blind, who do not know what is the value of this life, this human form of life, they are busy in these things. *Āpaśyatām ātma-tattvam*. But actually, this life is meant for understanding *ātma-tattvam*. *Athāto brahma jijñāsā*. This life is not meant for like cats and dogs—eating, sleeping, mating and defending. This is all cats' and dogs' business. Therefore those who are engaged only in these business:

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-khara*. *Go-khara* means... *Go* means cow, and *khara* means ass. Those who are acting on this bodily concept of life, they are no better than cows and asses. Therefore one who is inquisitive about *ātma-tattva*, one who is inquisitive about Kṛṣṇa and such *praśna*, such inquiries as Parikṣit Mahārāja did before Śukadeva Gosvāmī... He welcomed it immediately.

689. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.1.3 Lecture, Paris, June 12, 1974

Madman cannot see. Just like a madman lies down on the street. He does not see, "Immediately I may be killed by the motorcar driving." But he's thinking he's safe. He is thinking, "I have ordered. Nobody can come here." A madman. We have seen in India, a madman lies down on the street. That is not in your country? But he thinks that he's safe. He's not safe.

Similarly, we are, because we are mad, by the influence of *māyā*, we are not safe. We are unsafe because at any moment we have to die, and we have to accept a body. That also we do not understand, the modern civilization. That is the first beginning of spiritual understanding, that "I am not this body; I am the soul. Within the body, I am living, and after giving up this body, I'll have to accept another body." This is the beginning of knowledge. One who does not understand these plain, primary principles of knowledge, he's animal. He's animal. It is not my manufactured word. It is stated in the *śāstra* that *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

*Kuṇape*. *Kuṇape* means a bag. This body is a bag. What it is made of? Now, it is made of flesh, bone, marrow and nerves, and stool, urine and so many things, blood. So I am not this blood, I am not this urine, I am not this stool. This is the composition of the body. But one is thinking, "I am this body. I am stool. I am urine. I am blood. I am flesh. I am this and that." So there are so many big, big scientists. Take these ingredients and make an intelligent man like Napoleon or Professor Einstein. The ingredients are there. But thinking that "I am this blood, I am this flesh, I am..." Where is the scientist? If I am combination of these material things—blood, flesh, bone and urine, stool... You, you just dissect your body, what you'll find? You'll find there is blood, there is flesh, there is nerves, there is intestines, there is stool, there is... Is that the ingredient of your so much intelligence? Who was telling that they're trying to make intelligent man in the scientific laboratory? Who was saying in the morning? Yes. So take these ingredients and make an intelligent man. Is it possible? Then how they will do it? They are thinking like that, that this blood, this flesh, this bone and this urine and the stool can be, by careful combination, they can produce a very intelligent man. That is their intelligence. So therefore *śāstra* says, *yasyātma-buddhiḥ kuṇape tri-dhātuke*. If one is thinking this body is the man or the living entity...

This body's nothing but combination of these things. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu* [SB 10.84.13]. Here, just like *dehāpatya-kalatrādi*. *Kalatra* means wife, and thinking this body, "I am..., I am this body." And thinking also that "These my soldiers, these my wife, children and friends and nationals, they will save me." *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ*. And the land where he has taken birth... Just like everyone is thinking, "I am Frenchman," "I am Englishman," "I am Indian," "I am this," "I am that." So, so "This is my land. I must decorate this land, this Paris city, very nicely. I shall bring something from Egypt and put it here. Then..." [laughter] These nonsense things are going on, even big, big men like Napoleon and others. And what to speak of others? So...

But *śāstra* says, *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ, yat-tīrtha-buddhiḥ*. A little advanced than..., than these fools and rascals, they are religious. What is that religion? "Let us go to the holy place." The Christians are going to the Jordan, and the Hindus are going to the Ganges or Yamunā. They think, "If I take my bath in this river, Jordan, or in this Ganges or this Yamunā, then I become immediately perfect religious." *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma..., yat-tīrtha-buddhiḥ salile*. *Salila* means water. So they go to take bath in the water. *Yat-tīrtha-buddhiḥ salile*. *Tīrtha* means place of sanctuary. So *tīrtha-buddhiḥ, yat-tīrtha-buddhiḥ*. Real *tīrtha* is to find out a Kṛṣṇa conscious person. That is the business. *Yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu. Janeṣu*. *Tīrtha* means in the holy places many saintly persons live. So if one goes to the holy place, they must find out a holy man who is living there and take lesson from him. And that is purification. Not that I go and take bath in the water, and I become...

So these classes of men who are doing like this, that "I am this body, and this birthplace is my worshipable land, *yat-tīrtha*, and my this wife and children, they are my protectors," in this way, everyone is thinking. "And whatever sinful activities I am doing, I shall take one bath in the Ganges or Yamunā or Jordan, then I'll be purified." In this way, the people who are thinking, the *śāstra* says,



"You are no better than the ass and the cow." This is the certificate. *Sa eva go-kharaḥ*. This class of thinking is simply for the animals. So we should not think like animals. We should think like human beings. That is required. That thinking is, "How to awaken my dormant love for God." That is required. That is human activity. That is there already. It is not artificial. Now, in this temple, you are all citizens of Paris city. Four or five years ago, you had no idea what is Kṛṣṇa. But now you are dancing, chanting in Kṛṣṇa. Why? Have I..., have I given you some bribe? I brought Kṛṣṇa from India, and I am making you to dance, giving you some bribe? Is it a fact? What do you think? And where is my money? I came to Western country with seven dollars. Also I have got now money, enough money. That is your money, of course. [laughs] [laughter] But why you are dancing in Kṛṣṇa's name? What bribe I have given you? Can you answer, any one of you?

690. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.3.1–2 Lecture, Los Angeles, May 20, 1972

This is our challenge, that the..., there are millions and trillions of men and women all over the world, but they're not at all intelligent. This is our challenge. So the Kṛṣṇa consciousness movement may be taken by others as crazy, or we challenge that "You are all crazy men." [laughter] Therefore we have got a little book, "Who is Crazy?" Because they're thinking that "These shaven-headed boys and girls are crazy," but actually *they* are crazy, because they have no intelligence. Why? They do not know what is spirit soul. This is the animal consciousness. Dogs, cats, they think that the body, they are the body.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-khara*. *Go* means cow, and *khara* means asses—a person who is bodily conscious, "I am this body." So 99.9% of the whole population of the world, they're like this: "I am this body," "I am American," "I am Indian," "I am African," "I am this..." And they're fighting just like cats and dogs, they fight, "I am cat, you are dog," "You are dog, I am cat." That's all.

So this challenge, that "You are all rascals," it is a very strong word, but actually that is the fact. That is the fact. It is a revolutionary movement. We are challenging everyone that "You are all set of asses and cows and animals, because you have no knowledge beyond this body." Therefore it is said... In this purport I have especially mentioned, because they have little knowledge of spirit soul, all of them are not intelligent. I have spoken with big, big professors. In Moscow that gentleman, Professor Kotovsky, he said, "Swāmījī, after death there is nothing. Everything is finished." You see? And he's one of the big professor in the country.

So this is the defect of modern civilization, that the whole society is being governed by cats and dogs, actually. So how there can be any peace and prosperity? It is not possible.

691. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.3.20 Lecture, Los Angeles,  
June 16, 1972

Everyone has demarcated: "This is Germany, this is America, this is..." Everything belongs to God, and these rascals, they have demarcated, "This is Germany. This is..." *Īśāvāsyam idam*. Kṛṣṇa says, *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram* [Bg. 5.29]. *Sarva-loka-maheśvaram*: He is the proprietor of all the planets. And in this teeny planet we have made, "Oh, this is America, this is German, this is Japanese." I come as American, live for, say, fifty years or hundred years, and then kicked out, and I become absorbed in the thought of that land.

*Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ* [SB 10.84.13]. *Bhauma ijya-dhīḥ*. I'll live for some years, and because I have got this misconception that "I am this body," I am worshiping the land, nationalism. What is this land? Does it belong to you? No. Because I have got this designation, title, "I am American," "I am Indian," therefore I am fond of. Just see how much illusory things are going on. I have got a false designation. On account of this designation, I am thinking, "This is mine." This is illusion. Actually, it is God's.

Suppose you are twenty-five years old. Say, before twenty-five years old, where was your country? That you do not know. Might be it was in China or in the hell. You have no knowledge. And now, since twenty-five years you are born in this land, you are absorbed in thought, "This is my country." People are mad after nationalism and fighting. One nation is fighting with another. But these rascals do not know that why they are fighting. The land belongs to God. "You simply fight, and die, and go to hell. That's all." This is Kṛṣṇa consciousness.

692. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.3.20 Lecture, Bombay At  
Cross Maidan Paṇḍāl, March 24, 1977

Everyone has to give up this body, material body. You cannot remain permanently Indian or this party or that party. You have to change your body, *tathā dehāntara-prāptiḥ* [Bg. 2.13]. So why should you waste your time in this way, that "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am horse," "I am cat," "I am dog"? There is no difference. If a dog is thinking that "I am dog," and if I am thinking "I am Indian," where is the difference? The mentality is the same: I'm identifying with the body. *Yasyātma-buddhiḥ kuṇape tri-dhātuke*. Anyone who is thinking of this body as himself,

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij*

*janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-khara*. *Go* means cow, and *khara* means ass. Anyone who's identifying with this body as self, he's *go-khara*, animal. So this animal civilization is not meant for India's culture. India's culture is different. *Tathā dehāntara-prāptiḥ* [Bg. 2.13]. *Tyaktvā dehaṁ punar janma naiti mām eti* [Bg. 4.9]. This is India's culture. Why should we identify ourself as animal—"I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am this"? It is wrong type of civilization, *go-khara* civilization.

693. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.3.21 Lecture, Los Angeles,  
June 18, 1972

Because we are living entity, we have got all our senses. Then because we have got senses, therefore we are living. A dead stone has no senses. So there..., that is the distinction between living entity and matter. But the so-called rascal philosopher, scientist, they do not know this distinction; still, they philoso..., philosophize, they theorize. They think that the dead stone and the human being or living entity is the same. That is their fault. The living entity is a different entity. It is not dead stone. Therefore it is called superior energy. It has got will. It has got little independence. Therefore he is selecting different types of body for enjoyment.

So the modern material scientist, so-called scientist, actually, they are fools and rascals. As it is mentioned in the *Bhāgavatam*, *sa eva go-karaḥ*. Why big scientist and philosophers have been described in the *Bhāgavatam* as fools and rascals? Because, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Because they consider this body is self. That is their fault. That is their ignorance. The Darwin's theory, this theory, that theory, simply they are bewildered, thinking this body is the self; the body's developing or evolution... No.

694. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 2.3.23 Lecture, Los Angeles,  
June 20, 1972

After all, this body is dead. Everyone knows. It is simply moving on account of the presence of the spirit soul. As soon as the spirit soul is out of this body, out of this bag of flesh and bone... We are so much attached to this bag of flesh and bone, but those who are learned, they know that this body is nothing but flesh and bone. The real person, the real force, is the soul. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]: a bag of bones and flesh. This is not our identification. I am not this body.

Do you think if you take some bones and flesh and accumulate them and bundle them, will they produce any intelligence? If I am this body, then this body means a bundle of flesh and bones. So the flesh and bones can be had outside. The scientists can take them and bind them together and then see that it is coming, a scientist, another scientist, Professor Einstein is coming from the bones and

the flesh. Is it possible? It is not possible. The bones and flesh are bones and flesh. The real identity is the soul. According to his *karma*, he manifests his intelligence, although this intelligence is coming out through this bones and flesh.

Just like I am seeing through this glass. That does not mean the glass is seeing. The seeing power is different from the glass. Similarly, those who are thinking that they are this body, under bodily concept of life...

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Bhāgavata* says, "One who accepts this body as the self, he is no better than the cow and the ass." Foolish animals. I have several times explained why ass is called foolish, why cow is also foolish. Simple. Cow is simple; cow is... So they are compared with animals, one who accepts... Therefore this body continues to be animal body or a dead body unless in the human form of life one takes advantage of touching the dust of the lotus feet of a devotee.

695. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 3.25.12 Lecture, Bombay,  
November 12, 1974

And how one can be saved? The saved means if the father and mother together gives education to the son about Kṛṣṇa consciousness, then he can be saved. The father's, mother's duty is... The same, *apavarga-vartmani*. *Apavarga-vartmani*: to give education in such a way that no more *pavarga*. No more *parīśrama*, no more *phena*, no more *bhaya*, no more *vyarthatā*, no more *maraṇa*. That is called *apavarga-varadhanam*. This is here real human life—human society cultivating knowledge in such a way that *apavarga-varadhanam*, gradually we are going forward for liberation. That is human civilization. Otherwise it is cats' and dogs' civilization. The same thing: *punaḥ punaś carvita-carvaṇānām* [SB 7.5.30]. Again eating, mating, sleeping... That's all. Fearing and dying. This is general process.

*Āhāra-nidrā-bhaya-maithunam ca*. Eating, sleeping and sex life, and defending and dying. So this is... Under these regulations the dogs and cats are there. But the human life is meant for other purposes besides this. Of course, we have got this body, we have to maintain it. It is not that we should neglect. In our Society we don't advise that you should neglect your body. But don't unnecessarily be engaged simply for maintaining the body.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*

*yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Janeṣv abhijñeṣu*. Just like we are reading this literature, *Śrīmad-Bhāgavatam*. They are very *abhijñā*. Kapiladeva... Devahūti is asking from Kapiladeva because He's *abhijñā*, He knows very well how to liberate. So people who are not interested, *janeṣv abhijñeṣu sa eva go-kharaḥ*... The animals are not int... Here, in this temple, the human being are expected to come here, not the animals. Cats and dogs, they cannot come here. So anyone who does not take advantage of the instruction of *abhijñāḥ*, they are simply cats and dogs. They are not human being.

696. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 3.25.17 Lecture, Bombay,  
November 17, 1974

So when we actually realize what we are, *brahmānubhūti*, then our life is successful. Now we are identifying with this body. So long we are identifying with this body, we are no better than the cats and dogs. Whatever knowledge you may have scientific knowledge, if you do not know yourself, then you are nothing but the animal. The animal does not know. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. If somebody considers that "This body, I am self," identifies..., "I am Indian," "I am American," "I am *brāhmaṇa*," "I am *kṣatriya*," "I am man," "I am woman," "I am elephant," and so on... So this kind of identification, *yasyātma-buddhiḥ kuṇape tri-dhātuke*... *Kuṇape* means this is a bag made of *kapha-pitta-vāyu*, *tri-dhātu*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma iḥya-dhīḥ*. And thinking that, in bodily relationship, I am thinking, "He's my own man, or relative..." *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu*. *Kalatra* means because we have intimate relation with woman and offspring, children born of her, so *kalatrādiṣu*. And *bhauma iḥya-dhīḥ*. And the land as *iḥya*. *Iḥya* means worshipable. Nowadays it is very prominent. I heard that for land there was a fight in somewhere near. So that is going on—nation to nation, community to community. So *bhauma iḥya-dhīḥ*. They are thinking, "This land is mine. The land of my birth is mine." We have seen, there was fight between Hindu and Muslim during Partition days: "This is my Pakistan," "This is my Hindustan." So *bhauma iḥya-dhīḥ*.

*Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma iḥya-dhīḥ, yat-tīrtha-buddhiḥ salile*... Now, we go to *tīrtha-sthāna*, we go to Haridwar and Vṛndāvana and other nice holy places. And the Christian go to Jordan. So... Jerusalem. They take bath in the Jordan. So *yat-tīrtha-buddhiḥ salile*. *Salile* means water. *Yasyātma-buddhiḥ kuṇape tri-dhātuke yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu*—but have no interest to understand his identification, spiritual identification, from the *ācārya*. *Janeṣv abhijñeṣu*. *Abhijñā* means one who knows, *ācārya*. *Tad-vijñānārthaṁ sa gurum eva abhigacchet* [MU 1.2.12]. This is the Vedic instruction. To understand your spiritual identity, you must find out a proper *guru*. *Tad-vijñānārthaṁ sa gurum eva abhigacchet*. So he has no such knowledge. *Ācāryavān puruṣo veda*. So he has no knowledge. The superficial. So *sa eva go-kharaḥ* [SB 10.84.13]: such

person is no better than the cows and the asses—means animal.

697. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 3.26.11–14 Lecture, Bombay,  
December 23, 1974

Material science is going on. But you study or not study, the nature is going on. *Prakṛteḥ kriyamāṇāni* [Bg. 3.27]. Nature's work will go on, you study or not study. But because we are now entrapped with this material body, *vāsāmsi*... We are just now dressed. Just like I am now covered with this dress, cotton dress, similarly, I am now covered by these twenty-four elements. And I am working under this conception, that "I am these twenty-four elements" or "I am this body." So if I continue in that way, then I remain in the animal kingdom. Because the dog is also thinking like that, that "I am this body." He may not be able to analyze the bodily construction. He may not be a medical man or psychologist. That doesn't matter. But he thinks that "I am this body," and he is working like that. So we human being, if I study all the science, physics, chemistry, psychology and other material science, soil expert... Soil expert means studying the earth, that's all. There are so many. So in spite of all these things, if we remain in the darkness of my spiritual identity, then I am no better than the cats and dogs. This is conclusion.

So this so-called advancement of material science means that we are kept in the darkness of spiritual knowledge; we are still in the platform of animal concept of life. Therefore *śāstra* says,

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-khara. Go-khara. Go* means cow, and *khara* means ass. So in spite of all our educational advancement, if we remain in the darkness of bodily concept of life, then we are no better than *go-khara*. *Go, go* means cow, and... So we should not remain that. The human life is meant for above this. *Athāto brahma jijñāsā*. This human life is for inquiring about the soul. And the knowledge of the soul begins... That is the first instruction in the *Bhagavad-gītā*, that don't be simply enwrapped or encumbered with these twenty-four elements, bodily ele..., material, but you should understand that *asmin dehe*, there is the possessor, or occupier, of the body.

698. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 3.28.20 Lecture, Nairobi,  
October 30, 1975

It is clearly said, and is a fact. How this land becomes yours? It does not belong to you. You have come for the time being, for, say, fifty years, hundred years. But the land is lying for millions and millions of years. So before your coming, the land was there, and after your going away the land will be there. How it becomes yours? But they have no common sense, these rascals. They have no common sense. They are fighting—"nationalism." Therefore they are described as *go-khara, go-khara*, animals, cows

and asses. *Yasyātma-buddhiḥ kunape tri-dhātuke svā-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ* [SB 10.84.13]. *Bhauma-itya-dhīḥ*, this is nationalism, worshiping the land of birth. This is called nationalism.

So everyone is becoming very great personality by *bhauma-ijya-dhīḥ*. The land in which he has taken birth is worshipable, not this Deity. Deity is impersonal, but the land is personal. This is their intelligence. Therefore in *śāstra* it is said, *yasyātma-buddhiḥ kunape tri-dhātuke*. The mistake begins from this misunderstanding that "I am this body." Therefore all other mistakes... What are those? *Yasyātma-buddhiḥ kunape tri-dhātuke...*, *svā-dhīḥ kalatrādiṣu*: family. "My wife. This is my wife. This is my children. This is my father. This is my mother. We are in a family." *Svā-dhīḥ*: "They are my kith and kin. Others, they are all my enemies." So this crippled thought. *Yasyātma-buddhiḥ kunape tri-dhātuke svā-dhīḥ kalatrādiṣu*. Because they have no knowledge that "Nobody is my father. Nobody is my mother. I am nobody's son. We are simply assembled together under certain condition, just like some straws gathered together by the waves of the river, and again, by the same river, it is tossed here and there, and then the straw remains one."

699. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 5.5.1 Lecture, Delhi, November 28, 1975

So Arjuna was too much affected by the bodily conception of life. That is the disease of this material world. We are thinking in terms of this body, but the *śāstra* says that,

*yasyātma-buddhiḥ kunape tri-dhātuke  
svā-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

The bodily conception of life is animal life. If I think that "I am this body. I am Indian," and you think that you are this body, you are American or Englishman—in so many ways we are designated—so, so long we think in these terms of knowledge, that "I am this body..." *Yasyātma-buddhiḥ kunape tri-dhātuke*. This is a bag of three elements: *kapha*, *pitta*, *vāyū*. Or if we don't understand *kapha*, *pitta*, *vāyū*, we can understand that this body is made of flesh, bone, mucus. What you will find if we dissect this body? You'll find flesh, blood, bone, urine, stool, so many things, these material things. But if we think that "I am this body, a composition of blood, flesh, bone and urine and stool," is that very good intelligence? No. Therefore *śāstra* says, "Anyone who is thinking this body, combination of these elements"—combined together it is called *tri-dhātuke-sa eva go-kharaḥ* [SB 10.84.13]—"such person is no better than the cows and the asses." Because I am not combination of this blood, bone, flesh and urine and stool. I am not this combination. *Ahaṁ brahmāsmi*(1). I am spirit soul. This is really realization, knowledge.

700. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 5.5.1 Lecture, Bombay,  
December 25, 1976

So actually we are concerned at the present moment with the body. Either "Indian," "American," "Hindu," "Muslim," "brāhmaṇa," "kṣatriya," they are all bodily conception of life. But śāstra says that those who are on the bodily conception of life, they are no better than the animals.

*yasyātmā buddhiḥ kuṇape tridhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

If on the bodily conception of life we take leadership, then the position is *sa eva go-kharaḥ*. Go means cows, animal, and *kharaḥ* means ass. So he is no better than the animals *go* and *kharaḥ*. So how he can take leadership? This is the difficulty at the present moment, that we take leadership of the society although we remain on the bodily conception of life. They cannot take leadership.

701. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 5.5.2 Lecture, Hyderabad,  
April 11, 1975

So *jñānī*, *karmī*, *jñānī*, and *yogī*, and then, when one is interested with the spirit soul and spirit soul's activities, then he is *bhakta*. That is... Actually the basic principle of activity is the soul. As soon as the soul is gone, there is no more activity, either mental activity or bodily activity. So if we want actually progress of life, then we must realize our constitutional position as the spirit soul, not as the mind, not as the body. Therefore śāstra said,

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-khara*. *Go* means cow, and *khara* means ass. If one is under the bodily concept of life, *ātmā-buddhi*, *yasyātmā-buddhiḥ kuṇape tri-dhātu*... This body is made of three *dhātus*: *kapha*, *pitta*, *vāyu*. If we take this body, this bag made of bones and flesh and blood and urine and stool and so many other things, muscles... *Kuṇape tri-dhātuke*.. This is a material bag. And if one takes this bag as he himself, then, according to that conception of life, *yasyātmā-buddhiḥ kuṇape tri-dhātuke svā-dhīḥ kalatrādiṣu*... [SB 10.84.13]. *Kalatra* means wife, and through wife there are children, society, friendship and love and so many things. *Svā-dhīḥ*. And that is our own thing. *Yasyātmā-buddhiḥ*. The nationalism is also like that. *Svā-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*: and the land of birth as worshipable, *bhauma ijya-dhīḥ*. This



*bhauma ijya-dhīḥ* is nationalism. Of course, there is no such thing in the Vedic literature as nationalism. This is modern product. But this word is there, *bhauma-ijya-dhīḥ*, the land of birth... That is also explained in some other Vedic literature, *jananī janma-bhūmiś ca svargād api gariyasi*. People like it, but this is... All are on the bodily concept of life.

So one has to go above. *Indriyāṇi parāṇy āhur indriyebhyaḥ param manaḥ*... [Bg. 3.42]. Lord Kṛṣṇa says in the *Bhagavad-gītā*, *indriyebhyaḥ param manaḥ manasas tu parā buddhiḥ*. That intelligence required. Just like Sanātana Gosvāmī, one of the chief disciples of Lord Caitanya Mahāprabhu. He was the chief minister in the government of Nawab Hussain Shah, and he was born in a very high class *brāhmaṇa* family, *sārasvata* family, and he was very learned scholar in Sanskrit and Urdu and Arabic, very learned scholar. So when he submitted himself after resigning his post as minister, submitted to Lord Caitanya, he put this question, that *grāmya-vyavahāre paṇḍita, tāt satya māni* [Cc. Madhya 20.100]. A *brāhmaṇa*... Still in our India, a *brāhmaṇa* is addressed as *paṇḍita*. *Brāhmaṇa* means *paṇḍita*. *Brāhmaṇa-paṇḍita*, *brāhmaṇa-vaiṣṇava*, that a... Learned scholar. So in the society he was addressed as "Paṇḍitji." So he protested against it. He said to Caitanya Mahāprabhu, *grāmya-vyavahāre*: "In ordinary behavior they call me *paṇḍita*." *Grāmya-vyavahāre paṇḍita, tāt satya māni*: "And I am such a fool that I accept myself also as a *paṇḍita*." It is his humbleness. He was *paṇḍita*, certainly. But he says, "Why I am not *paṇḍita*?" Because *āpanāra hitāhita kichui nā jāni*: "I am such a learned scholar that I do not know what is actually good for me. This is my learning. And I have become a leader. I do not know what is the aim of my life, what is my identification. People address me as *paṇḍita*, and I take it as fact. But actually I am not a *paṇḍita*. I do not know what I am. I am thinking I am this body. I am thinking I am this mind." So that is our position.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

702. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 5.5.2 Lecture, Hyderabad,  
April 12, 1975

So long we are in the bodily concept... That is going on all over the world. If we say, people may not be happy... Now India, in your city it is going on, Andhra conference. How long you shall remain Andhra? You may remain Andhra for say twenty years or fifty years, utmost hundred years. Then what you are going? Andhra or something else? Where is the account for that? Because Kṛṣṇa says, the Supreme authority, *tathā dehāntara-prāptiḥ* [Bg. 2.13]. So if you perpetually remain as Andhra, that is very good. But that is not allowed, sir. You'll be kicked out of your, this Andhra concept of life by nature's law. *Mṛtyuḥ sarva-haraś cāham* [Bg. 10.34], Kṛṣṇa says. "When death will come, 'O my dear death, you cannot touch me. I am Andhra,' 'I am Indian,' 'I am American.' " No. "No, sir. Get out!" So where is that knowledge? *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ*,

*sa eva go-kharaḥ* [SB 10.84.13]. This kind of civilization is the civilization of the cows and asses, *go-kharaḥ*. *Go* means cow, and *kharaḥ* means ass. So we must understand what we are. Kṛṣṇa... Caitanya Mahāprabhu taught this. He said, "I am not *brāhmaṇa*. I am not *kṣatriya*. I am not *vaiśya*. I am not *śūdra*. I am not *brahmacārī*. I am not *sannyāsī*." "Not, not," *neti, neti*. "Then what You are?" *Gopī-bhartuḥ pāda-kamalayor dāsa-dāsa-dāsānudāsaḥ* [Cc. Madhya 13.80]. This is self-realization. When we shall deny all this designation and we shall realize that I'm part and parcel of Kṛṣṇa, that is self-realization. And so long we identify with this body and mind and do not know what I am, that is *go-kharaḥ* civilization, cows and asses civilization.

So especially in India we should be very careful not to follow the *go-kharaḥ* civilization. We must follow real civilization, Brahman civilization. This is the land of *brahma-jñāna*. This is the land of *brāhmaṇas*, *brahma jñānātīti brāhmaṇaḥ*. We are losing that. Be careful. It is that we offer our respect to the Supreme Personality of Godhead, that,

*namo brahmanya-devāya  
go-brāhmaṇa-hitāya ca  
jagad-hitāya kṛṣṇāya  
govindāya namo namaḥ*

God's first business is *go-brāhmaṇa hitāya ca, brahmanya devāya*. Kṛṣṇa is very, very eager to maintain the brahminical culture in the human society, *brahma jñānātīti*, understanding of Brahman and *go-brāhmaṇa-hitāya ca, go*, cows, cow protection. Where is that civilization? Where is that brahminical culture? Where is that *go-rakṣa*? Very precarious condition. Therefore we should accept the standard of civilization.

703. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 5.5.2 Lecture, Hyderabad,  
April 13, 1975

At this time, the present moment, every one of us, we are thinking that "I am this body. This family is my kinsmen," *yasyātma buddhiḥ kunape tri-dhātuke svā-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ* [SB 10.84.13]. "This is my country. I have to worship it. I have to develop." All these consciousness is just the opposite number of Kṛṣṇa consciousness, when we shall always think of Kṛṣṇa, *satataṁ cintayanto mām*: always thinking of Kṛṣṇa, how to spread Kṛṣṇa's glories, how it is possible to adopt the means and ways and plans and always thinking, just like Śrī Caitanya Mahāprabhu did and all the *ācāryas*, the Gosvāmīs. We have to follow *mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186].

704. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 5.5.5 lecture, London,  
September 3, 1971

The whole world is working under this wrong impression, that "I am this body." *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. That is the defeat. It is practical. And they are simply meeting crisis after crisis, because they're rascals and fools. This is a civilization of rascal and fools. *Parābhavas tāvad abodha-jātaḥ*. Why rascal and fools? *Yāvan na jijñāsata ātma-tattvam*. There is no inquiry, "What I am? Why I am becoming befooled? I am trying so much. Why the problems are still there, or the problems are increasing?" These questions are not there. Simply blindly, like asses and cows, working and going to the slaughterhouse, cannot protest, cannot protect. Animal civilization.

705. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 5.5.6 Lecture, Vṛndāvana,  
October 28, 1976

There are different degrees of *guṇa*. The degrees are so mixed up. Therefore three *guṇas* is manifested into 8,400,000's of different forms of life, mixture. You can calculate—we have several times calculated—three multiplied by three equal nine. Nine multiplied by nine, eighty-one. So therefore there are so many varieties. So human civilization should be so arranged that never mind it is so mixed up, you have to gradually draw him again to the *sattva-guṇa*. That is human civilization. Not that drag him again to the *tamo-guṇa*. Somebody, by pious activities, by good work, he's already in the *sattva-guṇa*, but the arrangement, the social, political, economical arrangement, is so bad that one is dragged to the *tamo-guṇa*. This is not civilization. This is degradation. Civilization means elevation. The aim is how to become disconnected with this material body. This is civilization. Otherwise that is not civilization, it is animal life. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

706. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 5.5.14 Lecture, Vṛndāvana,  
November 2, 1976

Therefore it is said clearly, *deha-gehātmā*. Eh? *Buddheḥ*. What is that? *Jihāsayā deha-gehātma-buddheḥ*. *Ātma-buddheḥ*. *Deha-gehātma-buddheḥ*. Everyone is thinking, "I am this body." Everyone is thinking, "This is my country," nationalism. "This is my socialism." "I am *brāhmaṇa*, I belong to the *brāhmaṇas*," "I belong to the *kṣatriyas*." "I belong to America." "I belong to India." This is *deha-gehātma-buddheḥ*, and *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]: anyone who is thinking like that, *deha-gehātmā, sa eva go-kharaḥ*, he is no better than the cows and the asses, animal. *Deha-gehātma-buddheḥ* is animal conception. One has to come to understand that "I am not this body, I am not this mind or intelligence." *Ahaṁ brahmāsmi*(3), "I am part and parcel of Kṛṣṇa, Paraṁ Brahman." *Mamaivāṁśo jīva-bhūtaḥ* [Bg. 15.7].

707. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 5.6.11 Lecture, Bombay,  
December 29, 1976

Here yesterday I went to Malad to some friend's house. How they are living, middle-class men. In Bombay especially we see they are living very awkward position, not very comfortable life. Still, they stick to the city life, and if we call them, "Come to Hyderabad. We shall give you nice place, nice food, nice milk, nice cloth—that is your problem. We shall give you. Please come and live with us," "No." Therefore it is called hog civilization. Hog, they are living in a filthy place, eating stool. If you request the hog, "Please come with me. I shall give you nice place to live in. I shall give you *halavā*," they'll not come. So this is the position.

Therefore they fall down. From our... Fall down means from our spiritual identification we fall down to material identification, *upādhi*. Material identification, *upādhi*: designation. I am now speaking, "I am Indian," but "Indian," that is [not] my designation. I am neither Indian nor European. You are not Indian, European. We are giving more stress on the designation. That is the mistake of modern civilization. And in the *śāstra* such persons who designate himself with this body, they have been described as *go-kharaḥ*, *sa eva go-kharaḥ* [SB 10.84.13]. So we shall be very careful, take to Kṛṣṇa consciousness.

708. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.1-4 Lecture, Melbourne,  
May 20, 1975

And the authority says... Kṛṣṇa says, not an ordinary person. He says, "Within this body there is the soul, and as on account of the soul the body is changing shape from childhood to boyhood, boyhood to youthhood, from youthhood to old man's body, similarly, when this body will be useless, he will accept another body."

This simple truth one has to understand first of all before anything spiritual knowledge. If one cannot understand that the spirit soul is different from this body, then he is cat and dog. He is not human being.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
svā-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Yasyātma-buddhiḥ kuṇape tri-dhātuke*. If anyone accepts this body... This body is made of three elements, *kapha*, *pitta*, *vāyuḥ*: mucus, bile and air. So if we accept this body, combination of bones and flesh and blood and urines and stool and *kapha* and mucus and so many things, if we consider this body as "I am, the soul," do you mean to say that is very good knowledge? No. That is *go-kharaḥ*. *Go-kharaḥ* means animal. *Go* means cow and *kharaḥ* means ass. So these animal think like that: "I am this body." And if a man thinks like that, he is no better than the animal. That is not possible. Do you mean to say by combination of this blood, flesh, bones, urine and stool and so many other things, you

can, by combination, you can make a person like big scientist, philosopher, mathematician, by combination of these ingredients? Is it possible? Then there are much quantity of blood and flesh and this in the slaughterhouse. You bring and mix with them stool and urine and make a Professor Einstein. [laughter] You are advanced scientist. You bring this ingredient and make a very intelligent man. So this is all foolishness. *Sa eva go-kharaḥ* [SB 10.84.13]. Anyone who thinks this body as the self, then he is in the animal kingdom. One, if anyone wants spiritual knowledge, he first of all know what is spirit, then spiritual knowledge. If you have no idea of spirit, what is the value of your spiritual knowledge? There is no value. *Sa eva go-kharaḥ*.

709. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.6 Lecture, Sydney, February 17, 1973

Intelligence does not mean you gather, like asses, all the stones and iron and put them together and be satisfied that "Oh, I am very happy." That is asses' business. Ass is very expert to overload his body with heavy tons of... You know that? Maybe you do not know, but in India there is washerman, he puts tons of cloth over the back of the ass, and it carries. It cannot move; still it carries it. And it goes to the washing *ghāṭa*, washing place, and it stands there whole day eating little morsel of grass. He's thinking that "Unless I overload my back with this cloth, I cannot get this grass." Although he sees there are so many thousands and thousands of grasses all over, still he'll serve that washerman. Therefore it is called ass. [laughter] You see? Ass. [laughter] No intelligence; simply working for others, and eating a morsel of...

I've seen in New York, one very big publisher, he's very busy, but he's eating a few slice of bread and cup of tea and nothing more, that's all. You see? There are so many big, big men, they cannot eat much, but they work more than us, all day and night. Therefore they are called asses. *Karmīs*, they are called asses. Not for his personal benefit, but he does not know for whose benefit he is working so hard, but still he is working, without benefit. Therefore *sa eva go-kharaḥ*. Those who are under the impression, the bodily concept of life, *sa eva... Yasyātmā buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ* [SB 10.84.13]. So when the asses will come to this standard, "Why I am working so hard?" then he's human being; otherwise he's no better than the cows and the asses.

710. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.8–13 Lecture, New York, July 24, 1971

Therefore, you don't mind if I tell you frankly that in spite of so many education and universities arrangement in your country, so much nice arrangement, you're producing hippies. Because that is no education. If the... A human being does not know what I am... I am this body? If this education is there, then he's no better than an ass. The ass also thinks that "I am this body." The cow also thinks that "I am this body." The dog also thinks that "I am this body." So if a human being thinks like that, cats, dogs and..., then what is the difference?

*Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. The *śāstra* says one who has accepted this body, which is made of three elements... According to *Āyur-veda*, this body is made of three elements: *kapha*, *pitta*, *vāyu*—mucus, bile and air. Development. There is great machinery within this body. You are taking food; they are transforming into liquid.

Whatever you can absorb, that goes to become blood. And what you cannot absorb, that becomes urine. It comes out. Therefore in old age, or those who are diseased, they cannot absorb; they pass more urine. Therefore they become lean and thin, weak. They cannot make blood. So many machinery work is going on.

And when that secretion comes to the heart, it turns into blood. Then the blood is distributed by air. It becomes solidified. It becomes flesh, it becomes muscle, it becomes bone. So many things are going on. But what we know? We say that "It is my body." What do you know about your body? Still he says "I am God." He does not know what is going on within his body, and still he's supposed to be God.

So *yasyātma-buddhiḥ kuṇape tri-dhātuke*. The..., this bag of stool, urine, blood, bones, if one takes it that intelligence comes out of this stool, urines and blood and bone, then he's a fool. Can you create intelligence by taking stool and urine and bones and blood and mix it in laboratory, make some intelligence? Is it possible? But they're thinking like that: "I am this body."

Therefore *śāstra* says,

*yasyātma-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Yasyātma-buddhiḥ kuṇape tri-dhātuke*. Anyone who has accepted this body as self and the bodily production or bodily relationship—"Wife, children, family, they are my own men..." *Yasyātma-buddhiḥ kuṇape tri...*, *sva-dhīḥ kalatrādiṣu*. *Kalatra* means wife. *Kalatra ādi*. *Ādi* means beginning.

Because I am alone. As soon as I get..., accept a wife, immediately there are children, and then grandchildren. They have expanded. So *kalatra ādi*. *Strī*. *Strī* means "which expands." So *kalatrādiṣu*, beginning from wife and other expansion, that is mine.

*Yasyātma-buddhiḥ...*, *sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*. *Bhauma* means the land, the land of birth. That is *ijya-dhīḥ*, worshipable. People are giving life for the land wherein he's born. But he does not know that he's neither this land, nor this body, nor this wife, nor these children, nor this country, nor this society; he's spirit soul, *ahaṁ brahmāsmi*(1). This is realization of knowledge. When he comes to this knowledge, then he becomes happy.

711. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.9 Lecture, Honolulu, May 10, 1976

Spiritual is completely unknown to us because we do not know what is spiritual. We are identifying with this body. You do not know even that "I am spirit soul." So where is the possibility of spiritual understanding? One cannot see himself, what he is. He is thinking, "I am this body," exactly like the dog. The dog is thinking, "I am dog." So if I think, "I am American," "I am Indian," where is the difference? There is no difference. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. If one thinks that "I am this body," then he's no better than *sa eva go-kharaḥ*. The animals, they also think like that, "I am this body."

So when one understands that "I am not this body. I'm extra..." That can be understood very easily if we analyze ourselves. I have several times said, beginning from your breathing, you analyze. Take breathing. They say breathing is the life. As soon as the breathing is stopped, no more life. So does it mean that breathing is life? No. Analyze. What is this breathing? It is air. So you can get so much air and put it into a machine, just like, what is called, bellow, and pump it through the nose. It is possible to get life? No. In this way, item by item, you analyze this body. Now you are advanced in laboratory analyzing. Take this breathing, take this blood, take this skin, take this bone. So many things are there, ingredients. Analyze each one of them. Will you find life? Therefore common sense, that this is not life. Life is beyond this, beyond this material. So so-called rascals, they think that this is body, this is life, combination. There are many theories. One of the theories is the combination of this matter—these bones, this blood, this skin, the veins, the stool, the urine, so many things—that combination makes the life. And why don't you put... All these things are available. Why don't you put together and bring life? "That we shall do in future." Just see. What is this proposal? Therefore we are so fools and rascals that we do not know what is spirit, life, spirit. Still, we are passing as big scientist and philosopher, all rascals. Anyone who is thinking, "I am this body," he's a rascal. He's an animal. *Sa eva go-kharaḥ. Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ* [SB 10.84.13]. This is *Bhāgavata*, practical analysis.

712. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.10 Lecture, Los Angeles, June 23, 1975

This is called *punaḥ punaś carvita-carvaṇānām*. Nobody will advise. His son will become hippie—he will tolerate: "This is modern fashion." And if he joins Kṛṣṇa consciousness movement, he is unhappy, because he wants that "My son also be doing the same thing." That is called *punaḥ punaś carvita-carvaṇānām*. The world is going like that. They are chewing the chewed. We are teaching Kṛṣṇa consciousness movement that "What you will gain by this material way of life? Just try to understand Kṛṣṇa, and then you will get the greatest benefit." *Tyaktvā dehaṁ punar janma naiti* [Bg. 4.9]. The all troubles which we are suffering, that is due to our accepting this material body. That they do not

know. They do not know except this material body anything. *Yasyātma-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13].

713. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.12 Lecture, Los Angeles, June 25, 1975

So everyone should be careful, that "I have got this material body. This is disease. Why I shall get material body?" That they do not know. From *Bhagavad-gītā* we understand, *na hanyate hanyamāne śarīre* [Bg. 2.20]. We are not finished after the body is annihilated, no, or destroyed, no. So we are eternal. That is called *brahma-jñāna*. Unless one has the *brahma-jñāna*, that "I am not this body," *ahaṁ brahmāsmi*(1), *aham*, "I am *brahman*, spirit soul," so people will go on doing all irresponsible things. Because he does not know. So we human being should come to the understanding—that is knowledge—that so long we get this material body, this is my disease. And disease means suffering. Nobody can say that "By being diseased, I am very happy." Nobody will say that. Disease means suffering. So the *śāstra* says—and I am practically experiencing—that "I am eternal. I am changing body every moment. So I am eternal. Why I am put into this condition, repetition of birth and death?" This is intelligence. Unless one comes to this intelligence, he is not human being. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

714. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.12 Lecture, Honolulu, May 13, 1976

This is the law of nature, that one life is meant for maintaining another life. That is going on. So sometimes they put forward this argument that "You are also eating vegetables. They have got life. Why you object that nonvegetarians, who are eating four-legged animals...?" No. We are not going to infringe to the laws of nature. That is not our business. You can eat four-legged animals, because you are also animal. But when we speak of civilized animals... Civilized, not animal. That is human being. So long one is not civilized, he is animal. And the civilization begins when one understands that he is not this body. That is the beginning of civilization. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. So long one is in ignorance, the bodily concept of life, he is animal. When one knows that "I am not this body; I am... *Ahaṁ brahmāsmi*(1)," then civilization begins.

715. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.25 Lecture, Chicago, July 9, 1975

So this Kṛṣṇa consciousness movement means to give them idea of real enjoyment. If... So real enjoyment means that when you are uncontaminated with this material body. Spiritual enjoyment. Now we are trying to enjoy with this body. The body is senses. *Indriyāṇi parāṇy āhuḥ*. Bodily enjoy means the sense enjoyment. *Indriyāṇi parāṇy āhur indriyebhyaḥ param manaḥ, manasas tu parā*



*buddhiḥ* [Bg. 3.42]. In this way we have to understand that this body is false; therefore the bodily enjoyment is also false. That they cannot understand. This is their misfortune. Therefore one who does not understand in the beginning of spiritual life that "I am not this body. I am different from body..." Then his spiritual life begins. Otherwise, cats and dogs and everyone is engaged with this bodily enjoyment. So long we shall be captivated by this bodily enjoyment, we are in the groups of animals. That's all.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Animals. The whole world is going on in a way which is animal civilization. So if you want to be happy, you have to come to the spiritual platform, reality. That is wanted, thorough overhauling. They should know perfectly well that "We are after false enjoyment. We have to come to the platform of real enjoyment." Somebody is mistaking that "Real enjoyment, there cannot be any varieties. If there are varieties, then what is the difference between this and that?" So these varieties are different in quality. This is material quality, and that is spiritual quality. They have no distinction between matter and spirit. They cannot understand this; exactly like cats and dogs.

716. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.25 Lecture, Honolulu, May 25, 1976

So it is clear that the soul is different from the body. But because we are fools and rascals, we learn it after death. That is foolishness. Not in the beginning. In the beginning the *Bhagavad-gītā* says, Kṛṣṇa says, that *asmin dehe*, "Within this body, the soul is there." "No, no. I don't believe." Dull brain cannot understand. But after death, he sees, "Yes. The body's not my son. The body's not my husband." So that is foolishness. The foolish person understands late, and intelligent person understands very quickly. That is the difference. So I love my body. I love my husband's body or wife's body. Why? The real husband, wife or son is within the body. Therefore I love. Then the conclusion is that the soul is important more than the body. Then the question will be that "Why you love the soul?" Then the answer will be, "Because the soul is part and parcel of Kṛṣṇa." Kṛṣṇa says, *mamaivāṁśo jīva-bhūta* [Bg. 15.7]. So ultimately the conclusion is that I love Kṛṣṇa and, because the soul is part and parcel of Kṛṣṇa, therefore I love the soul. And because the soul loves within this body, therefore I love... There is no difficulty to understand. But so long one is under illusion, he's under the bodily concept of life. Therefore *śāstra* says that one who is in the bodily concept of life, he's animal. He's animal.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
svā-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij*

*janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go* means cow and *kharaḥ* means ass. I repeatedly say this. So unless we understand that I and you, we are not this body, there is no question of spiritual understanding or spiritual education.

717. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.27 Lecture, Honolulu, May  
27, 1976

Those who are learned scholars don't talk about the body. They'll talk about the soul. That is *pañḍita*. What is the... This is dead body. Suppose this is cloth. Uh? Now if you talk about this cloth, you can talk. You can write volumes of books: "This silk was purchased from that shop, and it was manufactured in such and such date, and the man manufactured, he's like this..." You can go on talking nonsense like that and can write books. So all these rascal philosophers, they are writing about this cloth. That's all. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. But this is not the subject matter for the learned scholars. *Nānuśocanti pañḍitāḥ*. What is this body? A combination of matter. It is already dead. Because the living soul is there, it is moving, and as soon as the living bo..., soul is out of this body, it is useless, dead matter. So what is there important talking about this dead body? It is made of this earth, earthly ingredient, *bhūmir āpo 'nalo*, and it will become again.

718. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.32–33 Lecture, Surat,  
December 17, 1970

*Yasyātmā-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13]. Anyone who identifies himself with this body, he is nothing but ass and cow. And that is going on. We are fighting, nations and nations, community and community, religious party and religious party—because due to the misidentification of body.

719. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.44 Lecture, Los Angeles,  
July 25, 1975

So the Kṛṣṇa consciousness movement means they want to educate people, rectifying the basic principle of misconception: "I am body." "I am American," "I am Indian," "I am fat," "I am thin," "I am black," "I am white"—all bodily conception. This has to be removed first of all. So the *śāstra* says that if one is in the bodily concept of life, then he is no more better than an animal. No better than an animal. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13], we have discussed many times. This bodily concept of life should be first of all removed. We must be enlightened. Otherwise, if we act on the bodily concept of life, then—not *bhadrāṇi*, not auspicious—everything is inauspicious, *viparītāni*. *Sambhavanti hi bhadrāṇi viparītāni ca anaghaḥ, kāriṇām*. *Kāriṇām* means one who is working. Nobody

is... Because dead stone, that is sitting idly, but any..., even a small ant, it is also working. That is the difference between matter and the spirit. So we cannot understand this difference, that what is the difference between matter and spirit. Why the big mountain does not move? Because it is dead matter. And a small ant, it moves. Why it is so? That is the difference between matter and spirit. Why you are misunderstanding that "The spirit is also matter; it is coming from chemical"? This miseducation is going on, that spirit is also chemical composition, although I cannot experiment it by mixing chemical, producing...

720. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 6.1.50 Lecture, Detroit, August 3, 1975

As soon as one becomes *brahma-bhūtaḥ*, then immediately he becomes *prasannātmā*, jubilant. Just like one is suffering from a disease, and some way or other, when he is relieved from that disease, immediately he becomes jubilant. That is required. That is wanted. *Brahma-bhūtaḥ prasannātmā* [Bg. 18.54]. And when one becomes jubilant, then in that attitude, one can enter into devotional service of the Lord, not in the material condition, which is always suffering. *Duḥkhālayam aśāśvatam* [Bg. 8.15]. But we go on suffering just like animal. Animal is being taken to the slaughterhouse; still, he is eating very jubilantly. Next item, he will be killed. So this kind of consciousness is called animal consciousness.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
svā-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
...sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ.*

721. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 7.6.4 Lecture, Toronto, June 20, 1976

The real problem is that how to stop to get another material body. Where is that education? They do not know what is material body or there is spiritual body. No knowledge. Big, big scientists, philosophers, but they have no knowledge even that "What I am." Everyone is thinking, "I am this body." And in the *śāstra*, if anyone is thinking like that, he's no better than the dogs and cats, because dog is also thinking like that.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat tīrtha-buddhiḥ salile na karhicij*

*janeṣu abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Animals. *Go* means cows and *khara* means ass. So without self-realization, without understanding what I am, whether I am this body or something other than the body, without this knowledge, it is animal civilization

722. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 7.6.5 Lecture, Vṛndāvana,  
December 7, 1975

If you want to purify your existence, then you should begin... That is human life, *tapasya*. Human life is not meant for polished dogism and pigism. That is not human life. If a cat and dog becomes nicely dressed, that does not mean he becomes a human being. He is cat and dog. Similarly, if we keep our mentality like cats and dog and outwardly we dress very nicely, they have been described as *dvi-pada-paśuḥ*, "two-legged animal." Animal. He is animal, because he is not cultivating Kṛṣṇa consciousness. The cats and dogs cannot do it, so he is no better than cats and dog. This is the conclusion. *Sa eva go-kharaḥ*. That is the verdict of Vedic literature.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ*  
*yat tīrtha-buddhiḥ salile na karhicit*  
*janeṣu abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Just like in Vṛndāvana many visitors come. They think that by simply taking a dip into the Yamunā water their *tīrtha* is finished, pilgrimage is finished. But *śāstra* says, *yat tīrtha-buddhiḥ salile*. If one comes to Vṛndāvana and simply takes advantage of taking a bath in the river Yamunā, that is also very good, but that does not finish his business. He must seek out where in Vṛndāvana Kṛṣṇa consciousness is going on, *janeṣu abhijñeṣu*, "Where there is a person who can teach me about Kṛṣṇa conscious..." That is humanity. Otherwise, if he thinks simply by going to Vṛndāvana and taking a dip in Yamunā or shaving the head and purchasing some utensils for sons and daughter, their *tīrtha*... They have been described as *sa eva go-kharaḥ* [SB 10.84.13]. *Go* means cow, and *kharaḥ* means ass. *Tīrthī-kurvanti tīrthāni*. When you go some holy place, because in the holy place there are many persons who are very learned, who can give you very good instruction about spiritual life, so you must seek such person and associate with him. That is *tīrtha*. *Tīrthī-kurvanti tīrthāni*. Because it is said in the *śāstra* that ordinary men with sinful habits, they come to *tīrtha*, holy place, and actually they become purified. Actually they become purified.

723. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 7.6.19–21 Lecture, Calcutta,  
March 7, 1971

Yes. It is not at all difficult. It's easier, but the rascal will not accept the religious process. They'll try to be happy by sense gratification. This is *māyā*. He has been made a servant of *māyā*, working day and night very hard for sense gratification. They will reply, "Oh if everyone becomes Kṛṣṇa conscious who will work like me, like an ass?" That is their argument, "Where the asses will go?" [laughs] Why keep him an ass, why not make him a man? That program is not acceptable, he shall remain ass, *sa eva go-kharaḥ* [SB 10.84.13].

724. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 7.9.13 Lecture, Montreal, August 21, 1968

Real knowledge is that "I am...", *aham brahmāsmi*, "I am spirit soul." If one has realized this one word only, then he is knowledge. He's in knowledge. One who has not realized this thing, he's in ignorance. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

Anyone who has accepted this body, which is made of three elements, *sva-dhiḥ kalatrādiṣu bhauma-ijya-dhīḥ*, and therefore accepted the bodily productions as his own or the place or the land where this body is produced is worshipable... There are so many other things. Naturally, at the present moment, knowledge means that "This is my country." "I am American," "I am Indian," "I am Chinese." Why? "Because my body is produced from this land." So this is ignorance.

725. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 7.9.15 Lecture, Māyāpur, February 22, 1976

The modern civilization, they do not care for death. This is another daring. Death... They never question that "We are eternal." *Na hanyate hanyamāne śarīre* [Bg. 2.20]. "Why I shall meet death?" But this question does not arise for... They think, "Death? We can finish everything." This is called *mūḍha*. They do not know things are there, what it should be. They do not know that.

So in order to know all this transcendental subject matter, it is recommended, *tad-vijñānārtham sa gurum evābhigacchet* [MU 1.2.12(1)]: "One must approach to the proper *guru* to understand this subject matter." And that is success of human life. Otherwise, to live like cats and dogs—*sa eva go-kharaḥ* [SB 10.84.13], cows and asses, animal life—this is not civilization. So our this Kṛṣṇa consciousness movement is an attempt, however small it may be, to bring back the human society to real civilization. It is not ordinary movement. They are not civilized. *Mūḍha*. This is a civilization of rascals and fools. But to bring them back to knowledge, that is civilization. That civilization is spiritual life. *Athāto brahma jijñāsā*. This human life is meant for spiritual life, not for material life like cats and dogs. This is not required. This is *Vedānta* philosophy, *athāto brahma jijñāsā*. One must try to learn what is the ultimate source of everything, not that theorizing or, what is called, imagining something. Take knowledge from the right source, *brahma-vidyā*, the Vedic knowledge, and try to understand the

situation, what is Brahman, what you are. We are also Brahman. *Ahaṁ brahmāsmi*(2). These things are to be known. And when we neglect to understand these things, that means we are going to the wrong way of life. The wrong way of life can be allowed up to the animal life. Out of 8,400,000 forms of life, the animal life, 3,000,000 types of animal life, by evolutionary process we come to the human life. Now we should inquire about spiritual life. That is civilization. Without spiritual life, without inquiring the spiritual life, it is animal life, *sa eva go-kharaḥ* [SB 10.84.13].

726. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 7.9.22 Lecture, Māyāpur,  
February 29, 1976

This is called human life, when one understands... The animal life, they do not understand what is suffering. The cats and dogs, they are thinking they're living very happily. But in the human life they should come to the understanding that "Actually, we are not living happily. We are being crushed by the wheel of time in so many ways." *Niṣpīḍyamānam*. When this sense comes, then he is a human being. Otherwise he's animal. If he's thinking that he's all right... That is 99.9 percent people think that "I am all right." Even in the most abominable condition of life, just like the hog and dog, still, he is thinking, "I am all right." So long this ignorance will continue, he is simply animal. *Yasyātmabuddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma-ijya-dhiḥ* [SB 10.84.13]. This is going on. *Ātmabuddhiḥ, tri-dhātuke*. This body, which is made of *kapha, pitta, vāyu*, everyone is thinking, "I am this body." Whole world is going on.

727. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 7.9.43 Lecture,  
Visakhapatnam, February 22, 1972

*Dehinām* means in this material world. We are not this *deha*, this body. We are *dehī*: only accepting. Just like I am not this shirt; I am different from this shirt. This is called self-realization. *Ahaṁ brahmāsmi*(1), I am spirit soul. That is *jñāna*. So long I am identifying with this body, then my..., I am in ignorance, I am a *go-kharaḥ*. *Yasyātmabuddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13].

But unfortunately, these people are going under the identification of this body: "I am Indian," "I am American," "I am Hindu," "I am Muslim," "I am white," "I am black," "I am learned," "I am fool," "I am rich," "I am poor." All these designations are our ignorance.

728. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 7.9.49 Lecture, Vṛndāvana,  
April 4, 1976

Therefore anyone who is accepting this body as self, they have been described in the *śāstra* no better than... *Sa eva go-kharaḥ* [SB 10.84.13]. *Go* means cows, and *khara* means asses. These are asses. They are taking so much credit, advancement of scientific knowledge, but so long they do not understand

there is soul—*dehino 'smin yathā dehe* [Bg. 2.13]—they are all asses, that's all, simply asses. This is our challenge, that "You are all asses. If you do not accept the existence of the soul, if you cannot find out where it is, then you are all asses. We don't give you any credit." This is our challenge. Let anyone come. We shall prove that he's an ass. We shall prove.

729. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 7.9.50 Lecture, Vṛndāvana, April 5, 1976

So we, if we are serious that to approach Kṛṣṇa and get Kṛṣṇa consciousness, and if we follow the instructions of Kṛṣṇa, Caitanya Mahāprabhu, we can become *paramahamṣa*. [indistinct] Kṛṣṇa, Caitanya Mahāprabhu, then life is successful. We can make Kṛṣṇa consciousness very easily; otherwise [indistinct]. Otherwise, if you make a show [indistinct] nice favor [indistinct]. No, it does not require. [indistinct] but eternally how to get the favor of the *paramahamṣas*, then you will be successful. This is the secret. *Yasyātmā-buddhiḥ tri-dhātuke kuṇape* [SB 10.84.13]. [indistinct] in *Bhagavad-gītā*, *vyavasāyātmikā buddhir ekeha kuru-nandana* [Bg. 2.41], [indistinct] one who is *eka* [indistinct] there is no difference [indistinct] This is the way you have to find out the *paramahamṣas*. If you [indistinct] sincerely, follow the [indistinct], then Kṛṣṇa consciousness will be very [indistinct]. Otherwise, *ananta kotī*, [indistinct] after many, many births, pious lives, not cats' and dogs' lives [indistinct]. Therefore initiation means to train the candidate to become a perfect *brāhmaṇa*, Vaiṣṇava. Then you can become established in Kṛṣṇa consciousness and remain in your original [indistinct].

Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 7.9.54 Lecture, Vṛndāvana, April 9, 1976

So if we are sincerely Kṛṣṇa conscious, if we believe Kṛṣṇa... We have to believe. You believe or not believe, the words of Kṛṣṇa cannot be false. That's a fact. You may be rascal, you do not believe, but those who are *dhīra*, they believe. They believe. If you have love for Kṛṣṇa... There is no question of love or no love. This is the fact. So one has to become... This is the ultimate goal of life, that one has to become *dhīra*, not like cats and dogs, jumping here and there. That is not human life. That is dog life.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicit  
janeṣu abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

These classes of men, *yasya*, whose life is bodily conception, "I am body." "I am a Hindu," "I am Muslim," "I am *brāhmaṇa*," "I am Indian," "I am American," "I am..." The whole world is fighting on this, because they are all crazy, not *dhīra*. This is the modern civilization. *Yasyātmā-buddhiḥ kuṇape*. This is a bag of bones and flesh and blood, and they are thinking that they are, they are this body. So wherefrom

the living force coming if you are this body? Because as soon as the living force is gone, the body is useless, a lump of matter. So do you think this lump of matter is giving life? But they are not *dhīra*. All rascals; they cannot understand. The word is very important. *Dhīras tatra na muhyati*. How the rascals will understand? Therefore our Kṛṣṇa consciousness movement is to educate the rascals, that's all. Simple thing. We challenge everyone that "You are rascal number one. Try to understand Kṛṣṇa." This is our challenge. Come forward. We say, we challenge, "You are rascal number one. You take education in Kṛṣṇa consciousness and make your life perfect." This is Kṛṣṇa consciousness. Nobody is *dhīra*.

730. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 10.84.13 Lecture, Delhi,  
December 10, 1971

...*sva-dhīḥ kalatrādiṣu bhauma-ijyadhīḥ*  
*yat-tīrtha-buddhīḥ salile na karhicij*  
*janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

So the world is under the bodily concept of life, so they are thinking that "We are Americans," "Indians." This is the disease. So they are described as animals, *go-kharaḥ*. *Go* means cow; *kharaḥ* means ass.

So this Kṛṣṇa consciousness movement is to save them from this animal consciousness. Kṛṣṇa consciousness means real consciousness, and without Kṛṣṇa consciousness, just animals.

731. Śrīmad-Bhāgavatam 10.84.13, Śrīmad-Bhāgavatam 11.3.21 Initiation Lecture, New  
York, April 13, 1969

So you meditate on every part of your body, you'll come to the conclusion, if you are sane, that "I am not this body. The body is mine. I am not this dress. The dress is mine." That is the conclusion.

Then what I am? At the present moment I am identifying with this body, with this dress. [child disturbing] That is illusion. *Yasyātma-buddhīḥ kuṇape tri-dhātuke* [SB 10.84.13].

Bhāgavata says anyone who is identifying himself with this body, he's an ass. He's not even an human being. Actually it is so, because I am not this body.

732. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Ādi-līlā 7.8 Lecture,  
Vṛndāvana, March 15, 1974



At the present moment, being materially absorbed, accepting ourself as one of the products of this matter... *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ* [SB 10.84.13]. I am thinking that "I am product of this material world." "I am product of India," "I am product of *brāhmaṇa*," "I am product of this family, that family." So this is called *jīva-bhūta*. And when one understands that "I am not product of this material world. I am not American. I am not Indian. I am not *brāhmaṇa*. I am not *śūdra*. I am servant of Kṛṣṇa," that is called *brahma-bhūta*. Śrī Caitanya Mahāprabhu, He said that "I am not *brāhmaṇa*. I am not *sannyāsī*. I am not *kṣatriya*. I am not householder. I am not *brahmacārī*. I am not *sannyāsī*. I am not... I am..." This is definition by negation. He said positive definition, *gopī-bhartuḥ pada-kamalayor dāsa-dāsa-dāsānudāsaḥ* [Cc. Madhya 13.80]. "That is My identification. I do not belong to these material categories. I am eternal servant of Kṛṣṇa, who provides, who maintains the *gopīs*."

733. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Madhya-līlā 6.149–150  
Lecture, Gorakhpur, February 12, 1971

In the *Kūrma Purāṇa* it is said that the Supreme Personality, the Para-brahman, has no distinction between His body and self. There is no... Absolute means there is no duality, as we have got duality—"I am," the soul, and this body, they are different. Therefore *śāstra* says, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]: "If anyone accepts this body as self..." This body is made of three *dhātus*: *kapha*, *pitta*, *vāyu*. I am not this.

734. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.98-99  
Lecture, Washington, D.C., July 4, 1976

So life... So we are combination of spirit and matter. This body is matter, and the moving force which is moving this body, that is spirit soul. So we are *manda*. We are so dull that the highest learned man and the so-called scientist and philosopher, they cannot understand this distinction. They think this body is everything. But that is not the fact. Body is not everything. The moving power of the body is the spirit soul. We are repeatedly trying to convince people this simple truth, but they are so dull-headed they cannot understand. Yes. So they have been described as animals. The *śāstra*, they say, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. One who is in this bodily concept... [break] *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*: "This is my country, *bhauma*. I am born in America or I am born in India, so it is my country." How long you'll remain American? How long you'll remain Indian? They do not know. But they are mad after this conception of life, bodily conception of life. *Bhauma ijya-dhīḥ. Yat-tīrtha-buddhiḥ salile na karhicit*. People in every community, religious community, there is *tīrtha*. People want holy place. So they go, they take bath. Just like in India they go to Haridwar or Vṛndāvana or Prayāg, take bath in the Ganges or Yamunā. Similarly, Christians, they go to take bath in the river Jordan. So everyone has got. *Yat-tīrtha-buddhiḥ salile. Na tad janeṣv abhijñeṣu sa eva go-kharaḥ* [SB 10.84.13]. This kind of life is *go-kharaḥ*. *Go* means

cows, and *kharah* means ass. Without understanding the value of life, *na tad-janeṣv abhijñeṣu*, without associating with *abhijñah*, learned spiritual master, if he passes his life with this understanding, then he is no better than the cows and asses. This is the verdict.

735. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.98-102  
Lecture, Auckland, New Zealand, April 27, 1976

In the *Bhagavad-gītā* Kṛṣṇa says that "These living entities, they are My part and parcels, qualitatively as good as I am." So the *Vedānta-sūtra* says, "The living entities or God, they are meant for enjoyment." *Ānandamayo 'bhyāsāt* [*Vedānta-sūtra* 1.1.12]. By nature *ānandamaya*. So "Why I am put into this miserable condition?" This is the questions by intelligent human being. And if he remains satisfied with the miseries of this material life, then he's no better than the cats and dogs. *Sa eva go-kharah* [SB 10.84.13].

736. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.98-102  
Lecture, Auckland, New Zealand, April 27, 1976

Now see, the whole world is concerned with this body. But this is condemned. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Anyone who is accepting this body, which is nothing but combination of *tri-dhātu*... Or you take the material elements: earth, water, air, fire. Or more explicitly: the skin, blood, bone, urine, stool. You'll find these things. But do you think such intelligent person is created, manufactured, by bone and blood and skin and urine and stool? It's common sense. It is something else, spirit soul. That they do not understand.

So Sanātana Gosvāmī is also placing that *grāmya-vyavahāre paṇḍita, tāi satya māni*: "These fools and rascals call me *paṇḍitjī*, and I accept, 'Oh, I am *paṇḍita*.' But actually my position, *āpanāra hitāhita kichui nā jāni*: I do not know what I am and what is the goal of my life. I am thinking, 'I am this body, and the body is finished then everything is finished.' This is my knowledge." So just compare. This knowledge is going on all over the world, "I am this body." And anyone who is thinking that he's this body, he's no better than cats and dogs. The dog is also thinking like that, "I am this body." *Yasyātma-buddhiḥ kuṇape tri-dhātuke*... It is not my manufactured word; it is stated in the *śāstra*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke*. This body is made of these elements. I can call earth, water, air, fire, or you can..., blood, bone, and so many things. So if the..., take this combination of blood, bone, muscles and veins and urine and stool is the life, then he..., you are no better than the cats and dogs. *Sa eva go-kharah* [SB 10.84.13]. *Go-kharah*. *Go* means cow, and *kharah* means ass. So the ass is also thinking like that; a cow is also thinking like that. If you are thinking like that, then you are... So one has to learn what he is.

737. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.100-108  
Lecture, Bombay, November 9, 1975

So this is the problem, *dehātma-buddhi*, identifying oneself with this body. That is condemned in the *śāstra*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma iḥya-dhīḥ, sa eva go-kharaḥ* [SB 10.84.13]: "Anyone who is identifying himself with this body, he is no better than the cows and the asses, animal." This is... The whole Vedic civilization is based on this principle, that one has to learn first of all that he is not this body. Then further advancement. If one keeps himself under this misidentification that "I am this body," he remains an animal.

738. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.101-104  
Lecture, Bombay, November 3, 1975

Therefore our request is that for your enlightenment of life you do not approach a big animal. You approach Kṛṣṇa, the Supreme Being. Then you will be benefited. There is no use. And who is animal? Even if he is two-legged, but still, if he remains an animal... Who? *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. One who is thinking of this body as identified with the self, he is animal. Anyone, it doesn't matter. We do not speak of any particular man, but any person who does not know his real identification... As Sanātana Gosvāmī inquired, *ke āmi*. He is... He was the prime minister, but still, he did not know what he is. That will be explained. *Grāmya-vyavahāre kahaye paṇḍita satya kare māni āpanāra hitāhita kichui nā jāni* [Cc. Madhya 20.100]. "Some foolish person, they say that I am very learned scholar." Because he was *brāhmaṇa*. *Brāhmaṇa* is always supposed to be very learned; therefore he is called *paṇḍita*, *paṇḍitjī*. So Sanātana Gosvāmī said, *grāmye-vyavahāre*: "In ordinary dealings my neighborhood men, they say 'Paṇḍitjī.' But I am such a *paṇḍita* that I do not know what I am." *Āpanāra hitāhita kichui nā jāni*: "I am such a *paṇḍita*. Therefore I have come to You." This is called submission. If one is sincere... If he does not know what he is, what is his function, how he will make his life successful, then he is not *paṇḍita*. So that is going on now, at the present moment, throughout the whole world, the bodily concept of life—"I am American," "I am Indian," "I am African," "I am this," "I am that," "I am *brāhmaṇa*," "I am *śūdra*," "I am black," "I am white"—this bodily concept of life. So *śāstra* says that "If anyone is in the bodily conception of life," *sa eva go-kharaḥ* [SB 10.84.13], "he is no better than these animals."

So therefore Sanātana Gosvāmī is the best example to follow, how one should approach a *guru*, how one should take lesson from *guru*, how he should understand to make his life successful.

739. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.104  
Lecture, New York, July 10, 1976

Here in this material world we are advanced in so-called civilization, but we are very much attached to this body. This is misconception. This is called illusion. This is... The dog is also thinkinglike that:

"I am this body." So where is the difference? If the dog thinks, "I am this body," "I am Indian..." I think, "I am Indian"; Americans thinks he is..., so where is the difference between the dog and me? There is no difference. Simply by dressing nicely... If you dress a dog very nicely, does it mean that he becomes a human being? A dressed dog, that's all. Dog dancing. So *śāstra* says that if one is still in the bodily concepts of life, then he's no better than animal. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. *Tri-dhātuke*. This body is made of, according to Āyurvedic knowledge, it is body development of three *dhātus*: *kapha*, *pitta*, *vāyu*. The *vāyu* is there, air. It is very scientific. Whatever we are eating, it is becoming secretion. Then by *vāyu*... When there is less ventilation, in old age, the *vāyu* becomes slow, and therefore so many diseases overcome. This massaging means just to help the air within the body to ventilate. So it is actually made of *vāyu*—*kapha*, *pitta*, *vāyu*. The *vāyu* is making the secretion dried up and so on, so on, so on.

So we are not this *kapha pitta vāyu*. We are not this skin, bone, blood or whatever it may be. You analyze it. I am not this. But life is not there. They are claiming that life is chemical composition, but try each and every part of this body and chemical composition. First of all take this breathing. What is this breathing? Breathing is air. So air, that is also chemical composition: hydrogen, oxygen, ether. Is it not? So that is chemical composition, or air. So there is no question of chemical combining. Air you can sufficiently have. You are making airtight so many things. So just put some air within the body and by artificial way let it be, what is called, blowing like the bellows. The bellow also breathes like that. And will life come? No. It is not possible. Similarly, take every one item—take the breathing, take the muscles, take the blood, take the urine, take the stool, take the bone—and analyze it very carefully, part to part, and combine them all together. You have got scientist: bring life. No. That is not possible. That is not possible.

So therefore it is misconception that life is chemical composition. No. Chemical composition is this body, not the soul. But they do not know; they are speculating in darkness. Therefore Kṛṣṇa comes to give you knowledge that "You rascal, you are thinking of this body, yourself. No, it is not that." *Asmīn dehe. Dehino 'smīn yathā dehe kaumāram...* [Bg. 2.13]. You are living within this body. Under certain conditions according to your *karma*, you have been allowed to live in this body, and if your *karma* improves, then you'll be allowed to live in a better body, in the demigod. Or if your *karma* is abominable, then you'll be degraded to the lower body. Just like you pay... According to your payment you'll get a certain type of apartment. Everyone cannot live in a first-class apartment, because he cannot pay. Similarly, this body is also like apartment. According to your capacity of paying the rent or the price you get a certain type of... *Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-janma-yonisu* [Bg. 13.22]. This is going on. We are not this apartment; we are the occupier of the apartment. That is real knowledge. There are two persons: one is the occupier and one is the proprietor. We have got practical knowledge.

So Kṛṣṇa says clearly that,

*kṣetra-jñāṁ cāpi mām viddhi  
sarva-kṣetreṣu bhārata*

*kṣetra-kṣetrajñayor jñānam  
idaṁ śarīraṁ kṣetram ity abhidhīyate  
[Bg. 13.3]*

In the *Bhagavad-gītā* you'll find this knowledge, *kṣetra-kṣetrajñāḥ*. Kṛṣṇa says that "This body is called *kṣetra*." Arjuna inquired from Kṛṣṇa, "What is *kṣetra*, what is *kṣetrajñāḥ*, what is *jñāna*, and what is subject matter of *jñāna*?" So Kṛṣṇa answered that *kṣetra* means this body, and *kṣetrajñāḥ* means one who knows that "This is my body." He is *kṣetrajñāḥ*. You study your own body. You study your finger. You'll never say "I finger"; "My finger." Nobody says. Even a small child, you ask him, "What is this?" He'll say "My finger." He'll never say "I finger." I am not finger. I'm not this. So one who knows that this body is mine, that is *kṣetra*, ah, *kṣetrajñāḥ*. And the body is *kṣetra*. *Kṣetra* means the field of activities. We have got this body, field of activities. We are very much proud of civilized... But subject matter is the same. The dog is thinking, "I am this body." He is jumping with four legs, and you are jumping with four wheels, that's all. Because the knowledge is the same, that "I am this body." There is no improvement. So we are thinking that "Dog is running on the street without any car, and we have got a nice car we are running, so therefore we are civilized." No. This is not civilization. This is the same civilization as the dog and cat has got. *Sa eva go-kharaḥ* [SB 10.84.13].

740. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.110-111  
Lecture, Bombay, November 17, 1975

We are all spiritual, and this is our mistake, that I am thinking "I am this body." This is ignorance. The whole world is going on under this ignorance, that "I am this body." "I am this body." *Yasyātma-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13]. If we study this verse, that anyone who is under the conception of..., bodily conception—"I am this body"—then he is no better than the animal. *Sa eva go-kharaḥ*. *Go* means cow, and *khara* means ass. But this is going on. The whole, the so-called nationalism, nations... So what is this idea of nation? "I am American," "I am Indian," "I am Hindustani," "I am Pakistani." Bodily concept of life. But *śāstra* rejects immediately. If anyone is under the bodily conception of life, he is... *Sa eva go-kharaḥ*: "He is no better than the animal." This is the challenge of the *śāstra*. So all these so-called nationality, big, big nations, big, big races, caste and so on, so on, what is their position? The position is that all of them are animals. That's all. This is the verdict of the *śāstra*. *Sa eva go-kharaḥ*.

Actually this morning we were talking, one dog sees another dog: "Oh, he is coming from another neighborhood." He immediately begins to bark. Immigration department: "Why you are coming in this neighborhood? All right, you can stay here for three days, then you must have to go out." The dog barking. So we have opened so many branches, but the basic principle is *sa eva go-kharaḥ* [SB 10.84.13]. All of them are on the platform of animal conscious. This is the modern civilization. India was never meant for that. *Paṇḍitāḥ sama-darśinaḥ*. This high culture we have lost now. *Paṇḍitāḥ sama-darśinaḥ*.

They never distin... *Vidyā-vinaya-saṃpanne brāhmaṇe gavi hastini, śuni caiva śva-pāke...* [Bg. 5.18]. Because there was no bodily concept of life. This is India's prerogative. But now we are also developing the bodily concept of life and becoming one of the animals. There is no distinction. If one is in bodily concept of life he is no better than animal. It may be... The dogs are fighting that "I am dog, and you are a different dog." If the man also fights on that same principle, then where is the difference between dog and man?

741. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.255–281  
Lecture. New York, December 18, 1966

As the father impregnates the mother, similarly, this material nature is just like mother, and therefore material nature is worshiped as mother, goddess, mother goddess, Durgā, Kālī. Yes. And this worship of the country, nationalism, that is also the same matter-worship. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

So, so long we are not enlightened, we are worshiper of this matter, energy. And when we are advanced in knowledge, then we are worshiper of the Supreme. So Kṛṣṇa consciousness means advanced stage of knowledge. It is not in the material platform. Therefore anyone who is in Kṛṣṇa consciousness appropriately and thoroughly, he is liberated from material consciousness.

742. Śrīmad-Bhāgavatam 10.84.13, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.360  
Lecture. New York, December 30, 1966

That is the defect of modern civilization. They have no information; they don't care for the spiritual part. Whenever you call some gentleman, if you begin to talk about spiritual necessities of our life, oh, they will at once think that "Swāmījī is talking some nonsense. Let us go away." And if you talk of politics and just everything, *yasyātma-buddhiḥ kuṇape tri-dhātuke...* [SB 10.84.13].

Regarding in relationship with this body we have many things, we have manufactured so many things, bodily necessities.

743. Śrīmad-Bhāgavatam 10.84.13, The Nectar of Devotion Lecture, Vṛndāvana,  
October 23, 1972

When one actually is self-realized, that "I am not American, not Indian, not Hindu, not Muslim, not man, not woman. I am spirit soul. *Ahaṁ brahmāsmi*(2)," at that time, he does not lament. *Na śocati na kāṅkṣati*. We are fighting with one another, lamenting and hankering due to this misidentification of the self with this body.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
svadhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
[janeṣv abhijneṣu] sa eva go-kharaḥ*  
[SB 10.84.13]

The *Bhāgavata* says that any person who is misidentifying himself with this body, *kuṇape tri-dhātuke... Yasya ātmā-buddhiḥ*. This body is made of three *dhātus*—*kapha pitta vāyu*—and if we identify that "I., I am *kapha pitta vāyu*," then certainly he's a *go-kharaḥ*. He's nothing more than a cow and an ass.

744. Śrīmad-Bhāgavatam 10.84.13, The Nectar of Devotion Lecture, Bombay,  
December 27, 1972

Kṛṣṇa consciousness means the original consciousness: "I am Kṛṣṇa's. I am God's, part and parcel of God," this consciousness. At the present moment, being illusioned by different material designation, we are thinking in different way: "I am American," "I am Indian," "I am *brāhmaṇa*," "I am *śūdra*," "I am this," "I am that." These are all designation. And Kṛṣṇa consciousness means "I am Kṛṣṇa's." *Ahaṁ brahmāsmi*(1). So 'ham. "I am as good as Kṛṣṇa," or "I am Kṛṣṇa's. I am eternal servant of Kṛṣṇa." This consciousness is required to invoke.

That is the prime objective of human life. Now we are in different consciousness. So *bhakti* means *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [Cc. *Madhya* 19.170]. One has to become free from all these designations: "I am this," "I am that," this bodily concept of life. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

I am identifying myself with this body. This is condemned in the *śāstra*: *sa eva go-kharaḥ*. One who identifies himself with this body, he's no better than the cows and the asses. *Sa eva go-kharaḥ*.

So Kṛṣṇa consciousness means one is not identifying himself with this material body. He is identifying himself in his original, constitutional position, *ahaṁ brahmāsmi*.

745. Śrīmad-Bhāgavatam 10.84.13, The Nectar of Devotion Lecture, Bombay, January  
6, 1973

As soon as one understands that "I am not this body. I am different from this body," then his interest becomes different. Because he is under ignorance that "I am this body," therefore he's acting, working for this body. And as soon as he comes to the spiritual platform, *brahma-bhūtaḥ*, he is no more interested in bodily comforts.

That is the Vedic civilization, that one is educated to become introspective. He is educated to become introspective. The *brāhmaṇas*, just like they are happy in any condition of life. That is our Vedic civilization. They accept poverty... Not accept poverty; they are not very much interested. Either lie down on the ground or lie down on the sofa—they don't find any difference, because they are not interested with these bodily comforts. People may say, "Oh, this is very uncivilized way, the primitive way of life, that he is lying down on the ground just like animal."

But he does not know that he is not interested either lying down..., because when we sleep he forgets whether he lying down on the ground or lying on... [laughter] So that is not very important thing. But at the present moment they have taken that lying down on a very nice bedstead, cot, and silken bed, that is advancement of civilization. But that is not advancement of civilization—*yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]—because he is under the bodily concept of life. So what is this body? It is made of *tri-dhātu*: *kapha*, *pitta*, *vāyu*. So I am *kapha-pitta-vāyu*? No. I am different. *Ahaṁ brahmāsmi*. This knowledge is lacking.

So the actually our desire is that "There must be easygoing life. I shall not work very much. I shall live in a comfortable house in a secluded place and live peacefully." That is his desire. But because he does not know how to get that desire fulfilled, he is trying to get that desire fulfilled on the bodily comforts of life. This is the mistake.

746. Śrīmad-Bhāgavatam 10.84.13, The Nectar of Devotion Lecture, Bombay, January 2, 1973

So for our past *karma*, we have created this body and we are suffering. Therefore our mission should be not to create another body. And finish all sufferings in this body and do not create another material body. That is actually our duty. But we have no education. We have no information. Our leaders are blind, foolish. They are leading us to misuse this valuable life of human form. This is our position. They are misleading us.

*Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. They are impressing in us that "You are this body. You are born in this country. So your country, your nation is worshipable. Why you are after Kṛṣṇa? This is all bogus." This is our position. "Don't be after Kṛṣṇa. Just try to satisfy the senses of your body to the best capacity. Eat, drink, be merry and enjoy life. And next life? Oh, next life... That... Don't care."

747. Śrīmad-Bhāgavatam 10.84.13, M.I.T. Lecture, Boston, May 8, 1968

Similarly, at the present moment the humanitarian work is going on, but we do not know what is the basic principle of humanitarian work. The *Bhāgavata* answers this: *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].



A person who is in the knowledge that "I am this body and...", *sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ*, and if one thinks that "In relations with this body, my kinsmen, they will protect me," and if he thinks that "The land where the body is grown, that is the worshipable land," then he is, I mean to say, accepted like animal. *Sa eva go-kharaḥ*.

748. Śrīmad-Bhāgavatam 10.84.13, Boston College Lecture, Boston, May 10, 1968

We have now a misunderstanding, what is that misunderstanding? The misunderstanding is that I am thinking that, "I am this body." That is the basic principle of our misunderstanding: *yasyātmā-buddhi-kūṇape tri-dhātuke*. The *Bhāgavata* [SB 10.84.13] says one who is thinking, not one, everyone of us is thinking that, "I am this body," but *Bhāgavata* says, because that is not actually, that is not my identification.

This is called false identification that, "I am this body." So purification of your heart means when you understand yourself that you are not this body, you are spirit soul. That is the transcendental platform of your understanding.

749. Śrīmad-Bhāgavatam 10.84.13, Engagement Lecture, Montreal, June 15, 1968

The whole civilization, modern civilization, is going on under a wrong impression that "I am this body." In the *Śrīmad-Bhāgavatam* it is said that "One who goes on with the concept of the body, he is no better than an ass or cow." *Yasyātmā-buddhiḥ kūṇape tri-dhātuke...* [SB 10.84.13]

It is a very long verse. But actually we are not this body. So if we chant this *mantra*, Hare Kṛṣṇa, then I can understand what I am. And as soon as I understand that I am not this body, then my activities become different.

750. Śrīmad-Bhāgavatam 10.84.13, Śrī Īśopaniṣad, Mantra 1 Lecture, Montreal, June 26, 1968

So this Kṛṣṇa consciousness movement is to cure the disease of the soul. Disease of the soul. Every soul, every person, is mistaken to accept this body as his self or the mind as his self. This is the difference. *Yasyātmā-buddhiḥ kūṇape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13].

Anyone who is accepting this body as self, he's either an ass or a cow. Misconception.

751. Śrīmad-Bhāgavatam 10.84.13, School Lecture, Montreal, August 13, 1968

This is the defect of modern education. We are educated in a way in which we have misunderstood. "This is my body. This is my hand. This is my leg. This is my country. This is my mother. This is my father. This is my school." "This is my," I know. I have the concept of "my." But who is conceiving "my"? We have no information where it is. In *Śrīmad-Bhāgavatam* it is said that *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

Under misconception we understand my body as myself. I say, "It is my body," but I misidentify my body with myself. Is it not?

So the basic principle of mistake... *Yasyātma-buddhiḥ kuṇape tri-dhātuke*. According to Vedic literature, this body is prepared in three elements: fire, water and clay. So I am not the combination of fire, water and clay. Then I am this house, I am this room. So *yasyātma-buddhiḥ kuṇape tri-dhātuke*. So basic principle of my knowledge is false, that I am considering this material body as "I am."

#### 752. Śrīmad-Bhāgavatam 10.84.13, Lecture, Seattle, September 30, 1968

Because everyone wants to love some place. That is now nationalism—some country. Somebody says, "I love this American land." Somebody says, "I love this Chinese land." Somebody says, "I love the Russian land." So everyone wants to love some land. *Bhauma iṣya-dhīḥ. Bhauma iṣya-dhīḥ* [SB 10.84.13].

People are naturally inclined to love some material land. Generally, where he is born he tries to love.

So Caitanya Mahāprabhu says that "Because you are inclined to love some person, you love Kṛṣṇa. Because you want to love some land, you love Vṛndāvana."

#### 753. Śrīmad-Bhāgavatam 10.84.13, Lecture, Hawaii, March 23, 1969

So if we take this crucial test of learning, we shall find hardly a learned man in this world, hardly one man, because everyone is absorbed in this bodily conception of life. All their ideas—this nationality, humanity, this duty, that duty, all—everything on this. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

They are accepting this bag of skin and bones as self. You see? This is a bag made of skin and bone, and this... Is spirit soul so cheap thing that it is a bag of skin and bone and some stools and urine, combination? That is nonsense. So hardly you'll find any sane man or any learned man in this world. You see?

So first teaching is that "You are not this body." That is the beginning of Kṛṣṇa's teaching.

754. Śrīmad-Bhāgavatam 10.84.13, Brandeis University Lecture, Boston, April 29, 1969

The rubbish thing which has gathered in your heart will be cleansed. And what is that rubbish thing? That rubbish thing is also described, that *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

Anyone... These are the description of rubbish things. Anyone who is thinking this body, this bundle of skin and bones, is the self... This skin and, I mean to say, blood and intestines and stools and urine—this body means combination of all these nice things: skin, bone... Bone, when you touch, according to our Hindu scripture, one has to take bath. So that bone is within you. Blood is also sometimes accepted as contagious. So this is not the self. Everyone is thinking that "I am this body." This is rubbish thing.

755. Śrīmad-Bhāgavatam 10.84.13, Northeastern University Lecture, Boston, April 30, 1969

Lord Kṛṣṇa says that in the material concept of life, or bodily concept of life, our senses are very prominent. That is going on at the present moment. Not at the present moment; since the creation of this material world. That is the disease, that "I am this body." Śrīmad-Bhāgavata says that *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ* [SB 10.84.13], that "Anyone who has the concept of this bodily understanding, that 'I am this body...'"

*Ātma-buddhiḥ kuṇape tri-dhātu.* *Ātma-buddhiḥ* means concept of self in this bag of skin and bone. This is a bag. This body is a bag of skin, bone, blood, urine, stool, and so many nice things. You see? But we are thinking that "I am this bag of bone and skin and stool and urine. That is our beauty. That is our everything."

There are many nice stories... Of course, our time is very short. Still, I wish to narrate one short story, that one man, one boy, was attracted by a beautiful girl. So the girl does not agree, and the boy is persistent. So in India, of course, the girls, they keep their chastity very strictly. So the girl was not agreeing. So she said, "All right, I agree. After one week you come."

She appointed, "Such and such time, you come." So the boy was very glad. And the girl took some purgative throughout the seven days, and she was passing stool, day and night, and vomiting, and she kept all these vomits and stool in a nice pot.

So when the appointed time came, the boy came, and the girl was sitting on the door. The boy inquired, "Where is that girl?" She said, "I am that girl." "No, no. You are not. You are so ugly. She was so beautiful. You are not that girl." "No, I am that girl, but I have now separated my beauty in a different pot." "What is that?"

She showed: "This is the beauty, this stool and vomit. This is the ingredient." Actually anyone may be very robust or very beautiful—if he passes stool for three or four times, everything changes immediately. So my point is that, as stated in the *Śrīmad-Bhāgavatam*, that this bodily concept of life is not very sanguine. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

This body, composition of several things like bones and skins and blood and urine and stool and secretion, so many things, that is not right calculation of self-realization.

756. *Śrīmad-Bhāgavatam* 10.84.13, Lecture with Allen Ginsberg at Ohio State University, Columbus, May 12, 1969

This transmigration of soul, repeated birth and death, is a diseased condition of the spirit soul. That we do not know. Neither in our education system there is any department of knowledge teaching what is the soul, what is after death, what was before birth. There is no science. It is very lamentable. Education in the name of simply eating, sleeping and mating, this is not education. If my bodily conception continues... The *Bhāgavata* says, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]

"Anyone who is thinking that this body of flesh and bone is self, he is an ass." [laughter] *Sa eva go-kharaḥ. Go-kharaḥ. Khara* means ass [laughter].

*Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma iṣya-dhīḥ*. And by his conceiving this body as self... They have no even common reason that "This bag of flesh, bone, urine, stool and secretion—can it be soul? Can it be self?" But they are finding out by exercising this body to find out the soul.

The soul is there, but you cannot see by material instrument. It is very fine. It is one ten-thousandth part of the tip of your hair. These are explained in the Vedic literature. So how you can find with your material eyes? You cannot see it. And because you cannot see it, you are concluding there is no soul. That is the ignorance.

There is. There is soul, and this body has developed on the platform of that soul, and that soul is migrating from one body to another. That is called evolution. And that evolutionary process is going on, 8,400,000's of species of life—aquatics, birds, beasts, plants and so many species of life. And we have got now this developed consciousness, human form of life.

757. *Śrīmad-Bhāgavatam* 10.84.13, Lecture Engagement, London, September 16, 1969

You'll understand that you are Brahman, you are spirit soul, you are not this body. Just like the animals, they cannot understand what he is. He identifies himself with this body. But a human being should not identify himself with this body. That is ignorance.

*Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

If anyone identifies himself with this body, then he is said, according to the Vedic version, he's an ass. *Sa eva go-kharaḥ*. *Khara* means ass, animal. Animal, he does not know what he is. The human form of life, there should be inquiry, "What I am? Am I this body?" This is called meditation. Think over, "Whether I am this body or I am something else?" The whole self-realization process depends on this question, "What I am?" But that understanding cannot be achieved unless you purify your existence.

758. Śrīmad-Bhāgavatam 10.84.13, Lecture, London, September 26, 1969

So actually, those who are in the bodily concept of life, they're in the lower grade of human civilization. Just like animals. They are considered as animals. Because animals, they are fully absorbed in the thought that "I am this body." Similarly, if a man is absorbed in such thought, that "I am this body," then he is equal to animal. That's all. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

And with bodily relation we make our identification. "Because my body is born in this land, England, therefore I am Englishman. Therefore all Englishmen are my countrymen." Or my family: "Because I have got this bodily relationship, they are my kinsmen, they are my sons, they are my wife, they are my father, they are my mother, they are my society men." In this way, all our conception of life is on this bodily concept of life.

759. Śrīmad-Bhāgavatam 10.84.13, Discussion with BTG Staff, Boston, December 24, 1969

We speak of illusion, *māyā*. This is illusion, that "I am this body, and anything in relation of this body..." I have got special relationship with certain woman, so I think, "She is my wife. I cannot do without her." Or another woman from whom I have taken birth, "She is my mother." Similarly father, similarly sons. In this way, country, society, at the most, humanity. That's all. But all these things are illusion, because they are in bodily relationship. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke sa eva go-kharaḥ* [SB 10.84.13].

Those who are passing on on this illusory condition of life, they are compared with the cows and the asses.

760. Śrīmad-Bhāgavatam 10.84.13, Śrī Īśopaniṣad, Mantra 9–10 Lecture, Los Angeles, May 14, 1970

So people are very much busy for culturing knowledge of this body, although they are seeing every moment that this body is decaying. The death of the body was registered when it was born. That's a fact. So you cannot stop the natural course of this body. You must meet the process of the body, namely, birth, death, old age and disease.

So *Bhāgavata* says, therefore, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. This body is made of three primary elements: mucus, bile and air. That is the Vedic version and Āyurvedic treatment. This body is a bag of mucus, bile and air. In old age the air circulation becomes disturbed; therefore old man becomes rheumatic, so many bodily ailments. So *Bhāgavata* says, "One who has accepted this combination of bile, mucus and air as self, he is an ass." Yes.

Actually, this is the fact. If we accept this combination of bile, mucus and air as myself... So intelligent person, a very great philosopher, very great scientist, does it mean that he's a combination of bile, mucus and air? No. This is the mistake. He's different from this bile or mucus or air. He's soul. And according to his *karma*, he's exhibiting, manifesting his talents.

So they do not understand this *karma*, the law of *karma*. Why we find so many different personalities? If it is a combination of bile, mucus and air, why they are not similar? So they do not cultivate this knowledge. Why there are dissimilarities? One man is born millionaire; another man is born, he cannot even have full meals twice a day, although he's struggling very hard. Why this discrimination? Why one is put into such favorable condition, why the other is not? So there is law of *karma*, the individuality. So this is knowledge.

761. Śrīmad-Bhāgavatam 10.84.13, Interview, Sydney, May 16, 1971

So according to Vedic civilization, anyone who is identifying with the body is not a human being; he is an ass.

*yasyātma-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go means cow and *kharaḥ* means ass. Such a person is either a cow or an ass who is identifying this body as self. This body is a bag of bones and flesh, blood and urine. So I am not this body. I am within this body. But people are identifying with this body.

762. Śrīmad-Bhāgavatam 10.84.13, Arrival Lecture, Los Angeles, June 29, 1971

So the Kṛṣṇa consciousness movement is meant for releasing all these conditioned soul from this misconception of life. Anyone, any intelligent man can understand that as soon as we identify our activities with the body, then we are fool number one. That is the verdict of *Śrīmad-Bhāgavatam*. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Anyone who is identifying himself with this body... *Sva-dhīḥ kalatrādiṣu*: "And family members, wife, children, they are as our own men. All others are enemies." *Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*: "And the land in which we have taken birth, that is worshipable."

763. *Śrīmad-Bhāgavatam* 10.84.13, Arrival Address (Airport), Detroit, July 16, 1971

When Arjuna was identifying himself with this body and bodily relationship, Kṛṣṇa first of all corrected that "You are not this body." So if we do not understand these first steps of spiritual knowledge, then where is the question of making further progress? *Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ* [SB 10.84.13]. This is the verdict of *Śrīmad-Bhāgavatam*.

*Yasya ātmā-buddhiḥ*: one who has accepted as self *kuṇape tri-dhātuke*, this bag of bones and flesh and blood... This body is made of... According to Vedic medicine or Vedic anatomy, it is made of three elements—mucus, bile and air. *Tri-dhātuke*. Apart from that medical science, this body, one who accepts this body as self as *sva-dhīḥ kalatrādiṣu*, and persons in relationship with this body as kinsmen, own men, *bhauma ijya-dhīḥ*, and the land where we take our birth as worshipable, *sa eva go-kharaḥ* [SB 10.84.13], he is accepted as *go-kharaḥ*. *Go* means cow, and *khara* means ass. That means animals. The animal, they accept this, that "I am this body." But human form of life, which is so advanced in knowledge...

764. *Śrīmad-Bhāgavatam* 10.84.13, Room Conversation with African Intelligentsia, Nairobi, September 23, 1971

At the present moment people are degrading, degrading in this sense: that instead of understanding his spiritual basis of life, they are understanding on the material [indistinct], which is known. He is not this body, but we are trying to adjust things on this bodily concept of life. The United Nations, they are trying to adjust things, but the basic mistake is there, that all the people are simply assembled there, they are in bodily concept of life, therefore they cannot make any solution. And actually that has happened. They are trying for so many years, but because they are in bodily concept of life, according to *Bhāgavat* they are all asses:

*yasyātmā-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhijñeṣu sa eva go-kharaḥ*  
 [SB 10.84.13]

Persons, *yasyātma-buddhiḥ kuṇape tri-dhātuke*... *Kuṇape*: this is a bag of three elements, *kapha*, *pitta*, *vāyu*. According to *Āyurveda*, this body is developed on three material principles: *kapha*, *pitta*..., *pitta*, *vāyu*, air. *Kapha*, *pitta*, *vāyu*. The *Āyurvedic* treatment is on these three principles. Their method of treatment is they can feel the pulse, and by the beating of the pulse they can understand how these three elements are working.

And on that principle immediately there are formulas in the *Āyurveda* that if the pulse is beating like this, then the position of the body is like this. So they will enquire from you the symptoms, and if you say "Yes," immediately they will prescribe medicine. That is *Āyurvedic* medicine.

So this body, you may not understand what is *kapha*, *pitta*, *vāyu*, but we can understand it very easily that if you dissect this body you will find some mucus, some blood, some muscles, some bones and so on. Does it mean that I am a combination of bones, muscles, blood, urine and stool? As such intelligence is coming from bones and biles and urine and stool? No. Therefore anyone who is accepting this body as the self is an ass. Can you combine intelligence by combining the stool, urine and blood and bones and biles and mucus? Can you make a human intelligence? Is it possible?

**Guest:** No, I don't think.

**Prabhupāda:** That is not possible. They are scientists, but if you analyze this body you will find all these things. So if these biles and the bones and the stool and the urine and blood can be found outside also, so if you combine them and produce an intelligence like a great scientist or great [indistinct], that is not possible. Therefore *Bhāgavat* says, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]: if we accept this combination of these three *dhātus* as self, then we are nothing but ass.

765. Śrīmad-Bhāgavatam 10.84.13, Interview, Delhi, November 10, 1971

**Prabhupāda:** Just like Kṛṣṇa says, *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* [Bg. 4.13]: "These four *varṇas*—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*—it is created by Me." But you are trying to kill it. Why? If you try to kill Kṛṣṇa's program, then how you will be happy?

**Reporter:** That is the first [indistinct].

**Prabhupāda:** Huh? There is no question of preference. It is His creation, it is there. You are creating, Congress caste, *jana-saṅgaś* caste. Caste is already there, in a different name. How you can make casteless? That is not possible. The whole world—"I am American," "I am Indian"—this is caste, bigger caste. *Yasyātma-buddhi-kuṇa*... [SB 10.84.13]. So long you will be under the concept of this body, there must be caste division. So we have to come to the Kṛṣṇa consciousness, then there will be no caste. Just like these boys—Americans, Europeans, Africans, Canadians—they have no caste, they have no nationality; they are simply for Kṛṣṇa. That is casteless.



766. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with Mayor, Delhi, November 10, 1971

**Prabhupāda:** *Yasyātmā-buddhiḥ kuṇape tridhātuke sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ* [SB 10.84.13]. *Bhauma ijya-dhīḥ*. These are nationality, *ye bhauma ijya-dhīḥ*, the conception of worshiping the land, *bhauma*. *Bhauma* means land, *bhūmi*. *Ijya*, *ijya* means worshipable. So one who thinks that *bhauma*, *bhūmi*, anything made of *bhūmi*, earth, worshipable...

**Lalaji:** I don't call it worshipable, Prabhupāda, but I have more frustrations[?] with this land, because...

**Prabhupāda:** [Hindi] This is all illusion. This *jananī janma bhūmi*, huh?

**Devotee:** I'm going for Gurudāsa.

**Prabhupāda:** Ācchā. This *ijya-dhīḥ*, to worship the land of birth, but *bhārata-bhūmi* has special, it is *pūjā*...

**Lalaji:** That is my contention.

**Prabhupāda:** Not, not as nationality.

**Lalaji:** Not as nationality. There are more...

**Prabhupāda:** But the land where Lord Kṛṣṇa came, Lord Rāma came, Lord Caitanya came, that land is certainly worshipable. That is another thing. In that way...

767. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with Dr. Karan Singh, Delhi, November 25, 1971

**Prabhupāda:** Therefore, simply for decoration of the body, that is not human civilization. The whole civilized activity is going on on the basis of keeping this body in comfort. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. [indistinct] everywhere attempt is being made how to keep this body comfortable. The *karmīs*, I mean to say, they are trying to elevate themselves to the heavenly planet.

Enjoying here nicely and they are performing great sacrifices, ritualistic ceremonies and doing pious activities to elevate themselves to higher planetary system according to *Vedas*. Anywhere we go, material... These people are trying to go to the moon planet. But wherever you go, you cannot be any way comfortable.

768. Śrīmad-Bhāgavatam 10.84.13, Initiations and Lecture, March 17, 1972, Bombay

The bodily concept of life is not perfect civilization; rather, it is animal civilization, because animal, they think that they are this body. So if human being also thinks that he is this body, so that is not very good recommendation. In the *śāstras* it is said:

*yasyātmā-buddhi-kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

So the whole trouble in... This material world is troublesome, but the trouble is increased when human society is run on the concept of bodily identity. So this Kṛṣṇa consciousness movement is especially meant for preaching *Bhagavad-gītā* as it is. It is not a manufactured movement. We are simply preaching the message of Kṛṣṇa as they are described in the *Bhagavad-gītā*. The *Bhagavad-gītā*, the first lesson to Arjuna was to understand that "I am not this body." He... Arjuna, when he was thinking in terms of his bodily relationship with his family members, so this was condemned by Arjuna..., er, Kṛṣṇa.

769. Śrīmad-Bhāgavatam 10.84.13, Arrival Lecture, Honolulu, May 6, 1972

So the point is that in spite of educational advancement, in spite of economic development, in spite of historical oneness, why we are fighting with one another? That is the question. That answer is given in the Vedic literature. What is that?

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go-kharaḥ. Go-kharaḥ means..., go means cows, and kharaḥ means asses. So persons who are identifying this body as self: *ātmā-buddhiḥ kuṇape tri-dhātuke*. This body is a bag made of bones, flesh, blood, urine, stool, muscles and so many things, veins, so many things. It is a lump of matter. It is big machine, very complicated machine, but we have taken that it is a bag of complicated machine. It is a bag, just like you carry sometimes bag. Actually it is a bag, but unfortunately we have identified ourselves with this bag. The bag you keep something, but this something is not the bag.

Similarly I, you or every one of us, we are now encaged with this bag.

770. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Los Angeles, September 15, 1972

**Prabhupāda:** Yes. Why you are simply one-sided? You don't say that don't take care of the body but our prime necessity is how to take care of the soul. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma iḥya-dhiḥ* [SB 10.84.13]. That's why we are taking this morning walk, this is taking care of this body but we are taking care of the body for the reason that we shall go back and engage this body in the service of Kṛṣṇa. That is our main objective, it is not that we simply take care of the body and there is no need of Kṛṣṇa consciousness...

We do not say that you... There is no necessity of producing food, there is no necessity of eating, there is no necessity of sleeping we don't... The *karmis* they are denying that there is soul or there is God, they have no knowledge. Therefore they are misled.

771. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Los Angeles, September 28, 1972

**Prabhupāda:** They are keeping the machine. What you will study the machine? Machine, according to his *karma* that particular person, this machine is given by God. Just like if you pay good price, you get a good machine. Similarly, *bhrāmāyan sarva-bhūtāni yantrārūḍhāni māyayā* [Bg. 18.61]. So God is supplying him the machine and the circumstances to work. They do not find out the man who is working on the machine; they are studying the machine. Such a foolish attempt.

**Svarūpa Dāmodara:** So they work only with matter, so they forget about spirit.

**Prabhupāda:** Yes, that is their folly. Therefore they are rascal. That is described in the *Bhāgavata*, *yasyātma-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13]. They are animals, so what knowledge we can expect from these rascal animals? They are animals. They may pass on as big, big scientist to another animal, but they cannot pass on as big scientist to us.

**Svarūpa Dāmodara:** They have to be spiritualized to pass.

**Jayatīrtha:** Just like so many times on [indistinct].

**Prabhupāda:** We... Anyone who is simply understanding this matter, we immediately accept him as an animal, that's all. The animals take it.

772. Śrīmad-Bhāgavatam 10.84.13, Room Conversation, Vṛndāvana, October 25, 1972

**Prabhupāda:** Once I was invited to speak in that institution, MIT. So I questioned, "Where is your department of technology to understand the difference between dead body and living body?" So I spoke on this. So the students appreciated. After my lecture, they gathered around me. How do you explain? What is that technology, why the man is dead? [break] Science is simply based on this bodily concept. Bodily, everyone. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

773. Śrīmad-Bhāgavatam 10.84.13, Lecture at Indo-American Society, Calcutta,  
January 31, 1973

You cannot say that Eastern sun and the Western sun. That is not possible. The planet, this earthly planet, is moving, and we are considering that the sun is moving from east and west. The sun, sun is in his position. Similarly, this Kṛṣṇa consciousness movement has no such distinction between East and West. If there is such distinction, it is due to lack of knowledge.

Why this lack of knowledge? Because we are under bodily concept of life. According to Kṛṣṇa culture, anyone who is going on under the bodily concept of life, he is not considered as a human being. It is said in the *Śrīmad-Bhāgavatam*:

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat tīrtha-buddhiḥ salile na karhicij  
janeṣu abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go* means cow, and *kharaḥ* means ass. Any person who is accepting this body as himself... Just like generally we say, "What you are?" "I am Mr. Such-and-such. I am American," or "I am an Indian," or "African." This bodily designation. If I identify my self with this body, *yasyātma-buddhiḥ kuṇape tri-dhātu...* *Kuṇape* means bag. This is a bag. This body is a bag of bones, flesh, urine, blood and so many other things.

You cannot manufacture a living entity by combination of bones, flesh, blood, urine and stool. That is not possible. You are great scientist—you are going to the moon planet—but if I give you some ingredients like this bones, flesh, stool, urine, can you manufacture a human being? Can you? Can anyone? Is there any scientist in the world who can manufacture a human being by combination of bones, flesh, blood, urine, stool? No. If it is not possible to manufacture, how you are identifying with this body, "I am this body"? Do you mean combination of bones and flesh can create such intelligent man? Just like in your country, George Washington—many scientists. In our country also, many big leaders, Mahatma Gandhi and others. Do you think that these men are combination of bag..., combination-bag of bones and flesh and urine? Therefore the *śāstra* says: *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. *Tri-dhātuke*. This body is made of three elements, according to Āyur-vedic

system: *kapha pitta vāyu*, mucus, bile and air. So actually, the combination of this body is like that. As soon as the spirit soul goes out of this body, it is nothing but bone, flesh and urine and stool, and it has to be thrown away. In every society, as soon as the man is dead... So while he was living, he was acting so nicely, so intelligently. Now as soon as the soul is gone, immediately everything is gone. So do you think it is a combination of bones and flesh?

774. Śrīmad-Bhāgavatam 10.84.13, Lecture at Indo-American Society, Calcutta,  
January 31, 1973

Now, for lack of knowledge, the United Nation, they're also, the Eastern and Western people have gone to make a solution of the world problem. But they're unable. My next headquarter is New York. I go on the First Avenue. Most occasionally I see there is the United Nation Building. But instead of diminishing the flag, they're increasing. They're increasing. I do not know what is the meaning of this United Nation. Why? Big, big brain, big, big politicians, big, big learned scholar, and they are speaking. But why the nations are not united? It is..., it is simply a show only. Because lack of knowledge. It is due to lack of knowledge.

What is that lack of knowledge? *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Everyone is thinking, "I am this body." They have gone to unite together, but their basic principle of knowledge is the same, that "I am this body." American, he's thinking, "I am this body, American." Russian, he's thinking, "I am this body, Russian." And they are fighting. Why the fighting? Due to this body. But if we understand this very simple thing, that "I am not this body," everything is united. So the lack of knowledge is there. How we'll be united, culturally or this way? It is not possible. The first lack of knowledge must be eradicated, that why you..., why we are missing the point? This is the point.

775. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with Indonesian Scholar,  
Jakarta, February 27, 1973

**Scholar:** But we think in the present day, Indonesians, we think about harmonizing spiritual and material aspects of life. This our states here, what they...

**Prabhupāda:** No. No. Harmonize means... First of all you must know what is harmonization. Harmonization means that this material life means bodily concept of life. This is material life: "I am this body." Generally people think like that: "I am Indonesian," "I am American," "I am Hindu," "I am Muslim." And they take care of the country where he's born. *Yasyātma-buddhiḥ kuṇape tridhātuke svadhīḥ kalatrādiṣu bhauma ijjadhīḥ* [SB 10.84.13]. But this conception, bodily conception of life, has made the whole human society like cats and dogs. "It is my land. It is my..." Just like a dog, as soon as another dog comes. "Gow-gow-gow-gow. Why you have come here? Why you have come here?" So this, this kind of harmonization is dog civilization.

776. Śrīmad-Bhāgavatam 10.84.13, Lecture, Jakarta, February 28, 1973

We have accepted this body as "I am." "I am American," "I am Indian," "I am Indonesian," "I'm a Hindu," "I am Muslim," "I'm black," "I'm white." This is bodily. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. One who is in bodily concept of life... *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma iḥya-dhīḥ. Bhauma iḥya-dhīḥ*. Now everyone is mad after *bhauma*. *Bhauma* means the land. Because my body, by accident, my body is produced in certain land, therefore I take this land as worshipable. Now it is going on, nationalism.

777. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Los Angeles, April 26, 1973

**Prabhupāda:** Yes. Idle brain is a devil's workshop. If they're not directed, then think like devil. We are thinking rightly because we are taking direction from Kṛṣṇa, the most perfect. Therefore our thinking has meaning. And what is the value of their thinking? It has no value. Now we are thinking... Just like, take the first instruction, that within this body there is the proprietor of the body. You can go on thinking, "Then am I this body?"

So you can think on your finger, "I am this finger?" The answer from the within will come: "No, you are not finger. It is your finger. It is your finger. You are not finger." If I am finger, then if I cut my finger, why shall I not die, if I am finger? Therefore it is my finger. Just like I'll never think that I am this stick. It is my stick. That is thinking. That is thinking. If I wrongly think that I am this body, then your whole thinking process is wrong. And they are thinking like that, that we are this body.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma iḥyadhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣvabhijñeṣu sa eva gokarah*  
[SB 10.84.13]

So such kind of thinking is done by the asses and cows, *yasyātma-buddhiḥ*. One who is thinking, "I am this body," he's no better than the animal, ass or cow. They're all thinking like that: "I am this body." They're asses. And the whole world is suffering by thinking like that: "I am American," "I am Indian," "I am Russian," "I am this," "I am that." That's all. We must know how to think.

Then our thinking will produce some good result. If I do not know how to think, then what is the use of my thinking? A mad man is also thinking, "I am the emperor." Does it mean that he's emperor? Sometimes, I have seen, a madman falls flat on the street: "Nobody can check me." So motor driver, they become little cautious [chuckles]: "He's a rascal, madman."

So madman's thinking... What is the value of madman's thinking? They're all mad. *Piśācī pāile jana mati-cchanna haya*. They're a ghostly haunted person. As he's mad, similarly those who are entrapped by this material energy, they're all madmen. If I think that "I am this coat. I am this shirt. I am this cloth," am I not mad? The body's just like shirt and coat. *Vāsāmsi jīrṇāni yathā vihāya* [Bg. 2.22].

778. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Los Angeles, May 3, 1973

**Prabhupāda:** We are not ordinary, the so-called *svāmīs* and *sādhus*. We are going to give to the world something which they forgot. I told this in London...

**Brahmānanda:** London airport. Yes.

**Prabhupāda:** Yes. That was published in the papers. They asked me, "Why you have come to London?" And "Because to teach you something which you has forgotten."

**Svarūpa Dāmodara:** Is it before Prabhupāda came here?

**Brahmānanda:** In London.

**Prabhupāda:** In London. Here also I told in New York...

**Brahmānanda:** Come to make us...

**Prabhupāda:** "To make you intelligent. You are all fools and rascals." Yes, they are fools and rascal, because they do not know what he is. He is thinking, "I am this body." So anyone who is thinking, "I am this body," he is an ass. That is stated in the *Bhāgavata*. *Sa eva go-kharaḥ* [SB 10.84.13].

779. Śrīmad-Bhāgavatam 10.84.13, Morning Walk at Cheviot Hills Golf Course, Los Angeles, May 13, 1973

**Prabhupāda:** [about tennis players] How people are kept into ignorance. Life is so valuable, and they are wasting time in that way. Life is valuable. How life should be utilized, what is the object of life—they do not know anything.

**Svarūpa Dāmodara:** Without knowing that the soul is eternal, everybody would be acting like this.

**Prabhupāda:** Yes. That is... Bodily concept of life means animal life. The animal does not know. *Sa eva go-kharaḥ* [SB 10.84.13]. *Go-kharaḥ*. *Go* means cows, and *kharaḥ* means ass. One who is in the..., under bodily concept of life, he is no better than animals. So when the animal talks of knowledge, an intelligent man laughs. That is our position. The animals, they are talking of knowledge.

**Paramahansa:** At least the animals live by certain codes. They do not kill unless necessary. They only eat when necessary. Whereas man, he kills unnecessarily, eats unnecessarily. So forgetting God, we are even lower than animals.

**Prabhupāda:** Yes. Therefore we suffer also more than the animals.

780. Śrīmad-Bhāgavatam 10.84.13, Room Conversation, London, July 9, 1973

**Prabhupāda:** External. *Adhyaki*. Just like the... one is interested with the body not with the soul. So he is a fool. This, this sculptor, he is simply interested in the outward body. He has no knowledge of the soul. And he wants to become a very famous man, remaining in the category of asses. Because one who is in the bodily concept of life, he is an ass. *Go-khara*. *Khara* means ass. *Sa eva go-kharaḥ* [SB 10.84.13]. *Yasyātma-buddhiḥ kuṇape tri-dhātuke*.

Anyone who is in the bodily concept of life, he is no better than animal. The cats and dogs, they are also in the bodily concept of life. *Sa eva go-kharaḥ*. So he has not advanced beyond these cats and dogs because he is in the same conception, that "I am this body." A dog cannot understand that you are not this body. So similarly, if the human being cannot understand that he is not this body, what is the difference between him and the dog? So *śāstra* says, *sa eva go-kharaḥ* [SB 10.84.13]: he's no better than the cows and the asses. That's all.

And actually it is a fact. The first instruction of *Bhagavad-gītā*, they cannot take it, and they're scholars. That is the most regrettable situation, that these fools and rascals under the bodily concept of life, they are become authorities. Actually they are asses. Yes.

781. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with Indian Guests, London, September 2, 1973

**Prabhupāda:** ...but spiritual, satisfaction of spiritual starvation. Because we are spiritual being. That I was trying to explain, that we have bodily necessities, at the same time we have spiritual necessities. This Western civilization, they are simply after the bodily necessities. Just like here is a qualified medical man. He's made... What for, medical man? He knows how to satisfy the medical necessities of the body. He has no information of the spirit soul. Is it not a fact? Have you got any idea what is spirit soul?

**Guest (2) [Indian Doctor]:** Not from the medical knowledge, certainly not.

**Prabhupāda:** Therefore I say that these universities, educational institution, all over the world, they are simply concerned with this body. According to our Vedic culture, to remain satisfied with the bodily necessities of life is the business of animals. *Sa eva go-kharaḥ*.

*yasyātma-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

These are animal conception. So anyone who is accepting this body as the self, he is *sa eva go-kharaḥ*. *Go* means cows, and *kharaḥ* means asses. So this civilization based on the bodily necessities of life is animal civilization. Because we are not this body, we are spirit soul, as it is explained in the *Bhagavad-*



*gītā: dehina asmin dehe... Dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ* [Bg. 2.13]. The soul is within the body, and it is transmigrating from one type of body to another, even in this life. Just like I was in the baby's body, I was in a child's body, I was in a boy's body. Those bodies are gone. But I remember that I was in such-and-such bodies. But I am now in a different body. Therefore, although my bodies have changed so many times, I am cognizant; I know that I had such-and-such body. *Tathā dehāntara-prāptiḥ*: to transmigrate from one body to another. This is the authoritative statement of *Bhagavad-gītā*.

There are so many serious students of *Bhagavad-gītā*. Just like Mahatma Gandhi, his photographs were always with the *Bhagavad-gītā*, standing. But he was not a leader of understanding what is soul. He was simply concerned with the body. This nationalism is concerning this body. *Bhauma-ijya-dhīḥ*. *Bhauma-ijya-dhīḥ*. *Ijya, ijya* means worshipable. On account of this bodily concept of life they have taken that this earth, or the place where the body is born, that has become worshipable. That is national, nationalism. *Bhauma-ijya-dhīḥ*. *Sva-dhīḥ kalatrādiṣu*. And from my body there is relationship with my wife, wife my children; therefore they are my own men. There are hundreds and thousands of women, but one woman who has got bodily connection, she's my wife; I have to do so many things for her. Similarly children, the bodily connection. The whole material civilization, nationalism, socialism, this "ism," that "ism," everything based on this bodily concept of life. But one who is in bodily concept of life, he is no better than cows and asses.

782. Śrīmad-Bhāgavatam 10.84.13, Room Conversation, Stockholm, September 5, 1973

**Prabhupāda:** Oh. There are so many songs. So you have devotional tendency. Develop it. Make your life successful. That is my humble suggestion. *Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā bi...* Anyone who has got this human form of life, he does not engage himself in developing Kṛṣṇa consciousness, then he's drinking poison knowingly. *Jāniyā śuniyā biṣa khāinu*. *Biṣa* means poison. A great opportunity, this human life. That is our mission, that this modern civilization, they have created such entanglement that people are rotting, and they are losing the opportunity of this human form of life. Only on the basis of this bodily concept of life.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*

[SB 10.84.13]

So by order of our superiors, we are trying to introduce. But we are very unhappy seeing these people. They are spoiling their life in the bodily concept of life. He does not know what is going to happen next life. But there is a next life. That's a fact. As we had past life as child, as boy, as young man, similarly, we have past life also. This simple truth they cannot understand. Or there is no attempt in the educational field.

783. Śrīmad-Bhāgavatam 10.84.13, Room Conversation, Bombay, September 18, 1973

**Prabhupāda:**

*Yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ.*

You know Sanskrit. You know Sanskrit?

**Guest (1):** Yes, yes.

**Prabhupāda:** Yes.

**Guest (1):** Yes, yes, yes.

**Prabhupāda:**

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-karaḥ*  
[SB 10.84.13]

*Go-karaḥ*. *Go* means cow, and *karaḥ* means ass. Those who are living life the bodily concept of life, they're simply *go-karaḥ*, just like cows and asses. So at the present moment, it is a civilization of *go-karaḥ*. They may be proud, advanced civilized man, but the *śāstra* says that "You are all asses and cows." And we speak on the basis of *śāstra*. Don't be angry upon... We see all the cows and asses.

784. Śrīmad-Bhāgavatam 10.84.13, Pandal Speech, Delhi, November 10, 1973

There are two classes of men: *dhīra* and *adhīra*. *Dhīra* means sober, thinking, thoughtful, and *adhīra* means restless. So with restless brain, it is difficult, but if you have got sober brain, then there is no difficulty to understand that "I am eternal. I was in the child's body, I was in the baby's body, I was in the boy's body, I was in a young man's body. Now I have got a different body. I am living *asmin dehe*." *Dehino 'smin yathā dehe*. It is very easy to understand, but Kṛṣṇa says, *dhīras tatra na muhyati*: "Those who are sober, they can understand."

So people cannot understand. That means the modern civilization is not sober. It is just like cats and dog. You cannot make a cat and dog sober to understand the philosophy of life. They have degraded so much. That is described in the *śāstra*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. *Ātma-buddhiḥ*, thinking, "I am this body." "I am American," "I am Indian," "I am *brāhmaṇa*," "I am black," "I am white," "I am fat," "I am thin," "I am this." No, no. You are not this body at all. That is knowledge. That is knowledge. Knowledge begins when you understand that you are not this body. That is the beginning of knowledge. Otherwise, "I am this body," this knowledge is there in the cats and dogs also. The dog also jumping, because he is thinking, "I am very nice dog" or "nice cat."

So *śāstra* therefore says, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. This body is a bag of three elements—*kapha*, *pitta*, *vāyu*—according to *Āyurveda* system. This physiological condition, anatomical condition of this body, is made of *kapha*, *pitta*, *vāyu*. So it is a bag of *kapha*, *pitta*, *vāyu*, or flesh, bones, blood, urine, stool and mucus. If you dissect this body, you will find. Do you mean to say combination of these things can make a life, so nice brain? If you are so competent, then take these ingredients, bones, flesh. They are easily available in the slaughterhouse. Make a good brain. But that is not possible. They simply speak, but it is not possible. Therefore this body is not the... Moving spirit soul, that is different.

Therefore *śāstra* says, *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ*. And as soon as you take this body, that "I am this body," then, in bodily relation... Because a woman has got bodily relation, "She is my wife," and the children born out of the womb of that woman, "That is my children..." *Sva-dhiḥ kalatrādiṣu*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ* [SB 10.84.13]. *Bhauma* means the land where we live or where this body is produced. That is worshipable. That is called nationalism. *Bhauma ijya-dhiḥ*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ*, *yat-tīrtha-buddhiḥ salile na karhicit*. And *tīrtha*, holy place... Just like people go to *Vṛndāvana*, *Haridwar*. *Salile*. They take bath in the *Ganges* and the *Yamunā*, and they think that "Now we have finished our *tīrtha*." No. *Tīrtha* is not that. *Tīrtha* means we have to find out sober person to take instruction from him.

So people who are not interested to the sober man and lives like this, that "I am this body, and the bodily productions or relation, they are my own men, and if I go to holy place, take bath and then come back..." No. *Śāstra* says, "No." *Yat-tīrtha-buddhiḥ salile na karhicij janeṣu abhijñeṣu*. You must approach *abhijñāḥ* person. That is the meaning of pilgrimage. As the *Vedas* says, *tad-vijñānārthaṁ sa gurum eva abhigacchet, śrotṛyaṁ brahma-niṣṭhaṁ* [MU 1.2.12]. You must find out a sober man or *guru*, so that he can instruct you, he can deliver you from ignorance of life.

So you'll find in this *Bhagavad-gītā*, when there was talks going on between *Arjuna* and *Kṛṣṇa*, friendly talks... *Arjuna* was speaking, "Let them enjoy this kingdom. I don't want to fight with my own men." That was his decision. *Kṛṣṇa* said, "No, no. This is not your duty. You are a *kṣatriya*. Now you are in the battlefield. You must fight." In this way, ordinary topics were going on. But when *Arjuna* saw it very difficult to understand, "Whether I shall fight or not fight?" he accepted *Kṛṣṇa* as *guru*. Because he thought that "Friendly talks will not make solution. Let me accept *Kṛṣṇa* as my..." *Śiṣyas te 'haṁ śādhi māṁ prapaṇnam* [Bg. 2.7]. *Prapaṇnam*: "I surrender unto You. You are my *guru*. Now You are not my friend; You are my *guru*." Because a disciple cannot disobey the *guru*. A friend can disobey. *Kṛṣṇa* is asking to fight. As a friend, he was disobeying. But if a *guru* says that "You must fight," then you cannot disobey. Therefore he accepted, *śiṣyas te 'haṁ śādhi māṁ prapaṇnam*.

So actually we are all in the ignorance. The same formula:

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhiḥ kalatrādiṣu bhauma idya-dhiḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣu abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go* means cow, and *khara* means ass. This is the verdict of the *śāstra*, that "If anyone is in the bodily concept of life, he is no better than the animal *go* and *khara*, ass and cow."

785. Śrīmad-Bhāgavatam 10.84.13, Arrival, Tokyo, January 29, 1974

So the whole life is struggle for existence, then old age, so many disease, frustration, and again death. Again death means again enter into the mother's womb, again packed up, again come out, and that is also not sure what kind of body he is going to get next. There are 8,400,000 forms of bodies, and we can get any one of them. So this change of body is not very good job, but people do not know the science. They are ignorant of this transmigration of the soul, and they are working hard, dying, again taking birth—not as human being; maybe human being or more than human being, or cats and dogs, trees, there's so many. So this is our real problem. In ignorance we accept one kind of body and stay for some time; again we are kicked out—no permanent situation. In this way we are under threefold miserable conditions offered by the material nature.

So people are not concerned about the solution of this problem, they are so foolish rascal. There is no education, there is no enlightenment about this transmigration of the soul from one body to another, and suffering, and they are thinking they are very happy. But from *Bhagavad-gītā* we understand we can get relief from this repetition of birth and death. *Tyaktvā dehaṁ punar janma naiti mām eti kaunteya* [Bg. 4.9]. Kṛṣṇa says, *janma karma me divyaṁ yo jñāti tattvataḥ* [Bg. 4.9]: anyone who can understand Kṛṣṇa, the result will be *tyaktvā dehaṁ*, "Giving up this body," *punar janma naiti*, "no more taking birth in the material world," *mām eti*, "he comes back to Me."

So this is the solution. The Kṛṣṇa consciousness movement is teaching people how to make a solution of this repetition of birth and death and go back to home, back to Godhead. So why people are reluctant to take this movement very seriously? Any question? Hmm. You don't want to make a solution of this problem? Yes, they are..., have become so dull, just like animals; they do not know what is the solution of the problem. [indistinct Sanskrit]

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

If a person, human being, does not take very seriously this problems of life, he is just like animal, *go-kharaḥ*. *Go* means "cow," and *kharaḥ* means "ass." So those who are not interested to make a solution of the problems of life, he is no better than an animal, *go-kharaḥ*.

So this is a civilization of animal education—whole day working like an ass. Ass is called *mūḍhā*. *Mūḍhā*, he works very hard, a big load of washerman's cloth is laden on his back, and he works, and the washerman gives little grass. He thinks, "He is giving me grass; therefore I must bear this load." He is such a fool that he does not know the grass is available anywhere, free of charges, but he thinks

that "This washerman is giving me grass," therefore he must have this load. Therefore ass is the most foolish animal. Amongst the animals, the most foolish animal.

So we are trying to enlighten people to get them out from this foolish way of life, but it is very difficult. *Māyā* is very strong. But still we have to try, because Kṛṣṇa Himself comes to enlighten people on this point, and we are supposed to be servant of Kṛṣṇa, so it is our duty to try to enlighten people. But people also should know the responsibility of human life; but they want to live like animals. So you want to live like this, or wish to go back to home, back to Godhead? Like animal, ass.

786. Śrīmad-Bhāgavatam 10.84.13, Room Conversation, Vṛndāvana, February 13, 1974

**Prabhupāda:** They are all, so far we have studied all these philosophers, in the Western countries, they have... lacking in knowledge. The main difference is that they consider this body as the self, and on that wrong basis they theorize [indistinct]. If your basic standing is wrong, then how you can deliver the right? Therefore in *Bhāgavata*..., *Śrīmad Bhāgavata*, it is said that *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ* [SB 10.84.13]: "Anyone, considers this body as his self is no better than the ass and the cow." [to guests] What is your philosophy? You don't take this body as the self?

787. Śrīmad-Bhāgavatam 10.84.13, Lecture, Vṛndāvana, March 14, 1974

Śrī Caitanya Mahāprabhu predicted,

*prthivīte āche yata nagārādi grāma  
sarvatra pracāra haibe mora nāma  
[CB Antya-khaṇḍa 4.126]*

He said that all over the world, as many towns and villages are there, the name of Śrī Caitanya Mahāprabhu will be known. So His prediction was never to be foiled. So by His grace it is now becoming fulfilled. This is the real platform of United Nation. They are trying for United Nation, working for the last thirty years, but they have not been successful, neither they will ever be successful. That is our prediction. Yes. They'll never be successful. Because you cannot be united on the material platform. That is not possible. Because on the material platform... Material platform means on the bodily concept of life: "I am this body." "I am Indian," "I am American," "I am Christian," "I am Hindu," "I am *brāhmaṇa*," "I am *śūdra*," all... So many "I am." All designation. So on the platform of designation there is not possibility of unity. That is not possible. Unity's possible on the spiritual platform. Those who are under the concept of this body, "I am this body," they have been described in the *śāstra* as *go-kharaḥ*. *Go* means cows, and *kharaḥ* means ass. *Sa eva go-kharaḥ*.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*

Go means cows, and *kharah* means ass.

788. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, March 23, 1974

**Prabhupāda:** *Nānuśocanti*. The body, either dead or living, the *paṇḍita* has nothing to care about. But the whole world is taking care of the body.

**Dr. Patel:** Because the world is body conscious.

**Prabhupāda:** Yes. Therefore they are all... None of them are *paṇḍitas*. Anyone who is in the bodily concept of life, he is described as ass and cow.

**Dr. Patel:** *Go-kharah*.

**Prabhupāda:** Ah, *go-kharah*. Yes. You have heard so many things. [break] ...*buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ* [SB 10.84.13]. *Kalatrādiṣu*, attached.

**Dr. Patel:** Wife and others.

**Prabhupāda:** Yes. *Bhauma-ijya-dhīḥ*. And land: "This is my country, this is my home, this is *ijya*," *bhauma-ijya-dhīḥ*. *Ijya*, *ijya* means worshipable. As all these leaders, so-called nationalists, they are under the concept of this body, and their country, their home, is worshipable. *Bhauma-ijya-dhīḥ*. *Yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu sa eva go-kharah* [SB 10.84.13]. [break] Now...

**Dr. Patel:** And Hindus... [laughs]

**Prabhupāda:** *Go vā kharo vā*. The same thing. *Go* is little useful because it supplies milk, and *kharah* is useful, you overburden him.

**Dr. Patel:** No, we were giving milk of *kharah* to the children in [indistinct] hospital.

**Prabhupāda:** Yes.

**Dr. Patel:** Because that is as good as the mother's milk.

**Prabhupāda:** Everything has got his use, but still, *go-kharah* is *go-kharah*.

**Dr. Patel:** This is also creation of Kṛṣṇa.

**Prabhupāda:** Yes.

**Dr. Patel:** And useful.

**Prabhupāda:** No, useful.

789. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Hyderabad, April 20, 1974

**Prabhupāda:** *Go-kharaḥ, go-kharaḥ*. That is in *Bhāgavata*. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrādiṣu bhauma idya-dhiḥ* [SB 10.84.13]. [aside:] You give him that *śloka*, [indistinct]. So actually, at the present moment the whole world is full of *go-kharaḥ*, that's all, animals. Everyone thinks in terms, "I am this body," that's all. He is not human being, but every so-called civilized man is thinking like that. So where is the civilization of human being? All *go-kharaḥ*s, animals. [break] ...because if you keep all these ingredients, life will come. Is it not?

**Pañcadraviḍa:** When the soul enters... When the soul is entering, they are all complete?

**Prabhupāda:** No, no, no. If you keep... A man is dead, and keep his body. So it will decompose, but the life will come. So many worms will come. So these are... If you say that chemicals, these material, then the chemicals are there and life is coming. Now you take this chemical and prepare. You cannot say, "Although these chemicals are there, there is some deficiency; therefore the life is not coming." No, why do you say like that? Life is coming. That man is not coming, but the life is coming. So these are ingredients for life. You prepare. You bring that man. Still, the rascal will say that life is made from matter. Not even gentlemen, what to speak of becoming scientist. You prepare. "No, in future we shall see." And he is getting Nobel Prize. Just see how the human society has become full of rascals, *go-kharaḥ*. They cannot prove; still they will insist, "Yes."

790. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Hyderabad, April 23, 1974

**Prabhupāda:** Let us see. [break] Just like children, they are given some facilities, they must work according to that plan. Otherwise sometimes there is slap: "Huh, why you are doing like that?" like that. [japa]

[break] ...your country. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhiḥ kalatrā-bhaumya idya-dhiḥ* [SB 10.84.13]. *Bhaumya* means *bhūmi*. *Bhūmi*, the land; *idya-dhiḥ*: "This is my duty, to serve my country, to serve my land." This is *māyā*. The rascal, he is engaged to "Do your duty to your country," and what is the country? Suppose if I do my duty and I may be driven away from my country next life, because there is no guarantee that I will have to take my birth... Just like one astrologer has explained that Jawaharlal Nehru has become a dog in Scandinavia. [laughs] There is chance. *Tathā dehāntara-prāptiḥ* [Bg. 2.13]. You will have to change your body. Now, where it will be changed, how it will be changed, what kind of body you will get—that is not in your hand. That is not in your hand. You cannot say, "Oh, I am prime minister. I must get such and such body." That is not going to be accepted. But these foolish rascal people, they do not understand it. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ* [Bg. 3.27]. I am acting under certain infection. So I am infecting, say, some venereal disease. So I must suffer for it.

791. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, May 9, 1974

**Prabhupāda:** Ah. They cannot understand what is the meaning of this Kṛṣṇa consciousness. They are such dull-headed men. They have no brain to understand. They are coming down again. Just like the dog's tail. Know, dog's tail? You may, however grease it... [laughs] They are hearing about this Kṛṣṇa consciousness. The aim is the body, the dog's tail. They are hearing daily about Kṛṣṇa na..., but they cannot understand. It is very difficult. These *karmīs*... Now they say... Because we are reading this *Bhāgavatam*, now gradually they dispersed. Gradually they dispersed. They are not interested. [aside:] Hare Kṛṣṇa. And if you talk politics and all nonsense, oh, they will gather.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

792. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with Irish Poet Desmond O'Grady, Rome, May 23, 1974

**Prabhupāda:** But you Irish people, you are never tired to fight. [laughter]

**Desmond O'Grady:** No. We've been fighting for three thousand years now.

**Prabhupāda:** I think the fighting is going on still.

**Desmond O'Grady:** Very much so. Very badly, very bad now, very bad. What do you do about that? And that's a serious question. Is it morally correct to be sitting here, for me to be sitting here...

**Prabhupāda:** You see, so long people will remain under the bodily concept of life, that "I am this body," "I am Irish," "I am English," "I am American," "I am Italian," so long this misconception will go on, fight will go on. You see? *Yasyātmā-buddhiḥ kuṇape tri-dhātu...* [SB 10.84.13]. There is a verse in *Śrīmad-Bhāgavatam*. Just like you cannot stop fighting between the dogs and cats. Why there is fighting? Because the dog is thinking, "I am dog"; the cat is thinking, "I am cat." Similarly, if I think, "I am Irishman," "I am Englishman," it is the same thing. As the dog is thinking, "I am dog," so if I think, "I am Irishman," "I am Englishman," I am no better than the dog. So as we cannot stop the fighting between dogs, similarly, so long people will remain in bodily concept of life, the fighting cannot be stopped.

**Desmond O'Grady:** What was Mahatma Gandhi fighting in the House of Commons in England?

**Prabhupāda:** Yes, that is also another dogism. Because there is no difference. Just try to understand. The dog is thinking, "I am dog." Why? Because he has got the body of a dog. Similarly, if I am thinking,



"I am Indian" because I have got the body in the Indian soil, where is the difference? There is no difference.

**Desmond O'Grady:** The Englishman thinks there's a difference.

**Prabhupāda:** No, anyone. The bodily concept of life is animalism. When you think that "I am not this body; I am spirit soul," then there is peace. Otherwise there cannot be any peace. *Sa eva go-kharaḥ* [SB 10.84.13]. In the Vedic literature it is described that persons who is in the bodily concept of life, he is exactly like the cow and the ass. That means animal. So people has to transcend this qualitative conception of existence.

793. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Paris, June 9, 1974

Anyone who is accepting this body as self, he's animal.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-khara.* Go means cow, and *khara* means ass. Animal life.

794. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with Russian Orthodox Church Representative, Paris, June 13, 1974

**Prabhupāda:** And according to Vedic understanding, one who does not understand what is soul—he identifies himself with this body—he is animal.

**Church Representative:** This is also a fundamental idea of Christian spirituality.  
French guest: [French]

**Prabhupāda:** So in the Vedic language, one who has taken this body as self, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13], and *sva-dhīḥ kalatrādiṣu*, and own men, the family, society, community, national—not outside that—*sva-dhīḥ*, "They are my own men." *Sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ*, and the land of birth worshipable, nationalism, *yat-tīrtha-buddhiḥ salile na karhicit*, and holy place, to take bath in the water of Jordan or Ganges, such persons are considered as *go-kharaḥ*. Go means cow; *kharaḥ* means ass. That means animals. What is your conception of the soul? Do you believe in the soul?

795. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with Psychiatrists, Caracas, February 22, 1975

**Prabhupāda:** Is the carriage. Sometimes a valuable car is damaged, and the proprietor or the driver, he becomes very sorry, almost half-dead, "Oh, my car is lost." So this is due to his too much attraction for the car. When the machine, car, stops does not mean the driver is damaged. But he thinks, "Now I am finished. My car is damaged." But although he is not the car, he thinks that he is damaged. So that is mental disease. He is different from the car, but he thinks that he is damaged by the damage of the car. And if he knows correctly, that "What is that? I will get another new car," what is the cause of suffering? The driver is not the car, but on account of his too much absorption, identifying the car with him, he suffers. So if the psychiatrist informs him that "Why you are sorry? You are not the car," then he's cured.

So the modern civilization defect is that he is not this body, but he does not know it. Therefore, in the Vedic literature it is said, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]: "Anyone is identifying himself with this body, which is made of material element," *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu*, "and in bodily relationship he is thinking his family is protector, his nation is protector—in this way, one who lives, he is no better than the animal."

796. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with three Trappist Monks, Psychologists from the University of Georgia, and Atlanta Lawyer Michael Green, Atlanta, March 1, 1975

**Prabhupāda:** Yes. That, every country, every country. Now, just like you are highly educated. Your country could not give you service. You have come here. And that is *śūdra*. One who cannot live independently, he is *śūdra*. *Paricaryātmakam karyam śūdra-karma svabhāva-jam* [Bg. 18.44]. *Kalau śūdra-sambhavaḥ* [Skanda Purāṇa]. In this age, everyone is practically *śūdra*, because nobody can live independently. So we are producing mass *śūdras*. Therefore it is in chaotic condition. The Communist is the last word of the *śūdras*. The Communist philosophy is that "We are worker. We have all the power. We must have all the power." And that they are doing. And because they do not want to obey any authority, therefore they are denying existence of God. This is the tendency of the modern society. Not only they do not know what is God, and they are trying to disobey the orders of.

So practically there is no religion. And without religion human society is animal society. *Dharmena hīnā paśubhiḥ samānāḥ*: "Human being without any ideas of religion, God, he is no better than animal." That is the difference between animal and human being. Animal eats, we eat; animal sleeps, we sleep; animal have sexual intercourse, we have; animal also defends, we also defend. These are common features. And what is the special feature? The special feature of human being—that he can understand what is God. So if he does not understand God, he is animal, because the distinction between animal and man is being avoided. So far other activities are concerned, they are the same as of human being and as of animal. But what is the distinction? The distinction is that in the human society there is an endeavor to understand God, and the animal society, there is no such endeavor. So when the human so-called human society becomes devoid of God consciousness, it is animal society. *Sa eva go-kharaḥ* [SB 10.84.13]. So this Kṛṣṇa consciousness movement is meant for raising the human society to the real platform of human society, not to keep them in the animal platform. Try to understand God and love Him. This is the substance of Kṛṣṇa consciousness movement.

797. Śrīmad-Bhāgavatam 10.84.13, Sunday Feast Lecture, Atlanta, March 2, 1975

Just see. This is the position. You ask all big, big doctors, scientists, philosophers, and ask him what you are. He will say, "I am Indian," "I am American," "I am this," "I am that," that's all. Bodily. This is going on. And he is fool number one, and he is passing on as the great scientist, great philosopher. One who does not know himself, what is the value of his learning? One must know his own identity. So everyone is identifying with this body—"I am Hindu," "I am Muslim," "I am Christian," "I am Indian," "I am American," "I am German," "I am Englishman"—and fighting is going on. Why fighting is going on? The living entity is part and parcel of God. He is spiritual spark. He is covered by this material body. Just like we are all human beings. Now we are covered by different dresses. That does not mean we are different. We are one as human being, as inhabitants of this earth, but on account of this dress I am thinking you are my enemy, you are thinking I am your enemy. So *Bhāgavata* conclusion is,

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣu abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

The... Anyone who is identifying himself with this body and the land of his bodily growing there is the country, *bhauma ijya-dhīḥ*... Everyone is thinking, "God is not worshipable. In this land I have taken my birth. This land is my worshipable"—nationalism or this "ism" or that "ism." But he never thinks that "How long I shall be allowed to occupy this body and to occupy this land?" This is called ignorance.

798. Śrīmad-Bhāgavatam 10.84.13, Speech, Śrī Caitanya-caritāmṛta, Madhya 19.53,  
Vṛndāvana, April 20, 1975

We have to understand what is there within the body. That is the beginning of spiritual education. Unfortunately, the whole world is going on under the impression that "I am this body." "I am Indian," "I am European..." That is condemned in the *śāstra*.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣu abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go, go means cow, and *kharaḥ* means ass. So *yasyātma-buddhiḥ kuṇape tri-dhātuke*. This bag of three *dhātus*—*kapha*, *pitta*, *vāyu*—if one takes it that "I am this body," "I am Indian," "I am American," so *śāstra* says, "He is not even human being." *Sa eva go-kharaḥ* [SB 10.84.13].

So this Kṛṣṇa consciousness movement is very, very important from this angle of vision, that everyone is thinking this body as he is. Nobody understands that he is within this body. Just like we are within this dress; I am not this dress. This is the primary education of spiritual life. Unfortunately, it is very much lacking. And now you can see practically that these European and American boys, they are all young men, but they have forgotten the bodily relationship. We have got in our institution Africans, Canadians, Australians, Europeans, Indians, but they do not consider with reference to this bodily concept of life. They live as eternal servant of Kṛṣṇa. That is the instruction given by Śrī Caitanya Mahāprabhu, *jīvera svarūpa haya nitya kṛṣṇa dāsa* [Cc. Madhya 20.108-109].

So actually, if we want to be happy, then we have to accept the principle of *Śrīmad-Bhāgavatam*, *yato bhaktir adhokṣaje*. *Bhakti* comes out of love. You cannot make one forced to love you. It comes automatically. That automatic love is there in everyone's heart for Kṛṣṇa. That is stated in the *Caitanya-caritāmṛta*:

*nitya-siddha kṛṣṇa-bhakti sādhya kabhu naya  
śravaṇādi-śuddha-citte karaye udaya*

*Udaya* means it is awakened. Everyone has got love for Kṛṣṇa within the heart. That is natural. But that love is distributed in different ways. How? *Yasyātmā-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādisu bhauma idya-dhīḥ* [SB 10.84.13]. This love has been distributed familywise, communitywise, nationwise, countrywise, like that. So this love has to be concentrated, converted, to be love of Kṛṣṇa. That is required. Then everything is perfect. That is Caitanya Mahāprabhu's teaching, and He practically... *Kṛṣṇa-prema-prdaya*. To develop love for somebody, that requires very elaborate process. It is not... Because we are in the darkness.

799. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with Justin Murphy  
[Geographer], Perth, May 13, 1975

**Prabhupāda:** So changing. So you are changing your body. That's a fact. But because you are seeing all in one spool, you are thinking, "It is growing; it is moving." That's all. But it is changing. This is the science. So body is changing. And you remember that you had such-and-such body. Therefore you are different from the body. This is the science. So unless we understand that "I am not this body. I am different from the body. I am changing bodies. Therefore I will have to change this body and accept another body..." This is the science, beginning of scientific knowledge. Without understanding this fact his advancement of knowledge is simply for eating, sleeping, sex and defense. That's all. There is no advancement. According to Vedic literature, he remains animal. *Sa eva go-kharaḥ*.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādisu bhauma idya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ  
[SB 10.84.13]*

If we cannot understand ourself... It is very simple, that "I have changed my body so many times, so naturally, when this body will be useless in this life, then I will have to accept another body."

800. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Honolulu, June 18, 1975

**Paramahansa:** Dr. Wolfe? Is he missing the evolution?

**Prabhupāda:** He was speaking biological?

**Paramahansa:** Ah, I think he was not understanding it so well.

**Prabhupāda:** His understanding that biological, not our.

**Paramahansa:** Yeah, he's thinking biological evolution instead of transmigration of the soul. [break]

**Prabhupāda:** ...*go-kharaḥ*. Anything evolving on the bodily concept of life, he remains an animal. That is the defect of the Western philosophy. [break] ...philosophy, the dog's tail. He is always this way, material way. [break]

...*buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma-idya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go means cow; *kharaḥ* means ass. [break] ...also nowadays it has become a fashion to keep dog.

**Bali-mardana:** Yes, and to put stool on the sidewalk. Wherever there is dogs, there is stool all over the sidewalk.

**Prabhupāda:** That is the modern civilization. They are avoiding cow dung and associating dog stool. [laughs] This is modern... Cow dung is so beneficial. That they are avoiding. And they are associating dog stool. The dog mentality. The master and the servant, and the, er, dog, both of them watching. The master writes by signboard... What is that? "Keep away. Keep away. Private property." And the animal also making, "Gow! Gow! Gow!" Both of them are dogs. He is making "Gow! Gow!" by signboard, and he is doing it as nature, but both of them are dogs. One is two-legged dog, another is four-legged dog.

801. Śrīmad-Bhāgavatam 10.84.13, Garden Conversation with Dr. Allen Gerson, Los Angeles, June 22, 1975

**Dr. Gerson:** I think here in America that people probably criticize because they're ignorant, and I hope to...

**Prabhupāda:** That "American," that I have discussed. Those who are in the bodily concept of life, they are not even human being. They are animals. *Yasyātmā-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. One who takes this body, "I am"—"I am American," "I am German," "I am Englishman," "I am Indian"—they are animals. They are not even human. When you deny, that "I am not American, I am not Indian, not Englishman. I am not this body," then he is in the spiritual body. That's all. And so long he will identify that "I am this body, and because my body is American, therefore I am American," that is animal life. That is not even a human life. So that is going on all over the world, identifying the body as self: "I am American," "I am German," "I am Englishman," "I am Indian." The whole United Nation is based on this conception. So where is unity? If you are thinking as "American" or "Indian" or "Pakistani" or "German," so where is the question of unity? But they have manufactured a false method, United Nation, by lecturing. Just like if you bring a dozen of dogs and ask them, "Live peacefully," will they live peacefully? They will bark, "Ow! Ow! Ow!" So this is going on. If you keep them as they are dogs, how you can expect unity? So they should not remain as dogs. They should come to become human beings, then there is question of... But they want to keep them as dogs, and at the same time, they want to unite. Therefore it is unsuccessful. Is it not? Is it not unsuccessful?

802. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Chicago, July 9, 1975

**Prabhupāda:** Hare Kṛṣṇa. [break] ...*buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. So long one is in the bodily concept of life, he is animal. Will these people accept this? Hmm?

**Jayatīrtha:** They won't like to.

**Prabhupāda:** Then?

**Tamāla Kṛṣṇa:** By our preaching we have to make them accept it.

**Prabhupāda:** Yes. Actually that's a fact.

**Sudāmā:** We have to set an example for them to see.

**Prabhupāda:** What is the example?

**Sudāmā:** That this Kṛṣṇa consciousness, actually it does work, it does make us purified.

**Prabhupāda:** "No. It works with you. It doesn't work with me," he will say. You have to prove that they are animals. How you will prove it?

**Tamāla Kṛṣṇa:** By showing the activities of the animals and their activities to be the same.

**Prabhupāda:** Yes. They have to judge that "What is the difference between animal's activities and our so-called civilized man's activities?"

**Sudāmā:** When you compare them to the animals, then they become insulted.

**Prabhupāda:** But he is animal. That is, if you call a thief a thief, he will feel insulted. But does it mean that I shall say that "You are very honest"? A thief shall be called thief. That is natural. If you call a Negro, "You black," he will be angry. But he is black. So... So that is another thing. When the activities are similar to the animal activities, then he is animal. Why a reasonable man will not accept that? Hmm? In that case also, he is animal. Because they say, "Man is rational animal." So if you are devoid of rationality, then again you are animal. So how he will avoid, that he is not animal?

**Satsvarūpa:** Many people today are willing to accept that. They say, "Yes, we're animals. We should enjoy our animal nature."

**Prabhupāda:** Yes, so go on enjoying. Then don't talk of this "How, what to do, criminal?" Go on, animal. Then why you are anxious to avoid criminality? Hmm? The dogs, hogs, they are not anxious to avoid criminality. Why you are trying to avoid criminality? Remain animal. When the dog goes left to the right, it is not criminality, but why do you prosecute a man when he drives from the left to the right? You remain dog. "Why you charge me criminality? I am dog, sir." Tell him. [laughter] Go to the court and say, "I am dog, sir. Excuse me, I am dog." Why don't you say that? Do you say like that? When you are arrested and charged in the court, you can plead, "I am dog, sir. Excuse me." Why it is not excused? He is punished, why?

**Satsvarūpa:** The human body means you have responsibility.

**Prabhupāda:** Yes. And they say, "Whatever you do, it is all right." In the human body you cannot do like that. If in the ordinary court it is so strict, so what will be in the court of the God?

**Sudāmā:** Just like they have laws, so similarly, Kṛṣṇa has.

803. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, San Francisco, July 18, 1975

**Bahulāśva:** This is zoology. Zoology. They study all the animals.

**Prabhupāda:** Not himself?

**Bahulāśva:** Well, they think they get an idea of man by studying the animals.

**Brahmānanda:** Catching the tail of the dog.

**Bahulāśva:** Of the crab. Then they come to conclude that since all the animals do is eat, sleep, mate and defend, man should also just do that.

**Prabhupāda:** Then why he has become man? Why not animal? Therefore the *śāstra* says, "One who is engaged in these animal activities, he is animal. He is not man." *Yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma idya-dhīḥ* [SB 10.84.13]. Actually, man is doing like that. In the jungle the

similar animals, they flock together. This is nationalism is like that. It is nothing better than that. So our defending, that "We are Americans," "We are Indians," "We are Germans"—the same thing. Because they are animals, they have this United Nation. The animals will fight, so they are trying to compromise, "Let us live peacefully." That is not possible, because they are animals. All failure. [break]

804. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Delhi, August 24, 1975

**Prabhupāda:** So do it. [break] ...of the modern civilization, they are thinking that having such nice house, nice motorcar, nice road, nice machine, nice dress, nice woman, they will be happy. This is advancement of civilization. "What is this? Don't drink, don't smoke, no meat, simply denying, denying?" This is civilization. They think "This is practical. And after death who is going to take care?" *Bhasmī-bhutasya dehasya kutaḥ punar-āgamano bhavet* [Cārvāka Muni]: "When the body is finished, burning into ashes, who is coming and who is responsible?" This is atheistic civilization. [break] ...*artha-maninaḥ*. External energy, that is everything. Within the body there is the soul—they deny it. There is no soul, body is everything, and enjoy bodily enjoyment. That's all. And our philosophy immediately condemns, that "Anyone who is in the bodily concept of life, he is *sa eva go-kharaḥ* [SB 10.84.13]; he is animal."

805. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Vṛndāvana, August 28, 1975

**Indian Life Member:** I'll be staying here for ten days.

**Prabhupāda:** Why ten days? Live here for ten years. [laughter]

**Indian Life Member:** If you please, I have no objections.

**Prabhupāda:** No, we want many educated men to understand this philosophy and preach. People are... Whole world, they are in ignorance, the value of life. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. They are accepting this body as self. The whole trouble is there. So-called scientist, philosopher—everyone is thinking, "I am this body," and therefore there is so much trouble. They do not know what he is and what is his goal of life, how life should be molded. No knowledge. Therefore vigorous preaching is required. Our Caitanya Mahāprabhu's mission is that, that all people are suffering. There is little knowledge in India. So anyone who has taken his birth in India, he should make his life perfect by studying this Vedic literature and then spread the knowledge all over the world. Because they are in ignorance. Here also now they are ignorant. They do not know what is the value of life, thinking like cats and dogs. What is your idea about the value of life?

**Indian Life Member:** Unless it is very towards God, it is useless.

**Prabhupāda:** Yes.

806. Śrīmad-Bhāgavatam 10.84.13, Arrival Address, Mauritius, October 1, 1975



So we shall advise according to *Bhagavad-gītā* that "Make your life very simple, plain living, but the thinking should be very high." Plain living and high thinking. So thinking is that "I am the soul. I am not this body; I am eternal. I am changing only body. And due to change of body I am suffering." For this reason, the *śāstra* says,

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat tīrtha-buddhiḥ salile na karhicit  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

If anyone is living on the bodily concept of life, *ātma-buddhiḥ tri-dhātuke... Yasyātma-buddhiḥ śarīre, tri-dhātu..., kuṇape tri-dhātuke*. This body is a bag. Actually it is a bag. So long the soul is there, it is useful. As soon as the soul is not there, it is nothing but a bag of skin and bones, that's all. Everyone knows it. It is thrown away. It has no value. So actually it is a material bag made of this blood, skin, nails, bones, urine, stool. This is the ingredient of this body. If you think that this body is self, then you can create with this ingredient another soul. If you analyze this body, what is the ingredient? You will find some blood, some veins, some bones, some skin, some urine, some stool and some secretion. So they are available. So why don't you take all these ingredients and create another soul? They are available anywhere. But that is not possible.

The big, big chemist, big, big scientists, they are trying to create living entities. Their theory is: "By chemical evolution there is living symptoms." But it is not possible. The soul is different from these material elements. Soul is different from the material elements.

807. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with the Rector, Professor Olivier, and Professors of the University of Durban, Westville, Durban, October 8, 1975

**Prabhupāda:** Knowledge of God should be practical application in life. That is *vijñānam*. And according to our philosophy, unless one has got perfect knowledge of his self-identification, he remains an animal.

**Prof. Olivier:** He is what?

**Prabhupāda:** He remains an animal. Just like a dog is thinking, "I am dog." So similarly, if I think, "I am Hindu," then what is the difference? Or if I am thinking, "I am this or that," with the bodily conception of life... *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. If one is thinking in terms of bodily conception—"I am this body"—and based on this foundation, *sva-dhī kalatrādiṣu bhauma-ijya-dhīḥ*, our family, society, national, so many things we are building up on this bodily conception of life... So,

*yasyātma-buddhiḥ kuṇape tri-dhātuke*

*sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Such person is no better than the cow and the asses, because he is giving his identification with this body, which he is not. And Vedic realization is *aham brahmāsmi*(1): "I am not this body; I am spirit soul."

808. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Johannesburg, October 19, 1975

**Puṣṭa Kṛṣṇa:** So anyone who is not aware of the spirit soul...

**Prabhupāda:** He is animal. That's all. *Sa eva gokharaḥ*. That is the verdict of the *śāstra*. *Yasyātmā buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]: "Anyone who considers this body made of three elements—*kapha*, *pitta*, *vayu*—as self," *yasyātm-buddhi kuṇape tri-dhātuke svadhiḥ kalatradiṣu*, "and the accidental combination of family members, they are own kinsmen," *sva-dhiḥ kala...*, *bhauma idyadhiḥ*, "and the land in which they are born, that is worshipable..." That is nationalism, so-called nationalism. *Bhauma idyadhiḥ yat-tīrtha-buddhiḥ salile*: "And going to the pilgrimage, taking the water as very important," *yat tīrtha buddhiḥ...*, *yat tīrtha buddhiḥna karhicij janeṣv abhijaneṣu*, "and they do not care for the learned, experienced saintly person," *sa eva gokharaḥ*, "such person is nothing but cows and asses." That's all. If one does not know that he is not this body, he is different from body, so that sort of knowledge is there amongst the dogs. So why he should be distinguished from the dog? The basic knowledge is the same.

809. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, November 3, 1975

**Prabhupāda:** That is the first education, first instruction in the *Bhagavad-gītā*, beginning of *Bhagavad-gītā*—*dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā, tathā dehāntara-prāptiḥ* [Bg. 2.13]. Unless one understands that "There is change of body, and I am spirit soul within this body," he remains a cat and dog, and that's all. *Dehātmā-buddhiḥ...* *Yasyātmā-buddhiḥ kunape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13]. So we are keeping this civilization—animal civilization. How there can be peace? You cannot make several dogs, bring them together as nation, and they will live peacefully. It is not possible, that "You all dogs come here and feel nationally and be peaceful." Will the dogs will be able to do that? Because you are dog, it is not possible.

810. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, November 4, 1975

**Prabhupāda:** *Yasyātmā-buddhiḥ-kunape tri-dhātuke* [SB 10.84.13]. This body is just like a bag made of three *dhātus*: *kapha*, *pitta*, *vāyu*. Actually it is so. They are thinking that this body is made of blood, muscle, bone and urine and stool. This is the constitution of the body. And these foolish people thinking that the living condition is coming from combination of these things.

**Dr. Patel:** Material.

**Prabhupāda:** Not only material. Such abominable things as stool, urine, blood, bone, muscle—all rejected things. And they are so foolish that they are accepting that combination of the stool, urine, blood and bones can create a body..., a life. Body is already there. So if you are so big scientist, why don't you take this material and create a life?

**Dr. Patel:** That is what the Russians say.

**Prabhupāda:** Russians say that the...

**Dr. Patel:** That the consciousness comes after the combination of...

**Prabhupāda:** We are talking of this verse, that if this is the composition of the body, these things are available anywhere. Why don't you create life? Therefore he is no better than the dogs. He has no intelligence that "How this combination of blood, urine, stool and bone and muscle can create life?" They are thinking that a combination of matter can bring life force. That is the so-called scientists' theory. So these things are available in large quantity, so why don't you create a life? Therefore *go-kharaḥ*. Their intelligence is not better than the cows and the asses from the very beginning. If they are not cows and asses, how they can think of that combination of these material things can bring in life? When a man dies, find out if there is scarcity of stool or scarcity of urine or scarcity of blood. Bring it and inject it. These rascals, they cannot do it, and still they are calculating urine examination, blood examination and this examination.

**Dr. Patel:** Idiot. [laughter]

**Prabhupāda:** No, I am not saying. It is *śāstra*. [laughter] Take this dead man's body, and whatever urine and stool is there, examine, and then inject, and come him, let him back, come to life. Then I will understand that your examination of the stool, urine is perfect. This is common question. So long the soul was there, you are very expert to examine stool, urine and this and that. But when the soul is gone... Now the stool is there, urine is there. Why don't you examine and give life? This is our challenge.

**Dr. Patel:** They say that the life, the consciousness... According to our religion, consciousness, the whole thing is conscious, as a matter of fact. The cosmos is...

**Prabhupāda:** Consciousness means soul, soul.

**Dr. Patel:** Consciousness is the higher *śakti* of God, I mean, *apara tu anya*...

**Prabhupāda:** No, no, consciousness... So long the soul is there, the consciousness is there. The consciousness is not there means the soul is not there.

**Indian (2):** But *prabhu*, one thing the doctor has got in power, you see, that is this, that suppose he gives a poisonous injection, that is immediately affected, and why the soul is out of it if...?

**Prabhupāda:** No, no, all injection will be effective so long the soul is there.

**Dr. Patel:** Yes. Give it to the dead bodies, he says.

**Prabhupāda:** That is my point, that if... [aside:] Hare Kṛṣṇa. If this analysis of the blood, urine and other things can help us, so you can analyze the dead bodies—stool, urine, blood, something is there—and give some injection and let him come to life.

**Dr. Patel:** [Hindi]

**Prabhupāda:** Therefore they are *go-kharaḥ. Yasyātmā-buddhiḥ kunape tri...* [SB 10.84.13]

**Dr. Patel:** So long the soul is there. As soon as the soul dies, goes away, the body dies.

**Prabhupāda:** That is the explanation of the body dies.

**Indian (3):** [indistinct] that poison is ineffective [several talk at once]

**Dr. Patel:** No, I think your argument is [indistinct]. [break]

**Prabhupāda:** *Jaya*. [Hindi] Hare Kṛṣṇa.

**Dr. Patel:** I have to do something with my leg. Bring the car here.

**Prabhupāda:** So Ambarīṣa Mahārāja, is our argument all right?

**Ambarīṣa:** Yes. Yes, it's good argument. It's very sound.

**Prabhupāda:** Hare Kṛṣṇa. *Jaya*. [break] What others' argument? This is my challenge.

**Yaśomatīnandana:** Mr. Dhruv was pointing out...

**Prabhupāda:** Where is that materialistic leader? Here is. What is your argument? Huh? [laughter]

**Yaśomatīnandana:** He says that you cannot bring life, but you can bring death immediately. Why is that?

**Prabhupāda:** Huh? Death? He's already dead. What you can bring? Rascal, don't you see that he is already dead? If you have to bring something, you have to bring life. Death is already there. [dog barking, woman yelling] Hare Kṛṣṇa. *Jaya*. [break] *Bhāgavata* has analyzed, *yasyātmā-buddhi kunape tri-dhātuke* [SB 10.84.13]. And this is the beginning of mistake, taking this body as everything and then

bodily issues, bodily... *Sva-dhiḥ kalātrādiṣu*. And because I have got relation with some woman... There are thousands and millions of women, but because I have got bodily relation with some woman, I am so much attracted. That is due to the body. Actually I am not attracted to the woman. There are many millions of women, but that particular woman, wife, because I have got bodily relation with her, I think, "Oh, she is mine. She is mine." *Sva-dhiḥ kalātrādiṣu*. *Kalātrādiṣu*, beginning from *kalātra*, then go on—children, grandchildren, father-in-law, mother-in-law, this one, this one. The beginning is the *kalātra*. If there is no *kalātra*, there is no father-in-law, mother-in-law. So *sva-dhiḥ kalātrādiṣu*.

Then *bhauma idya-dhiḥ*—"This is my country. I am national," "I am American," "I am Indian," "I am this." Why? The body has grown from this land. You see, every..., the whole world activities is going on on this basis. *Sva-dhiḥ kalātrādiṣu bhauma idya-dhiḥ*. *Idya*. *Idya* means worshipable. The brain is full with this idea, *dhīḥ*. *Dhīḥ* means *buddhi*. The brain is congested with all these ideas. Then he wants to become a religious man. What is that? Now, *bhauma idya-dhiḥ Yat-tīrtha-buddhiḥ salile*. He goes to some holy place and takes bath. They go to Haridwar. The same Ganges in Calcutta, and the same Ganges in Haridwar, but he will go to Haridwar to take bath so that he may think that "I have come to some holy place." The holy place is Ganges, but Calcutta is not holy place and Haridwar is holy place. Yes. *Bhauma idya-dhiḥ. Yat-tīrtha-buddhiḥ salile*. Actually Haridwar or Vṛndāvana, such places are meant to see great saintly persons, to take some knowledge from them. To take some knowledge from them, that is the purpose of going to the holy place. But without consulting them, without seeing them, he simply dips into the water and he takes, "My pilgrimage is finished." *Yat-tīrtha-buddhiḥ salile na karhicit janeṣv abhijñeṣv*. There are many saintly persons, very experienced. They will not go there. *Sa eva go-kharaḥ*. These are asses. This conception of life is *go-kharaḥ*, animal. Go means the cows and asses. This is the explanation of this verse.

All religionists think. They go to Mecca, they go to Jerusalem—to the water. They are not eager, searching out that "Where there is some saintly person in this holy place?" No. They have no such idea. They do not want to consult. *Yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu sa eva go-kharaḥ* [SB 10.84.13]. And this is further explained by Prahlaḍa Mahārāja. What is that? *Tato vimukha-cetasaḥ*. "All these things happen when one is not Kṛṣṇa conscious." *Tato vimukha cetasaḥ*. *Vimukha*. "Eh! What is this Kṛṣṇa consciousness?" *Tato vimukha... Śoce tato vimukha-cetasaḥ māyā sukhāya bharam udvahato vimūḍhan* [SB 7.9.43].

811. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, November 8, 1975

**Prabhupāda:** No. That is not the question. Question is anyone who does not know what is God, he is a Cārvāka, that's all. *Mūḍha nābhijānāti mām ebhyaḥ param ayayam* [Bg. 7.13]. He's a Cārvāka. That's all. The same bodily concept: "Russian," "American," "Chinese." Then? *Yasyātmā-buddhiḥ kunape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13].

812. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, November 11, 1975

**Prabhupāda:** Bhaktivinoda Ṭhākura has analyzed, "He is already an ass," *sa eva go-kharaḥ* [SB 10.84.13]—*khara* means ass—"but he becomes a first-class ass." So you'll find all these rascals,

materialists, they are all first-class asses, that's all. Every day you'll find they are discovering new theory, new theory: "Atom, electron, this-tron, that-tron." Not the *jīvātmā*. They remain the same ass, first-class ass, scientific ass. They are finding out so many atoms, electrons, this-tron, that-tron, not that one ten-thousandth part of God. That they cannot find. *Keśāgra-śata-bhāgasya śatadhā kalpitasya ca jīva-bhāgo sa vijñeyah*. They have not come to that point, that one ten-thousandth part of the top of the hair is the *jīva*, living entity. They have not come to that, neither they'll be able to come to that, because they remain ass, more and more ass, first-class ass, A.I. ass, O.K. ass, and then going on, the quality of ass.

813. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, November 11, 1975

**Prabhupāda:** *Parampara*. *Guru* is also not authority by himself. He is authority by his *guru*, *paramparā*. If he is coming in the *paramparā* system, then he is *guru*. Otherwise he's not *guru*. Just like what we are doing? We are simply repeating the Kṛṣṇa's word. That's all. Therefore *guru*. And as soon as I make addition or alteration, I am *goru*.

**Harikeśa:** *Goru* means?

**Prabhupāda:** *Goru* means cow, animal. *Go-kharaḥ*. *Sa eva go-kharaḥ* [SB 10.84.13]. The *go-kharaḥ*, these animals have been, I mean, exemplified because these two animals work for others very heavily. The bull also loads heavily, and the ass also loads very heavily—for others, not for his own benefit. The bull is working day and night and being whipped... [break] [end]

814. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, November 16, 1975

**Indian man (3):** What is the harm if I become an animal also?

**Prabhupāda:** You are already animal. There is no question of becoming animal. You are already animal. [laughter]

**Indian man (3):** So what is the difference between animal and a man?

**Prabhupāda:** Because you do not know, therefore you are animal. Therefore you are animal. You do not know what is the difference between man and animal; therefore you are animal.

**Indian man (3):** Very good. [laughter]

**Prabhupāda:** You are good animal. [laughter]

**Indian man (3):** This is right answer. When you cannot differentiate between man and animal, then that means you are animal.

**Prabhupāda:** And you admit it—then good animal. [laughter] [aside:] Hare Kṛṣṇa. [break] ...who has got this bodily conception of life, he is animal. That is the definition of animal.

**Indian man (3):** Anyone...?

**Prabhupāda:** Who is thinking, "I am this body," he is animal.

*yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicit  
janeṣv abhijñeṣu sa eva gokharaḥ*  
[SB 10.84.13]

**Indian man (3):** Means?

**Prabhupāda:** Means anyone who is thinking, "I am this body."

**Indian man (3):** "I am the..."?

**Prabhupāda:** This body. And in body relationship, "She is my wife, she is my child, she is my countrymen, she is my race." So this is *dehātmā-buddhiḥ*. *Yasyātmā-buddhiḥ*... "This is my country." In this way one is thinking, and little more religiosity, he is going to holy place and taking bath in the river, but not to the person who knows things. *Sa eva go-kharaḥ* [SB 10.84.13]. There are. *Sa eva go-kharaḥ*. *Go* means cow, and *kharaḥ* means ass. This class of men are grouped among the cows and asses.

**Dr. Patel:** Asses.

**Indian man (3):** That means they have got no... *Sthira-buddhiḥ neha*[?] [Hindi]

**Prabhupāda:** [Hindi] This is animal civilization. There is no spiritual knowledge. Simply like cats and dogs they are working hard, eating, sleeping...

**Indian man (3):** Then what should be the spirit of a man? How do you call him a man?

**Prabhupāda:** When he knows that he is not this body—he is soul, *aham brahmāsmi*(1)—then he begins to become. Then his real identity...

**Indian man (3):** That means ninety-nine, ninety percent of the people living in the world are practically animals.

**Prabhupāda:** Yes. Asses.

**Indian man (3):** Asses.

**Prabhupāda:** Very good analysis. Why asses? And you load the ass with as much cloth, washerman, and he cannot move. But he will go on, and the washerman will give, after that, little grass, and he will stand there up to the evening again to be loaded. The ass does not know that "This much grass I can get anywhere. Why I have become servant of this washerman?" Therefore he is ass. He will eat two *cāpāṭi*, but he is working like an ass whole day.

**Indian man (3):** Yes. And he cannot eat more than two *cāpāṭis*.

**Prabhupāda:** That's all. So if the ass, he will eat a little grass, which can be had anywhere, but he is working for the washerman. Therefore he is ass.

**Indian man (3):** But [Hindi] in the ass... There is [Hindi] some egotism in the human being, but that is not there in the ass.

**Prabhupāda:** No, no, that egoism also ass has got. That egoism is there in ass also.

**Indian man (3):** But how do you know it?

**Prabhupāda:** Any animal, he knows that "I am ass." Dog knows, "I am dog." Similarly, if you know "I am Hindu," "I am Mussulman"—the same conception. What is the difference? If a dog thinks "I am dog," and if you think that you are Indian, then where is the difference? Simply by changing the name you become very big man? The conception is the same.

**Indian man (3):** That point is not clear.

**Prabhupāda:** It is clear. Just like two dogs. He is thinking, "I am dog of this quarter," and another dog is thinking, "I am this dog. *Gow! Gow! Gow! Gow Gow!*" So what is that? Does that make any difference? Similarly, you are thinking "Indian," he is thinking "American," fighting like dogs. Where is the difference between the dog and this conception?

**Indian man (3):** That point is right.

**Prabhupāda:** Yes.

**Indian man (4):** [Hindi]

**Indian man (3):** [Hindi] Make your mind understand is very problematic.

**Prabhupāda:** It is not problematic. It requires the association. Association, teacher, then it will be possible.

**Indian man (3):** Association is most necessary.

**Prabhupāda:** Yes.



**Indian man (3):** [Hindi, greeting passerby]

**Prabhupāda:** Hare Kṛṣṇa.

**Indian man (3):** *Namaste.*

**Prabhupāda:** *Jaya.* Hare Kṛṣṇa. Thank you. [break] [Hindi; greets many passersby] Reporter was not satisfied. Eh?

**Brahmānanda:** Girirāja? The press reporter was not satisfied.

**Girirāja:** No. Then he asked him about the future.

**Prabhupāda:** [aside:] Hare Kṛṣṇa. So what he will...? He does not know. What he'll speak? [aside:] Hare Kṛṣṇa.

**Girirāja:** He said the population will go on increasing more and more, and there won't be enough food, so everyone will starve.

**Prabhupāda:** He said, the scientist. Then what your scientific knowledge will help?

**Brahmānanda:** Well, if they drop some bombs they will reduce the population. [laughter]

**Prabhupāda:** That is very easy. The bomb is also ready. Everyone has got now nuclear weapon, bomb. So the scientists gave the solution. So what is the use of scientific knowledge? This is going to happen.

**Brahmānanda:** Actually there was one proposal, it was written in the seventeenth century in England by one famous writer, that "Because the population is increasing so much, therefore if we become cannibals, then the population will be maintained."

**Yaśomatīnandana:** So who will eat who?

**Brahmānanda:** Well, that he didn't say.

**Prabhupāda:** These are scientists, big men.

**Girirāja:** So the reporter asked him what were his personal plans for the future. So he said he likes one girl, so he wants to get married, and that's all.

**Brahmānanda:** Increase the population. [laughter]

**Prabhupāda:** Our plan is the best, because before meeting such catastrophes, go back to home, back to Godhead. This is the best. They are seeing the catastrophe, but they have no way to escape. That is the difference between them and ourselves. [aside:] *Jaya.* Hare Kṛṣṇa. *Jaya.* [break] ...said that "There is no need of God, but there is need of girl, of a girl." He said that. Yes. Then what is the difference

between a scientist and a dog? The dog also does not know what is God, but another female dog he wants. Huh? What is the difference? *Sa eva go-kharaḥ* [SB 10.84.13]. Then it is proved that he is no better than animal. The animal requires another opposite sex, but he does not know God. Then where is the difference? [break]

815. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, November 21, 1975

**Prabhupāda:** So that is not the way. When there is symptoms... The symptom is... First symptom is that he must know that he is not body, and he must know what is God. Then it is Āryan civilization.

**Dr. Patel:** *Ātma-niṣṭha* and *īśvara-niṣṭha*.

**Prabhupāda:** Hmm. And *yasyātmā-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13]. That is animal.

**Dr. Patel:** *Kuṇape* is a dead body. *Kuṇape tri-dhātuke*.

**Prabhupāda:** Yes. It is dead. What is this body? It is already dead. Just like motorcar. It is dead lump of matter. So long the driver is, it is moving. Similarly, the body is dead. So without understanding our spiritual identification, simply decorating this body means *apṛāṇasya hi dehasya mandanam loka-rañjanam*. This is going on, *loka-rañjanam*, just to captivate some foolish person that they are advanced in civilization. What is that civilization? But we can understand, this civilization and the dog, there is no difference. There is no difference.

816. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, November 21, 1975

**Devotee:** ...culture should be designed to cure the material disease.

**Prabhupāda:** Yes. That is Āryan culture. *Tyaktvā dehaṁ punar janma naiti* [Bg. 4.9]. That is Āryan culture. But they do not know what is *punar janma*, how we can stop this birth and death, nothing of the sort. Simply dogs and cats, that's all, jumping, very busy. [aside:] Hare Kṛṣṇa. *Sa eva go-kharaḥ* [SB 10.84.13]. That's all. Immediately the verdict: "Oh, he does not know anything. He's as good." So? Everything is going nice?

817. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, November 24, 1975

**Prabhupāda:** The bulldogs are English?

**Dr. Patel:** They are English. And Mr. Churchill is the representative of all the bulldogs. [break]

**Prabhupāda:** ...thinking, "I am English dog," [laughter] and he is thinking, "I am..." And the man is also thinking like that. What is the difference?

**Dr. Patel:** Both are animals.

**Prabhupāda:** *Yasyātmā buddhiḥ kuṇāpe tri-dhātuke* [SB 10.84.13].

818. Śrīmad-Bhāgavatam 10.84.13, Conversation on Roof, Sanand, December 26, 1975

**Prabhupāda:** Yes. Who can give proposition unless one is human being? The dog cannot give proposition. The animal cannot give proposition. So who is giving this proposition throughout the Western world, that within this body there is the real person? Who understands this? Therefore they're all animals. What is the value of their so-called philosophy? Hmm? What do you think? *Yasyātmā buddhiḥ kuṇāpe tri-dhātuke* [SB 10.84.13]. If he's in the bodily concept of life, then he remains animal. What is the value of his thesis? Now here is the thesis. Now antithesis is also there. Actually we are trying to adjust. Only Society. The thesis is the soul, the antithesis is the body, and synthesis is how to adjust the body and soul so that the soul be benefited from this entanglement.

819. Śrīmad-Bhāgavatam 10.84.13, Conversation on Roof, Sanand, December 26, 1975

**Prabhupāda:** So you cannot begin with this sun. The beginning of educating is that put this thesis, as Kṛṣṇa is putting, that, that this body is not all in all; within the body there is soul.

**Harikeśa:** Unless that's understood, there's no question of knowledge.

**Prabhupāda:** If, in the beginning, or on the basic principles, he remains a rascal, then there is no knowledge. If he does not understand that there is soul within this body, then he remains animal. What is the value of animal's speculation? *Sa eva go-kharaḥ* [SB 10.84.13]. So we shall treat them as animals. So what..., what we have got to learn from the animals? They're not interested. Now let... You can accuse: "Why you should say animals?" I may say, "You are animals." That's all right. Just come to discussion, whether you are animal or I am animal.

820. Śrīmad-Bhāgavatam 10.84.13, Lecture, Nellore, January 4, 1976

As we pass from one form of body even in this life, from childhood to boyhood, boyhood to youth-hood, youth-hood to old age, Kṛṣṇa begins His instruction with this point, that we must know what we are. We are not this body. If we remain in the bodily concept of life, then we are no better than cats and dogs. *Sa eva go-kharaḥ* [SB 10.84.13].

*yasyātmā-buddhiḥ kuṇāpe tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicit  
janeṣu abhijñeṣu sa eva go-kharaḥ  
[SB 10.84.13]*

821. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, April 13, 1976

**Dr. Patel:** Bengalis are very... Can I tell you something? Bengalis are highly, what do we call...

**Prabhupāda:** Sentimental.

**Dr. Patel:** *Abhimānī*. [Hindi] part of the people in India

**Prabhupāda:** No, no. Everyone is *abhimānī*, more or less.

**Dr. Patel:** No, but they are more than others. [laughs] I think I am not wrong.

**Prabhupāda:** No, no. *Yasyātma-buddhiḥ kuṇape tri-dhātu...* [SB 10.84.13] [Hindi]

**Dr. Patel:** You are pleading their case, the Bengalis. [laughs]

**Prabhupāda:** No, no, I mean to say they are little *abhimāna*, but what kind of *abhimāna* this is, that "I am God"? Just see how foolish it is.

822. Śrīmad-Bhāgavatam 10.84.13, Room Conversation, Bombay, April 17, 1976

One who is accepting this body, as self. Eh?

*sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

One who is accepting this body... The whole world is going on. This is the subject matter of our preaching, that "You are not this body, you are soul. You are part and parcel of God. Do like this." This is Kṛṣṇa consciousness movement. This is the beginning of understanding. But everyone is under this concept that "I am this body." "I am Hindu," "I am Muslim," "I am Indian," "I am American," "I am this," "I am that." So on this basic principle of ignorance there cannot be any knowledge. You may be research scholar and this scholar, that scholar. This is a no... No. It is not the fieldwork of knowledge.

823. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Melbourne, April 24, 1976

**Prabhupāda:** ...difference between animal and man. Therefore if one is not spiritually advanced or has no spiritual sense, he's animal. He is not human being. *Sa eva go-kharaḥ* [SB 10.84.13]. The verdict is already there: *sa eva go-kharaḥ*. He is nothing, no better than the cows and asses.

824. Śrīmad-Bhāgavatam 10.84.13, Room Conversation, Fiji, April 30, 1976

**Prabhupāda:** Yes. That is the beginning of *Bhagavad-gītā*. So because he accepted discipleship, so He immediately chastised him, that "You rascal, you are talking like a very learned man, but you are on the platform of bodily conception of life, the platform of the animals." *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Anyone who accepts this body as self, he's animal. He's not even a human being. So the whole world is on this bodily concept of life. That is going on: "American," "European," "Hindu," "Muslim," "black," "white," this, that. They do not know what is education. That is the first education, that "You rascal, you are not this body. You are within the body." So who understands this? And they're declaring that "We are student of *Bhagavad-gītā*. We have studied *Bhagavad-gītā*." Hmm? Even Gandhi, he takes photograph with *Bhagavad-gītā*, but his fighting is for nationalism. The others are doing that. So what is the use of taking *Bhagavad-gītā*? The Pakistanis are also doing that. But you have taken *Bhagavad-gītā*, you are doing the same work. So what is your credit? This is going on. So nobody is learning *Bhagavad-gītā*. It is first time that we are teaching *Bhagavad-gītā* as it is. Otherwise, everyone is misled. The subject matter is that the soul is different from this body.

825. Śrīmad-Bhāgavatam 10.84.13, Arrival Lecture, Honolulu, May 3, 1976

So I am very glad to see that you are all very enthusiastic, and you follow the other principles. Then be sure that you are advancing in Kṛṣṇa consciousness. And that will save you from the dangerous civilization which do not understand the future of life. As the cats and dogs, they do not understand what is the future of life, similarly, if human beings, getting this opportunity of very intelligent, developed consciousness, if a human being does not understand what is the goal of life, what is the future of life, then he remains a cat and dog. *Sa eva go-kharaḥ* [SB 10.84.13]

826. Śrīmad-Bhāgavatam 10.84.13, Lecture, Honolulu, May 6, 1976

So the point is that in spite of educational advancement, in spite of economic development, in spite of historical oneness, why we are fighting with one another? That is the question. That answer is given in the Vedic literature. What is that?

*yasyātma-buddhiḥ kuṇape tri-dhātuke*  
*sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*  
*yat-tīrtha-buddhiḥ salile na karhicij*  
*janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

*Go-kharaḥ*. *Go-kharaḥ* means..., *go* means "cow," and *kharaḥ* means "ass." So persons who are identifying this body as self—*yasyātma-buddhiḥ kuṇape tri-dhātuke*—this body is a bag made of bones, flesh, blood, urine, stool, muscles and so many things. So many things. This is a lump of matter. It is a good machine, a very complicated machine, but we have taken it is a bag or complicated machine. It is bag, just like you carry some type of bag. Actually this is a bag, but unfortunately we have

identified ourselves with this bag. A bag you keep something, but the something is not the bag. Similarly I, you and every one of us, we are now encased with this bag.

827. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Toronto, June 18, 1976

Oh, yes. That will be rectified. *Sat sad bhavati dharmātmā* [Bg. 9.31]. Huh? What is that? *Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati. Api cet sudurācāro bhajate mām ananya-bhāk* [Bg. 9.30]. When one has come to the fire, some way or other, he'll be warm, gradually. That is the... He has come to the right path. [break] ...*kāmād bhayāt, krodhāt*. Either... Anyone who comes to Kṛṣṇa... Just like *gopīs*, they were captivated. They were village girls. They did not know what is God, what is Brahman, nothing. But they were captivated: "Kṛṣṇa is very beautiful boy." That's all. Even they forgot their own husbands. Everyone. [break] ...or other, we have to develop our intense love of Kṛṣṇa. Then life is perfect. [break] [in car]  
...one who is accepting this body as self, *sa eva go-kharaḥ* [SB 10.84.13].

828. Śrīmad-Bhāgavatam 10.84.13, Conversation with Dr. Shaligram Shukla [Part 1], Washington, D.C., July 5, 1976

**Prabhupāda:** Yes, it is illusion. That we are trying to describe. But this is going on. As the dog is thinking, "I am dog," the human being is also thinking that "I am American," "I am Indian," or...

**Dr. Shaligram Shukla:** Then, perhaps, there is no difference.

**Prabhupāda:** No difference. That is described in the *śāstra*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. This body is made of... Everyone knows what is the composition: the bones, the flesh, the blood, the urine, the stool and so on, so on. The body, what is the composition? This is the composition. So if I identify with these bones, flesh, blood, muscle, veins, and stool, urine, so I am a living entity, I am all these bones and flesh and blood?

**Mr. Loomis:** Is it better to have a human body as a machine to use than a cat's body?

**Prabhupāda:** Certainly, in the sense that you can utilize for higher purposes. Just like you have got this human form of body. Therefore you are sitting here to hear me. The dog has no such facility. The dog has got the same legs, hands or mouth and tongue, and so on, so on, in a different way. But it has no capacity to hear about spiritual advancement of life. Therefore the human body should be engaged not simply for sense gratification.

829. Śrīmad-Bhāgavatam 10.84.13, Conversation with Dr. Shaligram Shukla [Part 1], Washington, D.C., July 5, 1976

**Devotee (4):** Should we always endeavor in spite of pain to push ourselves in Kṛṣṇa consciousness?

**Prabhupāda:** There is no pain. It is painful in the beginning, but... Everything. If you take some medicine, it is bitter, it is painful, but if it helps to cure disease, we must take it. "Because the medicine is bitter, I'll not take it." That is not sense. If you want to be cured from the disease, even the medicine is bitter, you must take. That is *tapasya*. *Tapasya* means things we are going to accept may be not very pleasing, but still we have to do it. That is *tapasya*. *Tapo divyaṁ putrakā yena śuddhyed sattvam* [SB 5.5.1]. We take bitter medicine just to cure our existence. Similarly, at the present moment, our existence is impure. Therefore we have to accept birth, death, old age and disease on account of impure existence. Otherwise, we are spirit soul, we are eternal, *na hanyate hanyamāne śarīre* [Bg. 2.20]. So we are not in eternal existence, we are temporary existence. We have got this body, it will be finished. Then we have to accept another body, *tatha dehāntara praptir*. Then again you live in that body for some time, and again the body is finished. *Bhūtvā bhūtvā pralīyate* [Bg. 8.19]. So this is going on. This is impure stage of our existence. So we have to purify it. Therefore to purify it *tapasya* required. *Tapo divyaṁ yena śuddhyed sattvam* [SB 5.5.1]. The *tapasya* required. That *tapasya* has to be given lesson, trained up. *Kaumāra ācaret prājño dharmān bhāgavatān iha* [SB 7.6.1]. That is *brahmacārī* system, to understand the value of life. These things are lacking in the present civilization, but it is essential. Without this, there is no meaning of human life. Then it is cats' and dogs' life. *Sa eva go-kharaḥ* [SB 10.84.13].

*yasyātma-buddhiḥ kuṇāpe tri-dhātuke  
 sva-dhīḥ kalatrādiṣu bhauma idyadhīḥ  
 yat-tīrtha-buddhiḥ salile na karhicij  
 jāneṣv abhijñeṣu sa eva go-kharaḥ  
 [SB 10.84.13]*

So just we are trying to save men from this *go-kharaḥ* civilization. Therefore it is not very appealing to the general mass of people. But still we have seen yesterday that as soon as we chant Hare Kṛṣṇa, everyone is attracted, everyone. You have seen yesterday? The drunkard, he was also attracted, and the child was attracted, the gray[?] gentleman, he was also attracted, within the park. The child was dancing and the drunkard was dancing. Therefore this is the only means to elevate the modern men to Kṛṣṇa consciousness. *Harer nāma harer nāma* [Ādi 17.21].

830. Śrīmad-Bhāgavatam 10.84.13, Evening Darśana, Washington, D.C., July 7, 1976

**Prabhupāda:** Everything has got divine purpose. This human form of life is given to us by laws of nature to understand what is God, what we are, what is our relationship with God, what is this material world, why you have come here. These things we have to know in this human form of life, and, if we like, we can know also. But instead of knowing these different phases of life, if we simply take care of this body, like the animals, then we miss the opportunity. The animal is concerned to take the care of the body, that's all. If we simply remain taking care of this body, then we are animal. *Sa eva go-kharaḥ*.

*yasyātma-buddhiḥ kuṇāpe tri-dhātuke  
 sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
 yat-tīrtha-buddhiḥ salile na karhicij*

831. Śrīmad-Bhāgavatam 10.84.13, Interview with Trans-India Magazine, New York,  
July 17, 1976

**Interviewer:** Ninety-three, I see, yes. Since then there has been a lot of interest in this country in Indian philosophy. Recent *gurus* have come, they have talked about meditation. My own view is that all of these things have influenced the American people, but in a kind of intellectual fad, a kind of fashion. And it seems to me that your intention and aim is not merely to cater to the mind, cater to reason, cater to the intellect, but to effect a kind of transformation of man himself. Is this why you have introduced a whole way of living, a whole way of life, is it? Am I right in suggesting that?

**Prabhupāda:** Yes. It is a different platform of life—a spiritual. Generally people are on the material platform, on the bodily concept of life, and the whole world is going on with that wrong conception of life. Actually, as soon as we think that we are this body, we are immediately on the platform of animal life. In the *Bhāgavata* it is stated, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. Anyone who is thinking, identifying himself with this body, and similarly with other references, *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ*. In relation with body we think of family, community, nationality. In this way our civilization is dog civilization. That is not human civilization. Human civilization begins when one understands that he is not this body. *Brahma-bhūtaḥ prasannātmā* [Bg. 18.54]. *Ahaṁ brahmāsmi*(1). Perhaps you have heard this word...

**Interviewer:** Yes.

**Prabhupāda:** ...the Vedic *mantra*: "I am not this body. I am spirit soul." That is the beginning of *Bhagavad-gītā*. *Dehino 'smīn yathā dehe kaumāraṁ yauvanaṁ jarā* [Bg. 2.13]. *Asmīn dehe*, within this body, there is the soul. So on account of presence of the soul we are transmigrating to different bodies, just like from childhood to boyhood. The body of a boy is different from the body of a child, but the same soul who was within the body of a child has now come within the body of a boy. And the same soul again, he will go in the body of a young man. And the same soul again will go in the body of an old man. And the same soul, when the body of old man is finished, then he enters another body. *Tathā dehāntara-prāptiḥ* [Bg. 2.13]. So the soul is transmigrating from one body to another. A part of it we can see in this life: I was in the child's body, I was in the boy's body, I was in the young man's body, now I am an old man's body. Similarly, as my child's body being finished, I have entered into the boy's body; my boy's body being finished, I have entered young man's body, similarly, when this body will be finished, I shall enter another body, new body. That will be given to me by nature according to the mental condition at the time of my death. *Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram* [Bg. 8.6]. This is the law of nature. So people are not educated in the law of nature. They are educated in animalistic life. As the dog is thinking "I am dog," and barking, similarly, if a person thinks "I am Indian" or "I am American," so there's not much difference between the dog and the man. The man must think otherwise, that "I am not this body," then the civilization, human civilization, begins. *Athāto brahma jijñāsā*. Unfortunately, there is no education. This education was little there. Even in India that is now becoming finished on account of this Western influence. So that is now practically



finished. But this Kṛṣṇa consciousness movement begins from the understanding that "I am not this body." Therefore its activities are different from the activities of bodily conception of life. People cannot understand. That is the difficulty.

832. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with Nandarāṇī and Ali,  
Tehran, August 9, 1976

**Nava-yauvana:** Prabhupāda, some people confuse the chanting with the...

**Prabhupāda:** Every people must be confused, because he has no training. Not "some people." You say "all people," then it is all right.

**Atreya Rṣi:** This is one sort of confusion that he wants to explain.

**Prabhupāda:** You should know everyone is confused. If you have got capacity, then you make him peaceful. Otherwise, you expect everyone is confused. It is a different life. Unless one is very, very fortunate, he cannot understand it. So confusion is natural. There is not the question of some people or other; everyone is confused. They do not know what is spiritual life, what is spirit. Everyone is thinking, "I am this body." That's all. So how he'll not be confused? The very beginning is confusion. So long one is confused with this bodily conception of life, he's called in the *śāstra* animal. The animal is always confused. He does not know what is life, what is aim.

*yasyātmā buddhiḥ kuṇape tri-dhātuke  
sva-dhiḥ kalatrādiṣu bhauma-ijyadhiḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Anyone who is in the bodily concept of life, he's confused like the animals—cows and asses. That is the general condition. So you should not be surprised to see somebody confused. Because he's in bodily concept of life. Unless he overcomes the bodily concept of life, he'll remain confused, because he's accepting something which is not. He's practically seeing that he's not body, still he's thinking, "I am this body." This is confusion. Practically he's seeing daily that the body is there and the spirit soul left the body, now the body has no value. Everyone knows it. Still, he's thinking, "I am this body." How much foolish he is. That is confusion. He knows that. He practically sees every day, "My father is gone." "Why your father is gone? He's lying there." "No, no, my father is gone." He's experienced. His father is gone, his brother is gone, his relatives gone, and still he thinks, "I am this body." "I am Indian," "I am Hindu," "I am Muslim," "I am this," "I am that." This is confusion. So it requires little advancement of knowledge to get out of this confusion. But he is practically keeping himself in this confusion. So not somebody, but everybody.

**Atreya Rṣi:** Practically material life is very confusing, Śrīla Prabhupāda.

**Prabhupāda:** Yes, this is confusion.

833. Śrīmad-Bhāgavatam 10.84.13, Evening Darśana, Tehran, August 12, 1976

**Mrs. Patel:** Do you think the deep-rooted Indian culture and religion will ever have a sort of a degradation, or will it continue?

**Prabhupāda:** Continue, because if you remain like animals, it will continue. If you become human being actually, then it will stop. But we want to continue as animals. That is the present position. The present civilization is very strong animal platform.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go-khara. Go-khara means animal. Go means cow, khara means ass. So *yasyātma-buddhiḥ kuṇape tri-dhātuke*. Anyone who is thinking that "I am this body composed of *kapha-pitta-vāyu*," *sa eva go-kharaḥ*, "he's animal." Now analyze everyone. Everyone is thinking that "I am this body." "I am American," "I am Indian," "I am Hindu," "I am Muslim," "I am this," "I am that," all in the bodily concept of life. So if you continue this bodily concept of life, then you remain animal. And if you take Kṛṣṇa's instruction, Kṛṣṇa's first instruction is... Find out this verse:

*aśocyān anvaśocas tvaṁ  
prajñā-vādāṁś ca bhāṣase  
gatāsūn agatāsūṁś ca  
nānuśocanti paṇḍitāḥ*  
[Bg. 2.11]

This is *paṇḍita*. Who does not think seriously about this body, he is *paṇḍita*. And everyone is thinking seriously about this body, then who is *paṇḍita*? All *sa eva go-kharaḥ* [SB 10.84.13], all cows and asses. If you keep yourselves as cows and asses, then where is civilization? What is that called? Hmm? Find out this verse.

**Harikeśa:**

*śrī bhagavān uvāca  
aśocyān anvaśocas tvaṁ  
prajñā-vādāṁś ca bhāṣase  
gatāsūn agatāsūṁś ca  
nānuśocanti paṇḍitāḥ*  
[Bg. 2.11]

"The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead."

**Prabhupāda:** Purport.

**Harikeśa:** "The Lord at once took the position of the teacher and chastised the student, calling him, indirectly, a fool. The Lord said, 'You are talking like a learned man, but you do not know that one who is learned—one who knows what is body and what is soul—does not lament for any stage of the body, neither in the living nor in the dead condition.' As it will be explained in later chapters, it will be clear that knowledge means to know matter and spirit and the controller of both. Arjuna argued that religious principles should be given more importance than politics or sociology, but he did not know that knowledge of matter, soul and the Supreme is even more important than religious formularies. And, because he was lacking in that knowledge, he should not have posed himself as a very learned man."

**Prabhupāda:** Yes. He was posing himself as the body. So he should not consider himself as a learned man. *Nānuśocanti paṇḍitāḥ*. Then?

**Harikeśa:** "As he did not happen to be a very learned man, he was consequently lamenting for something which was unworthy of lamentation. The body is born and is destined to be vanquished today or tomorrow; therefore the body is not as important as the soul. One who knows this is actually learned, and for him there is no cause of lamentation, regardless of the condition of the material body."

**Prabhupāda:** The people are not aware of these things, neither they are interested to know that the soul is more important than the body. This is the beginning of *Bhagavad-gītā*. Still, they are placing themselves as learned scholars in *Bhagavad-gītā*, but sticking to the body. And one who is sticking to the bodily concept of life, he's no better than *sa eva go-kharaḥ* [SB 10.84.13]. The whole civilization is going on this understanding of body.

834. Śrīmad-Bhāgavatam 10.84.13, Press Interview at Muthilal Rao's House, Hyderabad, August 17, 1976

This body, either alive or dead, it is not a serious subject matter of study, neither a learned man laments over it. This is the subject matter of *Bhagavad-gītā*, or spiritual knowledge. Those who are not human being... According to Vedic *śāstra*, anyone who has no self-realization, he's animal. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. If one is identifying with this body, "I am this body, which is made of three elements, *kapha*, *pitta*, *vāyu*..." *Yasyātma-buddhiḥ kuṇape tri-dhātuke*. *Tri-dhātuke*, this combination of three elements. *Sa eva go-kharaḥ*: he's animal.

835. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Chandigarh, October 14, 1976

**Prabhupāda:** Yes. So if we do not take advantage of the opportunity of understanding my identification, then we are committing suicide, jumping like cats and dogs, that's all. *Sa eva go-kharaḥ* [SB 10.84.13]. Such persons have been described as *go-kharaḥ*. *Go* means cows, and *khara* means ass.

**Indian man (3):** *Khara* means...?

**Prabhupāda:** Ass. I think this *khara* is word is used by Urdu. *Phir vamusthi vrsti kharaḥ*[?]. [short discussion in Urdu or Hindi]

**Prabhupāda:** *Sa eva go-kharaḥ* [SB 10.84.13], one who identifies his body.

836. Śrīmad-Bhāgavatam 10.84.13, Address to Rotary Club, Chandigarh, October 17, 1976

So that is our propaganda, and we are trying to bring people to that stage of *parā-bhakti*. That *parā-bhakti* is achievable by the simple method, as Kṛṣṇa said,

*mayy āsakta-manāḥ pārtha  
yogaṁ yuñjan mad-āśrayaḥ  
asamśayaṁ samagram māṁ  
yathā...*

[Bg. 7.1]

Unless you understand Kṛṣṇa, why should you surrender unto Him? *Parā-bhakti* begins when you surrender. So that takes place... [break] ...in the darkness of bodily conception of life. That is condemned in the Vedic literature. *Sa eva go-kharaḥ*.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijjadhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
sa eva go-kharaḥ*

[SB 10.84.13]

If we keep ourself on the bodily concept of life, and then we are defeated. This is the verdict of the *śāstra*. *Parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam* [SB 5.5.5]. So long you are not inquisitive about your Brahman identification, *ahaṁ brahmāsmi*(2), then whatever you are doing, that is defeat. That is not advancement. So with these words I shall request you that in your club you cultivate this knowledge of *Bhagavad-gītā* and utilize your time fully, and just try to make your life successful.

837. Śrīmad-Bhāgavatam 10.84.13, Room Conversation, Bombay, January 7, 1977

**Indian (1):** Consciousness that he is part and parcel of God.

**Prabhupāda:** ...then, then, then it is right. And if you keep him in ignorance—you go on all kinds of human service—it is all useless. *Śrama eva hi kevalam*.

*dharmah svanuṣṭhitaḥ puṁsām  
viṣvaksena-kathāsu yaḥ  
notpādayed yadi ratim  
śrama eva hi kevalam*

[SB 1.2.8]

If by serving humanity you cannot raise him to the standard of understanding he's part and parcel of God, and his main business is to serve Kṛṣṇa, then it is useless. *Śrama eva hi kevalam*. So our service to the humanity should be... He is in forgetfulness. He does not know what is his position. If you can raise him to the position that he is part and parcel of God... Unless he comes to the position of serving God, his material condition will continue. *Mām aprāpya nivartante mṛtyu-saṁsāra-vartmani* [Bg. 9.3]. So, *dharmasyāśya janma, parantapa. Aśraddadhānāḥ*... Like that. Then that service is useless. If he continues, *punar api janma, punar*, then his service to the humanity useless. Therefore our service to the humanity should be aimed how to awaken his original consciousness, Kṛṣṇa consciousness. That is real service. [pause—someone says something—Hindi exchange] It is... There is no benefit. Simply labor of love, that's all. And just like to make one Hindu from Christian, so what benefit you'll get? He is under wrong impression that "I am Christian," and he's brought into another wrong impression—"I am Hindu." But he's neither Hindu nor Christian. He's servant of God. So to turn the Christian, to bring him to become a Hindu, it is useless labor. What benefit it is? A dog is also thinking, "I am dog." And if somebody is thinking, "I am Hindu," so where is the difference? *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. If one thinks, "This body, I am"—either Hindu or Muslim or dog or cat, if one is thinking in that way, that "I am this body"—*sa eva go-kharaḥ*: he's animal. So from one animal to another animal—from cat to dog or from dog to cat—where is the benefit? The position is the same. As a cat he will that "Meow," and as a dog, he'll "Gowl," that's all. That much difference. But he remains animal. *Sa eva go-kharaḥ* [SB 10.84.13]. What is benefit of such humanitarian work? And *Bhagavad-gītā* says *mām upetya kaunteya punar janma na vidyate* [Bg. 8.16]. No more either cat or dog. *Mām eva. Tyaktvā dehaṁ punar janma naiti mām eti* [Bg. 4.9]. That is wanted. *Punar janma* means if I am cat, I become a dog, or if I am a dog, I become cat. That is *punar janma*. So that will continue his birth and death. *Mṛtyu-saṁsāra-vartmani* [Bg. 9.3]. What is the benefit? Suppose I am now human being and next life I become either dog or a demigod. So the *janma-mṛtyu-jarā-vyādhi* [Bg. 13.9] is there, either you become a demigod or a dog. But your position is *na hanyate hanyamāne śarīre* [Bg. 2.20]. You have to come to that position.

838. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bombay, January 8, 1977

**Dr. Patel:** That means *sat-saṅga*. Instead of doing *sat-saṅga*, people go to Kumbha-melā... [laughs]

**Prabhupāda:** No. Kumbha-melā is *sat-saṅga*. If you go to Kumbha-melā to find out a man of knowledge, then your Kumbha-melā is right. Otherwise, *yad-buddhiḥ śalile sa eva go-kharaḥ* [SB 10.84.13]. If one thinks that this *śalila*, the water, to take bath in the water, is Kumbha-melā, he is a *go-kharaḥ*. But the real *yaj...*, that "Now there are assembly of so many saintly persons. Let me take advantage of their knowledge," then he is intelligent. [break] ...congress of highly learned saintly persons. People should take advantage.

839. Śrīmad-Bhāgavatam 10.84.13, Morning Walk, Bhubaneswar, January 24, 1977

**Prabhupāda:** Huh? Why you are trying for? Simply make a show? You are thinking already, but you do not know. Your world is your father, mother and two sisters, that's all. *Yasyātma-buddhiḥ kuṇape tridhātuke svā-dhīḥ kalatrādiṣu* [SB 10.84.13]. That is your world. A little family, a little community, that is your world. We do not think in that way. We include even the animals, trees, plants—brothers. That is our philosophy. We feel. When you cut a tree unnecessarily, we feel. This is our feeling. Unless there is absolute necessity, we do not wish to kill even a tree, what to speak of animals. When in our Bombay the coconut trees were being cut, I was feeling actually: "Why unnecessarily the coconut trees...?" You cannot give anyone life, so how, what is living, you can kill? It may be tree or animal or plant. You cannot give him life. So you have to suffer for this.

840. Śrīmad-Bhāgavatam 10.84.13, Room Conversation Varṇāśrama System Must Be Introduced, Māyāpur, February 14, 1977

**Bhavānanda:** Śrīla Prabhupāda, in our preaching in Bengal, many times we come to villages, and the people are very sincere. They say that "We have our village, but we need someone here to guide us."

**Prabhupāda:** Yes.

**Bhavānanda:** "If you could make one small little temple with Gaura-Nitāi and have someone here to tell us what to do..." They want to become Kṛṣṇa conscious.

**Prabhupāda:** Oh, yes.

**Bhavānanda:** But there's no one there to guide them.

**Prabhupāda:** So you reply this, that "You come. I shall train you. You will guide. We are prepared to guide you, but it is not possible to bring men outside to guide you. You come to us. I shall train you how to guide." This is the reply. And that is wanted. This Bon Mahārāja failed. Why? He wanted... Guru Mahārāja wanted that "You start one temple in London." But he was thinking of bringing..., taking men from India. Actually he had no... [break] That is the fact. Therefore he failed. Instead of serving Bhaktisiddhānta Sarasvatī, he wanted to serve Vivekananda, to become like Vivekananda, and "I shall be very much eulogized in my country, second Vivekananda." That was his ambition. He never wished to defy Vivekananda and elevate Caitanya Mahāprabhu. He has introduced in his Oriental Institute Gandhi philosophy, Vivekananda philosophy. Just see his position. He's appreciating how... We are simply condemning Gandhi philosophy, and he's appreciating Gandhi. We are simply depreciating Vivekananda, and he's introducing Vivekananda. This is his position. He cannot understand even that where is philosophy in Vivekananda and Gandhi? Gandhi is nationalist. Again problem with your finger. Twenty-four hours, finger problem or nose problem. That I am observing. No attention. So where is philosophy in Vivekananda or Gandhi? He was nationalist. Nationalist means *dehātma-buddhi*. *Dehātma-buddhi* means *sa eva go-kharaḥ* [SB 10.84.13], cows and

asses. He worked throughout his whole life for Indian people. In Africa also, he wasted twenty years, and India, thirty years. Fifty years. He lived for seventy-eight years. So twenty-seven years was for his education or something like that, and fifty years wasted. This is his position. And he's a big man. Actually he wasted fifty years. Twenty years in Durban and thirty years in... He started in 1917, and *svarāja* was..., independence was given to India in '47. He had nothing... It is not due to him. It is that Subhas Bose's INA. So twenty years there, thirty years—fifty years he wasted of his life. And balance, twenty-seven, education, sex with wife and so on, so on. He was so sexually inclined, he has written in his biography that when his father was dying he was enjoying sex life with his wife. Just see how he was sexually inclined. He could not take the serious illness of his father: he's going to die. He was enjoying his wife. We can... Just from one point we can understand. Everyone is sexual in young days. That is generally. But just see his position, that his father was going to die, and he was enjoying sex.

841. Śrīmad-Bhāgavatam 10.84.13, Room Conversation, Māyāpur, February 17, 1977

**Prabhupāda:** "So whatever the cause, but you have no brain. Cause may be so many things. But you have no brain to understand the simple truth. Where is your brain? So this movement is not brainwashing. Brain-giving. You have no brain." Therefore *śāstra* says, *sa eva go-kharaḥ* [SB 10.84.13]. Animal has no brain. They say animal has no soul, but that's not the fact. Animal has no brain. Otherwise, all anatomical, physical, physiological conditions are there. *Āhāra-nidrā-bhaya-maithuna*. But they have no brain. They cannot understand what is the difference between dead man and living man. That is the distinction between man and animal. But if you cannot understand, then where is your brain? On this point. Actually he has no brain. *Sa eva go-kharaḥ*. That was the point Arjuna was chastised, that "You rascal, you have no brain. You are lamenting on this body and talking like very learned man."

842. Śrīmad-Bhāgavatam 10.84.13, Evening Darśana, Māyāpur, February 26, 1977

**Prabhupāda:** Yes, because you have got qualification—*dhīra*. What I say, you hear with patience. And those who are *adhīra*, they cannot. Sometimes... *Aiye*. [someone enters] You can come this side. [break] Two words is very important. One is, that in the beginning one must be *dhīra*, not restless. Restlessness is for the animal or a child. He is restless. He cannot understand. An animal—a cat and dog—sometimes they remain very silent before the master, but not always. Their habit is not silent. So this understanding, that "I am not this body," is not possible for, say, a restless person, that "I am not this body." It is specially mentioned in the *Bhagavad-gītā*, *dhīra*. He must not be a restless animal—always busy. Just like monkey. Monkey is always busy. But as soon as the monkey comes, everyone knows he is very busy. He can jump very nicely. And immediately they take a stick, "Get out! Get out! Get out!" Busy fool. Fool, if he remains little silent, so he does less harm. But if he is busy, he is more harmful. So this is the position at the present moment, that people are kept in the animal civilization and they are busy. So they are creating more harm. It is not for the good of the society. They are creating more harm. This *dehātma-buddhi* is the conception of the animals.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ija-dhīḥ*

*yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

So this *dehātma-buddhi*, "I am this body," is very strong at the present. They think *dehātma-buddhi*, extended, is very good. And that I was speaking, that a person is taking care of his own body or own dress, but they say, "We shall not take care of my body but for others' body also—my son's body, my grandson's body, my relative's body." So that means extending the activities of taking care of the dress. So that I said, that a washerman is taking care of many people's dress, but that does not mean that he is very elevated man. He is nothing but a washerman. But people are interested to take care of the dress. This body is described in the *Bhagavad-gītā* as dress. *Vāsāmsi jīrṇāni yathā vihāya* [Bg. 2.22]. We are changing the dress. And so long we are interested with dress of the body, not of the body, so the person who has got this body will remain animal. *Sa eva go-kharaḥ* [SB 10.84.13].

843. Śrīmad-Bhāgavatam 10.84.13, Evening Darśana, Māyāpur, February 26, 1977

**Prabhupāda:** [Hindi] The people cannot accept... [laughs] Therefore I said, *dhīras tatra na muhyati* [Bg. 2.13].

**Tamāla Kṛṣṇa:** They're too restless.

**Jayatīrtha:** *Adhīra*.

**Prabhupāda:** And therefore I say that education has been so wrongly given that they are restless like animals due to the modern civilization. The beginning of spiritual education they cannot accept. What they will make, further progress of spiritual life? Beginning, A-B-C-D, they are so restless, they cannot take. This is the position. Therefore I'm speaking that it is meant for the *dhīra*, for the *rājarṣis*. Not for the men who are like animals. *Sa eva go-kharaḥ* [SB 10.84.13]. Their bodily conception is so strong that they cannot hear even what is said. They are so dull. *Mandāḥ sumanda-matayo manda-bhāgyāḥ* [SB 1.1.10].

844. Śrīmad-Bhāgavatam 10.84.13, Lecture, Bombay, April 1, 1977

**Prabhupāda:** And for understanding that superior identity we require superior knowledge, not ordinary knowledge. *Divya-jñāna hṛde prakāśito*. So this is the duty of the *guru*, to awaken that *divya-jñāna*. *Divya-jñāna*. And because *guru* enlightens that *divya-jñāna*, he is worshiped. That is required. The modern... Modern or always; this is *māyā*. That *divya-jñāna* is never, I mean to say, manifested. They are kept in the darkness of *adivya-jñāna*. *Adivya-jñāna* means "I am this body." "I am Indian," "I am American," "I am Hindu," "I am Muslim," this is *adivya-jñāna*. *Dehātma-buddhiḥ. Yasyātma-buddhiḥ kuṇape tri* [SB 10.84.13]. I am not this body.



845. Śrīmad-Bhāgavatam 10.84.13, Interview with Mr. Koshi [Asst. Editor of The Current Weekly], Bombay, April 5, 1977

**Prabhupāda:** There are many things, and they are all subordinate. First of all you understand the body and the owner of the body. In the body there are so many things. Similarly, the owner of *deha*, greater number of things to know. First of all try to understand the beginning, that you are not this body. That is the fundamental understanding. Then you understand what is the composition of the body and what is the composition of the... The first knowledge is lacking, mistaken, that "I am this body." *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. They are accepting this body as *ātmā*. *Apaśyatām ātma-tattvam* [SB 2.1.2].

846. Śrīmad-Bhāgavatam 10.84.13, Room Conversation with Ram Jethmalani [Parliament Member], Bombay, April 16, 1977

**Prabhupāda:** Yes. So *harijanas*, Muslims, these are... And *camara-bhangi*. These are designations. Or *brāhmaṇa*. Bodily concept of life. So according to our *śāstra*, so long one continues this bodily concept of life, he is animal. Either you call I am *bhangi*, or you call I am *brāhmaṇa*, you are animal. This is the verdict of the *śāstra*. What is the difference? The conception is the same. "I am dog," "I am *brāhmaṇa*," "I am Indian," "I am American." That "I am" with the bodily identification is there.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ija-dhīḥ  
yat tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go means cow; *khara* means ass. So, so long we shall continue this bodily concept of life—"I am Hindu," "I am Muslim," "I am Indian," "I am American," "I am Pakistani," "I am...", so on, so on, that is animal concept of life. So one has to raise himself from this impure designated position to the transcendental position. Then he can realize. And that is our Kṛṣṇa consciousness movement. And *Bhagavad-gītā* teaches from the very beginning, "Don't identify with this body." *Aśocyān anvaśocas tvam prajñā-vādāṁś ca bhāṣase* [Bg. 2.11]. "You are talking like a very learned man, but you are identifying with this body." *Gatāsūn agatāsūmś ca nānuśocanti paṇḍitāḥ*. "This body is a lump of matter, and you are considering upon this and talking like a *paṇḍita*." This is the beginning. So who understands *Bhagavad-gītā*? Where *Bhagavad-gītā* begins? *Tathā dehāntara-prāptir dhīras tatra na muhyati* [Bg. 2.13]. They do not understand even the first line of *Bhagavad-gītā*, what to speak of this statement. *Bhagavad-gītā* is purely meant for the *dehī*, the owner of the body, not of the body. That is the beginning of *Bhagavad-gītā* teaching. Who understands it? Nobody understands it. And they are scholars, and they are so on, so on.

847. Śrīmad-Bhāgavatam 10.84.13, Room Conversation Meeting with Dr. Sharma [from Russia], Bombay, April 17, 1977

**Prabhupāda:** Hare Kṛṣṇa. So I am also. So all these ministers, they invited me. They are in Hyderabad. I was in the house of Mr. Raju, the Endowment Minister. So they were very friendly. In Hyderabad, all the big, big government commissioners, the chief minister, they came in the opening ceremony of our temple. So it is fortunate that you were in Russia. So our humble attempt is to distribute the sublime knowledge of India. This is Caitanya Mahāprabhu's mission. Actually, outside India, there is no knowledge. Plainly speaking, their knowledge is as good as animals'. Because in the *śāstra* it is said—and it is fact; either you refer to the *śāstra* or not, it is common sense—

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*  
[SB 10.84.13]

Go means cow, and *khara* means ass. So *yasyātma-buddhiḥ kuṇape tri-dhātuke*. This body, bag of *kapha-pitta-vāyu*, if one thinks that "I am this body," then he is a *go-khara*. So this bodily concept of life is going on all over the world: "I am Russian," "I am German," "I am Englishman," "I am Hindu," "I am Muslim," "I am this," "I am that." But India, especially *Bhagavad-gītā*, when Kṛṣṇa opens His mouth to speak, His first instruction is that "You are not this body." *Dehino 'smiṇ yathā dehe kaumāraṁ yauvanaṁ jarā* [Bg. 2.13]. *Dehinaḥ asmiṇ dehe*. *Asmiṇ dehe*, this material body... Within this body, there is *dehī*, the owner of the body. Now, you will find so many scholars, commentators on *Bhagavad-gītā*, but nobody understands this first line.

848. Śrīmad-Bhāgavatam 10.84.13, Conversation with Yadubara [after seeing film],  
Bombay, April 17, 1977

**Prabhupāda:** Nice. So how it is reacting amongst the public?

**Yadubara:** Well, the people seem to like it, Śrīla Prabhupāda.

**Prabhupāda:** They will like it.

**Yadubara:** I was surprised, but the *karmīs*, their attention is held throughout the film. They seem to enjoy it very much. And several people have said that "It is very clear now that we're not the body."

**Prabhupāda:** It will be a great service if you can educate. [indistinct] *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. To keep them as animals is a great sin. Our Svarūpa Dāmodara has got this film?

849. Śrīmad-Bhāgavatam 10.84.13, Evening Darśana, Rishikesh, May 11, 1977

**Prabhupāda:** So we are preaching that "Here is God: Kṛṣṇa." Our preaching is simple. Kṛṣṇa says, "I am the Supreme." We say, "Kṛṣṇa is the Supreme." That's all. We repeat. We don't manufacture. What is the use of manufacturing? I am imperfect. Whatever I manufacture, that is imperfect. So better to

repeat the words of the perfect. That is Caitanya Mahāprabhu's mission. He said, "Every one of you become *guru* and deliver your surrounding persons, either you are in family or in a neighborhood or in a society or in a nation—as much as you can." *Āmāra ājñāya guru hañā tāra' ei deśa* [Cc. *Madhya* 7.128]. So whatever limited circle, you just become *guru* and deliver them. Deliver means deliver from the ignorance. Everyone is in ignorance, *dehātma-buddhiḥ*. *Yasyātma-buddhiḥ kuṇape tri-dhātuke, sa eva go-kharaḥ* [SB 10.84.13]. So we have to teach them that "You are not this body. You are pure soul. Your business is different." And that is enlightenment. That is business of *guru*. So we can do that business.

850. Śrīmad-Bhāgavatam 10.84.13, Evening Darśana, Rishikesh, May 13, 1977

**Prabhupāda:** [aside:] Don't talk. Why you are talking? So our real trouble is that we have become conditioned by the material identification, "I am this body." Everyone is thinking, "I am Indian," "I am American," "I am *brāhmaṇa*," "I am *sannyāsī*," everything identification with the body. That is the dirty thing. So one has to purify, that "I am neither American, neither Indian, nor *brāhmaṇa*, or so many designations." Then it is called cleansing the heart. *Sarvopādhi-vinirmuktam* [Cc. *Madhya* 19.170]. That is *mukti*, when you don't identify with this material body. And so long you identify with this material body, either you become a *sannyāsī* with some beard or a *gṛhastha* without some beard, the same thing—identifying with the body. So *ceto-darpaṇa-mārjanam* [Cc. *Antya* 20.12] means to become free from the bodily designation. And *śāstra* says, *yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13]. This body is composition of three *dhātu*—*kapha*, *pitta*, *vāyu*—according to *Āyur Veda*; and according to medical science, it is skin and then muscle, blood, bone and marrow, stool, urine, those, combination. So I am not this combination of stool, bone, skin, blood. But people are taking like that. When they are diseased, they take care of the body. Of course, it is not that we should not take care. But that is superficial. Real care should be taken of the soul within the body. *Dehino 'smin yathā dehe* [Bg. 2.13]. *Dehinaḥ, dehī. Dehinaḥ* and *deha*.

So anyone who is identifying with this body in either... According to Vedic civilization, the bodily identification is divided into eight: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*. *Varṇāśrama-dharma*. So human civilization begins, according to Vedic understanding, when there is *varṇāśrama* system. Otherwise it is not human civilization. Therefore in the *Bhagavad-gītā* it is stated, *cātur-varṇyam mayā sṛṣṭam* [Bg. 4.13]. This system should be followed. Then, gradually, one has to come to the spiritual. Chaotic society cannot help us. There must be systematic social order: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *cātur-varṇyam*, and *brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*. *Sannyāsa* is not voluntary, but it is compulsory. At the last stage one must take *sannyāsa*. After fiftieth year one must take to *vānaprastha*, *vanam vrajet*. This is system. So, system of purification, how to become designationless. And if we keep the designation, then, *śāstra* says, *sa eva go-kharaḥ* [SB 10.84.13]: "One who keeps the bodily designation, he's no better than the cows and the asses, animal."

851. Śrīmad-Bhāgavatam 10.84.13, Evening Darśana, Rishikesh, May 15, 1977

**Prabhupāda:** This *tīrtha-sthāna*, this is recommended. The general public is recommended to go to the *tīrtha-sthāna* so that he may have some spiritual atmosphere, saintly person. If somebody thinks that *tīrtha-sthāna* means—just like this Rishikesh—to take bath in the Ganges and go away, that is also good, but that is not the purpose. *Yat-tīrtha-buddhiḥ salile na karhicij janeṣv abhijñeṣu sa eva go-kharaḥ* [SB 10.84.13]. *Yat-tīrtha-buddhiḥ salile*. In every pilgrim..., pilgrimage, there is Gaṅgā, there is Yamunā. At least in India we have got so many holy places on the bank of the pious rivers. But if we take simply the advantage of the pious river, *yat-tīrtha-buddhiḥ salile*, but we don't care for the persons who are living there—very experienced, spiritually advanced persons—then we remain animals. So "We have gone to such holy place. I have taken bath in the Ganges and Yamunā. Bās. My business is finished." Then go to the shop, purchase some plate, toys, go back home. *Sa eva go-kharaḥ* [SB 10.84.13].

852. Śrīmad-Bhāgavatam 10.84.13, Morning Talk, Vṛndāvana, June 19, 1977

**Prabhupāda:** Still in doubt. The brain is not clear. Your background is that rascal civilization. [indistinct] If you understand *Bhagavad-gītā*, you cannot support all this... [indistinct—too faint] That I never said.

**Śatadhanya:** You are not moved by the scientists.

**Prabhupāda:** You should be firmly convinced about our philosophy. Otherwise where is that firm...? How you can support these rascal scientists? That is your rascaldom. Take it for granted. One who cannot understand this fact, that soul is immortal, body is... He is no more human; he is animal.

**Śatadhanya:** *Sa eva go-kharaḥ* [SB 10.84.13]. Ass and camel, you say. But if we follow strictly your instructions, then we may gradually understand.

**Prabhupāda:** Still in doubt. The brain is not clear. Your background is that rascal civilization. [indistinct] If you understand *Bhagavad-gītā*, you cannot support all this... [indistinct—too faint] That I never said.

**Śatadhanya:** You are not moved by the scientists.

**Prabhupāda:** You should be firmly convinced about our philosophy. Otherwise where is that firm...? How you can support these rascal scientists? That is your rascaldom. Take it for granted. One who cannot understand this fact, that soul is immortal, body is... He is no more human; he is animal.

**Śatadhanya:** *Sa eva go-kharaḥ* [SB 10.84.13]. Ass and camel, you say. But if we follow strictly your instructions, then we may gradually understand.

**Prabhupāda:** Why gradually? That means the background is foolish civilization, that's all. It is simple thing, very simple. Child is becoming boy. The body has changed. Where is the difficulty? How you can defy this argument? [break] [indistinct] Still if it is so, that means a dog's obstinate rascal. Immediately. Or animal. Animal cannot be convinced.

**Upendra:** They... The *karmīs*, they made one movie where the whole world was monkeys, *Planet of the Apes*, and one human being came...

**Prabhupāda:** Rascal, they were monkeys; now they have become human being. Just change of position.

**Upendra:** They wouldn't...

**Prabhupāda:** You have to accept a change of body. Change of bodies you have to accept from your argument. You were monkeys; now you are human being. This is change of body.

**Śatadhanya:** Evolution means change of body.

**Prabhupāda:** That is real evolution. What do they know of change of body? Therefore I say that, that you people, your brain is filled up with stool. You require thorough washing. You are not civilized. What is meaning of civilization? Improve animal life to civilized life. A dog can walk on the street naked; a man cannot. That is civilization. Otherwise dog is eating; you are eating. He's sleeping; you are sleeping. This is civilization. [indistinct] Culture. You have no knowledge of culture. Real knowledge is this: the body is there and changing; the soul is there, eternal. Then you become on the platform of God. If you remain in the same ignorance of knowledge, then where is your advancement of civilization? If you cannot understand the simple truth, then where is your civilization?

**Śatadhanya:** They have no civilization.

**Prabhupāda:** No, where is civilization? If you remain like animals, where is that civilization?

**Śatadhanya:** Just from the daily newspaper one can see that it is all madness, insane.[break]

**Prabhupāda:** Because whole Vedic knowledge is concentrated on the point how to stop birth and death. Eternal life. That is...

853. Śrīmad-Bhāgavatam 10.84.13, Room Conversation, Vṛndāvana, November 9, 1977

**Prabhupāda:** Don't try for China.

**Tamāla Kṛṣṇa:** You had said that before a few times also. They are completely restricted in every respect. Whereas in other Euro..., East European countries and in Russia, the professors may read various types of literature, in China they're not allowed to do that. And if they are ever caught doing that, they immediately are sentenced to prison and they lose everything. And they're very... The difference in China as opposed to Russia is that in China every few years all the professors are made to be farmers. And also the workers in the factories and the farmers are the predominant controllers of the universities. They are not at all interested in culture or in higher education. Their whole purpose even for the universities is to train up loyal Chinese citizens. Everything is for that end. So no cultural interest would ever be tolerated on the part of the authorities there. And the people are so much controlled by these authorities that they would lose everything.

**Prabhupāda:** *Sa eva go-kharaḥ* [SB 10.84.13].

854. Śrīmad-Bhāgavatam 10.87.1, CC Madhya 8.5 Purport

The goddess of fortune is always embraced by Lord Nṛsiṃhadeva. This is mentioned in *Śrīmad-Bhāgavatam* in the First and Tenth Cantos by the great commentator Śrīla Śrīdhara Svāmi. The following verse was composed by Śrīdhara Svāmi in his commentary on *Śrīmad-Bhāgavatam* (10.87.1).

*vāg-īśā yasya vadane  
lakṣmīr yasya ca vakṣasi  
yasyāste hṛdaye saṁvit  
taṁ nṛsiṁham ahaṁ bhaje*

"Lord Nṛsiṃhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsiṃhadeva."

Similarly, in his commentary on the First Canto of *Śrīmad-Bhāgavatam* (1.1.1), Śrīdhara Svāmi describes Lord Nṛsiṃhadeva in this way:

*prahlāda-hṛdayāhlādam  
bhaktāvidyā-vidāraṇam  
śarad-indu-ruciṁ vande  
pārindra-vadanam harim*

"Let me offer my obeisances unto Lord Nṛsiṃhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again."

855. Śrīmad-Bhāgavatam 10.87.14, CC Madhya 15.180 Translation and Purport

*jaya jaya jahy ajāṁ ajita doṣa-gṛbhīta-guṇāṁ  
tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ  
aga-jagad-okasāṁ akhila-śakty-avabodhaka te  
kvacid ajayātmanā ca carato 'nucaren nigamaḥ*

Śrī Caitanya Mahāprabhu continued, "O my Lord, O unconquerable one, O master of all potencies, please exhibit Your internal potency to conquer the nescience of all moving and inert living entities. Due to nescience, they accept all kinds of faulty things, thus provoking a fearful situation. O Lord, please show Your glories! You can do this very easily, for Your internal potency is

beyond the external potency, and You are the reservoir of all opulence. You are also the demonstrator of the material potency. You are also always engaged in Your pastimes in the spiritual world. You exhibit Your reserved internal potency and sometimes exhibit the external potency by glancing over it. Thus You manifest Your pastimes. The Vedas confirm Your two potencies and accept both types of pastimes due to them.’ “

This verse is taken from *Śrīmad-Bhāgavatam* (10.87.14). It is from the prayers of the *śruti-gaṇa*, the personified Vedas who glorify the Lord.

The almighty Personality of Godhead has three potencies-internal, external and marginal. When the conditioned souls are condemned due to forgetfulness, the external potency creates the material world and puts the living entities under its control. The three modes of material nature keep the living entity in a constant state of fear. *Bhayam dvitīyābhīniveśataḥ*. The controlled conditioned soul is always fearful due to being controlled by the external potency; therefore the conditioned soul should always pray to the almighty Lord to conquer the external potency (*māyā*) so that she will no longer manifest her powers, which bind all living entities, moving and inert.

856. Śrīmad-Bhāgavatam 10.87.23, CC Madhya 8.224 Translation and Purport

*nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan  
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt  
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo  
vayam api te samāḥ sama-dṛśo 'nghri-saroja-sudhāḥ*

"By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. The damsels of Vraja, the gopīs, simply wanted to embrace Kṛṣṇa and hold His arms, which are like serpents. Being attracted by the beauty of Kṛṣṇa, they ultimately acquired a taste for the nectar of the Lord's lotus feet. We can also taste the nectar of Kṛṣṇa's lotus feet by following in the footsteps of the gopīs!

This is a quotation from *Śrīmad-Bhāgavatam* (10.87.23) spoken by the *śrutis*, the personified Vedas.

857. Śrīmad-Bhāgavatam 10.87.23, CC Madhya 9.123 Translation and Purport

*nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan  
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt  
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo  
vayam api te samāḥ sama-dṛśo 'nghri-saroja-sudhāḥ*

" 'Great sages, by practicing the mystic yoga system and controlling the breath, conquer the mind and senses. Thus engaging in mystic yoga and seeing the Supersoul within their hearts, they ultimately enter into impersonal Brahman, along with the enemies of the Supreme Personality of Godhead. However, the damsels of Vraja, the gopīs, want to embrace Kṛṣṇa and His arms, which are like serpents. Being attracted by the beauty of Kṛṣṇa, the gopīs ultimately tasted the nectar of the lotus feet of the Lord. The Upaniṣads have also tasted the nectar of His lotus feet by following in the footsteps of the gopīs."

This verse is from *Śrīmad-Bhāgavatam* (10.87.23).

858. *Śrīmad-Bhāgavatam* 10.87.23, In Search of the Ultimate Goal of Life: Sri Ramananda Samvada - Raganuga

The srutis, who obtained the transcendental service of Godhead by following in the footsteps of the gopīs, are described in the *Srimad-Bhagavatam* (10.87.23):

*nibhrta-marun-mano 'ksa-drdha-yoga-yujo hrdi yan  
munaya upasate tad arayo 'pi yayuh smaranat  
striya uragendra-bhoga-bhuja-danda-visakta-dhiyo  
vayam api te samah samadrso 'nghri-saroja-sudhah*

"The enemies of the Personality of Godhead, who remembered Him constantly with an inimical feeling, entered into the impersonal Brahman effulgence, which is also obtained by the empiric philosophers and mystics by the process of controlling the mind and the senses strictly by yoga practice and meditating upon the impersonal Brahman. But the cowherd girls, the damsels of Vraja, were hypnotized by the poisonous beauty of the snakelike arms of Sri Kṛṣṇa, and thus they obtained the nectar of His lotus feet. We have also followed the path of the cowherd girls and are thus drinking the nectarean juice of the lotus feet of the Personality of Godhead."

859. *Śrīmad-Bhāgavatam* 10.87.30, BG 7.5 Purport, Pages 369-370

The distinction between the living entities and the Lord is described in *Śrīmad-Bhāgavatam* as follows (10.87.30):

*aparimitā dhruvās tanubhṛto yadi sarva-gatās  
tarhiṁ na śāsyateti niyamodhruva netarathā  
ajani ca yanmayam tad avimucya niyantr  
bhavet samam anujānatām yad-amataṁ mata-duṣṭatayā*

"O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of



Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others.”

860. Śrīmad-Bhāgavatam 10.87.30, Narada-Bhakti-Sutra: Sutra 3 Purport

To conceive of oneself as being one with the Supreme is the greatest misconception of self-realization, and this misconception prevents one from rising to the highest stage of love of God. But a person who understands his subordinate position can attain the highest stage of loving service to the Lord. Although the Lord and the living entities are qualitatively one, the living entities are limited, while the Lord is unlimited. This understanding, called *amṛta-svarūpa*, makes one eligible for being eternally situated. In the Śrīmad-Bhāgavatam (10.87.30) the personified Vedas pray to the Lord, "O supreme eternal, if the living entities were equal with You and thus all-pervading and all-powerful like You, there would be no possibility of their being controlled by Your external energy, *māyā*." Therefore, the living entities should be accepted as fragmental portions of the Supreme.

861. Śrīmad-Bhāgavatam 10.87.36, Reporters' Interview, Melbourne, June 29, 1974

**Satsvarūpa:** It's called "Teachings to Rūpa Gosvāmī."

**Prabhupāda:** So you can go on reading it, where it is stated that "In this way, wandering, the living entity by the mercy of Kṛṣṇa, fortunate..." It is on the beginning of the... Why don't you read the chapter?

**Satsvarūpa:** [reading] "Within this *brahmāṇḍa*, or universe, there are innumerable living entities..."

**Prabhupāda:** Yes.

**Satsvarūpa:** "...and according to their own fruitive activities they are transmigrating from one species of life to another and from one planet to another. In this way their engagement in material existence is being continued since time immemorial. The living entities are atomic parts and parcels of the supreme spirit. There is, however, a measurement for the length and breadth of the atomic spiritual spark. It is said in the Śrīmad-Bhāgavatam, Tenth Canto, Eighty-seventh Chapter, thirty-sixth verse, that if you divide the top of a hair into one hundred parts and again if you divide one part of that into another one hundred parts, such 1/10,000th part of the tip of a hair is the length and breadth of the individual soul.

862. Śrīmad-Bhāgavatam 10.88.5, CC Adi 5.104 Purport

Because Lord Viṣṇu expands the quality of goodness, He has the name Sattvatanu. The multifarious incarnations of Kṣīrodakaśayī Viṣṇu are known as Sattvatanu. Therefore in all Vedic scriptures Viṣṇu has been described as being free from all material qualities. In the Tenth Canto of *Śrīmad-Bhāgavatam* it is said :

*harir hi nirguṇaḥ sākṣāt  
puruṣaḥ prakṛteḥ paraḥ  
sa sarva-dṛg upadraṣṭā  
taṁ bhajan nirguṇo bhavet*

"The Supreme Personality of Godhead, Hari, is always uncontaminated by the modes of material nature, for He is beyond the material manifestation. He is the source of the knowledge of all the demigods, headed by Lord Brahma, and He is the witness of everything. Therefore one who worships the Supreme Lord Viṣṇu also attains freedom from the contamination of material nature." (*Bhāg.* 10.88.5) One can attain freedom from the contamination of material nature by worshiping Viṣṇu, and therefore He is called Sattvatanu, as described above.

863. Śrīmad-Bhāgavatam 10.88.8, SB 8.19.32 Purport

If one connects himself with Hari, the Supreme Personality of Godhead, the Lord takes away all his miseries, and in the beginning the Lord also superficially appears to take away all his material possessions, reputation, education and beauty. As stated in *Śrīmad-Bhāgavatam* (10.88.8), *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ*. The Lord said to Mahārāja Yudhiṣṭhira, "The first installment of My mercy toward a devotee is that I take away all his possessions, especially his material opulence, his money." This is the special favor of the Lord toward a sincere devotee. If a sincere devotee wants Kṛṣṇa above everything but at the same time is attached to material possessions, which hinder his advancement in Kṛṣṇa consciousness, by tactics the Lord takes away all his possessions.

864. Śrīmad-Bhāgavatam 10.88.8, SB 8.22.16 Purport

As it is said, *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ* (*Bhāg.* 10.88.8). It is by the mercy of the Lord that one gets all material opulence, but if such material opulence causes one to become puffed up and forget the process of self-realization, the Lord certainly takes all the opulence away.

865. Śrīmad-Bhāgavatam 10.88.8, CC Ādi 13.124 Purport

Śrī Caitanya Mahāprabhu, Nityānanda, Advaita Prabhu, Svarūpa Dāmodara, Rūpa Gosvāmī, Raghunātha dāsa and their followers are all accepted by Kṛṣṇadāsa Kaviraja Gosvami. Anyone who

follows in the footsteps of Kavirāja Gosvāmī also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Kṛṣṇa is very much pleased with a devotee, He takes away his material property, as stated in the *Śrīmad-Bhāgavatam* (10.88.8), where Lord Kṛṣṇa says, *yasyāham anuḡṛhṇāmi hariṣye tad-dhanam śanaiḥ*: "To show special favor to a devotee, I take away all his material property." Similarly, Narottama dāsa Thākura says:

*dhana mora nityānanda,  
rādhākṛṣṇa-śrīcaraṇa  
sei mora prāṇadhana*

"My real riches are Nityānanda Prabhu and the lotus feet of Śrī Rādhā and Kṛṣṇa." He further prays, "O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property." Śrīla Narottama dāsa Thākura has sung in many places that his real property is the lotus feet of Rādhā and Kṛṣṇa. Unfortunately we are interested in unreal property and are neglecting our real property (*adhane yatana kari' dhana teyāginu*).

Sometimes *smārtas* consider Raghunātha dāsa Gosvāmī a *sūdra*. But Kṛṣṇadāsa Kavirāja Gosvāmī here especially mentions *svarūpa-rūpa-raghunāthadāsa*. Therefore one who considers the lotus feet of Raghunātha dāsa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

866. Śrīmad-Bhāgavatam 10.88.8, Śrīmad-Bhāgavatam 1.2.6 Lecture, Calcutta,  
February 27, 1974

So our this Kṛṣṇa consciousness movement is simply to teach people how to love Kṛṣṇa, how to become beloved of Kṛṣṇa. *Sa vai puṁsām*, the greatest type of religious life. *Sa vai puṁsām paro dharmah*. Because we are teaching how to love Kṛṣṇa. And if you can, if we, you or we, if we some way or other, if we love Kṛṣṇa, then our life is successful. *Sa vai puṁsām paro dharmo yato bhaktir adhokṣaje* [SB 1.2.6], *ahaitukī*... But there must not be any motive. And it cannot be checked in any circumstances. It is not that because one is very poor man, he cannot love Kṛṣṇa, or because one is very rich man, he cannot love Kṛṣṇa. Of course, sometimes to become very rich, *janmaīśvarya* [SB 1.8.26], they become very proud. They do not come to Kṛṣṇa. So sometimes Kṛṣṇa shows the mercy to turn His devotee into poverty-stricken position. *Yasyāham anuḡṛhṇāmi hariṣye tad-dhanam śanaiḥ* [SB 10.88.8]. That... Therefore somebody is afraid of coming to Kṛṣṇa. But Kṛṣṇa is also very kind. When you become actually a devotee, *yoga-kṣemaṁ vahāmy aham* [Bg. 9.22], there will be no scarcity. Whatever you want, it will come. It will come.

867. Śrīmad-Bhāgavatam 10.88.8, Śrīmad-Bhāgavatam 1.8.26 Lecture, Māyāpur,  
October 6, 1974

So therefore it was enquired by Yudhiṣṭhira Mahārāja... There is a verse in the *Śrīmad-Bhāgavatam* that... This question was raised by Parikṣit Mahārāja to Śukadeva Gosvāmī. So "Your Honor, we see just the opposite thing, that one who is devotee of Lord Viṣṇu, the wife..., the husband of the goddess of fortune, they become gradually poorer." Because a Vaiṣṇava, generally, they remain humble and poor, *brāhmaṇa* also. "Whereas the worshiper of Lord Śiva..." Lord Śiva means..., at least, he voluntarily accepts all poverty. His wife is Durgā-devī, so powerful. *Ṣṣṭi-sthiti-pralaya-sādhana-śaktir ekā* [Bs. 5.44]. She can make a new universe, she is so powerful. But this couple, Lord Śiva and Pārvatī, they have no house even to live. They live under the tree—so poor, no residential house even. "So when one becomes devotee of Lord Śiva, he gets material opulence. He becomes rich. He gets good wife. He gets all material opulences. And when one becomes the devotee of Viṣṇu, the husband of goddess of fortune, he becomes poor. Why this contradiction? This is contradiction. The worshiper of the Lord of goddess of fortune is becoming poorer, and the worshiper of the vagabond, who has no house even, lives underneath a *bael* tree—that is also not very good—and his devotee becomes so opulent materially. So why this difference?" These are statement. I have stated several times.

So Śukadeva Gosvāmī said to Parikṣit that "This very question was raised by your grandfather, Mahārāja Yudhiṣṭhira, to Lord Kṛṣṇa, and what He replied I'll say." So in that connection he gave quotation of Kṛṣṇa. Kṛṣṇa said to Mahārāja Yudhiṣṭhira... Mahārāja Yudhiṣṭhira, by hint, asked Kṛṣṇa that "We are Your friend, and why we are put into such tribulations that we have lost our kingdom? We are now living in the forest. Our wife is insulted. Why?" So the reply was that *yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ* [SB 10.88.8]. Means... Kṛṣṇa said that "When I make one especially favored, then I take away all his riches to make him *niṣkiñcana*." *Niṣkiñcana* means one becomes almost poverty-stricken. Nobody cares for him. Then he become fully surrendered to Kṛṣṇa. Just like Narottama dāsa Ṭhākura says,

*hā hā prabhu nanda-suta, vṛṣabhānu-sutā-juta,  
koruṇā karoho ei-bāro,  
narottama-dāsa koy..., koruṇā...,  
nā ṭheliho rāṅgā pāy,  
tomā bine ke āche āmāra*

This position is very nice, *niṣkiñcana*. "I have lost everything. I am now not cared by my family, my friends. So everything I have lost. Therefore I am forced to come to You, surrender. So don't kick me, kick me out. Please give me shelter, because I have no other shelter." *Tomā bine ke āche āmāra*: "There is nobody else to take my care except Your Lordship." This is called *niṣkiñcana*.

So actually that is the position. So long we shall think that "For my protection, this arrangement is there for my protection. This arrangement is there," that is not *niṣkiñcana*. *Niṣkiñcana* means when I'll think..., I'll be actually under the understanding that "I have no other protection except Kṛṣṇa," and then I fully surrender, that is the best qualification for Kṛṣṇa consciousness. Therefore it is said, *naivārhaty abhidhātum vai tvām*: "Unto You." "Who are You?" *Akiñcana-gocaram*: "You can be understood only by a person who has lost everything." Who has lost everything. That... The Kuntī's purpose was that "When we lost everything, You were with us. And now we have got kingdom, we have got prestige, we have got so many things, now You are going away to Dvārakā?" So *tvām akiñcana-gocaram*.

868. Śrīmad-Bhāgavatam 10.88.8, Śrīmad-Bhāgavatam 1.8.27 Lecture, Los Angeles,  
April 19, 1973

Our main business is how to become Kṛṣṇa conscious. This is the main business of human life. But if we waste our time for material improvement and forget chanting, then that is loss, great loss. So such mentality, Kṛṣṇa says, *āmi vijñā tare kene viṣaya diba* [Cc. Madhya 22.39]. "So this rascal is asking some material prosperity from Me by discharging devotional service. Why shall I give him material prosperity? Rather, whatever he has got, I shall take it away." Yes. [laughter] It is not laughing. When it is taken away, we become very morose. But that is the test.

That is stated by Kṛṣṇa Himself to Yudhiṣṭhira Mahārāja: *yasyāham anugṛhṇāmi hariṣye tad dhanam śanaiḥ* [SB 10.88.8]. Yudhiṣṭhira Mahārāja indirectly inquired from Kṛṣṇa that "We are completely dependent on You, and still we are suffering materially so much that our kingdom is taken away, our wife is insulted, we were attempted to be burned in a house." So Kṛṣṇa said, "Yes, that is My first business." *Yasyāham anugṛhṇāmi hariṣye tad dhanam śanaiḥ*. "If I specially favor anybody, then I take away all his sources of income." Very dangerous. Yes. I have got my practical experience in this connection. Yes. That is Kṛṣṇa's special favor. I do not wish to narrate, but it is a fact. [laughs] It is a fact.

My Guru Mahārāja ordered me when I was twenty-five years old that "You go and preach." But I thought, "First of all, I shall become a rich man, and I shall use that money for preaching work." So that's a long history. I got good opportunity for becoming very rich man in business. And some astrologer told me that "You should have become like Birla." So there was some chances, very good chances. I was manager in a big chemical factory. I started my own factory, the business was very successful. But everything was dismantled. I was forced to come to this position to carry out my order of my Guru Mahārāja.

869. Śrīmad-Bhāgavatam 10.88.8, Śrīmad-Bhāgavatam 1.13.11 Lecture, Geneva, June 2,  
1974

To bring one to the platform of renunciation, that is a very difficult job. Especially when one has got nice wife, nice home, nice bank balance, it is very, very difficult. So there is a version by Kṛṣṇa that one who is anxious to take Kṛṣṇa consciousness, but he is entrapped with this binding—nice wife, nice children, nice home, nice bank balance—so Kṛṣṇa, in order to give them..., give such devotee facility, He takes away. *Harīṣye tad-dhanam śanaiḥ. Yasyāham anugṛhṇāmi harīṣye tad-dhanam śanaiḥ* [SB 10.88.8]. Just like He did with the Pāṇḍavas. The Pāṇḍavas were devotees, but at the same time they were king. There was attachment. So therefore Kṛṣṇa took away their everything—their kingdom, their wife, their position, their honor—test him, and still, they did not give up Kṛṣṇa. Therefore they came out victorious. So Kṛṣṇa sometimes tests His..., that how much one devotee is, He forcibly makes him renounced in order. That is Kṛṣṇa's special favor.

870. Śrīmad-Bhāgavatam 10.88.8, Śrīmad-Bhāgavatam 1.16.23 Lecture, Honolulu, January 19, 1974

**Sudāmā:** Any more questions? Śrīla Prabhupāda, you spoke about having a taste for hearing the *kīrtana* or being engaged in the *kīrtana*. Now, what is my position if I am chanting Hare Kṛṣṇa *mantra* and I'm living in the association of the devotees, or I'm taking *prasāda*, but I have no..., I lose a taste or I have no desire, but for lack of having anything else to do, I remain. So what is my position? How...?

**Prabhupāda:** That is Kṛṣṇa's grace, that you have no anything to do. You have to do it. [laughter] That's a grace of Kṛṣṇa. *Yasyāham anugṛhṇāmi harīṣye tad-dhanam śanaiḥ* [SB 10.88.8]. Kṛṣṇa has taken away everything. You have no other alternative than to remain here. [laughter] That is Kṛṣṇa's special grace. And those who are thinking that "We can do something else besides Kṛṣṇa," they are foolish. They are lost. Yes. But Kṛṣṇa is so kind upon you that He has placed in a certain circumstances that you cannot go out. That is very good fortune. Yes.

871. Śrīmad-Bhāgavatam 10.88.8, Śrīmad-Bhāgavatam 5.5.2 Lecture, Hyderabad, April 13, 1975

**Prabhupāda:** Yes. Śiva is *dahī* and Kṛṣṇa is milk. *Dahī*, the preparation of *dahī*, that you take milk, pure milk, and mix it with little sour thing, then it becomes *dahī*. Similarly, Kṛṣṇa is pure spirit, and when this pure spirit is mixed up with *māyā*, that is Śiva. Lord Śiva is the *māyā-adipati*. There are many, I mean to say, narrations. This was inquired by Yudhiṣṭhira Mahārāja, that "Lord Śiva, he appears to be like a beggar. He does not possess even an house. He lives underneath a tree. And the devotee of Śiva becomes very rich, opulent, materially, although he's a beggar, whereas Viṣṇu is *lakṣmī-pati*, *vaikuṇṭha-pati*, and the Vaiṣṇavas become beggar. Just opposite. By worshiping the beggar one becomes rich, and by worshiping the rich one becomes beggar. What is this contradiction?" So this is answered that Kṛṣṇa answered, *yasyāham anugṛhṇāmi harīṣye tad-dhanam śanaiḥ* [SB 10.88.8]: "My first benediction to My devotee is that I take away all his riches. That's all." Then when he becomes helpless, he becomes firmly convinced, and he has no other shelter, then automatically he takes shelter of Kṛṣṇa, what

Kṛṣṇa demands, *sarva-dharmān parityajya mām* [Bg. 18.66]. When he has no other help, he fully surrenders to Kṛṣṇa. That is Kṛṣṇa's special mercy. And so far Lord Śiva is concerned, he is the husband of mother Durgā, and Durgā is the supreme material power, *sṛṣṭi-sthiti-pralaya sādhana-śaktir ekā chāyeva yasya bhuvaṇāni vibharti durgā* [Bs. 5.44]. So he gets all material benediction, and Vaiṣṇava, instead of material benediction, he gets all spiritual benediction. That is the difference.

872. Śrīmad-Bhāgavatam 10.88.8, Śrīmad-Bhāgavatam 7.9.10–11 Lecture, Montreal,  
August 14, 1968

So the question may be that "Because everything has to be offered to Kṛṣṇa, so does it mean that Kṛṣṇa is hankering after my riches? Because I have amassed so much money by hard labor, and Kṛṣṇa is very clever that He's trying to take it away?" Yes. [laughs] Yes, that is the fact.

Kṛṣṇa says in *Bhāgavata* that, *yasyāham anuḡṛhnāmi hariṣye tad dhanam śanaiḥ* [SB 10.88.8].

The Pāṇḍavas, they were friends of Kṛṣṇa, and they were put into so many difficulties. Their kingdom was stolen, their wife was insulted, they were forced to live in the forest, giving up the kingdom—so many difficulties. Their house was set in fire the other party, his cousin brothers. So Yudhiṣṭhira Mahārāja, the elder, the eldest brother of the Pāṇḍavas...

Practically this question was raised by Parīkṣit Mahārāja to Śukadeva Gosvāmī. The question was that Viṣṇu, or Nārāyaṇa, He's the supreme opulent, Lakṣmī-pati, the husband of the goddess of fortune. So persons who are Viṣṇu-*bhakta* or Vaiṣṇava, why they become poorer? Why this contradiction?

And the devotees of Lord Śiva... Śiva presents himself as the poorest man. He has no dwelling house even. He lives underneath a tree. And his wife, Durgā, she is the proprietor of this universe. She is also following the husband. She has also agreed to live underneath the tree. Never complains, "Oh, my dear Śiva, you don't construct a house even. What is this?" She also agrees. That means they live very..., in a wretched, poor condition.

So this was the question of Parīkṣit Mahārāja, that those who are worshiper of this wretched Lord Śiva—not wretched, but he places himself in such condition—they become very opulent materially. They have got very nice estate, very nice wife, very nice foodstuff. And the Vaiṣṇavas, who are worshiper of Viṣṇu, the most opulent, the controller of Lakṣmī, *lakṣmī-sahasra-śata sevyamānaṁ* [Bs. 5.29],

Whom not only one, but millions and billions of goddess of fortune are always in His service, such opulent Kṛṣṇa and Viṣṇu, those who are worshiper of Viṣṇu and Kṛṣṇa, why they become poorer?

This contradiction was inquired by Mahārāja Parīkṣit to Śukadeva Gosvāmī, and Śukadeva Gosvāmī said that... This is the process of great personality. He said, "I'll not answer this question, but this very

question was inquired by your grandfather, Mahārāja Yudhiṣṭhira, to Lord Śrī Kṛṣṇa. And it is better to take the answer directly from Kṛṣṇa."

So similar question was put. Because Mahārāja Yudhiṣṭhira was little doubtful, that "I am known as Dharma-rāja, the king, personified religion, because I never tell anything lie, and my life is so pious. So..., and my brothers Arjuna and Bhīma, they're the greatest warrior. And our wife, Draupadī, she is personally the goddess of fortune. So we are combined together—religion, goddess of fortune, greatest warrior—and above all, the greatest friend, Kṛṣṇa. Why we are in difficulty?" This question was asked. Kṛṣṇa... This question was asked not for their personal benefit, just to teach us that sometimes in Kṛṣṇa consciousness you may be put in difficulty, but don't, I mean to say, be hesitated. Fixed up. You should know Kṛṣṇa's mercy. Why? Kṛṣṇa says, *yasyāham anugṛhṇāmi hariṣye tad dhanam śanaiḥ* [SB 10.88.8].

He answered to Yudhiṣṭhira, "My dear Yudhiṣṭhira, the first test of a devotee is that I, if I show him special favor, then I take away all his wealth."

Why? Why this sort of special favor? Because this material attachment is so great that one cannot go to Kṛṣṇa. So anyone who is engaged in Kṛṣṇa consciousness, at the same time he wants material enjoyment, Kṛṣṇa sees his foolishness. Foolishness. Anyone who is making progress in Kṛṣṇa consciousness should not be envious, "Oh, he is so great. He is so rich man. He has got so nice palace. He has got so nice wife. I haven't got anything."

Don't be. Because it is completely different life. Don't be captivated by the material opulence, even you are put into great difficulties. Because you are not this material body. You are spirit soul. So your progress should be steady on the spiritual platform.

873. Śrīmad-Bhāgavatam 10.88.8, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.118–119  
Lecture, New York, December 1, 1966

'Always thousands of goddess of fortune is serving Him,' He's such opulent. And so *kṛṣṇa-bhakta*, devotee of Kṛṣṇa, they appear to be poorer. Why?" This question was... Just the opposite.

So the answer was given by Śukadeva Gosvāmī that "This very question was also put to Kṛṣṇa by your grandfather. So instead of answering myself, I'll put that very question-and-answer between your grandfather and Kṛṣṇa." So what is that? "Now, a similar question was put by your grandfather Mahārāja Yudhiṣṭhira to Kṛṣṇa, and Kṛṣṇa answered like this." What is that? *Yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ* [SB 10.88.8]:

"If I do somebody some special favor, then My first duty is I become him crushed in all material possession." You see? Why? "Because to make him more surrendered to Me." When he becomes



helpless, he has no other way. "Kṛṣṇa, please take me." When he has something, he thinks, "Oh, these things will protect me, my material possession." Therefore he does not surrender.

874. Śrīmad-Bhāgavatam 10.88.8, The Nectar of Devotion Lecture, Bombay, January 6, 1973

Because Vaiṣṇavas are generally appear to be poor, so those who are after material happiness, they do not like to become Vaiṣṇavas. They become devotee of Lord Śiva, because by the grace of Lord Śiva they get all material facilities. Therefore generally people are very much fond of becoming devotee of Lord Śiva.

That..., this question was discussed between Yudhiṣṭhira Mahārāja..., not, Parikṣit Mahārāja and Śukadeva Gosvāmī. Parikṣit Mahārāja inquired this, that "Lord Viṣṇu is the master of goddess of fortune, but generally we find the Vaiṣṇavas are poor. And Lord Śiva, he hasn't got even a house, so still, his devotees are very prosperous." So the explanation was given that Lord Śiva is the master of these material opulences, Durgā-devī. Durgā-devī is his wife, the material nature. So devotees of Lord Viṣṇu..., er, Lord Śiva can get all material facilities.

And Lord Viṣṇu..., because he is going to be transferred to the spiritual world, therefore gradually his material affection is curtailed. Of course, when he is advanced in devotion, then his material comforts are not curtailed. But when he is not advanced, if he thinks that "By becoming Vaiṣṇava I shall be materially very opulent, opulented, and I shall enjoy this material enjoyment," then it is curtailed. That is explained in *Bhāgavata* and *Caitanya-caritāmṛta*. *Yasyāham anugṛhṇāmi hariṣye tad-dhanam* [SB 10.88.8]. Because Viṣṇu knows that "He wants Me, at the same time he wants some material opulence, so this is his ignorance. This is his ignorance. If he wants material opulence, then he has to remain here within this material world. But he wants Me."

So to have Kṛṣṇa, that is in the spiritual world. So if you have got attachment for this material world, then you cannot go. A slight attachment for this material world will oblige him to take another birth. If the mind is absorbed in *karma* or material comfort, then Kṛṣṇa will give you, "All right. You take this work again." Even great, great *yogīs*, because they think of material comforts, they are called *bhraṣṭa*. *Yoga-bhraṣṭaḥ sañjāyate. Śucīnām śrīmatām*. Although the facility is given to take birth in the family of high *brāhmaṇa* or a high, rich man, but it is material life. It is material life.

875. Śrīmad-Bhāgavatam 10.88.8, Śrī Brahma-saṁhitā 5.29 Lecture, Los Angeles, November 8, 1968

Naturally, because we have materially associated for so many lives, so even though we are trying to become fully Kṛṣṇa conscious, so our material attachment sometimes drag us. But if we are very

strongly Kṛṣṇa conscious, so these attachment will be taken away by Kṛṣṇa. That is mentioned in the *Śrīmad-Bhāgavatam*,

*yasyāham anugṛhṇāmi  
hariṣye tad-dhanamśanaiḥ*  
[SB 10.88.8]

I think I have personally that experience. Yes. I was not inclined to come to this line, but Kṛṣṇa has forced me. That is His special favor. I am now understanding, "Yes." So, hmm, Kṛṣṇa is very intelligent. So if we foolishly want something other than Kṛṣṇa, He makes us forgetful of such nonsense. That is Kṛṣṇa's special favor.

876. Śrīmad-Bhāgavatam 10.88.8, Lecture, Hawaii, March 5, 1969

So when Kṛṣṇa forces somebody to surrender, that is a great favor. But generally, He does not do so. But He does so to a person who is very sincere to Kṛṣṇa's service, but at the same time he has got slight desire for material enjoyment. In that case He does, that "This foolish person does not know that material facility will never make him happy, and he is sincerely seeking My favor. So he is foolish. Therefore whatever resource, little resource he has got for material enjoyment, break it. Then he will have no other alternative than to surrender unto Me."

That is stated in the *Bhagavad-gītā*, er, *Śrīmad-Bhāgavatam*: *yasyāham anugṛhṇāmi hariṣye tad-dhanamśanaiḥ*. [SB 10.88.8]

Kṛṣṇa says that "If I do somebody special favor, then I make him poverty-stricken. I take away all his means of sense enjoyment." You see? That is stated in the *Śrīmad-Bhāgavatam*. Because here in this material world everyone is trying to be happy by earning more money, by business, by service, by this way or that way.

But in special cases, Kṛṣṇa makes his business or service unsuccessful. Do you like that? [laughs] At that time he has no other alternative than to surrender to Kṛṣṇa. You see? But sometimes, when we are unsuccessful in our business attempt or earning attempt, we become sorry, that "Oh, Kṛṣṇa is so cruel upon me that I could not trust in this." But that is His favor, special favor. You should understand like that. Yes.

877. Śrīmad-Bhāgavatam 10.88.8, Lecture, New York, April 17, 1969

Hari means "who takes away all your miseries." That is Hari. *Harā*. *Harā* means taking away. *Harate*. So just like thief also takes away, but he takes away the valuable things, material consideration, sometimes Kṛṣṇa also takes away your material valuables just to show you special favor.

*Yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ* [SB 10.88.8].

Yudhiṣṭhira Mahārāja inquired from Kṛṣṇa that "We are supposed to be very pious. My brothers are great warriors, my wife is exactly the goddess of fortune, and above all, You are our personal friend. So how is this that we have lost everything? [chuckling] We have lost our kingdom, we have lost our wife, we have lost our honor—everything." So in reply to this, Kṛṣṇa said, *yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ*: "My first favor is that I take away all riches of My devotee."

Therefore people are not very much enthusiastic to come to Kṛṣṇa consciousness. [laughter] But He does it. Just like the Pāṇḍavas were, in the beginning, put into difficulty, but later on they became the most exalted personalities throughout the whole history. That is Kṛṣṇa's favor. In the beginning, He may do like that because we have got attachment for our material acquisitions.

So that is my personal experience. In the beginning, when my Guru Mahārāja ordered me, I thought it that "I shall first of all become very rich man; then I shall preach." [laughs] So I was doing very nice in business. In the business circle, I got very good name, and with whom I was dealing business, they were very satisfied. But Kṛṣṇa made so trick that He broke everything, and He obliged me to take *sannyāsa*. So that is Hari. So that I had to come to your country with only seven dollars.

So they are criticizing, "The Swāmī came here with no money. Now he's so opulent." [chuckles] So they are taking the back side, black side, you see? But the thing is... Of course, I have become profited, profitable, or I have acquired profit. I left my home, my children and everything. I came here as a pauper, with seven dollars. That is no money. But I have got now big properties, hundreds of children. [laughter] And I haven't got to think for their provision; they are thinking of me. So that is Kṛṣṇa's favor.

In the beginning, it appears to be very bitter. When I took *sannyāsa*, when I was living alone, I was feeling very bitter. I, sometimes I was thinking, "Whether I have done wrong by accepting?" So when I was publishing this *Back to Godhead* from Delhi, one day one bull thrashed me, and I fell down on the footpath and I got severe injury. I was alone. So I was thinking, "What is this?" So I had many days of very tribulations, but it was all meant for good.

So don't be afraid of tribulations. You see? Go forward. Kṛṣṇa will give you protection.

878. Śrīmad-Bhāgavatam 10.88.8, Initiation Lecture, Los Angeles, July 13, 1971

Sometimes it is found that in incidents you will find in the *Śrīmad-Bhāgavatam*, *yasyānugṛhṇāmi hariṣye tad...* [SB 10.88.8] Therefore sometimes people do not come to worship, because generally they say, "The Viṣṇu worship, or Vaiṣṇavas, they are generally poor. So I don't want to be poor." [laughs] Yes. I was thinking like that. [laughter]

879. Śrīmad-Bhāgavatam 10.88.8, Māyāpur Temple Inauguration with Śrīdhara Mahārāja, plus Mahāmsa Sanyass Initiation, Māyāpur, March 17, 1973

**Prabhupāda:** Yes, yes. So my father was Vaiṣṇava, but when I invited these Gauḍīya Maṭha *sādhus*, my father thought that I have invited some *sādhus* of the Ramakrishna Mission. [laughter] So he was not very interested. When Tīrtha Mahārāja is speaking, I call my—my father was that time invalid—I called him that “Please come down. There is a meeting of the Gauḍīya Maṭha *sādhus*.” So he could not resist my request. He came down, but he did not think that some devotees have come. He thought, “These Ramakrishna Mission rascals have come.” [laughter]

So he was not very happy. But I told; he was sitting. He... So the meeting, he just criticized. Then when he heard the speech of our old Tīrtha Mahārāja, our old Godbrother, he understood: “Oh, they are Vaiṣṇavas.” Then immediately after the meeting, he fell down on his feet: “I misunderstood you, sir, that you are the Ramakrishna Mission *sādhu*. I am so glad to meet you.”

So that is the beginning of my intimate relationship with Gauḍīya Maṭha. And they are coming, and whenever somebody would come, I would invite them to lecture in my house. In that way, Śrīdhara Mahārāja, at that time Ravendra-sundara Bhaṭṭācārya, he was also invited at my house, and before... No, I think I invited Bhāratī Mahārāja, and you were with Bhāratī Mahārāja.

**Śrīdhara Mahārāja:** Yes.

**Prabhupāda:** Yes. So in this way my connection became developed with Gauḍīya Maṭha. Then gradually the process began, *hariṣye tad-dhanamśanaiḥ* [SB 10.88.8]. [chuckles]

I wanted to become very big businessman, and there was good opportunity. I was very nicely associated with the chemical industry of India, Dr. Bose’s laboratory, Bengal Chemical, V. K. Farr, and all of them, they liked my business organization. Then I started big laboratory in Lucknow. So that was golden days. But gradually everything becomes dead, and at last my Allahabad business was lost. It was not lost on account of some, my debts; I had to hand it over to Dr. Kartik Chandra Bose because I was his agent.

So I had some debts, so I tell the, “All right, you take this business.” In this way, that Prayāg Pharmacy was lost. So I was not going to..., I was sitting at home. But this Yāyāvara Mahārāja, at that time Sarvesva brahmacārī and Atulānanda brahmacārī, they used to come to take their subscription, and they were requesting that “Why don’t you come to our *maṭha*? Why don’t you come to our *maṭha*? You are now free.” So I used to visit their temple. That was not far away from my house.

880. Śrīmad-Bhāgavatam 10.88.8, Room Conversation on Śrīmad-Bhāgavatam 1.10.11,  
Delhi, November 3, 1973

Śyāmasundara: In Bombay you were having your own business, then?

Prabhupāda: Yes.

Śyāmasundara: Manufacturing?

Prabhupāda: Yes. No, that is small manufacturing. So I got very, very good chance. But Kṛṣṇa did not allow it. He wanted me to come to this point. That is my practical experience. And now I'm seeing that it is Kṛṣṇa's so much favor. You see? *Yasyāham anuḡrhnāmi...* [SB 10.88.8] It is, it is, actually it is His grace. "What he'll do by becoming Birla, rich man like Birla?" That was Kṛṣṇa's plan. "Come here. Do this work." You see? My Guru Mahārāja ordered. Kṛṣṇa wanted. I was resisting Him. That's all. I was actually very expert businessman in chemical line. I did it very creditably in Bose's laboratory as manager and my own business. And everyone knows. Even in manufacturing also.

881. Śrīmad-Bhāgavatam 10.88.8, Room Conversation on Śrīmad-Bhāgavatam 1.10.11,  
Delhi, November 3, 1973

Prabhupāda: Smith Stanistreet, an English company. They gave me an agency. So some of my enemy... He was my..., he was my employer, but he gave information that I am also manufacturing now drug and chemical works. So they informed them that "He's pushing his own goods, not your goods." They... He wanted that agency. Yes. In this way, because as soon as you come in the... Even in the spiritual field, my Godbrothers are envious. You see? So as soon as you become successful, there will be many enemies. That is natural. That is the sign of success. In your business, if there are many enemies, competitor, that means you are successful. So anyway, Kṛṣṇa has brought me to the right path. So I may not fall down. That's all. [laughter]

When I was reading this verse, that *yasyāham anuḡrhnāmi hariṣye tad dhanam śanaiḥ* [SB 10.88.8], Kṛṣṇa said that "When I show somebody My special favor, I take away all his money," I became shuddered: "So Kṛṣṇa will take my all money? If He is spe..." [laughs] And actually that happened. He took my all money, all family, all friends and everything. [laughs] And He asked me, "Go to America. You'll get many money, much money, many friends. You go ahead. Come here." Yes. That was His intention. And I was sticking to limited money, limited friends, limited society. This is special favor.

882. Śrīmad-Bhāgavatam 10.88.8, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī  
Disappearance Day Lecture, Los Angeles, December 13, 1973

These Gauḍīya Maṭha people, they came to see me. So, "Sir, we have come to you. We have heard your good name. So we want to start a temple here. Please try to help us." So because I was thinking of these Gauḍīya Maṭha people, that "I met a very nice, saintly persons," then as soon as I saw them, I was very much englanded: "Oh, here are these persons. They have come again."

So in this way, gradually, I became attached to these Gauḍīya Maṭha activities, and by the grace of Kṛṣṇa, my business also was not going very well. [laughter] [laughs] Yes. Kṛṣṇa says, *yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ* [SB 10.88.8], means if somebody wants to be actually devotee of Kṛṣṇa, at the same time keeps his material attachment, then Kṛṣṇa's business is He takes away everything material, so that cent percent he becomes, I mean to say, dependent on Kṛṣṇa. So that actually happened to my life. I was obliged to come to this movement to take up this very seriously. And I was dreaming that "Bhaktisiddhānta Sarasvatī Ṭhākura is calling me, 'Please come out with me!' " [break] So I was sometimes horrified, "Oh, what is this? I have give up my family life? Bhaktisiddhānta Sarasvatī Ṭhākura is calling me? I have to take *sannyāsa*?" Oh, I was horrified. But I saw several times, calling me. So anyway, it is by his grace I was forced to give up my family life and so-called business life. And he brought me some way or other in preaching his gospel.

883. Śrīmad-Bhāgavatam 10.88.8, Morning Walk, Bombay, April 16, 1974

**Dr. Patel:** *Yogamāyā* is the superior *māyā*.

**Prabhupāda:** Yes. No, for Kṛṣṇa, all *māyās* are the same. Just for engineer, the electricity is the same both in the refrigerator and the heater. For us, we see different, that "This is hot and this is cold." [break] ...when you are freed from all these *māyās*. That is Kṛṣṇa's mercy. [break] ...the sample of Kṛṣṇa's mercy?

**Dr. Patel:** [Hindi]

**Prabhupāda:** No, no. No, Kṛṣṇa says in the *Bhāgavata*, *yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ* [SB 10.88.8], that "This is My mercy. The first test is that I take away everything what he possesses."

**Dr. Patel:** [Hindi] We have not heard of getting [indistinct]. [laughs]

**Prabhupāda:** No, therefore people do not like to become Vaiṣṇava. No, actually. *Yasyāham anugṛhṇāmi*. That is the first installment of His mercy. *Yasyāham anugṛhṇāmi hariṣye*... You know this. It was questioned by Mahārāja Yudhiṣṭhira.

**Dr. Patel:** Yes, I have gone through this.

**Prabhupāda:** Yes, Mahārāja Yudhiṣṭhira. Yes. [break] ...a little doubtful that Kṛṣṇa is the Lakṣmī-pati, Nārāyaṇa, and those who are devotees of Kṛṣṇa, they become poorer. And Lord Śiva, who has no even a residential house, he lives under the tree...

Dr. Patel: The *bhūtas*.

**Prabhupāda:** ...and the devotee of Lord Śiva, they become opulent. So what is the reason? So this was questioned by Mahārāja Yudhisthira to Kṛṣṇa. So Kṛṣṇa first answered, *yasyaham anughnami harisye tad-dhanam śanaiḥ* [SB 10.88.8]: "This is the first installment of My mercy."

884. Śrīmad-Bhāgavatam 10.88.8, Morning Walk, Bombay, December 24, 1975

**Prabhupāda:** *Yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ* [SB 10.88.8]. This is special favor of Kṛṣṇa, because they, by this pious activity, they wanted this material enjoyment, which you are complaining, that they are reducing material enjoyment. But that is Kṛṣṇa's favor. He doesn't want reduction of material enjoyment; at the same time, they want to worship Kṛṣṇa. So Kṛṣṇa is seeing that these fools, they want Me, and at the same time material enjoyment. So "Finish their material enjoyment; they will simply think of Me."

*bhogaiśvarya-prasaktānām  
tayāpahṛta-cetasām  
vyavasāyātmikā buddhiḥ  
samādhau na vidhīyate  
[Bg. 2.44]*

So long one will be too much absorbed in this material enjoyment, he cannot be perfectly devotee. Therefore sometimes Kṛṣṇa, when He sees, "Someone is serious to get Me," and at the same time she wants material enjoyment, so indirectly or directly He finishes the material enjoyment. That is a special favor.

885. Śrīmad-Bhāgavatam 10.89.58, CC Madhya 8.146 Translation and Purport

*dvijātmajā me yuvayor didṛkṣuṇā  
mayopanītā bhuvi dharma-guptaye  
kalāvatīrṇāv avaner bharāsurān  
hatveha bhūyas tvarayetam anti me*

"Addressing Kṛṣṇa and Arjuna, Lord Mahā-Viṣṇu [the Mahāpuruṣa] said, 'I wanted to see both of you, and therefore I have brought the sons of the brāhmaṇa here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

This is a quotation from Śrīmad-Bhāgavatam (10.89.58) concerning Kṛṣṇa's endeavor to take Arjuna beyond the material universe when Arjuna was searching for the sons of a brāhmaṇa.

Lord Mahā-Viṣṇu, who is situated beyond this material world, was also attracted by the bodily features of Kṛṣṇa. Mahā-Viṣṇu had actually stolen the sons of the brāhmaṇa in Dvārakā so that Kṛṣṇa

and Arjuna would come visit Him. This verse is quoted to show that Kṛṣṇa is so attractive that He attracts Mahā-Viṣṇu.

886. Śrīmad-Bhāgavatam 10.90.48, CC Madhya 13.79 Translation and Purport

*jayati jana-nivāso devakī-janma-vādo  
yadu-vara-paraṣat svair dorbhir asyann adharmam  
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena  
vraja-pura-vanitānām vardhayan kāma-devam*

" 'Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!'

This is a quotation from Śrīmad-Bhāgavatam (10.90.48).



# ŚRIMAD-BHĀGAVATAM

## Canto 11

## ŚRIMAD-BHĀGAVATAM Canto 11

### 1. Śrīmad-Bhāgavatam 11.2.3, Morning Walk, Bombay, May 6, 1974

**Prabhupāda:** The guest may be comfortable. *Sukham āsīnam* [SB 11.2.3]. He is seated very nicely, comfortably, then talk. This is the system, receiving guests and talking. [break] "Beware of dog." "Beware of dog. I am living with dog. Don't come here." He poses that "I am friend of... Dog is my best friend, so don't come here." Yes. His overfaithfulness has obliged him to take the body of a dog.

**Yadubara:** "The Vedic system of receiving a guest was completely observed by Lord Kṛṣṇa Himself to teach all others how..." [break]

**Prabhupāda:** Even if you receive at home your enemy, you shall treat him in such a way that he is not afraid. *Akuto 'bhayam*. That "I have come to the house of enemy and he can do me harm at any time," no. He should be received in such a way that he will be completely free from these thoughts that "I am his enemy."

### 2. Śrīmad-Bhāgavatam 11.2.30, CC Madhya 8.251 Purport

According to Śrīmad-Bhāgavatam (11.2.30):

*ata ātyantikam kṣemaṁ  
pṛcchāmo bhavato 'naghāḥ  
saṁsāre 'smin kṣaṇārdho 'pi  
sat-saṅgaḥ sevadhīr nṛṇām*

"We are asking the most perfect welfare activity from you. I think that in this material world, association with devotees-even if it be for a moment-is the greatest treasure house for mankind."

### 3. Śrīmad-Bhāgavatam 11.2.30, CC Madhya 22.85 Translation and Purport

*ata ātyantikam kṣemaṁ  
pṛcchāmo bhavato 'naghāḥ*

*saṁsāre 'smin kṣaṇārdho 'pi  
sat-saṅgaḥ sevadhīr nṛṇām*

“O devotees! O you who are free from all sins! Let me inquire from you about that which is supremely auspicious for all living entities. Association with a pure devotee for even half a moment in this material world is the greatest treasure for human society.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.30).

4. *Śrīmad-Bhāgavatam* 11.2.37, *Bhagavad-gītā* 1.30 Purport

Due to his impatience, Arjuna was unable to stay on the battlefield, and he was forgetting himself on account of the weakness of his mind. Excessive attachment for material things puts a man in a bewildering condition of existence. Bhayaṁ dvitīyābhiniveśataḥ (*Śrīmad-Bhāgavatam* 11.2.37): such fearfulness and loss of mental equilibrium take place in persons who are too affected by material conditions.

5. *Śrīmad-Bhāgavatam* 11.2.37, BG 6.13-14 Purport

*Vigatabhīḥ*. One cannot be fearless unless one is fully in Kṛṣṇa consciousness. A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Kṛṣṇa. The *Bhāgavatam* says, bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ - (*Śrīmad-Bhāgavatam* 11.2.37): Kṛṣṇa consciousness is the only basis for fearlessness. Therefore, perfect practice is possible for a person who is Kṛṣṇa conscious.

6. *Śrīmad-Bhāgavatam* 11.2.37, *Bhagavad-gītā* 6.14 Purport

*Vigatabhīḥ*. One cannot be fearless unless one is fully in Kṛṣṇa consciousness. A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Kṛṣṇa. The *Bhāgavatam* says, bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ: Kṛṣṇa consciousness is the only basis for fearlessness. Therefore, perfect practice is possible for a person who is Kṛṣṇa conscious. And since the ultimate goal of yoga practice is to see the Lord within, a Kṛṣṇa conscious person is already the best of all yogīs. The principles of the yoga system mentioned herein are different from those of the popular so-called yoga societies.

7. *Śrīmad-Bhāgavatam* 11.2.37, SB 3.26.16 Purport

The living entity's fear of death is due to his false ego of identifying with the body. Everyone is afraid of death. Actually there is no death for the spirit soul, but due to our absorption in the identification of body as self, the fear of death develops. It is also stated in the *Śrīmad-Bhāgavatam* (11.2.37), *bhayam dvitīyābhīniveśataḥ syāt*. *Dvītiya* refers to matter, which is beyond spirit. Matter is the secondary manifestation of spirit, for matter is produced from spirit. Just as the material elements described are caused by the Supreme Lord, or the Supreme Spirit, the body is also a product of the spirit soul.

8. Śrīmad-Bhāgavatam 11.2.37, SB 4.24.52 Purport

Fearfulness is the result of material involvement. It is also said in *Śrīmad-Bhāgavatam* (11.2.37), *bhayam dvitīyābhīniveśataḥ syāt*: fearfulness is a creation of the bodily conception of life.

9. Śrīmad-Bhāgavatam 11.2.37, SB 6.9.37 Purport

As stated in *Śrīmad-Bhāgavatam* (11.2.37), *bhayam dvitīyābhīniveśataḥ syāt*: fear results from being absorbed in duality. When one is in knowledge of duality, one knows both fear and bliss. The same Supreme Lord is a source of bliss to devotees and fear to nondevotees who have a poor fund of knowledge. God is one, but people understand the Absolute Truth from different angles of vision. The unintelligent see contradictions in Him, but sober devotees find no contradictions.

10. Śrīmad-Bhāgavatam 11.2.37, SB 10.2.6 Purport

A pure devotee is always fearful of material existence. No one knows what will happen next, for one may have to change his body at any moment (*tathā dehāntara-prāptiḥ* [Bg. 2.13]). Knowing this fact, a pure devotee acts in such a way that he will not have his life spoiled by being obliged to accept another body and undergo the tribulations of material existence. This is *bhayam*, or fear. *Bhayam dvitīyābhīniveśataḥ syāt* (*Bhāg.* 11.2.37). This fear is due to material existence. Properly speaking, everyone should always be alert and fearful of material existence, but although everyone is prone to be affected by the ignorance of material existence, the Supreme Personality of Godhead, Kṛṣṇa, is always alert to the protection of His devotees.

11. Śrīmad-Bhāgavatam 11.2.37, SB 10.13.13 Purport

In the presence of Kṛṣṇa's friendship, a devotee cannot have any fear. Kṛṣṇa is the supreme controller, the controller of even death, which is supposed to be the ultimate fear in this material world. *Bhayam dvitīyābhīniveśataḥ syāt* (*Bhāg.* 11.2.37). This fear arises because of lack of Kṛṣṇa consciousness; otherwise there cannot be any fear. For one who has taken shelter of the lotus feet of Kṛṣṇa, this material world of fear becomes hardly dangerous at all.

12. Śrīmad-Bhāgavatam 11.2.37, CC Madhya 20.119 Translation and Purport

*bhayam dvitīyābhīniveśataḥ syād  
īśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṁ  
bhaktyaikayeśam guru-devatātmā*

"When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the lord by the process of unalloyed devotional service.'

This is a quotation from Śrīmad-Bhāgavatam (11.2.37). It is an instruction given by Kavi Ṛṣi, one of the nine saintly personalities called the nine Yogendras. When Vasudeva, Kṛṣṇa's father, asked Devarṣi Nārada in Dvārakā about devotional service, it was mentioned that previously King Nimi, who was the King of Videha, was instructed by the nine Yogendras. When Śrī Nārada Muni discoursed on bhāgavata-dharma, devotional service, he indicated how a conditioned soul can be liberated by engaging in the loving transcendental service of the Lord. The Lord is the Supersoul, spiritual master and worshipable Deity of all conditioned souls. Not only is Kṛṣṇa the supreme worshipful Deity for all living entities, but He is also the guru, or caitya-guru, the Supersoul who always gives the living entity good counsel. Unfortunately the living entity neglects the Supreme Person's instructions. He thus identifies with material energy and is consequently overpowered by a kind of fear resulting from accepting himself as the material body and considering paraphernalia related to the material body to be his property. All types of fruitive results actually come from the spirit soul, but because he has forgotten his real duty, he is embarrassed by many material consequences such as fear and attachment. The only remedy is to revert to the service of the Lord and thus be saved from material nature's unwanted harassment.

13. Śrīmad-Bhāgavatam 11.2.37, CC Madhya 24.137 Translation and Purport

*bhayam dvitīyābhīniveśataḥ syād  
īśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṁ  
bhaktyaikayeśam guru-devatātmā*

"When the living entity is attracted by the material energy that is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant

of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayaḥ asmṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

This verse is quoted from *Śrīmad-Bhāgavatam* (11.2.37).

#### 14. Śrīmad-Bhāgavatam 11.2.37, CC Madhya 25.138 Translation and Purport

*bhayaṁ dvitīyābhīniveśataḥ syād  
īśād aṇetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṁ  
bhaktyaikayeśaṁ guru-devatātmā*

" 'When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.37).

#### 15. Śrīmad-Bhāgavatam 11.2.37, The Path of Perfection: Chapter 4 – Moderation in Yoga

Due to perverted memory, the conditioned soul is naturally fearful. Fear is due to forgetting one's eternal relationship with Kṛṣṇa. According to *Srīmad-Bhagavatam* (11.2.37): *bhayaṁ dvitīyābhīniveśataḥ syād īśād aṇetasya viparyayo 'smṛtiḥ*. Kṛṣṇa consciousness provides the only true basis for fearlessness; therefore perfect practice of yoga is not possible for one who is not Kṛṣṇa conscious.

#### 16. Śrīmad-Bhāgavatam 11.2.37, Bhagavad-gītā 7.2 Lecture, Hyderabad, April 28, 1974

Every living entity is fearful what will happen next. There are, just like at the present moment, everywhere, every time, every, always we are fearful. *Bhayaṁ dvitīyābhīniveśataḥ syād* [SB 11.2.37]. As soon as we forget our constitutional position and Kṛṣṇa, then an artificial way of fearfulness is created.

17. Śrīmad-Bhāgavatam 11.2.37, Śrīmad-Bhāgavatam 1.7.6 Lecture, Vṛndāvana, April 23, 1975

So people are suffering in this way. Although they do not know, they are taking it as enjoying. That is illusion. *Moha*. That is called *moha*. So we are in the *śoka*, always in lamentation. But we are accepting this *śoka* position as enjoyable. *Śoka-moha*. And the result is that we are always fearful. *Bhayam dvitīyābhīniveśataḥ syāt* [SB 11.2.37]. This *bhayam*... That is the material nature: eating, sleeping, sex life and *bhayam*. *Āhāra-nidrā-bhaya-maithunam ca* [Hitopadeśa]. This is the bodily business: eating, sleeping, sex life and always fearful, "What will happen next? What will happen next?" These are the *anarthas*. Actually, we are part and parcel of the *sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]: eternal, *sat*; full of knowledge, *sat-cit*; and bliss, *ānanda*, pleasure. This is our life. But this is not our life—eating, sleeping, mating and *bhayam*. These things are required only *dvitīyābhīniveśataḥ syāt*, when we identify with the *dvitīya*, means the second. Second means I am not this body, but the body is the second feature. So when I identify myself with this body, that is called *dvitīyābhīniveśataḥ*. And on account of our thoughts being absorbed in the secondary body, we are suffering.

18. Śrīmad-Bhāgavatam 11.2.37, Śrīmad-Bhāgavatam 3.26.16 Lecture, Bombay, December 25, 1974

We may, however, defy the existence of God. Atheist class of men, demons, they always defy, "Who is God? I am God." But everyone is under the control of time factor. The time factor, in due course, will bring him death. So at that time, how one can deny the existence of God? *Mṛtyuḥ sarva-haraś cāham* [Bg. 10.34]. Kṛṣṇa says that "I am death, and My business is to take away everything." *Mṛtyuḥ sarva-haraś cāham*. So time factor will take away everything, what we create with these twenty-four elements. So time is very strong, *kāla*. However we may defy the existence of God, the time factor is there. We have to accept it. And it is said, *kālam eke yato bhayam*. And because we are under the control of the time at the present moment in material existence, therefore there is *bhayam*. *Bhayam* means ultimately death. *Bhayam*.

*Bhayam dvitīyābhīniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ* [SB 11.2.37]. The description of *bhayam* is given in the *Bhāgavatam*. What is this *bhayam*, fearfulness? *Bhayam, īśād apetasya viparyayo 'smṛtiḥ*: "Those who have forgotten the Supreme Lord and have identified themselves with this material world, for them, the fearfulness is there." But those who are not in the material existence but in the spiritual existence, or spiritual life, or spiritual activities, for them, there is no *bhayam*. *Abhayam sattva-saṁśuddhiḥ* [Bg. 16.1], in the *Bhagavad-gītā* it is said. *Bhayam* is there, fearfulness is there, so long our existence is not purified. Then there is *bhayam*. And when existence is purified, then there is no *bhayam*, no fearfulness. Just like Prahlāda Mahārāja was put to so many trials or tribulation by his father, but he was never afraid of. This is the sign of spiritual advancement, because so long I identify myself with this matter, there will be *bhayam*, and when I am out of this conception of material

existence, when I understand that "I am spirit soul," *aham brahmāsmi*, then there is no more *bhayam*, no fearfulness.

19. Śrīmad-Bhāgavatam 11.2.37, Śrīmad-Bhāgavatam 3.26.16 Lecture, Bombay, December 25, 1974

Just like in the prison life we are subjected to the rules and regulation of the prison house on account of disobeying the government laws, similarly, when we are disobedient to the laws of God, at that time, we are put into this material existence under the influence of time, and therefore our conditional life is always fearful. *Bhayam dvitīyābhīniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ* [SB 11.2.37]. *Viparyayo 'smṛtiḥ*. Everyone is thinking differently, all living entities. Somebody is thinking, "I am Indian." Somebody is thinking, "I am American," "Hindu," "Muslim," "Christian," "black," "white." So many ways we are thinking. *Viparyayo 'smṛtiḥ*. Our real identity is when we understand that "I am not Hindu, not Muslim, not Christian, nor American, nor Indian, but I am eternal servant of Kṛṣṇa." Then there is no more fear. That is fear... *Bhajahuṁ re mana śrī-nanda-nandana-abhaya-caraṇāra...* Therefore the Vaiṣṇava poet advises that "You take to the shelter of the lotus feet of Kṛṣṇa." *Abhaya-caraṇāravinda re*: "Just be engaged in the devotional service of the *abhaya-caraṇa*, Kṛṣṇa's..." Then your existence will be purified, and you will have no more fear. *Brahma-bhūtaḥ prasannātmā* [Bg. 18.54]. You will be... This material life, so long we are conscious of this material existence, we are always fearful, full of anxieties. *Tat sādhu manye 'sura-varya dehinām sadā samudvigna-dhiyām asad-grahāt* [SB 7.5.5]. The more we possess *asat-vastu*—*asat-vastu* means the material things—there will be more anxiety.

Therefore, according to Gauḍīya Vaiṣṇava principle, Caitanya Mahāprabhu's life and His next disciples', the Gosvāmīs', life is to completely get free from any material possession. *Vairāgya*. *Vairāgya-vidyā*. This spiritual life... Therefore in Bhārata-varṣa, in India, you will see big, big kings, they give up their kingdom, their opulent life, wife, children, and become a mendicant, a beggar—not beggar, but renounced everything. This Bhārata-varṣa is under the name of Mahārāja Bharata. His life is described in the *Śrīmad-Bhāgavatam*, Fifth Canto, how he gave up his wife, children, kingdom, everything, and he lived alone in the forest, Pulastya, Pulaha-āśrama. But still, *māyā* is so strong, he became attached to a small deer. And for that reason, he had to wait for his liberation three lives.

So the spiritual life is very delicate. We have to conduct the spiritual life very cautiously. Little deviation may create great havoc. Great havoc means again material life. And material life means suffering, *bhayam dvitīyābhīniveśataḥ* [SB 11.2.37], always in fearfulness. So long we are in this material life, there must be fearfulness. *Bhayam dvitīyābhīniveśataḥ syāt*. That is described here. *Kālam eke yato bhayam*. So long you are wrapped up within these twenty-four elements, under the influence of time factor, then you will have to feel fearfulness, although actually by constitutional position you have no fear. Every one of us, we know... Not everyone. At least, those who are little advanced in understanding *Bhagavad-gītā*, the A-B-C-D of spiritual knowledge, at least theoretically one knows



that he is not this body. But still, when the body is in danger, we become fearful because we are existing in this material environment. *Bhayaṁ dvitīyābhīniveśataḥ syāt*. So in order to get out of this fearful situation of life—that is material life—if we take shelter of the lotus feet of *abhaya-caraṇāravinda* re, Kṛṣṇa, then this *bhaya* element, fearfulness element, will be completely nil.

20. Śrīmad-Bhāgavatam 11.2.37, Śrīmad-Bhāgavatam 3.26.23-4 Lecture, Bombay, January 1, 1975

So on account of this dirty position of material contamination, we cannot accept Kṛṣṇa as the real friend. Therefore we cannot get *śānti*. So if we want really *śānti*, then we must accept the formula, *suhṛdaṁ sarva-dehināṁ jñātvā mām*, not this political leader, that political leader. No. They do not know what is the actually path of *śānti*. They cannot. They do not have *śānti* in themselves. How they can...? "Physician, heal thyself." The physician himself is a diseased person, *māyā-mohita*, so how they can help us? So this is not possible. We have to accept Kṛṣṇa as *suhṛdaṁ sarva-bhūtānāṁ jñātvā* [Bg. 5.29]. He is the proprietor of everything. *Sarva-loka-maheśvaram. Maheśvaram. Īśvara, maheśvaram. Parameśvaram. Maheśvaram or parameśvaram. Īśvaraḥ paramaḥ kṛṣṇaḥ* [Bs. 5.1]. In this way, if we can understand that "Kṛṣṇa is the proprietor, Kṛṣṇa is the enjoyer, Kṛṣṇa is my supreme friend," then *śāntatvam*, we can get *śānti*. Otherwise this material envelopment will always create disturbances and... *Bhayaṁ dvitīyābhīniveśataḥ syāt* [SB 11.2.37]. Then we will be always in fearful condition, in anxiety. But if we accept this formula, then no more we are in this, I mean to say, hodgepodge of this material existence. We will live clearly, *svacchatvam*. That is called *svacchatvam avikāritvam*.

21. Śrīmad-Bhāgavatam 11.2.37, Śrīmad-Bhāgavatam 5.5.28 Lecture, Vṛndāvana, November 15, 1976

The *mahā-bhāgavata* knows that, that although this material world is a world of forgetfulness of Kṛṣṇa... Material world means when you forget Kṛṣṇa. Here you will find cent percent people, they have forgotten Kṛṣṇa. They do not care to know Kṛṣṇa, neither they have got any relationship with Kṛṣṇa. Therefore it is material world. Here the nature is how to forget Kṛṣṇa. There is a verse in *Śrīmad-Bhāgavatam*: *īśād apetasya viparyayo 'smṛtiḥ* [SB 11.2.37]. That is called *māyā*. *Māyā* means *viparyayo 'smṛtiḥ*. Everything is in relationship with God, but he, the rascal atheist, he'll say, *jagad āhur anīśvaram* [Bg. 16.8]: there is no *īśvaram*. This is materially... This is material world—forgetfulness. *Viparyayo 'smṛtiḥ*.

So the devotee's business is how to enlighten him to come to the point of Kṛṣṇa consciousness, real *smṛti*. So this is Kṛṣṇa consciousness movement means it is an endeavor to bring the rascals and fools and atheists to the platform of Kṛṣṇa consciousness, the most, I mean to say, important welfare activities in the human society.

22. Śrīmad-Bhāgavatam 11.2.37, Śrīmad-Bhāgavatam 5.6.7 Lecture, Vṛndāvana,  
November 29, 1976

So be careful of these rascals. *Māyāvādī-bhāṣya śūnile haya sarva nāśa* [Cc. Madhya 6.169]. Then you'll never be able to understand Kṛṣṇa. *Yogamāyā-samāvṛtaḥ*. We should take the instruction of the *śāstra* that Kṛṣṇa and Kṛṣṇa's soul, there are... *Ekam evādvitīyaḥ*. He is one, without any second. *Bhayaṁ dvitīyābhiniveśi...*, *niṣevataḥ syāt īśad apetasya* [SB. 11.2.37]. *Īśad apetasya*. So the more we forget Kṛṣṇa, then we are in the material stage. Material stage means *bhayaṁ*, always fearful. "Why shall I accept Kṛṣṇa as human being, as a person? Oh, it is... It is not. How He can be a person? How a person can produce such a vast sky?" He says, *bhūmir āpo analo vāyuḥ khaṁ mano buddhir eva* [Bg. 7.4]: "Yes, I have produced the sky." But these rascals will not believe how a person can do it. They'll comment in their own way. So avoid this; here Rṣabhadeva says about the Personality of Godhead. Accept them; believe them; take it. You understand or not understand, take it for granted. Then you will be able to make advance in Kṛṣṇa consciousness.

23. Śrīmad-Bhāgavatam 11.2.37, Śrīmad-Bhāgavatam 7.9.12–13 Lecture, Montreal, August  
20, 1968

Fearfulness is due to our absorption in the material consciousness. *Bhayaṁ dvitīyābhiniveśitaḥ syād īśad apetasya viparyayāsmṛtiḥ* [SB 11.2.37].

Because we have got a different consciousness, therefore we are fearful. If you are Kṛṣṇa conscious, then we can never be fearful.

24. Śrīmad-Bhāgavatam 11.2.37, Śrīmad-Bhāgavatam 7.12.4 Lecture, Bombay, April 15,  
1976

These are bodily necessities: eating, sleeping, sex and taking precaution from danger. These are bodily necessities. But spiritual advancement means, as Rūpa Gosvāmī and other Gosvāmīs showed us example, they conquered over this, *nidrāhāra-vihārakādi-vijitau*—to conquer over sleeping, to conquer over eating, to conquer over sex and to conquer over fearing.

Fearing, we have got... We are afraid because we are thinking, "I am this body." *Bhayaṁ dvitīyābhiniveśitaḥ syāt* [SB 11.2.37]. The question of fear comes... Just like this body. If there is some danger, why we are fearful? Because I am thinking, "I am this body." *Dvitīyābhiniveśitaḥ*. I am soul. Every one of us spirit soul. Kṛṣṇa is spirit soul. So even after the destruction of body, I do not die. *Na hanyate hanyamāne śarīre* [Bg. 2.20]. But this realization we are lacking.

25. Śrīmad-Bhāgavatam 11.2.37, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.124–125  
Lecture, New York. December 4, 1966

We have discussed the *śloka*, verse, that *bhayam dvitīyābhīniveśataḥ syād īśād apetasya viparyaya smṛtiḥ* [Cc Madhya 24.137, SB 11.2.37].

*Vipa...* Because you have taken a, a reverse position for, for, of forgetting the Supreme, therefore we are put into anxiety. Because we have taken a reverse position. "Who is God?" *Viparyaya-smṛtiḥ*. This very word is used. *Viparyaya* means topsy-turvied. "Your memory has become topsy-turvied. Therefore you are suffering." But he will not agree. "No, we shall adjust. We shall make laws. We shall make agitation. We shall form party and go on defying God, and we shall be happy in this way." So this godless civilization is now generating the Communist party. So the dangerous position we are coming.

26. Śrīmad-Bhāgavatam 11.2.37, Initiation Lecture, Hamburg, August 27, 1969

If you are actually Brahman realized, the symptom will be that you are always joyful, no anxiety. Anxiety, why an...? Everything is very nicely discussed in *Śrīmad-Bhāgavatam*. *Bhayam dvitīyābhīniveśataḥ syād* [SB 11.2.37].

When you forget Kṛṣṇa, or God, and if we think there is something else than Kṛṣṇa, then we are afraid. And those who are convinced and realized souls that there is nothing but Kṛṣṇa, where is the cause of fearfulness?

Therefore those who are pure devotees, they are not disturbed even in most distressed condition of life.

27. Śrīmad-Bhāgavatam 11.2.37, Conway Hall Lecture, London, September 15, 1969

Identifying ourself with something else, which is transcendent, we are suffering. This is the cause. There are many places.

*bhayam dvitīyābhīniveśataḥ syād*  
*īśād api etasya viparyayo 'smṛtiḥ*  
[SB 11.2.37]

*Viparyayo 'smṛtiḥ* means converted thinking. I'm not this any product of this material world, but I am thinking, "I am American," "I am Indian," "I am Englishman," "I am German," "I am Chinaman," "I am Russian," or "I am cats and dogs," these so many. These are all designations. These are all designations. My real identity is *aham brahmāsmi*: "I am Brahman. I am the part and parcel of the Supreme Brahman. Qualitatively, I am one with God." Just like a particle of gold is also gold. A small particle

of the ocean is also salty. The chemical composition of the small particle of ocean water is the same as the big ocean. So qualitatively, I am one with God, or Kṛṣṇa.

28. Śrīmad-Bhāgavatam 11.2.37, Interview, Delhi, November 10, 1971

**Prabhupāda:** A Kṛṣṇa conscious person is never afraid of anything. *Bhayam dvitīyābhīniveśataḥ syād* [SB 11.2.37]. One who has conception of anything other than Kṛṣṇa, he is afraid. One who knows everything is Kṛṣṇa, why he should be afraid? If bomb is coming, he will see, "Oh, Kṛṣṇa is coming." Yes. That is the vision of the devotee. So he thinks, "Oh, Kṛṣṇa wants to kill me as bomb. Oh, that's all right. I will be killed." That is Kṛṣṇa consciousness.

29. Śrīmad-Bhāgavatam 11.2.37, Talk with Lalitā Prasād, Son of Śrīla Bhaktivinoda  
Ṭhākura, Birnagar, March 2, 1972

**Prabhupāda:** Ah, the population has decreased.

**Śyāmasundara:** They have driven them away. Or killed them.

**Prabhupāda:** When there is... Just like you do not go to the forest [indistinct] infested with many animals. Similarly they also do not come to the human society and the bigger population.

**Śyāmasundara:** Hm.

**Prabhupāda:** This is the safe, *bhayam dvitīyābhīniveśataḥ syād* [SB 11.2.37], for forgetting Kṛṣṇa all the living entities they are afraid of one another.

**Śyāmasundara:** Hm.

**Prabhupāda:** That's all. They have forgotten that Kṛṣṇa is the centre he is our father. So there is no fear but that they have forgotten. Now, *iśād apetasya viparyayo 'smṛtiḥ*, they have forgotten that we are brothers. Therefore fight, we have got equal rights to enjoy the father's property but no, I am taking more you are starving. And this is going on. Kṛṣṇa consciousness will solve all these questions. If everyone has got the right to enjoy father's property why one should take more? This is the best idea of communism, these things are there in *Bhāgavata*. *Bhāgavata* says whatever is there in the sky, whatever there is on the land and whatever there is on the water they belong to the Supreme Lord. So every living entity has the right to enjoy it as it is allotted by the Lord. This is *Bhāgavata*'s contribution.

30. Śrīmad-Bhāgavatam 11.2.37, Morning Walk, Denver, July 2, 1975

**Prabhupāda:** So bullet expected also? [laughs]

**Brahmānanda:** All great leaders, they live in constant fear.

**Prabhupāda:** *Bhayaṁ dvitīyābhīniveśataḥ syāt* [SB 11.2.37]. Everyone, animal up to the king of heaven—always fearful. *Ahara-nidra-bhaya-maithunam ca* [Hitopadeśa]. So fearfulness is one of the qualification of conditioned soul.

31. Śrīmad-Bhāgavatam 11.2.40, CC Ādi 7.94 Translation

*evamvrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta uccaiḥ  
hasaty atho roditi rauti gāyaty  
unmāda-van nṛtyati loka-bāhyaḥ*

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

32. Śrīmad-Bhāgavatam 11.2.40, CC Madhya 9.262 Translation and Purport

*evam-vrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta uccaiḥ  
hasaty atho roditi rauti gāyaty  
unmāda-van nṛtyati loka-bāhyaḥ*

“‘When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.’

This verse is a quotation from Śrīmad-Bhāgavatam (11.2.40).

33. Śrīmad-Bhāgavatam 11.2.40, CC Madhya 23.41 Translation and Purport

*evam-vrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta uccaiḥ  
hasaty atho roditi rauti gāyaty  
unmādavan nṛtyati loka-bāhyaḥ*

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

This verse is quoted from *Śrīmad-Bhāgavatam* (11.2.40).

34. *Śrīmad-Bhāgavatam* 11.2.40, CC Madhya 23.41 Translation and Purport

*evamvrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta ucchaiḥ  
hasaty atho roditi rauti gāyaty  
unmādavan nṛtyati loka-bāhyaḥ*

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.'

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.40).

35. *Śrīmad-Bhāgavatam* 11.2.40, CC Madhya 25.141 Translation and Purport

*evamvrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta ucchaiḥ  
hasaty atho roditi rauti gāyaty  
unmādavan nṛtyati loka-bāhyaḥ*

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.'

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.40).

36. *Śrīmad-Bhāgavatam* 11.2.40, CC Antya 3.179 Translation and Purport

*evam-vrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta ucchaiḥ  
hasaty atho roditi rauti gāyaty  
unmādavan nṛtyati loka-bāhyaḥ*

" 'When a person is actually advanced and takes pleasure in chanting the holy name of the lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

For an explanation of this verse (*Bhāg. 11 .2.40*) one may consult Chapter Seven, text 94, of the *Ādi-līlā*.

### 37. Śrīmad-Bhāgavatam 11.2.40, Narada-Bhakti-Sutra: Sutra 6 Purport

How one becomes intoxicated in devotional service is very nicely described in the Śrīmad-Bhāgavatam (11.2.40):

*evam-vrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta ucchaiḥ  
hasaty atho roditi rauti gāyaty  
unmāda-van nṛtyati loka-bāhyaḥ*

"A person engaged in the devotional service of the Lord in full Kṛṣṇa consciousness automatically becomes carried away by ecstasy when he chants and hears the holy name of Kṛṣṇa. His heart becomes slackened while chanting the holy name, he becomes almost like a madman, and he does not care for any outward social conventions. Thus sometimes he laughs, sometimes he weeps, sometimes he cries out very loudly, sometimes he sings, and sometimes he dances and forgets himself." These are the signs of becoming intoxicated in devotional service. This stage, called the *ātmārāma* stage, is possible when the Lord bestows His mercy upon a devotee for his advanced devotional activity. It is the highest perfectional stage because one cannot reach it unless one has attained pure love of God.

### 38. Śrīmad-Bhāgavatam 11.2.42, SB 4.22.23 Purport

The number of materialistic persons in this age of Kali has increased more than in any other age; therefore persons who are interested in going back home, back to Godhead, should not only engage in the service of realized souls but should give up the company of materialistic persons, whose only aim is to earn money and employ it in sense gratification. They should also not accept the objectives of materialistic persons, namely money and sense gratification. Therefore it is stated: *bhaktiḥ pareśānubhavo viraktir anyatra ca* (SB 11.2.42). To advance in devotional service one should be uninterested in the materialistic way of life. That which is the subject matter of satisfaction for the devotees is of no interest to the nondevotees.

### 39. Śrīmad-Bhāgavatam 11.2.42, SB 6.2.17 Purport

As stated in *Śrīmad-Bhāgavatam* (11.2.42), *bhaktiḥ pareśānubhavo viraktir anyatra ca*: devotional service is so powerful that one who performs devotional service is immediately freed from all sinful desires.

40. *Śrīmad-Bhāgavatam* 11.2.42, SB 6.16.26 Purport

*Vairāgya-vidyā* and *bhakti-yoga* are parallel lines. One is essential for understanding the other. It is also said, *bhaktiḥ pareśānubhavo viraktir anyatra ca* (SB 11.2.42). Advancement in devotional service, or Kṛṣṇa consciousness, is characterized by increasing renunciation of material enjoyment.

41. *Śrīmad-Bhāgavatam* 11.2.42, SB 7.4.37 Purport

As stated in *Śrīmad-Bhāgavatam* (11.2.42), *viraktir anyatra ca*: the symptom of perfect Kṛṣṇa consciousness is that one loses interest in all material activities. For a small boy to give up playing is impossible, but Prahāda Mahārāja, being situated in first-class devotional service, was always absorbed in a trance of Kṛṣṇa consciousness. Just as a materialistic person is always absorbed in thoughts of material gain, a *mahā-bhāgavata* like Prahāda Mahārāja is always absorbed in thoughts of Kṛṣṇa.

42. *Śrīmad-Bhāgavatam* 11.2.42, SB 9.4.27 Purport

In preaching, many things considered material are needed. A devotee should not have any attachment for such material involvements as house, wife, children, friends and cars. Mahārāja Ambarīṣa, for example, had all such things, but he was not attached to them. This is the effect of *bhakti-yoga*. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* (*Bhāg.* 11.2.42). One who is advanced in devotional service has no attachment for material things for sense enjoyment, but for preaching, to spread the glories of the Lord, he accepts such things without attachment.

43. *Śrīmad-Bhāgavatam* 11.2.42, CC Madhya 20.120 Purport

A conditioned soul is one who has forgotten Kṛṣṇa as his eternal master. Thinking that he is enjoying the material world, the conditioned soul suffers the threefold miseries of material existence. Saintly persons (*sādhus*), Vaiṣṇava devotees of the Lord, preach Kṛṣṇa consciousness on the basis of Vedic literature. It is only by their mercy that the conditioned soul is awakened to Kṛṣṇa consciousness. When awakened, he is no longer eager to enjoy the materialistic way of life. Instead, he devotes himself to the loving transcendental service of the Lord. When one engages in the Lord's devotional service, he becomes detached from material enjoyment.

*bhaktiḥ pareśānubhavo viraktir  
anyatra caiṣa trika eka-kālāḥ*



(Bhāg. 11.2.42)

This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment means that *māyā* has actually given the conditioned soul liberation from illusory enjoyment. When one is advanced in Kṛṣṇa consciousness, he does not consider himself as good as Kṛṣṇa. Whenever he thinks that he is the enjoyer of material advantages, he is imprisoned in the bodily conception. However, when he is freed from the bodily conception, he can engage in devotional service, which is his actual position of freedom from the clutches of *māyā*. This is all explained in the following verse from *Bhagavad-gītā* (7.14).

44. Śrīmad-Bhāgavatam 11.2.42, TLK 1 Verse 1

What are the signs of a devotee? The actual sign of a devotee is that he is no longer interested in material enjoyment: *bhaktiḥ pareśānubhavo viraktir anyatra ca* (Bhāg. 11.2.42). The disciples of this Kṛṣṇa consciousness movement do not go to cinemas, restaurants or clubs, and they do not smoke or drink. In European and American countries all these things are available and are very cheap, but these young people are not interested in them. They are simply interested in sitting on the floor and learning about Kṛṣṇa consciousness.

45. Śrīmad-Bhāgavatam 11.2.42, TQK Chapter 3

*Bhakti-yoga* is meant for those whose hearts are cleansed, not for the lusty and greedy. Of course, those who are lusty and greedy may try to advance, and gradually they may do so, but once one is situated in *bhakti-yoga* there is no more lust or greed. *Viraktir anyatra ca* (Bhāg. 11.2.42). This is the test—when one is free from lusty desires and greed, then he is situated in *bhakti-yoga* and is actually a *paramahansa*.

46. Śrīmad-Bhāgavatam 11.2.42, TQK Chapter 6

There need be no doubt of whether we are spiritually advanced or not. We can test ourselves. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* (Bhāg. 11.2.42). When we eat, we can understand for ourselves whether our hunger is satisfied; we don't have to take a certificate from others. Similarly, we can test for ourselves whether we are in the material world or the spiritual world. If we are jealous or envious, we are in the material world, and if we are not we are in the spiritual world.

47. Śrīmad-Bhāgavatam 11.2.42, TQK Chapter 25

If a woman is attached to two men—her husband and her paramour—she cannot maintain her attachment for both. Her attachment will increase for her paramour. Although she may work at her husband's home very nicely, her mind will be attached to her paramour, and she will think, "When shall I meet him tonight?" In the same way, if we increase our attachment for Kṛṣṇa, detachment or renunciation of this material world will automatically come (*bhaktiḥ pareśānubhavo viraktir anyatra ca*, *Bhāg.* 11.2.42).

#### 48. Śrīmad-Bhāgavatam 11.2.42, A Second Chance: Atonement vs. Chanting the Holy Name

The purificatory power of devotional service to Krishna, beginning with the chanting of the holy name, is stated in the Srimad-Bhagavatam (11.2.42): *bhaktiḥ paresanubhavo viraktir anyatra ca*. "Devotional service to the Lord is so powerful that one who performs it is immediately freed from all material desires." All desires within this material world are sinful because material desire means sense gratification, which always involves action that is more or less sinful. But pure devotional service is *anyabhilasita-sunya*, free from material desires.

#### 49. Śrīmad-Bhāgavatam 11.2.42, Narada-Bhakti-Sutra: Sutras 31 -32 Purport

Prabhupāda liked to compare academics who study bhakti to bees who lick the outside of a bottle of honey: a lot of energy expended, but all for naught. The example of eating is also a metaphor to help us understand what it is like to attain Kṛṣṇa consciousness:

*bhaktiḥ pareśānubhavo viraktir  
anyatra caiṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus  
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam*

"Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment, and relief from hunger come simultaneously and increasingly with each bite for a person engaged in eating" (SB 11.2.42).

#### 50. Śrīmad-Bhāgavatam 11.2.42, The Path of Perfection: Chapter 9 – The Path of Perfection

We may enjoy speculating, but no real spiritual benefit can be derived from such speculation.

*Bhaktiḥ pareśānubhavo viraktir anyatra ca* (SB. 11.2.42). Once we have developed the devotional spirit, we will become immediately detached from all kinds of material enjoyment. As soon as a hungry man eats, he feels immediate satisfaction and says, "No, I don't want any more. I am satisfied." This satisfaction is a characteristic of the Kṛṣṇa conscious man.

51. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 2.10 Lecture, London, August 16, 1973

"Since I have begun to feel transcendental bliss, being taken shelter of the lotus feet of Kṛṣṇa," *yad-avadhi mama cittaḥ kṛṣṇa-padāravinde, kṛṣṇa-padāravinde*, the lotus feet of Kṛṣṇa. "Since my *citta*, my heart, has been attracted by the lotus feet of Kṛṣṇa," *tad-avadhi bata nārī-saṅgame*, "since then, as soon as I think of sex life," *bhavati mukha-vikāraḥ*, "I hate; I spite on it." This is *kṛṣṇa-bhakti*. *Kṛṣṇa-bhakti* is like that. *Bhakti-pareśānubhavo viraktir anyatra syāt* [SB 11.2.42].

52. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 2.21-22 Lecture, London, August 26, 1973

So the test is within our hand. If during maṅgala-ārati we feel laziness, that means I'm not yet spiritually advanced. And if one feels enthused, "Now it is time for maṅgala-ārati, let me stand up, let me do this," then it is spiritual. Anyone can test. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti* means spiritual. So as soon as you are touched with the Supreme Spirit, *viraktir anyatra syāt*, no more enjoyment in this material world. So Kṛṣṇa is there. Kṛṣṇa is also sitting within the heart, and I am also sitting within the heart, just like two friends on the same bar.

53. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 2.40-45 Lecture, Los Angeles, December 13, 1968

So in this verse Kṛṣṇa advises Arjuna, "My dear Arjuna, these Kṛṣṇa consciousness activities, even if you achieve one percent result... What is that result? *Bhakti*. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This Kṛṣṇa consciousness, or *bhakti*, devotional service, means to develop attachment for Kṛṣṇa and in the same proportion develop detachment for material sense gratification. Two things cannot go on. Just like here is a glass containing water. If you want to put milk in this glass, then you have to throw away the water. If you think that "I shall keep half water, half milk," that can be done, but both of them becomes diluted or polluted. If you want to keep milk, then you have to throw out the water, and if you want to keep water, then you cannot keep milk. Similarly, *bhakti pareśānubhavaḥ*. This is the test. If you become Kṛṣṇa conscious, if you are improving in spiritual life, proportionately you'll be detached from materialistic way of life. That is the test. Simply thinking that "I am meditating so much, I am making very good advance," is not. You have to test. The test is that your... Improvement of spiritual life means that you become detached to the materialistic way of life. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. The example is... This is one example. Another example is just like if you are hungry. Actually, every man is hungry for

spiritual happiness. Therefore they are not satisfied. They are trying to gratify their senses in so many ways, but still they are not satisfied, because actually he is hungry. Just like this child crying. Mother is offering something, but he's still crying. That means he is asking something which the mother cannot understand. Similarly, the dissatisfaction of the modern world means that actually everyone is hankering after spiritual happiness. But nobody is offering. And even if it is offered, they cannot understand. They do not take it. This is the position.

54. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 3.1-5 Lecture, Los Angeles, December 20, 1968

Just like there is examination. One student says, "Oh, I have studied so much." But when the examination was taken, he failed. So what does it mean that he studied? That means he did not study, that's all. The test is that spiritual advancement means minimizing material activities. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. Automatically they will be detestful for material engagement. Spiritual advancement means that.

Just like a hungry man, if you give him to eat, as soon as he begins to eat, immediately he'll feel satisfaction, and when he is fully fed, he'll say, "No, I don't want any more." So similarly, spiritual advancement means proportionately one should be detestful to material engagement. That is the test.

55. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 4.2 Lecture, Vṛndāvana, Feb. 8, 1974,

*bhakti-pareśānubhava-viraktir  
anyatra syāt*

[SB 11.2.42]

*Bhakti* means advancement in spiritual understanding, *pareśānubhava*, realizing the Supreme, and *viraktir anyatra syāt*. *Virakti* means detachment for other things. Other things means *āhāra-nidrā-bhaya-maithunam ca*. Four things. This is *viṣaya*. Narottama Ṭhākura says,

*viṣaya chāriyā kabe śuddha ha'be mana  
kabe hāma herabo śrī-bṛndābana*

[Narottama dāsa Ṭhākura]

You have come to Vṛndāvana to see, that if you have got *viṣaya*, then you are blind; you cannot see. That is not possible. *Viṣaya chāriyā*. *Viṣaya* means this *āhāra-nidrā-bhaya-maithunam ca* [Hitopadeśa] = eating, sleeping, mating and defending.

56. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 4.10 Lecture, Calcutta, September 23, 1974

*Rāga*, we have got some attachment, this material attachment. But as soon as you become attached to Kṛṣṇa, you'll be detached to this material world. That is... *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. That is the test of *bhakti*.

*Bhakti* means... When you are advanced in *bhakti*... *Bhaktiḥ pareśānubhavo viraktir anyatra syāt*. That is the test. The example is... Just like when you are hungry, you are given some food, you are eating voraciously. But when you are satisfied, you'll say, "No more. No more." Similarly, when you get Kṛṣṇa, then you will say, "No more. No more material necessities."

57. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 6.21-27 Lecture, New York, September 9, 1966 (PrabhupadaBooks.com), September 14, 1966 (1966 Audio with PDFs)

Now, we are trying to be posted or to be situated in that position of real happiness by practice of this Kṛṣṇa consciousness. By Kṛṣṇa consciousness, we shall gradually develop our intelligence, real intelligence. Then we shall naturally like to enjoy that spiritual happiness. And as we make progress and get taste of spiritual happiness, so proportionately we give up the taste of this material happiness. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti*, this Kṛṣṇa consciousness, is gradually developed in realizing, understanding the Supreme Absolute Truth, *pareśānubhavaḥ*. *Pareśānubhavaḥ*. As *pareśānubhavaḥ*, as we make progress to understand the Absolute Truth, naturally we become detached from this false happiness we are trying to enjoy. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt*.

58. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 7.1 Lecture, Durban, October 9, 1975

We are known as Hare Kṛṣṇa people all over the world. It is inexpensive, without any loss. If there is a very great gain, why don't you take it? It is... You are not paying any price. We are soliciting everyone, "Please chant Hare Kṛṣṇa." So it is open. There is no secrecy. You can take it and see by chanting Hare Kṛṣṇa what gain you are gaining. It is practical. It is not to be asked, anyone, "What I am gaining?" It is said *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti*, this is devotional service. Chanting Hare Kṛṣṇa mahā-mantra means the beginning of devotional life, the beginning of liberation, simply by chanting Hare Kṛṣṇa.

59. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 7.1 Lecture, Durban, October 9, 1975

In this way you see practically, these European, American boys and girls, they are improving. They are not material attached. They do not go anywhere. They always keep in the temple and chant Hare Kṛṣṇa mantra, busy in Kṛṣṇa's service from morning three o'clock, early in the morning, up to ten o'clock. And they are also young men. They must have desires. But *bhaktiḥ pareśānubhavo viraktir*

*anyatra syāt* [SB 11.2.42]. Bhakti is so nice that now they hate any other engagement. This illicit sex, meat-eating, and intoxication and gambling, they hate. You bribe them lakhs of rupees; they will not agree. *Viraktir anyatra*. This is the test of bhakti: *virakti*, detachment from all these nonsense things. And unless you are purified, you cannot understand God.

60. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 7.1 Lecture (Hindi translated into English), Vṛndāvana, August 26, 1975

So for a person who is so attached to the Lord, it is a liberated stage. To have such attachment to the Lord is not an ordinary stage, not on a material stage. Because '*nārtha-nivṛtīh*,

*Bhaktiḥ pareśānubhavo viraktir*

*anyatra syāt*

[SB 11.2.42]

Devotion, if one is a devotee of the Lord has no interest in the unwanted activities at all, he gives it up voluntarily. This is the symptom of devotion. And if you are a devotee and are smoking a cigarette alongside, that is not correct. That is also ok sometimes but we should not happily get habituated to these unwanted habits. By practice a person gave it all up, but due to his old habituation he may become wicked. Even for him the Lord has said, *api cet su-durācāro*, doesn't matter but is his devotional service all right or not? *bhajate mām ananya-bhāḥ*, is that all right or not! If that is all right then, *sādhur eva sa mantavyaḥ*, then he is a saint. If he does not give up the process of devotional service, and because of his old habit he sometimes smokes a cigarette, they are pardoned. But those who willfully indulge in these useless activities, it is difficult for them to atone for it. No!

61. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 7.1-3 Lecture, Ahmedabad, December 14, 1972

Kṛṣṇa consciousness knowledge is so perfect that *pratyakṣa avagamam*, you can directly perceive how far you are making progress. You don't require to take certificate from others, whether you are progressing or not. You'll understand, yourself. The example is given. Just like a hungry man is eating, so as he going on, eating, he's getting strength and his hunger is being satisfied. So he can understand himself. Nobody requires to certify, "Now you are satisfied," or "Now..." Similarly bhakti, Kṛṣṇa consciousness, is so perfect that *pratyakṣa avagamam*, one can understand directly. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This is the test of bhakti-mārga.

62. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 7.2 Lecture, Hyderabad, April 28, 1974

These are the descriptions in the *Bhagavad-gītā*. *Vīta-rāga-bhaya-krodhaḥ*. *Vīta-rāga*. *Rāga* means attachment. So we are now attached to this material world. So by practice one becomes *vīta-rāga*, no more attachment for the material world. That is possible. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42]. If you develop your normal *bhakti*, or devotional life, that *kṛṣṇa-bhakti nitya-siddha sādhya kabhu naya* [Cc. Madhya 22.107]. It has to be awakened. Then you will become *vīta-rāga*. *Bhaya-krodha*, and this material world is always fearful. Every living entity is fearful what will happen next.

63. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 7.7 Lecture, Sanand, Dec. 27, 1975

So the *saṅkīrtana* movement, Kṛṣṇa consciousness movement, the more you chant Hare Kṛṣṇa *mahā-mantra*, your, the heart disease, material enjoyment, that will decrease, and then you will understand what is your position and you will be gradually attracted by Kṛṣṇa. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This is the test of *bhakti*, that if you engage yourself twenty-four hours in devotional service, then immediately you become liberated. *Bhaktiḥ pareśā...* Liberation means to become detestful to material enjoyment.

64. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 8.21-22 Lecture, New York

That is my life. I want enjoyment. But as soon as my future is void, I must be inclined to enjoy this material life. Therefore they simply discuss this voidness impersonalism, but they enjoy as much as possible this material life. Simply armchair philosophical discussion. But as soon as we see their behavior, they're too much attached with the material enjoyment. So that is simply you can enjoy some speculation. That's all. But there is no benefit. But really if one has any spiritual sense, he'll at once cease from all this nonsense enjoyment. That is the symptom of any idea of spirituality. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. The test is... If you have developed your Kṛṣṇa consciousness, if you have developed your devotional spirit, spiritual realization, the result will be that you'll be at once detached from these all kinds of material enjoyment. How it is? The example is given that just like a hungry man, if he's given nice foodstuff, and as soon as he eats and feels satisfaction, he says, "No, I don't want anymore. I am satisfied."

65. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 9.34 Lecture, August 3, 1976, New Mayapur (French farm)

Prabhupāda: Material means that you love more Kṛṣṇa, automatically material desires will be finished. Because you do not love Kṛṣṇa cent percent, therefore material desires. The balance is filled up by material desires. Just like in a glass there is some ink. And if you fill up with water, the full glass, the ink will vanish, there will be no more ink. It will all, all white. This is the way. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. To love Kṛṣṇa means you have no more material desire. The percentage you are lacking Kṛṣṇa love, the percentage material desires are there. The percentage you are lacking Kṛṣṇa love, the percentage material desires are there. *Ye yathā mām prapadyante* [Bg. 4.11].

If you love Kṛṣṇa ten percent, then ninety percent material desires. And if you love Kṛṣṇa ninety percent, ten percent material desires. And if you love Kṛṣṇa cent percent, there is no material desire. This is the way. So if you love Kṛṣṇa twenty-four hours, cent percent, simply thinking of Kṛṣṇa and offering obeisances, worshiping, then where is the possibility of material desires? There is no possibility.

66. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 13.14 Lecture, Bombay, October 7, 1973

That *aham tvāṁ sarva-pāpēbhyo mokṣayiṣyāmi*, this is *mukti*, *mokṣayiṣyāmi*. So Kṛṣṇa is offering you this *mukti*. *Muktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Viraktir anyatra syāt*. When you understand that "These hands and legs belong to Kṛṣṇa, so I am misusing them. So long I have misused them. I have used for my personal sense gratification or expanded sense gratification." The so-called socialism, nationalism, this "ism," that..., that is also sense gratification, but it is expanded sense gratification.

67. Śrīmad-Bhāgavatam 11.2.42, Bhagavad-gītā 16.7, Sanand, December 26, 1975

The result of *jñāna* is *vairāgya*. *Vairāgya-vidyā... Bhakti-yoga* is *vairāgya-vidyā* means that *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti* means one is making progress towards Kṛṣṇa consciousness, and automatically he becomes detestful to the material world. Śrīla Rūpa Gosvāmī has given the example: just like hungry man. If he is given food, he takes it, but as he takes it, he becomes satisfied. And when he is fully satisfied, he does not require any more food.

68. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.2.6 Lecture, Bombay, March 26, 1972

Therefore Narottama dāsa Ṭhākura has sung a nice song: *deha-smṛti nāhi yāra saṁsāra-bandhana kāhāṇ tāra*: "One who has become detached from these bodily concepts of life, no more he is conditioned. He is already liberated," *deha-smṛti nāhi yāra*. This can be possible. This can be possible. The example is given just like the coconut: the coconut when it is raw, everything is attached; but when it is dry, if you move it, you'll hear the sound, *krt-krt, krt-krt*. That means the shell within the coconut, he has separated from the coir. He has separated from the coir. This is possible. Similarly, even within this material body, if you follow the principles of *bhakti-yoga, vāsudeve bhagavati—bhakti-yoga* through Vāsudeva, not *bhakti-yoga* through anything else—*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ*—then you will be detached, gradually.

The more... Another example is given, *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti*, if one is actually advancing in *bhakti*, then result will be that he will be no more attached to this material enjoyment. That is the test. And the example is further explained: Just like if you are hungry,



and if you are given a nice dish of foodstuff, you go on eating, you go on eating. But as you eat, your hunger is satisfied; you'll get strength and you will get satisfaction.

69. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.2.7 Lecture, Delhi, November 13, 1973

We are interested to open school if there is education for Kṛṣṇa consciousness, as we have opened in Dallas, Texas, small children. That we are interested, because that is Kṛṣṇa. There is Kṛṣṇa. But we are not interested in so-called godless education. That is not our business.

So that is called *vairāgya*. *Vāsudeve bhagavati, vairāgya*. This is required. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This is the... *Bhakti* means when he realizes, God realization, then naturally he becomes unattached to material activities. That is the test. Not that simply by having *tilaka* or *kañṭhi*, one becomes a devotee. How much he is detached to the material attraction, that is the test. That is the test.

70. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.2.8 Lecture, Vṛndāvana, October 19, 1972

You can execute your occupational duties or religious system very nicely, but if you do not develop your love for God, Kṛṣṇa, then it is simply useless labor. It has no meaning. The test is how much you have developed your dormant consciousness for loving Kṛṣṇa. That is the test.

*Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. If actually one is making progress in devotional service, he must be detestful to any other system. They are not interested. Actual interest is Kṛṣṇa, Viṣṇu. That is our actual interest. Especially when one comes to the form of a human being, his special interest should be how to approach Viṣṇu. *Na te viduḥ svārtha-gatim hi viṣṇum* [SB 7.5.31]. *Svārtha-gatim*, self-interest.

Everyone is inclined for his self-interest, but they do not know what is real self-interest. Somebody is thinking, "To satisfy the senses, body, that is self-interest." Somebody is thinking, "To satisfy the mind, whims of the mind, that is self-interest." Somebody is thinking, "Liberation of the self, *mokṣa*, *mokṣa-vāñchā*." That is also not self-interest. But when one thinks in terms of serving the Supreme Personality of Godhead, that is real self-interest.

71. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.2.15 Lecture, Vṛndāvana, October 26, 1972

So simply by becoming Kṛṣṇa conscious, the all the good qualities of the demigods, or all godly qualities, will manifest. There is no doubt about it. *Bhaktiḥ pareśānubhavo viraktir anyatra...* [SB 11.2.42]. They will be reluctant. *Param dṛṣṭvā nivartate* [Bg. 2.59]. They will find something so nice that they will give up all this nonsense. This is the process. Unless you give something better, how one can give up his bad habits?

72. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.2.19 and Initiation Lecture, New Vrindaban, July 21, 1974

So actually, we want peace and prosperity, because we are part and parcel of Kṛṣṇa. Kṛṣṇa is full of prosperity. And why we should be not in prosperity? This is the material contamination. So *kāma-lobhādayaś*: the material contamination means unnecessarily lusty. Unnecessarily. But if you practice, our this unnecessary desire for sense gratification will be reduced. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti*, devotional life, is so nice, and..., and as you advance in devotional life, you will become disinterested—practically no interest in material activities. That is the test. That is the test.

73. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.5.12–13 Lecture, New Vrindavan, June 11, 1969

Just like our *brahmacārīs*, our devotees, they can lie..., lie down flat on the ground. They don't require any nice bedstead or cushion. Because the life is so molded, they think, "Well, I have to take some rest. So in this way and that way, why should I bother about that?" Yes. That is the sign of advancement in Kṛṣṇa consciousness. Kṛṣṇa consciousness means *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42].

Those who have no taste of Kṛṣṇa consciousness, they are trying to be happy by unnecessarily increasing the material demands, because they have no other information. But as soon as one is engaged in devotional service of Kṛṣṇa, *pareśānubhūti*, he relishes some transcendental pleasure, and as a result of that, this nonsensical pleasure becomes insignificant. That is the test.

74. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.7.22 Lecture, Vṛndāvana, September 18, 1976

And the Vaiṣṇava is not afraid of his life. There is no fearfulness. *Āhāra-nidrā-bhaya-maithunam ca*. These things are problems of this material world. A Vaiṣṇava has no problem. He knows that "If Kṛṣṇa can give food to the elephant down to the ant, so Kṛṣṇa will give me food. So why shall I endeavor for it? When Kṛṣṇa gives, I shall eat. That's all. If He does not give, I shall starve. What is the wrong there?" This is Vaiṣṇava. He's not afraid. He has no problem of *āhāra-nidrā-bhaya-maithunam ca*. No.

So far *maithuna* is concerned, it is completely rejected. *Bhaktiṁ parāṁ bhagavati pratilabhya apahinoti kāmam* [Cc. Antya 5.48]. This is Vaiṣṇava. Vaiṣṇava means as he makes progress in devotional service, these material lusty desires become vanquished: No more. Finished. *Bhaktiḥ pareśānubhavo viraktir anyā...* [SB 11.2.42]. This is the sign. *Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-rasa-dhāmani...*, *tad-avadhi bata nārī-saṅgame smaryamāne bhavati mukha-vikāraḥ* [Śrī Yāmunācārya]. This is Vaiṣṇava. When one will spit of sex enjoyment, that means he has attained the Vaiṣṇava stage. Otherwise not yet. That is the test. *Yad-avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-rasa-dhāmany udyataṁ rantum āsīt, tad-avadhi bata nārī-saṅgame*. Because *nārī-saṅgame*, sex with *nārī*, that is the highest pleasure of this material world. *Yan maithunādi-grhamedhi-sukhaṁ hi tuccham* [SB 7.9.45]. Very abominable happiness, *maithunādi*. It is *kaṇḍūyanena karayor iva duḥkha-duḥkham*. It is entailed with so many sufferings. Either illicit or legal, there is suffering.

75. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.7.36-37 Lecture, Vṛndāvana,  
September 29, 1976

That is, *bhakti-yoga* means *vairāgya*, no attachment for this material world. One who is actually attached to Kṛṣṇa, he must be no attachment for this material world. That is the sign. Automatically. The *jñānīs*, the *yogīs* or the *karmīs*, they do not want this no attachment. They want more and more attachment. The *jñānīs*, they want *brahma satyaṁ jagan mithyā*—detachment. But *bhakta*, without any endeavor, because he develops attachment for Kṛṣṇa, he automatically gives up attachment for this material world. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This is the symptom how one has become attached with this material world. If I am trying under the, I mean to say, cover of becoming *bhakta* and trying to gather some material profit, that is not *bhakti*. That is very dangerous.

76. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.8.23 Lecture, Los Angeles, April 15,  
1973

Those who are jealous and envious, they are within this material world. And those who are not jealous, they are in the spiritual world. Simple thing. You test yourself, "Whether I am jealous, envious of my other associates, friends, everything?" Then I am in the material world. And if I am not jealous, then I'm in the spiritual world. Anyone can test. There is no question of whether I'm spiritually advanced or not. You can test yourself. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42].

Just like if you are eating, you'll understand whether you are satisfied, whether your hunger is satisfied. You haven't got to take certificate from others. Similarly, if you test yourself whether you are jealous, whether you are envious, then you are in the material world. And if you are not jealous, if you are not envious, then in the spiritual world. Then you can serve Kṛṣṇa very nicely if you are not jealous. Because our jealous, enviousness has begin, began from Kṛṣṇa. Just like the Māyāvādī: "Why Kṛṣṇa shall be God? I am..., I am also God. I am also."

So this is the beginning of material life: to become envious of Kṛṣṇa. "Why Kṛṣṇa shall be enjoyer? I shall be enjoyer. Why Kṛṣṇa shall enjoy the *gopīs*? I shall become Kṛṣṇa and enjoy, make a society of *gopīs* and enjoy." This is *māyā*. Nobody can be enjoyer. Kṛṣṇa therefore says, *bhoktāraṁ yajña...* Śrī Kṛṣṇa is the only enjoyer. And if we supply ingredients for His enjoyment, that is our perfection of life. And if we want to imitate Kṛṣṇa, that "I shall become a God. I shall become an imitator enjoyer," then you are in the *māyā*. Simply our business is...

Just like the *gopīs*' life. Kṛṣṇa is enjoying, and they're supplying the ingredients of enjoyment. Yes. This is *bhakti*. We are meant for... Kṛṣṇa is supplying... The servant and master. The servant is being supplied all the necessities by the master, but the servant's duty is to serve the master. That's all.

77. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.8.42 Lecture, Los Angeles, May 4, 1973

Therefore simply renunciation, that "I give up attachment for worldly things," that is not sufficient. Simply renouncement will not help you. It may be a helping process, but that will not help you absolutely. When you increase attachment for Kṛṣṇa, then this renouncement will be perfect. So make renouncement perfect, or, if you increase attachment for Kṛṣṇa, automatically your attachment for this world will diminish. Two things cannot go. Our attachment... Just like a woman, if she is attached to two men—one husband, another paramour—so two things cannot go. The attachment increases for the paramour; otherwise why she accepts a paramour? These are examples there. Although she's working at the husband's place very nicely, but the mind is there to the paramour. Because "When I shall meet him at night, this and that," you see?

So if we increase our attachment for Kṛṣṇa, then the detachment or renouncement of this material world will automatically come. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. If we increase our attachment, then that, Kuntīdevī is praying. That is also Kṛṣṇa's mercy. You cannot increase your attachment for Kṛṣṇa without Kṛṣṇa's mercy. You cannot become devotee... Therefore we have to simply serve Kṛṣṇa, *sevonmukhe*. By service Kṛṣṇa is very satisfied. Kṛṣṇa does not require anyone's service; He's perfect Himself. But if you give Him service wholeheartedly, sincerely, then by the mercy of Kṛṣṇa, you'll make advancement.

78. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 1.16.24 Lecture, Honolulu, January 20, 1974

So ultimate success is... That is described in the *Śrīmad-Bhāgavatam*, *sa vai puṁsām paro dharmo yato bhaktir adhokṣaje* [SB 1.2.6]: "The highest perfection is that when you understand God and you are in love with God." That is success: you are in love in God. It doesn't matter how we have learned to love God, either Christian religion or Hindu religion or Muhammadan, but if you have got that success, that you have learned how to love God, then your life is successful. Then there are different stages of

loving platform, and when you love Kṛṣṇa as Rādhārāṇī did... That is not possible, but that is the aim, and that is the highest perfection. But the beginning is love, how you are in love with God, the *śānta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. So unless you come to that... If you love these material things, then you should know that you are not in love with God. If you are in love with God, then you'll forget material love. That is the test. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti*, love of Godhead, the symptom is that he's no more in love with material things. That is the test. You cannot... Just like you cannot love two persons. That is divided. One love concentrated, that is perfect love. Similarly, another example is given that we are all hankering after love. Because we do not find whom to love, therefore we place our love even cats and dogs. We love a dog. Anyone who has no other object to love—no children, no family, no wife—all right, keep a cat, keep a dog. But love is there.

So that love is deserved for Kṛṣṇa, or the Supreme Personality of Godhead. So more we learn how to love the Supreme Lord, that is perfection of life. *Sa vai puṁsām paro dharmah*. And what kind of love? *Ahaituky apratihātā*: that love is not motivated, that "I want this thing; therefore I shall love." Here in this material world the so-called love, lust, is motivated: "I'll get so much sense gratification; therefore I love a boy or a girl." That is not love; that is lust. Love means without any motive. Without any motive. *Ahaitukī*. And that, that love cannot be checked by any material impediments. *Ahaituky apratihātā yayātmā samprasīdati* [SB 1.2.6]. If you can reach that love of Godhead, then you'll feel, "Oh, I am so fortunate." Otherwise we remain unfortunate. So love is there everywhere. Even in cats' and dogs' love there is love. But the perfection is when you actually find out the person to love and you actually do it, that is perfection.

79. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 2.3.13 Lecture, Los Angeles, May 30, 1972

So with the advancement of our spiritual consciousness, Kṛṣṇa consciousness, we should verify, "Whether these qualifications are becoming manifest in my person." Just like when you eat, you understand that you are getting strength, or your appetite is being satisfied. Nobody can... Nobody requires to ask certificate. You can understand, yourself. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. If we are advancing in Kṛṣṇa consciousness, then our detachment for material things will..., attachment for material things will decrease.

This is one side. *Viraktir anyatra syāt*. Just like our students, they have become averse to so many things. You are all young boys and girls. So many young boys and girls are going to restaurant, to cinema, and so many other things, but you have become detached; you have no more attraction. So one side... Progress of *bhakti* means one side we shall be detached, and another side we shall increase our attachment.

80. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 2.3.15 Lecture, Los Angeles, June 1, 1972

*Mukti* does not mean that you will have another two hands, another two legs. No. The same thing, simply it is cleansed. Just like a man is suffering from fever. The symptoms are so many, but as soon as the fever is not there, then all the symptoms gone. So our this fever in this material world is sense gratification. Sense gratification. This is the fever. So when we become engaged in Kṛṣṇa consciousness, this sense gratification business ceases. That is the difference. That is the test how you are becoming advanced in Kṛṣṇa consciousness. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. That is the test.

81. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 2.3.23 Lecture, Los Angeles, June 20, 1972

Kṛṣṇa consciousness, development of Kṛṣṇa consciousness, means *anartha upasama*. *Anartha* means things we do not require. *Anartha*. *Artha*, *anartha*. *Artha* means which is essentially required, and *anartha* means which is not required; artificially we have requisitioned.

So when one grows his Kṛṣṇa consciousness, immediately his artificial life becomes finished. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This is the symptom of development of Kṛṣṇa consciousness, that he's not any more interested for material, unnecessary things. This is the test. If one is increasing Kṛṣṇa consciousness, at the same time he has got full attachment for material things, that means he's not developing. Material things means *āhāra-nidrā-bhaya-maithunam ca*: eating, sleeping, mating and defending.

So sometimes the *karmīs* are afraid of this Kṛṣṇa consciousness movement, because they know that as soon as one becomes Kṛṣṇa conscious, he is no more interested with these material things. Just like we say, "Don't eat meat." So actually, if all people become Kṛṣṇa conscious and give up meat-eating, then the slaughterhouse will be closed. Automatically. We say no meat-eating and no intoxication. So if all people become Kṛṣṇa conscious and give up drinking and smoking, the big business—breweries and cigarette manufacturers—will be closed.

Similarly, no illicit sex. If people take to Kṛṣṇa consciousness, then so many brothels and clubs and nudies and everything will be closed. So they are afraid of their business; therefore they don't encourage this movement. Because ultimately, if this movement goes on, then where they stand? Everywhere we go, the advertisement is for intoxication, for sex and for meat-eating. These are the advertisements. Business is going on very nicely.

82. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 2.4.2 Lecture, Los Angeles, June 25, 1972

It is very difficult, but just see, here Parīkṣit Mahārāja, due to his association with his spiritual master, Śukadeva Gosvāmī, he understood. He, according to his instruction, he gave his mind and everything to Kṛṣṇa, and he gave up the idea of enjoying his wife, children, palace, kingdom or animals, and so many things.

So it is little difficult also. But by Kṛṣṇa's grace, if we continue regularly these Kṛṣṇa consciousness rules and regulation, then automatically we shall be disinterested. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. These are not to be artificially attained.

You cannot give up your wife, children, kingdom, artificially. Artificially if you give up, then you will again fall down. Artificially I give up my wife, and then I seek another's wife—this is nonsense. This is nonsense. This is falldown. When you are actually mature, then you give up.

So Parīkṣit Mahārāja, mature. From the very childhood, he was Kṛṣṇa conscious. So when he was cursed by a *brāhmaṇa*, he took it as an opportunity, "Now give up everything. Let me go back to home, back to Godhead." This is the philosophy.

83. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 3.25.1 Lecture, Bombay, November 1, 1974

Now here, these boys, these girls, they are worshiping Kṛṣṇa, and they are becoming devotee. What is the sign of devotee? The sign of devotee is that the devotees are no more interested with material enjoyment. That is devotee. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. So these young boys and girls, they do not go to cinema. They do not smoke. They do not go any restaurant or club. Why? *Virakti!* Don't want this! What to speak of here, poor country, but in the European, American countries, everything is available very cheap. But they are not interested. They are interested to sit down on the floor without any chair and follow me, whatever I say. They have no sufficient eating even. I cannot give them to their standard. Still... Why? Because they don't want this material happiness. That is the test. That is the test. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt*. When one will become detestful to material enjoyment, you will know, or he'll know. Personally one can understand how much he is advanced in spiritual life. Spiritual life does not mean that a *sannyāsī* is smoking and drinking tea, one gallon of tea. That is not spiritual life. He must be detestful. So this *dharma*, or spiritual life, means to have no more interest in material activities but only in the understanding of God, the Supreme, and His service. That is spiritual life.

84. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 3.25.11 Lecture, Bombay, November 11, 1974

If a person is advancing in *bhakti-yoga*, the result will be that he is detached from material attraction. That is the sign. Just like these European, American boys. They are born to enjoy material happiness.

They are, in their country, the affluence of material happiness, money and women, they are thrown in the street. You pick up as much as you like. But they are now *vairāgya*, because they are devotees of Vāsudeva. They have no more attachment. This is *bhakti-yoga*. *Bhakti-yoga* means *vairāgya*, detachment for material enjoyment. That is the sign. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. Not that "I am a big, big devotee, but I have got very great attachment for material enjoyment." That is not *bhakti*. This is the sign. If you have got *bhakti*, then you will have no attachment for material enjoyment. That is the test. *Bhaktiḥ pareśānubhavo viraktiḥ. Param dṛṣṭvā nivartate* [Bg. 2.59]. In the *Bhagavad-gītā* it is... *Param dṛṣṭvā*. *Param* means better, superior things; *dṛṣṭvā*, by seeing, these lower, inferior things is rejected. That is... Two things cannot go on.

85. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 3.25.12 Lecture, Bombay, November 12, 1974

Fortunately, in our Society there is no newspaper. You may be surprised that "How is that, in modern age, especially these Europeans and Americans, they do not take any interest in newspaper?" In their country, if one does not get newspaper, it is horrible. It is horrible. Newspaper is so popular in the Western countries. There are so many newspapers, and each newspaper is publishing three, four times editions. But they are selling. But you'll find that these boys, these Americans boys who have come to Kṛṣṇa consciousness, they have kicked out newspaper. No more newspaper. Because there is no *kṛṣṇa-kathā*, they don't like to read it. This is called *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This is the test. We do not know what is the happening daily. It is..., it does not matter, newspaper. It is a waste of time. Better that time read some literature like *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*. You'll be benefited. Why you should waste the valuable time of your life?

86. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 3.25.18 Lecture, Bombay, November 18, 1974

Pious and impious... Piety and impiety, they are within these material *guṇas*, qualities, good and bad. And Kṛṣṇa's service is transcendental, above good and bad. So that is called real knowledge. And if one is fortunate enough to understand this knowledge, then immediately he becomes detached to these material pious and impious activities. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. That is called *vairāgya*. *Jñāna-vairāgya*. *Bhakti-yuktena*. Without *bhakti*, there cannot be *jñāna* and *vairāgya*. Actually, the human life is meant for *jñāna* and *vairāgya*, for two things. Otherwise, we remain animal. The animal cannot attain any *jñāna*, neither animal can attain any *vairāgya*. That is animal qualification. But a human being, he has the opportunity to come to the stage of *jñāna* and *vairāgya*.

87. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 3.26.28 Lecture, Bombay, January 5, 1975



*Bhakti-yoga* means hearing and chanting: chant Hare Kṛṣṇa and hear *Śrīmad-Bhāgavatam*. That's all. Sit down together, all the family members, and chant Hare Kṛṣṇa and read some passages from *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*. This is *bhakti-yoga*. If possible, install Deity, worship it properly. There is no need of going to cinema, restaurant, eating all nonsense. This will be automatically finished. *Anartha*. These are *anartha*, unwanted things. *Anartha-nivṛttiḥ syāt*. If you take to this devotional service, *bhakti-yoga*, the *anarthas*, unnecessarily nonsense things—smoking *bīḍī*, cigarette, drinking tea, going to the cinema, restaurant, and so many other—they are not required. What is the necessity of these things? If you say there is some *ānanda*, that is not *ānanda*. *Ānanda* is here, to hear about the Supreme Lord. *Śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]—that is *ānanda*. This is not *ānanda*. This is false *ānanda*. But we are accustomed to this. That is our misfortune. *Anartha*. So come to the *bhakti* platform, one has to become free from the *anarthas*. Otherwise *bhakti* will not be substantial. *Anartha-nivṛttiḥ syāt. Tato niṣṭhā*. When *anarthas* are finished, no more attraction... *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. If one is really devotee, then he will be detached to the *anarthas*, unwanted things. That is the test of *bhakti*. And "I am devotee; also I am devotee of *bīḍī*," that is not devotee. "I am smoking, also chanting." In the Bengal it is said, *āmi dughā khai tamogha khai*. [?] No, not like that. [laughs]

So that is the test who is a devotee. Simply by advertising himself, advertisements will not do. How much you are freed from the *anarthas*. *Viraktir anyatra syāt. Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. The example is given: just like if you are hungry, you are hankering after food, but when sufficient food is supplied to you, then the next stage will be, "No, no, I don't want any more. That's all right." "No, no, take more." "No, no, no, no. I am not..." He is satisfied, fully satisfied. Just like Prahlāda Mahārāja: he took advantage of *bhakti* for some material... Not Prahlāda Mahārāja, Dhruva Mahārāja; I am sorry. So when actually saw Kṛṣṇa, Viṣṇu, who came to satisfy him, being pleased upon his austerities, little boy of five years, at that time, when he saw Kṛṣṇa he said, "No, no, I don't want anything." *Svāmin kṛtārtho 'smi varam na yāce* [Cc. Madhya 22.42]: "Svāmin, my Lord, I am fully satisfied. I have no more demand."

That is the *bhakti* stage—no more demand.

88. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 5.5.2 Lecture, Hyderabad, April 12, 1975

**Pañcadraṇḍa:** What is the way for controlling our desires?

**Prabhupāda:** Yes. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42], *param dṛṣṭvā nivartate* [Bg. 2.59]. You have to give better engagement, then they will give up this inferior engagement. *Param dṛṣṭvā nivartate. Param dṛṣṭvā nivartate* means if you get better engagement, then you can give up inferior engagement. You must have some engagement. Without engagements he will become mad. So our Kṛṣṇa consciousness movement is to give better engagement. So when he's engaged in better

type of activities, he forgets all this inferior acti... That is explained, *bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42]: as soon as one become devotees, he naturally becomes reluctant. Just like these American and European boys and girls, they are little advanced in Kṛṣṇa consciousness; they have immediately given up all these inferior engagements of drinking and illicit sex and meat-eating. They have given up. This is the way. You give them better engagement and they'll give up this inferior engagement. That is the pushing of Kṛṣṇa consciousness movement.

89. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 5.5.14 Lecture, Vṛndāvana, November 2, 1976

So these are the items we should... *Nirvaira-sāmyopasaṁmena putrā jihāsayā deha-geha*. This is also one of the important items, that I am executing devotional service, but I have no detachment from my family life. The *bhakti-yoga* means *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. That is *bhakti-yoga*. Everyone can test, "How much I have become detached from my, this worldly affection: this is my family, this is my country, this is my society, this is my son, this is my wife, this is my children." This is *moha*. *Janasya moho 'yam ahaṁ mameti* [SB 5.5.8]. We have to give up this. If we have not been able to give up this attachment, worldly attachment, that means we are not making any progress.

90. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 5.5.25 Lecture, Vṛndāvana, November 12, 1976

So *bhakti-bhājām*. So we have to learn what is *bhakti*. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. If actually we advance in devotional service, then naturally *viraktir anyatra syāt*. That is *niṣkiñcana*, no more taste with the material world. *Niṣkiñcanasya bhagavad-bhajanonmukhasya pāraṁ paraṁ jigamiṣor bhava-sāgarasya* [Cc. Madhya 11.8]. We must know why we shall take to devotional service, *pāraṁ paraṁ jigamiṣor*, not to remain within this material world. *Padam padam yad vipadām na teṣām* [SB 10.14.58]. Here in the material world, *padam padam vipadām*. Every step there is *vipada*; there is danger. So don't think that "She is dying" or "He is dying, and I shall not die." Everyone will have to die. Every step, there is danger of dying.

91. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 5.6.2 Lecture, Vṛndāvana, November 24, 1976

*Bhakti-yoga* means *vairāgya*. As far as possible to deny material necessities, that is *vairāgya*. It is called *vairāgya-vidyā*. Śrīla Sārvabhauma Bhaṭṭācārya has said, *vairāgya-vidyā-nija-bhakti-yogam* [Cc. Madhya 6.254]. *Vairāgya-vidyā*. *Bhakti-yoga* means *vairāgya*. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This is *bhakti-yoga*: no more any necessity for material things. *Niṣkiñcinasya bhagavad-bhajanonmukhasya*. There are so many. Rūpa Gosvāmī, Sanātana Gosvāmī, they were liberated persons. Even Caitanya Mahāprabhu, He's God Himself, but still, to teach us, He was

observing the regulative principles of a *sannyāsī* very, very strictly. These things, to teach us... Similarly, Haridāsa Ṭhākura, he's called Brahma-Haridāsa.

92. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 6.1.8 Lecture, Honolulu, May 9, 1976

How much you are becoming detached to this material world, that is the test. If you are still attached to the material pleasures, that means you are not making progress in *bhakti-yoga*. It is a test.

Just like *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Vairāgya-vidyā*. Caitanya Mahāprabhu, by His example of life, He was twenty-four years, young boy, and He had a very beautiful sixteen-years-old wife, very affectionate mother. In the family, two persons, the mother and the wife, if they are very, very good, then the happy life. In the Cāṇakya Paṇḍita therefore said,

*mātā yasya gṛhe nāsti  
bhāryā cāpriya-vādinī  
araṇyam tena gantavyam  
yathāraṇyam tathā gṛham*

At home if one has no mother and if his wife is not very, I mean, what is called, *apriya-vādinī*, does not speak very well... Wife is meant for speaking very well to the husband. That is the husband and wife relationship. So Cāṇakya Paṇḍita says if the wife is not very attached and does not speak very well... Means does not like the husband on the whole. If such wife is at home and mother is not there... This is ideal Indian happy home. But in your country it is very rare, you see. But this is the standard of happiness. So if there is no mother and there is no good wife, then *araṇyam tena gantavyam*, immediately he should give up that home. *Araṇyam*: he should go to the forest. "Why forest? In the city, I have got very nice home, nice building." No. For a person who has no good wife, neither mother, for him, *yathāraṇyam tathā gṛham*. For him either this home or the forest, it is same. So Caitanya Mahāprabhu had these two greatest attachment at home. Very affectionate mother. You have read about Śacīmātā is... Because He was the only... Out of his ten children, only Caitanya Mahāprabhu was the living child of Śacīmātā. So naturally she was very, very affection to his son, and this Viṣṇupriyā, wife, very, very affectionate, beautiful, young—but He gave up. This is called *vairāgya-vidyā*, no attachment. Although there is reason of attachment, but He had no attachment.

93. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 6.1.33 Lecture, Honolulu, June 1, 1976

Yamunacārya was a very big king. So he had very good opportunity for sex life, he was king. But later on he became perfect Vaiṣṇava, devotee. So after he became devotee, he was expressing his experience, that "Since I have taken to Kṛṣṇa consciousness and I am enjoying that ecstatic love for Kṛṣṇa, whenever I think of sex with woman, I spit on it." *Bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42]. So if we want to be free from the entanglement of this world, then we should practice. That practice, simply artificial practice will not help. Unless we advance in Kṛṣṇa consciousness, unless we become accustomed to enjoy this ecstasy of chanting and dancing, it is not possible.

94. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 7.5.22–30 Lecture, London, September 8, 1971

**English devotee:** Śrīla Prabhupāda, Prahlāda Mahārāja's father, he said that he would never come to Kṛṣṇa consciousness.

**Prabhupāda:** "Never" means so long he remains a *gṛha-vrata*. Because his only plan was—he was a powerful king—to conquer all over the world and become happy with money and women. That's all. That is *gṛha-vrata*. Anyone who wants to be happy with money and women, that is called *gṛha-vrata*. So he flatly said to his father, *matir na kṛṣṇe parato svato vā mitho 'bhipadyeta gṛha-vratānām*. But by good association, by Kṛṣṇa conscious association, one becomes free from this vow, *gṛha-vrata*. They become detached. That is the progress of devotional service. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. The more you advance in devotional service, the more you'll be detached from this material life.

That is the test. That is the test. *Pareśānubhavo viraktir anyatra*. *Anyatra* means materialistic way of life. Therefore people are afraid to send their boys to us. "Oh, he'll be disinterested. He'll not do business. He'll not become a demon." [laughter] That's it. They do not like.

95. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 7.5.23-24 Lecture, Vṛndāvana, March 31, 1976

One should not make *Bhāgavata* recitation as a means of livelihood. That is..., the process is not accepted. So *śravaṇaṁ kīrtanaṁ viṣṇoḥ* [SB 7.5.23]. You should hear from Vaiṣṇava, at least one who is trying to become Vaiṣṇava, not professional man. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. So the test of advancement in Kṛṣṇa consciousness is that one should be detestful, lose attachment to the material things.

96. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 7.6.4 Lecture, Vṛndāvana, December 5, 1975

Therefore, whatever little life we have got, instead of wasting for improving economic condition, let us use it for advancing in Kṛṣṇa consciousness. That is life. Who understands this philosophy, this rascal world? Nobody understands this philosophy, but this is real philosophy: not to waste your valuable time for improving your economic condition. That is not possible. You have to utilize every moment to see how we are improving Kṛṣṇa consciousness. So "How I am improving? Who will give me the certificate?" No. You don't require anyone's certificate. You'll know it. If you actually trying for advance in Kṛṣṇa consciousness, the certificate will be understood by yourself automatically. What

is that? *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. If you advance in Kṛṣṇa consciousness, that means you'll be detestful for material enjoyment, especially sex enjoyment. That is the last word of material enjoyment. So this is the test, that *bhaktiḥ pareśānubhavo viraktir anyatra syāt*.

*yad avadi mama cetaḥ kṛṣṇa-padāravinde  
nava nava dhāman udyata rantum āsīt  
tad avadhi bata nārī-saṅgame smaryamāne  
bhavati mukha-vikāraḥ suṣṭu niṣṭhivanaṁ ca*

Yamunacārya. This is the test. The more you advance in spiritual consciousness, Kṛṣṇa consciousness, you'll dislike this material happiness. This is the test.

How it is? Now, just like if you are hungry and if you get food, then the more you eat, your appetite or hunger will be minimized, and at last you'll say, "No, no, I don't want any more." Similarly, advancement in Kṛṣṇa consciousness means, "No, no, I don't want." Not only saying "Don't want," but *yad avadi mama cetaḥ kṛṣṇa-padāravinde nava nava dhāman udyata rantum āsīt tad avadhi bata nārī-saṅgame*. Here our feelings of happiness is sex life. Sometimes we think, "Oh, how I was enjoying sex life with my wife, with my husband." That is also pleasure. They read so many novels because there is sex life. They feel very happy: "How this man is talking with this woman, woman is talking this woman, and how they are enjoying." So that is subtle, subtle enjoyment.

There are eight kinds of subtle sex life. If you see one beautiful woman and if you appreciate, "Oh, how nice the face is," that is subtle sex. If you read books, that is also subtle sex. If you endeavor how to approach that woman or man to find out the opportunity, that is subtle sex. There are eight kinds of subtle sex life. So it is forbidden for a *brahmacārī* even to think of woman. That is *brahmacārī*. Even thinking of woman is subtle sex life. It is very, very difficult. But *mām eva ye prapadyante māyām etāṁ taranti te* [Bg. 7.14]. If you catch the lotus feet of Kṛṣṇa very tightly, these things will not disturb. That is said by Yamunacārya. *Bhavati mukha-vikāraḥ*. If you become pure devotee of Kṛṣṇa, then as soon as you think of sex, you'll spit: "Eh! Nonsense. What is this?" This is the result. That is the certificate, whether you have got that attitude—spit on it. Then you understand that you are increasing. Otherwise you are in the same hellish condition. You may show that you are becoming a devotee, very great devotee, so test yourself how much you have advanced.

97. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 7.9.7 Lecture, Māyāpur, February 14, 1976

*Anartha*. These are *anartha*. There is no need of smoking—it is useless—but we have practiced it. Therefore they are *anartha*. But if you follow the devotional process, then *anartha* will be finished very soon. That is the test. Test means *bhakti pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]: 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 how far you are. *Anartha-nivṛtti syāt*. These are *anartha*.

98. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 7.9.15 Lecture, Māyāpur, February 22, 1976

So unless one becomes detestful of this material world, it is to be understood that he has not yet entered in the spiritual understanding. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This is the test of *bhakti*. If one has entered the domain of devotional service, this material world will be not at all tasteful for him. *Virakti*. No more. *Āra nāre baṇa*[?]. The Jagāi-Mādhāi, too much materialistic, woman-hunters, drunkard, meat-eater... So these things have become now common affairs. But it is very, very fearful for the devotees. Therefore we say, "No intoxication, no illicit sex, no meat-eating." It is very, very fearful. But they do not know. *Mūḍhaḥ nābhijānāti*. They do not know it. They indulge it. The whole world is going on on this platform. He does not know that he is creating a very, very fierce situation by indulging in these sinful activities.

99. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 7.9.23 Lecture, Māyāpur, March 1, 1976

You are the owner of this body. You are eternal." So we should be searching after eternal happiness, eternal life, eternal engagement. That is success of life. And if we hanker after temporary things, that is not very good intelligence. Therefore *bhakti* means when one is convinced that "Anything of this material world cannot make me happy." That is... That conviction is the beginning of pure devotion. *Anyābhilāṣitā-śūnyam* [Brs. 1.1.11(1)]. You have to make zero everything material. That can be possible as we advance in Kṛṣṇa consciousness.

Then *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. You haven't got to... The *jñānīs*, *yogīs*, they try to detach from this material things by speculation, by knowledge. *Brahma satyaṁ jagan mithyā*. By speculating, *jagan mithyā*, "This world is false. Brahman, *ātmā*, spirit soul is *satya*, the truth," they do. But it is not possible. Simply by speculating, it is not possible. You have to engage yourself in *bhakti*.

*brahma-bhūtaḥ prasannātmā  
na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktiṁ labhate parām*

[Bg. 18.54]

These are the processes to reach the platform of *bhakti*, devotion. But if you do not stick to the devotional platform, you'll fall down. However you may try to become detached from material things,

unless you are fully engaged in *bhakti*, then by *bhakti* you'll be able to realize God realization. *Bhakti* *mām abhijānāti* [Bg. 18.55]. Simply by *bhakti* one can understand. And as soon as one understands Kṛṣṇa, then *viraktir anyatra syāt* [SB 11.2.42]. Then you'll be detached. *Yad avadhi mama cetaḥ kṛṣṇa-padāravinde nava-nava-dhāma...* When our pleasure exchange will be done between Kṛṣṇa and ourself, then we shall be detached. Otherwise not. Otherwise it is not possible.

100. Śrīmad-Bhāgavatam 11.2.42, Śrīmad-Bhāgavatam 7.12.1 Lecture, Bombay, April 12, 1976

The whole Vedic civilization is on the basis of controlling the senses. The *yoga* practice, it is also meant for controlling the senses. *Yoga indriya-saṁyamah*. By some artificial bodily exercise one can control the senses. That is called *yoga*. But one who becomes directly a devotee, his sense control is automatically done, if he is devotee. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. If one is devotee, then he does not like anything material. And the sex enjoyment is the topmost pleasure in this material world. So naturally one who is devotee, he doesn't require to practice *brahmācārya* separately—*paraṁ dṛṣṭvā nivartate* [Bg. 2.59]—because sex pleasure may be very nice in this material world, but when one gets a sense of spiritual pleasure, then this pleasure becomes abominable.

101. Śrīmad-Bhāgavatam 11.2.42, Śrī Caitanya-caritāmṛta, Ādi-līlā 1.6 Lecture, Māyāpur, March 30, 1975

So we should be very careful that from the very beginning... Just like the professional *Bhāgavata* readers. The *Bhāgavata* reading means describing *rasa-līlā*. Whenever you find there is *Bhāgavata* reading, they are describing. I have seen one big Gosvāmī. He was professional *Bhāgavata* reader, and whenever... He would speak very nicely on *rasa-līlā*, and after describing *rasa-līlā*, *Bhāgavata* reading, he would come for recreation and smoke cigarette. I have seen it. So this kind of *Bhāgavata* reading will not help you. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]: "If you are actually advancing in devotional service, then the symptom will be that you'll have no more material hankerings." That is real... So if you actually hear about Kṛṣṇa's pastimes with Rādhārāṇī, then *hṛd-roga-kāmān apahinoti*, then our heart disease, lusty desires, will vanish. That is the result. I have repeatedly said. So if you become more lusty by seeing the pastimes of Kṛṣṇa with Rādhārāṇī or hearing, that means you are not fit. Stop it. Stop it. Don't be foolish.

102. Śrīmad-Bhāgavatam 11.2.42, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.105 Lecture, New York, July 11, 1976

Just like in India formerly they... Very small, minor-aged boy and girl are married, especially the girl, ten, twelve years, married. So how she can love her husband? She does not know. But there is *vidhi-mārga*. *Vidhi-mārga*, the elderly people of the..., "Now, just to give your husband this refreshment." So she gives. In this way, gradually, when she's grown-up, she does not require any instruction; she knows

how to serve her husband. That is *prema*. That is the *bha*... But the beginning must be regulative principle. *Prema, vidhi prema. Prema-bhakti yāhā hoite, avidyā vināśa yāte. Prema-bhakti, avidyā*... Unless we are freed from this nescience of material existence, there is no question of Kṛṣṇa *prema*. Two things cannot go. *Viraktir anyatra syāt*. If you actually advance in Kṛṣṇa consciousness, then naturally you'll be averse to this material enjoyment. *Viraktir... Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. Just like if you are eating, naturally you are satisfying your appetite. So *kṛṣṇa-bhakti* means we are satisfying automatically all our desires. That is *kṛṣṇa-bhakti*. The more we advance in *kṛṣṇa-bhakti*, you'll have no more material desires.

103. Śrīmad-Bhāgavatam 11.2.42, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.137–146  
Lecture, Bombay, March 24, 1971

So Caitanya Mahāprabhu said that automatically the symptoms of happiness come unto him, and his distress of material condition simultaneously becomes vanquished if one is elevated to the position of devotional service. That is the test. That is the test of how one is advanced in devotional service. This is the test. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42]. He is no more interested in material happiness. He is fully satisfied with Kṛṣṇa.

104. Śrīmad-Bhāgavatam 11.2.42, The Nectar of Devotion Lecture, Vṛndāvana,  
October 21, 1972

**Prabhupāda:** Yes. As soon as you are engaged in the service, loving service of the Supreme Personality of Godhead [pause as drinks], immediately you feel liberation. This is practical. When you are fully engaged in Kṛṣṇa consciousness, even if you walk on the street, you'll feel that "I am separate from these persons. I am in a..., I am walking on a different path." This is the feeling. *Bhaktiḥ pareśānubhavaḥ* [SB 11.2.42]. This is *bhakti*. *Pareśānubhava*. You'll *anubha*..., you will experience yourself. That is the test. If you experience yourself that "I am different from these persons," then where is the attachment for material things?

So that is the test; how much you have become advanced in devotional service you can experience yourself. The example is given: Just like a hungry man, if he's given food, if he eats, then he experiences himself that he's getting strength, his hunger is being satisfied. The, these things will be experienced. He hasn't got to take certificate from others, "Whether I am advancing in spiritual consciousness, Kṛṣṇa consciousness." He'll feel himself. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt*. This is the test.

105. Śrīmad-Bhāgavatam 11.2.42, Lecture, Seattle, October 11, 2019



As soon as one becomes purified, the manifestation of his character, of his mode of life, living, everything will be purified. That is the test. *Pareśānubhava. Bhaktiḥ pareśānubhava* [SB 11.2.42].

Just like if you're cured, then there is no fever. The temperature is at the normal point. And if you say, "I am cured. I am taking medicine, and still, my temperature is 105," that is not possible.

106. Śrīmad-Bhāgavatam 11.2.42, Lecture, Seattle, October 20, 1968

Yes. The whole process is that we are going to transfer our love from matter to God. So we should try to minimize. It will be automatically. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42].

If you actually develop love of Godhead, then naturally you forget to love these all these material nonsense. That is sequence. But you should try also. You should... This will happen. Just like if we eat, then gradually you minimize your hankering after eating. When you are full, then you say, "I don't want any more. Yes, I am..."

Similarly, Kṛṣṇa consciousness is so nice that with the progress of Kṛṣṇa consciousness you forget the so-called material nonsense enjoyment. And when you are in perfect stage, oh, you don't care for anything of this material nonsense. This is the test.

107. Śrīmad-Bhāgavatam 11.2.42, Initiations & Weddings Lecture, Los Angeles, January 10, 1969

**Prabhupāda:** Yes. When you chant, you must hear also. This is attention. This is *yoga*. Your mind must be engaged to the vibration, "Hare Kṛṣṇa." You are thinking of something in factory, what is going on, and chanting Hare Kṛṣṇa. No. Not that. The chanting must be heard by you. That is attention, with attention.

Yes, go on.

**Tamāla Kṛṣṇa:** Last, "Ten: Attachment to material things while engaged in the practice of chanting."

**Prabhupāda:** Yes. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42].

If by chanting you see that your love for Kṛṣṇa is increasing and your love for matter and material enjoyment is decreasing, then you must know that you are progressing. If, by the result of chanting, you are increasing your material hankering, that is not progress. Then that is an offense. One should know that "Now I am chanting with offense. I have to rectify it." You have to test whether you are increasing your love of God, Kṛṣṇa. Then you should know that you are in progress.

Two things cannot go. Just like hunger and eating cannot go together. If you are actually eating, then hunger must be subsided, if you are actually eating. Similarly, if you are actually making spiritual progress, then the result will be that your material hankering will decrease, not that you are being cured, and the temperature is increasing. No. If you are actually being cured, the temperature must decrease.

If you are in feverish condition, you are taking medicine, then the fever must decrease. This material hankering is a kind of disease. It is never satisfied. But people are hankering more, more, more, more, more... That means temperature is increasing. And when the temperature is 107 degree, finish life. That's all.

So this material civilization has come to the degree of atomic heat, you see. Now everyone has got this atomic energy, and it is going to be finished. So that kind of advancement is not needed. Actually *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. The test...

Whether you are making progress in Kṛṣṇa consciousness you have to test yourself, whether you are decreasing your material desires. That's all. Because in the perfect stage of Kṛṣṇa consciousness there is no more material desires.

108. Śrīmad-Bhāgavatam 11.2.42, Initiations Lecture, Detroit, July 18, 1971

The more you become free from material harassment, the more you make advance in spiritual life, or the more you make advance in spiritual life, the more you become detached to the material life. These are the tests. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti*, devotional life, spiritual life, the test is that *viraktir anyatra*. *Anyatra* means beyond, without Kṛṣṇa, everything becomes detestful.

The example is given just like a hungry man, when he's eating, as he's eating so he's feeling satisfaction and no hunger, proportionately. And at one time it will come, he'll say, "No, I don't want any more. I am completely satisfied."

109. Śrīmad-Bhāgavatam 11.2.42, Janmastami Lecture, London, August 13, 1971

Not that a man is doing all nonsense, and he says, "I am Kṛṣṇa conscious." No. If one is Kṛṣṇa conscious, then all godly qualities will develop.

So this is practical test. Anyone can understand. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. These European and American boys, from their childhood they were accustomed to take meat, wine, and accustomed to so many nonsense things—according to our Vedic standard most abominable, condemned. But just see how they have given up very easily. Very easily. That is this test

of Kṛṣṇa consciousness. Not that I am doing all nonsense and I am Kṛṣṇa conscious. That is nonsense. There must be symptoms.

Just like if one man is rich man, then there must be symptoms: he must have a good car, he must have good dress. Oh, yes, if he says, "I am a very rich man," we cannot admit. Similarly, when one person is freed from all this material attachment—*bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]—he will have aversion for all these nonsense things.

110. Śrīmad-Bhāgavatam 11.2.42, Room Conversation with African Intelligentsia,  
Nairobi, September 23, 1971

So people hear from a pure *bhakta*, then you understand God. It doesn't matter what is your stage, but if you simply give patient hearing, *śravaṇam*, then *kīrtanam*. And as soon as you... Just like these boys, they have heard; now they have come out for *kīrtanam*, for glorifying the Lord. There he is the son of a businessman, and I told him that "Take the business of Mr. Sharma." He denied. [laughter] He denied. He has no more taste any more. Just see, a young boy, a businessman's son, an American boy, a rich man's son. Why? *Bhakti pareśānubhavo viraktir anyatra syāt* [SB 11.2.42].

This is the test of *bhakti*, that he has no more any interest. *Viraktir anyatra syāt*: immediately there will be detestful, "What is this nonsense?" Just like a hungry man: if you give him food he will eat, but when his hunger is satisfied he will say, "No more. No, I don't want." So *bhakti* is like that, true *bhakti*, *bhaktiḥ mām abhijānāti*. If you understand God then you say, "Oh, no more I am interested in the material..." This is going on.

Just like there is the case of Dhruva Mahārāja. Dhruva Mahārāja, he was very much eager to have the empire of his father, and he wanted, he wanted to please God to get this benediction. But when by his penance and austerities he saw God, he said, "Oh, I am fully satisfied. I don't want anything." *Svāmin kṛtārtho'smi varam na yāce* [Cc. Madhya 22.42; Hari-bhakti-sudhodaya 7.28]: "My dear Lord, I am completely satisfied."

Spiritual understanding means complete satisfaction. You come to a stage where you become completely satisfied. *Na śocati na kāṅkṣati*: there is no more hankering, no more lamenting, no more this. But if you do not educate people to the spiritual understanding, this hankering and lamentation will continue.

111. Śrīmad-Bhāgavatam 11.2.42, Lecture at Kṛṣṇa Caitanya Maṭha,  
Visakhapatnam, February 20, 1972

This is called *anartha-nivṛttiḥ* when there is *anartha-nivṛttiḥ* then there is *niṣṭhā*, firm faith beginning with the faith. Then after *anartha-nivṛttiḥ* then one becomes firmly faithful to Kṛṣṇa. *Tato niṣṭhā tato*

*ruci*, they have no other taste for anything material except Kṛṣṇa consciousness. They are no more interested in going to the cinema or any public political meeting or newspaper. They are useless for a person who is trying to advance his Kṛṣṇa consciousness. These material things are useless, *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42], this is the taste of *bhakti*.

As you advance in *bhāgavata-bhakti* you become distasteful to all these nonsense, *bhaktiḥ pareśānubhavo viraktir anyatra*. *Tato niṣṭhā tato ruci athāsakti*, then attachment, these attachments are the firm footage of Kṛṣṇa consciousness. *Athāsaktis tato bhāvas*, the next step and the last stages is *prema*, *sādhakānām ayam premṇaḥ prādurbhāve bhavet kramaḥ*. These are the different steps for raising oneself to the platform of love of Godhead and that is the highest perfection of life.

112.Śrīmad-Bhāgavatam 11.2.42, Room Conversation with Sister Mary, London, August 13, 1972

**Revatīnandana:** Jesus used the expression "Love God or love Mammon."

**Prabhupāda:** That says, or... Everyone says different way. "Mammon" or "dog" is expression in the faith. That is the test. Caitanya Mahāprabhu says,

*yugāyitaṁ nimeṣeṇa  
cakṣuṣā prāvṛṣāyitaṁ  
śūnyāyitaṁ jagat sarvaṁ  
govinda virāheṇa me  
[Śikṣāṣṭaka 7]*

*Yugāyitaṁ*, "Every moment is just like twelve years," *cakṣuṣā prāvṛṣāyitaṁ*, "crying like torrents of rain." *Cakṣuṣā prāvṛṣāyitaṁ, śūnyāyitaṁ jagat sarvaṁ*, "Oh, I find everything is vacant," *govinda virāheṇa me*, "without God, without..." This is an ideal picture.

So another test is, *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. If one has become lover of God, naturally he will be detached to material enjoyment. Love of God and love of material world cannot go together. Either this or that.

Sister Mary: [indistinct]

Prabhupāda: Just like Lord Jesus Christ: he never advised to..., for economic development, for industrial development or this and that, so many things. He sacrificed everything for God. That is one test, "Here is a lover of God." He was punished, that "You, you stop this preaching," but he did not. So that is love of God. He sacrificed everything. That is love of God. So the ideal is Lord Jesus Christ, and the follower must be, at least to some extent, to that point. That is the test.

113. Śrīmad-Bhāgavatam 11.2.42, Māyāpur Temple Inauguration with Śrīdhara Mahārāja,  
plus Mahāṁsa Sanyass Initiation, Māyāpur, March 17, 1973

**Prabhupāda:** So somehow or other, this intention for preaching the cult of Caitanya Mahāprabhu increased, and other side decreased. *Viraktir anyatra syāt* [SB 11.2.42]. But I was not disinclined, but Kṛṣṇa forced me, that “You *must* give up.” [chuckles]

And these thing is known better to Śrīdhara Mahārāja, how it decreased, decreased, decreased, then almost it become nil. And then I left home in 1950. Whatever was there, “All right, you do whatever you like.” In 1954, four years, I remained as *vānaprastha*—why four years, from 1950 to 1959.

114. Śrīmad-Bhāgavatam 11.2.42, Morning Walk, Los Angeles, May 4, 1973

**Brahmānanda:** You've said that our Society, ISKCON, is like a sample of the spiritual world.

**Prabhupāda:** Yes. Yes.

**Brahmānanda:** We develop our attraction for Hare Kṛṣṇa; we lose our attraction for sex life.

**Prabhupāda:** Yes. *Bhaktiḥ pareśānubhavo viraktiḥ...* [SB 11.2.42]. That is the sign of advancement of *bhakti*. If you don't be... I was explaining this. If you don't be detached with these material things, then you should know that you are not advancing in material..., er, spiritual life. If you have got still attachment for these nonsense material things, that means you are not advanced. Just like if you are eating, and if you are not getting health, that means you are eating nonsense. Eating must result in good health. That is eating. Eating does not mean to fill up the belly with all rubbish things. Eating means that you become healthy, nice eating.

115. Śrīmad-Bhāgavatam 11.2.42, Room Conversation with Satish Kumar [Editor of  
Resurgence Magazine], London, July 30, 1973

**Prabhupāda:** I've seen Jawaharlal Nehru, Panth[?]. They stuck to their position up to the point of death. Neither they did know that there is necessity of *vairāgya*. But Vedic philosophy says... All the *ācāryas*, they're all *vairāgīs*, either Śaṅkarācārya, Madhvācārya, Rāmānujācārya, they're all *sannyāsīs*. Caitanya Mahāprabhu. All *vairāgīs*. Even Jesus Christ, he was a *vairāgī*. Even Lord Buddha, *vairāgī*. This is required. But where is the *vairāgya*? They're simply attached to these material activities, and they're talking of high, high things. Their preliminary things is not finished, *vairāgya*. This is the first step, *vairāgya*, *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42].

*anyābhilāṣitā-sūnyam*

*jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānuśīlanam  
bhaktir uttamā  
[Brs. 1.1.11]*

That is *sarva-dharmān parityajya*. This is *vairāgya*.

116. Śrīmad-Bhāgavatam 11.2.42, Room Conversation, Paris, August 11, 1973

Yes. If you always engage your mind in transcendental topics, naturally all other nonsense topics will be stopped. Or you'll have no interest in such topics. That is burned down. *Bhaktiḥ pareśānubhavo viraktir anyā...* [SB 11.2.42]. That is the test. If you increase your devotion, then you'll be not interested in ordinary things. Just like our devotees, they are no more interested in the worldly topics. They do not like to go to the cinema. That is no more interest. We can see the film of Ratha-yātrā, but we are no more interested to see ordinary film.

117. Śrīmad-Bhāgavatam 11.2.42, Room Conversation, London, September 1, 1973

**Prabhupāda:** So you can test. Just like if you are eating, you can understand how much you are getting strength, how much you are satisfied. You haven't got to ask anybody. Similarly, if you are actually engaged in religious principles, the test is how much you are detached from material attraction and how much you are attached to God. This is the test. Anyone can see whether I am increasing my attachment for dog or whether I am increasing my attachment for God. That's all. This is test.

*Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. That is *bhakti*. *Bhakti* means God-realization. *Bhaktiyā mām abhijānāti* [Bg. 18.55]: "One can understand Me only through *bhakti*." So that is first-class religion, *bhakti*. So if you have got *bhakti*, then you will realize God daily, every moment. That is real understanding. So by becoming a follower of [indistinct] Thakur, whether we have developed that Kṛṣṇa consciousness or not, that is the test. But how can I say? It is up to you. That is up to you.

118. Śrīmad-Bhāgavatam 11.2.42, Morning Walk, Bombay, April 12, 1974

What is the use of spiritual advancement? Spiritual advancement means these material things given up. That is spiritual advancement. That is... The example is given, *bhaktiḥ pareśānubhavoḥ viraktir anyatra syāt*. As soon as one develops real *bhakti*, he will be averse to all these material things. That is the first sign. "No more these things." *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. Just like if you are hungry and if you are given some food, if you are satisfied, then the same food will be denied by you: "No, no, no. I don't want any more." Full satisfaction. Just like Dhruva Mahārāja said, *svāmin kṛtārtho 'smi varam na yāce* [Cc. Madhya 22.42]. When he fully became perfect and Nārāyaṇa was present before him, He asked him, "What benediction you want? You take." He said, *svāmin kṛtārtho*

'smi: "Simply by seeing You, by Your presence, I am fully satisfied. No more benediction. I don't want anything." This is *bhakti*. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt*. [break] ...*ca lābha-santuṣṭau*. No more demand. "Whatever by Kṛṣṇa's grace comes, that's all right. And not comes, it doesn't matter." The other *śloka* also, *nirāśi*, that is *bhakti*. Otherwise, how one can be satisfied in any condition of life unless there is *bhakti*? That is the test. The test is that he has got something. *Yam labdhvā cāparam lābham manyate nādhikam tataḥ* [Bg. 6.22]. If he actually achieves Kṛṣṇa, then he does not think that anything better than this.

That I see amongst these Europeans and American boys and girls. They have seen it, that "It is better than our so-called material life." Therefore they have been able to give up. Just like this boy Girirāja, he is very rich man's son. His father gave him a special car. His father is a big lawyer in Chicago. So he gave up everything. Now he is begging daily, although he is earning at least fifty thousand rupees per month. But he has no... He is just like beggar. He doesn't care for his father. There are many like this. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. These are the test.

119. Śrīmad-Bhāgavatam 11.2.42, Morning Walk, Hyderabad, April 24, 1974

**Prabhupāda:** Then they will be very much pleased. And as soon as you criticize, that "You are doing this wrong. You will suffer," "Oh, yes, this Swāmījī is not... Conservative." That is going on everywhere. In the name of religion you do all nonsense rascaldom, and if the leader approves, "Yes, you can do." Vivekananda did it. Vivekananda did it. "Yes, there is no difference between eating meat and not meat-eating in terms of religious system." He preached this, and all the *sannyāsīs* of Ramakrishna Mission, they eat meat, they drink, they have woman secretary, and everything. This Chinmayananda also like that. I know his whole history. Unless one is purely Kṛṣṇa conscious, one cannot give up all these bad habits. This is the test. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42]. One... Unless one is substantially advanced in *kṛṣṇa-bhakti*, they cannot give up this material attachment—illicit sex, meat-eating. They cannot. It is impossible. So even in the name of *svāmī* and big, big *yogīs*... They are doing all these things. Especially those who go in foreign countries. And in USA illicit sex is very cheap. Everything is very cheap. Yes. Intoxication very cheap, meat-eating very cheap, gambling very cheap. So when they get this cheap amenities, they forget their so-called spiritual life.

120. Śrīmad-Bhāgavatam 11.2.42, Morning Walk, Paris, June 12, 1974

**Devotee:** How can a devotee be free...?

**Prabhupāda:** When he's attracted by Kṛṣṇa, he'll forget. Just like we are more or less not attracted by these material features because we have little attraction for Kṛṣṇa. That's all. So increase your attraction for Kṛṣṇa; you'll forget all nonsense. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. The *bhakti* means more realization of God and forgetting this, all this nonsense. That is *bhakti*. That is the test of *bhakti*: how much you have become disinterested with this material advancement. That is *bhakti*, advancement of *bhakti*. And the... Caitanya Mahāprabhu therefore says, *niṣkiñcanasya*. At last, when we'll feel that "Now I am dispossessed of all this material nonsense," then you make progress. And so long you'll feel "I have got this, I have got that, I am in possession of this, I...", that means your

material disease is continuing. When you'll feel that "I do not have anything material," that is the beginning of *Bhāgavata-dharma*.

121. Śrīmad-Bhāgavatam 11.2.42, Room Conversation with Professor Durckheim, Dr. P. J. Saher and Professor Porsch, Germany, June 19, 1974

**Prabhupāda:** There is a verse, *nārāyaṇa-parāḥ sarve na kutaścana bibhyati* [SB 6.17.28]. If one is God-realized soul, he is not afraid of anything. *Svargāpavarga-narakeṣv api tulyārtha-darśinaḥ*. So actually, if one is self-realized, he is no more fearful or concerned with the bodily necessities of life. That is liberation. Just like as you mentioned sleeping. Sleeping also, a bodily necessity. When you are tired, you sleep. That is bodily necessity. But it is not spiritually necessary. About the Gosvāmīs it is said, *nidrāhāra-vihāra-kādi-vijitau*: "conquered over sleeping, eating, mating." That is also one of the symptoms of self-realization. These things are necessities of the body. So the more one is advanced in self-realization, these things will be minimized: eating, sleeping, mating and defending. And gradually it will come to nil, because this is bodily necessities. Self, the active principle, that is different. The active principle, necessity is different. That is Kṛṣṇa consciousness, God consciousness. But these are bodily necessities: eating, sleeping, mating. So, so long this body is there, of course, we must eat, we must sleep. That is required. But the more we advance, these necessities diminished. Yes. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. Then sleeping will be considered a waste of time. A self-realized man goes to sleep, he thinks that "I am going to waste so much time, because still I am subjected to the necessities of this body." He regrets.

122. Śrīmad-Bhāgavatam 11.2.42, Room Conversation with Christians, Germany, June 20, 1974

Yāmunācārya, a great saintly person, he was formerly big king, so he said, "Since I have become Kṛṣṇa conscious and enjoying, since that time, as soon as I remember even sex life, I spit on it and my mouth becomes turned." [makes sound of repugnance] This is the test. Not that you become very advanced spiritualist and at the same time advance in sex life. That is not. *Bhaktiḥ pareśānubhavo viraktir anyatra...* [SB 11.2.42]. That is the test, that as soon as you are advanced in spiritual life, all these materialistic habits will be rejected automatically. This is the test. Four things are material demands—eating, satisfaction of the tongue or belly and satisfaction of the genital, *āhāra*; and sleeping; and to become a good defender, defense measure. These are material necessity. And the one who is spiritually advanced, these things will be reduced, almost nil.

123. Śrīmad-Bhāgavatam 11.2.42, Morning Walk at Marina del Rey, Los Angeles, July 14, 1974

**Prabhupāda:** *Bhakti* means enhancing spiritual taste. That is *bhakti*. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. And as he increases his spiritual taste, he becomes detestful to this material enjoyment. This is the test.



124. Śrīmad-Bhāgavatam 11.2.42, Morning Walk, Perth, May 14, 1975

**Gaṇeśa:** Śrīla Prabhupāda, how can the position be reconciled if in Kṛṣṇa consciousness one of the two, the husband or the wife, wants to enjoy sense gratification, but the other does not? Should there be separation then?

**Prabhupāda:** No. They should be trained up. Sense enjoyment means not advanced in Kṛṣṇa consciousness. As soon as one is advancing in Kṛṣṇa consciousness, his sense enjoyment spirit will be reduced. That is the test. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42]. The test is, how you are advancing in Kṛṣṇa consciousness is the proportionate diminishing of sense enjoyment. That is the test. Just like cure of the disease means diminishing the fever, temperature. This is the test.

125. Śrīmad-Bhāgavatam 11.2.42, Arrival Lecture, Honolulu, May 25, 1975

**Prabhupāda:** *Mad-bhāvam āgatāḥ. Vīta-rāga-bhaya-krodhā.* Here we have got attraction, material, so we have to withdraw this attraction. How it will be possible? If we become more attracted to Kṛṣṇa, then this attraction will go away. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti* means the more you realize Kṛṣṇa, the more you will become detestful: "Ah, nonsense." This is test. One side increasing taste, the other side decreasing. This is the test. If we think that "I have got attraction on Kṛṣṇa and also the sense gratification," that means bogus. The test is how far I am detached to sense gratification. Then it means that you have increased your spiritual life. And Yāmunācārya says,

*yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde  
nava-nava-dhāmany udyataṁ rantum āsīt  
tad-avadhi bata nārī-saṅgame smaryamāne  
bhavati mukha-vikāraḥ suṣṭhu niṣṭhivanaṁ ca*  
[Śrī Yāmunācārya]

This is the test. Yāmunācārya, he was emperor. He said, "Since I have taken to Kṛṣṇa consciousness and I am enjoying Kṛṣṇa's association, since then, as soon as I think of sex, I spit on it." This is the test. This is test. Kṛṣṇa... How I am increasing my Kṛṣṇa consciousness, the test is how I am decreasing my sex attachment. This is test. A man is suffering from fever, that means how much he is becoming cured means how much he has decreased the degree of fever. This is the test. It is not that I have got 105-degrees fever and I am advancing and curing. That is not. This is the test, the *vīta-rāga*. You have got attachment for this material world, and the central point of attachment is sex. All man, birds, beast, everyone—test.

So *vīta-rāga*. *Rāga* means attachment. *Vīta-rāga-bhaya*. And soon as we conquer over this sense gratification, then we have no fear, *bhaya*. *Krodhā*: and there is no anger. Where anger is there, as soon as we are dissatisfied in the matter of sense gratification we become angry. So, *vīta-rāga-bhaya-krodhā*...

126. Śrīmad-Bhāgavatam 11.2.42, Initiation of Ambarīṣa dāsa, Honolulu, June 3, 1975

And another thing is that while chanting Hare Kṛṣṇa *mantra*, if we are still attached to material attraction, that is also offense. The whole process is to become disgusted with material things. *Vita-rāga*. Kṛṣṇa consciousness movement means we, all conditioned soul, we have come to this material world just to enjoy sense gratification independently. This is our main disease. Everyone in this material world is trying his best how to satisfy the senses. This is the material disease. And Kṛṣṇa consciousness movement means how to cure this material disease and go back to home, back to Godhead. Unless we cure our material disease, it is not possible to go back to home, back to Godhead. So we must be disinfected. This is the real process. So we have to taste it. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. Advancement of material... And devotional service means proportionately we become detached to material attraction.

127. Śrīmad-Bhāgavatam 11.2.42, Garden Conversation with Dr. Allen Gerson, Los Angeles, June 22, 1975

**Dr. Gerson:** I would like to demonstrate through my study, which will be going on for two years and then come out as a book, the benefits of giving up illicit sex, meat-eating and the other things.

**Prabhupāda:** Spiritualized.

**Dr. Gerson:** Yes.

**Prabhupāda:** These are all material necessities. So if you come to the spiritual platform, the test is that you have no material necessities. So long you are diseased, you require medicine, but when you are not diseased there is no need of medicine. It is the healthy state. So, so long we are materially diseased, we require all these material necessities. So when you are on the spiritual platform there is no material... *Nidrāhāra-vihāra-kādi-vijitau* \*\*. (1) Then you conquer over even our prime necessities, eating, sleeping, mating and defense. The prime necessities, the primary necessities, you don't require. You will sleep less, you will eat less, there is no need of mating, what is..., there is very less. So the lesser, lesser you become, that means spiritual. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. Your spiritual advancement means you become reluctant, disgusted with this: "No more." Just like Yamunācārya, he explains his position,

*yadavadhi mama cetāḥ kṛṣṇa-padāravindayor  
nava-nava-dhaman rantum āsīt  
tad-avadhi bata nārī-saṅgame smaryamāṇe  
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanam ca*

"Since I have begun my Kṛṣṇa consciousness, the more I advance I become very much detestful for sex life. As soon as I think of sex life, I spit on it." [makes spitting noise] "What is this...?"

**Dharmādhyakṣa:** Spit?

**Prabhupāda:** This is the test. So long we have got taste for this material enjoyment, that means we are not advanced. Therefore the Vedic civilization is, voluntarily they give up this household life and become a *sannyāsī*, where there is no need of sex life. Then, after *sannyāsa* life, he becomes *paramahansa*. That is Vedic civilization.

128. Śrīmad-Bhāgavatam 11.2.42, Morning Walk, Denver, July 2, 1975

**Devotee (2):** How can you tell when you're making progress in purified senses?

**Prabhupāda:** You will understand Kṛṣṇa more and more. So long your senses are not purified, you will not understand clearly what is Kṛṣṇa. [break] ...understanding Kṛṣṇa means detestful to the material world, attached to Kṛṣṇa. *Bhaktiḥ pareśānubhavaḥ viraktir anyatra syāt* [SB 11.2.42].

129. Śrīmad-Bhāgavatam 11.2.42, Arrival Address, Paris, August 11, 1975

So now, by the grace of Śrī Caitanya Mahāprabhu, this movement has come to your country, and especially in a nice village like this, utilize it properly. It is a very ideal place. Not only this; there are many thousands of places like this. People should take advantage to live in such nice place, produce their necessities of life, and keep them fit and chant Hare Kṛṣṇa and realize self. We don't say that you starve or become weak in health or weak in intelligence. No. You remain quite fit in intelligence and health. But don't be unnecessarily in need. The difficulty of the modern educated person is—not educated, but so-called educated—they are attracted in the city for so many things unnecessary. Just like the club, the restaurant, the liquor and the cigarette, so many things. But if your attention is diverted to Kṛṣṇa, you will not feel inclined to enjoy all these unnecessary things. That is the test of spiritual life, that *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti*, advancement of devotional life, means no more taste for all these nonsense. That is the test.

130. Śrīmad-Bhāgavatam 11.2.42, Morning Walk, Vṛndāvana, August 27, 1975

**Prabhupāda:** Kṛṣṇa conscious is not so cheap. Have you come to Kṛṣṇa consciousness? Don't take Kṛṣṇa consciousness so cheap that they will go to cinema and become Kṛṣṇa conscious.

**Brahmānanda:** No, he says that if they become Kṛṣṇa conscious, then they will stop going to the cinema.

**Prabhupāda:** Yes. That is the test. [aside:] Hare Kṛṣṇa. *Jaya*. This is the test. *Bhaktiḥ pareśānubhavo viraktir anyatra* [SB 11.2.42]. Advancement of Kṛṣṇa consciousness means he's no more interested with anything material. That is Kṛṣṇa conscious. There is a Bengali proverb, *ami dugdha khaya eta mako khaya*: "The children, they take milk, and adults, they smoke." So one is speaking that "I take milk and smoke also."

**Brahmānanda:** He thinks he's all right. "I'm okay."

**Prabhupāda:** Yes. "I go to temple and I do all nonsense also." Hare Kṛṣṇa. Hare Kṛṣṇa.

131. Śrīmad-Bhāgavatam 11.2.42, Lecture in Hindi and English, Bombay, November 15, 1975

As soon as you engage in devotional service, devotional life to Vasudeva, *janayaty āśu vairāgyaṁ*, very soon you will be detached with this material world. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42]. The vivid example is yourself [Brahmānanda]. You are American; your father is a great industrialist. How you have been able to give up everything and join Kṛṣṇa consciousness movement? This is attachment and detachment. If you become attached to Kṛṣṇa, then naturally you will be detached to material things. The more you become attached to Kṛṣṇa, the more you become detached. That is the test. Just like if you are hungry, the more you eat, the hunger is finished. Similarly, we have got this tendency for enjoying this material world. The more we become attached to Kṛṣṇa, then we forget this material world. This is attachment and detachment. You cannot remain simply detached. Then *āruhya kṛccheṇa param padam tataḥ patanti adhaḥ*, then you will again fall down. There must be some positive attachment. That positive attachment is Kṛṣṇa. Then you will be able to be detached with this material world. Otherwise, it will be not possible.

132. Śrīmad-Bhāgavatam 11.2.42, Conversation with Newspaper Reporters, Delhi, March 25, 1976

**Puṣṭa Kṛṣṇa:** If you chant Hare Kṛṣṇa, then you lose your hankering for everything else.

**Reporter (1):** Really?

**Puṣṭa Kṛṣṇa:** Yes. The higher taste.

**Prabhupāda:** That is the taste of Hare Kṛṣṇa movement. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* [SB 11.2.42]. As soon as you advance in devotion, you become detestful to the all material enjoyment.

133. Śrīmad-Bhāgavatam 11.2.42, Morning Walk, Bombay, April 15, 1976

**Prabhupāda:** [Hindi] Aurobindo was condemned to death.

**Dr. Patel:** His brother.

**Prabhupāda:** No, no, he.

**Dr. Patel:** No, sir, I think...

**Prabhupāda:** No, no, no. He was condemned to death, then C. R. Das saved him. Then he decided, "This politics has no value. Let me go to Kṛṣṇa consciousness." He dreamt at night, "Why you are bothering with these things?" This is the history. So just after getting off, the judge, immediately left.

**Dr. Patel:** He came back, Chandranagar, to his place.

**Prabhupāda:** [Hindi]

**Dr. Patel:** He never came. After *svarājya* he never came. He was asked...

**Prabhupāda:** But that is all nonsense.

**Dr. Patel:** He was requested to come to Delhi, on 15th August '47. He refused.

**Prabhupāda:** That is... [break]

**Dr. Patel:** ...find fulfillment there only, God consciousness.

**Prabhupāda:** *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This is the sign of *bhakti*, that he has no more taste in anything material. That is *bhakti*. [Hindi]

134. Śrīmad-Bhāgavatam 11.2.42, Evening Darśana, New York, July 13, 1976

**Prabhupāda:** That is the best qualification. If he becomes disinterested with these so-called modern civilized activities, that is the perfection of life. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti* means the more you become God conscious, you become disinterested with these material activities. And that is needed, because material activities means you are wasting our time. What is the value of animal life? It is risky. If we become like animals, then we'll become animal next birth.

135. Śrīmad-Bhāgavatam 11.2.42, Interview with Newsweek, New York, July 14, 1976

**Interviewer:** Well, what I was interested in is why... Has he found that three or four hours is the necessary time period to sleep?

**Bali-mardana:** She's asking why is three to four hours the amount that you sleep. How have you reached that standard?

**Prabhupāda:** That is not artificially. The more you are engaged in spiritual activities, the more you become free from material activities. That is the test.

**Interviewer:** And so you've arrived at that...

**Prabhupāda:** No, I don't speak about myself, but that is the test. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. If you advance in *bhakti*, in spiritual life, then you become disinterested in material life.

136. Śrīmad-Bhāgavatam 11.2.42, Room Conversation, Bombay, August 16, 1976

**Prabhupāda:** *Vairāgya* is there.

**Dr. Patel:** Sir, shall I say, *vairāgyam jñeyam* [indistinct].

**Prabhupāda:** Yes, *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. This is *vairāgya*. So unless he has attained this stage, *virakti*, then where is *bhakti*? *Bhakti* is so powerful that it brings automatically *vairāgya*. But if there is no *vairāgya*, where is *bhakti*? Understand it now? Yes. It does not depend that you have to practice *vairāgya* separately. But if you are actually *bhakta*, then *vairāgya* is there. If there is no *vairāgya*, there is no *bhakti*; it is *sahajiyā-bhāva*.

137. Śrīmad-Bhāgavatam 11.2.42, Room Conversation about Bullock Cart SKP, Vṛndāvana, September 12, 1976

**Prabhupāda:** No, they're thinking that "So many people are coming to the cities; how we shall provide them?" That's a problem. After all, government has to supply them rations. Where is so much foodstuff? And if they are not supplied, then there will be resentment. That's a fact. What they are doing in the city, so many scooter [makes motor sound], going here and there. Actually no engagement. The girls are loitering in the street by dressing. It will become more and more problems, city life. So this is the solution, that they must go back to the village. But they are trained up to enjoy the facilities, so-called facilities, of the city. They are not going to village. But if we can introduce this *hari-saṅkīrtana*, and if they have little taste, that is success. It's a great program. And that taste will come—*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. If he simply becomes little sober, that "I want to eat, I have to sleep, I want some sense enjoyment and defense. So if I can get easily in the village, why shall I go three hundred miles away?" Just keep in mind the psychology. So that simple life will be possible if one is *bhakta*. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. Only by devotion; not by otherwise. Not by artificial means, by manufacturing toilet. Only *bhakti*. If they get little attachment for Kṛṣṇa, these questions will be solved automatically, and they will be happy. Undoubtedly. That is the Caitanya Mahāprabhu's first instruction: *ceto-darpaṇa*.

138. Śrīmad-Bhāgavatam 11.2.42, Room and Car Conversation with Life Member, Mr. Malhotra, Poona, December 22, 1976

**Indian man:** If one surrenders, how to know that Kṛṣṇa has accepted?

**Prabhupāda:** That you will understand. Just like if you eat, you will understand that you are eating. Nobody has to convince you. You will be convinced.

**Mr. Malhotra:** The test of the pudding is by eating. Not by simply telling.

**Prabhupāda:** When you eat, you haven't got to ask somebody else, "Do you think I am happy?" You'll feel yourself. *Bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. If you are actually devotee, then you will be detestful to all material things.

139. Śrīmad-Bhāgavatam 11.2.45, CC Madhya 8.44 Purport

In *Śrīmad-Bhāgavatam* (11.2.45), the symptoms of a topmost devotee are described as follows:

*sarva-bhūteṣu yaḥ paśyed  
bhagavad-bhāvam ātmanaḥ  
bhūtāni bhagavatya ātmany  
eṣa bhāgavatottamaḥ*

“The advanced devotee sees that all living entities are part and parcel of the Supreme Personality of Godhead. Everyone is in Kṛṣṇa, and Kṛṣṇa is also within everyone. Such a vision is possible only for a person who is very advanced in devotional service.”

140. Śrīmad-Bhāgavatam 11.2.45, CC Madhya 8.275 Translation

*sarva-bhūteṣu yaḥ paśyed  
bhagavad-bhāvam ātmanaḥ  
bhūtāni bhagavatya ātmany  
eṣa bhāgavatottamaḥ*

Śrī Caitanya Mahāprabhu continued, " 'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī 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.' "

141. Śrīmad-Bhāgavatam 11.2.45, CC Madhya 16.74 Purport

Symptoms of a first-class devotee are given in *Śrīmad-Bhāgavatam* (11.2.45):

*sarva-bhūteṣu yaḥ paśyed*

*bhagavad-bhāvam ātmanaḥ  
bhūtāni bhagavaty ātmany  
eṣa bhāgavatottamaḥ*

“The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently, he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.”

142. Śrīmad-Bhāgavatam 11.2.45, CC Madhya 22.72 Translation and Purport

*sarva-bhūteṣu yaḥ paśyed  
bhagavad-bhāvam ātmanaḥ  
bhūtāni bhagavaty ātmany  
eṣa bhāgavatottamaḥ*

“A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī 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.

This is a quotation from Śrīmad-Bhāgavatam (11.2.45).

143. Śrīmad-Bhāgavatam 11.2.45, CC Madhya 25.129 Translation and Purport

*sarva-bhūteṣu yaḥ paśyed  
bhagavad-bhāvam ātmanaḥ  
bhūtāni bhagavaty ātmany  
eṣa bhāgavatottamaḥ*

"A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī 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.

This is a quotation from Śrīmad-Bhāgavatam (11.2.45).

144. Śrīmad-Bhāgavatam 11.2.46, CC Madhya 16.72 Purport

In Śrīmad-Bhāgavatam (11.2.46), the intermediate Vaiṣṇava is described as follows:

*īṣvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca*



*prema-maitrī-kṛpopekṣā*  
*yaḥ karoti sa madhyamaḥ*

“The intermediate Vaiṣṇava has to love God, make friends with the devotees, instruct the innocent and reject jealous people.” These are the four functions of the Vaiṣṇava in the intermediate stage.

145. Śrīmad-Bhāgavatam 11.2.46, CC Madhya 22.73 Translation and Purport

*īṣvare tad-adhīneṣu*  
*bālīṣeṣu dviṣatsu ca*  
*prema-maitrī-kṛpopekṣā*  
*yaḥ karoti sa madhyamaḥ*

“‘An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

This is a quotation from Śrīmad-Bhāgavatam (11.2.46). This statement was made by the great sage Nārada while he was speaking to Vasudeva about devotional service. This subject was originally discussed between Nimi, the King of Videha, and the nine Yogendras.

146. Śrīmad-Bhāgavatam 11.2.46, NOI Text 5 Purport

One therefore has to raise himself from the position of *kaniṣṭha-adhikārī* to the platform of *madhyama-adhikārī*. The *madhyama-adhikārī* is described in Śrīmad-Bhāgavatam (11.2.46) in this way:

*īṣvare tad-adhīneṣu*  
*bālīṣeṣu dviṣatsu ca*  
*prema-maitrī-kṛpopekṣā*  
*yaḥ karoti sa madhyamaḥ*

“The *madhyama-adhikārī* is a devotee who 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.”

147. Śrīmad-Bhāgavatam 11.2.46, TLK 15 Verse 36

When one attains the madhyama-adhikārī stage, his vision is described thus:

*īśvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yaḥ karoti sa madhyamaḥ*

“The madhyama-adhikārī is a devotee who 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.” (Bhāg. 11.2.46)

The madhyama-adhikārī is not only interested in the Deity, but he can also discern between devotees and nondevotees. He can also understand that this man is innocent and that this man is not. The innocent do not know what is to be done, and they do not know anything about God. They are not actually offenders, but there are others who are offenders. The offenders become immediately envious as soon as they hear about God or His devotees.

148. Śrīmad-Bhāgavatam 11.2.46, PQPA Chapter Six: The Perfect Devotee

ŚRĪLA PRABHUPĀDA: If anyone approaches Rādhārāṇī, She recommends to Kṛṣṇa, "Here is the best devotee. He is better than Me," and Kṛṣṇa cannot refuse him. That is the best devotee. But it is not to be imitated: "I have become the best devotee."

*īśvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yaḥ karoti sa madhyamaḥ  
[Bhāg. 11.2.46]*

A second-class devotee has the vision that some are envious of God, but this is not the vision of the best devotee. The best devotee sees, "Nobody is envious of God. Everyone is better than me."

149. Śrīmad-Bhāgavatam 11.2.46, Bhagavad-gītā 7.1 Lecture, Ahmedabad, December 13, 1972

Therefore along with the worship of Kṛṣṇa in the temple, this hearing should be. Śravaṇam kīrtanam [SB 7.5.23]. Just like we are doing. We do not engage only the devotees to the temple worship, but there must be program for hearing Bhagavad-gītā, Śrīmad-Bhāgavatam, the science of God. Otherwise, after some time, simply if you ring the bell, after time you'll be disgusted and the whole thing will be lost, as it has become now in India. There was no instruction about Kṛṣṇa consciousness; they simply attached to the temple and belling. And now it is now zero. Devotion is zero.

So two things must go on, parallel. Then if we..., two things must go, then you are promoted to the second platform, *madhyama-adhikārī*. *Madhyama-adhikārī* means at that time he sees four things:

*īṣvare tad-adhīneṣu*  
*bālīṣeṣu dviṣatsu ca*  
*prema-maitrī-kṛpopekṣā*  
*yaḥ karoti sa madhyamaḥ*  
[SB 11.2.46]

*Madhyama. Īśvara.* By *arcana-vidhi*, he understands Kṛṣṇa, the Supreme Personality of Godhead, by this process, by the regulative process, by the instruction of the spiritual master, by the regulative principles set up in the *bhakti-śāstras*, just like *Nārada Pañcarātra*, *Bhakti-rasāmṛta-sindhu*. There are many. So at that time, if one comes from the lower platform to the... Of course, we must know that any devotee, either in the lower platform or in the second platform or on the first platform, they are to be considered as devotees. Not that because one is in the material platform, he's not devotee. He is also devotee. But he has to improve.

The improvement means he must know what is Kṛṣṇa. Simply if he remains attached to the temple worship and does not try to understand who is a Kṛṣṇa devotee and how he has to deal with others... *Na tad-bhakteṣu cānyeṣu*. We have got some duty to others. This is preaching work. This is preaching work. One should not be satisfied simply by worshiping in the temple. Then he'll remain a neophyte. He must become a preacher, Kṛṣṇa consciousness. Then he comes to the second platform.

So when he becomes a preacher he sees four things. He sees God, Kṛṣṇa, Īśvara; *tad-adhīna*, and the devotees. *Tad-adhīna* means those who have accepted Kṛṣṇa as the *parama-puruṣa*.

150. Śrīmad-Bhāgavatam 11.2.46, Śrīmad-Bhāgavatam 1.8.47 Lecture, Māyāpur,  
October 27, 1974

So one has to make advance. What is that advance? That advance is... What is that verse? The four kinds of... *Prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ* [SB 11.2.46]. *Īṣvare tad-adhīneṣu*. The further advancement... One has to make advance, stage by stage, from the *kaniṣṭha-adhikārī*, from the lower stage, to the middle stage to the higher stage. So the next stage, from *prākṛta*, from material position... Of course, any devotion is..., any devotee is not on the material platform. He is... But if we remain more on the material platform, not on the spiritual platform, then we'll fall down. We'll fall down. Therefore one should try to make forward march. The forward march is to become a preacher. *Bhakteṣu cānyeṣu*. Preaching means to obey the order of the spiritual master or superior authorities and to good to others, do good to others. They are suffering for want of Kṛṣṇa consciousness. Try to preach them. This is the second stage. If we simply become blocked up for Deity worship and donot

preach, then we remain in the lowest stage. But when we take up this work, preaching... Preaching means he must be conscious, very..., Kṛṣṇa conscious, advanced. Kṛṣṇa conscious means that he's a lover of Kṛṣṇa.

151. Śrīmad-Bhāgavatam 11.2.46, Śrīmad-Bhāgavatam 1.8.29 Lecture, Māyāpur, October 9, 1974

*Kaniṣṭha-adhikārī* Vaiṣṇava, he remains compact in temple worship, that's all, to show the Deity and get some money and fill up the belly. My Guru Mahārāja condemned this process. Of course, it is condemned in this sense, that those who are thinking that "I have got this temple. Let people come here out of sentiment and they'll pay, and it will be a source of income for my filling up belly..." This is most condemned. My Guru Mahārāja used to say that *ṭhākura dekhiye payesara ujgarache, rastaya jara diye jivika bharyam kara bhalo*[?] One should be honest. He should work for getting some money. Just like Arjuna. Kṛṣṇa never said that "Arjuna, you sit down. I am your friend. I shall do everything for you. You sleep." No. Arjuna was a *kṣatriya*. He should fight. That was the instruction of... So *kaniṣṭha-adhikārī* is different.

And *madhyama-adhikārī*, they feel for others, that...

*īṣvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yaḥ karoti sa madhyamaḥ*  
[SB 11.2.46]

And *uttama-adhikārī*, they have no such distinction. They see, "Everyone is engaged in Kṛṣṇa's service. That is all right." But *madhyama-adhikārī* has to make distinction. *Kṛpā upekṣā*. He is very kind to the innocent, but those who are envious, he does not care for them. Those who are envious, he does not care for them. He rejects them: "Let them become envious," these *madhyama-adhikārī*. And *īṣvare*, unto the Supreme Lord—*prema*. They learn how to love Kṛṣṇa and how to make friendship with Kṛṣṇa's devotee. So this is *madhyama-adhikārī* and *kaniṣṭha-adhikārī*, *uttama-adhikārī*. There are different types of devotees—not all the same—according to the stages.

152. Śrīmad-Bhāgavatam 11.2.46, Śrīmad-Bhāgavatam 3.28.18 Lecture, Nairobi, October 27, 1975

*īṣvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣa  
yaḥ karoti sa madhyamaḥ*

*Īśvara*. Then, by *arca-vigraha* worship, by *śrāvana-kīrtana*, by making your properly advanced, you will understand what is the position of Kṛṣṇa, *īśvara*. And *īśvare tad-adhīneṣu*. And *adhīna*. *Adhīna* means those who are working for Kṛṣṇa. They are called *tad-adhīna*. *Adhīna* means subordinate.

So every devotee is subordinate. Nobody is equal to Kṛṣṇa. If we do that, then it is mistake. Devotee... A devotee never says. *Dāsa*. *Dāsa* means servant. Servant is always the subordinate. Therefore Vaiṣṇava says "*dāsa*." He never says "master." Vaiṣṇava, *dāsa*, subordinate, *tad-adhīna*, under the..., under Kṛṣṇa. Nobody can be superior to Kṛṣṇa or equal to Kṛṣṇa. That is mistake. These Māyāvāda philosophers, they think, "Now I have become equal to Kṛṣṇa. I am also Kṛṣṇa." That is rascaldom. Kṛṣṇa, God, is never equal to anyone. *Asamaurdhva*. *Asama* means "not equal," and *urdha*, "always the top." *Asamaurdhva*. That is described in the *Bhagavad...*

So we should remain *tad-adhīna*, always under Kṛṣṇa. That is our perfection.

153. Śrīmad-Bhāgavatam 11.2.46, Śrīmad-Bhāgavatam 5.5.2, London, September 17,  
1969

A devotee has got four business: *īśvare prīti*, love for God, Kṛṣṇa; friendship with devotees; and kindness to the neophytes; and rejection to the nondevotees. These four principles. A devotee's only lovable object is Kṛṣṇa. His only friend is devotee, another devotee.

*īśvare tad-adhīneṣu*  
*bālīṣeṣu dviṣatsu ca*  
*prema-maitrī-kṛpopekṣā*  
*yaḥ karoti sa madhyamaḥ*  
[SB 11.2.46]

*Īśvare* means *kṛṣṇa-prema*, love, to love Kṛṣṇa. *Maitrī* means friendship. *Maitrī* with whom? *Tad-adhīneṣu*, those who are under the control of Kṛṣṇa. Everyone is under the control of Kṛṣṇa by this way or that way, but those who are given to Kṛṣṇa voluntarily, surrendered soul, I am speaking of them. *Tad-adhīneṣu*.

Everyone is... Just like any citizen in the state are under the control of the state, rules and regulation. But some of them, they say, "I don't care for the government." So they are forced to obey the government laws in the prison house. And the free citizens means who are voluntarily abiding by the laws of the state. Similarly, any living entity is under the laws of God. There is no doubt about it. But those who are voluntarily accepting the laws of God and giving service to the Supreme Lord, they are called devotees. And those who have revolted, and being forced by *māyā* to abide by the laws of God, they are called nondevotees. This is the difference between devotees and nondevotees.

154. Śrīmad-Bhāgavatam 11.2.46, Śrīmad-Bhāgavatam 5.5.28 Lecture, Vṛndāvana,  
November 15, 1976

*Kaniṣṭha-adhikārī*, he worships the Deity, but he does not know how to do good to others, neither he knows who is devotee. In the *kaniṣṭha-adhikara*, in the lower stage of devotional service, one cannot distinguish. But he should be engaged fully in Deity worship so that gradually he will develop his *mahā-bhāgavata* stage. And *madhyama-adhikārī* means he knows how to make others *hari-jana*, or devotee.

*īṣvare tad-adhīneṣu*  
*bālīṣeṣu dviṣatsu ca*  
*prema-maitrī-kṛpā upekṣā*  
*yaḥ karoti sa madhyamaḥ*  
[SB 11.2.46]

He not only worships the Deity wholeheartedly... That is *prema*. *Īṣvare prema*. But beyond that, *tad adhīneṣu*—he knows how to respect the devotees, *tad adhīneṣu*. *Īṣvara adhīneṣu*, that means other devotees. Then he becomes *madhyama-adhikārī*. If he simply takes care of the Deity worship and if he does not offer respectful behavior to another devotee, he is *kaniṣṭha-adhikārī*. He is in the lower stage. So *īṣvare tad adhīneṣu*. He must see that "Here is a devotee." He must have power to see that "Here is a devotee."

155. Śrīmad-Bhāgavatam 11.2.46, Śrīmad-Bhāgavatam 5.5.32 Lecture, Vṛndāvana,  
November 19, 1976

So varieties of life and varieties of position, you cannot change them. That is not possible. So the theory is humanitarianism, *daridra-nārāyaṇa-seva*... *Seva*... It is not *seva*. A poor man, you can have mercy, *dayā*. That is allowed. Just like we distribute *prasādam*. That is *bālīṣeṣu*. *Īṣvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca*, *prema-maitrī-kṛpā upekṣā* [SB 11.2.46]. *Kṛpā*. Those who are suffering, innocent, they do not know how to get release from the suffering, they are called *bālīṣa*. Just like a child. A child is suffering, he does not know how to get relief; so one should take care. They should be given shelter, they should be given cloth, food. It is the duty of the parents. That is natural. So for the *bālīṣa*, innocent, it is our duty to show them mercy, give them food, give them shelter, give them instruction of Kṛṣṇa consciousness so that he may understand why he is here in this material world, why he is suffering. *Ke āmi kene amaya jāre tāpa-traya* [Cc. Madhya 20.102]. Everyone is suffering threefold miserable condition of life: *adhyātmika*, *adhibhautika*, *adhidaivika*.

156. Śrīmad-Bhāgavatam 11.2.46, Śrīmad-Bhāgavatam 6.1.34–39 Lecture, Surat, December 19, 1970

*Paramahansa* is the first stage, and preacher is in the second stage, and neophytes are in the third stage.

So the neophyte should try to come to second stage. *Īśvare tad-adhīneṣu bālīṣeṣu dviṣatsu* [SB 11.2.46]. They have got discrimination: *Īśvara*, Bhagavān, the Supreme Personality of Godhead; *tad-adhīna*, the devotees; *bālīṣa*, innocent; and *dviṣat*, those who are atheists, envious of... As soon as they hear that "Here is something going on, talking about God," they become immediately envious. We have increased the number of this kind of men. They are no more interested in God. They simply challenge. They are called *dviṣat*. So a preacher should avoid them. But the *paramahansa*, he does not avoid.

157. Śrīmad-Bhāgavatam 11.2.46, Śrīmad-Bhāgavatam 7.7.32–35 Lecture, San Francisco, March 17, 1967

The second stage is that,

*īśvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yaḥ karoti sa madhyamaḥ*  
[SB 11.2.46]

The intermediate stage is that he sees four things: *īśvara*, the Lord, the Supreme Lord, and then His devotee, *tad-adhīna*. *Tad-adhīna* means one who has accepted subordination of the Supreme Lord. He is called devotee, or one who has surrendered. So he sees God, God's devotee, and *bālīṣa*.

*Bālīṣa* means innocent person, one who has no sense what is God, neither he's against God; he's called *bālīṣa*. And *dviṣatsu*. And there are atheists. Atheist class, they will, as soon as they hear of God, oh, they become fire. So *dviṣatsu*, they are envious of the Lord.

So these four classes are visioned in the second stage. And he deals with four classes differently: he loves God, he makes friendship with devotee of God, and he instructs sincerely, just like Cai..., er, Prahāda Mahārāja is instructing to his friends, because they are innocent.

They are neither against nor in for. So he is instructing them. But those who are *dviṣat*... His father..., he was not instructing his father, because he knew that his father was atheist number one. So he was avoiding. So this is the second stage.

158. Śrīmad-Bhāgavatam 11.2.46, Śrīmad-Bhāgavatam 7.9.4 Lecture, Māyāpur,  
February 18, 1977

*Īśvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca* [SB 11.2.46]. He'll have four kinds of vision: Bhagavān, *īśvara*; *tad-adhīneṣu*, he's one who has taken shelter of Bhagavān—that means devotee—*īśvare tad-adhīneṣu*; *bālīṣu*, innocent children, just like these children, *bālīṣa*, *arbhakaḥ*; and *dviṣatsu*, envious. A *madhyama-adhikārī* can see these four different persons, and he deals with them differently. What is that? *Prema-maitrī-kṛpopekṣā*. *Īśvara*, to love God, Kṛṣṇa, *prema*. And *maitrī*. *Maitrī* means to make friendship. One who is devotee, we should make friendship with him. We should not be envious; we should make friend. *Maitrī*. And innocent, just like these children, *kṛpā*—to show them mercy, how they'll become devotee, how they'll learn chanting, dancing, give them food, give them education. This is called *kṛpā*. And last, *upekṣā*. *Upekṣā* means those who are envious, don't take; don't associate with them. *Upekṣā*. "No, let him..."

159. Śrīmad-Bhāgavatam 11.2.46, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.100  
Lecture, Washington, D.C., July 5, 1976

**Prabhupāda:** If they are not open to hear about Kṛṣṇa, then don't waste your time. The simple thing. There are four things. For a preacher, there are four things:

*īśvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yaḥ karoti sa madhyamaḥ  
[SB 11.2.46]*

When in the lower stage of devotional service, he cannot become preacher. When he's in a little upper, second stage, he can become preacher. So preacher has to see four things. First of all God, *īśvara*, and *tad-adhīneṣu*, and those who are devotee. God, His devotees, and *bālīṣa*, innocent, he does not know anything about... So three: God, devotee, and the innocent. And *dviṣat*, and envious, atheist class. He has to see four things, and he has to deal with four persons differently. With God, *īśvare prema*: how to advance my love for God, these dealings. *Prema-maitrī*: and to the devotees, we have to make friendship with them. *Prema-maitrī*. And to the innocent, we have to preach, *kṛpā*: "Oh, here is an innocent person. He does not know; he's eager to learn." There teaching is required. Teaching, you cannot teach God or you cannot teach God's devotee. But you can teach only the innocent. And those who are *dviṣat*, atheist, *upekṣā*, don't go there, save yourself. These are the four things. So when one is not open to hear, then don't bother yourself. That requires very strong preacher to convince the atheist class, provided he is reasonable also. If he's stubborn, obstinate, then it is also very difficult. But preaching is meant, innocent; that one who is actually sincere but he does not know what is God, what is my relationship with God, there is necessity of preaching. Not to the envious or those who are already advanced, or to God. This is the... Hmm. *Boliya*.



160.Śrīmad-Bhāgavatam 11.2.46, Śrī Īśopaniṣad, Mantra 1 Lecture, Los Angeles, April 30, 1970

So preaching work, four vision—*īṣvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca* [SB 11.2.46]: God, Kṛṣṇa; His devotee; innocent; and the atheist. So we are concerned with three: with God, the devotees and the innocent: to love God, to make friendship with devotees and to teach the innocent. And those who are atheist, against God, avoid. Don't talk. Useless waste of time. Whatever he wants: "All right, sir, you are very great." That's all right. [laughter] [chuckles] Don't talk with them. Simply waste of time. But if one is inquisitive... Just like this child, he wants to learn. As I say, "Oh, offer your obeisances," he does it. Oh, he should be taken care, very much developed.

161.Śrīmad-Bhāgavatam 11.2.46, The Nectar of Devotion Lecture, Vṛndāvana, October 23, 1972

In the *madhyama adhikārī*, or in further advancement of devotional service, one can see four categories.

*īṣvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
sa bhakta madhyamaḥ*  
[SB 11.2.46]

Īśvara. When we are further advanced, we do not see only Kṛṣṇa, but we see His devotees also. We can recognize, "Here is a pure devotee of Kṛṣṇa." But in the lower stage, a..., the devotee is concerned with the Deity worship, but he does not take much care of the devotees. But when one is advanced further, he can see Kṛṣṇa and His devotee also. *Īśvara tad-adhīna*. *Tad-adhīna* means devotees. Devotees are always under the service of Kṛṣṇa.

So anyone who is giving service to Kṛṣṇa, we should take care of them also. We should offer our respect in... You'll find in *Bhakti-rasāmṛta-sindhu*, it is stated somewhere that if..., if a devotee is coming, then another devotee who is engaged in worship of the Deity may stop Deity worship for the time being and should go immediately to receive the devotee.

So Kṛṣṇa also says, *mad-bhakta-pūjā 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, he's more important than the person who is worshipping Kṛṣṇa."

162. Śrīmad-Bhāgavatam 11.2.46, Second Talk with Bob Cohen [Brahmatīrtha dāsa], Māyāpur, February 28, 1972

**Prabhupāda:**...Without [being] best devotee, he cannot preach actually, *ācārya*, but he comes to the second stage. *Īṣvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca* [SB 11.2.46]. He... He has the vision of *dviṣat*, somebody envious of God. But it is not the vision of the best devotee. Best devotee sees, "Nobody is envious to God. Everyone is better than me." Just like *Caitanya-caritāmṛta* author, Kṛṣṇadāsa Kavirāja, he says that "I am lowest than the worm in the stool."

**Bob:** Who was saying this?

**Prabhupāda:** Kṛṣṇa... The author of *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja. *Purīṣera kīṭa haite muñi se laghiṣṭha* [Cc. Ādi 5.205]. He's not making a show; he's feeling like that, that "I am the lowest. Everyone is best; I am the lowest. Everyone is engaged in Kṛṣṇa's service; I am not engaged."

Just like Caitanya Mahāprabhu said, "Oh, I have not a pinch of devotion to Kṛṣṇa. I cry to make a show. If I would have been a devotee of Kṛṣṇa I would have died long ago. I am living; that is the proof that I do not love Kṛṣṇa." That is the vision of the best devotee. He's so much absorbed in Kṛṣṇa's love that he sees, "Everything is going on; simply I am the lowest, therefore I cannot see God." That is best devotee.

163. Śrīmad-Bhāgavatam 11.2.46, Morning Walk, Bombay, April 7, 1974

**Prabhupāda:** The demonic person does not accept any good lesson. *Mūrkhāyopadeṣo hi prakopāya na śāntaye* [*Hitopadeśa* 3.4]. Because he is foolish, if you give him good advice, he will be angry. Still, we have to do that.

**Girirāja:** But for preaching it is better to find innocent persons.

**Prabhupāda:** Yes, better field, those who are innocent. That is the duty of the preacher, four things: *īṣvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca* [SB 11.2.46]. The preacher should see four things. First of all *īṣvara*, the Supreme Person, God. So that vision must be there. He knows what is *īṣvara*, or the Supreme Personality of Godhead. Then *tad-adhīneṣu*, those who have taken shelter of that *īṣvara*. That means devotees. *Tad-adhīneṣu*. And then *bālīṣeṣu*. *Bālīṣeṣu* means those who are innocent, have no sufficient knowledge. Innocent. And *dviṣatsu*. And there is always a class of men who are envious of God, *dviṣat*. *Dviṣat* means envious. So a preacher has to see these four classes of men, or three classes. One, *īṣvara*, and the other three classes. So he has to behave like that. To behave with *īṣvara-prema*, how to love, that is his business—how to increase love for the Supreme. *Prema*. *Maitrī*, how to make friendship with the devotees. And to the innocent—*kṛpā*, how to become merciful. And to the

envious—*upekṣa*, negligence, not to talk with them. Four behaviors. *Īśvare tad-a...* This is *madhyama adhikārī*. And the position of the preacher is *madhyama adhikārī*. Therefore they have to point out, "Here is a jealous man, envious man." But people do not want it. They say, "Why you are pointing out? Why you are pointing out?" But this is business of the preacher. Otherwise how he will preach?

164. Śrīmad-Bhāgavatam 11.2.46, Morning Walk, Durban, October 7, 1975

**Puṣṭa Kṛṣṇa:** Even when we preach to these Christians... There's one passage in the Bible that says that "Man is created in the image of God." And so we show them that "This is God, Kṛṣṇa," and they say, "No, no, no, no, no. Can't be." But still, the image is there, that man has an image, a likeness, to God. He has two arms. He has two eyes. But still, they can't accept if we say that Kṛṣṇa is God.

**Prabhupāda:** That is rascaldom. They'll...

**Puṣṭa Kṛṣṇa:** Yes. Envious.

**Prabhupāda:** Yes. That is rascaldom. They'll...

**Puṣṭa Kṛṣṇa:** They say He must be a very old man. He must be very old, with a big, long beard.

**Prabhupāda:** So that we shall consider later on. He is a man-like. First of all accept that. Then whether He is old or young, we shall consider later on. First of all accept that, either old or young, He is a man-like shape, form. Then we shall talk other things. Then what is the use of talking with them, with a rascal? That is the point. There is no use talking with these rascals. Waste of time.

**Puṣṭa Kṛṣṇa:** But there's practically no one to preach to if we don't preach to them.

**Prabhupāda:** They are rascals. What is the use? That is advised, *prema-maitri kṛpopekṣā* [SB 11.2.46], four things. Preacher—there are four things for him. One thing is that he should love God. He should make friendship with devotees, he should preach amongst the innocent, and he should kick on the face of the atheist. *Upekṣā*. "Hut! [laughter] I don't like you." That's all. No business with him. This is preacher. Preacher should love God; preacher should make friendship with devotees; preacher will preach amongst the innocent, poor; and those who are atheist, nonbeliever, kick on his face. Don't care for him. "Go away. Get out." That's all. That much mercy upon them. "Get out, rascal." But sometimes we take the risk of talking with these rascals also. That is our mercy. But according to *śāstra*, they are to be kicked out. They are not to be taken care of, because it is waste of time.

165. Śrīmad-Bhāgavatam 11.2.46, Morning Walk, Toronto, June 18, 1976

**Jagadīśa:** These professors sit around, discuss topics of Caitanya Mahāprabhu, and drink wine.

**Prabhupāda:** Just see.

**Satsvarūpa:** And their discussion is very blasphemous. This Dr. Dimmock, he's made much investigation upon the six Gosvāmīs, and he's read all manuscripts, and he's always going to India and studying Rūpa Gosvāmī and Lord Caitanya, but everything is extremely blasphemous that he writes. So in both ways—in their habits and whatever they write. So the Library Party men, they become friendly to these professors, but only to use them more or less, that they'll accept our books, despite themselves.

**Prabhupāda:** Yes, that we must do. [break] ...policy is when we go to a, what is called, a bad character, we don't go to associate with him, but to give him our association. Therefore we must be strong and very pure, so that your association, they will be benefited. For the preachers, *īṣvare tad-adhīneṣu bālīṣeṣu dviṣatsu* [SB 11.2.46], the four behavior. *Īṣvara*, *tad-adhīneṣu*, devotees, *bālīṣeṣu*, innocent, and *dviṣatsu*, those who are envious. So a devotee, those who are preachers, they, *prema*, loving God, making friendship with devotee, and those who are innocent, to deliver. And those who are envious, reject.

166. Śrīmad-Bhāgavatam 11.2.46, Garden Conversation, New Vrindavan, June 27, 1976

**Dhrstadyumna:** One can free himself from envy by serving. You serve the devotees and follow the instruction of the spiritual master. In this way the mind becomes your best friend.

**Prabhupāda:** A devotee is never envious of another devotee. He is not a devotee. *Tad-adhīneṣu maitrī* [SB 11.2.46]. One who is devotee, we have to make friendship with them. How we can hate them?

167. Śrīmad-Bhāgavatam 11.2.46, Room Conversation, Māyāpur, February 11, 1977

**Prabhupāda:** ...here is envious. So envious, *upekṣā*, means they should not be associated. *Īṣvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca* [SB 11.2.46]. Four division: God, *īṣvara*; and *tad-adhīneṣu*, devotees, those who have accepted... [break] That is devotee. *Bālīṣa*, those who are innocent. Preaching...

**Jayapatākā:** Like child, *bālīṣa*.

**Prabhupāda:** Yes. They should be trained up. And *dviṣatsu*, envious. Four division. So four divisions you have to treat in different ways. *Prema*, Lord; *prema*, love. *Maitrī*, friendship with devotees. *Kṛpā bālīṣu*, those who are innocent, the *kṛpā*, let them learn. And *upekṣā*. As soon as come to the *dviṣat*, no cooperation. Keep aloof. So when we try to keep aloof from the envious, that is not our enviousness. That is just to avoid trouble for preaching work. Not that we hate them. But because... When you avoid a snake, it does not mean I hate the snake, but because he is harmful we have to take precaution. This is the statement of *Bhāgavatam*. And when you are in the *mahā-bhāgavata* stage, first grade, that time, *paramahansa*, nobody's enemy, nobody's friend. Everyone... That we cannot imitate. It is not...

Preacher, even if he's *mahā-bhāgavata*, he comes to the second stage. Just like Guru Mahārāja: he's *mahā-bhāgavata*, but still he had to come to the second stage; he had to take precaution. That is natural. There are so many enemies of...

168. Śrīmad-Bhāgavatam 11.2.47, SB 4.29. Text 1b

There are many Vaiṣṇavas in Vṛndāvana who do not like preaching; they chiefly try to imitate Haridāsa Ṭhākura. The actual result of their so-called chanting in a secluded place, however, is that they sleep and think of women and money. Similarly, one who simply engages in temple worship but does not see to the interests of the mass of people or cannot recognize devotees is called a *kaniṣṭha-adhikāri*:

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ  
(SB 11.2.47)*

169. Śrīmad-Bhāgavatam 11.2.47, SB 7.14.29 Purport

Temple worshipers who fail to give importance to the devotees are third class. They are *kaniṣṭha-adhikārīs* in the lower stage of spiritual life. As it is said in Śrīmad-Bhāgavatam (11.2.47):

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

"A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a *prākṛta-bhakta*, or *kaniṣṭha-adhikārī*."

170. Śrīmad-Bhāgavatam 11.2.47, CC Madhya 15.106 Purport

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 Vaiṣṇavas.

One is known as a materialistic devotee if he simply worships the Deity of Hari with faith but does not show proper respect to the devotees and to others. This is confirmed in Śrīmad-Bhāgavatam (11.2.47):

*arcāyām eva haraye  
yaḥ pūjām śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

"Anyone who engages with faith in the worship of the Deity of Hari but does not show proper respect to the devotees and to others is known as a materialistic devotee." However, by associating with a neophyte devotee who believes that the holy name of the Lord is identical with the Lord, one can become a devotee also.

171. Śrīmad-Bhāgavatam 11.2.47, CC Madhya 22.74 Translation and Purport

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

“A prākṛta-bhakta, or materialistic devotee, does not purposefully study the śāstra and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-prāya [neophyte devotee], or bhaktābhāsa, for he is a little enlightened by Vaiṣṇava philosophy.’

This verse is also from *Śrīmad-Bhāgavatam* (11.2.47). Śrīla Bhaktivinoda Ṭhākura says that one who has full love for the Supreme Personality of Godhead and who maintains a good friendship with the Lord’s devotees is always callous to those who envy Kṛṣṇa and Kṛṣṇa’s devotees. Such a person is to be considered an intermediate devotee. He becomes a first-class devotee when, in the course of advancing in devotional service, he feels an intimate relationship with all living entities, seeing them as part and parcel of the Supreme Person.

172. Śrīmad-Bhāgavatam 11.2.47, NOI Text 5 Purport

One should not remain a *kaniṣṭha-adhikārī*, one who is situated on the lowest platform of devotional service and is interested only in worshiping the Deity in the temple. Such a devotee is described in the Eleventh Canto of *Śrīmad-Bhāgavatam* (11.2.47):

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate*

*na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

“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 *kaniṣṭha-adhikārī*.”

173. Śrīmad-Bhāgavatam 11.2.47, TLK 15 Verse 36

The spiritual master is supposed to be in the most advanced stage, but for preaching purposes he descends to the intermediate stage. The uttama-adhikārī, the most advanced devotee, does not discriminate between devotees and nondevotees. He sees everyone but himself as a devotee. The truly advanced devotee sees that he is not a devotee but that everyone else is a devotee. The kaniṣṭha-adhikārī, the neophyte, simply concentrates on the Deity, and that is required in the beginning:

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

“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 kaniṣṭha-adhikārī.” (*Bhāg.* 11.2.47) According to the prescribed duties mentioned in the scriptures, one must care for the Deity, but when one is a little further advanced, he considers his functions with others.

174. Śrīmad-Bhāgavatam 11.2.47, Bhagavad-gītā 4.9 Lecture, Bombay, March 29, 1974

*Parā bhakti*. *Parā-bhakti*, that is real spiritual life. *Parā aparā*. *Aparā bhakti* means on the material platform—generally, the Deity worship. This is the beginning. But as you go on worshipping the Deity, you realize your spiritual identity. Then you do not see the Deity as made of stone or wood; you see directly the Supreme Personality of Godhead, and you can talk, you can receive an inspiration. This is the beginning.

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*  
[SB 11.2.47]

We should learn how to do good to the people in general. They have forgotten their relationship with God. You should be sympathetic for them, that "They're suffering on account of their forgetfulness of God. Let us do some service to them. Invoke. Awaken them. Awaken their Kṛṣṇa consciousness." That is Kṛṣṇa consciousness movement. It is the best welfare activities to the human society. Because he has got..., he has forgotten Kṛṣṇa, he's suffering, and if you awaken his Kṛṣṇa consciousness then he will be happy. Just like a rich man's son, he has forgotten that his father is very rich, or his father has left immense property. But forgetting his real position, he's loitering in the street, hungry. You can call him, "All right, you take some food." That is not real benefit; that is temporary. But if you awaken his real consciousness, that he is the son of a very rich man, his father has got immense property, "Why don't you go back to your father and be happy?" that is Kṛṣṇa consciousness movement.

175. Śrīmad-Bhāgavatam 11.2.47, Bhagavad-gītā 7.1 Lecture, Ahmedabad, December 13, 1972

This is *yoga* system. It is called *bhakti-yoga*. *Bhakti-yoga* system. So a neophyte devotee should be engaged in temple worship, but if he does not make further improvement, if he sticks to the simply temple worship, then he remains a *kaniṣṭha-adhikārī*, lower-standard devotee. Lower-standard devotee. But one has to become first-standard devotee; at least, one must... A first-standard devotee is very high position, spiritual position. But at least we must come to the second standard.

The lower standard is,

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*  
[SB 11.2.47]

*Arcā*, this *arcā-vigraha*, Deity, Kṛṣṇa, *arcāyām eva haraye*, the Deity of Kṛṣṇa, *yaḥ pūjām śraddhayā ihate*, with great devotion and according to the rules and regulation, if one performs, that is very nice. But if he does not improve, *na tad-bhakteṣu cānyeṣu*, he does not become knowable to the devotees and other persons, then he remains a *kaniṣṭha-adhikārī*. *Sa bhaktaḥ prākṛtaḥ*. *Prākṛta* means in the material platform. He does not actually promoted to the spiritual platform if he simply remains.

176. Śrīmad-Bhāgavatam 11.2.47, Śrīmad-Bhāgavatam 1.2.33 Lecture, Vṛndāvana, November 12, 1972

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 śāstric regulation process and do not try to go beyond that... Śāstric process is also regulation; that is required. Without śāstric process you cannot go to that platform. But



if we stick to the śāstric process only and do not try to improve ourself... The śāstric process is *kaniṣṭha-adhikāra*, lowest stage of devotional service.

*arcāyām eva haraye  
yaḥ pūjām śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*  
[SB 11.2.47]

Generally, people come to this temple, they are very devoted to the Deity. They offer their respects, flowers and other things, make the regulative process, circumambulate. This is nice beginning. But one has to go above this. One has to know who is actually *bhakta*, who is ac... *Na tad-bhakteṣu cānyeṣu*. One has to do good for others. That is *madhyama-adhikārī*.

If I become satisfied only with these regulative principle for worshipping the Deity in the temple and following the regulative principle daily, but if I have no other idea, then *sa bhaktaḥ prākṛtaḥ smṛtaḥ*. *Prākṛta* means on the material platform. Such devotee can fall down at any moment, because he's on the *prākṛta* stage. And *prākṛta* means this *guṇamayī, prakṛti*. It is very strong. So any devotee can fall down if he remains *prākṛta-bhakta*. So he has to raise himself above this in the *madhyama-adhikāra*.

177.Śrīmad-Bhāgavatam 11.2.47, Śrīmad-Bhāgavatam 1.8.47 Lecture, Māyāpur, October  
27, 1974

So this is Āryan civilization. Āryan civilization means giving importance to the spiritual life. That is Āryan civilization. And those who are giving importance to the material life, *prākṛta*... That is called *prākṛta*. *Sa bhaktaḥ prākṛtaḥ smṛtaḥ*. In devotional life also, there are *prākṛta-bhaktas*. *Prākṛta-bhaktas* are described,

*arcāyām eva haraye  
yaḥ pūjām śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*  
[SB 11.2.47]

"A devotee"—of course, that is the beginning—"who is carrying the *arca*, Deity worship, very nicely," *arcāyām haraye yaḥ pūjām śraddhayā*, "with great affection, regulative principle, but he does not know," *arcāyām haraye yaḥ pūjām śraddhayā, na tad-bhakteṣu*, "but he does not know how to respect a devotee," *na tad-bhakteṣu cānyeṣu*, "he does not know how to do good to others—simply he is attached to the Deity worship," *sa bhaktaḥ prākṛtaḥ smṛtaḥ*, "he's still on the material platform."

178. Śrīmad-Bhāgavatam 11.2.47, Śrīmad-Bhāgavatam 3.26.35-36 Lecture, Bombay,  
January 12, 1975

So *adhok*... We have to approach that *Adhokṣaja*. There are different stages of knowledge: *pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, *aprākṛta*. So we have to approach the *aprākṛta*, transcendental, above the material nature. *Adhokṣaja* is almost nearer than the lower grade of knowledge, *pratyakṣa*, *parokṣāparokṣa*. They are in the *kaniṣṭha-adhikāra*.

*arcāyām eva haraye  
yaḥ pūjām ahate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*  
[SB 11.2.47]

So *prākṛta* stage is *pratyakṣa* knowledge, direct perception; and knowledge received from *paramparā*... *Pratyakṣa*, *parokṣa*, then *aparokṣa*, self-realization, then *adhokṣaja*, *aprākṛta*. So Kṛṣṇa consciousness is *aprākṛta* knowledge. It is the topmost platform of knowing Kṛṣṇa, *aprākṛta* knowledge. So, so long we are up to the *adhokṣaja* knowledge, that is regulative principles. We have to follow the regulative principles strictly. And *aprākṛta* knowledge is for the *paramahansa*. There is... That is called *rāga-bhakti*. In these stages, *pratyakṣa*, *parokṣa*, they are called *viddhi-bhakti*. But without *viddhi-bhakti* you cannot reach to the platform of *rāga-bhakti*, although that is our aim. *Rāgānugā*, *rāga-bhakti* is executed following the footprints of the devotees in Vṛndāvana. That is called *rāga-bhakti*. Kṛṣṇa's personal associates. Not to become directly Kṛṣṇa's personal associate, but following the footprints of Kṛṣṇa's eternal associates we can come to the stage of *rāga-bhakti*. That is called *parā-bhakti*. That *parā-bhakti* is required.

179. Śrīmad-Bhāgavatam 11.2.47, Śrīmad-Bhāgavatam 3.28.18 Lecture, Nairobi,  
October 27, 1975

So these are all facts, that Kṛṣṇa is everywhere, Kṛṣṇa is within your heart, Kṛṣṇa is within the atom. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham* [Bs. 5.35], that's a fact, but where is your realization? Therefore you have to begin realization by *arcana*. That is very essential. The more you become expert in *arcana*, *ye yathā mām prapadyante* [Bg. 4.11], then the more you become realized, then more you become advanced. So therefore, for *kaniṣṭha-adhikārī*, he has to raise himself.

*arcāyām eva haraye  
yaḥ pūjām śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*  
[SB 11.2.47]

By executing this *arca-vigraha*, *arcanam*, gradually you advance. But if you simply remain in the *arcana-viddhi* or *arcana* process, and you cannot understand who is a *bhakta* and what to do with others... That is also a *bhakta*'s duty, not that simply we shall remain engaged in *arcana*. We must know how to respect devotee, how to do some service to others also. That is *madhyama-adhikārī*. Simply if you become satisfied, that "Now I am initiated and I am offering *arcana*. I have become perfect," no, the perfection is still awaiting. You have to understand who is a devotee. You have to understand how to give service to the innocent. If you do not know that, then if you simply become packed up by *arca-vigraha-seva*, *arcana*, then you will remain in the material platform.

*Na tad-bhakteṣu cānyeṣu sa bhaktaḥ prakṛtaḥ smṛtaḥ*. *Prakṛtaḥ* means material. He is trying to go to the spiritual platform, but if he simply remains in the *arcana* and does not preach, this is *na tad-bhakteṣu cānyeṣu*. *Anyeṣu*. *Anyeṣu* means those who are innocent. That is *madhyama-adhikārī*, middle stage.

180. Śrīmad-Bhāgavatam 11.2.47, Śrīmad-Bhāgavatam 6.1.34–39 Lecture, Surat, December 19, 1970

So in this way, when you become fully eliminated of this bodily concept of life, then *nirmalam*. He becomes *nirmala*, uncontaminated. And so long this concept of life is going on, that "I am this," "I am that," "I am that," he's still in the... *Sa bhaktaḥ prakṛtaḥ smṛtaḥ* [SB 11.2.47].

[aside:] Sit down properly, not like that.

*Sa bhaktaḥ prakṛtaḥ smṛtaḥ*. *Arcāyām eva haraye...*

Even in this process, when they are engaged in Deity worship, *arcāyām haraye yat-pūjām śraddhāyehate*, with great devotion doing, but *na tad bhakteṣu cānyeṣu*, but he has no sympathy with others or he does not know what is the position of a devotee, then *sa bhaktaḥ prakṛtaḥ smṛtaḥ*: "He is called material devotee." Material devotee.

So we have to elevate ourselves from material devotional stage to the second platform, when one can understand what is a devotee, what is a nondevotee, what is God, what is atheist. These discriminations are there. And in *paramahansa* stage there is no such discrimination.

181. Śrīmad-Bhāgavatam 11.2.47, Śrīmad-Bhāgavatam 7.7.32–35 Lecture, San Francisco, March 17, 1967

There are three stages of development in spiritual life, in Kṛṣṇa consciousness. The first stage is when he's under the training. That is called neophyte stage. That, in that stage, he offers his respect to the Deity.

*arcāyām eva haraye  
śraddhayā yaḥ iṣṭān pūjān kriyate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prakṛtaḥ smṛtaḥ*  
[SB 11.2.47]

In the beginning stage, he offers respect to the Deity in the church or in the temple or in the mosque, according to different religious conception, but he has no idea who is actually devotee, and what is his duty towards other. He does not know. This is the first stage. But he has got good faith in religion and in God. That is the beginning.

182. Śrīmad-Bhāgavatam 11.2.47, Śrīmad-Bhāgavatam 7.9.4 Lecture, Māyāpur,  
February 18, 1977

So *mahā-bhāgavata*... *Kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *mahā-bhāgavata*, or *uttama-adhikārī*. *Kaniṣṭha-adhikārī*, in the beginning they have to be taught how to worship the Deity very perfectly. According to the instruction of the *śāstra*, according instruction of the *guru*, one must learn how to worship Deity.

*arcāyām eva haraye yaḥ  
pūjām śraddhāyehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prakṛtaḥ smṛtaḥ*  
[SB 11.2.47]

But one must make advance. This is advancement of devotional service. By simply we remain stuck up in Deity worship, we do not feel for others—*na cānyeṣu na tad-bhakta*—you do not know who is devotee, how to worship him, then we remain *kaniṣṭha-adhikārī*. And *madhyama-adhikārī* means he must know his position, others' position, devotee's position, God's position, and that is *madhyama-adhikārī*.

183. Śrīmad-Bhāgavatam 11.2.47, Śrī Īsopaniṣad, Mantra 6 Lecture, Los Angeles, May 8,  
1970

In devotional service there are three stages. In the beginning it is called neophyte stage, beginners. The beginners are concentrated in the Deity worship. That is very important thing, to purify.

*arcāyām eva haraye  
[pūjām] yas tu śraddhāyehate*

*na tad-bhakteṣu cānyeṣu*  
*sa bhaktaḥ prākṛtaḥ smṛtaḥ*  
[SB 11.2.47]

*Prākṛtaḥ* means from material platform, one is coming to the spiritual platform. At that stage one is taught or trained to worship the Deity with great faith and devotion under regulative principle. But in the neophyte stage, *na tad-bhakteṣu cānyeṣu*, he, the neophyte devotee, cannot understand who is highly elevated or devotee or what is his interest with other people. He cannot discriminate. *Na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*. That neophyte devotee is almost material.

Then next stage is to make friendship, to love God and to make friendship with devotees, and to be merciful to the innocent and to reject the atheist. Four classes of men. You have to offer all your love for Kṛṣṇa and you have to make friendship with the devotees of Kṛṣṇa. And those who are innocent, just preach this Hare Kṛṣṇa *mantra* and try to attract them to Kṛṣṇa. And another class, atheists, don't go there. Don't try there. Hopeless. Not hopeless; for a person who is not very much elevated, for him it is hopeless.

184. Śrīmad-Bhāgavatam 11.2.47, The Nectar of Devotion Lecture, Vṛndāvana,  
October 18, 1972

There are three stages of devotional life. *Arcye śilā-dhīr...*

*arcāyām eva haraye*  
*yat pūjām śraddhayehate*  
*na tad-bhakteṣu cānyeṣu*  
*sa bhaktaḥ prākṛtaḥ smṛtaḥ*  
[SB 11.2.47]

A person who is worshiping the Deity in the temple with all regulative principles, *arcāyām eva haraye yat pūjām śraddhaya*, with devotion, he's executing the service, but he does not know how to respect a devotee. *Na tad-bhakteṣu*. He has concentrated his mind on the *arcā-mūrti*, Deity form of the Lord, within the temple. That is very nice. But if he does not know how to worship a devotee, *na tad-bhakteṣu, cānyeṣu*, and he does not know how to elevate other persons, *sa bhaktaḥ prākṛtaḥ smṛtaḥ*, such kind of devotee is to be considered as material, *prakṛti*. Gradually one has to become *aprākṛta*.

So there are different stages of devotional service. So everything is explained in the scripture.

185. Śrīmad-Bhāgavatam 11.2.47, The Nectar of Devotion Lecture, Vṛndāvana,  
October 23, 1972

**Prabhupāda:** Hmm. So there are three kinds of devotional stages: *kaniṣṭha adhikāra*, lower stage; and the *madhyama adhikāra*, middle stage; and *uttama adhikāra*. So the *kaniṣṭha adhikāra* means,

*arcāyām eva haraye  
ya pūjām śraddhayahate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*  
[SB 11.2.47]

In the lower stage, the devotee is engaged in Deity worship. It is not that Deity worship is lower than meditation. We don't mean that. Deity worship is the beginning of devotional service, as it will be mentioned in the *Bhakti-rasāmṛta-sindhu*, how to approach the Deity, how to cleanse the floor, how to change the dress, flowers, how to make *ārātrika*. Everything in detail there are.

So in the beginning, certainly one who is not advanced, he cannot see Kṛṣṇa properly. Kṛṣṇa, when we speak of Kṛṣṇa, Kṛṣṇa is not alone. Just like if we speak of king, "The king is coming," it does not mean the king is coming alone. The king is coming—his ministers, his secretaries, his military commanders, his queens, his servants, so many other servitors of the king, they are also coming. Similarly, when we speak of Kṛṣṇa, Kṛṣṇa does not mean alone Kṛṣṇa.

Kṛṣṇa says in the Bhagavad-gītā, *aham sarvasya prabhavaḥ* [Bg. 10.8]. Kṛṣṇa is the root of all emanations. Kṛṣṇa's energies, Kṛṣṇa's expansion, Kṛṣṇa's different types of energies, *parāsyā śaktir vividhaiva śrūyate* [Śvetāśvatara Upaniṣad 6.8, Cc. Madhya 13.65, purport]. He has got multi-energies, out of which the *ācāryas* have taken three principal energies: the external energy, the internal energy, the marginal energy. Kṛṣṇa's incarnation, expansion, all together means Kṛṣṇa.

So the *kaniṣṭha adhikārī*, in the lower stage, he thinks that he's worshipping the Deity very nicely, he has realized Kṛṣṇa. No. *Na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ* [SB 11.2.47]. We have to make further advancement. Kṛṣṇa does not mean alone. Especially Kṛṣṇa's devotees, they are always with Kṛṣṇa. Therefore when we can recognize a devotee of Kṛṣṇa and offer him the respect as devotee of Kṛṣṇa, that is further advancement.

186.        Śrīmad-Bhāgavatam 11.2.47, The Nectar of Devotion Lecture, Vṛndāvana,  
October 23, 1972

So *bhakti*, devotional service, begins when one is actually self-realized. Before that, *sa bhaktaḥ prākṛtaḥ smṛtaḥ* [SB 11.2.47]. Anyone who has got the identification of this body, he is engaged in Deity worship, but he does not actually realize his self, he does not know who is a devotee, and he does not know his duty to other persons, he remains a *prākṛta-bhakta*. *Prākṛta-bhakta* means he's situated on the material platform, but under the direction of spiritual master, under the direction of the *śāstra*, he's trying to improve his condition of material existence. That is called *prākṛta-bhakta*, *sa bhaktaḥ prākṛtaḥ smṛtaḥ*.

187. Śrīmad-Bhāgavatam 11.2.47, The Nectar of Devotion Lecture, Vṛndāvana, November 1, 1972

So we must follow the path of *mahājana*, the instruction of the *ācārya*. Then we can become purified. And unless we are purified, there is no question of pure devotional service. *Sa bhaktaḥ prakṛtaḥ smṛta* [SB 11.2.47]. If one does not want to become advanced, if one does not want to become purified, then he remains a *prakṛta-bhakta*.

*Prakṛta-bhakta* means executing devotional service under the instruction of spiritual master and the regulative principles of *śāstra*, but he's still on the platform of material understanding. That is called *prakṛta-bhakta*. A *prakṛta-bhakta* cannot understand how another *bhakta* is transcendental. A *prakṛta-bhakta* cannot understand that Vṛndāvana is always transcendental.

188. Śrīmad-Bhāgavatam 11.2.47, The Nectar of Devotion Lecture, Vṛndāvana, November 4, 1972

The under..., after being in the *brahma-bhūtaḥ* stage, that 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. That is also... We should go forward. This is *kaniṣṭha-adhikārī*. *Sa bhaktaḥ prākṛtaḥ smṛtaḥ*.

So we must elevate ourself to the second-class devotee position. To become first-class devotee, that is very difficult job. We can expect after executing devotional service as a *madhyama-adhikārī*. Then we can be promoted. But if we keep ourself simply on the lower stage of devotional service, then there is chance of falling down. *Sa bhaktaḥ prākṛtaḥ smṛtaḥ* [SB 11.2.47].

Simply... Just like, generally, they keep in the *kaniṣṭha-adhikārī* stage. Of course, there is no loss. In any *adhikāra*, in any position, you are benefited because you have taken to devotional service. But our attempt should be from *kaniṣṭha-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 *uttama-adhikāra*, he sees everything good. He does not think anyone is lacking Kṛṣṇa consciousness. He says everyone is Kṛṣṇa con... "Simply I am not Kṛṣṇa conscious." Just like Kavirāja Gosvāmī says, *purīṣera kīṭa haite muñi sei laṅgiṣṭha* [Cc. Ādi 5.205]. He sees himself lower than the worm in the stool... But he's not so, but he thinks like that.

So *uttama-adhikārī*, it is not to be imitated. One must keep himself in the *madhyama-adhikārī* stage. *Madhyama-adhikārī* stage means that one knows what is Kṛṣṇa, *īśvara*; one knows who is Kṛṣṇa's

devotee. *Īśvare tad-adhīneṣu*. And one knows who is innocent, neither devotee nor nondevotee, and he knows who is nondevotee. This is preaching. In *kaniṣṭha-adhikārī*, he knows simply how to worship the Deity. *Arcāyām eva haraye śraddhayā pūjām śraddhayehate*.

So it is the duty of the spiritual master to promote the devotees from the *kaniṣṭha-adhikāra* to the *madhyama-adhikāra*. Not to keep them. My Guru Mahārāja, sometimes he used to lament because so many disciples he had, but nobody was coming out very nice preacher. He was lamenting, "So only *kaniṣṭha-adhikārīs*. We are keeping simply people in the *kaniṣṭha-adhikāra* and engaging them in the *arcana-mārga*."

So that is not required. They should not... A *kaniṣṭha-adhikārī* does not know who is a devotee, *na tad-bhakteṣu cānyeṣu* [SB 11.2.47], what is the duty to others. He is very busy in temple worship for his personal interest. That is also good. But one has to promote further to become a *madhyama-adhikārī* and then analyze who is God, who is devotee, who is innocent, who is nondevotee, and behave in that way. So their business is to make friendship with devotee, to love Kṛṣṇa, and to the innocent, preach, to enlighten them in Kṛṣṇa consciousness. And those who are atheists, to avoid them. These four principles.

189. Śrīmad-Bhāgavatam 11.2.47, Morning Walk, Los Angeles, December 12, 1973

The Deity worship program is meant for us to keep us safe. If we neglect Deity worship, we shall also fall. But that is not the all duty finished. *Arcāyām eva haraye yaḥ pūjām śraddhayehate* [SB 11.2.47]. *Arcā* means Deity. If anyone is worshiping the Deity very nicely, but *na tad-bhakteṣu cānyeṣu*, but he does not know anything more—who is devotee, who is nondevotee, what is the duty to the world—*sa bhaktaḥ prākṛtaḥ smṛtaḥ*, he is material devotee. He is material devotee. So we have to take the responsibility to understand who is actually a pure devotee and what is our duty to the people in general, and then you make advancement.

Then you become *madhyama-adhikārī*, *madhyama-adhikārī*, advanced devotee. Just like these people, either in India or here, they remain simply Churchianity, going to the church without any understanding. Therefore it is failing. It is now... Churches are being closed. Similarly, if you do not keep yourself fit to preach, then your temples will all be closed in due course of time. Without preaching, you'll not feel enthused to continue the temple worship. And without temple worship, you cannot keep yourself pure and clean. The two things must go on, parallel. Then there is success. In modern time, either Hindus, Muslim or Christian, because in these places there is no teaching of philosophy, therefore they are closing, either mosque or temple or church. They will close.

190. Śrīmad-Bhāgavatam 11.2.47, Morning Walk, Bombay, May 4, 1974



**Prabhupāda:** ...still India's spiritual culture, that people were not trained up in the *bhakti* science; simply they go to the temple, [makes sound of bell-ringing] "*dung, dung, dung*." That's all. That has finished.

**Dr. Patel:** *Bhakti* is practiced more in south.

**Prabhupāda:** Eh?

**Dr. Patel:** In the south there is...

**Prabhupāda:** No, everywhere. Everywhere. They do not know. In the temple there is no discussion scientifically about Kṛṣṇa or anything. You see? [Hindi]

*arcāyām eva haraye  
yaḥ pūjām śraddhāyehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prakṛtaḥ smṛtaḥ*  
[SB 11.2.47]

*Prakṛtaḥ*. They are on the material platform; they're not on the spiritual platform. But this *rāsa-līlā* hearing is meant for persons who are actually on the spiritual platform. But they hear from the material platform; therefore...

**Dr. Patel:** They become lusty.

191. Śrīmad-Bhāgavatam 11.2.47, Morning Walk, Māyāpur, February 4, 1976

**Prabhupāda:** ... Not that because you have taken to devotional..., you have become immediately. The process has begun immediately, curing process. But we should not think that we have become perfect. That is wrong. *Yajña-dāna-tapaḥ-karma na tyājyam* [Bg. 18.5]. Therefore you must follow the regulative principles. As soon as you become a rascal—"Now I have become advanced. I don't require to chant sixteen rounds. I can do whatever I like"—then he has gone to hell. Upstart, immediately he becomes *paramahansa*. He's a rascal. He was given the path of becoming *paramahansa*. One is admitted in the school, he must learn, and one day he will become M.A. But simply by entering in the school, if he says, "I am M.A.," that is rascaldom. This is a chance. To become *jitendriya* is very difficult task. But it is easy if he immediately becomes a pure devotee. *Anyābhilāṣitā-śūṇyam* [Brs. 1.1.11(1)]: "Everything make zero, all desire, except Kṛṣṇa consciousness." That is wanted. But that does not become very easily done. One has to try very rigidly; then he'll be *paramahansa*. Therefore amongst the devotees, there are three grades: *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*. So if the *kaniṣṭha-adhikārī* thinks that "I have become *uttama-adhikārī*," then he's a rascal. He's a rascal. If he wants to imitate the *uttama-adhikārī*, then he's a rascal.

**Hṛdayānanda:** Is that cheating propensity?

**Prabhupāda:** Not cheating. Foolishness. It may not be cheating, but he does not know. *Arcāyām eva haraye pūjām yat śraddhayehate...* [SB 11.2.47]. What is that? *Na tad-bhakteṣu cānyeṣu...*

**Hṛdayānanda:** *Bhaktaḥ prākṛtaḥ.*

**Prabhupāda:** *Sa bhaktaḥ prākṛtaḥ smṛtaḥ.* The beginning is *arcā*, *arcana*. And because he was given the chance of *arcana*, if he thinks that "I become *paramahansa*," then he's a foolish. It will take time. The process is there. Therefore preaching is *madhyama-adhikārī*. One should take to preaching work gradually. When the preaching work... Preachers, they have got discrimination, "Here is *abhakta*; here is *bhakta*." But in the *paramahansa* stage, *uttama-adhikārī*, he sees, "Everyone is devotee. I am not devotee." That is *uttama-adhikārī*. Just like Kavirāja Gosvāmī said, *purīṣera kīṭa haite muñi se laghiṣṭha* [Cc. Ādi 5.205]. Sanātana Gosvāmī said that "I am born in low-grade family. My work is low grade." [break] ...issued that complaint? "I am the counterpart."

192. Śrīmad-Bhāgavatam 11.2.47, Garden Conversation, Vṛndāvana, September 6, 1976

**Prabhupāda:** Neophyte means that *kaniṣṭha-adhikārī*. One worships the Deity very nicely, but he does not like to do good to others, neither he knows who is Vaiṣṇava, he's neophyte. He is, in the *arcanā*, he's fixed up, he's doing very nicely. *Arcāyām eva haraye. Yaḥ śraddhā..., pūjām yaḥ śraddhayehate na tad-bhakteṣu* [SB 11.2.47]. One does not understand who is *bhakta*, *na tad-bhakteṣu cānyeṣu*, and how to do good to others. But he's doing the Deity worship very nicely. *Sa bhaktaḥ prākṛtaḥ smṛtaḥ.* He's *prākṛta*. But he can advance when his..., by the grace of Kṛṣṇa he understands, "Here is a Vaiṣṇava. Here is an innocent man. He should be given some enlightenment." That is preacher—when he'll feel for others.

193. Śrīmad-Bhāgavatam 11.2.47, Room Conversation with Two Indian Guests, Jagannātha Purī, January 27, 1977

**Prabhupāda:** Prahlāda Mahārāja underwent so much persecution. He was never disturbed, because he was confident that "Kṛṣṇa will give me protection. Never mind." That is another position. *Mahā-bhāgavata*. We are *kaniṣṭha-adhikārīs*. We have to worship Deity.

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

We are in the *prākṛta* stage. We cannot go to the stage of Prahlaḍa Mahārāja

194. Śrīmad-Bhāgavatam 11.2.47, Room Conversation Varṇāśrama System Must Be Introduced, Māyāpur, February 14, 1977

**Prabhupāda:** *Kaniṣṭha-adhikārī* means he must be a *brāhmaṇa*. That is *kaniṣṭha-adhikārī*.

**Hari-śauri:** He must be at least a *brāhmaṇa*.

**Prabhupāda:** The spiritual life, *kaniṣṭha-adhikārī* means he must be a qualified *brāhmaṇa*. That is *kaniṣṭha*. What is esteemed as very high position in the material world, *brāhmaṇa*, that is *kaniṣṭha-adhikārī*.

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*  
[SB 11.2.47]

The *brāhmaṇa* means from the material stage gradually he is elevated to the spiritual stage. And below the *brāhmaṇa* there is no question of Vaiṣṇava.

195. Śrīmad-Bhāgavatam 11.2.47, Room Conversation Gaurasundara, Dr. Kapoor, Vṛndāvana, July 26, 1977

**Prabhupāda:** High place. There is no need of big [indistinct]. Deity is small Kṛṣṇa or big Kṛṣṇa, the same thing. When Kṛṣṇa was child on the lap of His mother, the same Kṛṣṇa killed Pūtana. And when He was killing other demons in His young age, the same. *Avyaya*. He does not change. *Acyuta*. These are the names of Kṛṣṇa, you'll... So it does not make any difference. So you have got small Deity. Very nicely... So you can bathe Them nicely, decorate Them nicely, give Them... And big Deity, it will be difficult to handle. Better keep this Deity and increase the devotional. That will be... More time devoted for taking class, for cleansing the... About Śrīmad-Bhāgavatam consider. That is main business.

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

If you simply worship the Deity in gorgeous way but do not preach, see to the interest of devotees and other common men, then you'll remain in the *prākṛta* state, material stage. You should go further: see the interest of ordinary people, how they are understanding Kṛṣṇa consciousness. *Tad-bhakteṣu*. To give worship to the *guru* and honor them. Simply to worship Deity is material platform. *Gṛhasthas*, we want, this preaching. And not like ordinary. Big Deity worship... [indistinct—much background noise] Kṛṣṇa will help by taking class, teaching [indistinct]. And practise what we preach. Purified program.

196. Śrīmad-Bhāgavatam 11.2.55, CC Madhya 25.128 Translation and Purport

*viṣṭjati hṛdayaṁ na yasya sākṣād  
dharir avaśābhihito 'py aghaughā-nāśaḥ  
praṇaya-rasanayā dhṛtāṅghri-padmāḥ  
sa bhavati bhāgavata-pradhāna uktaḥ*

“ ‘Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees' hearts. Such devotees should be accepted as most elevated.

This is a quotation from Śrīmad-Bhāgavatam (11.2.55).

197. Śrīmad-Bhāgavatam 11.3.21, SB 4.29.55 Purport

The symptoms of the bona fide spiritual master are stated in Śrīmad-Bhāgavatam (11.3.21):

*tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātāṁ  
brahmaṇy upaśamāśrayam*

“Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities, who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters.”

198. Śrīmad-Bhāgavatam 11.3.21, SB 5.10.20 Purport

A person like Mahārāja Rahūgaṇa, who was very inquisitive to know the value of life and the spiritual science, must approach a personality like Jaḍa Bharata. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* (SB 11.3.21). One must approach a *guru* like Jaḍa Bharata, a representative of the Supreme Personality of Godhead, to inquire about the goal of human life.

199. Śrīmad-Bhāgavatam 11.3.21, SB 5.14.13 Purport

Jaḍa Bharata instructed Rahūgaṇa Mahārāja so well that the King was relieved from the bodily conception. One cannot become happy by accepting a false *guru*. A *guru* should be accepted as advised in Śrīmad-Bhāgavatam (11.3.21). *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam*: One should approach a bona fide *guru* to inquire about the highest benefit of life.

200. Śrīmad-Bhāgavatam 11.3.21, SB 5.14.41 Purport

Śrīmad-Bhāgavatam (11.3.21) gives similar advice:

*tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*

"Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of his spiritual master is that he must have realized the conclusion of the scriptures by deliberation and be able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters."

201. Śrīmad-Bhāgavatam 11.3.21, SB 5.17.11 Purport

As confirmed in the Vedic literatures, *tad-vijñānārthaṁ sa guruṁ evābhigacchet*: [MU 1.2.12] one has to search out a *guru* to understand the affairs of the spiritual world. Śrīmad-Bhāgavatam also confirms this point. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam*: [SB 11.3.21] one who is very interested in understanding the activities in the spiritual world must search out a *guru*—a bona fide representative of Kṛṣṇa. From all angles of vision, therefore, the word *guru* is especially meant for the bona fide representative of Kṛṣṇa and no one else.

202. Śrīmad-Bhāgavatam 11.3.21, SB 10.1.16 Purport

It is said, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* (Bhāg. 11.3.21). Those interested in understanding transcendental subject matters as the goal of life must approach the bona fide spiritual master. *Tasmād guruṁ prapadyeta*. One must surrender to such a *guru*, who can give right information about Kṛṣṇa.

203. Śrīmad-Bhāgavatam 11.3.21, SB 10.10.10 Purport

The human form of body is actually meant for *jīvasya tattva jijñāsā*, enlightenment in knowledge of spiritual values. Therefore, one must seek shelter of a bona fide spiritual master. *Tasmād guruṁ prapadyeta*: one must approach a *guru*. Who is a *guru*? *Śābde pare ca niṣṇātam* (Bhāg. 11.3.21): a *guru* is one who has full transcendental knowledge. Unless one approaches a spiritual master, one remains in ignorance.

204. Śrīmad-Bhāgavatam 11.3.21, CC Madhya 24.330 Purport

As far as the mutual testing of the spiritual master and disciple is concerned, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a bona fide disciple must be very inquisitive to understand the transcendental subject matter. As stated in *Śrīmad-Bhāgavatam* (11.3.21):

*tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam*

"One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him." A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple's inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called *viṣayis* (*karmīs*), which indicates that they are very fond of sense gratification. Such *viṣayis* sometimes approach a famous *guru* and ask to become a disciple just as a matter of fashion. Sometimes *viṣayis* pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such *viṣayi* disciples, he may fall down. One who accepts

a *viṣayi* disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous *viṣayi*. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a *smārta-guru*. There are many caste *gosvāmīs* who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Śrīla Bhaktisiddhānta Sarasvatī Thākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called *bāulas* or *prākṛta-sahajiyās*. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.

205. Śrīmad-Bhāgavatam 11.3.21, NOI Text 5 Purport

*Tad-vijñānārthaṁ sa gurum evābhigacchet*: [MU 1.2.12] when one is interested in the transcendental subject matter of the Absolute Truth, he should be initiated. Such a person should approach a spiritual master in order to take *dīkṣā*. Śrīmad-Bhāgavatam (11.3.21) also prescribes: *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam*. “When one is actually interested in the transcendental science of the Absolute Truth, he should approach a spiritual master.”

206. Śrīmad-Bhāgavatam 11.3.21, TLK 4 Verse 4

According to *Muṇḍaka Upaniṣad* (1.2.12), *tad-vijñānārthaṁ sa gurum evābhigacchet*: “In order to understand that transcendental science, one must approach a bona fide spiritual master.” Similarly, as stated in Śrīmad-Bhāgavatam (11.3.21):

*tasmād gurum prapadyeta  
jijñāsuḥ śreya uttamam*

“Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him by initiation.”

207. Śrīmad-Bhāgavatam 11.3.21, TLK 4 Verse 4

The individual soul is actually not the proprietor but the occupant. In a house, there is a tenant and a landlord. The tenant is the occupant, and the landlord is the proprietor. Similarly, the *ātmā* is simply the occupant of the body; the proprietor is *Paramātmā*. When the landlord tells the tenant to leave the house, the tenant must do so. Similarly, when the *Paramātmā* says that we have to leave the body, we have to do so.

To receive this Vedic knowledge, we must approach the proper guru. The *guru*'s qualification is given in every śāstra. In *Śrīmad-Bhāgavatam* (11.3.21) it is said:

*tasmād gururṁ prapadyeta  
jijṣāsuḥ śreya uttamam*

One should not accept a guru unless one is inquisitive to know the ultimate goal of life. An ordinary man interested in bodily comforts does not need a guru.

208. Śrīmad-Bhāgavatam 11.3.21, A Second Chance: Hearing from Authority

The Srimad-Bhagavatam (11.3.21) says,

*tasmād gururṁ prapadyeta  
jijṣāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*

One who wants the ultimate benefit in his life must surrender to a guru. The guru must be well versed in the Vedic literature and know its conclusions. And not only must he be well versed in the scripture, but in his life he must have adopted the path of Vedic principles, without deviating in any way. He must be finished with all hankerings for wealth, women, and prestige, and he must be fully situated in spiritual life, completely surrendered to the Supreme Personality of Godhead, Krishna. One should try to find such a personality and accept him as one's spiritual master.

209. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 2.7 Lecture, London, August 7, 1973

For material things, there are so many institutions. But if you want Kṛṣṇa, then guru's required. Who is, who requires a guru?

*tasmād gururṁ prapadyeta  
jijṣāsu śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

Who requires a guru? Guru's not a fashion. "Oh, I have got a guru. I shall make a guru." Guru means one who's serious. *Tasmād gururṁ prapadyeta*. One has to seek out a guru. Why? *Jijṣāsu śreya uttamam*. One who is inquisitive of the Supreme. Not guru make a fashion. Just like we keep a dog, fashion.



Similarly, we keep a guru. That is not guru karma (?). "Guru will act according to my decision." Not like that. Guru means one who can give you Kṛṣṇa. That is guru.

210. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 2.7 Lecture, London, August 7, 1973

Here Arjuna says that *prapaṇnam*: "Now I am surrender unto You. I am now no more going to talk with You on equal level, just as if I know so many things." He was right, but he was thinking on the material platform. He was thinking that *praduṣyanti kula-striyaḥ* [Bg. 1.40]. If everyone... This is material point. But Vedic knowledge is spiritual, *uttamam*. *Tasmād guruṁ prapadyeta jijṣāsu śreya uttamam* [SB 11.3.21]. *Uttamam*. This *śreya*. *Uttamam*. *Yac chreya syāt niścitaṁ*. Fixed-up. There is, there is no question of changing.

211. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 2.7-11 Lecture, New York, March 2, 1966

The spiritual master is required for a person who is inquisitive to have transcendental knowledge. He requires a spiritual master. You see? So there is another verse in Śrīmad-Bhāgavatam: *tasmād guruṁ prapadyeta jijṣāsuḥ śreya uttamam* [SB 11.3.21]. *Tasmād guruṁ prapadyeta*: "One should search after a spiritual master who is inquisitive about transcendental subject matter." So unless one is at least conversant with the preliminary knowledge of transcendental matters... That transcendental matter here you can see. Arjuna is perplexed, and now he wants a definite answer. This is the inquiry about transcendental subject matter. So every human being has to inquire. The inquiry must be there. What is that inquiry? That inquiry is that, preliminary, that every human being is suffering. A ignorant man... Just like a cat and dog or an animal. They are suffering, but they do not understand. Suffering they do not understand.

212. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 2.11 Lecture, Mexico, February 11, 1975

**Prabhupāda:** Yes. Some way or other, you know that he is a physician. So similarly, you have to find out guru. Guru... First of all, who requires a guru? That is the question. Because guru is not a fashion... The... It is said in the Śrīmad-Bhāgavatam, *tasmād guruṁ prapadyeta*: [SB 11.3.21] "On account of this, you should go to a guru." What is that account? *Tasmād guruṁ prapadyeta jijṣāsuḥ śreya uttamam*: "One who is very much inquisitive to know about spiritual affair, he requires a guru." Spiritual affair means that... We are in this material world. We are suffering. When the question will come in one's mind, "Why I am suffering?" that is spiritual. Just like an animal is being taken to the slaughterhouse. He cannot inquire, "Why I am being taken to the slaughterhouse?" But if a man is being taken forcibly, he'll protest; he will cry; he'll call crowd. Therefore human being can inquire about spiritual affair. So when there is spiritual inquiry, then one requires a guru.

213. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 2.13 Lecture, Pittsburgh, September 8, 1972

A student should be very submissive to the spiritual master. Otherwise, he will be, I mean to say, bewildered. Submissive reception. Our process is...

*tasmād gururṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

This is the injunction, Vedic. If you want to know things which is beyond your conception, beyond your sense perception, then you must approach a bona fide spiritual master. What is the symptom of bona fide spiritual master? Everyone wants to become spiritual master. So that is also stated. *Śābde pare ca niṣṇātām*. One who has taken complete bath in the ocean of the Vedic literature, *śābde pare ca niṣṇātām*. Just like if you take bath, you become refreshed. If you take nice bath, you feel refreshed. *Śābde pare ca niṣṇātām*. Without refreshness, one cannot understand this sublime subject matter. And the guru, or the spiritual master, should be refreshed by taking bath in the ocean of Vedic knowledge. And what is the result? *Śābde pare ca niṣṇātām brahmaṇy upaśamāśrayam*. By, after such cleanliness, he has taken shelter of the Supreme Absolute Truth, without any material desires. He has no more any material desires; he's simply interested in Kṛṣṇa, or the Absolute Truth. These are the symptoms of guru, or spiritual master.

214. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 2.15 Lecture, Hyderabad, November 21, 1972

Guru means, to accept guru means to inquire from him about the Absolute Truth. *Jijñāsuḥ śreya uttamam*. These are the Vedic injunctions. One who is *jijñāsu*, means inquisitive. *Jijñāsuḥ śreya uttamam*. *Śreyaḥ*. *Śreyaḥ* means beneficial. So *uttamam*, the prime benefit. One who is inquisitive to know about the prime benefit of life, for him there is need of accepting a guru.

*tasmād gururṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

215. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 2.26 Lecture, Hyderabad, November 30, 1972

We should receive knowledge by the bona fide, paramparā system. Otherwise it may be bogus. Because without paramparā system, we cannot understand actual fact. And we have to become in the disciplic succession. We must accept a guru. *Tasmād gururṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. If you are actually eager, anxious to understand the spiritual science, then you must approach a guru. *Tasmād gururṁ prapadyeta jijñāsuḥ śreya uttamam*. Uttama means transcendental subject matter. You cannot learn it. Just like if you purchase one pharmacology book from the bookseller's shop, and if you read, at home, do you mean that you become a medical practitioner, pharmacist? No. You must go to the university, you must go to the college. You must hear the experienced professor and learn it and practically experiment it. Then you can learn. Not that by purchasing a book you become a medical practitioner or lawyer. That is not possible.

216. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 4.9-11 Lecture, New York, July 25, 1966 (PrabhupadaBooks.com), July 20, 1966 (1966 Audio with PDFs)

You have to approach a person who is in the knowledge of the thing. Without this, you cannot understand. It is recommended; it is essential.

In the, I mean to say, in the Vedas also, Kaṭha Upaniṣad, this is said exclusively: *Tasmād gururṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. *Tasmāt*. *Tasmāt* means "therefore." "Therefore" means something has been said before. What is that? *Tasmād gururṁ prapadyeta jijñāsuḥ śreya uttamam*. As soon as we begin to ask about the higher nature... That propensity should be awakened. In the lower nature we are busy in the matter of eating, sleeping, defending and sense gratification. So we should not be satisfied, simply remaining in the lower nature. The human life is meant for developing the higher nature. The Vedānta-sūtra therefore says, *athāto brahma jijñāsā*. Now, now we have got the developed consciousness of human body, now, this is the time for asking about the Supreme Brahman. (talking in the background) (aside:) You ask them to speak slowly. At least speak slowly. You go there.

So this higher nature has to be developed. This association, this transcendental association, is meant for developing that higher nature, higher nature. We must understand that higher nature that as it is recommended in the Vedas, that *tad-vijñānārtham sa gurur eva abhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham* [MU 1.2.12]. And again in the Śrīmad-Bhāgavata also it is said that *tasmād gururṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. In all the scriptures this is said. Without approaching a person who can teach you of the higher nature, you cannot develop. It is not possible to acquire. You have got the higher nature but to invoke that higher nature it requires the assistance of a person who is in the higher nature. That is recommended.

217. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 4.24-34, New York, August 12, 1966

In Bhāgavata also, it is said, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam*: [SB 11.3.21] "One who is hankering after the highest type of question..." We have got so many questions. We can question the whole day and night "What is the rate of this commodity? What is happening in the political field? What is going on in China?" These questions are not... Not these question. *Śreya uttamam*. One who has become inquisitive in the *uttamam*. *Uttamam* means *udgata-tama*, not any question of pertaining to the material world. One who is eager to question about the Absolute Truth or the spiritual world, he requires a spiritual master. *Tasmād guruṁ prapadyeta* [SB 11.3.21]. The first injunction is that *tasmād guruṁ prapadyeta*: "You must submit to a spiritual master."

Who? Who is recommended to find out a spiritual master? *Tasmād guruṁ...jijñāsuḥ*. *Jijñāsuḥ* means who is inquisitive. What kind of inquisitive? *Jijñāsuḥ śreya uttamam*: "What is the ultimate goal of my life?" If you have no such view to inquire what is the ultimate goal of your, you need not require to search out a spiritual master. Spiritual master is not a show bottle. Just like, "Oh, so many people, they have got a spiritual master. Let me have also some spiritual master." It is not like that. It is only *jijñāsuḥ*, one must be very much inquisitive of the transcendental subject matter. He requires a spiritual master. So here also, the Lord says that *tad viddhi*: "If you want to understand that transcendental subject matter, then you must approach a person, a bona fide spiritual master."

218. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 4.34 Lecture, New York, August 14, 1966

*Atha* means those who have become experienced of this miserable life of this material world. They can inquire. Then can inquire what is Absolute Truth, what is spiritual life. *Athāto brahma jijñāsā*. Similarly, in the Bhāgavata also it is stated, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

*Śreya uttamam*. *Uttamam* means the *udgata-tamam*. That is transcendental. *Tama* means darkness. Anything of this material world, that is in darkness because this material world is dark. You know that the whole world, whole universe, is dark. Therefore there is requisition of the sunlight, moonlight, electricity. It is dark. So *uttamam* means which is beyond this darkness, beyond this darkness. That means transcendental subject, spiritual subject. In the spiritual world there is no darkness. So if anyone is desirous of inquiring about the spiritual world, then he requires to find out a spiritual master. Otherwise there is no necessity. For a man who wants to remain in this darkness, for material benefit...

Suppose I want some spiritual master or I want to study Bhagavad-gītā or Vedānta-sūtra so that I may make some material improvement. Oh, that is not required. For material improvement you can work just so many people are working. They are making, trying industry or something like... That is prescribed. But if you are at all interested about the Brahman subject, the spiritual subject, then you

require a spiritual master. That is clearly stated. *Tasmād guruṁ prapadyeta* [SB 11.3.21]. *Tasmāt* means "Therefore one has to surrender unto the spiritual master."

219. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 13.1-2 Lecture, Miami, February 25, 1975

To accept one *guru* is not a fashion. Nowadays it has become a fashion, that accept some guru, Guru Mahārāja. Whether he knows or does not know, it doesn't matter, and whether one is inquisitive or not. It is a fashion. No. Guru is required for a person who is very inquisitive to know about the transcendental subject matter. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. It is not a fashion; it is necessary because human life is meant for understanding the real position of his identity: *athāto brahma jijñāsā*. This is necessary.

220. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 13.8-12 Lecture, Bombay, October 2, 1973

*Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. It is not a fashion to accept one guru. If you are actually interested, *śreya uttamam*, the highest perfection of life—*tasmād guruṁ prapadyeta*—then you have to accept a guru. This is called *ācāryopāsanam*.

Even Kṛṣṇa, the Supreme Personality of Godhead, He accepted Sāndīpani Muni as teacher, master. Caitanya Mahāprabhu, He is also incarnation of Kṛṣṇa, but He accepted Īśvara Purī as His guru. They do not require guru, but just to keep pace with the official program, even God personally, He accepted spiritual master. So this is essential. *Ācāryopāsanam*.

221. Śrīmad-Bhāgavatam 11.3.21, Bhagavad-gītā 13.8-12 Lecture, Bombay, October 5, 1973

*Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. If you want to know *uttamam* subject matter... Ut, *ut* means *udgatam*, transcending. *Tamaḥ* means this material world. This material world is *tama*, darkness. But if you are interested in the matter which is transcendental to this material world, that means spiritual world, then *tasmād guruṁ prapadyeta*, you must surrender to a guru. *Jijñāsuḥ śreya uttamam*. Not ordinary *jijñāsuḥ*. Just like we go to the market, "What is the rate of this share?" "What is the rate of rice?" "What is the rate of *ḍāl*?" Not that kind of *jij*... *Brahma jijñāsuḥ*. *Athāto brahma jijñāsā*. This human life is meant for inquiring about Brahman, not this rice, *ḍāl*, share market. No.

So *jijñāsuḥ śreya uttamam*, what is the highest perfection of life, he requires to approach a *guru*. It is not a fashion. It is not a fashion, that "I have made my *guru*, such-and-such *svāmī*." But what you have learned? You cannot learn, because you are not at all *jijñāsuḥ*. You do not know how to inquire, neither the *guru* you have met, he does know how to reply. Such kind of *guru* and disciple will not help. The disciple must be also serious to understand about the spiritual subject matter. That is knowledge, *brahma-jijñāsā*. One who is inquisitive to know about the Absolute Truth, he requires to approach a *guru*. That is *jñāna*.

222. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.2.6 Lecture, Hyderabad,  
November 26, 1972

**Prabhupāda:** Yes, everything you have to take a master. If you become a tailor you have to go to a tailor master. But if you want to know the spiritual science or the Supreme Absolute Spirit, do you not require to go to a person who knows the subject matter? It is natural.

*tad vijñānārthaṁ sa gurum evābhigacchet  
samit-pāniḥ śrotriyaṁ brahma-niṣṭham*  
[MU 1.2.12(2)]

This is the Vedic injunction.

*tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātaṁ  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

*Śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam*. In the *Bhagavad-gītā*,

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti tad jñānaṁ  
jñāninas tattva-darśinaḥ*  
[Bg. 4.34]

So if you actually serious to know about spiritual subject matter, then you *must* have to, *abhigacchet*. *Abhigacchet*, this word is used when the sense is "must." Not that without, I can go, I can have spiritual knowledge without having accepted a spiritual master. That is not possible. You must go to a spiritual master and he must be bona fide, he must be in full knowledge, then your life is successful.

223. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.2.7 Lecture, Vṛndāvana,  
October 18, 1972

So *vāsudeve bhagavati bhakti-yogaḥ* [SB 1.2.7]. *Bhakti-yogaḥ prayojitaḥ* means in order to enter into *bhakti-yoga* one has to first of all surrender to a bona fide spiritual master. *Ādau gurvāśrayam*. This is the beginning of *bhakti-yoga*. And what kind of *guru*? An... That is also explained in the *śāstras*: *śābde ca pare ca niṣṇātām brahmaṇy upaśamāśrayam*. *Guru* must be *śābde pare ca niṣṇātām* [SB 11.3.21]. *Śābde* means *śabda-brahman*, Vedic knowledge. He must be dipped into the Vedic knowledge, *śābde pare ca*, and in devotional service, *śābde pare ca niṣṇātām, brahmaṇy upaśamāśrayam*. And accepting the Supreme Brahman, Param Brahman, as the ultimate goal of life. Not he has got any other goal of life. These are the signs of *guru*.

224. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.2.7 Lecture, Delhi,  
November 13, 1973

Narottama dāsa Ṭhākura said, *āśraya lañā bhaje, kṛṣṇa tāre na hi tyaje*[?]. Anyone who takes *āśraya* and begins his *bhajana*, *kṛṣṇa tare na hi tyaje*, Kṛṣṇa cannot give him up. Kṛṣṇa will accept him. And in the *Bhagavad-gītā* it is said, *tad-vijñānārtham sa gurum eva abhigacchet* [MU 1.2.12].

In the *Bhāgavata* also it is said, *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. Those who are inquisitive, *brahma-jijñāsā, jijñāsuḥ śreya uttamam*. *Śreya* means the ultimate benefit, goal of life. People are very much attached to the immediate benefit. Just like children. Children, if you give him two paisa—worth lozenges, he is very much attached. But if you want to engage him in education, he is not very much attached. So there are two things: *śreya* and *preya*. *Preya* means immediate enjoyment, and *śreya* means future benefit. So *śreya uttamam*. Everyone is doing something. Just like a child is being educated for future happiness. But this happiness, this material happiness, is temporary. Even if you are educated very nicely, become a big lawyer or high-court judge or anything big post, they are all temporary. Because as soon as the body is finished, everything is finished. Then again you have to take birth. There is no guarantee what kind of birth. Suppose you get birth again in human society. Then you have to take again education, again endeavor, if you want to become some big post.

Therefore everything here is temporary, *anitya*. *Anitya*. *Anitya* means they are not permanent. But here it is said, *śreya uttamam*. *Uttamam* means *udgata tamaṁ yasmād*. This material world is called *tamaḥ*. Therefore Vedic advice is, *tamasi mā jyotir gama*: "Don't remain in this darkness. Try to go to the light." *Jyotir gama*. So *uttama* means... This word we have..., *uttama*. The *uttama* means transcendental, beyond this material world. So there is *śreya*, ultimate benefit of life, beyond this material world. So one who is interested the *śreya*, or ultimate benefit of life beyond this material world, for him there is need of accepting a *guru*. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. *Uttamam*, not for this ma... Generally, people go to accept a *guru* for some material benefit, for cheap *āśīrvāda*, so that he can become more opulent in this material world. But that is not *śreya*.

These things will be finished. These things will be finished with your body, and body is sure to be finished.

225. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.2.15 Lecture, Los Angeles,  
August 18, 1972

So everything has got a test. But these rascals, without testing, accepting another rascal as God. Caitanya Mahāprabhu, when He was asked that how to accept one God, He said, "Well, there is in the *śāstra* mention, the characteristic. According to the characteristic, if it is corroborating, then He is God." This rascal is saying, "No, there is no need of God..., ah, book. Simply I say; you accept it." The people are accepting. How foolish rascals they are. Just see. There must be a test. We are accepting Kṛṣṇa as God not blindly, but by testing. By testing. His character is mentioned in the books.

Therefore, we accept God not by blind faith, but by testing. Although we cannot test, but *śāstra* gives us the chance of testing. We accept spiritual master by testing, not by blind faith. No. According to the Vedic instruction,

*tad-vijñānārtham.*  
*tasmād guruṁ prapadyeta*  
*jijñāsuḥ śreya uttamam*  
*śābde pare ca niṣṇātam...*  
[SB 11.3.21]

These are the qualifications, symptoms of *guru*. *Śābde pare ca niṣṇātam*. He has got full knowledge in the transcendental science. And without book, how he has got knowledge? Or without hearing from another authority?

226. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.2.15 Lecture, Vṛndāvana,  
October 26, 1972

So *Bhāgavata* gives you direction that "If you are actually serious about finding out a *guru*..." *Guru*... Who requires a *guru*? Who requires? *Tasmād guruṁ prapadyeta* [SB 11.3.21]. One should surrender unto *guru*. *Jijñāsuḥ śreya uttamam*: one who is inquisitive to understand the transcendental knowledge. The ordinary man does not require to search out the *guru* to find out astrology: "*Gurujī*, kindly tell me what will be the price next..." Not that *guru*. *Jijñāsuḥ śreya uttamam*: one who is serious to understand about the transcendental knowledge. *Uttamam*. *Udgata-tamam*: beyond this material world.



You must inquire, you must be inquisitive. Wherefrom inquiry? You have to inquire from a *guru*, a spiritual master, who can actually give you right knowledge. And spiritual master means he is able to answer your question.

So one should be very much inquisitive. What sort of inquisitiveness? Asking his spiritual master, "What is the rate of this article?" just like businessman? No. That is also explained in the *Śrīmad-Bhāgavatam*, that you should inquire. What is that inquiry? *Tasmād guruṁ prapadyeta jijñāsuḥ* [SB 11.3.21].

*Jijñāsuḥ*. Inquisitive. What is that? What is that inquiry? *Tasmād guruṁ prapadyeta jijñāsuḥ...*, *jijñāsuḥ śreya uttamam*: one who is inquisitive to understand *uttamam*, beyond this darkness. Because anything you inquire about material things, that is darkness. *Tamasi mā jyotir gama. Uttamam. Tama, tama* means darkness. *Ut. Ut* means *udgatam*.

So every word has volumes of meanings. *Udga...* Therefore sometimes right commentary required. So *uttamam* means *udgatam tamam*. *Tama* means this material world. When one is inquisitive to understand about the spiritual life, then he should accept a spiritual master. Otherwise there is no need. A spiritual master is not a fashion, that "Oh, I should have a spiritual master." People after fashion. No.

One must be very much inquisitive to know. What about, inquisitive? *Uttamam. Śreya uttamam*, what is the highest perfection of life. If one is actually inquisitive to understand about the highest perfectional stage of our life, then he should search after a spiritual master. That is the direction.

So here Nārada says that "You, *jijñāsitam*, you have inquired. You have inquired. And after inquiry you have done also very nicely." Because Vyāsadeva has written so many books. Just like we are trying to write so many books. What is that book?

That means whatever we have understood from our spiritual master. That's all.

So this is the, I mean to say, eternal process. Even Vyāsadeva is surrendering to Nārada. Such a great scholar. Even Arjuna is surrendering to Kṛṣṇa. So why?

Either you have to surrender to Kṛṣṇa or Kṛṣṇa's representative. Then there is solution. Otherwise there is no solution.

*tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

229. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.5.1–8 Lecture, New Vrindavan, May 23, 1969

So people are not at all interested in spiritual life. No inquiry. No inquiry. But that is the life, that is human life. *Jijñāsitam. Tasmād guruṁ prapadyeta* [SB 11.3.21].

One must find out a person, *guru*, a spiritual master, and inquire from him the problems of life. Just like Sanātana Gosvāmī. You'll find in the teachings of Lord Caitanya, he inquired. He was a great minister, and he thought himself that "I am a most third-class man because I do not know what is the aim of my life."

230. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.5.1–8 Lecture, New Vrindavan, May 23, 1969

*Jijñāsitam*. This is very important thing, *jijñāsitam*. This is the beginning of life actually. *Athāto brahma jijñāsā*. Inquisitiveness. *Tasmād guruṁ prapadyeta* [SB 11.3.21].

231. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.5.4 Lecture, Los Angeles, January 12, 1968

In the *Śrīmad-Bhāgavatam* it is directed, *tasmād guruṁ prapadyeta* [SB 11.3.21]: "One should surrender to a spiritual master."

*Tasmād guruṁ prapadyeta jijñāsuḥ*. Who will surrender? Who has become very inquisitive, "What is God?" Take for example, "What is God? What I am?" Now, unless one is very seriously inquisitive about this subject matter, there is no need of spiritual master. *Tasmād guruṁ prapadyeta jijñāsuḥ*. *Jijñāsuḥ* means very inquisitive.

And what sort of *jijñāsuḥ*, inquisitive? There must be some subject matter of inquiry. Just in the market place the businessmen, their inquiry, "What is the rate? What is the price of this thing?" He's interested in purchasing and selling. The *Bhāgavata* says, "Not that kind of inquisitiveness. Not for

any material inquiry." There is no need of asking about any material things which are hackneyed. *Jijñāsuḥ śreya*: "What is my ultimate goal of life?" That inquiry.

232. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.7.18 Lecture, Vṛndāvana,  
September 15, 1976

One who is inquisitive or serious about inquiring about Brahman, he requires *guru*. *Guru* is not a fashion. *Guru* is necessity. *Tad-vijñānārthaṁ gurum evābhigacchet* [MU 1.2.12(1)]. *Tad-vijñānam*. *Tad-vijñānam* means spiritual education. For material education there is no need of *guru*. You keep... *Guru*, of course required, but *guru* means to inquire about spiritual subject matter. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. *Uttamam*.

*Uttamam* means *udgata-tamaṁ yasmāt*. *Tamam* means darkness. This world is darkness. Everyone, we know that this material world is dark. And because it is dark there is need of the sunshine, there is need of the moonshine, there is need of electricity, there is need of fire. Because it is constitutionally dark. And the Vedic injunction is *tamasi mā*: "Don't remain in darkness." *Jyotir gama*: "Go to the light." And our *Caitanya-caritāmṛta*, Kāvīrāja Gosvāmī, he gives what is that light:

*kṛṣṇa—sūrya-sama, māyā haya andhakāra*  
*yāhāṇ kṛṣṇa tāhāṇ nāhi māyāra adhikāra*  
[Cc. Madhya 22.31]

That light is Kṛṣṇa. And anything which is not Kṛṣṇa... Kṛṣṇa is everything, but to make a general division, *māyā*, that is *andhakāra*.

So we should not remain in *māyā*. We should remain always in Kṛṣṇa consciousness. Then our life is successful. Otherwise, we shall continue the life of darkness, *uttamam*. *Udgata*. *Tama*, darkness. You have to pass over this darkness. *Padam padam yad vipadām* [SB 10.14.58]. Here in the dark... Just like in the darkness if you walk, in every step there is danger. Every step there is danger. *Padam padam yad vipadām*. If you want to avoid this dangerous life in darkness, then you must take to Kṛṣṇa consciousness. *Kṛṣṇa—sūrya-sama, māyā haya andhakāra*. *Māyā* is *andhakāra*. *Yāhāṇ kṛṣṇa tāhāṇ nāhi māyāra adhikāra*. The *sūrya*, as soon as there is sunshine, the darkness automatically goes away. So if you keep Kṛṣṇa always in view in your brain, within your heart... *Sa vai manaḥ kṛṣṇa-padāravindayoḥ* [SB 9.4.18]. If you simply keep Kṛṣṇa within the heart... *Man-manā bhava mad-bhaktāḥ* [Bg. 9.34]. Kṛṣṇa says, *man-manā bhava mad-bhaktāḥ*. Then your life is safe. Otherwise, in the darkness there is always danger in every step. *Padam padam yad vipadām*.

*samāśritā ye pada-pallava-plavam*  
*mahat-padam puṇya-yaśo murāreḥ*  
*bhavāmbudhir vatsa-padam param padam*  
*padam padam yad vipadām na teṣām*

This is the version of *Śrīmad-Bhāgavatam*. Take shelter of Kṛṣṇa. *Samāśritā ye pada-pallava-plavam. Pada-pallavam*, lotus feet of Kṛṣṇa, *yaśo murāreḥ. Murāri* is Kṛṣṇa. One who has taken shelter of the lotus feet, which is compared with a boat, *plavam*, then he has nothing to fear from this material ocean of darkness. And this place, this material world, which is darkness, and where there is danger, step by step... *Padam padam yad vipadām na teṣām. Teṣām*, for them, it is not for them. It is for the persons who want to remain in the darkness. And one who does not want to remain in darkness, for him, *tasmād guruṁ prapadyeta* [SB 11.3.21]. He has to take shelter of the bona fide *guru*.

If you are serious about not remaining in darkness, as it is said in the *Vedas*, *tamasi mā jyotir gama*. If you take this instruction of *Vedas*... Vedic instruction you have to take. Otherwise you'll suffer. That is *Vedas*. Why *Veda* is there? To give you intelligence. *Caitanya-caritāmṛta* it is said, *anādi-bahirmukha jīva kṛṣṇa bhuli' gela ataeva kṛṣṇa veda-purāṇa karila* [Cc. Madhya 20.117]. These rascals, *anādi-bahirmukha jīva*, bereft of Kṛṣṇa consciousness, *jīva*, they do not know when they have forgotten Kṛṣṇa. *Anādi*. *Anādi* means even before creation. Before creation. Long, long period. So *anādi-bahirmukha jīva kṛṣṇa bhuli' gela ataeva kṛṣṇa veda-purāṇa*... What is the meaning of these *Vedas* and *Purāṇas*? To remind us about Kṛṣṇa. So how we'll understand *Vedas* and *Purāṇas*? *Tasmād guruṁ prapadyeta* [SB 11.3.21]. You have to go to the *guru*. Why? *Jijñāsuḥ śreya*... If you want to know the real life, then you have to go to *guru*. *Jijñāsuḥ śreya uttamam*. Then what is the sign, what is the symptom of such *guru* where I shall get real information? That is also stated: *jijñāsuḥ śreya uttamam, śābde pare ca niṣṇātam*. One who is fully aware of the transcendental science or words, *śabda, śabda-brahma*... *Śabda-brahma* means Vedic literature. One is completely in awareness of Vedic knowledge, *śābde pare ca niṣṇātam*... *Niṣṇātam* means one has taken a dip in the ocean of this Vedic literature. *Niṣṇātam*. And what is the result? *Śābde pare ca niṣṇātam brahmaṇy upaśamāśrayam* [SB 11.3.21]. The Supreme Brahman... Brahman, Paramātmā, Bhagavān. *Brahmaṇi*, either of them. But Bhagavān is the best. Or, if you cannot approach Bhagavān, the Supreme Personality of Godhead, Brahman is also. Because if one is in Brahman, he has a chance to make further progress.

233. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.7.38-39 Lecture, Vṛndāvana, September 30, 1976

The Englishmen, in an organized way, they taught the Indians how to become servant of the Englishmen. We have seen. It is Gandhi's movement that he dismantled this idea of white prestige. Otherwise, we were taught like that. So this imitation of Englishmen... Formerly, in our childhood, it was the advancement of civilization if one could imitate the English fashion. That was.

So we should not make that a fashion. *Guru* is not a fashion. In the *Śrīmad-Bhāgavatam*, in *Bhagavad-gītā*, in all Vedic literature, who requires a *guru*, that is described. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. He requires a *guru*. *Jijñāsuḥ. Athāto brahma jijñāsā*. That is human life. One who is interested in inquiring about Brahman, he requires a *guru*. One who has no business for understanding Brahman, simply to make a fashion that "I have a *guru*," this is useless. It has no value. One must be very much inquisitive to understand the spiritual science. He requires a *guru*.

234. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.8.25 Lecture, Māyāpur,  
October 5, 1974

There are 8,400,000... So eighty-million, 8,000,000 lives, they do not know except these things. And out of the four millions, eight million, four..., 400,000 human species, so mostly they are like animals. So unless one comes to the Vedic civilization, he's not human being. He's not human being.

So when one comes to the Vedic principle, then the question is *athāto brahma jijñāsā*. *Vedānta-sūtra* says, "Now you have come to the real platform. You inquire about Brahman." *Jijñāsuḥ śreya uttamam. Tasmād gurunṁ prapadyeta jijñāsuḥ* [SB 11.3.21]. When one is inquisitive to inquire about the higher-level questions, *brahma-jijñāsā*, then he requires a *guru*. *Tasmād gurunṁ prapadyeta*: "You are now inquisitive about understanding higher-level knowledge, so you must go to a *guru*." *Tasmād gurunṁ prapadyeta*. Who? *Jijñāsuḥ śreya uttamam. Uttamam. Uttamam* means that which is above this darkness. This whole world is darkness. So one who wants to go above darkness... *Tamasi mā jyotir gama*. The Vedic injunction is: "Don't keep yourself in darkness. Go to the light." That light is Brahman, *brahma-jijñāsā*.

235. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.8.43 Lecture, Māyāpur,  
October 23, 1974

So Kuntidevī, first of all she prayed that "My attraction for my family..." Two different families, Pāṇḍu and Vṛṣṇi: Pāṇḍu family, the husband's family, and Vṛṣṇi family, the father's family. So woman has got attachment for both the families. She wanted to get relief from this attachment. This is called *anyābhilāṣitā-śūnyam* [Brs. 1.1.11]. So long we have got family attachment, we shall be disturbed by so many material desires. But *bhakti* begins when all material desires are finished. Therefore a *guru*'s definition is given in the *Śrīmad-Bhāgavatam*:

*tasmād gurunṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

*Upaśamāśrayam*. *Upaśama* means fully satiated; no more any desire.

236. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.8.43 Lecture, Māyāpur,  
October 23, 1974

Because Kṛṣṇa is situated in everyone's heart, if you are actually eager to understand Kṛṣṇa, then Kṛṣṇa can understand that "This living entity is trying to understand." So He gives a *guru*. He gives... *Caitya*... He's *caitya-guru*. He is *guru* Himself within one's heart, and He gives intelligence. *Buddhi-yogaṁ dadāmi taṁ yena mām upayānti te* [Bg. 10.10]. To a sincere person, He gives the intelligence that "You accept this *guru*."

*Guru* is therefore external manifestation of Kṛṣṇa because he acts as representative of Kṛṣṇa. So what is the qualification of that *guru*? *Tasmād guruṁ prapadyeta* [SB 11.3.21]. You must go and surrender to *guru*. In the *Vedas* also it is said, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam*. For whom *guru* is required? Not for all. But *tad-vijñānārthaṁ sa guruṁ eva abhigacchet* [MU 1.2.12]. One should go to *guru* to understand *tad-vijñāna*. *Tad-vijñāna* means transcendental science. They require *guru*. Similarly, in the *Śrīmad-Bhāgavatam* it is said, *tasmād guruṁ prapadyeta*: "You should go and search out a *guru* and surrender unto him." Why? *Jijñāsuḥ śreya uttamam*. If you are *jijñāsuḥ*..., *athāto brahma jijñāsā*—*Vedānta-sūtra*—if you are actually searching after the Absolute Truth.

237. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.10.3 Lecture, Māyāpur, June 18, 1973

So to become a disciple of spiritual master, unless there is awakening of this knowledge, to know, "What I am?" there is no need of making a show, accepting a spiritual master. There is no need. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. For whom *guru* is needed? *Guru*, spiritual master, is not a farce, that "Let me have a *guru*, nice *guru*. Then I become perfect." And if you do not follow the instruction of *guru*... First of all, you must have a bona fide *guru*. And if you follow, then your life is perfect. So two things must be correct: the *guru* must be correct and the disciple must be correct. Then the business will be correct. And either of them—if *guru* is incorrect or the disciple is incorrect—there will be no action.

So therefore *Bhāgavata* says, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. Who shall approach? *Tad-vijñānārthaṁ sa guruṁ eva abhigacchet* [MU 1.2.12]. According to Vedic instruction, everyone should approach a *guru*. But who is that everyone? One who is *jijñāsu*. *Athāto brahma jijñāsā*. One who is inquisitive to understand, "What I am? Am I this body or something else?" That is beginning of spiritual instruction.

238. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.15.27 Lecture, New York, March 6, 1975

This life, human life, it is not cats' and dogs' life. It is human life. *Athāto brahma jijñāsā*. One can realize the Absolute Truth if he is inquisitive. *Brahma-jijñāsā*. Just like you are advancing by inquiring. *Jijñāsā. Jijñāsuḥ śreya uttamam. Jijñāsuḥ*. This is human life. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. *Uttama* means which is not material, which is beyond material... *Ut-tama. Ud-*

*gata-tama yasmāt*. *Tama* means darkness. Here they are so-called scholars, big, big professor, scientist, and..., but they are in the darkness, *tama*. *Tama* means darkness. They do not know what they are. Ask any scientist, any philosopher, "What you are?" He will say, "I am this body. I am Indian," "I am American," "I am white," "I am black," "I am this," "I am that," "I am Christian," "I am Hindu." He will say. But all these designation is outward, external. *Eho bāhya, āge kaha āra*. But everyone is going on, big, big man, identifying himself with this body. So they are all fools, *tama*, in darkness.

239. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 1.16.13–15 Lecture, Los Angeles, January 10, 1974

So when one is inquisitive, *jijñāsu*... And *jijñāsu* means, what kind of *jijñāsu*, inquisitive? *Śreya uttamam*. *Jijñāsuḥ śreya uttamam* [SB 11.3.21]. There are fields, different fields of activities. So when becomes inquisitive to know the ultimate necessity, *ātyantika-duḥkha-nivṛtti*, ultimate necessity, *śreya uttamam*. There are two things: *śreya* and *preya*. I have discussed all these thing many times. *Preya* means immediately very palatable. That is called *preya*. And *śreya* means ultimately good. Suppose if you take some palatable foodstuff, it may be very palatable to you... There are many example. Just like smoking. Smoking, everyone knows, the scientists, the doctor, they declare, "This is the nonsense thing. It should be avoided." They advertise even in the packet also. But people still smoke. But that is called *preya*. That is called *preya*. *Preya* means immediately very nice. And *śreya* means when one gives it up, "No, it will keep my health nice," that is *śreya*. Try to understand what is *śreya* and *preya*. Another example: just like a child, he wants to play whole day. Even Kṛṣṇa was playing with His friends. Mother Yaśodā had to call Him thrice, four times, then He would come back. So that is the nature of children—they want to play whole day and night. But that is not *preya*, er, that is not *śreya*. The mother, the parents, take care, "My dear boy, come here, take your bath, change your dress, take your food. It is already late." So he does not know that these things are *śreya*. He wants to play. Just try to understand *śreya* and *preya*. *Preya* means according to one's position, there are different subject matter of sense gratification. That is called *preya*. And *śreya* means for future goodness, ultimate good. That is called *preya*, er, *śreya*. Therefore a human being is he who is inquisitive about his ultimate goal of life, to know, "How..., what is my ultimate goal of life?" That is human being. So *jijñāsu*.

So when a human becomes *jijñāsu*, inquisitive, *śreya uttamam*... *Śreya* means ultimate goal of life, and *uttamam*... *Uttamam*. *Tama* means darkness. *Tama* means darkness. Not in the darkness, but *uttamam*. *Udgata-tamaṁ yasmāt*. When he transcends this darkness field of activities... *Tamasi mā jyotir gama*: "Don't remain in the darkness activity. Come to the light activity." So when one becomes inquisitive for the light activity, he is human being. He's called *jñānī*. The *karmīs*, they are in darkness. Their activity has no meaning.

240. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 2.1.2 Lecture, Mombasa, September 13, 1971

In order to learn that science where I can get happiness, one must approach a *guru*, a spiritual master. This is Vedic instruction. Not only *Vedas*; in all the *śāstras*.

In the *Śrīmad-Bhāgavatam* it is said, *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. *Guru*..., who is to seek out that *guru*? Not ordinary person. Ordinary persons who are trying to know the news of the world, they do not require any *guru*. There is no necessity. Their subject matter is supplied by the newspaper, magazines, and so many other things. But *guru* is needed for whom? *Jijñāsuḥ śreya uttamam*: one who is inquisitive to learn about the transcendental subject matter, *uttama*.

*Uttama* means... *Ut* means transcendental, and *tama* means the darkness. This world is dark. Just like at night now, because there is no more sunshine, it is dark. Actually it is dark. Simply by sunshine, moonshine, electricity, fire, in this way we keep it glittering. Otherwise, it is dark. This whole universe is dark. By God's arrangement, there is sun, moon, like that, illumining. But there is another world, where there is no need of sun and moon, and that is spiritual world. That is spiritual world, this information is there.

So therefore, *uttamam*, one who is inquisitive to learn about that spiritual world, not of this dark world... The world is dark, I have already explained. Against this there is another world, who is full of light. Because unless there is light, there cannot be darkness. We cannot understand what is darkness unless there is light. Or we cannot understand light unless there is darkness.

So because this world is dark, therefore you can conclude by logical argument there must be another world which is full of light. That is not very difficult to understand. Just like here is light, the other wall is darkness. So because this world is dark, *tama*, there must be another world which is full of light. Not only your logical conclusion, but it is confirmed by the Vedic literature.

241. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 3.25.4 Lecture, Bombay,  
November 4, 1974

So *tad-vijñānārtham*, if you want to understand spiritual knowledge, then you have to approach a *guru*. *Guru*. *Guru* means weighty, I mean to say, one who has got better knowledge. Heavy. *Guru* means heavy, heavy with knowledge. And what is that knowledge? "I have got so much knowledge." No. Transcendental. *Tad-vijñāna*. *Tad-vijñānārtham sa gurum eva abhigacchet, samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham* [MU 1.2.12]. That heaviness is *brahma-niṣṭham*, how much one is attached to Brahman, Para-brahman, Bhagavān. That is *guru*'s qualification. *Brahmaṇy upaśamāśrayam*. This is the *mantra* of *Kaṭhopanishad*: *tad-vijñānārtham sa gurum evābhigacchet*. Similarly, in the *Bhāgavata* also it is said, *tasmād gurum prapadyeta* [SB 11.3.21]. *Tasmāt*, "Therefore one must approach *guru*." The here, in the *Upanishad* also gives definition who is *guru*. *Guru* means *śrotriyaṁ brahma-niṣṭham* [MU 1.2.12], "one who has received knowledge by hearing *Vedas*," *śrotriyaṁ*. Because *Vedas* are called *śruti*.



242. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 3.25.4 Lecture, Bombay,  
November 4, 1974

So one must approach a proper *guru*. The *guru*'s qualification is, in every *śāstra*, that... Just like in the *Śrīmad-Bhāgavatam* it is said, *tad viddhi...*, er, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. One does not require to accept a *guru* unless he is inquisitive to understand the ultimate goal or benefit of life. Ordinary man who is interested with the bodily comforts of life, he doesn't require a *guru*. But generally, the, at the present moment, *guru* means who can give you some bodily medicine. Approaches some saintly person, "Mahātmāji, I am suffering from this disease." "Yes, I have *mantra*. Take this..." That sort of *guru* is accepted. So same bodily. Or some bodily wealth, bodily... No.

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānaṁ  
...tattva-darśinaḥ*  
[Bg. 4.34]

One should approach *guru* for seeing the *tattva*, the Absolute Truth. That is necessary. Not for any material benefit. One should not search out a *guru* for, I mean to say, curing some material disease. For that, there is medical practitioner. Why should you search out after a *guru*? But people search out, that "I have got some material disease, and if somebody can cure, some saintly person, then he's *guru* or he's Bhagavān. I am poor. If he can give me some money, then he's *guru*." No. The *śāstra* does not say like that. *Guru* means *śrotriyaṁ brahma-niṣṭham* [MU 1.2.12]. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam, śābde pare ca niṣṇātām* [SB 11.3.21]. *Guru* means who knows the Vedic *śāstra*, the *Vedas*. He knows the Vedic conclusion. And the Vedic conclusion is to understand Kṛṣṇa. That is Vedic conclusion. *Vedaḥ ca sarvair aham eva vedyam* [Bg. 15.15].

243. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 3.25.7 Lecture, Bombay,  
November 7, 1974

There are so many big, big scholars, big, big leaders, and still, they cannot understand that "I am not this body." This is the result, because they do not study *Bhagavad-gītā* in the proper way. We have got so many leaders, big, big leaders, they are teaching *Bhagavad-gītā*. But nobody is fully aware or convinced that "I am not this body." This is called darkness. This is called darkness. And when one becomes disgusted with this darkness, or this position in the darkness, that is human life. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. Such person who has become disgusted with this material existence, he requires the instruction of a *guru*.

244. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 3.25.8 Lecture, Bombay,  
November 8, 1974

So one who is feeling the necessity of going across the dark nescience of material existence, he requires a *guru*. Not for curing some disease or getting a little portion of gold. That, that does not require that one should go to *guru*. *Guru* is required for whom? Just like Devahūti or Sanātana Gosvāmī. Those who are inqui... *Athāto brahma jijñāsā*, those who are interested in the matter of Brahman. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. If one is interested to understand things which is beyond this darkness, he requires a *guru*. To keep *guru* is not a fashion, just like you keep a dog or a cat as a fashion. So things should not be done like that, that "I have got a *guru*. I don't care for him. That's all. I give him some money; therefore he must be my servant." That kind of keeping *guru* is no use. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam. Uttamam*. Here is called *tamaḥ*. Here is called *tamaḥ*. *Tamaso, tamaso andhasya. Tamaḥ and uttama. Udgata tamam*. If you can transcend this *tamaḥ*, this darkness, that is called *uttama*. We use this word, *uttama*... *Uttama* means very good. Generally, we take. How it is very good? When it is transcendental, above this darkness, that is called *uttama*.

245. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 3.25.10 Lecture, Bombay,  
November 10, 1974

That is called *jñāna*, that "I learn from *Bhagavad-gītā* that 'I am eternal. There is no birth and there is no death.' " *Na jāyate na mriyate vā kadācit. Kadācit*, at any time. Not that it has begun now. No. Never we are born. *Na hanyate hanyamāne*... [Bg. 2.20]. So this is the fact. So why I shall be interested in something noneternal? This is called knowledge. If I am eternal, and my position is to enjoy life... *Ānandamayo 'bhyāsāt* [Vedānta-sūtra 1.1.12]. By nature I am part and parcel of Kṛṣṇa. Kṛṣṇa is *sac-cid-ānanda-vigrahaḥ* [Bs. 5.1], and Kṛṣṇa says, *mamaivāṁśo jīva-bhūtaḥ* [Bg. 15.7]. So qualitatively I am also *sac-cid-ānanda*. So why I am enjoying this temporary life for ten years or twenty years or two hundred years? This is called knowledge. *Etaj jñānam*. Other *jñānam*, they are not *jñānam*. I have said many times. They are arts, *śilpa*, to live for some time and make some artistic way of living condition and forget my real problem—*janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* [Bg. 13.9]. So for this purpose one should approach *guru*. *Tasmād gurum prapadyeta* [SB 11.3.21]. One who is actually interested for spiritual life, he should inquire about a *guru*. Not as a fashion, that "I may... Let me keep one *guru* and..." No. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam*. Just like Devahūti is doing. *Uttamam*, something beyond this darkness. *Tama* means darkness, and *ut* means above. *Uttama*. That is *uttama*. So one who is interested... *Uttama* life means the spiritual life. *Tama* life means this material life. *Tamasi mā jyotir gama*. If you can transcend this darkness, the world of darkness, and if you come to the world of light, that is required.

246. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 3.25.12 Lecture, Bombay,  
November 12, 1974

There are two kinds of *kathās*: *grāmya-kathā* and *kṛṣṇa-kathā*. So any literature which is very nicely presented from literary point of view, metaphorically, figuratively, but there is no glorification of the Supreme Lord—*na tad vacaś citra-padaṁ harer yaśo na pragṇīta karhicit, tad vāyasam tīrtham uśanti mānasāḥ* [SB 1.5.10]—that is like the place for pleasure of the crows. Even in the birds' society there are crows and there are swans. You'll find the crows are interested in a place where filthy things are thrown out, all nasty things are thrown out. The crows will come and they will enjoy there. By nature. But the swans will not come. The white swans, they'll require very nice, clear water, with lotus flower in a garden, and birds are chirping. They're interested there. Similarly, there are men crowlike, and there are men swanlike. That is nature's division.

So *na tad vacaś citra-padaṁ harer yaśo pragṇīta karhicit, tad vāyasam tīrtham uśanti mānasāḥ*. *Mānasāḥ* means those who live in the *mānasa-sarovara*. In Bombay I don't find any such place, but even in Western countries, especially in London, there are many nice parks, very clear water. And in America also. Wherever these Europeans have settled. In Sydney, Australia, there are many nice parks with water. Formerly, in India also, in old Dvārakā, Mathurā, the parks were there. Parks are necessary for cleansing the mind. So the fact is that as there are classes of birds which are called crows and there are classes of birds which are called swans, white swans... "Birds of the same feather flock together." That is an English proverb. The crows will mix with crows, and the swans will mix with swans. Therefore the devotees are swans, and the most advanced devotee is called *hamsa*, *paramahamsa*. *Paramahamsa*. So those who are *hamsas*, they are not interested in the matter for the crows. Therefore a *hamsa*, a *paramahamsa*, when he hears a question from a person about transcendental, *uttamam*, *śreya uttamam*..., *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21], a person who is interested to enquire about the transcendental subject matter, *kṛṣṇa-kathā*, then the person who is questioned, he becomes very glad.

247. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 3.25.19 Lecture, Bombay,  
November 19, 1974

Now, when there is question of *jijñāsā*, *brahma-jijñāsā*, then we inquire from a person who knows. Therefore it is said that *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]: "If you are actually interested in inquiring about Brahman, then you must go to *guru* who knows Brahman." *Tasmād guruṁ prapadyeta*. You cannot understand Brahman realization alone. Therefore, according to Vaiṣṇava philosophy, *ādaḥ gurvāśrayam*. The first business is to take shelter of a bona fide spiritual master. If you want... Not only *brahma-jijñāsā*—any. You must go to the perfect person who knows things. If you are wandering on some street you do not know, you ask somebody, "Where shall I go? In this way or that way?" So this is natural. So about Brahman, *jijñāsuḥ*... *Brahma-jijñāsā* means... That is not ordinary *jijñāsā*. It is called *uttamam*. *Uttamam* means transcendental to this material world, which is full of darkness, ignorance. That is called *ut*. *Ud-gata tama yasmād iti uttama*. There is no more darkness; simply light. If you, at night, you inquire about something, then it is very difficult. But if you go in the daytime... And at night if you got up on your roof and want to see where is Bombay or where is Santa Cruz, it is very difficult. But daytime, you can see. Similarly, *uttamam*. You must go out of this darkness, come to the light, and then you will see.

So that light is given by *guru*. *Ajñāna-timirāndhasya jñānāñjana-śalākayā* [Gautamīya-tantra]. That light is given not by bringing one torchlight, but *jñānāñjana-śalākayā*, the light of knowledge. The light of... *Jñānāñjana-śalākayā*. *Cakṣur unmilitam yena tasmai śrī-gurave namaḥ*. *Guru's* business is to give you light by knowledge. Then you understand. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. How the *jñāna*, knowledge, light is given? *Śābde pare ca niṣṇātam brahmaṇy upaśamāśrayam*. This is the *guru's* system, *guru's* symptom, what is *guru*. *Śābde pare ca niṣṇātam*. He has completely assimilated the Vedic essence of life. That is called *guru*.

248. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 3.26.29 Lecture, Bombay, January 6, 1975

So the cats' and dogs' life or the cats and dogs in two legs... Any human being who has no spiritual knowledge, he is no better than the cats and dogs, but difference is, the cats and dogs have got four legs, and this animal has got two legs, that's all. *Dvipāda-paśu*. They have been described as *dvipāda-paśu*. *Dvi* means two, and *pāda* means legs. So anyone who has no knowledge of the spiritual existence—how this material body has developed, how we are put into different conditions life—without this knowledge he is two-legged animal, that's all. So don't remain as two-legged animal. You may develop from two-legged animal another body—four-legged animal—but that is not our business. Our business is *athāto brahma jijñāsā*. That is our life. Now this human form of life should be inquisitive: *jijñāsuḥ śreya uttamam*. That is life. You must be very much inquisitive to understand what is your ultimate goal of life. *Śreya uttamam*. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

Therefore *Bhāgavata* says that in order to understand the supreme goal of life, *śreya uttamam*... *Śreya* means the best. *Śreya* and *preya*. *Preya* means immediately palatable, and *śreya* means ultimately beneficial. That is called *śreya*. Just like for a child, playing is *priya*, *preya*. He likes to play. But he is by force, by the parents, he is studied books. That is called *preya*. But because without education his future life will be dark, so parents know it. Therefore, although the child likes to play—that is *preya*—the parents engages them into *śreya*, into education. So that is the Vaiṣṇava's duty. These rascals and fools, they are busy in material sense gratification, and it has become the duty of the devotee. Because the devotees mean the servant of the supreme father, Kṛṣṇa. So they have been engaged. Just like Caitanya Mahāprabhu said, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [Cc. Madhya 7.128]. So devotees are so confidential servant of the Supreme Lord; therefore they are engaged in preaching Kṛṣṇa consciousness. They have no business for themselves—they are completely perfect as soon as they have accepted Kṛṣṇa—but they are working on behalf of Kṛṣṇa to turn these two-legged animals to become Kṛṣṇa conscious. This is the meaning of Kṛṣṇa consciousness movement.

249. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 5.5.2 Lecture, Hyderabad, April 11, 1975

If you want to be liberated from this entanglement of bodily concept of life and mental concept of life and become more and more entangled in the process of transmigration of the soul from one body to another... That is entanglement. And to come out of this entanglement is called *mukti*. That is *mukti*: no more material body, no more material mind—everything is spiritual. That is called *mukti*. So R̥ṣabhadeva recommends that if you want *mukti*, if you want to come out of the entanglement of bodily concept of life and mental concept of life, then *mahat-sevā*: associate with *mahātmās*. *Mahat*. *Mahat* means who are not crippled, who are broad-minded. *Mahat-sevā*. You have to serve him. In the... One Vaiṣṇava ācārya, he says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*. If you do not agree to serve *mahat*... That is the Vedic injunction. *Tad-vijñānārthaṁ sa gurum evābhigacchet* [MU 1.2.12]. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. This is the injunction. So *mahat-sevā*, the same thing. *Mahat-sevām dvāram*. *Dvāram* means the way, the gate, the gateway. *Mahat-sevām dvāram āhur vimukteḥ* [SB 5.5.2].

250. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 5.5.2 Lecture, Hyderabad,  
April 13, 1975

Everywhere, in *Śrīmad-Bhāgavatam* also the same thing is explained, *tasmād gurum prapadyeta jijñāsur śreya uttamam* [SB 11.3.21]. If you are inquisitive to understand transcendental truth, the Absolute Truth, the *guru* is... To have a *guru* is not a fashion. Now it has become a fashion. If somebody shows some jugglery, people become very much anxious to accept such *guru*. No. *Guru* means *tasmād gurum prapadyeta*. Who requires a *guru*? *Jijñāsu śreya uttamam*. One who is very much anxious to know about the ultimate benefit of life, for him *guru* is required. Not a fashion. Just like we keep a dog as a fashion. Nowadays it is a fashion to keep a dog. So don't keep a *guru* like a dog. And who will hear you, "Come on. Come on." "Yes." Not like that. *Guru* require, then, where you can surrender. Not like a dog, but master, where you can surrender. *Tasmād gurum prapadyeta*. *Prapadyeta* means you must surrender. And why you should surrender? *Jijñāsu*: if you are actually inquisitive, inquirer. What about? *Śreya uttamam*. *Śreya* means the ultimate benefit of life, and *preya* means immediate benefit of life. There are two things: *śreya* and *preya*. The human life is meant for *śreya*, and animal life is meant for *preya*, immediate benefit. That is called *preya*. And *śreya* means ultimate benefit of life. That one who is inquisitive to understand about the ultimate goal of life, for him there is need of *guru*, not a fashion. *Tasmād gurum prapadyeta jijñāsur śreya uttamam* [SB 11.3.21]. Then what is that *guru*? That is also explained: *śābde pare ca niṣṇātām brahmaṇy upaśamāśrayam*. *Śābde* means Vedic literature. Vedic... He has drowned himself, he has bathed himself in the ocean of *Vedas*. *Śābde pare ca niṣṇātām*. Just like if you take bathing in a river, deep down you'll become refreshed. Similarly, one has to take *śābde pare ca niṣṇātām*. And what is the symptom how I shall know that he has taken bathing fully in the ocean of *Veda*? *Brahmaṇy upaśamāśrayam*: he has finished all desires for material happiness or distress. He is *brāhmaṇy upaśamāśrayam*. He has taken shelter of Brahman—the same thing, Para-brahman, Kṛṣṇa. *Sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]. One who has taken fully shelter under the lotus feet of Para-brahman, Kṛṣṇa, you have to take shelter of such a *guru*. Otherwise you'll not be able to get out of these clutches of *māyā*. *Tasmād gurum prapadyeta* [SB 11.3.21], every *sāstra* you go.

251. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 5.5.5 Lecture, Vṛndāvana,  
October 27, 1976

It is a different science. The more you are inclined to render service, the more spiritual truth becomes revealed. And two things: if you are not inquisitive, don't bother yourself to have a *guru*. Useless. There is no need. *Tasmād gurum prapadyeta* [SB 11.3.21]. *Tasmād*, "therefore." What is that? *Jijñāsuḥ śreya uttamam*. If you are inquisitive about transcendental science, *śreya uttamam*... *Śreya* and *preya*—two things are there. *Śreya* means ultimate good, and *preya* means immediate sense gratification, it is *preya*. And *śreya* means ultimate good. So if one is inquisitive to know what is the ultimate goal of life, for him, a *guru* is required. But if he wants immediate some sense gratification, he doesn't require a *guru*. For sense gratification there is no need of *guru*. Even these birds and beasts, they know how to gratify senses. There is no need of university or teacher. Say for sex life, nobody requires to go to the university. They know. *Āhāra-nidrā-bhaya-maithunam ca*. These four things, there is no need of university education. But at the present moment to go to university means how to gratify the senses very scientifically. Scientifically. How to steal scientifically. Does it require any scientific knowledge how to cut throat and how to steal? No. They require education for spiritual understanding, *tad-vijñānārtham*, not this *vijñānārtham*, this material knowledge. It doesn't require. It is simply a waste of time. This modern university education is simply a waste of time.

252. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 5.5.18 Lecture, Vṛndāvana,  
November 6, 1976

Who requires a *guru*? Everything is there in the *śāstra*. *Tasmād gurum*

*prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].  
*tad-vijñānārtham sa gurum evābhigacchet*  
*samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham*  
[MU 1.2.12(1)]

*tad viddhi praṇipātena*  
*paripraśnena sevayā*  
*upadekṣyanti tad-jñānam*  
*jñāninas tattva-darśinaḥ*  
[Bg. 4.34]

This is qualification of *guru*, *tattva-darśi*. What is that *tattva*?

*vadanti tat tattva-vidas*  
*tattvaṁ yaj jñānam advayaṁ*

*brahmeti paramātmeti  
bhagavān iti śabdyate*  
[SB 1.2.11]

One who knows what is Paramātmā, what is Brahman, what is Bhagavān, he is *tattva-darśi*. *Vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam* [SB 1.2.11]. So these are the qualification of *guru*. Why one should go to a *guru* to see some magic? One who can make some gold, one who can make some... So many magicians who are becoming *guru*. This is going on. The public, they do not know what is the meaning of *guru*, and the cheaters, they get the opportunity of becoming false *gurus*. In the Western countries we are seeing so many so-called rascal *gurus* go there and cheat the public, because the Europeans, Americans, they have got some conviction that India has got some spiritual knowledge, so anyone goes as a *sannyāsī*, as a *svāmī*, they expect to get something from them. So they gather round them. But these rascals cheat them. Somebody says, "I am incarnation of God, and I can make my secretary, woman, pregnant, and marry and get some money." This is going on. And somebody is Transcendental Meditation. What is the result of *prāna*...? He'll will get strong. He will get money. Your health will be right. These things are going on.

But *śāstra* says that you should not..., you are rascal. You should not become a *guru* because you have no power to save your disciple from the clutches of imminent death. We will not cheat others. *Gurur na sa syāt*, this is *Bhāgavatam*. You are rascal if you are not confident that you can save him from the clutches of birth and... This is my problem. But they do not know what is the problem. They think that little pain in my belly or in the head, if the *guru* can give me a little dust and it is cured. You will find that there are so many cheaters. In some..., about forty years ago, I know near Lucknow, some *guru* came, he was curing all disease by giving little dust. All cheating. Later on it was detected. Thousands, thousands men came to him, even big, big capitalists, they also. Everyone has got some disease, and they want to see the miracle: by giving little dust, and he is curing disease, "Oh! Such a *guru*!" These things are going on. But *Bhāgavata* says that both the public must know what for one should go to *guru*. Not that it is a fashion to keep a *guru*, just like to keep a dog. No. He must know what is the purpose of *guru*.

The purpose of *guru* is described in the *Bhāgavatam*, that *tasmād guruṁ prapadyeta* [SB 11.3.21]. *Guru* to go, to surrender. Just like Arjuna, he surrendered, *śiṣyas te 'ham śādhi mām prapannam* [Bg. 2.7]. *Prapadye, tasmād guruṁ prapadye*. You must find out *guru* where you can surrender. Not that keep your *guru* your order supply, "Give me some *āśīrvād* and I may be benefited." He is not *guru*; he is your order-supplier, your servant. *Guru* means he must order it, "You must do this." If you agree, then he is a *guru*. Not that "I shall order my *guru*, and he will execute my order." No that. That will do the dog, not the *guru*. Then the... As you have got a dog, and if you ask him, "Sit down here," a dog will sit. That kind of *guru*-keeping has no value. But here is the responsibility of *guru*, first that he must save the disciple from the cycle of birth and death. Kṛṣṇa also said, "What is the problem of life?" Not that "I have got some pain here, I have some trouble or some..." These are not problems. This problem one should tolerate. Because destiny is there, one should *āgamāpāyino 'nityās tāmś titikṣasva bhārata* [Bg. 2.14]. We should not be disturbed for all these things. It is material world. You will have sometimes

*mātrā sparśās tu śitoṣṇa-sukha-duḥkha-dāḥ*. The whole world is like that. There is sometimes distress, there is sometimes happiness. So to mitigate the worldly distress or getting some happiness, one should not go to *guru*.

253. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 5.5.35 Lecture, Vṛndāvana,  
November 22, 1976

So *bhakti* means unless you become an apprentice of a *bhakta*, how you can attain *bhakti*? That is not possible. Therefore the *bhakti-mārga*, it is instructed by Śrīla Rūpa Gosvāmī, *ādaḥ gurvāśrayam*: "If you want *bhakti*, then you must accept *bhakta* as a *guru*." *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. *Bhakti* means *uttamam*. *Bhakti* is not the activities of this material world. *Uttamam*. *Urd-gata-tamo hy asmat*. There is no material quality. *Sarvopādhi-vinirmuktam* [Cc. *Madhya* 19.170]. That is *uttamam*. Here, so long we are in the *tama*, *tamasi mā*: "Don't remain in *tama*, envious." *Tamasi mā jyotir gama*. So *bhakti* is *uttama*. When you are transcendental, above this darkness of material world, then you can accept the... If you are actually interested in the *uttama*, something beyond this darkness of ignorance, then you accept one *guru*. Don't keep a *guru* as a fashion to satisfy your senses: "My dear *guru*, can you make some gold?" "Yes." "Oh, first-class *guru*." No. That is not *guru*. That is your flattery. You want something according to your order—"Guru, cure my disease," "Guru, give me some gold," "Guru, give me this. Show me some wonderful mystic power"—that is order supplier. No, *guru* is not order supplier. *Guru* can give you the way how to have mercy of Kṛṣṇa. That is *guru*. *Yasya prasādād bhagavat-prasādaḥ*. *Bhagavat-prasāda*. If you want mercy of Kṛṣṇa, then you have to satisfy the devotee of Kṛṣṇa. *Ācāryaṁ mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]. "Never become envious of *guru*." *Yasya deve parā bhaktir yathā-deve tathā gurau* [ŚU 6.23(1)].

So this is the process. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. If you are actually interested something which is beyond this *tama*, this darkness of material world, then you require a *guru*. Otherwise it is not for you.

254. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 6.1.34–39 Lecture, Surat,  
December 19, 1970

This ignorance of the population has created so many nonsense as representing as *guru* and *dharma-jñā*. No. *Tasmād guruṁ prapadyeta* [SB 11.3.21]. The Vedic injunction says, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam, śābde pare ca niṣṇātam*. One is advised... First of all, who will accept a *guru*?

*Guru* is not a plaything, that "I must have a *guru*, and I will never care to obey his order, but because it is a fashion to keep a *guru*, I shall keep a *guru*." That kind of *guru* is useless, and that kind of disciple is also useless. One must seek after a *guru*—when? When he is inquisitive to understand the transcendental knowledge. *Jijñāsuḥ śreya uttamam*.



It is not a fashion. It should be very serious: one who is very much eager to understand transcendental knowledge, *śreya uttamam*. *Jijñāsuḥ śreya*. *Śreyaḥ* and *preyaḥ*. There are two kinds of paths. *Preyaḥ* means immediate satisfaction or sense gratification, and *preyaḥ* means spiritual happiness, er, *śreyaḥ*. *Śreyaḥ* means spiritual happiness. Just like children, they are interested with playing—that is *preyaḥ*—whereas the elderly person, they are interested to give education.

255. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 6.1.39–40 Lecture, Surat,  
December 21, 1970

In the *Śrīmad-Bhāgavatam* also it is said that *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]: "One who has actually [become] serious inquiring about supreme subject, *uttamam*..." *Udgata tamaṁ yasmāt*. In the material world, all knowledge is covered with illusion, and material world is known as *tama*. *Tamasi mā jyotir gamaḥ* [Bṛhad-āraṇyaka Upaniṣad 1.3.28]. This is darkness. So real knowledge means which has surpassed this province of darkness, *uttamam*. *Jijñāsuḥ śreya uttamam*: "Anyone who has become very much inquisitive to learn about the transcendental subject matter, he has to accept a *guru*." *Tasmād guruṁ prapadyeta* [SB 11.3.21].

*Guru* means you have to find out some personality who is well-versed in the Vedic knowledge. *Śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam*. These are the symptoms of *guru*: that he is well versed, well cognizant in the conclusion of the *Vedas*. Not only that he is well versed, but he has actually in his life taken to that path, *upaśamāśrayam*, without being deviated by any other ways. *Upaśama*, *upaśama*. He has finished all material hankerings. He has taken simply to the spiritual life and simply surrendered to the Supreme Personality of Godhead. And at the same time, he knows all the Vedic conclusions. This is the description of a *guru*.

Similarly, *Kathopaniṣad* also it is said, *tasmād guruṁ prapadyeta*... [SB 11.3.21]—this is *Bhāgavata*—*tad vijñānārthaṁ sa guruṁ evābhigacchet samit-pāniḥ śrotṛyam* [MU 1.2.12(2)]. *Śrotṛyam*. One who has very nicely heard, one who has acquired Vedic knowledge by the hearing process, *śrotṛyam brahma-niṣṭham*, and the result is that he is fully, firmly fixed up in Brahman.

256. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 6.1.1-4 Lecture, Melbourne,  
May 20, 1975

This is the instruction. If you want to learn that spiritual science, then you must approach a bona fide *guru*. *Guruṁ evābhigacchet*. There are many śāstric injunction like that. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. And who requires a *guru*? *Guru* is not a fashion. It is necessary. How it is necessary? Now, anyone who is inquisitive to understand the spiritual science, for him it is necessary. *Jijñāsuḥ śreya uttamam*. Even if you want to become an ordinary electrician, still, you require a teacher. And what to speak of spiritual science? So that is necessary. *Tad-vijñānārthaṁ sa guruṁ evābhigacchet*.

257. Śrīmad-Bhāgavatam  
December 25, 1970

11.3.21, Śrīmad-Bhāgavatam 6.1.44 Lecture, Surat,

*Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. One who is actually serious to understand about himself, he requires a spiritual master. Otherwise, why he makes show: "Oh, so many people have got spiritual masters, just like so many people maintain dogs; I will have to maintain a dog." Not like that.

258. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.6.1 Lecture, San Francisco,  
March 3, 1967

And the disciple also, he must have also qualification to approach a spiritual master. It is not that because you have got a bona fide spiritual master, therefore you will be benefited. You must be also qualified. What is that qualification? What is the disciple's qualification? That is stated in the Śrīmad-Bhāgavatam: *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

*Śreya uttamam*. Everyone is engaged for some temporary benefit, everyone in this world, you will find. Everyone is very busy. When you speak, "Please come to our temple," "Sir, I am very busy." What is his business? The business is eating, sleeping and mating. That's all, his business.

259. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.6.1 Lecture, San Francisco,  
March 3, 1967

One should be inquisitive. *Jijñāsuḥ śreya uttamam* [SB 11.3.21]. One should be inquisitive to understand what is the highest benefit of life. And that is the beginning of Vedānta-sūtra, *athāto brahma jijñāsā*.

260. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.6.1 Lecture, San Francisco,  
March 3, 1967

Prabhupāda: Certainly. Unless he is anxious to learn, what is the use of going to spiritual master? There is no need. That I already said. *Jijñāsuḥ śreya uttamam* [SB 11.3.21]. One must be very inquisitive. But inquisitive about what? For the supreme benefit. He should be inquisitive to learn the Supreme. Then he has the necessity of searching out or approaching a spiritual master. If there is no such demand, then there is no necessity of going to a spiritual master or accepting a spiritual master.

261. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.6.2 Lecture, Toronto, June 18, 1976

In this age the *śāstra-vidhi* is *hari-kīrtana*. The more you chant Hare Kṛṣṇa *mahā-mantra*, the more you become perfect. This is *śāstra-vidhi*. And Caitanya Mahāprabhu confirmed it. *Sādhū-śāstra-guru-vākya*. We have to be fixed up, first of all, what is the injunction of the *śāstra*. Then what the *sādhū*, those who are devotees, what they are doing. What they are doing, *sādhū*, *śāstra*, and *guru*. And what *guru* is asking. We have to follow these three principles. *Sādhū-guru-śāstra-vākya tīnete koriyā aikya*. Who is *sādhū*? Who is abiding by the injunction of the *śāstra*. Or *guru*? *Guru* means he's also abiding by the injunction of the *śāstra*. Then he's *guru*, he's *sādhū*. He's *sādhū*. And if one, *śāstra vidhim, yaḥ śāstra-vidhim utsrjya...* If *śāstra-vidhi* you give up, then where is the question of *guru* and *sādhū*? *Na siddhim*. He's not *siddha*. He has not attained the perfection, because he has rejected the principles of *śāstra*. So he's bogus. We have to test like that, who is *guru*.

*tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upasamāśrayam*  
[SB 11.3.21]

The *śāstra* says who is *guru*. *Tasmād guruṁ prapadyeta*. One has to surrender to *guru*. That is, *tad vijñānārtham sa gurum evābhigacchet* [MU 1.2.12(1)]. One must approach *guru*. This is *vidhiliṅ*. Not that it is optional, I may accept the *guru* or not accept *guru*. No. Must. *Gacchet*. *Gacchet* means he must. It is *vidhiliṅ*. This verb is used where the purport is "one must." Otherwise, it is not possible. *Tasmād guruṁ prapadyeta*. And who will go to *guru*? It is not a fashion, that we make some *guru* and we are engaged in our own business, and I can say in the society, "Oh, I have got a big *guru* who can show magic." No. *Guru* is necessary for him who is inquisitive of transcendental subject matter. He requires a *guru*. Not ordinary man. Just like somebody keeps some cats and dogs as fashion. *Guru* is not like that. *Guru* means one... First of all, who requires a *guru*? *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]: one who is inquisitive to know about the spiritual world. *Uttamam*. *Uttamam* means *ud-gata tamam*: transcendental to this darkness. This material world is called darkness, ignorance. Actually it is dark. Because it is dark, material world, therefore we require the sun. By the grace of Kṛṣṇa, we have got the sun. *Yac-caḥṣur eṣa savitā sakala-grahāṇām* [Bs. 5.52]. He is the light of all the planets. *Yac-caḥṣur eṣa savitā*. *Savitā* means sun. *Om bhūr bhuvaḥ svaḥ tat savitur vareṇyam*. This is Gāyatrī-mantra. So who requires a *guru*? *Jijñāsuḥ śreyaḥ uttamam* [SB 11.3.21]. One who wants to go beyond this world of darkness. *Tamasi mā jyotir gama*. This is Vedic injunction. Don't remain in this darkness. *Jyotir gama*: go to the world where light is there.

*yasya prabhā prabhavato jagad-aṇḍa-koṭikoṭiṣv  
aśeṣa-vasudhādi vibhūti-bhinnaṁ  
tad brahma niṣkalam anantam aśeṣa-bhūtam*

*Yasya prabhā*, that spiritual world is full of effulgence. Just like we have got example: the sun planet, sun globe, there is no darkness. There is always light. On account of presence of the sun, we are getting so much light and heat; just imagine what is the position in the sun globe, sun planet. It is always light. This is the example. Similarly, in the spiritual world, it is only light. Not only this light, but the light of knowledge. Therefore *śāstra* says, *tamasi mā*: "Don't remain in the darkness." *Jyotir gama. Jyotir gama*: "Come into the light."

So one who requires to go to the world of light, he requires a *guru*. *Tasmād guruṁ prapadyeta jijñāsuḥ* [SB 11.3.21]. *Jijñāsuḥ* means inquisitive. Everyone is *jijñāsuḥ*. We go to the market to purchase something, we are also *jijñāsuḥ* there: "What is the price of this? What is the price of that?" That is also inquiry. But not..., inquiry is not like that, as we go to the market and inquire about the price, or sometimes we go to the share[?] market and other material markets. That is also... Inquiry is the life—but not material inquiry. *Jijñāsuḥ śreya uttamam*. *Śreya*, *śreya* means ultimate goal of life. In the material world, there is no question of *śreya*; it is all *preya*. There are two things: *preya* and *śreya*. Immediate benefit, that is called *preya*. Just like child. If you ask child to sit down and read book, he would not like. If you offer one *lugḍu*, he will immediately accept. A small child, we see, you have seen: we distribute biscuits, and immediately, the small child, immediately he knows how to take it and put it in the mouth. This is called *preya*, "dear." They do not know anything else. If you give him poison, he will like to eat. This is child's nature. So if you ask the child, "Now you sit down and read books and write," he would not like. That is called *śreya*. To become educated is good for him for future, but he doesn't like. But if we give him one *lugḍu*, immediately he'll accept. This is the distinction between *śreya* and *preya*.

So we must be interested in *śreya*, not *preya*. *Preya* is sense gratification. The material life, sense gratification is only required. This is material world. *Yan maithunādi gṛhamedhi-sukhaṁ hi tuccham* [SB 7.9.45]. This *śreya*, or this *preya*, very dear things; ultimately, sex life, *maithunādi*... [break] ...married, the same sex life. Then he gets some children. Then he again, grandsons. They go on. *Yan maithunādi*. Here, the happiness is centered round that sex life. *Kaṇḍūyanena karayor iva duḥkha-duḥkham* [SB 7.9.45]. And as soon as he enters into sex life, *iva duḥkha-duḥkham*, one after another, one after another, one after another. So this is *preya*. But *śreya* is how to approach the lotus feet of the Supreme Personality of Godhead, Viṣṇu. Therefore here it is said, *yathā hi puruṣasyeva viṣṇoḥ padopasarpaṇam*: how to be engaged in the worship of the lotus feet of Lord Viṣṇu. That is possible. This *śreya* means sense gratification, culminating in sex life. That is available. That will be explained in the next verse.

*sukham aindriyakam daityā  
deha-yogena dehinām  
sarvatra labhyate daivād  
yathā duḥkham ayatnataḥ*

This will be explained.

So *aindriya sukham*, sense pleasure, that is available everywhere. Even cats and dogs, they have got sense pleasure. But human life is not meant for that purpose. Human life is meant for..., this is the idea: *yathā hi puruṣasyeha viṣṇoḥ padopasarpaṇam*. This is required. They do not know it. Prahāda Mahārāja another place said, *na te viduḥ svārtha-gatiṁ hi viṣṇum durāśayā ye bahir-artha-māninaḥ* [SB 7.5.31]. Generally, those who are not trained up by *guru*, they do not know the *svārtha-gatiṁ* is Viṣṇu. *Durāśayā*. They are trying to be happy with this external energy, *bahir-artha*. *Bahir*, *bahir-aṅga-śakti*. *Bahir-aṅga-śakti* means this material world. So one who does not know what is the goal of life, they are interested in this *bahir-aṅga-śakti*, external energy. Therefore *guru* required, how to get him delivered from the clutches of external energy. Therefore *guru* required. One who is interested to get out of these activities of external energy, *tasmād gurum prapadyeta* [SB 11.3.21], for him, *guru* is required. Don't make a *guru* as a fashion. That is useless. Then you get some *guru* who can manufacture gold, and you are interested in gold, so that kind of *guru* will be... No. Here it is said, *tasmād gurum prapad...*, *tad-vijñānārtham sa gurum* [MU 1.2.12(2)]. *Tad-vijñāna* means spiritual science. For that purpose, one requires a *guru*. Not for any other purpose.

So Arjuna also showed by example. Although he was talking as friend, he submitted to Kṛṣṇa, *śiṣyas te 'haṁ śādhi mām prapannam* [Bg. 2.7]. Arjuna was talking directly with Kṛṣṇa. But because the relationship was affectionate friendship, there could not be any serious talk. Therefore Arjuna submitted that "Kṛṣṇa, we are talking like friends; it will never come to any serious. Now I accept You as my *guru*." *Śiṣyas ye 'haṁ śādhi mām tvām prapannam. Kārpaṇya-doṣopahata-svabhāvaḥ* [Bg. 2.7]: "I am now perplexed." So when one is actually in knowledge, he feels perplexed. *Athāto brahma jijñāsā*. Unless one feels perplexed in this materialistic way of life, his human life is imperfect. One must feel that this material world, actually it is not happiness. Just like Sanātana Gosvāmī approached Caitanya Mahāprabhu that *grāmya-vyavahāre paṇḍita, satya kari māni* [Cc. Madhya 20.100]: "I am minister, I am also born of a *brāhmaṇa* family." In India the *brāhmaṇas* are addressed as *paṇḍitjī*. So he says, *grāmya-vyavahāre paṇḍita kaha ei paṇḍita*: "Just like ordinary relationship, village friendship, they call me *paṇḍita*." *Paṇḍita* means learned. "I also accept that I am *paṇḍita*. But actually I am not *paṇḍita*." Why not? *Āpanāra hitāhita kichui nāhi jāni*: "I do not know what is the goal of my life." Ask anyone what is the goal of life. He may be Ph.D., D.A.C., he does not know. *Na te viduḥ svārtha-gatiṁ hi viṣṇum* [SB 7.5.31]. They do not know.

Therefore if one is serious about understanding the value of life, the goal of life, he should approach a *guru*. *Tasmād gurum prapadyeta* [SB 11.3.21]. *Prapadyeta*. *Prapadyeta* means to surrender. Not that *guru* should be approached for challenging. No. If you challenge, then you'll be cheated. First of all, you must find out a person who, if you can surrender there. *Tasmād gurum prapadyeta. Tad viddhi praṇipātena* [Bg. 4.34]. *Praṇipāt*, surrender, that is required first. If you think somebody that he's not worth surrendering, then don't make him *guru*. Don't make a fashion. First of all you test that "Whether I can surrender?" *Praṇipātena*. Then try to understand. *Tad viddhi praṇipātena paripraśnena*

*sewayā*. Not only surrendering, but also render service so that *guru* may be pleased that "This disciple is very humble, meek and giving service." Anywhere, even in material world, if you want to take something from somebody, if you please him by service, it is very easy. *Tasmād guruṁ prapadyeta jijñāsa* [SB 11.3.21].

262. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.6.20-23 Lecture, Washington D.C., July 3, 1976

**Svarūpa Dāmodara:** We make a prerequisite, saying that in order to understand the difference between life and matter, the basic requirement is to have some understanding of the Absolute Truth. Just like in mathematics and physics and in chemistry, there are certain axioms from which the knowledge... [break] ...and theories are produced from these axioms. [indistinct] Similarly, if one would accept Absolute Truth, the axiom of the truth, in order to understand the basic meaning of God, the difference between life and matter, the requirement is very scientific process, they say axioms, actions that can be proven. They say the Absolute Truth cannot be proven by [indistinct]. So we take Absolute Truth source of everything.

**Prabhupāda:** Yes. In the *Bhagavad-gītā*, the Absolute Truth, Kṛṣṇa, is explaining Himself. Absolute Truth is the ultimate end, *Vedānta*. The subject matter of knowledge is Absolute Truth. *Athāto brahma jijñāsā*. So we have got this human form of life to inquire about the Absolute Truth. *Jijñāsuḥ śreyaḥ uttamam. Tasmād guruṁ prapadyeta jijñāsuḥ śreyaḥ uttamam* [SB 11.3.21]. Unless one is *jijñāsuḥ*, inquisitive, there is no need of accept a so-called fashionable *guru*. To accept *guru* is not a fashion, style, that "Everyone has *guru*; I'll have a *guru*." No. The *śāstra* says, *tasmād guruṁ prapadyeta jijñāsuḥ śreyaḥ uttamam*: One should accept *guru* when he is inquisitive, *jijñāsuḥ*. What about? *Śreyaḥ uttamam*, the Absolute, or the auspicious, beyond this material world. *Uttamam. Tamaḥ* means darkness, ignorance.

263. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.7.30–31 Lecture, Mombasa, September 12, 1971

To accept a *guru* means to inquire from him about spiritual life, about transcendental situation. Not that fashion, "Oh, I have met a *guru* and he lives 300 miles away. I have no connection, no call[?] for him." No.

Why the... The student should be very much inquisitive to learn, because accepting a *guru* is necessary for a person who is very much inquisitive to learn about the spiritual world. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam*. Those who are not inquisitive to learn about the spiritual world, to learn about God, they need not keep a *guru* as a fashion. There is no need.

*tasmād guruṁ prapadyeta*

*jijñāsu śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upasamāśrayam  
[SB 11.3.21]*

264. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.9.7 Lecture, Māyāpur,  
February 27, 1977

Just like in our country, perhaps you know, there was a poet, Rabindranath Tagore. He got many distinction from the Oxford University. He got... He never went to a school, but he got the title "doctor," "Dr. Rabindranath Tagore." And if you think that "I shall also get doctorate without going to a school," that is foolishness. That is special. Similarly, don't try to imitate. Follow the general course, *sādhana-siddhi*. The regulative principles you must follow as instructed in the *śāstra*. Therefore there are so many *śāstras*. And *guru* is guide. We must always... Even if you are *nitya-siddha* or *kṛpā-siddha*, you should not neglect the general regulative principle. That is very dangerous. Don't try to do that. We must follow. *Nitya*... Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu is Kṛṣṇa Himself, God, but He is accepting *guru*. Who is His *guru*? He is *guru* of everyone, but He has also accepted Īśvara Purī as His *guru*. Kṛṣṇa Himself, He accepted His *guru*, Sāndīpani Muni, teaching us that without *guru* you cannot make any advance. *Ādau gurvāśrayam*. The first business is to accept *guru*. *Tad-vijñānārtham sa gurum evābhigacchet* [MU 1.2.12]. Don't think that "I am so advanced. I may not require any *guru*. I can do without *guru*." That is nonsense. That, not possible. "Must." *Tad vijñānārtham. Tad-vijñānārtham* is spiritual science. "Must approach." *Gurum evābhigacchet samit-paniḥ śrotriyaṁ brahma-niṣṭham. Tasmād-gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. If you are actually serious to understand the transcendental science, spiritual knowledge, oh, you must have *guru*. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam*. And just like Caitanya Mahāprabhu says, *āmāra ājñāya guru hañā tāra' ei deśa* [Cc. Madhya 7.128]. *Guru* cannot be self-made. No. There is no such single instance throughout the whole Vedic literature. And nowadays, so many rascals, they are becoming *guru* without any authority. That is not *guru*. You must be authorized. *Evaṁ paramparā-prāptam imaṁ rā...* [Bg. 4.2]. As soon as the *paramparā* is lost, *sa kālena yoga naṣṭo parantapa*, immediately finished. The spiritual potency finished. You can dress like a *guru*, you can talk big, big words, but it will never be effective.

265. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.9.8–10 Lecture, Hawaii,  
March 10, 1969

Therefore by birth by the father and mother, everyone is *śūdra*. But if he is purified, if he gets association of a spiritual master, if he approaches... For second birth one has to approach the spiritual master, the bona fide spiritual master. That was the system. The one... That is the injunction:

*tasmād gurum prapadyeta*

One... Everyone is born *śūdra*, in the lowest status of life, but some way or the other if he becomes inquisitive, that "I want to know what is spiritual life, what is God, what is my relation with Him," if one becomes *jijñāsuḥ*—*jijñāsuḥ* means *śreya*, I, er..., "inquirer." What kind of inquirer? *Śreya uttama*—the highest perfection of life. If he is inquisitive, that "What is the value of life?" then the Vedic literatures asking, *tad-vijñānārthaṁ sa gurum evābhigacchet* [Munḍaka Upaniṣad 1.2.12]: then you must search out a bona fide spiritual master.

266. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.9.12 Lecture, Māyāpur,  
February 19, 1976

So mind should be settled up, that "I shall sincerely serve Kṛṣṇa, and because I am not expert, therefore to understand how to serve..." *Ādau gurvāśrayam*. One has to accept *guru*. *Tasmād gurum prapadyeta* [SB 11.3.21]. The *śāstra* says, "In order to take direction, one must surrender to *guru*." Kṛṣṇa says, *tad viddhi pranīpātena paripraśnena sevayā* [Bg. 4.34]. That is the whole Vedic injunction.

267. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.9.28 Lecture, Māyāpur,  
March 6, 1976

So why it is required to serve Vaiṣṇava? If you want to get relief from this conditional life, then you have to serve Vaiṣṇava. *Chādiyā vaiṣṇava sevā, nistāra payeche keba* [Prema-bhakti-candrikā]. This is the... "Who has got," I mean to say, "liberty from this entanglement of material existence"—*chādiyā vaiṣṇava sevā*—"if you do not serve a pure Vaiṣṇava?" *Mahat-sevām dvāram āhur vimukteḥ* [SB 5.5.2]. This is everywhere. If you want liberation from this material entanglement, then you must take to *mahat-sevām dvāram āhur vimukteḥ*. You must. There is no alternative. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]: "If you are actually interested to inquire about the transcendental subject matter, you must accept a *guru*." *Tasmād gurum prapadyeta*.

268. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.9.50 Lecture, Vṛndāvana,  
April 5, 1976

*Tasmād gurum prapadyeta jijñāsuḥśreya uttamam* [SB 11.3.21]. *Jijñāsuḥśreya*. One should not approach *guru* for any material purpose. That is [indistinct] not eligible to select the *guru*, and he is not fit for becoming disciple. *Tasmād gurum prapadyeta jijñāsuḥśreya uttamam*. [indistinct] So, *śābde pare ca niṣṇātaṁ brahmaṇy upaśamāśrayam*. *Guru* means he is expert [indistinct], in transcendental science, [indistinct]. Then how it can be done, transcendental [indistinct]? It is very easy. That is the instruction of Caitanya Mahāprabhu. Then what is that transcendental literature? Caitanya



Mahāprabhu explains, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [Cc. Madhya 7.128]. That is [indistinct]. Simply you take *Bhagavad-gītā*, *kṛṣṇa-upadeśa*. That is transcendental. *Śābde pare ca niṣṇātaṁ* [SB 4.29.55]. One who has taken seriously, fully, *śābde pare ca...* *Śābda* means sound. *Bhagavad-gītā* is also sound, but it is not ordinary sound. If you take *Bhagavad-gītā* as ordinary sound and try to understand by your ordinarily, blunt [indistinct]. It is transcendental literature. It cannot be understood by mundane education. Therefore all these rascals who are advertising that they have great power, great politicians, great students in this and that, [indistinct]. Because they want to understand *Bhagavad-gītā* by the mundane knowledge, mundane education. Is it not? Therefore we cannot. *Śābde pare ca niṣṇātaṁ, brahmaṇy*. Then *brahmaṇy upaśamāśrayam*, the whole life is how to become completely fixed up in Brahman, the Supreme. *Brahma-bhūtaḥ prasannātmā*, we are trying to be happy, peaceful. Everyone now [indistinct]. How you'll get? The process you do not follow, *brahmaṇyupaśamāśrayam*.

269. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 7.9.54 Lecture, Vṛndāvana, April 9, 1976

So here, those who are *dhīra* actually, those who have understood his identity... '*Ke āmi*', '*kene āmāya jāre tāpa-traya*' [Cc. Madhya 20.102]. This was the question by Sanātana Gosvāmī to Caitanya Mahāprabhu, that "You asked me to join Your movement. I was minister in Nawab Hussain Shah's government, chief minister. Now I have... On Your word I have given up. So You have kindly brought me from this hellish condition, simply politics and pounds, shilling, pence. So it is a great mercy for me of Your Lordship. But my first question is *ke āmi*: 'What I am?' " This is the first question. It must be... *Jijñāsuḥ śreya uttamam* [SB 11.3.21]. Here the same word is used, *śreyas-kāmāḥ*. *Śreyas-kāmāḥ*. Anyone who is *dhīra*, he'll inquire about the ultimate goal of life, *śreyas*. There are two things: *śreyas* and *preyas*. *Preyas* means immediately very nice. Suppose somebody says that "Oh, there is a very nice dancing girl singing, and why you are here, *saṅkīrtana*? What you'll enjoy? Come here. There's a very nice girl." That is *preyas*. *Preyas* means immediately very pleasing. And one comes here, that is *śreyas*, means it will do him ultimately good. So there are two things, way. Those who are foolish persons, they are after *śreyas*..., er, *preyas*, immediately palatable. And those who are intelligent, *dhīra*, they are after *śreyas*. *Śreyas-kāmāḥ*. Without becoming *śreyas-kāmāḥ*, nobody can be Kṛṣṇa conscious. If one is *preyas-kāmāḥ*, if one wants to enjoy this material world, sense gratification, he cannot become Kṛṣṇa conscious. That is not possible. Only *śreyas-kāmāḥ*.

So how to... "Yes, I am *śreyas-kāmāḥ*. I... Yes, I want what is the ultimate goal of life. Yes." That is... Just like Sanātana Gosvāmī went to Caitanya Mahāprabhu. This is a fact. So *śāstra* also says, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. The *śreyas-kāmāḥ*. If you are actually you are serious about the ultimate goal of life, then you approach a *guru*. *Tasmād guruṁ prapadyeta jijñāsuḥ*. If you are actually inquisitive to understand what is *śreyas*, that is *śreyas-kāmāḥ*. *Kāmāḥ* means desiring, and *śreyas* means ultimate good. Not *preyas-kāmāḥ*. If you want to enjoy these material facilities, then you can go to such kind of men, such kind of men, and... If you want to learn drinking, so go to a club where drinking is very encouraged. *Preyas-kāmāḥ*. If you want to enjoy sex, go to the club where prostitutes are available. That is *preyas-kāmāḥ*. But if you want to reach the goal of life,

then go to Kṛṣṇa conscious movement. There are two kinds of men, *sreyas-kāmāḥ*, *preyas-kāmāḥ*, so two things are there. So this Kṛṣṇa consciousness movement is for the *śreyas-kāmāḥ*. And who becomes *śreyas-kāmāḥ*? *Mahā-bhāga*, who is great fortune. Not ordinary person. Unfortunate or misfortunate, they cannot understand Kṛṣṇa consciousness. *Mahā-bhāga*. Very, very great fortunate person.

270. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 11.3.21 Initiation Lecture,  
New York, April 13, 1969

*tasmād gurum prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

271. Śrīmad-Bhāgavatam 11.3.21, Śrīmad-Bhāgavatam 11.3.21 Initiation Lecture, New York,  
April 13, 1969

One must. And this verb *gacchet* is used where this sense is used, "must." *Gacchet*, "must go," "must approach." That is the injunction of the *Vedas*. Similarly, the injunction of *Śrīmad-Bhāgavatam* is also *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

Now, in order to approach a bona fide spiritual master, one must be very much disgusted with this material way of life. That is very nice qualification. Unless one he's disgusted with this materialistic way of life, that actually in this materialistic way of life there is no happiness... This proposition must be convinced by one, that he should know certainly that "In the material way of life I cannot become happy." This is the first condition. *Tasmād*. *Tasmād* means "therefore."

Similarly, in *Vedānta-sūtra* also, *atha...*, *ataḥ brahma-jijñāsā*. When we become fed up, disgusted with the materialistic way of life, natural inquiry is then "What is next?" That "next," in order to understand that "next," the *Vedānta-sūtra* says, the Vedic knowledge says that *tasmād gurum evābhigacchet*. *Tasmād gurum prapadyeta*. Therefore one should seek after a bona fide spiritual master and learn there. That is the Vedic injunction.

So one who is actually convinced that "The materialistic way of life cannot make me happy," his duty is to seek after a bona fide spiritual master to be enlightened in the transcendental science of understanding oneself and what is God. There are five elementary truths. The living entity... We are all living entities, cats and dogs or animals.

There are 8,400,000's of different kinds of..., according to different kinds of bodies. The living entity is one, spirit soul, but according to his body he is claiming. Just like you have got American body, you are claiming that "I am American." I have got Indian body, I am claiming, "I am Indian." This is by bodily designation. Similarly, a cat has got a body of cat; he is thinking, "I am cat." A dog has got a dog's body; he's thinking that "I am dog."

So there are 8,400,000 species of life. They are claiming, "I am this and that." Actually, he is spirit soul. He is spirit soul and eternal servant of the Supreme Lord. That is his constitutional position, but he has forgotten. Some way or other, he does not know. And in order to invoke that original knowledge, which is called Kṛṣṇa consciousness, one should approach a bona fide spiritual master. That is the way. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

Why one should approach a spiritual master unless one is inquisitive to understand if there is anything beyond this material world? Otherwise there is no need of seeking a spiritual master. A spiritual master should not be sought after to fulfill one's sense gratification. No.

One should be very much eager to understand, to know the science of Brahman, which is beyond this material existence, and then he should very seriously seek after a spiritual master. *Tasmād gurum prapadyeta jijñāsuḥ*. *Jijñāsuḥ* means inquisitive. What kind of inquisitiveness? Not that we are inquisitive about politics or economics or some football result or some... So many things we have got.

In the *Śrīmad-Bhāgavatam* it is said that there are many questions by the conditioned soul. There are many questions by the conditioned soul living within this material existence without any knowledge of the self-realization. There are many questions.

So that sort of question is not required to be solved by the spiritual master. The spiritual master should be approached by a person who is inquisitive to understand *śreya uttamam*, what is the highest benefit, spiritual benefit, beyond this material existence. For that purpose. *Śreya*. *Śreya* means the benefit, highest benefit. *Preya* and *śreya*. *Preya* means immediately I want some benefit, and *śreya* means the ultimate benefit. One who is inquisitive about the ultimate benefit, he should be inquisitive or inquire from a bona fide spiritual master. *Jijñāsuḥ śreya uttamam*.

Now, the next question is, "Who is spiritual master where I have to go and inquire?" Otherwise I'll be misled. I may approach a person who is not actually bona fide spiritual master. That should also be known. And what is that? That is stated in the *Śrīmad-Bhāgavatam*, in the *Vedas* and *Bhagavad-gītā*—everywhere the same thing is. Here also it is said that you should approach a bona fide spiritual master—*jijñāsuḥ śreya uttamam*—to whom?

*Śābde pare ca niṣṇātām* [SB 11.3.21]: one who has actually taken full bath in the ocean of transcendental knowledge. *Śābde pare ca niṣṇātām*. *Śābde* means the transcendental sound. The Vedic words, hymns, are called transcendental sound, and the gist of all such sound is *om*, or Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa

Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma... So one has to take bath in the ocean of this transcendental sound; then he is bona fide spiritual master. *Śābde pare ca niṣṇātam*.

And what is the symptom? Everyone can say that "I have taken full bath in this transcendental sound," but the symptom is there. What is that symptom? *Śābde pare ca niṣṇātam brahmaṇy upaśamāśrayam*: he has taken shelter of the Supreme Brahman, finishing all material activities. He has no more any activities. He is simply after the Supreme Brahman, or Kṛṣṇa. This is the qualification.

272. Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta, Ādi-līlā 1.1 Lecture,  
Māyāpur, March 25, 1975

In all the *śāstras*, *guru* is accepted as Kṛṣṇa. *Sākṣād-dharitvena*. *Sākṣād* means directly. Just like you offer your devotion, respects, to *guru*. So that respect is offered to Kṛṣṇa. *Guru* also does not think himself that he is Kṛṣṇa, but he collects the devotional services of the disciples to offer to Kṛṣṇa. This is the process. We cannot approach Kṛṣṇa directly. We should approach through *guru*. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. That is the injunction of the *śāstra*, that one should approach the *guru* who can transfer the service from the disciple to the Supreme Person. So... Therefore the first offering is *guru, vande gurūn*. Then *guru* creates many devotees. *Guru's* business is to canvass on behalf of Supreme Lord. That is *guru's* business.

273. Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta, Ādi-līlā 1.12 Lecture,  
Māyāpur, April 5, 1975

If you want to know the truth, then you have to follow these principles, how to know *īśvara-tattva*. And how to know? *Tad-vijñānārthaṁ sa guruṁ eva abhigacchet* [MU 1.2.12(1)]. Then you have to go, approach the bona fide *guru*. He will let you know. *Tad viddhi praṇipātena paripraśnena sevayā* [Bg. 4.34]. No challenge. That is foolishness. No challenge. *Praṇipātena*. First of all surrender. You don't surrender to a foolish man, but you have to surrender. Now it is your business to find out where to surrender. But you have to surrender. This is the process. Without surrender, you cannot understand the truth as it is. That is the instruction of *Vedas* everywhere. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]: "One has to surrender to *guru*." Why? *Jijñāsu*: "If you are inquisitive to know the Absolute Truth." And if you want to know something which is flickering, relative truth, that is another thing. But if you want to know the Absolute Truth, *śreyaḥ uttamam*... Absolute Truth means ultimate benefit, *śreya*. Ultimate... Yes, exactly the word, benefit. If you want ultimate benefit, then *guruṁ prapadyeta*. Who is *guru*? *Śābde pare ca niṣṇātam brahmaṇy upaśamāśrayam* [SB 11.3.21]: one who is expert in understanding the Vedic literature, *śābde pare ca*, especially transcendental.

So we have to go through like that. As *Caitanya-caritāmṛta* kar is explaining, we have to follow this principle.

274. Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta, Ādi-līlā 1.13 Lecture,  
Māyāpur, April 6, 1975

We should not jump over Kṛṣṇa without the help of *guru*. That is not possible. You must go through. Because Kṛṣṇa says, *ācāryam mām vijānī... Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]: "Actually one who is serious to understand higher transcendental subject matter, he must approach *guru*." *Tasmād gurum prapadyeta*. These are Vedic injunction. *Cakṣudāna dilo yei, janme janme pitā sei*. So anyone who opens... *Guru* means who opens the eyes of the ignorant person. *Ajñāna-timirāndhasya jñānāñjana-śalākayā*. Opening the eyes by giving real knowledge... *Guru-kṛṣṇa kṛpā pāya bhakti-latā-bija*. So *bhakti-latā*, the devotional service, the seed of devotional service, can be received by the *paramparā* system through bona fide spiritual master. And if we abide by the orders of spiritual master faithfully, then Kṛṣṇa becomes pleased. That is stated by Viśvanātha Cakravartī Ṭhākura, *yasya prasādād bhagavat-prasādaḥ \*\**. *Āra nā koriya mane āśā*. Narottama dāsa... All the *ācāryas*, they say like that. *Ācāryam mām vijānīyāt*. *Ācāryavān puruṣo veda* [Chāndogya Upaniṣad 6.14.2]: "One who has accepted *ācārya*, he knows things as they are." Others, they do not know. It is not possible.

275. Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta, Ādi-līlā 7.8 Lecture,  
Vṛndāvana, March 15, 1974

So without knowledge what is the aim of life, what is the actual life, if something is..., somebody is misguided by so-called guides or *guru*, then his life is spoiled. Therefore *Vedas* gives us direction,

*tad-vijñānārtham sa gurum evābhigacchet  
samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham*  
[MU 1.2.12]

*tasmād gurum prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

These are the definitions.

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti tad jñānam  
jñāninas tattva-darśinaḥ*  
[Bg. 4.34]

*Evam paramparā-prāptam imam rājarṣayo...* [Bg. 4.2]. So we have to approach the right spiritual master. That is our system, everyone's system. *Ādau gurvāśrayam sad-dharma-ṛcchāt* [Brs. 1.1.74]. This is the direction of Śrīla Rupa Gosvami. So we have to accept the bona fide spiritual master. Who is spiritual master? Now, *evam paramparā-prāptam imam rājarṣayo viduḥ* [Bg. 4.2]. By the *paramparā* system, one who has got the knowledge, he's a spiritual master, and the proof is—how one is spiritual master—that means *paramparā*, as Kṛṣṇa says. He does not change the words of Kṛṣṇa, but he follows the words of Kṛṣṇa and then preaches the words of Kṛṣṇa. That is the proof of spiritual master. That's all. *Brahmaṇy upaśamāśrayam* [SB 11.3.21]. Firm faith, unflinching devotion at the lotus feet of the Lord, and speaking what the Lord spoke. No manufacturing. That is bona fide spiritual master. Otherwise, we shall be misguided, bogus. Bogus are described in the *Bhāgavatam*: *mandāḥ sumanda-matayo*. *Sumanda-matayo* [SB 1.1.10]. They have manufactured their own ideas. That will take time. But if we approach the real spiritual master, bona fide spiritual master, then our material disease will be cured even in this life. Then material disease will be cured when we develop our dormant love for Kṛṣṇa. *Tyaktvā deham punar janma naiti mām eti kaunteya* [Bg. 4.9]. Simply by understanding Kṛṣṇa.

276. Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta Madhya-līlā 20.66–96  
Lecture, November 27, 1966, New York

Unless one is very inquisitive, there is no necessity of accepting a spiritual master. That is the instruction in the *Śrīmad-Bhāgavatam*. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

One has the necessity of accepting a spiritual master who is very much inquisitive about transcendental matter. Otherwise, there is no necessity. Simply, "Oh, because so many people accept a spiritual master, so I'll have to accept somebody as spiritual master. My business finished"—no. One should be very much inquisitive. Yes. He must be very much eager to understand what is transcendental subject. Then his, this business of accepting a spiritual master will be fulfilled.

277. Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.100  
Lecture, Washington, D.C., July 5, 1976

So in order to know all these problems of life... Just like Arjuna submitted, and anyone has to submit. One has to... *Tad-vijñānārtham sa gurum evābhigacchet* [MU 1.2.12(2)]. So Sanātana Gosvāmī is teaching us by his personal behavior how to approach the bona fide spiritual master and submit before him, and putting himself *praṇipā*, blank. Not that "I know something, and what my spiritual master can teach? I know everything. There is no need of spiritual master." No. This will spoil our life. The Vedic injunction is that you must have..., not a so-called *guru* but... That is also given definition.

*tasmād gurum prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām*

That is the symptoms of *guru*. And Caitanya Mahāprabhu says, because we are discussing *Caitanya-caritāmṛta*, He said that you become, all of you, become *guru*. He said. That is Caitanya Mahāprabhu's mission.

278.        Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta Madhya-līlā 20.100-108  
Lecture, November 29, 1966, New York

So Sanātana *prabhu* is, by his personal behavior, he's presenting himself that "People say that I am very learned, but actually I am not learned." This should be the position. *Jijñāsuḥ śreya uttama* [SB 11.3.21].

Now, "Because I am not learned, and very kindly You have delivered me from the *māyā* of illusion, kindly now let me know what is my duty." This is the position one should present himself to the spiritual master, not that... We have to first of all select spiritual master. The selection is required. Because as soon as you accept one spiritual master, you cannot say that "I don't agree with you." No. That you cannot say. Then it is useless, simply waste of time.

279.        Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta Madhya-līlā 20.100-108  
Lecture, November 29, 1966, New York

*Tāpa-traya* means three kinds of material miseries. *Tāpa* means miseries; *traya* means three. So, "What I am, and why I am placed in this miserable condition of material nature?" This is called *jijñāsuḥ śreya uttamam*. This enquiry should be in the human form of life. Then his life is perfect. *Ke āmi...* In the *Brahma-sūtra* it is called *athāto brahma jijñāsā*, and in *Śrīmad-Bhāgavatam* it is said, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]: "One who is inquisitive to enquire, to understand about his real position, he should accept a spiritual master." Not a formality.

280.        Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.100-108  
Lecture, Bombay, November 9, 1975

So Sanātana Gosvāmī submitted to his *guru*. This is the actually necessity of approaching a *guru*, not that *guru* should be approached for some material gains, for some medical help: "Guru Mahārāja, I am suffering from this disease. Give me your blessing," and he gives some powder and you are cured. So for this purpose there is no necessity of *guru*. You can go to a medical man, then he can help you. Why should you search out a *guru*? But that has become a fashion. For some material gain they would go to *guru*. And if the *guru* can manufacture gold, then what to speak of? This is going on. But *śāstra* does

not say that you should approach a *guru* for some material benefit. No. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. You should approach a guru—what purpose? *Jijñāsuḥ*, if you are inquisitive, *jijñāsuḥ*. What is that *jijñāsuḥ*? *Athāto brahma jijñāsā*. This is the *Vedānta*. *Jijñāsā*, enquiry, means not for any other purpose, any political, social or this..., so many things are there in this material world. But real *jijñāsā* is *brahma-jijñāsā*. That is, the *Vedānta-sūtra* begins.

So the same thing is confirmed in the *Śrīmad-Bhāgavatam*, because *Śrīmad-Bhāgavatam* is the natural comment on *Vedānta-sūtra*. When Vyāsadeva was not satisfied even after giving the *Vedānta-sūtras*, *Brahma-sūtras*, then his spiritual master advised him that "You write something simply on the pastimes of the Supreme Personality of Godhead; otherwise you cannot be satisfied." Then he, on the basis of *Vedānta-sūtra*, he wrote a commentary, *bhāṣyam brahma-sūtrānām* <sup>\*(1)</sup>. Therefore in each end of chapter of *Bhāgavatam* you'll find, *brahma-sūtrasya bhāṣayam*. So the *Śrīmad-Bhāgavatam* is the natural comment on *Vedānta-sūtra* by the author himself. So the *Vedānta-sūtra* says, *athāto brahma jijñāsā*. Unless one is inquisitive to understand about Brahman or the supreme spirit or the basic principle of our life...

*indriyāṇi parāṇy āhur  
indriebhyaḥ param manaḥ  
manasas tu parā buddhir  
buddhes tu ya para saḥ  
[Bg. 3.42]*

Brahman means... Generally we are identified with this body. Body means the senses. We take prominent the senses. Whole world is going on on the sense perception, sense gratification. So *indriyāṇi parāṇy āhuḥ*. The *indriyas* are very prominent in materialistic way of life. *Indriebhyaḥ param manaḥ*. Then, above the *indriyas*, there is the mind. Just like philosopher, psychologist or scientist, who are thoughtful, thinking, they are also on the mental platform. The ordinary men, they are on the bodily platform like animal, sense gratification. And little higher than that—*indriyāṇi parāṇy āhuḥ indriebhyaḥ param manaḥ*—those who are on the mental platform. But mental platform will not help us. It is said, *mano-rathena asato dhāvato bahiḥ*. *Mano-rathena*. If one is on the mental platform, naturally he has no higher information. He'll glide down again to the material platform. *Harāv abhaktasya kuto mahad-guṇā manorathena asato dhāvato bahiḥ* [SB 5.18.12]. So simply mental speculation, the whole world, the scientists... They are working on the mental platform. Therefore today they fix up, "This is the conclusion," and tomorrow, another conclusion, another conclusion, because it is mental platform. So above the mental platform, intellectual platform; and above the intellectual platform is the spiritual platform, and that is called Brahman platform. So *athāto brahma jijñāsā*. One should be inquisitive on the spiritual platform. That is success of life.

Therefore Sanātana Gosvāmī is submitting that "Actually they address me as *paṇḍita*, but I am not *paṇḍita*, because I am on the mental platform and the sensual platform, not even intellectual platform." And above that intellectual platform is the spiritual platform. So the *śāstra* says that one should be inquisitive on the spiritual platform. *Athāto brahma jijñāsā*. *Tasmād gurum prapadyeta*



*jijñāsuḥ śreya uttamam* [SB 11.3.21]. *Uttamam* means spiritual. *Tama* means material, and *jyoti* means spiritual. So Vedic instruction is *tamasi mā jyotir gamah*: "Don't remain in the dark, material platform. You just approach a spiritual platform." These are the Vedic civilization. One should be inquisitive about... *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam*. *Ut* means *udgatam*, transcendental. There is no *tama*, there is no darkness. So *uttamam*, that is *uttamam*. This word *uttama*, *uttama* means not of this material world: beyond this material world. That is called *uttama*.

281. Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.101-104  
Lecture, Bombay, November 3, 1975

A disciple, when he accepts *guru*... This is the example, Sanātana Gosvāmī. *Tasmād prapadyeta... Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. This is the injunction of the *śāstra*. Who requires a *guru*? It is not a fashion, that one has to accept anyone as *guru*. No. A person requires a *guru* when he is inquisitive, *tasmād guruṁ prapadyeta jijñāsuḥ*, when he is very much eager to understand the spiritual, *śreya uttamam*. *Uttamam*. *Ut* means transcendental, and *tama* means darkness. This world is called darkness, ignorance. So one who wants to transcend this position of ignorance and wants to know the transcendental subject, means spiritual subject, *brahma-jijñāsā*, he requires a *guru*, not any person, other person. If you are interested in things which is beyond this material world... That is necessary inquiry. So here is the enquiry, that Sanātana Gosvāmī says that "You have delivered me from the clutches of material attachment. I was minister, getting good salary, very nice post. So many aristocrats was offering me respect. So I think it was not necessary. My real necessary is to advance in spiritual consciousness. So kindly You have given me relief from this material concept of life. Now, according to Your desire, I have left everything. Now let me know what is my duty."

This is required. If anyone becomes disciple of a bona fide *guru*, then his duty is to ask from the *guru* what he can do to help *guru*. That is required.

282. Śrīmad-Bhāgavatam 11.3.21, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.120  
Lecture, Bombay, November 12, 1975

So this Caitanya Mahāprabhu's disciple Sanātana Gosvāmī is inquiring that, that "What I am? Why I am put into these difficulties?" This is intelligent question. One should go to the spiritual master, *guru*, for answering or making solution of these problems, not for getting some material profit, that "I have got some disease," and the *guru* says, "All right, you take this dust and you become cured." "I am poor." "All right, I am creating some gold for you. Take it." This is not relationship with *guru*. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. One should go to *guru* for making the ultimate solution of life, not temporary. That is not relationship with *guru* and...

283. Śrīmad-Bhāgavatam 11.3.21, The Nectar of Devotion Lecture, Vṛndāvana,  
November 13, 1972

So this is *sādhana-bhakti*. We must take instruction from the spiritual master. *Ādau gurvāśrayam, sad-dharma-ṛcchāt*. Who requires a spiritual master? One who is inquisitive of *sad-dharma*, not *asad-dharma*. *Sad-dharma-ṛcchāt. Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. A man requires a spiritual master when he's inquisitive to know about the transcendental subject matter. A spiritual..., a spiritual master... To accept a spiritual master is not a fashion. Just like we keep a dog, pet, similarly if we keep a spiritual master, pet spiritual master, to get sanction of all my sinful activities, that is not accepting spiritual master.

Spiritual master means *tad viddhi praṇipātena paripraśnena sevayā* [Bg. 4.34]. You should accept a spiritual master where you think that you can surrender yourself fully, and offer his..., your service. That is spiritual master. *Sādhu-mārga-anugamanam. Sad-dharma-ṛcchāt*. So spiritual master is required for a person who is interested in the transcendental subject matter. *Tad viddhi praṇipātena paripraśnena sevayā. Tad-vijñānārtham sa gurum eva abhigacchet* [MU 1.2.12(3)]. *Tad-vijñāna, tad-vijñāna*, the science of spiritual life. One who is interested in the science of spiritual life, not that to keep a spiritual master as a fashion. No. One must be serious. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

First of all, one must know in which subject matter he's inquisitive—in material things or in spiritual matter. If he's actually interested in spiritual matter, then he should search out a proper, bona fide spiritual master. *Gurum eva abhigacchet*. Must find out. It is not option. It must. Must. You cannot avoid it. Without bona fide spiritual master, you cannot go a step forward.

Go on.

**Pradyumna:** "...and there can be no question of refusal. That is called *vaidhi*, or regulated. One has to do it without any argument. Another..."

**Prabhupāda:** Yes. You cannot argue with the spiritual master. First of all, you have to select a spiritual master where you can completely surrender. And as soon... Just like Arjuna surrendered to Kṛṣṇa. When he saw that "The questions which have arisen in my mind, it cannot be solved by ordinary person," therefore he selected. He told Him that "I can understand, without Your Lordship nobody can mitigate all the doubts in my mind." *Tasmād gurum prapadyeta* [SB 11.3.21]. *Śiṣyas te 'haṁ śādhi māṁ* [Bg. 2.7].

284. Śrīmad-Bhāgavatam 11.3.21, Lecture on Teachings of Lord Caitanya, Seattle,  
September 25, 1968

A spiritual master, it is defined in the *Śrīmad-Bhāgavatam*, who requires a spiritual master. That is stated: *tasmād guruṁ prapadyeta* [SB 11.3.21].

*Tasmād*. *Tasmād* means "therefore." "Therefore one should approach a spiritual master." What is that "therefore"? *Jijñāsuḥ śreya uttamam*. If one is actually inquisitive to understand about the spiritual existence, then he requires a spiritual master. A spiritual master does not mean that he'll teach you how to keep your body fit, how you can reduce your fat, how you can remain a young man, and so many nonsense. This is not the duty of the spiritual master.

285.        *Śrīmad-Bhāgavatam* 11.3.21, Lecture on Teachings of Lord Caitanya, Seattle, September 25, 1968

So one who is inquisitive about understanding that knowledge, he requires a spiritual master. Not that one who wants to keep this body fit or wants to reduce fat. No. For him there is no necessity of spiritual master. That he can go to a doctor or a medical physician. That's all. He can advise. What is the use of going to a spiritual master? Spiritual master means *jijñāsuḥ śreya uttamam* [SB 11.3.21]. Who can teach you about the highest benediction, he is spiritual master.

286.        *Śrīmad-Bhāgavatam* 11.3.21, The Nectar of Devotion Lecture, Vṛndāvana, October 29, 1972

**Pradyumna:** "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."

**Prabhupāda:** Yes. We must connect with the current. Just like you have fitted your room with electrical wires, but if you do not touch it with the current going on, then simply electrical fitting with not help you. Similarly, initiation is essential. *Ādau gurvāśrayam*. Śrīla Rūpa Gosvāmī recommends in his *Bhakti-rasāmṛta-sindhu* for executing proper spiritual life, one must take shelter of the bona fide spiritual master. *Tasmād guruṁ prapadyeta jijñāsuḥ śreyaḥ uttamam* [SB 11.3.21]. Person who is actually interested in *uttamam*. *Uttamam* means transcendental. *Udgata-tamam*, "after darkness." This material world is darkness. *Tamasi mā jyotir gamaḥ*. The spiritual world is full of light. Therefore anything spiritual, that is called *uttamam*.

287. *Śrīmad-Bhāgavatam* 11.3.21, The Nectar of Devotion Lecture, Vṛndāvana, October 30, 1972

If one does not come in the disciplic succession, he'll spoil the teaching. That is being done. So-called commentator, teacher of *Bhagavad-gītā*, he does not come in the disciplic succession, he is self-made *guru*. Therefore he's not *guru*. Self-made *guru* cannot be *guru*. He must be authorized by the bona fide *guru*. Then he's *guru*. This is the fact. Here... Nobody can be self-made anything. A medical practitioner, he cannot become self-made, that "I have studied all the medical books in my home." No. "Have you ever gone to the medical college and taken instruction from the bona fide teachers?" Then, if you have got the certificate, then you are medical practitioner.

Similarly, bona fide *guru* means he must be authorized by the superior *guru*. Just like Caitanya Mahāprabhu says, *āmāra ājñāya guru hañā tāra' ei deśa* [Cc. Madhya 7.128]. He must receive the order from the superior. And the superior must be bona fide. Then he's bona fide, not self-made. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. The direction is that one must go to a *guru*.

288. Śrīmad-Bhāgavatam 11.3.21, The Nectar of Devotion Lecture, Vṛndāvana,  
November 10, 1972

**Pradyumna:** "In the *Śrīmad-Bhāgavatam* it is also confirmed by Prahāda Mahārāja that merely by personal efforts or by the instructions of higher authorities one cannot attain to the stage of devotional service. One must become blessed by the dust of the lotus feet of a pure devotee who is completely freed from the contamination of material desires."

**Prabhupāda:** Yes. *Niṣkiñcanam*, the devotee, the... You have to select a *guru* who is *niṣkiñcana*. *Niṣkiñcana* means who has no more anything materially desire. He has finished. The another verse:

*tasmād gurum prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

One who has accept..., accepted the lotus feet of the Lord, *brahmaṇy upaśama*, he has finished the material desires—no more material desires. *Niṣkiñ...* That is called *niṣkiñcana*. Caitanya Mahāprabhu also said, *niṣkiñcanasya bhagavad-bhajanonmukhasya*. *Bhagavad-bhajanonmukha*, those who are actually desiring to be entered into the path of devotional service, must be *niṣkiñcana*. Caitanya Mahāprabhu said. *Niṣkiñcanasya bhagavad-bhajanonmukhasya pāram param jigamisor bhava-sāgarasya* [Cc. Madhya 11.8].

289. Śrīmad-Bhāgavatam 11.3.21, Brāhmaṇa Initiation Lecture, Boston, May 6, 1968

And in the *Śrīmad-Bhāgavatam* also it is said that who requires a spiritual master. That is also said. *Tasmād gurum prapadyeta* [SB 11.3.21].

One..., let one surrender himself unto the spiritual master. Who is that one? *Jijñāsuḥ*. One who is inquisitive. What about inquisitiveness? *Jijñā...*, *śreya uttamam*. The highest perfectional stage of life. If one is inclined what is transcendental life, what is spiritual life, what is perfection of life, if one is inclined to this subject matter, for him there is necessity of approaching a bona fide spiritual master.

To accept a spiritual master is not a hobby: "Because everyone accepts some spiritual master, let me have also a spiritual master, without following the instruction, without following the principle." That sort of acceptance of spiritual master is not required. He doesn't require to accept a spiritual master who is not inquisitive on transcendental subject matter. *Jijñāsuḥ śreya uttamam* [SB 11.3.21].

*Uttamam* means... *Ut* means surpassing, and *tamam* means the darkness. This material world is darkness. And one who has transcended the darkness region and has come to the region of light... *Jyotiḥ gamāḥ tamasa mā*, "Don't remain in this darkness. Go to the light." So that is called *uttamam*. *Uttamam*. *Udgata tamam yasmād*.

So questions, *jijñāsuḥ*, inquisitive, of transcendental matter. There are many things to inquire. *Śrotavyādīni rājan* [SB 2.1.2], there is, in the *Śrīmad-Bhāgavatam*.

There are many subject matter for inquiry and hearing. But one who is interested in hearing about the transcendental subject matter, *ramante yoginaḥ anante* [Cc. Madhya 9.29], the unlimited, infinite subject matter, for him a spiritual master is needed. Not for all. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

## 290. Śrīmad-Bhāgavatam 11.3.21, Lecture, Seattle, October 4, 1968

One has to accept a bona fide spiritual master and he has to inquire from him, *sad-dharma prcchāt*. Similarly, in the *Śrīmad-Bhāgavatam* also says that *jijñāsuḥ śreya uttamam*: "One who is inquisitive to understand the Absolute Truth, he requires a spiritual master." *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

*Jijñāsuḥ* means inquisitive, one who inquires. Inquiry is natural. Just like a child: with the development of his life he inquires from the parents, "Father, what it is?" "Mother, what it is? What it is? What it is?" This is nice. A boy, child, who is inquiring, that means he is very intelligent.

So we should be intelligent and inquire, *jijñāsā*. *Brahma-jijñāsā*. This life is for *brahma-jijñāsā*, to understand, to inquire about God. Then a life is successful.

291. Śrīmad-Bhāgavatam 11.3.21, Lecture, Boston, May 5, 1969

So your business is how to become happy, because by nature you are happy. Diseased condition, that happiness being checked. So this is our diseased condition, this material, conditional life, this body. So as one intelligent person puts himself under the treatment of a physician to get out of the disease, similarly, human life is meant for putting himself to the expert physician who can cure you from your material disease. That is your business. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

That is the injunction of all Vedic literature. Just like Kṛṣṇa, Kṛṣṇa is teaching Arjuna.

292. Śrīmad-Bhāgavatam 11.3.21, Room Conversation, Columbus, May 10, 1969

If you go to a person, superior, or spiritual master, then you should ask. You should be inquisitive for better understanding. *Sad-dharma-ṛcchāt. Jijñāsu. Jijñāsu* means inquisitive, *jijñāsuḥ śreya uttamam* [SB 11.3.21], inquisitive for higher, happy life.

Inquisitiveness. So what is your inquisitiveness?

293. Śrīmad-Bhāgavatam 11.3.21, Room Conversation with John Griesser and Devotees at the Sea Palace Hotel in Collaba, Bombay, January 5, 1971

*Brahmaṇy upaśamāśrayam*. He has finished all business of material satisfaction. That is the symptom of *ācārya*. And *śābde pare ca niṣṇātam*. And he has taken full bath in the ocean of transcendental [indistinct]. *Śābde pare ca niṣṇātam brahmaṇy upaśamāśrayam. Tasmād gurum prapadyeta* [SB 11.3.21], one should surrender to such spiritual master. *Jijñāsuḥ śreya uttamam*, when he is actually serious about inquiring the transcendental subject matter.

Otherwise there is no need of accepting guru or *ācārya*. He has no business. If one is not interested in the transcendental subject matter... Just as so many people come, they have no interest. Unnecessarily they talk and waste time. As soon as I asked that man that "If I say something, whether you will accept?" He said, "If I like it, then I shall accept." Then why come to waste my time to inquire from me?

294. Śrīmad-Bhāgavatam 11.3.21, Room Conversation, Allahabad, January 17, 1971

**Prabhupāda:** That is another theory. But the process is, our Vedic process, *tad-vijñānārtham sa gurum eva abhigacchet* [MU 1.2.12(2)]: "In order to understand *tat* knowledge one must approach a spiritual master." *Gacchet*. If you don't accept these principles, then how you can make progress? *Tasmād gurum prapadyeta jijñāsur śreya uttamam* [SB 11.3.21].

If you don't accept this principle, there is no possibility. Then you can go on thinking in your own way. There is no question of going to anyone. You make yourself perfect by thinking, as many others are doing, speculating. That is possible.

295. Śrīmad-Bhāgavatam 11.3.21, Room Conversation, Allahabad, January 17, 1971

*Praṇipāta* means surrender. Surrender where? Where to surrender? To a coolie? No, to a superior person, *guru*. Similarly, *Bhāgavata* says, *tasmād gurum prapadyeta jijñāsur śreya uttamam* [SB 11.3.21]: "One who is inquisitive to understand the spiritual science," *tasmād*, "therefore," *gurum prapadyeta*, "must surrender to a *guru*." Just our this morning prayer is *guru*, beginning of life, beginning of day's work, first worshipping *guru*.

296. Śrīmad-Bhāgavatam 11.3.21, Room Conversation, Gorakhpur, February 17, 1971

No. He'll not judge. His spiritual master will judge—Kṛṣṇa's representative. He'll not judge. He will make mistake. Therefore, if one has accepted a bona fide spiritual master, that means he is in direct touch with Kṛṣṇa. Transparent media. He has to see Kṛṣṇa through the transparent medium of spiritual master.

Therefore it is imperative, one has to accept a spi... *Tasmād gurum prapadyeta jijñāsuḥ śreyaḥ uttamam* [SB 11.3.21]. And what kind of *guru*? *Śabde pare ca niṣṇataṁ brahmaṇy upāśamāśrayam*. So this is a big science. One has to study. One has to understand. The things are there. There is no difficulty.

297. Śrīmad-Bhāgavatam 11.3.21, Śrīla Bhaktivinoda Ṭhākura's Appearance Day Lecture. London, September 3, 1971

Therefore *ācārya-upāsanā* is essential. *Ācārya-upāsanā* is very essential. In all the Vedic *śāstras* the injunction is that. *Tad-vijñānārthaṁ sa gurum evābhigacchet, śrotṛiyaṁ brahma-niṣṭhaṁ* [MU 1.2.12(4)]. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. Anyone who is inquisitive to understand higher truths, he must surrender to *guru*. *Tasmād gurum prapadyeta, jijñāsuḥ śreya uttamam*. One who is inquisitive, who is now inquiring about transcendental subject matter, *tad viddhi praṇipātena paripraśnena sevayā* [Bg. 4.34]. So all the *śāstras* says, in our Vaiṣṇava *śāstra* also Rūpa Gosvāmī says, *ādau gurv-āśrayam*: "In the first beginning, you must take shelter of a bona fide *guru*."

298. Śrīmad-Bhāgavatam 11.3.21, Śrīla Bhaktivinoda Ṭhākura's Appearance Day Lecture. London, September 3, 1971

So therefore to find out a bona fide *guru* means that he does not change the words of Kṛṣṇa. That is his position. He places everything as it is, and he has understood thoroughly the science. *Jijñāsuḥ śreya uttamam. Guru...*, what is the symptom of *guru*? *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. Those who are inquisitive to understand higher scientific knowledge, *uttamam. Uttama* means higher. *Uttama, madhyama, adhama*. There are three words: first class, second class, third class. So spiritual knowledge is *uttamam*. Anyone who is inquisitive to understand first-class knowledge, he requires to go to a *guru*. Those who are interested in third-class knowledge, they do not require any *guru*.

299. Śrīmad-Bhāgavatam 11.3.21, Interview, Delhi, November 10, 1971

**Reporter:** Can we see Him, just as we see Lalaji?

**Prabhupāda:** And why not? Why not?

**Reporter:** But with these eyes or the...

**Prabhupāda:** Yes, with these eyes. Simply you have to purify. Just like Lalaji, now he is known here. We can see. But he goes in the streets, nobody knows him. So you mis..., might have seen Lalaji; he cannot see. Is it not? Tell me this. One who does not know Lalaji, Lalaji on the street, then even Lalaji meets him he does not see him. Why?

**Reporter:** Question of eyes and no eyes, sir.

**Prabhupāda:** Yes. Then he has to make..., prepare his eyes to see Lalaji.

**Reporter:** So, sir, how do we prepare eyes to see?

**Prabhupāda:** That is..., that is the question.

**Reporter:** [indistinct] [laughter] He said it's easy. I said, well, I know what is...

**Prabhupāda:** No, no. It is easy. It is easy. Suppose I say..., you say that "I have never seen Lalaji," and if I say, "Here is Lalaji. Why don't you see?" and if he accepts, that is... That's all right. What is the difficulty? If you say, "No, I cannot believe you. I don't think that he is Lalaji. Lalaji, why he is walking on the street? He must be in a big, nice car." But if you put all this argument, then it is very difficult for you. But if you believe me that "Here is Lalaji," then the matter is very simple.

**Reporter:** The question is faith versus the...

**Prabhupāda:** It is not faith. It is not Lala... When I speak "Here is Lalaji," it is not faith; it is fact.



**Reporter:** I guess because you have...

**Prabhupāda:** But you don't believe me.

**Reporter:** Because you have personally witnessed, you see, sir.

**Prabhupāda:** That's all. It is not faith.

**Reporter:** Oh, yes, sir. You are [indistinct].

**Prabhupāda:** If you believe me, then it is all right. If you don't believe me, that is different thing.

**Reporter:** Then, sir, if everybody [indistinct] tell me and that common dream, that...

**Prabhupāda:** No. Why do I say...? You have to, you have to see whether, whether this person is worthy of believing. [laughter]

**Reporter:** Whether the *guru* is right.

**Prabhupāda:** Yes. Therefore *guru*, *guru* cannot be any ordinary man.

**Reporter:** That's right.

**Prabhupāda:** That *guru* cannot be. That *guru's* designation is there in the *Vedas*, that *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. Anyone who is inquisitive for understanding... Suppose if you are inquisitive to understand really what is Lalaji, then you must approach to a person who knows Lalaji. Then you will understand Lalaji. And if you approach somebody who does not know Lalaji, then he may give you misinformation. So *guru* is that who knows Kṛṣṇa. Otherwise you will not be able to understand what is Kṛṣṇa.

300. Śrīmad-Bhāgavatam 11.3.21, First Talk with Bob Cohen [Brahmatīrtha dāsa],  
Māyāpur, February 27, 1972

**Prabhupāda:** *Guru* is one, representative of Kṛṣṇa. So there are symptoms who is *guru*. The general symptoms are described in the *Vedas*: *tad-vijñānārtham gurum evābhigacchet, śrotriyaṁ brahma-  
niṣṭham* [MU 1.2.12(3)]. The first symptom is *śrotriyaṁ*. *Guru* is in disciplic succession: one who has thoroughly heard about the *Vedas* through his spiritual master. This is general description. So another description is in the *Bhāgavatam*:

*tasmād gurum prapadyeta*

*jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

Generally, the *guru*'s symptom is that he's a perfect devotee. That's all. And he's serving Kṛṣṇa by preaching His message.

301. Śrīmad-Bhāgavatam 11.3.21, Room Conversation with John Fahey [famous musician], Los Angeles, June 14, 1972

Yes. So that is the way of learning what is God. The main business is that one must know God. It is not that because I approach some person and he did not know, he could not give me the right knowledge of God, then I give up this idea of knowing God. No. That will not..., that is not good for human life. Then you remain animal. I might have been cheated or I might not have approached the proper person, but that does not mean I can stop that idea. That is not...

In another place it is said, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. One who is actually inquisitive to understand the highest benefit of life, he must approach a guru. *Tasmād guruṁ prapadyeta jijñāsuḥ*. *Jijñāsu* means inquisitive. *Śreya*—the highest benefit of life. *Uttamam*—highest. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam*. *Śābde pare ca niṣṇātām* [SB 11.3.21].

What is the qualification of such a person? *Śābde pare ca niṣṇātām*: he is completely well versed in the transcendental science. And what is the symptom that he is well versed? *Brahmaṇy upaśamāśrayam*: he has taken shelter of Brahman or Kṛṣṇa or God, *upāsanā*, finishing all material desires. These two things: he is a devotee, but he has no more material desires. He must be well versed in the science, he must be a devotee, and he has no attraction for material things. These three things if you can find, then he's perfect guru.

Everything is there in the *śāstra*; and therefore books should be consulted. If you have no books, those who are discussing books, you should approach them, you should hear them. Just like we are holding class morning, evening. People can come here, take advantage what we are speaking, then gradually they can understand. But we cannot avoid that. That is not good idea. If I say that "I went to church. I was not very much enlightened; therefore I give up this attempt," oh, that is not good.

302. Śrīmad-Bhāgavatam 11.3.21, Morning Walk, Berkeley, October 7, 1972

**Svarūpa Dāmodara:** Any inquisitive souls would like to know something more.

**Prabhupāda:** Yeah that's so. That is stated in the *Bhagavad-gītā*, *jijñāsu* they are called *jijñāsu* and for *jijñāsu* a spiritual master is required. *Tasmād gurum prapadyeta jijñāsuḥ śreyam uttamam* [SB 11.3.21]. For *jijñāsu*, for the inquisitive a spiritual master is required...

303. Śrīmad-Bhāgavatam 11.3.21, Kṛṣṇadāsa Kavirāja Gosvāmī's Appearance Day  
Lecture, Vṛndāvana, October 19, 1972

So this Sanātana Gosvāmī, just after giving up his ministerial post, with great difficulty he came to Benares, and Lord Caitanya Mahāprabhu gave him instruction for two months for guiding the Vaiṣṇava principles. So he's approaching his spiritual master with humble attitude. Therefore he's speaking like that. "I am born of lower family. My associations are all abominable, and I am fallen." Actually, he was minister. He was coming of a *brāhmaṇa* family. But these material qualifications are not sufficient to improve one's Kṛṣṇa consciousness. One must approach a bona fide spiritual master.

That is being exhibited by Sanātana Gosvāmī. He's approaching the original spiritual master, Lord Caitanya Mahāprabhu, with due humbleness. *Tasmād gurum prapadyeta* [SB 11.3.21]. *Tad-vijñānārtham sa gurum evābhigacchet samit-pāṇi śrotriyaṁ brahma-niṣṭham* [MU 1.2.12(1)]. One must approach. Sanātana Gosvāmī is teaching us the Vaiṣṇava principle that one should approach a proper spiritual master. So he's approaching Caitanya Mahāprabhu.

304. Śrīmad-Bhāgavatam 11.3.21, Kṛṣṇadāsa Kavirāja Gosvāmī's Appearance Day  
Lecture, Vṛndāvana, October 19, 1972

Therefore the *Bhāgavata* says, "Who requires a *guru*?" *Guru* is not a fashion, that "Everyone has a *guru*. Let me possess a *guru*, and let me do all nonsense." Not like that. One must be very serious to accept a *guru*. Unless one is very serious... What is that seriousness? The seriousness is to know God, "What is God? What is my relationship with Him?" This is seriousness. Those who are not serious to know God and act godly, they do not require to seek after a *guru*. There is no necessity.

Don't make it a fashion to have a *guru*. Generally, they make it a fashion, that "Everyone has a *guru*, so let me have a *guru* also." No. The *Bhāgavata* says, gives this direction, *tasmād gurum prapadyeta* [SB 11.3.21]. *Gurum prapadyeta*. To approach *guru* means fully surrender unto him. As Kṛṣṇa demands, *mām ekaṁ śaraṇam vraja*. Therefore when I have to surrender, I have to surrender to the Supreme and the representative of the Supreme. There surrender. Not anywhere.

So *Bhāgavata* says, *tasmād gurum prapadyeta* [SB 11.3.21]: you surrender to a *guru*. Why? *Jijñāsu śreya uttamam*. Unless you are inquisitive to learn about the Supreme, the Transcendence, then you find out a suitable representative of Kṛṣṇa, Caitanya Mahāprabhu, and surrender.

So *guru* is one. *Guru* cannot be two. As soon as you find two opinions of *guru*, either both of them are rascals, or one is still at least a rascal. There cannot be two. This is *guru*. Another place it is said,

*tasmād gurum prapadyeta*  
*jijñāsuḥ śreya uttamam*  
*śābde pare ca niṣṇātām*  
*brahmaṇy upaśamāśrayam*  
 [SB 11.3.21]

Who needs a *guru*? A third-class, fourth-class man, ordinary man, doesn't require a *guru*. *Guru*, to keep a *guru* or to have a *guru*, is not a fashion. One who is very serious to understand spiritual life, he requires a *guru*. Otherwise, there is no need of *guru*. Just like you keep a dog as a fashion, don't keep a *guru*. *Guru* means..., is a question of necessity. One must be very serious to understand what is spiritual life, what is God, what is my relation with God, how to act. When we are very much serious on this subject matter, then we require a *guru*. Don't go to a *guru* as a matter of fashion. That is useless. That is useless. Therefore *śāstra* says, *tasmād gurum prapadyeta*. Because we have to go to *guru* and surrender there. Without surrendering, you cannot learn anything. If you want to challenge *guru*, it is not possible. Then you'll learn nothing. *Tasmad gurum prapadyeta. Praṇipātena.*

So just like Arjuna accepted Kṛṣṇa as *guru*, he said, *śiṣyas te 'haṁ śādhi mām tvām praṇannam* [Bg. 2.7]: "I am now surrendered unto You." That is the process. *Tad viddhi praṇipātena paripraśnena sevayā* [Bg. 4.34]. To... *Guru* means Kṛṣṇa's representative, former *ācāryas'* representative. Kṛṣṇa's... All *ācāryas* are representative of Kṛṣṇa; therefore *guru* should be offered the same respect as you offer to God. *Tasmād gurum prapadyeta* [SB 11.3.21]. Therefore Viśvanātha Cakravartī Ṭhākura says, *yasya prasādād bhagavat-prasādo* \*\*. Because *guru* is bona fide representative of Kṛṣṇa, or God, so if you surrender to *guru*, bona fide *guru*, that means you surrender to God. God is accepting your surrender through the *guru*. *Yasya prasādād bhagavat-prasādo*. If you surrender to *guru*, that means Kṛṣṇa is pleased. Kṛṣṇa says in the *Bhagavad-gītā*, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]: surrender. That somebody argues, "Where is Kṛṣṇa, I shall surrender?" No. You surrender to His representative, then you surrender to Kṛṣṇa. This is the process.

So *guru* is the representative of God. Therefore the *śāstra* says, the authority says, *sākṣād-dharitvena samasta-śāstrair* [Śrī Śrī Gūrva-aṣṭaka 7]. *Guru* is as good as God. Here, in this Vyāsa-pūjā day, we are teaching, or they are doing, offering respect to *guru*. That means they are learning how to offer respect to God. It is not personal affair; it is required. Because they are trying to be God conscious, they must learn how to offer respect to God or God's representative.

That is required. *Sākṣād-dharitvena samasta-śāstrair*. In all the *śāstra*, Vedic literature, *guru* is described as good as God. But *guru* will never say that "I am God." The disciple's duty is to offer respect to *guru* as he offers respect to God. But *guru* will never say that "I am... Because my disciples are offering me respect as God, therefore I have become God." As soon as he thinks so, he becomes dog. He is no more God.

Therefore Viśvanātha Cakravartī says... Why *guru* is offered respect like God? *Kintu prabhor yaḥ priya eva tasya*. *Guru* is offered the same respect as we offer respect to God. Just like in the morning: The other side, *ārātri* was going on, offering to Kṛṣṇa, God, and this side was *ārātri* was going on to offer respect to the spiritual master. The same respect. But *guru* will never say, and he's not that. *Guru* will never say, "Now I have become God." No. God does not become. God is always God. So God is God and *guru* is *guru*. But, as a matter of etiquette, God is the *sevyā* God, worshipable God, and *guru* is the worshiper God. Just try to understand: worshipable God and worshiper God. This is. *Sevyā bhagavān-sevaka bhagavān*. Just like *guru* is addressed "Prabhupāda." *Prabhu* means "the Lord" and *pāda* means "the position." "One who has taken the position of the Lord." The same thing: *sākṣād-dharitvena, prabhupāda*. These are the terms. One who is serious to study this science of God, they'll learn all these things.

So one who is very serious to understand the science of God, for him a *guru* is required. Don't try to keep a *guru* as a matter of fashion, that it has become a fashion to accept somebody, some rascal, as *guru*, and say that "I have got my *guru*." What kind of *guru* you have got? You are talking nonsense. *Ācāryavān puruṣa veda*. One who has accepted *guru*, he'll talk sense, where there is meaning. He'll never talk any nonsense. That is the sign that he has got *guru*. He has got the sacred thread. Yes, he's accepted by bona fide *guru*. That is the sign, sacred thread. So you are offering good respect to your spiritual master. That is very nice. You are very thankful. But at the same time we should remember that how to carry out the orders of the *guru* so that people may not think that you are talking nonsense. You must be very careful.

So in the *Bhagavad-gītā* also... I am reciting, citing various verses from various *śāstras*—*Kaṭhopanīṣad*, *Śrīmad-Bhāgavatam*. Now here is another verse. Kṛṣṇa says, *tad viddhi praṇipātena paripraśnena sevayā*, in the *Bhagavad-gītā*.

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānam  
jñāninas tattva-darśinaḥ*  
[Bg. 4.34]

So you have to learn from *guru* by three process. What is that? First process is you must surrender. *Tasmād gurum praṇadyeta* [SB 11.3.21]. Surrender. You have to find out such a exalted person where you can willingly surrender: "Yes." Therefore it is enjoined in the *śāstras*, before making a *guru*, try to study him, whether you can surrender there. Don't accept any *guru* all of a sudden, as fanatic. No, don't do that. That is the injunction. And *guru* also must study the disciple who wants to become a disciple; must study him, whether he's fit for becoming a disciple. This is the way of making relationship between *guru* and disciple. Everything is there, provided we take them seriously. Then we can train up how to become bona fide disciple, how to find out bona fide *guru*, how to establish our relationship with *guru* and act accordingly and make our life successful.

**Prabhupāda:** That's all right. First of all you know what is *guru*.

**Indian guest:** The definition of *guru*.

**Prabhupāda:**

*tasmād guruṁ prapadyeta  
jijñāsuḥ śreya uttamam  
śābde pare ca niṣṇātām  
brahmaṇy upaśamāśrayam*  
[SB 11.3.21]

This is the definition. *Guruṁ prapadyeta*: one should surrender to *guru*. And who is a candidate he is advised to surrender to Kṛṣṇa, ah, surrender to *guru*? *Tasmād guruṁ prapadyeta jijñāsuḥ*. *Jijñāsuḥ* means one who is very seriously enquiring about Kṛṣṇa, or God. Kṛṣṇa means God; God means Kṛṣṇa. He is required to be a disciple, *tasmād guruṁ prapadyeta jijñāsuḥ*. Not ordinary man. Who is enquiring about worldly things, he doesn't require a *guru*. He doesn't require a *guru*. *Guru* is not a thing—just like we take one cat or dog, we shall keep also one *guru*. Not like that. One must be very seriously inquisitive to know about the transcendental science about Kṛṣṇa; then he requires a *guru*. Otherwise there is no need of keeping one *guru*, as order supplier. No. That is not.

Then the next question: Who will become *guru*? *Śābde pare ca niṣṇātām*: one who is well versed in the Vedic literature. He knows the purpose of Vedic knowledge. He is *guru*, *śābde pare ca niṣṇātām*. How I shall understand that he is well versed in Vedic knowledge? *Brahmaṇy upaśamāśrayam*: he has taken shelter of the Supreme Brahman, ending all material [indistinct]. This is the definition of *guru*, and this is the definition of disciple. Disciple means he must be serious to know about the Supreme, and *guru* means one who knows, following the Supreme, and he has no more any material suffering. That's all.

307. Śrīmad-Bhāgavatam 11.3.21, Pandal Lecture, Delhi, November 16, 1973

It is everyone's duty to inquire about the Absolute Truth. Where is the question of Hindu, Muslim or this or that? Truth is truth. "Two plus two equal to four," it is accepted by the Hindus, Muslim, Christian and everyone. Science is science. So therefore we should be interested about inquiring. This is the confirmation in every scripture; in the *Bhāgavata* also. This is also *Bhāgavata*.

In *Bhāgavata*, in another place it is said, *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]: "Those who are actually inquisitive to know the value of life, the Absolute Truth, he must approach a *guru*." Here also it is said, *jīvasya tattva-jijñāsā*. *Jijñāsā* means somebody in inferior position inquires from the superior man. Then there is *jijñāsā*. Just like a child inquires from his father. Intelligent child always inquires, "Father, what is this? What is this? What is this?" and father explains. In this way the child gets experience. So similarly, here it is said that *jīvasya tattva-jijñāsā*. Every human being... It is human being. *Jīvasya*, the general meaning is all living entity, but all living entity cannot inquire. That is not possible. The cats and dogs, they cannot inquire. There are 8,400,000 species of life, out

of which this human form of life is competent to inquire about the Truth. Therefore here it is said, *jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ*.

308. Śrīmad-Bhāgavatam 11.3.21, Pandal Lecture, Delhi, November 16, 1973

We should inquire. And for your inquiry, the answers are there already in the *Bhagavad-gītā*, in the *Śrīmad-Bhāgavatam*, in the *Upaniṣads*. We have got in the *Purāṇas*. So we should utilize it. So instead of utilizing this knowledge, this treasure house of knowledge, we are reading bunch of useless newspaper. You see? In the Western countries, most of you may know, they are delivering in the morning such big lump of newspaper. And after one hour, it is thrown away. Who will read that? But people's attentions are diverted by so many nonsense literature, and they are not interested to inquire from the real source of knowledge, real treasure house of knowledge.

Therefore here it is said that *jīvasya tattva-jijñāsā*: "Your only business is to inquire about the truth." And that truth should be inquired from whom? *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. If you are actually inquisitive to understand what is Absolute Truth, what is your life, what is the value of life, *tasmād guruṁ prapadyeta*. A *guru* is not a fashion, that "Oh, such-and-such *svāmījī* is a... Let me make him *guru*." Just like, "Oh, there is a nice dog. Keep me a dog. Let me keep here dog." And if a *guru* says, "Yes, whatever you are doing, you are right. You can do whatever you... You can eat whatever you like. You can do whatever..., "Oh, he is a very nice *guru*." And as soon as he will say, "No illicit sex life, sir; no meat-eating, no gambling, no intoxication," "Oh, *Swāmījī*, you are very conservative." I have heard these things. That poet Allen Ginsberg, he said, "*Swāmījī*, you are very conservative." No. I am the most liberal. You do not know. If I become conservative, then none of you will come to me.

309. Śrīmad-Bhāgavatam 11.3.21, Morning Walk, Bombay, March 23, 1974

**Bhāgavata:** Śrīla Prabhupāda, you can tell us the qualifications of *guru* and the qualifications of disciple?

**Prabhupāda:** Yes. That is very simple thing. *Tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. So this is the qualification of *chela*. *Tasmād guruṁ prapadyeta*. One has to accept a *guru*. Who? *Jijñāsu*. What kind of *jijñāsu*? [Hindi] *Jijñāsuḥ śreya uttamam*. "What is the best, ultimate goal of life?" Such person will require a *guru*. Those who are interested with these material affairs, they do not require a *guru*.

**Dr. Patel:** They require Einstein as a *guru*.

**Prabhupāda:** No. No, no. Real *guru* means those who are interested in these material affairs, they do not require a *guru*. It is... It is a fashion: "Such man has kept such and such *guru*." Just like keeping a dog. This is not *guru*.

**Dr. Patel:** [laughs] That is good.

**Prabhupāda:** Keeping a *guru*, and "Guru, come here. Come here, *guru*." [laughter] Not like that. That is useless. And this is the qualification of *chela*: *jijñāsuḥ śreya uttamam*, one who is interested with the Absolute Truth. That requires..., he requires a *guru*. And *guru* means, *śābde pare ca niṣṇātām*. *Śābde pare ca niṣṇātām brahmaṇy upaśamāśrayam* [SB 11.3.21]. This is the qualification. *Śābde*, he's, in the Vedic knowledge, he's perfect. *Śābde pare ca. Niṣṇātām*: he has immersed himself in that ocean. And the result is *brahmaṇy upaśama*..., he has no more material interests, simply Brahman, that's all. How simple it is, the qualification of *chelā* and qualification of *guru*. As soon as Arjuna accepted Kṛṣṇa as his *guru*, He immediately gave him a slap: *aśocyān anvaśocas tvam prajñā-vādāmś ca bhāṣase* [Bg. 2.11]: "You are talking like very learned man. You are fool number one."

310. Śrīmad-Bhāgavatam 11.3.21, Room Conversation with Professor Durckheim,  
Dr. P. J. Saher and Professor Porsch, Germany, June 19, 1974

**Prabhupāda:** Therefore Vedic instruction is *tad-vijñānārtham sa gurum eva abhigacchet* [MU 1.2.12]. In order to get first-class experience of the perfection of life, you must approach *guru*. That is the Vedic injunction. *Samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham*. Now, Who is *guru*? Whom shall I approach? So the next line explains that approach such *guru*, *śrotriyaṁ*, who has heard from his *guru* perfectly, that *guru*. Who had no chance of hearing from perfect *guru*, he is not *guru*. This is called *guru-paramparā*, disciplic succession. I hear from a perfect person, and I distribute the knowledge the same way, without any change. So Kṛṣṇa gives us knowledge in the *Bhagavad-gītā*. We are distributing the same knowledge. It is not by our... [aside:] Water is not required. Water I don't want. There is water. Yes.

So I am always inexperienced, because my power of understanding is very little. Therefore I must get experience from a person who is perfect. Then my experience is perfect. Just like a child does not know what is this. He asks his father, "What is this, father?" Father says, "My dear child, it is microphone." The child knows it, "microphone." That knowledge is perfect, although his capacity is imperfect. A child is imperfect, but because he gets the knowledge from the perfect father who knows what it is, when he speaks "a microphone," he speaks rightly. This is perfect process of knowledge: You approach the perfect person and get knowledge, and that is your perfect experience. Personally, I may be, you may be not perfect. But because I get the knowledge from the perfect, my knowledge is perfect. This is our process.

We are getting knowledge from Kṛṣṇa, the most perfect. Or you get knowledge from Jesus Christ, that is also perfect, because the source is perfect. I am taking knowledge from God, and you are taking the knowledge from the son of God, who has come directly from Him, the same. So..., but we have to receive knowledge from the perfect, not by ascending process: experiencing failure, experiencing failure, experiencing failure. Not like that. That will take long time. But if you actually want to be perfect, just approach the perfect, take knowledge from him, and you become perfect. That is the injunction. *Tad-vijñānārtham sa gurum eva abhigacchet śrotriyaṁ brahma-niṣṭham* [MU 1.2.12]. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21].

311. Śrīmad-Bhāgavatam 11.3.21, Morning Walk, Bombay, November 14, 1975



**Yāśomatīnandana:** Sometimes they even say that "You have your *guru* and I have my *guru*. It's all the same thing."

**Prabhupāda:** Yes, and a thief has also a *guru*. Then that *guru* is also the same thing. [Hindi conversation] Here *guru* means *tasmād gurum prapadyeta jijñāsur śreya uttaman* [SB 11.3.21]. [Hindi] *Nāpnuvanti mahātmānam saṁsiddhiṁ paramaṁ gataḥ*.

312. Śrīmad-Bhāgavatam 11.3.21, Room Conversation, Delhi, November 25, 1975

**Prabhupāda:** So in every center they must rise early in the morning. They must follow the regulative principles. They must attend class. Otherwise let them go out. We don't want. And if anyone wants to marry, first of all he must show that he has some earning capacity. Not that "Because there are so many girls, and I marry one to satisfy my senses..." I thought that boy was nice, and I heard all these stories. That is also another defect, that we have got young boys and young girls open for lovemaking. And *brahmacārī* means strictly prohibited to see the face of woman. But we cannot stop it. That is also another defect. Fire is good and butter is good, but when they come together everything become bad. Is it not? Fire is good, just like heat. And butter is good, healthy. But when they come together the butter melts and the fire extinguished. This is *māyā's* arrangement. Hmm? *Puṁsaḥ striyā mithunī-bhāvam etam* [SB 5.5.8]. This whole world is going on by the sex attraction, and when they come together, the both of them become spoiled. Therefore it has to be dealt with very, very carefully, so many rules, regulation. [break] ...used, Nitāi?

**Nitāi:** Whenever there is necessity.

**Prabhupāda:** Compulsory.

**Nitāi:** Compulsory. When there's rule, vidhi.

**Prabhupāda:** Therefore it is said, vrajet, "must." *Tasmād gurum prapadyeta* [SB 11.3.21]. At least let us inform the whole world that the process of civilization, education, everything rotten. That we have to say.

313. Śrīmad-Bhāgavatam 11.3.21, Morning Walk, Nellore, January 3, 1976

**Prabhupāda:** This is basis of *Gītā*. *Tad viddhi praṇipātena paripraśnena sevayā* [Bg. 4.34]. Learn from the real person, *tattva-darśinaḥ*, who has seen, who has actual experience of the truth. Learn from him. The *Gītā* never recommends that you imagine and make your theories. Never said. That is the Vedic culture. *Tad-vijñānārthaṁ sa gurum evābhigacchet* [MU 1.2.12(1)]. *Tasmād gurum prapadyeta jijñāsur śreya uttamam* [SB 11.3.21]. This is the way. Take lesson from Kṛṣṇa or Kṛṣṇa's representative. Then you will get experience. This is Kṛṣṇa consciousness. What is the use of imagining?

314. Śrīmad-Bhāgavatam 11.3.21, Morning Walk, Māyāpur, February 3, 1976

**Jagadīśa:** We can't tell what the meaning is.

**Prabhupāda:** That is... Because you are rascal, you do not know. You learn it, one who knows the meaning. *Tad-vijñānārtham sa gurum evābhigacchet* [MU 1.2.12(1)]. You are fool, rascal. How can you know the meaning? You must have to go to the real person.

**Jagadīśa:** Who knows?

**Prabhupāda:** *Guru*. Therefore we go to *guru*. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. One who is actually serious about inquiring, he must go. *Gurum prapadyeta*. Must surrender to *guru*.

**Śāstrījī:** *Śābde pare ca niṣṇātam*.

**Prabhupāda:** Ah. That is... Therefore there is *guru*. *Ādau gurvāśrayam*. If you know, want to know, first of all take shelter of *guru*. That is the injunction.

315. Śrīmad-Bhāgavatam 11.3.21, Garden Conversation, New Vrindavan, June 27, 1976

**Dhṛṣṭadyumna:** One is..., when one is confused and frustrated by this material existence, he wants to find an answer to his problems. So there are different authorities in the world offering solutions, but one has to find the actual authority.

**Prabhupāda:** That is the purport. *Tasmād gurum prapadyeta jijñāsu śreya uttamam* [SB 11.3.21]. One has to go to *guru* when one is inquisitive. *Jijñāsu*. *Jijñāsu* means we want to know so many things; that is our nature. Child also wants to know. He asks his parents, "What is this, father? What is this, mother?" That inquisitiveness is there in everyone. So when one wants to know about the Supreme, then he requires a *guru*, or spiritual master. It is not a fashion, that "Everyone keeps a *guru*; let me also have a *guru*." Not like that. *Tad-vijñānārtham sa gurum evābhigacchet* [MU 1.2.12(1)]: "In order to understand the transcendental science, one has to go to *guru*." *Jijñāsu śreya uttamam*.

316. Śrīmad-Bhāgavatam 11.3.21, Evening Darśana, Tehran, August 12, 1976

**Prabhupāda:** Yes. If I understand that he is rich, I may consider, "Well, I have got one thousand dollars, so he may have one hundred thousand dollars," that's all. But if you understand that he has got millions and millions of dollars, then you'll appreciate, "Oh, so rich!" Then your regard for him will increase. That is not being done. Stereotyped, "God is great." How He is great, to what extent He is great, what is His greatness, activities, if you know more and more, then your regard for God will increase. But that they are not doing. Simply officially, "God is great, God is great," finished. No *jijñāsā*, no inquiry. *Athāto brahma jijñāsā*. One should be inquisitive. *Jijñāsuḥ śreya uttamam*. *Tasmād gurum prapadyeta*

*jijñāsuḥ śreya uttamam* [SB 11.3.21]. One who has become inquisitive of the *uttamam*, the most exalted subject matter, he requires a *guru*. Otherwise, who will answer his inquiries? *Tasmād gurum prapadyeta jijñāsuḥ*. If he's not *jijñāsuḥ*, what is the need of *guru*? And where is the question of advancement? He must be *jijñāsuḥ*. And that is..., people are not interested. Officially, go to church, go to mosque, go to temple and do something. Then drop it and go to your own business and do whatever you like. No discrimination. They're not serious. [greets guests] *Aiye*. Not very serious. One who is serious, he'll inquire. Otherwise, the formula is all right, "God is great. There is no more greater than Him." But inquire, "How He is great?" [guests enter] Hare Kṛṣṇa. Oh, thank you very much. *Jaya*. Therefore society is required, association is required, to inquire.

317. Śrīmad-Bhāgavatam 11.3.21, Evening Darśana, Tehran, August 12, 1976

**Prabhupāda:** [chuckles] That people are not interested. Only officially chanting "God is great," that's all. Finished. Business finished. You try to understand. *Athāto brahma jijñāsā*. This is the *Vedānta-sūtra*. *Jijñāsā*: go, inquire, be inquisitive. *Jijñāsuḥ śreya uttamam. Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. So one should be inquisitive. That is human life. And as soon as you become inquisitive, you become aware of God more and more, then your devotion increases. That is wanted.

318. Śrīmad-Bhāgavatam 11.3.21, Press Interview at Muthilal Rao's House, Hyderabad, August 17, 1976

**Prabhupāda:** *Samāsa*. So we are imperfect, just like they are going to study the planets. What they will study from here? This kind of knowledge has no value, speculation.

**Interviewer (4):** That is something inborn, isn't it? That scientists...

**Prabhupāda:** Yes, that is your inquisiti... You have got born inquisitiveness, *jijñāsu*. That is especially manifested in human form of life. So for *jijñāsu* it is recommended, *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. You have to go to the proper person. So that we are not doing. *Tasmād gurum prapadyeta. Tad vijñānārthaṁ sa gurum evābhigacchet* [MU 1.2.12(1)]. These are the Vedic injunctions. *Jijñāsu* is our natural instinct, but we go to who has no knowledge. That is the difficulty. We are misled. But the knowledge is there already: the Vedic knowledge is there. There are so many *Vedas*, *Upaniṣads*, *Vedānta-sūtra* and *Bhagavad-gītā*, *Rāmāyaṇa*, *Mahābhārata*, *Purāṇas*. But there is no systematic study of this literature. We are neglecting.

319. Śrīmad-Bhāgavatam 11.3.21, Śrī Vyāsa-pūjā Lecture, Hyderabad, August 19, 1976

This is the Vedic *mantra*. *Tad-vijñānārthaṁ sa gurum evābhigacchet* [MU 1.2.12(3)].

*tasmād gurum prapadyeta  
jijñāsuḥ śreya uttamam*

*śabde pāre ca niṣṇātām  
brahmaṇy upaśamāśrayam  
[SB 11.3.21]*

*Tad viddhi praṇipātena paripraśnena sevayā* [Bg. 4.34]. So these are the injunction. The *guru* must come through the *paramparā* system. Then he is bona fide. Otherwise he is a rascal. Must come through the *paramparā* system, and in order to understand *tad-vijñānam*, transcendental science, you have to approach *guru*. You cannot say that "I can understand at home." No. That is not possible. That is the injunction of the all *śāstra*. *Tasmād gurum prapad...* Who requires a *guru*? *Guru* is not a fashion, just like you keep a dog as a fashion, modern civilization, similarly we keep a *guru*. No, not like that. Who requires a *guru*? *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]—one who is actually serious to understand the science of spirit soul, *tad vijñānam*, *om tat sat*, he requires a *guru*. *Guru* is not a fashion.

320. Śrīmad-Bhāgavatam 11.3.21, Initiation Lecture, Hyderabad, August 22, 1976

Animal means one who does not know except four things: eating, sleeping, sex life and defense. These are animal life. So a dog is interested in eating, sleeping, sex life and defense, and if the man also remains in the same platform—eating, sleeping, sex life and defense—then he is no better than dog. Human beings, from this dog platform, can be raised to God platform. That is possible. And human life is meant for that purpose. Therefore in the *Vedānta-sūtra* it is said, *athāto brahma jijñāsā*. Human life is meant for inquiring about Brahman, the Absolute Truth.

So this *brahma-jijñāsā*, if one is actually interested in *brahma-jijñāsā*, then he requires a *guru*. *Tad-vijñānārtham sa gurum evābhigacchet* [MU 1.2.12(1)]. If one is actually interested. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. So *guru* is required for one who is actually interested in the highest status of life. Those who are like cats and dogs, they do not require *guru*. A dog does not require. He knows very well how to eat, how to sleep, how to have sex life, how to defend. That does not require any *guru*. By nature all animals know it. So the human life has got special knowledge, special advancement of consciousness. He can understand.

321. Śrīmad-Bhāgavatam 11.3.21, Room and Car Conversation with Life Member, Mr. Malhotra, Poona, December 22, 1976

**Prabhupāda:** No. This is Vedic injunction. *Tad vijñānārtham sa gurum eva abhigacchet*. *Abhigacchet*, this word is used. This means "must," *vidhi-liṅ*. This is the form of *vidhi-liṅ*, in grammar. *Vidhi-liṅ* is applied when there is no question of duality. You must. If you want to know that transcendental science, you must approach *guru*. *Śrotriyam brahma-niṣṭham*. And who is *guru*? *Samit-pāṇiḥ śrotriyam*. *Śrotriyam* means one who is *guru* by hearing from his *guru*, *śrotriyam*. This is *paramparā*. Not that all of a sudden he becomes *guru*. No. That is not *guru*. *Guru* means *śrotriyam*. *Śrotriyam brahma-niṣṭham* [MU 1.2.12(3)]. And after hearing perfectly from his *guru*, he is *brahma-niṣṭham*. Just like Arjuna, after hearing from Kṛṣṇa, his *guru*, he became devotee of Kṛṣṇa. Not became; he was devotee. Still he became perfect devotee. *Brahma-niṣṭham*. This is the *guru's* qualification.

And in another, the *Bhāgavata* it is said, *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. One must surrender to *guru* who is actually inquisitive, yes, about the Absolute Truth. What kind of inquisitive? *Jijñāsuḥ śreya uttamam*: the best aim of life or transcendental aim of life. He requires *guru*. Then what is *guru*'s qualification? The next line is that *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam, śābde pare ca niṣṇātām* [SB 11.3.21]. *Guru* is completely in awareness of all the Vedic knowledge. That is *guru*. Not a loafer class. [laughter] *Śrotriyam*. One who has heard perfectly *Vedas* from his *guru*. And what is the symptom that he has heard from the authority of the...? *Brahma-niṣṭham*. *Brahmaṇy upaśamāśrayam*. The symptom is that he has completely taken shelter of the Supreme Brahman, rejecting or finishing all material desires. No more material desires. *Brahmaṇy upaśamāśrayam*. He has taken shelter of Brahman, *upaśama*, rejecting—no more hankering after anything material.

322. Śrīmad-Bhāgavatam 11.3.21, Evening Darśana, Rishikesh, May 13, 1977

**Prabhupāda:** Whatever it may be, but we are denying. Is it not? Hmm? When... Suppose a big man. You do not know what he is. But if the man says, "You want to know me? All right, I shall disclose all my secrets to you. Try to understand." So why don't you..., do not take it? If you want to know the person, and the person is explaining himself, why don't you take it? Why theorize that "God is like this. God is like this"? What is the meaning? When the person has come to explain about himself... *Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chrṇu* [Bg. 7.1]: "Hear." Hearing is the process of knowledge. Therefore our *Vedas* are called *śruti*. The knowledge has to be acquired through ear. My *Guru Mahārāja* used to say that "Don't try to see a *sādhū* by your eyes. You try to see a *sādhū* by ears." *Karṇe[?] sādhū dekhi*. [Hindi] *Tāvac ca śobhate mūrkhāḥ yāvat kiñcin na bhāṣate*. [Hindi] For real perfect knowledge, one has to hear. *Śrotriyaṁ brahma-niṣṭham*. *Tad-vijñānārthaṁ sa gurum eva abhigacchet, śrotriyaṁ brahma-niṣṭham* [MU 1.2.12]. *Śābde pare ca niṣṇātām brahmaṇy upaśamāśrayam*. There is *guru*. One who has heard perfectly from the authorities, he is *guru*. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. And who is *guru*? *Śābde pare ca niṣṇātām brahmaṇy upaśamāśrayam*. Every direction is there.

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānam  
jñāninas tattva-darśinaḥ*  
[Bg. 4.34]

So about from... Apart from *śāstra*, the *vedānta-kṛt*, *vedānta-vit*, Kṛṣṇa, He is speaking. *Asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chrṇu* [Bg. 7.1]: "Just hear." And He's *vedānta-vit*, *vedānta-kṛt*. He knows what is *Vedānta*, and He has compiled *Vedānta*, and He is ready to speak. We don't hear Kṛṣṇa. How much unfortunate we are.

323. Śrīmad-Bhāgavatam 11.3.27, SB 6.3.24 Purport

Another quotation says:

*śravaṇaṁ kīrtanaṁ dhyānaṁ  
harer adbhuta-karmaṇaḥ  
janma-karma-guṇānāṁ ca  
tad-arthe 'khila-ceṣṭitam*

As we pass from one form of body even in this life, from childhood to boyhood, boyhood to youthhood, youthhood to old age, Kṛṣṇa begins His instruction with this point, that we must know what we are. We are not this body. If we remain in the bodily concept of life, then we are no better than cats and dogs.

*Sa eva go-kharaḥ [SB 10.84.13].  
yasyātmā-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat-tīrtha-buddhiḥ salile*

"One should always chant and hear about the extraordinarily wonderful activities of the Lord, one should meditate upon these activities, and one should endeavor to please the Lord." (SB 11.3.27)

324. Śrīmad-Bhāgavatam 11.3.27, Śrīmad-Bhāgavatam 11.3.27 Lecture, Gorakhpur,  
February 17, 1971

...giving quotations from many scriptures about the supreme position of chanting the holy name of Kṛṣṇa.

*śravaṇaṁ kīrtanaṁ dhyānaṁ  
harer adbhuta-karmaṇaḥ  
janma-karma-guṇānāṁ ca  
tad-arthe 'khila-ceṣṭitam  
[SB 11.3.27]*

325. Śrīmad-Bhāgavatam 11.3.27, A Second Chance: Evidence in Support of  
Chanting the Holy Name

*śravaṇaṁ kīrtanaṁ dhyānaṁ  
harer adbhuta-karmaṇaḥ  
janma-karma-guṇānāṁ ca  
tad-arthe 'khila-ceṣṭitam*

"One should always chant and hear about the wonderful activities of the Lord, one should meditate upon these activities, and one should endeavor to please the Lord." (Srimad-Bhagavatam 11.3.27)

326. Śrīmad-Bhāgavatam 11.3.27, Lecture, Gorakhpur, February 17, 1971

...giving quotations from many scriptures about the supreme position of chanting the holy name of Kṛṣṇa.

*śravaṇam kīrtanam dhyānam  
harer adbhuta-karmaṇaḥ  
janma-karma-guṇānām ca  
tad-arthe 'khila ceṣṭitam  
, [SB 11.3.27]*

327. Śrīmad-Bhāgavatam 11.3.31, CC Madhya 25.140 Translation and Purport

*smarantaḥ smārayantaś ca  
mitho 'ghaughā-haraṁ harim  
bhaktyā saṣṭāyā bhaktyā  
bibhraty utpūlakām tanum*

"Pure devotees develop a spiritual body and symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love."

This is a quotation from Śrīmad-Bhāgavatam (11.3.31).

328. Śrīmad-Bhāgavatam 11.3.34-35, CC Adi 2.24 Purport

(5) From the Bhāgavatam (11.3.34-35):

*nārāyaṇābhīdhānasya  
brahmaṇaḥ paramātmānaḥ  
niṣṭhām arhatha no vaktum  
yūyaṁ hi brahma-vittamāḥ*

"O best of the brāhmaṇas, please tell us of the position of Nārāyaṇa, who is also known as Brahman and Paramātmā."

*sthity-udbhava-pralaya-hetur ahetur asya*

*yat swapna-jāgara-suṣuptiṣu sad bahiś ca  
dehendriyāsu-hṛdayāni caranti yena  
saṣjīvitāni tad avehi param narendra*

“O King, know Him who is causeless and yet is the cause of creation, maintenance and annihilation. He exists in the three states of consciousness — namely waking, dreaming and deep sleep — as well as beyond them. He enlivens the body, the senses, the breath of life, and the heart, and thus they move. Know Him to be supreme.”

329. Śrīmad-Bhāgavatam 11.5.1, The Nectar of Devotion Lecture, Vṛndāvana,  
November 14, 1972

**Pradyumna:** "The injunctions of rules and regulations and the resultant reactions are mentioned in the Eleventh Canto of *Śrīmad-Bhāgavatam*, Fifth Chapter, first and second verses [SB 11.5.1]. Camasa Muni, one of the nine sages who came to instruct King Nimi, addressed the King and said, 'The four social orders, namely, the *brāhmaṇas*, the *kṣatriyas*, the *vaiśyas* and the *śūdras*, have come out of the different parts of the universal form of the Supreme Lord as follows: the *brāhmaṇas* have come out from the head; the *kṣatriyas* have come out from the arms; the *vaiśyas* have come out from the waist; and the *śūdras* have come out from the legs. Similarly, the *sannyāsīs* have come out from the head; the *vānaprasthas* from the arms; the *gṛhasthas* from the waist; and the *brahmacārīs* from the legs.' These different orders of society and grades of spiritual advancement are conceived in terms of qualification.

"It is confirmed in the *Bhagavad-gītā* that the four social orders and the four spiritual orders are created by the Lord Himself, in terms of different individual qualities. As the different parts of the body have different types of activities, so the social and spiritual orders also have different types of activities in terms of qualification and position. The target of these activities, however, is always the Supreme Personality of Godhead. As confirmed in the *Bhagavad-gītā*, 'He is the supreme enjoyer.' So whether one is a *brāhmaṇa* or a *śūdra*, he has to satisfy the Supreme Lord by his activities."

**Prabhupāda:** Yes. The *brāhmaṇa* is considered to be the mouth of the total body, and the *śūdras* are considered to be the legs. So by comparative position, the head is more important than the leg, but they are equally important in terms of the whole body. Because the head cannot walk. For walking, he requires the cooperation of the legs.

So, as to maintain this body we require the cooperation of the head, arms, waist and legs, similarly, for serving Kṛṣṇa, the Supreme, the whole, it doesn't matter whether one is a *brāhmaṇa* or *kṣatriya* or *vaiśya* or *śūdra*; everyone can be engaged. *Sva-karmaṇā tam abhyarcya* [Bg. 18.46]. One has to worship the Supreme by his own work. The leg has to work in his own way, the head has to work in its own way. But the aim should be to survive, to maintain this body. That is the process. If the aim is one—



Kṛṣṇa—then it doesn't matter whether one is *brāhmaṇa* or one is *śūdra*. Equally they are serving and they are sharing the equal profit out of it.

330. Śrīmad-Bhāgavatam 11.5.1, Room Conversation, Sydney, April 2, 1972

The principle of remembering the Supreme Personality of Godhead constantly and not forgetting Him at any moment is meant to be followed by everyone, without fail. "If this injunction is followed, then all other rules and regulations will automatically fall into line. All other rules and regulations should be treated as assistants or servants to this one basic principle. The injunctions of rules and regulations and the resultant reactions are mentioned in the Eleventh Canto of *Śrīmad-Bhāgavatam*, Fifth Chapter, first and second verses [SB 11.5.1]. Camasa Muni, one of the nine sages who came to instruct King Nimi, addressed the King and said, 'The four social orders, namely the *brāhmaṇas*, the *kṣatriyas*, the *vaiśyas* and the *śūdras*, have come out of the different parts of the universal form of the Supreme Lord as follows: the *brāhmaṇas* have come out from the head, the *kṣatriyas* have come out from the arms, the *vaiśyas* have come out from the waist and the *śūdras* have come out from the legs. Similarly, the *sannyāsīs* have come out from the head, the *vānaprasthas* from the arms, the *gr̥hasthas* from the waist and the *brahmacārīs* from the legs.'

"These different orders of society and grades of spiritual advancement are conceived in terms of qualification. It is confirmed in the *Bhagavad-gītā* that the four social orders and the four spiritual orders are created by the Lord Himself, in terms of different individual qualities. As the different parts of the body have different types of activities, so the social orders and spiritual orders also have different types of activities in terms of their qualification and position.

"The target of these activities, however, is always the Supreme Personality of Godhead. As it is confirmed in the *Bhagavad-gītā*, 'He is the supreme enjoyer.' So whether one is a *brāhmaṇa* or a *śūdra*, he has to satisfy the Supreme Lord by his activities. This is also confirmed in the *Śrīmad-Bhāgavatam* by a verse which reads, 'Everyone must be engaged in his particular duty, but the perfection of such work should be tested by how far the Lord is satisfied with such activities.' The injunction herein is that one has to act according to his position, and by such activities, one must either satisfy the Supreme Personality or else fall down from his position."

331. Śrīmad-Bhāgavatam 11.5.2, CC Madhya 22.27 Translation taken from *Śrīmad-Bhāgavatam* (11.5.2) per Purport from CC Madhya 22.26

*mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
catvāro jaiṣire varṇā  
guṇair viprādayaḥ pṛthak*

“From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come, and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacārya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

332. Śrīmad-Bhāgavatam 11.5.2, CC Madhya 22.111 Translation and Purport

*mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
catvāro jajīre varṇā  
guṇair viprādayaḥ pṛthak*

“From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come, and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacārya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

This verse and the next are quotations from Śrīmad-Bhāgavatam (11.5.2-3).

333. Śrīmad-Bhāgavatam 11.5.2, Bhagavad-gītā 4.17 Lecture, Bombay, April 6, 1974

*Karma*... You have certain type of tendency to work. So you work in that. *Sva-karmaṇā tam abhyarcya* [Bg. 18.46]. That is the recommendations, that according to your qualification, you work, but by the result of your work you worship Kṛṣṇa, the Supreme Personality of Godhead. That is required. That is Kṛṣṇa consciousness. It is not that everyone is expected to become first-class brahminical culture. It doesn't matter. The same example. This example are given in the Śrīmad-Bhāgavatam:

*mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
catvāro jajīre varṇā  
viprādayaḥ guṇair pṛthak*  
[SB 11.5.2]

*Viprādayo guṇa-pṛthak*. If we understand what is the meaning of becoming *brāhmaṇa*, what is the meaning of becoming *kṣatriya*, what is the meaning of become a *vaiśya* and what is the meaning of becoming *śūdra*... That is described in the Śrīmad-Bhāgavatam. *Mukha-bāhūru-pādebhyaḥ*. *Mukha* means the face, *bāhu* means the arms, *ūru* means the waist, and *pāda*, these legs. So *mukha-bāhūru-pādebhyaḥ*. These *brāhmaṇa* and the *kṣatriya* and the *vaiśya* and the *śūdra*, it should be taken as the different parts of the body of the *virāt-puruṣa*, Kṛṣṇa. Of the *virāt-puruṣa*.

334. Śrīmad-Bhāgavatam 11.5.2, Bhagavad-gītā 7.1 Lecture, Bhubaneswar, January 22, 1977

So there is necessity of the four classes. At the present moment they are trying to create classless society. That is chaotic society. That is not real society. That is not Vedic civilization. Vedic civilization means when there is classified society begins: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*. And without this classification, the whole society will remain in chaotic condition. Just like the comparison is given, *mukha-bāhūru pādebhyaḥ* [SB 11.5.2]. Just like in our body there is mouth, there is *ūru*, there is leg, there is *bāhu*. These divisions are required. *Mukha* means *brāhmaṇa*, *bāhu* means *kṣatriya*, and *ūru* means the *vaiśya*, and *pāda* means *śūdra*. The body can be maintained when four things are properly maintained. So these things are required, and they should be classified by *varṇā*..., I mean to say, quality and work. In this way we have to organize society. Then there will be no scarcity of real human being. Otherwise they will remain as animal.

335. Śrīmad-Bhāgavatam 11.5.2, Śrīmad-Bhāgavatam 1.2.9 Lecture, Hyderabad, April 23, 1974

Therefore to come to the real point of *dharma*, transcendental position, in the material conditional life, the *dharma*, *varṇāśrama-dharma*... *Cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* [Bg. 4.13]. *Viprādayo guṇaḥ pṛthak cātur-varṇyam. Ya eṣaṁ puruṣaṁ sākṣād ātma-prabhāvam īśvaram, na bhajanti avajānanti...* [SB 11.5.3]. *Puruṣasya āśramaiḥ saha* [SB 11.5.2]. *Tyakta jagṛhe varṇa iprādayo guṇaḥ pṛthak*. These are the statements of *śāstra*, that the human society, just to make it real human society, not cats' and dogs' society, there must be *varṇāśrama*. That is *dharma*. In the material stage, when we have to take care of this body, there must be this *varṇāśrama*. That is systematic human society. If there is no *varṇāśrama-dharma*, then it is cats' and dogs' society. In the cats' and dogs' society there is no *varṇāśrama-dharma*. That... They do not require it; neither they can understand it. So if the human society becomes *varṇāśrama*-less, without *varṇāśrama-dharma*, then it is cats' and dogs' society. Then subjected to the so many miserable condition of material nature. That is inevitable.

336. Śrīmad-Bhāgavatam 11.5.2, Śrīmad-Bhāgavatam 1.2.27 Lecture, Vṛndāvana, November 7, 1972

In the *Bhagavad-gītā*, the division of the society is given there: *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* [Bg. 4.13]. According to *guṇa* and according to *karma*, there are four classes of men. The first-class men, the *brāhmaṇas*, because they are on the platform of goodness. Goodness means they can see. One who is qualified *brāhmaṇa*, he can see what is what: what is this world, what is God, what the human being... Everything is clearly... *Prakāśa*. It is called *prakāśa*, illumination. If one is situated in the modes of goodness, platform of goodness, he can see things as they are. *Prakāśa*.

And the next stage is passion, productive. Productive, ruling, administrating, like that. Creation. Just like the king's royal orders, they want to conquer expansive kingdom. And next stage is mixed-up—ignorance and passion. That is the stage of *vaiśyas*. They want simply money, somehow or other.

They do not care for anything, the *vaiśya*. *Brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. *Śūdra*, they are completely ignorant. They cannot produce anything, neither they have got any enthusiasm for ruling or administration. So their business is to submit to the higher classes and live peacefully. These are the divisions of the society. But all of them are required for upkeep of the society.

It is exemplified in the *Śrīmad-Bhāgavatam*:

*mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
āśramai..., jajñire catvāro varṇā  
viprādayaḥ guṇair pṛthak  
[SB 11.5.2]*

In the *Śrīmad-Bhāgavatam* the same thing is confirmed, that the *brāhmaṇas* are the face of the Supreme Lord. Therefore, according to our Vedic civilization, whenever..., whenever there is any ceremony, the *brāhmaṇas* are..., are sumptuously fed. Because *brāhmaṇas* are considered to be the mouth of the Supreme Personality of Godhead. The mouth, the business of mouth is to speak and to eat. So *brāhmaṇa*'s business is to speak Vedic knowledge, distribute Vedic knowledge. *Veda-vādī*. That is their speaking. Just like Ambarīṣa Mahārāja used to do.

337.        *Śrīmad-Bhāgavatam* 11.5.2, *Śrīmad-Bhāgavatam* 1.10.6 Lecture, Māyāpur, June 21, 1973

Just try to understand the ideal government during Mahārāja Yudhiṣṭhira's time. Not only Mahārāja Yudhiṣṭhira; all the kings. *Rājarṣayaḥ*. *Imaṁ rājarṣayo viduḥ* [Bg. 4.2]. They were all great *ṛṣis*, although they were *kṣatriyas*. *Brāhmaṇa* and *kṣatriya*, they used to guide the general people. The high caste means who would guide the people nicely. The *brāhmaṇa*, by their Vedic knowledge, perfect knowledge, *paṭhana-pāṭhana yajana-yājana dāna-pratigraha*. By high learning, they would ad... They were not interested for capturing the government. No. They had no time. But there was consulting body. Even Yudhiṣṭhira Mahārāja time, there was consulting body, all the kings. The *brāhmaṇas* and the *ṛṣis*, they would form a consulting body and give advice to the king: "My dear king, do like this," and they will abide. Just like head. Head. Head gives the instruction to the arms, not the arm gives instruction to the head. Head. Brain. *Mukha-bāhūru-pādebhyaḥ* [SB 11.5.2].

So *brāhmaṇa* means this portion: head, brain. And *kṣatriya* means this portion: arm. And *vaiśya* means this portion: belly. And *śūdra* means this: leg. So no part is unimportant. Every part is important for upkeep of the body. But comparative study, this part is more important. If my head is cut off, then all

other parts may remain, it will not act. Similarly, at the present moment there is no *brāhmaṇa*. All *śūdras*, simply legs. If you keep the legs of the body, what is the value of this body? There must be head. Everything must be there. Everything must be there. The head must be there, arms must be there, the abdomen must be there, the legs must be there. Then it is complete body.

338. Śrīmad-Bhāgavatam 11.5.2, Śrīmad-Bhāgavatam 1.15.25–26 Lecture, Los Angeles, December 4, 1973

Our... What is the aim of life? The aim of life is that we are now detached from God. This is our position. Material life means detached from God, detached from Kṛṣṇa. So this detachment is the cause of suffering.

*mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
jajñire catvāro varṇā  
viprādayaḥ guṇair pṛthak*  
[SB 11.5.2]

We are different parts and parcels of Kṛṣṇa, God, so we must act accordingly. Just like my hand. Hand is there. If the hand is in proper place, he can act nicely. But if I cut the leg and make hand or hand make the leg, then it is all lost. All lost. One must act according to his qualification. That, according to that qualification, the *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, they are described in the *Bhagavad-gītā*. This *brāhmaṇa* means these are the symptoms: *satyaṁ śamo damas titikṣā ārjavam, jñānam vijñānam āstikiyaṁ brahma-karma svabhāva-jam* [Bg. 18.42]. This is human civilization. We must train people in such a way that we must see there what is his quality. According to quality. Just like a physician gives medicine according to the symptom of the disease, then it is cured. Not that any medicine. In the drug house, there are so many medicines. You cannot say, "Any medicine will do." No. It is the physician who will pick up the real medicine and he'll administer to the patient. Then he'll be cured.

339. Śrīmad-Bhāgavatam 11.5.2, Meeting at University, Berkeley, October 6, 1972

Here Kṛṣṇa says or God says, when we speak of Kṛṣṇa we say God that, "these four classes of men social orders must be there. It is My creation," and you cannot avoid anything created by God. Similarly you cannot avoid the social divisions, the. I mean to say—orders, meritorious orders—divisions of the society and it is the duty of the government to see that this social orders is going on nicely.

The class of *brāhmaṇas* are doing their duty nicely, the *kṣatriyas* are doing nicely—everyone should be employed. Nobody should be without any employment—according to the qualities. This is the duty of the government. So lifestyle as a conception is given in the *Bhagavad-gītā* very clearly now you judge whether it is acceptable or not. What is it acceptable? If it was being accepted formally why not now? So our Kṛṣṇa consciousness movement is an attempt to create a few *brāhmaṇas*, brain. *Brāhmaṇa* is considered to be the head;

*mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā  
viprādayaḥ guṇair pṛthak*  
[SB 11.5.2]

*Viprādayaḥ, puruṣasya*—to accept the Supreme Lord, *virāṭ*—His universal form. Take this universe as the body as a form of the Lord—*virāṭ-rūpa*. The *virāṭ-rūpa* was manifested before Arjuna in the *Bhagavad-gītā*. So the form means. The body means there must be head, there must be arms, there must be belly, there must be leg then it is concluded. For without head what is the meaning of this body? If you have got nice body and your head is cut off then what is the value?

So at the present moment headless therefore there is always disorder nobody is satisfied. Even in spite of advancement of education and economic development, everything disordered because the head is lacking. Or the head has become crazy. So therefore Kṛṣṇa consciousness movement is trying to rectify that brain puzzle. There is very important movement, just try to understand. That's all.

340. Śrīmad-Bhāgavatam 11.5.2, Narada-Bhakti-Sutra: Sutra 12 Purport

The Śrīmad-Bhāgavatam (11.5.2) states,

*mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā  
guṇair viprādayaḥ pṛthak*

Every person, whatever he may be, emanates from some part of the universal form of the Supreme Lord, the *virāṭ-puruṣa*. The *brāhmaṇas* (intelligentsia) emanate from the face, the *kṣatriyas* (warriors and administrators) emanate from the arms, the *vaiśyas* (farmers and merchants) emanate from the thighs, and the *śūdras* (laborers) emanate from the feet. But wherever we may be situated, we have some particular function to execute in the service of the Supreme Whole, the Personality of Godhead. If we do not, therefore, engage our particular propensities in the service of the Lord, then we are fallen, just like a useless limb amputated from the body.

341. Śrīmad-Bhāgavatam 11.5.2, Śrīmad-Bhāgavatam 1.2.9 Lecture, Hyderabad,  
April 23, 1974

Therefore to come to the real point of *dharma*, transcendental position, in the material conditional life, the *dharma*, *varṇāśrama-dharma*... *Cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* [Bg. 4.13]. *Viprādayo guṇaḥ pṛthak cātur-varṇyam. Ya eṣaṁ puruṣaṁ sākṣād ātma-prabhāvam īśvaram, na bhajanti avajānanti...* [SB 11.5.3]. *Puruṣasya āśramaiḥ saha* [SB 11.5.2]. *Tyakta jagṛhe varṇa iprādayo guṇaḥ pṛthak*. These are the statements of *śāstra*, that the human society, just to make it real human society, not cats' and dogs' society, there must be *varṇāśrama*. That is *dharma*. In the material stage, when we have to take care of this body, there must be this *varṇāśrama*. That is systematic human society. If there is no *varṇāśrama-dharma*, then it is cats' and dogs' society. In the cats' and dogs' society there is no *varṇāśrama-dharma*. That... They do not require it; neither they can understand it. So if the human society becomes *varṇāśrama*-less, without *varṇāśrama-dharma*, then it is cats' and dogs' society. Then subjected to the so many miserable condition of material nature. That is inevitable.

342. Śrīmad-Bhāgavatam 11.5.2, Śrīmad-Bhāgavatam 1.2.16 Lecture, Vṛndāvana,  
October 27, 1972

That purificatory method begins before the birth, which is called *garbhādhāna-saṁskāra*. Not that a man, a high-caste *brāhmaṇa* or *kṣatriya* or even *vaiśya*... Especially *brāhmaṇa* and *kṣatriya*. Especially *brāhmaṇa*. He's not meant for giving birth to a child like cats and dogs. He has to observe the *garbhādhāna-saṁskāra*. In the *śāstra* it is said in a *brāhmaṇa* family, if the *garbhādhāna-saṁskāra* is not observed, he immediately falls down to the *śūdra* class. *Kalau śūdra-sambhavaḥ*.

Because this *garbhādhāna-saṁskāra* is not observed, therefore it is to be taken, accepted, everyone is a *śūdra*. But the Kṛṣṇa consciousness movement is to again elevate the *śūdra* to the standard of *brāhmaṇa*. This is the Kṛṣṇa consciousness movement. Because without *brāhmaṇa*... Just like without head, what is the value of your body? *Brāhmaṇa* means the head.

*mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā  
viprādayaḥ pṛthak guṇair*  
[SB 11.5.2]

*Brāhmaṇa* means the head. Therefore *brāhmaṇa* is offered so much respect. Because head, without head... In the head, in the brain, you conceive something, and the hands and legs, they execute the order. Similarly, the head of the society, they should be the *brāhmaṇas*. They are not interested in capturing political power. No. *Brāhmaṇa* is to give instruction. We find from Vedic literature, there were committees, privy council committees of great sages and *brāhmaṇas*. They would give the king advice that "You rule in this way." And if the king is disobedient, sometimes the *brāhmaṇas* would dethrone them or kill them. That was Vedic system.

343. Śrīmad-Bhāgavatam 11.5.2, Śrīmad-Bhāgavatam 3.26.19 Lecture, Bombay,  
December 28, 1974

Everyone wants something. That is required. So long the body is there, we must have to eat, we must have to sleep, we require sense gratification and protection, or security. This is required. But the Vedic civilization was very simplified. Simplified. A class of ideal men, the *brāhmaṇa*—they are ideal—they are simply assimilating the Vedic knowledge and guiding others—*kṣatriya*, *vaiśya*, *śūdra*—how to live peacefully. The *kṣatriya*, they are meant for giving protection to the people, security. And the *vaiśya* is meant for producing food. And *śūdra*, because they cannot do anything independently, they must serve these three masters: *brāhmaṇa*, *kṣatriya*, *vaiśya*. So this is very scientific.

So if there is no ideal class of men, who will guide? If everyone is engaged as *śūdra* to work hard for technology, then who will give the guidance? A brainless society.

*mukha-bāhūru-pādebhyaḥ*  
*puruṣasyāśramaiḥ saha*  
*catvāro jajñire varṇā*  
*viprādayaḥ guṇair pṛthak*  
[SB 11.5.2]

This is the division. The *brāhmaṇa* is to be considered the mouth of the *virāḍ-rūpa*, Bhagavān, the universal form of the Lord; *kṣatriya*, the *bāhu*, the arms; and *vaiśya*, the belly; and *śūdra*, the leg. So they are meant for cooperation, not that simply falsely becoming proud that "I am *brāhmaṇa*. You are *śūdra*." No. The *brāhmaṇa* is equally important than the *śūdra*, though both of them are required. But comparatively, because *brāhmaṇa* is considered to be the brain, he's very important. So the brain must be there. Otherwise, simply possessing hands and legs, what is the meaning if there is no brain?

So at the present moment there is practically no brain, simply hands and legs and belly. Not even hands; simply belly and legs. *Rajas-tamo-bhāvāḥ*. *Rajas*, *rajas* means belly, filling up. And *tamas*, ignorance, ordered. The leg is ordered, "Go there"; it goes. They cannot do anything independently. So *rajas-tamo-bhāvāḥ*, at the present moment the *rajas-tamo-bhāvāḥ* is very prominent. But therefore society is imperfect. There must be a section of people *sattva-guṇa*, and..., *sattva-guṇa* especially, to guide. Otherwise they will be simply engaged *rajas-tamo-bhāvāḥ*. *Rajas-tamo-bhāvāḥ* means *kāma* and *lobha*, lusty desires and greediness. That's all.

344. Śrīmad-Bhāgavatam 11.5.3, Bhagavad-gītā 6.47 Purport

One can avoid worshiping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to



serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The Bhāgavatam confirms this as follows:

*ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram  
na bhajanty avajānanti sthānād bhrastā patanty adhaḥ.*

"Anyone who does not render service and neglects his duty unto the Primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position."

In this verse also the word bhajanti is used. Therefore, bhajanti is applicable to the Supreme Lord only, whereas the word "worship" can be applied to demigods or to any other common living entity. The word avajānanti, used in this verse of Śrīmad-Bhāgavatam, is also found in the Bhagavad-gītā: avajānanti mām mūdhāḥ: "Only the fools and rascals deride the Supreme Personality of Godhead Lord Kṛṣṇa." Such fools take it upon themselves to write commentaries on the Bhagavad-gītā without an attitude of service to the Lord. Consequently they cannot properly distinguish between the word bhajanti and the word "worship."

345. Śrīmad-Bhāgavatam 11.5.3, CC Madhya 22.28 Translation taken from Śrīmad-Bhāgavatam (11.5.3) per Purport from CC Madhya 22.26

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhrastāḥ patanty adhaḥ*

“If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.’

346. Śrīmad-Bhāgavatam 11.5.3, CC Madhya 22.112 Translation of Śrīmad-Bhāgavatam (11.5.2-3) per CC Madhya 22.111 Purport

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhrastāḥ patanty adhaḥ*

"If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.'

347. Śrīmad-Bhāgavatam 11.5.3, CC Madhya 24.142 Translation and Purport

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭāḥ patanty adhaḥ*

"If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed up position into a hellish condition."

This is also a quotation from Śrīmad-Bhāgavatam (11.5.3).

348. Śrīmad-Bhāgavatam 11.5.3, The Journey of Self-Discovery, 5.4 The Ultimate Yoga

Every living entity is part and parcel of the Supreme Lord, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. Śrīmad-Bhāgavatam [11.5.3] confirms this as follows:

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭāḥ patanty adhaḥ*

"Anyone who neglects his duty and does not render service unto the primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position."

349. Śrīmad-Bhāgavatam 11.5.3, Bhagavad-gītā 2.12 Lecture, London, August 18, 1973

So this monoism to become one with the Brahman effulgence, that will not stay, they will feel inconvenient and because they have no information of the planets of Goloka Vṛndāvana or Vaikuṇṭha planets they do not know so to enjoy life they again come back, *patanty adhaḥ*. [SB 11.5.3] These are the statement of Śrīmad-Bhāgavatam. Ye 'nye 'ravindākṣa vimukta-māninaḥ, this Māyāvādī philosophers, *vimukta-māninaḥ*, "Now, I am now become liberated now I am one with the Supreme," that is *vimukta-māninaḥ* where they are thinking like that as a rascal. Actually it cannot be mixed up everyone is individual but they are thinking therefore this word is used *vimukta-māninaḥ*, *māninaḥ* means falsely thinking.

350. Śrīmad-Bhāgavatam 11.5.3, Bhagavad-gītā 4.17 Lecture, Bombay, April 6, 1974

The real purpose is whether you are satisfying Kṛṣṇa. If your that aim is lost, that you do not require to satisfy Kṛṣṇa, you simply satisfy your senses, then it has no meaning.

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭāḥ patanty adhaḥ*  
[SB 11.5.3]

*Sthānād bhraṣṭāḥ*... I claim... It is very simple to understand. Suppose this hand, my hand, but how long it is hand? So long it is attached to the service of the body. If this hand is cut off from this body, it may be called hand, but it has no meaning. Similarly, head also. The head is head so long it is attached to the body. If the head is cut off from the body, then what is the meaning of this head? It has no meaning. Similarly, either you become *brāhmaṇa* or you become *kṣatriya* or you become *vaiśya* or *sūdra*, if you are not attached to the service of the Supreme Whole, then you are useless *brāhmaṇa*, useless *kṣatriya*, useless *vaiśya*. This is the purpose.

351. Śrīmad-Bhāgavatam 11.5.3, Bhagavad-gītā 6.35–45 Lecture, Los Angeles,  
February 20, 1969

**Revatīnandana:** "Failing to do this, he falls down. The *Bhāgavatam* confirms this as follows: 'Anyone who does not render service and neglects his duty unto the Primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position.' "

**Prabhupāda:** Yes.

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭāḥ patanty adhaḥ*  
[SB 11.5.3]

This is also very nice example. The *Bhāgavata* says that we are all parts and parcels of the Supreme. If we do not serve the Supreme, then we fall down from our specified place. What is that? The same example can be given, that this finger, if it becomes diseased and cannot render service to the whole body, it simply gives pain. The other aspect of the part and parcel, try to understand.

If the part and parcel cannot render service regularly, that means it is painful. So any person who is not rendering service to the Supreme Lord, he's simply giving pain to the Supreme Lord. He's simply giving trouble; therefore he has to suffer. Just like any man who is not abiding by the laws of the state, he's simply giving pain to the government, and he's liable to become criminal. He may think that "I'm very good man," but because he's violating the laws of the state, he's simply torturing the government. This is simple.

So anyone who is not serving..., any living entity who is not serving the government, he's painful. Because he is painful, therefore Kṛṣṇa comes. He feels pain. That is sinful, if we give pain. The same example, *sthānād bhraṣṭāḥ patanty adhaḥ* [SB 11.5.3]. And as soon as one thing is very painful... Just like the government keeps all these painful citizens into the prison house, collect together: "You live here, you all nonsense, you criminals. Live here. Don't disturb in the open state."

Similarly all these criminals who have violated the laws of God, who have simply given pain to the Lord, they are put in this material world. All these. And, *sthānād bhraṣṭāḥ patanty adhaḥ*: he falls down from the specified place. Just like the same example: if your finger is painful only, the doctor advises, "Oh, Mister, your finger has to be now amputated. Otherwise it will pollute the whole body." So *sthānād bhraṣṭāḥ*, it is fallen down from the specified place.

So we have fallen down. Being rebelled against the principle of God consciousness, we are all fallen down. So if we want to revive our original position, we must be placed again into that service attitude. That is the perfect cure. Otherwise we shall suffer pain and God will be suffering pain on account of us. Just like if your son is not good, you suffer and the son suffers.

352. Śrīmad-Bhāgavatam 11.5.3, BG 6.47 Purport

The word *bhajete* is significant here. *Bhajete* has its root in the verb *bhaj*, which is used when there is need of service. The English word "worship" cannot be used in the same sense as *bhaja*. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshiping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The *Bhāgavatam* confirms this as follows:

*ya esāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram  
na bhajanty avajānanti sthānād bhrastā patanty adhaḥ.*  
SB 11.5.3

"Anyone who does not render service and neglects his duty unto the Primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position."

In this verse also the word *bhajanti* is used. Therefore, *bhajanti* is applicable to the Supreme Lord only, whereas the word "worship" can be applied to demigods or to any other common living entity.

The word *avajānanti*, used in this verse of *Śrīmad-Bhāgavatam*, is also found in the *Bhagavad-gītā*: *avajānanti mām mūdhaḥ*: "Only the fools and rascals deride the Supreme Personality of Godhead Lord Kṛṣṇa." Such fools take it upon themselves to write commentaries on the *Bhagavad-gītā* without an attitude of service to the Lord. Consequently they cannot properly distinguish between the word *bhajanti* and the word "worship."

353. Śrīmad-Bhāgavatam 11.5.3, CC Madhya 15.277 Purport (Pgs. 145-146)

Unless one is a fully qualified *brāhmaṇa*, he cannot advance in the spiritual science. A real *brāhmaṇa* is never envious of Vaiṣṇavas. If he is, he is considered an imperfect neophyte. Impersonalist *brāhmaṇas* are always opposed to Vaiṣṇava principles. They are envious of Vaiṣṇavas because they do not know the goal of life. *Na te viduḥ svārtha-gatiṁ hi viṣṇum*. However, when a *brāhmaṇa* becomes a Vaiṣṇava, there is no duality. If a *brāhmaṇa* does not become a Vaiṣṇava, he certainly falls down from the *brāhmaṇa* platform. This is confirmed by *Śrīmad-Bhāgavatam* (11.5.3) : *na bhajanty avajānanti sthānād bhraṣṭaḥ patanty adhāḥ*.

We can actually see that in this age of Kali many so-called *brāhmaṇas* are envious of Vaiṣṇavas. The Kali-contaminated *brāhmaṇas* consider Deity worship to be imaginative: *arcyē viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ*. Such a contaminated *brāhmaṇa* may superficially imagine a form of the Lord, but actually he considers the Deity in the temple to be made of stone or wood. Similarly, such a contaminated *brāhmaṇa* considers the *guru* to be an ordinary human being, and he objects when a Vaiṣṇava is created by the Kṛṣṇa consciousness movement. Many so-called *brāhmaṇas* attempt to fight us, saying, "How can you create a *brāhmaṇa* out of a European or American? A *brāhmaṇa* can be born only in a *brāhmaṇa* family." They do not consider that this is never stated in any revealed scripture. It is specifically stated in *Bhagavad-gītā* (4.13): *cāturvarṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*. "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me."

Thus a *brāhmaṇa* is not a result of the caste system. He becomes a *brāhmaṇa* only by qualification. Similarly, a Vaiṣṇava does not belong to a particular caste; rather, his designation is determined by the rendering of devotional service.

354. Śrīmad-Bhāgavatam 11.5.3, Śrīmad-Bhāgavatam 1.5.17–18 Lecture, New Vrindavan, June 21, 1969

There are so many nice qualification. So if a *brāhmaṇa* does not discharge his duties, it is said that he becomes a *śūdra*, or falls down. *Sthānād bhraṣṭaḥ patanty adhāḥ* [SB 11.5.3].

So Nārada Muni says that "Suppose next life a *brāhmaṇa* falls down, he takes to Kṛṣṇa consciousness. Neither he executes the brahminical duties, nor he could prosecute Kṛṣṇa consciousness to perfection, still," Nārada Muni says, "there is no loss." There is no loss. *Yatra kva va nica-yony apy amuṣya abhadra*

*abhūt kim*[?]. Now, if the *brāhmaṇa*, by not executing his prescribed duties, he becomes a *śūdra*—next life he takes birth in a *śūdra* family or lower than *śūdra* family—so Nārada Muni says, "What is the loss there? Because Kṛṣṇa consciousness is so nice that it will not leave the person who has once taken to Kṛṣṇa consciousness. It will revive even in that lower status of life."

355. Śrīmad-Bhāgavatam 11.5.3, Śrīmad-Bhāgavatam 1.16.35 Lecture, Honolulu,  
January 28, 1974

So this material life means within the jurisdiction of *māyā*, and she's always punishing us. *Anādi-bahirmukha jīva kṛṣṇa bhuli gela ataeva māyā tare gola bhagiya*. Because we have tried to forget Kṛṣṇa, that is not good for us. That is also explained in the *Śrīmad-Bhāgavatam*:

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
avajānanti na bhajanty  
sthānād bhraṣṭāḥ patanty adhaḥ*  
[SB 11.5.3]

I'll give you practical example. Just like this finger is part and parcel of my body, your body, but if it becomes diseased, then it cannot act as my finger. It becomes a source of pains only. Then sometime doctor advises, physician, or the surgeon, that "Unless you cut off this finger, the whole hand will be poison," and you have to cut off to save the other fingers. Similarly, we are all part and parcel of the Supreme Lord. When we become disobedient or diseased... To become disobedient to God means that is diseased condition, because we have to become obedient to somebody, even if our so-called disobedient state, don't care for God. All right, don't care for God, but care for somebody else. That is obligatory. You cannot say that "I am..., I don't care for anybody." That is not possible. If you don't care God, then you have to care for somebody else. If you don't care for the state law, then you have to take care of the police department. You cannot say that "I am independent." That is not possible. So, our position is forgetting God, we have been kicked out constantly by *māyā*. The *māyā* has given us the senses, and the senses are dictating us, "Do this, do that, do this, do that," and we have become servant of our senses.

So two things are there. You are servant by constitution. Don't think that you are master. But when you forget or give up the service of the Lord, then you become servant of your senses, or *māyā*. This is your position.

356. Śrīmad-Bhāgavatam 11.5.3, Śrīmad-Bhāgavatam 6.3.12–15 Lecture, Gorakhpur,  
February 4, 1971

So the falldown takes place not only of the *brāhmaṇas*, but also of the *kṣatriyas*, *vaiśyas* and the *śūdras*. How the falldown takes place?

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭaḥ patanty adhaḥ*  
[SB 11.5.3]

When these classes of men forget that we are all parts and parcels of the Supreme Personality of Godhead, and as soon as they neglect... Always remember: being parts and parcel, our duty is to serve the Supreme. The same example: the finger, hand, being part and parcel of body, is always engaged in the service of the whole.

So these *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, they are also parts and parcels, the same position. *Brāhmaṇa* is the head, *kṣatriya* is the arm, *vaiśya* is the belly, and the *śūdras*... But everything is required. If you want to keep up your body in sound condition of... Any part of the body is important.

Comparatively, the head is most important. But other parts, you cannot say they are not important. But when there is competition, that "I am the most important. You are nothing," or "I am something. You are nothing," in this way we forget to serve the whole, and that becomes the cause of our falldown.

*Na bhajanty avajānanti*. Gradually, by their degradation, they forget service of Kṛṣṇa. Simply they fight for their position. Then they fall down their position. *Sthānād bhraṣṭaḥ patanty adhaḥ*. They are no more *brāhmaṇas* or *kṣatriyas*; they are all rascals.

One who forgets the service of the Lord, in spite of His appearing in a *brāhmaṇa* family or a *kṣatriya* family, he is rascal. He is nothing.

357.Śrīmad-Bhāgavatam 11.5.3, Śrī Caitanya-caritāmṛta, Madhya-līlā 22.27–31  
Lecture, New York, January 15, 1967

There is some positive position of everyone in the body of the Supreme Lord.

So this comparison means that just like our head, our arms, our waist and legs, they're all important, being constitutional parts of the body, similarly, every one of us are important in consideration, being the parts and parcels of the Supreme Lord. But the conclusion is that *ya eṣāṁ puruṣaṁ sākṣād-ātma-prabhavam īśvaram, na bhajanti* [SB 11.5.3].

Now, some of us are the arms of the Supreme Lord, some of us the mouth of the Supreme Lord—any part of the body we are situated—but if we don't work according to our positive situation, then the result is *ya eṣāṁ puruṣaṁ sākṣād-ātma-prabhavam īśvaram* [Cc. Madhya 22.28].

One who does not serve according to his position, then *sthānād bhraṣṭāḥ patanty adhaḥ*, he falls down from that position, and this falldown is this material body.

358. Śrīmad-Bhāgavatam 11.5.3, Speech to Indian Audience, Montreal, July 28, 1968

This example of body I have said many times in this class, that as the part and parcel of your body, namely the hands, the legs, the eyes, the ears, they are meant for serving the whole body, similarly we, being part and parcel of the Supreme Whole, we are also meant for serving the Supreme Whole. So God is not dead; we are also not dead. We shall be dead when we cease to function as part and parcel of the Supreme Whole. That is our death. It is very nicely analyzed in the *Śrīmad-Bhāgavatam*:

*ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanty  
sthānād bhraṣṭāḥ patanty adhaḥ*  
[SB 11.5.3]

Now, just like this finger or this hand is grown from this body, similarly, the different parts of human social body is also born out of the whole body of universal body of God. They analyze that the intelligent class of men, they are born of the mouth of the universal form of God. The administrative class of men, they are born out of the arms of the universal form of God. The mercantile class of men, they are born out of the abdomen of the universal form of God. And the laborer class of men, they are born out of the legs of the universal form of God.

359. Śrīmad-Bhāgavatam 11.5.3, Lecture, Los Angeles, February 9, 1969

In the spiritual world there is no two. All one, one unit. This will take time to understand. Theoretically we can understand. And here, in this material world, we are all separated. Therefore, just like if electric bulbs are separated from the powerhouse practically it has no value, similarly, so long we are separated from Kṛṣṇa, we have no value. *Sthānād bhraṣṭāḥ patanty adhaḥ* [SB 11.5.3].

*Sthānād bhraṣṭāḥ patanty adhaḥ*. *Sthānāt* means from the right position one falls down.

So by Kṛṣṇa consciousness, by reviving your Kṛṣṇa consciousness, by engaging yourself in Kṛṣṇa's service, you'll revive your original position. That is called liberation. Now we are not liberated; we are dependent on so many laws, so many conditions, although we are very much proud and puffed-up,



independent. Who is independent? Nobody is independent. It is not possible to become independent. It is simply false pride, independent.

360. Śrīmad-Bhāgavatam 11.5.3, Śrī Īśopaniṣad Invocation Lecture, Los Angeles,  
April 26, 1970

So we are complete units so long we are attached to Kṛṣṇa. Otherwise useless.

ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty...  
sthānād bhraṣṭāḥ patanty adhaḥ  
[SB 11.5.3]

Why India is fallen down? Because the so-called rascal, they are claiming that "I am *brāhmaṇa*." But what is our occupation, sir? "Oh, I am serving as a coolie." Is that *brāhmaṇa*'s business? Actually I have seen, India, a person, *ṭhelā-walaji*, born of a *brāhmaṇa* family, and he's pulling hand cart with great labor. And some foolish person also offering respect, and he is offering blessings while drawing the cart. [laughter] [chuckles] I have seen it. You see? These things are going on. He does not know that "Now I am fallen. Why should I claim as *brāhmaṇa*? I am cheating."

So one should keep in his own position. If you want to become a *brāhmaṇa*, then you keep your position as the mouth of the Lord. Simply if you take thread ceremony and become something else, no, then you don't take the advantage, facility. Mouth of the Lord is when Kṛṣṇa speaks from His mouth. He spoke the *Bhagavad-gītā* from His mouth. So if you keep yourself to the business of His mouth, then you have to preach. Then you are a *brāhmaṇa*.

*Mukha-bāhūru-pāda-jāḥ*. As we have got divisions in this body—this mouth, the arm, the belly and the leg—similarly, the gigantic body of Kṛṣṇa, *virāṭ-puruṣa*, His mouth is these *brāhmaṇas*, His arms are the *kṣatriyas*, His belly is the *vaiśyas* and the legs are the *śūdras*. Or the *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*. So they have got different position in the different parts of the body of the whole, complete whole. So if you keep to your position and act like that, take the facility, then you are complete. Otherwise, like the screw, you are thrown away. You have no value.

So here it is stated, "There is complete facility for the small complete units, namely the living being, to realize the complete." To realize the complete, what is my relationship with the Complete. "And all forms of incompleteness are experienced only on account of incomplete knowledge of the Complete." We are thinking that "I am equal to God. I am God." This is incomplete knowledge. But if you know that "I am part and parcel of God," that is complete knowledge.

361. Śrīmad-Bhāgavatam 11.5.3, Room Conversation with Dr. Karan Singh, Delhi,  
November 25, 1971

That is the highest perfection of intelligence, to become Kṛṣṇa conscious. Then he will give direction to the administration. The basic principle is that without being Kṛṣṇa conscious, you cannot work properly. *Ya eṣāṁ ātma-bhuvam īśvaram na bhajanty abhijānanti sthānād bhraṣṭāḥ patanty adhaḥ* [SB 11.5.3] Because we neglected Kṛṣṇa, therefore *brāhmaṇa*, *kṣatriyas*, they have fallen down. *Brāhmaṇa*, *kṣatriya*, *vaiśya*, everyone. *Sthānād bhraṣṭāḥ patanty adhaḥ*.

362. Śrīmad-Bhāgavatam 11.5.3, Morning Walk, Bombay, April 1, 1974

**Prabhupāda:** *Guṇa*... Yes. So if the four divisions work nicely, then it is healthy society. Otherwise it is not. If different parts of your body work nicely, then you are healthy.

**Dr. Patel:** Each section of the society has to, I mean, work as a...

**Prabhupāda:** For the maintenance.

**Dr. Patel:** ...part of the whole.

**Prabhupāda:** Whole, yes. That doesn't matter whether you are *śūdra* or *brāhmaṇa*. Your aim should be how to develop Kṛṣṇa consciousness. Then it is perfect.

*ya imāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty abhijānanti  
sthānād bhraṣṭāḥ patanty adhaḥ*  
[SB 11.5.3]

**Dr. Patel:** They fall down from their own position.

**Prabhupāda:** Yes. It doesn't matter whether a *brāhmaṇa*, *kṣatriya* or *vaiśya*, *śūdra*. If you are conscious that "I have to satisfy the Supreme Personality of Godhead according to my capacity of work," then he'll [not] fall down. He'll [not] fall down. [break] ...fall down from the position, then it is dead society. It is not living society, at the present moment. Yes. If you don't find actual *brāhmaṇa*, don't find actual *kṣatriya*, don't find actual *vaiśya*, so all *śūdras*, and there is no guide; therefore chaotic condition. [break] ...ship without rudder? What is called? Yes. So they do not know what is the aim of life. Ask any leader.

The leader, he says, "No, this aim of life is to drink and enjoy. That's all." This is going on. After diplomacy, politics, when they are tired, they go to the hotel or club and enjoy and drink. That's all.

This is their aim of life. [break] ...there are even shops they indulge all these things, topless, bottomless, like that.

Because that is the only solace to this materialistic life. There is no other. *Yan maithunādi-grhamedhi-sukhaṁ hi tuccham* [SB 7.9.45]. That is their... They have no other pleasure except that sex life. They have no information that there is another pleasure. That, they..., they are not educated. So they must come to the sex life only.

363. Śrīmad-Bhāgavatam 11.5.3, Morning Walk, Bombay, April 12, 1974

**Girirāja:** "After observing such wonderful happenings, Nanda Mahārāja began to think of the words of Vasudeva again and again." [break]

**Prabhupāda:** He was a great charmer. Yes. Simple. Simple life, village life. They were all... Vasudeva said all these things. Vasudeva is *kṣatriya*. From the political eyesight, he predicted that "This may happen," but he, as a *vaiśya*, simple agriculturist, he thought that "Oh, Vasudeva is so..., foreseer." [break]

**Girirāja:** Simplicity is not considered a bad quality?

**Prabhupāda:** No, no. For him it is all right. And anyone, *sva-dharme*... He is a *vaiśya*, he should believe like that. A politician should act like that, that... *para-dharmabhāvaḥ*. One should not imitate. Just like a physician is operating. I should not imitate, to take the knife and operate. That is not my business.

**Girirāja:** "After this incident, when Yaśodā was once nursing..."

**Prabhupāda:** But one thing is that Vasudeva was also thinking of Kṛṣṇa, and he is also thinking of Kṛṣṇa. As a simple agriculturist, he is also thinking of Kṛṣṇa. And Vasudeva also, when he was asking him, "Go and take care of your children there," that was thinking of Kṛṣṇa. If the thinking of Kṛṣṇa is there, then either *kṣatriya* or *vaiśya* or *brāhmaṇa*, it doesn't matter. Everyone gets the same benefit.

*ya eṣaṁ puruṣaṁ sākṣād  
ātma-prābhavam īśvaram  
na bhajanty avajānānti  
sthānāṁ bhraṣṭāḥ patanty adhaḥ*  
[SB 11.5.3]

Everyone should understand that "Whatever I may be, I am eternal servant of Kṛṣṇa." So if this consciousness is maintained and everyone is engaged in the service of Kṛṣṇa by his work and by his occupational duty, then he is perfect.

364. Śrīmad-Bhāgavatam 11.5.11, Bhagavad-gītā 4.10 Lecture, Bombay, March 30, 1974

Not all of a sudden we can understand Kṛṣṇa. *Vīta-rāga*. The first qualification is to be detached from... Our present qualification is we are too much attached to this material sense enjoyment. Material life means sense enjoyment. Therefore we have to reduce the sense enjoyment by *tapasya*. *Tapasya*. Sense enjoyment is not controlled all of a sudden. *Tapasā brahmacaryeṇa tyāgena śauca...*, *śaucena yamena niyamena* [SB 6.1.13]. These are the statements. But if you take the devotional service, then everything becomes very easy to follow, *tapasā brahmacaryeṇa*. Just like we are advising our student not to have illicit sex, no meat-eating, no intoxication, no gambling. This is *tapasya*. Because everyone is prone to all these things. Everyone likes illicit sex. Everyone likes to eat meat. *Loke vyavāyāmiṣa-madya-sevā nityās tu jantoḥ* [SB 11.5.11]. *Jantoḥ*, *jantu* means animal or ignorant person. A person who has no knowledge, he also a *jantu*, animal. So *vyavāyāmiṣa-madya-sevāḥ*. Sex life and meat-eating, *āmiṣa*, and *madya-sevāḥ*, intoxicant, an natural tendency. *Pravṛttir eṣā bhūtānām*. This is *pravṛtti*. They have got inclination. That is material life. *Āmiṣa-madya-sevāḥ*. But they have to be controlled by *tapasya*. That is *tapasya*. If because I have got this inclination, I have got a desire to drink or have intoxication, therefore I shall take it... There is a Bengali song, *cokṣe yadī lāge bhālo kena dekha mana*[], that "If my eyes like to see it, why shall I not see?" This is sense enjoyment. This is animalism. But when you can control them, that is humanity. Therefore laws are made for the human being, not for the animals. I have several times explained, when there is law on the street, "Keep to the left," it is meant for the human being, not for the cats and dogs and cows. Say if the cat, dog, goes to the left or right against the police direction, he's not punished, because he's animal. Or a child, if he trespasses. But if an adult person transgresses the law, he'll be punished.

365. Śrīmad-Bhāgavatam 11.5.11, Bhagavad-gītā 4.18 Lecture, Bombay, April 7, 1974

So the ultimate goal of life is to understand Viṣṇu. *Na te viduḥ* [Bg. 10.14]. Not... Nowadays, even in... Formerly there were persons, they did not know what is the goal of life. Because it is the material world. In the material world the sense gratification program is very prominent. But we do not know that by the program, *karma*, of sense gratification, we become entangled. Therefore that sense gratification process is regulated. In the *Vedas* that is regulated. Just like our sense gratification program is *loke vyavāya āmiṣa madya-sevāḥ* [SB 11.5.11]. These are the very prominent program for sense gratification. What is that? *Vyavāya*. *Vyavāya* means sex life. *Āmiṣa*. *Āmiṣa* means eating fish and meat. *Āmiṣa*. And *madya-sevā*, intoxication. This is the general tendency of anyone who is in the material world. And in the Western world it is very prominent. In our country it was not prominent, but now the program is, "Make it prominent. Eat more meat, drink wine and work very hard." This is the program, going on. The leaders are recommending.

So actual, there is tendency already, *āmiṣa madya-sevā*, *vyavāyāmiṣa-madya-sevā*, and if we encourage them more, then they become entangled more and more. The *Manu-saṁhitā* says, *pravṛttir eṣā*

*bhūtānām nivṛttis tu mahā-phalām*. That is general tendency. But it has to be minimized, because in the spiritual position there is no such thing. Even ordinary students who are trying to make progress in spiritual life, they are not interested, *āmiṣa-madya-sevā*. They are not interested. This is practical. Even these European, American boys, they were accustomed to *vyavāyāmiṣa-madya-sevā*—keeping boyfriend, girlfriend, and drinking, and intoxication, and gambling, and meat-eating—everything. They were accustomed from the childhood. But they have given up. *Pravṛttir eṣā bhūtānām nivṛttis tu mahā-phalā* [Manu-saṁhitā]. That is general tendency.

The Vedic civilization tries to control. You have got tendency for sex life—make it regulated by marriage ceremony. This is Vedic civilization, not that like cats and dogs you meet together and have sex life. No.

366. Śrīmad-Bhāgavatam 11.5.11, Bhagavad-gītā 7.1 Lecture, Hyderabad, April 27, 1974

The human life's business is to accept *tapasya*, voluntarily accepting some inconvenience of life. That is called *tapasya*. *Tapā* means some trouble. Just like to become *brahmacārī*, it is *tapasya*. Just like we are prescribing this formula: "No illicit sex, no intoxication, no meat-eating, no gambling." People want to do it. People want illicit sex. The whole city is full of pictures, simply how to indulge in illicit sex. Then meat-eating—big, big signboard—and intoxication, wine shops. They want it. That is the natural propensity. *Loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā* [SB 11.5.11]. You do not require to encourage them in these things. They have got natural tendency. That is material world—to enjoy unrestricted sex life, to eat meat, fish eggs, *āmiṣa*... *Āmiṣa-madya-sevā*. *Āmiṣa* means eat meat, fish, eggs. These are *āmiṣa*. And vegetarian means *nirāmiṣa*. So *āmiṣa-madya-sevā*. *Madhya* means intoxication. Either wine or cigarette or *bīḍī* or *gāñjā*, *bhāṅg*, teas, coffees, they are all intoxication. So *āmiṣa-madya-sevā* and *vyavāya*. *Vyavāya* means sex life. You do not require to educate them. In the school, college, the boys and girls are not, I mean, given lesson... Of course now, I think, they are now giving lesson also. But naturally, without any lesson, they know how to do it. Similarly, without an education, one can take to intoxication. So these things are natural. But when we try to stop these material instincts, that is called *tapasya*, *tapasya*.

367. Śrīmad-Bhāgavatam 11.5.11, Bhagavad-gītā 7.16 Lecture, Bombay, April 7, 1971

In the *śāstra* it is said, *loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā* [SB 11.5.11]. Those who are conditioned souls, this eating, sleeping, mating, these are the necessities of the body. In the spiritual world, these three things..., four things, are conspicuous by absence. There is no necessity of eating there, no sleeping, no mating, no defense. That is spiritual life. So in order to advance in spiritual life, we have to voluntarily decrease these demands of the body. That is called *tapasya*. In our country especially, many great saintly persons, sages, even kings, voluntarily they would give up these

demands of the body, not that artificially increasing these demands of the body. That will not help us in spiritual life.

So this *strī-saṅga*, or association with woman, that is a demand of the body. *Loke vyavāyāmiṣa-madya-sevā*. *Āmiṣa* means nonvegetarian food. Eating flesh, fish, eggs, these are called *āmiṣa*. And *madya* means wine, liquor. So all the conditioned souls, they have got a natural inclination for sex life, intoxication, and eating fish, eat... They have got a natural inclination. Even ants, they have got all these inclinations. Expert psychologists and medical men, they have studied that even the ant, it has got also the same propensities. *Loke vyavāyāmiṣa-madya-sevā*.

368. Śrīmad-Bhāgavatam 11.5.11, Bhagavad-gītā 9.2–3 Lecture, Calcutta, March 8, 1972

The *Vedas* are so arranged that we have come here to enjoy material things. So therefore there is prescribed duties. The prescribed duty is that you act, you enjoy life.

For example, just like in the *Vedas* there... Everything is there. The propensity of sense enjoyment is sex life, eating meat and drinking. This is the propensity. Material life, these are the propensity. *Loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā* [SB 11.5.11]. Everyone has got natural... [aside:] What is that? ...natural instinct for sex life, for meat-eating and for drinking. This is natural instinct. But they are restrained. They are co-ordinated by the Vedic injunction: "Yes, you'll have sex life, but you get yourself married." So there are so many paraphernalia for marrying. The subject matter is sex life, everyone knows. Therefore in Western countries they say "legalized prostitution." But actually it is not prostitution; it is regulating the sex life. So *Vedas* describe, "Yes. Sex life you have, but marriage."

And then drinking: "Yes. Drinking you may have by worshiping Cāṇḍī, offering him [her] liquor," that is all. Not that you go to the liquor shop and drink. No. Restricted. Similarly, eating meat also: "Yes. You can eat meat. Just worship Goddess Kālī and have a goat sacrifice." So many rules and regulation. Everything is regulated. But they have avoided this. These Vedic injunction they have avoided. Now they have opened slaughterhouse, liquor house, prostitution. That is sinful. It is actually sinful, either you do this way or that way. But if you act according to the Vedic injunction, the sinful activities are restrained. The sinful activities are restrained, so that gradually you come to the spiritual platform. This is the Vedic principle.

So anyway, one has to become freed from the sinful activities. Then one can understand. But the easiest method of becoming free from sinful activity is to accept this Kṛṣṇa consciousness movement. Easiest way. Voluntarily give up. It is not very difficult. If the Europeans, Americans can give up, who are trained up in these activities from their birth, if they can give up, what about Indians? So it is not difficult. Anyone can give up illicit sex life, meat-eating, intoxication and gambling. That's all. So this is the restriction of sinful activity. And chant Hare Kṛṣṇa *mantra*. If these European, American boys

can chant Hare Kṛṣṇa mantra day and night while walking in the street, while going in the car, while in the temple, everywhere, where going to sell books, what is the difficulty for the Indians? There is no difficulty.

369. Śrīmad-Bhāgavatam 11.5.11, Śrīmad-Bhāgavatam 1.1.3 Lecture, London, August 20, 1971

So this intoxication is not only in the human society—in the animal society, in bird society, in beast society. *Loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā* [SB 11.5.11]. *Vyava...*, *vyavāya*, sex intercourse, *vyavāya*; *āmiṣa*, meat-eating; *madya-sevā*, intoxication—they are there everywhere, not only in human society. This is the *pravṛtti*.

Now the actual knowledge, actual education, means to detach them, not to increase that. But at the present moment the civilization is they are increasing this desire. Everyone has got this desire. But... That is called civilization: "Eat, drink, be merry and enjoy." No. The human life is meant for being trained up to be detached.

370. Śrīmad-Bhāgavatam 11.5.11, Śrīmad-Bhāgavatam 1.5.9–11 Lecture, New Vrindavan, June 6, 1969

Take for example that one who is addicted to take intoxication, eating flesh, and sex life... Because these are natural instincts. *Loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā* [SB 11.5.11].

Nobody is required to give lesson, to teach. Nobody required to be taught how he has to make sexual intercourse. Nobody has to be taken, I mean, given lesson how he can become intoxicants. Don't you see that the intoxicants, intoxicated person, they have become automatically? There is no university. There is no educational system that "You become... , take LSD like this." No. That is a natural tendency. To become intoxicated, to take liquor, LSD, *gāñjā*, *pān*, oh, very easily you can learn. To use sex life...

*Loke vyavāya*... These, they are natural instincts. They can be..., automatically they will be done. There is no question of... Then what is the use of book? Book is for restricting. That they do not know. When Vyāsadeva recommends that you must have sex life by marriage, that means restriction. That means restriction. You cannot have sex life here and there unrestrictedly.

You have got one wife or one husband, and that is also restricted: only for begetting child you can have sex life. So many things. The whole idea is restriction. Not that "Because I have got a wife it is a machine for sex life." No, no. A marriage mean..., that does not mean. Marriage does not mean like that. It is restriction.

The whole Vedic civilization is to bring men to the transcendental platform by restricting all his nonsense habits to nil. But not all of a sudden. Gradually, according to the quality. Similarly, those who are addicted to flesh-eating, meat-eating: "All right." Vedic literature says, "All right. You can eat meat. But sacrifice an animal before the deity, Goddess Kālī, and you can eat." So that the man who is eating meat, he'll not revolt. If I say... Just like many men revolts already. That girl? What is called?

**Devotee:** Mādhavī-latā.

**Prabhupāda:** Mādhavī-latā, she revolted. She revolted. She was always trying to plead, "Why this restriction? Why this restriction?" So I had to tell, "If you don't like the restriction, then go away. You don't associate with us." What can be done?

So they do not want restriction. That is natural tendency. But these *śāstras* are meant for restriction. Just like marriage is restriction of sex life. And offering sacrifice before Goddess Kālī, that is also a restriction of meat-eating. You cannot eat meat by purchasing from the slaughterhouse.

Oh, that is not recommended. If you want to eat meat, then you just sacrifice one goat. Not, I mean to say, cows. No. Goat. Any useless animal. "All right. You take." Goat is recommended to be sacrificed. So you can take. And in India the meat-eating or flesh-eating is not restricted. But not the useful animal, cow, the most useful animal, the cow.

So these books, these literatures, I mean to say, Vedic literatures, are meant for restricting our life and elevating ourself.

371. Śrīmad-Bhāgavatam 11.5.11, Śrīmad-Bhāgavatam 1.8.52 Lecture, Los Angeles, May 14, 1973

When the king orders somebody to be hanged on account of his committing murder, the king is not sinful. King is helpful. King is helping that rascal to atone his murdering activities. Otherwise, if he is not hanged, then next life, next time, he will be put into difficulty. Next time he will have to become animal. He will be slaughtered. These laws they do not know. Why these animals are being slaughtered? There is some nature's law. They were murderer or slaughterer in their past life as human being. Now they have assumed, they have accepted a body to be slaughtered by the laws of nature.

When an animal is slaughtered in sacrifice, there is *mantra*. The *mantra* is that... The animal slaughter in sacrifice is recommended for the animal-eaters, not for all. Those who are... To restrict. In the *Vedas* there is recommendation that animals can be sacrificed in *yajña*. So that is also another meaning. The verse is *loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā* [SB 11.5.11]. In this material world every living entity has got natural propensity for sex life, meat-eating and intoxication. There is already propensities. You haven't got to teach. Nobody teaches in the school how to enjoy sex life. Everyone knows. So these things are natural.



372. Śrīmad-Bhāgavatam 11.5.11, Śrīmad-Bhāgavatam 1.16.6 Lecture, Los Angeles,  
January 3, 1974

Parīkṣit Mahārāja says that "This chanting of Hare Kṛṣṇa *mantra*, it is chanted by whom?" *Nivṛtta-tarṣaiḥ*, one who has finished his hankering after material pleasure. *Nivṛtti*. *Nivṛtti* means finished, no more. There are two ways: *pravṛtti* and *nivṛtti*. I want to smoke—that is called *pravṛtti*. And when I give up, that is called *nivṛtti*. *Pravṛtti* and *nivṛtti*.

So there are two things: *pravṛtti* and *nivṛtti*. But *asuras*, demons, they do not know "In which way I shall guide my *pravṛtti* and which way I shall guide my *nivṛtti*." This is the *paśu*. "In which way I will..." *Pravṛtti* and *nivṛtti*, these two things are there, but the difference between a demon and demigod is that a demon does not know how to direct these two propensities, *pravṛtti* and *nivṛtti*. And a demigod knows how to guide these two things, *pravṛtti* and *nivṛtti*. These two... One who does not know... *Pravṛttir eṣā bhūtānām nivṛttis tu mahā-phalā* [Manu-saṁhitā]. Śāstra says that these things... Just like, *loke vyavāyāmiṣa-madya-sevā nityā hi jantu na hi tatra codanā* [SB 11.5.11]. This eating, sleeping, mating and defending, every animal, every small animal, knows it very well, how to eat, how to sleep, how to have sex intercourse and how to defend. These four things, everyone knows by nature. So this is called *pravṛtti*. *Pravṛtti*. But it has to be made *nivṛtti*, stop. They do not know what is the perfection. The perfection is... The *pravṛtti*, propensity is eating, sleeping, mating, defending. And when you make it just the opposite—no more eating, no more sleeping, no more mating, no more defending—oh, that is perfection of life.

373. Śrīmad-Bhāgavatam 11.5.11, Śrīmad-Bhāgavatam 1.16.21 Lecture, Honolulu,  
January 17, 1974

**Prabhupāda:** *Vṛṣalaiḥ*. *Vṛṣalaiḥ*, unlawful meat-eaters. Then what kind of lawful meat-eaters, the question will be. The lawful meat-eaters mean as enjoined by the *śāstra*, because meat eating is not required, not at all required.

In the *śāstra* it is said,

*loke vyavāyāmiṣa-madya-sevā  
nityā hi jantor na hi tatra codanā  
[SB 11.5.11]*

In the *śāstras*, there is recommendation that "You can eat meat under certain, certain condition. You can drink under certain conditions. You can marry, sex life, under certain condition." *Loke vyavāyāmiṣa-madya-sevā*. *Vyavāya* means sex; and *āmiṣa* means meat-eating; and *madya-sevā*, drinking, intoxication.

So *śāstra* says that "Everyone, every living entity, has got a general tendency for these things: sex life, meat-eating and drinking." Then where is the need of *śāstric* injunction? That *śāstric* injunction is there not to encourage them, but to restrict them. In the human life, *pravṛttir eṣā bhūtānām nivṛttis tu mahā-phalā* [Manu Smṛti 5.56]. You have got a tendency for sex life, take for example. This is your tendency. But if you can check it, that is your success. Not that because you have got tendency, you have to increase it. That is not human civilization. Human civilization means we have got so many animal propensities, and if we can control them, that is advancement of human civilization. Just try to understand. Not that "Because I have got this tendency, let me increase it without any restriction." That is not human civilization. Human civilization... That is the distinction between animal and human being.

374. Śrīmad-Bhāgavatam 11.5.11, Śrīmad-Bhāgavatam 1.16.24 Lecture, Honolulu, January 20, 1974

*Avyārtha-kālatvam* [Cc. Madhya 23.18-19], Rūpa Gosvāmī says. Forget sleeping, eating, mating. This is all material necessities. If you increase these things, then you cannot make any progress in spiritual life.

Therefore we say, "No illicit sex, no intoxication." You are already intoxicated. Why you are increasing intoxication? This *māyā* means intoxication. *Piśācī pāile yena mati-cchanna...* [Premavivarta 1] Just like a person, when he's ghostly haunted, he calls his father by ill names, but he cannot recognize even his father. So all of us, we are already under the clutches of *māyā*. That is the position of intoxication. And again intoxication? So what will be our condition? So therefore it is prohibited. First of all, whatever intoxication you have already got, just try to cure it. Don't increase it. So everything... The physical necessities means we have already got it. But it is meant for decreasing, not increasing. *Pravṛttir eṣā bhūtānām nivṛttis tu mahā-phalā* [Manu-saṁhitā]. We have got general tendency, *loke vyavāyāmiṣa-madya-sevā* [SB 11.5.11]. Everything is there in the *śāstra*. *Nityā hi jantuḥ*. *Jantu* means living entities. So, it is eternally existing, *loke vyavāya*, sex intercourse; *āmiṣa*, eating non-fruital things. *Āmiṣa* means "which is not fruits and vegetable." Meat, fish, eggs, they are called *āmiṣa*. And they are called *nirāmiṣa*. *Nirāmiṣa* means fruits, vegetable, milks, food grains, sugar. These are *nirāmiṣa*. And eggs, fish, meat and so many other things, they are called *āmiṣa*. So *āmiṣa*. *Āmiṣa* means these things. *Sevā*, eating. And *vyavāya*. *Vyavāya* means sex life. *Loke vyavāyāmiṣa-madya*, intoxication.

It is not that Vedic civilization did not know how to eat meat and how to drink liquor. It is all known. But they are prohibited: "Don't eat." It is not that then they were unknown; now it is discovered by scientific advancement. *Nitya loke vyavāyāmiṣa-madya-sevā nityā astu, nityāsti, asti*, it is there. It is not that because one is not educated how to use sex life... Nobody requires education. It is automatic. But people are now very much advanced in understanding sex life—so many books, Freud philosophy, this philosophy. And after all, this is already there. What is the need of philosophy? Without your rascal philosophy, everyone knows how to use sex life. But they are thinking this is advancement.

*Nitya asti*. It is already there. Who was speaking yesterday? Jayatīrtha. That his niece, seven years old, she is also dating. So this is already there.

So to increase it, no credit. To decrease it is credit. That is credit. *Nityāsta jantoh*. It is already there. *Pravṛttir eṣā bhūtānām*. *Bhūtānām* means "of all living entities." Amongst the ants, they are very intoxicant; therefore they find out sugar. The all kinds of liquor preparation is made from sugar. You know that? Sugar is fermented with acid and then distilled, it becomes liquor. And the ants are very much fond of sugar. You keep up one piece of sugar candy, then the news will be immediately spread, and all the ant class will go there: "Here it is, sugar." Yes. Gold rush. [laughter] You see?

So every living entity has got a tendency for certain class of thing, especially sex and eating nonvegetarian things. If you eat vegetarian fruits and flowers and grains, you'll not eat more than you require. That is nature. You'll eat only what is needed by yourself. You cannot eat any more. It is very good. If you don't eat... *Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ* [NoI 2]. *Atyāhāra*, eating more than needed, is against spiritual life. *Atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ*. Everything is there. Rūpa Gosvāmī has said. *Atyāhāra* means eating more than you require, or eating, enjoying more than. We require, *āhāra-nidrā-bhaya-maithuna*. We require little, little everything. [break] ...for spiritually advancing. They remain without dress. Even in the severest type of cold, they remain without dress, sitting, only smearing the body with some ashes. They'll take bath in the morning and cover the body with ashes—not very thick. But he'll sit down whole day and night and chant Hare Kṛṣṇa. No business. No endeavor for food. If food comes by God's grace, they will eat; otherwise no, they'll not go anywhere. Completely dependent: "If God gives, then I shall eat. Otherwise we shall not endeavor." This is our first endeavor, what to eat, where to live, where to sleep, where to have sex life. This is our all endeavor. They stop all this endeavor. That is spiritual life. Stop everything. That is called... And I am going in a secluded place and thinking, "How many women I have hunted." What is this nonsense? Eh? And showing, "I have become very much advanced. I am leader." And my leading is I'm thinking of woman, that's all. And money.

This is not spiritual life. This is all cheating. *Dhohka-bhaje* they are called, *dhohka-bhaje*, cheaters. Don't be cheaters. Kṛṣṇa knows whether you are cheater or you are sincere.

375. Śrīmad-Bhāgavatam 11.5.11, Śrīmad-Bhāgavatam 2.3.9 Lecture, Los Angeles,  
May 26, 1972

Marriage—what is the meaning of marriage? Everyone can have sex without marriage. So what it means, marriage? Marriage means restriction, that's all, that you have sex, but a particular selected woman, man. That's... No more. That's all. That is marriage. So all these Vedic rules are there... *Śāstra* says, *loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā* [SB 11.5.11].

Why this demigod worship, marriage, these are prescribed? They are prescribed to stop it, not to encourage it.

376. Śrīmad-Bhāgavatam 11.5.11, Śrīmad-Bhāgavatam 2.9.1–9 Lecture, Tokyo, April 27, 1972

So actually whenever there is sanction in the *śāstra*, that is not encouraging; that is restriction. So one cannot give this evidence, "Oh, your *Vedas* say this is sanctioned." But that sanction is restriction.

*loke vyavāyāmiṣa-madya-sevā  
nityā hi jantor na hi tatra codanā*  
[SB 11.5.11]

The *śāstra* is not encouraging. Because there is no need of encouraging. It is already known to him. Why the *śāstras* encourage? This is not encouragement. This is restriction. The same example can be given: just like when government opens liquor shop it is not encouragement; it is restriction. You cannot have liquor manufactured by yourself anywhere, everywhere; otherwise it will increase more and more. So you have to pay heavy tax and purchase. And there are so many other rules and regulation. So this is restriction. When there is liquor shop licensed by the government, it does not mean it is encouragement. At least that is the philosophy. It is restriction.

377. Śrīmad-Bhāgavatam 11.5.11, Śrīmad-Bhāgavatam 4.14.14 Lecture, Delhi, November 16, 1971

We have no other duty; just to serve Kṛṣṇa. But when we forget our position, constitutional position, and we try to enjoy this material world, that is called materialistic way of life, or conditioned life.

So just like drinking. Drinking is not good. Nobody supports. But when a drunkard is persistent to drink, the government gives him some concession, "All right, this man will die without drinking. All right. You can take your liquor from that shop, licensed shop, and you can purchase under such a condition, 'You do not do this, do not do this,' " there are so many regulations. But there is no such restriction for eating rice or *dahl*, because that is not bad. The bad thing...

Just like slaughterhouse. Slaughterhouse is not open to the public. It is done in a secret place so that people may not see. It is ghastly. So anything bad, that is licensed. Licensed. Just like sex life. Sex life is also not very good thing. Therefore, the license is marriage. If you want to enjoy sex life, all right, take this license, marriage, not beyond that. Then you will be criminal.

That is stated in the *Śrīmad-Bhāgavatam*, that *loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā* [SB 11.5.11]. These things—to be intoxicated, to enjoy sex life, to eat meat—a natural propensity is there in everyone. When *śāstra* says that "You do it like this," that means that is restriction. Just like according to Vedic civilization, those who are meat-eaters, for them it is allowed

that you can kill..., not kill; you can sacrifice one goat before Goddess Kālī on the *amāvasyā* night under such-and-such restriction.

That means indirectly it is discouraging, "Don't do it. But if you do it, you do in this way." But people even do not do that. The meat-eaters, without undergoing the process of meat-eating as it is described in the *dharma-śāstra*, they directly purchase from the slaughterhouse, and therefore so many slaughterhouses are maintained in this world.

378. Śrīmad-Bhāgavatam 11.5.11, Lecture after Kumbha-Melā, India, May 1, 1971

But there are persons also who cannot live without drinking so for them a special license is issued. He has to take certificate from a bona fide medical practitioner that, "This man, without drinking, he will die." Therefore a limited quantity of liquor should be supplied to him." So when he gets that certificate the government gives him a license that, "You can purchase." So this:

*loke vyavāyāmiṣa-madya-sevā  
nityā hi jantor na hi tatra codanā  
[SB 11.5.11]*

That every living being has got a natural tendency for sex life, *vyavāya*, *āmiṣa*, meat-eating, *āmiṣa-madya-sevā*, intoxication, *nityā*, that is the. I mean to say condition of material life—sex life, meat-eating and intoxication. *Na hi tatra codanā*, nobody is required to be taught in the school, colleges, how to use sex life, they automatically know. This science is not taught in the schools and colleges, *na hi tatra codanā*, there is no need. But why these arrangements, the marriage, why the *śāstra* says that you should be married? That is a license, that's all. Not that it is required, but it is a license one who is unable to control his senses, that's all.

379. Śrīmad-Bhāgavatam 11.5.11, Morning Walk, Los Angeles, December 6, 1973

**Umāpati:** ...I have, I have been reading some of the writings of Bhaktivinoda Ṭhākura, and I have come to an understanding from what I have read that there are..., there is, there is a thing called tendency and, and... Well, in other words, the *Vedas* will teach a man if he is incapable of not killing, of, incapable of not killing, if he's addicted to meat-eating, that there are rules whereby he can eat meat and thereby, under prescribed rules found in the *Vedas*, and thereby, his pious activity, he can raise to a higher level of understanding. And then there are rules that says, "Thou shalt not eat meat," and therefore one is eligible and must follow those restrictions.

**Prabhupāda:** Yes. In the beginning...

**Umāpati:** In the beginning.

**Prabhupāda:** Just like *loke vyavāyāmiṣa-madya-sevā nityā hi jantoḥ* [SB 11.5.11]. There is tendency for eating meat. Therefore *Vedas* says that "You can eat meat, but..." Not only *Vedas*; in other scriptures also. The Jews also say. The Muhammadans also say that you can kill in the synagogue or in the, what is called, mosque, one animal. But not slaughterhouse. No religion prescribes that you open slaughterhouse. No.

**Prajāpati:** It's always done under...

**Prabhupāda:** That is restricted. Why it is advised to kill in the synagogue? Why not publicly? That means it is not wanted, but if you go on killing in the mosque, some day you may come to your sense that you are a rascal, you are becoming responsible. But if you open slaughterhouse, that sense will never come.

**Hṛdayānanda:** And not to kill the cow?

**Prabhupāda:** Especially not to kill cow. That animal is very, very important to the human society. According to the Vedic system, those who are meat-eaters, they are recommended to kill some goat or some other animal. Not cow.

**Svarūpa Dāmodara:** Now there's sometimes, Śrīla Prabhupāda, when these animals are sacrificed according to śāstric injunctions...

**Prabhupāda:** Yes.

**Svarūpa Dāmodara:** ...I think they are benefited.

**Prabhupāda:** Yes, they are benefited.

**Karandhara:** Also, the animal also has the chance to come back in its next life and kill the person that killed the animal.

**Prabhupāda:** Yes.

**Karandhara:** So it's a great risk.

**Prabhupāda:** Yes. *Mām-saḥ*. *Mām*, *mām* means "me"; *saḥ* means "he". "He eats me." That is meat.

**Bali-mardana:** In Nepal, they kill thousands of black goats and buffaloes.

**Prabhupāda:** Yes. But never they kill cows.

380. Śrīmad-Bhāgavatam 11.5.11, Room Conversation, Rishikesh, May 8, 1977

**Tamāla Kṛṣṇa:** Yeah, I mean, what is the purpose of... A man is foolish, because he's attracted by sex life, but even in marriage...

**Prabhupāda:** It is foolish, undoubtedly, but there is some concession. But this concession is so restriction that he'll become intelligent, that "What is the use of this concession?" *Loke vyavāyāmiṣa-madya-sevā nityā hi jantoḥ* [SB 11.5.11]. It is not encouragement. The so much restriction means to convince him indirectly that "This is nonsense. Better you give it up." Otherwise why restriction? In other things... Suppose eating *bhagavat-prasādam*. There is no such restriction...

381. Śrīmad-Bhāgavatam 11.5.21, 24, 27, 32, CC Madhya 20.246 Purport

The four *yuga-avatāras* are (1) *śukla* (white) in Satya-yuga (*Bhāg.* 11.5.21), (2) *rakta* (red) in Tretā-yuga (*Bhāg.* 11.5.24), (3) *śyāma* (dark blue) in Dvāpara-yuga (*Bhāg.* 11.5.27) and (4) generally *kṛṣṇa* (black) but in special cases *pīta* (yellow) as Caitanya Mahāprabhu in Kali-yuga (*Bhāg.* 11.5.32 and 10.8.13).

382. Śrīmad-Bhāgavatam 11.5.21, CC Madhya 20.332 Translation taken from  
Śrīmad-Bhāgavatam (11.5.21) per Purport from CC Madhya 20.331

*kṛte śuklaś catur-bāhur  
jaṭilo valkalāmbaraḥ  
kṛṣṇājīnopavītākṣān  
bibhrad daṇḍa-kamaṇḍalū*

“In Satya-yuga the Lord appeared in a body colored white, with four arms and matted hair. He wore tree bark and bore a black antelope skin. He wore a sacred thread and a garland of rudrākṣa beads. He carried a rod and a waterpot, and He was a brahmācārī.’

383. Śrīmad-Bhāgavatam 11.5.24, CC Madhya 20.333 Translation taken from  
Śrīmad-Bhāgavatam (11.5.24) per Purport from CC Madhya 20.331

*tretāyāṁ rakta-varṇo 'sau  
catur-bāhus tri-mekhalah  
hiraṇya-keśas trayy-ātmā  
sruk-sruvādy-upalakṣaṇah*

“In Tretā-yuga, the Lord appeared in a body that had a reddish hue and four arms. There were three distinctive lines on His abdomen, and His hair was golden. His form manifested the Vedic knowledge, and He bore the symbols of a sacrificial spoon, ladle and so on.’

384. Śrīmad-Bhāgavatam 11.5.27, CC Ādi 3.39 Translation and Purport

*dvāpare bhagavān śyāmaḥ  
pīta-vāsā nijāyudhaḥ  
śrīvatsādibhir aṅkaiś ca  
lakṣaṇair upalakṣitaḥ*

“In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. This is how His symptoms are described.”

This is a verse from Śrīmad-Bhāgavatam (11.5.27), spoken by Saint Karabhājana, one of the nine royal mystics who explained to King Nimi the different features of the Lord in different ages.

385. Śrīmad-Bhāgavatam 11.5.27, CC Madhya 20.337 Translation and Purport

*dvāpare bhagavān śyāmaḥ  
pīta-vāsā nijāyudhaḥ  
śrīvatsādibhir aṅkaiś ca  
lakṣaṇair upalakṣitaḥ*

“In Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and the mark of Śrīvatsa. That is how His symptoms are described.’

This is a quotation from Śrīmad-Bhāgavatam (11.5.27). The *śyāma* color is not exactly blackish. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura compares it to the color of the *atasī* flower. It is not that Lord Kṛṣṇa Himself appears in a blackish color in all the Dvāpara-yugas. In other Dvāpara-yugas, previous to Lord Kṛṣṇa’s appearance, the Supreme Lord appeared in a greenish body by His own personal expansion. This is mentioned in the *Viṣṇu Purāṇa*, *Hari-vaṁśa* and *Mahābhārata*.

386. Śrīmad-Bhāgavatam 11.5.29, SB 8.23.16 Purport

In this age of Kali, it is extremely difficult to perform Vedic ritualistic ceremonies or sacrifices perfectly. Hardly anyone can chant the Vedic *mantras* with perfect pronunciation or accumulate the



paraphernalia for Vedic performances. Therefore the sacrifice recommended in this age is *saṅkīrtana*, constant chanting of the holy name of the Lord. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (Bhāg. 11.5.29). Instead of wasting time performing Vedic sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord's holy name and thus perform sacrifice perfectly.

387. Śrīmad-Bhāgavatam 11.5.29, CC Madhya 20.338 Translation and Purport

*namas te vāsudevāya  
namaḥ saṅkarṣaṇāya ca  
pradyumnāyāniruddhāya  
tubhyaṁ bhagavate namaḥ*

“I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.”

This is a prayer from *Śrīmad-Bhāgavatam* (11.5.29) spoken by Karabhājana Muni when he was questioned by Mahārāja Nimi, the King of Videha, about the incarnations in specific *yugas* and their method of worship. Karabhājana Muni was one of the nine Yogendras, and he met the King to inform him about future incarnations.

388. Śrīmad-Bhāgavatam 11.5.31, CC Ādi 3.51 Translation and Purport

*iti dvāpara urv-iśa  
stuvanti jagad-iśvaram  
nānā-tantra-vidhānena  
kalāv api yathā śṛṇu*

“O King, in this way people in Dvāpara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.

This verse is spoken by Saint Karabhājana in *Śrīmad-Bhāgavatam* (11.5.31).

389. Śrīmad-Bhāgavatam 11.5.31, CC Madhya 6.102 Translation and Purport

*iti dvāpara urv-iśa  
stuvanti jagad-iśvaram*

*nānā-tantra-vidhānena  
kalāv api yathā śṛṇu*

“In the Age of Kali, as well as in Dvāpara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literatures. Now please hear of this from me.

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.31).

390. *Śrīmad-Bhāgavatam* 11.5.32, BG 3.10 Purport

In this age of Kali, the saṅkīrtana-yajña (the chanting of the names of God) is recommended by the Vedic scriptures, and this transcendental system was introduced by Lord Caitanya for the deliverance of all men in this age. Saṅkīrtana-yajña and Kṛṣṇa consciousness go well together. Lord Kṛṣṇa in His devotional form (as Lord Caitanya) is mentioned in the *Śrīmad-Bhāgavatam* as follows, with special reference to the *saṅkīrtana-yajña*:

*kṛṣṇa-varṇaṁ tviṣākṛṣṇāṁ  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*

“In this age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña*.” (*Bhāg.* 11.5.32)

391. *Śrīmad-Bhāgavatam* 11.5.32, SB 4.2.35 Purport

In this age of Kali it is practically impossible to perform the *deva-yajña*, or sacrifices to the demigods. As such, in this age *Śrīmad-Bhāgavatam* recommends *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (SB 11.5.32). “In this age the intelligent person completes the performances of all kinds of *yajñas* simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.” *Tasmin tuṣṭe jagat tuṣṭaḥ*: “When Lord Viṣṇu is satisfied, all the demigods, who are parts and parcels of the Supreme Lord, are satisfied.”

392. *Śrīmad-Bhāgavatam* 11.5.32, SB 4.4.6 Purport

In this age, no one is expected to be highly educated in the Vedic ways of understanding because people are very slow, lazy and unfortunate. Therefore Lord Caitanya has recommended the sound vibration Hare Kṛṣṇa, and in the *Śrīmad-Bhāgavatam* (11.5.32) it is also recommended: *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*. At the present moment it is impossible to gather sacrificial

necessities because of the poverty of the population and their lack of knowledge in Vedic *mantras*. Therefore for this age it is recommended that people gather together and chant the Hare Kṛṣṇa *mantra* to satisfy the Supreme Personality of Godhead, who is accompanied by His associates.

393. Śrīmad-Bhāgavatam 11.5.32, SB 4.6.53 Purport

In this Kali-yuga it is not possible to perform such costly sacrifices, nor is it possible to invite the demigods to participate. Therefore in this age it is recommended, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (SB 11.5.32). Those who are intelligent should know that in the Kali-yuga there is no possibility of performing the Vedic sacrifices.

394. Śrīmad-Bhāgavatam 11.5.32, SB 4.30.36 Purport

In this age of Kali, Nārāyaṇa is immediately present in the form of Lord Caitanya. Concerning Lord Caitanya, Śrīmad-Bhāgavatam (11.5.32) states:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

395. Śrīmad-Bhāgavatam 11.5.32, SB 5.7.5 Purport

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyāsa*, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." (Cc. Ādi 17.164) Such sacrifices are impossible in this age due to the scarcity of expert *brāhmaṇas* or *ṛtvijaḥ* who are able to take the responsibility. In the absence of these, the *saṅkīrtana-yajña* is recommended. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (SB 11.5.32). After all, sacrifices are executed to please the Supreme Personality of Godhead.

396. Śrīmad-Bhāgavatam 11.5.32, SB 7.9.38 Purport

Lord Caitanya knew that in Kali-yuga there would be many bogus incarnations pretending to be God, and therefore He avoided asserting Himself as the Supreme Personality of Godhead. Lord Caitanya Mahāprabhu is accepted as the Supreme Personality of Godhead, however, in many Vedic literatures, especially in *Śrīmad-Bhāgavatam* (11.5.32):

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

Kali-yuga, intelligent men worship the Supreme Personality of Godhead in the form of Śrī Caitanya Mahāprabhu, who is always accompanied by His associates such as Nityānanda, Advaita, Gadādhara and Śrīvāsa.

397. Śrīmad-Bhāgavatam 11.5.32, SB 8.5.27 Purport

The Lord appears in Kali-yuga as a devotee. Thus although He is Kṛṣṇa, He chants the Hare Kṛṣṇa *mantra* like a devotee. Still, *Śrīmad-Bhāgavatam* (11.5.32) recommends:

*yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

Śrī Caitanya Mahāprabhu, whose complexion is not black like that of Kṛṣṇa but is golden (*tviṣākṛṣṇam*), is the Supreme Personality of Godhead. He is accompanied by associates like Nityānanda, Advaita, Gadādhara and Śrīvāsa. Those who are sufficiently intelligent worship this Supreme Personality of Godhead by performing *saṅkīrtana-yajña*. In this incarnation, the Supreme Lord declares Himself not to be the Supreme Lord, and therefore He is known as Tri-yuga.

398. Śrīmad-Bhāgavatam 11.5.32, SB 9.1.17 Purport

Therefore, the best performance of *yajña* given to us is the *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32). Those who are intelligent take advantage of the greatest *yajña* in this age by chanting the Hare Kṛṣṇa *mahā-mantra* in congregation.

399. Śrīmad-Bhāgavatam 11.5.32, SB 9.20.24-26 Purport

In this age, such *yajñas* as the *aśvamedha-yajña* and *gomedha-yajña* are impossible to perform because there are neither sufficient riches nor qualified *brāhmaṇas*. This verse says, *māmateyaṁ purodhāya*: Mahārāja Bharata engaged the son of Mamatā, Bhṛgu Muni, to take charge of performing this *yajña*.

Now, however, such *brāhmaṇas* are impossible to find. Therefore the *śāstras* recommend, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*: those who are intelligent should perform the *saṅkīrtana-yajña* inaugurated by Lord Śrī Caitanya Mahāprabhu.

*kṛṣṇa-varṇam tviṣākṛṣṇam  
saṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

"In this age of Kali, people endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña*." (*Bhāg.* 11.5.32) *Yajña* must be performed, for otherwise people will be entangled in sinful activities and will suffer immensely.

400. Śrīmad-Bhāgavatam 11.5.32, SB 10.7.17 Purport

Because there are no yajñic *brāhmaṇas*, all *yajñas* are forbidden. The only *yajña* recommended in this age is *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (*Bhāg.* 11.5.32).

401. Śrīmad-Bhāgavatam 11.5.32, SB 10.8.13 Purport

The Eleventh Canto of *Śrīmad-Bhāgavatam* describes the incarnations for each *yuga* in chronological order. The *Bhāgavatam* says, *kṛte śuklaś catur-bāhuḥ, tretāyām rakta-varṇo'sau, dvāpare bhagavān śyāmaḥ* and *kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32]. We actually see that in Kali-yuga, Bhagavān has appeared in *pīta-varṇa*, or a yellow color, as Gaurasundara, although the *Bhāgavatam* speaks of *kṛṣṇa-varṇam*. To adjust all these statements, one should understand that although in some *yugas* some of the colors are prominent, in every *yuga*, whenever Kṛṣṇa appears, all the colors are present. *Kṛṣṇa-varṇam tviṣākṛṣṇam*: although Caitanya Mahāprabhu appears without *kṛṣṇa*, or a blackish color, He is understood to be Kṛṣṇa Himself. *Idānīm kṛṣṇatām gataḥ*. The same original Kṛṣṇa who appears in different *varṇas* has now appeared. The word *āsan* indicates that He is always present. Whenever the Supreme Personality of Godhead appears in His full feature, He is understood to be *kṛṣṇa-varṇam*, although He appears in different colors.

402. Śrīmad-Bhāgavatam 11.5.32, CC Ādi 3.52 Translation and Purport

*kṛṣṇa-varṇam tviṣākṛṣṇam  
saṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

This text is from *Śrīmad-Bhāgavatam* (11.5.32). Śrīla Jīva Gosvāmī has explained this verse in his commentary on the *Bhāgavatam*, known as the *Krama-sandarbha*, wherein he says that Lord Kṛṣṇa also appears with a golden complexion. That golden Lord Kṛṣṇa is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in *Śrīmad-Bhāgavatam* by Gargamuni, who said that although the child Kṛṣṇa was blackish, He also appears in three other colors — red, white and yellow. He exhibited His white and red complexions in the Satya and Tretā ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known as Gaurahari.

Śrīla Jīva Gosvāmī explains that *kṛṣṇa-varṇam* means Śrī Kṛṣṇa Caitanya. *Kṛṣṇa-varṇa* and Kṛṣṇa Caitanya are equivalent. The name Kṛṣṇa appears with both Lord Kṛṣṇa and Lord Caitanya Kṛṣṇa. Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, but He always engages in describing Kṛṣṇa and thus enjoying transcendental bliss by chanting and remembering His name and form. Lord Kṛṣṇa Himself appears as Lord Caitanya to preach the highest gospel. *Varṇayati* means "utters" or "describes." Lord Caitanya always chants the holy name of Kṛṣṇa and describes it also, and because He is Kṛṣṇa Himself, whoever meets Him will automatically chant the holy name of Kṛṣṇa and later describe it to others. He injects one with transcendental Kṛṣṇa consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Kṛṣṇa, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Kṛṣṇa. One may therefore accept Him as *viṣṇu-tattva*. In other words, Lord Caitanya is Lord Kṛṣṇa Himself.

*Sāṅgopāṅgāstra-pārṣadam* further indicates that Lord Caitanya is Lord Kṛṣṇa. His body is always decorated with ornaments of sandalwood and with sandalwood paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the demoniac, but in this age the Lord subdues them with His all-attractive figure as Caitanya Mahāprabhu. Śrīla Jīva Gosvāmī explains that His beauty is His *astra*, or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the *saṅkīrtana* movement, He attracted many great scholars and *ācāryas*, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityānanda, Advaita, Gadādhara and Śrīvāsa.

Śrīla Jīva Gosvāmī cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Kṛṣṇa to worship Lord Caitanya. *Kṛṣṇa-varṇam tviṣākṛṣṇam* indicates that prominence should be given to the name of Kṛṣṇa. Lord Caitanya taught Kṛṣṇa

consciousness and chanted the name of Kṛṣṇa. Therefore, to worship Lord Caitanya, everyone should together chant the *mahā-mantra*-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Kṛṣṇa. Thus worshipping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Śrīla Sārvabhauma Bhaṭṭācārya, a famous disciple of Lord Caitanya, said: "The principle of transcendental devotional service having been lost, Śrī Kṛṣṇa Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Kṛṣṇa. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower."

403. Śrīmad-Bhāgavatam 11.5.32, CC Ādi 7.4 Purport

In *Śrīmad-Bhāgavatam* (11.5.32) there is the following statement regarding Śrī Caitanya Mahāprabhu:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

"In the Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of the *saṅkīrtana-yajña*." Śrī Caitanya Mahāprabhu is always accompanied by His plenary expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu, His internal potency Śrī Gadādhara Prabhu and His marginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other *tattvas*. Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva *mantra*; then we say Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa *mahā-mantra*, but these are not considered in the chanting of the Pañca-tattva *mantra*, namely, *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. Śrī Caitanya Mahāprabhu is known as *mahā-vadānyāvatāra*, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva *mahā-mantra*, and then chant the Hare Kṛṣṇa *mahā-mantra*. That will be very effective.

404. Śrīmad-Bhāgavatam 11.5.32, CC Ādi 14.51 Purport

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food, but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Śrī Caitanya Mahāprabhu is recommended in the *Śrīmad-Bhāgavatam*:

*kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

"One should worship the Supreme Personality of Godhead who appears in this age of Kali with His associates as Pañca-tattva: the Lord Himself and His associates Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara Prabhu and Śrīvāsa Thakura. In this age, an intelligent person worships the Pañca -tattva by the method of chanting the Hare Kṛṣṇa *mahā-mantra* and , if possible, distributing *prasāda*." (Bhāg. 11.5.32) Our Kṛṣṇa consciousness movement is introducing this bona fide method of worship in the western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahāprabhu, teaching people how to worship the Lord by chanting the Hare Kṛṣṇa *mantra*, offering *prasāda* and distributing it to people in general.

405. Śrīmad-Bhāgavatam 11.5.32, CC Ādi 14.55 Purport

Generally *it* is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grains and a very large number of animals. *Dhānyena dhanavān gavayā dhanavān*: one is rich if he possesses food grains, cows and bulls. A girl also desires to have many children, especially sons (*putra*) who are very intelligent and long living. Now there is propaganda to have one or two children and kill the rest by contraceptive methods because society has deteriorated. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahāprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grains and a number of nice children by worshipping Lord Caitanya Mahāprabhu. Although Śrī Caitanya Mahāprabhu accepted *sannyāsa* at an early age, it is not necessary for His devotees to follow Him by also taking *sannyāsa*. One can stay a householder, but one must be a devotee of Lord Caitanya Mahāprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore the *sāstras* advise, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (Bhāg. 11



.5.32). Every householder, therefore, who is actually intelligent should introduce the *saṅkīrtana* movement home to home and live peacefully in this life and go back to Godhead in the next.

406. Śrīmad-Bhāgavatam 11.5.32, CC Madhya 3.124 Purport

If one regularly chants 333,333 times daily for a month and then chants one time more, he will thus chant ten million times. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called *yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*: those whose intelligence is brilliant accept this *hari-nāma-yajña*, the *yajña* of chanting the holy name of the Lord. By performing this *yajña*, one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life.

407. Śrīmad-Bhāgavatam 11.5.32, CC Madhya 3.203 Purport

Advaita Ācārya set an ideal example for all householder devotees in His receiving of Lord Caitanya Mahāprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya, who are engaged in preaching all over the world, and hold a festival at home simply by distributing *prasāda* and talking about Kṛṣṇa during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Kṛṣṇa consciousness movement. Thus they will daily perform *saṅkīrtana-yajña*. In Śrīmad-Bhāgavatam (11.5.32) the daily performance of *saṅkīrtana-yajña* is recommended for this age (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). One should worship Lord Caitanya Mahāprabhu and His four associates, the Pañca-tattva, by distributing *prasāda* and holding congregational chanting. Indeed, that *yajña* or sacrifice is most recommended in this age of Kali. In this age, other *yajñas* are not possible to perform, but this *yajña* can be performed everywhere and anywhere without difficulty.

408. Śrīmad-Bhāgavatam 11.5.32, CC Madhya 6.103 Translation and Purport

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*

“In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Kṛṣṇa mahā-mantra, worshipping the Supreme Personality of Godhead, who appears in this age always describing the glories of Kṛṣṇa. That incarnation is yellowish in hue and is always associated with His plenary expansions [such as Śrī Nityānanda Prabhu] and personal expansions [such as Gadādhara], as well as His devotees and associates [such as Svarūpa Dāmodara].”

This verse from *Śrīmad-Bhāgavatam* (11.5.32) is explained by Śrī Jīva Gosvāmī in his *Krama-sandarbha*, as quoted by Śrīla Bhaktivinoda Ṭhākura in regard to the explanation of *Ādi-līlā*, third chapter, verse 52.

409.        *Śrīmad-Bhāgavatam* 11.5.32, CC Madhya 11.99 Purport

Therefore in this Age of Kali, as recommended here in the *Caitanya-caritāmṛta* (text 98), *kali-kāle dharma* — *kṛṣṇa-nāma- saṅkīrtana*: the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures. In the next text of the *Caitanya-caritāmṛta*, quoted from *Śrīmad-Bhāgavatam* (11.5.32), this principle is further stressed.

410.        *Śrīmad-Bhāgavatam* 11.5.32, CC Madhya 11.100 Translation and Purport -  
This text is from *Śrīmad-Bhāgavatam* (11.5.32).

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.’”

For an explanation of this verse, refer to *Ādi-līlā*, chapter three, verse 52.

411.        *Śrīmad-Bhāgavatam* 11.5.32, CC Madhya 14.15 Purport

Śrī Caitanya Mahāprabhu has particularly bestowed upon all fallen souls in this age the most potent method of devotional service, and whoever takes to it through the mercy of Śrī Caitanya Mahāprabhu is immediately elevated to the transcendental position. *Śrīmad-Bhāgavatam* recommends : *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* (*Bhag.* 11 .5.32).

A student of Kṛṣṇa consciousness must receive Śrī Caitanya Mahāprabhu's mercy; then his devotional service will quickly succeed. This was the case with King Pratāparudra. One has to be noticed by Śrī Caitanya Mahāprabhu, and a little service with sincere efforts will convince the Lord that one is a proper candidate for returning home, back to Godhead. Mahārāja Pratāparudra did not have a chance to meet Śrī Caitanya Mahāprabhu, but when the Lord saw that the King was serving Lord Jagannātha as a menial sweeper, the Lord's mercy upon the King became a solid fact. When Mahārāja Pratāparudra, in the dress of a Vaiṣṇava, was serving the Lord, the Lord did not even inquire who he was. Rather, He had compassion upon him and began to embrace him.

412. Śrīmad-Bhāgavatam 11.5.32, CC Madhya 18.101 Purport

According to scripture, Kṛṣṇa appears in Dvāpara-yuga, but He never appears as Himself in Kali-yuga. Rather, He appears in Kali-yuga in a covered form. As stated in Śrīmad-Bhāgavatam (11.5.32), *kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam*. Kṛṣṇa appears in the Age of Kali in the garb of a devotee, Śrī Caitanya Mahāprabhu, who always associates with His internal soldiers — Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrīvāsa Prabhu and Gadādhara Prabhu.

413. Śrīmad-Bhāgavatam 11.5.32, CC Madhya 20.342 Translation and Purport

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.’

This is a quotation from Śrīmad-Bhāgavatam (11.5.32). See also Ādi-līlā, chapter three, text 52.

414. Śrīmad-Bhāgavatam 11.5.32, CC Antya 20.10 Translation and Purport

" In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

This verse is spoken by Saint Karabhājana in Śrīmad-Bhāgavatam (11.5.32). For further information, see Ādi-līlā, Chapter Three, text 52.

415. Śrīmad-Bhāgavatam 11.5.32, Civilization and Transcendence: ETERNAL TRUTHS VS. EVERYDAY REALITIES

So because He was in the role of a great devotee, Lord Caitanya followed these injunctions of *śruti* and *smṛti*. *Kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]. *Kṛṣṇam varṇayati*: Lord

Caitanya was always chanting Hare Kṛṣṇa. These examples are evidence that the *smṛtis* are directly based on the *śrutis*.

416. Śrīmad-Bhāgavatam 11.5.32, SP Letter to the German Disciples – May 6, 1977

Go on spreading the sankirtana movement more and more. I am only one person, but because all of you have kindly cooperated with me, this movement has now become a success all over the world. Be assured that there is no more direct way to preach than to distribute Kṛṣṇa conscious books. Whoever gets a book is benefitted. If he reads the book he is benefitted still more, or if he gives the book to someone else for reading, both he and the other person is benefitted. Even if one does not read the book but simply holds it and sees it, he is benefitted. If he simply gives small donation towards the work of Kṛṣṇa consciousness he is benefitted. And anyone who distributes these transcendental literatures, he is also benefitted. Therefore sankirtana is the prime benediction for the age:

*kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
(SB 11.5.32)*

417. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 1.12 Lecture, London, July 13, 1973

If you want sufficient water, then you must perform *yajña*. These are the indications, direction of the Vedic wisdom. So at the present moment no other *yajña* is possible. The only *yajña*, *saṅkīrtana-yajña*, is possible. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. So if this Kṛṣṇa consciousness movement is taken seriously all over the world and they perform *saṅkīrtana-yajña*, everything will be adjusted immediately. Everything. But these rascals will not take it. They will suffer. Otherwise all directions are there. People have to take the advantage of direction, perfect direction, without any mistake, and they will be happy.

418. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 2.8 Lecture, London, August 8, 1973

Those who have got good brain substance, so instead of bothering with so many things, one performs *saṅkīrtana-yajña*. These are the statements in the *śāstra*.

*kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

So here, in this room, especially, *kṛṣṇa-varṇam tviṣākṛṣṇam*, here is Caitanya Mahāprabhu. He is Kṛṣṇa Himself, but His complexion is *akṛṣṇa*, not blackish. *Kṛṣṇa-varṇam tviṣa...* *Tviṣa* means by complexion. *Akṛṣṇa*. Yellowish. *Saṅgopaṅgāstra-pārṣadam*. And He's accompanied by His associates, Nityānanda Prabhu, Advaita Prabhu, *śrīvāsādi gaura-bhakta-vṛnda*. This is the worshipable Deity in this age. *Kṛṣṇa-varṇam tviṣākṛṣṇa*. So what is the process of worship? *Yajñaiḥ saṅkīrtanair prāyair yajanti hi sumedhasaḥ*. This *saṅkīrtana-yajña* as we are performing before Lord Caitanya, Nityānanda and others, this is the perfect performance of *yajña* in this age. Otherwise, no other... Therefore it is becoming successful. This is the only prescribed *yajña*.

419. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 2.18 Lecture, Hyderabad, November 23, 1972

The only performance of sacrifice is this, as we are performing—Hare Kṛṣṇa festival. That is stated: *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. *Yajñaiḥ saṅkīrtana*. In this age, Kali-yuga, no other sacrifices are..., is possible. Only sacrifice... This is sacrifice. *Yajñaiḥ saṅkīrtana*. Just like we are doing, in a small scale. But it can be done in larger scale. But people are not interested. People are not interested. They have lost all brain.

420. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 2.18 Lecture, Hyderabad, November 23, 1972

So anyone who is not interested in perfect life, they'll be allured by this so-called demigod worship. *Antavat tu phalam*. But those who are intelligent... These are the activities of the *alpa-medhasaḥ*, but one who is *su-medhasaḥ*, *su-medhasaḥ*, one who has got good brain substance, for him, in this age, it is recommended, *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*.

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtana-prāyair*  
*yajanti hi su-medhasaḥ*

[SB 11.5.32]

*Kṛṣṇa-varṇam*. Kṛṣṇa Himself. Kṛṣṇa, or *kṛṣṇam varṇayati*. The one, the incarnation of God, who will chant always "Kṛṣṇa." That is Caitanya Mahāprabhu. Caitanya Mahāprabhu preached this Hare Kṛṣṇa mantra.

421. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 2.18 Lecture, Hyderabad,  
November 23, 1972

*Kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]. He's always surrounded by His intimate devotees. He's surrounded by many devotees. Caitanya Mahāprabhu, wherever He was going, thousands and thousands of people were following His *saṅkīrtana*, but especially He, He was always surrounded by five special devotees: *śrī-kṛṣṇa-caitanya prabhu nityānanda*, *śrī-advaita gadādhara*, *śrīvāsādi-gaura-bhakta-vṛnda*. He's Himself, Śrī Kṛṣṇa Caitanya; His expansion, Nityānanda; His incarnation, Śrī Advaita Prabhu; His internal energy, Gadādhara; and His external, marginal energy, Advaita Prabhu, er, Śrīvāsa. But He has got another energy, which is called external energy. External energy cannot come in front of God, Kṛṣṇa. This is *māyā*. Just like darkness cannot come in front of the sun.

422. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 2.18 Lecture, Hyderabad,  
November 23, 1972

So therefore in this age,

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*  
[SB 11.5.32]

This is intelligence, to chant *saṅkīrtana*. *Bahubhir militvā kīrtayati*. Assemble in big assembly. Just like we are trying to introduce. It is very easy. Chant, thousands and thousands of people. Never mind what he is. It doesn't matter whether he's learned or fool, rich or poor, or black or white, or brāhmaṇa or śūdra. No consideration. Come together. Chant Hare Kṛṣṇa mantra. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*. Your brain will be cleansed. It is so easy. It is so nice and so perfect.

423. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 2.18 Lecture, Hyderabad,  
November 23, 1972

We should take from the śāstra the real path. Then we shall become intelligent. *Su-medhasaḥ. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. The short-cut method. Intelligent class of men will take this *saṅkīrtana* movement for his spiritual elevation of life. It is a fact, it is scientific, it is authorized. So don't neglect.

424. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 2.22 Lecture, Hyderabad,  
November 26, 1972

So we have given up all kinds of *yajña*. Although performing *yajña* at the present moment is very difficult because we cannot get pure ghee... The *yajñas*, or the sacrifices mentioned in the Vedas, it requires tons of ghees. But that is not possible to obtain at the present moment. But there is another *yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*. There is another *yajña* recommended in this Kali, Kali-yuga.

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtana-prāyair*  
*yajanti hi su-medhasaḥ*  
[SB 11.5.32]

In this Kali-yuga it is recommended that this *saṅkīrtana-yajña* should be performed. Then you'll be happy. So what is the difficulty? In every village... The government has raised so much fund. Why not engage all the people to perform this *saṅkīrtana-yajña*? Every village, every house, every home, just perform this *saṅkīrtana-yajña*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Simply you sit down, all family members. Where is the difficulty? Husband, wife, children, friends. Sit down together. There is no need of instrument. Simply clap and chant Hare Kṛṣṇa. Then you'll see the face of the world is changed. That is recommended... But we have no faith.

425. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 2.23 Lecture, Hyderabad,  
November 27, 1972

So much assurance is there. Still, we are not prepared to surrender, This is our material disease. Therefore Kṛṣṇa came again as a devotee just to show how to surrender to Kṛṣṇa. Caitanya Mahāprabhu. *Kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]. So this Kṛṣṇa consciousness movement is very scientific and authorized. It is not a bogus thing, something manufactured by concoction of the mind.

426. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 3.6-10 Lecture, Los Angeles,  
December 23, 1968

Prabhupāda: Yes. There is a verse, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]. Those who are intelligent class of men in this age, they'll worship this form of the Lord. Who? *Kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam*. The Lord who is chanting always Kṛṣṇa, but His body is not black. Fair-complexion. This is Caitanya Mahāprabhu. *Sāṅgopāṅgāstra-pārṣadam*. Followed by many

devotees. Just like you'll see the Caitanya Mahāprabhu's picture. He is followed always by His associates and devotees. *Sāṅgopāṅgāstra-pārṣadam. Yajñaiḥ sañ...* This form of the Lord should be worshiped. Therefore we do not worship Kṛṣṇa directly. Through Lord Caitanya Mahāprabhu, through saṅkīrtana movement. That is the process prescribed in the śāstra.

427. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 3.8-13 Lecture, New York, May 20, 1966

Now, there are different rituals of *yajña*. If we want to perform such *yajñas* for sacrificing clarified butter, grains, there are different, so many kinds of *yajñas*. It is not possible in this age. For this age, the particular type of sacrifice which is recommended, we had some sample of it yesterday in our, this loft. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. In this age it is very difficult to perform all those rituals. First thing, it is very difficult to obtain all the ingredients for sacrificing method. And people are not very well to do. They cannot secure also.

428. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 3.8-13 Lecture, New York, May 20, 1966

Now, for them, in this age, Lord Caitanya recommended this sacrifice, this *saṅkīrtana-yajña* which we are trying to perform here. *Saṅkīrtana. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. Now, those who have got better brain, they will adopt this process of *saṅkīrtana-yajña* for satisfaction of the Supreme Lord. That will be helpful for the men of this age. That is recommended in Bhāgavatam.

429. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 3.9–14 Lecture, Feb. 6, 1974, Vṛndāvana

People are not performing *yajña*. Nobody is performing *yajña*. That you can say that at the present moment to perform *yajña*, to secure pure ghee and grains, it is difficult job. Yes, that's right. Because in the Kali-yuga the big *yajñas*, which require lots of ghee and food grains to offer, that is not possible. Therefore it is recommended in the Śrīmad-Bhāgavatam,

*yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*  
[SB 11.5.32]

*Su-medhasaḥ*. You have to perform *yajña*. Without performing *yajña* you'll be entangled in sinful activities. So in the Kali-yuga this is the *yajña* recommended in the Vedic literature:



*kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

*Su-medhasaḥ* means those who have got good brain---not persons whose brain is filled up with cow dung. No. Really brain substance, such person, they perform this saṅkīrtana-yajña. It is not very difficult. Just like we are preaching, here is *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ*. Caitanya Mahāprabhu, He's chanting = Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And *tviṣākṛṣṇaṁ*: He's Kṛṣṇa. He is incarnation of Kṛṣṇa.

430. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 3.11-19 Lecture, Los Angeles,  
December 27, 1968

So in this age it is very difficult to satisfy all the demigods differently. People are so much harassed. The best thing is to satisfy directly the Supreme Lord. And what is that simple method? Just chant Hare Kṛṣṇa. Because we are so fallen in this age, the simple chanting of glorification of the Lord will be equal to performances of all kinds of sacrifices. That is mentioned in the Śrīmad-Bhāgavatam. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]. Those who are...

Because each kind of sacrifice, they are very costly affairs. It is not possible in this age. Tons of butter or ghee wanted to arrange for a sacrifice. It is very difficult to find out a pound of butter in a house. And where is the question of tons? Of course, in your country still, butter is available, but in India practically butter is finished. So in one day the whole world will not see any more butter or rice or wheat. Everything will be finished because with the advancement of the age of Kali everything will deteriorate so badly that all supplies will be stopped practically. At that time people will live just like animals.

So this is the only means, Kṛṣṇa consciousness. In this age, simply, in whatever condition you may be, you can simply sit down and chant. There is no expense, there is no loss. Simply chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, and all demigods and the Supreme Personality of Godhead, everyone will be satisfied. You'll have no difficulty. This is the program of Kṛṣṇa consciousness.

431. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 3.14 Lecture, Sanand, December 27, 1975

*Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. *Yajña* means to satisfy the *yajña-puruṣa*, Nārāyaṇa, or Bhagavān.

432. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 3.16-17 Lecture, New York, May 25, 1966

By the grace of Lord Caitanya and by the grace of Vedic literature we have got this information that *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. *Yajñaiḥ saṅkīrtana*. This *yajña*, *saṅkīrtana-yajña*, chanting *yajña*, one can perform, and one can please the Supreme Lord. That is prescribed. So this is very easy, and anyone can adopt, only to remember the sixteen names, and at any time.

433. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 3.16-17 Lecture, New York, May 25, 1966

Now, at the present moment the best sacrifice is recommended in the Śrīmad-Bhāgavatam, the sacrifice of chanting the holy name of Lord. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. So now you come here and sit down here for sometimes and chant the holy name of the Lord. That is also sacrifice. That is also sacrifice. This is recommended for this age especially. Because we cannot make any other sacrifice, so in this age...

This age is called Kali. Kali means the age of quarrel. On minor things we are prepared to fight with one another. That is the system of this age. And if you open the newspaper in the morning, you will find so many news of fighting. So this is called the age of fighting and corruption.

434. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 4.5 Lecture, Montreal, June 10, 1968

...he is saying that Kṛṣṇa has no change of body. He is giving the example just like a diamond or a valuable stone, you'll find a different colors. Sometimes you'll find red, sometimes you'll find green, sometimes you'll find some other color, the same stone. Similarly, Kṛṣṇa when appears, that is explained in the Bhāgavatam, He appears in different colors. Sometimes in blackish color, sometimes in reddish color. These are explained in the Śrīmad-Bhāgavatam. And in this age Kṛṣṇa appears in the yellow color, Lord Caitanya. That is explained in the Śrīmad-Bhāgavatam.

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtana-prāyair*  
*yajanti hi su-medhasaḥ*  
[SB 11.5.32]

This is explained, authority.

435. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 4.18 Lecture, Bombay, April 7, 1974

In the Kali-yuga, because there is no such division, so everyone is śūdra or less than śūdra. This is their yajña. This is also yajña. That is stated in the Śrīmad-B... *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32].

Everything is there in the śāstra. Therefore we have to follow the śāstra. At the present moment... *Kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtana-prāyair*. This is the recommendation for this age, how to worship God. So this is the method. *Kṛṣṇa-varṇam tviṣākṛṣṇam*. *Tviṣā*, by complexion, *akṛṣṇa*, yellowish color, *akṛṣṇa*. How it is *akṛṣṇa* means yellowish? That is a big explanation. This is indicating to Śrī Caitanya Mahāprabhu. *Kṛṣṇa-varṇam. Kṛṣṇam varṇayati*. Śrī Caitanya Mahāprabhu simply was chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare...

436. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 4.20-24 Lecture, New York, August 9, 1966 (PrabhupadaBooks.com), August 8, 1966 (1966 Audio with PDFs)

Now, in the Bhāgavata in the Eleventh Canto you'll find the symptoms of Caitanya Mahāprabhu in which it is stated that *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*: [SB 11.5.32] "Those who are intelligent persons in this age, in Kali-yuga, they will perform saṅkīrtana-yajña and satisfy Lord Śrī Kṛṣṇa, Lord Caitanya." So this saṅkīrtana-yajña, that which you are performing,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

So if we think, if we are Kṛṣṇa conscious, that "I am eternal fragment of Kṛṣṇa, therefore my duty is..."

Now, everyone can understand what is the duty of the fragment to the whole, fragment to the whole, that the Kṛṣṇa is the whole, whole machine. Suppose... In this mechanical world we can understand that the whole machine is there, but there is a small screw which is fragment of that machine. So that screw should be properly adjusted in the machine and it will help machine working nicely. Similarly, we are all different fragments of the Supreme, Kṛṣṇa, and if we dovetail ourself in the work of Kṛṣṇa that is the highest yajña. That is the performance of yajña.

437. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 7.1-3 Lecture, Ahmedabad, December 14, 1972

So Lord Caitanya is accepted as Kṛṣṇa Himself. *Kṛṣṇa-varṇam tviṣākṛṣṇam...* [SB 11.5.32]. There are many evidences in the śāstra. So it is due to Lord Caitanya's mercy, if we go through the methods... Caitanya Mahāprabhu appeared as a devotee to teach us how to execute devotional service. So if we follow the footprints of Lord Caitanya Mahāprabhu, then kṛṣṇa-bhakti becomes very easily available.

438. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 7.2 Lecture, London, March 10, 1975

We accept Lord Rāmacandra as God, Lord Kṛṣṇa as God, Caitanya Mahāprabhu as God, because They are mentioned in the śāstras, all the incarnations, even this age. One may say that "Lord Rāmacandra is accepted God, Lord Kṛṣṇa is also accepted, but Caitanya Mahāprabhu, He is the greatest devotee of God, but..." There are some persons in the Nimbārka-sampradāya, they put this argument. But Caitanya Mahāprabhu's name is there in the śāstra, many *Upaniṣads*, especially in the *Śrīmad-Bhāgavatam*, that in the Kali-yuga this incarnation of God should be worshiped. What is that description?

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ  
[SB 11.5.32]*

Clearly Caitanya Mahāprabhu. *Kṛṣṇa-varṇam tviṣā akṛṣṇam*. He is Kṛṣṇa. Or *kṛṣṇam varṇayati, iti kṛṣṇa-varṇam*.

Śrīla Jīva Gosvāmī, the most authoritative ācārya of our sampradāya, he has explained like this. *Kṛṣṇa-varṇam* means always chanting Hare Kṛṣṇa. *Kṛṣṇam varṇayati*, describing Kṛṣṇa, "Hare Kṛṣṇa, Hare Kṛṣṇa." This is description of Kṛṣṇa, addressing Kṛṣṇa. So therefore *kṛṣṇa-varṇam*, or *varṇam* means category, just like *brāhmaṇa-varṇa*, *kṣatriya-varṇa*. So in that way *kṛṣṇa-varṇa* means He is Kṛṣṇa, in the category of Kṛṣṇa. Either you take this meaning or that meaning, *kṛṣṇa-varṇam*. But Kṛṣṇa is black, and He is *tviṣā*, by the complexion, *akṛṣṇa*. *Akṛṣṇa* means not Kṛṣṇa. Now, there are so many colors. So everything is *akṛṣṇa*. That color, all the colors are mixed together, it becomes black. Otherwise there are many different colors. So *akṛṣṇa* means different color, "not *kṛṣṇa*," not black. So what is the actual? That we have to refer to śāstra again, that Kṛṣṇa, in how many categories of color He appears? That is stated in the *Bhāgavatam*. When Kṛṣṇa was born, then Gargamuni was calculating about His horoscope, and he said to Nanda Mahārāja that "This your child..." *Idānīm kṛṣṇatām gataḥ. Śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ* [SB 10.8.13]: "Your child had formerly white color." White color... Sometimes some critics criticize us that "Kṛṣṇa everywhere, He is black. Why in your temple white?" But it is said that *śukla, śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ*: "Your son had other colors also, white and red and yellow, and now He has assumed blackish color."

So Caitanya Mahāprabhu, *tviṣā akṛṣṇam*. He is not blackish. Then He must be other form—*śukla*, *rakta* or *pīta*. So He assumed the *pīta*, yellowish color. Therefore *tviṣā akṛṣṇam*. *Tviṣā* means by complexion. So *kṛṣṇa-varṇam*, *kṛṣṇam varṇayati*, *iti kṛṣṇa-varṇam*, or *kṛṣṇa iti kṛṣṇa-varṇam*, and *tviṣā*, by complexion, *akṛṣṇa*, *pīta*, *idānīm pīta-varṇam*. *Pīta-varṇa gaura*, golden *avatāra*.

439. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 7.2 Lecture, London, March 10, 1975

So *sāṅgopāṅgāstra-pārṣadam*. This is the description of the God, Kṛṣṇa, in this age. That is Caitanya Mahāprabhu. *Kṛṣṇa-varṇam tviṣākrṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]. And how to worship Him? What is the process? *Yajñaiḥ saṅkīrtanaiḥ*. That's all. You keep Caitanya Mahāprabhu's Deity and chant and dance—your life is successful. So easy.

440. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 7.4-5 Lecture, Bombay, March 30, 1971

Who is great fighter? Who is acting under Kṛṣṇa, he is great fighter. Just like Arjuna is fighting. So when you take shelter of Kṛṣṇa and fight with these material opposing elements... These preachers, they are also *mahā-bāhu*. They are fighting with persons who are not Kṛṣṇa conscious. They are pushing on Kṛṣṇa consciousness movement by fighting. But this fighting is in different way. This was taught by Lord Caitanya Mahāprabhu. *Kṛṣṇa-varṇam tviṣākrṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]. *Sa aṅga upāṅga astra*. *Astra* means weapons. Just like these Pakistanis are fighting with machine gun, Caitanya Mahāprabhu fought with *māyā* not with machine gun but with His most confidential associates.

441. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 10.1–3 Lecture, Calcutta, March 6, 1973

We may not misunderstand that Caitanya Mahāprabhu is... Imitating Caitanya Mahāprabhu, there are so many so-called *avatāras*. But this is approved by the *śāstra*. *Kṛṣṇa-varṇam tviṣākrṣṇam* [SB 11.5.32]. Caitanya Mahāprabhu is Kṛṣṇa, same category, *kṛṣṇa-varṇam*. Just like we say *varṇa* = *brāhmaṇa varṇa*, *kṣatriya varṇa*, *śūdra varṇa*, *vaiśya varṇa*. *Varṇa* means the same category, *varṇa*. Or *kṛṣṇa-varṇam* means who is always describing Kṛṣṇa. Just like Caitanya Mahāprabhu is passing on the road, He's chanting,

*kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he*  
*kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he*  
*kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi mām*

[Cc. Madhya 7.96]

Therefore *kṛṣṇa-varṇam* is He; *iti kṛṣṇa*. Kṛṣṇa is describing Himself = *kṛṣṇa-varṇam tviṣākṛṣṇam*. But by His complexion, He is not black---very fair complexion.

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
[SB 11.5.32]

442. Śrīmad-Bhāgavatam 11.5.32, Bhagavad-gītā 18.5, Śrīmatī Rādhārāṇī's  
Appearance Day, London, September 5, 1973

As there are ritualistic yajña, sacrifice, as recommended in the Vedas, that is not possible. It is very expensive. You have to acquire so much ghee and grains and so many other things. Feed so many, daily, people. It is very difficult task to perform the ritualistic yajña. Therefore Kṛṣṇa has made easy. What is that? *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*. That is recommended in Śrīmad-Bhāgavatam:

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtana-prāyair*  
*yajanti hi su-medhasaḥ*  
[SB 11.5.32]

This is the process of performing yajñas. *Yajña-dāna-tapaḥ*. What is that yajña? *Kṛṣṇa-varṇam tviṣākṛṣṇam*. *Kṛṣṇa-varṇam*. *Varṇa* means category. Just like *brāhmaṇa-varṇa*, *cātur-varṇa*. *Varṇa* means class. *Cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* [Bg. 4.13], as Kṛṣṇa said. So *kṛṣṇa-varṇam*: in the category of Kṛṣṇa. So *kṛṣṇa-varṇa*. Or "one who is describing Kṛṣṇa," *varṇayati*. *Kṛṣṇam varṇayati iti kṛṣṇa, iti kṛṣṇa-varṇa*. Either belonging to the category of Kṛṣṇa... He is not belonging to the category of the jīva soul. He belongs to the Supreme Personality of Godhead, *kṛṣṇa-varṇa*. Or chanting always the holy name of Kṛṣṇa. *Kṛṣṇa-varṇam tviṣā akṛṣṇam*. Means He is Kṛṣṇa... Because He belongs to the category of Kṛṣṇa, therefore He is Kṛṣṇa.

But we have got conception, Kṛṣṇa is blackish. Yes, that's a fact. *Asitāmbuda-sundarāṅgam*. *Asita*. *Asita* means black. *Asitāmbuda*. So black cloud. *Ambuda* means cloud. *Asitāmbuda-sundarāṅgam*. His complexion is like blackish cloud, but very, very, very, very beautiful. *Kandarpa-koṭi-kamanīyam*. He is so beautiful that many millions of Cupid cannot be compared with Him, although He is blackish. So here the same Kṛṣṇa, *kṛṣṇa-varṇam*, although He belongs to the same category of Kṛṣṇa, *tviṣā*, by complexion, *akṛṣṇa*. *Akṛṣṇa*. *Akṛṣṇa* means "not *kṛṣṇa*." So it may be any other color. It may be... There are so many colors. So *akṛṣṇa*. He's not *kṛṣṇa*, not blackish. So there may be...

But no. There are fixed colors for the Supreme Personality of Godhead. *Śukla, śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ*. When Kṛṣṇa was born at Nanda Mahārāja's place, or Kṛṣṇa appeared, then... So according to Vedic system there is *jāta-karma*. As soon as child is born, immediately horoscope is made, and according to horoscope his name is given. There are *daśa-karma*. *Daśa-karma*. So one of these is at the birth, that before the child is begotten, there is one *saṁskāra*, *garbhādhāna-saṁskāra*. Similarly, after the child is born, then another *saṁskāra*, *jāta-karma-saṁskāra*. So there are so many *saṁskāras*. *Saṁskārād bhaved dvijaḥ*: By following the *saṁskāra*, purificatory process, one becomes *brāhmaṇa*: the *upanayana-saṁskāra*, the sacred thread *saṁskāra*.

So when Kṛṣṇa was having the *jāta-karma-saṁskāra* by Gargamuni, the priest of Vasudeva... He was sent to Nanda Mahārāja to perform the Kṛṣṇa's *jāta-karma*. So he was a learned astrologer. He said, "Nanda Mahārāja, your this son formerly had three other colors." *Śuklo raktas tathā pīta*. "He was of white color, He was of red color, He was of yellow color." *Idānīm kṛṣṇatām gataḥ*. "Now He has appeared in blackish color." *Idānīm kṛṣṇatām gataḥ*. So *kṛṣṇa-varṇam tviṣākrṣṇam* [SB 11.5.32]. *Tviṣā* means by complexion He is not black. Then He must be either of the three—white, red and yellow.

So Caitanya Mahāprabhu's color is yellowish golden color. Therefore it is said, "He is Kṛṣṇa, but now He has appeared in golden complexion." *Kṛṣṇa-varṇam tviṣā akrṣṇam*. And *sāṅgopāṅgāstra-pārṣadam*: "He is always surrounded by His associates." *Aṅga, upāṅga*. *Aṅga* means personal, and *upāṅga* means expansion of the expansion, which is called *kalā*. The first expansion is called *avatāra*, and when there is another *avatāra* from *avatāra*, that is called *kalā*. *Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan* [Bs. 5.39]. There is scientific analysis in the *śāstra*. Not that any rascal comes, "I am God." This is not acceptable. We have to understand *śāstra-vidhi*, as *śāstra* it is said.

So about Śrī Cai... Because Śrī Caitanya Mahāprabhu appeared, the Supreme Personality of Godhead, so many rascals have imitated: "Well, this Nimāi Paṇḍita, if He can become *avatāra*, then why not Gadadhara Paṇḍita?" This Ramakrishna, his name was Gadadhara Chatterjee. So he was also imitation of Caitanya Mahāprabhu. Where is the reference in the *śāstra*? So far Caitanya Mahāprabhu is concerned, there are so many innumerable references, in Mahābhārata, in Bhāgavata, in Purāṇa, in Upaniṣad. Therefore we accept Him as the Supreme Personality of Godhead. Not by rascal's vote, that "Let us vote this man is God; then he becomes."

So *kṛṣṇa-varṇam tviṣākrṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]. He associated with other devotees---Nityānanda Prabhu, Advaita Prabhu, then Gadādhara Prabhu and Śrīnivāsa.

*śrī-kṛṣṇa-caitanya  
prabhu-nityānanda  
śrī-advaita gadādhara  
śrīvāsādi-gaura-bhakta-vṛnda*

Whenever Caitanya Mahāprabhu is present, there are so many devotees. *Gaura-bhakta-vṛnda*. So *sāṅgopāṅgāstra-pārṣadam*. This is the incarnation of Kali-yuga.

So *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. Those who have got brain substance, not dull, filled up with cow dung, they cannot understand what is the *saṅkīrtana-yajña*. But *śāstra* says, *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*: "Those who have got nice brain substance, they can perform this *yajña*, *saṅkīrtana-yajña*."

443. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.2.10 Lecture, Bombay,  
December 28, 1972

So *Bhāgavata* says, *na artha yaś cēha karmabhiḥ*: that this is not the purpose. Real purpose is, to perform *yajña* means to satisfy the Supreme Personality of Godhead, Viṣṇu. But this process of *yajña* is not possible in this age. Therefore *śāstra* gives injunction:

*kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā  
harer nāma harer nāma harer namaiva kevalam*  
[Cc. Ādi 17.21]

*Saṅkīrtana-prāyair yajñaiḥ yajanti hi su-medhasaḥ*. These are the injunctions.

*kṛṣṇa-varṇam tviṣa kṛṣṇam  
sāṅgo pāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*  
[SB 11.5.32]

*Su-medhasaḥ*, those who are possessing nice brain, not dull. Because the *yajña* was performed in the Vedic *yuga*, so we have to perform *yajña* again the same style—that is not possible. You cannot get even the *ghee*, and so many things, that is not possible. Therefore *śāstra* says, *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*: those who are intelligent persons, they perform the *saṅkīrtana yajña*, as it is being done here. *Saṅkīrtana*... No other *yajña* is possible to be done in this age, but *this* can be done, and anyone can take part in it. We have seen practically, even the small children, they are also doing. This is real *yajña*.

And *tattva-vijñāsa*... This *saṅkīrtana-yajña* and *tattva-vijñāsa* means hear something from *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*. That makes your life perfect. *Jīvasya tattva-vijñāsa nartho yaś cēha karmabhiḥ*. No other *karma*... No other *karma-kāṇḍīya* ritual. Simply this *yajña* should be performed.

444. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.3.1 Lecture, Vṛndāvana,  
November 14, 1972



There is a Bengali song: *tabe kali tomāra baḍa saba bala ke kare āpanāra karma phala yadi phalebi āmāra*[?]. So if I remain the same servant, then why shall I vote to you? You cannot make me master. But my desire is that I shall become master. That is called illusion. Because I'm not master. I cannot become master. I have to remain servant. I am flattering some men: "Please make me master. Please make me master." That is my position—this political party, that political party.

Therefore the sane man, one who has got good brain, *su-medha*... *Su-medha* and *alpa-medha*. *Medha* means brain substance. *Su-medhasaḥ*. *Su-medhasaḥ*. There is a word, the *su-medhasaḥ*. They... Yes. *San̄kīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. *Su-medhasaḥ*.

And there is another word: *alpa-medhasaḥ*. *Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām* [Bg. 7.23]. *Su-medhasaḥ* means good brain, and *alpa-medha* means rascal, less brain substance. Sometimes we say, chastise, that "Your brain, your this skull, is filled up with cow dung. There is no brain substance."

So those whose brains are filled up with cow dung, they want to exploit this material world. It is impossible. It is not possible. Under certain pleas only, that "This political party will give you better chance for exploiting." But you cannot do that. It is not possible. This is called *māyā*.

In illusion, I'm thinking, "If I make certain more progress..." We see, in America, they're increasing the number of motorcars, and the problem is road. One flyway above another flyway, above another flyway. The flyway construction is going on perpetually. [chuckles] Is it not? And this is called advancement.

The rascal do not know that "I am simply laboring, laboring, laboring. Where is the stoppage of laboring?" No. That you cannot stop. Your progress means you simply work hard. And because you are illusioned, that hard-working you are thinking progress, happiness. That's all. This is called *māyā*. He is working just like an ass.

The ass, ass, ass is working whole day and night for the washerman for a morsel of grass. But ass, why it is called ass? He can, the ass can have grasses anywhere, but he, for that grass, he's working very hard for the washerman. Therefore he's ass. He has no sense that "Why I shall work for this washerman so hard? I can get this morsel of grass anywhere." But he'll work.

So ass politician, ass family man, ass community leader. So... All asses, *mūḍhāḥ*. *Na mām prapadyante mūḍhāḥ*. All asses. They'll not surrender to Kṛṣṇa to get relief. They'll work like ass. Therefore Kṛṣṇa says, *na mām prapadyante mūḍhāḥ duṣkṛtino narādhamāḥ* [Bg. 7.15].

They have no brain, *alpa-medhasaḥ*. No brain substance. Filled up with cow dung. And those who have got real brain, then, for them it is recommended: *san̄kīrtana-prāyair, yajñair san̄kīrtana-prāyair yajanti hi su-medhasaḥ*.

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

Oh, one who has got brain, he catches Caitanya Mahāprabhu, *kṛṣṇa-varṇam*, always chanting Hare Kṛṣṇa mantra. *Sāṅgopāṅgāstra-pārṣadam*. And simply worship by chanting Hare Kṛṣṇa. That is brain substance. Or cow dung.

445. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.3.11–12 Lecture, Los Angeles, September 17, 1972

Caitanya Mahāprabhu never said that "I am incarnation." Rather, to warn the ordinary people that they should not accept any so-called incarnation, when somebody stated Caitanya Mahāprabhu that "You are incarnation of Kṛṣṇa," He immediately blocked His ears: "Don't say like that. It is great offense, great offense." Because He was playing the part of devotee. Caitanya Mahāprabhu was teaching us how to execute devotional service. And He deprecated Māyāvāda philosophy in so many ways. He was to establish the worship of the Supreme Personality of Godhead, and He was exemplifying Himself, how to become a devotee. So He never mentioned that He is incarnation. But we understand from the features of Lord Caitanya Mahāprabhu that He is incarnation of Kṛṣṇa.

It is stated in the *Śrīmad-Bhāgavatam*, *kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32]. *Kṛṣṇa-varṇam*. *Kṛṣṇa varṇayati*: or in the category of Kṛṣṇa. *Kṛṣṇa-varṇam*. And *tviṣā akṛṣṇa*, by His complexion He is not black. *Akṛṣṇa*. *Akṛṣṇa* means not black. So not black. It may be other color? Yes. That may be. But in the *Śrīmad-Bhāgavatam* it is said... When Gargamuni was preparing the horoscope of Kṛṣṇa, he said, *śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ*. Incarnation of God, either white, *śuklam raktam*, either red, yellow or black. These colors accepted.

So Gargamuni said, *śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ* [SB 10.8.13]: "Your son, this son, formerly He appeared in white color, in red color, in yellow color. Now He has appeared in black color." So Caitanya Mahāprabhu was yellow color. Therefore, when it is said in the *Śrīmad-Bhāgavatam*, *tviṣā akṛṣṇam*, "He is not black," that means "He is *pīta*, He is yellow." *Kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]: "He is always associated by His devotees."

Caitanya Mahāprabhu, so long He lived on this planet, He was always associated with devotees. The most confidential devotees, Caitanya Mahāprabhu: *śrī-kṛṣṇa-caitanya*, the central point, *prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. So *sāṅgopāṅgāstra-pārṣadam*, *kṛṣṇa-varṇam*. He is always chanting "Kṛṣṇa." He is Kṛṣṇa Himself, *tviṣā akṛṣṇam*, but His bodily complexion is not like Kṛṣṇa. And other feature: *sāṅgopāṅgāstra-pārṣadam*, and He is always associated with His devotees. They are His soldiers. *Sāṅgopāṅgāstra-pārṣadam*.

In other incarnation, Kṛṣṇa comes with weapon. As Lord Rāmacandra He came with bows and arrows. As Kṛṣṇa He came with disc and club. Here, Kṛṣṇa has come compassionately to distribute mercy to the fallen souls, so He has not taken any *astra*, any weapon. His weapon is His associate devotee. Caitanya Mahāprabhu's associate, Nityānanda Prabhu, He is going to kill Jagāi and Mādhāi not by weapon, but by His mercy. He went to preach Jagāi and Mādhāi, the drunkards, the woman-hunters, flesh-eaters, and they hurt Him. Still, He delivered them.

So these *astra*..., this is the *astra*. By argument, by philosophy, by entreating, by flattering They are giving Kṛṣṇa consciousness, Advaita Prabhu, Nityānanda Prabhu. Yes. Otherwise, they are already killed. Kṛṣṇa, if He kills them, then everything is finished. They are already killed by so many bad habits. They are going to hell. So those who are already killed, so what will be benefit by killing them? So deliver them. *Sāṅgopāṅgāstra-pārṣadam*. This is the incarnation of Kṛṣṇa. It is stated. And how He is worshiped? *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32].

The worshiping method of Lord Caitanya incarnation of Kṛṣṇa is not very difficult. Simply *yajñaiḥ saṅkīrtanaiḥ*. You perform this *yajña* of *saṅkīrtana*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So Sanātana Gosvāmī, he was a minister. So to confirm this, he asked Caitanya Mahāprabhu that "How I can accept somebody as incarnation?" So Caitanya Mahāprabhu said that "That is not difficult. Everything is stated in the *śāstras*, and from the evidence of *śāstra*, you can accept who is incarnation."

So our point is that you do not become so foolish and rascal that any rascal comes and poses himself as God, incarnation of God... You kick on their face. Please consult the *śāstras* whether his name, his father's name, his mother's name, his features of the body, his activities are corroborating with the *śāstra*. Then accept. Otherwise don't.

446. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.3.21 Lecture, Los Angeles, September 26, 1972

So now, in this age, people are not very intelligent. They are claiming, "We are advancing in science. The brain has advanced," and so on, so on. Formerly there was animal brain. The Darwin's theory: "Now the brain has evolved." No. Actually, they are degrading. They are degrading. Formerly the brain was very sharp. Otherwise why it is said, *dr̥ṣṭvā puṁso 'lpa-medhasaḥ*?

The opposite word of this *alpa-medhasa* is *su-medhasa*. *Alpa* means less, and *su* means very nice. So *su-medhasa*. We are all *alpa-medhasa*, less intelligent, in this age. Out of so many *alpa-medhasa* rascals... In other, in a harsh words, *alpa-medhasa* means rascal, less intelligent or no intelligence. So there is *su-medhasa*. *Su-medhasa*. That is also stated. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*.

*kṛṣṇa-varṇam tviṣākṛṣṇam*

*sāṅgoṣṭhāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

In this age, one should worship the incarnation of God, Kṛṣṇa, if he is *su-medhasa*, he is intelligent. Just like this *alpa-medhasa*, less intelligent. *Su-medhasa* means highly intelligent, intellectual. How? *Yajñaiḥ saṅkīrtana-prāyair*: performing the *saṅkīrtana-yajña*. So those who are joining the *saṅkīrtana-yajña*, they are very intelligent, *su-medhasa*.

They are not all hodgepodge, *alpa-medhasa*: something this, something that, something... No. Just fix up your mind in *saṅkīrtana-yajña*, your life will be successful. Therefore it is called *su-medhasa*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*.

447. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.5.8–9 Lecture, New Vrindavan, May 24, 1969

Everyone is facing the problem of material world, so many problems. But if you take shelter of Lord Caitanya, or Kṛṣṇa consciousness... Lord Caitanya means Kṛṣṇa consciousness. *Kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32].

Lord Caitanya means Kṛṣṇa conscious. Then *viśvaṁ pūrṇa*, you'll find there is no problem. The world is very happy place. A devotee finds a very nice place. Just like here in New Vrindaban, those who are *karmīs*, oh, they'll find, "Oh, it is a nonsense place." You see? "There is no amenities, modern amenities. There is so much trouble. There is no nice bathroom. There is no water supply." But devotees, they are finding, "Oh, it is very nice place."

So just you... Similarly, widely you take, all the *karmīs*, they are faced with so many problems. But a devotee, those who have taken to Kṛṣṇa consciousness, they have no problem. *Viśvaṁ pūrṇa-sukhāyate*. And *vidhi-mahendrādiś ca kiṭāyate*. And for them, all these big, big men may be very big to others, but for the devotees they're just like worms and germs and ordinary flies.

Just like we sometimes criticize big men. Hmm? So on what strength? That strength is because we have taken shelter of Kṛṣṇa consciousness, Caitanya Mahāprabhu. Otherwise, any ordinary man can criticize. Just like the Consulate General in San Francisco, he was speaking to me that "Swāmijī, you have called Maharishi rascal?" "Yes. Yes. I may have called. What is that?" So the people..., a man who is worshiped by so many people we call rascal? On what strength? The strength is this Kṛṣṇa consciousness.

448. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.7.6 Lecture, Vṛndāvana,  
September 5, 1976

In this age, Kali-yuga, it is very difficult to perform the Vedic ritualistic *yajñas*. It requires tons of *ghee* and food grains. And people have nothing to eat even. But *śāstra* has made it very easy. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. If you perform the *saṅkīrtana-yajña*, then it is as good any other *yajña*. *Yajña* means to satisfy the *yajña-puruṣa*, Viṣṇu, Lord Viṣṇu. So in the Kali-yuga, simply by performing *yajñas* you can satisfy the Supreme Lord. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*. We have seen in many places, by performing *yajña*, the *saṅkīrtana-yajña*, where it was very dry, rain has fallen. This is practical. So things are very easy. But instead of producing food grains, we are producing Goodyear tires. So how we can eat? Now when there is scarcity of foodstuff you cannot eat the Goodyear tires. But people's attention has been diverted in the industrial activities. They are given allurements, "Come here. I shall give you twenty rupees per day. You give up your agricultural activities. You come in the factory. Produce tire tube, iron stool," and so on, so on. So we are violating the orders of Kṛṣṇa. Kṛṣṇa says that produce food grain. But we are producing unnecessary things, and therefore you are suffering. Kṛṣṇa is giving very good advice: *annād bhavanti bhūtāni*. You produce sufficient foodgrain, all over, not only here. Another *anartha* is this nationalism. Nationalism: "This is America," "This is India," "This is Africa," "This is Australia." Why? *Īśāvāsyam idaṁ sarvaṁ* [Īśo mantra 1]. Simple thing. Everything belongs to God. *Īśāvāsyā*. There will be no scarcity. I have studied very thoroughly that there are sufficient land still without any cultivation. In Africa I have seen sufficient land. But they are utilizing it for producing coffee and tea; no food grains. So these are the *anarthas*. *Anartha*, unnecessary. People will not die without coffee and tea. But they have made the whole world self-dependent on coffee and tea, mercantile policy. There is *anartha*.

449. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.8.18 Lecture, Māyāpur,  
September 28, 1974

What Kṛṣṇa says, that is practical. *Annād bhavanti bhūtāni parjanyaḥ anna-sambhavaḥ* [Bg. 3.14]. "How we shall get *anna*? There is no rain." You see nowadays, there is no rain. Why? Because you are..., we are all rascals. We do not know how to get rain. Kṛṣṇa says, *parjanyaḥ anna-sambhavaḥ*: "There will be food grains when there is sufficient rain." And how rain there will be? *Yajñād bhavati parjanyaḥ* [Bg. 3.14]: "And if you perform *yajña*, then there will be sufficient rain." So nowadays you..., people may say, "How to perform *yajña*? It requires so much money, so much *ghee*, so much food grains to offer as oblations." But Kṛṣṇa has made it very easy. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. *Yajñaiḥ saṅkīrtana-prāyair*. I know, the *śāstras* know that in the Kali-yuga it will be very difficult to perform the ritualistic *yajña* ceremony because people will be poor, poverty-stricken. Where they will get *ghee*, and where they will get grains? No. This is *yajña*: *kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā. Harer nāma harer nāma harer nāmaiva kevalam* [Cc. Ādi 17.21]. This is *yajña*.

So people are so rascal, they will not even chant Hare Kṛṣṇa mantra. Kṛṣṇa, *svayaṁ bhagavān*... Caitanya Mahāprabhu, He introduced. *Saṅkīrtanaika-pitarau*. Gaura and Nityānanda is the father of

the *saṅkīrtana* movement. Therefore Vṛndāvana dāsa Ṭhākura has offered his prayer, *saṅkīrtanaika-pitarau ājānu-lambita-bhujau kanakāvadātau, saṅkīrtanaika-pitarau kamalāyatākṣau* [CB Ādi-khaṇḍa 1.1], *vande mahā-puruṣa te caraṇāravindam*. So Kṛṣṇa is teaching. Kṛṣṇa is so kind. He's personally teaching, that is "Perform *yajña*." He's personally chanting, dancing, Caitanya Mahāprabhu. The picture is in our front. Personally He's teaching us, "Perform this *yajña*, you rascal, and you'll get everything. You'll get everything." Now, where is the proof? The proof is Kṛṣṇa consciousness movement. We are simply chanting Hare Kṛṣṇa *mahā-mantra* and spending *crores* of rupees. Simply. What we are doing? We are not doing any business. We have not many professional men. But why we are getting...? We are spending eight *lakhs* of rupees per month. And we have got food, we have got milk. We are, rather, feeding others also, bringing food. So why don't you see practically how these Kṛṣṇa conscious people... They... They know that we are fabulously rich. This question was raised in Parliament also. So how we became fabulously rich? We do not do anything. I have not taught you anything magic. I simply request you, "Chant Hare Kṛṣṇa *mantra* sixteen times, please." But you... We are not even following that. This is the only remedy. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32].

450. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.8.52 Lecture, Los Angeles, May 14, 1973

**Pradyumna:** "*Aśvamedha-yajñas* or *gomedha-yajñas*, or the sacrifices in which a horse or a bull is sacrificed, were not, of course, for the purpose of killing the animals. Lord Caitanya said that such animals sacrificed on the altar of *yajña* were rejuvenated, and a new life was given to them. It was just to prove the efficacy of the hymns of the *Vedas*. By recitation of the hymns of the *Vedas* in the proper way, certainly the performer gets relief from the reactions of sins. But in case of such sacrifices not properly done under expert management, certainly one has to become responsible for animal sacrifice."

**Prabhupāda:** This is a long subject matter, that the sacrifice in *yajña*, recommended, that is not for killing the animal, but it is a testing how the Vedic *mantras* are being properly chanted. Because an old animal put into the fire, by Vedic *mantras* he would come out again with young life. That is sacrifice of animal in the *yajña*. Therefore in this age there is no such expert *brāhmaṇa* who can chant the *mantras* properly and the..., or he can behave, because the life is very abominable. Therefore, because there is no expert *brāhmaṇa*, so these sacrifices are forbidden in this age. *Kalau pañca vivarjayet aśvamedham gavāmbham devareṇa sutotpattiṁ sannyāsam* [Cc. Ādi 17.164]. These things are forbidden in this age, because there is no proper men to conduct.

So in the Kali-yuga this sacrifice is recommended: *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]. *Saṅkīrtana-yajña*. This *yajña* will help you. Real thing is the heart, the mind. If this *yajña*, *saṅkīrtana-yajña*, cleanses your mind and heart, then you come to the platform of knowledge. Then automatically other things become effective.

So in this age it is recommended that other *yajñas* will not be effective, neither it is recommended. But the *saṅkīrtana-yajña*—*yajñaiḥ saṅkīrtanaiḥ*—that is recommended. Everyone can join it, and he can become purified, he can become situated on spiritual platform, and his life becomes successful.

451. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.10.3-4 Lecture, Tehran,  
March 13, 1975

Here it is said that all economic development will be complete simply by regular rainfall. *Kāmaṁ vavarṣa parjanyaḥ*. *Kāmam* means all necessities of life. They do not know. The modern people, scientists, philosophers, politicians, they do not know this. *Kāmam*. *Kāmam* means necessities of life. We have got so many things. But how it will be supplied? It is clearly said, *kāmaṁ vavarṣa parjanyaḥ*. And how *parjanyaḥ* will be regular? *Yajñād bhavati parjanyaḥ* [Bg. 3.14]. Where is that program? Where is *yajña*? In the Kali-yuga other *yajñas* are very difficult to perform. There is no money. There is no qualified *brāhmaṇa*. Therefore this *yajña*, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]. Those who have got brain substance, not cow dung, they will take this process, *yajñaiḥ*. Let everyone chant Hare Kṛṣṇa home to home. Whatever they have got, all right. Just begin chanting. Just see what happens.

We are trying to introduce this chanting. But the rascals will not take it. What can be done? There is no loss if they chant Hare Kṛṣṇa worldwide. Where is the loss? But still, they will not. And everything can be had.

452. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.16.22 Lecture, Honolulu,  
January 18, 1974

So if you study *Śrīmad-Bhāgavatam*, you'll be able to understand the whole material position and how you are situated in that material position, how to get out of it. Everything you'll understand, provided you have got the brain. If you have got a dull brain, filled up with cow dung, that is another thing. If there is brain substance, then you'll be able. *Tad bhavaty alpa-medhasām* [Bg. 7.23]. *Alpa-medhasām* and *su-medhasām*, they are two words in the Vedic language. *Medhā* means brain substance. So one who has got *su-medhasa*, nice brain substance, they will understand something. And one who has got no brain substance but cow dung, they will understand something else. So we are selecting, or even if he is filled up with cow dung, by this Kṛṣṇa consciousness education we can make him *su-medhasa*, fine brain. That is the Kṛṣṇa consciousness movement. Even one is filled up with cow dung, *su-medhasa*.

Therefore *Bhāgavata* says,

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*

*yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

*Su-medhasaḥ. Kṛṣṇa-varṇam tviṣākṛṣṇam.* Lord Kṛṣṇa, or Lord Caitanya Mahāprabhu, He's Kṛṣṇa. *Tviṣākṛṣṇa*: by complexion golden. Therefore, by complexion is not *kṛṣṇa*, or blackish, but He's Kṛṣṇa. Kṛṣṇa has four colors. That is in the *śāstra*: *śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ* [CB Ādi-khaṇḍa 14.136]. So one of the colors of Kṛṣṇa is yellow, golden. That is Caitanya Mahāprabhu. So *kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32], that Lord Kṛṣṇa now, in the form of Lord Caitanya, Śrī Kṛṣṇa Caitanya, and *sāṅgopāṅgāstra-pārṣadam*, associated with His personal expansion, *śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*... This is described. *Sāṅgopāṅgāstra-pārṣadam*, with these... In the former incarnation, He was killing the demons directly with sword or the *sudarśana-cakra*, some way or other. Now, in this age, they're already dead. So if Kṛṣṇa comes to kill them with *sudarśana-cakra* and sword, they will not be profited. Therefore, these are the *astras*, these are the swords: the devotees of Lord Kṛṣṇa who are preaching Kṛṣṇa consciousness. They are the Lord's weapon. And they're getting victory. *Sāṅgopāṅgāstra-pārṣadam*. So those who are intelligent, *su-medhasaḥ*, they will worship this form of God in this Kali-yuga. And what is the process of worshiping? *Yajñaiḥ saṅkīrtana-prāyair*.

So these rascal, position, the rascal guardians, you have to fight with them, but not with sword or any other weapon: the *saṅkīrtana* movement, *yajñaiḥ saṅkīrtana-prāyair*. If you stick to this principle of chanting Hare Kṛṣṇa *mantra*, *yajñaiḥ*, if you have got good brain, *su-medhasaḥ*, then you will take this means, and by the help of Śrī Kṛṣṇa Caitanya Mahāprabhu you'll conquer all over the world. All over the world. You cannot take up any other means. That will not be successful, because the *śāstra* says, *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. So at the present moment, our position is very precarious. We are in the darkness, ignorance, and so many other things, corollaries to these things. *Rāṣṭrāṇi vā tair avaropitāni itas tataḥ*. Just see. Five thousand years ago this *Śrīmad-Bhāgavatam* was written, the symptoms of Kali-yuga. Now you see that *itas tato vāsana-pāna-vāsa-snāna*. Now everywhere, all over the world, the young boys and girls, they have no fixture where they'll live, where they'll take their bath, where they'll eat or how..., or how they'll have sex. No. These are preliminary necessities of life. One must have a good place to live. One must have sufficient nice foodstuff to eat. Sleep. Eating, sleeping, mating—this is physical necessities. So in the Vedic civilization, these necessities are prescribed in a regulated way so that he can satisfy his physical necessities, at the same time, become Kṛṣṇa conscious and go back to home, back to Godhead.

So at the present moment there is no fixture even for the physical necessities. Physical necessities. No hope. When I first came to America, when I saw in the Bowery Street, they're lying on the street, "And how is that?" I understood, "The Americans are very rich. Why they are lying on the street?" I was surprised. But see, even in such rich country like America, they're lying on the street—no fixture of sleeping, no fixture of sex life. Nobody knows with whom one has to satisfy his sex life. Nobody knows. In New York City I was..., I saw that one friend asking another friend, "Can I take my showers in your room?" Then I understand, "Oh, there is no fixity of even taking bath." There is no fixity of



where to sleep. There is no fixity where to satisfy sex. Everything, although such a rich country. Why? Because the leaders are rascals. The leaders are rascals. These are the first duty of the government, to see that everyone is nicely situated so far his physical necessities are concerned. But a sane man, when he sees this disturbance, or everything mismanaged, he becomes very unhappy and tries to set up by Kṛṣṇa consciousness movement.

453. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 3.25.15 Lecture, Bombay,  
November 15, 1974

That animal killing does not mean killing the animal and eat. No. It was a test. An old animal was put into the sacrificial fire, and the animal would come in new body, young. That is animal... But to give, to test the Vedic *mantra*, whether it is properly chanted. Then the result will be that if you put one old body it will come new body. So such kind of *brāhmaṇa* is not available in this age, Kali-yuga, *yājñika-brāhmaṇa*. They, by *mantras*, they could, they would ignite fire. Fire was not required matches. By *mantra*. Simply by *mantra*, the old body of an animal will turn to be young.

But because the *yājñika-brāhmaṇa* cannot do that... There is no *yajña*. Not possible. Therefore this kind of *yajñas* are prohibited in this Kali-yuga. In the Kali-yuga the only one *yajña* is this *saṅkīrtanam*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. Those who are intelligent person, they know this kind of *yajña* will not be successful. Because people do not know, they cannot chant the *mantras* rightly, neither there is facility. So many things. Therefore in this age, dull age, the only concession is to perform *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīr...* And *yajña* means to worship the Supreme Lord, Viṣṇu. *Yajñaiḥ. Varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate* [Cc. Madhya 8.58]. *Ārādhyate*. Real purpose is to worship the Supreme Lord, Viṣṇu. *Nānyat tat-toṣa-kāraṇam*. Therefore performances of *yajña* is required.

So this *yajña*, in this age, Kali-yuga, is chanting of Hare Kṛṣṇa *mantra*. *Yajñaiḥ saṅkīrtana*, congregationally, as we chant: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma... This is performance of *yajña*.

454. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 3.28.20 Lecture, Nairobi,  
October 30, 1975

When Caitanya Mahāprabhu was instructing Sanātana Gosvāmī in various subject matter, and he also described the incarnation in Kali-yuga from *śāstra* that,

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgoṣṭhāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtanaiḥ-prāyair  
yajanti hi su-medhasaḥ*

[SB 11.5.32]

He quoted from *Bhāgavatam*, "This is the incarnation of Kali-yuga." So He is Himself *yajñaiḥ saṅkīrtanaiḥ-prāyaiḥ*. So Sanātana Gosvāmī was prime minister, very intelligent man. So he had inquired from Caitanya Mahāprabhu that "How we can accept the *avatāra*?" So Caitanya Mahāprabhu also said, "From the *śāstra*." And Sanātana Gosvāmī got it confirmed that Caitanya Mahāprabhu was... He stopped, of course. When he inquired that "Shall I accept this personality who is now preaching *saṅkīrtana* movement and along with His associates, He is the Supreme Lord?" Then Caitanya Mahāprabhu said, "Let us go on further. We don't..."

So this is the way, not whimsically accept any rascal as *avatāra*. No. That is not the process. Or any rascal as God. This rascaldom has killed the whole human society to become atheist. You should be very, very careful of these rascals. As soon as somebody says that "I am God," you shall immediately take him as dog, not God. So God is not so cheap.

455. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 6.1.10 Lecture, Los Angeles,  
June 23, 1975

So this is recommended, and similarly, about Śrī Caitanya Mahāprabhu there is statement in the *Śrīmad-Bhāgavatam*, *tviṣākṛṣṇam...*

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgoṣṭhāṅgāstra-pārśadam*  
*yajñaiḥ saṅkīrtana-prāyair*  
*yajanti hi sumedhasaḥ*  
[SB 11.5.32]

Therefore our first duty is to worship Caitanya Mahāprabhu. We keep the Deity. In the first we offer our obeisances to Caitanya Mahāprabhu along with His associate, and then, Guru-Gaurāṅga... Then we offer Rādhā-Kṛṣṇa or Jagannātha. So because this is the process of Kali-yuga, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*, if you perform this *saṅkīrtana*, simply this process, as many times as possible before Lord Caitanya, then your success is guaranteed. You don't require anything else. This is recommended: *yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi sumedhasaḥ*.

So those who are intelligent, they catch up this easy method of self-realization. The more you chant, then the cleansing process of the heart goes on very nicely.

456. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 6.1.30 Lecture, Honolulu,  
May 29, 1976

So Caitanya Mahāprabhu has introduced Kṛṣṇa name, *kṛṣṇa-varṇam*. Caitanya Mahāprabhu's identification is given in the *Śrīmad-Bhāgavatam*, *kṛṣṇa-varṇam*, *kṛṣṇam varṇa iti, iti kṛṣṇa-varṇam*. He is always chanting "Kṛṣṇa." He's Kṛṣṇa, *kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32]. The incarnation of Caitanya Mahāprabhu is described in the Eleventh Canto, perhaps Fifth Chapter. He's described. He has recommended in the *śāstra* that in the Kali-yuga this incarnation, this form of God, should be worshiped. What is that? That is here: *kṛṣṇa-varṇam tviṣākṛṣṇam*. He is always chanting "Kṛṣṇa," and He's Kṛṣṇa. He belongs to the category of Kṛṣṇa, *kṛṣṇa-varṇam*. *Kṛṣṇa-varṇam tviṣākṛṣṇam*. But in this age His bodily complexion is not blackish, [indistinct]. *Kṛṣṇa-varṇam tviṣākṛṣṇam saṅgopaṅgāstra-pārṣadam* [SB 11.5.32]: accompanied by His associates, just like there is Nityānanda, there is Advaita, there is Gadādhara.

457. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 7.7.29–31 Lecture, San Francisco, March 15, 1967

Worship. So this, in this age, the worship of Supreme Lord is very simple. The worship of Supreme Lord is very simple. That is mentioned in the *Bhāgavata* that,

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopaṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ  
[SB 11.5.32]*

In this age, in this age, Kali-yuga, there is incarnation of God. What is that, incarnation of God? Now, He's *tviṣa-akṛṣṇam*: His bodily complexion is not black. Kṛṣṇa is blackish, but He is Kṛṣṇa, that Lord Caitanya. Lord Caitanya. Kṛṣṇa... And what is His business? Now, *kṛṣṇa-varṇam*. He's always chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma..., *varṇayati*. *Kṛṣṇa-varṇam tviṣākṛṣṇam* and *saṅgopaṅgāstra-pārṣadam*. He's associated... You see the picture. He's associated with four others. And in this picture also you see, associated.

So you put this picture or form before you and just go on chanting and dancing. This is worship. Just go on chanting and dancing. This is worship. That we are doing every day. No more, no more going to anywhere. You just keep Lord Caitanya before you and go on chanting and dancing, your all worship finished. It is very simple. Very simple. We are simply just demonstrating everything.

458. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.2.6 Lecture, Montreal, August 3, 1968

Lord Caitanya is also mentioned in the *Śrīmad-Bhāgavatam*,

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*  
[SB 11.5.32]

Now, Kṛṣṇa will appear in the Kali-yuga. His symptoms are this. Just like Lord Buddha's symptoms were described, similarly, Lord Caitanya's symptoms are also described. What is that? That *kṛṣṇa-varṇam*: "He belongs to the category of Kṛṣṇa Himself," or, in other way, "He is always chanting 'Kṛṣṇa.'" *Kṛṣṇam varṇayati, kṛṣṇa-varṇam*. Kṛṣṇa... His business is simply to chant Hare Kṛṣṇa. Kṛṣṇa is chanting Hare Kṛṣṇa. *Kṛṣṇa-varṇam*. And *tviṣā akṛṣṇam*: "By His... But His complexion is not *kṛṣṇa*, black."

Lord Caitanya appeared very fair complexion, very nice, golden color. You have got pictures of Lord Caitanya, very beautiful. He was very beautiful figure. *Kṛṣṇa-varṇam tviṣā...* *Tviṣā* means "by complexion." *Akṛṣṇa*. Therefore His another name is Gaurasundara. Gaurasundara means very fair complexion. *Sundara* means beautiful, and *gaura* means fair. The another name is Gaurasundara, or Gaurāṅga, "whose body is very fair."

So *kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]: "He is always accompanied by some associates," especially Lord Nityānanda, Lord Advaita, Śrīvāsa, Haridāsa, like that. You have seen the pictures. He is chanting and dancing with the associates and others. When Lord Caitanya was present, whenever He would go, wherever He would go and..., His attitude was dancing: "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa..." And He was so beautiful and attractive that people would follow. Thousands and thousands people will follow, chanting Hare Kṛṣṇa. Even Lord..., Nawab Hussain Shah.

And when He started this movement in Bengal He was a boy of twenty years old. So, so many people were following. So Nawab Hussain Shah inquired his minister, "Who is this person, that He is chanting Hare Kṛṣṇa and so many people are following Him?" So the minister was Hindu. He thought that "He is Muhammadan king, so he may not like this movement."

Therefore he wanted to hide it: "My Lord, you have misinformed. He is not very important man. Some, I mean to say, people are crazy fellow. They are following. Not... A few only, not many." The Nawab replied, "No, I know it certainly, but you don't try to hide the fact. He must be a great personality. Otherwise why so many people are following Him?" That was his remark.

Similarly, Lord Caitanya, wherever He went, that was... *Sāṅgopāṅgāstra-pārṣadam*: "always followed by many associates." These are the symptoms. And how to worship that Supreme Personality of Godhead, Kṛṣṇa, in this age? *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]:

"This form of the Personality of Godhead is worshiped by the intelligent class of men," *su-medhasaḥ*. *Su* means very good, and *medhasaḥ* means brain, brain substance. One who has got very good brain substance, they will understand this *saṅkīrtana* movement nicely. Just like in our India, especially in Bengal, sometimes they say a dull-brained man, "Oh, you have got cow dung within your brain. You have no brain substance." Actually a man becomes intelligent by the greater amount of brain substance. It is a psychological fact. It is called cerebrum... Doctor knows. What is called?

**Doctor:** Cerebrum. Cerebrum cortex.

**Prabhupāda:** Yes. So psychology... I was student of psychology in my college life. Dr. Urquhart said, I remember still, that the brain substance of man has been found up to 64 ounce, while brain substance of woman has been found, highest, 34 ounce. Therefore woman class [laughs] is not so intelligent as man. There is no question of competition. It is actual, scientific fact.

Anyway, the word *su-medhasaḥ*... *Su-medhasaḥ* means one who has got good brain substance. But one thing I must explain here. So far spiritual life is concerned, it does not depend on the material brain substance. It is different thing. It is spiritual platform. It has nothing to do with this bodily construction. You must remember.

459. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.2.34 Lecture, Vṛndāvana,  
November 13, 1972

You cannot understand Kṛṣṇa. You cannot understand His incarnation. You have to follow the footprints. Then you'll understand who is *avatāra*. Otherwise, instead of Kṛṣṇa, you will accept another demi-Kṛṣṇa. Somebody will say, "I was Kṛṣṇa." "Oh, he's *avatāra*." And what is the proof that he was Kṛṣṇa? Why you are so fool? If somebody says... If I say that "I was Kṛṣṇa," so only the fools will take me that I was Kṛṣṇa, now I am dog.

It is not like that. We have to follow the *mahājano yena gataḥ*. If we want... Caitanya Mahāprabhu. Caitanya Mahāprabhu was discussing with Sanātana Gosvāmī, and Caitanya Mahāprabhu informed according to *śāstra*:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgoṣṭhāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

So these symptoms are Caitanya Mahāprabhu's symptoms. So when Sanātana Gosvāmī was talking Caitanya Mahāprabhu—he was a politician, minister—so he simply inquired from Caitanya Mahāprabhu: "Shall I take it that these symptoms, as we find in the *śāstra*, is the incarnation of this

Kali-yuga?" Caitanya Mahāprabhu understood that "He's catching Me. He's trying to catching Me." So He immediately said, "Oh, don't bother about that thing. We shall talk..." Like that.

Even Caitanya Mahāprabhu, who is actually Kṛṣṇa, He avoided to be addressed as Kṛṣṇa. And these rascals, false, they are claiming "Kṛṣṇa." Just see. Kṛṣṇa Himself, in Vṛndāvana... In Vṛndāvana, when Kṛṣṇa, Caitanya Mahāprabhu was present, many devotees used to come and address Him, "My Lord, You are Kṛṣṇa." Caitanya Mahāprabhu used to block His ears: "Don't say like that. Don't say. It is a great offense to address a man as Viṣṇu, as Kṛṣṇa." He taught us like that. And these rascals, they're declaring: "I am God. I am Kṛṣṇa." "I am God, I am Kṛṣṇa."

460. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.16.3 Lecture, Los Angeles, December 31, 1973

Here, at the present moment, the *yajña* is *saṅkīrtana*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*. Here, at the present moment, this *yajña* is recommended. This is recommended in the *śāstra*, not manufactured.

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtana-prāyair*  
*yajanti hi su-medhasaḥ*  
[SB 11.5.32]

This is the process of *yajña* in this age. What is that? Now, *kṛṣṇa-varṇam tviṣā akṛṣṇam*. The God's incarnation, that is incarnation, not a manufactured incarnation. There must be reference to the *śāstra*. So what is the incarnation? *Pracchanna-avatāra*. In this Kali-yuga the incarnation is Lord Caitanya Mahāprabhu. It is stated in the *śāstra*, *kṛṣṇa-varṇam*, *kṛṣṇa varṇayati*: "He is simply chanting 'Kṛṣṇa,' although He is Kṛṣṇa Himself." *Kṛṣṇam-varṇam tviṣākṛṣṇam*. Therefore He has hidden Himself. His bodily color is no more Kṛṣṇa, but golden.

That is also stated. Kṛṣṇa has got four colors: *śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ* [SB 10.8.13]. When Gargamuni made the horoscope of Kṛṣṇa, that "This child had three other colors, *śuklo raktas tathā pītaḥ*. He had His color, red color and white color and now..., and yellow color. Now He has assumed black color." *Śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ*. So therefore His name was Kṛṣṇa. So Kṛṣṇa has another color, *pīta*. *Pīta-varṇa-gaurāḥ*. That is Lord Caitanya. Therefore *tviṣā akṛṣṇa*: "Bodily complexion not *kṛṣṇa*." Such Kṛṣṇa, chanting Kṛṣṇa... *Kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32], followed by many devotees, Caitanya Mahāprabhu. At least followed by Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu, like that. So this is the description of the incarnation of God in Kali-yuga. *Pracchanna-avatāra*. There is another *avatāra*, Kalki.

So *kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam*. To such God the method is to sacrifice. The sacrificing method is *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*. *Su-medhasaḥ*. *Medhā* means brain substance. Those who have got good brain substance, such person worship this Lord by the *yajñaiḥ saṅkīrtanaiḥ*. So that we are doing here. Here is *kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32], Śrī Caitanya Mahāprabhu, Nityānanda Prabhu. Therefore our first obeisance is to Him, then Kṛṣṇa. This is the process of Kṛṣṇa consciousness.

461. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 1.16.11 Lecture, Los Angeles, January 8, 1974

And,

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

It is mentioned in *Bhāgavata*, Eleventh Canto, that the Supreme Personality of Godhead in this age, Kali-yuga, will be *kṛṣṇa-varṇam*, always describing Kṛṣṇa. He is Kṛṣṇa, but *kṛṣṇa-varṇam tviṣākṛṣṇam*. *Varṇa* means also category, just like *brāhmaṇa-varṇa*, *kṣatriya-varṇa*, *vaiśya-varṇa*, *śūdra-varṇa*. In the horoscope, as we discussed the other day, *jāta-karma*, after the birth of the child, everything, characteristic, what will be his future, everything is mentioned in the horoscope. So in the horoscope it is stated *brāhmaṇa-varṇa*, *kṣatriya-varṇa*, *śūdra-varṇa*, like that, in which category this child belongs. Even if he is born in a non-*brāhmaṇa* family, but what will be his characteristic, that is stated. That is called *brāhmaṇa-varṇa*. Similarly, *kṣatriya-varṇa*, *vaiśya-varṇa*. So everything is predicted by astrological calculation.

So Śrī Caitanya Mahāprabhu is predicted in the *Śrīmad-Bhāgavatam* and other scriptures as the Supreme Personality of Godhead. We do not accept Śrī Caitanya Mahāprabhu simply because He was a saintly person. There is controversy about Śrī Caitanya Mahāprabhu amongst the Vaiṣṇava community. Just like the Nimbārka-sampradāya, they say that "We accept Śrī Caitanya Mahāprabhu as a great devotee," but we, Gauḍīya-sampradāya, we say that Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, because it is stated in the *śāstra*, *kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32]. He is Kṛṣṇa, in the category of Kṛṣṇa, *kṛṣṇa-varṇam*... Just like *brāhmaṇa-varṇa*. *Kṛṣṇa-varṇa*, same category. But He is, by complexion, yellowish, not *kṛṣṇa*. *Tviṣākṛṣṇa*. *Tviṣā* means "by the bodily skin." Just like we have different color..., different skin, different color, similarly, *tviṣā*, by His skin, He is not *kṛṣṇa*, He is not black. *Tviṣākṛṣṇa*. *Akṛṣṇa* means "not black." So "not black" means you can accept any other color which is not black. So that there is proof in the *śāstra* that Lord, Kṛṣṇa, has also many colors. *Śuklo raktas tathā pītaḥ*. When, similarly, when Kṛṣṇa's horoscope was made by Gargamuni, he said that "This child formerly had *śuklo raktas tathā pītaḥ*. He was white color, He was yellow color and He was red color." So this *pīta*, yellow color, is also Kṛṣṇa's another color. *Kṛṣṇa-varṇam tviṣākṛṣṇam*. So here, *tviṣākṛṣṇa*. *Akṛṣṇa* means not black. So "not black" means you must take the other three, namely white, red and *pīta*. So other two colors in the Satya-yuga and Dvāpara-yuga

was manifested, red color and white color. Hayagrīva, white color. So the *pīta*..., *kṛṣṇa* color is also finished. Therefore *pīta*, yellowish color. Śrīla Jīva Gosvāmī has very nicely...

So *kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]. And another feature is *sāṅgopāṅgāstra-pārṣadam*. *Astra-pārṣadam*. *Astra* means weapon. So in the Kali-yuga, Kṛṣṇa does not come with weapon. In other *yugas*, the Lord comes with weapon. Just like Lord Rāmacandra, He came with bows and arrows to fight with Rāvaṇa. Similarly, Kṛṣṇa also appeared with His *sudarśana-cakra*. Because in those days, the demons were killed by weapons. Kṛṣṇa killed many demons, because Kṛṣṇa has got two kinds of activities, *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]: for *sādhu*, simply to deliver them, and for the demons, to kill them. But the result is the same. That is called Absolute. Whether Kṛṣṇa pats somebody and kills somebody, the result is the same. Therefore Kṛṣṇa is Absolute. It is not ordinary fortune to be killed by God. It is a great fortune.

462. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 5.5.2 Lecture, Hyderabad,  
April 13, 1975

So Kṛṣṇa personally appeared as devotee to reestablish the mission of Kṛṣṇa. Kṛṣṇa wanted *sarva-dharmān parityajya* [Bg. 18.66], and Caitanya Mahāprabhu preached Kṛṣṇa consciousness, *kṛṣṇa-varṇam tviṣa akṛṣṇa*. This is a statement in the Śrīmad-Bhāgavatam—the real identification of Śrī Caitanya Mahāprabhu. That is... In this age there was talk between Nimi Mahārāja and Navayogendra. So what is the duty of the people of Kali-yuga to worship the Supreme? In that connection, Karabhājana Muni, he said,

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

This is the method of worship. What is that? That Supreme Personality of Godhead who is always chanting Hare Kṛṣṇa *mantra*. *Kṛṣṇa varṇayati, kṛṣṇa varṇa tviṣa akṛṣṇam*. But His bodily complexion is not *kṛṣṇa*, not blackish, but yellowish, *tviṣa*. *Tviṣa* means by the complexion *akṛṣṇa*, not Kṛṣṇa. And another symptom, *sāṅgopāṅgāstra-pārṣadam*. He's associated with His most confidential devotees and expansion. Therefore we chant,

*śrī-kṛṣṇa-caitanya prabhu nityānanda  
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

This is *sāṅgopāṅgāstra-pārṣadam*. This form of the Lord, *yajñaiḥ saṅkīrtanaiḥ*, He's worshiped not by ritualistic ceremony, which is very expensive, or performance of *yajña*. That is not possible in this age because there is no *yajñic brāhmaṇa* at the present moment.

So this *bhaivik-yajña*[?] is permitted in the..., prohibited in this Kali-yuga because they are not properly performed. It is not possible. Just like our Śrīman Pittieji was searching after a *brāhmaṇa* to recite the



*Rāmāyaṇa, Sundara-kanda.* He's not getting a proper *brāhmaṇa*. That is the difficulty. How you can perform *yajña*? There is no *yajñic brāhmaṇa* at the present moment. Therefore the *yajña* to be performed at this moment in this Kali-yuga is *yajñaiḥ saṅkīrtana-prāyaiḥ yajanti hi su-medhasaḥ*. *Su-medhasaḥ* means with good brain substance. Those who have no brain substance, they are called *alpa-medhasaḥ*. That is also stated in the *Bhagavad-gītā*, *tad bhavati alpa-medhasaḥ*. *Alpa-medhasaḥ* means there is no brain substance—filled up with cow dung. So one should be *su-medhasaḥ*. *Su-medhasaḥ*, nice brain substance. So those who are *su-medhasaḥ* means with good brain substance, they perform *yajñair saṅkīrtanair* by *saṅkīrtana yajña*, Hare Kṛṣṇa. Just see the effect of Hare Kṛṣṇa *mantra*. This *yajña* being performed all over the world, how quickly they are capturing Kṛṣṇa consciousness. Just see the effect practically. Therefore those who are intelligent, having good brain substance, they should perform *yajña saṅkīrtana*, *yajñaiḥ saṅ...*, and worship Lord Caitanya.

*śrī-kṛṣṇa-caitanya prabhu nityānanda  
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

So these ideas can be had only if we follow the *mahājana*. *Mahājana* means that Śrīla Rūpa Gosvāmī, he understood Śrī Caitanya Mahāprabhu. About Rūpa Gosvāmī it is said... What is that? *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*.

463. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 5.5.2 Lecture, Johannesburg, October 22, 1975

So if we be engaged in *puṇya karma*, pious activities, then there is no chance of acting impiously. So *puṇya-karmaṇām*. *Yajña dāna tapaḥ kriyaḥ*. These are the activities of piety: *yajña*, performing sacrifice. There are different types of sacrifices mentioned, but in this age it is difficult. Therefore in this age the easiest sacrifice is chanting this Hare Kṛṣṇa *mantra*. *Yajñaiḥ saṅkīrtana-prāyaiḥ yajanti hi su-medhasaḥ* [SB 11.5.32]. This, performing this *yajña*, *saṅkīrtana-yajña*, you have to simply agree. Otherwise you have no loss. Simply you have gain. Chant Hare Kṛṣṇa. We are not asking anybody that "Give us some fee, some dollars. Then you chant." No. It is free. You can chant—if you like. This is *yajña*. This is the *yajña* of this age. Anyone can join. It doesn't matter that this class of men will join. No, anyone—poor, rich, white, black, illiterate, learned—everyone. *Yajñaiḥ saṅkīrtana* means *bahubhir militvā* [Quoted in Śrī Amnāya-sūtra 62]. Many people assembled together, when glorifying the Lord, that is called *saṅkīrtana*.

So this Hare Kṛṣṇa *mahā-mantra* means... We are preaching all over the world. There is no difficulty. Everyone is joining. Everyone is chanting. So it is not very difficult task. Any can... This is *yajña*.

464. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 5.5.30 Lecture, Vṛndāvana, November 17, 1976

If you flatter, people become puffed-up. So, *dante nidhāya tṛṇakam padayor nipatya kāku-śatam kṛtvā cāham*: "I have one submission." "What is that?" No... *He sādhaḥ*: "You are a great learned *sādhu*. My one request is that whatever you have learned, please forget. Whatever nonsense you have learned,

please forget. This is my submission." "I have learned so many things, and I have to forget? Then what I have to do?" *He sādhaḥ sakalam eva viḥāya dūrāt caitanya-candra-caraṇe kurutānūrāgam*: "You just submit yourself to Caitanya-candra. Then everything will be perfect."

So our preaching is like that. *Śrī kṛṣṇa caitanya prabhu nityānanda. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. This process is adopted not by rascals. *Su-medhasaḥ*, those who have got good brain, they will take it. So very simple thing, and Caitanya Mahāprabhu is approved by the *ācāryas*, by big, big scholars. So you have no fear of falling down. So take Caitanya Mahāprabhu's first mercy, and then preach Kṛṣṇa consciousness. You'll be successful. It is not possible nowadays to imitate Rṣabhadeva. Just like the Jains, they imitate that. What their imitation...? Not a single Jain up till now has become perfectly in the renounced order of life. So they say so. It was imitated by one king in the South India, and he is the originator, propounder of the Jainism. They say. But you cannot imitate Rṣabhadeva. That is not possible in this age. Better try to follow the instruction of Caitanya Mahāprabhu and Kṛṣṇa. Your life will be perfect.

465. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 5.5.32 Lecture, Vṛndāvana,  
November 19, 1976

So it is not possible to imitate Rṣabhadeva or Haridāsa Ṭhākura. Don't imitate, but try to follow. *Anusaraṇa*. *Anukaraṇa* is not good. *Anukaraṇa* means false imitation. That is called *anukaraṇa*. And *anusaraṇa* means to follow. Try to follow as far as possible.

So we have got good opportunity to follow Caitanya Mahāprabhu. That is intelligence. *Yajñaiḥ saṅkīrtana-prayair yajanti hi su-medhasaḥ* [SB 11.5.32]. There is no need of unnecessarily accepting tribulation, which is impossible in this age when we are so much disturbed. We are already dead, just like animals. Therefore it is a special concession:

*kaler doṣa-nidhe rājann  
hy asti eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param...*  
[SB 12.3.51]

Simply try to chant Hare Kṛṣṇa *mantra* very sincerely, without any offense. Then... It is not possible to imitate or even follow Rṣabhadeva's process of self-realization. In the Kali-yuga it is not possible. But as it is recommended in the *śāstra*, as Rṣabhadeva in His another incarnation, Caitanya Mahāprabhu, He is teaching, *kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāmaiva kevalam* [Cc. Ādi 17.21]. Chant Hare Kṛṣṇa and you will get perfection.

466. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 6.1.7 Sunday Feast Lecture,  
Honolulu, June 15, 1975

So in this Kali-yuga, especially Caitanya Mahāprabhu's mercy that you are chanting and dancing before Caitanya Mahāprabhu... So He is so merciful that if you continue this process, you are guaranteed that you will never go to the hellish planet. This is Caitanya Mahāprabhu's mercy. Very simple thing. If you simply chant and dance before Caitanya Mahāprabhu, *kalau saṅkīrtanaiḥ yajñaiḥ yajanti hi su-medhasaḥ*. This is the description of the *śāstra*:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
saṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

This is the method of worship in this Kali-yuga, in this age. What is that? That *kṛṣṇa-varṇam tviṣākṛṣṇam*: "The Supreme Personality of Godhead, Kṛṣṇa, descends as Caitanya Mahāprabhu, whose complexion is very beautiful." *Tviṣā*. *Tviṣā* means by the complexion; *akṛṣṇa*, not blackish. As Kṛṣṇa is blackish, this incarnation is not blackish. It is just like golden, molten gold. So *tviṣākṛṣṇam*. And *kṛṣṇa-varṇam*, "He is Kṛṣṇa," or "always chanting Hare Kṛṣṇa."

*Kṛṣṇa-varṇam tviṣākṛṣṇam saṅgopāṅgāstra-pārṣadam*. And His associates, just like Nityānanda Prabhu and Advaita Prabhu and Gadādhara and Śrīvāsa and many others... So He is always in association of His assistants, who are assisting Him in propagating the *saṅkīrtana* movement. *Gaurāṅgera saṅgi-gaṇe, nitya-siddha bhoi māne*. Anyone who is preaching the *saṅkīrtana* movement, he is associate of Caitanya Mahāprabhu. *Saṅgopāṅgāstra*... Just like Advaita Prabhu, Nityānanda Prabhu helped, similarly, anyone, even up to date, who is trying to help the propagation of Caitanya Mahāprabhu's mission, preach this *saṅkīrtana* movement all over the world, he is also associate of Caitanya Mahāprabhu. *Gaurāṅgera saṅgi-gaṇe nitya siddha boli māne*. They are not ordinary human being. *Nitya siddha*, ever-liberated.

467. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 6.1.33 Lecture, Honolulu,  
June 1, 1976

This is the *Vedānta-sūtra*, that the Absolute Truth, Personality of Godhead, is simply enjoying. Everything enjoyment. You'll find Kṛṣṇa always, wherever He is, He is playing on flute with company, either *gopīs* or cowherd boy or somebody, somebody. This is enjoyment. And He comes personally on this planet to show His enjoyment life in Vṛndāvana—that place is Vṛndāvana; therefore Vṛndāvana is so important—to invite us that "Why you are rotting here? Come with Me and join with My dance." Similarly, Śrī Caitanya Mahāprabhu also you see dancing here. *Śrī-kṛṣṇa-caitanya prabhu-nityananda śrī-advaita-gadādhara śrīvāsādi*... All dancing. *Saṅgo paṅgāstra-pārṣada* [SB 11.5.32]. So the life is this enjoyment, dancing. That is life, not meditation, "For fifteen minutes' meditation I become God." That's all. [laughter] These are all rascaldom. Enjoyment is real life. Enjoyment. That enjoyment, not this material world, the sex. No. Above this. Transcendental. That we find information in Kṛṣṇa consciousness.

468. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 6.3.30–31 Lecture,  
Gorakhpur, February 22, 1971

We cannot say I... at least we do not agree, you can not say whole world. So there is a list of incarnations, there are symptoms of incarnation. Incarnation does not mean anyone can claim that he is incarnation. There must be symptoms of incarnation. Every incarnation. Just like Lord Caitanya is accepted as incarnation in the *śāstras* and His symptoms are there:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ  
[SB 11.5.32]*

Similarly any incarnation you take, you have to consult *śāstra*, characteristics of that incarnation.

469. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 7.7.25–29 Lecture, March 20,  
1971

Tons of ghee in sacrifices for being elevated in the heavenly planets, they perform *yajñas*. So that *yajña* also you can do for Kṛṣṇa. "But I have no money. Where to purchase ghee?" All right therefore for Kali-yuga: *yajñaiḥ saṅkīrtana-prāyair* [SB 11.5.32]. You simply chant Hare Kṛṣṇa *mantra*, that is the *yajña* recommended in this age. You haven't got to purchase ghee.

470. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 7.9.30 Lecture, Māyāpur,  
March 8, 1976

So we have got this opportunity of Śrī Caitanya Mahāprabhu's merciful movement, Hare Kṛṣṇa movement. So take it very seriously and chant *śrī-kṛṣṇa-caitanya prabhu-nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Kṛṣṇa-varṇam tvisakṛṣṇam* [SB 11.5.32]. That is Caitanya Mahāprabhu. He is Kṛṣṇa, Kṛṣṇa, but now He's chanting Kṛṣṇa. *Kṛṣṇam varṇayati*. Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, that is Caitanya Mahāprabhu. *Kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he, kṛṣṇa kṛṣṇa...* That is the... It is confirmed in the *Vedas* that "In the Kali-yuga the Lord will appear as this," *kṛṣṇa-varṇam tviṣa akṛṣṇam*. He is always describing Kṛṣṇa. When He was a teacher, that time also, He was explaining Kṛṣṇa. When He was explaining grammar, He was explaining Kṛṣṇa.

471. Śrīmad-Bhāgavatam 11.5.32, Śrī Gaura-Pūrṇimā Śrīmad-Bhāgavatam 7.9.38  
Lecture, Māyāpur, March 16, 1976

Caitanya Mahāprabhu is the same Supreme Personality of Godhead, but He's *channa*. *Channa* means covered. Not directly, because He has appeared as a devotee. *Avatāra*... Rūpa Gosvāmī has found out that He's *avatāra* of Kṛṣṇa. All the devotees—Sārvabhauma Bhaṭṭācārya, Rūpa Gosvāmī—and in the *śāstra*, and the *Upaniṣad*, *Mahābhārata*, in every... *Sādhū-śāstra*. *Avatāra* should be confirmed by great devotees, personalities, and must be collaborated with the statement in the *śāstra*.

So here is another statement in the *Śrīmad-Bhāgavatam*. The directly, it is stated in the Eleventh Canto, you know,

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtanaiḥ prāyair*  
*yajanti hi sumedhasaḥ*  
 [SB 11.5.32]

472. Śrīmad-Bhāgavatam 11.5.32, Śrīmad-Bhāgavatam 7.9.47 Lecture, Vṛndāvana,  
 April 2, 1976

So by the *śāstra* indication, especially in the *Śrīmad-Bhāgavatam*, Caitanya Mahāprabhu's incarnation is described:

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*saṅgopāṅgāstra-pārṣadam*  
*yajñair saṅkīrtanair prāyair*  
*yajanti hi sumedhasaḥ*  
 [SB 11.5.32]

This is the most important verse indicating Caitanya Mahāprabhu as Kṛṣṇa. *Kṛṣṇa-varṇam*. He is in the same category. And another meaning, *kṛṣṇa-varṇayati*: "The incarnation of Kṛṣṇa who is always describing Kṛṣṇa or chanting Hare Kṛṣṇa." *Varṇayati*. But *tviṣa akṛṣṇam*: "But by complexion, *akṛṣṇa*, not black." So "not black," that may be many other colors. Then which of them I shall take? That is also stated in the *śāstra*. While making the horoscope of Kṛṣṇa, Gargamuni, he said, *idānīm kṛṣṇatām gataḥ*. *Śukla-raktas tathā pītam idānīm kṛṣṇatām gataḥ*: "Nanda Mahārāja, your son, this child, has now appeared as *kṛṣṇa*, blackish." *Idānīm kṛṣṇatām gataḥ*. "Otherwise this very child appeared in previous ages." *Śukla-raktas tathā pīta*: "He... Sometimes He appeared in white color, sometimes red, sometimes yellow." This yellow color refers to Caitanya Mahāprabhu, golden color. So this is also confirmed. Not... If somebody says that "He is Kṛṣṇa. Why He is not blackish?" No. He appears as the devotee of Kṛṣṇa in golden color. We say, therefore, "golden *avatāra*."

So *kṛṣṇa-varṇam tviṣa akṛṣṇam saṅgopāṅgāstra-pārṣadam*. He is with His soldiers, *saṅga*, *upāṅga*, part of the part: Advaita Prabhu, Nityānanda Prabhu. Nityānanda Prabhu is directly part; Advaita Prabhu is part of the part. And *astra*. Caitanya Mahāprabhu also has His *astra*, weapon. The *astra* means to, I mean to say, *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtam* [Bg. 4.8]. So this *astra*, what is that? *saṅkīrtana*. *saṅkīrtanaiḥ*. *Yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi*. This Hare Kṛṣṇa movement is also *astra* of Kṛṣṇa for killing the demons, but it is not like a..., like a sword. It is not active. But it is *astra*. It is killing the demons, but in a different way. The demonic habits are being killed, demonic habits. Everyone, we can understand it how our demonic activities are being killed by this Hare Kṛṣṇa movement. This is *astra*. This is an *astra*, but it is being used in a different way, because in this age they are so fallen.

473. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Ādi-līlā 1.1 Lecture,  
Māyāpur, March 25, 1975

Because we are suffering here on account of so many designations, so Śrī Kṛṣṇa Caitanya Mahāprabhu came to purify us from all these nonsense designations. That is called *vairāgya-vidyā*. *Rāga* means attachment. So... And *virāga*. This false attachment we have to give up. That is practically being manifested by practical life, how to love Kṛṣṇa, how to approach Him. That is the characteristic of Śrī Kṛṣṇa Caitanya Mahāprabhu. And therefore He is described in the *Śrīmad-Bhāgavatam*, Eleventh Canto, *kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32]. *Kṛṣṇa-varṇam*: He belongs to the same category, Kṛṣṇa. Or He is describing Kṛṣṇa always. His only business is to describe Kṛṣṇa. But His complexion is not *kṛṣṇa*; *akṛṣṇa*. *Akṛṣṇa*. *Akṛṣṇa* means white. Because Kṛṣṇa had many colors. One of the colors was *pīta*, golden, golden *avatāra*. So, *tviṣākṛṣṇam saṅgopāṅgāstra-pārṣadam*. This *saṅgopāṅgāstra-pārṣadam* is described here, that *gurūn, īśam, īśa-bhaktān, īśavatārakān tat-prakāśāṁś ca tat-chaktiḥ*. This is *saṅgopāṅga*.

474. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Ādi-līlā 1.14 Lecture,  
Māyāpur, April 7, 1975

So to achieve strength, Kṛṣṇa is prepared to help us in so many ways. That He is *pañca-tattvātmakam*, He is coming as Lord Kṛṣṇa and ordering, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]. Still we are making mistake; we don't accept Kṛṣṇa's word. Therefore Kṛṣṇa is coming as Caitanya Mahāprabhu, along with His associates Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu, just to teach us the same process: how to surrender to Kṛṣṇa. So our real business is that, how to surrender to Kṛṣṇa. And if we take shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu, along with His associates, then the task becomes very easy. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. Very easy; not at all difficult. Caitanya Mahāprabhu's method for approaching Kṛṣṇa is very, very easy.

475. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Ādi-līlā 7.2 Lecture,  
Māyāpur, March 2, 1974

In this Kali-yuga, Kṛṣṇa's direct identification, incarnation, is Śrī Caitanya Mahāprabhu. This is also confirmed in all the Vedic literature—*Mahābhārata*, *Purāṇa*, *Upaniṣad*—and the essence of all Vedic literature is *Śrīmad-Bhāgavatam*. There is also Śrī Caitanya Mahāprabhu. He's accepted as the Supreme Lord.

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñair saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*  
[SB 11.5.32]

This is mentioned in the *Śrīmad-Bhāgavatam*, that in the Kali-yuga the incarnation of Kṛṣṇa is, by His bodily complexion, *akṛṣṇa*. *Akṛṣṇa* means "not *kṛṣṇa*." The "not *kṛṣṇa*" means there are many other colors. So in the *śāstra* it is said that Kṛṣṇa, the Supreme Personality of Godhead, appears in the four *yugas* in four different colors: *śukla raktas tathā pīta idānīm kṛṣṇatām gataḥ* [SB 10.8.13].

476. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Ādi-līlā 7.3 Lecture,  
Māyāpur, March 3, 1974

He's Kṛṣṇa Himself, but teaching us how to become servant of Kṛṣṇa. This is the significance of Śrī Caitanya Mahāprabhu, or Kṛṣṇa Himself along with His personal associates—*sāṅgopāṅgāstra pārṣadam*... [SB 11.5.32] Kṛṣṇa comes to kill the demons: *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]. This is the business of Kṛṣṇa, two-sided business: one side killing the demons, another side giving the protection to the devotees. So Śrī Caitanya Mahāprabhu appeared on this part 488 years ago to, I mean to say, hand the same two principles, *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*. He... *Vināśāya duṣkṛtām*. He killed Jagāi-Mādhāi not by the body, but by their atrocious activities, stopped that. So Śrī Caitanya Mahāprabhu's mission is to kill the demon—not by life but by their heinous activities. Anyone who comes to be killed by Śrī Caitanya Mahāprabhu, his heinous, nefarious activities becomes killed and he becomes a Vaiṣṇava, just like Jagāi-Mādhāi.

477. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Ādi-līlā 7.4 Lecture,  
Māyāpur, March 4, 1974

So our preaching should be like that. The Pañca-tattva... Here it is said. We are discussing,

*pañca-tattva avatīrṇa caitanyera saṅge  
pañca-tattva lañā kareṇa saṅkīrtana raṅge*

[Cc. Ādi 7.4]

So Caitanya Mahāprabhu has got His associates. That is confirmed in the *Śrīmad-Bhāgavatam*:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgoṣāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti he su-medhasaḥ  
[SB 11.5.32]*

This is the method of worshiping the Lord Viṣṇu. *Yajña* means to worship the Supreme Lord.

*Yajñaiḥ saṅkīrtanaiḥ prāyair.  
varṇāśramācāravatā  
puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate pumsām  
nānyat tat-toṣa-kāraṇam  
[Cc. Madhya 8.58]*

This is civilization, *varṇāśrama*. One must observe, the material world. In the spiritual world, of course, there is no such thing as *varṇāśrama*. That is pure identity of the soul. So there is no... So long we are in this material world there must be a scientific division of progress of life. That is Vedic system. *Brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha, sannyāsa*. This is called *varṇāśrama-dharma*. I have repeatedly said that people call us Hindu in India. Actually, "Hindu" word is not visible in any Vedic literature. This is the name given by the Arabians to the..., this part of the world, on the bank of the Sindhu. From the "Sindhu" the word "Hindu" has come. So actually, our culture is *varṇāśrama-dharma*. Therefore *śāstra* says, *varṇāśramācāravatā puruṣeṇa paraḥ pumān* [Cc. Madhya 8.58]. In the *varṇāśrama-dharma*, the ultimate goal is to worship Lord Viṣṇu, whose name is *Yajña*. Out of many names of Lord Viṣṇu, one name is *Yajña*, *Yajña-puruṣa*. So *yajña*, to..., anything performed to satisfy the Supreme Lord, that is called *yajña*.

So other *yajñas* are not possible in this age, Kali-yuga, Kali-yuga. The only *yajña*: this *saṅkīrtana* movement. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. If you want to perform *yajña* and if you are intelligent, *su-medhasaḥ*... The two words has been used in Vedic literature: *su-medhasaḥ* and *alpa-medhasaḥ*.

478. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Ādi-līlā 7.4 Lecture,  
Māyāpur, March 4, 1974

So Kṛṣṇa is never alone. Similarly, Caitanya Mahāprabhu is never alone. Narottama dāsa Ṭhākura sings, *caitanyera saṅgi gaṇe, nitya-siddha boli māne. Gaurāṅgera. Gaurāṅgera saṅgi gaṇe, nitya-siddha*



*boli māne, sei yāya vrajendra-suta-pāśa*. That is the explanation of Narottama dāsa Ṭhākura. So either Kṛṣṇa or Śrī Caitanya Mahāprabhu, whenever They appear, They appear with Their associates. So here Śrī Caitanya Mahāprabhu has appeared with Pañca-tattva. *Kṛṣṇa-varṇam tviṣā-kṛṣṇam sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtana* [SB 11.5.32]. He has appeared, these five *tattvas*. In our exhibition ground we have first placed these five *tattvas*: Caitanya Mahāprabhu, Nityānanda Prabhu, Gadādhara Prabhu, Advaita Prabhu and Śrīvāsa Ṭhākura. Nityānanda Prabhu is the immediate expansion of Caitanya Mahāprabhu, Baladeva-tattva. Baladeva means who gives strength for spiritual advancement. *Nāyam ātmā pravacanena labhyo* [Kaṭha Upaniṣad 1.2.23], *nāyam ātmā balahinena labhyaḥ*. These are the Vedic injunction.

479. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Madhya-līlā 6.154  
Lecture, Gorakhpur, February 16, 1971

According to Vedic evidences, Caitanya Mahāprabhu is also Kṛṣṇa. *Kṛṣṇa-varṇam tviṣākṛṣṇa* [SB 11.5.32]. He belongs to the category of Kṛṣṇa, but He is playing the part of a devotee of Kṛṣṇa in order to teach us how to love Kṛṣṇa, how to approach Kṛṣṇa. As such, if we accept the process enunciated by Lord Caitanya, then it is very easy to approach Kṛṣṇa.

480. Śrīmad-Bhāgavatam 11.5.32, Speech, Śrī Caitanya-caritāmṛta, Madhya 19.53,  
Vṛndāvana, April 20, 1975

So Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. *Kṛṣṇāya kṛṣṇa-caitanya-nāmine*. He has assumed the name of Kṛṣṇa Caitanya. Actually He is Kṛṣṇa. That is confirmed in Vedic literature. Especially in the *Śrīmad-Bhāgavatam* it is said,

*kṛṣṇa-varṇam tviṣā ākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtanaiḥ prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

So Lord Śrī Caitanya Mahāprabhu, after taking His *sannyāsa* order, His name was Kṛṣṇa Caitanya. So Rūpa Gosvāmī said that "You are Kṛṣṇa. You have now come as Kṛṣṇa Caitanya."

481. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.102  
Lecture, Baltimore, July 7, 1976

So this benediction is offered by Śrī Caitanya Mahāprabhu, who has very kindly come here, Nitāi-Gaura. So you take advantage of His mercy. You are very fortunate that Nitāi-Gaura is here. If you simply chant Nitāi-Gaura and dance, then you'll become happy. There is no difficulty. There is no

difficulty. And you are chanting, "Jaya Śacīnandana." This simple chanting, "Jaya Śacīnandana," "Hare Kṛṣṇa," this chanting and dancing, *yajñaiḥ saṅkīrtanair prayaiḥ yajanti hi sumedhasaḥ* [SB 11.5.32], this is not I am manufacturing. It is the injunction of the *śāstra*. In this age, simply by chanting and dancing, *yajñaiḥ saṅkīrtanair prayaiḥ*, you get complete spiritual service.

482. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.107  
Lecture, New York, July 13, 1976

So *sāṅgopāṅgāstra-pārṣadam*. About Caitanya Mahāprabhu it is said in the *Bhāgavatam*, *kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]. *Sāṅga*, associates. Therefore we worship Caitanya Mahāprabhu with His associates. *Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. These are principal associates, and similarly other devotees of Śrī Caitanya Mahāprabhu, just like six Gosvāmīs and many others—we have got the list in the *Caitanya-caritāmṛta*—so they are all *nitya-siddhas*, eternal.

483. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.245–255  
Lecture, New York, December 17, 1966

It is stated in the *Śrīmad-Bhāgavatam*... There is a chapter. Nava-yogendra, nine great mystics, met one very powerful king, and they explained, each and every one of them, they explained about spiritual things. And there was a transcendentalist amongst them. Amongst the nine personalities, there was one whose name was Camasa Muni. The Camasa Muni said... That is explained in the *Śrīmad-Bhāgavatam*. When he was asked by Viveha Mahārāja, the King Viveha, "What is the *avatāra* of this Kali-yuga, especial?" then he mentioned,

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*  
[SB 11.5.32]

"Now, in this age of Kali-yuga, there will be *avatāra*, incarnation, who is Kṛṣṇa, but His color of the body is not black." That is Lord Caitanya.

Lord Caitanya was very fair complexion, nice-looking. So *kṛṣṇa-varṇam tviṣā*. *Tviṣā*, by complexion, He is not Kṛṣṇa, but He is Kṛṣṇa. *Kṛṣṇa-varṇam tviṣākṛṣṇam* and *sāṅgo 'pāṅgāstra-pārṣadam*. And He is associated by His confidential, I mean to say, devotees. You'll find Lord Caitanya always crowded by His devotees. Always. His dancing mode—you have seen the picture. Special associates, that Advaita, Gadādhara, Nityānanda. So that incarnation, who is Kṛṣṇa, but His color, His complexion,

is not black, but He is associated with devotees... And the process of worshiping that incarnation is to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

484. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.330–335  
Lecture, New York, December 24, 1966

In the Satya-yuga when the incarnation of *yugāvatāra* comes, His complexion is white. And in the next *yuga*, Tretā-yuga, the complexion is red. And the next *yuga*, Dvāpara-yuga, the complexion is black, *kṛṣṇa*. And the next, Kali-yuga, the complexion is yellow. Lord Caitanya is yellow.

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

In this age, Kali-yuga, this is the *yugāvatāra*, Lord Caitanya. And His description is mentioned in *Śrīmad-Bhāgavatam*. Five thousand years before, it was mentioned that *kṛṣṇa-varṇam*. *Kṛṣṇa-varṇam* means that He is in the category of Kṛṣṇa. *Svayaṁ-kṛṣṇa*. You can take the meaning of *kṛṣṇa-varṇam* like this. *Varṇa* means a caste, or classification. So He is in the classification of the Supreme Lord, Kṛṣṇa. Or if you don't take that meaning, then *kṛṣṇa-varṇam* means He is always chanting "Kṛṣṇa." *Kṛṣṇam varṇayati*. *Varṇayati* means chanting. So *kṛṣṇa-varṇam*, always engaged in Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

485. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.337–353  
Lecture, New York, December 26, 1966

So this verse from *Śrīmad-Bhāgavatam*, as I've already explained to you, that is also cited here:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

That personality, incarnation of God, who is yellowish color and is accompanied by His associates, confidential associates, He is worshiped by this process of *saṅkīrtana* in this age of Kali.

486. Śrīmad-Bhāgavatam 11.5.32, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.353–354  
Lecture, New York, December 27, 1966

Because Lord Caitanya described here that in this Kali-yuga the *avatāra*, His symptoms are like this:

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra pārṣadam*  
[SB 11.5.32]

He is in the category of Kṛṣṇa; by His complexion, He's non-black. *Akṛṣṇa. Kṛṣṇa-varṇam tviṣākṛṣṇam.* And He's always followed by confidential associates. And people who are intelligent, they worship Him by the process of *saṅkīrtana*.

487. Śrīmad-Bhāgavatam 11.5.32, The Nectar of Devotion Lecture, Vṛndāvana,  
November 5, 1972

So we should take the instruction of Caitanya Mahāprabhu, who has especially incarnated Himself in this age, Kali-yuga. *Kalau saṅkīrtana-prāyair yajanti hi su-medhasaḥ.* This is the *śāstric* injunction.

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtana-prāyair*  
*yajanti hi su-medhasaḥ*  
[SB 11.5.32]

This is the injunction in the *śāstra*, that this form of the Lord, who is accompanied by His associates... *Sāṅgopāṅgāstra-pārṣadam.* So Caitanya Mahāprabhu is always associated with Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Gadādhara Prabhu, Śrī Śrīvāsa Prabhu. Therefore the process of worship is,

*śrī-kṛṣṇa-caitanya prabhu-nityānanda*  
*śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

That is perfect process. Not to cut short. No. As it is indicated. This is indication in the *Śrīmad-Bhāgavatam*. *Kṛṣṇa-varṇam tvisakṛṣṇam sangopangastra...* [SB 11.5.32]. So when we have to worship Lord Caitanya, we worship with His associates. *Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* No cut-short method. So that is *śāstric* injunction.

488. Śrīmad-Bhāgavatam 11.5.32, The Nectar of Devotion Lecture, Vṛndāvana,  
November 6, 1972

Just like Haridāsa Ṭhākura. Haridāsa Ṭhākura, he was born in Muhammadan family, and he was made Nāmācārya Haridāsa Ṭhākura by Caitanya Mahāprabhu. Nāmācārya, "the ācārya..." Caitanya Mahāprabhu actually appeared for glorifying the holy name of the Lord. *Harer nāma harer nāma harer nāma iva kevalam* [Cc. Ādi 17.21]. *Kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32], always chanting Hare Kṛṣṇa. So Caitanya Mahāprabhu especially incarnated, advented Himself for spreading this Hare Kṛṣṇa *mahā-mantra*, and Haridāsa Ṭhākura, who was born in a Muhammadan family, he, he was made the *namācārya*, the authority of spreading this holy name.

489. Śrīmad-Bhāgavatam 11.5.32, The Nectar of Devotion Lecture, Bombay, January 8, 1973

So we are suffering for want of rain, but you do not know how to get rain. We are, of course, making arrangement to feed the poor on account of scarcity of grains. That's all right, you are doing; but if there is no rain, how long you will go on with this philanthropy work? That is our question. How long? What stock you have got in your store so that you can continually, you can go on with this? What you..., what is the answer? You must have rain, and produce grain. Now you have got some stock of grain, you are distributing, that's all right. You have got money, that's all right. But when there will be all stock finished, and still there is no rain, what you will do?

Because rain is not in your hand. Rain is not in your hand. It is in higher authorities. So what you will do? But the process is given there in the *Bhagavad-gītā*, *yajñād bhavati parjanya parjanyaḥ anna-sambhavaḥ* [Bg. 3.14]. *Yajña*. But they will not take to *yajña*. They have made an avowed[?] decision: "No, we are not going to make any *yajña*." We are requesting that "You are distributing, at the same time perform *yajña*." *Yajña*—not that you have to expend so much money. Simply this *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. Simply chanting. You are distributing food, that's all right. Why not allow them to chant Hare Kṛṣṇa *mantra*? What is the loss? But they'll not accept it. They'll not accept it. This is the dog's obstinacy, against Kṛṣṇa consciousness. Just see. But they cannot answer. Just suppose, if your stock of grain is finished, then what you will do if there is no rain? You cannot produce rain in your factory, rain or grain or anything, in your factory or mill. That is not possible.

490. Śrīmad-Bhāgavatam 11.5.32, Lecture at Harvard University Divinity School, Cambridge, Boston, May 7, 1969

In the *Śrīmad-Bhāgavatam*, Eleventh Canto, Ninth Chapter, sixth verse, there is a statement that,

*kṛṣṇa-varṇam tviṣā-kṛṣṇam*  
*sāṅgoṣṭhāṅgāstra-pārṣadam*  
*yajñair saṅkīrtana-prāyair*  
*yajanti hi su-medhasaḥ*

*Su-medhasaḥ*, this Sanskrit word, means intelligent persons. *Medhas*. *Medhas* means brain substance, one who has got very good brain substance. The brain substance... According to psychology, there is difference of brain substance. Not the brain substance equally, of equal weight, in every man's brain. You know, you are all educated students, psychology students. In our boyhood when we were a student in psychology class, Dr. Urquhart explained this brain substance. The man has got the highest brain substance—not all—up to sixty-four ounce. And woman has got the highest up to thirty-six or thirty-four.

Of course, we are not discussing that point. Our movement is a spiritual movement, Kṛṣṇa consciousness. That is beyond brain.

491. Śrīmad-Bhāgavatam 11.5.32, Lecture with Allen Ginsberg at Ohio State University, Columbus, May 12, 1969

The *saṅkīrtana* function, or... It is called *saṅkīrtana-yajña*, sacrifice. There is a statement in *Śrīmad-Bhāgavatam* that *saṅkīrtanair yajñaiḥ prayair yajanti hi su-medhasaḥ* [SB 11.5.32].

In this age... As poet Ginsberg has explained to you, this is called Kali-yuga, or very degraded age. From the spiritual point of view, from material point of view also, people are reducing their duration of life and their merciful tendency, their strength, their stature.

If you study scrutinizingly, you will see that your stature is reducing, your memory is reducing, your duration of life is also reducing in this Kali-yuga. There are many symptoms. So *Bhāgavata* recommends, "For self-realization in this age, simply by performing this sacrifice of *saṅkīrtana*."

The *saṅkīrtana-yajña* is so nice that at once you get transcendental ecstasy, and from spiritual consciousness, you try to join. Even a child desires like that. This is the effect of the *saṅkīrtana-yajña*. And Lord Caitanya, the inaugurator of this movement five hundred years ago.

492. Śrīmad-Bhāgavatam 11.5.32, Room Conversation with Allen Ginsberg, Columbus, May 13, 1969

**Allen Ginsberg:** Well, in the *Bhāgavata Purāṇa* is there also provision for the Caitanya cult?

**Prabhupāda:** Oh, yes. Oh, yes. *Kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32]. We have given that in that book, our *Teachings of Lord Caitanya*. That is the first quotation there.

**Allen Ginsberg:** So it's on this quotation from *Bhāgavata Purāṇa* that Caitanya built His system?

**Prabhupāda:** No, no. That is program already presented, and He came to execute the program. Just like our meeting is already programmed; I come and execute it. That's all. That was previous. Clearly it is said, " 'In the Kali-yuga the Supreme Lord comes as one who always chants the holy name of Śrī Kṛṣṇa, who is Śrī Kṛṣṇa Himself, whose complexion is yellow.' *Śrīmad-Bhāgavatam*, Eleventh Canto, Fifth Chapter, 32 verse."

493.        Śrīmad-Bhāgavatam 11.5.32, Room Conversation with Allen Ginsberg,  
Columbus, May 14, 1969

It is very difficult to find out Kṛṣṇa within the *Veda*. But if you are fortunate enough to contact a devotee of Kṛṣṇa, then he can deliver you. And if one understands Kṛṣṇa, then he understands the whole *Veda*.

So this merciful benediction was given by Lord Kṛṣṇa, er, by Lord Caitanya Mahāprabhu. He is incarnation of Kṛṣṇa. *Kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32].

He is Kṛṣṇa. Categorically, He is Kṛṣṇa, or chanting Kṛṣṇa. But by complexion He is *akṛṣṇa*. *Tviṣākṛṣṇam*. So He gave us this greatest benediction, that you simply chant Hare Kṛṣṇa *mantra* and you get all knowledge.

494.        Śrīmad-Bhāgavatam 11.5.32, Pandal Lecture, Bombay, April 7, 1971

So this body, this incarnation of Kṛṣṇa, who is always chanting Hare Kṛṣṇa *mantra*, but His bodily hue is not blackish, *kṛṣṇa-varṇam tviṣākṛṣṇam* [SB 11.5.32], and He is always followed by His associates, *sāṅgopāṅgāstra-pārṣadam*, such Personality of Godhead should be worshiped by *yajñaiḥ saṅkīrtanaiḥ*. This *yajña* should be performed. Because without performing *yajña*, you cannot become pious. So because in this age there is no possibility of performing big *yajñas*, there is no qualified *brāhmaṇas* how to perform that *yajña*, there is no supply of pure *ghee*, you have no means how to arrange for such *yajña*—therefore, by the grace of Kṛṣṇa, He is recommending this *yajñaiḥ saṅkīrtanaiḥ*.

495.        Śrīmad-Bhāgavatam 11.5.32, Pandal Lecture, Bombay, April 7, 1971

In this age, *yajñaiḥ saṅkīrtanaiḥ prāyair*. That is recommended in the *śāstra*, *kṛṣṇa-varṇam tviṣākṛṣṇam*:

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtanaiḥ prāyair*

*yajanti hi su-medhasaḥ*  
[SB 11.5.32]

So these are pious activities, to perform *yajña* and to give in charity. *Yajña*, *dāna* and *tapasya*, accepting voluntarily austerity. That will make you *sukṛtina*. And if you actually become *sukṛtina*, then you'll be inclined. Because the dirty things will be cleansed by these pious activities, then you will understand.

Just like when the sky is cleared of all clouds you can see the sunshine very brilliantly, similarly, you can see Kṛṣṇa and God very brilliantly as soon as the cloud accumulated in your heart of all dirty things is cleansed. The process of cleansing in this age is this *saṅkīrtana yajña*. This *saṅkīrtana* movement is not unauthorized. It is authorized by the *śāstras*. And because they are being properly performed, it is taking effect all over the world.

So we have to undergo all these processes recommended in the *śāstras-yajña-dāna-tapa-kriyā*. So this is *yajña*, *saṅkīrtana-yajña*. It is recommended in the Vedic literature that in this age, Kali-yuga, the form of the Lord as *kṛṣṇa-varṇam tviṣākṛṣṇam*, that "He is always engaged in describing or glorifying Lord Kṛṣṇa." Who is that? Caitanya Mahāprabhu. Caitanya Mahāprabhu is the indicated incarnation in the *Śrīmad-Bhāgavatam*. *Kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32].

496. Śrīmad-Bhāgavatam 11.5.32, Initiation Lecture, Los Angeles, July 13, 1971

Now perform the *yajña* and let us finish. *Yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. Real *yajña* is Hare Kṛṣṇa *mantra*. [*japa*]

497. Śrīmad-Bhāgavatam 11.5.32, Wedding Lecture, Delhi, November 17, 1971

Formerly there was a system: if the husband is unable, then a son can be begotten by the husband's younger brother, *devareṇa*. But in this age, Kali-yuga, that is forbidden. Similarly, *aśvamedha yajña*, *gomedha yajña* is also forbidden, because there is no *yajñic brāhmaṇa*. Formerly, when an animal was put into the fire, sacrificed, and by Vedic *mantra* it was given a new, fresh life. That was the test of Vedic *mantra* pronouncing. But that is not possible nowadays.

In the Kali-yuga, the only *yajña* is the *saṅkīrtana yajña*.

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtana-prāyair*  
*yajanti hi su-medhasaḥ*  
[SB 11.5.32]



Those who are highly intellectual, *su-medhasaḥ*, they perform the *saṅkīrtana yajña*, and by that *saṅkīrtana yajña*, the Lord, whose complexion is not black and who is always chanting Hare Kṛṣṇa *mantra* and is accompanied by His associates, *sāṅgopāṅgāstra-pārṣadam*, *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*.

498. Śrīmad-Bhāgavatam 11.5.32, Lecture, Bombay, March 27, 1972

So Lord Caitanya appeared. He is Kṛṣṇa, but He appeared as a devotee. Kṛṣṇa, when He saw that “I ordered the world to give up all other engagements and simply surrender unto Me, but they could not take it properly. They misunderstood,” therefore He came again as Caitanya Mahāprabhu, as a devotee: *bhakta-rūpaṁ bhaktākhyam namāmi bhakta-śaktikam* [Cc. Ādi 1.14]. He came as a devotee. Because Kṛṣṇa appearing as a devotee and teaching us how to approach Kṛṣṇa, that is Lord Caitanya's vision. This is confirmed in the Vedic literature:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

This is the definition given in the Vedic literature, that in this age, Kali-yuga, *kṛṣṇa-varṇam tviṣākṛṣṇam*. *Kṛṣṇa-varṇam* means either you say who is always describing Kṛṣṇa-*varṇaite*[], always describing Kṛṣṇa, or he belongs to the same category. *Varṇam* means “category” also. There is *vipra-varṇa*, *śūdra-varṇa*, like that.

So *kṛṣṇa-varṇam mukti sarva*[], He is Kṛṣṇa Himself, always describing Kṛṣṇa, and *tviṣākṛṣṇam*, but His bodily complexion is not like Kṛṣṇa; it is yellowish. That is also mentioned in the *śāstras*. *Idānīm kṛṣṇatām gataḥ. Śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ* [SB 10.8.13].

Gargamuni, when he made horoscope of Kṛṣṇa at Nanda Mahārāja's house, he said, “Nanda Mahārāja, your this son formerly was sometimes white and sometimes red, sometimes yellow, and now He has appeared as black.” *Śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ*.

So this *pīta* color is Caitanya Mahāprabhu, or Kṛṣṇa. He is Kṛṣṇa, but He is fair complexion. That is also mentioned in the *śāstra*. These *śloka*s were very nicely explained by Jīva Gosvāmī. So we follow the footsteps of Jīva Gosvāmī.

So this verse recommends that in this age:

*kālo saṅkīrtana-prāyair*

yajanti hi su-medhasaḥ  
[SB 11.5.32]

This form of God, Kṛṣṇa, Lord Caitanya Mahāprabhu, dancing with His associates, *sāṅgopāṅgāstra-pārṣadam*... He has got His associates, five as..., four associates; including Himself, five: *pañca-tattvātmakam kṛṣṇam. Pañca-tattvā*. He is associated with Lord Nityānanda, Advaita Prabhu, Gadādhara and Śrīvas.”

499. Śrīmad-Bhāgavatam 11.5.32, Pañca-tattva Installation, Honolulu, May 7, 1972

So this *pañca-tattva* will become established here, so you take shelter of this *pañca-tattva*, you worship them—*kīrtana*. The method is very simple: *saṅkīrtanaika-pitarau* [*Maṅgalācaraṇa*]. He is the father of the *saṅkīrtana* movement, *pitṛ*. *Pitrī* means father, and like in also the *paternal*, in Sanskrit *pitṛ* now practically is the same word, so *pitarau*. These five *tattvas*: *viṣṇu-tattva*, *prakāśa-tattva*, *avatāra-tattva*, *śakti-tattva*. *Panca-tattva*. So by worshiping *Panca-tattva*, how the method? The method is very simple. It has become easiest for the fallen souls of this world: simply come and join in this *saṅkīrtana*.

yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ

kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]

There are different incarnations in different ages. In this age this is the incarnation. What is that? *Kṛṣṇa-varṇam tviṣākṛṣṇam*. The Lord appears, Kṛṣṇa Himself appears in a form where His bodily complexion is no more blackish. *Akṛṣṇa*, *akṛṣṇa*. Kṛṣṇa, Lord Kṛṣṇa, is black, but this *avatāra* incarnation is *akṛṣṇa*. *Akṛṣṇa* means non-black. So non-black, it maybe other color also—red, white, blue, so many other colors, non-black. So that is also mentioned in the *śāstra*. The Lord appears in four colors: *śukla-raktas tathā pītam idānīm kṛṣṇatām gataḥ*.

500. Śrīmad-Bhāgavatam 11.5.32, Room Conversation, San Diego, June 29, 1972

**Lady devotee (1):** Prabhupāda, is Lord Caitanya always carrying on *saṅkīrtana* in the spiritual world?

**Prabhupāda:** Yes. He is the father of the *saṅkīrtana* movement. *Saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]. This is the statement in the *Śrīmad-Bhāgavatam*. This Lord, incarnation of Kṛṣṇa, is worshiped by *saṅkīrtana yajña*, and those who are intelligent, *sumedhasaḥ*, sharp brain, they

worship this Lord by *saṅkīrtana*. This is the statement in the *Bhāgavata*. And therefore we worship Him with *saṅkīrtana*.

This picture, He is being worshiped by *saṅkīrtana*. *Yajñaiḥ saṅkīrtana-prāyair yajanti* [SB 11.5.32]. And they are, big men—Śrī Advaita, Śrī Gadādhara, Śrīvāsa and others, followers. That is the proof. *Kṛṣṇa-varṇam tviṣākṛṣṇam*. He is fair complexioned, but He is always chanting Hare Kṛṣṇa. *Kṛṣṇa-varṇam iti*. He is describing the science of Kṛṣṇa. These are the statement, and He is doing exactly the same thing. His accepting *sannyāsa* order is also mentioned in the *śāstra*.

501. Śrīmad-Bhāgavatam 11.5.32, Rotary Club Address, Ahmedabad, December 8, 1972

If you take to *kṛṣṇa-kīrtana*, *kṛṣṇa-kīrtana-gāna-nartana-parau*, if this, you take to this principle, very simple process... That is recommended in the *śāstras*:

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā  
[Cc. Ādi 17.21]*

*Kalau*, especially it is meant. *Kalau*. *Kalau* means this age of Kali. In another place: *kalau saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32].

So these are the... As the description here is there about the symptoms of Kali-yuga, the remedy is also suggested. What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*. If you begin chanting this Hare Kṛṣṇa *mahā-mantra*, then you become aloof from all these faulty situation of this Kali-yuga. And if you keep yourself aloof, then *mukta-saṅgaḥ param vrajet*. Then you'll, next life, you'll be promoted to the kingdom of God.

502. Śrīmad-Bhāgavatam 11.5.32, Initiations, Los Angeles, May 1, 1973

**Prabhupāda:** Bhojadeva. Hare Kṛṣṇa. [devotees chant *japa*] What are the rules?

**Bopadeva:** No meat-eating, fish or eggs, no illicit sex, no gambling, no intoxication.

**Brahmānanda:** Bopadeva.

**Prabhupāda:** Bopadeva, yours. Hare Kṛṣṇa. [*japa*] What are the rules and regulation?

**Yajña-priyā dāsī:** No illicit sex [indistinct].

**Brahmānanda:** Yajña-priyā dāsī.

**Prabhupāda:** Yajña-priyā dāsī. Come on. Hare Kṛṣṇa. [devotees chant *japa*] *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. [*japa*] You know the rules and regulations? What are those? Thank you.

503. Śrīmad-Bhāgavatam 11.5.32, Initiations, Los Angeles, January 10, 1974

**Prabhupāda:** Divya. Divya. Your spiritual name is Divya. Divya means "spiritual." [pause]

**Karandhara:** Dhīra-sevā.

**Prabhupāda:** Huh?

**Karandhara:** Dhīra-sevā.

**Prabhupāda:** Dhīra. Dhīra-sevā. Dhīra-lalitā. Dhīra-sevā? No. Dhīra-sevī. She is woman. [to devotee:] You know all the rules and regulation? Yes. Your name is Dhīra-sevī. Kṛṣṇa is Dhīra. Dhīra-lalitā.

**Karandhara:** Sajjana-jīvana.

**Prabhupāda:** Sajjana-jīvana. You know rules and regulation?

**Devotee:** No meat-eating, no [indistinct].

**Prabhupāda:** Yes. Sajjana-jīvana. Sajjana-jīvana. Life is very gentle. So thank you very much. [devotees exclaim] Now begin chanting and *yajña*. *Yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. That is the *yajña*, *saṅkīrtana*.

504. Śrīmad-Bhāgavatam 11.5.32, Morning Walk, Los Angeles, January 10, 1974

**Prabhupāda:** Yes. So this *yajña* means to satisfy the Lord. *Yajñārthe karma*. So when you miss this *yajña*, then everything becomes disturbed. When you become godless, then whole thing will be disturbed. And practically also, if you pay income tax, then government arrangement is everything, nicely going on. And as soon as stop income tax, then whole thing... There is no finance, there is deficit, this, that, so many things. So *yajña* is *yajñārthe karmaṇo 'nyatra*. Everything should be done for the Yajña, for Viṣṇu. Then everything is in order. In Kali-yuga, other, costly *yajñas* are not possible. Therefore *yajñaiḥ saṅkīrtana-prāyair*. *Saṅkīrtana*. But these rascals will not take. If you say that "This simple *yajña*, you take it.

Chant Hare Kṛṣṇa *mantra*. All problems will be solved," they will not believe it. They will not take it. They are so misfortunate. Śāstra says, *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*. *Su-medhasaḥ*, therefore, those who have got good brain, they take up this *yajña* process. *Su-medhasaḥ*. And another word is *alpa-medhasaḥ*, less brain substance. *Tad bhavaty alpa-medhasām*. *Antavat tu phalaṁ teṣāṁ yad bhavaty alpa-medhasām* [Bg. 7.23]. They are doing all other things, but not *yajña*. Therefore *alpa-medhasām*: their brain substance is small. And here is *su-medhasaḥ*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. That is the sign of merit: you do something which will produce good result. And if you, cats and dogs, if you simply jump over, what you will do result? That Lilavati Munshi of Bombay, she is the wife of a big man, K. Munshi. So she was asking, "Swāmījī, how you made like this?" Everyone is surprised, because nobody has done like this. I said that "Because I have taken the proper method, therefore it is done so nicely." The method must be right. It may be simple, but it must be right method.

505. Śrīmad-Bhāgavatam 11.5.32, Morning Walk, Bombay, March 29, 1974

**Prabhupāda:** *Yajñas* for satisfaction of Viṣṇu.

**Dr. Patel:** And that, that is also... *Viṣṇu-yajña* is there, there is no sacrifice of animals.

**Prabhupāda:** Oh, yes. You do not know. There is.

**Indian man (4):** *Yajña* is not necessary at all.

**Prabhupāda:** Yes.

**Indian man (4):** *Yajña* is only for getting..., to gain certain aims.

**Prabhupāda:** In the *Bhāgavatam* you'll find the *dākṣa-yajña*, *dākṣa-yajña*. *Dākṣa-yajña*. There was a goat, and that goat was cut and it was added to the head of Dakṣa Mahārāja.

**Indian man (4):** Yes.

**Prabhupāda:** Yes. It is described in the *Bhāgavatam*.

**Indian man (4):** *Yajñas* are only done for certain aims actually, and are not required at all.

**Prabhupāda:** Our philosophy is *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. That is our...

**Indian man (4):** The *saṅkīrtana* be our *yajña*.

**Prabhupāda:** Yes. [break] It is stated in the *śāstra*, *yajñaiḥ saṅkīrtana-prāyaiḥ*. *Kalau*, in this age...

**Indian man (4):** Why discuss these things for others? We are not meat-eaters, nor we do... [laughs]

506. Śrīmad-Bhāgavatam 11.5.32, Morning Walk, Bombay, April 3, 1974

**Prabhupāda:** *Skanda* means Kārtikeya.

**Dr. Patel:** Yes. Kārtikeya. *Maharṣiṇām bhṛgur ahaṁ girām asmy ekam akṣaram* [Bg. 10.25]. "I am om."

**Prabhupāda:** Yes.

**Dr. Patel:** *Yajñānām japa-yajño 'smi*. [laughs]

**Prabhupāda:** Yes. *Yajñaiḥ saṅkīrtanaiḥ prayair yajanti hi sumedhasaḥ* [SB 11.5.32]. This is there. *Japa-yajño*, Hare Kṛṣṇa, this is the best-class...

507. Śrīmad-Bhāgavatam 11.5.32, Morning Walk, Bombay, April 12, 1974

**Prabhupāda:** Ah. Advanced in knowledge, who can teach other people nicely. And they can guide. There must be. That *brāhmaṇa* means spiritual guidance, *kṣatriya* means material guidance. So these things are necessity. But where are those *brāhmaṇas* and *kṣatriyas*? They are training everyone *śūdra*. Work hard like hogs and dogs and fill up your hungry belly. That's all. This is the modern civilization. [break] ...Kali-yuga's symptoms: *dakṣyam udaram bharitaḥ*. One man is supposed to be very expert who has learned how to fill up his belly. That's all. No other knowledge is required. Whether you have sumptuously put foodstuff within your belly. And then it is... You are very expert person. [break] ...*saṅkīrtanaiḥ prāyaiḥ yajanti hi sumedhasaḥ* [SB 11.5.32]. That is mentioned in the *śāstra*, that those who have got good brain, in this age they will perform this *yajña*. *Yajñaiḥ saṅkīrtanaiḥ prāyaiḥ yajanti hi sumedhasaḥ*. *Sumedhasaḥ*. Others, they will bother with so many things, but this *yajña* should be introduced, and people should be engaged in performing this *yajña*. Then everything will be all right. [break] *Yajñād bhavati parjanyaḥ parjanyaḥ anna-sambhavaḥ* [Bg. 3.14]. *Annād bhavanti bhūtāni*. This is the process. If you don't perform *yajña*, there will be no sufficient rain, and if there is no sufficient rain, there is no sufficient food product. And if there is no food product, then how you will...? Simply by political agitation you will be happy? And that has happened. There is no food. Simply talks—in the assembly, in the conference, in the meeting. But there is no food. Food is selling at four rupees a kilo. Where is *yajña*?

508. Śrīmad-Bhāgavatam 11.5.32, Arrival Lecture, Miami, February 25, 1975

So Śrī Caitanya Mahāprabhu, out of His great compassion for the fallen souls, He appeared. Kṛṣṇa comes also, but Kṛṣṇa is not so liberal. Kṛṣṇa makes condition, that "First of all you surrender. Then I take charge of you." But Caitanya Mahāprabhu is more compassionate than Kṛṣṇa, although Kṛṣṇa and Caitanya Mahāprabhu, the same thing. So by Caitanya Mahāprabhu's mercy we are so easily understanding Kṛṣṇa. So that Caitanya Mahāprabhu is present here. You worship Him. It is not very difficult. *Yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi su-medhasaḥ. Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtanam* [SB 11.5.32]. You simply chant Hare Kṛṣṇa *mantra*, and whatever you can, offer Caitanya Mahāprabhu. He is very kind. He does not take offense. Rādhā-Kṛṣṇa worship is little difficult. We have to worship Him with great awe and veneration. But Caitanya Mahāprabhu has voluntarily come to deliver the fallen souls. Little service, He will be satisfied. He will be satisfied. But do not neglect. Because He is very kind and compassionate, that does not mean we should forget His position. He is the Supreme Personality of Godhead, so we should offer Him very great respect, and as far as possible... But the advantage is that Caitanya Mahāprabhu does not take any offense. And to worship Him, to please Him, is very easy. *Yajñaiḥ saṅkīrtanaiḥ prāyair yajanti hi su-medhasaḥ*. Simply you chant Hare Kṛṣṇa *mahā-mantra* and dance, and Caitanya Mahāprabhu will be very pleased. He introduced this dancing and chanting, and this is the easiest process for God realization. So as far as possible... If possible, twenty-four hours. If that is not possible, at least four times, six times, chant Hare Kṛṣṇa *mantra* before Caitanya Mahāprabhu, and you will get success in your life. This is a fact.

509. Śrīmad-Bhāgavatam 11.5.32, Conversation with Devotees, Māyāpur, March 31, 1975

**Acyutānanda:** That Lord Caitanya doesn't want to be praised as God, but we worship Him as such.

**Prabhupāda:** That is a warning to the future fools and rascals that even God does not like to be addressed as God, but we address Him as God on the strength of *śāstra*. *Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ saṅgo-paṅgastra...*, *yajñaiḥ saṅkīrtanaiḥ* [SB 11.5.32]. Here is the incarnation of God. That is... *Śāstra* says. So out of His humbleness, He may say like that, but we should know by following the *ācāryas*, by *śāstra*. *Sādhu-śāstra-guru vākya*. *Guru* accepts Him God; *śāstra* accepts Him God; *sādhu* accepts Him God.

**Acyutānanda:** The people say that just like Ramakrishna, the disciples presented him as God, but he never said he was God.

**Prabhupāda:** But then where is the *śāstra*?

**Acyutānanda:** No.

**Prabhupāda:** Three things: the devotee or saintly person, *śāstra* and *guru*. He has no *guru*. He has no support from the *śāstra*. [laughs] So he's a fool, rascal number one, and he is God. He was a illiterate priest. He had no knowledge of *śāstra*. Besides that, in the *śāstra* it is said that "Those who are worshiping other demigods, their intelligence is lost." So he was worshiping Kālī. So he had no

intelligence or spiritual realization, and he became God? So these things can be accepted by other fools and rascals. But those who follow *śāstra*, they will reject immediately.

**Acyutānanda:** What if they say Caitanya Mahāprabhu was a devotee, He worshiped the Supreme Lord, *kīrtana*, but His disciples say He's God?

**Prabhupāda:** Eh?

**Acyutānanda:** Simply the disciples have said He's God.

**Prabhupāda:** No. That... Why do you...? I have already said that He's supported by *śāstra*. He's supported by *śāstra*. He's supported by learned scholars, but here, in the transcendental scholars. And supported by *guru*. We follow our *guru*. So *guru* says; *śāstra* says; saintly persons say. Therefore we accept.

**Acyutānanda:** They interpret that verse in another way.

**Prabhupāda:** That, the rascals do. They are... What is their value? When these rascals says that worshiping Kālī, one becomes God...

**Acyutānanda:** No. No. Vaiṣṇavas.

**Prabhupāda:** Eh?

**Acyutānanda:** The Rāmānuja and the Madhva, they say *kṛṣṇa-varṇam* means "black." *Kṛṣṇa-varṇam tviṣa kṛṣṇam* [SB 11.5.32]: "But He is effulgent."

**Prabhupāda:** Hmm? No. We should follow our *ācāryas*. Why...

**Acyutānanda:** No, but how to convince them that? They will never accept Caitanya.

**Prabhupāda:** No. "You are also *ācārya*, but we have got our own *ācārya*. Why should I follow you?"

510. Śrīmad-Bhāgavatam 11.5.32, Room Conversation, Vṛndāvana, April 19, 1975

...the animals and human beings. Then they can work. *Annād bhavanti bhūtāni*, then *parjanyaḍ anna-sambhavaḥ* [Bg. 3.14]. Now *parjanyaḥ*, cloud and rain, that is required. *Parjanyaḍ anna-sambhavaḥ*. And *yajñād bhavati parjanyaḥ* [Bg. 3.14]. Then you have to arrange for sacrifice. So in the Kali-yuga the costly sacrifice is not possible. Therefore from the *śāstra* we understand, *yajñaiḥ sankīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]. *Sumedhasaḥ*, "one who has got good brain substance." There is one word in *Bhagavad-gītā*, *alpa-medhasaḥ*: "poor brain substance." So we require some *sumedhasaḥ*, not *alpa-medhasaḥ*. *Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasaḥ* [Bg. 7.23]. They are making plans by their material concoction that... That is *antavat*. That will be finished. *Antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasaḥ*.



511.Śrīmad-Bhāgavatam 11.5.32, Room Conversation with Justin Murphy  
[Geographer], Perth, May 13, 1975

**Justin Murphy:** But we must all perform *yajña*?

**Prabhupāda:** Yes, you have to perform *yajña*. And that *yajña*, at the present moment, is very easy, to... *saṅkīrtanaiḥ yajñaiḥ* [SB 11.5.32]. It is recommended that we have to recognize the authority of the Lord, and in this age, simply by performing *saṅkīrtana-yajña*, He will be satisfied. *saṅkīrtana-yajña* means to glorify the Lord in so many ways. We glorify the Lord His form, His activities, His name, His quality. So it is not difficult job. We can sit together, family-wise, community-wise, or in office, in factory. We can sit down together and glorify the Lord. Is it very difficult job?

512. Śrīmad-Bhāgavatam 11.5.32, Talk During Massage, Honolulu, June 11, 1975

**Prabhupada:** No. Madhudviṣa. He has just organized. So Gaura-Nitāi, we can establish many temples, and simply chanting before Him and... [indistinct]. *Yajñaiḥ saṅkīrtana-prāyair* [SB 11.5.32]: chant, dance and distribute *prasāda*. You don't require even education. Simply before the Lord Nityānanda and Gaura, simply chant and dance. You will become the first-class advanced spiritual. It is so easy. Even if you are illiterate, you cannot read, you can chant Hare Kṛṣṇa, dance. That's all. Is it very difficult? [laughs] Everyone does it automatically. Even the child, you have seen how the small child takes part. He enjoys. He was not taught to stand and... Every children. What is their education? What is their spiritual education? They are offering flower. So nice movement. Even dogs take part, I have seen many times. They like the *saṅkīrtana*. That is a fact. The dogs also circling, and if anyone attempts to dance, "Kaa-kaa..."

513. Śrīmad-Bhāgavatam 11.5.32, Lecture and Initiation, Chicago, July 10, 1975

In the material world we are suffering. This is a place of suffering. *Duḥkhalayam aśāśvatam* [Bg. 8.15], Kṛṣṇa says in the *Bhagavad-gītā*. So there are different methods of mitigating suffering, but in this age, Kali-yuga, simply by chanting Hare Kṛṣṇa *mahā-mantra*, the *pāpī-tāpī*, those who are sinful and suffering, they can be delivered. This is the unique contribution of this incarnation, Śrī Caitanya Mahāprabhu. This is composed by Śrīla Rūpa Gosvāmī.

There are many other verses, and there is special one verse in the *Śrīmad-Bhāgavatam*, Eleventh Canto:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

*Yajña*, sacrifice... *Yajña-dāna-tapaḥ-kriyā*. Human life is meant for performing *yajña*, give in charity and practice austerities—three things. Human life means that. Human life does not mean to live like cats and dogs. That is failure. That kind of civilization, dog civilization, is failure of human life. Human life is meant for three things: *yajña-dāna-tapaḥ-kriyā*. One should know how to perform sacrifices, how to give in charity and how to practice austerities. This is human life. So *yajña-dāna-tapasya*, in other ages they were performing according to the means. Just like in the Satya-yuga, Vālmiki Muni, he practiced austerities, meditation, for sixty thousands of years. At that time people were living one hundred thousands of years. That is not possible now. Meditation was possible in those ages, but now it is not possible. Therefore the *śāstra* recommends that *yajñaiḥ saṅkīrtana-prāyaiḥ*: "You perform this *yajña*, *saṅkīrtana*." So by performing *saṅkīrtana-yajña*, you can get the same result. As Vālmiki Muni got the result after meditation of sixty thousands of years, you can have the same result simply by performing *saṅkīrtana-yajña* maybe a few days. It is so kindness.

514. Śrīmad-Bhāgavatam 11.5.32, Morning Walk, Mauritius, October 3, 1975

**Puṣṭa Kṛṣṇa:** ...Prabhupāda, that Lord Caitanya's weapons were His associates. Lord Caitanya Mahāprabhu's weapons were His associates.

**Prabhupāda:** Yes. *Sāṅgopāṅgāstra-pārśadam* [SB 11.5.32]. Therefore Narottama dāsa Ṭhākura said, *gaurāṅgera saṅgi-gaṇe, nitya-siddha kori māne*: "All the associates of Lord Caitanya, they are ever-liberated." *Nitya-siddha kori māne*. "Anyone accepts the assistants of Lord Caitanya as ever-liberated—he also becomes liberated. Simply by accepting the associates of Lord Caitanya Mahāprabhu, who is helping Caitanya Mahāprabhu's mission, simply by accepting this, the man who is accepting, he becomes liberated." *Se jāy brajendra-nanda pāś. Gaurāṅgera saṅgi-gaṇe, nitya-siddha kori māne, se jāy brajendra-nanda pāś.*

515. Śrīmad-Bhāgavatam 11.5.32, City Hall Lecture, Durban, October 7, 1975

Śrī Caitanya Mahāprabhu is Kṛṣṇa. That is described in the authentic *śāstra*:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārśadam  
yajñair saṅkīrtanaiḥ prāyair  
yajanti hi su-medhasaḥ  
[SB 11.5.32]*

So this Kṛṣṇa consciousness movement is practically Śrī Caitanya Mahāprabhu's movement. And Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. So Kṛṣṇa is very kind upon the conditioned soul. He is trying to elevate them to the real platform of Kṛṣṇa consciousness again and again. But we are so stubborn, we are trying to forget Kṛṣṇa again and again. This is going on.

516. Śrīmad-Bhāgavatam 11.5.32, Morning Walk, Bombay, November 14, 1975

**Prabhupāda:** Nowadays... Nowadays let them talk all nonsense. But this is the definition of *guru*. "Nowadays the sun is rising on the western side." If somebody says like that, who is going to accept it? "Nowadays." There is no question of "nowadays" and "formerly." The truth is truth always. Hare Kṛṣṇa. That is Absolute Truth. [aside:] *Jaya*.

**Yaśomatīnandana:** So many *yajñas* and *siddhis* and everything going on, everywhere you see. It's so hard...

**Prabhupāda:** *Yajñaiḥ saṅkīrtanaiḥ prayair yajanti hi sumedhasaḥ* [SB 11.5.32]. Those who are very intelligent, those whose brain clear, they, *yajñaiḥ saṅkīrtanaiḥ prayair yajanti hi sumedhasaḥ*.

517. Śrīmad-Bhāgavatam 11.5.32, Answers to a Questionnaire from Bhavan's Journal, Questions 1 through 7, New Vrindavan, June 29, 1976

**Puṣṭa Kṛṣṇa:** The *smṛtis* are based on the *śrutis*?

**Prabhupāda:** Yes, *smṛti*... *Bhagavad-gītā* is considered *smṛti*. So *Bhagavad-gītā* also says, *satataṁ kīrtayanto mām yatantaś ca dṛḍha-vratāḥ* [Bg. 9.14]. *Śruti-smṛti-purāṇadi* [Brs 1.2.101(2)]. *Brahma-vaivarta Purāṇa*: *harer nāma harer nāma harer nāma eva kevalam* [Cc. Ādi 17.21]. And it is practiced by Caitanya Mahāprabhu. *Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam* [SB 11.5.32]. *Kṛṣṇaṁ varṇayati*, always chanting Hare Kṛṣṇa. So these are the evidences. So introduce this Hare Kṛṣṇa *mahā-mantra*. Everyone will be purified.

518. Śrīmad-Bhāgavatam 11.5.32, Answers to a Questionnaire from Bhavan's Journal, Questions 10 through 21, New Vrindavan, July 1, 1976

**Puṣṭa Kṛṣṇa:** Question fourteen: "It is said that the *karma-kāṇḍa* in the *Vedas* has almost gone out of use, except for a few rites which remain in vogue for marriage, *śraddhās*, etc. Is it advisable to revive the *karma-kāṇḍa* with its stress on the performance of various *yajñas*?"

**Prabhupāda:** So that is not possible in this... Taking consideration of the time, circumstances, it is not possible. There are different kinds of *karma-kāṇḍīya-yajña*. It is expensive also, and there is no expert *brāhmaṇa* to guide how to perform this *yajña*. So Kali-yuga, it is not possible to perform *yajñas*. *Kṛte yad dhyāyato viṣṇuṁ tretāyām yajato makhaiḥ* [SB 12.3.52]. In the Treta-yuga *yajñas* were possible. *Dvāpare paricaryāyām kalau tad dhari-kīrtanāt*, that in this age of Kali-yuga, the real *yajña* is *hari-kīrtana*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. Therefore those who are intelligent, having good brain substance, they take to this *yajña*, *saṅkīrtana-yajña*. And practically we are experiencing, simply by *saṅkīrtana-yajña*, even the lowest person in the sinful activities, he is becoming purified.

519. Śrīmad-Bhāgavatam 11.5.32, Evening Darśana, Washington, D.C., July 6, 1976

**Prabhupāda:** Then his proposal is failure. Now you have to take the instruction in the *Vedas*, that,

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

In the Kali-yuga, the real *yajña* is *hari-kīrtana*. *Yajñaiḥ saṅkīrtana-prayair yajanti hi sumedhasaḥ* [SB 11.5.32]. *Sumedhasaḥ*, those who have got good brain, they perform this *yajña*, *hari-kīrtana*. So there is no condition. God has give you the tongue. Either you are here or there, you can chant Hare Kṛṣṇa. *Yajñaiḥ saṅkīrtana-prayair yajanti hi sumedhasaḥ*.

520. Śrīmad-Bhāgavatam 11.5.32, Morning Walk, New York, July 17, 1976

**Prabhupāda:** Kṛṣṇa has come here in a previous [indistinct].

**Tamāla Kṛṣṇa:** His pure devotee will also come here, and therefore He's bringing [indistinct] for you.

**Prabhupāda:** Yes, Caitanya Mahāprabhu goes with His associates; He does not go alone. *Sa-pārṣadam. Sāṅgopāṅgāstra-pārṣadam.*

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*  
[SB 11.5.32]

There is *saṅkīrtana-yajña*, everything will improve very gradually. [break] Now the government has not given any opposition. That is very good. In India, our own government is giving little opposition.

521. Śrīmad-Bhāgavatam 11.5.32, Morning Walk, Bombay, August 15, 1976

**Prabhupāda:** *Yajña*, in this... *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. In the Kali-yuga, the other *yajñas* are not possible. First of all, there is no *yājñika-brāhmaṇa* and paraphernalia—so many things. Perhaps if we perform *yajña* and pour *ghee* on it, immediately government arrest.

**Dr. Patel:** There is not enough *ghee*.

**Prabhupāda:** *Ghee* can be produced immense. I have studied. Immensely you can produce, by keeping cows. Kṛṣṇa has recommended *go-rakṣya*. *Kṛṣi-go-rakṣya*. The *go-rakṣya* is essential. It is not that

animal slaughter stopping. No. Kṛṣṇa could have said *paśu-rakṣya*. No, Kṛṣṇa has not said. *Go-rakṣya*. Those who are animal eaters, they can indulge in eating other insignificant animals.

522. Śrīmad-Bhāgavatam 11.5.32, Speech at Fire Yajña with South Indian Brāhmaṇas, Hyderabad, August 16, 1976

**Prabhupāda:** ...down to the Satala planet, and by accepting the order of the Supreme Personality of Godhead. The Lord questioned Śukrācārya, "What was the discrepancy in the performance of *yajña* arranged by Bali Mahārāja that you cursed him?" Of course, he did not ask that "you cursed him," but it was understood. Śukrācārya admitted that there was no fault. This is the verse. When the Supreme Personality of Godhead is worshiped, there is no discrepancy. In the Kali-yuga it is said in the *śāstras* that *yajña* is now practically impossible; therefore it is recommended, *yajñair saṅkīrtanair prāyair yajanti hi* [SB 11.5.32].

So we are very glad that here in southern portion of India, still there are so many respectable *yajñic brāhmaṇas*, and we see practically how they have nicely performed the *yajñas*. Now this Kṛṣṇa consciousness movement is trying to spread this brahminical culture.

523. Śrīmad-Bhāgavatam 11.5.32, Room Conversation about Bullock Cart SKP, Vṛndāvana, September 12, 1976

**Lokanātha:** He says there is no *yajña*, sacrifice. People are not performing. That is why they are into the trouble.

**Prabhupāda:** This is *yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. *Su-medhasaḥ*. Those who have got brain substance, they perform this *saṅkīrtana-yajña*. Those who have cow dung, they cannot. [laughter] One who has got brain substance. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*. And *alpa-medhasa*. The two words.

524. Śrīmad-Bhāgavatam 11.5.32, Room Conversation about New York court case, Vṛndāvana, November 2, 1976

Why should we simply be compact within the limitation of Hindus? That is not our purpose. Then we would not have come to Western countries. We actually spreading universal brotherhood. Kṛṣṇa is the father and everyone our brother. We are claiming all our fallen brothers to become Kṛṣṇa conscious. This is our movement. Caitanya Mahāprabhu: *prthivīte āche yata nagarādi grāma* [CB *Antya-khaṇḍa* 4.126]. This is our movement. Why you should be restricted to the India, and amongst the Hindus? Our Gods[?], They asked that "Go, go," *bhārata bhūmite*: you have taken birth in India, that's all right, make your life successful and go abroad, *para upakāra*. *Janma sārthaka kori koro para-upakāra*. This is our mission. We have come to you to make you civilized. This is our mission. And the best men of your country they are recommending. All the learned circle, they are coming. How can you defy us? If you have got brain.... You are trying to brainwash. Actually you have no brain to

[indistinct] how important it is, this movement. You are trying to brainwash. We are not brainwashing. We are giving you good brain. That is our mission, that you are so dull-headed we have come to give you good brain. *Su-medhasaḥ. Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. We have come to make you intelligent. Receive us well, for your benefit. Tell them like that.

525. Śrīmad-Bhāgavatam 11.5.32, Evening Darśana, Hyderabad, December 3, 1976

**Prabhupāda:** ...there will be proper rainfall. And if there is proper rainfall, then you get sufficient food grains; not only food grains, other things also. *Sarva-dughā mahī, sarva-kāma-dughā mahī* [SB 1.10.4]. From the earth you can get all the necessities of life. Actually you are getting food grains, minerals, trees, fruits, flowers, everything from the earth. *Sarva-dughā, sarva-kāma-dughā mahī*. This *mahī*, when it is soaked with proper rains, it becomes fertile. Therefore we have to depend on the rainfall. There is one verse in *Śrīmad-Bhāgavatam*, *kāmaṁ vavarṣa parjanyaḥ* [SB 1.10.4]. *Parjanya* means rainfall. Rainfall means it is supplying all the necessities of life. And this rainfall will be easy when there is *yajña*. And nobody is performing *yajña*; therefore nowadays rainfall is scarcity. In Europe recently I have seen, there is no rainfall, whole Europe. It is on the verge of drying everything. So this punishment will come in this Kali-yuga. There will be no rainfall, and there will be not sufficient food supply, and the government will simply levy taxes on different pleas, and people will be so much embarrassed that they will give up their hearth and home and flee away to the forest. It is stated. So therefore you must perform *yajña*. And that is very easy in this age. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32]. You cannot perform the former *yajñasa* by sacrifice tons of ghee and grains because you have no sufficient food grains even. But still, if you chant this *saṅkīrtana*, that is *yajña*. Therefore you must take to *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*. It is very easy.

526. Śrīmad-Bhāgavatam 11.5.32, Room Conversation, Bhubaneswar, February 2, 1977

**Prabhupāda:** So you teach them that before Gaura-Nitāi, let them chant Hare Kṛṣṇa and take *prasādam*.

**Yugadharma:** Yes. I would like to do this in Laguna Beach on the highway.

**Prabhupāda:** And if you do this, it will be great service, great service. They can take Gaura-Nitāi at home. So let them offer vegetarian food to Gaura-Nitāi and then take it. If you can introduce home to home, it will be great service.

**Yugadharma:** Because it is a very arty community. They are very interested in art there, and bogus impersonalism. There seems to be a lack of enthusiasm in the *gṛhasthas* in Laguna Beach.

**Prabhupāda:** No, if they chant Hare Kṛṣṇa *mahā-mantra*...

**Yugadharma:** What I would like to do is make you very happy by doing this.

**Prabhupāda:** That is *yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]. This is the way of delivering them: Let them worship Gaura-Nitāi by chanting Hare Kṛṣṇa *mahā-mantra* or *śrī-kṛṣṇa-caitanya-prabhu-nityānanda*. If not two, but one, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, and let them take *prasādam*. These two things will make them advance very quickly, the spiritual life.

527. Śrīmad-Bhāgavatam 11.5.32, Letter to: German Disciples, Bombay, May 6, 1977

So our business is to satisfy the acaryas and Kṛṣṇa. If they are pleased then we know our work is successful.

Go on spreading the sankirtana movement more and more. I am only one person, but because all of you have kindly cooperated with me, this movement has now become a success all over the world. Be assured that there is no more direct way to preach than to distribute Kṛṣṇa conscious books. Whoever gets a book is benefitted. If he reads the book he is benefitted still more, or if he gives the book to someone else for reading, both he and the other person is benefitted. Even if one does not read the book but simply holds it and sees it, he is benefitted. If he simply gives small donation towards the work of Kṛṣṇa consciousness he is benefitted. And anyone who distributes these transcendental literatures, he is also benefitted. Therefore sankirtana is the prime benediction for the age:

kṛṣṇa varṇam tviṣa kṛṣṇa sango vangastra parsadam  
yajñaiḥ sankīrtana prayair yajanti sumedhasaḥ  
[SB 11.5.32]

528. Śrīmad-Bhāgavatam 11.5.32, Room Conversation with Vrindavan De, Vṛndāvana, July 5, 1977

**Prabhupāda:** [Hindi] Provided they take up the step. *Yajñād bhavati parjanyaḥ* [Bg. 3.14]. Let them chant Hare Kṛṣṇa, and *pāṇi* will come from up, not from the ground. Otherwise *Gītā* is false. *Yajñād bhavati parjanyaḥ*. [Hindi] That is going on. [Hindi] This is the way. The nature is forcing, *yajña*. *Yajñaḥ karma-samudbhavaḥ*. Perform *yajña*. And in Kali-yuga the *yajña* is so easy: *saṅkīrtanair yajñaiḥ, yajanti hi su-medhasaḥ*.

*kṛṣṇa-varṇam tviṣākṛṣṇam*  
*sāṅgoṣṭhāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrtana-prāyair*  
*yajanti hi su-medhasaḥ*  
[SB 11.5.32]

[Hindi conversation] ...such fulfillment *hai* for all demands. [Hindi]

529. Śrīmad-Bhāgavatam 11.5.33, BG 4.12 Purport

The Supreme God is one—Kṛṣṇa—and the demigods are delegated with powers to manage this material world. These demigods are all living entities (*nityānām*) with different grades of material power. They cannot be equal to the Supreme God—Nārāyaṇa, Viṣṇu, or Kṛṣṇa. Anyone who thinks that God and the demigods are on the same level is called an atheist, or pāṣaṇḍī. Even the great demigods like Brahmā and Śiva cannot be compared to the Supreme Lord. In fact, the Lord is worshiped by demigods such as Brahmā and Śiva (śiva-viriñci-nutam – SB 11.5.33).

530. Śrīmad-Bhāgavatam 11.5.33, SB 4.24.50 Purport

Lord Viṣṇu is known as *śiva-viriñci-nutam* (SB 11.5.33), for He is always worshiped by Lord Brahmā and Lord Śiva.

531. Śrīmad-Bhāgavatam 11.5.33, SB 4.24.74 Purport

There are many varieties of prayers to Lord Kṛṣṇa chanted by great sages and great personalities such as Lord Brahmā and Lord Śiva. Lord Kṛṣṇa is known as *śiva-viriñcinutam* (SB 11.5.33). *Śiva* means Lord Śiva, and *viriñci* means Lord Brahmā. Both of these demigods are engaged in offering prayers to Lord Vāsudeva, Kṛṣṇa.

532. Śrīmad-Bhāgavatam 11.5.33, CC Ādi 2.22 Purport (Pg. 109)

(4) From Śrīmad-Bhāgavatam:

*dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ  
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam  
bhṛtyārti-haṁ praṇata-pāla bhavābdi-potaṁ  
vande mahā-puruṣa te caraṇāravindam*

"We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death." (Bhāg. 11.5.33)



533. Śrīmad-Bhāgavatam 11.5.33, Bhagavad-gītā 9.15 Lecture, New York, December 1, 1966 (PrabhupadaBooks.com), November 30, 1966 (Prabhupadavani.org & BBT Archives)

God is supreme. Nobody can God. Nobody can be equal with God. God is called in the Vedic literature, *asamaurdhva*. *Asama* means nobody's equal to Him. And nobody is higher than Him. *Ūrdhva* means higher. Nobody can be higher than God, and nobody can be equal to God. Everyone is lower than God, however great he may be. And there is a nice verse, *śiva-viriṣci-nutam* [SB 11.5.33]. *Śiva-viriṣci*. Śiva means the Lord Śiva, and *viriṣci* means Lord Brahmā. They are considered to be the topmost demigods in this material world. So they also offer their respectful obeisances to Viṣṇu, or God.

534. Śrīmad-Bhāgavatam 11.5.33, Śrīmad-Bhāgavatam 1.2.6 Lecture, Montreal, August 3, 1968

*dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ  
tīrthāspadaṁ śiva-viriṇci-nutaṁ śaraṇyam  
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-ṇotaṁ  
vande mahā-puruṣa te caraṇāravindam*

[SB 11.5.33]

535. Śrīmad-Bhāgavatam 11.5.33, Śrīmad-Bhāgavatam 1.2.30 Lecture, Vṛndāvana, November 9, 1972

Kṛṣṇa is *vibhu*, unlimited. We are limited. So we, we cannot be equal to Kṛṣṇa. The Māyāvāda philosophy that there is no difference between *jīva* and Bhagavān... There is sufficient difference. He is *vibhu*; we are *aṇu*. *Aṇor aṇīyān mahato mahīyān*.

He's the greatest of the great, and He's the smallest also. So Kṛṣṇa cannot be equal..., or nobody can be equal to Kṛṣṇa or greater than Kṛṣṇa. Kṛṣṇa is *asamordhva*. Nobody can be equal or greater than Kṛṣṇa. Everyone is below Kṛṣṇa.

That is explained in the *Caitanya-caritāmṛta*: *ekale īśvara kṛṣṇa, āra saba bhṛtya* [Cc. Ādi 5.142]. Only Kṛṣṇa is the supreme master. *Ekale īśvara kṛṣṇa, āra saba bhṛtya*. *Śiva-viriṇci-nutam* [SB 11.5.33]. Even great demigods like Lord Brahmā, Lord Śiva, they also subordinate to Kṛṣṇa. They offer their obeisances to Kṛṣṇa.

536. Śrīmad-Bhāgavatam 11.5.33, Śrīmad-Bhāgavatam 1.8.23 Lecture, Los Angeles, April 15, 1973

The only master is Kṛṣṇa, God; and everyone, servant. Never mind even if he's Brahmā, Viṣṇu or Śiva, big, big demigods. And what to speak of others? *Śiva-viriñci-nutam* [SB 11.5.33]. In the *śāstra* it is said that He's offered respect by Lord Śiva and Lord Brahmā. They are the topmost demigods. There are demigods. Above the human being, there are demigods. As we are human being, above the lower creatures, lower animals, similarly, above us there are demigods. And the most important demigod is Lord Brahmā, Lord Śiva. Lord Brahmā is the creator of this universe, and Lord Śiva is the destroyer of this universe. And Lord Viṣṇu is the maintainer. Lord Viṣṇu is Kṛṣṇa Himself.

537. Śrīmad-Bhāgavatam 11.5.33, Śrīmad-Bhāgavatam 1.16.11 Lecture, Los Angeles, January 8, 1974

Haridāsa Ṭhākura was chanting, but Śrī Caitanya Mahāprabhu Himself, Nityānanda Prabhu, they were preaching.

Śrī Caitanya Mahāprabhu, a very young age, twenty-four years only, He took *sannyāsa*. Why? *Tyaktvā...*, *rāja-lakṣmī*. What is that verse? *Vande mahā-puruṣa te caraṇāravindam* [SB 11.5.33]. That is predicted. "The Lord will give up His Lakṣmī and will take *sannyāsa* and preach." These are stated in the Vedic literature. So this is Śrī Caitanya Mahāprabhu. There are many evidences in the *śāstras* about Śrī Caitanya, the Lord, Supreme Lord's taking of *sannyasa* and preaching. So we accept Śrī Caitanya Mahāprabhu not only by His uncommon actions, but also on the evidence of the *śāstra*. You can accept. Not that any rascal comes, that "I am incarnation of God." No, no. We cannot accept that. We must first of all see that He is mentioned in the *śāstra*, and He is actually acting uncommonly, which is not possible by any human being. These two things, features, must be... Just like Śrī Caitanya Mahāprabhu we accept, the Supreme Personality of Godhead. There are many instances, He is playing like ordinary man, but at times showing the Supreme Personality of Godhead. Just like in Jagannātha Purī, Ratha-yātrā festival, sometimes the *ratha*, chariot, will be stuck up, will not move. People draw it, but does not move. Even King Pratāparudra engaged some elephants, and the *ratha* is not moving. And Śrī Caitanya Mahāprabhu would say, "All right, let Me try." So He would go back side of the car and with His head push it, and very easily it will go. This is extraordinary. Even the elephants, big, big elephants, could not draw. But by Śrī Caitanya Mahāprabhu's pushing by head, even there was no need of drawing it or catching the rope. Similarly, Śrī Caitanya Mahāprabhu, when He was performing *kīrtana*, He used to form four parties, and each party will see that Śrī Caitanya Mahāprabhu is present there.

So there are many other things, which is not possible by ordinary human being. These things are to be test. Not very small, insignificant. Just like in India, there are so many so-called incarnation of God or God. They declare themselves God. But that God is for the fools and rascals, not for any intelligent man. Intelligent man will test it by the description of the *śāstra*. *Sādhū-śāstra-guru-vākya, tinete koriyā aikya*. Anything we shall accept through *sādhū*, devotees. If devotees accept something, that we shall accept. And *śāstra*, not only devotee accepts, but it is confirmed in the *śāstra*, in the revealed scripture. *Sādhū-śāstra*. And *guru*. And *guru* also will say, "Yes, it is all right." So Śrī Caitanya Mahāprabhu is

accepted by *sādhus* like Advaita Ācārya, Gadādhara, Śrīvāsa, Haridāsa Ṭhākura, in His own... They are *sādhus*, accepted. And *śāstra* also says. In *Mahābhārata*, in *Śrīmad-Bhāgavatam*, in the *Upaniṣads*, *Purāṇas*, Śrī Caitanya Mahāprabhu's name and activities are mentioned. *Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dīrham* [SB 11.5.33]. This verse, it is mentioned in the *Śrīmad-Bhāgavatam*, also in the *Rāmāyaṇa*.

538. Śrīmad-Bhāgavatam 11.5.33, Śrīmad-Bhāgavatam 3.26.28 Lecture, Bombay,  
January 5, 1975

This is a *mantra*, Vedic *mantra*: "The Supreme Lord is worshiped by all the demigods," *yaṁ brahmā varuṇendra-rudra stuvanti divyaiḥ stavaiḥ*. Varuṇa, Indra and other demigods, even Lord Śiva or Lord Brahmā... *Śiva-virīñci-nutam* [SB 11.5.33]: "He is worshiped by Śiva and Viriñci." Viriñci means Lord Brahmā. So the only Lord, master, is Kṛṣṇa. I have explained, *ekale īśvara kṛṣṇa* [Cc. Ādi 5.142]. *Īśvara*, the supreme *īśvara*, controller, is Kṛṣṇa. And He is worshiped by... *Yaṁ brahmā varuṇendra-rudra stuvanti divyaiḥ stavaiḥ*. He is the objective of worshiping.

539. Śrīmad-Bhāgavatam 11.5.33, Śrīmad-Bhāgavatam 7.9.1 Lecture, Māyāpur,  
February 8, 1976

So *surādayaḥ*. *Surādayaḥ* means demigods headed by Lord Brahmā, Lord Śiva. *Yaṁ brahmā-varuṇendra-rudra stuvanti divyaiḥ stavaiḥ*. The Supreme Personality of Godhead is worshiped even by Brahma. *Yaṁ brahmā-varuṇendra*: Indra, Varuna and Indra... There are big, big stalwart demigods. They also offer their respect. They think themselves as subordinate, humble servants of Kṛṣṇa. *Śiva-virīñci-nutam* [SB 11.5.33]. Kṛṣṇa is offered obeisances even by demigods like Lord Śiva, Lord Brahmā. *Śiva-virīñci-nutam*.

540. Śrīmad-Bhāgavatam 11.5.33, Śrīmad-Bhāgavatam 7.9.8 Lecture, Calcutta,  
March 5, 1972

So *brahmādayaḥ*. Everyone, everyone is servant of Kṛṣṇa. That is stated in the *Caitanya-caritāmṛta*, *ekale īśvara kṛṣṇa*. *Īśvara* means controller, order-giver. That is one. *Ekale īśvara kṛṣṇa āra saba bhṛtya* [Cc. Ādi 5.142]. All others, they are... [break] ...it is said, *śiva-virīñci-nutaṁ śaraṇyam bhṛtyārṭi-ham, vande mahā-puruṣa te caraṇāravindam* [SB 11.5.33]. *Śiva-virīñci-nutaṁ*. Brahmā. *Virīñci* means Brahmā, and *śivaḥ* means Lord Śiva. They also offer obeisances unto the lotus feet of Kṛṣṇa, Viṣṇu. *Om tad viṣṇoḥ paramaṁ padam*. That is *Ṛg Veda mantra*, that Viṣṇu is *paramaṁ padam*, supreme. And Viṣṇu is partial expansion of Lord Kṛṣṇa—Mahā-Viṣṇu, not ordinary Viṣṇu.

541. Śrīmad-Bhāgavatam 11.5.33, Śrīmad-Bhāgavatam 7.9.13 Lecture, Māyāpur,  
February 20, 1976

So *sarve hy amī vidhi-karāḥ*. These *vidhi-karāḥ*, they are not *svāmśa*; they are *vibhinnāmśa*. Brahmā and other demigods and we, we are of the same category. Not that because one has become Brahmā, so he is equal to the Supreme Lord. No. That is not possible. *Śiva-virīñci-nutam* [SB 11.5.33]: "The Supreme Lord is worshiped even by Lord Brahmā, Lord Śiva." Nobody can be equal. This Māyāvāda philosophy that in whichever form you worship the Lord, they are all the same—no, they are not same.

542. Śrīmad-Bhāgavatam 11.5.33, Śrīmad-Bhāgavatam 7.9.18 Lecture, Māyāpur,  
February 25, 1976

Just like in your country, Mr. Max Mueller, he's very famous as translator of *Vedas*. But... Many scholars, they have read the translation of Max Mueller, but nobody could understand what is the purpose of *Vedas*, because he's not in the line. He's useless. Similarly, that French professor, he has mentioned specially... In comparison to my writing, he has rejected even Aurobindo and Dr. Radhakrishnan. Yes, that is right. What Dr. Radhakrishnan, Aurobindo knows about Kṛṣṇa consciousness? Because they are not in the line. They simply tried to exhibit their erudite scholarship. So that is useless. *Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena* [Kāṭha Upaniṣad 1.2.23]. This is the injunction given in the *Vedas*. *Ayam ātmā*, self-realization, God realization... *Nāyam ātmā bala-hīnena labhyaḥ*: "One who has no spiritual strength, he cannot understand." It is not possible. *Nāyam ātmā bala hīnena... Na medhayā*. If you have got very good, fertile brain for manufacturing concocted ideas, that doesn't mean you'll be able to understand Kṛṣṇa. That is not possible. *Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena*. Only one who is favored by Kṛṣṇa and His, I mean to say, confidential devotee... [aside:] What is this nonsense? One cannot understand.

Therefore Prahlāda Mahārāja is giving warning that "I shall recite the narration of Your pastime which is composed by Brahmā." *Virīñci*. *Virīñci* means... *Śiva-virīñci-nutam* [SB 11.5.33]. That is the secret of success. You cannot compose by whimsical way. No. That is not. That will not be possible.

543. Śrīmad-Bhāgavatam 11.5.33, Śrīmad-Bhāgavatam 7.9.36 Lecture, Māyāpur,  
March 14, 1976

**Prabhupāda:** Yes. That is Kṛṣṇa. Kṛṣṇa is always *yaśodā-nandana*. He is always ready to be chastised by Mother Yaśodā, by the *gopīs*, and sometimes by His friends. That is Vṛndāvana Kṛṣṇa. That is real Kṛṣṇa; that is real God. And this form of God as Brahmā saw, *virāṭ-rūpa*, that is *māyāmayam*. Because Brahmā, such exalted person he was meant for creating this universe, he becomes bewildered seeing Kṛṣṇa as a cowherd boy. That was also exhibited. When Brahmā understood that "A cowherd boy in Vṛndāvana is said to be the Supreme Lord, Kṛṣṇa, my master," so he also examined whether Kṛṣṇa, that boy, was his master. He took away His calves and cowherd boys for a second, and he saw that

Kṛṣṇa has expanded Himself to so many cows and calves and cowherd boys. Then he submitted. Similarly, Indra also wanted to examine Him. So everyone... *Śiva-virīñci-nutam* [SB 11.5.33]. *Yatra muhyanti sūrayaḥ*. So even Lord Brahmā, Lord Indra and others, big, big demigods, they become bewildered to understand Kṛṣṇa. So Brahmā saw the *virāṭ-rūpa*. *Māyāmayam sad-upalakṣita-sanniveśam dṛṣṭvā mahā-puruṣam āpa mudam viriñcaḥ*. But when he saw the Lord, he was very, very happy.

544. Śrīmad-Bhāgavatam 11.5.33, Room Conversation with Martin, Marine Biologist, Mexico City, June 4, 1972

**Martin:** How is human life better than the demigod?

**Prabhupāda:** Better than in this way, that just like here also in this mat..., on this planet, those who are richer section, they particularly do not care to know what is this Kṛṣṇa consciousness. They're proud, puffed-up for material opulence: "Uh. What is this Kṛṣṇa consciousness? Let us enjoy, drink."

That is their position. So it is a curse for them. Their richness is a curse for them, that they cannot adore such a nice movement. The middle-class section, they are being attracted. Similarly, the demigods, they have got very, very higher standard of life, duration of life, beauty, opulence, facilities, so generally they forget. Not forget; they are servant. Just like government servant does not mean a devotee. So they are devotee, officially devotee.

They, they offer their obeisances to Kṛṣṇa. *Śiva-virīñci-nutam* [SB 11.5.33], worship by Lord Śiva or Lord Brahmā, but their devotion is conditional because they're posted in such high post, so they may remain in their post. In this way, exchange. But in the human society you'll find devotees, there is no question of exchange; it is simply love.

545. Śrīmad-Bhāgavatam 11.5.33, Morning Walk, Perth, May 16, 1975

**Amogha:** Did the Greek civilization follow the Vedic culture?

**Prabhupāda:** Oh, yes. They were worshiping demigods from the *Vedas*.

**Paramahansa:** But they didn't have a very high standard.

**Prabhupāda:** These, these Vedic *mantra*, there is mention of so many demigods, how they were born. You do not know the meaning.

**Paramahansa:** No, we are just chanting.

**Prabhupāda:** How, one after another, how one is born out of the... That is... How the *brāhmaṇas* were there, *kṣatriyas* were there—everything in Vedic... These Vedic *mantra* means the history of human society. And the origin is God, Kṛṣṇa, Nārāyaṇa. There are other *mantras* wherein it is stated, *eko nārāyaṇa āsīt*: "Only Nārāyaṇa was there." Neither Lord Śiva nor Brahmā. Later on, they came. When he first cites the *mantra*, *vande mahā-puruṣa te caraṇāravindam, śiva-viriñci-nutam* [SB 11.5.33], Śiva means Lord Śiva, and *viriñci* means Brahmā. All of them offer respect to Nārāyaṇa. Indian astrology was taken by the Arabians first. The 1, 2, 3, 4, 5, 6, these figures were taken from India, up to 9, then 0. Then you make all mathematical, arithmetical calculation.

546. Śrīmad-Bhāgavatam 11.5.33, Arrival Lecture, San Francisco, July 15, 1975

As God is one, *guru* is also one. There cannot be different *gurus*. Nowadays it has become a fashion that "I have got my own *guru*. You have got your own *guru*." No. *Guru* means the representative of God. As God is one, similarly, *guru* is also one. There cannot be different *gurus*. Because God is one, how there can be different *gurus*? The principle of *guru* is one. [child crying] [aside:] Stop. The original *guru* is Kṛṣṇa. *Yaṁ brahmā varuṇendra-rudra stuvanti divyaiḥ stavaiḥ* [SB 12.13.1]. Original *guru*, unto whom Brahmā, *yaṁ brahmā varuṇa indra*, all the demigods, offering their prayers. Within this universe Brahmā is considered to be the foremost living being, but he also offering respect to Kṛṣṇa. *Śiva-viriñci-nutam* [SB 11.5.33]. Lord Śiva is also offering respect to Kṛṣṇa. That is the Vedic process.

547. Śrīmad-Bhāgavatam 11.5.33, Morning Walk, Māyāpur, February 6, 1976

**Hṛdayānanda:** "Fools rush in where angels fear to tread."

**Prabhupāda:** Yes, like that. So the angels—Lord Brahmā, Lord Śiva—they are offering their obeisances, and these rascals are claiming, "I am God." How great rascals they are. *Śiva-viriñci-nutam* [SB 11.5.33]. *Śiva-viriñci-nutam*. Lord Śiva, Lord Brahmā, they are offering their respects, and these things are: "I am equal with God." This Māyāvāda philosophy. *Mūḍhas*.

548. Śrīmad-Bhāgavatam 11.5.33-34, SB 2.1.10 Purport

Lord Kṛṣṇa is described as the Mahāpuruṣa in the *Śrīmad-Bhāgavatam* (Canto Eleven) in His devotional feature as Lord Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself in His devotional attitude, descended on earth to bestow special favors upon the fallen souls of this age of Kali. There are two verses particularly suitable to offer as prayers to this Mahāpuruṣa feature of Lord Kṛṣṇa.

*dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ  
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyaṁ*

*bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ  
vande mahā-puruṣa te caraṇāravindam*

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam  
(Bhag. 11.5.33-34)*

549. Śrīmad-Bhāgavatam 11.5.34, CC Adi 2.22 Purport (Pg. 109)

*tyaktvā sudustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*

“We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy.” (Bhāg. 11.5.34)

550. Śrīmad-Bhāgavatam 11.5.34, SB 6 10.8 Purport

Concerning Śrī Caitanya Mahāprabhu it is said in Śrīmad-Bhāgavatam (11.5.34):

*tyaktvā sudustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." To accept *sannyāsa* means to commit civil suicide, but *sannyāsa* is compulsory, at least for every *brāhmaṇa*, every first-class human being.

551. Śrīmad-Bhāgavatam 11.5.34, Śrīmad-Bhāgavatam 1.2.6 Lecture, Montreal, August 3, 1968

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*

[SB 11.5.34]

552. Śrīmad-Bhāgavatam 11.5.34, Śrīmad-Bhāgavatam 1.13.11 Lecture, Geneva, June 2, 1974

Therefore Caitanya Mahāprabhu said, *niṣkiñcanasya bhagavad-bhajanonmukhasya* [Cc. Madhya 11.8]. *Bhagavad-bhajana*, to become devotee, Kṛṣṇa conscious, is meant for *niṣkiñcanasya*, one who does not possess anything in the material world. That does not mean he should be poverty-stricken. No. He should know it fully that "Nothing belongs to me; everything belongs to Kṛṣṇa. I am simply His servant, that's all." This is called *akiñcana*. If I think that "Keeping Kṛṣṇa in front, let me possess some material things," that is another cheating. That is not... *Akiñcana*. You should be fully conscious that "Everything belongs to Kṛṣṇa and nothing to us." Then Kṛṣṇa becomes your *suhṛda*. He takes charge, how your benefit will be there, ultimate. *Teṣāṁ satata-yuktānāṁ bhajatām prīti-pūrvakam dadāmi* [Bg. 10.10]. *Prīti-pūrvakam*. This is very great determination, that "Kṛṣṇa, I simply want You, nothing, anything else. Nothing."

*Na dhanam na janam na sundarīm kavitām vā jagadīśa* [Cc. Antya 20.29, Śikṣāṣṭaka 4]. This is Caitanya Mahāprabhu's teaching. Caitanya Mahāprabhu has taught this philosophy repeatedly. *Niṣkiñcanasya bhagavad-bhajana*. *Bhagavad-bhajana* means He Himself became *niṣkiñcana*. He was Kṛṣṇa Himself, most opulent. *Tyaktvā surepsitaḥ, sudustyaja-surepsita-rājya-lakṣmīm* [SB 11.5.34]. Caitanya Mahāprabhu had the most beautiful wife, goddess of fortune, Viṣṇu-priyā, Lakṣmī-priyā. But for the benefit of the whole world, although He is Kṛṣṇa, He showed us the example. At the age of twenty-four years, He took *sannyāsa*. He was not unhappy in His home. He had His very affectionate mother and... [aside:] Some fly... Affectionate mother and most affectionate wife, beloved wife. But still, it is very difficult to renounce the affection of mother and love of wife. But Caitanya Mahāprabhu did it. [aside:] The fly is still disturbing. So *tyaktvā sudustyaja*. Therefore in the *Bhāgavata* it is said, *sudustyaja*, very difficult to give up. [aside:] The fan. *Tyaktvā sudustyaja-surepsita-rājya-lakṣmīm*. And *rājya-lakṣmīm*, such nice beautiful wife, desired even by the demigods. Such a nice wife, He gave up.

*Tyaktvā sudustyaja-surepsita-rājya-lakṣmīm dharmiṣṭha ārya-vacasā yad agād araṇyam* [SB 11.5.34]. *Agād araṇyam*. *Araṇyam* means, going to the forest means, to take *sannyāsa*. Going to the Himalaya does not mean or going to the forest does not mean that he should actually go there. One should give up this family affection and dedicate the whole life for Kṛṣṇa's service. That is really going to the forest. Not that unnecessarily. It may be beneficial for person, for his personal self, but real renunciation is to have no more interest in so-called limited jurisdiction of family, social, international, national, but the whole interest is for Kṛṣṇa. That is real renunciation. That is described in the *Bhagavad-gītā*. Renunciation does not mean give up this world. That I was explaining.



Our philosophy is not the *jagat* is *mithyā*. Why *jagan mithyā*? We don't say that. *Jagat* is fact. It may be temporary, but it is a fact. Now, so long we have got this *jagat*, let us utilize it for Kṛṣṇa. That is renunciation. We cannot say this microphone is *mithyā*. So long the microphone is in my possession, let it be used for Kṛṣṇa's service. This is renunciation. Everyone using this microphone, these modern machines, for his personal gain. But we are not using for personal gain. We are traveling all over the world, spending so much money, jet plane and this plane, just to push Kṛṣṇa consciousness as much as possible. This is renunciation, not that sitting one place doing nothing and become Kṛṣṇa conscious. Then there will be falldown. Don't imitate Haridāsa Ṭhākura. That is not possible. You must work.

553. Śrīmad-Bhāgavatam 11.5.34, Śrīmad-Bhāgavatam 1.16.21 Lecture, Los Angeles, July 11, 1974

He was at that time hardly twenty years old, but how much influence He had that simply by His order one hundred thousand people collected and chanted Hare Kṛṣṇa *mantra* and challenged the Kazi, that "You are forbidding. We shall continue. Do whatever you like." So this is His popularity. And Lakṣmī-priyā, the, directly the goddess of fortune, wife, most beautiful young wife, and seventy-years-old mother. So He has got obligation. But still, Caitanya Mahāprabhu, Vaiṣṇava, *para-duḥkha-duḥkhī*. That is stated in the Śrīmad-Bhāgavatam. *Tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm dharmiṣṭha ārya-vacasā yad agād araṇyam* [SB 11.5.34]. He had no business to take *sannyāsa* at very young age, only twenty-four years old, such nice family, good wife, mother. In a family where there is good mother and good wife, that is happy family. And one who has no good mother and good wife, then it is hell. This is Vedic culture.

554. Śrīmad-Bhāgavatam 11.5.34, Śrīmad-Bhāgavatam 3.26.46 Lecture, Bombay, January 21, 1975

*Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate* [Bhakti-rasāmṛta-sindhu 1.2.255]. That is the instruction of the Gosvāmīs. We are follower of the Gosvāmīs, six Gosvāmīs of Vṛndāvana. Śrī-rūpa-sanātana bhaṭṭa-raghunātha śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha. Six Gosvāmīs of Vṛndāvana: Rūpa, Sanātana..., Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī. These are six Gosvāmīs. In Vṛndāvana they inaugurated the *bhakti* cult by the instruction of Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu sent His different devotees in different parts of India. And of course He desired that His devotees should go all the parts of the world. *Prthivīte āche yata nagarādi grāma* [CB Antya-khaṇḍa 4.126]. But He began in India. So their residential quarter was in Vṛndāvana, and they wrote innumerable books. And Nityānanda Prabhu went to Bengal. Śrī Caitanya Mahāprabhu personally traveled all over India, especially South India. In this way, preaching was His main mission of life. He gave up His family life: *tyaktvā sudustyaja-surepsita-rājya-lakṣmīm dharmiṣṭha ārya-vacasā yad agād araṇyam, māyā-mṛgaṁ dayitayā* [SB 11.5.34]. He wanted to show His mercy to the fallen souls of this *yuga*, Kali-yuga. Therefore, as just a young man, twenty-four years old, He gave up His family. *Sudustyaja-surepsita-rājya-lakṣmīm*. His family was very, very nice family, mother and wife, very affectionate mother, very

beautiful wife, but He gave up everything. *Tyaktvā sudustyaja-surepsita-rājya-lakṣmīm dharmiṣṭha ārya-vacasā yad agād araṇyam*. He went to forest. That means He accepted this *sannyāsa* order just to preach and to elevate the fallen souls. *Māyā-mṛgaṁ dayitayā*.

555. Śrīmad-Bhāgavatam 11.5.34, Śrīmad-Bhāgavatam 5.6.6 Lecture, Vṛndāvana,  
November 28, 1976

Why shall you sleep more than four hours or five hours, or utmost six hours? That's all, not more than that. That is *vairāgya-vidyā*. We have to learn it. That is devotional service. *Vairāgya-vidyā nija-bhakti-yogam* [Cc. *Madhya* 6.254]. He's teaching. Kṛṣṇa Himself is teaching. Here you see. Rṣabhadeva is Kṛṣṇa. *Vairāgya-vidyā*. Caitanya Mahāprabhu, He taught *vairāgya-vidyā*.

*tyaktvā sudustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*  
[SB 11.5.34].

So opulence, even Caitanya Mahāprabhu... Kṛṣṇa appeared in a *kṣatriya* family, very opulent. Lord Rāmacandra appeared in a *kṣatriya* family, kingdom, opulence. He also accepted *vairāgya-vidyā*. Father requested, "My dear son, Your mother likes that You should go to the forest." Immediately accept, "Yes." This *śloka* is applicable to Lord Rāmacandra. *Tyaktvā sudustyaja-surepsita-rājya-lakṣmīm* [SB 11.5.34]. He was going to be coronated next day king, but immediately, by the order of His father, He left everything. *Vairāgya...* *Tyaktvā sudustyaja-surepsita-rāj...* Is there any instance throughout the history of the whole world that a prince was going to be king tomorrow, and on the order of father he left everything? This is *vairāgya-vidyā*. This is called *vairāgya-vidyā*. *Tyaktvā sudustyaja-surepsita-rājya-lakṣmīm dharmiṣṭha ārya-vacasā yad agād araṇyam*. *Ārya-vacasā*. Elderly person is called *ārya*. Respectful person is called. *Ārya* means one who is advanced. *Ārya* does not mean meat-eaters, *Āryan* family. No. *Āryan* means one who is advanced in civilization, they are called *Āryan*, not these fool and rascals, *Āryan*. No. *Ārya-vacasā*. By a superior person—His father, Mahārāja Dāsāratha, said—immediately. Similarly, Caitanya Mahāprabhu also...

This *śloka* can be applicable to Caitanya Mahāprabhu's life. He also became a *sannyāsī*, *ārya-vacasā*. One *brāhmaṇa* cursed Him. Caitanya Mahāprabhu, to receive some blessings from the *brāhmaṇas*, when He was boy, He was voluntarily trying to give some service to the *brāhmaṇas* who were engaged in bathing in the Ganges. He'll clear the place because the *brāhmaṇa*, after taking bath in the Ganges, would sit down, would chant *mantra*. So He'll cleanse and He'll wash the cloth, and in... Voluntarily He was doing that, service. So one *brāhmaṇa* blessed Him, "My dear boy, You'll be very happy in Your family life. You'll have good wife, very opulent position." And Caitanya Mahāprabhu was blocking the ears. The *brāhmaṇa* said, "What is this?" "No, this is not blessing, sir." "Oh, it is not blessing? Then You'll never be happy in Your family life." "Yes, this is the..." [laughter] "This is all right." So therefore He took *sannyāsa*. *Ārya-vacasā yad agād araṇyam* [SB 11.5.34]. Similarly, Lord Rāmacandra, *ārya-vacasā yad agād araṇyam*. These are the characteristic of the Personality of Godhead. Try to follow Them; not imitate, but follow.

556. Śrīmad-Bhāgavatam 11.5.34, Śrīmad-Bhāgavatam 6.1.6-7 Lecture, Honolulu, June 8, 1975

So Parīkṣit Mahārāja is a Vaiṣṇava. From his childhood he is a Vaiṣṇava. So he has no unhappiness. But when he heard that so many sinful persons are going to the hell and they are suffering in this way, he became very sorry. That is Vaiṣṇava. *Para-duḥkha-duḥkhī*. He is unhappy by seeing others unhappy. He has personally no unhappiness, but he is *para-duḥkha-duḥkhī*. Just like Prahlāda Mahārāja. All the Vaiṣṇavas, you will see. Just like Caitanya Mahāprabhu. Caitanya Mahāprabhu,

*tyaktvā su-dustya-ja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*  
[SB 11.5.34]

Caitanya Mahāprabhu was born in a very highly respectable *brāhmaṇa* family. He was personally very, very beautiful. His name is Gaurasundara. And very learned scholar. At the age of sixteen years He defeated a very learned scholar from Kashmir. So He was very influential. When He was twenty years old the Kazi broke the *mṛdaṅga* in *saṅkīrtana*. Kazi means the Mussulman magistrate. And He started the civil disobedience movement, and He called for one *lakh* of men, 100,000 men, to join the *saṅkīrtana* and go to the Kazi's house. Immediately it was done. Just see how much influential He was. So, so far material condition, He had His very affectionate mother. He was a only son of His mother; all brothers and sister died. And His wife was very *Lakṣmī-priya*. *Lakṣmī-priya* died first, then He married, second time, *Viṣṇu-priya*. So very happy life. But He left. *Tyaktvā surepsita-rājya-lakṣmīm* [SB 11.5.34]. He was so happy in His family life that even the demigods cannot expect such happiness. *Surepsita*. *Sura* means demigods. They had no so much happiness. *Tyaktvā*, but He gave up. Why? *Māyā-mṛgaṁ dayitayepsitam anvadhāvat*. He took this mission just to show mercy to the fallen conditioned souls who are suffering in this material world. That was His...

Similarly, the Gosvāmīs. Just like Rūpa Gosvāmī, he was prime minister in the government. And about him it is said that *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat*. He gave up such exalted post as minister of the government, chief minister in the government. And *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm*. As a minister, his association was with very big, big men, *maṇḍala-pati*. *Maṇḍala-pati* means very, very big leaders. Actually big merchant, big businessman, big industrialist, big politician, they used to visit him. So he gave up of this company. *Sadā tuccha-vat*: "Eh, what is this nonsense? What is the use of meeting all these men?" *Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat*. And what they became? *Bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau*. Here is the Gosvāmīs' photo. You can see how they have become mendicant: a small loincloth, one waterpot only, that's all, finished, no possession. So, why? *Bhūtvā dīna-gaṇeśadāu karuṇayā*. They wanted to show their mercy to the suffering humanity. So in this way they adopted change of life. That is Vaiṣṇava. Vaiṣṇava personally has no demand for life, no unhappiness. He is completely satisfied with Kṛṣṇa. But he is unhappy by seeing other conditioned souls suffering. This is Vaiṣṇava. There are many example. Prahlāda Mahārāja also said the same thing.

So here also, Parīkṣit Mahārāja, he heard so many things, but he is very much perplexed that "How these suffering men who are put into this hellish condition of life, not all, some of them?" So he is asking, "My dear sir, you have explained so many things. They are very nice." *Adhunā*, "just now"; *iha*, "in this connection"; *mahā-bhāga*, "O the great fortunate"; *mahā-bhāga yathaiva narakān naraḥ*. *Yathā eva*, "and as"; "from this hellish condition," *narakāt*, "from the hell"; *nara*, the human being, *nāna-ugra-yātanān...* They are put into the hell means they are suffering very severe type of pains. *Nāna-ugra-yātanān neyāt*: "they become free." *Tan me vyākhyātum arhasi*: "Now, leaving aside all other topics, kindly let me know how these men can be delivered from this hellish condition of life." This is his *praśna*.

557. Śrīmad-Bhāgavatam 11.5.34, Śrīmad-Bhāgavatam 6.1.8 Lecture, Honolulu, May 9, 1976

Caitanya Mahāprabhu, by His example of life, He was twenty-four years, young boy, and He had a very beautiful sixteen-years-old wife, very affectionate mother. In the family, two persons, the mother and the wife, if they are very, very good, then the happy life. In the Cāṇakya Paṇḍita therefore said,

*mātā yasya grhe nāsti  
bhāryā cāpriya-vādinī  
araṇyaṁ tena gantavyaṁ  
yathāraṇyaṁ tathā gṛham*

At home if one has no mother and if his wife is not very, I mean, what is called, *apriya-vādinī*, does not speak very well... Wife is meant for speaking very well to the husband. That is the husband and wife relationship. So Cāṇakya Paṇḍita says if the wife is not very attached and does not speak very well... Means does not like the husband on the whole. If such wife is at home and mother is not there... This is ideal Indian happy home. But in your country it is very rare, you see. But this is the standard of happiness. So if there is no mother and there is no good wife, then *araṇyaṁ tena gantavyaṁ*, immediately he should give up that home. *Araṇyam*: he should go to the forest. "Why forest? In the city, I have got very nice home, nice building." No. For a person who has no good wife, neither mother, for him, *yathāraṇyaṁ tathā gṛham*. For him either this home or the forest, it is same. So Caitanya Mahāprabhu had these two greatest attachment at home. Very affectionate mother. You have read about Śacīmātā is... Because He was the only... Out of his ten children, only Caitanya Mahāprabhu was the living child of Śacīmātā. So naturally she was very, very affection to his son, and this Viṣṇupriyā, wife, very, very affectionate, beautiful, young—but He gave up. This is called *vairāgya-vidyā*, no attachment. Although there is reason of attachment, but He had no attachment.

*tyaktvā sudustyaja-surepsita rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*  
[SB 11.5.34]

He left home for the benefit of the whole human society. This is *vairāgya-vidyā*.

558. Śrīmad-Bhāgavatam 11.5.34, Śrīmad-Bhāgavatam 7.6.9 Lecture, Vṛndāvana, December 11, 1975

If you want to get out of this material bondage, *vairāgya-vidyā*, then learn *bhakti-yoga, vairāgya-vidyā*. And how to learn? Kṛṣṇa Himself is teaching, Caitanya Mahāprabhu. Just see His *vairāgya*. At home is the most affectionate mother and the most beautiful young wife, Viṣṇu-priyā—He renounced everything. *Tyaktvā su-dustyaja-surepsita-rājya lakṣmīm dharmiṣṭha ārya-vacasā yad agād araṇyam* [SB 11.5.34]. He became *sannyāsi*. In full young time, twenty-four years, having nice wife at home, very affectionate mother, they're very..., mother and wife, they take care of very nicely. The home appears to be very, very happy home due to mother and due to wife. So Caitanya Mahāprabhu had both of them. Not only that—He was a learned scholar, very influential in Nabadwip. He could gather 100,000 men by His order only. He was so influential and so beautiful, so learned—everything. *Su-dustyaja-surepsita-rājya lakṣmīm*. His opulence was very, very great, but He gave up. *Tyaktvā tūrṇam*. Similarly, the Gosvāmīs also gave up their position.

So this Kṛṣṇa consciousness movement means *vairāgya-vidyā*: to get detached. Don't increase attachment. Try to decrease attachment, then you'll be successful.

559. Śrīmad-Bhāgavatam 11.5.34, Śrīmad-Bhāgavatam 7.9.43 Lecture, Calcutta, March 23, 1976

Vaiṣṇava's only business is how to deliver these fallen souls. Caitanya Mahāprabhu, He appeared as a Vaiṣṇava. The business is to deliver. *Māyā-mṛgaṁ dayitayepsitam anvadhāvat* [SB 11.5.34]. He was born in a very nice *brāhmaṇa* family, very beautiful body. Everyone liked Him. By His command He could gather hundreds of thousands of people in one night to make civil disobedience movement. He was so popular when He was only twenty or twenty-one years old, and He had His beautiful wife, very affectionate mother, very good position in the society, and still, He gave up everything. Why? *Māyā-mṛgaṁ dayitayepsitam anvadhāvat*, that "If I do not deliver these fallen souls entrapped in *māyā*, then who will do it?" So that is for this purpose, Kṛṣṇa comes.

560. Śrīmad-Bhāgavatam 11.5.34, Śrīmad-Bhāgavatam 7.9.47 Lecture, Vṛndāvana, April 2, 1976

Caitanya Mahāprabhu was asked by Sanātana Gosvāmī that "How we can understand the incarnation of God?" So Caitanya Mahāprabhu replied that "You will understand the incarnation of God with reference to the *śāstra*. Don't manufacture your incarnation of God. That is not allowed." Then Sanātana Gosvāmī wanted to say Caitanya Mahāprabhu was incarnation, because in the *Śrīmad-Bhāgavatam* it is said... Not only in *Śrīmad-Bhāgavatam*, in many other, *Mahābhārata* and *Upaniṣad*, there is mention, *mahā vande mahā-puruṣa te caraṇāravindam*. This *mahāpuruṣa*, Mahāprabhu, this *vande mahāpuruṣa*, it is applicable to Lord Rāmacandra.

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*  
[SB 11.5.34]

This *śloka* is applicable to both Rāmacandra and Caitanya Mahāprabhu. Viṣṇu is always *mahāpuruṣa*. Therefore Parikṣit Mahārāja is addressed sometimes, *mahāpauruṣika*. Because he is devotee of Mahāpuruṣa, so he is addressed as *mahāpauruṣika*, like that.

561. Śrīmad-Bhāgavatam 11.5.34, Śrī Caitanya-caritāmṛta, Ādi-līlā 7.3 Lecture,  
Māyāpur, March 3, 1974

Śrī Caitanya Mahāprabhu's activities means His distributing *kṛṣṇa-prema*, love of Kṛṣṇa. He has no other business. He has no other business. At the full youthful age He gave up His family life, beautiful wife, most obedient, perfect wife, beautiful wife, mother, affectionate mother, very good prestige, social prestige. Nīmāi Paṇḍita, learned scholar, everything He sacrificed. *Tyaktvā su-dustyaja rājya lakṣmīm* [SB 11.5.34]. Gave up everything—that is the teachings of Lord Caitanya—and became a servant of Kṛṣṇa personally. He's Kṛṣṇa Himself, but teaching us how to become servant of Kṛṣṇa.

562. Śrīmad-Bhāgavatam 11.5.34, Paṇḍāl Lecture at Cross Maidan, Bombay, March  
26, 1971

They expect that those who are spiritualists, they should go to Himalayas, giving up, giving up everything material and meditate in a solitary place, in snow-covered area. But Vaiṣṇava philosophy does not think like that. Caitanya Mahāprabhu says, *pṛthivīte āche yata nagarādi grāma* [CB Antya-khaṇḍa 4.126]. He does not recommend, although He was a *sannyāsī*, He was in renounced order of life; He gave up His family, beautiful wife, very affectionate mother, very comfortable home, very prestige, too much prestige of His personality in the society. He gave up everything. He was in the prime age of His youthful life, twenty-four years only, but He gave up everything.

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*  
[SB 11.5.34]

This prayer is offered to Lord Caitanya in *Śrīmad-Bhāgavatam*. But although He renounced this material world, He is never unmindful of the conditioned souls.

563. Śrīmad-Bhāgavatam 11.5.34, Pandal Lecture, Delhi, November 16, 1973

Here everything is perverted—reflection, shadow. The example is given, just like in the desert, sometimes we find water. The reflection of the sunshine makes a false replica of water, exactly. But there is no water. There is no water, and the reflection of water. Similarly, in this material world there is only reflection of that love. Actually, there is no love. It is the mirage in the desert. Therefore, if we want really love, this word can be applied only to Kṛṣṇa, all-attractive.

So this Kṛṣṇa consciousness movement is just to teach people not to be allured by the illusory so-called water and love or anything. There is one reality: *satyaṁ paraṁ dhīmahi* [SB 1.1.1]. Just try to come to the real reality. Don't be entrapped by the false reality. This is Kṛṣṇa consciousness move... We are entrapped by the false reality, *māyā*. *Māyā-mṛgaṁ dayitayepsitam anvadhāvat* [SB 11.5.34]. *Māyā*... Just like the deer, he runs over the false water in the desert. But the water goes ahead more and more, and the poor animal, without finding water, dies. But a sane man does not go. A sane man knows that reflection of water is not water. But that does not mean... Because there is no water in the desert, it does not mean that there is no water. The water is there, but not in the desert. That is knowledge.

564. Śrīmad-Bhāgavatam 11.5.34, Gurudāsa Sannyāsa and Harināma Initiations  
Lecture, San Francisco, July 21, 1975

So Caitanya Mahāprabhu also accepted *sannyāsa* in very young age, when He was only twenty-five years. So why? *Tyaktvā tūrṇam, rājya-lakṣmīm dharmiṣṭha ārya-vacasā yad agād araṇyam* [SB 11.5.34]. Caitanya Mahāprabhu was very, very well situated. He was born in a very respectable high *brāhmaṇa* family, Jagannātha Miśra, and mother's side, the Nīlāmbara Cakravartī, he was very respectable *brāhmaṇa*. And Caitanya Mahāprabhu's learning, nobody could excel Him, He was so learned scholar. And when He was sixteen years old, He defeated one of the most learned scholar of India, Keśava Bhāratī. So learning, family... And wife? Personally goddess of fortune, Lakṣmīpriyā and Viṣṇupriyā, most beautiful and young. Viṣṇupriyā was His second wife; so faithful, so beautiful, personally goddess of fortune, such wife. And mother, most affectionate. There is no comparison with Śacī-mātā. So this was... And influence? When He was twenty years old, He could, by His command, gather 100,000 people to protest against Kazi, He was so popular. So popularity, born in high family, having good wife and good mother, everything complete—still, He took *sannyāsa*. Therefore it is said, *pūrvatamair mahadbhiḥ*. Why? Now, just to show mercy to the fallen souls. *Māyā-mṛgaṁ dayitayā* [SB 11.5.34]. Just to show mercy to the fallen souls. This is the meaning of *sannyāsa*. One must be very merciful. Vaiṣṇavas, they are merciful. All devotees of God, Vaiṣṇava, they are merciful. You know Lord Jesus Christ, how he was merciful.

565. Śrīmad-Bhāgavatam 11.5.34, Morning Walk, Paris, August 12, 1975

**Yogeśvara:** How would we define the word *responsibility* in Kṛṣṇa consciousness?

**Prabhupāda:** Responsibility is that you have got this human form of life—realize God. This is your responsibility. Otherwise you are finished. Three words: "You have got this human form of life. Your only responsibility is to understand God. This is your responsibility." That is Vedic culture. For understanding God, many, many kings, many, many saints, they left everything and went to the forest to realize God. That is Vedic culture. Bhārata Mahārāja, under whose name India is called Bhārata-varṣa, he was the emperor of this planet, and at the age of twenty-four years he left everything to realize God. This is Vedic culture. Caitanya Mahāprabhu, His position was very, very nice, as a *grhastha*—a nice, beautiful wife, affectionate mother, good influence, *brāhmaṇa* family, learned scholar, everything first class. He left everything just to show us. He was God Himself, but to set the example, *tyaktvā sudustyaja-surepsita-rajya-lakṣmīm* [SB 11.5.34], He gave up a kingdom of fortune which is aspired by the demigods. Such a nice life, such a nice family, but He gave up. *Tyaktvā sudustyaja-surepsita-rājya-lakṣmīm dharmistha aṛya....* Just to teach us the process of realizing God. This is Vedic system.

566. Śrīmad-Bhāgavatam 11.5.34, Sannyāsa Initiation of Viraha Prakāśa Swami  
Lecture, Māyāpur, February 5, 1976

**Prabhupāda:** So you should understand the purpose of taking *sannyāsa* by the example given by Śrī Caitanya Mahāprabhu Himself. It is stated in the *Śrīmad-Bhāgavatam*,

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*  
[SB 11.5.34]

Śrī Caitanya Mahāprabhu was resident of this place where you are taking *sannyāsa*. So what was the purpose of His taking *sannyāsa*? He was very respectable *brāhmaṇa*, Nimāi Paṇḍita. This tract of land, Navadvīpa, is the place of highly educated *brāhmaṇas* from time immemorial. So Śrī Caitanya Mahāprabhu belonged to a very respectable *brāhmaṇa* family, the son of Jagannātha Miśra; His grandfather, Nīlāmbara Cakravartī. Very respectful, respectable persons. He took birth in that family. Personally He was very beautiful; therefore His another name is Gaurasundara. And He was very learned scholar also; therefore His another name is Nimāi Paṇḍita. So, and in His family life He had very nice, beautiful young wife, Viṣṇupriyā, and very affectionate mother, and He was very influential. You know that. In one day He collected about one hundred thousand followers to protest against the Kazi's order. So in this way His social position was very favorable. Personal position was very favorable. Still, He took *sannyāsa*, left home. Why? *Dayitaye*: in order to favor, in order to show mercy to the fallen souls of the world. So He left a legacy that anyone who has taken birth in India,

*bhārata-bhūmite manuṣya-janma haila yāra*



*janma sārthaka kari' kara para-upakāra*  
[Cc. Ādi 9.41]

So He exhibited personally how to do *para-upakāra*, welfare to others, fallen souls. So this *sannyāsa* means following the order of Śrī Caitanya Mahāprabhu that,

*āmāra ājñāya guru hañā tara' ei deśa*  
*yāre dekha tāre kaha 'kṛṣṇa'-upadeśa*  
[Cc. Madhya 7.128]

So not only... We are trying to create a position that not only the Indians have got this responsibility, but according to Śrī Caitanya Mahāprabhu, anyone—*prthivīte āche yata nagarādi grāma* [CB *Antya-khaṇḍa* 4.126]—they should take up this missionary work. And I am so much obliged to you, you American boys and girls also, that you have taken this Kṛṣṇa consciousness movement very seriously. And by the grace of Śrī Caitanya Mahāprabhu you are taking *sannyāsa*, some of you. Keep it very perfectly and go from town to town, city to city, village to village, all over the world and spread this Kṛṣṇa consciousness movement so that everyone will be happy. People are very much suffering. They, because they are *mūḍhas*, rascals, they do not know how to adjust living condition in human form. This is the *bhāgavata-dharma* everywhere. So the human form is not to become a dog, hog, pig. You should become a perfect human being. *Śuddhyet sattva*. Purify your existence. Why you are subjected to birth, death, old age and disease? Because we are impure. Now, if we purify our existence, then there will be no such thing as birth, death, old age and disease. That is the version of Śrī Caitanya Mahāprabhu and Kṛṣṇa Himself. Simply by understanding Kṛṣṇa, you become purified and you escape the contamination of birth, death, old age and disease.

So try to convince the people in general, the philosophers, the religionists. We have no such thing, sectarian view. Anyone can join this movement and become purified himself. *Janma sārthaka kari' kara para-upakāra* [Cc. Ādi 9.41]. So I am very much pleased. You have given already service to the society. Now you take up *sannyāsa* and preach all over the world so that people may be benefited.

567. Śrīmad-Bhāgavatam 11.5.34, Room Conversation, Māyāpur, February 17, 1977

**Prabhupāda:** So we have got our business, to please Kṛṣṇa. That is our mission. So despite there are so many inconveniences, we have to do this business. *Mūḍhaḥ nābhijānāti mām ebhyaḥ paramam avyayam*. They are all *mūḍhas*. So we have been engaged to teach them some lesson. Caitanya Mahāprabhu did also. He sacrificed all personal comforts, home life. He was learned scholar, very honored in Navadvīpa. He had no grievances with family: His wife, Viṣṇupriyā; affectionate mother, Śacīdevī. But still, He gave up everything for the benefit of the whole world.

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm*  
*dharmiṣṭha ārya-vacasā yad agād araṇyam*

*māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam  
[SB 11.5.34]*

Caitanya Mahāprabhu wanted to deliver the foolish rascal persons. He became *guru*. *Āmāra ājñāya guru hañā tāra' ei deśa, yāre dekha tāre kaha 'kṛṣṇa'-upadeśa* [Cc. Madhya 7.128]. So our mission is to carry out the order of Śrī Caitanya Mahāprabhu. Then Kṛṣṇa will be pleased.

568. Śrīmad-Bhāgavatam 11.5.34, Conversation: Vairāgya, Salaries, and Political Etiquette, Bombay, April 28, 1977

So *vairāgya-vidyā-nija*... *Vāsudeve bhagavata bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyam* [SB 1.2.7]. And *vairāgyam* means *jñānam ca*. When one is in full knowledge that "To remain in this material world is useless for me"—*jñānam*—"I am simply wasting my time by repetition of birth and death," then he can have *vairāgya*. "Stop this!" If this sense is not awakened, there is no *bhakti*. It is not so easy. *Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati* [Bg. 18.54]. That is *vairāgya*. So *vairāgya-vidyā*... Otherwise why big, big persons, they renounced everything? Bharata Mahārāja, young man, the emperor of the whole world, gave up everything. Caitanya Mahāprabhu personally teaches— young man, good, beautiful wife, young wife, so affectionate mother, so much honor in the society, Nimāi Paṇḍita, so beautiful body... *Tyaktvā sudustyaja-surepsita-rājya-lakṣmīm* [SB 11.5.34]. *Surepsita*. Caitanya Mahāprabhu's position was, even the demigods, they desired such family life. But He still gave up. That is teaching. Therefore Sarvabhauma Bhaṭṭācārya says, *vairāgya-vidyā-nija-bhak...*, *śikṣārtham*: "to teach others." He understood that in order to teach others *vairāgya-vidyā*... He is the Supreme Person. *Vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham ekaḥ purāṇa-puruṣaḥ* [Cc. Madhya 6.254]: "That He was, Supreme Lord. Now He has appeared as Śrī Kṛṣṇa Caitanya." *Śarīra-dhārī*: "He has accepted one body as Śrī Kṛṣṇa Caitanya."

569. Śrīmad-Bhāgavatam 11.5.36, CC Madhya 20.347 Translation and Purport

*kalīm sabhājayanty āryā  
guṇa jñāḥ sāra-bhāginaḥ  
yatra saṅkīrtanenaiva  
sarva-svārtho 'bhilabhyate*

"Those who are advanced and highly qualified and are interested in the essence of life, know the good qualities of Kali-yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Kṛṣṇa mahāmantra, one can advance in spiritual knowledge and attain life's goal."

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.36) spoken by the great sage Karabhājana Ṛṣi, one of the nine Yogendras. The sage was informing Mahārāja Nimi about the people's duty to worship the Supreme Personality of Godhead according to different processes in different *yugas*.

570. Śrīmad-Bhāgavatam 11.5.39, CC Madhya 9.197 Purport

Presently this Kṛtamālā River is known as the River Bhāgāi. This river has three tributaries, named Surulī, Varāhanadī and Baṭṭilla-gulṇḍu . The River Kṛtamālā is also mentioned in *Śrīmad-Bhāgavatam* (11.5.39) by the sage Karabhājana.

571. Śrīmad-Bhāgavatam 11.5.39, CC Madhya 9.218 Purport

Pāṇḍya-deśa is situated in the southern part of India known as Kerala and Cola. In all these areas there were many kings with the title Pāṇḍya who ruled over Madurai and Rāmeśvara. In the *Rāmāyaṇa* the Tāmraparṇī River is mentioned. The Tāmraparṇī, also known as the Puruṇai, flows through Tirunelveli before entering the Bay of Bengal. The Tāmraparṇī River is also mentioned in *Śrīmad-Bhāgavatam* (11.5.39).

572. Śrīmad-Bhāgavatam 11.5.40, CC Madhya 9.74 Purport

The Kāverī is mentioned in *Śrīmad-Bhāgavatam* (11.5.40) as a very pious river.

573. Śrīmad-Bhāgavatam 11.5.41, BG 1.41 Purport

According to the rules and regulations of fruitive activities, there is a need to offer periodical food and water to the forefathers of the family. This offering is performed by worship of Viṣṇu, because eating the remnants of food offered to Viṣṇu can deliver one from all kinds of sinful actions. Sometimes the forefathers may be suffering from various types of sinful reactions, and sometimes some of them cannot even acquire a gross material body and are forced to remain in subtle bodies as ghosts. Thus, when remnants of prasādam food are offered to forefathers by descendants, the forefathers are released from ghostly or other kinds of miserable life. Such help rendered to forefathers is a family tradition, and those who are not in devotional life are required to perform such rituals. One who is engaged in the devotional life is not required to perform such actions. Simply by performing devotional service, one can deliver hundreds and thousands of forefathers from all kinds of misery. It is stated in the Bhāgavatam:

*devarṣi-bhutāpta-nṛṇāṁ pitṛṇāṁ  
na kiṅkaro nāyamṛṇī ca rājan*

*sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ  
gato mukundaṁ parihṛtya kartam*

"Anyone who has taken shelter of the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers." (*Bhāg.* 11.5.41) Such obligations are automatically fulfilled by performance of devotional service to the Supreme Personality of Godhead.

574. Śrīmad-Bhāgavatam 11.5.41, BG 2.38 Purport

It is said:

*devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ  
na kiṅkaro nāyamṛṇī ca rājan  
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ  
gato mukundaṁ parihṛtya kartam  
(Bhag. 11.5.41)*

“Anyone who has completely surrendered unto Kṛṣṇa, Mukunda, giving up all other duties, is no longer a debtor, nor is he obliged to anyone—not the demigods, nor the sages, nor the people in general, nor kinsmen, nor humanity, nor forefathers.”

575. Śrīmad-Bhāgavatam 11.5.41, SB 3.12.5 Purport

It is enjoined in the *Bhāgavatam* (11.5.41):

*devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ  
gato mukundaṁ parihṛtya kartam*

“Anyone who has completely given up all worldly relationships and has taken absolute shelter of the lotus feet of the Lord, who gives us salvation and who alone is fit to be taken shelter of, is no longer a debtor or servant of anyone, including the demigods, forefathers, sages, other living entities, relatives and members of human society.”

576. Śrīmad-Bhāgavatam 11.5.41, SB 4.24.38 Purport

When the living entity is born with this material world—especially as a human being—he has several obligations unto the demigods, unto the saintly persons and unto living entities in general. As enjoined in the śāstras: *devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ*. Thus one has an obligation to one's forefathers, the previous hierarchy. Lord Śiva prays to Lord Aniruddha to give him strength so he can become free from all obligation to the Pitās, demigods, general living entities and saintly persons and completely engage himself in the devotional service of the Lord. As stated:

*devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ  
gato mukundaṃ parihṛtya kartam  
(Bhag, 11.5.41)*

One becomes free from all obligations to the demigods, saintly persons, pitās, ancient forefathers, etc., if one is completely engaged in the devotional service of the Lord. Lord Śiva therefore prays to Lord Aniruddha to give him strength so that he can be free from such obligations and entirely engage in the Lord's service.

577. Śrīmad-Bhāgavatam 11.5.41, SB 6.5.37 Purport

As stated in Śrīmad-Bhāgavatam (11.5.41):

*devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ  
gato mukundaṃ parihṛtya kartam*

Everyone is indebted to the demigods, to living entities in general, to his family, to the *pitās* and so on, but if one fully surrenders to Kṛṣṇa, Mukunda, who can give one liberation, even if one performs no *yajñas*, one is freed from all debts. Even if one does not repay his debts, he is freed from all debts if he renounces the material world for the sake of the Supreme Personality of Godhead, whose lotus feet are the shelter of everyone. This is the verdict of the śāstra.

578. Śrīmad-Bhāgavatam 11.5.41, SB 7.10.23 Purport

When one becomes a devotee, he no longer has any duty to the Vedic regulative principles. One has many duties to perform, but if one becomes fully devoted to the Lord, he no longer has any such obligations. As stated in Śrīmad-Bhāgavatam (11.5.41):

*devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ  
gato mukundaṃ parihṛtya kartam*

One who has fully surrendered to the lotus feet of the Lord is no longer a debtor to his forefathers, the great sages, human society, the common man or any living entity.

579. Śrīmad-Bhāgavatam 11.5.41, CC Madhya 22.141 Translation and Purport

*devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ  
gato mukundaṃ parihṛtya kartam*

"'One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away.'

It is said:

*adhyāpanaṃ brahma-yajñah  
pitṛ-yajñas tu tarpaṇam  
homo daivo balir bhauto  
nṛ-yajño 'tithi-pūjanam*

"By performing oblations with ghee, the demigods are satisfied. By studying the *Vedas*, *brahma-yajña* is performed, and by this the great sages are satisfied. Offering libations of water before one's forefathers is called *pitṛ-yajña*. By offering tribute, *bhūta-yajña* is performed. By properly receiving guests, *nṛ-yajña* is performed." There are five *yajñas* and five kinds of indebtedness-indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform five kinds of *yajñas*, but when one takes to *saṅkīrtana-yajña* (the chanting of the Hare Kṛṣṇa *mantra*) one doesn't have to perform any other *yajña*. In *Śrīmad-Bhāgavatam*, Nārada Muni made a statement about the systematic performance of *bhāgavata-dharma* in connection with statements previously made by the nine Yogendras before Mahārāja Nimi. The sage Karabhājana Ṛṣi explained the four incarnations of the four *yugas*, and at the end, in this verse (text 141), he explained the position of Kṛṣṇa's pure devotee and how he is absolved of all debts.

580. Śrīmad-Bhāgavatam 11.5.41, TLK 6 Verse 11

We are suffering in this material world, entangled in the tree of material existence, moving from one branch to another, and because of this we are suffering. Kṛṣṇa does not want us to suffer, jumping

like monkeys from branch to branch. We must come to Him and surrender to Him. When we come to this knowledge, we become perfect in knowledge. When we take shelter at the lotus feet of Kṛṣṇa, we are no longer debtors to anyone. Nakīṅkaro nāyam ṛṇī (*Bhāg.* 11.5.41).

581. Śrīmad-Bhāgavatam 11.5.41, Narada-Bhakti-Sutra: Sutra 5 Purport

Because a devotee fully engages in the supreme service of the Lord, he automatically fulfills all other obligations and doesn't have to execute all the details of Vedic rituals. As the Śrīmad-Bhāgavatam (11.5.41) says,

*devarṣi-bhūtāpta-nṛṇām pitṛṇām  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundaṁ parihṛtya kartam*

"Every human being born in this world is immediately indebted to the demigods, the great sages, ordinary living entities, the family, society, and so on. But a person who surrenders unto the lotus feet of the Lord and engages fully in His service is no longer indebted to anyone. In other words, he has no obligations to fulfill except executing devotional service."

582. Śrīmad-Bhāgavatam 11.5.41, Narada-Bhakti-Sutra: Sutra 61 Purport

It is a fact that everyone born into the material world has many obligations and moral debts. But a life of dedication to the Supreme Lord frees one—at least from the Lord's point of view—from all other duties:

*devarṣi-bhūtāpta-nṛṇām pitṛṇām  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundaṁ parihṛtya kartam*

"Anyone who has taken shelter of the lotus feet of Mukunda, the giver of liberation, giving up all other obligations, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind, or fore-fathers" (SB 11.5.41).

583. Śrīmad-Bhāgavatam 11.5.41, Bhagavad-gītā 1.37-39 Lecture, London, July 27,  
1973

The Sanskrit word for son, *putra* means that the son is expected to deliver the forefathers from the hellish condition of life. Sometimes due to our sinful activities, we become ghost. That is very hellish condition. So when *śraddhā* is offered by the *putra*..., who will offer? The *putra* will offer. That is the duty. Then he gets again material body. These are the subtle laws. People do not know. Neither they are eager to know. But these are the information we get from Vedic literature. *Putra* has got a duty, to save the forefathers. Therefore one has to, it is his duty to keep a *putra*. At least one son he must leave. But people are not very much anxious to have *putra*. Rather to kill *putra*. They are so sinful. *Kāma-lobha-hata-cetasaḥ*. Simply sense enjoyment. That's all. Why *bhāryā*? Why one should marry? *Putrārthe kriyate bhāryā*. *Bhāryā* means wife. One accepts a wife. Why? For a *putra*. For a son. Why son is required? *Putraḥ piṇḍaṁ prayojanam*. Offering oblations by the *putra* to deliver the forefathers. That is *prayojanam*, that is absolutely necessary. Each and every one should leave a *putra* before his death. He has got so many duties. This is Vedic civilization. But nobody now cares for that. Neither it is possible. Therefore the only remedy is to surrender. *Śaraṇyam*.

*devarṣi-bhūtāptā-nṛṇāṁ pitṛṇāṁ  
nāyam ṛṇī na kiṅkara(ś ca) rājan  
sarvātmanā ye śaraṇaṁ śaraṇyaṁ  
gato mukundaṁ parihṛtya kartum*  
[SB 11.5.41]

The one excuse is that every one of us, we are indebted to *devarṣi*, *devatā*, the demigods. The demigods. Just like Indra. He supplies us water. Just like we are obliged to pay tax to the water department, to the fire department, to the education department, so many departments government. Or once we pay our income tax, that is distributed to so many departments. So actually why we pay? Because we are indebted. Now, the sunshine, we are getting advantage of sunshine. So we are indebted to the sun-god. Similarly, we are indebted to the moon-god. We are receiving so much advantages. *Varuṇa*. Deva. So we are indebted to so many demigods. Similarly, we are indebted to the *ṛṣis*. Just like *Vyāsadeva*. He has given us this Vedic literature. We are taking advantage of it. So we must feel indebted. Deva *ṛṣi*, *ṛṣi*. First of all, we are indebted to the *devatās*, and then to the *ṛṣis*, then the *bhūtas*, ordinary living entities. Just like we are taking milk from the cow. We are indebted. "No, we are killing them." They are committing simply sinful life and they want to be happy and peaceful. Just see. We are indebted. I am obliged to you for your service. So instead of feeling obligation, if I cut your throat, how gentleman I am, just see, imagine. So we are indebted. *Devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ* [SB 11.5.41]. And *pitṛṇāṁ*, these *pitṛ*, *kula-kṣaya*, forefathers. I have got this body... From my grandfather, my father has got this body; from my father, I have got this body. I am also indebted. Because this body, human body, is a chance for understanding, for my position. I can get out of the clutches of this *māyā* of transmigrating from one body to another. So this opportunity I have got by the grace of my forefathers. These are feelings of obligation. And there is duty.

584. Śrīmad-Bhāgavatam 11.5.41, Bhagavad-gītā 1.37-39 Lecture, London, July 27, 1973



First of all we are indebted to the *devatās*, and then to the *ṛṣis*, then the *bhūta*, ordinary living entities. Just like we are taking milk from the cows. We are indebted. Now we are killing them. They are committing simply sinful life, and they want to be happy and peaceful. Just see. We are indebted. I am obliged to you for your service. So instead of feeling obligation, if I cut your throat, how gentleman I am, just see, imagine.

So we are indebted. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. And *pitṛṇām*, these *pitṛ*, *kula-kṣaya*, forefathers, I have got this body... From my grandfather, my father has got this body; from my father, I have got this body. I am also indebted. Because this body, human body, is a chance for understanding, for my position. I can get out of the clutches of this *māyā* of transmigrating from one body to another. So this opportunity I have got by the grace of my forefathers. These are feelings of obligation. And there is duty. Therefore Arjuna is considering so many things, because he is devotee.

*Kula-kṣaya-kṛtaṁ doṣaṁ mitra-drohe ca pātakam* [Bg. 1.37]. "These rascals, they have become lost of their intelligence on account of greediness for acquiring the empire. But so far I am concerned," Arjuna said, *kathaṁ na jñeyam asmābhiḥ* [Bg. 1.38]. Plural number: "by us." "Us" means including Kṛṣṇa. He is saying not "I" or "by me." He is including Kṛṣṇa: "You are in this side; so because You are on my side, You are my charioteer, if I do not consider all these things, what people will say? That 'Arjuna is such a great devotee of Kṛṣṇa. And Kṛṣṇa is there. He is committing such sinful activities.'" Therefore he says, *kathaṁ na jñeyam asmābhiḥ*. He is dragging Kṛṣṇa also. That is right, yes. A saintly person, a devotee, should consider all these things before acting, "Whether I am doing it property or improperly?" This is Arjuna. The other party, *lobha-upahata-cetasaḥ*. *Upahata-cetasaḥ*: they have lost their sense. But we cannot. A devotee must be very responsible. He must act in such a way that nobody can blame him. Otherwise everyone say, "What kind of devotee he is?"

So this is the duty. They should be very cautious. A *sannyāsī*, they should be very cautious. Caitanya Mahāprabhu said, *sannyāsīra alpā-chidre bahu kari' mane*. A ordinary *gṛhastha*, or... *Gṛhastha* only. If he talks with woman, nobody will blame. He is *gṛhastha*. But if a *sannyāsī* talks with woman very intimately, oh, immediately people will take note of it. *Sannyāsīra alpā-chidre bahu kari' mane*. That is the practice. He should be very cautious. So a devotee, a *sannyāsī*, they have got very, very great responsibility. People will very easily criticize them. So Arjuna is considering all these point.

*Kathaṁ na jñeyam asmābhiḥ pāpād asmān nivartitum* [Bg. 1.38]: "They may indulge in these sinful activities. How we can indulge? What people will say?" *Kula-kṣaya-kṛtaṁ doṣaṁ prapaśyadbhir janārdana*: "He Janārdana, You are maintainer of the people. So if the people become sinful, so it is very difficult to maintain them." These things are being considered. *Kula-kṣaya*. So we cannot destroy family. But on one condition we can become free from all this obligation. What is that? *Gataḥ śarabyaṁ parihṛtya kartum* [SB 11.5.41]. *Śaraṇyam*. *Mukunda-caraṇam*. One who has dedicated his life simply to serve Mukunda, Kṛṣṇa, Mukunda. Muk means mukti, liberation. And ānanda. Kṛṣṇa gives liberation, His name is Govinda, Mukunda. Hundreds and thousands of names Kṛṣṇa has got. So if one has taken, fully surrendering unto the lotus feet of Mukunda, he has no more any obligation,

either these *pitṛ*, *devarṣi*, *deva*, *devatā*, demigod, *ṛṣi*, *bhūta*. He is immune because he is transcendental. But so long one is not a devotee, one who is not fully surrendered to the lotus feet of Mukunda, he must have to follow all these regulative principles and duties. He cannot be released.

585. Śrīmad-Bhāgavatam 11.5.41, Bhagavad-gītā 1.41-42 Lecture, London, July 29, 1973

So Arjuna is visualizing all the future calamities. But there is one remedy. It is a fact that *jāti-dharma* we have lost. No more we can be called strictly following the *jāti-dharma*. No more can one present himself strictly as a *brāhmaṇa* or *kṣatriya*. Everything is lost now, by the influence of *Kali-yuga*. And *varṇa-saṅkara*. So there is only one remedy, only one remedy. That is stated in Śrīmad-Bhāgavatam, Eleventh Canto:

*devarṣi-bhūtāpta-nṛṇām pitṛṇām*  
*na kiṅkarā nāyam ṛṇī ca rājan*  
*sarvātmanā yaḥ śaraṇam śaraṇyam*  
*gato mukundaṁ parihṛtya kartam*  
[SB 11.5.41]

We must admit that we have created hellish condition of society by producing unwanted children, and disobeying the *jāti-dharma* or *kula-dharma*. That one has to admit, everyone. So what is the remedy? Only remedy is to surrender to Kṛṣṇa. Kṛṣṇa is canvassing that: "Even you can give up your *jāti-dharma*, but simply surrender unto Me. I shall give you protection."

586. Śrīmad-Bhāgavatam 11.5.41, Bhagavad-gītā 1.41-42 Lecture, London, July 29, 1973

So even if we have violated the *jāti-dharma* and *kula-dharma*... That is a fact. We have done so. There is no denying this fact. Every one of us, we have done that. Then what is the next duty or remedy? Because we have violated everything. So that, for that purpose, in the *Bhāgavata* gives you direction. Here is the verse: *devarṣi-bhūtāptaṁ nṛṇām pitṛṇām* [SB 11.5.41]. *Pitṛ*, *pitṛ* *piṇḍodaka-kriyāḥ*. So we are obliged to offer *piṇḍa* and water to the *pitṛs*. But here is an..., what is called, outlet. *Devarṣi*. We are indebted to the *devatās*. *Ṛṣis*, we are indebted to the great sages. *Devarṣi*, *deva ṛṣi bhūtānām*. We are indebted to so many other living entities, *bhūtānām*; and *nṛṇām*, we are also indebted to the human society. *Nṛṇām*, *pitṛṇām*. We are indebted to the *pitṛs*, forefathers. *Pitṛṇām*.

So *na kiṅkarā nāyam ṛṇī ca rājan*. One becomes free from the servitude of all these personalities, *devarṣi-bhūtāpta nṛṇām pitṛṇām* [SB 11.5.41]. How he can become? *Sarvātmā yaḥ śaraṇam śaraṇyam*: one who has fully surrendered unto the lotus feet of the Lord, *śaraṇyam*. *Śaraṇyam* means here is the real place where one can surrender fully. Others, if I surrender to a cats and dogs, what he will help

me? Therefore they are not *śaraṇyam*. But, by mistake, if they take shelter of such cats and dog, what benefit they will get? Therefore *śaraṇyam*, the worthwhile surrender, is to the lotus feet of Mukunda. Therefore it is said, *sarvātmā yaḥ śaraṇam śaraṇyam gato mukundaṁ parihṛtya kartum* [SB 11.5.41]. We have got so many duties, but in this age, we have lost everything. Therefore, our only duty is to surrender unto the lotus feet of Mukunda, Kṛṣṇa. That will save us.

587. Śrīmad-Bhāgavatam 11.5.41, Bhagavad-gītā 2.8 Lecture, London, August 8, 1973

These men are trying to go to the moon planet, but there is..., that is also another kingdom. Another kingdom.

So that kingdom belongs to the higher living entities, those who are known as demigods. They are very powerful. Just like Indra. Indra is very powerful controller of the rains. He has got the thunderbolt. But people do not believe this, but we believe. What is described in the Vedic literatures... Not believe. You have to believe. This is fact. Wherefrom this thunderbolt is coming? Who is arranging for the rain? There must be some director. As in government offices or state, there are so many departmental management, similarly, in God's government there must be so many directors, so many officers. They are called demigods. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41].

*Devatāḥ*, the demigods, they are also supplying us by the order of Kṛṣṇa. Just like Indra. Indra is supplying us. Therefore Indra *yajña*, there is sacrifice for satisfying the different demigods.

588. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 1.8.49 Lecture, Māyāpur, October 29, 1974

In the modern society they do not know even the preliminary knowledge of worshiping the Supreme Being by giving protection to the cows and the *brāhmaṇas*. Besides that, as soon as one is born, he becomes debtor to so many things.

*devarṣi-bhūtāpta-nṛṇām pitṛṇām  
nāyam ṛṇi na kiṅkaro rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundaṁ parihṛtya kartam  
[SB 11.5.41]*

We become debtor to the demigods as soon as we are born on this earth—as a human being, not as cats and dogs. Cats and dogs, they are not debtor to anyone because they have no sense; nonsense. So first of all we become debtor to the demigods—the sun, moon, the Indra, Candra and many others. So how we become debtor? Because the sun is giving sunshine. We are taking advantage of the sunshine. Unless there was sunshine, you could not live even. Sunshine is so important. It is said that little this side or that side of the orbit of the sun makes the whole world frozen or blazing. Sun is so important thing. It has got an orbit. *Yasyājñayā bhramati sambhṛta-kāla-cakro govindam ādi-puruṣam tam aham bhajāmi* [Bs. 5.52]. Sun is very powerful planet, very important planet, of all the other

planets. *Rājā*: it is the king of planets. *Yac-cakṣur eṣa savitā sakala-grahāṇām rājā*: the sun is the king of all planet. Because without sun, all planets will be frozen, or if the sun becomes too much bright, then everything will be ablaze. At the last stage of annihilation the whole universe will be ablaze by the scorching heat of the sun, and then there will be torrents of rain. For one hundred years the whole universe will remain ablaze. And then for one hundred years there will be heavy rain. In this way the creation will be annihilated.

So we are so much indebted to the sun, to the moon, to the heavenly king, because they are supplying our necessities. The Indra sends the cloud. By the electrical action... We have got experience. And the cloud gives you sufficient rain. *Ghanavad vatarhit[?]*. Most munificently. The cloud gives you rain even where you do not require. On the hill you do not require, on the ocean you do not require, but when there is cloud, there is no miserly behavior. "Take even *samudra*, you take." Therefore one who is very charitable and munificent, he's compared with the cloud. If you want to sprinkle water even a few yards, you have to take so much trouble. But you see the cloud distributes rain like anything, more than sufficient, even on the hill, even on the sea.

So we are indebted to the demigod. Just like water department, you have to pay tax. Or the light department, you have to pay tax. If you don't pay the bill of the electrical department, it will be cut off, will be discontinued. But we are not paying any bill to the sun-god. Just see. We are taking advantage of the sunshine, but what payment we are paying? Nothing. Therefore this *yajña* is recommended. *Saha-yajñāḥ prajāḥ sṛṣṭvā* [Bg. 3.10], in the *Bhagavad-gītā* it is said. *Saha-yajñāḥ prajāḥ sṛṣṭvā*. You are born with the responsibility of performing *yajña*. If you perform *yajña* or if you perform sacrifice in the name of Sūrya, in the name of Candra, in the name of Indra, Vāyu, then they will be pleased and will give you regular sunshine, regular moonshine, regular rain. Then you'll be happy. Therefore in the *Vedas* this *deva-yajña* is recommended.

But this *yajña* is performed not for satisfying the particular demigod. Even if you perform any *yajña* for satisfying the demigod, the Nārāyaṇa is situated there. The *nārāyaṇa-śilā*, *śālagrāma-śilā* is there whenever there is some *yajña*, because He is the *yajña-puruṣa*. Actually, when you pay tax to the light department or water department, it is not that the director or the in-charge of the light department and water department takes that money. He does not take money. It goes to the government treasury. Similarly...

Therefore it is said in the *Bhagavad-gītā*,

ye 'py anya-devatā-bhaktā  
yajante śraddhayānvitāḥ  
te 'pi mām eva...  
yajanty avidhi-pūrvakam  
[Bg. 9.23]

*Avidhi-pūrvakam*. The tax department... There are different tax department, but if you pay the whole amount, government treasury making a bill for this department, this, this department, this, then automatically it will be distributed. Similarly the *deva-yajña*, to perform *yajña* in the name of the demigods, can all be performed in one *yajña* when you become Kṛṣṇa conscious. When you become...

How? That is also stated in the *śāstra*, that *devarṣi-bhūtāpta-nṛṇām pitṛṇām nāyam ṛṇī na kiṅkaro rājan* [SB 11.5.41]. Nārada Muni says to Mahārāja Yudhiṣṭhira that we have got so many due taxes to be paid to the *devatā*, demigods, because we are utilizing so many material elements controlled by different *devatā*.

And then we are debtor to the *ṛṣis*. *Ṛṣis* means saintly person. Just like we are reading this *Śrīmad-Bhāgavatam*. And who has given this *Śrīmad-Bhāgavatam*? By Vyāsadeva. So we are debtor. Vyāsadeva has given us *Śrīmad-Bhāgavatam*, *mahāmuni-kṛte kiṁ vā parair īśvaraḥ*. *Śrīmad-Bhāgavatam*, it is made by Vyāsadeva. So we are taking advantage of the knowledge, so we are so much indebted to Vyāsadeva. We are indebted to the demigods, we are indebted to Vyāsadeva or other *ṛṣis*. *Manu-saṁhitā*, we are indebted to the great Manu. *Vimśati*. We are indebted to Parāśara Muni. He has given *dharma-śāstra*. In this way, there are so many Vedic literatures, and we take advantage of it. Therefore we must be indebted, *deva*, *ṛṣi* and *bhūta*. We are taking milk from the cows. *Bhūta*, *āpta*. *Āpta*, friends, relatives. We are taking advantage in the family from the father, from the mother, from the elderly brother, from the servant.

So in this way, you are all indebted. You cannot take any service from anyone without being indebted. You cannot take. You must be... So we are becoming entangled, complicated with indebtedness. That is called *karma*. If you don't pay bill, then you have to suffer. Then you have to suffer, because you are taking simply. These rascals, they do not know. They are so much ungrateful. They are taking milk from the cows, and when the milk is no more supplied, "All right, send it to the slaughterhouse." Once he has taken milk, he's indebted; again, it is being killed by him. So how much he has become entangled in his *karma* he does not know.

589. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 1.8.49 Lecture, Māyāpur,  
October 29, 1974

Therefore the conclusion is that you can be freed from the debts of *devarṣi-bhūtāpta-nṛṇām pitṛṇām nāyam ṛṇī na kiṅkaraḥ* [SB 11.5.41]. Who? *Sarvātmanā ye śaraṇam śaraṇyam gato mukundaṁ parihṛtya kartam*. One who has taken full shelter of Kṛṣṇa *sarvātmanā*, without any reservation, he's no more *ṛṇī*. He's no more. He's fully liquidated.

590. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles,  
December 24, 1973

The five Pāṇḍavas, *te sādhu*, they have been described as *sādhu*, very honest, saintly, *sādhu*. *Kṛta-sarvārthāḥ*. They have executed all their duties. The human being has got duty. There are so many duties. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. *Devarṣi*. We have got duties. We are *ṛṇī*. *Ṛṇī* means indebted. Whom we are indebted? As soon as you take your birth on this planet, you are indebted to so many persons. What are they? Now, first, *deva*. *Deva* means the demigods or God. Actually God. God has got many assistant demigods. So you are indebted. Just like you are getting the sunshine. Just like we are getting this electricity. Now, the bill will be presented. If you don't pay, the next day your electricity will be cut off. So the..., by nature's or God's arrangement, there is sunshine.

Therefore you have to perform *yajña*. If you don't perform *yajña*, then there will be no sunshine. Therefore in the Western countries there is very difficulty to get sunshine. This is the natural sequence.

So we are indebted to the sun-god. We are indebted to the Indra, who is supplying water. Just like you have got electricity department, water department, this department, so many departments, similarly, so big kingdom of God is going on, there are also different departments. But rascals, they do not know, "Why I am getting?" Just like a child does not know how this electricity is coming. He thinks it is coming automatically. Why automatically? Is it coming automatically? You have to pay for it. There is powerhouse, there is connection, so many things. But he does not know. Similarly, all the rascals, they will say, "Oh, sunshine is by nature, automatically. Moonshine, automatically. This is automatically." What do you mean by "automatically"?

What thing happens automatically unless there is arrangement? And because there is so nice, good arrangement, it is to be understood there is good government. And as soon as you accept this, you must have to accept necessity of God, without which, arrangement cannot be done.

So we are debted to God. So just like, if you don't pay taxes to the government, the government does not become poor, but your supply will be stopped. You will suffer. Similarly, if you don't accept there is supreme government, the supreme governor... The governor is quite sufficient. God is completely munificent, or rich. He will not suffer, but you will suffer. Therefore it is said, *te sādhu kṛta-sarvārthāḥ*. Just like if you remain cleansed, paying all your taxes, then you are very honest citizens. Similarly, if you become obedient to God and His government, then you are *sādhu*. Otherwise you are dishonest.

591. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 1.15.50 Lecture, Los Angeles,  
December 27, 1973

So woman has got three positions. They require protection. Women is never allowed to become in renounced order of life. No. They are supposed to be under the care of somebody. So early age under the care of father, young age under the care of husband, and old age under the care of grown-up children, sons. This is woman's position. They remain always under the care of. So Draupadī was being taken care of, their husbands, but when the husbands were going for renounced order of life, *anapekṣatām*, without caring, she could understand, "Now I will be uncared for. No more... My husbands are no more in duty bound to give me protection." She could understand. *Tadājñāya*. She could understand.

And there is no such obligation. That is the sanction of the *śāstra*.

*devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ  
nāyam ṛṇi na kiṅkaro rājan  
sarvātmanā yaḥ śaraṇaṃ śaraṇyaṃ  
gato mukundaṃ parihṛtya kartam*  
[SB 11.5.41]

We have got so many duties. So long we are not fully surrendered to Kṛṣṇa... It is not that this Kṛṣṇa consciousness movement is to give shelter to some irresponsible man who does not carry the responsibilities of family life or *brahmacārī* life. But that is now forgotten. Everything is topsy-turvied. So Śrī Caitanya Mahāprabhu says that *kṛṣṇa-bhakti*, Kṛṣṇa consciousness movement, may be offered even to the *caṇḍāla*. *Caṇḍāla* means the lowest of the human society, the dog-eaters. *Caṇḍāla*. This is the, mean, the benefit of Kṛṣṇa consciousness, that this Kṛṣṇa consciousness movement can be accepted by anyone, and it can be bestowed to anyone, without any discrimination. Without any discrimination. And that is happening. We have no discrimination that "This movement is meant for such-and-such class of men or such-and-such nation or such-and-such country." No. It is meant for everyone. And anyone who takes to the shelter of Kṛṣṇa consciousness, he is happy.

592. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 1.16.21 Lecture, Honolulu, January 17, 1974

**Prabhupāda:** There are beings who lives with animals, who live with trees, who live with human being. So many. All of them are neighbors. Just like in the modern sense, national. What is the definition of *nationality*? A living entity who is born in that country, he's called national. Is it not? So why you are killing cows? Are they not national? So the human law is imperfect always. They... There is partiality always. But in God's law there is no such thing, partiality. Therefore, Christ says that you shall love your neighbor.

**Devotee (1):** So all living entities...

**Prabhupāda:** Yes, all living entities. We are taking, according to Vedic civilization, *devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. We are indebted, we are obliged, to the *devas*, the demigods. Just like we are indebted to the sun. Sun... You require so much heat and light, and the sun is supplying you profuse heat and light. Are you not indebted? Do you think, or not, that we are indebted to the sun?

**Devotee (2):** Yes.

**Prabhupāda:** Are you agreeing or not?

**Devotee (1):** Well, I guess, I think.

**Prabhupāda:** Yes, you must. If you cannot pay your electric bill one month, your electricity will be immediately cut off. And you are getting so much light from the sun, and you do not pay the bill. Then you are becoming indebted, indebted, indebted. You see? [laughter] You have to pay it. If you don't pay, then you'll be punished. So we do not know that. *Devarṣi-bhūta āpta*. We are taking so much milk from the cows, and we are killing instead of giving them protection. So in this way, we are simply committing sinful life. How you can expect to become happy? So the only means is to take to Kṛṣṇa consciousness.

593. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 1.16.21 Lecture, Los Angeles, July 11, 1974

There are so many debts. *Putra-ṛṇa, pitṛ-ṛṇa, deva-ṛṇa, bhūtāpta.*

*devarṣi-bhūtāpta-nṛṇām pitṛṇām  
nāyam ṛṇī na kiṅkaro ca rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundam parihṛtya kartam*  
[SB 11.5.41]

We have got debts to so many people. First debt is to the demigods. Just like the sun-god, moon-god, they are supplying heat, light. The Varuṇa. In this material world we have got so many debts. But people do not care for it. Just like we are receiving light from sun, but what we are paying to the sun? Therefore we remain debtor. This is Vedic idea. You are getting this electricity. If you don't pay the bill, how long you will be able to use it? After some days the connection will be cut off. But although we do not pay any bill to the sunlight, because it is the order of Kṛṣṇa, it is giving us light. But how long it will go on? This is sinful. If you take something from a person and if you do not repay, that is sinful. *Ṛṇa*. It is called *ṛṇa*.

So there are so many debts. First to the demigod, then to the *ṛṣi*s, saintly persons. Because we get knowledge, Vedic knowledge, from the *ṛṣi*, we must be debtor. *Guru-ṛṇa*: debtor to the spiritual master, to the sages, to the saintly persons, because we are getting knowledge from them. Therefore the Vyāsa-pūjā is there. Once in a year the disciples are worshiping the spiritual master and trying to repay that he has received from the spiritual master. *Devarṣi-bhūta*. Similarly, in our ordinary dealings also, you are my friend, I am your friend; you are getting some help from me, I am getting some from you. So we are debtors, obligation. *Devarṣi-bhūta, āpta*. *Āpta* means relatives or family. We are indebted to the father, mother, elderly family members. In this way we are implicated with so many debts. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41].

So you can liquidate the debts simply... It is practically impossible. Therefore, if you take shelter of Mukunda, *śaraṇam śaraṇyam*, the worthy of taking shelter... If you take shelter of anyone else, he cannot give you protection. Kṛṣṇa says, *aham tvām sarva-pāpebhyo mokṣayiṣyāmi*. If you cannot liquidate your debts, you become sinful. But if you surrender to Kṛṣṇa, Kṛṣṇa says,

*sarva-dharmān parityajya  
mām ekaṁ śaraṇam vraja  
aham tvām sarva-pāpebhyo  
mokṣayiṣyāmi...*  
[Bg. 18.66]

"I shall get you release." This is one side. And... From spiritual angle of vision. But from material angle of vision, *ṛṇa*, debts, you can become insolvent: "I cannot pay." If you apply to the court... I do not know whether this act is there in your country. In India there is insolvency act. If one is debtor, then his asset, then he submits to the court that "I have got so much asset and I have got so much debt. So



people may not harass me, the court may divide amongst my creditors whatever I have got." This is called insolvency. So court decides that he has got thousand dollars' debt, but he has got only one hundred dollar, so that one hundred dollar is divided: "You take this and be satisfied." He is not... That is called insolvency. That is in terms of debts.

594. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 3.25.11 Lecture, Bombay,  
November 11, 1974

In the *Bhagavad-gītā* the tree is described, *aśvattha* tree. So *aśvattha*, as we have got experience, the banyan tree, the root is very strong. Very strong. So it is also compared, this material world is compared with the *aśvattha* tree, banyan tree. Very strong root. So... But any tree can be cut with an ax, *kuṭhāram*. So that *kuṭhāram*, if we take shelter at the lotus feet of Kṛṣṇa, that is the real *kuṭhāram*, or ax, to cut the strong root of material existence. *Sva-bhṛtya-saṁsāra-taroḥ kuṭhāram. Tam tvā gatāhaṁ śaraṇaṁ śaraṇyam. Gato mukundaṁ śaraṇaṁ śaraṇyam* [SB 11.5.41].

There is another, similar verse that... Because we have given up the servitorship of Kṛṣṇa, we are servant of so many other things. We are obliged to serve, *ṛṇi*. *Ṛṇi* means debtor. *Devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ* [SB 11.5.41]. We are debtor to so many persons. We are debtor to the demigods. Just like the sun is demigod. He's giving you heat and light. You are not paying any bill, but you are ad..., taking the advantage of the sunlight and sun heat. Now, if you take the advantage of electric light and heat, you have to pay bill. But here we don't pay bill. That means we are becoming debtor. If we don't pay bill anywhere, then we become debtor. So we are debtor to so many demigods. The sun is supplying heat and light. The king of heaven, Indra, he is supplying water. These rascals, they say it is coming by nature. It may come from nature, but nature is controlled. Just like we are getting water. If somebody says, "Oh, what is that? It is coming from the water tank. So where is the question of paying taxes or rent?" No. The water tank is being filled up by the Municipality. If you don't pay tax, it will be cut off. Similarly, don't think that the water is coming as your father's property. No. You are becoming debtor. You are becoming debtor. Therefore, if you don't pay debts, if you don't perform sacrifices, then there will be scarcity of water. And one day it will come there will be no water. That you expect, because you are not paying any tax. You are thinking, "Water is coming, my father's property." No. Your father's property, that's all right. But you are not father's son at the present moment. You are *māyā's* son. You don't care for your father.

595. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 3.25.11 Lecture, Bombay,  
November 11, 1974

You are suffering in this material world, you are entangled in this tree from one branch to another, rotating and suffering. So Kṛṣṇa wants that you do not suffer. You give up this business of jumping like monkey from this branch to that branch, but come to Him and surrender to Him. *Śaraṇaṁ śaraṇyam*. When this knowledge comes, that is perfect knowledge. *Gato mukundaṁ śaraṇaṁ śaraṇyam pariḥṛtya kartam*.

*devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ*

*nāyam ṛṇī na kiṅkaro rājan  
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ  
gato mukundaṁ parihṛtya kartam  
[SB 11.5.41]*

If... This is required. Kṛṣṇa also says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [Bg. 18.66]. But if you take shelter of the lotus feet of Kṛṣṇa, then you are no more debtor to anyone. You are no more debtor. *Nāyam ṛṇī na kiṅkaraḥ*.

So this is the solution. Otherwise, you are debtor to so many person: *devatā*, *ṛṣi*, *devarṣi*, *bhūta*, all living entities; *āpta*, friends, relative, and general people; *pitṛṇām*, the family in which you are born. Now nation also. That is *nṛṇām*, *āpta*, national. So you are debtor to so many persons, but if you surrender to Kṛṣṇa, Kṛṣṇa says... You may think that "If I surrender to Kṛṣṇa and give up all our duties, then I may remain debtor and I will have to suffer." No. Kṛṣṇa gives you assurance, *ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*. "I'll give you relief." That is wanted.

596. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 3.25.22 Lecture, Bombay,  
November 22, 1974

We have got so many obligations. As soon as we take birth—human being, not cats and dogs—we are immediately indebted to so many persons: *devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. We are indebted to the demigods. The body, the material body which we have got, it is running by the direction of the demigods. There are different demigods controlling different parts of the body. So that means as soon as we get a body, we become indebted to the demigods. Then, when we are educated, we take knowledge. Then we become indebted to the great sages, saintly persons, who have given us all the direction how to live comfortably, sinlessly. Then *devarṣi-bhūta*. *Bhūta*, ordinary, general living being. Just like we are taking milk from the cows, service from the bull, from the horse, from the ass—even cats and dogs. So we are also indebted to them. *Devarṣi-bhūta-āpta*: relatives. We get so many help from relatives. *Bhūta-āpta*. *Devarṣi-bhūtāpta-nṛṇām*: general public. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām*: and the forefathers. So a *ṛṇī* we are immediately. But if we renounce everything for the sake of Kṛṣṇa, then we are not *ṛṇī*, or debtor. That is the injunction of the *śāstra*.

*devarṣi-bhūtāpta-nṛṇām pitṛṇām  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ  
gato mukundaṁ parihṛtya kartam  
[SB 11.5.41]*

So Kṛṣṇa also says, all *śāstra* says, that our only obligation is to the Supreme Personality of Godhead, and if we take to that process, then we are no more obliged to anyone. We are free. That is really freedom. How it is done? That is the almighty God's power. He can do that. Just like we have got practical experience: If a man is condemned to death, nobody can save him, by law. But if the president or the king excuses him, then he is saved. That we have got practical experience, king's mercy or the president's mercy.

597. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 3.26.25 Lecture, Bombay,  
January 2, 1975

Actually, you have got obligation, so many obligation. All the demigods, they are supplying different energies, and we are maintained by that energy. Every part of our body is controlled by some particular demigod. Even the eyelids, the twinkling of the eyelids, that is also being controlled. We are supremely under control. So therefore we have got certain obligation. Just like we are controlled by the government. So we have got some obligation also to pay tax to the government, the income tax. So similarly, we have got obligation to the *devatās*, the demigods, the ṛṣis, the saintly sages, because we are receiving knowledge from them. Just like Vyāsadeva, he has given us this *Śrīmad-Bhāgavatam*. We are reading. We are getting knowledge, perfect knowledge. Then we are obliged to our surrounding living entities, neighbors, countrymen and others. *Devarṣi-bhūtāpta*. The animals also. We are taking service from the animals. The cow is giving milk. The camel is carrying our load. The ass is carrying our load. So many animals... *Devarṣi-bhūtāpta-nṛṇām*, general, people in general, we are obliged. So obligations, there are so many. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. *Pitṛs*, our forefathers, the dynasty or the family in which we have taken birth.

So Vedic injunction is that we are obliged to so many living entities, and we have to satisfy them. Just like you are obliged to the government for supplying so many amenities, and you have to pay tax just to fulfill your obligation. If you don't pay tax, then you are liable to criminality. Similarly, we are receiving so many benefits from the Indra, Candra. We are getting rains from Indra, the moonshine from the Candra, or the moon-god, and the sunshine from the sun-god. These are essential things, heat and light. So we are obliged, certainly. But if you take shelter of Kṛṣṇa, then you are free from all obligation. Kṛṣṇa says, *aham tvām sarva-pāṇebhyo mokṣayiṣyāmi* [Bg. 18.66]. If you don't pay tax, then you are liable to be punished. That is *pāpa*. Similarly, we are obliged to so many living entities, demigods, saintly persons. Certainly we are obliged. We are receiving so much benefit from them. But if we surrender to Kṛṣṇa... *Śaraṇam śaraṇam gato mukundam. Śaraṇam śaraṇam mukundam parihṛtya kartam*. Giving aside all other duties, if we simply surrender to Kṛṣṇa, then we are no more obliged. *Nāyam kiṅkaro na ca ṛṇī ca rājan*. We are indebted, and we must give service to all of them, but if you surrender to Mukunda...

*devarṣi-bhūtāpta-nṛṇām pitṛṇām  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇam śaraṇam  
gato mukundam parihṛtya kartam  
[SB 11.5.41]*

We have got so many obligations, but if we surrender to Kṛṣṇa...

598. Śrīmad-Bhāgavatam 11.5.41, The Nectar of Devotion Lecture, Vṛndāvana,  
November 3, 1972

The purpose is that unless one takes the dust of the lotus feet of a pure devotee, it is not possible to become a pure devotee. *Mahīyasām pāda-rajah*. *Mahīyasām*, great personality, great devotee. *Pāda-rajah* means the dust of the lotus feet; *abhiṣekam*, taking to the..., on the head. *Mahīyasām pāda-rajah* 'bhiṣekam *niṣkiñcanānām*. *Mahīyasām*, great personality, means *niṣkiñcana*. *Bhagavad-bhakta* is *niṣkiñcana*. He has no more material obligation. That is *bhagavad-bhakta*.

Caitanya Mahāprabhu says, *niskin...*, *niskin...*, *bhagavad*, *niṣkiñcanasya bhagavad bhajanon mukhasya*. *Bhagavad-bhajanomukha* means *niṣkiñcana*: no material obligation, no material duty. *Nāyam ṛṇi na kiṅkara rājan sarvātmanā ye śaraṇam śaraṇyam gato mukundam* [SB 11.5.41]. Anyone who has completely taken shelter of the lotus feet of Kṛṣṇa, *śaraṇam śaraṇyam gato mukundam parihṛtya kartam*, giving up all other duties... *Tyaktvā sva-dharmaṁ caraṇāmbujam harer* [SB 1.5.17], if one takes shelter of Kṛṣṇa's lotus feet, giving up all other duties...

There are so many duties. You have got duty towards your family, towards your kinsmen, towards your country, towards the animals, other living entities, your obligation to the demigods, great saintly persons, ṛṣis. We are reading *Vedas*, but it is given by Vyāsadeva, so we are indebted to him. Similarly, many other *śāstras* we read.

So we are indebted. *Devarṣi*, *ṛṣi*, *devatā*, the demigods. We are taking sunshine; we are obliged to sun-god. We are taking moonshine; we are obliged to moonshine, uh, moon-god, the air-god, Varuṇa. Everyone, they are helping us. We cannot do without this. You cannot live without water. You cannot live without light. You cannot live without heat. So who is supplying? Of course, Kṛṣṇa is supplying, but we cannot see Kṛṣṇa directly. They are being supplied by different demigods. Therefore *deva-yajña* is recommended. *Deva-yajña* means ultimately to satisfy Kṛṣṇa.

So these are the processes. But if one takes to Kṛṣṇa consciousness, he has no more obligation to all these *devatās*. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. We have got so many obligations, but if you take to Kṛṣṇa consciousness, everyone will be pleased, and you haven't got to oblige them by your service to them. Otherwise, you are bound to give them obeisances for their beneficial contribution.

599. Śrīmad-Bhāgavatam 11.5.41, Lecture on Saṅkīrtana, London, November 30, 1969

So *Bhāgavata* therefore says that so long there is no self-realization, we have so many duties and debts also, *devarṣi-bhūtāptaṁ nṛṇām pitṛṇām* [SB 11.5.41].

We are debted to the demigods. Demigods means... Don't think it is fictitious; it is fact. Demigods we accept just like the sun, moon, the air. They are all demigods. Just like you have got director of a department. Similarly, for heating department the sun god is there; for air department the Varuṇa is there.

Similarly, there are departmental demigods. In the *Vedas* they are stated, they are controlling deities, so you cannot neglect them. *Devas*, *ṛṣis*. *Ṛṣi* means the great sages, philosophers, who have given us the knowledge. You are debted to them. And *bhūta*, ordinary living entities. So there..., we are debtor. As soon as we take birth anywhere, we are debtor to so many things. But it is impossible to liquidate all these debts.

Therefore *śāstra* recommends,

*sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundaṁ parihṛtya kartam  
nāyam ṛṇī ca na kiṅkaro rājan*  
[SB 11.5.41]

“My dear King, anyone who has taken shelter to the lotus feet of Mukunda,” *śaraṇyam*, “who is worthy.” We take shelter. We take shelter of an officer. We take shelter of a physician. We take shelter of a lawyer when you are in trouble. We take shelter. Without shelter we are not existing, because the three-fold miseries are there: *janma-mṛtyu-jarā-vyādhī*. We have to take shelter. But the real shelter is Kṛṣṇa.

600. Śrīmad-Bhāgavatam 11.5.41, Bhagavad-gītā 1.41-42 Lecture, London, July 29, 1973

So even if we have violated the *jāti-dharma* and *kula-dharma*... That is a fact. We have done so. There is no denying this fact. Every one of us, we have done that. Then what is the next duty or remedy? Because we have violated everything. So that, for that purpose, in the *Bhāgavata* gives you direction. Here is the verse: *devarṣi-bhūtāptaṁ nṛṇāṁ pitṛṇām* [SB 11.5.41]. *Pitr*, *pitṛ* *piṇḍodaka-kriyāḥ*. So we are obliged to offer *piṇḍa* and water to the *pitṛs*. But here is an, what is called, an outlet. *Devarṣi*, we are indebted to the *devatās*. *Ṛṣis*, we are indebted to the great sages. *Devarṣi*, *devarṣi* *bhūtānām*. We are indebted to so many other living entities, *bhūtānām*, and *nṛṇām*. We are also indebted to the human society. *Nṛṇām*, *pitṛṇām*. We are indebted to the *pitṛs*, forefather. *Pitṛṇām*. So *na kiṅkarā nāyam ṛṇī ca rājan*. One becomes freed from the servitude of all these personalities, *devarṣi-bhūtāpta nṛṇām pitṛṇām* [SB 11.5.41]. How he can become? *Sarvātmā yaḥ śaraṇam śaraṇyam*. One who has fully surrendered unto the lotus feet of the Lord, *śaraṇyam*. *Śaraṇyam* means here is the real place where one can surrender fully. Others, if I surrender to a cats and dogs, what he will help me? Therefore they are not *śaraṇyam*. But, by mistake, if they take shelter of such cats and dogs, what benefit they will get? Therefore *śaraṇyam*, the worthwhile surrender is to the lotus feet of Mukunda. Therefore it is said, *sarvātmā yaḥ śaraṇam śaraṇyam gato mukundaṁ parihṛtya kartum* [SB 11.5.41]. We have got so many duties, but in this age, we have lost everything. Therefore, our only duty is to surrender unto the lotus feet of Mukunda, Kṛṣṇa. That will save us. Kṛṣṇa says—it is not story—Kṛṣṇa says *aham tvām sarva pāpēbhyo mokṣayiṣyāmi* [Bg. 18.66]. "I know that you have violated your family tradition, your past regulations, everything you have done for which you are to be punished, sinful activities, but I give you assurance, if you surrender unto Me, then *aham tvām sarva-pāpēbhyo mokṣayiṣyāmi*. I

shall give you deliverance from all the reactions of sinful activities." Therefore at the present moment, because we have lost all culture, we have done so many sinful activities, if we want to be saved, it is, the only remedy is to surrender to the lotus feet of Kṛṣṇa, and thus become saved.

601. Śrīmad-Bhāgavatam 11.5.41, Bhagavad-gītā 2.8 Lecture, London, August 8, 1973

As in government offices or state, there are so many departmental management, similarly in God's government there must be so many directors, so many officers. They are called demigods. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. *Devatāḥ*, the demigods, they are also supplying us by the order of Kṛṣṇa. Just like Indra. Indra is supplying us. Therefore Indra *yajña*, there is sacrifice for satisfying the different demigods. Kṛṣṇa stopped this Indra *yajña*, you know, Govardhana.

602. Śrīmad-Bhāgavatam 11.5.41, Bhagavad-gītā 2.27-38 Lecture, Los Angeles, December 11, 1968

Prabhupāda: That's all. So? There is a verse in the *Śrīmad-Bhāgavatam*,

*devarṣi-bhūtāpta-nṛṇām pitṛṇām*  
*na kiṅkaro nāyam ṛṇī ca rājan*  
*sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ*  
*gato mukundaṁ parihṛtya kartam*  
[SB 11.5.41]

The meaning of this verse is that anyone who is born in the human society, civilized society, he is indebted immediately. Just like child is born in a family. So according to Vedic injunction, he immediately becomes indebted to so many items. What is that? He becomes indebted immediately to the different demigods, sun, moon, Indra, Candra, so many. Because we are receiving light from the sun, from the moon, so we are indebted. People do not care for it because they have no knowledge. Therefore in the Vedas, the sacrifice is recommended, to perform respective duties to become discharged from the indebtedness. So you are indebted to the demigods, indebted to the sages. Just like Vyāsadeva. Vyāsadeva, he has given us so many Vedic literatures. So we are taking advantage. So *deva*, *ṛṣi*, *bhūta*, ordinary living entities, even cats and dogs. But we, instead of being indebted, we do something else. Just like we are drinking milk. So we are indebted to the cows. So instead of repaying the indebtedness, we are killing them. So in this way we are complicated in so many ways. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. *Pitṛṇām* means in the family in which you are born. You are indebted because you are inheriting property, you are inheriting the mother's affection, father's affection. So you are indebted. People should consider. That is civilization. So... But anyone who has taken shelter of Mukunda—Mukunda is Kṛṣṇa—he has no more any indebtedness. He becomes free.

All indebtedness, charge is taken by Kṛṣṇa, and He will square up the account. There is no doubt about it.

603. Śrīmad-Bhāgavatam 11.5.41, Bhagavad-gītā 3.8-13 Lecture, New York, May 20, 1966

So this yajña, sacrifice, by Vedic rituals, they are indicated to pay different taxes to different demigods. But the Supreme Lord is above all. Therefore if one performs sacrifice for the Supreme Lord, he is immune from other obligations. That is also mentioned.

*devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ  
gato mukundaṁ parihṛtya kartam*  
[SB 11.5.41]

Now, as soon as a living being is born in this material world, he has got many obligations. He has got obligation to the different demigods. Why obligation? Now, because just like the sun is also one of the demigods. He is supplying you light, so you have got some obligation. Don't you have any obligation? If you have got obligation to the electric powerhouse for supplying this light, which you are enjoying now, have you got no obligation to the sun who is supplying so much profusely light? Yes, you have got. The Vedic literature confirms it that you are indebted to the sun. Similarly, you are indebted to the moon. Similarly, you are indebted to air. And so many things we are taking advantage of the supernatural power. So we are actually indebted. Similarly, we are indebted to the ṛṣis, great sages, because they have left behind them all this Vedic knowledge. You are taking advantage. Just like this Bhagavad-gītā, or any scripture, any book of knowledge.

So we are indebted. *Deva*, *ṛṣi* and *bhūta*. *Bhūta* means ordinary, general living beings in our dealings. Suppose if I go to consult some lawyer, I have to pay. If I want to consult some medical practitioner, I have to pay. So this is obligation. This is no mercy; this is obligation. Similarly, we are obliged in so many respects—to the supernatural power, to the sages, to the ordinary living beings, and to the animals also. Because we are drinking milk from the cows, so we are indebted. But instead of paying our indebtedness, we are killing. You see? These are all reactions. We are creating reactions. If you don't pay bill for the electricity for a many long time, your electricity will be cut off. Your telephone will be cut off. But we must be conscious of our indebtedness to so many things.

*Devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ* [SB 11.5.41]. *Pitṛṇāṁ* means the family in which you have taken your birth. You are indebted to the forefathers. Therefore, according to Vedic rites, in certain time you have to offer respects to your forefathers. Śrāddha ceremony. During the month of October there is a general śrāddha ceremony in India. So we are indebted to the forefathers. *Devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ* [SB 11.5.41].

So we are in so many ways indebted. Our obligations are there. But *sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ gato mukundam, na ṛṇī na kiṅkaraḥ*. The Bhāgavata says, "If somebody fully surrenders unto the Supreme, Mukunda..." Mukunda means one who can offer you liberation from this material bondage. He is Mukunda. So if one surrenders fully unto Kṛṣṇa—Kṛṣṇa is Mukunda—then he is no longer any more indebted to all these obligations. He is immune. At one stroke he becomes liquidated from all obligation.

604. Śrīmad-Bhāgavatam 11.5.41, Bhagavad-gītā 13.8-12 Lecture, Bombay, September 30, 1973

Just like if you pour water on the root of a tree, the branches, the twigs, the flowers and leaves, they all become nourished, similarly, by worshiping Kṛṣṇa, you'll satisfy all the demigods. You don't require to satisfy everyone. This is the statement in all śāstras.

*devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ  
gato mukundaṁ parihṛtya kārtam*  
[SB 11.5.41]

We are indebted to so many persons: *devatās, deva, ṛṣi, devarṣi, bhūta*, living entities, *nṛṇāṁ*, human society. *devarṣi-bhūtāpta*. Our family men, our friends. *Devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ* [SB 11.5.41]. *Pitṛloka, pitṛ-piṇḍa*. We are indebted in so many ways. It is very difficult to liquidate all these debts. It is very difficult. But if one surrenders to Kṛṣṇa, *sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ gato mukundam*. If one has surrendered fully to Mukunda, *parihṛtya kārtam*. There are so many duties. Therefore Kṛṣṇa assures that "If you surrender to Me..." If you think that you have not worshiped others, and if you are sinful thereby, Kṛṣṇa says, *mā śucaḥ, ahaṁ tvāṁ sarva-pāpēbhyo mokṣayiṣyāmi*: [Bg. 18.66] "I shall give you protection."

605. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 1.5.13 Lecture, New Vrindavan, June 16, 1969

We are debtor to so many things. People have no idea. *Devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ* [SB 11.5.41].

These are stated in the śāstras, that we are indebted, debtor to the demigods. Just like we are getting so much sunlight. We are enjoying: "Oh, today is a very nice day." But do we pay any tax? Do we pay anything? No. But in the Vedic injunction there is sun-god worship.



Therefore we find that so many demigods' worship, *yajñas*. The feeling that "I am taking so much advantage from the sunshine, so I must give him something," this is called sacrifice. So everything is arranged by God.

606. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 6.3.25–26 Lecture,  
Gorakhpur, February 18, 1971

There is another verse in the *Śrīmad-Bhāgavatam*:

*devarṣi-bhūtāpta-nṛṇāṁ pītṛṇāṁ  
nāyam ṛṇī na kiṅkaro rājan  
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ  
gato mukundaṁ parihṛtya kartam*  
[SB 11.5.41]

*Sarvātmanā*, this word is very important. The Kṛṣṇa also asks when He said that "Giving up all other kinds of engagement of religious process, simply surrender unto Me." That is called *sarvātmanā*, "with all heart, with all intention, without any reservation," *sarvātmanā*, the exact meaning.

Yamarāja says that "One who has taken to devotional service," *sarvātmanā*, "very seriously, and without any deviation," *sarvātmanā vidadhate khalu bhāva-yogam, te me na daṇḍam arhanti*, "they are not," I mean to say, "within the jurisdiction of my punishment."

607. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 7.6.9 Lecture, New  
Vrindavan, June 25, 1976

Love means for everyone. *Samah sarveṣu bhūteṣu*. Equality to all living entities. That is real love. That is real concern, Kṛṣṇa consciousness. A lover of Kṛṣṇa will hesitate to kill even one ant. You know the story, Mṛgāri. That is love. Because one has got... Just like this child. If I like I can kill him, there is no difficulty. But does it mean that I shall kill him? No. Similarly a small ant, anyone can kill. No. Here is a living entity, part and parcel of Kṛṣṇa, *samah sarveṣu*—he should not be unnecessarily killed. We should be careful, not that "Trample over the ants and let them be killed." No. Everything should be carefully done. Of course, we cannot stop this, but we should be careful, and if it is done, then if we remain Kṛṣṇa conscious, Kṛṣṇa will excuse. *Yajñārthe karmaṇo 'nyatra* [Bg. 3.9]. Therefore the business should be, if we walk at all, we shall walk for Kṛṣṇa. Then if some ant is killed—not knowingly; unknowingly—then we are untouched by these sinful activities. Otherwise, we are immediately noted down, "Here is a man has killed one, he has..." The nature's law is so minute. Every minute, the account is stepped[?]. But if you remain in the business of Kṛṣṇa consciousness, then there is excuse. Otherwise, everyone is becoming obliged. If I take from you one cent, I have to pay you with

four cent, with interest, compound interest. This is the law. We are... Just like taking money from others. Unless we spend it for Kṛṣṇa, then we shall be obliged to return again.

So,

*devarṣi bhūtāpta-nṛṇām pitṛṇām  
nāyam ṛṣiṇām kiṅkara rājan  
sarvātmanā ye śaraṇām śaraṇyam  
gato mukundaṁ parihṛtya kartam*  
[SB 11.5.41]

We have got so many obligation: *devarṣi*, to the demigods, to the saintly great sages, *ṛṣi*s. Because *ṛṣi*s are giving us... Just like Vyāsadeva has given us this literature. So we are obliged to him; we are indebted to him. We are indebted to the demigods. The sun is giving sunshine, the moon is giving at night shine, and the cloud, Indra, is giving us water. So we are all indebted. *Devarṣi-bhūta*... Therefore there are so many different types of *yajñas* mentioned in the Vedic literature. But if you perform one *yajña*, *saṅkīrtana-yajña*, then you become clear from everyone's debt. *Gato mukundaṁ śaraṇām śaraṇyam*. Then we are freed from all debts. So in this way we have to execute Kṛṣṇa consciousness movement very carefully, and the simple process is chant Hare Kṛṣṇa.

608. Śrīmad-Bhāgavatam 11.5.41, Śrīmad-Bhāgavatam 7.9.8 Lecture, Māyāpur,  
February 15, 1976

So they also came. *Sura-gaṇā, brahmādayaā sura-gaṇā munayaḥ*. *Muna, muni*, great personalities, philosophers, they are called *muni*, *ṛṣi*. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. Very highly intelligent persons, thoughtful persons, philosophers, scientists, mathematicians, so they are called also *muni*. So they came also to satisfy. And not these ordinary *munis*, but very exalted *munis* and *siddhas* from Siddhaloka.

609. Śrīmad-Bhāgavatam 11.5.41, The Nectar of Devotion Lecture, Vṛndāvana,  
November 8, 1972

**Acyutānanda:** "How the Kṛṣṇa consciousness movement can attract the attention of the whole world and how each and every man can feel the pleasure of this Kṛṣṇa consciousness is stated in the *Padma Purāṇa* as follows: 'A person who is engaged in devotional service in full Kṛṣṇa consciousness is to be understood to be doing the best service to the whole world and to be pleasing everyone in the world.'"

**Prabhupāda:** Yes. This is statement in the *Padma Purāṇa*. And many other *Purāṇas*, Vedic literatures, the same thing is confirmed. But simply by taking shelter of Mukunda, one can be free from all types of obligation. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. There are so many obligations. We have

obligation to perform to satisfy the demigod; the great sages; general human society; *pitṛnām*, the *pitṛs*, forefathers. So many obligation. But one who takes shelter of Mukunda, he has no other..., no more obligation. *Nāyam ṛṇi na kiṅkara rājan*. Simply by... Just like watering the root of the tree, you can satisfy the trunks, the branches, the twigs, the leaves, the flowers, everything, similarly, *sarvārhaṇam acyutejyā*. Simply by executing devotional service, you can execute all other obligation without any deviation.

610. Śrīmad-Bhāgavatam 11.5.41, Hare Krishna Festival Address at Balboa Park Bowl, July 1, 1972, San Diego

*Pitṛ-ṛṇa putra-ṛṇa matr-ṛṇa*. We have got so many debts to clear. This is responsibility. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. We are indebted to the demigods. Just like sun is one of the demigods. We are getting, enjoying the sunshine. We are indebted to him. This is responsibility. Suppose if you take electricity, light, you are responsible for paying the bill. Similarly, you are taking so much advantage of the sunlight; you are also obliged to pay the debts, repay the debts.

*Deva ṛṣi*. *Ṛṣi* means those who have given us the Vedic literature. Just like Nārada Muni, Vyāsadeva, they have given us... Vyāsadeva given us immense literature. Immense literature. He has written *Mahābhārata*. He has written the eighteen *purāṇas*. One of the *purāṇas* is the *Bhāgavata Purāṇa*. And he has written the *Upaniṣads*.

Then he has compiled the *Vedānta-sūtra*. And each and every book, there are innumerable verses. In *Mahābhārata* there are 100,000's of verses. In *Śrīmad-Bhāgavatam*, 18,000 verses. And if you study one verse, it will take at least one week to understand. So grave thoughts. So therefore we are reading all these Vedic literatures; certainly we are indebted to them.

So we are indebted to the demigods. Just like the sun-god, the moon-god, the Indra. Indra is supplying us water. Of course, in your country, there is no such conception. But the Vedic knowledge gives us full information how water is being supplied, how light is being supplied, how air is being supplied by the arrangement of the Supreme Personality of Godhead. Don't take it irresponsibly.

611. Śrīmad-Bhāgavatam 11.5.41, Morning Walk, Bombay, April 1, 1974

**Prabhupāda:** That is stated that *pitṛṇām*. No, what is that verse? *Devarṣi-bhūtāpta-nṛṇām-pitṛṇām* [SB 11.5.41]. We are... Just like we are indebted to our forefathers, family, similarly we are indebted to *devas*, the demigods. Just like the sun is supplying light. So we are indebted. *Deva, ṛṣi*, to big great, big, big, saintly *ṛṣis*. They have given us the *śāstras*. *Devarṣi, devarṣi bhūtā...* *Bhūtā*, ordinary living entities. Just like you are taking milk from the cows. And another, horse, is giving me service. So *devarṣi-bhūtā apta*, relatives. We take so much help from relatives.

*Devarṣi-bhūtāpta-nṛnam*, ordinary human being. *Pitrṇām*: and the *pitṛs*. So we are debted to so many. If you want to clear up the debts, it will take millions of births. [laughter] So *devarṣi-bhūtāpta-nṛnam-pitrṇām nayaṁ kṁkara na ṛṇi ca rājan* [SB 11.5.41]. This man is neither servant nor indebted. Who? *Sarvātmanā yaḥ śaraṇaṁ mukundam*: one who has taken... That Kṛṣṇa says, that "You just surrender to Me. I will protect you." So if he does not do anything else... One may think that he is being entangled in sinful activities because he does not do other duties. But Kṛṣṇa says, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi* [Bg. 18.66]. So one who has taken shelter, full shelter unto Kṛṣṇa, he doesn't require to do any so-called social, political and other duties. He doesn't require.

612. Śrīmad-Bhāgavatam 11.5.41, Morning Walk, Denver, July 1, 1975

**Prabhupāda:** Oh. [indistinct] [break] ...Dakṣa accused Nārada that "My sons were not out of the three kinds of debts." One debt is debtor to the saintly sages. Just like we are reading *Śrīmad-Bhāgavatam*, we are indebted to Vyāsadeva. He has given such literature, and we are taking advantage of it. As such, especially the *brāhmaṇas*, they have got debted, indebtedness to big sages and saintly person. They receive knowledge from them. And they are debtor to the demigods. Therefore they have to perform *yajñas*. And they are debtor to their father because the father has brought them to this world. So in this way, especially a *brāhmaṇa* is indebted to demigods, the past sages and the father. So the indebtedness to the sages is performed by becoming *brahmacārī*, and to the demigods by offering sacrifices, and to the father by begetting children, to continue the progeny. So Nārada Muni was accused that "You keep them indebted to these principles, so how they can be liberated? Simply by dressing like you, [laughs] a mendicant?" Accusing. But perhaps he did not know, there is another version in the *Śrīmad-Bhāgavatam*,

*devarṣi-bhūtāpta-nṛnām pitṛṇām  
nāyam ṛṇi na ca kṁkaro rājan  
sarvātmanā yaḥ śaraṇaṁ saraṇyaṁ  
gato mukunda parihṛtya...*  
[SB 11.5.41]

Anyone who has fully surrendered to Kṛṣṇa, he is no more debtor to anyone. And Kṛṣṇa says that "You surrender to Me, and I shall keep you protected from all kinds of..." Because if you don't pay your..., repay your debts, then you become sinful. But Kṛṣṇa says, "I shall protect for all kinds of sin." So if anyone has surrendered to Kṛṣṇa, he is no more debtor to anyone. He is immune from all obligation. His only obligation is to Kṛṣṇa.

613. Śrīmad-Bhāgavatam 11.5.41, Morning Walk, Paris, August 12, 1975

**Prabhupāda:** That is stated in the *Śrīmad-Bhāgavatam*, that "Yes, you have responsibility so long you are not Kṛṣṇa conscious." Not that a person who is not in the devotional service of the Lord, he can say, "I have no responsibility." He cannot say.

**Bhagavān:** Duty.

**Prabhupāda:** He cannot. He has all the duties. But one who has taken to Kṛṣṇa consciousness without any reservation, he has no duty. He has no responsibility.

*devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ  
nāyam ṛṇī na kiṅkaro rājan  
sarvātmanā ye śaraṇāṃ śaraṇyāṃ  
gato mukundaṃ parihṛtya kṛtam*  
[SB 11.5.41]

This is the statement. As soon as we take birth, we have got so many responsibilities. We are responsible to perform sacrifices for all the demigods. You are taking light from the sun; you have got responsibility. Otherwise how you are getting so much light? If you don't pay the electric bill, the next day it will be disconnected. And you are taking so much light from the sun. You have no responsibility? You have. "No, there is no responsibility." You are taking light, air, water. So many things you are taking, supplied by the different demigods. *Deva*, *ṛṣi*, *ṛṣi*, great... Just like Vyāsadeva or many other *ṛṣis*, they have given you knowledge, and you have no responsibility? You have responsibility.

614. Śrīmad-Bhāgavatam 11.5.41, Morning Walk, Bombay, January 8, 1977

**Prabhupāda:** Yes. So unless one is *brahma-bhūtaḥ*, there is no question of advancing in spiritual life. [break] ...undaṃ parihṛtya kartam.

*devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ  
nāyam ṛṇī na kiṅkaro rājan  
sarvātmanā yaḥ śaraṇāṃ śaraṇyāṃ  
gato mukundaṃ parihṛtya kartam*  
[SB 11.5.41]

Finished. No more duty. "I simply surrender to Kṛṣṇa." He is liberated. *Sarvātmanā yaḥ śaraṇāṃ śaraṇyāṃ gato mukundaṃ parihṛtya kartam*. "I have no more duty." That is the *brahma-bhūtaḥ* stage, when one thinks *prasannātmā*, "Why I am suffering this unnecessary..." [break] *Devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ* [SB 11.5.41]. [break] *Matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gr̥ha-vratānām* [SB 7.5.30]. One, if he is *gr̥ha-vrata*, he goes to *guru* or not *guru*—he'll never be reformed. *Gr̥ha-vratānām*: one who has taken this vow that this home is everything, *gr̥ha-vrata*. *Vrata* means taken vow: "It is my only duty." *Matir na kṛṣṇe*. He cannot place his mind unto Kṛṣṇa, *matir na kṛṣṇe parataḥ*.

*svato vā*, either by good advice of *guru* or personal, *svataḥ*; *na mithaḥ*, nor by meeting, *sat-saṅga*, so-called *sat-saṅga*, because the real disease is *gṛha-vrata*.

615. Śrīmad-Bhāgavatam 11.5.41, Discussion on Deprogrammers, Bombay, January 9, 1977

**Rāmeśvara:** Śrīla Prabhupāda, I've got a letter here from Jayādvaita and from Jagannātha dāsa regarding some corrections. These are two books that are in production right now. So would it be all right to ask you them?

**Prabhupāda:** What is that book? [break] *Sarvātmāna yaḥ śaraṇam śaraṇyam* [SB 11.5.41]. Factually Kṛṣṇa is the ultimate shelter. If he has taken that shelter, he's free, immune. And that Kṛṣṇa has confirmed here. *Ahaṁ tvāṁ sarva-pāpebhyo...* [Bg. 18.66]. If he's not Kṛṣṇa conscious, then if he gives such a duty, he's liable to fall. Therefore Kṛṣṇa says *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣ...*: "Because you are giving up all other duties, don't think that you'll be liable to punishment. I'll give you protection." So the conclusion is: if one is not fully Kṛṣṇa conscious, then he's obliged to do his duty. This is the easiest way to become free from all obligation—to become Kṛṣṇa conscious.

616. Śrīmad-Bhāgavatam 11.5.41, Room Conversations, Māyāpur, February 20, 1977

**Tamāla Kṛṣṇa:** Your mother-in-law. You said that when you took *sannyāsa*, she could not take it.

**Prabhupāda:** No, I must admit she was very, very kind. Very, very kind. Although she's woman, but on account of her daughter... Whatever I'll command, she'll suffer. *Devarṣi-bhūtāpta-nṛṇām pitṛṇām* [SB 11.5.41]. We become indebted in this way with so many people. *Devarṣi*.

**Tamāla Kṛṣṇa:**

*devarṣi-bhūtāpta-nṛṇām pitṛṇām  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmāna yaḥ śaraṇam śaraṇyam  
gato mukundaṁ parihṛtya kartam  
[SB 11.5.41]*

617. Śrīmad-Bhāgavatam 11.5.41, Room Conversation, Vṛndāvana, October 26, 1977

**Svarūpa Dāmodara:** It's Svarūpa Dāmodara. I don't know if this will be proper or not, but I got a telegram from family in Manipur saying that the grandfather expired, and so they want me to come back for few days to do the ceremonial rites. So do you think shall I go for a few days, Śrīla Prabhupāda?

**Prabhupāda:** It is necessary?

**Svarūpa Dāmodara:** It is not absolutely necessary.

**Prabhupāda:** Those who are engaged in Kṛṣṇa's service, they have no necessity for all this. *Sarvātmanā yaḥ śaraṇam śaraṇyam parihṛtya kartam.*

*devarṣi-bhūtāpta-nṛṇām pitṛṇām  
nāyam ṛṇī na kiṅkaro rājan  
sarvātmanā yaḥ śaraṇam śaraṇyam  
gato mukundam parihṛtya kartam  
[SB 11.5.41]*

Anyone who is fully engaged in Kṛṣṇa's service, he has no other duty. He has finished all other duties. *Tepus tapas te* [SB 3.33.7]. This is the injunction of the *śāstra*. He's no more anyone's servant, or he has got any duty to do—*śaraṇam śaraṇyam*—because he has taken the shelter of the ultimate Supreme Person. This is the injunction of the *śāstra*. So this *śrāddha* ceremony is not required for a devotee fully surrendered to the lotus feet of Kṛṣṇa. *Gato mukundam śaraṇam śaraṇyam. Śaraṇyam:* He is the only shelter. And who has taken shelter of Kṛṣṇa, he has no other duty. This is the *śāstra*.

618. Śrīmad-Bhāgavatam 11.5.42, SB 1.19.7 Purport

The conditions of the material world are so made that one has to commit sins willingly or unwillingly, and the best example is Mahārāja Parikṣit himself, who was a recognized sinless, pious king. But he also became a victim of an offense, even though he was ever unwilling to commit such a mistake. He was cursed also, but because he was a great devotee of the Lord, even such reverses of life became favorable. The principle is that one should not willingly commit any sin in his life and should constantly remember the lotus feet of the Lord without deviation. Only in such a mood will the Lord help the devotee make regular progress toward the path of liberation and thus attain the lotus feet of the Lord. Even if there are accidental sins committed by the devotee, the Lord saves the surrendered soul from all sins, as confirmed in all scriptures.

*sva-pāda-mūlam bhajataḥ priyasya  
tyaktāny abhāvasya hariḥ pareśaḥ  
vikarma yac cotpatitam kathaṅcid  
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ  
(SB 11.5.42)*

619. Śrīmad-Bhāgavatam 11.5.42, SB 3.12.34 Purport

Brahmā is powerful by dint of his devotional service unto the Lord, and the Lord is always ready to forgive His devotee if by chance he falls down from the noble path of devotional service. The *Śrīmad-Bhāgavatam* (11.5.42) confirms this as follows:

*sva-pāda-mūlaṁ bhajataḥ priyasya  
tyaktvānya-bhāvasya hariḥ pareśaḥ  
vikarma yac cotpatitaṁ kathaṁcid  
dhunoti sarvaṁ hṛdi sannviṣṭaḥ*

“Any person who is engaged one hundred percent in the transcendental loving service of the Lord, at His lotus feet, is very dear to the Personality of Godhead Hari, and the Lord, being situated in the heart of the devotee, excuses all kinds of sins committed by chance.”

620. Śrīmad-Bhāgavatam 11.5.42, CC Madhya 22.144 Translation

*svapāda-mūlaṁ bhajataḥ priyasya  
tyaktvānya-bhāvasya hariḥ pareśaḥ  
vikarma yac cotpatitaṁ kathaṁcit  
dhunoti sarvaṁ hṛdi sannviṣṭaḥ*

"'One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Kṛṣṇa. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty.'

621. Śrīmad-Bhāgavatam 11.5.42, Śrīmad-Bhāgavatam 1.8.32 Lecture, Māyāpur,  
October 12, 1974

If you dedicate your life for glorifying the Supreme Lord, the Lord is also ready. His business is to glorify you. Otherwise, He has no business. Therefore here it is said that *priyasya, yadoḥ priyasya*. King Yadu became very dear to Kṛṣṇa by rendering service. *Priyasya*. The... As Kṛṣṇa is very dear to the devotee, similarly, devotees are also very, very dear to Kṛṣṇa. There is another verse, *sva-pāda-mūlaṁ bhajataḥ priyasya* [SB 11.5.42]. *Sva-pāda-mūlaṁ bhajataḥ priyasya*: "If one is engaged at the lotus feet of Kṛṣṇa, he becomes very, very dear." *Sva-pāda-mūlaṁ bhajataḥ priyasya*. *Bhajataḥ*, one who is simply engaged for rendering service to the lotus feet of Kṛṣṇa—he has no other business—he becomes *priya*. And as soon as you become *priya*, or dear to Kṛṣṇa, then your all problems solved. Just like if you become a dear child of a very big, rich man, then where is your problem? Automatically he's taken care of. Because he has become dear child of a very big man, so what is his problem? No problem. Similarly, we have to become very dear to Kṛṣṇa. Then all our problems solved.



622. Śrīmad-Bhāgavatam 11.5.42, Morning Walk, Delhi, March 25, 1976

**Prabhupāda:** Yes. Cheating. Cheating Kṛṣṇa. Cheating Kṛṣṇa is no business. That is to be punished. You cannot cheat Kṛṣṇa. But if by accident, knowingly or unknowingly, you have done something which is not good, that is excused. *Sva-pāda-mūlaṁ bhajataḥ priyasya* [SB 11.5.42]. If you are actually, because you have given so much service to Kṛṣṇa, you have become very dear to Him, so unknowingly you have done, committed sin—excused. *Bhajataḥ priyasya*. This word is used. You must have to become very dear to Him. Then if you accidentally commit some sin, that is excused.

623. Śrīmad-Bhāgavatam 11.6.46, CC Madhya 15.237 Translation and Purport

*tvayopayukta-srag-gandha-  
vāso 'laṅkāra-carcitāḥ  
ucchiṣṭa-bhojino dāsās  
tava māyām jayema hi*

“‘My dear Lord, the garlands, scented substances, garments, ornaments and other such things that have been offered to You may later be used by Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy.’”

This is a quotation from Śrīmad-Bhāgavatam (11.6.46). In the Hare Kṛṣṇa movement, the chanting of the Hare Kṛṣṇa *mahā-mantra*, the dancing in ecstasy and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

This verse was spoken by Uddhava to Lord Kṛṣṇa. This was during the time when the *Uddhava-gītā* was spoken. At that time there was some disturbance in Dvārakā, and Lord Kṛṣṇa decided to leave the material world and enter the spiritual world. Uddhava could understand the situation, and he talked with the Supreme Personality of Godhead. The verse quoted above is an excerpt from their conversation.

624. Śrīmad-Bhāgavatam 11.6.47, CC Adi 2.17 Translation and Purport

*munayo vāta-vāsanāḥ  
śramaṇā ūrdhva-manthinaḥ  
brahmākhyāṁ dhāma te yānti  
śāntāḥ sannyāsino 'malāḥ*

“Naked saints and sannyāsīs who undergo severe physical penances, who can raise the semen to the brain, and who are completely equipoised in Brahman can live in the realm known as Brahmaloaka.”

In this verse from *Śrīmad-Bhāgavatam* (11.6.47), *vāta-vāsanāḥ* refers to mendicants who do not care about anything material, including clothing, but who depend wholly on nature. Such sages do not cover their bodies even in severe winter or scorching sunshine. They take great pains not to avoid any kind of bodily suffering, and they live by begging from door to door. They never discharge their semen, either knowingly or unknowingly. By such celibacy they are able to raise the semen to the brain. Thus they become most intelligent and develop very sharp memories. Their minds are never disturbed or diverted from contemplation on the Absolute Truth, nor are they ever contaminated by desire for material enjoyment. By practicing austerities under strict discipline, such mendicants attain a neutral state transcendental to the modes of nature and merge into the impersonal Brahman.

625. Śrīmad-Bhāgavatam 11.8.22-44, CC Antya 17.54 Purport

Piṅgalā was a prostitute who said, "To hope against hope produces only misery. Utter hopelessness is the greatest happiness." Remembering this statement, Śrī Caitanya Mahāprabhu became ecstatic. The story of Piṅgalā is found in *Śrīmad-Bhāgavatam*, Eleventh Canto, Eighth Chapter, verses 22-44, as well as in *Mahābhārata*, *Śānti-parva*, Chapter 174.

626. Śrīmad-Bhāgavatam 11.9.29, SB 4.29.53 Purport

The fruitive activities of a living entity simply create another dangerous position and oblige him to accept different types of bodies. For a deer to run after a mirage of water in the desert is not unusual. The deer is also very fond of sex. The conclusion is that one who lives like a deer will be killed in due course of time. Vedic literatures therefore advise that we should understand our constitutional position and take to devotional service before death comes. According to the *Bhāgavatam* (11.9.29):

*labdhvā sudurlabham idaṁ bahu-sambhavānte  
mānuṣyam arthadam anityam apīha dhīraḥ  
tūrṇaṁ yateta na pated anumṛtyu yāvan  
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

After many births we have attained this human form; therefore before death comes, we should engage ourselves in the transcendental loving service of the Lord. That is the fulfillment of human life.

627. Śrīmad-Bhāgavatam 11.9.29, SB 5.14.32 Purport

As stated in *Śrīmad-Bhāgavatam* (11.9.29): *viṣayaḥ khalu sarvataḥ syāt*. Bodily necessities-eating, sleeping, mating and defending-are all very easily available in any form of life.

628.        *Śrīmad-Bhāgavatam* 11.9.29, SSR 2: The Absolute Necessity of a Spiritual Master

The best use of this rare human life should not be neglected. As it is said in the *Śrīmad-Bhāgavatam* (11.9.29):

labdhvā sudurlabham idaṁ bahu-sambhavānte  
mānuṣyam arthadam anityam apīha dhīraḥ  
tūrṇaṁ yateta na pated anu mṛtyu yāvan  
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

“This human form of life is obtained after many, many births, and although it is not permanent, it can offer the highest benefits. Therefore a sober and intelligent man should immediately try to fulfill his mission and attain the highest profit in life before another death occurs. He should avoid sense gratification, which is available in all circumstances.”

629.        *Śrīmad-Bhāgavatam* 11.9.29, Bhagavad-gītā 1.36 Lecture, London, July 26, 1973

Therefore Narottama dāsa Ṭhākura sings, *manuṣya janama pāiya, rādhā-kṛṣṇa nā bhajiyā, jāniyā suniyā viṣa khāinu* [*Hari hari viphale*]. *Hari hari viphale janama goinu*. He is lamenting, "My dear Kṛṣṇa, I am so unfortunate. I got this human form of life. It was meant for developing Kṛṣṇa consciousness. But I have wasted my time otherwise. So how it is so?" *Jāniyā suniyā viṣa khāinu*. "Knowingly I have taken poison. Knowingly." *Labdhvā sudurlabham idaṁ bahu-sambhavante, manuṣyam artha-dam* [SB11.9.29].

*Manuṣyam*...These people, they do not know. Because they are asuras, they do not know what to do in this human form of life and what not to do. They are killing animals without any hesitation. They do not know these rascals. And still they are spiritual leaders. How horrible condition is this, in this Kali-yuga. Just imagine. Without any restriction, without any hindrance, they are committing sinful life. They do not know, next life, all this boastfulness, pride, will be finished. He will have to accept another body, which will be offered by the material nature. You cannot say that "I will not accept this body; I want this body." No. Nature is not under your dictation. You have to abide by the dictation of nature.

630.        *Śrīmad-Bhāgavatam* 11.9.29, Bhagavad-gītā 2.7 Lecture, London, August 7, 1973

Therefore Prahlāda Mahārāja says, *durlabham manuṣyaṁ janma adhruvam arthadam* [SB 7.6.1]. He was preaching amongst his class friends. He was born in a demonic family, Hiraṇyakaśipu. And his class friends, also, of the same category. So Prahlāda Mahārāja was advising them: "My dear brothers, let us cultivate Kṛṣṇa consciousness." So other boys, what do they know about Kṛṣṇa conscious...? Prahlāda Mahārāja is liberated from the very birth. So they said: "What is this Kṛṣṇa consciousness?" They could not understand. So he was convincing them: *durlabham manuṣyaṁ janma tad apy adhruvam arthadam*.

This human body is *durlabham*. *Labdhvā sudurlabham idam bahu sambhavānte* [SB 11.9.29]. This human form of body is a great concession given by the material nature. People are so miscreant and foolish. They do not understand what is the value of this human form of life. They engage this body for sense gratification like cats and dogs. The *śāstra* therefore says, "No. This human form of body is not meant for spoiling like the hogs and dogs." *Nāyaṁ deho deha-bhājāṁ nṛ-loke*. Everyone has got a body, material body. But *nṛ-loke*, in the human society, this body is not to be spoiled.

631. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 2.40–45 Lecture, Los Angeles, December 13, 1968

This is human form of life, and there were many other lives also. We had been in the water, aquatics; we had been in the vegetable kingdom; we had been animals; we had been worms. So many. This is the highest boon. *Labdhvā su-durlabham idam bahu-sambhavānte* [SB 11.9.29].

After many, many births, millions of births, here is another form of body, human form of body, and especially in the civilized society, in well-to-do society. So just try to utilize it, how to utilize it to...

632. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 4.14 Lecture, Bombay, April 3, 1974

In the Vedic literature there is no such thing as Hindu dharma or Muslim dharma or Christian dharma or Buddha dharma. These are recent manufacture. Actually, Vedic instruction is to divide the whole human society into four varṇas and four āśramas. That is Vedic dharma, sanātana-dharma. It is called sanātana-dharma. A living entity has got the chance of getting this human... *Labdhvā sudurlabham bahu-sambhavānte* [SB 11.9.29]. *Bahu-sambhavānte* means after many, many births. This present rascal civilization does not know that how with great difficulty we have come to this human form of life after so many evolutions.

633. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 4.16 Lecture, Bombay, April 5, 1974

The animals, they cannot follow any rules and regulation. Animal, you ask animal, dog, that "You become a *brahmacārī*," that is not possible. That is not possible. [laughs] It is for human being. These

*āśramas*, the four *āśramas* and four *varṇas*, they are all meant for human society, not that it is restricted in a certain area or certain country or certain community. No. It is meant for the whole human society. *Bhagavad-gītā* is meant for the whole human society. When Kṛṣṇa says, *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*, He never says that "It is meant for India." Where is that? Why they claim that the *cātur-varṇyam* should be in India only? Kṛṣṇa never said that. Kṛṣṇa said, *sarva-yoniṣu kaunteya sambhavanti mūrtayaḥ yāḥ*: "In every species of life, as many forms are there, all of them are My sons." *Ahaṁ bīja-pradaḥ pitā* [Bg. 14.4]. Kṛṣṇa never says that "I am Indian" or "I am kṣatriya" or "I am brāhmaṇa." Kṛṣṇa says, "I am the father of everyone." Therefore this *cātur-varṇya* or this *karma-kāṇḍa*, everything is meant for the whole human society, if not for the animal society. Of course animal society, they cannot follow. That is their degraded position. *Labdhvā su-durlabham bahu-sambhavānte* [SB 11.9.29].

Therefore *śāstra* says that "This human form of life is gotten after many, many births," *labdhvā su-durlabham*. *Su-durlabham*. *Durlabham* means very rare to be obtained, and again addition, *su*, "very, very."

So we should not waste our this human form of life whimsically. It is a great loss. It is a great loss. But people are not educated how much important this human form of life. [aside:] Don't move like that. *Labdhvā su-durlabham idaṁ bahu-sambhavānte mānuṣyam*. And Prahlāda Mahārāja says also the same thing. That is the Vedic civiliza..., basic principle of Vedic civilization.

634. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 4.24 Lecture, Bombay, April 13, 1974

Therefore in the *Vedānta-sūtra* it is said, *janmādy asya yataḥ*, the first quote is, *athāto brahma jijñāsā*. Now this human life is meant for enquiring about the absolute truth. In cats and dogs lives, we cannot. By evolution process when you come to human form of life, there is chance of understanding Kṛṣṇa. Therefore, when we get this human form of life, if you do not understand Kṛṣṇa then you are committing suicide, *ātma-hā*, cutting one's throat himself. So, we should not be *ātma-hā*, *labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam artha-dam*. [SB 11.9.29]

This human form of life is purposeful, don't waste. That is the injunction of the *śāstra*, therefore there are so many Vedic literatures just to awaken this humanity or human society to the point of Kṛṣṇa consciousness so that he may be relieved from this business of, *janma-mṛtyu-jarā-vyādhī duḥkha-doṣānudarśanam* [Bg 13.8-12] this is required.

635. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 5.1–2 Lecture, Los Angeles, Jan. 22, 1969

So you go on sense gratifying, you will have a certain type of body, and sense gratification will be everywhere. Either you become a dog or cat or man or elephant or tiger, you will have the sex facilities, eating facilities, sleeping facilities and defending facilities. *Viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29].

[After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is possible only for a human being.]

*Viṣayaḥ* means these four principles of material enjoyment. You will have everywhere birth, *kṛṣṇa guru nahi mile baja hari ei*, but you cannot get Kṛṣṇa and spiritual master. You can have facility for all these bodily pleasures—eating, sleeping, mating and defending—in any life, but Kṛṣṇa and the spiritual master can be had in this life, human form, *kṛṣṇa guru nāhi mile*. *Janame janame sabe pitā mātā pāya* [Prema-vivarta].

636. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 6.40-42 Lecture, New York,  
September 16, 1966

Why should you wait for another birth or in another planet? Finish. Now, if you are actually serious about Kṛṣṇa consciousness, then finish now. This is the opportunity. *Labdhvā sudurlabham idaṁ bahu-sambhavānte* [SB 11.9.29]. This birth is obtained after many, many evolutionary process. *Mānuṣyam artha-dam*. This human body can give you the highest perfection. So *tūrṇaṁ yateta*, be very serious and try for that perfection. *Anumṛtyu pated yāvat*, until next death comes. But we are not serious. We are not very serious. We are serious about how to make our sense gratification very nicely. That is our seriousness. Human advancement, advancement of civilization means how nicely you can gratify your senses. This is going on. Only to give all sorts of comfort to this body. But actually human civilization means that people should be very serious to have perfection of this human body, spiritual perfection. That is perfect human civilization. That is missing at the present moment.

637. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 7.9 Lecture, Bombay, March 26,  
1972

So human form of life is meant for this realization, *mānuṣyam artha-dam* [SB 11.9.29]. This *mānuṣyam*, this human form of life, is meant for giving you something substantial, *artha-dam*. Not *artha-dam* means to get some hundreds of millions of dollars. *Artha-dam* means that you get eternal life, eternal blissful life. That is *artha-dam*. That can be achieved within the duration of this human form of life simply by executing the different processes of devotional service.

638. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 9.13 Lecture, New York, November 25, 1966 (BBT Archives), November 28, 1966 (PrabhupadaBooks.com)

How to eat, how to sleep, how to defend and how to mate. These four principles, they are very minor problems. They are not at all problems, because automatically these problems are solved. Automatically. *Viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29].

*Viṣaya* means this *viṣaya*, this object of enjoyment, these bodily necessities. *Viṣayaḥ khalu sarvataḥ syāt*. *Viṣaya*—means these objects of sense gratification—you will have in any form of body. Even a small bird, he has arrangement for eating, he has arrangement for sleeping, he has arrangement for defending and he has arrangement for mating. As soon as a bird is born, two eggs are born: one male, one female. That means from the beginning of his life, the mating problem is solved. There is no necessity. A bird, they never, the birds or beasts, they never seek, the male is seeking after female or female after seeking. That is automatically solved. Similarly, their eatings are already there, and their sleeping accommodation[?] are already there. So these are not problems, but we have created problems only for these four demands of the body.

639. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 10.4–5 Lecture, New York, January 6, 1967

We must be sober. We must be distinct from animal life. That is called utilization of human form of life. *Labdhvā su-durlabham idam* [SB 11.9.29].

It is stated in the Vedic literature that *labdhvā su-durlabham idam bahu-sambhavānte*: "This body is achieved after many, many, many, many births, after millions and trillions of years." Because... You don't think that all of a sudden, by accident, we have got this body. There are other bodies—cats, dogs and so many bodies. Why in this civilized form of? There must have been some process. So this is said in the Vedic literature, *labdhvā su-durlabham idam bahu-sambhavānte, mānuṣyam artha-dam*: "This human form of life is achieved after many, many millions of other forms of birth."

And what is this form? *Mānuṣyam*: human form, man. This *mānuṣya* is Sanskrit word, and English word, "man," there is similarity, Latin. Originally, this *mānuṣyam*, or "man" comes from the word Manu. Manu is the father of humankind. *Mānuṣyam*. So why it is so rare? *Artha-dam*. You can attain the highest perfection, *artha-dam*. *Artha* means money, or *artha* means substance. *Artha-dam*.

So we are utilizing it for money-making. *Artha* means money also, but there is another meaning of *artha*. *Artha* means substance. We are missing the substance. We are attracted by material money only. So *mānuṣyam artha-dam anityam apiha dhīraḥ*. And *anityam*. Although *artha-dam*—it can deliver you the substance—but it is not permanent, *anitya*. *Nitya* means eternal, permanent; *anitya* means just the opposite. So the scriptures, Vedic scripture, advises you *mānuṣyam artha-dam apiha dhīraḥ*.

But if you are *dhīra*—*dhīra* means sober, intelligent—then how you shall utilize it? *Tūrṇam yateta anu-mṛtyu na pated yāvat* [SB 11.9.29]. You should try to utilize your this human form of life to achieve the highest substance very soon. *Tūrṇam* means very soon. Why very soon? Now, *anu-mṛtyu na pated yāvat*. You do not know when your death will come. You do not know. So before death comes, just utilize yourself. Don't think that "I am young man. Let me enjoy now. Eat, drink, be merry and enjoy." No. You should not neglect.

640. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 16.5 Lecture, Honolulu, January 31, 1975

And that is stated in the *Bhagavad-gītā*, that our different types of body, desires, activities, are due to our being infected by the particular quality of material nature. Perfected quality. There are three qualities: *sattva-guṇa*, *rajo-guṇa*, *tamo-guṇa*. If you want to be infected by the *tamo-guṇa* quality, then you are suffering the infectious disease of *tamo-guṇa*. *Tamo-guṇa* means *nidrā*, *alasya*, ignorance, and sleeping more, laziness, and *alasya*, *alasya*, laziness; *nidrā*, means sleeping; and ignorance. Just like cats and dogs: they do not know what is the aim of life, what they are doing. This is *tamo-guṇa*. And *rajo-guṇa* means activities for sense enjoyment. So *rajo-guṇa*, just like the *karmīs*, they are working hard day and night. What is the purpose? Sex, that's all. "Why you are working so hard, sir?" "I will enjoy sex at night. [laughter] This is my ambition." "Oh, very good ambition. This ambition the dogs also have got. So why you are working so hard?" "No, that is my ambition. That's all. I am less than dog. Dog gets opportunity of sex life in the street without any working hard, but I will have to work hard to enjoy the same thing. So I am less than dog." One should admit that, that "I am less than dog." Dog gets sex life without any... *Viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29]. *Śāstra* says that *viṣaya*... *Viṣaya* means the sense enjoyment. The primary sense enjoyment is eating, sleeping, sex life and defense. So where there is want of these four facilities? The birds have got these facilities. The beasts, they... For sex life, the birds and beasts, they have got automatically. Two birds are born, two eggs: one male, one female, from the very beginning. We are also born brother and sister. But human society does not allow sex between brother and sister. Still formality is there. But that is also going on. Human life is advanced. That is going on.

641. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 16.7 Lecture, Hyderabad, December 14, 1976

Material body means it is given to you for your suffering. But that they do not know. They think, "I am enjoying." Eating, sleeping, mating—in any body you will have these facilities. *Viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29]. Even you become a dog or you become a hog or you become a man or you become a demigod, these four facilities you will get everywhere: eating facility, sleeping facility, sex facilities and defense facility. You will get. *Viṣayaḥ khalu sarvataḥ syāt*. And the human form of life, these facilities should be minimized, denied. Not only minimized—no meat-eating, no illicit sex. That



is *nivṛtti-mārga*. But the *asuras*, they do not know. *Pravṛttiṁ ca nivṛttim*. That this life is meant for *nivṛtti-mārga*, they do not know. When you say, "Don't do this," they think otherwise.

642. Śrīmad-Bhāgavatam 11.9.29, Bhagavad-gītā 16.11–12 Lecture, Honolulu, February 7, 1975

Why should I give me away to the animal life? *Viṣayaḥ khalu sarvataḥ syāt*. *Viṣaya* means the four necessities of material life. That is called *viṣaya*. *Viṣaya*, four nece... What are the four necessities? That so long we have got this material body, we have to eat. We cannot starve. That is not possible. So similarly, we have to take rest, sleeping; and similarly, we have to enjoy or give satisfaction to our senses; and similarly, we have to defend. This is called *viṣaya*. So *śāstra* says that this..., *viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29]: "In any form of life you'll get full facilities for the bodily necessities of life. Full facilities." Just see the birds and bees. They have no anxiety for maintaining the body or fulfilling the necessities of life. Early in the morning they are not anxious. They, dawn, and they chirp and they fly to somewhere, in any tree, and the fruit is there. A little fruit, that is sufficient. And that is eating. And sleeping? Any tree, they'll sit down on the top and sleep. So eating, sleeping... And mating? The other sex is born along with the bird. At least two eggs are there, one male, one female. So he has no anxiety for sex, he has no anxiety for eating, he has no anxiety for sleeping, and defense everyone knows. All birds, beast, knows how to defend himself. The birds on the ground, eating something, as soon as it sees some danger, immediately go up. That is his defense.

So *śāstra* says, therefore, that "These four necessities of life you'll get, any form of life. Any insignificant form or very important form, it doesn't matter. You'll get all... This is arranged." You have no anxiety for that. Kṛṣṇa has given you. Just like even if you are put into the jail life, prison life, for these things government has arranged already. In the jail life there is eating, sleeping, arrangement. So for these things we should not be very much anxious. That is human life. Simply he has to see intelligently things, how things are going on.

643. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 1.2.6 Lecture, Mombasa, September 17, 1971

We are trying to preach this cult of Kṛṣṇa consciousness just to awaken the general people to his consciousness that will save him from becoming a ghost or dog or cat or something next life. We are preparing the next life. If you don't believe in the *śāstras*, that is a different thing. But this is the law. Here the whole natural process is nature is trying to take you to Kṛṣṇa consciousness; but if you avoid the nature's law, then you are in the cycle of birth and death, 8,400,000's of different types of forms.

Suppose if we get the form of a tree by our *karma*, then the next life, how much it is severe to stand up in one place for thousands of years. Therefore *tūrṇaṁ yateta anumṛtyu patetu[?] yāvan* [SB 11.9.29].

The injunction is that you try to evoke your Kṛṣṇa consciousness before the next death comes. Death is sure. Whatever you are manufacturing, when death will come it will take away everything.

644. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 1.2.7 Lecture, Hyderabad,  
April 21, 1974

The animals, they have no *jñānam*. They are pulling on their life with the bodily concept of life. The dog is thinking, "I am dog. I am this body." He does not know whether he is dog or cat. These names we have given them. But he knows it well that "I am this body."

So this is not *jñānam*. This chance is available when we are no longer cats and dog but human being. Then we can understand that "I am not this body." This is the difference between cats and dogs and human being. The cats and dogs, they do not know that they are not the body; they are spirit soul. That they do not know. They know simply that "I am this body, and the necessities of body must be fulfilled somehow or other." That is their business. Whole day and night, they are working just to fulfill the necessities of the body, because there is no *jñānam*.

But in the human form of life, that is not the business. Therefore the *Vedānta-sūtra* says, *athāto brahma jijñāsā*: "This life, human form of life, which is achieved after evolution of 8,400,000's of forms of life..." It is called *labdhvā sudurlabham idaṁ bahu-sambhavānte* [SB 11.9.29]. *Idaṁ śarīram*. This human form of body is achieved *bahu-sambhavānte*, after achieving many, many other lower forms of life. *Jalajā nava-lakṣāṇi sthāvarā lakṣa-vimśati* [Padma Purāṇa]. So many different forms of life we had to pass through to come to the standard of human life. Therefore this life is not meant for spoiling like cats and dogs. This is *jñānam*. The spoil the life like cats and dogs means *āhāra-nidrā-bhaya-maithuna*, eating, sleeping, defending and sexual intercourse. These are the bodily demands. *Sāmānyam etat paśubhir narāṇām* [Hitopadeśa 25]. These are common formulas for the cats and dogs and the human being. But what is the meaning of human being? The human being is eligible to understand what is the value of life, what is the problem of life, how to make the solution. That is human life. Not that simply passing our days like cats and dogs working very hard, *kaṣṭhān kāmān arhate viḍ-bhujām ye*.

645. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 1.2.23 Lecture, Vṛndāvana,  
November 3, 1972

What is our problem? That we do not know. There is a great problem. The problem is repetition of birth, death, old age and disease. This is the problem. *Janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam* [Bg. 13.9]. Those who are intelligent, they will..., they will see that these are the real problems. But they do not care. *Mṛtyu*, they think, "All right, it is coming naturally. Let us die." But they do not know, after death, where he's going. "Never mind. I shall forget." People say like that.

In Western countries, when I speak, these questions are raised and they are so callous, they say, "Never mind next time if I become a dog. What is the harm? I'll forget that I was a man." Plainly they say. So many people have gone so much down that they cannot understand that low-grade life is not desirable; high grade life is desirable. They do not make any distinction. In whatever life it may be, if there is sufficient arrangement for eating, sleeping, mating, then they are happy. *Viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29].

By God's grace, nature has sufficiently given opportunity for enjoying these things: eating, sleeping, mating and defending. Just like these monkeys, they have got enough facility for eating, sleeping, mating, especially mating they have got very good facility. Beginning from the morning, they are going on in sex matters. And defending also, they have got nails and teeth.

So these things, *śāstra* says, *viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29]. These necessities of life, they can be obtained in any form of life. There is no scarcity. But the human form of life, if it is wasted only for these facilities of life—eating, sleeping, mating and defending—then what is the credit of getting a human form of life?

646.        Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 1.5.15–17 Lecture, New Vrindavan, June 19, 1969

The people do not understand that how we are stationed. Any little difference, we may fall down. As there is chance of falldown from Kṛṣṇa consciousness, there is chance of falldown from any position. This human life, human form of life, should be very carefully and cautiously utilized. This verse I was explaining yesterday, *labdhvā sudurlabham idaṁ bahu-sambhavānte* [SB 11.9.29].

So Nārada Muni advises that "Induce everyone to be engaged in Kṛṣṇa consciousness. Never mind if he Even if he falls down, there is no loss." This is the principle. If he becomes successful, oh, the greatest boon.

647.        Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 1.5.18–19 Lecture, New Vrindavan, June 22, 1969

You cannot have more than what you are destined to get. It is already settled up. This, this living entity... You see different grades of standard of living condition. So they're according to the past *karma*, *daivena*, *daiva-netreṇa*, *karmaṇā*. So you cannot change that. That nature's law, you cannot change. Why you have got varieties of life, varieties of position, varieties of de. ? It is destined. *Viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29].

*Viṣaya*, these material enjoyment—means eating, sleeping, mating and defending—these..., only standard is different. I am eating something, you are eating something. Maybe, in my calculation, you

are eating not very good; in your calculation I am not eating very good. But the eating is same. You are eating; I am eating.

So in the material world the standard of happiness, taking the basic principle, it is all the same. But we have created, "This is good standard, that is bad standard. This is very nice, this is very bad."

648. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 2.1.1 Lecture, Los Angeles, June 30, 1970

We do not know at any moment we can die; therefore how much careful we should be. That is real knowledge: how much we must care to be careful; what is our duty before the next death comes. Death will come.

*Bhāgavata* says that *labdhvā su-durlabham idaṁ bahu-sambhavānte* [SB 11.9.29]: "My dear human being, you have got this body after many many evolutionary changes, from aquatics up to this civilized form of body." *Labdhvā su-durlabham idaṁ bahu-sambhavānte*. "After many, many births you have got this valuable body, human form of body." *Mānuṣyam artha-dam*: this body, human body, can give you the highest profit. Highest. In other body you cannot have, but in this body you can profit very highly.

And what is that profit? *Niḥśreyasāya*. The *Bhāgavata* says that you try in this body for your highest benefit. Don't be encumbered by the present necessities of body. You just try for the highest benefit of your life.

649. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 2.1.1–5, Boston, December 22, 1969

So we should be so much responsible how to avoid such laws of nature. We can have any form of life out of 8,400,000 species that are before you. You should always remember that "If by chance I slip to one of them, then how I have wasted my time." This is responsible life. *Labdhvā su-durlabham idaṁ bahu-sambhavānte* [SB 11.9.29].

*Bahu-sambhavānte* means after many, many appearances. This is appearance. This body, present body, is one of the appearances. It will never appear again. He'll... I will have to or you will have to appear in a different body. But this human form of life is great opportunity. *Bahu-sambhavānte*. *Bahu* means many, and *sambhava* means appearance. After many, many appearances, we have got this.

*Labdhvā su-durlabham*. *Su-durlabham*. *Su* means very costly; *durlabham* means to gain with great difficulty. This responsibility must be there in the human form of life. *Labdhvā su-durlabham idaṁ bahu-sambhavānte*. After many, many appearances. And what is this? *Mānuṣya*, man, human form of

body. *Artha-dam*: and you can achieve a great success in this life. This is the hint given. Therefore for that great success everyone should try his best.

650. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 2.3.25 Lecture, Los Angeles,  
June 23, 1972

Nobody thinks, "No. He is dying, so I will have to die." No. He thinks, "I'll live. He is dying." This is the most wonderful thing. He does not think that "I have seen. My father has died, my mother has died, my brother has died. So everyone has died. So I'll die. So what I am doing before death?" They're not serious. Not at all serious. But death is... "As sure as death." And we do not know when that death is coming to take place. So how much serious we should be.

We should be very serious. *Labdhvā su-durlabham idaṁ bahu-sambhavānte* [SB 11.9.29]. We have got this human form of body, human consciousness, advanced consciousness, after many, many births, after through the evolutionary process. Many millions of years we have passed through many species of life. *Aśītiṁ caturāś caiva lakṣāṁs tāñ jīva-jātiṣu* [Brahmā-vaivarta Purāṇa]. *Aśītiṁ caturāḥ*, eighty-four lakhs, or 8,400,000's. *Bhramadbhiḥ puruṣaiḥ mānuṣyam*. In this way, going through so many species of life, we have got this human form of life.

651. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 5.5.1 Lecture, Hyderabad,  
April 10, 1975

So I am especially speaking to the Indians, *bhārata-varṣis*, that you have got this life in this land after many, many evolutionary process, *bahūnām janmanām ante. Bahu-sambhavānte*, the *śāstras* say. *Bahu-sambhavānte* [SB 11.9.29]. Unfortunately, we are forgetting this. At the present moment we are forgetting the importance of this life born in the land of *Bhārata-varṣa*. This is our misfortune. Don't be misled. You have got this human form of life, *bhārata-varṣī*. Very easily you can take the opportunity of understanding what is God, what is your relationship with God, because in India there are so many Vedic *śāstras*. I am reading one, this *Śrīmad-Bhāgavatam*. This is also Vedic literature. It is the commentary on the *Vedānta-sūtra*, *bhāṣyam brahma-sūtrānām* [Garuḍa Purāṇa]. So this Kṛṣṇa consciousness movement means that we are spreading this knowledge of *Śrīmad-Bhāgavatam* throughout the whole world. And as far the Indians, *bhārata-varṣī*, it is a special prerogative to understand these Vedic literatures and make his life successful. Do not spoil your the gift, the boon given by God—this human form of life. Do not waste it for nothing. Utilize it.

652. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 5.5.1–2 Lecture, Tittenhurst,  
London, September 13, 1969

So there is arrangement by God's law, everyone shall eat. It is not that... You have never seen any animal or any bird has died for starvation. No. There is no starvation in the law of God. Everyone has food. *Viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29].

By the laws of nature, by God's order, everyone has, I mean to say, provision for four things. What is that? Eating, shelter and sense gratification and defense.

653. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 5.5.34 Lecture, Vṛndāvana, November 21, 1976

A character, *avadhūta*, without any connection with human bodily activities, Rṣabhadeva remained lying down on the street just like animals. We see so many cows and birds and crows, they do not care for anything of this material world; but eating, sleeping, mating, that is there. As in the human society, so amongst the lower animals the same activities are there. There is no change. *Viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29]. *Śāstra* says *viṣayaḥ*, the objects of sense enjoyment, *sarvataḥ syāt*, everywhere. There is no difference. *Viṣayaḥ khalu sarvataḥ syāt*. So *viṣaya*. Sometimes we say *viṣayī*. *Viṣayī*, generally they mean a man having estates to manage. But actually *viṣaya* means this eating, sleeping, mating and defending. These things are there. So He was callous: "Never mind." Although He was the emperor, but when He took the position of *avadhūta*, without any conception of body, He became like ordinary animals, exemplifying that the, so far the body is concerned, the activities of the body, there is no difference between the lower animals and the higher animals; or, in other words, without spiritual conception of life, simply in the bodily conception of life we are equal with the animals.

654. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 6.1.7 Lecture, Honolulu, May 8, 1976

Now it will take again millions of years to come to the stage of human being. *Jalajā nava-lakṣāṇi sthāvarā lakṣa-vimśati*. He has to pass through the fish life. There are 900,000 different species of life. Then you again come to the land—you become trees, plants and so on. Two millions different forms you have to go through. That is evolution. Darwin's theory of evolution, that is not perfectly explained. It is explained in the Vedic literature. So just a tree is standing for ten thousands of years, we had to pass through this life. But there is no perfect knowledge. We are thinking that we are now very nice American body or Indian body. No. It took so many years to come to this life. Therefore *śāstra* says, *labdhvā sudurlābham idaṁ bahu-sambhavānte* [SB 11.9.29]: "You have got this human form of life after many, many millions of years' waiting." So do not misuse it. That is Vedic civilization, not to misuse the human form of life.

655. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 6.1.8 Lecture, Los Angeles, June 21, 1975

So therefore we are preaching Kṛṣṇa consciousness. *Lokasya ajānataḥ*, they do not know what kind of risky life they are conducting. So the Kṛṣṇa consciousness movement is trying to make them awakened to the consciousness. That is the duty of a sane man or a gentleman. That is the instruction of the *Vedas*, to awaken people. *Uttiṣṭhata jāgrata prāpya varān nibodhata* [Kāṭha Upaniṣad 1.3.14]. This Vedic instruction is, to the human society, *uttiṣṭhata*: "Get up." *Jāgrata*: "Don't sleep. Be awakened." *Uttiṣṭhata jāgrata prāpya varān nibodhata*. "You have got a boon. Try to understand it." *Nibodhata*. *Prāpya varān*. *Varān* means benediction. What is that benediction? The benediction is this human form of life. You should understand that you are not cat and dog, simply you shall spoil your life by eating, sleeping and sex and defense. No. This is very valuable life. *Labdhvā su-durlabham idaṁ bahu-sambhavānte* [SB 11.9.29]. This is the instruction of *Śrīmad-Bhāgavatam*. "No, don't spoil it. You have got this boon, this human form of life, after many, many births' evolutionary process. Don't you see so many different varieties of life? And you had to undergo through all these life. Now you have come to human form of life, so you should utilize it." So that full utilization is how to become Kṛṣṇa conscious.

656. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 6.1.13-14 Lecture, Honolulu, May 14, 1976

*Dhīra* and *adhīra*, there are two classes of men. One is sober, even there is cause of agitation, still he remains firm. He is called *dhīra*. And *adhīra* means as soon as there is cause of agitation, he became a victim. That is called *adhīra*. So we have to become *dhīra*. We have been *adhīra* in so many different forms of life, because I am coming to this human form of life after evolution of 8,000,000 forms of body. *Jalajā nava-lakṣāṇi śhāvarā lakṣa viṁśati* [Padma Purāṇa]. That is evolution. So after... *Bahu-sambhavānte* [SB 11.9.29]. After many, many years I have got this opportunity. In other, lower animal life, I have enjoyed the senses in so many ways. So sense enjoyment is not very difficult. Even there... *Viśayaḥ khalu sarvataḥ syāt* [SB 11.9.29]. The hogs and pigs, they have got facility for sense enjoyment. They do not care even who is who. Even she is mother or she is sister or she is daughter, they will enjoy sex. That is hog life. You have seen. There is no discrimination. And the monkeys, they are enjoying sex life. So everyone enjoys sense life. So "Why? I have got this valuable life, human form of life. Why I shall become a living entity like hogs and dogs?" This is called *tapasya*. "Why I shall become hogs and dogs and again I shall put myself in the cycle of birth and death? I have got this life after so many evolutionary process. Why not practice little *tapasya* in this life?" This is knowledge. "If by practicing little *tapasya*, restraint, I can get relief from this repetition of birth and death, why shall I not do it?" This is knowledge. And if I again become victimized... The laws of nature is there. If you want, you can enjoy. Nature will give you: "All right, you want so much sex. All right, come on, become a hog. Yes." So nature is ready. It is not very difficult. Therefore the *śāstra* says, "No, no, no. This life is not for becoming a hog and dog."

657. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 6.1.19 Lecture, Denver, July 2, 1975

So the Kṛṣṇa consciousness movement is giving this benefit to the human society. It is very easy, not difficult. Without any condition, you simply chant and remember Kṛṣṇa. It is not at all difficult. Everyone can... Here you are seeing the Deity of Kṛṣṇa. So while chanting, if you remember this Deity, is it very difficult? We are opening these centers, giving this education, and from *śāstras*, all information we are giving. So you take advantage of it. Don't spoil life. *Labdhvā sudurlabham idaṁ bahu-sambhavānte* [SB 11.9.29]. This human form of life is obtained after many, many millions of years. We have to come through the evolutionary process from aquatics to plants, trees, insects, serpents, birds, beasts.

In this way we have come to this human form of life. And in this life we can hear about Kṛṣṇa, think about Kṛṣṇa, see Kṛṣṇa's Deity—so many opportunities.

658. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 6.1.48 Lecture, Detroit, June 14, 1976

Therefore the living entities, means human beings, they have been described in the *Śrīmad-Bhāgavatam* as *manda*. *Manda* means all bad. *Manda*, there are two meanings, "slow" or "bad." Slow means bad. Slow, if you take the meaning of slow, that will be like this, that this human form of life is meant for spiritual realization. That is the advantage. In the cycle of birth and death, we are rotating. Once a chance is given to decide whether we shall rotate in the cycle of birth and death or we shall go back to home, back to Godhead. That decision rests on this life. It is a very responsible life. *Labdhvā sudurlabham idaṁ bahu-sambhavānte* [SB 11.9.29]. Prahlaḍa Mahārāja says, *durlabham mānuṣaṁ janma tad apy adhruvam arthadam* [SB 7.6.1]: "Don't spoil this human form of life like animals." This is the special prerogative, to realize one's spiritual identity and engage oneself in spiritual activities. That is human life. And if we do not take care of it and give us washed away by the waves of material nature, as Bhaktivinoda Ṭhākura sings, *māyār boṣe, yāccho bhesa khaccha hābūḍubu bhai...* The ocean of nescience, if we place ourself to be carried away by the waves of nescience, then our life is spoiled. If we want to save our life from this being carried away by the waves of material nature, then we must take to Kṛṣṇa consciousness. *Jīva kṛṣṇa dās ei viśvās korle to' āra duḥkha nai*. This is Bhaktivinoda Ṭhākura's song, that if we simply accept this truth, that "I am eternal servant of Kṛṣṇa," then we are immediately free.

659. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 6.2.5-6 Lecture, Vṛndāvana, September 9, 1975

There is a Bengali poetry by a Bengali Vaiṣṇava: *janame janame sabe pitā mātā paya, kṛṣṇa guru nahi mile bhajaha e aya*. [?] As soon as you take birth, there is father. Either you take birth as a snake or you



take birth as a human being, without father and mother there is no question of birth. So father and mother you will get in every birth. But *kṛṣṇa guru nahi mile bhajaha e aya*[?]: Kṛṣṇa and guru will not be available in every birth. That is very important thing. You cannot get Kṛṣṇa in the form of a snake or a cat and a dog, but you can get Kṛṣṇa in the form as a human being.

Therefore human being, this form of human being... *Labdhvā sudurlabham idaṁ bahu-sambhavānte* [SB 11.9.29]. After many, many millions of years we have got this human form of body. It should not be misused simply like cats and dogs. This is not success of life.

660. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam 7.6.29—7.7.9 Lecture, Bombay, March 15, 1971

Yes. Why not? Maybe majority demigods. Just like India. Majority demigods, minority demons. In your country majority demons. So this is all everywhere you will find. *Viṣayaḥ khalu sarvataḥ syāt*, [SB 11.9.29] *Viṣayaḥ*—eating, sleeping, mating, defending and demons and demigods—*sarvataḥ*.

661. Śrīmad-Bhāgavatam 11.9.29, Śrīmad-Bhāgavatam Lecture, Los Angeles, July 12, 1969

So this is the business of developed consciousness, human consciousness. Otherwise, consciousness is there in the dog, in the cats, in the worms, in the trees, in the birds, in the beasts. Consciousness is there. But are we meant for living in that consciousness, cats' and dogs' consciousness? No. Therefore *Bhāgavata* said that *labdhvā sudurlabham idaṁ bahu-sambhavānte* [SB 11.9.29]

"After many, many births you have got this nice body, human form of body." And what to speak of American body, the nicest body, very beautiful body, very rich body. Don't misuse, please. Utilize it. Develop Kṛṣṇa consciousness and be happy. That is our propaganda.

662. Śrīmad-Bhāgavatam 11.9.29, Śrī Caitanya-caritāmṛta, Ādi-līlā 7.108 Lecture, San Francisco, February 18, 1967

So *patiḥ patinām*. So everyone is given the chance of becoming a *pati*. *Pati* means husband, or proprietor. Even the ant, it has got also a companion, female ant. Even the dog, it has got also companion. Even the small bird, even the insect, even the fly—everyone is given. This is called *viṣaya*. *Viṣaya* means material enjoyment.

So *viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29].

This *viṣaya*, this material enjoyment, is provided by the laws of nature everywhere. Don't think that it is in the human society there is love and there is male-female combination. No. Everywhere. That is nature's arrangement. *Viṣayaḥ khalu sarvataḥ syāt*. Therefore Bhāgavata asks everybody that "Don't be after *viṣaya*. *Viṣaya* is already arranged. Accept it as it is." But *tūrṇaṁ yateta na mṛtyuṁ pateta yāvat niḥśreyasāya*: "Your endeavor should be how to elevate yourself spiritually. Don't bother about *viṣaya*. *Viṣaya* is already arranged by nature's way."

663. Śrīmad-Bhāgavatam 11.9.29, Room Conversation, Montreal, July 16, 1969

Because our time is very short. We do not know when I am going to die. As soon as I am out of this body, I am completely under the grip of nature, and I do not know what kind of body I am getting next. Of course, Kṛṣṇa assures that His devotee will never be vanquished. He will get good body. But I do not know what kind of body I am going to... Therefore before finishing this body I will have to develop Kṛṣṇa consciousness very nicely. That is my success. *Labdhvā sudurlabham idaṁ bahu-sambhavānte* [SB 11.9.29].

After many, many of evolutionary process, I have got this nice human form of body in America or India, in civilized nation or rich family; I have no economic problem. That's all right.

664. Śrīmad-Bhāgavatam 11.9.29, Lecture at International Student Association  
Cambridge, Boston, May 2, 1969

Perhaps you know that we believe the theory—not theory; the fact—of transmigration of soul. We are changing bodies one after another. There are 8,400,000's of different species of life, and we are evolving. And at last we come to this form, human form of life. This is also called *bahūnām janmanām ante*: after many, many births. *Labdhvā su-durlabham idaṁ bahu-sambhavānte* [SB 11.9.29].

In the *Bhāgavata* there is a verse. It is said there, *labdhvā su-durlabham idaṁ*. *Idam*. *Idam* means "this." This body, *labdhvā*, you have got it. *Labdhvā su-durlabham idaṁ*. *Su-durlabham* means it is very rare. This is not very cheap. The body of cats and dogs or animals, they are cheap, but this is not very cheap. *Su-durlabhaḥ*. *Bahūnām janman...* *Labdhvā su-durlabham idaṁ bahu-sambha-vānte*.

After many, many births, at least 8,000,000 births of different species of life, we get this human form of life. It is stated in the *Bhāgavata*, and similarly, all Vedic literatures, they corroborate one another. It is... The person who can understand, he doesn't find any contradiction.

665. Śrīmad-Bhāgavatam 11.9.29, Temple Opening, Columbus, May 9, 1969

So if you read our literatures, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, *Teachings of Lord Caitanya*, these

magazines, and we are publishing by and by so many Vedic literatures. There are volumes, volumes; one cannot even finish this *Śrīmad-Bhāgavatam* in his whole life by reading.

So these are meant for human society, for advanced human society. Take advantage, and make your life sublime. *Labdhvā su-durlabham idam* [SB 11.9.29]

This life is obtained after many, many millions of births. That they do not know. Modern education, university, they do not know.

666. *Śrīmad-Bhāgavatam* 11.9.29, Initiation lecture, New Vrindavan, May 21, 1969

**Prabhupāda:**

*mānuṣyam artha-dam anityam apiha dhīraḥ  
tūrṇaṁ yateta na pated anu-mṛtyu yāvan  
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

The Vedic literature informs that *labdhvā sudurlabham idam* [SB 11.9.29].

*Idam* means "this." "This" means this body, this opportunity, human form of life, developed consciousness, full facility. The animals, they have no facility. They are living in the jungles. But we can utilize these jungles, these forests, for so many comfortable situation.

So we have got developed consciousness, intelligence. We can utilize. So it is called *arthadam*. *Artha*. There are two meanings of *artha*. *Artha-śāstra*.

*Artha-śāstra* means economics, how to increase wealth. That is called *artha*. So *arthadam*. This human form of life can bestow upon you *artha*. *Artha* means something substantial. Generally we understand substantial means money. If somebody gets money, that is substantial for material comforts, of course, but real substantial thing is Kṛṣṇa consciousness. That is real substance, *arthadam*.

So Vedic literature, *Vedas'* meaning, when it is said *arthadam*, "In this life you can achieve the substance," that substance means Kṛṣṇa consciousness. Otherwise, taking it substance means multimillionaire or millions of dollars, that is also *artha*, but *anityam*. That is *anityam*. That substance will not be carried by you.

You have come here empty-handed from the womb of your mother, and when you leave this place, you will also go empty-handed. Not that because you have earned millions of dollars, Mr. Rockefeller or Ford, you can carry this. No. The Rockefeller Center will remain there, where it is. You have to go empty-handed.

So now, when it is said *arthadam*, "You can achieve the substance," that does not mean this *artha*, temporary, which will not be carried by me. It will be left behind. That is going on. I create something

in this life. As much as my this body is created by the father and mother, similarly, I also create. That creative energy is there in me because I am part and parcel of God. So God creates; I also create. That creative energy is within me, but a very minute quantity.

667. Śrīmad-Bhāgavatam 11.9.29, Initiation lecture, New Vrindavan, May 21, 1969

Just like an unconscious man is without any consciousness, but he has got the life—the soul is there—similarly, in the other species of life, although the soul is there, it is not..., the soul is not speaking. The outward, the influence of the soul...

[aside:] What is this?

That means the soul is not manifested there fully. *Labdhvā sudurlabham* [SB 11.9.29].

That is being manifested from aquatic life to plant life, then in insect life, then bird's life, then beast's life, at last human life. Out of human life, there are civilized life, uncivilized life. And out of the civilized life, there are atheists and theists, and those who are actually developed conscious. That is Kṛṣṇa consciousness.

The consciousness is developing from the lowest status of living condition, aquatic, then plants, trees, then insects, flying insects, then birds, then four-legged beasts, so many, then two hands, two legs, gorilla.

Similarly, human, uncivilized, then civilized, Āryans, then our Vedic knowledge. In this way consciousness is increasing. That is the real evolutionary theory.

668. Śrīmad-Bhāgavatam 11.9.29, Room Conversation, Hamburg, September 8, 1969

Everyone knows. Now, how we shall meet death? Like cats and dogs? Then what is the use of this human form of life? The cats and dogs, they have got body. They have also will meet death. And I have got body; I will also meet death. So am I meant for meeting death like cats and dogs? Then what kind of human form..., human being I am? No. The *śāstra* says that *labdhvā su-durlabham idaṁ bahu-sambhavānte* [SB 11.9.29].

After many, many evolution of different kinds of body... You understand the evolutionary theory. It is not exactly like Darwin's theory, but this evolutionary process is there. That is admitted in Vedic literature—from lower grade of animal life to the higher grade of animal life. So this human form of life is to be understood. We have got this human form of life after many, many lower grades of life. *Labdhvā su-durlabham*. And it's very rare.

669. Śrīmad-Bhāgavatam 11.9.29, Śrī Īśopaniṣad Invocation Lecture, Los Angeles, April 27, 1970

So before that moment comes, one should be very dexterous to realize Kṛṣṇa consciousness. *Tūrṇam yateta*. *Tūrṇam* means very swiftly, very quickly you should realize Kṛṣṇa consciousness. *Anu-mṛtyu patet yāvan* [SB 11.9.29]. Next, before the death, next death comes, you must finish your business. That is intelligence. Otherwise, defeat.

670. Śrīmad-Bhāgavatam 11.9.29, Room Conversation, Bombay, November 6, 1970

**Haṁsadūta:** It must be very difficult to actually get a birth in a civilized society.

**Prabhupāda:** Yes. Certainly. Therefore it is said, *labdhvā sudurlabham* [SB 11.9.29]. It is very rare, now, especially to take birth in India in the Vedic society. India means within this planet, the civilized Aryan family. Now Āryan families have degraded. Otherwise, Āryan means progressive. So all over the world the Āryan families, they have degraded. Otherwise, the Vedic civilization was Āryan civilization.

671. Śrīmad-Bhāgavatam 11.9.29, Pandal Lecture, Bombay, March 17, 1972

This Kṛṣṇa consciousness movement is very important at the present moment. It is important in this sense: that throughout the whole world, I have traveled, everyone is practically without God consciousness. This means that this human form of life, which is achieved after many, many births, *labdhvā su-durlabham bahu-sambhavānte* [SB 11.9.29].

*Bahu-sambhavānte*: after many, many births. There are 8,400,000 species of life—aquatics, then plants, trees, insects, birds, bees, then uncivilized human being, then civilized human being. In this way, especially in India we are considered to be very advanced in culture and religion, still. I read one book written by one Chinese gentleman. It is recommended in the New York University for studies in comparative, philosophical and religion class. In that book this Chinese gentleman writes that “If you want to know about religion and culture, then you have to go to India.”

672. Śrīmad-Bhāgavatam 11.9.29, Hare Krishna Festival Address at Balboa Park Bowl, San Diego, July 1, 1972

So my request is that you have got all material resources. Don't waste your time. Life is very valuable, especially this human form of life. *Labdhvā su-durlabham idaṁ bahu-sambhavānte* [SB 11.9.29]. This human form of life is achieved after many, many births of evolutionary process. We had to undergo nine hundred thousand species of life in water.

*Jalajā nava-lakṣāṇi sthāvarā lakṣa-vimśati*. Two millions of species of life through plants and trees. *Sthāvarā lakṣa-vimśati kṛmayo rudra-saṅkhyakāḥ*: eleven hundred thousand species of life of insects and reptiles. *Pakṣiṇām daśa-lakṣaṇam*: and one million species of life amongst the birds. Then *trimśal-lakṣāṇi paśavaḥ*: and then three million species of life amongst the beasts.

In this way, there are four hundred thousand species of human form of life, out of which, the civilized form of life, when our consciousness is developed, that is the opportunity to understand what is God, what I am, what is my relationship with God, what is this material world, how I shall treat. That is needed. In the *Vedānta-sūtra* it is said, *athāto brahma jijñāsā*. This human..., this civilized form of human life is meant for inquiring about Brahman, the Supreme, the Absolute Truth.

So this Kṛṣṇa consciousness movement is giving knowledge about the Absolute Truth, Param Brahman. The Sanskrit word is Param Brahman. And Kṛṣṇa is Param Brahman.

673. Śrīmad-Bhāgavatam 11.9.29, Morning Walk, Honolulu, January 23, 1974

**Prabhupāda:** ...that sex is there.

**Sudāmā:** Yes, yes.

**Prabhupāda:** That is not missed.

**Sudāmā:** No.

**Prabhupāda:** Therefore *Bhāgavata* says, *viśayaḥ khalu sarvataḥ syāt* [SB 11.9.29]. *Viśaya*, the four things—eating, sleeping, mating, defending—in any condition of life they're available. They're available. It doesn't matter in what condition of life you are living, but these things are available: *viśayaḥ khalu sarvataḥ syāt*. *Sarvataḥ* means everywhere, in any condition, this is available. A still, people are busy for these four things. [to passers-by:] Good morning. That is assured, that any condition of life, you'll have these four things. *Tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ* [SB 1.5.18]. Therefore we should not endeavor for these four things. That is already fixed. I'll get in any condition of life. Then? What for our energy should be employed? Which was not available, wandering up and down, beginning from the heavenly planet down to the Pluto's planet. [aside:] This is a passenger ship?

**Sudāmā:** Yes.

**Prabhupāda:** They stand there, and passengers come here?

**Sudāmā:** Yes.

**Prabhupāda:** Through boats?

**Sudāmā:** Yes. The ships like this go around the Orient, to Japan and Indonesia. [japa] Are the shoes comfortable, Prabhupāda?

**Prabhupāda:** Yes. [break] ...available in any condition of life. People are making gorgeous arrangement for that thing. *Viṣayaḥ khalu sarvataḥ syāt*. *Viṣaya*, material necessity, they are available...

**Passers-by:** Good morning.

**Prabhupāda:** Good morning. In any condition of life: birds, bees, insect, vagabond, wretched... Everyone will get it.

674. Śrīmad-Bhāgavatam 11.9.29, Morning Walk, Rome, May 30, 1974

In the material world, everyone is given the facilities for eating, sleeping, sexual intercourse and defense. Now, if some dangers come, so we may be victim, but a bird immediately goes. He has better defense. Is it not? If some dangers come, immediately... Suppose all of a sudden a motorcar comes and kills us. We cannot do anything. But the bird, small bird, "*Hut!*" He can do that. Is it not? So his defensive measure is better than us. Similarly, I want to have sex. I have to arrange for that, find out some... But the female bird is always around me, at any time—this sparrow, the pigeon. You have seen it? Immediately ready for sex life. And eating? Oh, there is some fruit. Immediately he can eat. And sleeping? That is also very comfortable.

So these facilities, don't think that it is available on this skyscraper building. They are available for the birds and the beasts. It is not that unless you have got a very nice apartment in the skyscraper building, you cannot have all these facilities of eating, sleeping and sex life. Anywhere. *Viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29]. This is called *viṣaya*. *Viṣaya* means the facilities for sense enjoyment. That is called *viṣaya*. Our process is *viṣaya chāḍiyā se rase majiyā*. One has to give up this *viṣaya* and relish the transcendental bliss. It is a different platform. And these persons, bodily concept of life, their only enjoyment is this *viṣaya*. So *śāstra* says that "You are after *viṣaya*. This is available in any life. Why you are repeating this *viṣaya* in different forms of life either as bird or beast or tree or human being or cats and dogs?" *Punaḥ punaś carvita carvaṇānām* [SB 7.5.30]. Again and again, the same thing, in different forms.

675. Śrīmad-Bhāgavatam 11.9.29, Morning Walk, Rome, May 30, 1974

**Prabhupāda:** So *śāstra* says, *labdhvā su-durlabham idaṁ bahu-sambhavānte* [SB 11.9.29]: "My dear human being, please note. You have got this form of life after many, many births, *bahu-sambhavānte*.

You had to undergo the aquatic life, 900,000 species, the birds, trees and plants, two million. How much time it has gone by for this evolution. Now you have come to the human form of life." *Labdhvā su-durlabham idaṁ bahu-sambhavānte mānuṣyam*: "This is human form of life." *Artha-dam*: "Now you can achieve success. Although it is temporary, but you can achieve the highest perfection of life. Therefore," *tūrṇaṁ yateta anumṛtyu yāvat*, "before next death, you be very dexterous to complete the success." And if you think, "Then what about my sense enjoyment?" *Viśayaḥ khalu sarvataḥ syāt*: "It will be available any life. This life you spend for this purpose. Don't waste simply for *viśaya*." *Viśayaḥ khalu sarvataḥ syāt*. This you will get even if you become cat and dog. But in the cat and dogs, I will not get this opportunity, how to get out of this material existence.

676. Śrīmad-Bhāgavatam 11.9.29, Morning Walk, Honolulu, June 19, 1975

**Prabhupāda:** Yes. [break] ...*khalu sarvataḥ syāt* [SB 11.9.29]. *Viśaya* means sense enjoyment. Now, that boy and the girl, they're taking dogs. The dog is also male and female, and the man is male and female. So *viśaya* means sense enjoyment. The sex enjoyment is both; the dogs and the man, they will have. But the man can get Kṛṣṇa; the dog cannot get Kṛṣṇa. That is the difference. *Viśaya*, that sex enjoyment, is available both for the dogs and the man. But the man can achieve Kṛṣṇa; the dog cannot. That is special. *Viśaya khalu sarvataḥ syāt*. [break] ...of eating, sleeping, mating. That is available in every life. [break] ...another passage is there in *Prema-vivarta*, *janame janame sabe pitā mātā pāya*: "In every life, one can get father and mother." *Kṛṣṇa guru nahi mile bhaja hari ei*: "But Kṛṣṇa and *guru* cannot be had in every life." That is only in human life. Otherwise, as soon as there is birth, there is father and mother. Either you become human being or tiger or snake or bird, the father-mother is there. But the spiritual father and Kṛṣṇa, that can be obtained in human life, not in every life.

*janame janame sabe pitā mātā pāya  
kṛṣṇa guru nahi mile bhaja hari ei  
[Prema-vivarta]*

So we should take full advantage of the human life. That is civilization. And in sense gratification it is not civilization; it is animal life. [break] ...for sense gratification. This is the modern civilization. [break] ...nice place is made for sense gratification. And as soon as you perform *kīrtana*, the police will harass you. This is civilization. [break] ...nice place, there should be so many temples. People will come early in the morning, take bath in the sea, go to the temple, have some spiritual inspiration. That program is there. And running. The dog is running and the man is running.

677. Śrīmad-Bhāgavatam 11.9.29, Arrival Conversation in Car & Room, Los Angeles, June 20, 1975

**Prabhupāda:** Very good. *Tūrṇaṁ yateta*. We should try very fast before the next death comes. And death will come. So we shall prepare in such a way that before the next death comes over, we finish our Kṛṣṇa consciousness business and go back to home, back to Godhead. *Tyaktvā dehaṁ punar janma naiti* [Bg. 4.9]. This is perfection. Because if we wait for another birth, maybe we may not get. Even Bhārata Mahārāja, he also slipped. He became a deer. So we should always be vigilant that "We have



got this opportunity, human form of life. Let us utilize it to the fullest extent and be fit for going back to home, back to Godhead." That is intelligence. Not that "All right, I shall get again chance next birth." That is not very good policy. *Tūrṇam*. *Tūrṇam* means very hastily finish. *Tūrṇam yateta anumṛtyuṁ pated yāvat* [SB 11.9.29]. [sound of men practicing karate in studio opposite has pervaded background of entire room conversation] These people are wasting time, as if they will live forever. [chuckles] What is the use of this kar...? Kara?

678. Śrīmad-Bhāgavatam 11.9.29, Room Conversation, Honolulu, June 13, 1976

This is intelligence, that "I am living; this is wonder. I can die at any moment. So I have to finish my Kṛṣṇa conscious business." So not a single moment should be wasted. This is... That I can die at any moment, and if you do not finish my Kṛṣṇa consciousness business before death, then I do not know how I am going to change my body. If I finish my Kṛṣṇa conscious business, then, *tyaktvā dehaṁ punar janma naiti mām eti* [Bg. 4.9], then I can go back to home, back to Godhead. If I do not finish, then I will have to change this body. Yes. That is seriousness of Kṛṣṇa consciousness. *Labdhvā sudurlabham idaṁ bahu-sambhavānte mānuṣyam arthadam* [SB 11.9.29]. I have got this body, human form of body, after evolution of so many species and forms of life. They do not know.

679. Śrīmad-Bhāgavatam 11.9.29, Room Conversation, New Vrindavan, June 28, 1976

**Prabhupāda:** I was surprised that "How Rṣi Kumāra can fall down like this?" I had so confidence of this boy from the very beginning. He was so nice, so pure. And *māyā* is so strong. But could not do very well, *māyā*, very long. Thank Kṛṣṇa and... So stay with us.

**Rṣi Kumāra:** Okay.

**Prabhupāda:** *Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* [Bg. 9.31]. This is Kṛṣṇa's mercy, special mercy. So always be calm and chant and pray to Kṛṣṇa. Don't spoil this life. It is so valuable. *Viśayaḥ khalu sarvataḥ syāt* [SB 11.9.29]. The sense gratification can be available in every life, cats' and dogs' also. Why should we sacrifice the greatest boon of human life? Hare Kṛṣṇa.

680. Śrīmad-Bhāgavatam 11.9.29, Morning Discussion about Kumbha Melā, Bombay, January 8, 1977

**Prabhupāda:** Mules, I have seen: if they stop, you can beat like anything; still, it will not move.

**Gurudāsa:** Yes. "Stubborn as a mule" is a proverb in the West.

**Prabhupāda:** I have seen. The soldiers are beating with the butts of the gun—still [laughter] not going. So many varieties of life we had to pass through, and with great fortune we get this human form of body. And that also we waste in the same business—*punaś punaś carvita-carvaṇānām* [SB 7.5.30],

misguided. *Labdhvā sudurlabham idam bahu-sambhavānte* [SB 11.9.29]. After many, many births this human form. People do not understand. *Sudurlabham*. *Durlabham* means rare, and *sudurlabham* means still...

**Dr. Patel:** More rare.

681. Śrīmad-Bhāgavatam 11.9.29, Room Conversation, Māyāpur, March 2, 1977

**Prabhupāda:** Without scientific knowledge the animals are also gratifying their senses. Why they take to the platform of education for sense gratification? What can be benefit? It doesn't require... *Viṣayaḥ khalu sarvataḥ syāt* [SB 11.9.29]. Even the birds and beasts, they have got facilities for sense gratification. The pig, they have got very good facility for sense gratification—no distinction between mother, sister or anyone. The pig has got greater facility. So why in the name of education?

682. Śrīmad-Bhāgavatam 11.9.29, Room Conversation, Bombay, April 13, 1977

**Prabhupāda:** It is a dangerous civilization. You... You should... [pause as things are moved around] Dangerous civilization that *labdhvā su-durlabham idam bahu-sambhavānte* [SB 11.9.29]. After many, many millions of years one gets the chance of becoming a human being, especially civilized and especially in India. They will bring the same. And Kṛṣṇa personally says that if this chance is missed and a person does not become God realized, then he again returns back to the..., to the... Today I am a prime minister; tomorrow, if I become a dog, what is this civilization? And they will have to become. Nature's law we cannot avoid. And there is no question, "Why you are touching me? I am prime minister." Who cares for you? You have to take account of your activities, *karmaṇā daiva-netreṇa* [SB 3.31.1]. So human life is so important, and we are simply wasting this valuable life with this temporary adjustment of so-called happiness or distress—big, big plans. Simply bluffing. Indira Gandhi, one *daridrāṇaṁ hatā*[?]: "Poverty drive away." Now she is poverty-stricken. "Oh, you want to drive away poverty? Now drive away your own poverty. Where is your position? How you can drive away? You do not dare to come out, twelvenights." Within one day. Who has made it? This is possible for everyone. Why do they not care, this important knowledge? This knowledge is India's knowledge, and India government is callous. They are not interested in distributing this knowledge. *Sarasvatī jñāna-khale yathā satī* [SB 10.2.19]. Just like a person who has got enough knowledge, but he does not give it to others, it is to check the flame. Such a risky civilization. The knowledge is there, and people are kept in darkness. What is this? *Tathā dehāntara-prāptiḥ* [Bg. 2.13]. So we are the only friends, within this world, of the human society.

683. Śrīmad-Bhāgavatam 11.10.6, CC Madhya 24.330 Purport

The qualifications of a bona fide disciple are described in *Śrīmad-Bhāgavatam* (11.10.6) as follows:

*amānya-matsaro dakṣo  
nirmamo dṛḍha-sauhṛdah*

*asatvaro 'rtha-jijñāsur  
anasūyur amogha-vāk*

The disciple must have the following qualifications. He must give up interest in the material bodily conception. He must give up material lust, anger, greed, illusion, madness and envy. He should be interested only in understanding the science of God, and he should be ready to consider all points in this matter. He should no longer think, "I am this body," or, "This thing belongs to me." One must love the spiritual master with unflinching faith, and one must be very steady and fixed. The bona fide disciple should be inquisitive to understand transcendental subject matter. He must not search out faults among good qualities, and he should no longer be interested in material topics. His only interest should be Kṛṣṇa, the Supreme Personality of Godhead.

684. Śrīmad-Bhāgavatam 11.10.23, CC Madhya 8.257 Purport

Those who desire liberation by merging into the existence of God do not desire sense gratification within the material world. On the other hand, they have no information about serving the lotus feet of the Lord. Consequently, they are doomed to stand like trees for many thousands of years. Although trees are living entities, they are nonmoving. The liberated soul who merges into the existence of the Lord is no better than the trees. Trees also stand in the Lord's existence because material energy and the Lord's energy are the same. Similarly, the Brahman effulgence is also the energy of the Supreme Lord. It is the same whether one remains in the Brahman effulgence or in the material energy because in neither is there spiritual activity. Better situated are those who desire sense gratification and promotion to the heavenly planets. Such people want to enjoy themselves like denizens of heaven in the gardens of paradise. They at least retain their individuality in order to enjoy life. But the impersonalists, who try to lose their individuality, also lose both material and spiritual pleasure. The last destination of the Buddhist philosophers is to become just like a stone, which is immovable and has neither material nor spiritual activity. As far as the hard-working *karmīs* are concerned, Śrīmad-Bhāgavatam states (11.10.23):

*iṣṭveha devatā yajṣaiḥ  
svar-lokaṁ yāti yājñikāḥ  
bhuṣjīta deva-vat tatra  
bhogān divyān nijārjitān*

“After performing various sacrificial rituals for elevation to the heavenly planets, the *karmīs* go there and enjoy themselves with the demigods to the extent that they have obtained the results of pious activities.”

685. Śrīmad-Bhāgavatam 11.11.18, SB 2.9.36 Purport

Śrīmad-Bhāgavatam (11.11.18) says:

*śabda-brahmaṇi niṣṇāto  
na niṣṇāyāt pare yadi  
śramas tasya śrama-phalo  
hy adhenum iva rakṣataḥ*

“One may be well versed in all the transcendental literature of the *Vedas*, but if he fails to be acquainted with the Supreme, then it must be concluded that all of his education is like the burden of a beast or like one’s keeping a cow without milking capacity.”

686. Śrīmad-Bhāgavatam 11.11.18, CC Adi 17.257 Purport

Śrīdhara Svāmī confirms in his commentary that first one must surrender to the spiritual master; then the process of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the *Vedas*. The example of Mahārāja Khaṭvāṅga confirms this. One who surrenders is understood to have learned the subject matter of the *Vedas* very nicely. One who adopts this Vedic process of surrender learns devotional service and is certainly successful. One who is very much proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. *Śrīmad-Bhāgavatam* declares:

*sabda-brahmaṇi niṣṇāto  
na niṣṇāyāt pare yadi  
śramas tasya śrama-phalo  
hy adhenum iva rakṣataḥ*

"If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk." (*Bhāg.* 11.11.18)

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the *Vedas* but does not surrender to a spiritual master or Viṣṇu, all his cultivation of knowledge is but a waste of time and labor.

687. Śrīmad-Bhāgavatam 11.11.32, CC Madhya 8.62 Translation taken from  
*Śrīmad-Bhāgavatam* (11.11.32) per Purport from CC Madhya 8.61

*ājñāyaivam guṇān doṣān  
mayādiṣṭān api svakān*

*dharmān santyajya yaḥ sarvān  
mām bhajet sa ca sattamaḥ*

Rāmānanda Rāya continued, “Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class man.’

688. Śrīmad-Bhāgavatam 11.11.32, CC Madhya 9.264 Translation taken from  
Śrīmad-Bhāgavatam (11.11.32) per Purport from CC Madhya 9.263

*ājṣāyaivam guṇān doṣān  
mayādiṣṭān api svakān  
dharmān santyajya yaḥ sarvān  
mām bhajet sa ca sattamaḥ*

“Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered a first-class man.’

689. Śrīmad-Bhāgavatam 11.11.32, In Search of the Ultimate Goal of Life: Sri  
Ramananda Samvada - No Clear Idea

When Lord Caitanya rejected Ramananda Raya’s second suggestion of directly offering the fruits of one’s actions to God rather than indirectly through the varnasrama system, Ramananda then made a third suggestion. He proposed that ordinary people, who are fully engaged in the act of earning and enjoying, improve their life by giving up the process of continuing to live in the material world while offering the fruits of their labor to God. On the basis of this improved idea, Ramananda quoted a sloka from Srimad-Bhagavatam (11.11.32):

*ajnayaivam gunan dosan  
mayadistan api svakan  
dharman samtyajya yah sarvan  
mam bhajet sa ca sattamah*

In this sloka, the Personality of Godhead says, "Occupational duties are described in the religious scriptures. If one analyzes them, one can fully understand their qualities and faults and then give them up completely to render service unto Me. Such a person is accepted as a saint of the highest order."

690. Śrīmad-Bhāgavatam 11.12.1, The Nectar of Devotion Lecture, Vṛndāvana,  
November 11, 1972

**Pradyumna:** "This fact is corroborated by Kṛṣṇa in the Eleventh Canto of *Śrīmad-Bhāgavatam*, Twelfth Chapter, first verse [SB 11.12.1], where He says, 'My dear Uddhava, you may know it from Me that the attraction I feel for devotional service rendered by My devotees is not to be attained even by the performance of mystic *yoga*, philosophical speculation, ritualistic sacrifices, the study of *Vedānta*, the practice of severe austerities or the giving of everything in charity. These are, of course, very nice activities, but they are not as attractive to Me as the transcendental loving service rendered by My devotees.'

"How Kṛṣṇa becomes attracted by the devotional service of His devotees is described by Nārada in the *Śrīmad-Bhāgavatam*, Seventh Canto, Tenth Chapter, thirty-seventh verse [SB 7.10.37]. There Nārada addresses King Yudhiṣṭhira while the King is appreciating the glories of the character of Prahlaḍa Mahārāja. A devotee always appreciates the qualities of other devotees."

**Prabhupāda:** Yes. That is the sign of devotee: appreciation [of] the activities of devotee. This appreciation means a devotee who is actually freed from all contamination, he does not find any fault with other devotee. That is the sign. He does not think himself that he is bigger devotee or greater devotee than others. He thinks himself as the lowest of all.

691. Śrīmad-Bhāgavatam 11.14.15, SB 5.18.23 Purport

In many places, the *śāstras* describe the Supreme Personality of Godhead as being more inclined toward His devotees than toward His wife, who always remains on His chest. In *Śrīmad-Bhāgavatam* (11.14.15) it is stated:

*na tathā me priyatama  
ātma-yonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr  
naivātmā ca yathā bhavān*

Here Kṛṣṇa plainly says that His devotees are more dear to Him than Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa (the original cause of creation), the goddess of fortune or even His own Self.

692. Śrīmad-Bhāgavatam 11.14.15, CC Adi 6.102 Translation and Purport

*na tathā me priya-tama  
ātma-yonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr*

“O Uddhava! Neither Brahmā, nor Śaṅkara, nor Saṅkarṣaṇa, nor Lakṣmī, nor even My own self is as dear to Me as you.”

This text is from *Śrīmad-Bhāgavatam* (11.14.15).

693. Śrīmad-Bhāgavatam 11.14.18, The Nectar of Devotion Lecture, Vṛndāvana,  
November 5, 1972

**Pradyumna:** "As evidence for this, Rūpa Gosvāmī quotes from the *Śrīmad-Bhāgavatam*, Eleventh Canto, Fourteenth Chapter, 18th verse [SB 11.14.18]. This verse is in connection with Lord Kṛṣṇa's instruction to Uddhava, where He says, 'My dear Uddhava, devotional service unto Me is just like a blazing fire, which can burn into ashes unlimited fuel supplied to it.'

"The purport is that as the blazing fire can burn any amount of fuel to ashes, so devotional service to the Lord in Kṛṣṇa consciousness can burn up all the fuel of sinful activities. For example, in the *Gītā*, Arjuna thought that fighting was a sinful activity, but Kṛṣṇa engaged him on the battlefield under His order, and so the fighting became devotional service. Therefore, Arjuna was not subjected to any sinful reaction."

**Prabhupāda:** Yes. So, the example is that the..., in the fire, you go on giving fuel perpetually, it will burn into ashes. Similarly, it doesn't matter. To become sinful... Without Kṛṣṇa consciousness, everyone is sinful. So to become sinful is not disqualification, because everyone is sinful. But if one takes to Kṛṣṇa consciousness, Kṛṣṇa consciousness is just like the fire, and the sinful activities are just like wood. But when the wood is in touch with the fire, so the fire would burn all the woods, fuel, into ashes.

But we should not... Once we take to Kṛṣṇa consciousness, we should stop the pillars of sinful activities. Whatever we did in our past life, that is excused, but if we take to Kṛṣṇa consciousness, and if we go on with our sinful activities, that will not help us. Just like the same fire: you take the fuel and add to the fire, it will burn into ashes. But at the same time if you pour some water also, then it will be useless. Similarly, our past sinful activities, that can be burned into ashes provided we don't add any more. Don't take it, "Now it will burn into ashes. So go on, this business and that business." No. That business means pouring water into the fire. It will not burn.

694. Śrīmad-Bhāgavatam 11.14.19, CC Madhya 24.61 Translation and Purport

*yathāgniḥ susamṛddhārciḥ  
karoty edhāṁsi bhasmasāt*

*tathā mad-viṣayā bhaktir  
uddhavaināmsi kṛtsnaśaḥ*

" 'As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me.'

This verse is from *Śrīmad-Bhāgavatam* (11.14.19).

695. Śrīmad-Bhāgavatam 11.14.20, CC Ādi 17.76 Translation and Purport

*na sādhayati mām yogo na sāṅkhyam dharma uddhava  
na svādhyāyās tapas tyāgo yathā bhaktir mamorjitā*

[The Supreme Personality of Godhead, Kṛṣṇa, said:] “My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.”

*Karmīs, jñānīs, yogīs, tapasvīs* and students of Vedic literature who do not have Kṛṣṇa consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service, although everywhere such service is repeatedly emphasized, as it is in this verse from *Śrīmad-Bhāgavatam* (11.14.20). *Bhagavad-gītā* also declares, *bhaktiṁ mām abhijānāti yāvān yas cāsmi tattvataḥ*: "One can understand the Supreme Personality as He is only by devotional service." (Bg. 18.55) If one wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice or severe austerity and penance. Elsewhere in *Bhagavad-gītā* (12.5) the Lord confirms *kleśo 'dhikataras teṣām avyaktāsakta-cetasām*: "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute Truth. As explained in *Śrīmad-Bhāgavatam* (1.2.11), *brahmeti paramātmetye bhagavān iti śabdyate*. Unless one understands the Supreme Personality of Godhead, the original source of both Brahman and Paramatma, one is still in darkness about the Absolute Truth.

696. Śrīmad-Bhāgavatam 11.14.20, CC Madhya 20.137 Translation and Purport

*na sādhayati mām yogo  
na sāṅkhyam dharma uddhava  
na svādhyāyās tapas tyāgo  
yathā bhaktir mamorjitā*



"The Supreme Personality of Godhead, Kṛṣṇa, said: "My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonalism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa, can one satisfy Me as much as one can by developing unalloyed devotional service unto Me." "

This is a quotation from *Śrīmad-Bhāgavatam* (11.14.20). For an explanation see *Ādi-līlā*, Chapter Seventeen, text 76.

697.        *Śrīmad-Bhāgavatam* 11.14.20, CC Antya 4.59 Translation and Purport

*na sādhayati mām yogo  
na sāṅkhyam dharma uddhava  
na svādhyāyās tapas tyāgo  
yathā bhaktir mamorjitā*

[The Supreme Personality of Godhead, Kṛṣṇa, said:] "My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.'

This verse is from *Śrīmad-Bhāgavatam* (11.14.20).

698.        *Śrīmad-Bhāgavatam* 11.14.21, SB 5.1.2 Purport

The Supreme Personality of Godhead cannot be understood by any means except *bhakti*. The Lord confirms this in *Śrīmad-Bhāgavatam* (11.14.21). *Bhaktyāham ekayā grāhyaḥ*: "only by executing devotional service can one appreciate Me."

699.        *Śrīmad-Bhāgavatam* 11.14.21, SB 7.9.47 Purport

The supreme cause can be understood only by devotional service, as stated in *Bhagavad-gītā* (*bhaktyā mām abhijānāti* [Bg. 18.55]). Elsewhere in *Śrīmad-Bhāgavatam* (11.14.21), the Supreme Godhead personally says, *bhaktyāham ekayā grāhyaḥ*: one can understand the original cause of all causes, the Supreme Person, only by devotional service, not by show-bottle exhibitionism.

700.        *Śrīmad-Bhāgavatam* 11.14.21, SB 10.10.38 Purport

This is the process. We cannot manufacture our own way of understanding the Supreme Personality of Godhead, for it is not that everything one manufactures or concocts will lead to understanding God. Such a proposition—*yata mata, tata patha*—is foolish. Kṛṣṇa says, *bhaktyāham ekayā grāhyaḥ*: "Only by executing the activities of *bhakti* can one understand Me." (*Bhāg.* 11.14.21)

701. Śrīmad-Bhāgavatam 11.14.21, SB 10.13.54 Purport

One description given of Brahman is *satyaṁ brahma, ānanda-rūpam*: "Brahman is the Absolute Truth and complete *ānanda*, or bliss." The forms of Viṣṇu, the Supreme Brahman, were one, but They were manifested differently. The followers of the *Upaniṣads*, however, cannot understand the varieties manifested by Brahman. This proves that Brahman and Paramātmā can actually be understood only through devotion, as confirmed by the Lord Himself in *Śrīmad-Bhāgavatam*: *bhaktyāham ekayā grāhyaḥ* (*Bhāg.* 11.14.21).

702. Śrīmad-Bhāgavatam 11.14.21, CC Madhya 20.138 Translation per Purport  
from CC Madhya 20.137

*bhaktyāham ekayā grāhyaḥ*  
*śraddhayātmā priyaḥ satām*  
*bhaktiḥ punāti man-niṣṭhā*  
*śva-pākān api sambhavāt*

“‘Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.’

This verse is from *Srimad-Bhagavatam* (11.14.21).

703. Śrīmad-Bhāgavatam 11.14.21, CC Madhya 25.136 Translation and Purport

*bhaktyāham ekayā grāhyaḥ*  
*śraddhayātmā priyaḥ satām*  
*bhaktiḥ punāti man-niṣṭhā*  
*śva-pākān api sambhavāt*

" 'Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies

even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

This verse is from *Śrīmad-Bhāgavatam* (11.14.21).

704.        *Śrīmad-Bhāgavatam* 11.14.21, *Śrī Caitanya-caritāmṛta*, Madhya-līlā 20.137–146  
Lecture, Bombay, March 24, 1971

Therefore, to become a person Kṛṣṇa conscious, a Kṛṣṇa conscious person, from the systematic way, it is very difficult. But by the mercy of Kṛṣṇa Himself, He has made the path very easy. Otherwise, Kṛṣṇa consciousness is not very easy task. *Bhaktyā mām abhijānāti* [Bg. 18.55]. Therefore Kṛṣṇa says,

*bhaktyāham ekayā grāhyaḥ  
śraddhayātmā priyaḥ satām  
bhaktiḥ punāti man-niṣṭhā  
śva-pākān api sambhavāt*  
[SB 11.14.21]

Simply by devotional service one becomes purified, even he is born in the family of the dog-eaters. That is the Vedic version.

705.        *Śrīmad-Bhāgavatam* 11.15.18, CC Adi 5.112 Purport

The Śvetadvīpa in the milk ocean is situated just south of the ocean of salt water. It is calculated that the area of Śvetadvīpa is 200,000 square miles. This transcendently beautiful island is decorated with desire trees to please Lord Viṣṇu and His consort.” There are references to Śvetadvīpa in the *Brahmāṇḍa Purāṇa*, *Viṣṇu Purāṇa*, *Mahābhārata* and *Padma Purāṇa*, and there is the following reference in *Śrīmad-Bhāgavatam* (11.15.18).

*śvetadvīpa-patau cittam  
śuddhe dharma-maye mayi  
dhārayaṣ chvetatām yāti  
ṣaḍ-ūrmi-rahito naraḥ*

“My dear Uddhava, you may know that My transcendental form of Viṣṇu in Śvetadvīpa is identical with Me in divinity. Anyone who places this Lord of Śvetadvīpa within his heart can surpass the pangs of the six material tribulations: hunger, thirst, birth, death, lamentation and illusion. Thus one can attain his original, transcendental form.”

706. Śrīmad-Bhāgavatam 11.16.11, CC Madhya 19.142 Translation and Purport

*sūkṣmāṇām apy ahaṁ jīvaḥ*

“ ‘Among minute particles, I am the living entity.’

The living entity is one with and different from the Supreme Personality of Godhead. As spirit soul, the living entity is one in quality with the Supreme Lord; however, the Supreme Lord is bigger than the biggest, and the living entity is the smallest of the small. This quote is the third *pada* of a verse from *Śrīmad-Bhāgavatam* (11.16.11).

707. Śrīmad-Bhāgavatam 11.16.11, Reporters' Interview, Melbourne, June 29, 1974

**Satsvarūpa:** It's called "Teachings to Rūpa Gosvāmī."

**Prabhupāda:** So you can go on reading it, where it is stated that "In this way, wandering, the living entity by the mercy of Kṛṣṇa, fortunate..." It is on the beginning of the... Why don't you read the chapter?

**Satsvarūpa:** [reading] "Within this *brahmāṇḍa*, or universe, there are innumerable living entities..."

**Prabhupāda:** Yes.

**Satsvarūpa:** "...and according to their own fruitive activities they are transmigrating from one species of life to another and from one planet to another. In this way their engagement in material existence is being continued since time immemorial. The living entities are atomic parts and parcels of the supreme spirit. There is, however, a measurement for the length and breadth of the atomic spiritual spark. It is said in the *Śrīmad-Bhāgavatam*, Tenth Canto, Eighty-seventh Chapter, thirty-sixth verse, that if you divide the top of a hair into one hundred parts and again if you divide one part of that into another one hundred parts, such 1/10,000th part of the tip of a hair is the length and breadth of the individual soul.

This is also confirmed in the *Vedas* in the *Śvetāśvatara Upaniṣad*. This atomic magnitude of the individual living entity is again described in the *Śrīmad-Bhāgavatam*, Eleventh Canto, Sixteenth Chapter, eleventh verse [SB 11.16.11], as follows." This is a speech given by one of the four Kumāras known as Sunanda on the occasion of performing a great sacrifice. He said, " 'O supreme truth, if the living entities were not infinitesimal living sparks of the supreme spirit, then each minute spark would have been all-pervading, and there would be no necessity of its being controlled.' "

708. Śrīmad-Bhāgavatam 11.17.13, SSR 6: Spiritual Communism

If you want to maintain the peace and prosperity of the whole world society, you must create a very intelligent class of men, a class of men expert in administration, a class of men expert in production, and a class of men to work. That is required; you cannot avoid it. That is the Vedic conception, mukha-bāhūru-pāda-jāh (*Śrīmad-Bhāgavatam* 11.17.13). Mukha means “the face,” bāhu means “the arms,” ūru means “the waist,” and pāda, “the legs.” Whether you take this state or that state, unless there is a smooth, systematic establishment of these four orders of life, the state or society will not run very smoothly.

709. Śrīmad-Bhāgavatam 11.17.27, SB 4.20.13 Purport

The Lord says, *ācāryaṁ māṁ vijānīyān nāva-manyeta karhicit*: one should not treat the spiritual master as an ordinary human being, for he is the substitute for the Supreme Personality of Godhead (SB 11.17.27). One should treat the spiritual master as the Supreme Personality of Godhead and never be envious of him or consider him to be an ordinary human being.

710. Śrīmad-Bhāgavatam 11.17.27, SB 6.7.15 Purport

In *Śrīmad-Bhāgavatam* (11.17.27), the spiritual master is also called *ācārya*. *Ācāryaṁ māṁ vijānīyān*: the Supreme Personality of Godhead says that one should respect the spiritual master, accepting him as the Lord Himself. *Nāvamanyeta karhicit*: one should not disrespect the *ācārya* at any time. *Na martya-buddhyāsūyeta*: one should never think the *ācārya* an ordinary person. Familiarity sometimes breeds contempt, but one should be very careful in one's dealings with the *ācārya*. *Agādha-dhiṣaṇaṁ dvijam*: the *ācārya* is a perfect *brāhmaṇa* and has unlimited intelligence in guiding the activities of his disciple.

711. Śrīmad-Bhāgavatam 11.17.27, SB 6.7.21 Purport

In a song we sing every day, Narottama dāsa Ṭhākura says, *caṅṣu-dāna dila yei, janme janme prabhu sei*: the *guru* gives spiritual insight to the disciple, and therefore the *guru* should be considered his master, life after life. Under no circumstances should the *guru* be disrespected, but the demigods, being puffed up by their material possessions, were disrespectful to their *guru*. Therefore *Śrīmad-Bhāgavatam* (11.17.27) advises, *ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit/ na martya-buddhyāsūyeta*: the *ācārya* should always be offered respectful obeisances; one should never envy the *ācārya*, considering him an ordinary human being.

712. Śrīmad-Bhāgavatam 11.17.27, SB 10.1.56 Purport

The spiritual master is sometimes glorified as *sarva-devamayo guruḥ* (Bhāg. 11.17.27). By the grace of the *guru*, the spiritual master, one can understand the different kinds of *devas*. The word *deva* refers to God, the Supreme Personality of Godhead, who is the original source of all the demigods, who are also called *devas*.

713. Śrīmad-Bhāgavatam 11.17.27, CC Adi 1.46 Translation and Purport

*ācāryam mām vijānīyān  
nāvamanyeta karhicit  
na martya-buddhyāsūyeta  
sarva-deva-mayo guruḥ*

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

This is a verse from *Śrīmad-Bhāgavatam* (11.17.27) spoken by Lord Kṛṣṇa when He was questioned by Uddhava regarding the four social and spiritual orders of society. The Lord was specifically instructing how a *brahmacārī* should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

The spiritual master is also called *ācārya*, or a transcendental professor of spiritual science. The *Manu-saṁhitā* (2.140) explains the duties of an *ācārya*, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called *upanīti*, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a *śūdra*. The sacred thread on the body of a *brāhmaṇa*, *kṣatriya* or *vaiśya* is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this *saṁskāra*, or purificatory process, the spiritual master actually begins to teach the disciple about the *Vedas*. A person born a *śūdra* is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a *brāhmaṇa* if he finds him perfectly qualified. In the *Vāyu Purāṇa* an *ācārya* is defined as one who knows the import of all the Vedic literatures, abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an *ācārya* there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to

take shelter of such a steady devotee, who is called *āśraya-vigraha*, or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an *ācārya* but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being an *ācārya*. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Śrī Nityānanda Prabhu. Such a spiritual master is known as *ācāryadeva*. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real *ācārya*. In fact, however, a bona fide *ācārya* is nondifferent from the Personality of Godhead, and therefore to envy such an *ācārya* is to envy the Personality of Godhead Himself. This will produce an effect subversive of transcendental realization.

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Śrī Kṛṣṇa, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Śrī Kṛṣṇa in every respect to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is *acintya-bhedābheda-tattva*, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Śrīla Raghunātha dāsa Gosvāmī confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Śrī Kṛṣṇa). Śrīla Jīva Gosvāmī, in his *Bhakti-sandarbha* (213), has clearly explained that a pure devotee's observation of the spiritual master and Lord Śiva as being one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, later *ācāryas* like Śrīla Viśvanātha Cakravartī Ṭhākura have confirmed the same truths. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gauḍīya Vaiṣṇavas therefore worship Śrīla Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient literatures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu.

714. Śrīmad-Bhāgavatam 11.17.27, SSR 2: The Absolute Necessity of a Spiritual Master

In the *Śrīmad-Bhāgavatam* (11.17.27) it is said:

*ācāryaṁ mām vijānīyān*  
*nāvamanyeta karhicit*  
*na martya-buddhyāsūyeta*  
*sarva-devamayo guruḥ*

“One should understand the spiritual master to be as good as I am,” said the Blessed Lord. “Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all demigods.” That is, the *ācārya* has been identified with God Himself. He has nothing to do with the affairs of this mundane world. He does not descend here to meddle with the affairs of temporary necessities, but to deliver the fallen, conditioned souls—the souls, or entities, who have come here to the material world with a motive of enjoyment by the mind and the five organs of sense perception. He appears before us to reveal the light of the *Vedas* and to bestow upon us the blessings of full-fledged freedom, after which we should hanker at every step of our life’s journey.

715.        *Śrīmad-Bhāgavatam* 11.17.27, TQK Chapter 26

In the Vedic literature it is said, *ācāryaṁ mām vijānīyān nāvamanyeta karhicit* (*Bhāgavatam* 11.17.27): the spiritual master should not be regarded as an ordinary human being. Similarly, a king or president is also not treated like an ordinary human being.

716.        *Śrīmad-Bhāgavatam* 11.17.27, A Second Chance: We must serve . . . but  
whom?

In the *Srimad-Bhagavatam* (11.17.27) Krishna says,

*ācāryaṁ mām vijānīyān*  
*navamanyeta karhicit*  
*na martya-buddhyāsūyeta*  
*sarva-deva-mayo guruḥ*

"One should know the acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." Thinking the spiritual master an ordinary person and envying him are causes of a devotee's falling down. Devotional service requires training under the guidance of a spiritual master, and this guidance is received when one surrenders to the spiritual master, inquires from him, and renders service to him. But these are impossible for one who envies the spiritual master.



717. Śrīmad-Bhāgavatam 11.17.27, Bhagavad-gītā 2.4-5 Lecture, London, August 5, 1973

So real guru is never to be killed, but the so-called guru has to be killed. The so-called, pseudo guru, false guru, he should be killed. Just like Prahlāda Mahārāja. While Prahlāda Mahārāja... He was standing. Here is, Nṛsiṃhadeva is killing his father. Father is guru. *Sarva-devamayo guruḥ* [SB 11.17.27]. Similarly, father is also guru, at least, official guru. Materially he is guru. So how Prahlāda Mahārāja allowed Nṛsiṃhadeva to kill his guru? He's father. Everyone knows that Hiraṇyakaśipu is father. Would you like to see that your father is being killed by some person and you'll stand? You will not protest? Is that your duty? No, that is not your duty. When your father is attacked, you must protest. At least, if you are unable, you must fight. You first of all lay down your life: "How is that, my father is being killed in my front?" That is our duty. But Prahlāda Mahārāja did not protest. He could have requested—he is devotee—"My dear sir, Prabhu, my Lord, You can excuse my father." He didn't. But he knew that "My father is not being killed. It is the body of the father." Later on he begged for his father in a different way. First of all, when Nṛsiṃhadeva was angry, He was killing the body, he knew that "The body is not my father. The soul is my father. So let the Lord satisfy Himself by killing the body of my father; then I shall save him."

718. Śrīmad-Bhāgavatam 11.17.27, Bhagavad-gītā 7.9 Lecture, Vṛndāvana, August 15, 1974

So ācārya, guru, representative, it is not difficult. Simply one has to become very, very sincere. One must undergo the simple *tapasyas* as prescribed in the śāstras. Caitanya Mahā... Yes. Haridāsa Ṭhākura. *Āpani ācari prabhu jīvere śikhāya*. He was preaching also the glorification of chanting Hare Kṛṣṇa by personal example; therefore he is accepted as guru. All the Vaiṣṇavas, all the ācāryas, Gosvāmīs, they acted accordingly and preached. Therefore they are ācāryas. And Kṛṣṇa says, *ācāryaṁ mām vijānīyān nāva-manyeta karhicit* [SB 11.17.27]. These are the instructions.

719. Śrīmad-Bhāgavatam 11.17.27, Bhagavad-gītā 13.1-2 Lecture, Paris, August 10, 1973

Suppose you have given somebody power of attorney to do some business. So after finishing the business, if you see the paper, not very favorable, it has not been done very nicely, still you have to accept. Because your representative has signed it. Yes. Therefore *yasya prasādād bhagavat-prasādaḥ* \*\*. Kṛṣṇa not satisfied, but if your guru is satisfied, then Kṛṣṇa must be satisfied. This is Kṛṣṇa's obligation. Because He has sent representative. Kṛṣṇa has... *ācāryaṁ mām vijānīyān* [SB 11.17.27]. Kṛṣṇa says: "*ācārya*, that is I am." *Ācāryaṁ mām vijānīyān nāvamanyeta karhicit*. "Never try to neglect *ācārya*. *Nāvamanyeta*. Neither think of *ācārya* as ordinary person. Vedic injunction is one must approach understand all this subject matter.

720. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 1.2.6 Lecture, London, July 23, 1973

Just like Arjuna. Arjuna was talking with Kṛṣṇa like friends. When Arjuna said, "Oh, the other side, they are all my kinsmen. How can I kill them? Oh, it is not possible," Kṛṣṇa said, "No, you are *kṣatriya*. It is your duty to fight. It doesn't matter the other party is your own kinsmen." Ordinary question, answers. In this way, questions and answer, questions and answer were going on. But at last, when by such questions and answers, friendly talk, nothing was solved, then Arjuna said, *śiṣyas te haṁ sādhi mām prapañnam* [Bg. 2.7]: "My dear Kṛṣṇa, in this way the problem will not be solved. I am becoming Your disciple. I am not talking any more as friend." *Śiṣyas te 'ham*: "I become Your disciple." Because you cannot argue with *guru*. That is *praṇipāta*.

Therefore we must have a *guru* where exact knowledge is coming, without any mistake. Because we cannot argue. So we must find out such *guru*, where perfect knowledge is coming. Just like... Therefore *guru* is... *Ācāryaṁ mām vijānīyāt*. *Guru* must be perfect representative of Kṛṣṇa. So *ācāryaṁ mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]: "Do not neglect the *ācārya*." *Na martya-buddhyā*: "Don't consider him as ordinary human being." *Asūyeta*. If he sometimes chastises you, don't be envious: "Oh, he is also man, I am also man. Why he is talking like that?" No. *Nāsūyeta martya-buddhyā*. These are the instruction. This is called *praṇipāta*. So Arjuna accepted this process, *śiṣyas te 'haṁ sādhi mām prapañnam*: "My dear Kṛṣṇa, now, from this moment, I am Your *śiṣya*. I am Your *śiṣya*. I become Your disciple. Now You teach me." The *Bhagavad-gītā* was taught to Arjuna because he became a *śiṣya*.

721. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 1.2.6 Lecture, Calcutta, February 27, 1974

So unless people take to this Kṛṣṇa consciousness and understand and learn how to obey Kṛṣṇa, the Supreme Personality of Godhead, they cannot..., there cannot be any peace. There cannot be any happiness. And there is no condition... Here it is said, *ahaituky apratihātā*. That obedience should be without any motive. Just like see here the Europeans and American boys, they are obeying Kṛṣṇa or Kṛṣṇa's representative without any condition. They have not come here to obey my order for earning livelihood or for some material purpose. They have not come for that. They have got enough money. They have got enough money. They can purchase hundred times India. But why? This is real *para dharmaḥ*. This is the supreme religion, to obey the Supreme Personality of Godhead or His representative. Because we have to learn through the representative of Kṛṣṇa. *Ācāryaṁ mām vijānīyān nāvamanyeta karhicit, na martya-buddhyāsūyeta* [SB 11.17.27]. So this is the injunction of the *śāstra*. *Ācārya*, the spiritual master, the representative of Kṛṣṇa... *Ācāryaṁ mām vijānīyāt*, Kṛṣṇa says. "The *ācārya* is Myself." *Yasya prasādād bhagavat-prasādaḥ*: \*\* "By pleasing the *ācārya*, one can please the Supreme Lord." This is the... *Ācāryavān puruṣo veda*: "One who has got *ācārya* to guide him, he knows things." These are the Vedic injunctions.

722. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 1.2.6 Lecture, Calcutta, March 21, 1975 [Hindi translated into English-- final proofreading pending]

So we accept knowledge from God, or one who is a representative of God, who have faith in God, who have made God as their spiritual master, this is guru parampara, God himself is saying *evam paramparā-prāptam imam rājarṣayo viduḥ* [Bg 4.2] *parampara*, God is spiritual master and who has listened directly from God, just like Arjuna, he is also Guru, and who has listened from Arjuna, he is also guru, that is guru *parampara*. Spiritual master is not a cheat, anyone comes and becomes a spiritual master, No, Spiritual master is a representative of God *ācāryam mām vijānīyān navamanyeta karhicit* [SB 11.17.27] God is saying that *acarya* is like me, *ācāryam mām vijānīyān navamanyeta karhicit*, do not take him as an ordinary man, it is me, so we have to accept knowledge through the guru *parampara* system.

723. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 1.7.45-46 Lecture, Vṛndāvana, October 5, 1976

If the *guru* is not in his proper way according to *śāstra*... *Guru* means he must be abiding by the rules and regulation of the *śāstra*. *Sādhu-guru-śāstra*. *Sādhu* means one who is obeying the rules and regulation of *śāstra*. *Śāstra* must be the medium. Without *śāstra*, nothing is acceptable. That is spoken by Kṛṣṇa. *Tasmād śāstra-vidhānoktaḥ. Yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ* [Bg. 16.23]. So nobody can transgress the rules and regulation of *śāstra*, and what to speak of a *guru*. *Guru* is *ācārya*. *Acinoti yaḥ śāstrāṇi*. One who knows the rules and regulation of the *śāstra*, and he teaches his disciple according to the *śāstra*, he is called *ācārya*. So *ācāryam mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]. *Navamanyeta karhici*. So *ācārya* should be respected, as Kṛṣṇa says, as good as Kṛṣṇa.

Viśvanātha Cakravartī Ṭhākura also said, *sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvya eva sadbhiḥ* \*(1). *Ācārya, guru*, is as good as God. *Sākṣād-dharitvena*. *Ācārya* should be respected as Kṛṣṇa. Therefore *ācārya upasanam nāvamanyeta karhicit*. If somebody foolishly thinks that "They are worshipping a man. He's like me, and he has taken the seat, and he's taking worship, respect, from disciples..." Sometimes they question like that. But they do not know that how *ācārya* should be respected. *Ācārya* should be respected *sākṣād-dharitvena*, just like God. It is not exaggeration; it is according to the *śāstra*. And *ācārya* also accepts all these respectful obeisances to carry to the Supreme Personality of Godhead. This is the process. As we receive knowledge from the *ācārya*, similarly, our activities, the result of activities, is carried by the *ācārya* to the Supreme Personality of Godhead. *Ācārya* does not accept anything on his own account. *Ācārya* accepts everything on Kṛṣṇa's account. That is the principle. And because he is representative of Kṛṣṇa, he is dealing on behalf of Kṛṣṇa.

We have got in practical experience. Formerly, in British government, there was viceroy. *Vice* means in place of and *roy* means royal king. Viceroy. So this viceroy was respected as the king, as the emperor. That is the process. When he's no longer a viceroy, then he's not respected. But so long he is acting as

viceroy... And the rule was that whatever presentation was given to the viceroy, he did not accept it personally. It was kept in the state. So these are the process. So *guru, ācārya*, being representative of the Supreme Personality of Godhead, he *should* be worshiped. *Nāvamanyeta... Na martya-buddhyāsūyeta* [SB 11.17.27]. Never think of envying. As soon as we become envious of the *ācārya*, there is falldown, immediately. *Yasyāprasādān na gatiḥ kuto 'pi. Yasya prasādād bhagavat-prasādaḥ*. This is the teaching of Viśvanātha Cakravartī Ṭhākura. He's also *ācārya. Ācārya-paramparā*.

724. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 1.8.43 Lecture, Los Angeles, May 5, 1973

*Vṛṣṇy-ṛṣabha. Ṛṣabha*, the chief. The best man is called *ṛṣabha*. So in the *Vṛṣṇi* dynasty, *Kṛṣṇa* is the chief. Because *Kṛṣṇa* appeared in the *Vṛṣṇi* dynasty, therefore the dynasty become famous. That is already discussed previously. *Malaya-candana. Candana*. Just the sandalwood. Because sandal is produced in the Malaya—Malaysia now, the name—therefore it is called *malaya-candana*. Or sometimes it is produced in the Malaya Hill. There is hill, another.

So *ṛṣabhāvani-dhruk rājanya. Avani-dhruk. Dhruk* means rebellious. Actually a..., a king should be representative of God. Representative of... The king's honor, in every country, kings, king is honored very gorgeously. Why? He's also human being, and the citizens are also human being. Why the king is so honored? Just like spiritual master. A spiritual master is honored. Not only honored—in the *śāstra* it is said, *nāvamanyeta karhicit. Ācāryam mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27].

The spiritual master should not be, I mean to say, taken as ordinary human being. And the king also, practically we see that we do not treat a king or a president like ordinary human being. What is the reason? What is the reason? The reason is that the king... King's another name is *naradeva*, "God in human form." *Naradeva*. So king is honored because a king is supposed to be representative of God. Therefore he's honored.

725. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 3.26.32 Lecture, Bombay, January 9, 1975

So this is the process. If you want perfect knowledge, you must approach *guru*. And who is *guru*? *Guru* means the representative of the Supreme Personality of Godhead. *Ācāryam mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]. "*Ācārya*," *Kṛṣṇa* says, *mām vijānīyāt*, "he is Myself. I am. Because he is My perfect representative—he won't speak anything nonsense; he will speak something or everything which he has heard from Me—therefore he is *ācārya*." *Ācārya* means one who knows the *śāstra* and practically uses in his life, and the same thing, he teaches to his disciple. That is called *ācārya*. *Ācārya* is not a self-made man. No. *Ācārya* means *ācinoti yaḥ śāstrāṇi*. One who understand the *śāstra*, the Vedic *śāstra*, and practices in life and teaches the same thing to his student—that is

called *ācārya*. So *ācāryam mām vijānīyān nāvamanyeta karhicit, na asūyeta martya-buddhyā* [SB 11.17.27].

726. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 5.5.18 Lecture, Vṛndāvana, November 6, 1976

You are in the hands of the laws of *prakṛti*, even in this life. Even in this life. If you can eat one *chattā*[], and if you will eat little more, immediately you will become diseased. Immediately. Nature will punish you, three days' starvation. You have taken more. So this is the law of nature. You cannot violate the... There is salt is required, little in the food. If it is a little more, you cannot take. If it is a little, you cannot take. So stricture, you cannot violate even a slightest degree the laws of nature. But these rascals are thinking that "I am independent." *Ahaṅkāra-vimūḍhātmā kartāham iti manyate* [Bg. 3.27]. We should take guidance of the spiritual master or the *guru* or Kṛṣṇa. Guidance of *guru* means guidance of Kṛṣṇa, because *ācāryam mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]. *Ācāryam mām*: *ācārya* is as good as *guru*..., as good as Kṛṣṇa. Caitanya Mahāprabhu says, *guru-kṛṣṇa kṛpāya pāya bhakti-latā-bija* [Cc. Madhya 19.151]. Not only Kṛṣṇa's mercy, but *guru*'s mercy, both mercy required. *Guru-kṛṣṇa kṛpāya pāya bhakti-latā-bija*.

727. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 5.5.35 Lecture, Vṛndāvana, November 22, 1976

Don't keep a *guru* as a fashion to satisfy your senses: "My dear *guru*, can you make some gold?" "Yes." "Oh, first-class *guru*." No. That is not *guru*. That is your flattery. You want something according to your order—"Guru, cure my disease," "Guru, give me some gold," "Guru, give me this. Show me some wonderful mystic power"—that is order supplier. No, *guru* is not order supplier. *Guru* can give you the way how to have mercy of Kṛṣṇa. That is *guru*. *Yasya prasādād bhagavat-prasādaḥ. Bhagavat-prasāda*. If you want mercy of Kṛṣṇa, then you have to satisfy the devotee of Kṛṣṇa. *Ācāryam mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]. "Never become envious of *guru*." *Yasya deve parā bhaktir yathā-deve tathā gurau* [ŚU 6.23(1)].

728. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 6.1.28-29 Lecture, Philadelphia, July 13, 1975

**Prabhupāda:** *Guru-mukha-padma-vākya, cittete koriyā aikya* \*(1). Don't try to cheat *guru*. Then progress will be checked.

*ācāryam mām vijānīyān  
nāvamanyeta karhicit  
na martya-buddhyāsūyeta*

*Ācāryam mām vijānīyān.* Kṛṣṇa says, "Ācārya means I am." *Nāvamanyeta karhicit:* "Do not try to neglect." *Na martya-buddhyāsūyeta:* "Do not consider ācārya, spiritual master, as ordinary human being and become envious." These things are warned. *Ācāryam mām vijānīyān nāvamanyeta karhicit, na martya-buddhyāsūyeta.* Familiarity breeds contempt. That is not good. Similarly... Because by the mercy of ācārya, by the mercy of guru, you will get Kṛṣṇa. You sing that, *kṛṣṇa-prāpti jāhā hoite*, what is that?

**Devotee:** *Kṛṣṇa-prāpti hoiya jānā.*

**Prabhupāda:** *Kṛṣṇa-prāpti jāhā hoite.* What is that language?

**Kṛta-kṛta:** That by his mercy he brings us close to Kṛṣṇa.

**Prabhupāda:** No, no, what is that Bengali language? You cannot... You are singing daily?

**Kṛta-kṛta:** *Prema-bhakti jāhā hoite, avidyā vināśa jāte.*

**Prabhupāda:** Ah. *Avidyā vināśa jāte, kṛṣṇa-prāpti haya...* So these are the things. *Avidyā vināśa jāte.* *Avidyā* means ignorance. We are full of ignorance. So *guru's* duty is to open the eyes, and by opening your eyes he will give you Kṛṣṇa. So this is the process. So you should be very much careful not to cheat Kṛṣṇa, not to cheat *guru*, and become very sincere and follow. Then it is guaranteed. *Guru-kṛṣṇa-kṛpāya pāya bhakti-latā-bīja* [Cc. Madhya 19.151]. Two things required. You cannot jump over Kṛṣṇa, neglecting *guru*. Then it is finished. If you want to jump over Kṛṣṇa without favor of the *guru*... Kṛṣṇa is not so easy. So these things should be very carefully observed. No offense. Sincerely follow. Then Kṛṣṇa will protect, and your progress in Kṛṣṇa consciousness, to go back to home, back to Godhead, will be assured, insured.

729. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 6.2.1–5 Lecture, Calcutta, January 6, 1971

Nobody wants to follow the dictation of others—that is another independent nature of living entity—but when one voluntarily agrees to serve the dictation of the spiritual master..., means to follow the dictation of Kṛṣṇa... *Ācāryam mām vijānīyāt.* Kṛṣṇa says, "Ācārya is Myself." *Nāvamanyeta karhicit:* "Never disobey." *Na martya-buddhyāsūyeta:* "And do not think him as ordinary person and become envious of his position." Then there is falldown. *Ācāryam mām vijānīyān nāvamanyeta karhicit, na martya-buddhyāsūyeta* [SB 11.17.27].

730. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 6.3.16–17 Lecture,  
Gorakhpur, February 6, 1971

So therefore He says in another...,

*ācāryaṁ mām vijānīyāt  
nāvamanyeta karhicit  
na martya-buddhyāsūyeta  
sarva-deva-mayo guruḥ  
[SB 11.17.27]*

There is another version, that Kṛṣṇa says... These are stated in the *Śrīmad-Bhāgavatam* while He was talking with Uddhava, Eleventh Canto. Just like Kṛṣṇa had talks with Arjuna, which is known as *Arjuna-gītā*, similarly, He had talks with Uddhava, another devotee. That is known as *Uddhava-gītā*. So in that *Uddhava-gītā* these statements are there, that *ācāryaṁ mām vijānīyāt nāvamanyeta karhicit*: "Ācārya should be known as good as God."

731. Śrīmad-Bhāgavatam 11.17.27, Śrīmad-Bhāgavatam 7.9.1 Lecture, Māyāpur,  
February 8, 1976

Therefore our duty is *tāṇdera caraṇa sevi, bhakta-sane vās*. We should live with the devotees and be engaged in the service of the *ācāryas*. *Ācāryaṁ mām vijānīyāt nāvamanyeta karhicit* [SB 11.17.27]. One should understand *ācārya* as Kṛṣṇa Himself. Don't disregard him.

732. Śrīmad-Bhāgavatam 11.17.27, Śrī Caitanya-caritāmṛta, Ādi-līlā 1.13 Lecture,  
Māyāpur, April 6, 1975

This is the business of *ācārya*, to spread *bhakti* cult. *Ācāryaṁ mām vijānīyāt nāvamanyeta karhicit* [SB 11.17.27]. It is said by the Lord that "You should accept the *ācārya*..." *Ācārya* means one who transmits *bhakti* cult. *Bhakti-śaṁsanāt*, spreading, *goṣṭhyānandī*. One who is not spreading—he is cultivating Kṛṣṇa consciousness for his personal benefit in a secluded place, sitting and chanting—that is also nice, but he's not *ācārya*. *Ācārya* means he must spread. *Goṣṭhyānandī*. *Bhajanānandī*, *goṣṭhyānandī*. So generally, *goṣṭhyānandī* means one who wants to increase the number of devotees. He's called *goṣṭhyānandī*. And one who is self-satisfied, that "Let me do my own duty," he is called *bhajanānandī*. So my Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, he was *goṣṭhyānandī*. He wanted to increase the number of devotees. And the more you increase the number of devotees, the more you become very much recognized by Kṛṣṇa. It is Kṛṣṇa's business. Kṛṣṇa personally comes as He is, Kṛṣṇa, to spread this *bhakti* cult. *Man-manā bhava mad-bhakto mad-yājī mām namaskuru* [Bg. 18.65]. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [Bg. 18.66]. He's canvassing personally.

*paritrāṇāya sādḥūnām  
vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya  
sambhavāmi yuge yuge  
[Bg. 4.8]*

So same thing entrusted to another devotee, and who spreads, he's *ācārya*. So Kṛṣṇa says, the *ācārya*... Here it is said that *advaitam hariṇa advaitād*. So of course, Advaita Ācārya is expansion of *viṣṇu-tattva*, but any *ācārya*, he is to be considered identical with the Lord. The Lord says that, that *ācāryam mām vijānīyāt* [SB 11.17.27]: "One should understand the *ācārya*..." Ācārya *bhakti-śaṁsanāt*. Ācārya means who is spreading pure *bhakti* cult. "That *ācārya*," Kṛṣṇa says, "you should consider such *ācārya* as Myself." Ācāryam mām vijānīyāt nāvamanyeta karhicit, that... You cannot consider, "Yes, he is *ācārya*, but not as good as Kṛṣṇa." No. *Na avamanyeta*. Don't deride in that way. Then there will be falldown. Ācāryam mām vijānīyāt nāvamanyeta karhicit. And in the Vedas also it is said, *yasya deve parā bhaktir yathā deve tathā gurau* [ŚU 6.23]: "Anyone who has got unflinching faith in the Supreme Personality and the similar faith in *guru*..." *Yasya deve parā bhaktir yathā deve tathā gurau, tasya ete kathitā hy arthāḥ*: "All the Vedic literature," *prakāśante*, "becomes revealed simply by these two principle." *Guru-kṛṣṇa kṛpā pāya bhakti-latā-bīja* [Cc. Madhya 19.151].

733. Śrīmad-Bhāgavatam 11.17.27, Śrī Caitanya-caritāmṛta, Ādi-līlā 7.3 Lecture,  
Māyāpur, March 3, 1974

So here *Caitanya-caritāmṛta* is the teachings of Lord Caitanya and His life, practical life. He's Kṛṣṇa, and He's personally speaking. Kṛṣṇa first of all spoke about Himself in the *Bhagavad-gītā*, but foolish persons, *mūḍha*... *Avajānanti mām mūḍhā mānuṣīm tanum āśritāḥ* [Bg. 9.11]. So Kṛṣṇa was misunderstood. Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]. People misunderstood. Therefore Śrī Caitanya Mahāprabhu in His five opulences—Himself, His expansion, His incarnation, His energy, personal energy and marginal energy... There is no association of the external energy, as it is said here, that *guru-tattva-kahiyāchi, ebe pāñcera vicāra* [Cc. Ādi 7.3]. *Guru-tattva* is also along with Him. He's also representative of the Supreme Lord. *Acāryām mām vijānīyān* [SB 11.17.27].

So, that *guru-tattva* has been explained by the author, Kavirāja Gosvāmī, in five chapters..., six chapters, and the seventh chapter he's describing the five *tattvas*. *Īśa-prakāśa*. Nityānanda Prabhu is the direct manifestation of the Supreme Lord, Kṛṣṇa. *Vrajendra-nandana yei śaci-suta hoila sei balarāma hoila nitāi* [Narottama dāsa Ṭhākura]. So Nityānanda Prabhu is the first expansion of Lord Kṛṣṇa or Śrī Caitanya Mahāprabhu.

734. Śrīmad-Bhāgavatam 11.17.27, Śrī Caitanya-caritāmṛta, Ādi-līlā 7.5 Lecture,  
Māyāpur, March 7, 1974



*Sambhavāmy ātma-māyayā* [Bg. 4.6]. He does not accept this māyic body. *Etad īśanam īśasya* [SB 1.11.38]. That is the, I mean to say, power, omnipotency of Kṛṣṇa. Even He accepts this material body, it does not mean that He is material. Just like we see the Deity, the Deity, Rādhā-Kṛṣṇa Deity, in our front. Everyone will say, "Oh, this is a Deity made of brass, material." But no, it is not material. You have to study in that way. *Arcye śilā-dhīr... Arcye viṣṇu śilā-dhīr guruṣu nara-matiḥ* [Padma Purāṇa]. These are *nārakī buddhi*. *Vaiṣṇave jāti-buddhiḥ*. The Deity as material, *śiladhiḥ*, considering as metal or stone or wood, and *guruṣu nara-matiḥ*, and *guru* as ordinary human being... *Vaiṣṇave jāti-buddhiḥ*: a Vaiṣṇava, to consider, "Here is American Vaiṣṇava and here is a *brāhmaṇa* Vaiṣṇava..." No, Vaiṣṇava is Vaiṣṇava. This is absolute. *Guruṣu nara-matiḥ*. *Guru*, although he is appearing like human being, he should not be considered. *Ācāryam mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]. These are the injunction of the *śāstras*.

735. Śrīmad-Bhāgavatam 11.17.27, The Nectar of Devotion Lecture, Vṛndāvana,  
October 31, 1972

So spiritual master is representative of Kṛṣṇa. Just like in office, you do not see the proprietor, but your immediate officer if you can please, then you get promotion, increment, so many things. Similarly, Kṛṣṇa sends His representative. *Ācāryam mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]. So..., so pleasing the *ācārya* means pleasing Kṛṣṇa. Viśvanātha Cakravartī Ṭhākura says, *yasya prasādād bhagavat-prasādaḥ*.

736. Śrīmad-Bhāgavatam 11.17.27, The Nectar of Devotion Lecture, Vṛndāvana,  
November 13, 1972

So if we take shelter of the *ācāryas*, that means we take shelter of Kṛṣṇa. *Yasya prasādād bhagavat-prasādaḥ* <sup>\*(1)</sup>. If the *ācārya*, *guru*, is satisfied, then we must know certainly that Kṛṣṇa is satisfied. *Yasya prasādād bhagavat-prasādaḥ*. *Ācāryam mām vijānīyāt* [SB 11.17.27]. So this is the principle, and the *ācāryas* give us direction. It is not very difficult. Simply we have to be..., become very serious and sincere. Then everything is all right.

737. Śrīmad-Bhāgavatam 11.17.27, Room Conversation with John Griesser and  
Devotees at the Sea Palace Hotel in Collaba, Bombay, January 5, 1971

As Kṛṣṇa is free from all reaction, similarly Kṛṣṇa's devotee who wants to satisfy Kṛṣṇa only, he is also free from all reaction. Therefore Kṛṣṇa says, *ācāryam mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]. "The *ācārya* is as good as I am," Kṛṣṇa says. *Nāvamanyeta karhicit*, "Never neglect him." *Na martya-buddhyāsūyeta*, "Never be envious of the *ācārya*, thinking him as anything of this material

world." *Ācāryam mām vijānīyān*. Therefore, *ācārya*'s position is as good as Kṛṣṇa. *Sākṣād-dharitvena samasta-śāstrair* <sup>\*\*</sup>(1).

*Ācārya* is always cautious that he may not be subject to criticism. But who criticizes *ācārya*, he becomes immediately offender. Because he is playing the part of *ācārya*, he plays as far as possible. But sometimes for preaching work, he might have to do something which is not consistent. But if he is criticized, then that man who criticizes, he becomes... Of course, he must be *ācārya*, not a bogus. Ordinary man cannot transgress the laws, but Kṛṣṇa and His representative, *ācārya*, might be sometimes seen that he has transgressed. Therefore Kṛṣṇa says, *ācāryam mām vijānīyān* [SB11.17.27].

738. Śrīmad-Bhāgavatam 11.17.27, Lecture originally published in **The Harmonist** in 1936, on the Advent Day of His Divine Grace Om Vishnupad Srila Bhakti Siddhanta Saraswati Thakur

In the *Mundaka Upanishad* [1.2.12] it is said:

*tad-vijnartham sa gurum evabhigacchet  
samiit-panih srotriyam brahma-nistham*

"In order to learn the transcendental science, one must approach the bona fide Spiritual Master in disciplic succession, who is fixed in the Absolute Truth."

Thus it has been enjoined herewith that in order to receive that transcendental knowledge, one must approach the Guru. Therefore, if the Absolute Truth is one - about which we think there is no difference of opinion - the Guru cannot be two. The Acharyadev to whom we have assembled tonight to offer our humble homage is not the Guru of a sectarian institution or one out of many differing exponents of the truth. On the contrary, he is the *jagad-guru*, or the Guru of all of us; the only difference is that some obey him wholeheartedly, while others do not obey him directly. In the *Bhagavatam* [11.17.27] it is said:

*acaryam mam vijaniyan / navamanyeta karhicit  
na martya-buddhyasuyeta / sarva-deva mayo guruh*

"One should understand the Spiritual Master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the Spiritual Master or think of him as an ordinary man, because the Spiritual Master is the sum total of all demigods." That is, the Acharya has been identified with God Himself. He has nothing to do with the affairs of this mundane world. He appears before us to reveal the light of the Vedas and to bestow upon us the blessing of full-fledged freedom, after which we should hanker at every step of our life's journey.

The transcendental knowledge of the Vedas was first uttered by God to Brahma, the creator of this particular universe. From Brahma the knowledge descended to Narada, from Narada to Vyasadeva,

from Vyasadeva to Madhva, and in this process of disciplic succession the transcendental knowledge was transmitted by one disciple to another until it reached Lord Gauranga, Sri Krishna Chaitanya, who posed as the disciple and successor of Sri Isvara Puri. The present Acharyadev is the tenth disciplic representative from Sri Rupa Goswami, the original representative of Lord Chaitanya who preached this transcendental tradition in its fullness. The knowledge that we receive from our Gurudev is not different from that imparted by God Himself and the succession of the Acharyas in the preceptorial line of Brahma. We adore this auspicious day as "Sri Vyasa-Puja-Tithi" because the Acharya is the living representative of Vyasadeva, the divine compiler of the *Vedas*, *Puranas*, *Bhagavad Gita*, *Mahabharat* and *Srimad Bhagavatam*.

We cannot know anything of the transcendental region by our limited, perverted method of observation and experiment. But all of us can lend our eager ears for the aural reception of the transcendental sound transmitted from that region to this, through the unadulterated medium of Sri Gurudev or Sri Vyasadeva. Therefore, gentlemen, we should surrender ourselves today at the feet of the representative of Sri Vyasadeva for the elimination of all our differences bred by our unsubmissive attitude.

739. Śrīmad-Bhāgavatam 11.17.27, Room Conversation with Indian Guests, London, July 14, 1973

So if you can be in touch with that disciplic succession, then Kṛṣṇa's representative is there. If you talk with the Kṛṣṇa's representative, then you talk with Kṛṣṇa. Just like in office, there are different departments, and the..., there is a man, departmental-in-charge. So if you can talk with that departmental-in-charge, if you can please him, that means you are pleasing the proprietor or director. There is no doubt. Because he is representative.

So physically you may not meet Kṛṣṇa, but in higher stage, you can meet. But accepting that you cannot..., but He, you have to be in contact with His representative. That is coming in disciplic succession. Then you talk with Kṛṣṇa. It is not difficult.

The ācāryas are there. *Ācāryaṁ mām vijānīyān* [SB 11.17.27], Kṛṣṇa says. "All the ācāryas," *mām vijānīyān*, "they are Myself." *Nāvamanyeta karhicit*: "Never disregard ācārya." *Ācāryaṁ mām vijānīyān nāvaman...*, *na martya-buddhyāsūyeta*. "Do not be envious: 'How he can be? He's ordinary man. How he can be representative?'" "No. Anyone who is talking of Kṛṣṇa as Kṛṣṇa talked, he's Kṛṣṇa's representative. Kṛṣṇa says that "I am the Supreme." So if anyone says, "Kṛṣṇa is supreme," then he's Kṛṣṇa's representative. It is not very difficult. Because the same talking.

740. Śrīmad-Bhāgavatam 11.17.27, Pandal Speech, Delhi, November 10, 1973

In order to understand that transcendental science, one must have to go to the bona fide *guru*. And who is *guru*? *Guru* is the Supreme Personality of Godhead, Kṛṣṇa. And anyone who represents that Supreme Personality of Godhead, he is *guru*. *Guru* means representative of *guru*, er, God. Therefore according to Vedic *śāstra*, *guru* is worshiped like God. This is... Just like my disciples, they have given this seat and..., almost equally with God's seat. That is injunction. *Yasya prasādād bhagavat-prasādaḥ*. *Guru* should be worshiped as God, but *guru* will never claim that he is God. That is not *guru*. *Guru* will always claim that he is servant of God. Because the *śiṣyas* worship him as... *Śiṣya*... *Guru* does not say that "You simply worship me." He directs that "You worship God." But because one gets God's connection through *guru*, therefore *guru* is worshiped as God.

Just like in our country there was viceroy. He was given the same respect as the king because he is representative of..., the royal representative. Similarly, *śāstra* says,

*sākṣād dharitvena samasta-śāstrair  
uktas tathā bhāvyata eva sadbhiḥ  
kintu prabhor yaḥ priya eva tasya  
vande guroḥ śrī-caraṇāravindam \*\**

This is the offering obeisance to *guru*. *Guru* is described as respectable as the Supreme Personality of God. *Ācāryam mām vijānīyāt* [SB 11.17.27]. The Supreme Personality of Godhead says that "*Ācārya* should be accepted as I am." And in the *Bhagavad-gītā* it is said, *ācāryopāsanam*. *Ācāryopāsanam*. So therefore we have to receive the knowledge in the disciplic succession of *ācārya*.

741. Śrīmad-Bhāgavatam 11.17.27, Morning Walk, Honolulu, February 4, 1975

**Yaśodānandana:** Prabhupāda, in the *Bhāgavatam* it is mentioned, *sarva-devāmāyo guruḥ* [SB 11.17.27]. What is the meaning?

**Prabhupāda:** "*Guru* is the representation of all gods and demigods."

742. Śrīmad-Bhāgavatam 11.17.27, Śrī Vyāsa-pūjā Lecture, Hyderabad, August 19, 1976

*Dharma* means *sākṣād bhagavat-praṇītam*. Just like the law. Law means what is given by the government. You cannot manufacture law at your home. Suppose in the street, common sense, the government law is "Keep to the right" or "Keep to the left." You cannot say, "What is the wrong there if I go to the right or left?" No, that you cannot. Then you'll be criminal. Similarly nowadays... Not nowadays—from time immemorial there are so many religious systems. So many. But real religious system is what God says, or Kṛṣṇa says. *Sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]. This is religion. Simple. You cannot manufacture religion. Therefore in the *Śrīmad-Bhāgavatam*, the

beginning is *dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām* [SB 1.1.2]. So the... Somebody may envy, that "This person has sophisticated some disciples, and they are offering prayers and *pūjā*." No. It is the system. Don't envy the... *Ācāryam mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]. *Ācārya* is the representative of God. *Yasya prasādād bhagavat-prasādo* <sup>\*\*</sup>(1). If you offer prayers, honor to the *ācārya*, then Kṛṣṇa, the Supreme Personality of Godhead, is pleased. To please Him you have to please His representative. "If you love me, love my dog." And in the *Bhagavad-gītā* it is said *ācāryopāsanam*. *Ācāryopāsanam*. We have to worship the *ācārya*.

*yasya deve parā bhaktir  
yathā deve tathā gurau  
tasyaite kathita hy arthaḥ  
prakāśante mahātmanaḥ  
[ŚU 6.23(2)]*

This is the Vedic mantra. *Tad-vijñānārthaṁ sa gurum evābhigacchet* [MU 1.2.12(3)].

*tasmād gurum prapadyeta  
jijñāsuḥ śreya uttamam  
śabde pāre ca niṣṇātaṁ  
brahmaṇy upaśamāśrayam  
[SB 11.3.21]*

*Tad viddhi praṇipātena paripraśnena sevayā* [Bg. 4.34]. So these are the injunction. The *guru* must come through the *paramparā* system. Then he is bona fide. Otherwise he is a rascal. Must come through the *paramparā* system, and in order to understand *tad-vijñānam*, transcendental science, you have to approach *guru*. You cannot say that "I can understand at home." No. That is not possible. That is the injunction of the all *śāstra*. *Tasmād gurum prapad...* Who requires a *guru*? *Guru* is not a fashion, just like you keep a dog as a fashion, modern civilization, similarly we keep a *guru*. No, not like that. Who requires a *guru*? *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]—one who is actually serious to understand the science of spirit soul, *tad vijñānam*, *om tat sat*, he requires a *guru*. *Guru* is not a fashion. So Kṛṣṇa says that *ācāryam mām vijānīyān* [SB 11.17.27]: "You accept *ācārya* as I am." Why? I see that he is a man. His sons call him father, or he looks like a man, so why he should be as good as God? Because he speaks as God speaks, that's all. Therefore. He does not make any change. Just like God says, Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66], the *guru* says that you surrender to Kṛṣṇa, or God. The same word. God says, *man-manā bhava mad-bhakto mad-yājī mām namaskuru* [Bg. 18.65]. *Guru* says that you always think of Kṛṣṇa, you surrender unto Him, you offer Him prayer, you become His devotee. There is no change. Because he says as the Supreme Personality says, therefore he is *guru*. Even though you see that he is materially born, his behavior is like other men, but because he says the same truth as it is spoken in the *Vedas* or by the Personality of Godhead, therefore he is *guru*. Because he does not make any change whimsically, therefore he is *guru*. That is the definition. It is very simple.

743. Śrīmad-Bhāgavatam 11.17.27, Morning Walk, Chandigarh, October 14, 1976

**Prabhupāda:** Kṛṣṇa also says, *ācāryaṁ mām vijānīyāt*. *Ācāryaṁ mām vijānīyān nāvamanyeta karhicit* [SB 11.17.27]. Ācārya and Kṛṣṇa—identical. Who is *ācārya*? Who speaks on behalf of Kṛṣṇa, he is *ācārya*. *Ācārya* means one who speaks on behalf of Kṛṣṇa. That is *ācārya*.

744. Śrīmad-Bhāgavatam 11.17.27, Room Conversation, Hyderabad, December 5, 1976

**Prabhupāda:** This is the process of knowledge. *Amānitvam adambhitvam ahimsā kṣāntir ārjavam ācāryopāsanam*. *Ācāryaṁ mām vijānīyāt* [SB 11.17.27]. If you go to *ācārya*, then you'll know the knowledge. What is this, go to a magician, a rascal? Magician is authority? There are so many magicians. So one should go for God to a magician? *Ācāryopāsanam*. Go to *ācārya*. That is recommended. Why should you go to the magician? That is your fault. You go to the wrong person, and you are cheated because you want to be cheated. You want to see magic; you don't want to see God. God is personally speaking, accepted God, not that by magical... And who can show greater magic than Kṛṣṇa? Kṛṣṇa, when He was seven years old, He lifted the Govardhana Hill. Can this rascal do that? Who can be greater magician than Kṛṣṇa? So we shall go to the greatest magician. Why shall I go to a teeny magician? That is our misfortune. If you want to see magic, see the magic, what Kṛṣṇa has done. This is our misfortune, that we go to a wrong person and misled. If you want magician, see Kṛṣṇa, how great magician He is. He married sixteen thousand wives. Is there any instance in the history of the world that one has sixteen thousand wives and maintaining each of them? And He expanded Himself in sixteen thousand husbands. Not that one wife is waiting: "When sixteen thousand..., after sixteen thousand nights, He would come here." No. He is present everywhere. That is magic. Nārada was surprised, that "How Kṛṣṇa is maintaining sixteen thousand wives?" He saw in each and every home sixteen thousand establishment, and Kṛṣṇa is present everywhere.

745. Śrīmad-Bhāgavatam 11.17.27, Room Conversation, Bombay, January 2, 1977

**Dr. Patel:** Some of these great Vaiṣṇava *ācāryas* were doing interpretation of *Bhagavad-gītā*...

**Prabhupāda:** The who is *ācārya* except the Vaiṣṇava *ācārya*? [laughter] All loafer class. All loafer class. They're not *ācāryas*. Except these Vaiṣṇava *ācāryas*, who is *ācārya*? They're not *ācāryas*. *Ācāryaṁ mām vijānīyān* [SB 11.17.27].

**Dr. Patel:** But I read your *Bhagavad-gītā*, and after that, I read Rāmānuja's. They more or less the same...

**Prabhupāda:** Same thing. There is no difference between the *ācāryas*. Then how he becomes *ācārya* if there is difference of opinion? They cannot be *ācārya*.

746. Śrīmad-Bhāgavatam 11.18.17, Lecture, Indore, December 4, 1970

**Prabhupāda:** There are so many institutions, the problem of poor is solved?

**Devotee (2):** [indistinct]

**Prabhupāda:** All over the world there are hundreds and thousands of institutions for giving enlightenment but there are millions and millions of poor men still. How do you think, that it will be solved?

**Devotee (2):** [indistinct]

**Prabhupāda:** You can do but the problem will be not solved. That is my consideration. You do your best but the problem will not be solved. There are the whole.. You are thinking because you are *maunānīhānilāyāmā* [SB 11.18.17]

**Devotee (1):** [indistinct]

**Prabhupāda:** Ah. You are [indistinct] poor therefore you are thinking that I shall be able to do something to my..., but these American boy, they are the richest country. They have not solved this problem.

**Devotee (2):** [indistinct] solve the problem.

**Prabhupāda:** They are in it. You see if the problem is not solved then your aim of life is not very solid. You say that after earning money, "I shall try to solve this problem."

**Devotee (2):** [indistinct]

**Prabhupāda:** Individually or collectively. In USA in the universities they are well equipped, very big, big buildings and nothing is wanted. But they are producing all confused students. In England there is a scarcity of educated laborers. They are no more interested even for education. The young boy. So in England especially I have seen, they have to employ so many Indians for high respectable posts. In London the civil officer, or civil servant is a Bengali gentleman. That means they are finding difficulty in having their own men for responsible posts. They are no more.

They are no more interested for education. They are so much disappointed. Although there is free education, free medical help, in England. People are still not satisfied. So that is not possible. You

cannot make the people of the world happy by your plan. People can be happy only by Kṛṣṇa consciousness. That is my point.

747. Śrīmad-Bhāgavatam 11.18.17, CC Madhya 3.74 Purport

According to Śrīmad-Bhāgavatam (11.18.19):

*bahir jalāśayaṁ gatvā  
tatropasprśya vāg-yataḥ  
vibhajya pāvitaṁ śeṣaṁ  
bhuñjītāśeṣaṁ āhṛtam*

"Whatever a *sannyāsi* gets that is edible from a householder's house, he should take outside near some lake or river, and, after offering it to Viṣṇu, Brahmā and the sun (three divisions), he should eat the entire offering and should not leave anything for others to eat.' This is an injunction for *sannyasis* given in Śrīmad-Bhāgavatam.

748. Śrīmad-Bhāgavatam 11.19.17, CC Madhya 9.362 Purport

One must have firm faith in the process of devotional service and the scriptures that support it. If one hears the activities of Śrī Caitanya Mahāprabhu with faith, he can be freed from his envious position. Śrīmad-Bhāgavatam is meant for such nonenvious persons (*nirmatsarāṇaṁ satām*). In this age a person should not envy Śrī Caitanya Mahāprabhu's movement but should chant the holy names of Hari and Kṛṣṇa, the *mahā-mantra*. That is the sum and substance of eternal religion, known as *sanātana-dharma*. The real Vaiṣṇava is a pure devotee and fully realized soul, and a Vaiṣṇava *śāstra* refers to *śruti*, or the *Vedas*, which are called *śabda-pramāṇa*, the evidence of transcendental sound. If one strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead, he will actually be situated in the transcendental disciplic succession. Those who want to attain life's ultimate goal must follow this principle. In Śrīmad-Bhāgavatam (11.19.17), it is said:

*śrutiḥ pratyakṣaṁ aitihyaṁ  
anumānaṁ catuṣṭayaṁ  
pramāṇeṣv anavasthānād  
vikalpāt sa virajyate*

"Vedic literature, direct perception, history and hypothesis are the four kinds of evidential proofs. Everyone should stick to these principles for the realization of the Absolute Truth."

749. Śrīmad-Bhāgavatam 11.19.21, SB 10.5.15-16 Purport



Although it has become fashionable to speak of *daridra-nārāyaṇa*, the words *viṣṇor ārādhanaṁ* do not mean that all the people satisfied by Nanda Mahārāja in this great ceremony were Viṣṇus. They were not *daridra*, nor were they Nārāyaṇa. Rather, they were devotees of Nārāyaṇa, and by their educational qualifications they would satisfy Nārāyaṇa. Therefore, satisfying them was an indirect way of satisfying Lord Viṣṇu. *Mad-bhakta-pūjābhyadhikā* (Bhāg. 11.19.21). The Lord says, "Worshiping My devotees is better than worshiping Me directly."

750. Śrīmad-Bhāgavatam 11.19.21, CC Madhya 5.23 Purport

In Śrīmad-Bhāgavatam (11.19.21) Kṛṣṇa says, *mad-bhakta-pūjābhyadhikā*: "It is better to render service to My devotee." Thus, according to the Gauḍīya-Vaiṣṇava philosophy of Caitanya Mahāprabhu, it is better to be a servant of the servant of God. One should not try to serve Kṛṣṇa directly. A pure Vaiṣṇava serves a servant of Kṛṣṇa and identifies himself as a servant of a servant of Kṛṣṇa. This is pleasing to Lord Kṛṣṇa.

751. Śrīmad-Bhāgavatam 11.19.21, Bhagavad-gītā 9.11 Lecture, Calcutta, June 30, 1973

So this *rādhā-kṛṣṇa-upāsana* is the perfection of *upāsana*. Even it is better than *viṣṇu-upāsana*. In the material way of life *viṣṇu-upāsana* has been recommended as the highest. *Ārādhanaṁ param devī viṣṇor ārādhanaṁ param*. It is the statement of Lord Śiva to Pārvatī, that "Of all *ārādhana*, *viṣṇu-ārādhana* is the best."

*ārādhanaṁ sarveṣāṁ  
viṣṇor ārādhanaṁ param  
tasmāt parataram devī  
tadīyānāṁ ārādhanaṁ  
[Cc. Madhya 11.31]*

*Tasmāt parataram*. "Even better than *viṣṇu-ārādhana* is to worship the Vaiṣṇavas." *Mad-bhakta-pūjābhyadhika* [SB 11.19.21]. Kṛṣṇa has said also that "Anyone who is worshiping My devotee, pure devotee, that is better worship than one who is worshiping Me directly."

752. Śrīmad-Bhāgavatam 11.19.21, Śrīmad-Bhāgavatam 1.2.18 Lecture, New Vrindaban, July 19, 1974

That *bhāgavata*, person *bhāgavata*, is *guru*, the spiritual master. And Kṛṣṇa... Kṛṣṇa, *guru-kṛṣṇa*. You have to take favor, mercy, of both of them. If you simply think that "I will take the mercy of my *guru* and don't care for Kṛṣṇa," no. You have to take favor of Kṛṣṇa. Or if you take the favor of *guru*, then

automatically you will get the favor of Kṛṣṇa. *Yasya prasādād bhagavat-prasādo*. If you please your *guru*, that means Kṛṣṇa is pleased. Just like you have got small child of your family. Somebody pleases your small child, then automatically you become pleased. Just like there is a proverb, "If you love me, love my dog." Similarly, if you love the dog of Kṛṣṇa, the servant of Kṛṣṇa, who is always engaged in the service of Kṛṣṇa, then Kṛṣṇa becomes more pleased. *Mad-bhakta-pūjābhynchikā* [SB 11.19.21]. Kṛṣṇa says, "If one worships My devotee, that devotion, or that worship, is more valuable than worshipping Me directly."

753. Śrīmad-Bhāgavatam 11.19.21, Śrīmad-Bhāgavatam 1.7.44 Lecture, Vṛndāvana, October 4, 1976

Our service... Not directly Kṛṣṇa. Because to serve Vaiṣṇava is more than serving Kṛṣṇa directly. *Mad-bhakta-pūjābhynchikā* [SB 11.19.21]. Kṛṣṇa likes that. He doesn't accept anyone's service directly. That is a gross mistake. Therefore Narottama dāsa Ṭhākura is teaching us, *tāndera...* [break] ...trying to become one with Kṛṣṇa or one with the *gopīs*. These are all Māyāvāda philosophy. *Tāndera caraṇa-sevi*. You have to serve the servant of Kṛṣṇa, *tad bhrtya dāsa-dāsa-dāsānudāsaḥ* [Cc. Madhya 13.80]. That is the way. Not directly.

754. Śrīmad-Bhāgavatam 11.19.21, Śrīmad-Bhāgavatam 6.3.16–17 Lecture, Gorakhpur, February 6, 1971

They are worshipable, Vaiṣṇava. As God is worshipable, similarly, the Vaiṣṇava, or the God's servant, they are also worshipable. And Kṛṣṇa says, *mad bhakta-pūjābhynchikā* [SB 11.19.21]. So, "Anyone who worships My devotee, he renders devotional service better than by worshipping Me directly."

755. Śrīmad-Bhāgavatam 11.19.21, Śrīmad-Bhāgavatam 7.9.8 Lecture, Montreal, July 2, 1968

Every Vaiṣṇava thinks himself as very insignificant. Actually, every one of us is very insignificant in comparison to the Supreme Lord. What we are? Nothing. But if we establish our loving relationship, which is already there, then we will become the greatest. By relationship with the greatest, we become the greatest. So artificially if we become puffed up, "I am God," we shall always remain in the position of a dog. We shall never be God. But actually if we feel ourself humble and meek servant of God, then we become more than God. Kṛṣṇa is so kind that He treats His devotees more honorable than Himself. And He recommends to the devotees that *mad-bhakta-pūjābhynchikā* [SB 11.19.21]:

"My dear devotees, take it for granted that if you worship My devotees, that is more than My devotional service." Kṛṣṇa recommends, and actually that is the fact, that Kṛṣṇa is more pleased.

Just like... It is very natural. Just like one gentleman, he has got a little child, and if you try to please that little child, that gentleman automatically becomes pleased. You can please the child with two-

cent-worth lozenges, and if the child is laughing and very pleased, his father immediately becomes pleased. But if you want to please the father, you will require at least two hundred dollars. So you can finish two hundred dollars' business with two cents. Similarly, devotees are so nice that if you give him anything... Kṛṣṇa... Kṛṣṇa is also so nice that He will be pleased if anything offer. You offer little water, little flower, little... And devotees are still higher. If you simply offer a devotee a little sweet words, oh, he is very pleased. You see? That is the nature of devotee. Devotee does not want anything from you. They simply want that you... Bhaktivinoda Ṭhākura, he said... He has got a nice song that 'If you simply chant Hare Kṛṣṇa, oh, I become sold to you.' Nityānanda Prabhu also says like that. So to please a devotee is very nice. Therefore our process is to take shelter of a devotee. Directly we don't approach Kṛṣṇa. *Gopī-bhartur pāda-kamalayor dāsa-dāsanudāsa*.

756. Śrīmad-Bhāgavatam 11.19.21, Initiation of Rukmiṇī Dāsī Lecture, Montreal, August 15, 1968

Just like Haridāsa Ṭhākura, he did not enter Jagannātha temple at Purī. He thought himself that "I am born in Muhammadan family. These Hindus, they're against any Muhammadans entering the temple. Why shall I go and disturb them? I shall chant here." So Jagannātha Himself was coming daily to him.

This is the power of devotee. He hasn't got to go to Jagannātha, but Jagannātha comes to see Him. Lord Caitanya Mahāprabhu used to come daily to Haridāsa Ṭhākura. When He was going to take bath in the sea, so He would first of all enter Haridāsa's cottage: "Haridāsa, what you are doing?" "Yes, my Lord. Please come." So this is the position of devotee. Therefore Kṛṣṇa says, *mad-bhakta-pūjābhyadhikā* [SB 11.19.21].

If somebody worships a devotee, that worshipment is more valuable than worshipping Kṛṣṇa. Kṛṣṇa says like that.

757. Śrīmad-Bhāgavatam 11.19.21, Room and Car Conversation with Life Member, Mr. Malhotra, Poona, December 22, 1976

**Prabhupāda:** You wash the feet of your son. But that does not mean you are a servant of the son. Kṛṣṇa..., why Rāma? Kṛṣṇa, when Sudāmā Vipra came to His house, He washed his feet.

**Mr. Malhotra:** [Hindi]

**Prabhupāda:** Kṛṣṇa immediately got down from His *śimhāsana* and took his lotus..., touch his feet. And Nārada Muni was smiling. *Nara-līlā*.

**Mr. Malhotra:** Nārada Muni was smiling. [Hindi]

**Prabhupāda:** Nārada Muni knew it that He is the Supreme Lord, but he did not check it.

**Mr. Malhotra:** He let Lord Kṛṣṇa bow. This is the biggest paradox.

**Prabhupāda:** *Mad-bhakta-pūjābhādhikā* [SB 11.19.21]. Kṛṣṇa is pleased when His devotee is worshiped. [Hindi]

758. Śrīmad-Bhāgavatam 11.19.21-22, CC Madhya 29-30 Translation and Purport

*ādarāḥ paricaryāyām  
sarvāṅgair abhivandanam  
mad-bhakta-pūjābhādhikā  
sarva-bhūteṣu man-matiḥ*

*mad-artheṣv aṅga-ceṣṭā ca  
vacasā mad-guṇeraṇam  
mayy arpaṇam ca manasaḥ  
sarva-kāma-vivarjanam*

"My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship My devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized."

These two verses are quoted from Śrīmad-Bhāgavatam (11.19.21-22). They were spoken by the Supreme Personality of Godhead, lord Kṛṣṇa, who was answering Uddhava's inquiry about devotional service.

759. Śrīmad-Bhāgavatam 11.19.24, SB 6.3.24 Purport

By chanting the Hare Kṛṣṇa *mantra* without offenses, one increases his love for Kṛṣṇa. As stated by Śrī Caitanya Mahāprabhu, *premā pum-artho mahān*: one's main concern should be to increase one's attachment to the Supreme Personality of Godhead and to increase one's love for Him. In this regard Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verse from Śrīmad-Bhāgavatam (11.19.24):

*evam dharmair manuṣyāṇām  
uddhavātmani vedinām  
mayi sañjāyate bhaktiḥ  
ko 'nyo 'rtho 'syāvaśiṣyate*

"My dear Uddhava, the supreme religious system for human society is that by which one can awaken his dormant love for Me." Commenting on this verse, Śrīla Viśvanātha Cakravartī Ṭhākura describes

the word *bhakti* by saying *premaivoktaḥ*. *Kaḥ anyañ arthaḥ asya*: in the presence of *bhakti*, what is the necessity of liberation?

760. Śrīmad-Bhāgavatam 11.19.36, CC Madhya 19.213 Translation and Purport

*śamo man-niṣṭhatā buddher  
dama indriya-saṁyamaḥ  
titikṣā duḥkha-sammarṣo  
jihvopastha-jayo dhṛtiḥ*

“The word *śama* or *śānta-rasa* indicates that one is attached to the lotus feet of Kṛṣṇa. *Dama* means controlling the senses and not being deviated from the Lord’s service. Endurance of unhappiness is *titikṣā*, and *dhṛti* means controlling the tongue and the genitals.’

This verse is from *Śrīmad-Bhāgavatam* (11.19.36). The conditioned soul under the clutches of *māyā*, the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, the belly and the genitals (which are situated in a straight line) is called *dhṛti*. Śrīla Bhaktivinoda Ṭhākura says, *tāra madhye jihvā ati, lobhamaya sudurmati*. Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Kṛṣṇa has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord’s service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex. However, if one is fixed at the lotus feet of Kṛṣṇa, he can control the tongue. Bhaktivinoda Ṭhākura further states, *kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya, sva-prasāda-anna dilā bhāi*: in order to conquer the tongue, Kṛṣṇa has been very merciful and has given us nice food that has been offered to Him. When a person is attached to Kṛṣṇa’s lotus feet, he does not eat anything not offered to Kṛṣṇa. *Sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāka caitanya-nitāi*. Since a devotee eats only *prasādam*, he conquers the dictations of the tongue, belly and genitals. One can control the dictates of the senses when situated in the position of *śānta-rasa*. Then one’s advancement in Kṛṣṇa consciousness is assured.

761. Śrīmad-Bhāgavatam 11.19.36, Śrīmad-Bhāgavatam 6.3.32–33 Lecture, Gorakhpur, February 23, 1971

Just like *yoga* system, *yoga* system is a separate. Is a separate endeavor to learn how to control the senses, *yoga indriya-saṁyamaḥ* [SB 11.19.36].

"The purpose of practicing *yoga* means controlling the senses," but devotional service, because you are hearing Kṛṣṇa, we are eating Kṛṣṇa, we are chanting Kṛṣṇa, we are taking Kṛṣṇa. So there is no more necessity of *yoga* practice. You are, your senses being automatically engaged in Kṛṣṇa it, it is controlled. It has no scope to be engaged otherwise, that is control. Is it clear? You are trying to control

the senses but because your senses are engaged in the service of Kṛṣṇa there is no more scope of your senses being engaged otherwise, that means it is controlled.

762. Śrīmad-Bhāgavatam 11.20.8, CC Madhya 22.50 Translation and Purport

*yadṛcchayā mat-kathādau  
jāta-śraddhas tu yaḥ pumān  
na nirviṇṇo nātisakto  
bhakti-yogo 'sya siddhidaḥ*

" 'Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in Bhagavad-gītā, and if one is actually detached from material things and material existence, his dormant love for Me will be awakened by devotional service.'

This verse from Śrīmad-Bhāgavatam (11.20.8) was spoken by Kṛṣṇa at the time of His departure from this material world. It was spoken to Uddhava.

763. Śrīmad-Bhāgavatam 11.20.9, CC Madhya 9.266 Translation and Purport

*tāvat karmāṇi kurvīta  
na nirvidyeta yāvatā  
mat-kathā-śravaṇādaḥ vā  
śraddhā yāvan na jāyate*

“ ‘As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.’

This is a quotation from Śrīmad-Bhāgavatam (11.20.9).

764. Śrīmad-Bhāgavatam 11.20.9, CC Madhya 22.61 Translation and Purport

*tāvat karmāṇi kurvīta  
na nirvidyeta yāvatā  
mat-kathā-śravaṇādaḥ vā  
śraddhā yāvan na jāyate*

“ ‘As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.’

This is a quotation from Śrīmad-Bhāgavatam (11.20.9).

765. Śrīmad-Bhāgavatam 11.20.17, SB 4.23.28 Purport

The wives of the demigods condemn the performers of sense gratificatory activities as *vañcita*, cheated. Those so engaged are actually killing themselves (*ātma-hā*). As stated in *Śrīmad-Bhāgavatam* (11.20.17):

*nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ  
plavaṁ sukalpaṁ guru-karṇadhāraṁ  
mayānukūlena nabhasvateritaṁ  
pumān bhavābधिṁ na taret sa ātma-hā*

When one wants to cross a large ocean, he requires a strong boat. It is said that this human form of life is a good boat by which one can cross the ocean of nescience. In the human form of life one can obtain the guidance of a good navigator, the spiritual master. One also gets a favorable wind by the mercy of Kṛṣṇa, and that wind is the instructions of Kṛṣṇa. The human body is the boat, the instructions of Lord Kṛṣṇa are the favorable winds, and the spiritual master is the navigator. The spiritual master knows well how to adjust the sails to catch the winds favorably and steer the boat to its destination. If, however, one does not take advantage of this opportunity, one wastes the human form of life. Wasting time and life in this way is the same as committing suicide.

766. Śrīmad-Bhāgavatam 11.20.17, SB 6.7.14 Purport

As stated in the Vedic literature (SB 11.20.17):

*nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ  
plavaṁ sukalpaṁ guru-karṇa-dhāraṁ*

We, the conditioned souls, have fallen in the ocean of nescience, but the human body fortunately provides us a good opportunity to cross the ocean because the human body is like a very good boat. When directed by a spiritual master acting as the captain, the boat can very easily cross the ocean. Furthermore, the boat is helped across by favorable winds, which are the instructions of Vedic knowledge. If one does not take advantage of all these facilities to cross the ocean of nescience, he is certainly committing suicide.

767. Śrīmad-Bhāgavatam 11.20.17, SB 7.15.45 Purport

It is said in *Śrīmad-Bhāgavatam* (11.20.17):

*nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ  
plavaṁ sukalpaṁ guru-karṇadhāraṁ*

*mayānukūlena nabhasvateritaṁ  
pumān bhavābधिṁ na taret sa ātma-hā*

This human form of body is a most valuable boat, and the spiritual master is the captain, *guru-karṇadhāraṁ*, to guide the boat in plying across the ocean of nescience. The instruction of Kṛṣṇa is a favorable breeze. One must use all these facilities to cross over the ocean of nescience. Since the spiritual master is the captain, one must serve the spiritual master very sincerely so that by his mercy one will be able to get the mercy of the Supreme Lord.

768. Śrīmad-Bhāgavatam 11.20.17, Bhagavad-gītā 10.4 Lecture, New York, January 4, 1967

There is a very nice Sanskrit verse that... Just like you have to cross a great ocean. Now, if you want to cross Atlantic Ocean from New York to England, then you must have a very nice ship and a good captain, and the atmosphere very favorable. Then it is very easy to cross. So that example is given in a Sanskrit verse, *nṛ-deham ādyam su-labham su-kalpam* [SB 11.20.17].

Now, to cross this ocean of material existence... This is ocean. It is compared with ocean. *Bhava-sāgara*. *Sāgara* means ocean. So to cross this ocean you have got very nice ship. What is that? *Nṛ-deham*: this human form of life. *Nṛ-deham ādyam*. It is very nice ship. And *su-labham*, *su-labham su-durlabham*. *Su-labham* means this kind of ship you cannot get always. It is an opportunity.

This is an opportunity, because we do not know what is going to happen in my next life. There is no guarantee that in next life you are going to take your birth in America or in human form of life. There is no guarantee. Therefore, so long you have got this opportunity, you must fully utilize it. *Nṛ-deham ādyam su-labham su-durlabham*. *Su-labham*, by opportunity, by fortune, we have got this, *su-labham*. And *su-durlabham*. *Su-durlabham*, it is very difficult to get this body, because... Just imagine.

769. Śrīmad-Bhāgavatam 11.20.17, Śrīmad-Bhāgavatam 6.1.30 Lecture, Philadelphia, July 14, 1975

Everyone has got machine. Even an ant, it has got machine, because according to his desire, he has been given a body. That is also machine. An elephant has got a machine. I am also, I have got also machine. Every one of us, we are spirit soul, and relatively we have got different machine. So that machine is required for going from here. But we should not waste our time simply studying the machine, forgetting our destination. This is human intelligence. God has already given you a type of machine. Now utilize it to go to the destination.



*Nṛ-deham ādyaṁ sulabhaṁ sukalpam* [SB 11.20.17]. This *nṛ-deham*, this machine, is very carefully made not by me, but by the nature. Nature is the agent of God. I wanted to do something. That means I require a particular type of machine. God orders nature that "This living entity wants something like this. You give him a machine." So the *prakṛti*, or the nature, gives us different types of machine. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ* [Bg. 3.27]. I am neither driving the machine, neither I have made the machine. I have been given as gift to work on, or to fulfill my desire. This is the position. So *sāstra* says that "You have got now a very good machine." *Nṛ-deham*. The human form of body is very good machine. *Nṛ-deham ādyaṁ sulabhaṁ sukalpam*. It is very rare. With great difficulty you have got this machine, because we have to come through so many machines—the aquatics, the plants, the insects, the trees, and the serpents, reptiles, then birds, then beast—millions and millions of years. Just like you have seen this. The trees are standing there, maybe standing for five thousand years. So if you get that machine, you cannot move, you have to stand in one place. So we had to go through this. Foolish people, they do not know.

Therefore this machine is *sulabham*. *Sulabham* means very fortunately we have got this machine. And *sukalpam*, "very nicely made." Those who are medical man, they see how nicely made it is, how the nerves are working, the nails are working, the intestines and the heart and everything—a grand machine. Therefore it is called *sukalpam*, "very well planned." And what for? Just like a nice boat, well planned. If you have got a nice boat, you get on it and cross over the river or the ocean. Similarly, we are in this material ocean. Life after life we are struggling. So now we have got a nice boat, this human body. *Sulabhaṁ sudurlabham*. And it is specially advantageous because the breeze is very favorable. When you ply your boat, if the breeze is favorable, pushing on, that is another advantage, good boat and good breeze. And *guru-karṇadhāraṁ*: "And the captain, steering man, is *guru*." He is giving instruction, "Row like this. Turn this way, that way." He is turning everything. So we have got this opportunity. If the boat is very nice, the captain is very nice, the breeze is very favorable, and even accepting or getting this nice boat, favorable, if we do not cross over the sea of ignorance, of material existence, then we are committing suicide, *sa ātma-hā*. You get all the opportunities, and still you remain in this material world, repetition of birth, death, old age and disease. Is that very good intelligence? No. That is not good.

So we are misled. We are engaged in studying the machine, that's all. Instead of using the machine to cross over the ocean, take the advantage, they are very busy in studying the machine. Is that very good intelligence? Machine is already given to you. You cannot study even. You do not know. Even if you study, you cannot say... I claim, "It is my body," and if somebody asks me, "How many hairs you have got in your body?" I cannot say. How I am eating something, how it is being turned into some secretion, it is going to the heart, it is becoming red and it is again distributed through the nerves and veins—I do not know anything. I can simply theorize. But the machine is not under your control. The machine is made by God, or by nature. It is very subtle machine. If you are very expert, the first thing is that what is the use of simply studying the machine? You got it. You utilize it for going to the destination. That is your intelligent. No, they forgot to use the machine for going to the destination; they are simply studying the machine. And that is going on in the name of science. What is this nonsense science? Simply busy in studying the machine.

So that is our mistake. Our mistake is that we have got advanced or developed consciousness. We should utilize it for going back to home, back to Godhead.

770. Śrīmad-Bhāgavatam 11.20.17, Morning Walk, Perth, May 11, 1975

**Gaṇeśa:** So if we as devotees in Kṛṣṇa consciousness movement are transcendental to these modes, does that mean that we can...

**Prabhupāda:** You are not transcendental. You are trying to be transcendental. You should always remember that "We are trying to be transcendental." When you are actually on transcendental state, you will not be affected by any modes of material nature. Therefore you should be very cautious and careful. Just like on the sea, you are in the boat. You are transcendental. But the boat may..., can merge into the water any moment unless you are very carefully plying it. At any moment. You are not in the water, you are safe on the boat, but if you do not carefully ply your boat, then you can fall down at any moment. The comparison is given, *nṛ-deham ādyam sulabham sudurlabham* [SB 11.20.17]. *Sulabham*. This human form of body is just like a very nice boat to cross over this ocean of ignorance, and the *guru* is the pilot, or the captain. And the *śāstras* are favorable wind. Just like if you are going this direction, if the wind is blowing this..., then automatically your boat is pushed. And behind the boat, what is called, the boat, that thing? He takes the...

**Paramahansa:** The oar, rudder...

**Śrutakīrti:** The oarsman. Oarsmen.

**Prabhupāda:** Oarsman, all of them are. Chief?

**Paramahansa:** The steersman or the pilot?

**Prabhupāda:** Yes, the chief man. So the *guru* is there. He is the chief man, giving direction, or the captain. And others are plying, and the boat is also strong, and the wind is also favorable. In this circumstances, if you cannot cross, then you make suicide. The *śāstras* are there. That is favorable wind. You get the way. And the spiritual master is directing, "Do like this." And you have got a nice boat, and you are plying. Now cross over. Very big ocean in the material world. Just see the sky, how big it is. So we have to cross this material sky, penetrate the covering, then go to the spiritual sky. Then you are safe. *Paras tasmāt tu bhāvaḥ anyāḥ 'vyakto 'vyaktāt sanātanaḥ* [Bg. 8.20]. That place, even after destruction of this whole material world, that is safe. So we have to go there, plying the boat.

771. Śrīmad-Bhāgavatam 11.20.31, CC Madhya 22.146 Translation and Purport

*tasmān mad-bhakti-yuktasya  
yogino vai mad-ātmanaḥ  
na jñānaṁ na ca vairāgyaṁ  
prāyaḥ śreyo bhaved iha*

“For one who is fully engaged in My devotional service, whose mind is fixed on Me in bhakti-yoga, the path of speculative knowledge and dry renunciation is not very beneficial.’

The path of devotional service is always independent of other activity. The path of speculative knowledge and mystic *yoga* may be a little beneficial in the beginning, but it cannot be considered part of devotional service. This verse (*Śrīmad-Bhāgavatam* 11.20.31) was spoken by Lord Kṛṣṇa when He was speaking to Uddhava before His departure from this material world. These are important instructions given directly by Lord Kṛṣṇa. Śrī Uddhava asked the Lord about the two kinds of instructions given in the *Vedas*. One instruction is called *pravṛtti-mārga*, and the other is called *nivṛtti-mārga*. These are directions for enjoying the material world according to regulative principles and then giving up the material world for higher spiritual understanding. Sometimes one does not know whether to practice speculative knowledge and mystic *yoga* for advancement in spiritual knowledge. Kṛṣṇa explains to Uddhava that the mechanical process of speculative knowledge and *yoga* is not necessary for advancing in devotional service. Devotional service is completely spiritual; it has nothing to do with material things. It is awakened by hearing and chanting in the association of devotees. Because devotional service is always transcendental, it has nothing to do with material activity.

772.Śrīmad-Bhāgavatam 11.21.42-43, CC Madhya 20.147-148 Translation and Purport

*kiṁ vidhatte kim ācaṣṭe  
kim anūdya vikalpayet  
ity asyā hṛdayaṁ loke  
nānyo mad veda kaścana*

*mām vidhatte 'bhidhatte mām  
vikalpyāpohyate hy aham  
etāvān sarva-vedārthaḥ  
śabda āsthāya mām bhidām  
māyā-mātram anūdyānte  
pratiśidhya prasīdati*

“What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me

by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from *māyā*. By considering the illusory energy, one comes to the platform of understanding Me. In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied.'

These two verses are quoted from *Śrīmad-Bhāgavatam* (11.21.42, 43). When Uddhava asked Kṛṣṇa about the purpose of Vedic speculation, the Lord informed him of the process of understanding Vedic literature. The *Vedas* are composed of *karma-kāṇḍa*, *jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. If one analytically studies the purpose of the *Vedas*, he understands that by *karma-kāṇḍa*, sacrificial activity, one comes to the conclusion of *jñāna-kāṇḍa*, speculative knowledge. After speculation, one comes to the conclusion that worship of the Supreme Personality of Godhead is the ultimate. When one comes to this conclusion, he becomes fully satisfied.

773. Śrīmad-Bhāgavatam 11.22.4, CC Madhya 6.109 Translation and Purport

*yuktaṁ ca santi sarvatra  
bhaṣante brāhmaṇa yathā  
māyāṁ madīyāṁ udgrhya  
vadataṁ kiṁ nu durghatam*

"In almost all cases, whatever learned brāhmaṇas speak becomes accepted; nothing is impossible for one who takes shelter of My illusory energy and speaks under her influence.' "

In this verse from *Śrīmad-Bhāgavatam* (11.22.4), the Supreme Personality of Godhead explains that His illusory energy can perform the impossible; such is the power of the illusory energy. In many cases philosophical speculators have covered the real truth and have boldly set forth false theories. In ancient times philosophers like Kapila, Gautama, Jaimini, Kaṇāda and similar *brāhmaṇas* propounded useless philosophical theories, and in modern days so-called scientists are setting forth many false theories about the creation, backed up by seemingly logical arguments. This is all due to the influence of the Supreme Lord's illusory energy. The illusory energy, therefore, sometimes appears correct because it is emanating from the Supreme Correct. To avoid the very bewildering illusory influence, one must accept the words of the Supreme Personality of Godhead as they are. Only then can one escape the influence of the illusory energy.

774. Śrīmad-Bhāgavatam 11.23.57, CC Madhya 3.6 translation and Purport

*etāṁ sa āsthāya parātma-niṣṭhām  
adhyāsītāṁ pūrvatamair mahadbhiḥ  
ahaṁ tariṣyāmi duranta-pāraṁ  
tamo mukundāṅghri-niṣevayaiva*

[As a brāhmaṇa from Avantī-deśa said:] “I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.”

In connection with this verse, which is a quotation from *Śrīmad-Bhāgavatam* (11.23.57), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of *sannyāsa* is a regulative principle. If one accepts the *sannyāsa* order, his main business is to devote his life completely to the service of Mukunda, Kṛṣṇa. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a *sannyāsī*. It is not simply a matter of changing dress. In *Bhagavad-gītā* (6.1) it is also stated, *anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ/sa sannyāsi ca yogī ca*: one who works devotedly for the satisfaction of Kṛṣṇa is a *sannyāsi*. The dress is not *sannyāsa*, but the attitude of service to Kṛṣṇa is.

The word *parātma-niṣṭha* means being a devotee of Lord Kṛṣṇa. *Parātma*, the Supreme Person, is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānandavigrahaḥ*. Those who are completely dedicated to the lotus feet of Kṛṣṇa in service are actually *sannyāsis*. As a matter of formality, the devotee accepts the *sannyāsa* dress as previous ācāryas did. He also accepts the three *daṇḍas*. Later Viṣṇusvāmī considered that accepting the dress of a *tri-daṇḍi* was *parātma-niṣṭha*. Therefore sincere devotees add another *daṇḍa*, the *jīva-daṇḍa*, to the three existing *daṇḍas*. The Vaiṣṇava *sannyāsi* is known as a *tridaṇḍi-sannyāsi*. The Māyāvādī *sannyāsi* accepts only one *daṇḍa*, not understanding the purpose of *tri-daṇḍa*. Later, many persons in the community of Śiva Svāmī gave up the *ātma-niṣṭhā* (devotional service) of the Lord and followed the path of Śaṅkarācārya. Instead of accepting 108 names, those in the Śiva Svāmī-sampradāya follow the path of Śaṅkarācārya and accept the ten names of *sannyāsa*. Although Śrī Caitanya Mahāprabhu accepted the then-existing order of *sannyāsa* (namely *eka-daṇḍa*), He still recited a verse from *Śrīmad-Bhāgavatam* about the *tridaṇḍa-sannyāsa* accepted by the brāhmaṇa of Avantīpura. Indirectly He declared that within that *eka-daṇḍa*, one *daṇḍa*, four *daṇḍas* existed as one. Accepting *ekadaṇḍa-sannyāsa* without *parātmaniṣṭhā* (devotional service to Lord Kṛṣṇa) is not acceptable to Śrī Caitanya Mahāprabhu. In addition, according to the exact regulative principles, one should add the *jīva-daṇḍa* to the *tri-daṇḍa*. These four *daṇḍas*, bound together as one, are symbolic of unalloyed devotional service to the Lord. Because the *ekadaṇḍi-sannyāsis* of the Māyāvāda school are not devoted to the service of Kṛṣṇa, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this impersonal position as liberation. Māyāvādī *sannyāsis*, not knowing that Śrī Caitanya Mahāprabhu was a *tri-daṇḍi*, think of Caitanya Mahāprabhu as an *ekadaṇḍi-sannyāsi*. This is due to their *vivarta*, bewilderment. In *Śrīmad-Bhāgavatam* there is no such thing as an *ekadaṇḍi-sannyāsi*; indeed, the *tridaṇḍi-sannyāsi* is accepted as the symbolic representation of the *sannyāsa* order. By citing this verse from *Śrīmad-Bhāgavatam*, Śrī Caitanya Mahāprabhu accepted the *sannyāsa* order recommended in *Śrīmad-Bhāgavatam*. The Māyāvādī *sannyāsis*, who are enamored of the external energy of the Lord, cannot understand the mind of Śrī Caitanya Mahāprabhu.

To date, all the devotees of Śrī Caitanya Mahāprabhu, following in His footsteps, accept the *sannyāsa* order and keep the sacred thread and tuft of unshaved hair. The *ekadaṇḍi-sannyāsis* of the Māyāvādī school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable

to understand the purport of *tridaṇḍa-sannyāsa*, and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The *ācāryas* who advocate the *daiva-varṇaśrama* (the social order of *cātur-varṇyam* mentioned in *Bhagavad-gītā*) do not accept the proposition of *āsura-varṇaśrama*, which maintains that the social order of *varṇa* is indicated by birth.

The most intimate devotee of Śrī Caitanya Mahāprabhu, namely Gadādhara Paṇḍita, accepted *tridaṇḍa-sannyāsa* and also accepted Mādhava Upādhyāya as his *tridaṇḍi-sannyāsī* disciple. It is said that from this Mādhavācārya the *sampradāya* known in western India as the Vallabhācāryasampradāya has begun. Śrīla Gopāla Bhaṭṭa Bose, who is known as a *smṛtyācārya* in the Gauḍīya-Vaiṣṇava-sampradāya, later accepted the *tridaṇḍa-sannyāsa* order from Tridaṇḍipada Prabodhānanda Sarasvatī. Although acceptance of *tridaṇḍa-sannyāsa* is not distinctly mentioned in the Gauḍīya-Vaiṣṇava literature, the first verse of Śrīla Rūpa Gosvāmī's *Upadeśāmṛta* advocates that one should accept the *tridaṇḍa-sannyāsa* order by controlling the six forces:

*vāco vegam manasaḥ krodha-vegam  
jihvā-vegam udaropastha-vegam  
etān vegān yo viśaheta dhīraḥ  
sarvām apīmām pṛthivīm sa śiṣyāt*

"One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a *gosvāmī* and is competent to accept disciples all over the world." The followers of Śrī Caitanya Mahāprabhu never accepted the Māyāvāda order of *sannyāsa*, and for this they cannot be blamed. Śrī Caitanya Mahāprabhu accepted Śrīdhara Svāmī, who was a *tridaṇḍi-sannyāsī*, but the Māyāvādī *sannyāsīs*, not understanding Śrīdhara Svāmī, sometimes think that Śrīdhara Svāmī belonged to the Māyāvāda *ekadaṇḍa-sannyāsa* community. Actually this was not the case.

775.Śrīmad-Bhāgavatam 11.23.57, Śrī Brahma-saṁhitā 5.33,  
Trivikrama Sannyas Lecture, New York, July 27, 1971

Initiations and

Now where is that *mantra*? You chant this *mantra*. [Trivikrama repeats]

*Etām sa āsthāya parātma-niṣṭhām  
upāsītām pūrvatamair maha...*  
[SB 11.23.57]

What is this? It is not properly... Oh.

*Pūrvatamair mahadbhir  
aham tariṣyāmi duranta-pāram  
tamo mukundam aṅghri niṣevayaiva.*

Yes.

*Etāṁ sa āsthāya parātma-niṣṭhā*. This vow—today you are taking *sannyāsa*—so keeping oneself steady and fixed up in this position, *etāṁ sa āsthāya parātma-niṣṭhā*... *Parātmā*, the Supreme Lord... *Jīva*, living entities, they are *ātmā*, and Kṛṣṇa is *parātmā*. *Paramātmā* and *parātmā*. So *parātmā-niṣṭhām*, to serve Kṛṣṇa. So "Taking *sannyāsa*, from this day my vow to serve Kṛṣṇa is more fixed up, steady."

*Upāsītām pūrvatamair mahadbhiḥ*: "This practice, this process was accepted by my previous *ācāryas*." Your spiritual master, his spiritual master, his spiritual master, they all accepted this. Caitanya Mahāprabhu accepted at the age of twenty-four years. Therefore it is not a new introduction. *Pūrvatamair*. *Pūrvatamair* means previous *ācārya*, they accepted it, *sannyāsa āśrama*. That is Vedic civilization.

Everyone has to accept *sannyāsa āśrama* at a certain period, generally at the end. But one who is advanced, he can take *sannyāsa* even at young age. Just like Caitanya Mahāprabhu took *sannyāsa*, Rāmānujācārya took *sannyāsa* very young age. My Guru Mahārāja took *sannyāsa* at very young age. So it is not that only old men should take *sannyāsa*, but there are many instances. Why?

Now, *parātma-niṣṭhā*. *Etāṁ sa āsthāya ahaṁ tariṣyāmi*: "I shall cross over." *Tariṣyāmi* means cross over. *Duranta-pāram*: "which is very difficult to overcome." *Tamo*: "this darkness." This material world is dark. *Tamasi mā jyotir gama*. Vedic injunction is, "Don't remain in this darkness. Go the other side, *jyoti*, where there is..." *Na tad bhāsayate sūryaḥ*.

There is another nature, where there is no need of sun, no need of moon, no need of electricity. There, *jyoti*... *Jyoti* means effulgent light, only light. So we have to cross over this ocean of darkness and reach that *jyotir dhāma*. *Jyotirmāyā dhāma*, *brahma-jyotir*.

*Tamo mukundāṅghri*. How it will be possible? Mukunda. Mukunda means... *Muk* means *mukti*, or liberation. So one who gives liberation and gives *ānanda*... Unless one is liberated, one cannot understand what is *ānanda*, or pleasure. Here in the material world we are trying to be happy by false pleasure. Actual pleasure... Kṛṣṇa is the reservoir of all pleasure.

When we serve Kṛṣṇa, *mukundāṅghri*... *Āṅghri* means lotus feet, leg. When we appoint ourself, engage ourself in the service of the lotus feet of Mukunda, who can deliver liberation and transcendental bliss... *Tamo mukundāṅghri niṣevayaiva*: "Only by serving Him I shall be able."

776.Śrīmad-Bhāgavatam 11.23.57, Sannyāsa Initiation of Tamal Kṛṣṇa Lecture, Jaipur,  
January 18, 1972

Vṛndāvana means where Lord Kṛṣṇa lives. Lord Kṛṣṇa lives everywhere but His specific place is Vṛndāvana. So anyone who is engaged in the service of the Lord anywhere he goes that is Vṛndāvana,

*rāḍha-deśe tina dina karilā bhramaṇa* [Cc Madhya 3.4]. But He travelled for three days in Bengal, *rāḍha-deśe*. *Rāḍha-deśe* means where the Ganges river is not flowing. That is called *rāḍha-deśe*.

*ei śloka paḍi' prabhu bhāvera āveśe*  
*bhramite pavitra kaila saba rāḍha-deśe*  
[Cc Madhya 3.5]

So where ever He was travelling He was reciting this verse;

*etāṁ sa āsthāya parātma-niṣṭhām*  
*adhyāsitām pūrvatamair mahadbhiḥ*  
*aham tariṣyāmi duranta-pāram*  
*tamo mukundāṅghri-niṣevayaiva*  
[SB 11.23.57]

So you get this *śloka* in your heart and where ever you go you chant this *mantra* and remember Lord Caitanya Mahāprabhu.

777. Śrīmad-Bhāgavatam 11.23.57, Initiations and Sannyāsa of Sudāmā Lecture,  
Tokyo, April 30, 1972

**Prabhupāda:** Touch there. There on the altar first of all. Take this. This *mantra*.  
[leads word-by-word chanting with devotees repeating]

*etāṁ sa āsthāya parātma-niṣṭhām*  
*upāsītām pūrva tamaiḥ mahadbhiḥ*  
*aham tariṣyāmi duranta pāram*  
*tamo mukundāṅghri niṣevayaiva*  
[SB 11.23.57]

[repeats several times] Now you read the balance. What is it?

**Sudāmā:** The meaning?

**Prabhupāda:** Meaning and everything else.

**Sudāmā:** *Etāṁ*—this; *sa āsthāya*—taking shelter of; *parātmā*—the Supreme Personality of Godhead; *niṣṭhām*—firm conviction; *upāsītām*—worshiped by; *pūrvatamaiḥ*—by previous *ācāryas*; *mahadbhiḥ*—great; *aham*—myself; *tariṣyāmi*—shall cross over; *duranta-pāram*—insurmountable; *tamo*—the darkness of ignorance; *mukundāṅghri*—the lotus feet of Mukunda, who gives all liberations; *niṣevayaiva*...



**Prabhupāda:** *niṣevayaiva*.

**Sudāmā:** *niṣevayaiva*—simply by worshiping.

**Śyāmasundara:** Translation?

**Prabhupāda:** Then go on.

**Sudāmā:** Translation: "I shall cross over the insurmountable ocean of darkness of ignorance simply by taking shelter of the lotus feet of Lord Mukunda, who gives all kinds of liberations and was worshiped by many great previous ācāryas."

**Prabhupāda:** So? Read on.

**Sudāmā:** Purport: "There are sixty-four kinds of rendering service to the Supreme Personality of Godhead, out of which, to accept the uniform dress of a *tridaṇḍī-sannyāsa* is also an important item. One who accepts this order of life surely by rendering service unto the Supreme Lord becomes eligible to cross over the insurmountable ocean of ignorance. All previous sages used to accept such order of life, and later *ācārya*, Viṣṇu Svāmī, adopted this order of life and firm conviction in the matter of devotional service. Those who are unalloyed devotees, they add one more staff along with the original three. This extra one is representation of the living entity.

"There is another sect, who are known as *ekadaṇḍī* sect. They misunderstand the purpose of *tridaṇḍa*, and by such deviation, Śrīvāsa Swami *sannyāsa*, who claimed to belong to the Viṣṇu Svāmī sect, turned to be impersonalists and follow the footsteps of Śaṅkarācārya, accepting only the *ekadaṇḍa*. Instead of naming themselves out of the 108 names of Vaiṣṇava *sannyāsīs*, this Śrīvāsa Swami sect accepts ten names of the *sannyāsī*, following Śaṅkarācārya. Lord Caitanya, although in terms of the then practice accepted *ekadaṇḍī sannyasa* order, by His acceptance of *tridaṇḍī sannyāsa* is understood.

"This *mantra* was first chanted by a learned *brāhmaṇa* of Avantipur after being very much disgusted in this materialistic way of life. This happened long, long years ago, because it is mentioned in the *Bhāgavatam*, which was composed by Vyāsadeva at least five thousand years ago. So it is to be concluded, therefore, that this *tridaṇḍī sannyāsīn* order is coming down since a time long, long years ago. And within five hundred years of time Lord Caitanya adopted this order of life. And in the latest years His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda adopted it personally and made many of his disciples *tridaṇḍī sannyāsīs*. We are also following his footsteps, and the purport of this *mantra* is that the *ekadaṇḍī sannyāsī* is devoid of *paramam niṣṭha*, which is explained above. In other words, impersonalists cannot have any faith in the Supreme Personality of Godhead, and they prefer to merge into the impersonal Brahman effulgence. In the *Śrīmad-Bhāgavatam* we do not find any mention of *ekadaṇḍa sannyāsa*.

"This *tridaṇḍa sannyāsa* is accepted, therefore, as standard. Lord Caitanya accepts *Śrīmad-Bhāgavatam* as the supreme authority. Under the circumstances, persons who accept Lord Caitanya as *ekadaṇḍī sannyāsī* are mistaken. So following the footsteps of Lord Caitanya, still the *tridaṇḍī sannyāsīs* are in existence, keeping the sacred thread and *śikhā* intact, distinct from the Māyāvādī *ekadaṇḍī sannyāsīs*, who give up the sacred thread and *śikhā*. They have no inclination to render service unto the Supreme Personality of Godhead. Being very much disgusted by the materialistic way of life, they do not understand the purpose of the *sannyāsa* order.

But those who are strictly followers of the Vaiṣṇava principles, they do not accept the Māyāvādī way of *sannyāsa*. In the sect of Lord Caitanya, the most venerable learned scholar known as Gadādhara Paṇḍit Gosvāmī accepted this *tridaṇḍī sannyāsa* order, and he offered this facility to his disciple known as Śrī Mādhava Upādhyāya. This Mādhava Ācārya is the origin of the Vallabhācārya sect. One of the six Gosvāmīs, Gopāla Bhaṭṭa Gosvāmī, who is the authority of Vaiṣṇava regulations, was initiated by another *tridaṇḍī sannyāsī*, known as Prabodhānanda Sarasvatī. Therefore this *sannyāsī* order is completely in pursuance of Vaiṣṇava authority. *Klīm gopījana-bhāvāśrayāya namaḥ*."

778. Śrīmad-Bhāgavatam 11.23.57, Initiations and Sannyāsa of Sudāmā Lecture,  
Tokyo, April 30, 1972

Therefore this *mantra*, *aham tariṣyāmi duranta-pāram tamo mukundāṅghri niṣevayaiva* [SB 11.23.57]. *Aham*: "By accepting this order of life, I shall cross over this nescience of darkness." *Tamo mukundāṅghri*. Mukunda. Kṛṣṇa's another name is Mukunda. *Muk* means liberation; *ānanda*, He gives liberation and *ānanda*, eternal bliss. So *aṅghri*, *aṅghri* means lotus feet. So "By worshiping, by serving the lotus feet of Kṛṣṇa, I shall cross over the dark ocean of nescience." *Aham tariṣya*. How? By talking about Kṛṣṇa. *Vacāmsi vaikuṇṭha-guṇānuvarṇane*. Simply by describing the Vaikuṇṭha world.

779. Śrīmad-Bhāgavatam 11.23.57, Sannyāsa Initiation of Siddha-svarūpānanda,  
Honolulu, May 7, 1972

**Prabhupāda:** So it is not a new thing most of the *ācāryas* they accepted. Just like in the beginning all the four *ācāryas* namely Rāmānujācārya, Madhvācārya, Nimbārka, Viṣṇu Svāmī, they accepted *sannyāsa* and in that line Caitanya Mahāprabhu He accepted *sannyāsa*. Then further down to my Guru Mahārāja he accepted *sannyāsa*, I have accepted *sannyāsa*, so *pūrvatamair mahadbhiḥ* [SB 11.23.57].

As previous *ācāryas* accepted, so I am accepting also. Mahat eh?, *parātma-niṣṭhām*. Full faith for developing full faith in the Supreme Personality of Godhead [indistinct]. Go on.

**Siddha-svarūpānanda:** *mahadbhiḥ*—means great...

**Prabhupāda:** *mahadbhiḥ, mahadbhiḥ* means great *ācāryas*, previous guru's *ācāryas*, yes?

**Siddha-svarūpānanda:** *aham*—myself; *tariṣyāmi*—means, shall crossover.

**Prabhupāda:** That's all, this material existence is very difficult to crossover but by accepting this *sannyāsa* order, by preaching Kṛṣṇa consciousness I shall also crossover the ocean of nescience.

**Siddha-svarūpānanda:** *durat*.

**Prabhupāda:** *duranta*.

**Siddha-svarūpānanda:** *duranta-pāram*—insurmountable;

**Prabhupāda:** Yes.

**Siddha-svarūpānanda:** *tamo*—the darkness of ignorance; *mukundāṅghri*—the lotus feet of Mukunda who gives all liberation's.

**Prabhupāda:** Mukunda, *muk* means liberation and one who gives liberation as, transcendental bliss he is called Mukunda—Kṛṣṇa. Go on.

**Siddha-svarūpānanda:** *niṣe va yaiva*.

**Prabhupāda:** *niṣevayaiva*.

**Siddha-svarūpānanda:** *niṣevayaiva*.

**Prabhupāda:** Simply by rendering service unto Him. Go on.

780. Śrīmad-Bhāgavatam 11.23.57, Sannyāsa Initiation Lecture, Los Angeles, May 27, 1972

*Aham tariṣyāmi duranta-pāram  
tamo mukundāṅghri-niṣevayaiva  
[SB 11.23.57].*

As I explained in the beginning, the whole process is to engage in the service of Kṛṣṇa, whose another name is Mukunda. *Muk* means liberation, one who gives liberation and blissful life. So this Kṛṣṇa conscious movement is meant for delivering the conditioned soul of this age, Kali-yuga, as it was inaugurated by Lord Caitanya Mahāprabhu Himself, accompanied by Nityānanda. He also took *sannyāsa* at the age of twenty-four years only, very young man.

So according to Vedic system, one takes *sannyāsa* at the fag end of life, just like I have taken. While I was going to die, I took *sannyāsa*. So, that is also, something is better than nothing. And now you have taken *sannyāsa* in prime youthful life. So you are all far better than me. You have got enough opportunity to serve Kṛṣṇa and His mission. I am old man. I may pass away at any moment. The wording is already there. So you remain and preach this cult.

781. Śrīmad-Bhāgavatam 11.23.57, Sannyāsa Initiation Lecture, Calcutta, January 26, 1973

**Prabhupāda:** No. Come on. First Bhavānanda come. You also take. Chant this *mantra*: *Etām...*  
[devotees chant *mantra* responsively with Prabhupāda]  
No. Stand up. *Etām ....* Stand up.

*etām sa āsthāya parātma-niṣṭhām  
upāsītām pūrvatamair mahadbhiḥ  
aham tariṣyāmi duranta-pāram  
tamo mukundāṅghri-niṣevayaiva*  
[SB 11.23.57]

[*śloka* chanted responsively two more times]

Come on. Whose this is? Yours? Give that garland. Come on. Give him garland.

**Devotees:** *Haribol!*

**Prabhupāda:** [indistinct] Stand up. So Give him. So the purport of this verse, *etām sa āsthāya*, "This *sannyāsa* order I am accepting." Why? *Etām sa āsthāya parātma-niṣṭhām*: just to fix up my mind steadily on the lotus feet of the Supreme Lord, *parātma-niṣṭhā*. My only life is meant for serving the Supreme Lord, original Nārāyaṇa, not *daridra-nārāyaṇa*. That is my *niṣṭhā*. *Etām sa āsthāya parātma-niṣṭhā*.

782. Śrīmad-Bhāgavatam 11.23.57, Gurudāsa Sannyāsa and Harināma Initiations  
Lecture, San Francisco, July 21, 1975

**Prabhupāda:**

*Etām, sa āsthāya, parātma-niṣṭhām, upā, sitām, pūrva, tamaiḥ, mahadbhiḥ,  
aham, tariṣyāmi, duranta, pāram, tamo, mukundāṅghri, niṣevayaiva* [SB 11.23.57].

Three times.

*Etām, sa āsthāya, parātma-niṣṭhām, upā, sitām, pūrva, tamaiḥ, mahardibhiḥ,  
aham, tariṣyāmi, duranta, pāram, tamo, mukundāṅghri, niṣevayaiva.  
Etām, sa āsthāya, parātma-niṣṭhām, upā, sitām, pūrva, tamaiḥ, mahardibhiḥ,  
aham, tariṣyāmi, duranta, pāram, tamo, mukundāṅghri, niṣevayaiva*

**Devotees:** *Jaya! Haribol!* [japa]

**Prabhupāda:** A garland?

**Devotee:** Garland? [calls for garland] [exclamations by devotees]

**Prabhupāda:** So the *mantra* means *etām*, "by accepting this *daṇḍa* or *sannyasa* order"; *sa-āsthāya*, "taking shelter of it"; *parātma-niṣṭhām*... This accepting of this *daṇḍa* means full faith in the Supreme. There are four rods within this bundle. One rod is representing himself, and the other three rods means his body, mind and word. So the person who is accepting *sannyāsa* order, he is dedicating from this moment his personality, his body, his mind and his words. Why? Now, *parātma-niṣṭhām*, simply for service of the Supreme.

783. Śrīmad-Bhāgavatam 11.23.57, Sannyāsa Initiation Lecture, Vṛndāvana,  
December 6, 1975

**Prabhupāda:** *Etām sa āsthāya. Etām sa āsthāya.* [SB 11.23.57] Next?

**Akṣayānanda:** *Parātma-niṣṭhām?*

**Prabhupāda:** *Parātma-niṣṭhām.* This *sannyāsa* life means simply devoted to the Supreme Personality of Godhead. There is no other business. We have got, according to our *varṇāśrama* system, *varṇa* and *āśrama*: *brāhmaṇa, kṣatriya, vaiśya, śūdra*; and *āśrama, brahmacārī, gṛhastha, vānaprastha, sannyāsa*. As we were discussing, *viṣṇoḥ pādopasarpaṇam*. The whole system is how to approach the lotus feet of Viṣṇu. So this is the last ceremonial performance. *Etām samāsthāya parātma-niṣṭhām. Parātma-niṣṭhām*, Viṣṇu, to keep firm faith in Him. So it is not a new thing. *Pūrvatamair upāsītām mahadbhiḥ*. Before us there were so many exalted *ācāryas*—Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka and, in our line, Caitanya Mahāprabhu. So our process is to follow the predecessor *ācārya*. *Mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]. That is the way. So although you are young men—there are many difficulties to keep *sannyāsa*—but if you keep faith, full faith in Kṛṣṇa, the *māyā* will not be able to touch you. *Daivī hy eṣā guṇamayī mama māyā duratyayā* [Bg. 7.14]. *Māyā* is very strong, but if we—*mām eva ye prapadyante*—if we keep ourselves fully surrendered unto the Supreme Personality of Godhead, Kṛṣṇa, *māyā* will not be able to counteract this process.

784. Śrīmad-Bhāgavatam 11.23.57, Sannyāsa Initiation of Viraha Prakāśa Swami  
Lecture, Māyāpur, February 5, 1976

Śāstrījī: [chants *mantras* for fire sacrifice; devotees loudly chanting *japa*] [break]

**Prabhupāda:** ...*śrī-viṣṇu* [devotees repeat], *śrī-viṣṇu* [devotees repeat]. Now go on. *Sannyāsita*. [?] You chant this *mantra*. *Etām* [devotees repeat]. Chant and repeat.

**Tamāla Kṛṣṇa:** *Etām* [devotees repeat], *sa āsthāya* [devotees repeat]...

**Prabhupāda:** Not all. Only *sannyāsīs*.

**Hrdayananda:** Only *sannyāsīs* chant.

**Tamāla Kṛṣṇa:** *Etām* [Prabhupāda and devotees repeat after each word], *sa āsthāya parātma-niṣṭhām upāsītām pūrva tamaiḥ mahadbhiḥ aham tariṣyāmi duranta pāram tamo, mukundāṅghri niṣeyevayaiva* [SB 11.23.57].

Prabhupāda: Translation and purport.

**Tamāla Kṛṣṇa:** Translation and purport.

Prabhupāda: You can come...

**Tamāla Kṛṣṇa:** Translation: "This was spoken by a *brāhmaṇa* from Avantī deśa. 'I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who are fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.' " Purport. "In connection with this verse, which is a quotation from the *Śrīmad-Bhāgavatam*, Eleventh Canto, Twenty-third Chapter, [sic] fifty-eighth verse, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of *sannyāsa* is a regulative principle. If one accepts the *sannyāsa* order, his main business is to devote his life completely to the service of Mukunda, Kṛṣṇa. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a *sannyāsī*. It is not simply a matter of changing dress. In *Bhagavad-gītā*, Sixth Chapter, first verse, it is also stated, *anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ, sa sannyāsī ca yogī ca*: [Bg. 6.1] 'One who works devotedly for the satisfaction of Kṛṣṇa is a *sannyāsī*.' The dress is not *sannyāsa*, but the attitude of service to Kṛṣṇa is.

"The word *paramātmā niṣṭhā* means being a devotee of Lord Kṛṣṇa. *Parātmā-vigraha*. *Parātmā*, the Supreme Person, is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]. Those who are completely dedicated to the lotus feet of Kṛṣṇa in service are actually *sannyāsīs*. As a matter of formality, the devotee accepts the *sannyāsa* dress as previous *ācāryas* did. He also accepts the three *daṇḍas*. Later, Viṣṇu Svāmī considered that accepting the dress of a *tridaṇḍa* was *parātma-niṣṭhā*. Therefore sincere devotees add another *daṇḍa*, the *jīva daṇḍa*, to the three existing *daṇḍas*. The Vaiṣṇava *sannyāsī* is known as *tridaṇḍī-sannyāsī*. The Māyāvādī *sannyāsī* accepts only one *daṇḍa*, not understanding the purpose of *tridaṇḍa*. Later, many persons in the community of Śiva Svāmī gave up the *ātma-niṣṭhā*, devotional service of the Lord, and followed the paths of Śaṅkarācārya. Instead of

accepting 108 names, those in the Śiva Svāmī *saṃpradāya* follow the path of Śaṅkarācārya and accept the ten names of *sannyāsa*. Although Śrī Caitanya Mahāprabhu accepted the then existing order of *sannyāsa*, namely *ekadaṇḍa*, He still recited from *Śrīmad-Bhāgavatam* about the *tridaṇḍa-sannyāsa* accepted by the *brāhmaṇa* of Avantīpura. Indirectly He declared that within the *ekadaṇḍa* [one *daṇḍa*], four *daṇḍas* existed as one. Accepting *ekadaṇḍa sannyāsa* without *parātma-niṣṭhā*, devotional service to Lord Kṛṣṇa, is not acceptable to Śrī Caitanya Mahāprabhu. In addition, according to the exact regulative principles, one should add the *jīva-daṇḍa* to the *tridaṇḍa*. These four *daṇḍas* bound together as one are symbolic of unalloyed devotional service to the Lord. Because the *ekadaṇḍī-sannyāsīs* of the Māyāvāda school are not devoted to the service of Kṛṣṇa, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this impersonal position as liberation. Māyāvādī *sannyāsīs*, not knowing that Śrī Caitanya Mahāprabhu was a *tridaṇḍī*, think of Caitanya Mahāprabhu as an *ekadaṇḍī sannyāsī*. This is due to their *vivarta*, bewilderment. In *Śrīmad-Bhāgavatam* there is no such thing as *ekadaṇḍī sannyāsī*. Indeed, the *tridaṇḍī-sannyāsī* is accepted as the symbolic representation of the *sannyasa* order. By citing this verse from *Śrīmad-Bhāgavatam*, Śrī Caitanya Mahāprabhu accepted the *sannyāsa* order recommended in *Śrīmad-Bhāgavatam*. The Māyāvādī *sannyāsīs*, who are enamored of the external energy of the Lord, cannot understand the mind of Śrī Caitanya Mahāprabhu.

"To date, all the devotees of Śrī Caitanya Mahāprabhu, following in His footsteps, accept the *sannyāsa* order and keep the sacred thread and tuft of unshaved hair. The *ekadaṇḍī-sannyāsīs* of the Māyāvādī school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of *tridaṇḍa-sannyāsa*, and as such, they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The *ācāryas* who advocate the *daiva-varṇāśrama*, the social order of *cātur-varṇyam* mentioned in *Bhagavad-gītā*, do not accept the proposition of *asura-varṇāśrama*, which maintains the social code of *varṇa* is indicated by birth.

"The most intimate devotee of Śrī Caitanya Mahāprabhu, namely Gadādhara Paṇḍita, accepted *tridaṇḍa-sannyāsa* and also accepted Mādhava Upadhyaya as his *tridaṇḍī-sannyāsī* disciple. It is said that from this Madhvācārya, the *saṃpradāya* known in Western India as Vallabhācārya *saṃpradāya* has begun. Śrīla Gopāla Bhaṭṭa Vasu, who is known as *smṛti-ācārya* in the Gauḍīya Vaiṣṇava *saṃpradāya*, later accepted the *tridaṇḍa-sannyāsa* from Tridaṇḍipāda Prabodhānanda Sarasvatī. Although acceptance of *tridaṇḍa-sannyāsa* is not distinctly mentioned in the Gauḍīya Vaiṣṇava literature, the first verse of Śrīla Rūpa Gosvāmī's *Upadeśāmṛta* advocates that one should accept the *tridaṇḍa-sannyāsa* order by controlling the six forces:

*vāco vegam manasaḥ krodha-vegam  
jihvā-vegam udaropastha-vegam  
etān vegān yo viśaheta dhīraḥ  
sarvām apīmām prthivīm sa śiṣyāt*  
[NoI 1]

" 'One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a *gosvāmī* and is competent to accept disciples all over the world.' The followers of Śrī Caitanya Mahāprabhu never accepted the Māyāvāda order of *sannyāsa*, and for this, they cannot be blamed.

Śrī Caitanya Mahāprabhu accepted Śrīdhara Swami, who was a *tridaṇḍī sannyāsī*, but the Māyāvāda *sannyāsīs*, not understanding Śrīdhara Swami, sometimes think that Śrīdhara Swami belonged to the Māyāvāda *ekadaṇḍa sannyāsa* community. Actually this was not the case."

785. Śrīmad-Bhāgavatam 11.23.57, Conversations with Kīrtana Groups and Sannyāsa Initiation, Vṛndāvana, May 29, 1977

**Prabhupāda:** Now chant properly.

**Devotees:**

*etāṁ sa āsthāya parātma-niṣṭhām  
adhyāsitāṁ pūrvatamair maharṣibhiḥ  
aham tariṣyāmi duranta-pāram  
tamo mukundāṅghri-niṣevayaiva*  
[SB 11.23.57]

**Prabhupāda:** [Bengali]

**Devotees:** [repeat same verse]

**Prabhupāda:** The meaning, that "I am taking this *sannyāsa* for the purpose of crossing over the ocean of nescience." *Etāṁ sa āsthāya parātma-niṣṭhām*. *Parātma-niṣṭha*, Bhagavān, Paramātmā. Simply to serve Kṛṣṇa. So here are three *daṇḍas*. One *daṇḍa*, person. There are four *daṇḍas*. He is person, "I am." And the other three *daṇḍa*, my mind—*kāya manaḥ vākya*—my body and my words. "So I dedicate my mind, my body and my activities, *parātma-niṣṭha*, only for the service of the Supreme. So being situated in that position, following..." *Pūrvatamair maharṣibhiḥ*. It is not that I have introduced something new. All big, big *ācāryas*, they took *sannyāsa* for this preaching work—Rāmānuja, Madhvācārya, Śaṅkarācārya even. And that is *pūrvatamair maharṣibhiḥ*. *Mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]. We have to follow *maharṣibhiḥ*. So "All *ācāryas* of India, they have taken *sannyāsa*, so I am also taking *sannyāsa*. The business is *parātma-niṣṭha*." So what will be the benefit? *Aham tariṣyāmi duranta-pāram*: "This ocean of nescience is *duranta-pāram*. It is very, very difficult to cross over. But I'll cross over." How? *Tamaḥ*. This is darkness, *tamaḥ*. *Mukundāṅghri-niṣevayaiva*: "Simply by serving the lotus feet of Mukunda." Mukunda means "one who can give liberation, *mukti*." Mukunda. So chant again this.

786. Śrīmad-Bhāgavatam 11.24.1-4, CC Adi 5.58 Purport

*Māyā*, the external energy of the Supreme Personality of Godhead, is divided into two parts. *Māyā* is both the cause of the cosmic manifestation and the agent who supplies its ingredients. As the cause of the cosmic manifestation she is known as *māyā*, and as the agent supplying the ingredients of the cosmic manifestation she is known as *pradhāna*. An explicit description of these divisions of the external energy is given in Śrīmad-Bhāgavatam (11.24.1-4).



787. Śrīmad-Bhāgavatam 11.26.26, CC Adi 1.59 Translation and Purport

*tato duḥsaṅgam utsṛjya  
satsu sajjeta buddhimān  
santa evāśya chindanti  
mano-vyāsaṅgam uktibhiḥ*

“One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service.”

This verse, which appears in *Śrīmad-Bhāgavatam* (11.26.26), was spoken by Lord Kṛṣṇa to Uddhava in the text known as the *Uddhava-gītā*. The discussion relates to the story of Purūravā and the heavenly courtesan Urvaśī. When Urvaśī left Purūravā, he was deeply affected by the separation and had to learn to overcome his grief.

It is indicated that to learn the transcendental science, it is imperative that one avoid the company of undesirable persons and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated through years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but serve their senses and their mental whims in terms of their speculative habits. Intelligent persons seeking transcendental realization should very scrupulously avoid their company.

788. Śrīmad-Bhāgavatam 11.26.26, Bhagavad-gītā 6.4-12 Lecture, New York, September 4, 1966 (PrabhupadaBooks.com), September 5, 1966 (1966 Audio with PDFs)

"Oh, you are talking like a fool..., you are talking like a very learned man, but you are fool number one." You see. How strong word He has used. So, so far if we want detachment from this material world, then we should be prepared to accept such cutting words from the master. *Santāḥ asya chindanti uktibhiḥ* [SB 11.26.26].

[An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one's mind.]

*Uktibhiḥ*. We should not make compromise: "Oh, don't speak such strong words." Required. It is required.

789. Śrīmad-Bhāgavatam 11.26.26, Śrī Caitanya-caritāmṛta, Madhya-līlā 22.11–15  
Lecture, New York, January 9, 1967

*Santa chindanti asya mano-vyāsaṅgam ukti* [SB 11.26.26].

The whole trouble is in the mind. Mind. Just like there is a knot. So knot is to be cut or it is to be opened. So this mental knot with this material attraction is cut by the instruction of saintly person. The cutting weapon is instruction. Therefore one should take advantage of the instruction of saintly persons so that the knot of material attachment may be cut and the Kṛṣṇa consciousness may begin, so that his path of liberation is open.

790. Śrīmad-Bhāgavatam 11.26.26, Room Conversation, Vṛndāvana, April 5, 1976

**Prabhupāda:** That is not our business, that's all. But if he is incorrigible, it is not... Then he must leave. That is... If you're making so much preaching, why? To bring men, not to ask them to go. If for some paltry reason you ask, that is not... When he is incorrigible, first of all you have to try to encourage him. That is preaching. Our preaching means that people are misled. We have to train them in such a way they may take to Kṛṣṇa consciousness. That is our mandate. But if he is completely incorrigible, then he will be asked. Not... Otherwise it is not our business that as soon as we see something we should think wrong. He must be trained by our example, by our teaching, by our word. Eh? *Santa...* *Santa chindanti, uktibhiḥ* [SB 11.26.26], by word, by example, he should be corrected. If I cannot correct him by my words and example, that is also my intimidation[?]. Because they have... You cannot expect that everyone has come here, *sādhū*. That's not. You collect from ordinary men, but we have to make him *sādhū*. That is preaching. That is preaching. That you have to do tactfully. Not that because one is... Incorrigible men, after trying all our ways, if he is still incorrigible, then you can ask. Not that for fancy reasons, he should not be..., "Get out." That "Get out," if you made, then everything has to be "Get out." That is not the policy. The policy is first of to correct him. That is preaching. As far as possible by example, by teaching, by everything.

791. Śrīmad-Bhāgavatam 11.28.1, CC Antya 8.78 Translation and Purport

*para-svabhāva-karmāṇi  
na praśaṁsen na garhayet  
viśvam ekātmakam paśyan  
prakṛtyā puruṣeṇa ca*

"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 criticize the characteristics or activities of others."

This verse from *Śrīmad-Bhāgavatam* (11.28.1) was spoken by Lord Kṛṣṇa to Uddhava.

792. Śrīmad-Bhāgavatam 11.28.1, CC Antya 8.79 Purport

The above-mentioned verse from *Śrīmad-Bhāgavatam* gives two injunctions. The first, called *pūrva-vidhi*, is that one should not praise, and the second, *para-vidhi*, is that one should not criticize. 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 *pūrva-vidhi*. Thus the actual injunction is that one may praise but should not criticize. This is called *śleṣokti*, or a statement having two meanings. Rāmacandra Purī, however, acted in just the opposite way, for he neglected the *para-vidhi* but strictly observed the *pūrva-vidhi*. Since he avoided following the principle of not criticizing, Rāmacandra Purī broke both the rules.

793. Śrīmad-Bhāgavatam 11.28.4, CC Antya 4.175 Translation and Purport

*kiṁ bhadraṁ kiṁ abhadraṁ vā  
dvaitasyāvastunaḥ kiyat  
vācoditaṁ tad anṛtaṁ  
manasā dhyātaṁ eva ca*

"'Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [*māyā*]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.'

This is a quotation from *Śrīmad-Bhāgavatam* (11.28.4).

794. Śrīmad-Bhāgavatam 11.29.6, CC Adi 1.48 Translation and Purport

*naivopayanty āpacitīm kavayas taveśa  
brahmāyusāpi kṛtaṁ ṛddha-mudaḥ smarantaḥ  
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann  
ācārya-caitrya-vapuṣā sva-gatiṁ vyanakti*

“O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features — externally as the ācārya and internally as the Supersoul — to deliver the embodied living being by directing him how to come to You.”

This verse from *Śrīmad-Bhāgavatam* (11.29.6) was spoken by Śrī Uddhava after he heard from Śrī Kṛṣṇa all necessary instructions about yoga.

795. Śrīmad-Bhāgavatam 11.29.6, CC Madhya 22.48 Translation and Purport

*naivopayanty āpacitiṁ kavayas taveśa  
brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ  
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann  
ācārya-caitṛya-vapuṣā sva-gatiṁ vyanakti*

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features-externally as the ācārya and internally as the Supersoul - to deliver the embodied living being by directing him how to come to You.'

This is a verse from *Śrīmad-Bhāgavatam* (11.29.6). It was spoken by Uddhava after he had been instructed in yoga by Śrī Kṛṣṇa.

796. Śrīmad-Bhāgavatam 11.29.34, CC Madhya 22.103 Translation and Purport

*martyo yadā tyakta-samasta-karmā  
niveditātmā vicikīṛṣito me  
tadāmṛtatvaṁ pratipadyamāno  
mayātma-bhūyāya ca kalpate vai*

"The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.'

This is a quotation from *Śrīmad-Bhāgavatam* (11.29.34). Kṛṣṇa was advising His most confidential servant, Uddhava, about *sambandha*, *abhidheya* and *prayojana*. These concern one's relationship with the Supreme Personality of Godhead and the activities of that relationship, as well as the perfection of life. The Lord also described the characteristics of confidential devotees.

797. Śrīmad-Bhāgavatam 11.29.34, CC Antya 4.194 Translation and Purport

*martyo yadā tyakta-samasta-karmā  
niveditātmā vicikīṛṣito me  
tadāmṛtatvaṁ pratipadyamāno  
mayātma-bhūyāya ca kalpate vai*

"The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mellows with Me.'

This is a quotation from *Śrīmad-Bhāgavatam* (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts His service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. *Karmis* may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a *vaiṣṇava-āparādhā*. In this connection one should consult Śrīla Sanātana Gosvāmī's *Bṛhad-bhāgavatāmṛta* (1.3.45 and 2.3.139).

798. Śrīmad-Bhāgavatam 11.29.34, Narada-Bhakti-Sutra: Sutra 12 Purport

When a person becomes firmly convinced about the importance of devotional service, he surrenders unto the Supreme Lord. There are six symptoms of surrender: (1) One should perform only those actions favorable for devotional service to Kṛṣṇa. (2) One should give up everything unfavorable for discharging devotional service. (3) One should firmly believe that Kṛṣṇa will protect one in all circumstances and that no one is a better protector than Kṛṣṇa. This conviction should be distinct from the monistic philosophy that one is as good as Kṛṣṇa. Rather, one should always think that Kṛṣṇa, or God, is great and that one is always protected by Him. (4) One should have the conviction that Kṛṣṇa is one's maintainer, and one should not take shelter of any demigod for maintenance. (5) One should always remember that one's activities and desires are not independent. In other words, the devotee should feel completely dependent on Kṛṣṇa, and thus he should act and think as Kṛṣṇa desires. (6) One should always think himself the poorest of the poor and feel totally dependent on the mercy of Kṛṣṇa.

A devotee who follows these six principles of surrender always thinks, "O Lord, I am Yours in every respect; I am Your eternal servant." In this way a pure devotee becomes cleansed. There is a nice verse in this connection in the *Śrīmad-Bhāgavatam* (11.29.34):

*martyo yadā tyakta-samasta-karmā  
niveditātmā vicikīrṣito me  
tadāmṛtatvaṁ pratipadyamāno  
mayātma-bhūyāya ca kalpate vai*

"A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences." To be elevated to such a point of devotional life, one has to execute the directions of the scriptures. But even after becoming elevated in devotional life, one should not think, "Oh, I am already elevated to the highest stage; therefore I may violate the scriptural regulations for executing devotional service."

# ŚRIMAD-BHĀGAVATAM

## Canto 12

## ŚRIMAD-BHĀGAVATAM Canto 12

### 1. Śrīmad-Bhāgavatam 12.1.40, SB 4.14.17 Purport

In the Twelfth Canto of *Śrīmad-Bhāgavatam* (12.1.40) there is a description of these thieves and rogues in government service. As stated, *prajāś te bhakṣayiṣyanti mlecchā rājanya-rūpiṇaḥ*: “These proud *mlecchas* [persons who are less than *śūdras*], representing themselves as kings, will tyrannize their subjects, and their subjects, on the other hand, will cultivate the most vicious practices. Thus practicing evil habits and behaving foolishly, the subjects will be like their rulers.”

### 2. Śrīmad-Bhāgavatam 12.1.40, SB 9.15.15 Purport

Ignoring the religious principles and brahminical rules and regulations, they will certainly try to plunder the riches of the citizens without consideration. As stated elsewhere in *Śrīmad-Bhāgavatam* (12.1.40):

*asaṁskṛtāḥ kriyā-hīnā  
rajasā tamasāvṛtāḥ  
prajāś te bhakṣayiṣyanti  
mlecchā rājanya-rūpiṇaḥ*

Being unpurified, neglecting to discharge human duties properly, and being influenced by the modes of passion (*rajas*) and ignorance (*tamas*), unclean people (*mlecchas*), posing as members of the government (*rājanya-rūpiṇaḥ*), will swallow the citizens (*prajāś te bhakṣayiṣyanti*).

### 3. Śrīmad-Bhāgavatam 12.1.40, CC Antya 1.92 Purport

Unfortunately at the present moment the bodily constitutions of the leaders of society, especially the governmental leaders, are polluted. As described in *Śrīmad-Bhāgavatam* (12.1.40):

*asaṁskṛtāḥ kriyā-hīnā  
rajasā tamasāvṛtāḥ  
prajāś te bhakṣayiṣyanti  
mlecchā rājanya-rūpiṇaḥ*



Such leaders have no chance to purify their eating. Politicians meet together and exchange good wishes by drinking liquor, which is so polluted and sinful that naturally drunkards and meat-eaters develop a degraded mentality in the mode of ignorance.

#### 4. Śrīmad-Bhāgavatam 12.1.40, CC Antya 3.124 Purport

Even if a devotee comes from a family of dog-eaters, if he surrenders to the personality of Godhead he immediately becomes a qualified brāhmaṇa and is immediately fit to perform yajña, whereas a person born in a family of *brāhmaṇas* has to wait until completing the reformatory processes before he may be called saṁskṛta, purified. It is further said in Śrīmad-Bhāgavatam (12.1.40):

*asaṁskṛtāḥ kriyā-hīnā  
rajasā tamasāvṛtāḥ  
prajāś te bhakṣayiṣyanti  
mlecchā rājanya-rūpiṇaḥ*

"In the age of Kali, *mlecchas*, or lowborn people who have not undergone the purifying process of saṁskāra, who do not know how to apply that process in actual life and who are covered by the modes of passion and ignorance, will take the posts of administrators. They will devour the citizens with their atheistic activities." A person who is not purified by the prescribed process of saṁskāra is called *asaṁskṛta*, but if one remains kriyā-hīna even after being purified by initiation - in other words, if one fails to actually apply the principles of purity in his life - he remains an unpurified mleccha or yavana. On the other hand, we find that Haridāsa Ṭhākura, although born in a mleccha or yavana family, became Nāmācārya Haridāsa Ṭhākura because he performed the nāma-yajña a minimum of 300,000 times every day.

#### 5. Śrīmad-Bhāgavatam 12.1.40, Bhagavad-gītā 4.13 Lecture, Bombay, April 2, 1974

One of the brahminical qualification is how to live under the Vedic civilization. That is *brāhmaṇa*. Similarly, *kṣatriya*: *tejaḥ*, *śauryam*, very powerful, and *kṣatriya* will never go away from the battlefield. *Kṣatriya*'s business is, in the battlefield, either to become victorious or lay down life. That is *kṣatriya*. He is not coming back from the battlefield without being victorious. No. That is *kṣatriya*'s business. Not like... *Kṣatriya*, therefore, they are in charge of the government. Nowadays the *kṣatriyas*, they do not go to the government. Practically there is no *kṣatriya*. That is stated in the *śāstras*. *Asaṁskṛtāḥ kriyā-hīnā mlecchā rājanya-rūpiṇaḥ* [SB 12.1.40]. *Mleccha*. They have no that *kṣatriya* qualification. *Mleccha*, unclean. *Mleccha* means unclean, without any Vedic culture. They are called *mleccha*. Anyone. It does not mean that any particular class of men is called *mleccha*. Anyone who is unclean and does not abide by the injunction of the *Vedas*, they are called *mleccha*, *yavana*. That is the *śāstric* term.

6. Śrīmad-Bhāgavatam 12.1.40, Śrīmad-Bhāgavatam 1.2.2 Lecture, Rome, May 26, 1974

**Prabhupāda:** Yes. This sex life, *garbhādhāna-saṁskāra*... This is called *garbhādhāna-saṁskāra*, to just to beget first-class children, that kind of sex life, Kṛṣṇa says, "I am that sex life." This is *saṁskāra*. So formerly, at least those who were on the higher status of the society, namely the *brāhmaṇa*, *kṣatriya* and *vaiśyas*, they had to observe this *garbhādhāna-saṁskāra*. It is not a secret thing. Because one is going to beget child, so the child must be worth, a human being. Therefore there is *saṁ*... First of all, the *garbhādhāna-saṁskāra*. Then, when the wife is pregnant, there are other *saṁskāras*. Then *upanayana-saṁskāra*, *vivāha-saṁskāra*, up to the point of death. From before birth and up to the point of death, there are *saṁskāra*.

*Asaṁskṛtāḥ kriyā-hīnā mlecchā rājanya-rūpiṇaḥ* [SB 12.1.40]. That is stated in the Śrīmad... *Asaṁskṛta*. The present government men, they did not go any *saṁskāra*. Formerly, the kings, they... The higher castes, never mind he is king or not, but higher caste... Therefore they claimed higher. Not claimed; actually they were. The *brāhmaṇas* and the *kṣatriyas* especially, and also the *vaiśyas*, they went the *saṁskāra*, reformatory. Just like *saṁskāra* means educational process, to elevate one. Just like we send to school, college, for elevating a child to the higher standard of life, knowledge, similarly, these *saṁskāras* also like that. One must undergo the *saṁskāras*, the reformatory method, and act in life. If I have taken the *saṁskāra* of *brāhmaṇa*, if I have accepted the sacred thread, then I must act as a *brāhmaṇa*. It is very practical. Just like if you have passed your examination as an engineer, then you must act as an engineer. Not that simply you have got the qualification of engineer, and now you are engaged in the business of a shopkeeper. No. You must act as engineer. That is qualification.

7. Śrīmad-Bhāgavatam 12.1.40, Śrīmad-Bhāgavatam 1.2.2 Lecture, Rome, May 26, 1974

"Generally, a man is born as ordinary being, and by the purificatory process, he is born for the second time." That is called *dvija*. Even a man is born, so he is not accepted as human being. Because unless the purificatory process is there, he cannot be accepted as human being. Therefore unless in any society the *varṇāśrama-dharma* is not there, they are not human being. They are called animals or *mlecchas*, *yavanas*. Civilized society means he must know, he must undergone the all the regulative principles. But at the present moment, in the *Bhāgavata* it is said, *asaṁskṛta*: "without any reformatory method." All these posts, government posts, are occupied by persons *asaṁskṛtāḥ kriyā-hīnā mlecchā rājanya-rūpiṇaḥ* [SB 12.1.40]. So what will be their business? They do not know what is the responsibility of government. They do not know. Therefore the whole world is in chaos. They are neither themselves perfect gentlemen or perfect *brāhmaṇa* or *kṣatriya*. They are also like animals, *śūdras*. How they can rule over nicely? But formerly that was not. The *brāhmaṇa* and the *kṣatriya* especially, they must undergo the reformatory method.

8. Śrīmad-Bhāgavatam 12.1.40, Śrīmad-Bhāgavatam 1.2.6 Lecture, Calcutta, February 27, 1974

In the Kali-yuga almost every person is a *śūdra*. Therefore there is so much chaos. The government is managed by the *śūdras* or less than *śūdras*, *mleccha*. *Mleccha-rājendra-rūpiṇaḥ* [SB 12.1.40]. *Mlecchas* have taken the post of government. It is meant for the *kṣatriyas*, means qualified *kṣatriya*, very brave, very powerful, very charitable, not going away when there is fight. That is *kṣatriya's* position. *Brāhmaṇa* means *satyaṁ śamo damas titikṣā* [Bg. 18.42]. So people should be trained up as *brāhmaṇa*, as *kṣatriya*, as *vaiśya*. *Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam* [Bg. 18.44]. The *vaiśya's* duty is to produce food grains, agriculture, and give protection to the cows, and if you have got surplus foodstuff, you can make trade where there is shortage.

So actually this statement of the *śāstras*, that *kalau śūdra-sambhavaḥ*, hardly there is *brāhmaṇa* or *kṣatriya* or *vaiśya*, because nobody is doing their duty. Instead of producing food grains, *vaiśyas* are engaged in running on big, big factories. So factory cannot produce food grains. Therefore there is food shortage or people are not getting ample foodstuff, they are starving, and there must be agitation. There is no *brāhmaṇa's* guidance, there is no *kṣatriya* kings, and *śūdras* are also not executing their duty. Then what will be the result? This is the result. This is the result. Therefore this is material *dharma*.

9. Śrīmad-Bhāgavatam 12.1.40, Śrīmad-Bhāgavatam 2.3.19 Lecture, Los Angeles, June 15, 1972

And the government who simply levies taxes somehow or other... Every year, the budget is increasing tax. "You give us tax, and you go to hell. It doesn't matter. You give us tax." And the tax is divided amongst themselves. That is government. Whatever... We know in India, the tax collected, eighty percent is spent among the government servant. That's all.

So this is the position of Kali-yuga. *Mlecchā rājanya-rūpiṇo bhakṣayiṣyanti prajāś te* [SB 12.1.40]. That is predicted in the *Śrīmad-Bhāgavatam*, that in Kali-yuga the *mlecchas*, means the rejected from human society, such persons, rogues and fools and rascals, they will take the post of king. *Rājanya-rūpiṇaḥ*. They are unworthy to be kicked, but they will take the post of government. *Rājanya-rūpiṇaḥ*. And what will be their business? *Bhakṣayiṣyanti prajāś te*. They will eat the citizens. That's all. Vital force. Vital force, blood-sucking, tax. *Durbhikṣa-kara-pīditāḥ* [SB 12.2.9]. In one side there will be scarcity of supply. In other side they will be perplexed with taxes. These are going to be happen.

10. Śrīmad-Bhāgavatam 12.1.40, Śrīmad-Bhāgavatam 6.1.42–43 Lecture, Surat, December 24, 1970

Everyone who comes to the higher post tries to accumulate some money. This is going on. And in *Bhagavata* it is said, *mlecchā rājanya-rūpiṇaḥ bhakṣayiṣyanti prajāś te* [SB 12.1.40]. Actually they are not *kṣatriyas*. This ruling is entrusted to the trained-up *kṣatriyas*, but now at this present moment the

*mlecchas*—*mlecchas* means those who are not following strictly the Vedic principles—they will take possession of the political seats, and in the form of government men they will simply devour the citizens, that's all.

11. Śrīmad-Bhāgavatam 12.1.40, Morning Walk, Bombay, February 22, 1974

**Prabhupāda:** The government is against our movement. Because they are teaching, "Drink wine, eat meat," and we are teaching no meat-eating. How they will approve of our movement?

**Dr. Patel:** Not only that. We have just now talked about teaching meat. This government of Maharashtra has created an institution, government institution, which are feeding pigs for selling, meat, and poultry. It could have been done by any private institution outside. Why, eh?

**Prabhupāda:** Yes.

**Dr. Patel:** I don't know why they... So they are all *śūdras*, these, these *daityas*.

**Prabhupāda:** Not *śūdras*. They are less than *śūdras*.

**Dr. Patel:** Actually, they are the relatives of...

**Prabhupāda:** *Mleccha*. They have been described in the *Bhāgavata*: *mlecchā rājanya-rūpiṇaḥ*. *Mlecchas*, they will assume as *kṣatriya* government. *Mlecchā rājanya-rūpiṇaḥ*. *Bhakṣayiṣyanti prajāś te mlecchā rājanya-rūpiṇaḥ* [SB 12.1.40].

**Dr. Patel:** These fellows created such a horrible state. They actually broke down the temple.

**Prabhupāda:** That is a...

**Dr. Patel:** Why? Why? Why? What, what wrong these boys are doing to them? If any wrong is done to them, it is done by me because I am giving so much botheration to them.

**Prabhupāda:** No, no. It is that wrong that we are preaching no meat-eating, no intoxication. We are the greatest criminal.

**Dr. Patel:** No, no, not that.

**Prabhupāda:** Yes.

**Dr. Patel:** They are rascals.

**Prabhupāda:** But who is accepting they are? They are still getting votes.

12. Śrīmad-Bhāgavatam 12.1.40, Morning Walk, Bombay, February 22, 1974

**Prabhupāda:** No, no. Religion does not depend on history. It does not depend on history. It depends on culture, how one is sincere.

**Dr. Patel:** But when one culture is infected by a dirty culture of other people, the culture gets spoiled. You know, you put one...

**Prabhupāda:** Just like you are medical man. During British rule, you were medical man, and home rule, you are medical man. It does not mean it has to be changed because the government has changed. One who is unscrupulous, he changes.

**Dr. Patel:** What I mean to say is culture. If you take, put a...

**Prabhupāda:** Anything. Culture, this religious culture...

**Dr. Patel:** If you put two rotten mangoes in a *tokari* of good mangoes, all will be rotten. That is what has happened to us.

**Prabhupāda:** So that means it is meant for the..., who cannot resist.

**Dr. Patel:** But that human, human, I mean, temperament is such. I mean this is easier to fall than to rise.

**Prabhupāda:** Yes, that is all right.

**Dr. Patel:** So the humanity has fallen today. That is what has happened.

**Prabhupāda:** Yes.

**Dr. Patel:** At last. Not only here, but...

**Prabhupāda:** Yes, that is, that is also another fault.

**Dr. Patel:** ...also another, America or England or, say, in Continent or European countries. Everywhere, including the all Oriental countries as well.

**Prabhupāda:** Where is... Mr. Sar? is not...? He's not come today?

**Dr. Patel:** No, he had not come. We were seven today, but they all went away from here. All were very busy. [break]

**Prabhupāda:** ...*mleccha*. *Mlecchā rājanya-rūpiṇaḥ* [SB 12.1.40]. *Mlecchas* will take the position of government.

13. Śrīmad-Bhāgavatam 12.1.40, Morning Walk, Bombay, March 27, 1974

**Prabhupāda:** ...I was on the airport, they called police because they got..., they saw one *Bhagavad-gītā* in my bags. You see? This is the position.

**Dr. Patel:** They are, they are translating *Bhagavad-gītā* in their own universities now. [break]

**Prabhupāda:** ...may be because it was *Bhagavad-gītā*, they stopped me.

**Dr. Patel:** This is a phase of the government. The government is not the people. [break]

**Prabhupāda:** ...people everywhere good.

**Dr. Patel:** But the Russians are really good.

**Prabhupāda:** Only the... People everywhere, all over the world, they are all good. Only the leaders make them bad. That's all. That is my opinion. Misleaders. *Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ* [Bg. 3.21]. The so-called *śreṣṭha*, leaders, they... Just like in India. When Gandhi was there it was prohibition, and now there is wine shop every step. It is due to the leaders. People... People, what the innocent people, what they'll do?

**Dr. Patel:** You are talking of this, but I am the knower of the private character of so many [indistinct].

**Prabhupāda:** Why you know? Everyone knows.

**Dr. Patel:** They have got so many women outside, and some of them want every day new one. All sorts of rascals they are. [break] *Raja* should rule, and not these...

**Prabhupāda:** *Asaṁskṛtāḥ kriyā-hīnāḥ* [SB 12.1.40].

**Dr. Patel:** [indistinct]

**Prabhupāda:** Everyone, all people, not only the ministers.

**Dr. Patel:** But *yad yad ācarati śreṣṭhas tat tad itaro janaḥ* [Bg. 3.21].

**Prabhupāda:** Yes. And they have become *śreṣṭha*. *Andhā yathāndhair upanīyamānāḥ* [SB 7.5.31]. Blind men have become the leader of the blind men. That is the difficulty. And if you want to open their eyes, they will say, "No sanction for temple. Get out." *Murkhaḥ yopadeṣo hi prokaṣāya na śāntaye*. This is the position.

14. Śrīmad-Bhāgavatam 12.1.41, Room Conversation and Reading from Śrīmad-Bhāgavatam 1.5.1-16 and 12th Canto, New Vrindavan, June 25, 1976

**Prabhupāda:** Twelfth Canto, Third Chapter.

**Pradyumna:** *Tataś cānu-dinaṁ dharmāḥ?*

**Prabhupāda:** Hmm, before that.

**Pradyumna:** That is first chapter.

**Prabhupāda:** Read it, *tataś cānu-dinaṁ*, it is third chapter.

**Pradyumna:** This is second.

**Prabhupāda:** First chapter, by the end, what it is written?

**Pradyumna:**

*tan-nāthās te janapadās  
tac-chīlācāra-vādināḥ  
anyonyato rājabhiś ca  
kṣayaṁ yāsyanti pīditāḥ*  
[SB 12.1.41]

**Prabhupāda:** [microphone rattling—indistinct] What is the last verse you read?

**Pradyumna:** Yes, this is the last verse. It says everyone is *rājabhiś ca kṣayaṁ yāsyanti pīditāḥ*.

*tan-nāthās te janapadās  
tac-chīlācāra-vādināḥ  
anyonyato rājabhiś ca  
kṣayaṁ yāsyanti pīditāḥ*  
[SB 12.1.41]

**Prabhupāda:** What is the note?

**Pradyumna:** [Śrīdhara Svāmī's commentary] *kiṁ ca, tan nāthas te nātha yeṣaṁ te jana-pada deśa-vartino manuṣyas tac-chīlācārādīnas teṣam iva śrīlamācāro...*

**Prabhupāda:** The purport is that in the Kali-yuga, the government men, they will be all rogues and thieves. So the citizens also follow them. *Tan-natha, śīlācārya*. *Śīlācārya* is their behavior. If the politicians, secretaries and big, big officers going to the brothels and drinking wine and enjoying, then what others will not? They will [indistinct]. That's all.

15. Śrīmad-Bhāgavatam 12.1.41, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles,  
December 24, 1973

Yesterday we were discussing about the Kali-yuga: the most fallen age. People are most degraded. So there is, by calculation, that seventy-five percent irreligion and twenty-five percent religion in comparison to other ages. But this twenty-five percent religious life also will reduce. Before explaining this verse, I shall give you reference to some of the symptoms of this age. This is also explained in the *Śrīmad-Bhāgavatam*, Twelfth Canto, Third Chapter. [aside:] Where is that? Give me that book. We have not yet published, so I am reading reference.

*Anyonyato rājabhiś ca kṣayaṁ yāsyanti pīḍitāḥ* [SB 12.1.41].

16. Śrīmad-Bhāgavatam 12.2.1, Room Conversation and Reading from Śrīmad-Bhāgavatam 1.5.1-16 and 12th Canto, New Vrindavan, June 25, 1976

**Pradyumna:**

*tataś cānu-dinaṁ dharmāḥ  
satyaṁ śaucaṁ kṣamā dayā  
kālena balinā rājan  
nañkṣyaty āyur balaṁ smṛtiḥ*  
[SB 12.2.1]

**Prabhupāda:** Note?

**Pradyumna:** Says that, er, *kali-dharmān prapañcayati-tataś cetyādinaḥ*.

**Prabhupāda:** That's all?

**Pradyumna:** Yes. He doesn't say. **Prabhupāda:** How things will deteriorate, that is explained here. *Tataś cānu-dinam?*

**Pradyumna:** *Dharmāḥ satyaṁ śaucaṁ...*



**Prabhupāda:** With the progress of the Kali-yuga... The Kali-yuga has begun from the..., after the Battlefield of Kurukṣetra. So five thousand years ago. The whole duration of life of Kali-yuga is thirty-two hundred thousands of years. Thirty-two hundred thousands of years, out of which we have passed only five thousand years. Still, the balance is twenty-seven hundred thousands of years. So with the progress of this age, these things will happen. What is that? *Tataś cānu-dinam?*

**Pradyumna:** *Dharmah satyam.*

**Prabhupāda:** *Dharmah.* People will gradually decrease in their sense of religiosity, *dharmah.* Then?

**Pradyumna:** *Satyam.*

**Prabhupāda:** They will be untruthful, hardly[?], because there is no training of brahminical culture how to become truthful. People think that "What is the wrong there, I shall speak something untruth?" So that means the value of truthfulness will decrease. And the importance of religion will decrease. This is the symptoms of Kali-yuga. Then?

**Pradyumna:** *Śaucam.*

**Prabhupāda:** *Śaucam*, cleanliness. People will become unclean more and more. Then?

**Pradyumna:** *Kṣamā.*

**Prabhupāda:** *Kṣamā.* Formerly saintly persons and leaders, they used to excuse. Now that, the sense of excusing, "All right, this man has done something, excuse him," that will decrease. The sense of religiosity, truthfulness, and...?

**Pradyumna:** Truthfulness, cleanliness, *śaucam.*

**Prabhupāda:** Cleanliness.

**Pradyumna:** *Kṣamā.*

**Prabhupāda:** And *kṣamā*, *kṣamā* means pardon. Then?

**Pradyumna:** *Dayā.*

**Prabhupāda:** *Dayā*, mercifulness. People will have no mercy. It has already begun. If somebody is attacked, being killed, nobody takes care; he goes in his own way. There is no mercy. There is no mercy to the animals. Now there is no mercy even to one's child; one's own child, they are killing. Just see how degraded, *dayā*. What to speak of no *dayā*, no mercy for the animals—all right, you are not

so advanced—but the mother's mercy to the child will be diminished. This is foretelling. This is called *tri-kala-jñā*. Who expected that mother will kill the child? But Vyāsadeva, five thousand years ago, said, "Yes, mercy will be reduced." Then?

**Pradyumna:** *Āyur*.

**Prabhupāda:** *Āyur*, duration of life. The maximum duration of life in Kali-yuga is hundred years, but who is living hundred years? It is being reduced, and it will be so reduced that if a man would live twenty years, he is an old man. It will come to that stage. Now it is reducing, from hundred years to ninety years to eighty years.

**Hari-śauri:** The average is seventy-three years now.

**Prabhupāda:** Seventy, then sixty then fifty. In this way, if a man lives from twenty to thirty years he will be considered grand old man. [laughter] These are the symptoms, *āyur*. Then?

**Pradyumna:** *Balam*.

**Prabhupāda:** And bodily strength. Bodily strength... In India we, in our childhood, I have seen when British rule was there, all the Europeans were coming, very strong and stout and strong. Now such Europeans are not coming. Even bodily strength reduced. Then?

**Pradyumna:** *Smṛtiḥ*.

**Prabhupāda:** And memory. It will reduce. Just see, compare everything—religiosity and the power of mercifulness, pardoning, truthfulness, cleanliness, bodily strength, duration of life—they're all reduced. Now who can say it is not reduced? Can you say? This is called *tri-kala-jñā*. *Tatas*, what is that? *Cānu-dinaṁ rājan*?

**Pradyumna:**

*tataś cānu-dinaṁ dharmāḥ  
satyaṁ śaucaṁ kṣamā dayā  
kālena balinā rājan  
nañkṣyaty āyur balaṁ smṛtiḥ  
[SB 12.2.1]*

**Prabhupāda:** *Kālena*, in due course of time, all these items—there are eight items—it will be reducing, reducing, reducing. Reducing, reducing so much. So what is that?

**Devotee (3):** They say that men are living longer now compared to five hundred or six hundred years ago.

**Prabhupāda:** Huh?

**Devotee (3):** They say that men are living longer now. The scientists, they say that there's less disease. They say that a hundred years ago people had more disease than..., now they live longer.

**Prabhupāda:** That these rascals say. We do not say. We have seen in our childhood that my grandmother, she died at the age of ninety-six years. There was no disease. The scientists say that there was disease, now there is no disease?

**Devotee (3):** They say there is less disease now. They say that...

**Prabhupāda:** Less disease—everyone suffering from cancer.

**Dhṛṣṭadyumna:** They are building more hospitals.

**Prabhupāda:** Yes.

**Dhṛṣṭadyumna:** Not less.

**Prabhupāda:** Just see. They're increasing number of hospitals, and there is no disease?

**Devotee (3):** They say that a child has more of a chance of living now than...

**Prabhupāda:** "They say," but what is the practical? They say all, as I repeatedly, *pagale ki na bole chakole ki na khaya*. A madman, what does he not say, and a goat, what does he not eat? So they are all madmen. [laughter] They can say all everything.

**Devotee (1):** They are experimenting, Śrīla Prabhupāda, with genes now.

**Prabhupāda:** Hmm?

**Devotee (1):** You say that we are losing the qualities of memory, strength, but they are experimenting where they can isolate genes of persons who have those qualities and then put on...

**Prabhupāda:** But we have to see actually what is happening.

**Devotee (4):** They are also transplanting livers and hearts, increasing the duration of life.

**Prabhupāda:** So whatever they may do, things will happen like this. This is a fact. Can they increase the duration of life? People, can they make any scientific discovery that no man will die less than hundred years? Is there any such discovery?

**Hari-śauri:** The only discoveries they have made so far are how to kill people quicker.

**Prabhupāda:** Yes. Is there any discovery that here is a pill, you go on taking it, you'll not die before hundred years? Is there any discovery? Then what is the use of talking nonsense? They are reducing their life, that's a fact. And so far as mercy is concerned, we see how much it is reduced. The mother is killing child. Where is mercy now? So they may say anything like madman, but we see practically what is happening.

17. Śrīmad-Bhāgavatam 12.2.1, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles,  
December 24, 1973

It is described in the Second Chapter, Twelfth Canto, Śrīmad-Bhāgavatam. So,

*tataś cānu-dinaṁ dharmāḥ  
satyaṁ śaucam kṣamā dayā  
kālena balinā rājan  
nañkṣyaty āyur balaṁ smṛtiḥ  
[SB 12.2.1]*

This description of the Kali-yuga is given in the Śrīmad-Bhāgavatam. This is called *śāstra*. This Śrīmad-Bhāgavatam was written five thousand years ago, when the Kali-yuga was to begin. Now, what will happen in future, everything is given there. *Śāstra* means... That is... Therefore we accept *śāstra*. *Tri-kāla-jñā*. The *śāstrakāra*, or the compiler of the *śāstra*, must be liberated person, so that he can describe past, present and future. In the Śrīmad-Bhāgavatam you will find so many things which was told to be happening in future. Just like in the Śrīmad-Bhāgavatam there is mention of Lord Buddha's appearance. Similarly, there is mention of Lord Kalki's appearance. There is mention of Lord Caitanya's appearance, although it was written five thousand years ago. *Tri-kāla-jñā*. Know; they know what is past, present and future.

So about the Kali-yuga, discussing, Śukadeva Gosvāmī is describing the chief symptoms of this age. The first symptom he says, *tataś ca anu-dinam*. With the progress of this age, Kali-yuga, *dharmā*, religious principle; *satyam*, truthfulness; *śaucam*, cleanliness; *kṣamā*, forgiveness; *dayā*, mercifulness; *āyuh*, duration of life; *balam*, bodily strength; *smṛtiḥ*, memory... Just count how many. *Dharmāḥ*, *satyam*, *śaucam*, *kṣamā*, *dayā*, *āyuh*, *balam*, *smṛti*—eight. These things will gradually reduce to nil, almost nil. Now as I told you, the Kali-yuga... In other *yugas*... Just like Satya-yuga, the duration of Satya-yuga was eighteen hundred thousands of years. And the human being was living in that age for one hundred thousands of years. One hundred thousands of years. The next age, the duration of that age, twelve hundred thousands of years, and the people used to live for one thousand years, not over..., ten thousand years. Ten times reduced. The next age, Dvāpara-yuga, again ten times reduced. Still, they used to live for one thousand years, and the duration of the age was eight hundred thousands of

years. Now the next age, this Kali-yuga, the limit is one hundred years. We can live utmost up to one hundred years. We are not living one hundred years, but still, the limit is one hundred years. So just see. Now, from one hundred years... Now in India the average age is about thirty-five years. In your country they say seventy years? So it is reducing. And it will so reduce that if a man lives for twenty to thirty years, he will be considered grand old man in this age, Kali-yuga. So *āyuh*, duration of life, will reduce.

Memory, *smṛti*, that will also reduce. We see nowadays, people are not very..., of sharp memory. They forget. Daily work they forget. Doing something daily, still, he is forgetting. The loss of memory. Similarly, *āyuh*, bodily strength. Everyone can understand. Your forefathers, your father or grandfather, as they were bodily strong, you are not so, I am not so. So bodily strength will reduce. Memory will reduce. Duration of life will reduce. Then *dharma*... There is no question. It is almost reduced. Nobody is interested in religion. The churches, temples are being closed, locked up. This was a church. Where we are sitting, this was a church, and it was sold, because nobody was coming. Similarly, we are purchasing in Australia a very big church. They are selling. In London I have seen many hundred of churches, nobody is going there. Not only churches. In India also, except a few important temples, ordinary, small temples, they are being closed. They have become habitation of the dogs. So *dharma*, religiosity, is reducing. And truthfulness. And *kṣamā*, forgiveness, that is also reduced. We are very sorry that one thing has happened; he was excused, but again he was shot dead. Just see. No forgiveness. Vengeance. Formerly, if somebody has done something wrong, the other party... Just like Arjuna, you see. Even in the battlefield, he was so much tortured by the other party, still, he was, "Kṛṣṇa let them go. I don't want to kill them." Forgiveness. So even for a small interest, they will kill. This is going on. So *satyam*, *śaucam*, *kṣamā*, *dayā*, mercifulness. Even if you see in your front somebody is being killed, you will not take interest. No mercifulness. It is happening already. So *satyam*, *śaucam*, *kṣamā*, *dayā*, *āyuh*, duration of life, bodily strength and memory. These eight kinds of things will reduce, reduce, reduce, reduce. When you will see these symptoms, you will find, "Now the age of Kali is making his progress very nicely." This is progress.

#### 18. Śrīmad-Bhāgavatam 12.2.1, SSR 6: Human Society or Animal Society?

**Interviewer:** The first question is this: Is the influence of religion on the wane? And if so, does this factor account for the increase in corruption and the widespread deterioration of moral values?

**Śrīla Prabhupāda:** Yes, religion is on the wane. This is predicted in the *Śrīmad-Bhāgavatam*(12.2.1):

*tataś cānudinam dharmah*  
*satyam śaucam kṣamā dayā*  
*kālena balinā rājan*  
*nanṅṣyaty āyur balaṁ smṛtiḥ*

“In the Kali-yuga [the present age of quarrel and hypocrisy] the following things will diminish: religion, truthfulness, cleanliness, mercy, duration of life, bodily strength, and memory.”

19. Śrīmad-Bhāgavatam 12.2.1, Civilization and Transcendence - RELIGION WITH NO CONCEPTION OF GOD?

So there's a list of questions, and the first is this: "Is the influence of religion over the masses on the wane?"

Śrīla Prabhupāda: Yes. This is predicted in *Śrīmad-Bhāgavatam* [12.2.1]:

*tataś cānu-dinaṁ dharmāḥ  
satyaṁ śaucaṁ kṣamā dayā  
kālena balinā rājan  
nañkṣyaty āyur balaṁ smṛtiḥ*

"In Kali-yuga, this age of quarrel and hypocrisy, there shall be a waning of these qualities: religiosity, truthfulness, cleanliness, tolerance, memory, bodily strength, duration of life, and mercy." These are the human assets—qualities which make a human being distinct from the animals. But these things will decline. There will be almost no mercy, there will be almost no truthfulness, memory will be shortened, duration of life shortened. Similarly, religion will practically vanish. So that means gradually human beings will descend to the platform of animals. Especially when there is no religion, human beings are simply animals.

20. Śrīmad-Bhāgavatam 12.2.1, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled

*tataś cānudināṁ dharmāḥ  
satyaṁ śaucaṁ kṣamā dayā  
kālena balinā rājan  
nañkṣyaty āyur balaṁ smṛtiḥ*

“My dear King, with each day religion, truthfulness, cleanliness, forgiveness, mercy, duration of life, bodily strength, and memory will all decrease more and more by the mighty force of time.” [*Śrīmad-Bhāgavatam* 12.2.1]

21. Śrīmad-Bhāgavatam 12.2.1, Śrīmad-Bhāgavatam 12.2.1 Lecture, San Francisco, March 18, 1968

So in the previous chapter, some description of these *yugas* have been described. Now here, in this chapter... This is Second Chapter of Twelfth Canto of *Śrīmad-Bhāgavatam*. Śukadeva Gosvāmī is describing,

*tataś cānu-dinaṁ dharmāḥ  
satyaṁ śaucam kṣamā dayā  
kālena balinā rājan  
nañkṣyaty āyur balaṁ smṛtiḥ*  
[SB 12.2.1]

"My dear King..." Śukadeva Gosvāmī was speaking to Mahārāja Parikṣit, who was emperor of this planet. Mahārāja Parikṣit. And he was cursed by a *brāhmaṇa* that he should die within seven days. So he was utilizing the seven days by hearing *Śrīmad-Bhāgavatam*.

So he's explaining, "My dear King, as the days of Kali-yuga will make progress..." Make progress means we have passed only 5,000 years of this Kali-yuga. The total duration of Kali-yuga is 432,000's of years. Out of that, we have passed only 5,000's of years.

I think in the world history there is no..., nobody can place records of 5,000 years. At most, the historians can present history of 3,000 years. That's all. So Kali-yuga has begun prehistoric age. And before that, what was there in the history nobody can say. But in the Vedic literatures everything is there. You believe or not believe, that is a different thing.

Now here, Śukadeva Gosvāmī says, *tataś ca anudinam*. *Anudinam* means "as the days will pass." Then what will be the symptoms? Now, *nañkṣyaty*. *Nañkṣyaty* means gradually diminish, will diminish. What will diminish? Now, *dharmāḥ*, religiosity; *satyaṁ*, truthfulness; *śaucam*, cleanliness; *kṣamā*, forgiveness; *dayā*, mercifulness; *āyuh*, duration of life; *bala*, strength; and *smṛtiḥ*, memory. These eight items, just try to know.

First thing is religiosity. As the age of Kali will make progress, people will become more and more irreligious. And they will become more and more liars. They'll forget to speak what is true. *Śaucam*, cleanliness, that will also diminish. Cleanliness is required. *Bahyābhyantaraḥ-śuciḥ*. If one is to advance, he has to clean himself.

## 22. Śrīmad-Bhāgavatam 12.2.1, Rotary Club Address, Ahmedabad, December 8, 1972

So we cannot have perfect knowledge by our imperfect senses. But at the present moment, especially in this age, we are accepting so many philosophers, scientists, although we know that their senses are imperfect. This imperfectness is increasing. We are not becoming liberated from imperfectness, but we are increasing, due to this Kali-yuga.

That is described in the *Śrīmad-Bhāgavatam*, Twelfth Canto. It is said there:

*tataś cānu-dinaṁ dharmāḥ  
satyaṁ śaucaṁ kṣamā dayā  
kālena balinā rājan  
nañkṣyaty āyur balaṁ smṛtiḥ*  
[SB 12.2.1]

"With the progress, advancement of this Kali-yuga, these following items..." What is that? Now, *dharma*. First thing is *dharma*. People will decrease in the conception of *dharma*, religion. Religion. Religion does not mean a kind of faith. Religion, as I, I think the other day I described here, the characteristic, the characteristic of the human being, of the living being—to serve.

Actually, we are serving, every one of us. We are serving somebody. So everyone is serving. That is his characteristic. Just like a person now, today, is Hindu. Tomorrow he changes his faith, but the service continues. He cannot change the characteristic of service. You may be Hindu or you may be Mussulman or you may be Christian—you must be serving somebody. Or maybe—not maybe; actually—who is superior to you. This is called *dharma*.

According our Vedic principles, the *dharma* is the principle given by God. *Dharmaṁ tu sākṣād bhagavat-praṇītam* [SB 6.3.19]. You cannot manufacture *dharma*. Therefore Kṛṣṇa, He's giving you *dharma*, what is *dharma*.

23. *Śrīmad-Bhāgavatam* 12.2.1, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

*tataś cānu-dinaṁ dharmāḥ  
satyaṁ śaucaṁ kṣamā dayā  
kālena balinā rājan  
nañkṣyaty āyur balaṁ smṛtiḥ*  
[SB 12.2.1]

Now, as gradually this age will make progress then people will lose interest in religion, in truthfulness, in cleanliness, in forgiveness, in mercifulness by the advancement of this age people will reduce their duration of life, bodily strength and memory. These are the predictions.

24. *Śrīmad-Bhāgavatam* 12.2.1, Answers to a Questionnaire from Bhavan's Journal, Questions 1 to 7. , New Vrindavan, June 29, 1976



**Puṣṭa Kṛṣṇa:** This is a questionnaire which was sent to us by one journal, a cultural and religious journal in Bombay. It's called *Bhavan's Journal*. And they are questioning different religious leaders, especially in India, trying to get the answers to some of these important questions which are perplexing especially the Indian public today. So there's a list of about twenty-one questions, and we can go through them one by one for Śrīla Prabhupāda to answer. The first question, "Is the influence of religion over the masses on the wane?" Is the influence of religion over the masses decreasing?

**Prabhupāda:** Yes, this is predicted in the *Śrīmad-Bhāgavatam*. *Tataḥ anudinam*. Bring that black book, *Bhāgavatam*. *Tatas cānudinam dharmāḥ satyam* [SB 12.2.1]. This is Kali-Yuga, the age of waning of these things—religiosity, truthfulness, memory, bodily strength, duration of life, mercifulness.

**Hari-śauri:** Pradyumna's just going to come with it.

**Prabhupāda:** These are..., will be declining. These are the, I mean to say, human assets which makes a human being distinct from the animal. But these things will decline. There will be no mercifulness, there will be no truthfulness, the memory will be shortened, duration life shortened. Similarly, religion will vanish. So that means gradually they will come to the platform of animals. And especially when there is no religion, it is simply animals. That any common man can distinguish, that... A dog, he does not understand what is religion. He's also a living being. He's not interested what is going on here about *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*. He is not interested. That is the distinction between dog and man. The animal is not interested. So if the human being becoming disinterested in religious things, then they are animals. And how there can be happiness, peace, in the animal society? They want to keep people as animal, and they are making United Nation. How it is possible? "United Animals"? Is it possible? "Society for United Animals." [laughter] So these things are going on. So they have detected it is declining, that is good. Declining means they are going to be animals. In the logic it is said, "Man is rational animal." So rationality minus..., animal. Where is human being?

## 25. Śrīmad-Bhāgavatam 12.2.1, Evening Conversation, Tehran, August 8, 1976

**Pradyumna:**

*tataś cānu-dinam dharmāḥ  
satyaṁ śaucam kṣamā dayā  
kālena balinā rājan  
nañkṣyaty āyur balaṁ smṛtiḥ  
vittam eva kalau...*  
[SB 12.2.1-2]

**Prabhupāda:** *Vittam eva*, that's it. *Vittam eva*?

**Pradyumna:** *Vittam eva kalau nṛṇāṁ janmācāra-guṇodayaḥ*

**Prabhupāda:** Ah. *Vittam* means money. So if you have got money, then you are coming from high family. There is no consideration of *brāhmaṇa*, *kṣatriya*. If you have got money, then you are everything. *Vittam eva hi?*

**Pradyumna:** *Vittam eva kalau nṛṇāṁ janmācāra-guṇodayaḥ.*

**Prabhupāda:** Ah. *Janmācāra-guṇodayaḥ*. That is practical, we see. If you have got money, then people will come to you, "Oh, you are so learned, you are so qualified." Just like George, or John Lennon. What qualification they have got? But people will go there and take them as very highly learned and scholar and everything. The press reporters take their opinion. But what is their qualification? The qualification, by selling some records they have got money, that's all. What is that qualification? Now of course, they are coming to—George at least—coming to Kṛṣṇa consciousness. Otherwise, from qualification point of view, they are not learned, educated in university, or they have got any spiritual asset, born *brāhmaṇa* family, nothing. Simply money. We also go and flatter them to get some money. [laughs] So this is Kali-yuga. *Vittam eva*. If you have got money, then you have got everything. Therefore people are after so much money, after money. *Vittam eva*, hmm?

## 26. Śrīmad-Bhāgavatam 12.2.2, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled

Another symptom is *vittam eva kalau nṛṇāṁ janmācāra-guṇodayaḥ*: "In Kali-yuga, a man's qualities and social position will be calculated according to the extent of his wealth." [Śrīmad-Bhāgavatam 12.2.2]

## 27. Śrīmad-Bhāgavatam 12.2.2, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled

Another symptom of Kali-yuga: *dharma-nyāya-vyavasthāyāṁ kārāṇaṁ balam eva hi*. "Religious principles and justice will be determined by a show of strength." [Śrīmad-Bhāgavatam 12.2.2]

## 28. Śrīmad-Bhāgavatam 12.2.2, Room Conversation and Reading from Śrīmad-Bhāgavatam 1.5.1-16 and 12th Canto, New Vrindavan, June 25, 1976

**Pradyumna:**

*vittam eva kalau nṛṇāṁ  
janmācāra-guṇodayaḥ  
dharma-nyāya-vyavasthāyāṁ  
kārāṇaṁ balam eva hi*

**Prabhupāda:** So *vittam*, money. Money is the criterion, not family. Formerly, there was family, respectable family, aristocratic family, *brāhmaṇa* family, *kṣatriya* family. All these things are gone now. If you accumulate some money some way or other, then you are respectable, never mind what you are. That is Kali-yuga symptom: their position in society, if you want to be respectable man, you somehow or other gather money. Never mind how we have gathered, what is the method. It doesn't matter. Get some money and you become respectable. *Vittam eva hi*.

**Pradyumna:** *Vittam eva kalau nṛṇāṃ janmācāra-guṇodayaḥ*.

**Prabhupāda:** Ah, *janmācāra*. First of all, *janma*, the family, heredity, was taken into consideration, but that is now forgotten. Get money. Just like in England that the British Empire policy was that you bring money from outside and deposit in the government treasury and you become lord. Is it not? Bring money, some way or other. So that was going on, exploiting. They used to go to the foreign countries and somehow or other accumulate money. Just like Lord Clive. He was a street boy, but he made some policy. In this way, diplomacy, he entered into Bengal and got some money, and Lord Clive, he became Lord Clive. So money is the criterion. Some way or other, bring money, that's all. That's a fact. These are the symptoms. Just try to understand.

**Pradyumna:** *Vittam eva kalau nṛṇāṃ janmācāra-guṇodayaḥ*.

**Prabhupāda:** If you have money, then you are aristocratic; then whatever you do, it is all right. *Janmācāra*, then?

**Pradyumna:** *Guṇa*.

**Prabhupāda:** *Guṇa*. You are most qualified man. You may be a drunkard, you may be a prostitute hunter, whatever you may be, but because you have money you are a qualified man. Then?

**Pradyumna:** *Janmācāra-guṇodayaḥ*.

**Prabhupāda:** Go on.

**Pradyumna:** *Dharma-nyāya-vyavasthāyāṃ kāraṇaṃ balam eva hi*.

**Prabhupāda:** *Dharma-nyāya*. Now, if you want justice, you can get it according to your desire, justice, if you have got money. That is going on, that if you bribe to the court's men and even to the judge or magistrate, you get justice accordingly. That is going on. *Dharma ācāra*. Then?

**Pradyumna:** *Dāmpatyē 'bhirucir hetur*.

**Prabhupāda:** Hmm? *Dāmpatyē?*

**Pradyumna:** *Dāmpatyē abhirucir, hetur...*

**Prabhupāda:** *Abhirucir*, yes. Now formerly marriage was a religious ceremony. Marriage was, this boy and this girl should be married, it is a religious function where the father and mother will see their horoscope and see if they are compatible, they will agree, they will live peacefully. So many things are there. Still, in India such things are calculated by the parents of the boy and the girl. Now, in this Kali-yuga, you see, *dāmpatyē abhirucir*. *Abhirucir* means the boy and the girl, if he likes, if he says, that's all. No other calculation. And then, after three days after marriage, they will divorce. [laughter] Because *abhirucir*, *abhirucir*: "I like, I don't like," that's all. Now I like, and after three days don't like, finished, business. In Chicago I saw a newspaper. One girl, within three weeks she has divorced two husbands. [laughter] Yes, I saw it in the newspaper. So this... Formerly the father, mother used to see that this boy and girl is going to be married. So by horoscope, by other circumstances, by family, cultural [indistinct], by education, so many things, whether they will live peacefully. That was the understanding. Husband-wife means, a man requires a woman, a woman requires a man. They should be combined in such a way that they can live peacefully. If there is no disturbance of the mind, then they can make further progress in spiritual life. Therefore marriage is also necessary, and that must be properly done. This was the... Now there is no such consideration. The boys and girls are free, and if one likes the other... *Dāmpatyē...*, what is that?

**Pradyumna:** *Dāmpatyē 'bhirucir hetur.*

**Prabhupāda:** Hmm. *Ruci*. *Ruci* means liking. Then?

**Pradyumna:** I think it is *māyaiva vyāvahārike*.

**Prabhupāda:** Ah, *māyaiva vyāvahārike*. In ordinary dealings there is cheating. This is Kali-yuga. Ordinarily, even when gentleman-gentleman, so-called gentlemen talking, he's trying to cheat him, he's trying to cheat him. By talking. And ordinarily. *Māyaiva vyāvahārike*. To talk with gentleman-gentleman, it is ordinary thing, but still there will be so many untruthfulness. *Māyaiva vyāvahārike*. Then?

**Pradyumna:** *Strīṭve puṁstve ca hi ratir vipratve sūtram eva hi.*

**Prabhupāda:** Hmm. And woman is nice, man is nice, this should be considered by sex power. *Strīṭve puṁstve ca hi ratir*. Then?

**Pradyumna:** *Vipratve sūtram eva hi.*

**Prabhupāda:** *Vipratve sūtram eva hi*. And there is a *brāhmaṇa*—what is the proof that he is a *brāhmaṇa*? He has got a sacred thread, that's all. Or thread. It may not be sacred; purchased from the

market. So at least we try to give a sacred thread by ceremony. But anyone can purchase a thread from the market, two-paisa worth or one-cent worth, and become a *brāhmaṇa*. "You are a *brāhmaṇa*?" "Yes, you see my sacred thread?" [laughter] Finished. "What you are doing?" "Never mind." Don't be such *brāhmaṇas*, at least in our camp. You must follow the rules and regulations. Don't show that "I am now doubly initiated, sacred thread." Don't cheat in that way. *Vipratve sūtram eva hi*. Then?

**Pradyumna:** *Liṅgam evāśrama-khyātāv*.

**Prabhupāda:** *Liṅgam evāśrama-khyātāv*. There are *āśramas*—*brahmacārī*, *sannyāsī*, *gṛhastha*. So they have got different dresses. So Kali-yuga, simply by dress he becomes a *brahmacārī*, he becomes a *gṛhastha*, he becomes a *sannyāsī*. Simply by dress. What he is acting, nobody cares, that's all. Then?

**Pradyumna:** *Liṅgam, eva*.

**Prabhupāda:** *Liṅgam* means the external feature. This is the dress of a *sannyāsī*, this is the dress of a *gṛhastha*. Just like *daṇḍa*. *Daṇḍa* is the symptom that he is a *sannyāsī*. Then?

**Pradyumna:** *Liṅgam evāśrama-khyātāv anyonyāpatti-kāraṇam*.

**Prabhupāda:** Hmm. Then?

**Pradyumna:** *Avṛttyā nyāya-daurbalyam*.

**Prabhupāda:** *Avṛttyā nyāya-daurbalyam*. If you have no money, then you cannot get justice.

**Puṣṭa Kṛṣṇa:** Cannot get...?

**Prabhupāda:** Justice. First of all you have to pay government so many percentage of money. Suppose somebody owes to you some money and he's not giving you. So if you want to go to the court, first of all you have to spend so much money. And if you have no money, then you cannot get your justice, money back. You have to pay this lawyer's fee, the stand duty, and so on, so on. But if you say, "I have no money," then forget justice. That's all. *Avṛttyā nyāya-daurbalyam*.

**Pradyumna:** *Pāṇḍitye cāpalam vacaḥ*.

**Prabhupāda:** *Pāṇḍita*: if you can speak very vehemently any subject matter, people may or may not understand, and they will certify you, "Oh, this man is very learned." "What you have learned from him?" "Oh, I could not understand, but he spoke very nicely. He spoke very nicely." What is that nicely? That *cāpala*. [Prabhupāda speaks some gibberish] You go on speaking like that, [devotees laugh] and people will appreciate, "Oh, he's a big speaker!" What have you learned from him? Then?

**Pradyumna:** Then *anadhyataivasādhutve sādhitve dambha eva tu*.

**Prabhupāda:** And if you are poor man, then you are not honest. That is the criterion. "Oh, here is a..." When the poor man comes, you'll not give place at your place. If he wants to stay, you'll refuse: "No." Because he's poor, he's immediately accepted as dishonest. He may be honest or dishonest, but poverty is a sign for accepting a man as dishonest.

29. Śrīmad-Bhāgavatam 12.2.2, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles,  
December 24, 1973

Then another symptom is *vittam eva kalau nṛṇāṁ janmācāra-guṇodayaḥ* [SB 12.2.2]. Formerly, according to spiritual understanding, one man's position was calculated. Just like *brāhmaṇa*. *Brāhmaṇa* was honored because he knew Brahman. He was aware of the supreme spirit. So now in Kali-yuga, actually there is no *brāhmaṇa*. That will be also described, how a *brāhmaṇa* is. So *janma ācāra*, birthright. Birthright was there, but according to the behavior. If a man is born in a *brāhmaṇa* family or *kṣatriya* family or *vai...*, he must behave like that. That was the king's duty, to see that "This man is not falsely representing himself." Just like in England there is lord family. So to maintain their aristocracy, the family had to deposit some money with the government so that they may not deteriorate in their aristocratic behavior. Still, it is going on. But now things are finished.

So aristocracy and respectability, these things were according to culture, according to education. But nowadays, what is that? *Vittam eva kalau nṛṇāṁ*. If you get money somehow or other, then everything is there. That's all. You may be a third-class, fourth-class, tenth-class man, but if you get money some way or other, then you are very respectable. There is no question of your culture or aristocracy or education or knowledge. There is no..., nothing. This is Kali-yuga. And then, *dharma-nyāya-vyavasthāyāṁ kāraṇaṁ balam eva hi* [SB 12.2.2]. And if you have got some influence, strength, then in your favor everything will be decided. You are the most irreligious person, but if you can bribe the priestly order, he will certify, "Yes, you are religious." So money, not actual qualification.

30. Śrīmad-Bhāgavatam 12.2.2, Śrīmad-Bhāgavatam 12.2.1 Lecture, San Francisco,  
March 18, 1968

Then next description is,

*vittam eva kalau nṛṇāṁ  
janmācāra-guṇodayaḥ  
dharma-nyāya-vyavasthāyāṁ  
kāraṇaṁ balam eva hi*  
[SB 12.2.2]

Another symptom is how a man is respectable. He says, Śukadeva Gosvāmī says, *vittam eva kalau nṛṇām*. *Vittam* means money. If you have got money, some way or other, whatever you may be, you are very respected. *Janmācāra-guṇodayaḥ*. Formerly a man was respectable by his birth in a respectable family and by his behavior.

Just like a *brāhmaṇa*. A *brāhmaṇa* was respected because his behavior was so nice. He was truthful, he was clean, he was man of knowledge, he was faithful in scriptures, and so many qualification. Therefore he was respected. So here it is said that *janma*, birth in a good family or high family, or good behavior. *Janmācāra*. *Janmācāra*, and *guṇa*, quality. Suppose a man is a great philosopher, a great learned scholar. That is a very good qualification.

So these things will not be considered. If a man is very learned scholar or coming of a very respectable family and has got all good qualities, that will be neglected. Another man, if he has all the bad qualities but he has got money, he's respected. He'll be respected. This is the symptom of this age.

And *dharma-nyāya-vyavasthāyām kāraṇam balam eva hi* [SB 12.2.2].

*Dharma*. *Dharma* means suppose you have acted something irreligious. In every religion, in every scripture, there are many things, you do it and do not do it. So that is called following the religious principle. In every religion, either Hindu or Christian or Muhammadan, there are some rules and regulation. Just like in Muhammadan religion, drinking is greatest sin. And in Hindu religion, flesh eating, especially cow's meat, is greatest sin. So these are religious principle. So *dharma-nyāya-vyavasthāyām*.

So there are some rules and regulation according to different types of religion. So how they will be settled? *Kāraṇam balam eva hi*: by might. If one has... "Might is right." That "Might is right." There is no reason. "Why you are doing against religious principle?" If I ask, if you are powerful, stronger than me, you'll say, "Yes! I can do that. What is that? What for you? What is that to you?" So *balam eva hi*. If anyone is powerful in power, oh, he can act against the rules and regulation of religious or scriptural injunctions. Nobody can protest. *Dharma-nyāya-vyavasthāyām kāraṇam balam eva hi*.

31. Śrīmad-Bhāgavatam 12.2.2, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

*vittam eva kalau nṛṇām*  
*janmācāra-guṇodayaḥ*  
[SB 12.2.2]

You may be, whatever you may be, it doesn't matter, if you have got money, then you are respectable man, that's all. [laughs]

32. Śrīmad-Bhāgavatam 12.2.2, Evening Conversation, Tehran, August 8, 1976

**Pradyumna:**

tataś cānu-dinaṁ dharmāḥ  
satyaṁ śaucaṁ kṣamā dayā  
kālena balinā rājan  
nañkṣyaty āyur balaṁ smṛtiḥ  
vittam eva kalau...  
[SB 12.2.1-2]

**Prabhupāda:** *Vittam eva*, that's it. *Vittam eva*?

**Pradyumna:** *Vittam eva kalau nṛṇāṁ janmācāra-guṇodayaḥ*

**Prabhupāda:** Ah. *Vittam* means money. So if you have got money, then you are coming from high family. There is no consideration of *brāhmaṇa*, *kṣatriya*. If you have got money, then you are everything. *Vittam eva hi*?

**Pradyumna:** *Vittam eva kalau nṛṇāṁ janmācāra-guṇodayaḥ*.

**Prabhupāda:** Ah. *Janmācāra-guṇodayaḥ*. That is practical, we see. If you have got money, then people will come to you, "Oh, you are so learned, you are so qualified." Just like George, or John Lennon. What qualification they have got? But people will go there and take them as very highly learned and scholar and everything. The press reporters take their opinion. But what is their qualification? The qualification, by selling some records they have got money, that's all. What is that qualification? Now of course, they are coming to—George at least—coming to Kṛṣṇa consciousness. Otherwise, from qualification point of view, they are not learned, educated in university, or they have got any spiritual asset, born *brāhmaṇa* family, nothing. Simply money. We also go and flatter them to get some money. [laughs] So this is Kali-yuga. *Vittam eva*. If you have got money, then you have got everything. Therefore people are after so much money, after money. *Vittam eva*, hmm? Read that?

**Pradyumna:**

vittam eva kalau nṛṇāṁ  
janmācāra-guṇodayaḥ  
dharma-nyāya-vyavasthāyāṁ  
kāraṇaṁ balaṁ eva hi  
[SB 12.2.2]

**Prabhupāda:** *Dharma-nyāya*. In India we have seen that you bribe the *brāhmaṇas* and they'll give decision in your favor. And it is experienced by everyone. In the law court you bribe even the high-court judge, he'll give judgment in your... That is proven. One big judge—not now; at least fifty years



ago, or more than that—his business was to take bribe, high-court judge, very learned judge. He was asked. He'll give judgement if you give him ten thousand rupees. So other brother high-court judges, they knew it. So in one case he was just arranging for this, and the chief justice called him, that "You immediately resign and go home, otherwise this arrangement you have made, it will be exposed." So he had no other alternative. He immediately resigned, and on some plea like "My heart is palpitating," so in this way he left the court, and then he was never allowed again. And when his friends asked him that "Why you are doing this?" so he said, "What can I do? I have got at least ten thousand rupees' expenditure per month and I get only four thousand." That was his... He was very able lawyer. By private practice he was earning more, but this practice... And nowadays it has come to, at least in India, anywhere you go, and bribe, and you get a favorable decision.

### 33. Śrīmad-Bhāgavatam 12.2.3, SB 6.18.40 Purport

During the time of *brahmacarya*, or student life, a *brahmacārī* should be taught to be expert in *bhāgavata-dharma*, devotional service. Then when he marries, if his wife is faithful to her husband and follows him in such life, the relationship between husband and wife is very desirable. However, a relationship between husband and wife without spiritual consciousness but strictly for sense gratification is not at all good. It is said in *Śrīmad-Bhāgavatam* (12.2.3) that especially in this age, Kali-yuga, *dām-patyē 'bhirucir hetuḥ*: the relationship between husband and wife will be based on sexual power. Therefore householder life in this Kali-yuga is extremely dangerous unless both the wife and husband take to Kṛṣṇa consciousness.

### 34. Śrīmad-Bhāgavatam 12.2.3, SB 8.20.4 Purport

On the surface of the earth there are many great mountains and oceans that are very heavy, and mother earth has no difficulty carrying them. But she feels very much overburdened when she carries even one person who is a liar. It is said that in Kali-yuga lying is a common affair: *māyaiva vyāvahārike* (*Bhāg.* 12.2.3). Even in the most common dealings, people are accustomed to speaking so many lies. No one is free from the sinful reactions of speaking lies. Under the circumstances, one can just imagine how this has overburdened the earth, and indeed the entire universe.

### 35. Śrīmad-Bhāgavatam 12.2.3, SB.9.18.23 Purport

Because care is no longer taken in marriage, we now find many divorces. Indeed, divorce has now become a common affair, although formerly one's marriage would continue lifelong, and the affection between husband and wife was so great that the wife would voluntarily die when her husband died or would remain a faithful widow throughout her entire life. Now, of course, this is no longer possible, for human society has fallen to the level of animal society. Marriage now takes place simply by agreement. *Dāmpatyē 'bhirucir hetuḥ* (*Bhāg.* 12.2.3). The word *abhiruci* means "agreement." If the boy

and girl simply agree to marry, the marriage takes place. But when the Vedic system is not rigidly observed, marriage frequently ends in divorce.

### 36. Śrīmad-Bhāgavatam 12.2.3, SB 10.7.13-15 Purport

Here also, in the *Bhāgavatam*, Nanda Mahārāja invites qualified *brāhmaṇas*. There may be caste *brāhmaṇas*, and we have all respect for them, but their birth in *brāhmaṇa* families does not mean that they are qualified to bestow blessings upon the other members of human society. This is the verdict of the *śāstras*. In Kali-yuga, caste *brāhmaṇas* are accepted as *brāhmaṇas*. *Vipratve sūtram eva hi* (*Bhāg.* 12.2.3): in Kali-yuga, simply by putting on a thread worth two *paise*, one becomes a *brāhmaṇa*. Such *brāhmaṇas* were not called for by Nanda Mahārāja.

### 37. Śrīmad-Bhāgavatam 12.2.3, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled

Next is *dāmpatyē 'bhirucir hetur māyaiva vyāvahārike*: "Marriages will be arranged according to temporary affection, and to be a successful businessman, one will have to cheat." [Śrīmad-Bhāgavatam 12.2.3]

### 38. Śrīmad-Bhāgavatam 12.2.3, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled

The next symptoms of this age are *strīṭve puṁstve ca hi ratir vipratve sūtram eva hi*: "A husband and wife will stay together only as long as there is sex attraction, and *brāhmaṇas* [saintly intellectuals] will be known only by their wearing a sacred thread." [Śrīmad-Bhāgavatam 12.2.3]

### 39. Śrīmad-Bhāgavatam 12.2.3, Bhagavad-gītā 7.1 Lecture, Madras, February 14, 1972

In the *Śrīmad-Bhāgavatam* also, it is said by Śukadeva Goswāmī when he was teaching it, Mahārāja Parīkṣit, about the symptoms of this Kali-yuga. There are many symptoms, just like you know how in the Twelfth Canto, Second, Third Chapter [SB 12.2.3], the different types of faulty condition of this *yuga* are mentioned there. For example, there is statement, *svikāra eva ca udvāhe*: "In this Kali-yuga, simply by agreement the marriage ceremony will be performed."

That is actually happening, especially in European country. Then, *lāvaṇyam keśa-dhāraṇam*. In the Kali-yuga... Just see how five thousand years they predicted that are happening now. *Lāvaṇyam keśa-dhāraṇam*: "If one keeps long hair, then he thinks that 'I have become very beautiful.'" So these things

have been ensured, as practically these are being, European and American countries, the boys are keeping long hair. They have [indistinct] hair. *Lāvaṇyaṁ keśa-dhāraṇam*.

40. Śrīmad-Bhāgavatam 12.2.3, Śrīmad-Bhāgavatam 6.1.10 Lecture, Honolulu, May 11, 1976

Five thousand years ago it was foretold that marriage means agreement. It will be in Kali-yuga. *Svikāram eva codvāhe*. This is called *śāstra*. *Bhūr bhaviṣyat vartamāna*, everything. That is *śāstra*, and that is perfect knowledge. And *dam-patye ratir eva hi*. *Rati* means sex satisfaction. So husband and wife means sex satisfaction. It will be the standard of man and woman's relationship. *Dam-patye ratim eva hi*. *Vipratve sūtram eva hi* [SB 12.2.3]: to become a *brāhmaṇa* means a thread, a two-cent worth, one thread. That's all. This is going on. These are all foretold. So that is being explained.

41. Śrīmad-Bhāgavatam 12.2.3, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.337–353  
Lecture, New York, December 26, 1966

*Vipratve sūtram eva hi* [SB 12.2.3]:

"And one will be considered a *brāhmaṇa* simply by this thread." These are all written there. A two-cent-worth thread, you get it..., "Oh, you have got thread. Oh, you are a *brāhmaṇa*." That's all. This is going on in India. Two-paisa-worth *brāhmaṇa*. [chuckles] He has all the qualification of less than a *caṇḍāla*, but, because he has got this nonsense thread, he's considered a *brāhmaṇa*.

42. Śrīmad-Bhāgavatam 12.2.3, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles, December 24, 1973

So if you discuss these things... Long affairs, shortly. Then again it says, *dāmpatyē abhiruciḥ hetur māyaiva vyāvahārike* [SB 12.2.3]. *Dāmpatyē*. *Dāmpatyē*, husband and wife relation, will depend on *abhiruciḥ*. *Abhiruciḥ* means liking. A girl likes boy, and a boy likes girl. "That's all right. Now let the marriage take place." They do not see what will be future of this girl and the boy. Never. Therefore everyone is unhappy. Six months after marriage, divorce. Because the marriage took place simply on superficial liking, no deep understanding. So things are taking place like that.

Formerly marriage, at least in India, at least up to our time, the marriage was taking place not on the liking of the boy and the girl. No. It was decided by the parents. So... Just like I was also married man. I was married when I was a student, and I did not know what will be the... But the parents arranged. What to speak of me; I will give you another very brilliant example, that you have perhaps heard the name of Dr. Rajendra Prasad. He was the first president of Indian... He has written his biography. He was married at the age of eight years. Formerly, in India the marriage was taking place like that. I

know. My father-in-law was married when he was eleven years, and my mother-in-law was seven years. You see? So actually, the point is that the marriage was taking by the calculation of past, present and future, with astronomy, astrological calculation, "Whether this couple will be happy in their life?" In this way marriage was taking place. Not that a grown-up girl, grown-up boy mixes together, and he likes, she likes; then again he leaves or she... This kind of marriage was not sanctioned.

But in this Kali-yuga it is said that *dāmpatyē abhiruciḥ*. That's all. *Abhiruciḥ*. Boys and girls are intermingling freely, and if she likes, that's all right. But no future calculation. This is Kali-yuga. No future calculation, whether in future marriage is sanctified life, the man and the woman live peacefully, make spiritual culture, each one will help the other so that they will live very happily and become advancement in spiritual life and then go back to... That is the system. But nowadays, in Kali-yuga, it will be simply liking. Liking means next moment disliking. That is a fact. You see? Liking has no value. As soon as you based on liking, then you expect next moment disliking. That's all.

And *strīṭve puṁstve ca hi ratir vipratve sūtram eva hi* [SB 12.2.3]. You know, the *brāhmaṇas*, they are offered sacred thread. So people will consider, "Now I have got sacred thread, I have become *brāhmaṇa*. I may act like the *caṇḍāla*, it doesn't matter." That is going on. We introduced this brahminical culture, but things are deteriorated. I am very sorry, that taking brahminical initiation, he is acting as a *caṇḍāla*, angry *caṇḍāla*. You see? So this is Kali-yuga. He does not understand that as *brāhmaṇa* he has got so responsibility. But because he has got the two-cent-worth sacred thread, he thinks now he has become *brāhmaṇa*. *Vipratve*. And *strīṭve puṁstve ca hi ratir eva hi*, and husband and wife, they will remain together because it was liking. And as soon as there will be sex difficulty, there will be disliking immediately.

43. Śrīmad-Bhāgavatam 12.2.3, Śrīmad-Bhāgavatam 12.2.1 Lecture, San Francisco,  
March 18, 1968

*Dāmpatyē abhirucir hetur māyaiva vyāvahārike* [SB 12.2.3]. *Dāmpatyē*.

*Dāmpatyē* means making husband and wife relationship. *Abhiruciḥ*. *Abhiruciḥ* means liking. A boy likes another girl, and the girl likes another boy. That's finished. Let them become husband and wife. Formerly, it was not. Formerly, according to Vedic civilization, there was no liking of the boy or the girl. The parents of the boy and the girl, they would see, "Whether this combination will be happy."

They will bring horoscope and calculate astronomically, "What is the symptoms of this boy? What is the symptoms of this girl? Whether they will be peaceful in married life?" They calculated, and the parents would see in what kind of family the girl is born, and what kind of boy, the family he's born. So many things. If they do not agree, the parents of the girl and the boy, then there is no marriage.

Still, in India... At least, I was also married, and some of my children, they are also married. But this system in India is still followed. The parents, they select the suitable boy and the suitable girl. The

primary aim is that they may live very peacefully; there may not be unnecessarily disturbance in their family life. That was the aim.

But in the Kali-yuga it is said *dāmpatyē*, selection of husband and wife, will depend on agreement. That's all. "I like you; you like me." That's all. Finished. *Dāmpatyē abhirucir hetuḥ. Abhiruciḥ.* Because the boy likes the girl. And suppose the parents do not like? That will be [indistinct], "The girl likes, so that's it." That's all.

So *dāmpatyē*... It is not only in your country; in every country. Because the age is like that. *Dāmpatyē abhirucir hetur* and *māyaiva vyāvahārike* [SB 12.2.3].

44. Śrīmad-Bhāgavatam 12.2.3, Śrīmad-Bhāgavatam 6.1.26 Lecture, Honolulu, May 26, 1976

Here in this material world there is no love, because the man and woman, they have no idea that "I mix with the man, the man who will satisfy his desires with me." No. "I will satisfy my desires." This is the basic principle. The man is thinking that "Mixing with this woman, I'll satisfy my sense desire," and woman is thinking that "By mixing with this man, I shall satisfy my desire." Therefore it is very prominent in the Western country, as soon as there is difficulty in personal sense gratification, immediately divorce. This is the psychological, why so many divorces in this country. The root cause is that "As soon as I don't find satisfaction, then I don't want." That is stated in the *Śrīmad-Bhāgavatam*: *dāmpatyam ratim eva hi* [SB 12.2.3]. In this age, husband and wife means sex satisfaction, personal. There is no question of that "We shall live together. We shall satisfy Kṛṣṇa by being trained up how to satisfy Kṛṣṇa." That is Kṛṣṇa consciousness movement: Don't do anything for your personal sense gratification. Do everything for Kṛṣṇa's sense gratification.

45. Śrīmad-Bhāgavatam 12.2.3, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.98-99 Lecture, Washington, D.C., July 4, 1976

So there is distinction, caste distinction, according to spiritual advancement. The *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, these are higher class or lower class according to the spiritual understanding. But one who is elevated in spiritual understanding, he is *brāhmaṇa*. *Brahmā jñātīti brāhmaṇaḥ. Brāhmaṇa* does not mean simply... Of course, in this age *brāhmaṇa* means *vipratve sūtram eva hi* [SB 12.2.3]. That is also predicted, that if you get one *sūtra*, one thread, one paisa worth, and get it on your body, then you become a *brāhmaṇa*. No, that is not. *Brāhmaṇa* is a qualification.

46. Śrīmad-Bhāgavatam 12.2.3, First Talk with Bob Cohen [Brahmatīrtha dāsa], Māyāpur, February 27, 1972

**Prabhupāda:** Yes. Reduce it. Just like a boy is trained up as a student up to twenty-five years, restricting sex life. *Brahmacārī*. So some of the boys, they remain *naiṣṭhika-brahmacārī*. He, because he's given education, so if he becomes fully conversant, he doesn't like to marry. But one who has not such restraint, he's allowed to marry. That is also restricted, that he cannot have sex life without being married. Therefore in the human society there is marriage, not in the animal society.

But we are reducing human society gradually to animal society. We are forgetting marriage. That is also written in the *śāstras*: *svikāra eva codvāhe* [SB 12.2.5]. In the Kali-yuga there will be no marriage performances, but the boy and the girl, they'll simply agree to live together. *Dāmpatyē 'bhirucir eva hi* [SB 12.2.3]. And their relationship will exist on sexual power. If the man or the woman is deficient in sex life, then there is divorce.

So on this philosophy... There are many Western philosophers like Freud and others, they have written so many books. But according to Vedic culture, we are not interested. We are interested only for begetting children, that's all, not to study the psychology of sex life. There is already psychology, *pravṛtti*, natural. Even if one does not read any philosophy, he'll be sexually inclined.

#### 47. Śrīmad-Bhāgavatam 12.2.3, Morning Walk, Los Angeles, October 1, 1972

**Prabhupāda:** Yes. That is stated in the *Bhagavad-gītā*. What is appearing as poison in the beginning, that will prove nectar at the end. [break] Even ordinary dealings. Just like I have given one watch to Śyāmasundara, that Omega. So I paid him... One hundred dollars has been spent to make it correct time, [chuckles] but it is not. Everyone, "Yes, I will make it repaired."

**Svarūpa Dāmodara:** Just repairing?

**Prabhupāda:** Repairing, four, five dollars, six dollars, and it is the same. And it is going on for the last one year.

**Jayatīrtha:** Like automobiles, automobiles are built to break down in four or five years at the most so that you'll have to go and buy a new one. That's the way they build them. They could make them stronger, stronger parts, stronger engines, but they don't, so that in four or five years they'll break down and you'll have to come back and buy a new one.

**Prabhupāda:** *Māyaiva vyāvahārike* [SB 12.2.3]. Even in ordinary dealings, people will cheat you. That is stated in the *Śrīmad-Bhāgavatam*. *Māyaiva vyāvahārike*. *Vyavaha*, ordinary dealings. Even in ordinary talkings they will tell so many lies. [break] They live nicely in fresh air, in open air, trees, and talking about their business, and they are happy. They have no problems for eating, sleeping, mating, nothing. Everything is there.

And we are claiming civilized. We are dealing with science to improve conditions; the rascals, they are becoming more and more degraded. They have no science, they have no laboratory, they have no university. How they are living peacefully? So it is... If this life is better or this life of cheating and imperfectness, full of anxieties, this life is better? Which life is better?

**Jayatīrtha:** The animals, they are living by the arrangement of nature; they live according to their nature. Whereas the human beings...

**Prabhupāda:** They have no anxiety.

**Jayatīrtha:** ...perform prohibited activities and requirements and are living actually against their own nature. So the animal's life in that sense is better. At least they're not performing any sinful activities.

**Prabhupāda:** That I explained last time, that they are simply misusing their advancement, and they are satisfied when they have got a motorcar instead of bullock cart. That's all. They think, "Now I am advanced. We had bullock cart, now we have got motorcar with three hundred thousand parts. And every part will give me troubles as soon as it is old," [chuckles] and that is advancement. As soon as one part is broken, the bullock cart is called for. They get a bullock cart to carry this motorcar.

48. Śrīmad-Bhāgavatam 12.2.3, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

*strīve puṁstve ca hi ratir  
vipratve sūtram eva hi  
[SB 12.2.3]*

And man or woman the relationship will continue only on sex understanding, *ratir*. And a *brāhmaṇa* means having a sacred thread, that is all, he may not be any qualifications.

49. Śrīmad-Bhāgavatam 12.2.3, Morning Walk, Geneva, June 8, 1974

*Rati*. *Rati* means...*Dam-patye ratim eva hi. Vipratve sūtram eva hi* [SB 12.2.3]: "To become *brāhmaṇa* means just have a thread only."

50. Śrīmad-Bhāgavatam 12.2.3, Morning Walk, Los Angeles, June 23, 1975

**Prabhupāda:** Oh, yes. He was so respectful to the brahminical culture. Many places it is described. Therefore His another name is *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca, jagad-hitāya kṛṣṇāya govindāya*. In the Kali-yuga the so-called *brāhmaṇa* means having a two-cents thread. Not that

*brāhmaṇa*. *Vipratve sūtram eva ca* [SB 12.2.3]. "To become a *brāhmaṇa*, just have a thread, sacred thread, and then do all nonsense." That kind of is not required. That is Kali-yuga *brāhmaṇa*: "I have got the sacred thread. I have become *brāhmaṇa*. Now I can do all nonsense. Never mind." That will not help. [break] ...giving sacred thread on the *Pāñcarātri-vidhi*, the same principle. There is a little spot, fire. Fan it. The process of fanning. But the fanning is stopped; then small spot of fire also extinguished. It will have no effect, because the small fire cannot do anything. It must be blazing fire. So our this process... We are accepting from the most fallen condition. Because he has little spark of fire—he wants to get Kṛṣṇa consciousness—so our process is: "Fan it." And then it must be blazing fire. But if you say that "Now that small fire is sufficient," that will not act. It must be blazing fire. A small fire is the potency. But potency should be brought to... Just like wood. There is fire. Everyone knows. But that will not serve your purpose. Fuel, wood, unless there is fire... So there is fire, but it has to be increased. The wood... First of all set fire. Then there will be smoke. The smoke is also not fire. Smoke is another condition, symptom of fire, but smoke is not fire. The smoke must come into blazing fire. Then it can act.

#### 51. Śrīmad-Bhāgavatam 12.2.3, Morning Walk, Bombay, November 20, 1975

**Prabhupāda:** ...*keśa-dharanam*. Every young man is keeping big, big hair. *Lavanyaṁ keśa...* [SB 12.2.6]. That is the symptom of this age. It is written in the *Bhāgavata*, *lavanyaṁ keśa-dharanam*. *Vipratvaṁ sūtram eva hi* [SB 12.2.3]. *Vipratvaṁ sūtram eva hi*: "A man becomes *brāhmaṇa* simply by that thread."

**Dr. Patel:** They keep on the thread for *chabi*, for keeping key there so that it may not be lost.

#### 52. Śrīmad-Bhāgavatam 12.2.4, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled

Another symptom of Kali-yuga is *avṛtṭyā nyāya-daurbalyaṁ pāṇḍitye cāpalaṁ vacaḥ*: "Those without money will be unable to get justice, and anyone who can cleverly juggle words will be considered a scholar." [Śrīmad-Bhāgavatam 12.2.4]

#### 53. Śrīmad-Bhāgavatam 12.2.4, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles, December 24, 1973

*Liṅgam eva āśrama-khyātau* [SB 12.2.4]. *Liṅgam eva*. A dress simply. Taking white dress, a *grhasṭha*, he may do like anything, he is *grhasṭha*. No. There are so many duties. Taking a saffron cloth, he is *sannyāsī*. These are the... If we explain, it will take more..., but these are the symptoms. *Avṛtṭyā nyāya-daurbalyaṁ pāṇḍitye cāpalaṁ vacaḥ*. If you have no money, then you will never get justice in the court. This is Kali-yuga. Nowadays the high-court judges, they are also taking bribe to give you a favorable



judgment. You can purchase judgment. So if you have no money, then don't go to court. To push good money after bad money. No. No.

*Avṛṭṭyā nyāya-daurbalyam pāṇḍitye cāpalam vacaḥ*. If a man can talk expertly, it doesn't matter what he talks. Nobody requires to understand him. Then he is *pāṇḍita*. He is learned scholar. [speaks gibberish:] "*Haṇḍikulasvena bhagavad dagvendikali gundulas*, by the lacticism of wife...", like, if you go on speaking, nobody will understand. [laughter] Nobody will understand, and people, "Oh, see how learned he is." [laughter] Actually it is happening. There are so many rascals, they are writing book, and "Oh, such and such, oh..." "What you have understand?" "Oh, it is inexplicable. Inexplicable." [laughter] This is going on.

54. Śrīmad-Bhāgavatam 12.2.4, Śrīmad-Bhāgavatam 12.2.1 Lecture, San Francisco,  
March 18, 1968

*Liṅgam evāśrama-khyātāv anyonyāpatti-kāraṇam* [SB 12.2.4]. *Liṅgam*.

*Liṅgam* means symptom. According to Vedic literature, there are different dress. A girl unmarried, her dress is different. A girl married, her dress is different. A girl widow, her dress is different. A girl prostitute, her dress is different. A man *sannyāsī*, his dress is different. A *brahmacārī*, his dress is different. So by the dress one can understand that who is who. That is the system.

So that dress is offered by the spiritual master after qualified. Just like if a girl is married, then his [her] dress is offered during the marriage ceremony. One of the symptom of married girl is some red powder between the two divisions of the hair. So one can understand that "This girl is married." So similarly, there are different dresses according to qualification, according to the situation.

But in the Kali-yuga, that anyone can take any dress without any regulation, without any formality. Simply by dress. Suppose... Just like *sannyāsī*. Because a *sannyāsī* has to dress himself in these saffron-color garment, so *sannyāsī* has the privilege, if he goes to a householder's house, he is very respectfully received, and if he wants something, the householder gives him. That is the system. Now, if somebody sees that "It is a very cheap process of earning money, so let me dress in this saffron color and beg from door to door. What is the use of laboring so hard..." So that will go on. Misuse of dress. Misuse of dress.

*Liṅgam eva āśrama-khyātāu. Āśrama, a gṛhasṭha. Āśrama* means... There are four *āśramas*: *brahmacārī*, *gṛhasṭha*, *vānaprastha* and *sannyāsa*. They have got different dress. But they have got different duties also. But in the Kali-yuga, simply by dress one should be known that either he is a *sannyāsī* or a *brahmacārī* or *gṛhasṭha*.

*Avṛṭṭyā nyāya-daurbalyam...* I shall explain another one line: *avṛṭṭyā nyāya-daurbalyam pāṇḍitye cāpalam vacaḥ* [SB 12.2.4] If you have no money, then you cannot get justice. Formerly, if somebody

has done injustice to you, you could go in the open court. Because the king used to sit in assembly, and any of the citizen could go there and put his complaint: "My lord, I have been done so wrong by such and such." He could complain, and immediately the judgment is given. That was the system.

Now in the Kali-yuga there is court. Suppose you have been insulted, you have been done wrong by somebody, if you want to go to court, oh, immediately you have to find out first about the fees of the lawyer and the stamp fees and so many things. And if you have no money, oh, there is no justice. If you have no money, then there is no justice. Therefore he says, *avṛttyā nyāya-daurbalyam*. *Nyāya* means justice, and *daurbalyam* means weakness. *Avṛttyā* means without money. Without money you cannot get justice.

And *pāṇḍitye cāpalaṁ vacaḥ*. *Paṇḍita* means a learned scholar. If he can speak something, without any reference of the scripture, if he can simply..., what is called? Exact English language I don't find. False propaganda. False propaganda. Simply if he can satisfy the mass people by false propaganda, then he will be accepted that "You are very learned." Nobody will inquire whether he is learned according to the standard books, because nobody has got knowledge of the standard book.

I may speak something without any reference to the standard book, but if I can convince you, if I can flatter you, then you will accept me. Just like so many propaganda is going on that "You can become a great *yogī*, at the same time you can indulge your senses. There is no restriction." People likes..., they like it. So people are following that. But actually, if we refer to the standard books of *yoga*, it is very difficult. But that will not be spoken, because they will not like it. So everyone can manufacture in his own way some cheap thing, and people will like it. So *pāṇḍitye cāpalaṁ vacaḥ*.

So these are the symptoms.

55. Śrīmad-Bhāgavatam 12.2.4, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

And it is also mentioned, just this...

*avṛttyā nyāya-daurbalyam*  
*pāṇḍitye cāpalaṁ vacaḥ*  
[SB 12.2.4]

*anad anāḍhyatā eva asādhutve* if you have no money, then you are dishonest, *sādhutve dambha eva tu*, if you are very proud then you become honest.

56. Śrīmad-Bhāgavatam 12.2.5, TQK Chapter 15

In India it was the system that after bathing and sanctifying the body by applying marks of *tilaka*, one would offer obeisances to the Deity, take some *candana-prasāda* from the room of the Deity, and apply it as a cosmetic to the body. This was called *prasāadhanam*. But it is said that in Kali-yuga, the present age, *snānam eva prasāadhanam* (*Bhāg. 12.2.5*): if one can even bathe nicely, that is *prasādhana*.

### 57. Śrīmad-Bhāgavatam 12.2.5, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled

Next Śrīmad-Bhāgavatam says,

*anādhyaivāsādhutve  
sādhutve dambha eva tu  
svikāra eva codvāhe  
snānam eva prasāadhanam*

“Poverty will be looked on as dishonorable, while a hypocrite who can put on a show will be thought pious. Marriage will be based on arbitrary agreement, and simply taking a bath will be considered proper cleansing and decoration of the body.” [Śrīmad-Bhāgavatam 12.2.5]

### 58. Śrīmad-Bhāgavatam 12.2.5, Bhagavad-gītā 7.1 Lecture, Madras, February 14, 1972

In the Śrīmad-Bhāgavatam also, it is said by Śukadeva Goswāmī when he wasteaching it, Mahārāja Parikṣit, about the symptoms of this Kali-yuga. There are many symptom, just like you know how in the Twelfth Canto, Second, Third Chapter [SB 12.2.3], the different types of faulty condition of this *yuga* are mentioned there. For example, there is statement, *svikāra eva ca udvāhe*: "In this Kali-yuga, simply by agreement the marriage ceremony will be performed." [SB 12.2.5]

That is actually happening, especially in European country. Then, *lāvaṇyam keśa-dhāraṇam*. In the Kali-yuga... Just see how five thousand years they predicted that are happening now. *Lāvaṇyam keśa-dhāraṇam*: "If one keeps long hair, then he thinks that 'I have become very beautiful.'" So these things have been ensured, as practically these are being, European and American countries, the boys are keeping long hair. They have [indistinct] hair. *Lāvaṇyam keśa-dhāraṇam*.

### 59. Śrīmad-Bhāgavatam 12.2.5, Bhagavad-gītā 7.3 Lecture, Paṇḍāl Wedding and Initiations at Cross Maidan, Bombay, March 29, 1971

It is already introduced, and it will develop. And in the Śrīmad-Bhāgavatam there is foretelling that in this age there will be no more marriage. Vedic marriage will be stopped. *Svikāra eva ca udvāhe* [SB 12.2.5]. Simply by agreement, the marriage function will be performed. But as far as we are concerned,

we are trying to establish *daiva-varṇāśrama*, as it is instructed by the Gosvāmīs, by *Hari-bhakti-vilāsa*, by our spiritual master. May not be very perfect, but we are trying our best to introduce this *daiva-varṇāśrama*.

60. Śrīmad-Bhāgavatam 12.2.5, Room Conversation and Reading from Śrīmad-Bhāgavatam 1.5.1-16 and 12th Canto, New Vrindavan, June 25, 1976

**Pradyumna:**

*anāḍhyataivāsādhutve  
sādhutve dambha eva tu  
svikāra eva codvāhe  
snānam eva prasādhanam*  
[SB 12.2.5]

**Prabhupāda:** Hmm. *Svikāra eva codvāhe*. Marriage will go on simply by agreement, not by qualification. *Svikāra eva codvāhe*. *Snānam eva prasādhanam*. And if you take bath, then all bodily cleanliness is finished, that's all. Then?

**Pradyumna:** *Dūre vāry-ay...*

**Prabhupāda:** *Vāry-ayanam*.

**Pradyumna:** Oh. *Dūre...*

**Prabhupāda:** *Dūre vāry-ayanam tīrtham*. *Tīrtham*. If you go... Just like there is Vṛndāvana and here is New Vrindavan. But if you spend ten thousand dollars and go to Vṛndāvana, then it is pilgrimage. And here is Vṛndāvana-candra—so that is not very important. *Dūre vāry-ayanam*. You have to go far, far away, [laughter] then it will be pilgrimage. In India, there is Ganges in Calcutta. But they go to Hardwar. Then it is pilgrimage. [laughter] The same Ganges, coming from Hardwar. Then?

**Pradyumna:** *Dūre vāry-ayanam tīrtham lāvaṇyam keśa-dhāraṇam*.

**Prabhupāda:** Hmm. *Lāvaṇyam*, now you know very well in the Western country. Beauty increases by having long hair. [laughter] I was just trying to recite this verse only, and now see how it is current. Who expected that this foretelling is there in the *Bhāgavatam*? To increase beauty, have long hair. Is it not? Now just see. How five thousand years this thing was foretold? That is the proof. There was no hippie movement then. [laughs] But Vyāsadeva foretold that in the Kali-yuga, if one keeps long hair he will think himself as very beautiful. There are so many things. So ultimately, with the advancement of Kali-yuga you'll have no food. Food means there will be no food grains, there will be no milk, there will be no sugar—like that. No fruits. If you get fruits, there will be no pulp; it is simply seeds. These things are there. You get a mango, but a mango means simply the big seed, that's all. So how can you

check it? If nature's way things are going to happen like that, what the scientists will do? If there is no rice, no wheat, will the scientists...? They can say replace with a pill, but they cannot produce wheat or rice or *ḍāl* or milk, sugar. That is not possible.

**Dhṛṣṭadyumna:** Śrīla Prabhupāda? They have fashioned a way for the spacemen that they can drink their own urine and eat their own stool.

**Prabhupāda:** Yes, that is the most scientific improvement. [laughter] Yes. That they can do. [laughter] By scientific improvement, they can drink their own urine, very tasty. That is possible.

**Devotee (1):** With all these disqualifications, how can the general mass of people take to Kṛṣṇa consciousness?

**Prabhupāda:** Yes. That is the only remedy. That is stated there. You'll find this verse,

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet  
[SB 12.3.51]*

It is, the Kali-yuga, it is an ocean of faults. How...? Suppose all over your body there are boils. So where you will apply ointment? You just dip down. [laughter] [end]

61. Śrīmad-Bhāgavatam 12.2.5, Śrīmad-Bhāgavatam 1.8.32 Lecture, Los Angeles, April 24, 1973

**Prabhupāda:** So there are two Malayas: one Malaya hill and one, this Malaya..., Malaysia, now it is known as. Formerly, in this part of the world, Malaysia, they were growing sandalwood in great, large scale. Because 5,000 years ago, there was good demand for sandalwood. Every person should use the sandal pulp. Because in India, it is tropical country, so this is a good cosmetic. Still, those who can afford, during very warm days of summer season, if you apply pulp of sandalwood on your body, you feel no warm; it is cool. Yes.

So it was the system—still that is going on, but a very small scale—that everyone, after taking bath, he should smear over the body with sandalwood pulp. It will keep the body whole day nice, cool and calm. So that was the cosmetic. Now, in the Kali-yuga... That is called *prasāadhanam*. Just like, every country, the system is, after taking bath, you dress your hair, add something scented. So in India it was the system that after taking bath, having *tilaka*, going to the Deity room, offering obeisances, then the *prasādam*, *candana-prasādam*, was taken from the Deity room and it was used. This is called

*prasāadhanam*. In Kali-yuga, in the..., it is said that *snānam eva hi prasāadhanam*. If one can take bath nicely, that is *prasāadhanam*. So much. No more this cosmetic or sandalwood oil or rose scent or rose water. These are finished, that *snānam eva prasāadhanam* [SB 12.2.5], simply by taking bath...

While I was in India, in the beginning, so taking bath is very ordinary thing, because even the poorest man will take early morning bath. But actually, when I came to your country, I saw that taking bath is also difficult thing. Taking bath, that is also not in practice. Perhaps once in a week. We are accustomed to see in India thrice in a day. And I have seen in New York that friends are coming to another friend's house because one has no facility for taking shower bath, so coming to a friend's house. Is it not? I have seen it. So the symptoms of Kali-yuga described that it will be very difficult also to take even bath. *Snānam eva hi prasāadhanam*.

62. Śrīmad-Bhāgavatam 12.2.5, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles,  
December 24, 1973

*anāḍhyataivāsādhutve  
sādhutve dambha eva tu  
svikāra eva codvāhe  
snānam eva prasāadhanam  
[SB 12.2.5]*

*Anāḍhyatā*. If you are poor man, then you are dishonest. People will understand that "This man is actually not honest, because he does not know how to earn money by hook or crook." *Svikāra eva codvāhe*. "And marriage will take place by agreement." And that is very much experienced in your country. In our country also. Now government has appointed marriage magistrate. So any boy and girl likes, simply go to him. Maybe there is some fee: "Yes, we agree to marry," and certifies, "They are married." No. Not like that. Formerly, as the father and mother used to select and see the future. *Svikāra eva codvāhe*. *Svikāra*. *Svikāra* means agreement.

*Snānam eva prasāadhanam*. *Snānam eva prasāadhanam*. Cosmetic. Simply if one can take little shower bath, then everything is finished. Actually, *snāna* means *sandhyā*. You have to take bath nicely, then you have to put *tilaka* and *candana*, then perform your *gāyatrī-mantra*. This is called *snāna*. *Tri-sandhyā-snāna*. Now they are simply taking somehow or other bath, and finished. "No more." But Kali-yuga, this will be *snānam eva*. And then *dūre vāry-ayanam tīrtham lāvaṇyam keśa-dhāraṇam*. Just see how future tell. At the present moment, Kali-yuga, a man will think himself, he has become very beautiful by keeping long hairs. You have got very good experience in your country, long hairs. Just see how future. Who knew that people would be interested for keeping long hairs? But that is stated in the *Bhāgavata*. Just see. *Keśa-dhāraṇam*. *Keśa* means hair, and *dhāraṇam* means keeping.

*Dūre vāry-ayanam tīrtham*. And pilgrimage, it must be far away. Just like in Calcutta there is Ganges. So nobody cares for Calcutta Ganges. But they'll go to Haridwar. The same Ganges. The Ganges is

coming from Haridwar down to the Bay of Bengal, but people will like to go to Haridwar, taking so much hardship to take bath there, because that becomes *tīrtha*. Every religion, they have got *tīrtha*. The Muslims, they have got mosque. What is that? Mecca, Medina. The Christian, they have got, where? Jerusalem. Similarly, the Hindus. Then they must travel very long. That will be *tīrtha*. But actually *tīrtha* means *tīrthī-kurvanti tīrthāni*. Where there is saintly person, that is *tīrtha*. Not to go ten thousand miles and simply take a dip in the water and come back.

63. Śrīmad-Bhāgavatam 12.2.5, Śrīmad-Bhāgavatam 1.16.19 Lecture, Honolulu, January 15, 1974

*Dāmpatyē ratim eva hi*: husband and wife's relation will depend on the strength of sex. These are described there. *Svikāra eva udvāhe* [SB 12.2.5]: marriage will be performed simply by agreement.

Now, this is *śāstra*. Five thousand years ago, what was written, that is now becoming true. Now there is no marriage as it was taking formerly, Vedic marriage. The father-mother will select the bride, bridegroom, and there will be gorgeous ceremony and marriage. The father will spend... Both parties, the girl's father and the boy's father, will spend. Still, in India, there are cases like that. They'll spend their hard-earned money during the marriage ceremony of their son and daughter. But in this age, gradually, it is said, *svikāra eva udvāhe*. *Udvāha* means marriage, taking the charge of the girl. The boy takes charge of the young girl from the custody of her father. This is marriage. Woman, according to Vedic civilization, they are not recommended freedom. They should be taken care just like children are taken care of. You cannot give independence to the children. That is not possible. Then it is not good for them. Similarly, woman also should be taken care of. They should not be given freedom. That is not good for them. They should be protected by the father in childhood, by the husband in youthhood, and by the grown-up children in old age. Three stages. But in this age, women are trying to take independence of father, husband or children. That is not good. That is described in the *śāstra*.

64. Śrīmad-Bhāgavatam 12.2.5, Śrīmad-Bhāgavatam 6.1.10 Lecture, Honolulu, May 11, 1976

*Vimarśanam* means cultivation of knowledge, culture. So where is that culture? There is no culture. We propose that the beginning of culture is "No illicit sex." This is the beginning. Who is accepting that? "Illicit sex? Why illicit sex? Sex is sex." No, that is the beginning of culture, because in the dog society there is no marriage, and why in the human society there is marriage? They could avoid it. And nowadays they are being avoided. In the Kali-yuga there will be no more marriage. That is stated in the *Bhāgavata*. It is stated. Five thousand years ago it was foretold that during Kali-yuga, *svikāra eva codvāhe* [SB 12.2.5]. Just see. This is called *śāstra*.

65. Śrīmad-Bhāgavatam 12.2.5, First Talk with Bob Cohen [Brahmatīrtha dāsa],  
Māyāpur, February 27, 1972

**Prabhupāda:** Yes. Reduce it. Just like a boy is trained up as a student up to twenty-five years, restricting sex life. *Brahmacārī*. So some of the boys, they remain *naiṣṭhika-brahmacārī*. He, because he's given education, so if he becomes fully conversant, he doesn't like to marry. But one who has not such restraint, he's allowed to marry. That is also restricted, that he cannot have sex life without being married. Therefore in the human society there is marriage, not in the animal society.

But we are reducing human society gradually to animal society. We are forgetting marriage. That is also written in the *śāstras*: *svikāra eva codvāhe* [SB 12.2.5]. In the Kali-yuga there will be no marriage performances, but the boy and the girl, they'll simply agree to live together. *Dāmpatyē 'bhirucir eva hi* [SB 12.2.3]. And their relationship will exist on sexual power. If the man or the woman is deficient in sex life, then there is divorce.

So on this philosophy... There are many Western philosophers like Freud and others, they have written so many books. But according to Vedic culture, we are not interested. We are interested only for begetting children, that's all, not to study the psychology of sex life. There is already psychology, *pravṛtti*, natural. Even if one does not read any philosophy, he'll be sexually inclined.

66. Śrīmad-Bhāgavatam 12.2.5, Room Conversation with Mr. John Papworth and Mr.  
E. F. Schumacher, London, August 4, 1973

*svikāra eva codvāhe*  
*snānam eva prasāadhanam*  
[SB 12.2.5]

Eh? *Dāmpatyē 'bhirucir hetur, dāmpatyē*, husband wife relationship will go on only on liking. It is not that, "oh [s]he is my wife and my responsibility to maintain her and he is my husband it is my duty to serve him." These considerations will not be there, if I don't like, then I don't like, you go away, I go away.

67. Śrīmad-Bhāgavatam 12.2.5, Room Conversation with Mr. John Papworth and Mr.  
E. F. Schumacher, London, August 4, 1973

And a *brāhmaṇa* means having a sacred thread, that is all, he may not be any qualifications.

*avṛttyā nyāya-daurbalyam*  
[SB 12.2.5]



*svīkāra eva codvāhe*  
*snānam eva prasāadhanam*  
[SB 12.2.5]

68. Śrīmad-Bhāgavatam 12.2.5, Morning Walk, Geneva, June 8, 1974

**Prabhupāda:** No need. Then when the *brahmacārī* is allowed to become *gṛhastha*, he can keep more than one wife if he's able to provide them nicely. Here, they marry today and tomorrow divorce. The... No meaning of marriage. Simply prostitution. Because he does not need a wife. His sex life is satisfied in so many ways. So why he should be affected, attached to wife? And why the wife should be attached to the husband? Therefore divorce. It is stated in the *Śrīmad-Bhāgavatam*, *dam-patyē ratim eva hi*. In the Kali-yuga, married life means sex life. For sex satisfaction they'll marry. Otherwise, there is no need of marrying. That is... *Svīkāra eva codvāhe* [SB 12.2.5]. Marriage means that they, both of them, agree that "We shall live together for some time." These things are happening, already foretold. By agreement, "Yes, we shall live together." That is marriage. "And then I may divorce." Actually, they do not know what is the meaning of marriage. All dependent on sex.

69. Śrīmad-Bhāgavatam 12.2.5, Press Conference, Mauritius, October 2, 1975

**Interviewer (4):** Swāmījī, one thing I want to know. This *śloka*, from where you have got it, this *śloka*, *lāvaṇyaṁ keśa-dhāraṇam*? This *śloka*, *lāvaṇyaṁ keśa-dhāraṇam*.

**Prabhupāda:** Yes. It is in the third chapter of Twelfth Canto of *Śrīmad-Bhāgavatam*. [aside:] Have you got our *Bhāgavata*, Twelfth Canto?

**Puṣṭa Kṛṣṇa:** We don't have it with us.

**Prabhupāda:** So you can note down. There are many things, that, that *dāmpatyē ratim eva hi*: "A family life means sex life." And *lāvaṇyaṁ keśa-dhāraṇam*. All these symptoms which are now going on, that is foretold five thousand years ago in the *Śrīmad-Bhāgavatam*. *Svīkāra eva hi udvāhe* [SB 12.2.5]: "Marriage will be by agreement." These things are there. That I have...

70. Śrīmad-Bhāgavatam 12.2.5, Room Conversation with Minister Dixon, State Minister for Social Services, Sport and Recreation, State of Victoria Liberal Party, Melbourne, April 23, 1976

**Prabhupāda:** ...misleader. But he himself has no character. So here it is open secret, to keep a beautiful girl as secretary, everywhere in Europe and America. So where is purity? Marriage is a taboo, and keep secretary is very good job. And you can get secretary even free of charge. Rather, she will pay. So this

is going on. In Vedic civilization marriage is one of the important function of life. As death is important function, birth is important function, similarly, marriage is also important function. *Janma-mṛtyu-vivāha*. So in this age everywhere, not only The marriage is now farce. This is the symptom of Kali-yuga: there will be no more marriage. *Svikāra eva codvāhe* [SB 12.2.5]. Even there is marriage, there will be simply an agreement. That is happening, and it was written five thousand years ago. *Svikāra eva*. *Svikāra* means by agreement, signing agreement. No marriage function. Otherwise, marriage is a...

71. Śrīmad-Bhāgavatam 12 2.5, Room Conversation, Bombay, January 7, 1977

**Dr. Patel:** Most envious men are opposing to you. That fellow was himself burned by pouring kerosene on. I told you. He was a most envious fellow. He even once told me, "Why do you go there?"

**Prabhupāda:** *Ācchā?*

**Dr. Patel:** So I continued to go. I used to treat his family. I was doctor. And I stopped treating him because he has not [indistinct]. He has got half a dozen girls in his family. I mean, where you will get from [indistinct], money?

**Prabhupāda:** In Kali-yuga there is no marriage. *Svikāra eva codvāhe* [SB 12.2.5]. By agreement.

**Trivikrama:** By agreement.

**Dr. Patel:** That is in Western countries.

**Prabhupāda:** No, everywhere. India also.

**Dr. Patel:** Marriages are brought in [indistinct], and they are never broken down again. That is the...

**Prabhupāda:** No, in big, big cities there is a marriage magistrate. You go ... The boys and girls go and register there...

**Dr. Patel:** Yes, but here...

**Prabhupāda:** No, no. Marriage is, therefore—what is called—primitive. Primitive. The modern marriage is primitive.

72. Śrīmad-Bhāgavatam 12.2.6, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled

Another symptom is *dūre vāry-ayanam tīrtham lāvaṇyam keśadhāraṇam*: “Just going to some faraway river will be considered a proper pilgrimage, and a man will think he is beautiful if he has long hair.” [Śrīmad-Bhāgavatam 12.2.6]

### 73. Śrīmad-Bhāgavatam 12.2.6, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled

The next symptoms are:

*udaram-bharatā svārthaḥ  
satyatve dhārṣṭyam eva hi  
dākṣyam kuṭumba-bharaṇam  
yaśo-'rthe dharma-sevanam*

“The purpose of life will consist simply of filling one’s stomach, and audacity will become equivalent to conclusive truth. If a man can even maintain his own family members, he will be honored as very expert, and religiosity will be measured by a person’s reputation for material accomplishments.” [Śrīmad-Bhāgavatam 12.2.6]

### 74. Śrīmad-Bhāgavatam 12.2.6, Bhagavad-gītā 4.1 Lecture, Bombay, March 21, 1974

At this age, in this age, at the present moment, if a person can provide his family nicely—nice apartment or nice house, good dress, good food—he's considered to be very successful man. Because in this age... It is said in the *śāstra*, *dākṣyam kuṭumba-bharaṇam* [SB 12.2.6]. *Kuṭumba*. *Kuṭumba* means family. If one can provide his family very comfortably, he is considered as very expert. But the family maintenance is done by the cats and dogs also. They also maintain their family, their wife, children, very nicely, according to their standard. But this age is so fallen that if one..., even one is not married, the preliminary necessities of life: eating, sleeping, sex life and protection from fear... These are the preliminary necessities. So the age is so fallen that people have no eating substance even. We know, everyone, how things are going on. People are hungry, no eating substance. And what to say of sleeping? Or what to speak of...? Nobody's married timely, either boys or girls. And nobody's secure. Nobody knows what will happen next moment. This is called Kali-yuga.

### 75. Śrīmad-Bhāgavatam 12.2.6, Bhagavad-gītā 7.1 Lecture, Madras, February 14, 1972

In the *Śrīmad-Bhāgavatam* also, it is said by Śukadeva Goswāmī when he wasteaching it, Mahārāja Parikṣit, about the symptoms of this Kali-yuga. There are many symptom, just like you know how in the Twelfth Canto, Second, Third Chapter [SB 12.2.3], the different types of faulty condition of this

yuga are mentioned there. For example, there is statement, *svikāra eva ca udvāhe*: "In this Kali-yuga, simply by agreement the marriage ceremony will be performed."

That is actually happening, especially in European country. Then, *lāvaṇyaṁ keśa-dhāraṇam* [SB 12.2.6]. In the Kali-yuga... Just see how five thousand years they predicted that are happening now. *Lāvaṇyaṁ keśa-dhāraṇam*: "If one keeps long hair, then he thinks that 'I have become very beautiful.' " So these things have been ensured, as practically these are being, European and American countries, the boys are keeping long hair. They have [indistinct] hair. *Lāvaṇyaṁ keśa-dhāraṇam*.

76. Śrīmad-Bhāgavatam 12.2.6, Śrīmad-Bhāgavatam 1.2.5 Lecture, Visakhapatnam, February 20, 1972

Inferior quality means in this age there is practically no *brāhmaṇa*; all *śūdras*. *Kalau śūdra sambhavaḥ*. Actually also it is so, because people in this age, if he gets one nice service, master, he is satisfied. One wife, one service, then his life is *dākṣyaṁ kuṭumba bharaṇam* [SB 12.2.6].

In this age if one can maintain his wife and few children, ah, he is very expert. He is to be considered as *dākṣa*, very expert. He hasn't got to make any sacrifice. Simply if he is somehow or other able to maintain a wife, that is... That has also become impossible. The social system is coming to such degraded position. In Europe and America I have seen, very few men are family men, you see, because it is botheration. They think it is botheration, or it is very heavy task. Actually, in their country it is very heavy task by so many laws and so many conventions. So they avoid marriage.

77. Śrīmad-Bhāgavatam 12.2.6, Śrīmad-Bhāgavatam 1.3.10 Rādhāṣṭami Lecture, Los Angeles, September 16, 1972

Now they are thinking, at the present moment, the scientist, that things are diminishing. Actually, they'll diminish. It is already stated in the *Śrīmad-Bhāgavatam*. It will so diminish that there will be no more wheat, no more rice, no more food grains, no more fruits and no more milk, no more sugar. It will be finished. Simply you have to eat stones and seeds and flesh. You'll have to. And the politicians will go on exploiting you.

Everything is written there in the *Śrīmad-Bhāgavatam*. You consult Twelfth Canto. Beginning from Second Chapter you'll see, all these things are mentioned. People will decrease their span of life, their intelligence, memory, their propensity for mercifulness, and duration of life, so many things. That will be reduced. And you are seeing, they are being reduced. And people are becoming vagabonds. That is also stated in the *Śrīmad-Bhāgavatam*.

That, when I first read in India the statement *lāvaṇyaṁ keśa-dhāraṇam* [SB 12.2.6], that "In this age, dwindling age, people will think of himself..., one will think he has become very beautiful by keeping

long hairs." That is also mentioned. So when I came to your kind..., your country, I saw these young people are keeping long hairs. So immediately it was corroborated. Similarly, everything is described there.

The *dām-patye ratim eva hi*: husband and wife relationship means sex. This is the age. As soon as the husband will be unable to satisfy his wife by sex, he [she] will find out another husband and file divorce. These are stated already in the *Śrīmad-Bhāgavatam*. And these are happening. And a man, when he lives for twenty to thirty years, he will be considered grand old man. These are all stated.

78. *Śrīmad-Bhāgavatam* 12.2.6, *Śrīmad-Bhāgavatam* 1.3.14 Lecture, Los Angeles,  
September 19, 1972

The *brāhmaṇas* are rejected in the present society because they have no more interest in religious activities. They don't care for the *śāstra*, *sādhu*. No, don't care. They simply sense grati... *Dākṣyaṁ kuṭumba-bharaṇam* [SB 12.2.6]. *Udaram bharita*. At the present moment people will be satisfied... Just like animal. If animal has got sufficient food to fill up the belly and sufficient arrangement for sex, then he is satisfied. He doesn't want anything.

So man has become like that. If his belly is filled up with some rubbish thing and if he is free to have sex life, then he thinks, "My life is perfect now." And more perfect life, *dākṣyaṁ kuṭumba-bharaṇam*. In this age, if one man can maintain his wife and children, he will be considered a great man: "Oh, he is so able, that he is maintaining his wife and children."

Maintaining wife and children, even cats and dogs can do. But in this age, if a man can maintain his wife and children, he will be considered as very expert. Because most people will have no wife, no children. This is the age. So more you become sinful, the more you become irresponsible, the more you become godless, these things are awaiting.

79. *Śrīmad-Bhāgavatam* 12.2.6, *Śrīmad-Bhāgavatam* 1.5.1–8 Lecture, New Vrindavan,  
May 23, 1969

One should search after a *guru*, *jijñāsu*, one who is inquisitive. That is actually life. Just like animals, they are not inquisitive. They are simply concerned with the four principles of bodily necessities: eating... *Udaram, dākṣyaṁ kuṭumba-bharaṇam* [SB 12.2.6].

In this age, Kali-yuga, if one can eat sumptuously, he thinks that "All my interest is now fulfilled. I have eaten very nicely today." That's all. [chuckles] And *dākṣyaṁ kuṭumba-bharaṇam*: and if he can maintain a wife and three children, oh, he is Dakṣa Mahārāja. Dakṣa Mahārāja. This is the age of Kali. You see? If one can simply eat and if he's well-to-do, he can maintain...

And when I was in New York, one old lady, she used to come to my class. Not in Second Avenue; when I first started in 72nd Street. So she had a son. So I asked, "Why don't you get your son married?" "Oh, if he can maintain a wife, I have no objection." Just to maintain a wife is a great job in this age.

*Dākṣyaṁ kuṭumba-bharaṇam*. And still we are very much proud that we are advancing. Even a bird maintains a wife, even a beast maintains wife. And human being hesitates to maintain a wife? You see? And they are advanced in civilization? Hmm? It is a very horrible age.

80. Śrīmad-Bhāgavatam 12.2.6, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles,  
December 24, 1973

Then,

...udaraṁ-bharatā svārthaḥ  
satyatve dhārṣṭyam eva hi  
dākṣyaṁ kuṭumba-bharaṇam  
yaśo 'rthe dharma-sevanam  
[SB 12.2.6]

*Udaraṁ-bharatā*, the interest. I was speaking of interest. Now, in Kali-yuga, the interest will be if you can eat some day very sumptuously, then your all interest is fulfilled. That's all. Means people will be so hungry, so nothing to eat; therefore if they can eat some day very sumptuously, that will be fulfillment of all interest. And *satyatve dhārṣṭyam eva hi*. And one who will simply play jugglery of words, he will be considered as very truthful. Another, *dākṣyaṁ kuṭumba-bharaṇam*: one shall be considered very expert if he can maintain his family—wife and children. That means this will be difficult. It has already become difficult. To maintain a wife and a few children, that is also a great burden at the same [indistinct]. Therefore nobody wants to marry.

81. Śrīmad-Bhāgavatam 12.2.6, Śrīmad-Bhāgavatam 1.16.19 Lecture, Honolulu, January  
15, 1974

So this chapter is on the subject matter "How Parikṣit Received the Age of Kali." We are studying this chapter at the present moment. In Los Angeles we were studying, and again, after that, we are presenting. So Kali-yuga is not very good age; simply faults. We have several times discussed that in this age, people's duration of life, mercifulness, bodily strength and so many things, eight kinds of things, will be reduced. The age is reducing; the bodily strength is also reducing. Now you American generation, you are not as strong as your father or grandfather. You can understand that. You are not so luxuriantly grown up, bodily growth. There are so many reasons, but this is the symptom of age of Kali. And they're described in the *Śrīmad-Bhāgavatam*, foretold, five thousand years ago, what will happen in this Kali-yuga. That is all explained in the Twelfth Canto of *Śrīmad-Bhāgavatam*, third,

fourth chapter. So simply full of faults. Social life, political life, religious life—everything has been described there. And one thing I can see very practical, that in this age, *lāvaṇyaṁ keśa-dhāraṇam* [SB 12.2.6]. It is stated there that people will think that by keeping long hairs they will become very beautiful. That is stated there.

82. Śrīmad-Bhāgavatam 12.2.6, Śrīmad-Bhāgavatam 2.9.1–12 Lecture, Tokyo, April 29, 1972

Leather dress. Leather was specially used for shoes. Now they have become dress—advancement of civilization. Has become coat. You see? *Iti manyate*. The Bengali verse is, *piśācī pāile yena mati-cchanna haya*. Just like ghost-haunted person, he talks so many nonsense things, similarly,

*piśācī pāile yena mati-cchanna haya*  
*māyā-grasta jīvera haya se bhāva udaya*  
[Prema-vivarta 1]

*Māyā-grasta*, those who are too much materially covered, they are thinking, "This is nice. This is nice. This is nice." In Kali-yuga it is said, *lāvaṇyaṁ keśa-dhāraṇam* [SB 12.2.6]. *Keśa-dhāraṇam*. When I did not come to your country, I was thinking, "What is that *keśa-dhāraṇam*?" But as soon as I came to your country I saw the hippies—big, big hair. *Keśa-dhāraṇam*. *Keśa*, *keśa* means hair. [chuckles] It is predicted.

Just see. This is *śāstra*. "In the Kali-yuga people will think very..., think themselves of very beautiful feature by keeping long hairs." That is stated. This is called *śāstra*. Five thousand years ago, *Bhāgavata* was written, and there the symptoms of Kali-yuga are mentioned, and this is one of the symptoms, *lāvaṇyaṁ keśa-dhāraṇam*.

83. Śrīmad-Bhāgavatam 12.2.6, Śrīmad-Bhāgavatam 3.25.15 Lecture, Bombay, November 15, 1974

*Lāvaṇyaṁ keśa-dhāraṇam* [SB 12.2.6]. Now, in the Western countries, here also, they're keeping long hair. So that will be beauty. *Lāvaṇyaṁ keśa-dhāraṇam*. *Lāvaṇyam* means luster of the body. The people will think, "If I keep long hair, then I have become very beautiful." The hippies, you see, long beard, long hair. They are thinking, "We have become very beautiful." So these are all stated. *Sūtram eva hi vipratve*. A *brāhmaṇa* means having a two-paisa-worth of thread. That's all. Thread. Simply to possess one thread, one becomes *brāhmaṇa*. Simply by changing the dress from white to saffron color, one becomes *sannyāsī*. No. There are duties of *sannyāsīs* or the *brāhmaṇa* or the *gṛhastha*, *vānaprastha*. There are duties.

So in this way Kali-yuga is polluted. Everything is contaminated, polluted. So it is called the ocean of faults. Because the life is meant for liberation. If one is not interested in liberation, simply for sense gratification, that is conditional life. They do not know it.

84. Śrīmad-Bhāgavatam 12.2.6, Śrīmad-Bhāgavatam 3.26.26 Lecture, Bombay, January 3, 1975

Either you become *śānta* or *ghora* or *mūḍha*, three kinds of position in this material world... *Śānta*. *Śānta* means in the brahminical qualification; and *ghora* means activities, material activities, fruitive activities; and *mūḍha*, just like animal, neither *śānta* nor *ghora*, simply animal. *Udaram bharitaḥ. Svārtham udaram bharitaḥ. Svārtham*, interest, means if one somehow or other fulfills his belly, then he thinks, "Now all my mission is fulfilled." This is called *mūḍhatvam. Svārtham udaram bharitaḥ. Dākṣyaṁ kuṭumba-bharaṇam* [SB 12.2.6]. Generally, in this age, people will be interested to fulfill his own belly. Because that is also very difficult task nowadays. To get sufficient food daily, that is also a problem. And if one can maintain his family in these hard days—family means husband, wife and a few children—then *dākṣyaṁ kuṭumba-bharaṇam*, then he is just like Mahārāja Dakṣa. *Dakṣa...*, *dakṣa* means very expert. Those who are maintaining big family, working very nicely, many business, they are called *dakṣa*. So in the Kali-yuga, if one can maintain a family, small family, then he will be considered *dakṣa. Dākṣyaṁ kuṭumba-bharaṇam*. Otherwise, if one can fulfill his belly only, his all interest is fulfilled. This will be the condition of this age. That means *mūḍhatvam*, mostly *mūḍhatvam*. They do not know.

85. Śrīmad-Bhāgavatam 12.2.6, Śrīmad-Bhāgavatam 6.1.26 Lecture, Honolulu, May 26, 1976

So *ato gr̥ha*. First of all apartment, then *kṣetra*. *Kṣetra* means agricultural land. Then some capital. *Ato gr̥ha-kṣetra*. Then as soon as they're married they, at least woman, wants some child, children. *Ato gr̥ha-kṣetra-suta-āpta*. If he has got very nice apartment and good condition of living, then he'll invite some friends, "Please come and see I am happily living." [laughter] And one after another—bondage. One after another. Because if you're opulent, you have to show your friends. Otherwise what is your opulence? If your friends do not come and say, "Oh, you're so wonderful. [laughter] Yes. You have got such a nice wife, nice apartment. Wonderful." Because in the Kali-yuga this is wonderful. Everything is mentioned in *śāstra. Dākṣyaṁ kuṭumba-bharaṇam* [SB 12.2.6]. If one can maintain one wife and some children, ah, he's most expert. [laughs] Forget Kṛṣṇa. Here is expert. [laughter] *Dakṣa. Dakṣa* means expert: "Oh, he's expert. How he's maintaining." When I first came, I met one elderly lady. She had a son. So, as Indian I asked, "Oh, why don't you get your son married?" She replied, "Oh, I have no objection. If he can maintain a wife I have no objection." That means to maintain a wife is a very big job in your country. I've seen it. [laughter] Of course, when we talk, we must talk freely. [laughter] That is a fact. [laughter] But formerly, in our father's age, they used to come to foreign countries and they thought it, it is a great laugh to possess one white wife. Yes, they are thinking like that. So all the



students who used to come to England for higher studies, naturally he would carry one white elephant. [laughter] They used to say—it is not my coined words—they used to say, "Oh, to maintain European wife, it is maintaining white elephant." So anyway, you have got so many white elephants. [laughter]

86. Śrīmad-Bhāgavatam 12.2.6, Śrīmad-Bhāgavatam 6.1.45–50 Lecture, Surat, December 31, 1970

These are the symptoms of the persons in this age. First of all they are *mandāḥ*, they are very, very slow. Just like in this human form of life we have got so many responsibilities, self-realization, but they don't care for it. Just like animals, simply they are serious about eating, sleeping, mating and defending, that's all. They have no other responsibilities, they think. These are..., the symptoms are there in the *Bhāgavatam*, *dākṣyaṁ kuṭumba-bharaṇaṁ* [SB 12.2.6]. If one man can maintain his family, his wife and two, three children, he is understood to be a very great man.

*Dākṣyaṁ*. There is no question of performing sacrifices, charity; these are forgotten things. Simply if one is married and has, I mean, manages to maintain his wife and children, "Ah, he's very prosperous." This is the standard of prosperity in this age, and therefore we find there is no marriage, no family. I have traveled these European countries; mostly, eighty-five percent, there is no marriage, no family.

This is the position of the Kali-yuga. No home. There are many persons who have..., who are thinking... Actually they are rich; they have got very big income, they are getting very big money, but they do not know how to live. As soon as they are getting money, they are injuriously purchasing some liquor bottles.

87. Śrīmad-Bhāgavatam 12.2.6, Śrīmad-Bhāgavatam 7.12.4 Lecture, Bombay, April 15, 1976

*Mekhalājina-vāsāṁsi jatā-daṇḍa-kamaṇḍalūn*. *Jaṭā*. *Jaṭā* means the bunch of hair. Means you should not take care of the hair. Then automatically it will become *jaṭā*. If you apply very nice coconut oil and with comb you dress very nicely, then there will be no *jaṭā*. The *jaṭā* means don't care of your hair. If you want to keep hair at all... First of all is, there is no question of caretaking if you become clean-shaved. There are two processes: a *brahmacārī*, either he is clean-shaved, or he keeps his hair without any taking care. That is two processes. *Jaṭā-kamaṇḍalūn*. Not that "I shall keep my hair." Now in the Kali-yuga the hair is very valuable thing, life and soul. I have seen some of our disciples. As soon as he's out of this camp, immediately hair. Immediately. I have seen so many. When he was within the camp, very advanced supposed, but as soon as he is one day after, he keeps hair. Immediately. The tendency is there. Because in this age it is understood that if you can keep hair, bunch of hair, not very nice, but simply hair will make him beautiful. *Lāvaṇyaṁ keśa-dhāraṇam* [SB 12.2.6]. Although he has no *lāvaṇya*—he has no beauty—still, he thinks, "I have become very beautiful by keeping hair." So this should be avoided. In this age, of course, this is *jaṭā* is not possible. If you keep *jaṭā*, then when

you go on the street for begging alms for *guru*, then perhaps you'll be chased by so many animals here. So it is better to remain clean-shaved. It has no botheration, no taking care of the hair, no iron required.

88. Śrīmad-Bhāgavatam 12.2.6, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.337–353  
Lecture, New York, December 26, 1966

In the *Bhāgavata* you'll find, *svikāra eva hy udhvāhe*: "In the Kali-yuga, marriage will be performed simply by agreement." Just see. Another... *Lāvaṇyam keśa-dhāraṇam* [SB 12.2.6]:

"People will think by keeping long hairs they will be very beautiful." [laughter] It is stated in *Bhāgavata*. They'll look very beautiful. *Lāvaṇyam keśa-dhāraṇam*. It is written there, if you see. It is not story. *Svikāra eva hy udhvāhe*. *Dāmpatyē ratim eva hi*: "And husband and wife relation means sex. That's all." If the husband has got sex power, power, then there will be no divorce. These are all written there. Simply sex life, husband and wife relationship. Simply sex life.

89. Śrīmad-Bhāgavatam 12.2.6, Room Conversation with Allen Ginsberg, Columbus,  
May 13, 1969

**Prabhupāda:** Yes. In the Twelfth Canto, the Kali-yuga descriptions are there.

**Allen Ginsberg:** Twelfth Canto.

**Prabhupāda:** Twelfth Canto. And you will find that all the descriptions are coming to be true.

**Guest (1):** True.

**Prabhupāda:** Just like there is one statement, *svikaram eva udvahe*: "Marriage will be performed simply by agreement." Now that is being done. And *lāvaṇyam keśa-dharaṇam* [SB 12.2.6]

"People will think that he has become very beautiful by keeping bunch of hairs." That is coming true. These are written there. All things are there in *Bhāgavata* history.

90. Śrīmad-Bhāgavatam 12.2.6, Room Conversation with Maharishi Impersonalists,  
Melbourne, April 7, 1972

There are two persons talking, arguing, but the person who can give Vedic evidence, he is victorious. That's all. That is the system.

Just like in law court two lawyers are fighting, but the lawyer who is giving evidences from the law book, he is accepted by the judge. And therefore, generally you will find, whenever we speak something, we give evidence from the *śāstra* in Sanskrit, in all our books. That is the way of proving that whatever I am speaking, it is fact. [break]

The *Bhāgavata* it is already stated, *lavaṇyam keśa-dharaṇam* [SB 12.2.6]. *Keśa* means hair. To keep long, long hair will be the practice of people, because they will think by keeping long hair they look very beautiful. That is stated in *Bhāgavata*. Five thousand years this prediction is there: "In this Kali-yuga people will keep long hair, and..., because that will be appreciated, that a man keeping long hair is very beautiful." So that is happening. Just see. Five thousand years ago that was written, and that is happening. There are so many things.

That is called *śāstra*. It is truth for all the days—past, present, future.

91. Śrīmad-Bhāgavatam 12.2.6, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

And marriage will be simply by agreement. Hm.

*udaram-bharatā svārthaḥ  
satyatve dhārṣṭyam eva hi  
dākṣyam kuṭumba-bharaṇam  
yaśo 'rthe dharma-sevanam*  
[SB 12.2.6]

One will be considered very expert if he can maintain a small family. He will be considered as Lord of eh? Letchmore.

**Devotees:** [laughs]

**Prabhupāda:** If he can simply maintain a small family, ah...*dākṣyam kuṭumba-bharaṇam yaśo 'rthe*. And people will be religious simply for reputation, "no this man is religious" that's all.

92. Śrīmad-Bhāgavatam 12.2.6, Morning Walk, Dallas, July 30, 1975

**Prabhupāda:** ...reason it is advised that the father must get the daughter married. Otherwise these things will happen, loose society. [break] ...location of the Hyatt [Hunt] House is very nice. [break] ...the horse is the most beautiful.

**Satsvarūpa:** More beautiful than the cow?

**Prabhupāda:** Huh?

**Satsvarūpa:** More than the cow?

**Prabhupāda:** Cow is not very beautiful. [laughter] [break] ...in the human society the Jews are most beautiful. Is it a fact? Jews? Yehudi.

**Satsvarūpa:** Each group says that they're the most beautiful. [laughter] The blacks say they are beautiful, and the whites say...

**Prabhupāda:** No, impartially. That everyone will say, "I am beautiful." Hippies also beautiful. *Lavanyaṁ keśa-dhāraṇam* [SB 12.2.6]

#### 93. Śrīmad-Bhāgavatam 12.2.6, Press Conference, Mauritius, October 2, 1975

**Interviewer (2):** Does your haircut have any particular significance?

**Brahmānanda:** The shaving of the head is a sign of surrender to the spiritual master, and we leave the *śikhā*...

**Prabhupāda:** And keep the head light instead of unnecessarily burdened. In the Kali-yuga there is a symptom. It is stated in the... *Lāvanyaṁ keśa-dhāraṇam* [SB 12.2.6]: "In the Kali-yuga people will think by keeping long hairs he has become beautiful." This is the mentality of this age. *Lāvanyaṁ keśa-dhāraṇam*. You can write this. *Lāvanyaṁ* means luster, and *keśa-dhāraṇam* means keeping hair.

#### 94. Śrīmad-Bhāgavatam 12.2.6, Morning Walk, Bombay, November 20, 1975

**Prabhupāda:** ...*keśa-dharanam*. Every young man is keeping big, big hair. *Lavanyaṁ keśa*... [SB 12.2.6]. That is the symptom of this age. It is written in the *Bhāgavata*, *lavanyaṁ keśa-dharanam*. *Vipratvaṁ sūtram eva hi* [SB 12.2.3]. *Vipratvaṁ sūtram eva hi*: "A man becomes *brāhmaṇa* simply by that thread."

#### 95. Śrīmad-Bhāgavatam 12.2.6, Morning Walk, Calcutta, January 15, 1976

**Prabhupāda:** ...for foretelling, *lāvanyaṁ keśa-dhāraṇam* [SB 12.2.6]. So all the young boys, they are keeping big, big hair. That is foretold in *Bhāgavata*, five thousand years: "In Kali-yuga, they will think by keeping long hair they become more beautiful." [laughter] [break]

96. Śrīmad-Bhāgavatam 12.2.6, Evening Darśana, Māyāpur, February 19, 1977

**Satsvarūpa:** This is an article... This is not very new. I don't know where all these articles came from, but it's about our movement in Chicago. It says, "The path of Kṛṣṇa is like a sharpened razor. Whether selling incense or salvation, this band refuses to split hairs." [laughter] "Uncompromising," it describes us.

**Prabhupāda:** That is Kali's sign. *Lāvaṇyam keśa-dhāraṇam* [SB 12.2.6]. Five thousand years ago it was predicted, and now it is happening. Just see. This is *śāstra*. *Lāvaṇyam keśa-dhāraṇam*. "Younger generation will think by keeping long hair they have become beautiful." It is mentioned in *Bhāgavata*. *Dāmpaty ratim eva hi*: "Marriage means sex life." As soon as there is disturbance in *rati*, it is divorce.

97. Śrīmad-Bhāgavatam 12.2.6, Morning Conversation, Bombay, April 23, 1977

**Prabhupāda:** It is very insignificant thing, personal. And it is said, personally if you keep long hair, it will look... But it has been made here, it is said that "People will think like that, that he has become more beautiful." The psychology. *Lāvaṇyam keśa-dhāraṇam* [SB 12.2.6]. They rejected all other things. Simply they'll think that "If I keep long hairs, I'll be very beautiful." This psychological study is there. And five thousand years before, prediction. How much authoritative the book is, just imagine. Is it not fact? Vyāsadeva's authority, try to... How perfectly authorized he is. They're stating psychological effect of people five thousand years ahead. Not only that, there are many descriptions what will be the name two thousand, three thousand years... Generally said, "This name will be like this. This name will be like this. Your son, grandson, great-grandson, what will be their names, this is..." So why shall we not believe just that statement of planetary system? If they are so correct... Planetary system is already there, but they are foretelling what in future, it will happen. That is my conviction. Therefore I don't believe anyone except *Bhāgavata*, *Bhagavad-gītā*. That is my science. They speculate. I don't believe it. Why shall I? And in the beginning Vyāsadeva said, *kim anyaiḥ śāstraiḥ*: "Take only Śrīmad-Bhāgavatam as the book of knowledge. Bās. You need not read any other." *Nigama-kalpa-taror galitam phalam* [SB 1.1.3]: "This is essence of all Vedic knowledge."

98. Śrīmad-Bhāgavatam 12.2.6, Morning Conversation, Vṛndāvana, May 29, 1977

**Prabhupāda:** At least. Before going to Europe, six years ago, you were keeping hair again: "I have to go to Europe." That I have seen. Everywhere. Those who... You like to keep hair. That hippie mentality is going on. That's right. That is good, very intelligent reasoning, actual, long hair by keeping...[?] Everyone is giving some advice. Gurudāsa is giving. "He's keeping. He's..." Gargamuni. Everyone has some explanation. I do not know how you can give up this hippie mentality. Hippie. *Lāvaṇyam keśa-dhāraṇam* [SB 12.2.6]. Kali-yuga. Victim of Kali-yuga. It is... It is not yet whole, but weak men, victimized by Kali-yuga... There are so many things to victimize over the living entities in Kali-yuga, and one of the item is that he will take it that "I have become very, very beautiful, attractive, by keeping long hair." *Keśa*. That is already stated there. You are victimized by that Kali-yuga. That's all.

No explaining. Our trademark is clean-shaven. We are known as shaven hair. Why you should be victimized? You are known as shaven hair. Are you not? Hmm? They say that "Hare Kṛṣṇa people, shaven hair"?

#### 99. Śrīmad-Bhāgavatam 12.2.7, TQK Chapter 15

Another symptom of Kali-yuga is *dākṣyam kuṭumba-bharaṇam* (Bhāg. 12.2.7): one will be famous for his pious activities simply if he can maintain his family. The word *dākṣyam*, meaning “famous for pious activities,” comes from *dakṣa*, which means “expert.” In Kali-yuga one will be considered expert if he can maintain a family consisting of himself, his wife, and one or two children.

#### 100. Śrīmad-Bhāgavatam 12.2.7, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled [Śrīmad-Bhāgavatam 12.2.7]

The next verse describes what will happen when all the people have been thus infected by the poison of Kali-yuga.

*evam prajābhir duṣṭābhir  
ākīrṇe kṣiti-maṇḍale  
brahma-viṭ-kṣatra-śūdrānām  
yo balī bhavitā nṛpaḥ*

It won't matter whether one is a *brāhmaṇa* [a learned and pure intellectual] or a *kṣatriya* [an administrator or soldier] or a *vaiśya* [a merchant or farmer] or a *śūdra* [a laborer] or a *caṇḍāla* [a dog-eater]. If one is powerful in getting votes, he will occupy the presidential or royal post. Formerly the system was that only a *kṣatriya* could occupy the royal throne, not a *brāhmaṇa*, *vaiśya*, or *śūdra*. But now, in the Kali-yuga, there is no such thing as a *kṣatriya* or a *brāhmaṇa*. Now we have democracy. Anyone who can get your votes by hook or crook can occupy the post of leader. He may be rascal number one, but he will be given the supreme, exalted presidential post.

#### 101. Śrīmad-Bhāgavatam 12.2.7, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles, December 24, 1973

*Evaṁ prajābhir duṣṭābhir ākīrṇe kṣiti-maṇḍale* [SB 12.2.7]. In this way, when all the people will be infected by the poison of Kali-yuga, *brahma-viṭ-kṣatra-śūdrānām yo balī bhavitā nṛpaḥ*. So it doesn't matter whether he is a *brāhmaṇa* or a *kṣatriya* or *vaiśya* or *śūdra* or *caṇḍāla*. One who is powerful in getting votes, he will occupy the presidential post or the royal post. Just see. Formerly the system was that not the *brāhmaṇa*, er, *vaiśya* or *śūdra* can occupy the royal throne. Only the *kṣatriyas*. Now, in the Kali-yuga, there is no such thing, who is *kṣatriya*, who is a *brāhmaṇa*, who is a... Anyone, hook and

crook you get your votes, democracy, and occupy... And whatever you may be—you may be rascal number one—but you will be posted on the supreme exalted presidential post.

### 102. Śrīmad-Bhāgavatam 12.2.7-8, SB 9.15.15 Purport

And in still another place, *Śrīmad-Bhāgavatam* (12.2.7-8) says:

*evam prajābhir duṣṭābhir  
ākīrṇe kṣiti-maṇḍale  
brahma-viṭ-kṣatra-śūdrāṇām  
yo balī bhavitā nṛpaḥ*

*prajā hi lubdhai rājanyair  
nirghṛṇair dasyu-dharmabhiḥ  
ācchinna-dāra-draviṇā  
yāsyanti giri-kānanam*

Human society is naturally grouped into four divisions, as stated in *Bhagavad-gītā* (*cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* [Bg. 4.13]). But if this system is neglected and the qualities and divisions of society are not considered, the result will be *brahma-viṭ-kṣatra-śūdrāṇām yo balī bhavitā nṛpaḥ*: the so-called caste system of *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra* will be meaningless. As a result, whoever somehow or other becomes powerful will be the king or president, and thus the *prajāś*, or citizens, will be so harassed that they will give up hearth and home and will go to the forest (*yāsyanti giri-kānanam*) to escape harassment by government officials who have no mercy and are addicted to the ways of plunderers. Therefore the *prajāś*, or the people in general, must take to the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, which is the sound incarnation of the Supreme Personality of Godhead. *Kali-kāle nāma-rūpe kṛṣṇa-avatāra*: Kṛṣṇa, the Supreme Personality of Godhead, has now appeared as an incarnation by His holy name. Therefore, when the *prajāś* become Kṛṣṇa conscious, they can then expect a good government and good society, a perfect life, and liberation from the bondage of material existence.

### 103. Śrīmad-Bhāgavatam 12.2.8, SB 5.13.8 Purport

When one's mind is disturbed in so many ways, he satisfies himself by becoming angry with his poor wife and children. The wife and children are naturally dependent on the father, but the father, being unable to maintain the family properly, becomes mentally distressed and therefore chastises the family members unnecessarily. As stated in *Śrīmad-Bhāgavatam* (12.2.8): *ācchinna-dāra-draviṇā yāsyanti giri-kānanam*. Being disgusted with family life, one separates from the family by divorce or some other means. If one has to separate, why not separate willingly? Systematic separation is better than forced separation. Forced separation cannot make anyone happy, but by mutual consent or by the Vedic

arrangement one must separate from his family affairs at a certain age and fully depend on Kṛṣṇa. This makes one's life successful.

#### 104. Śrīmad-Bhāgavatam 12.2.8, The Journey of Self-Discovery, 6.4 Ancient Prophecies Fulfilled

The *Bhāgavatam* describes these leaders in the next verse:

*prajā hi lubdhai rājanyair  
nirghṛṇair dasyu-dharmabhiḥ  
ācchinna-dāra-draviṇā  
yāsyanti giri-kānanam*

“The citizens will be so oppressed by merciless rogues in the guise of rulers that they will give up their spouses and property and flee to the hills and forests.” [Śrīmad-Bhāgavatam 12.2.8]

#### 105. Śrīmad-Bhāgavatam 12.2.8, Bhagavad-gītā 7.6 Lecture, Vṛndāvana, Aug. 12, 1974

One side there is scarcity of food, and one side there is heavy taxation by the government. These are stated in the Śrīmad-Bhāgavatam = *durbhikṣa-kara-pīditāḥ*.

*ācchinna-dāra-draviṇā  
gacchanti giri-kānanam  
[SB 12.2.8]*

In this age we'll be so much disturbed, more and more, by *durbhikṣa*, *anāvṛṣṭi*. There will be scarcity of rain, and there will be no food production, and on the other side, government will present every six months a big budget, big = "Give me tax." This is the position. *Durbhikṣa-kara... Anāvṛṣṭyā, durbhikṣa-kara-pīditāḥ. Ācchinna-dāra-draviṇā yāsyanti giri-kānanam*. People will be mad, they'll be so much... But that is our *karma-phal*. *Karma-phal*. Because we do not hear Kṛṣṇa. We do not hear Kṛṣṇa. Kṛṣṇa is giving solution of all the problems, but we do not hear Kṛṣṇa.

#### 106. Śrīmad-Bhāgavatam 12.2.8, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles, December 24, 1973

Then,

*prajā hi lubdhai rājanyair  
nirghṛṇair dasyu-dharmabhiḥ*



*ācchinna-dāra-draviṇā*  
*yāsyanti giri-kānanam*  
[SB 12.2.8]

Now, these classes of men who goes to the government post by votes, mostly they are..., their qualification is *lubdhai rājanya*, greedy government men. *Nirghṛṇair dasyu-dhar...* Their business is plundering. Their business is plundering you. We actually see that they are, every year they are exacting heavy tax, and whatever money is received, they divide amongst themselves, and the citizens' condition remains the same. In every government we can see like that. *Prajā dasyu-dharmabhiḥ*. In this way, gradually, all people will be so much harassed, *ācchinna-dāra-draviṇā*, that they will like to give up their family life. *Ācchinna. Dāra. Dāra* means wife, and *draviṇā* means money. *Ācchinna-dāra-draviṇā yāsyanti giri-kānanam*. They will go in the forest. Then these symptoms are also there.

107. Śrīmad-Bhāgavatam 12.2.8, Śrīmad-Bhāgavatam 3.25.14 Lecture, Bombay,  
November 14, 1974

The people of Kali-yuga will be very much, I mean to say, harassed by these three things. There will be no rainfall, and... There will be no rainfall, and there, food scarcity and taxation by government, income tax. Income tax is to plunder. If you have got some money, this is the means. So this is all stated in the *Śrīmad-Bhāgavatam*. People will be so much harassed that *ācchinna-dāra-draviṇā gacchanti giri-kānanam* [SB 12.2.8]. They'll be disgusted so much, they will give up their family all of a sudden. *Dāra-draviṇāḥ. Dāra* means wife, children and bank balance, everything, "Let them go to..." Recently we have seen one big industrialist, he has committed suicide. So people will do that, they'll be so much harassed. This is Kali-yuga.

108. Śrīmad-Bhāgavatam 12.2.8, Śrīmad-Bhāgavatam 3.25.15 Lecture, Bombay,  
November 15, 1974

There are so many faults in this age. Some of them are described in the *Śrīmad-Bhāgavatam*. As I was describing yesterday that *durbhikṣa, anāvṛṣṭyā durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9], *ācchinna-dāra-draviṇā gacchanti giri-kānanam* [SB 12.2.8]. The Kali-yuga will be so much disturbing that people will be harassed especially by three things. *Anāvṛṣṭi*: there will be practically no rainfall. It is stated that there will be cloud in the sky. When there is no rainfall, people will be hankering after. Just like sometimes we hanker after rain in summer season, looking after, "When rainfall will come?" The people will be disappointed. There will be cloud, there will be thundering bolt, but there will be no rain. This time will be like that. *Anāvṛṣṭi. Anāvṛṣṭi* and *durbhikṣa*. And if there is *anāvṛṣṭi*, scarcity of rain, certainly there will be no food grain production, as it is now we are feeling, food grain production—eight rupees' kilo, rice. So why? The food grain is shortage. So *anāvṛṣṭi durbhikṣa* and *kara-pīḍitāḥ*: and people will be harassed by government taxation, *kara-pīḍitāḥ*. Government will... *Dasyu-dharmabhiḥ*. It is said, "The government means a gang of rogues and thieves." That is stated in

the *Śrīmad-Bhāgavatam*. They'll plunder. The rogues and thieves, they seek opportunity secretly, and government, by law, they will plunder. And still, they will go on as big minister. This is all stated in the *Śrīmad-Bhāgavatam*.

So people will be so harassed in this age that out of disgust they will give up their family life. *Ācchinna-dāra-draviṇā gacchanti giri-kānanam. Svīkāram eva hi udvāhe*. There will be no marriage. This is also Vedic culture, to get married. But there will be no marriage. One woman, one man will live together by agreement. And as soon as the agreement is finished, they'll be separated. That is now very prominent in Western countries.

109. *Śrīmad-Bhāgavatam* 12.2.8, *Śrīmad-Bhāgavatam* 7.6.8 Lecture, Vṛndāvana, December 10, 1975

*Ācchinna-dāra-draviṇā gacchanti...* People will be so much embarrassed that... Now they are not voluntarily giving up the family life, but he will be forced to give up. *Ācchinna-dāra-draviṇā. Dāra* means wife and *draviṇā* means money. The whole world is going on, this basis, women and money. So *dāra-draviṇā*, he'll be forced to give up. *Ācchinna-dāra-draviṇā gacchanti* [SB 12.2.8].

110. *Śrīmad-Bhāgavatam* 12.2.8, Room Conversation with Dr. Arnold Toynbee [Famous Historian], London, July 22, 1973

What is that? *Kīrtanād eva kṛṣṇasya*: simply by chanting Kṛṣṇa's name and becoming Kṛṣṇa con..., one shall be freed from all these calamities and he'll go back to home, back to Godhead. Simply by this. *Kīrtanād eva kṛṣṇasya*. This very word is used. *Mukta-saṅgaḥ param vrajet*.

So this is the only shelter. If people take to Kṛṣṇa consciousness, they'll be saved from all the calamities of this age. Otherwise, there is no other... Now they are going to the forest, the hippies. Eh? *Ācchinna-dāra-draviṇā gacchanti giri-kānanam* [SB 12.2.8]. *Giri-kānanam* means to the forests, to the hills. They'll go. *Ācchinna-dāra-draviṇām. Dāra* means wife, and *draviṇā* means money. So they'll be separated from wife and money, and they'll go to the forest and hills, being disappointed. This is happening already. *Ācchinna-dāra-draviṇā gacchanti giri-kānanam*.

111. *Śrīmad-Bhāgavatam* 12.2.8, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

**Prabhupāda:** Ah, that is another thing. Here it is stated, predicted:

*prajā hi lubdhai rājanyair  
nirghṛṇair dasyu-dharmabhiḥ*

*ācchinna-dāra-draviṇā*  
*yāsyanti giri-kānanam*  
[SB 12.2.8]

The *prajāḥ*, the citizens will be exploited by the greedy government officers, it is clearly stated. *Rājanyaiḥ*, *rājanyaiḥ* means the government officers, *prajā hi lubdhai*, *lubdhaiḥ*—greed, greedy, *lubdhaiḥ* means greedy. Yes they take to politics for exploitation to become Minister and exploit, that's all. Everyone knows it. *Prajā hi lubdhai rājanyair nirghṛṇair dasyu-dharmabhiḥ*, their profession is just like thieves and rogues, *ācchinna-dāra-draviṇā*. In this way when there will be too much exploitation, *yāsyanti giri-kānanam*. They will flee away from the... will go to the... take shelter in the hills and forests.

**Revatīnandana:** Already the hippies are doing it. Fleeing from the cities to live like animals in the hills. I have just talked with them in North Devonshire. That's a desperate condition.

112. Śrīmad-Bhāgavatam 12.2.8, Lecture at World Health Organization, Geneva, June 6, 1974

So as far as possible... Now, as gradually this godless civilization will go on—that is stated in the *Śrīmad-Bhāgavata*—there will be problems. *Anāvṛṣṭi*. *Anāvṛṣṭi*: there will be no rain. And *durbhikṣa*. As there will be *anāvṛṣṭi*, no sufficient rain, there will be no sufficient production. Actually, these things are already begun. *Anāvṛṣṭi*. And on the other side, taxation, the government taxation. In this way, people will be so much disturbed that they will give up their hearth and home and go to the forest. *Ācchinna-dāra-draviṇām gacchanti giri-kānanam* [SB 12.2.8]. They will be so much harassed because there will be no... There will be scarcity of rainfall, there will be scarcity of food, and there will be taxation. Then how one can keep the brain equilibrium? He will be mad. So unless we take the instruction of the *śāstras*... Immediately we should take this instruction of *Bhagavad-gītā*, *annād bhavanti bhūtāni parjanyaḥ anna-sambhavam, yajñād bhavati parjanyaḥ* [Bg. 3.14]. Therefore we have introduced this Hare Kṛṣṇa movement. This is *yajña*. In the Kali-yuga, this *yajña* is possible.

113. Śrīmad-Bhāgavatam 12.2.8, Morning Walk, Delhi, November 29, 1975

**Hamsadūta:** Marx's point was that the different systems, they would deteriorate one into the other, and eventually all these countries would have to... They would just evolve into that communistic way of life. That was his..., his idea.

**Prabhupāda:** No, no, then when there will be no capital, naturally they will be communistic. That's all. Nothing to eat...

**Hamsadūta:** So it's just some... It's not a philosophy, but it's a position that one has to accept out of desperation.

**Prabhupāda:** So that is described in the *Bhāgavatam*, that they will be embarrassed with so many problems. That is not a communistic idea. That is the future of Kali-yuga. That is mentioned in the *Bhāgavatam*. *Āchinna-dāra-draviṇā gacchanti giri-kānanam* [SB 12.2.8]. They will be harassed by famine, taxation and starvation. Naturally they will be disappointed. *Āchinna*. That is already told.

**Hamsadūta:** Marx, he studied history from a given point and then he just calculated the consequences.

**Prabhupāda:** No, that point is not new point. It is already stated five thousand years ago. So what credit he has got? If I say, "Now you are thirty-four years. At the end of hundred years you will die," is that discovery?

114. Śrīmad-Bhāgavatam 12.2.8, Conversation in Airport and Car to New Vrindavan,  
Toronto, New Vrindavan, June 21, 1976

**Hari-śauri:** The general public, they are becoming very bitter, very frustrated, because they can't turn to anyone for protection anymore. The government is the biggest thief.

**Prabhupāda:** *Dasyu-dharmabhiḥ*. It is stated that all government men will be rogues and thieves. *Rājanyair dasyu-dharmabhiḥ* [SB 12.2.8]. *Rājanyaiḥ* means government men, and *dasyu-dharma* means practiced to roguery, thieves.

115. Śrīmad-Bhāgavatam 12.2.8, Evening Darśana, Washington, D.C., July 8, 1976

All the government men will become thieves and rogues. *Dasyu*, *dasyu* means thieves and rogues. So as the thieves and rogues capture you on the street and ask, "Whatever you have got, give, otherwise I shall kill you," so this will be the position in the Kali-yuga. It is happening now. You cannot have any private property; everything you have to declare, otherwise, it will be taken by force. So people will be very much embarrassed by two things: one thing is taxation, and another thing will be scarcity of food. In this way, all the people all over the world will be embarrassed, so much so that they will leave their home, hearth and home, *āchinna-dāra-draviṇā yāsyanti giri-kānanam* [SB 12.2.8]. Being separated from family and property, they will take shelter in the hilly ranges or in the forest to get relief. This will be the position. Harassment, so much harassment, by nature, by government.

116. Śrīmad-Bhāgavatam 12.2.8, Room Conversation, Tehran, August 11, 1976

**Devotee:** The government encourages this spending of money while the citizens are unhappy and cannot be safe in their own city.

**Prabhupāda:** Yes, you must have such government. *Dasyu-dharmabhiḥ*. They will snatch your money by force. You cannot say anything. That is punishment. Godless civilization, that is punishment, that your own government will snatch, by force, take away all your hard labor accumulation, by taxation. That is written in the *Śrīmad-Bhāgavatam*. You cannot fight. You will be harassed in so many ways you will become mad. *Ācchinna-dāra-draviṇā yāsyanti giri-kānanam* [SB 12.2.8]. Hopelessly they will leave hearth and home and go to the forest. This godless civilization will be punished like that. That day is coming like that. Nobody will be peaceful. They will be mad. Just like when a man becomes mad, he commits suicide, he blows off his head. This will be done. There will be no rain—this is one punishment—and scarcity of food and heavy taxation by government. They are all mentioned. What more suffering you want? But still they are advancing, scientists.

117. Śrīmad-Bhāgavatam 12.2.9, Bhagavad-gītā 7.3 Lecture, Nairobi, October 29, 1975

The Kali-yuga is very difficult yuga. In ignorance they fight, quarrel, only fight, quarrel. Kali means fight. Therefore it is called Kali-yuga. So in this age especially, the inhabitants, they are *manda*. *Manda* means all bad. Nobody is good. And *sumanda*, *matayaḥ*. Everyone has got his conception of perfection—all bogus. *Sumanda-matayaḥ*. Why this is? *Manda-bhāgyāḥ*: because they are unfortunate. Everyone does not know what he shall eat next morning or in the evening. Everyone is in need. Scarcity all over the world. *Mandāḥ sumanda-matayo manda-bhāgyāḥ*. And still, they are disturbed, so many. Especially with the increase of Kali-yuga, people will be disturbed by two things especially. What is that? Scarcity of food and taxation. That is stated in the *Śrīmad-Bhāgavatam*. *Durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9]. *Kara* means taxation. The people will be embarrassed for want of food, at the same time, every year, increase of taxation. That is stated in the *Bhāgavata*. *Durbhikṣa-kara-pīḍitāḥ*. So much disturbed that they will give up their hearth and home and go away in the forest. *Durbhikṣa-kara-pīḍitāḥ*. *Ācchinna-dāra-draviṇā gacchanti giri-kānanam*. *Dāra-draviṇā*, money, wife, children, everything—they will be disgusted: "Now it is impossible to maintain. Let me go away." *Yāsyanti giri-kānanam*.

118. Śrīmad-Bhāgavatam 12.2.9, Bhagavad-gītā 7.6 Lecture, Vṛndāvana, Aug. 12, 1974

Simply by chanting. This is the special advantage of this age, Kali-yuga. It is very bad age. It is very bad. The people are suffering. *Durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9]. One side there is scarcity of food, and one side there is heavy taxation by the government.

119. Śrīmad-Bhāgavatam 12.2.9, Śrīmad-Bhāgavatam 1.5.25 Lecture, Vṛndāvana, August 6, 1974

So these are stated in the *Bhāgavatam*. *Durbhikṣa, anāvṛṣṭyā durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9]. People will be so much disturbed. It is already disturbed. *Gacchanti giri-kānanam*. They'll leave their home, their family, and go to the forest, go to the hills, disgusted. So this is the Kali-yuga symptoms. So how one will clean the heart? He cannot sit even peacefully for a moment; disturbed always. Disturbed in the mind; anxiety, full of anxiety. How it will be possible to meditate? This is all nonsense. This is not possible. In Kali-yuga meditation is not possible. The so-called meditation is a farce. Those who are trying to meditate... Therefore you don't see any improvement in their life. They're making a formal meditation, but they remain what they are— don't improve anything. That is not possible.

120. Śrīmad-Bhāgavatam 12.2.9, Śrīmad-Bhāgavatam 1.7.25 Lecture, Vṛndāvana,  
September 22, 1976

**Prabhupāda:** In the Kali-yuga, the more people will be godless, and this punishment will be there: no water, no food supply. And over and above that, government taxation. You'll be harassed. Three things will go on.

That is mentioned in the *Śrīmad-Bhāgavatam*. *Anāvṛṣṭyā durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9]. Now *kara-pīḍita*, taxation... This is *śāstra*. Five thousand years ago this *Bhāgavata* was written, and he has given, Vyāsadeva has given the symptoms of Kali-yuga. One of the symptoms is this, that in the Kali-yuga people will be so much embarrassed by three things. One thing, there will be no rain, scarcity of rain. And naturally there will be scarcity of... *Durbhikṣa*. *Durbhikṣa* means you will not be able to get anything by begging also. *Bhikṣa*. *Bhikṣa* means if I have no subsistence, I have no means to eat, I go to friend... [break] Even if I beg, I become a beggar, there will be no supply. Especially these things will be no supply: rice, wheat, sugar and other things there are mentioned. It is all particularly mentioned. And we are experiencing. You were telling that rice is not available. Where it is? Huh?

**Devotee:** Poland

**Prabhupāda:** Poland. I have seen in Moscow, you cannot get any fruit, you cannot get any rice, you cannot get wheat. You can get only flesh, meat. And milk is available. These things. So now already it has begun, and ultimately, as the Kali-yuga advances and people become very much advanced in denying the existence of God, *nirākāra*, these things will come. Wait for that punishment. *Durbhikṣa...*, *anāvṛṣṭyā durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9]. And as soon as there will be scarcity of food, the government men will take advantage of it: "Now we have to supply food." "Where is food?" "No, you give me money, we shall purchase from import men[?]." The taxation. One side, I am suffering - no food. Another side—whatever money I have got, it will be taken by taxation. Now see what is your position. The position will be people will become mad, so much troubled. *Ācchinna-dāra-draviṇā gacchanti giri-kānanam*. People will be so much harassed that voluntarily they'll give up their family, home, and go to the forest, hopeless. This will be done. Don't think that Kṛṣṇa consciousness is a joke, is a jugglery. It is the only remedy if you want to save yourself. Otherwise, you are doomed. Don't take it, I mean to say, as a joke. It is a fact.

121. Śrīmad-Bhāgavatam 12.2.9, Śrīmad-Bhāgavatam 1.16.22 Lecture, Los Angeles, July 12, 1974

So everything is topsy-turvy, and five thousand years ago or more than that, these things were being discussed, and people were very sorry that very bad days were to come. And still we can predict. There is no... It does not require very much advanced knowledge. In the *śāstra* it is stated what will be the later ages of Kali-yuga. That is also stated in the *Śrīmad-Bhāgavatam*. The beginning is already there. *Anāvṛṣṭyā kara-pīḍitāḥ*. One side there will be no rainfall. Now yesterday somebody was telling that in this California, the rainfall is now not so much. I think Jayatīrtha. So rainfall will be practically very, very little. *Anāvṛṣṭi*. And another difficulty will be *kara-pīḍitāḥ*. One side there will be famine, scarcity of food, no rainfall, and another side there will be excessive taxation by the government. So people will be so much disturbed. Because you have no food. You are... There is scarcity of rain; you cannot produce food. And at the same time, government will give some morsel of food and levy taxes. So *durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9], disturbed, *yāsyanti giri-kānanam, ācchinna-dāra-draviṇā yāsyanti giri-kānanam*. Being disgusted, they will give up their family and children, separated, and they will go to the forest or the hills. This is another. And another will be, there will be no more available these food grains, especially wheat, rice and milk. These will be finished.

So very, very bad days are awaiting in this Kali-yuga. Therefore it is our duty to finish this business of material life and go to home, back to home, back to Godhead. That is business. Hare Kṛṣṇa.

122. Śrīmad-Bhāgavatam 12.2.9, Śrīmad-Bhāgavatam 2.3.19 Lecture, Los Angeles, June 15, 1972

*Durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9]. In one side there will be scarcity of supply. In other side they will be perplexed with taxes. These are going to be happen.

*Kara-pīḍitāḥ gacchanti giri-kānanam*. And they will give up their homely life and will go to the forest, to the hills. Just like every year you hear. Now it is going on, just like in Vietnam: the poor people, they are sometimes evacuating this place and evacuating..., vacating this place, vacating that place. They are troubled. The politicians, they are making their own plan, and the poor people... We have seen. When partition was made in India, all poor Hindus and Muslims, they were in trouble. And the leaders, they were in happy mood in their apartment, ordering and eating very nicely, butter and bread. That's all. This is going on.

123. Śrīmad-Bhāgavatam 12.2.9, Śrīmad-Bhāgavatam 3.25.1 Lecture, Bombay, November 1, 1974

The people of this age, they are short-living and *manda*, very slow in everything, not interested. Actually human life is meant for understanding the spiritual value of life, but on account of the people being *śūdras*, they are not interested. They are forgetting the real purpose of life. *Manda*. *Manda* means slow and bad. Everyone is bad or slow. *Mandāḥ sumanda-matayaḥ*. And they have got... Everyone has got a particular type of understanding. *Sumanda-matayaḥ*. That is not bona fide. *Sumanda-matayo manda-bhāgyāḥ*: "And everyone is misfortunate, unfortunate." *Upadrutāḥ*: "And they are disturbed by so many causes." And the gradually, the situation will be like this. It is already manifest. *Anāvṛṣṭyā durbhikṣa-kara-pīditāḥ* [SB 12.2.9]: "There will be no rain in the sky, and there will be scarcity of foodstuff," and *kara-pīditāḥ*, "and government will levy tax very heavily." These are already predicted, and we are experiencing. So this age is very miserable. Kali-yuga is very miserable. Therefore Caitanya Mahāprabhu, He is Kṛṣṇa Himself. He came. He advised all people of the world that "You simply chant Hare Kṛṣṇa." Very simple thing. *Harer nāma harer nāma*. It is not His invention, but it is in the *śāstras*, *Purāṇas*.

124. Śrīmad-Bhāgavatam 12.2.9, Śrīmad-Bhāgavatam 3.25.15 Lecture, Bombay, November 15, 1974

There are so many faults in this age. Some of them are described in the *Śrīmad-Bhāgavatam*. As I was describing yesterday that *durbhikṣa*, *anāvṛṣṭyā durbhikṣa-kara-pīditāḥ* [SB 12.2.9], *ācchinna-dāra-draviṇā gacchanti giri-kānanam* [SB 12.2.8]. The Kali-yuga will be so much disturbing that people will be harassed especially by three things. *Anāvṛṣṭi*: there will be practically no rainfall. It is stated that there will be cloud in the sky. When there is no rainfall, people will be hankering after. Just like sometimes we hanker after rain in summer season, looking after, "When rainfall will come?" The people will be disappointed. There will be cloud, there will be thundering bolt, but there will be no rain. This time will be like that. *Anāvṛṣṭi*. *Anāvṛṣṭi* and *durbhikṣa*. And if there is *anāvṛṣṭi*, scarcity of rain, certainly there will be no food grain production, as it is now we are feeling, food grain production—eight rupees' kilo, rice. So why? The food grain is shortage. So *anāvṛṣṭi durbhikṣa* and *kara-pīditāḥ*: and people will be harassed by government taxation, *kara-pīditāḥ*. Government will... *Dasyu-dharmabhiḥ*. It is said, "The government means a gang of rogues and thieves." That is stated in the *Śrīmad-Bhāgavatam*. They'll plunder. The rogues and thieves, they seek opportunity secretly, and government, by law, they will plunder. And still, they will go on as big minister. This is all stated in the *Śrīmad-Bhāgavatam*.

125. Śrīmad-Bhāgavatam 12.2.9, Śrīmad-Bhāgavatam 6.1.42–43 Lecture, Surat, December 24, 1970

This is the symptoms of Kali-yuga as stated in the *Bhāgavatam*: *mlecchā raja...*, *ācchinna-dāra-draviṇā gacchanti giri-kānanam* [SB 12.2.9]. The people will be so much harassed by taxation and political embezzlement that they will give up their homes and go to the forests and mountains. Actually this has happened, this Pakistan-Hindustan division. So many people were unnecessarily harassed. They



left their homes—they were so much embarrassed. Still in Calcutta you will find so many people are lying on the station from East Bengal—they have no home. They have left their home. Why this? This is due to these politicians. Why they agreed for partition? It is a mistake of the politicians.

Everywhere you will find—in Europe also—three miles after, one state. You have to take visa, permit. Why? Human beings, they are free, and formerly we get history from China, from other countries—they were coming in India; Indian people also going. There are evidences. There was no such passport and visa. And now, because the people are advancing the politics... What is that state, Luxemburg? It is a city, and it has become a state. If you want to enter that Luxemburg, you have to take visa, permit. So then house to house there will be state, later on.

126. Śrīmad-Bhāgavatam 12.2.9, Śrīmad-Bhāgavatam 6.2.1–5 Lecture, Calcutta,  
January 6, 1971

That is the position now. This is called Kali-yuga. They have no other shelter. Now, these people are so uncertain of their life and property; still, they cannot go to the... But it will happen in this age. *Ācchinna-dāra-draviṇā gacchanti giri-kānanam* [SB 12.2.9]. Due to this rascal government, people will be so much embarrassed that *ācchinna-dāra-draviṇāḥ*: they will be separated from their wife, children and money, and they will go to the forest. This will happen. They will go to the forest. Nobody wants to leave the company of wife, children and property, but people will be forced.

Just like we have seen already in the time of partition, the Muslims and Hindus. The Hindus were going away, and the Muslims were also going away. Nobody was happy, but the partition was made, and this was accepted as India's independence. This is called *māyā*. They are going to be more dependent, more and more, and still, it was accepted as independence.

127. Śrīmad-Bhāgavatam 12.2.9, Śrīmad-Bhāgavatam 7.6.8 Lecture, Vṛndāvana,  
December 10, 1975

The position of the people of the present age, Kali-yuga, they're all bad; nobody is good. *Mandāḥ*, all very slow. They do not know what is the aim of life, how to fulfill the goal of life, *mandāḥ*. And *manda-matayo*: and if somebody is interested, they will manufacture some rascaldom. *Manda-matayo*. And everyone is *manda-bhāgyā*, unfortunate. Unfortunate means that they got this opportunity, human life, to end all the problems of life, but they'll not take care of it. *Manda-bhāgyā*. And besides that, *upadrutāḥ*, embarrassed by so many difficulties, especially these men in Kali-yuga will be harassed by insufficient supply of foodstuff, and taxation by the government. *Durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9]. This is the statement in the *Śrīmad-Bhāgavatam*.

Actually the food price is increasing daily. Nobody knows where it will end. This is called... Even people will not get alms. Alms, to beg from door to door and live on alms and begging, this will not be

possible. Nobody will give alms. Suppose there is ten rupees' kilo rice, and if a *sannyāsī* goes to a *gr̥hastha*, "Give me some alms, rice," they'll consider in terms of price: "So much rice I have to give. This is two rupees' worth. Give him four annas, go away!" So *durbhikṣa*, this is called *durbhikṣa*. Even begging will be very difficult. Begging is the last stage of livelihood, but he'll not be able to beg even. This is the age of Kali-yuga. *Durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9], *gacchanti giri-kānanam*.

128. Śrīmad-Bhāgavatam 12.2.9, Śrīmad-Bhāgavatam 7.12.5 Lecture, Bombay, April 16, 1976

**Prabhupāda:** In the *śāstra* it is said that *sannyāsīs*, *brahmacārīs*, they are supposed to be maintained by the *gr̥hastha* as their children. As they are maintaining their own children—there is no disgust—similarly, if a *brahmacārī* or a *gr̥hastha* comes..., er, *brahmacārī* or *sannyāsī*, so he should not be refused. Give something. If you give little rice, that is also good, but don't refuse. This is Vedic system. *Bhāikṣyam*. When this is stopped, that is called *durbhikṣa*. When this alms collection is impossible, that is called *durbhikṣa*. Even *brahmacārī* and *sannyāsīs* cannot get any alms, that is the period of *durbhikṣa*. So in the Kali-yuga there is *durbhikṣa*. Nobody can give even little rice. That is called *durbhikṣa*. *Anāvṛṣṭya durbhikṣa kara-pīḍitāḥ* [SB 12.2.9]. People in this age will be harassed by three things. One thing is *anāvṛṣṭi*: there will be scarcity of rainfall or no rainfall. When I first went to Hyderabad they said that for three, four years there was no rain. Is it not?

**Devotee:** Yes.

**Prabhupāda:** But since Hare Kṛṣṇa *mantra* is being chanted, there is rainfall. So they do not know the secret of rainfall. *Yajñād bhavanti parjanyaḥ*. If you perform *yajña*, then there will be cloud. *Parjanyaḥ anna-sambhavaḥ*. *Annād bhavanti bhūtāni parjanyaḥ anna-sambhavaḥ* [Bg. 3.14]. This prescription is there. As soon as you stop performing *yajña*—you take pleasure in sporting, no *yajña*... Now big, big cities, they have got big, big Olympian sporting, but no *yajña* performance. So why there shall not be scarcity of rain? And as soon as there is scarcity of rain, there is scarcity of food grains. And as soon as there is scarcity of food grain, so many so-called association will come out, "Give us grain. We have to feed such and such person, such and such village." So it is not going to the village. It is collected, and they use at their own. And government also raise tax. There will be constant *durbhikṣa*. So to stop *durbhikṣa*, government will tax the people. These are all stated in the *Śrīmad-Bhāgavatam*. *Anāvṛṣṭi durbhikṣa kara-pīḍitāḥ, acchinna-dāra-draviṇā gacchanti giri-kānanam* [SB 12.2.9]. In this Kali-yuga people will be very, very much harassed. First of all there is scarcity of rain, then scarcity of food grain, and then taxation by the government. These things we are expecting. It is already begun.

So *durbhikṣa* means these *brahmacārīs*, *sannyāsīs*, they should go to every householder's house and take some alms. When this is refused, that means we are calling *durbhikṣa*, scarcity of food grain. It should be given. That is... A small collection, it is going to the temple for offering *prasādam* to the Lord and the *prasādam* to the Vaiṣṇavas, *brāhmaṇas*. Therefore something must be given. If we open this *gurukula* as we are contemplating, the students should be trained up to go house to house and

take little alms. It doesn't matter one has to give one kilogram. No. Whatever you can, you must give. This is the system all over India still. So here it is said that *sāyam prātaś cared bhaikṣyam*. Twice in a day the *brahmacārīs* should be trained up to collect alms: in the morning, in the evening. And *bhaikṣyam*, and *gurave tan nivedayet*: and whatever collection is there, it should be offered to the *guru*. Not that something kept for my own purpose. No. Everything should be offered, whatever you collect. You cannot keep, because everything in the *gurukula* or in the temple, it is for the interest of the *guru*.

129. Śrīmad-Bhāgavatam 12.2.9, Conversation with Sir Alistair Hardy [Second Conversation], London, July 27, 1973

If one is not a devotee of the Lord, he has no good qualification. He will simply hover on the mental plane: "Ah, let me solve this problem." And when he fails, "All right, let me try this." When he fails, "All right, let me do." This is going on. Where is the solution? There is no solution; simply mental speculation. The so-called endeavor for solving the problems is simply mental speculation. It is not possible to solve without the grace of God.

It is just like nowadays in India, there is great scarcity of rain—not only in India; every part of the world—and it will increase, increase. It is stated in the *Bhāgavat* that *anāvṛṣṭi* [SB 12.2.9]: for want of rain, for want of foodstuff, and people will be taxed very much by the government. So one side famine and scarcity of rain, and other side government's operation for taxing. In this way people will be faced with so many problems, harassed, that they will give up their hearth and home and go to the forest and mountain, disgusted. Where is the solution to the problem in civilized world? People are being harassed more and more by taxation. Now what if there is no rain? What you could solve? What is in your hand?

130. Śrīmad-Bhāgavatam 12.2.9, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

**Revatīnandana:** How are you going to grow any foodstuffs when it stops raining?

**Prabhupāda:** Yes the real key is in the hand of God, if it stops raining all your programme and philosophy will go to hell. And that is stated in the... predicted, that as we advance in this age there will be no more rain and there will be scarcity of food and on the other hand the government will levy heavy tax, people will become mad.

**Revatīnandana:** So that.

**Prabhupāda:** Locate that in Bhagawat: *anāvṛṣṭyā, anāvṛṣṭyā durbhikṣa-kara-pīditāḥ* [SB 12.2.9] That is already predicted that these things will happen.

**Devotee:** Excuse me [there is some movement in the room]

**Prabhupāda:** Yes. Now it is coming there will be cloud in the sky, there will be no rain simply lightning these are all predicted and gradually at the end of this age there will be no food grains.

**Papworth:** No progress?

**Prabhupāda:** Food grains.

**Others:** Food grains. [Mumbling]

**Guest:** [indistinct] that are grown.

131. Śrīmad-Bhāgavatam 12.2.9, Conversation with George Harrison, London, July 26, 1976

**George Harrison:** Everything's so dry this year, lot of trees and things dying without water.

**Prabhupāda:** That will be the punishment for this age. It is stated in the *Śrīmad-Bhāgavatam*. There will be scarcity of rain, and there will be scarcity of food, and heavy taxation by government. And people will become mad on account of these three things. *Anāvṛṣṭi*, *durbhikṣa*, *kara-piḍitāḥ* [SB 12.2.9].

132. Śrīmad-Bhāgavatam 12.2.9, Arrival Conversation in Car and at Temple, Bombay, August 13, 1976

**Harikeśa:** Big drought. They just had to close the factories in Wales because there's no water now.

**Girirāja:** It's a reaction to their sinful activities.

**Prabhupāda:** It will be increasing throughout the whole world. *Anāvṛṣṭi*.

**Hari-śauri:** They think it's just happening by chance.

**Prabhupāda:** Godless civilization. Sinful activities. The reaction will increase—no rainfall, scarcity of food grains, and government taxes. These are written in *Bhāgavata*. *Anāvṛṣṭi-durbhikṣa kara-piḍitāḥ* [SB 12.2.9]. Government will exact tax more and more.

**Gopāla Kṛṣṇa:** There was a scientific study done by the CIA in America, this study done by the CIA on world weather conditions. And they concluded that the world weather conditions will only get

worse and worse. There's going to be drought every three, four years, and so there will not be food production.

**Prabhupāda:** It is predicted in the *Bhāgavata* five thousand years ago.

133. Śrīmad-Bhāgavatam 12.2.9, Conversation on Train to Allahabad, India, January 11, 1977

**Prabhupāda:** No, therefore I am teaching you how to answer. [long pause] So much land lying vacant. *Yajñād bhavanti parjanyaḥ* [Bg. 3.14]. There is no *yajña*; therefore there is no rain. [break] [train stopped] ...and it will increase. Because the people will increase their godlessness, so the rainfall will stop. Now lick up your motorcar. This is going on. *Anavṛṣṭya durbhikṣa dāra-pīḍitaḥ* [SB 12.2.9]. One side, *anavṛṣṭi*, there is no food grain; and government taxation. People will be so harassed, they will leave their hearth and home and go to the forest. Cannot manage. [break] ...God awakening your country to Kṛṣṇa consciousness. Someway or other, there is agitation. This agitation must go on, and then turn it towards favorable time. Agitation is there. That is good.

134. Śrīmad-Bhāgavatam 12.2.9, Morning Walk, Bhubaneswar, January 20, 1977

**Prabhupāda:** *Durbhikṣa. Anāvṛṣṭya durbhikṣā kara-pīḍitaḥ* [SB 12.2.9]. There will be no rainfall, scarcity of food, and government will tax. Government will contribute twenty-five *crores*, and they will tax three hundred *crores* on this fee[?]. And before giving twenty-five *crores*, the other three hundred *crores* they will divide amongst themselves. [chuckles] That's all.

135. Śrīmad-Bhāgavatam 12.2.9, Conversation with M.P., Shri Sita Ram Singh, Vṛndāvana, May 19, 1977

**Prabhupāda:** Simply nonsense. So what is remedy? *Andhā yathāndhair upanīyamānās te 'pīṣa-tantryām uru-dāmnī baddhāḥ* [SB 7.5.31]. All over the world... Of course, we do not want to criticize, but according to *śāstra*, people will suffer more and more. And they must suffer, because they are becoming godless. They must suffer. That is nature's punishment.

*daivī hy eṣā guṇamayī  
mama māyā duratyayā  
mām eva ye prapadyante  
māyām etān  
[Bg. 7.14]*

They won't take the real culture given by God Himself, Kṛṣṇa, "Do like this." Therefore they are godless. They must suffer. Now the suffering is awaiting to the general mass of people. *Durbhikṣa... Anāvṛṣṭi-durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9]. There will be no rain from the sky, and therefore there will be no sufficient grains. *Anāvṛṣṭi-durbhikṣa*. And in the name of improving the situation, government will tax. *Kara-pīḍitāḥ*. In this way, so the people in general, they'll be so much harassed that without being able to manage things... *Ācchinna-dāra-draviṇā gacchanti giri-kānanam*. "Let whatever I may have to the family eating. Let me go." This is the position.

136. Śrīmad-Bhāgavatam 12.2.13, SB 7.2.11 Purport

Because of the poisonous effects of Kali-yuga, the *śāstra* (SB 12.2.13) says, *dasyu-prāyeṣu rājasu*: the government will adopt the policies of *dasyus*, or plunderers. Thus there will be no instructions from the *brāhmaṇas*, and even if there are brahminical instructions, there will be no *kṣatriya* rulers who can follow them.

137. Śrīmad-Bhāgavatam 12.2.13, SB 9.15.15 Purport

In Kali-yuga, as stated in *Śrīmad-Bhāgavatam* (12.2.13), *dasyu-prāyeṣu rājasu*: the ruling class (*rājanya*) will be no better than plunderers (*dasyus*) because the third-class and fourth-class men will monopolize the affairs of the government.

138. Śrīmad-Bhāgavatam 12.2.13, CC Madhya 18.115 Purport

"A *pāṣaṇḍī* is one who considers the demigods and the Supreme Personality of Godhead to be one; therefore a *pāṣaṇḍī* worships any kind of demigod as the Supreme Personality of Godhead." One who disobeys the orders of the spiritual master is also considered a *pāṣaṇḍī*. The word *pāṣaṇḍī* has been described in many places in *Śrīmad-Bhāgavatam*, including 4.2.28, 30 and 32, 5.6.9, and 12.2.13 and 3.43.

139. Śrīmad-Bhāgavatam 12.3.12, The Nectar of Devotion, Chapter 10: Techniques of Hearing and Memorizing

In the Twelfth Canto of *Śrīmad-Bhāgavatam*, 3rd Chapter, 12th verse, it is stated: "A person who desires unalloyed devotional service to Lord Kṛṣṇa, who is praised by transcendental sound vibrations, should always hear about His glorification and transcendental qualities. This will surely kill all kinds of inauspiciousness in the heart."

140. Śrīmad-Bhāgavatam 12.3.31-34, Room Conversation about Twelfth Canto, Kali-yuga, Paris, June 15, 1974

**Prabhupāda:** The democracy also is described, in Kali-yuga.

**Satsvarūpa:** Eleventh Canto?

**Prabhupāda:** In Twelfth Canto. [pause] [break] ...it is stated,

*tasmāt kṣudra-dṛśo martyāḥ  
kṣudra-bhāgyā mahāśanāḥ  
kāmino vitta-hīnāś ca  
svairiṇyaś ca striyo 'satīḥ*  
[SB 12.3.31]

"Gradually people will become dwarf, will die very soon, mostly unfortunate, eating too much, and very much sexually agitated, no money, and independent, and the women, all unchaste."

Just see. Everything's coming true. *Rājan*...,

*rājānaś ca prajā-bhakṣāḥ  
śiśnodara-parā dvijāḥ  
dasyūtkṛṣṭā janapadā  
vedāḥ pāṣaṇḍa-dūṣitāḥ*  
[SB 12.3.32]

"The cities will be full of rogues and thieves." Just see.

**Yogeśvara:** That's Paris.

**Prabhupāda:** Anywhere. In Calcutta recently it was dangerous to go out because the next... You do not know whether you'll come back. People are so afraid. He's going to work in the office. It will be God's grace if he returns back. It is such a city. Actually so happened. We were sitting, I was at that time in a... I was guest in our Life Member's. Sitting in morning, at ten o'clock. "Oh, that gentleman is killed." He was very important businessman. He went to the temple, a Marwari, and on his coming back, he was killed from the back side. Life is still so, but it is little diminished. [break] ...about so-called saintly persons, they are *tapasvino grāma-vāsāḥ* [SB 12.3.33]: "The so-called yogīs, they'll live in the town." [chuckles] Actually, the *yogīs* have no business in the town. They should go to a secluded place. But they will live in... Just like the other... He's living in Paris City, and he's a *yogī*.

**Yogeśvara:** This is all from the Twelfth Canto?

**Prabhupāda:** Yes. Foretold, five thousand years ago. Here said, *tapasvino grāma-vāsā nyāsino 'tyartha-lolupāḥ* [SB 12.3.33]: "And the *sannyāsīs*, they'll be too much greedy about money."

**Yogeśvara:** Just see.

**Prabhupāda:** Yes.

*hrasva-kāyā mahāhārā  
bhūry-apatyā gata-hriyaḥ  
śaśvat kaṭuka-bhāṣiṇyaś  
caurya-māyora-sāhasāḥ*  
[SB 12.3.34]

141. Śrīmad-Bhāgavatam 12.3.36, Room Conversation about Twelfth Canto, Kali-yuga, Paris, June 15, 1974

*Patim tyakṣyanti nirdravyaṁ bhṛtyā apy akhilottamam.* [SB 12.3.36] "The natural tendency will be to give up, divorce, husband, especially when he has no sufficient money." The wife will divorce. Or the husband has no sex power, the wife... The divorce case takes place in two: when the sex indulgence is not very good, and when the husband has no money.

142. Śrīmad-Bhāgavatam 12.3.40, Room Conversation about Twelfth Canto, Kali-yuga, Paris, June 15, 1974

Here it is:

*vāso 'nna-pāna-śayana  
vyavāya-snāna-bhūṣaṇaiḥ  
hīnāḥ piśāca-sandarśā  
bhaviṣyanti kalau prajāḥ*  
[SB 12.3.40]

"In the Kali-yuga, the general public, having no residence, *vāsa*," you see? I was surprised when I saw in the beginning that they are lying down on the street in the Bowery. They have no place. They pay one dollar, and the Lion's... What is that?

**Satsvarūpa:** Salvation Army.

**Prabhupāda:** No, no, no. The Lions...



**Yogeśvara:** Lion's Club?

**Prabhupāda:** Lion's Range, or something. They give shelter at night. They pay one dollar and lie down. And morning, they go away. There I have seen many signboards in Bowery Street.

**Yogeśvara:** They call them "flop houses."

**Prabhupāda:** Anyway. So *vāsaḥ anna*. Food. *Vāsaḥ anna*. *Vāsa* means residence. *Anna* means food. *Pāna* means drinking—milk or water or whatever. You require something drinking. And *śayana*, sleeping, or lying down on bed. *Vāsa, anna, pāna, śayana*, and *vyavāya*, sex. Sex also required. *Vyavāya, snāna*. I have seen in New York, they have no... In a Hamburg, they have no place for taking bath. They have to go elsewhere. Sometimes some friends come to take bath. The, our students, they were coming to take bath in my bathroom. So *snāna*. So these things, nil. "When these things will be nil," *vāsa, anna, pāna, śayana, vyavāya, snāna, bhūṣaṇaiḥ*, "and dress," *hīnāḥ*, "being devoid of all these things," *piśāca-sandarśā bhaviṣyanti*, "they will be just like," what is called, "urchins."

**Yogeśvara:** *Piśāci*.

**Prabhupāda:** These hippies, they are exactly this. They have no place to sleep, no nothing of the sort, and looking like big, big hair. *Piśāci. Piśāca*. What is the English?

**Nitāi:** Ghost?

**Prabhupāda:** Ghost, yes. Ghost, yes. Ghostlike. *Hīnāḥ piśāca-sandarśā bhaviṣyanti kalau prajāḥ*: "In the Kali-yuga, the *prajāḥ*, people in general, devoid of residence and proper food, then proper drinking, resting place or sex or bathing and dress, they'll look like ghost."

143. Śrīmad-Bhāgavatam 12.3.41, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

**Prabhupāda:** Here it is said:

*kalau kākīṇike 'py arthe  
vigṛhya tyakta-sauhṛdāḥ  
tyakṣyanti ca priyān prāṇān  
haniṣyanti svakān api*  
[SB 12.3.41]

In this age even for a little money, I need from your pocket. Even if you are own man, I can kill and take it, take the money. Even if you are my relative so because I need that money, little money what you have got, I will kill you.

144. Śrīmad-Bhāgavatam 12.3.41, Room Conversation about Twelfth Canto, Kali-yuga, Paris, June 15, 1974

*kalau kākīṇike 'py arthe  
vigṛhya ca tyakta-sauhṛdāḥ  
tyakṣyanti ca priyān prāṇān  
haniṣyanti svakān api*  
[SB 12.3.41]

In the Kali-yuga, for a cent, for the matter of taking a cent only, he'll give up his friendship with others. And even his own man, family man, relative, he'll kill him to take that two cent or five cent. *Na rakṣiṣyanti manuḥjāḥ sthavirau pitarāv api.*

**Satsvarūpa:** The guests are here.

**Nitāi:** There are many guests here to see you.

**Prabhupāda:** Yes, yes. "Even they'll not give protection old parents."

**Yogeśvara:** To old parents?

**Prabhupāda:** Old parents. [guests come in] Hare Kṛṣṇa. *Jaya*. Thank you. Hare Kṛṣṇa.

145. Śrīmad-Bhāgavatam 12.3.42, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

These are the symptoms given:

*na rakṣiṣyanti manuḥjāḥ  
sthavirau pitarāv api  
putrān bhāryāṁ ca kula-jām  
kṣudrāḥ śiśnodaram-bharāḥ*  
[SB 12.3.42]

In this age nobody will give protection to old father, here. And even own children, wife, simply for the sense gratification he will give up all connection. The description, if you come some time I will explain.

146. Śrīmad-Bhāgavatam 12.3.51, SB 4.29.48 Purport

Human life is very valuable, and one should not waste it in vain exploration of other planets. One should be intelligent enough to return to Godhead. One should be interested in information about the spiritual *Vaikuṇṭha* planets, and in particular the planet known as *Goloka Vṛndāvana*, and should learn the art of going there by the simple method of devotional service, beginning with hearing (*śravaṇam kīrtanam viśṇoḥ* [SB 7.5.23]). This is also confirmed in *Śrīmad-Bhāgavatam* (12.3.51):

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*

One can go to the supreme planet (*paraṁ vrajet*) simply by chanting the Hare Kṛṣṇa *mantra*. This is especially meant for the people of this age (*kaler doṣa-nidhe*). It is the special advantage of this age that simply by chanting the Hare Kṛṣṇa *mahā-mantra* one can become purified of all material contamination and return home, back to Godhead.

147. Śrīmad-Bhāgavatam 12.3.51, SB 8.5.23 Purport

Kali-yuga is full of contamination. This is described in the *Śrīmad-Bhāgavatam* (12.3.51):

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*

This age of Kali is full of unlimited faults. Indeed, it is just like an ocean of faults (*doṣa-nidhi*). But there is one chance, one opportunity. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*: simply by chanting the Hare Kṛṣṇa *mantra*, one can be freed from the contamination of Kali-yuga and, in his original spiritual body, can return home, back to Godhead. This is the opportunity of Kali-yuga.

148. Śrīmad-Bhāgavatam 12.3.51, SB 8.5.23 Purport

Chanting of the Hare Kṛṣṇa *mahā-mantra* is potent always, but it is especially potent in this age of Kali. Therefore Śukadeva Gosvāmī, while instructing Mahārāja Parīkṣit, stressed this chanting of the Hare Kṛṣṇa *mantra*.

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ*

*kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom." (*Bhāg.* 12.3.51)

149. Śrīmad-Bhāgavatam 12.3.51, SB 8.14.4 Purport

At the end of Kali-yuga, the principles of religion, or the occupational duties of humanity, are almost lost. Indeed, in this Kali-yuga we have passed through only five thousand years, yet the decline of *sanātana-dharma* is very prominent. The duty of saintly persons, therefore, is to take up seriously the cause of *sanātana-dharma* and try to reestablish it for the benefit of the entire human society. The Kṛṣṇa consciousness movement has been started according to this principle. As stated in *Śrīmad-Bhāgavatam* (12.3.51):

*kaler doṣa-nidhe rājan  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*

The entire Kali-yuga is full of faults. It is like an unlimited ocean of faults. But the Kṛṣṇa consciousness movement is very authorized. Therefore, following in the footsteps of Śrī Caitanya Mahāprabhu, who five hundred years ago inaugurated the movement of *saṅkīrtana*, *kṛṣṇa-kīrtana*, we are trying to introduce this movement, according to superior orders, all over the world.

150. Śrīmad-Bhāgavatam 12.3.51, SB 9.10.51 Purport

Among the four *yugas*-Satya, Tretā, Dvāpara and Kali-the Kali-yuga is the worst, but if the process of *varṇāśrama-dharma* is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is meant for this purpose.

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age: simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom." (*Bhāg.* 12.3.51) If people take to this *saṅkīrtana* movement

of chanting Hare Kṛṣṇa, Hare Rāma, they will certainly be freed from the contamination of Kali-yuga, and the people of this age will be happy, as people were in Satya-yuga, the golden age.

151. Śrīmad-Bhāgavatam 12.3.51, SB 10.1.3 Purport

We have described several times that there are two kinds of *kṛṣṇa-kathā*, represented by *Bhagavad-gītā*, spoken personally by Kṛṣṇa about Himself, and *Śrīmad-Bhāgavatam*, spoken by Śukadeva Gosvāmī about the glories of Kṛṣṇa. Anyone who becomes even slightly interested in *kṛṣṇa-kathā* is liberated. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* (Bhāg. 12.3.51). Simply by chanting or repeating *kṛṣṇa-kathā*, one is liberated from the contamination of Kali-yuga.

152. Śrīmad-Bhāgavatam 12.3.51, CC Adi 8.10 Purport

In *Śrīmad-Bhāgavatam* it is said, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*: “Simply by chanting the Hare Kṛṣṇa *mantra*, or Lord Kṛṣṇa’s name, one is liberated and goes back home, back to Godhead.” (Bhāg. 12.3.51) This Kṛṣṇa consciousness must be achieved through the mercy of Lord Caitanya Mahāprabhu. One cannot be complete in Kṛṣṇa consciousness unless he accepts Śrī Caitanya Mahāprabhu and His associates as the only means for success. It is because of these considerations that the Lord accepted *sannyāsa*, for thus people would offer Him respect and very quickly come to the platform of Kṛṣṇa consciousness. Since Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself, inaugurated the Kṛṣṇa consciousness movement, without His mercy one cannot be elevated to the transcendental platform of Kṛṣṇa consciousness.

153. Śrīmad-Bhāgavatam 12.3.51, CC Adi 17.212 Purport

The *pāṣaṇḍīs* do not accept that the potency of the holy name of Kṛṣṇa is so great that one can be delivered simply by chanting the holy name, although this is confirmed in *Śrīmad-Bhāgavatam* (12.3.51): *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*. Any man from any part of the world who practices chanting of the holy name of Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal *pāṣaṇḍīs* think that if anyone but a *brāhmaṇa* chants the holy name, the potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Kṛṣṇa no better than other hymns, these *pāṣaṇḍīs* do not believe in the words of the *sastra* (*harer nāma harer nāma harer nāmaiva kevalam*). But Śrī Caitanya Mahāprabhu confirms in His *Śikṣāṣṭaka*, *kīrtanīyaḥ sadā hariḥ*: one must chant the holy name of the Lord always, twenty-four hours a day. The *pāṣaṇḍīs*, however, are so fallen and falsely proud of having taken birth in *brāhmaṇa* families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

154. Śrīmad-Bhāgavatam 12.3.51, CC Madhya 6.242 Purport

In this age of Kali, *hari-kirtana* is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from *Śrīmad-Bhāgavatam*:

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-bandhaḥ paraṁ vrajet*

*kṛte yad dhyāyato viṣṇum  
tretāyāṁ yajato makhaiḥ  
dvāpare paricaryāyāṁ  
kalau tad dhari-kīrtanāt*

"The most important factor in this age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Kṛṣṇa *mantra*. The self-realization that was achieved in the Satya millennium by meditation, in the Tretā millennium by the performance of different sacrifices, and in the Dvāpara millennium by worship of Lord Kṛṣṇa can be achieved in the age of Kali simply by chanting the holy names, Hare Kṛṣṇa." (*Bhāg.* 12.3.51-52)

155. Śrīmad-Bhāgavatam 12.3.51, CC Madhya 20.339 Purport

As stated in *Śrīmad-Bhāgavatam* (12.3.51):

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-bandhaḥ paraṁ vrajet*

In Kali-yuga one worships Lord Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate this movement, Lord Kṛṣṇa personally appeared as Lord Caitanya Mahāprabhu. That is described in the following verse.

156. Śrīmad-Bhāgavatam 12.3.51, CC Madhya 20.344 Translation and Purport

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-bandhaḥ paraṁ vrajet*

“My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.’

This is a verse from Śrīmad-Bhāgavatam (12.3.51).

#### 157. Śrīmad-Bhāgavatam 12.3.51, TLK 13 Verse 30

After describing all the faults of Kali-yuga, Śrīmad-Bhāgavatam (12.3.51) states:

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-bandhaḥ paraṁ vrajet*

“There is one special advantage about this age of Kali-yuga, and that is that people can attain liberation and return home, back to Godhead, simply by chanting the Hare Kṛṣṇa mahā-mantra.”

#### 158. Śrīmad-Bhāgavatam 12.3.51, TQK Chapter 24

One’s human life is successful when one understands Kṛṣṇa; otherwise one remains an animal. Anyone who is not Kṛṣṇa conscious, who does not know who Kṛṣṇa is, is no better than an animal. But Caitanya Mahāprabhu gave this concession to the fallen souls of this age: “Simply chant the Hare Kṛṣṇa mahā-mantra and you will be delivered.” This is Caitanya Mahāprabhu’s special concession (*kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*, Bhāg. 12.3.51).

#### 159. Śrīmad-Bhāgavatam 12.3.51, Civilization and Transcendence - ETERNAL TRUTHS VS. EVERYDAY REALITIES

Śrīla Prabhupāda: The *smṛtis* are given by the Lord and His representatives. They come from spiritual authorities such as Lord Caitanya Mahāprabhu. The *śāstra*, or scripture, also gives this authority. For instance, for this age, Kali-yuga, the Lord has prescribed a special means of God-realization—the chanting of His holy name. *Smṛtis* such as the *Bṛhan-nāradiya Purāṇa* say the same thing—that in this age of Kali-yuga, the only possible means of God-realization is chanting the Lord’s name. In the *Bhāgavata Purāṇa* [12.3.51] also, Śukadeva Gosvāmī directs,

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*

"Although in this age there are so many faults—it is truly an ocean of faults—still, there is one very great advantage: simply by chanting the Hare Kṛṣṇa *mantra*, one becomes fully purified and is liberated from all material miseries." So this *smṛti* injunction we should take up, and actually we see all over the world how it is purifying all sections of people. Take to this chanting of Hare Kṛṣṇa; then *śruti*, *smṛti*, everything will be fulfilled. This is the easiest method.

160. Śrīmad-Bhāgavatam 12.3.51, Narada-Bhakti-Sutra: Sutra 58 Purport

In this age the most accessible form of bhakti is saṅkīrtana, or congregational chanting of the holy names of God. It is recommended as the yuga-dharma, or religion of the age. As stated in the Bṛhannāradiya Purāṇa, "In the Age of Kali no effective means of God realization is possible except the chanting of the holy names." The same thing is recommended in the Śrīmad-Bhāgavatam, where the nine sages known as the Yogendras declare that in Kaliyuga intelligent persons will take to the process of saṅkīrtana. And Śukadeva Gosvāmī tells Mahārāja Parīkṣit that the chanting of the holy names is the saving grace of this age:

*kaler doṣa-nidhe rājan  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param vrajet*

"My dear king, although Kali-yuga is full of faults, there is still one good quality about this age: simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom" (SB 12.3.51).

161. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 1.37-39 Lecture, London, July 27, 1973

The human life is meant for extinguishing the blazing fire of material existence. But we are not in regulative principles. We have lost everything, our *sanātana-kula-dharma*, everything. Under the circumstances, Caitanya Mahāprabhu gives us the greatest facility according to śāstra. That is the boon of this age: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. Simply by chanting the holy name of Kṛṣṇa, everyone becomes free from all contamination of this age, *mukta-saṅgaḥ, param vrajet*. And he becomes so purified that he becomes fit to go back to home, back to Godhead.

162. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 1.40 Lecture, London, July 28, 1973

In human society, *viṣṇur ārādhyate*, the Lord is worshiped. But *ne te viduḥ svārtha-gatiṁ hi viṣṇuḥ*. At the present moment, these rascals, they do not know. *Andhā yathāndair upanīyamānāḥ*. And the so-



called leaders, they are blind themselves, and they are trying to lead other blind men. This is the social position. Therefore there is no more hope of reviving the Vedic culture. But by the grace of Caitanya Mahāprabhu, *ceto darpana mārjanam...* [Cc. Antya 20.12] The Vedic culture means to cleanse the heart and make him perfect. *Brahma-bhūtaḥ*, perfectly spiritualized. That is Vedic culture. *Vedaiś ca sarvair aham eva vedyah* [Bg. 15.15]. To know the Supreme Lord, that is Vedic culture. Now everything is topsy-turvied.

Therefore, by the grace of Caitanya Mahāprabhu, He has simply recommended, *harer nāma harer nāma harer nāma eva kevalam* [Cc. Ādi 17.21]. Only chant. Then the result will be *ceto-darpana-mārjanam* [Cc. Antya 20.12]. The same result as the Vedic culture introduced will purify the heart to understand one's position. By the chanting of Hare Kṛṣṇa mantra, the same position will come. It is so nice. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51].

Therefore there is no question of being depressed that: "We do not belong to this, do not belong to that." Never mind. Whatever it is. Simply chant and you'll become purified.

#### 163. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 2.16 Lecture, London, August 22, 1973

We should be interested with sat. That will make our life successful. Then we make progress for amṛtatva.

Unfortunately, the people at the present moment, they do not know, neither they can imagine even that there is possibility of becoming immortal. This is very important point. There is not possibility, there is fact. And kṛṣṇa-kīrtana is so important. In the śāstra, many places, it is said. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. That param is, means spiritual. There are two kinds of, parā and aparā-prakṛti. Aparā-prakṛti, parā-prakṛti. Apareyam. I am, this material world is aparā, inferior energy. Itas tu viddhi me prakṛtiṁ parām. Besides this, there is another prakṛti, another nature, which is parā. Parā means spiritual. So we should be interested with the parā, not with the aparā.

#### 164. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 4.3 Lecture, Bombay, March 23, 1974

Then any, any scripture you will find. *Śabdād anāvṛtti*. In the Vedānta-sūtra. *Śabdāt*, simply by chanting, vibrating, you become liberated. In the Śrīmad-Bhāgavatam: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. Śukadeva Gosvāmī said, "Mahārāja Parīkṣit, this age of Kali is full of faulty things. It is an ocean of faulty things. But there is one profit, benefit. What is that?" *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*. "If you chant the holy name of Kṛṣṇa, then you become liberated, and you are promoted to the spiritual world." *Param vrajet*.

165. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 4.14 Lecture, Vṛndāvana, August 6, 1974

Kṛṣṇa cannot be polluted. Because by chanting Kṛṣṇa's name one becomes purified, how Kṛṣṇa can be polluted? If, by chanting... *Ceto-darpaṇa-mārjanam...*, *paraṁ vijayate kṛṣṇa...*, *śrī-kṛṣṇa-saṅkīrtanam* [Cc. Antya 20.12]. And in another place, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. Simply by chanting the holy name of Kṛṣṇa, one becomes freed from all sinful activities. *Kīrtanād eva kṛṣṇasya*. Especially. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ*. He becomes free from all contamination.

166. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 7.1 Lecture, Madras, February 14, 1972

The Kali-yuga is so serious. But Sri Śukadeva Goswāmī said to Parīkṣit Mahārāja, *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*: "My dear King, although I have described so many faulty things in this age, there is one great benefit." *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. Simply by chanting "Kṛṣṇa," *kīrtanād eva kṛṣṇasya*. Especially it is mentioned, *kīrtanād eva kṛṣṇasya nāma*. Not that, as you say something, any *nāma* you can do. No. *Kṛṣṇasya*.

167. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 7.1 Lecture, Calcutta, January 27, 1973

So join saṅkīrtana movement. It is very important. *Paraṁ vijayate*. If you want victory of your life, join this movement. *Paraṁ vijayate śrī-kṛṣṇa-saṅ...* *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. These are the recommendations. So the simple truth is, you be, become Kṛṣṇa conscious, and your life is successful. Not only your life is successful, if you preach in your family, in your society, in your community or internationally, they also become benefited.

168. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 7.1-3 Lecture, Ahmedabad, December 14, 1972

So Kṛṣṇa consciousness, although it is very difficult, by the mercy of Lord Caitanya, it has become easily available. And Caitanya Mahāprabhu has recommended, *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*. He has recommended *śrī-kṛṣṇa-saṅkīrtana*. Although He is Kṛṣṇa Himself, His word is sufficient, still, whatever He said, He gave reference to the śāstra. Otherwise it is not, I mean to say, authority. That is recommended in the Śrīmad-Bhāgavatam. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. These are the recommendations. Caitanya Mahāprabhu, whatever He has given us, not whimsically, according to the regulation of the śāstra. And if we follow the footprints of Caitanya Mahāprabhu, then Kṛṣṇa consciousness will be very easily understandable.

169. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 7.3 Lecture, Nairobi, October 29, 1975

So Kṛṣṇa consciousness movement is very difficult to understand, but by the grace of Kṛṣṇa, it has been made very easy. Easy. That is stated in the Śrīmad-Bhāgavatam: *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. It was explained by Śukadeva Gosvāmī to Parīkṣit Mahārāja. He described the faults of the Kali-yuga, but he encouraged by one verse. "My dear king, there is one very nice opportunity in this Kali-yuga." *Kaler doṣa-nidhe. Doṣa-nidhi*: "It is the ocean of faults, but there is one very nice gain in this Kali-yuga." What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*: [SB 12.3.51] "Simply by chanting Hare Kṛṣṇa mantra one can become free from all the troubles of this yuga, Kali-yuga," and *mukta-saṅga*, "and he becomes liberated, and he goes back to home, back to Godhead." So take it very seriously and make your life perfect.

170. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 7.6 Lecture, Vṛndāvana, Aug. 12, 1974

So the Kṛṣṇa consciousness movement is simply to understand Kṛṣṇa. And that will be very easy, as it is introduced by Śrī Caitanya Mahāprabhu = *kṛṣṇotkīrtana-gāna. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam* [Śikṣāṣṭaka 1]. Very easy. *Paraṁ vijayate*: simply by chanting Hare Kṛṣṇa mahā-mantra.

*harer nāma harer nāma  
harer nāmaiva kevalam  
kalau nāsty eva nāsty eva  
nāsty eva gatir anyathā*  
[Cc. Ādi 17.21]

*kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

Simply by chanting. This is the special advantage of this age, Kali-yuga. It is very bad age. It is very bad. The people are suffering.

171. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 9.14–15 Lecture, New York, Nov. 28, 1966

In the Bhāgavata it is said:

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya....*

*Kīrtanād eva kṛṣṇasya*, it is particularly mentioned. That simply by chanting Hare Krishna mukta saṅga he becomes liberated. He becomes liberated. *Mukta-saṅgaḥ* and *paraṁ vrajet* and goes to the spiritual kingdom.

So, it is for out of mercy the Lord has given you this age. That you take this simple process because you cannot execute any other process very nicely. But this process you can execute very nicely anywhere, any circumstances, any place, any condition. There is no condition, no rules, no regulation. Simply chant:

*Hare Kṛṣṇa, Hare Kṛṣṇa,  
Kṛṣṇa Kṛṣṇa, Hare Hare/  
Hare Rāma, Hare Rāma,  
Rāma Rāma, Hare Hare*

So, and become at once a mahātmā.

172. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 9.15 Lecture, New York, December 1, 1966 (PrabhupadaBooks.com), November 30, 1966 (Prabhupadavani.org & BBT Archives)

Viṣṇu means the Supreme Lord. You should devote your time in hearing and chanting about Viṣṇu, Kṛṣṇa. *Kṛṣṇa-kīrtanam*. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. If you simply do this, *śravaṇam* and *kīrtanam*, then you shall become free from this material attachment, and you shall be elevated to the supreme place, the kingdom of God. *Mukta-saṅga...* This is the remedy suggested in this age. You cannot practice anything. You cannot practice sacrifice. You cannot practice speculation. You cannot practice yoga, nothing. You can simply practice this: submissively hear from authoritative sources, try to assimilate it, and become perfect.

173. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 13.16 Lecture, Bombay, October 10, 1973

This is the position of Kali-yuga. *Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ* [SB 1.1.10]. Therefore they are so unfortunate, always disturbed. Always disturbed. *Mandāḥ sumanda-matayaḥ*. *Prāyeṇālpāyusaḥ kalāv asmin yuge janāḥ*. First qualification is they do not live long. A very short period of life. And still *manda*, very bad. *Manda-matayaḥ*. And they have got their philosophy, something rascaldom. *Mandāḥ matayo, sumanda-matayo manda-bhāgyāḥ*, and all unfortunate. They cannot eat even properly. There is no milk, there is no ghee, there is no rice. This is the position of Kali-yuga. So therefore in this age, if we want to save ourself from this onslaught of this age, the proposition is, *kaler*

*doṣa-nidhe rājann asti hy eko mahān guṇaḥ* [SB 12.3.51]. Parikṣit Mahārāja was informed by Śukadeva Gosvāmī, "My dear King, I have described about the faulty nature of this age." *Kaler doṣa-nidhi*.

*Doṣa-nidhi* means an ocean of faults. "But there is one good opportunity." *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. "There is one good quality." What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. Simply by chanting Hare Kṛṣṇa *mantra*, one can become free from all this contamination and he can go back to home, back to Godhead. This is another advantage of Kali-yuga. In other *yuga* one has to undergo so much severe austerity, penances; then one can realize. But in this age the things have been made easy. That is also mercy of Kṛṣṇa, because these people are so much disturbed and fallen, downtrodden, they cannot undergo very severe austerity. Simply chant.

174. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 13.23 Lecture, Bombay, October 22, 1973

So in this Kali-yuga people are degrading, and the supply also will be reduced. There will be no supply of milk, there will be no supply of sugar. That is stated in the Śrīmad-Bhāgavatam. There will be no supply of rice, no supply of wheat. Now you can get black market, white market, but time is coming when there will be no supply, completely. You will be forced to eat this beef. Now it is opening, beef shop, big, big beef shop. This time has already come, gradually, and it will be increasing. Unless you take to Kṛṣṇa consciousness. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. This Kali-yuga is suffering. So you cannot get comfortable life in this Kali-yuga being godless. Because Kali-yuga means godless.

175. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 18.5 Lecture, London, Śrīmatī Rādhārāṇī's Appearance Day, Sept. 5, 1973

So *yajñaiḥ saṅkīrtanaiḥ*, you keep Śrī Caitanya Mahāprabhu and perform *yajña*, the *saṅkīrtana-yajña*, before Him, and you become all-perfect. So easy. So easy. Because you cannot give up *yajña*. But in this age, Kali-yuga, people are so unfortunate, so rubbish, that it is not possible to perform the Vedic ritualistic *yajña*. That is not possible. Therefore Kṛṣṇa has given you the opportunity that you can perform. *Kalau tad dhari-kīrtanāt. Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]. *Makha* means *yajña*. That was being performed in the Tretā-yuga. And in the Satya-yuga, meditation. In the Dvāpara-yuga, Deity worship. *Kalau tad dhari-kīrtanāt*. In the Kali-yuga, simply by *kīrtanād eva kṛṣṇasya* [SB 12.3.51]. And this is the śāstra's injunction.

176. Śrīmad-Bhāgavatam 12.3.51, Bhagavad-gītā 18.45 Lecture, Durban, October 11, 1975

So this is practice how to see God. But in this Kali-yuga, as you have mentioned Kali-yuga, it is very simple thing. What is that? That simple thing is *kaler doṣa-nidhe rājann hy asti eko mahān guṇaḥ*. In the *śāstra* it is said this Kali-yuga is full of faults, so many faults. It is the ocean of faults. But there is a very nice thing, *asti hy eko mahān guṇaḥ*, a very great quality. What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. If you simply chant Hare Kṛṣṇa mantra, then you become perfect. Is it very difficult? Chant Hare Kṛṣṇa and you become perfect. But we are so unfortunate, we are not even prepared to chant. This is our position. So you have to make little determination that "I shall chant henceforward Hare Kṛṣṇa mantra." Then everything is all right.

177. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.2.5 Lecture, Visakhapatnam,  
February 20, 1972

Therefore, in this age Caitanya Mahāprabhu has given us very shortcut method—not manufactured by Him. No saintly *ācārya* will manufacture his way. He must refer to the Vedic literature. So Caitanya Mahāprabhu picked up the Vedic instruction,

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā*  
[Cc. Ādi 17.21]

From *Bṛhad Nāradiya Purāṇa*. In the *Śrīmad-Bhāgavatam* also it is said,

*kaler doṣa-nidhe rājan  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param vrajet*  
[SB 12.3.51]

So Caitanya Mahāprabhu picked up these Vedic instruction and introduced it to the world five hundred years ago. And He predicted that this mission should be spread all over the world, and specially the task was entrusted with Indians. He said specifically that,

*bhārata-bhūmite manuṣya-janma haila yāra  
janma sārthaka kari' kara para-upakāra*  
[Cc. Ādi 9.41]

Those who have taken birth as human being in India, they should take this task of distributing Kṛṣṇa consciousness all over the world, for doing well to others.

178. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.2.6 Lecture, Delhi, November 11, 1973

So as it is our duty to enjoy the property of the father, similarly, it is our duty to love the supreme father. That is Kṛṣṇa consciousness movement. And it cannot be checked. *Ahaituky apratihātā yenātmā samprasīdati. Suprasīdati.* Everyone is wanting peace of mind. *Ātmā. Ātmā* means body, *ātmā* means mind, *ātmā* means the soul. *Yenātmā suprasīdati. Suprasīdati. Prasīdati* means "becomes satisfied," and *su* means "very much." So unless you learn this art, how to love God, you cannot be happy. This is the fact. The sooner you make business, finish this business... How to learn? Now this chance is with this human form of life. You can learn. And the plain..., method is very plain, especially in this age. That is stated in the *Śrīmad-Bhāgavatam*,

*kaler doṣa-nidhe rājan  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

Simply by chanting Kṛṣṇa's name, this Hare Kṛṣṇa *mahā-mantra*, *mukta-saṅgaḥ*, he becomes freed from all the contamination of this age, *mukta. Paraṁ vrajet*: he goes to the supreme abode, back to home, back to Godhead.

You can see. It is not story. These European and American boys and girls, how they are feeling, how they are dancing. *Yenātmā suprasīdati.* Unless they are feeling satisfaction, how they can dance with me? They cannot. They are not dogs and cats, that I have taught them that "You dance like this to make some money." No. They are dancing in ecstasy of love. *Yenātmā suprasīdati.* Otherwise, what money I have got to bribe them? I am poor Indian. No. They developed this ecstatic love of Godhead. Even Christian priests admit that "These boys, these girls, were our boys. Now... When they were Christians, they did not come into the church. They did not care. Now these boys are mad after God."

179. Śrīmad-Bhāgavatam 12.3.51, Room Conversation and Reading from Śrīmad-Bhāgavatam 1.5.1-16 and 12th Canto, New Vrindavan, June 25, 1976

**Dhṛṣṭadyumna:** Śrīla Prabhupāda? They have fashioned a way for the spacemen that they can drink their own urine and eat their own stool.

**Prabhupāda:** Yes, that is the most scientific improvement. [laughter] Yes. That they can do. [laughter] By scientific improvement, they can drink their own urine, very tasty. That is possible.

**Devotee (1):** With all these disqualifications, how can the general mass of people take to Kṛṣṇa consciousness?

**Prabhupāda:** Yes. That is the only remedy. That is stated there. You'll find this verse,

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param vrajet*  
[SB 12.3.51]

It is, the Kali-yuga, it is an ocean of faults. How...? Suppose all over your body there are boils. So where you will apply ointment? You just dip down. [laughter] [end]

180. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.5.11 Lecture, London,  
September 12, 1973

So the symptom of the human being in this age is that *prāyeṇālpāyusa*: people will become very short duration of life. It is said that time, at the end of Kali-yuga, if somebody lives for twenty to thirty years, he will be considered as very old man. So gradually the food grains like rice, wheat, milk and sugar will disappear. In this way, in the Kali-yuga, *prāyeṇālpāyusaḥ kalāv asmin yuge janāḥ*. In this age, people will be of short duration of life; *manda*, very slow; *sumanda-matayo*, accepting some rubbish theology. *Mandāḥ sumanda-matayo manda-bhāgyāḥ* [SB 1.1.10]: almost all of them are unfortunate. *Manda-bhāgyā hy upadrutāḥ*: over and above that, they will be disturbed, especially by lack of rain, lack of..., scarcity of food grains, and overtaxed by the government, so much so that people will give up their hearth and home and go to the forest and hills in disappointment and confusion. So these are the symptoms of Kali-yuga, gradually degrading.

So this is also recommended, *prāyeṇa*... In the *Śrīmad-Bhāgavatam*, in another chapter, Twelfth Canto, it is said, *kaler doṣa-nidhe rājan* [SB 12.3.51]. These instructions were given by Śukadeva Gosvāmī to Mahārāja Parīkṣit. So he addressed the king, "My dear King, in this age the faults are like the ocean," *kaler doṣa-nidhe rājan*. *Doṣa-nidhe*. *Nidhi* means ocean. "There are so many faults in this age that it can be accepted as the ocean of faults." *Kaler doṣa-nidhe rājan asti hy eko mahān guṇaḥ*. "There is one great opportunity. Although it is full of faulty things, still there is one hope.

That hope is, " *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51], "if one simply chants the holy name of Kṛṣṇa, Hare Kṛṣṇa, then gradually he becomes purified from the contamination of this age." *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ*: "He becomes free from the contamination of this age." It is just like vaccine. In contagious disease there is vaccine, cholera. So this *mantra*, *mahā-mantra*, this is not ordinary sound. This is spiritual. So by chanting this *mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—one becomes free from the



contamination of this age. And not only he becomes free from the contamination of this age, but *param vrajet*, he goes back to the spiritual world.

181. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.5.25 Lecture, Vṛndāvana,  
August 6, 1974

**Prabhupāda:** Inoculation or... So many. There are different terms. So this is the process. We are eternally related with Kṛṣṇa, *nitya-siddha kṛṣṇa-bhakti*, and we're eternally very affectionate and obedient servant of Kṛṣṇa. That is our position. Somehow or other, it is covered. So that garbage that's covering has to be moved. Therefore Caitanya Mahāprabhu said, *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. This is the process of cleansing the mirror of the heart. Mirror, when it is covered by dust, you cannot see your face nicely. But as soon as it is nicely brushed and cleansed, you see exactly what you are. Similarly, this Kṛṣṇa consciousness movement means cleansing the heart of all the dirty things that is accumulated life after life. It is not an artificial thing we are learning to become devotee of Kṛṣṇa. We are already devotee of Kṛṣṇa, but we have forgotten, or the consciousness is covered. Now, by this process, devotional process, especially by *kīrtana*, by chanting, glorifying the holy name of the Lord, the cleansing process is accelerated. Very soon it takes place.

*Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. This is the facility of this age, Kali-yuga. This is the only facility. In Kali-yuga you cannot perform meditation or perform big, big sacrifices as they are mentioned in the *Vedas*. Or you cannot perform even Deity worship very nicely. There are so many flaws. Everything is very difficult. And charity... And there are so many. *Śamena, damena, dānena, tyāgena*. So where is the money I shall...? There is no money even to feed me. I am eating... This morning I do not know what shall I eat in the evening. This is the position at the present moment. *Prāyeṇālpāyusaḥ, kalāv asmin yuge janāḥ* [SB 1.1.10]. The life is also very short duration, and so many disturbances. Not only disturbance of the Kali-yuga, by the disturbance by the government also, by the demigods. There is scorching heat; there is severe cold. And *ati-vṛṣṭi*, sometimes more than we want there is rainfall. Sometimes there is no rainfall. And in this way there is scarcity of foodstuff. *Anāvṛṣṭyā durbhikṣa*, and taxation. These are the disturbances. So many. One side, taxation by the government, another side, by nature there is scarcity of food and there is scarcity of rain.

182. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.7.18 Lecture, Vṛndāvana,  
September 15, 1976

What is the meaning of these *Vedas* and *Purāṇas*? To remind us about Kṛṣṇa. So how we'll understand *Vedas* and *Purāṇas*? *Tasmād guruṁ prapadyeta* [SB 11.3.21]. You have to go to the *guru*. Why? *Jijñāsuḥ śreya...* If you want to know the real life, then you have to go to *guru*. *Jijñāsuḥ śreya uttamam*. Then what is the sign, what is the symptom of such *guru* where I shall get real information? That is also stated: *jijñāsuḥ śreya uttamam, śābde pare ca niṣṇātam*. One who is fully aware of the transcendental science or words, *śabda, śabda-brahma...* *Śabda-brahma* means Vedic literature. One is completely in

awareness of Vedic knowledge, *śābde pare ca niṣṇātām*... *Niṣṇātām* means one has taken a dip in the ocean of this Vedic literature. *Niṣṇātām*. And what is the result? *Śābde pare ca niṣṇātām brahmaṇy upaśamāśrayam* [SB 11.3.21]. The Supreme Brahman... Brahman, Paramātmā, Bhagavān. *Brahmaṇi*, either of them. But Bhagavān is the best. Or, if you cannot approach Bhagavān, the Supreme Personality of Godhead, Brahman is also. Because if one is in Brahman, he has a chance to make further progress. But in Kali-yuga it is very difficult to go very slow. Therefore Kṛṣṇa, Caitanya Mahāprabhu and all the *śāstras*, they are giving directly in touch with Kṛṣṇa. Step by step, it is very difficult. So that is the special gift in this age. That is said in the *Śrīmad-Bhāgavatam*, that in this age there is a special gift. What is that special gift? *Kīrtanād eva kṛṣṇasya. Kalau*... In this age this world is full of faults, but there is one facility: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. One can become liberated and go back to home, back to Godhead. Therefore the Kṛṣṇa consciousness movement is there to take *kṛṣṇa-kīrtana* very easily.

183. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.7.25 Lecture, Vṛndāvana,  
September 22, 1976

**Prabhupāda:** Poland. I have seen in Moscow, you cannot get any fruit, you cannot get any rice, you cannot get wheat. You can get only flesh, meat. And milk is available. These things. So now already it has begun, and ultimately, as the Kali-yuga advances and people become very much advanced in denying the existence of God, *nirākāra*, these things will come. Wait for that punishment. *Durbhikṣa...*, *anāvṛṣṭyā durbhikṣa-kara-pīḍitāḥ* [SB 12.2.9]. And as soon as there will be scarcity of food, the government men will take advantage of it: "Now we have to supply food." "Where is food?" "No, you give me money, we shall purchase from import men[?]." The taxation. One side, I am suffering—no food. Another side—whatever money I have got, it will be taken by taxation. Now see what is your position. The position will be people will become mad, so much troubled. *Ācchinna-dāra-draviṇā gacchanti giri-kānanam*. People will be so much harassed that voluntarily they'll give up their family, home, and go to the forest, hopeless. This will be done. Don't think that Kṛṣṇa consciousness is a joke, is a jugglery. It is the only remedy if you want to save yourself. Otherwise, you are doomed. Don't take it, I mean to say, as a joke. It is a fact.

So best thing is that *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ* [SB 12.3.51]. There is one very nice opportunity. What is that opportunity? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. If you chant Hare Kṛṣṇa mantra, *kīrtanād eva kṛṣṇasya*... You cannot say any other—*śivasya, kālīsyā*. No. *Kṛṣṇasya. Śravaṇaṁ kīrtanaṁ viṣṇoḥ* [SB 7.5.23]. Not that any name, any, by whimsical name. No. Just like so many fools and rascals say that "You can chant any name." No. *Śāstra* says, *śravaṇaṁ kīrtanaṁ viṣṇoḥ. Kīrtanād eva kṛṣṇasya*. That is wanted. So *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. If you take this process of chanting Hare Kṛṣṇa mantra, then you'll be free from all these disturbances. You'll be free. It is not pride, but it is a fact.

184. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.8.41 Lecture, Los Angeles,  
May 3, 1973

Love of Kṛṣṇa is not very easy thing. By love, you can purchase Kṛṣṇa. So love of Kṛṣṇa is not any easy thing obtainable, but Caitanya Mahāprabhu distributed this love of Kṛṣṇa to anyone, to everyone, even to Jagāi-Mādhāi. So Narottama dāsa Ṭhākura therefore has sung in his song, *pāpī tāpī jata chilo, hari-nāme uddhārilo, tāra sākṣī jagāi and mādhai*. Caitanya Mahāprabhu is so magnanimous that He delivered all kinds of sinful men. *Jata chilo*. And simply allowing them to chant Hare Kṛṣṇa *mantra*, delivered. *Tāra sākṣī jagāi and mādhai*.

Now, at that time, there was two Jagāi-Mādhāis. But at the present moment, by the grace of Caitanya Mahāprabhu and His process of teaching, how many Jagāi-Mādhāis are being delivered. You see? So it is possible. If Caitanya Mahāprabhu is pleased, then He can give *kṛṣṇa-prema*, love of Kṛṣṇa, to anyone, doesn't matter what is his qualification. He gives. If a person who is giving in charity, he can select any man: "You take." That is power of Śrī Caitanya Mahā... Otherwise, *kṛṣṇa-prema*, to understand Kṛṣṇa, is very, very difficult job.

*Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye* [Bg. 7.3]. Out of many millions of people, they are trying to make life successful. Nobody knows. They are simply working like animals. They do not know how to make the human life successful. The human life is successful when he understands Kṛṣṇa. Otherwise he remains an animal. That's all. Anyone who is not Kṛṣṇa conscious, one who does not know what is Kṛṣṇa, he's no better than animal. He's animal. So this is going on.

So Caitanya Mahāprabhu gave this concession to the fallen souls of this age, that "You simply chant Hare Kṛṣṇa *mahā-mantra*, you'll be delivered." *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. That is Caitanya Mahāprabhu's special concession.

185. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.15.46 Lecture, Los Angeles,  
December 24, 1973

So in this way there are so many symptoms. It will take long time to describe. This is Kali-yuga. But there is remedy. There is remedy. *Kaler doṣa-nidhe rājan*. The faults of this age, just like ocean. Just like in the ocean you cannot... Pacific Ocean... If you are put into the Pacific Ocean, you do not know how your life will be saved. It is very difficult. Even if you are very expert swimmer, so it is not possible that you can cross the Pacific Ocean. That is not possible. Similarly, the Kali-yuga, as it is stated in the *Bhāgavata*, that infected with so many anomalies that there is no way out. But there is one medicine only: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. That is also described, that "If you chant Hare Kṛṣṇa *mantra*," *kīrtanād eva kṛṣṇasya*, "especially the name *kṛṣṇasya, mukta-saṅgaḥ*, you will be relieved from the infection of this Kali-yuga."

186. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.15.47–48 Lecture, Los Angeles, December 25, 1973

We have written so many books simply about Kṛṣṇa. Not all books published—we have published about twenty books—but we have to finish it. It cannot be finished, but at least, to some extent, it will be finished by sixty books. And what is that subject matter? Kṛṣṇa. That's all. People cannot imagine that about God, sixty books can be written. There is no, I mean to say, system of religion where you can find... Not only... Sixty is the minimum. So minimum sixty books of four hundred pages can be written simply on God. So there is possible... If we divert our attention to Kṛṣṇa consciousness, we can chant Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. *Kīrtanād eva kṛṣṇasya* [SB 12.3.51]. We can read about Kṛṣṇa whole life, such big literature. Whole life. If you read twenty-four hours daily—that you cannot—still, you have to devote your whole life to finish this literature.

So we have got enough material to become Kṛṣṇa conscious.

187. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.16.18 Lecture, Los Angeles, January 13, 1974

So what this university can educate? We have got this all knowledge from the *Vedas*, *ūrdhvaṁ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ*. So don't commit sinful life. Don't become easily digressed[?]. That is not for your interest. That is for *māyā's* interest. Your interest is to become religious—your interest. Just like in..., *dharmāḥ* [indistinct] *kena*. Why want twenty-four... Practically at the present, nobody is religious—nil. But by calculation, in book theory, that in this age twenty-five percent, or one fourth. So at least execute that facility. At the present moment nobody can also; therefore *śāstra* is very lenient to the people of this age.

In the *Bhāga...*, *Śrīmad-Bhāgavatam* it is said that *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ* [SB 12.3.51], that Śukadeva Goswāmī was describing about the symptoms of this Kali-yuga, how downfallen will be the people: *doṣa*, full of *doṣa*, faults only. Not only full, but *doṣa-nidhe*: a ocean of faults. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. “My dear king, I have described about the ocean of faults of this age, but there is one great boon in this age,” *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*: “that is special facility for the men of this age,” *eko mahā*. What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*: “Simply by chanting Hare Kṛṣṇa *mantra* he can be liberated and in turn can be transformed, transferred to the spiritual world.” *Kīrtanād eva kṛṣṇasya*. This Kṛṣṇa, Hare Kṛṣṇa, especially meant, *kīrtanād*. One can say, “I can chant this name, that name. God has got many names.” No. God has got many names, that's all right. But when *kīrtana* is required, that is Kṛṣṇa—that name, not other name. You cannot say, “Why Kṛṣṇa?” Although Kṛṣṇa says you can chant any name, but specifically says “Kṛṣṇa.”

*harer nāma harer nāma*  
*harer nāmaiva kevalam*  
[Cc. Ādi 17.21]

*Harer nāma*. *Hare* means Kṛṣṇa, Kṛṣṇa's name. So,

*kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

If you chant Hare Kṛṣṇa *mantra*, then you become liberated from the contamination of so many faults of this age. Practically you can see, this Kṛṣṇa consciousness society, the boys and girls are sitting here, and bring any number of boys and girls from outside and compare with them. Compare with them. If you are actually honest, then study: these boys, these girls are not comparable outside this Kṛṣṇa consciousness movement.

188. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 1.16.19 Lecture, Honolulu,  
January 15, 1974

So, so many symptoms are described, but at the end the remedy is suggested, because *śāstra* means it will guide you for the ultimate goal of life, for the perfection of life. So if the world condition is so bad, then how people will be saved? That is also suggested in the *śāstra*: *kalau doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. Parīkṣit Mahārāja was advised by Śukadeva Gosvāmī, "My dear King, I've described so many faults. It is like the ocean of faults. But there is one boon also. That is special prerogative, special advantage of this age." *Kalau doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. *Kalau*, *kalau* means "In this age of Kali, it is full of faulty things. But there is one boon." What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. *Kīrtanād eva kṛṣṇasya*: Simply by chanting the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—simply by chanting the holy name..., "*kīrtanād eva kṛṣṇasya*. *Kṛṣṇasya*. So, *mukta-saṅgaḥ*, "He becomes free from all these contamination by one thing: simply chanting Hare Kṛṣṇa." *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ*. There are so many contaminations, so many faults of this age, but simply by chanting Hare Kṛṣṇa *mahā-mantra*, one becomes *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ*, he becomes free from the contaminated association.

Just like if there is some epidemic, disease, and if you take vaccine, it is supposed that you are freed from the contamination. So this vaccine of chanting Hare Kṛṣṇa *mahā-mantra* will keep you fit without any contamination of this age of Kali. And that is happening. All over the world people are chanting Hare Kṛṣṇa *mahā-mantra*. And practically we see, those who are chanting, they're becoming free from the contamination. If you follow the rules and regulation, very simple thing, and chant Hare Kṛṣṇa *mahā-mantra*—that is our only request—then, in spite of this contaminated age of Kali, you'll be saved. You'll be saved. That we are... That is our Kṛṣṇa consciousness movement means that we are preaching this cult.

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā*  
[Cc. Ādi 17.21]

Without this, there is no other way of saving you from the contamination of Kali.

189. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 2.3.20 Lecture, Bombay At  
Cross Maidan Paṇḍāl, March 24, 1977

**Tamāla Kṛṣṇa:** *Kīrtana*. [break]

**Indian man (8):** Can you please explain that it is our only way out for salvation?

**Prabhupāda:** Yes. People are so fallen that they cannot take the life of *tapasya*. *Athāto brahma jijñāsā*. This is the life of *tapasya*. *Tapo divyaṁ putrakā yena śuddhyet sattvam* [SB 5.5.1]. So, *tapasā brahmacaryeṇa yamena niyamena vā* [SB 6.1.13]. So there is process of *tapasya*, but in this age, Kali-yuga, people are so fallen that they cannot undergo all the items of *tapasya*. It is very difficult. Therefore Caitanya Mahāprabhu... Caitanya Mahāprabhu has not manufactured. It is mentioned in the *śāstra* that only by this process.

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet  
[SB 12.3.51]*

This is special concession to the Kali-yuga, that there are so many faults in this age, but if one sticks to this principle of *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*, he becomes liberated and go back to home, back to Godhead.

**Indian man (8):** And is it so, that in *Śrīmad-Bhāgavata* it is also written, many really great men want to be here in Kali-yuga, because it is easier to be for salvation? Only by...

**Prabhupāda:** Yes. That I am speaking. *Kīrtanād eva kṛṣṇasya. Kṛṣṇasya kīrtanād eva mukta-saṅgaḥ paraṁ*. Simply by chanting. Therefore we practically see that these Western people, they are not coming from high-class *brāhmaṇa* or Vaiṣṇava family, but still, by *kīrtanād eva kṛṣṇasya* they are becoming so liberated that they are preaching Kṛṣṇa consciousness all over the world.

190. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 3.25.15 Lecture, Bombay,  
November 15, 1974

So this *yajña*, in this age, Kali-yuga, is chanting of Hare Kṛṣṇa *mantra*. *Yajñaiḥ saṅkīrtana*, congregationally, as we chant: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma... This is performance of *yajña*. So by performance of this *yajña*, the result will be that *ceto-darpaṇa-mārjanam*. As Caitanya Mahāprabhu says,

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam  
ānandāmbudhi-varধানam prati-padam pūrṇāmṛtāsvādanam*

By chanting Lord Kṛṣṇa's name... That is also confirmed in the śāstra: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. In the Śrīmad-Bhāgavatam it is said by Śukadeva Gosvāmī... There are so many faults in this age. Some of them are described in the Śrīmad-Bhāgavatam.

191. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 3.26.35-36 Lecture, Bombay,  
January 12, 1975

External arrangement means illusion. We have nothing to do with it. But due to this Kali-yuga especially, we are very much affected by these external disturbances. And that disturbances sometimes make us forced to forget our relationship with the Supreme, and that is called illusion, that is called *māyā*. But if we become very strictly adherent to Kṛṣṇa consciousness... That is very easily done at the Kali-yuga. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. *Kīrtanād eva kṛṣṇasya*. If you strictly chant this Hare Kṛṣṇa mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma... That... It is especially prescribed for the men in this age. Then we become *mukta-saṅga*. *Mukta-saṅga* means although we are in this material world, we are not in touch with it. That is called *mukta-saṅga*. *Mukta-saṅgaḥ param vrajet*. We remain untouched by the material contamination and gradually becoming perfect. Then we can be transferred to the spiritual world.

192. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 3.26.35-36 Lecture, Bombay,  
January 12, 1975

Prahlāda Mahārāja said, *śoce tato vimukha-cetasa, māyā-sukhāya bharam udvahato vimūḍhān* [SB 7.9.43]. They have become foolish. They are thinking that in material bondage he will be happy. That is not possible. Therefore Vaiṣṇavas like Prahlāda Mahārāja and his followers, they very seriously think of these fallen conditioned souls and try to rescue them. And in this Kali-yuga it is very easy. As I have already explained, *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*: "In this Kali-yuga it is a ocean of fault. So many faults are there, one after another, one after another. But there is one benefit," *doṣa-nidhe asti hy eko mahān guṇaḥ*, "very great quality." What is that? Now, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*: "He hasn't got to do anything else. If he simply chants the Hare Kṛṣṇa mantra," *kīrtanād eva kṛṣṇasya* [SB 12.3.51], "then he becomes free from this material bondage and goes back to home, back to Godhead." So our only request is to everyone present here to chant this *mahā-mantra*,

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

Thank you very much. Chant.

193. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 3.26.46 Lecture, Bombay,  
January 21, 1975

So this Hare Kṛṣṇa movement is very authentic movement from the *śāstra*, and Caitanya Mahāprabhu practice it, Nārada Muni practice it. All the great sages, they practice it. The *śāstra* says, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. In this age, Kali-yuga, we are surrounded by so many faulty things checking our spiritual advancement of life. That is the only necessity of human being: the spiritual advancement of life. So far eating, sleeping, sex life and defense, everyone is doing in his own capacity. That is not the business. That is there. Even the birds, beasts, they are doing that. The only business of human life: *athāto brahma jijñāsā*, to inquire about the Supreme, the same Brahman. *Brahmaṇaḥ sthānam, bhāvanam brahmaṇaḥ sthānam*. Always think of *brahmaṇaḥ*. *Sarvam khalv idam brahma. Aham brahmāsmi*. These thoughts, these activities, they are required. That is the only business. But we have manufactured so many other business and engagement, leaving aside the real business of life. So this Kṛṣṇa consciousness movement is teaching all over the world the real business of life. Those who are fortunate, they will take advantage of this movement and make his life successful.

194. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 3.26.47 Lecture, Bombay,  
January 22, 1975

So here is also sound. Here is also sky. So as the beginning of this material world is from the sound vibration... I think the scientists also agree, the materialistic scientists, that from sound everything emanates. So similarly, the same sound, you can enter into the spiritual world by taking shelter of sound. That sound vibration is Hare Kṛṣṇa mahā-mantra. If you chant Hare Kṛṣṇa mahā-mantra, by chanting this transcendental, eternal sound, you can approach. Just like by telephone... That is also sound. Kring-kring-kring: immediately you in touch with your friend thousands and thousands miles away. So sound is so important thing. So by spiritual sound, you can become immediately in touch with the spiritual world, and gradually you become in touch with the Supreme Lord. *Kīrtanād eva kṛṣṇasya* [SB 12.3.51].

195. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 5.5.1 Lecture, Vṛndāvana,  
October 23, 1976

Caitanya Mahāprabhu has recommended, *param vijāyate śrī-kṛṣṇa-saṅkīrtanam*. Simply by... Caitanya Mahāprabhu has recommended not whimsically. This is the prescription of this age: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. If you perfectly chant this Hare Kṛṣṇa mantra, *kīrtanād eva kṛṣṇasya*—not any other name but Kṛṣṇa—*mukta-saṅgaḥ*: you can become free from this material association, or the contamination due to material contact. That is the special advantage of this age. This age, Kali-yuga, is full of faulty things. *Kaler doṣa-nidhe* [SB 12.3.51] It is an ocean of faulty things. It is very, very difficult. *Sarvāṅge gha upaidha mala*?. A man is suffering from itches, or what is called, sores, all over the body. So where he shall give ointment? He should be dipped in the ointment. This is the position. Similarly, how much you will find out, "This is faulty, this is faulty, this is faulty..." The life in the Kali-yuga itself is faulty. Everything is faulty. So... But still, Kṛṣṇa is so kind,



He has given an opportunity that by chanting His holy name one can become free from this faulty position. *Kīrtanād eva kṛṣṇasya mukta-saṅga paraṁ vrajet*. It is possible.

196. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 5.5.3-4 Lecture, Bombay, March 29, 1977

So if you do not take Kṛṣṇa consciousness seriously in this human form of life, then you must know that you are drinking poison knowingly. Don't neglect it. Try to understand. It is based on science, philosophy, *śāstra*, knowledge. It is not a blind faith. And we are prepared to answer you in any way. The method is very simple; even a child can take advantage of it. Not that we are manufacturing. It is sanctioned in the *śāstra*. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ* [SB 12.3.51]. This is the statement by Śukadeva Gosvāmī to Mahārāja Parikṣit. He describes the faults of this Kali-yuga. It is just like the ocean. *Kaler doṣa-nidhe rājann hy asti eka mahān...* But there is one very great advantage, he said. What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. If you chant Hare Kṛṣṇa *mahā-mantra*, then you become free from all contamination and go back to home, back to Godhead.

197. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 5.5.14 Lecture, Vṛndāvana, November 2, 1976

*Bahūnām janmanām ante jñānavān mām prapadyate* [Bg. 7.19]. That *mad-deva*, that "Kṛṣṇa, is my worshipable Deity only," this conclusion comes after many, many births of culturing knowledge, *jñāna*, *yoga*, *karma*. It is not so easy. Therefore we have to take shelter of such person who has taken Kṛṣṇa as the only shelter, *vāsudevaḥ sarvam iti sa mahātmā* [Bg. 7.19]. We have to take shelter of such *mahātmā*, not others. *Mad-deva*, these are the different items, *mad-deva-saṅgād guṇa-kīrtanān me*. Not that now they have invented that "Why Hare Kṛṣṇa? We can chant *śivo 'ham, śivo 'ham, om, om, kālī, kālī, durgā*." They are all nonsense. They are all nonsense. Here *bhakti-yoga* means, here it is: *guṇa-kīrtanān me*. Not others. You cannot argue that "This is also good, that is also good." No compromise, *kṛṣṇa-kīrtana*. Just like Gosvāmīs, they said, *kṛṣṇotkīrtana-gāna-nartana-parau*. Not others. *Utkīrtana*, Hare Kṛṣṇa. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. These are the instructions. *Śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23], not of Śiva, not of Durgā, not of any other demigod. *Śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam*. Here [indistinct], *guṇa-kīrtanān me*.

198. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 5.5.24 Lecture, Vṛndāvana, November 11, 1976

So Caitanya Mahāprabhu has given this opportunity that simply by chanting... Caitanya Mahāprabhu has not manufactured it. It is mentioned in the *śāstra*. No other... Caitanya Mahāprabhu is the Supreme Personality of Godhead. He does not introduce anything by manufacturing, just like nowadays these rascals do. There is no question of manufacturing. Whatever is there already in the *śāstra*, indication, we have to follow. *Yaḥ śāstra-viddhim utsṛjya vartate...* Otherwise there is no success. Kṛṣṇa also said *śāstra*. Kṛṣṇa is also the Supreme Personality of Godhead. He refers to the *Vedānta-*

*sūtra. Brahma-sūtra-padaīś caiva hetumadbhir viniścitam* [Bg. 13.5]. So we cannot go beyond the *śāstra*. We must follow. So in the *śāstra* it is said, in the Kali-yuga people are so fallen, they cannot be persuaded to so many rules and regulation, but *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. Simply that is special facility for these fallen... You chant Hare Kṛṣṇa regularly and you become liberated from the material contamination. And as soon as you become liberated, *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu* [Bg. 18.54]. We have no distinction that "Here is American," "There is European," "Here is Indian," "Here is African." No. *Samaḥ sarveṣu*, even animals. *Samaḥ sarveṣu bhūteṣu*. Then *bhakti* begins. That is practical.

199. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 5.5.32 Lecture, Vṛndāvana,  
November 19, 1976

There is no need of unnecessarily accepting tribulation, which is impossible in this age when we are so much disturbed. We are already dead, just like animals. Therefore it is a special concession:

*kaler doṣa-nidhe rājann  
hy asti eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ...*  
[SB 12.3.51]

Simply try to chant Hare Kṛṣṇa *mantra* very sincerely, without any offense. Then... It is not possible to imitate or even follow Rṣabhadeva's process of self-realization. In the Kali-yuga it is not possible. But as it is recommended in the *śāstra*, as Rṣabhadeva in His another incarnation, Caitanya Mahāprabhu, He is teaching, *kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāmaiva kevalam* [Cc. Ādi 17.21]. Chant Hare Kṛṣṇa and you will get perfection.

200. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 6.1.10 Lecture, Los Angeles,  
June 23, 1975

So *kalau tad dhari-kīrtanāt*. In this age, Kali-yuga, the age of quarrel and fight and misunderstanding—this is called Kali-yuga—in this age this is the only means: *hari-kīrtanāt*. The *saṅkīrtana* movement is *hari-kīrtana*. *Hari-kīrtana... Kīrtana* means chanting about the glorification of the Lord, *hari-kīrtana*. And this is also confirmed in the *Śrīmad-Bhāgavatam*:

*kaler doṣa-nidhe rājan  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

201. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 6.1.41–42 Lecture, Surat,  
December 23, 1970

So therefore, in this age we must stick to this process of chanting. That will make us perfect. If not immediately, it will do, certainly. That is special advantage for the men of this age. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. Mahān guṇaḥ.* It is a great advantage. What is that? *Kīrtanād eva kṛṣṇasya* [SB 12.3.51]:

"Simply by chanting Lord Kṛṣṇa's name," *mukta-saṅga*, 'he becomes free from all contamination and he becomes eligible to be promoted to the spiritual kingdom.' That is special advantage of this age. Therefore we are advising, we are preaching, that "You chant this *mantra*. In any condition of life, begin chanting. You will be benefited." Yes.

202. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 6.1.52 Lecture, Detroit, August  
5, 1975

So when I started this movement, somehow or other I tried to fix up the mind of these boys in Kṛṣṇa. In the beginning I never said that "You have to do this. You have to do that." But somehow or other, they are very nice boys, so they fixed up their mind in Hare Kṛṣṇa chanting. Kṛṣṇa and chanting Hare Kṛṣṇa—the same thing. Therefore we... Our process is to chant, *kīrtanīyaḥ sadā hariḥ* [Cc. Ādi 17.31], chant Hare Kṛṣṇa always. Then the mind becomes... Chant and hear. *Yena tena prakāreṇa*. Then everything will be complete. It is so... As we are fallen at the present moment in this age, the remedy is also very effective. *Kīrtanād eva kṛṣṇasya param vrajet* [SB 12.3.51]. *Kīrtanād eva kṛṣṇasya nitya-muktaḥ param vrajet*. This is the special advantage of this Kali-yuga, because people are so fallen that it is very difficult to raise them to the standard of spiritual understanding by the prescribed method. Prescribed method means *tapasā brahmacharyeṇa śamena damena niyamena tyāgena* [SB 6.1.13]. It is very difficult. Therefore Caitanya Mahāprabhu has given us His blessings, *kīrtanīyaḥ sadā hariḥ* [Cc. Ādi 17.31].

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā  
[Cc. Ādi 17.21]*

That's a fact.

203. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 6.1.58 Lecture (Hindi translated  
into English), Bombay, August 19, 1975

This is *kaliyuga* so our Indian culture and Vedic traditions, to protect them ordinarily is very difficult. So *kaliyuga* is a disease and we have a medicine for that also! The scriptures say, *kaliyuga* is an ocean

of faults, so many faults. This is mentioned in the 12th canto of the *Srimad Bhagavatam*. So what is the medicine for this? That is also mentioned. What is that medicine?

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
[SB 12.3.51]*

Maharaj Parikshit, the *kaliyuga* is full of faults but there is one great benediction also. What is that?

*kīrtanād eva kṛṣṇasya  
mukta-bandhaḥ paraṁ vrajet  
[SB 12.3.51]*

Simply by chanting the Hare Kṛṣṇa *mahamantra* we can be liberated from all our sins and go to Vaikuntha. This is the essence of the Hare Kṛṣṇa movement.

204. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 6.1.61 Lecture, Vṛndāvana,  
August 28, 1975

We must advance in Kṛṣṇa consciousness, and that is very easily done by chanting Hare Kṛṣṇa *mantra*. If you keep yourself always engaged in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, [devotees complete *mantra*] then it will be... *Ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. This is *hṛc-chaya-vaśam*. The lusty desire is a disease of the heart. It is... Practically it has no value. So therefore Caitanya Mahāprabhu says, *ceto-darpaṇa-mārjanam*. They cleanse the heart with all dirty things. *Ceto-darpaṇa-mārjanam*. How? *Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*. This is confirmed in *Bhāgavatam*: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51] Simply by chanting, you can keep. If you follow the rules and regulation in chanting, then you will not be victimized. You'll make your progress without any fear.

205. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 6.1.63 Lecture, Vṛndāvana,  
August 30, 1975

In the Kali-yuga you'll perform perfect meditation by loudly chanting,

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

This is the recommendation of the *śāstra*—not only one, but many *śāstras*. In the *Bhāgavata* also it is said,

*kaler doṣa-nidhe rājan  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

206. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 6.2.8 Lecture, Vṛndāvana,  
September 11, 1975

So therefore this age, Kali-yuga, is the ocean of faulty things. *Doṣa-nidhi*. *Nidhi* means ocean. And you will find, just like unfathomed water in the ocean, Pacific Ocean, similarly, this Kali-yuga is the ocean of unfathomed sinful activities. *Kalau doṣa-nidhe*. But Śukadeva Gosvāmī said to Parīkṣit Mahārāja, *kalau doṣa-nidhe rājan hy asti eko mahān guṇaḥ* [SB 12.3.51]. In this age this ocean of faults, there is a very valuable thing. That is special concession to these fallen souls of this age. Because Kṛṣṇa is so kind, He is always anxious to deliver us. *Yadā yadā hi dharmasya glānir bhavati bhārata, tadātmānam sṛjāmyaham* [Bg. 4.7]. He is father. He is the seed-giving father of all living entities. We are part and parcel of Kṛṣṇa, *mamaivāṁśaḥ*. So He is very unhappy. Of course, He cannot be unhappy. *Ānandamayo 'bhyāsāt* [Vedānta-sūtra 1.1.12]. But at least, because we are His sons and we are rotting in this material world for sense gratification, in this way He is very sorry.

Therefore He comes and teaches us, *sarva-dharmān parityajya mām* [Bg. 18.66]: "You rascal, why you are going here and there? Just surrender unto Me. I will give you..." But still, the rascals will not take.

*na mām duṣkṛtino mūḍhāḥ  
prapadyante narādhamāḥ  
māyayāpahṛta-jñānā  
āsuri-bhāvam āśritāḥ*  
[Bg. 7.15]

Because they have been trained up with the atheistic temperament they will never surrender. They will go on committing sinful life, *duṣkṛtina*. They do not know what is the value of life, *mūḍha*. And in spite of getting this human form of life, still, they remain *mūḍha*. Therefore *narādhamā*, the lowest of the mankind. "No. They are passing M.A., B.A. examination, and so many titles, academic career." *Māyayāpahṛta-jñānāḥ*. This kind of knowledge has no value. The value is already taken away. Therefore you will find highly educated person: he is committing sinful life, organized. *Māyayāpahṛta-jñānā*. He does not know how to live. Why? The basic principle is *āsuri-bhāvam āśritāḥ*. Because they have taken the atheistic way of life, therefore they are suffering. So this is the position of this age, and the one benefit is that *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. If you chant this Hare Kṛṣṇa mantra... Particularly says, *kīrtanād eva kṛṣṇasya* [SB 12.3.51]. Kṛṣṇa and Rāma. Kṛṣṇa means including Rāma and other incarnations. This is the statement in the *śāstra*.

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan  
nānāvatāram akarod bhuvaneṣu kintu*

*kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo  
govindam ādi-puruṣaṁ tam aham bhajāmi*  
[Bs. 5.39]

Kṛṣṇa has so many expansion, *rāmādi-mūrtiṣu*: Rāma, Nṛsiṁha, Varāha, *ity ādi*. So Kṛṣṇa is existing with innumerable expansion of His form. *Advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣaṁ nava-yauvanam* [Bs. 5.33]. So Hare Kṛṣṇa and Hare Rāma. Therefore it is enjoined by the *śāstra*, "Chant these two names:

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare"*

So Rāma and Kṛṣṇa is the Supreme Lord, and Hare means *Harā*. So *Harā* means the potency, pleasure potency of the Supreme Lord, *Harā*. It is addressed as Hare. So Hare Kṛṣṇa means *Rādhā-Kṛṣṇa*, and Hare Rāma means *Sītā-Rāma*. So either you chant Hare Kṛṣṇa or *Sītā-Rāma*, it is the same. And this is the only way. This is only. There is no difficulty. So however your condition may be fallen, take this instruction of the *śāstras* and chant,

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.*

207. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 7.9.35 Lecture, Māyāpur,  
March 13, 1976

It is stated in the *śāstra*. Caitanya Mahāprabhu, He's the Supreme Personality of Godhead. Whatever He says, that is law. Still He does not act in that way. He gives reference to the *śāstras*. This is mentioned in the *śāstra*.

In the *Bhāgavata* also it is mentioned, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. Caitanya Mahāprabhu never said... Even Kṛṣṇa does not say unauthoritatively. He gives reference to the *śāstras*. Kṛṣṇa also says in the *Bhagavad-gītā*, although He's the Supreme Personality of Godhead, *brahma-sūtra-padais caiva hetumadbhir viniścitaṁ. Brahma-sūtra, Vedānta-sūtra*—He's giving reference. So don't talk anything which is not authorized in the statement of *śāstra*. So Caitanya Mahāprabhu, this movement, Kṛṣṇa consciousness movement, Hare Kṛṣṇa movement, has given us, not whimsically, although He can give any law; He is the Supreme Lord. *Dharmaṁ tu sakṣad bhagavat-praṇītam* [SB 6.3.19]. Whatever the Lord says, that is the principle of religion. So we do not know whether Caitanya Mahāprabhu is God or not, but *śāstra* says He is, so whatever He says, that is *dharma*.

208. Śrīmad-Bhāgavatam 12.3.51, Engagement at Birla House Śrīmad-Bhāgavatam  
7.6.1 Lecture, Bombay, December 16, 1975

So in this age, although it is so fallen, the *śāstra* says, *doṣa-nidhe rājann. Kalau doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. There is one great opportunity. What is that great opportunity? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]: if one takes to chanting this Hare Kṛṣṇa *mantra*, then he becomes relieved or freed from the all contamination of this age, and *paraṁ mukta-saṅgaḥ*, he becomes liberated and he goes back to home, back to Godhead, simply by chanting.

209. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 7.7.25–29 Lecture, Bombay,  
March 20, 1971

Simply by *saṅkīrtana* method, chanting Hare Kṛṣṇa *mantra*, avoiding the offenses, little endeavor. He's made all people liberated. Little endeavor. That we are practically experiencing. All of our students, they have never gone to the jungle or undergone severe austerities and penances [coughs]. As you know the great sages they are, even Dhruva Mahārāja, they had to undergo severe penances and austerities before realizing, before coming to Kṛṣṇa consciousness. But it is a special favor for the fallen souls of this age: *kṛṣṇa, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ* [SB 12.3.51]. He becomes immediately freed from the colorful existence of material qualities.

210. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 7.9.6 Lecture, Māyāpur,  
February 26, 1977

So as Nṛsiṃha-deva touched the head of Prahāda Mahārāja, immediately you can have that same facility. "What is that facility? How? Nṛsiṃha-deva is not here. Kṛṣṇa is not here." No. He is here. "What is that?" *Nama rūpe kali kale kṛṣṇa avatāra* [Cc. Ādi 17.22]. Kṛṣṇa is present by His name, Kṛṣṇa. Don't think this Kṛṣṇa, Hare Kṛṣṇa, this name, is different from Kṛṣṇa. Absolute. Kṛṣṇa, the Deity Kṛṣṇa, the name Kṛṣṇa, the person Kṛṣṇa—everything, the same Absolute Truth. There is no differentiation. So in this age simply by chanting: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. Simply by chanting the holy name of Kṛṣṇa... *Nama-cintāmaṇi kṛṣṇaḥ caitanya-rasa-vigrahaḥ, pūrṇaḥ śuddho nitya-muktaḥ* [Cc. Madhya 17.133]. Don't think the holy name of Kṛṣṇa is different from Kṛṣṇa. It is *pūrṇam*. *Pūrṇaḥ pūrṇam adaḥ pūrṇam idam* [Īśopaniṣad, Invocation]. Everything *pūrṇa*. *Pūrṇa* means "complete." We have tried to explain this completeness in our *Īśopaniṣad*. You have read. So stick to the holy name of Kṛṣṇa. You'll get the same benefit as Prahāda Mahārāja got by direct touch of the lotus palm of Nṛsiṃha-deva. There is no difference. Always think like that, that as soon as you are chanting Hare Kṛṣṇa, you must know that you are touching Kṛṣṇa with your tongue. Then you get the same benefit as Prahāda Mahārāja.

211. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 7.9.12 Lecture, Māyāpur, February 19, 1976

Once you have committed mistake, immediately nature's law reacts, and it is very difficult to come out of it. *Daivī hy eṣā guṇamayī mama māyā duratyayā*. But there is only one way. That is *anuvartitena*, repeatedly chanting Hare Kṛṣṇa, repeatedly. That is the only way. *Harer nāmaiva kevalam*. That is recommended by Caitanya Mahāprabhu. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. This is the simple... Kali-yuga, this is the only way. *Kaler doṣa-nidhe rājann hy asti eko mahān guṇaḥ*. This is the greatest qualification of Kali-yuga. Great personalities, they very much eulogize Kali-yuga that there is simple method and so sublime: simply by chanting Hare Kṛṣṇa mantra, one becomes completely purified.

212. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 7.9.33 Lecture, Māyāpur, March 11, 1976

These verses of Śrīmad-Bhāgavatam, they are Vedic *mantras*. They're not ordinary wording, set of wording. It is not. *Veda-mantra; saṁhitā*. So every one of you must try to chant. This is required. Each verse of *Bhagavad-gītā* or Śrīmad-Bhāgavatam, they are Vedic *mantras*, *veda-mantra*. So simply by chanting them we become purified. So every one of you... There is diacritic marks, literation, transliteration, so everyone should try to chant the *mantra*. That is very beneficial. That is *kīrtana*. *Kīrtanād eva kṛṣṇasya* [SB 12.3.51]. Everything is being chanted in relationship with Kṛṣṇa, with reference to Kṛṣṇa.

213. Śrīmad-Bhāgavatam 12.3.51, Śrīmad-Bhāgavatam 7.12.5 Lecture, Bombay, April 16, 1976

So these are the principles to be followed, that a *brahmacārī* should always remain dedicated to the *guru*. Whatever collection he makes, he should offer to the spiritual master, and spiritual master will ask him, "My dear such and such, my dear son, please come and take your *prasādam*." If he forgets, then we should not go personally, and we should wait or we shall fast. These are the some of the rules and regulation as far as possible. But if we follow the principles of *Bhāgavatam*, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51], if we...

214. Śrīmad-Bhāgavatam 12.3.51, Śrī Caitanya-caritāmṛta, Madhya-līlā 6.149–150 Lecture, Gorakhpur, February 12, 1971

One has to hear. Therefore *śravaṇa* and *kīrtana*, hearing and chanting, is very important. *Śṛṇvatām sva-kathāḥ kṛṣṇaḥ*, especially hearing and chanting of Kṛṣṇa. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ*



*param vrajet* [SB 12.3.51]. Simply by discussing and hearing and reciting Bhagavad-gītā purely, not by interpreting wrongly... As it is.

215. Śrīmad-Bhāgavatam 12.3.51, Śrī Caitanya-caritāmṛta, Madhya 17.133 Lecture,  
Indore, December 5, 1970

If you have this kind of thinking..., this *kīrtanād eva kṛṣṇasya* [SB 12.3.51].

It is mentioned in the scriptures, there is no difficulty in meeting God. *Kīrtanād eva kṛṣṇasya*. Because there is no difference between Kṛṣṇa and Kṛṣṇa's name: *abhinnatvān nāma-nāminoḥ* [Cc Madhya 17.133].

216. Śrīmad-Bhāgavatam 12.3.51, Śrī Caitanya-caritāmṛta, Madhya 20.124–25 Lecture,  
Bombay, March 22, 1971

So this age is not very favorable. Therefore in this age we can not act according to the Vedic injunctions captioned here, perform sacrifices or gradually make progress. This is recommended: *kīrtanād eva kṛṣṇasya* [SB 12.3.51]. Simply by chanting this Hare Kṛṣṇa mantra. *Mukta-saṅgaḥ param vrajet*. He will be liberated and he will be elevated to the highest position. *Mukta-saṅgaḥ param*—he will be transferred to the spiritual world.

217. Śrīmad-Bhāgavatam 12.3.51, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.337–353  
Lecture, New York, December 26, 1966

So Lord Caitanya says, "In other three *yugas*, what was achieved by meditation, by sacrifice, by temple worship, now that can be achieved in this age by *saṅkīrtana*." *Kalau...*

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-bandhaḥ param vrajet  
[SB 12.3.51]*

This is a *śloka*, verse, from Śrīmad-Bhāgavatam in connection with conversation with Mahārāja Parikṣit and Śukadeva Gosvāmī, and, when the description of this Kali-yuga was given, Mahārāja Parikṣit became very sorry that, because he was a pious king, he was thinking always of the welfare of the citizens. So when he heard about the description of the Kali-yuga, he was very much disturbed in his mind. Although he was going to die, still he was so compassionate: "Oh, in the age of Kali, the people will suffer so much."

So, when he was so sorry, so Śukadeva Gosvāmī encouraged him, "Mahārāja, don't be sorry. There is very nice process in the Kali-yuga. In the midst of so many difficulties of this age, there is one boon, and that boon is one can become liberated from this material entanglement altogether simply by chanting this Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma..."

218. Śrīmad-Bhāgavatam 12.3.51, The Nectar of Devotion Lecture, Vṛndāvana,  
November 8, 1972

After committing some sinful activities to counteract it, there are, in every *śāstra* there is some counteracting formulas. The people generally follow that. In Christian religion also, there is confession, atonement. A sinful man goes to the church and confesses.

Similarly, in every religion there is such atonement process, but Parīkṣit Mahārāja refused to accept this atonement process. He protested that a man commits sinful activities and executes some atonement process—again he commits the same thing. Then what is the use of this atonement?

So Śukadeva Gosvāmī understood it because he was a serious student. And Śukadeva Gosvāmī was also a serious teacher. So he then said, "No. Atonement process cannot rectify one. Only *prāyaścittam vimarśanam*. One must be thoughtful. One must be in knowledge. Then he can give up sinful activities." So he recommended the process of knowledge. *Tapasā brahmacaryeṇa tyāgena yamena niyamena* [SB 6.1.13]. These are the processes.

So in this age, especially Kali-yuga, even we cannot perform this *tapasya, brahmacarya, tyāga, yama, śama, dama...* It is not possible. It is possible; not for everyone. Therefore Caitanya Mahāprabhu has given a short-cut formula, this

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā*  
[Cc. Ādi 17.21]

And that is being effective practically. We see, all over the world, because it is Caitanya Mahāprabhu's blessings:

*ihā haite sarva-siddhi haibe tomāra  
kali-kāle nāma vinu gati nāhi āra*  
[Caitanya-bhāgavata Madhya 23.78]

So that is recommended by Śukadeva Gosvāmī also:

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

"Simply by chanting Hare Kṛṣṇa *mahā-mantra* one becomes liberated from them resultant action of sinful life, and at length he is promoted, *paraṁ vrajet*..." *Tyaktvā dehaṁ punar janma naiti mām eti* [Bg. 4.9]. This is the process. So this Kṛṣṇa consciousness movement, Hare Kṛṣṇa movement, should be spread. And that is actually auspicious for all people, all over the world.

219. Śrīmad-Bhāgavatam 12.3.51, The Nectar of Devotion Lecture, Bombay, January 2, 1973

So this Kṛṣṇa consciousness movement is very genuine, and it is very easy. Especially in this age. That is also authorized statement of Śukadeva Gosvāmī: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. He has described... Because in this age—in this age is called Kali-yuga—there are so many impediments. People are fallen. *Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ* [SB 1.1.10]. They are disturbed. So many botheration. It is very difficult to realize Kṛṣṇa consciousness. But there is very short-cut way recommended: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. Simply by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare you become uncontaminated of this material contamination and thus, being freed from material contamination, you become eligible to go back to home, back to Godhead.

220. Śrīmad-Bhāgavatam 12.3.51, The Nectar of Devotion Lecture, Calcutta, January 25, 1973

So, as it is recommended by the *śāstras*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, we should chant this. Why other demigods' name? The Māyāvādī philosopher, they misguide us. *Śāstra* says, *harer nāma, harer nāma, harer nāma*. Three times. Only the name of Lord Śrī Kṛṣṇa, Hari.

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*  
[Cc. Ādi 17.21]

There are many places. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. This is said by Śukadeva Gosvāmī. Simply by chanting this Hare Kṛṣṇa *mantra*, one becomes liberated and transferred to the spiritual world. *Kalau doṣa-nidhe rājann hy asti eka mahān guṇaḥ*. In this age, there are so many faults, but there is one sublime benefit, that is this, that simply by chanting Hare Kṛṣṇa *mantra*, one becomes freed from this material world and is transferred to the spiritual world.

221. Śrīmad-Bhāgavatam 12.3.51, The Nectar of Devotion Lecture, Calcutta, January 28, 1973

*Śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam arcanam...* [SB 7.5.23]. These are nine different processes, and our Gauḍīya Vaiṣṇava *sampradāya*, following the footsteps of Caitanya Mahāprabhu, their principal business is this *kīrtana*, *hari-kīrtana*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa... *Kīrtanād eva kṛṣṇasya*. It is in *Bhāgavata* it is said: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. Unless one is enthusiastic in *śravaṇam kīrtana*, especially *kīrtana*..., *kīrtanād eva kṛṣṇasya*. *Kṛṣṇasya*... There are... Talking of Kṛṣṇa, that is also *kīrtana*. But especially for the general... For everyone. Why general? Everyone. Caitanya Mahāprabhu—who can be more advanced than Caitanya Mahāprabhu?—He was daily joining in *kīrtana*, four hours daily at Jagannātha Purī temple. It was a regular program. Not only that: He organized four parties, four parties, sixteen men in each party. So the four parties in four direction, they'll perform *kīrtana*, and in every party Caitanya Mahāprabhu seemed to be He's present in every party. That was another opulence of Caitanya Mahāprabhu.

222. Śrīmad-Bhāgavatam 12.3.51, Address to Indian Association, Columbus, May 11, 1969

Parikṣit Mahārāja was instructed by Śukadeva Gosvāmī. He described the faults of this age. There is... In the Twelfth Canto, Third Chapter, you will find. Everything is now being corroborated, what is described five thousand years ago.

So in that conclusive portion, Śukadeva Gosvāmī says, *kalau doṣa-nidhe rājann hy asti eko mahān guṇaḥ*: "My dear King, this age, Kali, is full of faulty things, but there is one good opportunity." What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]

"Simply by chanting this Hare Kṛṣṇa *mantra*, one becomes liberated and he goes back to Godhead, back to home." So this is practical, this is authorized, and you can yourself test also how you become advanced simply by chanting.

223. Śrīmad-Bhāgavatam 12.3.51, Room Conversation with Allen Ginsberg, Columbus, May 13, 1969

**Prabhupāda:** So we have accepted Lord Caitanya as Kṛṣṇa not fanatically. There are evidences in *Mahābhārata*, in *Upaniṣads*, in *Purāṇas*, in *Bhāgavata*, in all Vedic scripture.

**Allen Ginsberg:** Well, then, within this period of ten thousand years, only those who hear Kṛṣṇa's name and worship Kṛṣṇa by chanting...

**Prabhupāda:** Yes. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. That is also stated in the *Śrīmad-Bhāgavatam*.

**Allen Ginsberg:** So only those who practice Kṛṣṇa chanting can attain *mokṣa*.

**Prabhupāda:** They become immediately liberated and go back to home, back to Godhead.

**Allen Ginsberg:** And everybody else gets involved deeper and deeper in the *yuga*.

**Prabhupāda:** Yes, yes, yes. So if anyone believes in the *śāstras*, they should take to Kṛṣṇa consciousness. That is intelligence, to take advantage of authorized scriptures.

#### 224. Śrīmad-Bhāgavatam 12.3.51, Conway Hall Lecture, London, September 15, 1969

And in the *Śrīmad-Bhāgavatam* it is stated by Śukadeva Gosvāmī, he says, *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ* [SB 12.3.51]

"My dear King..." He was explaining *Śrīmad-Bhāgavatam* to King Mahārāja Parīkṣit. So he says... He, before saying this, he described about the condition of this age of Kali. It is very... At the end of this age the condition will be very horrible. So... Of course, there is no much time; otherwise I would have explained something. But you know. You are experiencing about this age.

So after explaining the difficulties of this age, Kali-yuga, of which five thousand years we have already passed, and still, 427,000's of years are still remaining... So we have to pass through. So he says, "My dear King, I have explained to you the difficulties and miserable condition of this age, Kali-yuga. But there is a great opportunity." *Asti hy eko mahān guṇaḥ*: "A very nice thing is there," *mahān guṇaḥ*, "very great opportunity, great boon."

And what is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]: "Simply by chanting this Hare Kṛṣṇa *mantra*, one can become freed from all contamination, and he'll be eligible to be promoted to the spiritual *param*." *Param* means beyond this dark region.

#### 225. Śrīmad-Bhāgavatam 12.3.51, Lecture Engagement, London, September 16, 1969

In this age of Kali it is a great ocean of faults. But still, there is one sublime gain. What is that? Now, *kīrtanād eva kṛṣṇasya* [SB 12.3.51].

Simply by *kṛṣṇa-kīrtana*, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ*, he becomes liberated. And *param vrajet*, and he goes to the supreme kingdom. Simply. And Caitanya Mahāprabhu also says, *param vijayate śrī-*

*kṛṣṇa-saṅkīrtanam*: "All glories to the *śrī-kṛṣṇa-saṅkīrtana*." So chant Hare Kṛṣṇa and go back to Kṛṣṇa.

226. Śrīmad-Bhāgavatam 12.3.51, Lecture on Saṅkīrtana, London, November 30, 1969

In the Śrīmad-Bhāgavatam, in the Twelfth Canto, you will find Śukadeva Goswāmī says,

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥkīrtanād eva kṛṣṇasya*  
[SB 12.3.51]

Specifically mentions,

*kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

If one simply takes to this *kīrtana* process, *kṛṣṇa-kīrtana*, *kīrtanād eva*, "only." This *eva*, this word is used to stress "only." *Kīrtanād eva kṛṣṇasya*. Just like *harer nāma eva*, *eva* means "only."

So you will find everywhere. So this simple process, *kṛṣṇa-kīrtana*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Sixteen words. Actually there are three words, Hare, Kṛṣṇa, Rāma, but they are very nicely arranged for chanting. So everyone can take and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, and that is practically proved. Since we have started this movement in the Western countries, all foreigners—Europeans, Americans, the Africans, the Egyptians, the Japanese—everyone is chanting.

227. Śrīmad-Bhāgavatam 12.3.51, Lecture, Bombay, March 20, 1971

This is confirmed also by Śukadeva Gosvāmī, that in this age of Kali there is a great opportunity. What is that?

*kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

Simply by chanting this Hare Kṛṣṇa *mantra* one can become free from all the contamination of this material world, and he is promoted to the spiritual world.

So this simple process I think every one of you can accept it, and you do not require to change anything of your activities. Simply begin from this day chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

228. Śrīmad-Bhāgavatam 12.3.51, Arrival Lecture, Delhi, November 10, 1971

When Parīkṣit Mahārāja was talking with Śukadeva Goswāmī, he described the varieties of follies in this age of Kali-yuga. But he pointed out that there is one great benediction in this age. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ* [SB 12.3.51].

The faulty Kali-yuga is just like an ocean of miserable condition, but there is one great opportunity. What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]: simply by chanting the holy name of Lord Kṛṣṇa one becomes liberated, and he is elevated to the highest perfection of life. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*.

229. Śrīmad-Bhāgavatam 12.3.51, Room Conversation, Delhi, November 11, 1971

**Guest:** What is fit for lay people? Which form should we meditate upon?

**Prabhupāda:** For Kali-yuga, this is Kṛṣṇa. *Kīrtanād eva kṛṣṇasya* [SB 12.3.51]. Kali-yuga, *kīrtanād eva kṛṣṇasya*.

**Guest:** I asked which form, that is the form...

**Prabhupāda:** Kṛṣṇa form.

**Guest:** Kṛṣṇa form holding *muralī*[?] in His hand?

**Prabhupāda:** Yes. *Veṇu, muralīdhara*.

*veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ  
barhāvataṁsam asitāmbuda sundarāṅgam  
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*  
[Bs. 5.30]

**Guest:** But when you chant "Rāma," the other...

**Prabhupāda:** Yes. Rāma is another... There is no difference between Rāma and Kṛṣṇa. If you like...

**Guest:** The form comes different in the...

**Prabhupāda:** Yes, but they are the same. *Rāmādi mūrti*.

**Guest:** For purpose of practice I am asking, when you chant Rāma, should you have the form of Rāma before you?

**Prabhupāda:** That, that depends on your affection. Bhagavān has got many forms. If you want, if you love Rāma, that's all right. If you love Kṛṣṇa, that is all right. If you love Nārāyaṇa, that is also all right. But Bhagavān *mūrti*, *rāmādi-mūrtiṣu*.

230. Śrīmad-Bhāgavatam 12.3.51, Rotary Club Address, Ahmedabad, December 8, 1972

There are many other symptoms. Our time is short. The king, the government, that is also stated. Government will be simply taxing. And people, being harassed in famine and taxation, they'll give up their hearth and home, will go to the forest and hills. And gradually, time will come when the ages will be reduced so much that a person twenty to thirty years old will be considered as great, grand old man. These are the symptoms of Kali-yuga.

So how to get out of this entanglement? There are so many things prescribed. But in the *Śrīmad-Bhāgavatam* it is said that *kalau doṣa-nidhe rājan asti hy eko mahān-guṇaḥ*. *Doṣa-nidhi*. *Nidhi* means ocean. This Kali-yuga is a ocean of *doṣa*, so many faults. But still, there is some hope.

*kalau doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukte-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

If you take to *kṛṣṇa-kīrtana*, *kṛṣṇa-kīrtana-gāna-nartana-para*, if this, you take to this principle, very simple process... That is recommended in the *śāstras*:

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*  
[Cc. Ādi 17.21]

*Kalau*, especially it is meant. *Kalau*. *Kalau* means this age of Kali. In another place: *kalau saṅkīrtana-prāyair yajanti hi su-medhasaḥ* [SB 11.5.32].

So these are the... As the description here is there about the symptoms of Kali-yuga, the remedy is also suggested. What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. If you begin chanting this



Hare Kṛṣṇa *mahā-mantra*, then you become aloof from all these faulty situation of this Kali-yuga. And if you keep yourself aloof, then *mukta-saṅgaḥ paraṁ vrajet*. Then you'll, next life, you'll be promoted to the kingdom of God.

*Param* means the spiritual world. There is another, spiritual world. This is material world. This material world, it is stated in the *Bhagavad-gītā*, you, perhaps you know, that *paras tasmāt tu bhavo 'nyo 'vyakto 'vyaktāt sanātana* [Bg. 8.20]. *Sanātana-dhāma*. The other day I was describing here *sanātana-dhāma*. God is *sanātana* and we are *sanātana*. When we combine together, that is called *sanātana-dharma*.

So *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. So this is the need of the human society. It is very easy, provided we want to take advantage of it. Suppose you chant Hare Kṛṣṇa *mantra*, as I am teaching all these boys. I am also doing that. We have got our beads for chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare...

Similarly, if you chant, what is the loss on your part? Is there any loss? But if there is benefit, why don't you take it? What is the harm? We are preaching this. We don't say that "You give us so much money, I give you some *mantra*, and you, within six months, you become God." We don't make this, all this bluff. We simply say, request, that "God has given you this tongue."

And this is the prescription: *kalau doṣa-nidhe rājann asti hy eko mahān-guṇaḥ, kīrtanād eva kṛṣṇasya*. When you become little advanced, you can also chant and dance, as the Gosvāmīs were accustomed to do.

231. Śrīmad-Bhāgavatam 12.3.51, Room Conversation with Indian Guests, London,  
July 14, 1973

**Prabhupāda:** Otherwise, what is the miracle? I simply present that "Here is God: Kṛṣṇa. And just chant His name, holy name." And they're doing that. But Indians will not do that. They'll say, "Oh, this Hare Kṛṣṇa *mantra*, we have seen." And one, one student in Berkeley University, Indian: "Swāmijī, what this Hare Kṛṣṇa movement will do? We want now technology." That's all. They take it as very trifling thing, not seriously. Although in the *śāstra* it is said,

*harer nāma harer nāma harer nāma eva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā*  
[Cc. Ādi 17.21]

*kaler doṣa-nidhe rājann  
asti hy eko mahān-guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

They'll not take to it.

So, they purposefully remain ignorant, or by their misfortune they remain ignorant. But those who are innocent, they take it, and they get the result. That's all. Fire is fire. Either you take it by understanding or not understanding, it is fire. It will act. And that is their advantage, that these European and American boys and girls, they have taken, accepted what I have said, and they follow. They're making progress.

232. Śrīmad-Bhāgavatam 12.3.51, Room Conversation with Dr. Arnold Toynbee  
[Famous Historian], London, July 22, 1973

**Prabhupāda:** Oh, that is there, described in the *Śrīmad-Bhāgavatam*. The..., the governmental power will go to the rascals and thieves, rogues. And their only business will be how to exploit the people. So one side, by not sufficient rain, there will be scarcity of foodstuff, and one side, the government will tax like anything. In this way, people will be so much harassed that they will give up their hearth and home and go to the forest.

**Dr. Arnold Toynbee:** Yes.

**Prabhupāda:** This will be done in Kali-yuga. And gradually, there will be no supply of grains. Especially rice, wheat, sugar, milk—these things will be finished. So people will be obliged to take flesh. These are all stated in the *Śrīmad-Bhāgavatam*.

**Śyāmasundara:** In that case, is there any hope in a Movement like ours to rectify the situation?

**Prabhupāda:** Yes. If they take to Kṛṣṇa co... That is also stated: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. *Kīrtanād*, by Kṛṣṇa consciousness, one can become free from all these calamities and go back to home, back to Godhead. Only Kṛṣṇa conscious people will be free from all these calamities. Others will have to suffer.

**Śyāmasundara:** So societies in general will not improve, but more people...

**Prabhupāda:** Improve... Major portion is stated like that. But there is always light and darkness. Always. So the light party will be also there. This is the only, that take to Kṛṣṇa consciousness. That is stated in the *Śrīmad-Bhāgavatam*: *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ* [SB 12.3.51]. In the Kali-yuga, it is an ocean of faults. *Doṣa-nidhi*. *Nidhi* means ocean, and *doṣa* means faults. But there is one opportunity. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*, very great profit.

What is that? *Kīrtanād eva kṛṣṇasya*: simply by chanting Kṛṣṇa's name and becoming Kṛṣṇa con..., one shall be freed from all these calamities and he'll go back to home, back to Godhead. Simply by this. *Kīrtanād eva kṛṣṇasya*. This very word is used. *Mukta-saṅgaḥ paraṁ vrajet*.

So this is the only shelter. If people take to Kṛṣṇa consciousness, they'll be saved from all the calamities of this age. Otherwise, there is no other... Now they are going to the forest, the hippies. Eh? *Ācchinna-dāra-draviṇā gacchanti giri-kānanam* [SB 12.2.8]. *Giri-kānanam* means to the forests, to the hills. They'll go. *Ācchinna-dāra-draviṇām*. *Dāra* means wife, and *draviṇā* means money. So they'll be separated from wife and money, and they'll go to the forest and hills, being disappointed. This is happening already. *Ācchinna-dāra-draviṇā gacchanti giri-kānanam*.

233. Śrīmad-Bhāgavatam 12.3.51, Room Conversation with George Harrison & the Shankars, London, August 5, 1973

So the whole world is now full with *krūraḥ*, *sarpāt krūratarah* *khalah*, envious. Whole world is surcharged with enviousness. Nation to nation, person to person, there is competition. So how they can be happy? Therefore Kṛṣṇa..., Caitanya Mahāprabhu suggests that "Let them chant Hare Kṛṣṇa *mahā-mantra*, then this blazing forest fire will be extinguished." *Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam*. Then *śreyaḥ-kairava-candrikā-vitaranam*, that actual life of knowledge will begin. And at last He says, *param vijayate śrī-kṛṣṇa-saṅkīrtanam*. And in the *Bhāgavat* also it is confirmed,

*kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param vrajet*  
[SB 12.3.51]

Simply by chanting.

So those who are actually thinking of the welfare of the whole human society, they should combinedly try how to spread this Kṛṣṇa consciousness movement, chanting of Hare Kṛṣṇa *mahā-mantra*. People may simply have some chance to hear. Then gradually everything will become nice. So this is our mission.

234. Śrīmad-Bhāgavatam 12.3.51, Lecture, Vṛndāvana, March 14, 1974

So those who are followers of Śrī Caitanya Mahāprabhu, by the grace of Śrī Caitanya Mahāprabhu... Because He has come to distribute love of Godhead immediately.

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
śreyaḥ kairava-candrikā-vitaranam vidyā-vadhū-jīvanam  
ānandāmbudhi-varধানam prati-padam pūrṇāmṛtāsvādanam  
sarvātma-saṅgānam param vijayate śrī-kṛṣṇa-saṅkīrtanam*  
[Cc. Antya 20.12]

And this is verdict of the Śrīmad-Bhāgavatam: *kalau doṣa-nidhe rājann asty eko mahān guṇaḥ* [SB 12.3.51]. This Kali-yuga is a ocean of fault, simply faulty. *Mandāḥ sumanda-matayo manda-bhāgyā* [SB 1.1.10]. In this Kali-yuga people are..., duration of life is very short; and still, they are slow, *mandāḥ*, all

bad; *sumanda-matayo*, and they have their different concoction of ideology and philosophy, *sumanda-matayo*; *manda-bhāgyā*, very unfortunate; and *upadrutāḥ*, always disturbed. This is the position of this age. Therefore this Kali-yuga is full of faulty atmosphere. *Kalau doṣa-nidhe rājann*. *Doṣa-nidhe*: ocean of faults. But there is one opportunity. What is that opportunity? The opportunity is Śrī Kṛṣṇa Caitanya, who is teaching Kṛṣṇa consciousness. He is Kṛṣṇa Himself, *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te* [Cc. Madhya 19.53], distributing *kṛṣṇa-prema*.

So in this Kali-yuga, although it is very faulty, people are very, very degraded, less than animal, still there is a great opportunity. And this opportunity is *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. Simply by chanting this Hare Kṛṣṇa mantra. *Kīrtanād eva kṛṣṇasya*. You don't require to read *Vedānta* philosophy or this philosophy.

### 235. Śrīmad-Bhāgavatam 12.3.51, Room Conversation, Bombay, March 20, 1974

**Prabhupāda:** Many thousand, many lakhs. And this is one point... And we prove from *śāstric* evidences, as it is stated that, in the *Bhagavad-gītā*, that *catur-vidhā bhajante mām sukṛtino 'rjuna* [Bg. 7.16]. *Bhajana*, *bhajante*, this *bhajana* word is used with reference to the very pious men, *sukṛtinaḥ*. And just opposite number is *duṣkṛtinaḥ*, miscreants. So *bhajana* is for the most pious men, recommended in the *Bhagavad-gītā*, and *Bhagavad-gītā* is held up in so great estimation all over the world, and this man has accused *bhajana* as nuisance? So how much rascal and ignorant person he is. And he is one of the important position. This is government. The *bhajana* is described in the Vedic *śāstra* as... It is a dealing of the most pious men. And he's talking it as nuisance. So far *kīrtana*, *bhajana-kīrtana*, *kīrtana* is concerned, Kṛṣṇa has said, *satatam kīrtayanto mām yatantaś ca dṛḍha-vratāḥ* [Bg. 9.14]. These are the symptoms of *mahātmās*. So we have to make position that *bhajana* is so important. And *Bhagavad-gītā* is meant for all solution of material problems, but we are not accepting it. So why not try to follow the principles of *Bhagavad-gītā*? And the most easiest process, *satatam kīrtayanto mām*: always chanting Hare Kṛṣṇa mantra. "So you please come with us. We are foreigners, but we know Kṛṣṇa is not for this or that. Therefore we have taken seriously this, here. So why, Indians, you are lacking here? This is... You come forward. You are all educated youths, gentlemen. You take your culture. We have taken our cul..., your culture. It is not 'your,' 'our,' but you think that it is your culture. But Kṛṣṇa is neither for Indian or for you. He's for everyone. So therefore we have taken to Kṛṣṇa. So why not try this, that it is stated in the..., [indistinct] *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. Simply by *kṛṣṇa-kīrtana*, one become free from all contamination. So why not join with us? What is the wrong there? It is stated in your *śāstra*, and we have adopted it. And we are feeling actually better. So why you are so much callous, you educated youths, gentlemen?" This has to make propaganda. And let them come, at least, Sunday morning.

### 236. Śrīmad-Bhāgavatam 12.3.51, Room Conversation, Honolulu, June 15, 1975

**Prabhupāda:** ...*kaler doṣa-nidhe rājann*...

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ*

[SB 12.3.51]

After describing all the faults of Kali-yuga, Śukadeva Gosvāmī is saying, "My dear King, *rājan*, this Kali-yuga is full of faults just like the ocean." *Kaler doṣa-nidhe. Doṣa-nidhe* means this ocean of faults. *Doṣa-nidhe*.

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ*

This is very nice verse. What is that?

*kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

Simply by chanting Hare Kṛṣṇa one can become free from all his contamination and go back to home, back to Godhead. This is the special advantage of Kali-yuga. This advantage is not... So if one has taken to this Kṛṣṇa consciousness movement, chanting, then he is saved. Not only saved; he goes back to home, back to Godhead. Not only saved, but he is dispatched in another place, where there is no danger.

237. Śrīmad-Bhāgavatam 12.3.51, Garden Conversation with Chairman of the Religion Department of U.S.C., Dr. Stillson Judah and others, Los Angeles, June 24, 1975

**Dr. Wolfe:** Śrīla Prabhupāda, and the reason that meditation is not feasible now is because we are too much distracted in this age.

**Prabhupāda:** Mind is... I will meditate on my office work. When I close my eye I shall sleep. I have seen it. Big... [makes snoring noise] [laughter] I have seen it, old ladies meditating. This is not practical. Meditation is described in Vedic..., *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]: mind is fully absorbed in God, and he is seeing the Supreme Lord within his heart. That is meditation. Not snoring. That is not meditation. Impractical. But if you chant Hare Kṛṣṇa, immediately you can join, immediately, "Oh." Even the child will join. So this is practical. And that is recommended,

*kalau doṣa-nidhe rājan  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

That is recommended by Śukadeva Gosvāmī, that "I have described so many faults of this age of Kali, but there is one very biggest gain." What is that? "That simply by chanting Hare Kṛṣṇa one becomes free from all material bondage." This is the special advantage of this age.

238. Śrīmad-Bhāgavatam 12.3.51, Morning Walk, Mauritius, October 3, 1975

**Cyavana:** Everyone is saying Hare Kṛṣṇa.

**Prabhupāda:** That's nice. [shouts] Hare Rāma, Hare Rāma. [laughter; passersby cheer]

**Devotee (2):** So all those sinful activities of these people have been eradicated now by saying Hare Rāma?

**Prabhupāda:** Oh, yes. Immediately. That is the special advantage of this age. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ* [SB 12.3.51]. Immediately becomes free, *mukta-saṅga*. Without becoming *mukta-saṅga*, they cannot chant even. Why others are not chanting, they are chanting?

239. Śrīmad-Bhāgavatam 12.3.51, City Hall Lecture, Durban, October 7, 1975

In this age, as we are fallen, so the method is also given very simplified. It is confirmed in the *śāstras*, in the *Śrīmad-Bhāgavatam* also, that *kaler doṣa-nidhe rājann asmin hy eko mahān guṇaḥ* [SB 12.3.51], that this time, this Kali, this age... This is called Kali age, misunderstanding and fighting. So in this age there are so many faults in the human society. It is just like ocean. *Kaler doṣa-nidhe*. *Nidhi* means the ocean. *Doṣa-nidhi*, fault, ocean of fault. *Doṣa-nidhe rājann*. "There is one great opportunity." What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]: "If one takes to this chanting of Hare Kṛṣṇa mantra," *kīrtanād eva kṛṣṇasya*, "then *mukta-saṅga*, he becomes liberated," and *param vrajet*, "he becomes eligible to go back to home, back to Godhead."

240. Śrīmad-Bhāgavatam 12.3.51, Morning Walk, Honolulu, May 29, 1976

**Hari-śauri:** What about when someone goes to the hellish regions, though? He actually suffers there?

**Prabhupāda:** Yes. Of course. But he thinks that "I am enjoying."

**Hari-śauri:** Oh. 'Cause after reading the descriptions in the *Bhāgavatam*, it seems it's pretty horrific.

**Prabhupāda:** Well, when one is accustomed, then he thinks it is enjoyment.

**Hari-śauri:** Oh, and then he goes into another body to enjoy.

**Prabhupāda:** They're going to become fish. Now they are being trained up how to become fish. So after this body is finished, they'll take a body of fish. When one becomes fish he doesn't know that this is

punishment. He says that it is very nice. Concession by *māyā*, that he's put into suffering, but he'll think that "I am enjoying." This is mercy of *māyā*. [break] ...anesthetic in surgical operation. Surgical operation, that is suffering, but if you apply some anesthetic, you do not perceive. It is like that. [break]

**Puṣṭa Kṛṣṇa:** ...solution for this?

**Prabhupāda:** Sufficient chanting. That's all. *Kīrtanād eva kṛṣṇasya mukta sanga param vrajet* [SB 12.3.51].

**Devotee:** In the fish body will he have to suffer for all his other sinful activities also?

**Prabhupāda:** That is the beginning of suffering, to become fish, and then millions and millions of years he has to evolve himself to different life.

241. Śrīmad-Bhāgavatam 12.3.51, Answers to a Questionnaire from Bhavan's Journal, Questions 1 through 7. , New Vrindavan, June 29, 1976

**Puṣṭa Kṛṣṇa:** "It is said that while the *śrutis* embody the eternal truths of Hinduism, the *smṛtis*, which embody the rules of conduct, need to be revised according to the dictates of the changing times."

**Prabhupāda:** Yes.

**Puṣṭa Kṛṣṇa:** "Will such a stand be acceptable to all sections of Hindus, and if so, how can the new *smṛtis* come into being, and who will give them sanction and sanctity?"

**Prabhupāda:** The authority will give. Just like Caitanya Mahāprabhu, He is giving authority. The *śāstra* is giving authority. But in this age, Kali-yuga, it is full of faults, the ocean of faults. And Śukadeva Gosvāmī is giving direction,

*kaler doṣa-nidhe rājann  
hy asti eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param vrajet  
[SB 12.3.51]*

So although in this age there are so many faults, it is like the ocean of fault, but still there is one very great advantage, that simply by chanting Hare Kṛṣṇa *mantra*, one becomes purified. So this *smṛti* injunction we should take up, and actually we see all over the world how it is purifying all section of people. So take this, then *śruti smṛti*... Ah...

**Puṣṭa Kṛṣṇa:** *Purāṇadi?*

**Prabhupāda:** Yes, everything will be fulfilled. The easiest method: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51].

242. Śrīmad-Bhāgavatam 12.3.51, Answers to a Questionnaire from Bhavan's Journal, Questions 1 through 7., New Vrindavan, June 29, 1976

**Puṣṭa Kṛṣṇa:** Is it necessary from time to time to change the *smṛtis*?

**Prabhupāda:** That cannot be changed.

**Puṣṭa Kṛṣṇa:** *Smṛti* cannot be changed?

**Prabhupāda:** Nothing can be changed. But according to the time, you have to... Just like in Kali-yuga the *smṛti* order is *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. So you have to do this. Just like a physician gives a medicine that "Morning you take this medicine; in the evening you take this medicine." It is not a change of treatment; it is according to the time a different medicine. But it is recommended by the physician, not by your whims. *Śruti-smṛti* cannot be changed, but they have recommended different process in different times. So the reference to the *śruti-smṛti* is there, authority is there. It is... You cannot modify.

243. Śrīmad-Bhāgavatam 12.3.51, Answers to a Questionnaire from Bhavan's Journal, Questions 8 through 9, New Vrindavan, June 30, 1976

**Puṣṭa Kṛṣṇa:** That's in *Śrīmad-Bhāgavatam*?

**Prabhupāda:** Yes. *Śrīmad-Bhāgavatam*, First Canto. *Jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ*. Like that. So actually *Vedānta-sūtra* is explained in the *Śrīmad-Bhāgavatam*, and if we take *Śrīmad-Bhāgavatam* as the real explanation of *Vedānta-sūtra*, then we understand what is *Vedānta*. And if we take the shelter of the so-called bluffers, then that is not *Vedānta*. People do not know anything, and they can be bluffed and cheated by anyone. That is the... And now they should learn from this Kṛṣṇa consciousness movement what is *Vedānta* and what is the explanation of *Vedānta*. Then they will be benefited. If we take *Śrīmad-Bhāgavatam* as the real commentary on *Vedānta-sūtra*, then we'll find that in the *Śrīmad-Bhāgavatam*, *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. In this Kali-yuga, which is the ocean of all faults, there is one benediction, opportunity. What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. One can become liberated simply by chanting Hare Kṛṣṇa mantra. This is real *Vedānta*. And actually it is happening. So they want to be misguided. And there are so many bluffers, they misguide them. What can be done? Otherwise Vyāsadeva has given already what is *Vedānta-sūtra* explanation. This is *Śrīmad-Bhāgavatam*. Let them read the *Śrīmad-Bhāgavatam*. They will understand what is *Vedānta*.

244. Śrīmad-Bhāgavatam 12.3.51, Answers to a Questionnaire from Bhavan's Journal, Questions 10 through 21, New Vrindavan, July 1, 1976

**Puṣṭa Kṛṣṇa:** "Many of these *saṁskāras* are not being observed today. Should they be revived?"



**Prabhupāda:** *Samskāra*... The real aim is to bring the rascal to the platform of knowledge. That is called *saṁskāra*. *Janmana jāyate śūdra*. By birth everyone is the same, *śūdras*, means without any knowledge. But the *saṁskāra* means *śūdra*, rascal, without any knowledge of spiritual life, to gradually bring him to the spiritual platform. That is called *saṁskāra*. And *saṁskārād bhaved dvijaḥ*, that is essential. The human life is the opportunity for understanding what he is and what is the aim of his life. The aim of life is back to home, back to Godhead. We are part and parcel of God. Somehow or other we are in this material existence. So aim is again come to our spiritual life, spiritual existence, where there is no struggle for existence—blissful, happy life. Because actually we want happiness, blissful life. That is not possible in the material world. That is in the spiritual world. That is the aim. So every human being should be given chance. That is real education. That is called *saṁskāra*.

So these *saṁskāra*, there are *dāsa-vidha-saṁskāraḥ*... So in this age it is very difficult, but if one chants Hare Kṛṣṇa *mahā-mantra* without any offense, being trained up by the spiritual master, all the *saṁskāras* automatically become done, and he comes to his original spiritual position, *aham brahmāsmi*(3), "I am spirit soul. The Kṛṣṇa is Param Brahman, and I am Brahman." As Arjuna said, *param brahma param dhāma pavitraṁ paramaṁ bhavān* [Bg. 10.12]. Kṛṣṇa is also Brahman, I am also Brahman. But He's Supreme Brahman, I am minute Brahman. So my business is to serve Kṛṣṇa." That is teachings of Lord Caitanya, *jīvera 'svarūpa' haya nitya kṛṣṇa-dāsa* [Cc. Madhya 20.108]. So if he engages himself in his original spiritual business, to act as the servant of Kṛṣṇa, then all reformation is done.

So that advantage is given in this age: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param*... [SB 12.3.51]. Reformatory process is meant for purifying him so he becomes *mukta-saṅgaḥ*. *Mukta-saṅgaḥ* means liberated from all this bad association of material existence. And he becomes eligible to go back to home, back to Godhead. So this is the special advantage. The question is, "Whether they should be revived?" They should be revived to the lowest necessity, but all of them cannot be revived in this age. But people should be induced to take to chanting Hare Kṛṣṇa *maha-mantra*. Then all reformation will automatically become manifest, and he will come to spiritual platform, *brahma-bhūtaḥ*, the realization of Brahman. Then *prasannātmā*, he'll be happy. There is no lamentation, there is no undesirable hankering. *Na śocati na kāṅkṣati*. He sees everyone on the spiritual platform. *Samah sarveṣu bhūteṣu*. In this way he comes to the platform of devotional service, and then his life becomes successful. Is that question answered or not?

245. Śrīmad-Bhāgavatam 12.3.51, Evening Darśana, Washington, D.C., July 8, 1976

**Dr. Sharma:** According to *yoga*, a *yogī* becomes,

*sama-duḥkha-sukhaḥ svasthaḥ*  
*sama-loṣṭāśma-kāñcanaḥ*  
*tulya-priyāpriyo dhīras*  
*tulya-nindātma-saṁstutiḥ*  
 [Bg. 14.24]

Can it be achieved by *saṅkīrtana*?

**Prabhupāda:** Yes, everything will be achieved. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. Simply by chanting Hare Kṛṣṇa *mahā-mantra*, one becomes liberated from all sinful reaction of life and he goes back to home, back to Godhead. *Mukta-saṅgaḥ paraṁ vrajet*. That is the recommendation.

246. Śrīmad-Bhāgavatam 12.3.51, Press Interview at Muthilal Rao's House, Hyderabad, August 17, 1976

Prabhupāda: Kṛṣṇa is the origin of everything. If you have studied *Bhagavad-gītā*, Kṛṣṇa says, *aham ādir hi devānām* [Bg. 10.2]. *Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate* [Bg. 10.8]. *Mattaḥ parataram nānyat kiñcid asti dhanañjaya* [Bg. 7.7]. So Kṛṣṇa is the Supreme. If you accept it that this is supreme name of God, Kṛṣṇa, Hare Kṛṣṇa, Hare Rāma:

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*  
[Cc. Ādi 17.21]

This is the Vedic injunction. Caitanya Mahāprabhu, He said, *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*. In the *Bhāgavata* it is said, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. These things are there. It is not a manufactured program. It is based on *śāstra*. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. These things are there. You have to accept some authority. If you don't accept authority, you speculate. That is your business, but we don't do it. We accept the authority.

247. Śrīmad-Bhāgavatam 12.3.51, Meeting with Mr. Krishna Modi, Member of Parliament, Delhi, August 31, 1976

**Gopāla Kṛṣṇa:** Prabhupāda is always traveling. [Hindi]

**Krishna Modi:** It is needed.

**Prabhupāda:** This is the only hope. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. Throughout the whole world, the situation is not very good. Now there is drought, no water. All over the world. I have seen whole Europe, all the fields are now gray, no green. [Hindi]

248. Śrīmad-Bhāgavatam 12.3.51, Room Conversation with U.N. Doctor, Vṛndāvana, September 29, 1976

**Doctor:** Now, when the Kṛṣṇa *mantras*...

**Prabhupāda:** Why do you say Kṛṣṇa *panthā*?

**Doctor:** No, *mantras*. I have come to *mantra*. *Klīm kṛṣṇāya govindāya gopījanavallabhāya namaḥ*. Is that not a very powerful Kṛṣṇa *mantra*?

**Prabhupāda:** Yes.

**Doctor:** That is better than Hare Kṛṣṇa.

**Prabhupāda:** No. Hare Kṛṣṇa is therefore called *mahā-mantra*.

**Doctor:** Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

**Prabhupāda:** Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

**Doctor:** This you regard as the..., higher than any other...

**Prabhupāda:** Oh, yes. Therefore it is called *mahā-mantra*.

**Doctor:** But I was told that the *Sudarśana-cakra* words, *mahāmāla parakramāyā maha patanivaya bhakta jane kalpanaya*[], that is a very powerful *mantra*.

**Prabhupāda:** Yes. Everything in relationship with God is powerful. But the name in this age is the most powerful: *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51].

249. Śrīmad-Bhāgavatam 12.3.51, Arrival Talk at House of Surendra Kumar Saigal,  
Aligarh, October 9, 1976

So this consciousness has to be cleansed, and that is the first installment of the result of chanting Hare Kṛṣṇa. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. Simply by chanting Kṛṣṇa's, *kṛṣṇasya*, holy name of Kṛṣṇa, Hare Kṛṣṇa. Hare Kṛṣṇa, Hare Rāma, the same thing. Rāma and Kṛṣṇa there is no difference. *Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan* [Bs. 5.39]. So we require. The present position is misunderstanding, that "I am product of this material nature," "I am this body," "I am Indian," "I am American," "I am *brāhmaṇa*," "I am *kṣatriya*," and so on, so on... So many designations. But we are none of them. This is the clearing. *Ceto-darpaṇa*. When you understand clearly that "I am not an Indian, I'm not an American, I'm not *brāhmaṇa*, I'm not *kṣatriya*"—means "I am not this body"—then the consciousness will be *ahaṁ brahmāsmi*(1). *Brahmā-bhūtaḥ prasannātmā na śocati na kāṅkṣati* [Bg. 18.54]. This is wanted. This is success of life. Otherwise, if we remain in darkness of our existence...

250. Śrīmad-Bhāgavatam 12.3.51, Morning Walk and Room Conversation, Bombay,  
December 26, 1976

Kṛṣṇa consciousness is not so easy. Out of millions and millions of persons, one becomes perfect. And out of millions of perfect, one may understand Kṛṣṇa. That is the version of Kṛṣṇa. So Kṛṣṇa consciousness is not so easy that everyone, each one will become Kṛṣṇa consciousness. It is very difficult. But by the grace of Caitanya Mahāprabhu, by this Hare Kṛṣṇa *mantra*, this is helping. Otherwise, it is very difficult task. Very difficult. It is recommended in the *śāstra*, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. Simply the Kali-yuga, *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ* [SB 12.3.51]. This is the version of Śukadeva Gosvāmī. He described the faulty ocean of this Kali-yuga, and at last he encouraged that "Mahārāja, there is one opportunity in this age." *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*, very great opportunity. What is that? *Kīrtanād eva kṛṣṇasya*: simply by chanting Hare Kṛṣṇa *mantra*, *mukta-saṅgaḥ paraṁ vrajet*, he becomes liberated and he goes back to home. This opportunity we are preaching. That's all. Otherwise, to understand Kṛṣṇa is not so easy thing. This opportunity, *kīrtanād eva kṛṣṇasya*. And Caitanya Mahāprabhu also recommends, *harer nāma harer nāma harer nāma eva kevalaṁ kalau nāsty eva* [Cc. Ādi 17.21]. Otherwise, in this age, very difficult.

251. Śrīmad-Bhāgavatam 12.3.51, Morning Walk and Room Conversation, Bombay,  
December 26, 1976

In our book in every page you will find Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. My Guru Mahārāja, if we used to write some article, so we wanted to show him how it is written. So he was very busy. So somebody would read, and Guru Mahārāja would say, "How many times he has said 'Kṛṣṇa'?" [laughter] If he finds that in every page there is "Kṛṣṇa," it is all right. That's all. [laughter] So we are making Vedāntist, "How many times he chants Kṛṣṇa?" If he chants always Kṛṣṇa, yes, he's Vedāntist. That's all. *Bās*. Because *śāstra* says, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. That is being effective. These boys, their forefathers or their father, grandfather, never knew what is Kṛṣṇa. But *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. That is actually fact. So unless there is Kṛṣṇa consciousness, there is no question of *Vedānta*. That is my point. *Ācchā*. [Hindi] That is real *Vedānta*. And the *Vedānta* says also... If you actually read *Vedānta*, what is the beginning of *Vedānta*? *Boliye*? What is the beginning?

252. Śrīmad-Bhāgavatam 12.3.51, Room Conversation with C.I.D. Chief, Bombay,  
January 3, 1977

**Prabhupāda:** This education is lacking throughout the whole world, and we have started this movement to give this education, and people are against. That means they have become so fallen that they cannot even take up right knowledge. The same proverb: "It is folly to be wise where ignorance is bliss." So we have to struggle against this darkness—but we have to do it. This is our mission. We cannot stop it. It is Caitanya Mahāprabhu's mission, *para-upakāra*. People are kept in darkness, and... That is not Caitanya Mahāprabhu... Kṛṣṇa's mission, actually. *Yadā yadā hi dharmasya glānir bhavati bhārata* [Bg. 4.7]: "When people are misguided," *tadātmānam sṛjāmy aham*, "at that time I come down." So the whole world is misguided on this bodily concept of life, and this Kṛṣṇa consciousness movement means Kṛṣṇa has come down in the shape of this movement. That is the real fact. *Nāma-rūpe kṛṣṇa kali-kāle avatāra* [Cc. Ādi 17.22]: "In the Kali-yuga Kṛṣṇa is incarnated in the form of His name, Hare

Kṛṣṇa." Therefore in this age... That... *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet* [SB 12.3.51]. This is the injunction of the *śāstras*. *Kīrtanād eva kṛṣṇasya*, simply by chanting the holy name of Kṛṣṇa, *mukta-saṅga*, he becomes free from all this material contamination, and *param vrajet*, he goes back home, back to... So this name is not different. Because Kṛṣṇa is absolute, there is no difference between His name and Himself. And that is confirmed in the *śāstra*, and Caitanya Mahāprabhu recommends, *śāstra* recommends. We're just following their footprints there. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ* [SB 12.3.51]. This Kali-yuga is the ocean of faults. So... But there is one great opportunity in this ocean of faults. What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param...* That is a great facility to these rascals, that if they chant Hare Kṛṣṇa *mantra*, they become free from all contamination and become fit for going back home, back to Godhead. So this is a authorized movement. It is not a concoction, manufactured idea. So we are doing that. Unfortunately, the people... Not all, but majority...

253. Śrīmad-Bhāgavatam 12.3.51, Room Conversation, Bombay, January 8, 1977

**Ashok Chugani:** It was predicted that this may happen, there would be Kali-yuga. Then there will be Satya-yuga after. Is it not so, predicted?

**Prabhupāda:** I don't think. That is stated, what you are saying, that in Kali-yuga people will be so fallen. *Mandāḥ sumanda-matayo manda-bhāgyā* [SB 1.1.10]. They are *mandāḥ*, bad, or very slow. *Mandāḥ*. And they have got their own manufactured ideas, *sumanda-matayo*. Not only *mandāḥ*, but they have got their own manufactured idea. And *manda-bhāgyā*: unfortunate. And *upadrutāḥ*. The first thing, three things, *upadrava*, disturbances... One disturbance is there will be no rainfall, and therefore there will be scarcity of food, and government will tax like anything. People will be so harassed that they will leave their hearth and home and go to the forest. This is awaiting in the Kali yuga. But if you take to this Kṛṣṇa consciousness movement, you'll be saved.

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param vrajet  
[SB 12.3.51]*

He'll have nothing to do with this. If you take this vaccine—there may be epidemic, it will not touch you. That is Kṛṣṇa consciousness. So we are preaching that "Please take it." One who is fortunate will take it. And one who is *manda-bhāgyā*, he'll not take it. What can be done? But our business is to canvass, "Please take it. Please take it." So we will go on like that. People may take it or don't take it. Our business, because we are servant of Kṛṣṇa... *Ya imam mad-bhakteṣu*. [aside:] Find out. *Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ* [Bg. 18.69]. *Ya idam paramam guhyam mad-bhakteṣv abhidhāsyati*. It is *paramam guhyam*. When Kṛṣṇa says *sarva-dharmān parityajya mām ekam* [Bg. 18.66], it is not very easily accepted. That is the most confidential part of His instruction. But still, we have to canvass.

254. Śrīmad-Bhāgavatam 12.3.51, Evening Lecture, Bhubaneswar, January 23, 1977

...Kali-yuga the special advantage is that people cannot become very much advanced in spiritual life, but for Kali-yuga there is a special concession. *Kalau nāsty nāsty eva nāsty eva gatir anyathā. Harer nāma harer nāma harer nāma iva kevalam* [Cc. Ādi 17.21]. And Śrīmad-Bhāgavatam also, it is confirmed, *kīrtanād eva kṛṣṇasya mukta-saṅga param vrajet* [SB 12.3.51]. So you remain *gṛhastha*. It is now difficult to give up *gṛhastha* life. But don't be merged into this black hole. Don't make black hole tragedy. Be alive, take to Kṛṣṇa consciousness and you'll be happy. So there is no distinction in *kṛṣṇa-bhajana* whether one is a *gṛhastha* or a *sannyāsī*. He must take the science. Then he will be all right.

255. Śrīmad-Bhāgavatam 12.3.51, Foundation Stone Ceremony Speech,  
Bhubaneswar, February 2, 1977

**Prabhupāda:** My foreign disciples, they could not understand either Hindu or Oriya. So for this movement, I am very much obliged to these American boys. The history of this movement is that my Guru Mahārāja, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, and before him, Bhaktivinoda Ṭhākura, they had an intense desire to preach Caitanya Mahāprabhu's message throughout the whole world. That was the intense desire of Caitanya Mahāprabhu.

*pr̥thivīte āche yata nagarādi-grāma  
sarvatra pracāra haibe mora nāma  
[CB Antya-khaṇḍa 4.126]*

He wanted it. Because this is the only message to bring the human society into oneness. There is no other alternative. That is confirmed in the Śrīmad-Bhagavatam:

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param vrajet  
[SB 12.3.51]*

So this Kali-yuga, as described by our Gaura-Govinda Mahārāja, a *bhankara* [?] *yuga*. But there is one opportunity, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*. This is the message of Śrī Caitanya Mahāprabhu, and a little attempt was made at the age of seventy years.

256. Śrīmad-Bhāgavatam 12.3.51, Conversation on Roof, Māyāpur, February 14, 1977

So we should not lose the chance of ending our suffering. We must know what is the suffering. *Janma-mṛtyu-jarā-vyādhī-duḥkha* [Bg. 13.9]. *Duḥkha* means suffering. And the real suffering is to take birth and then again die. And between birth and death there is old age and disease. Who can deny it? Where is the scientist: "Yes, we shall end all this nonsense"? [chuckling] Nobody can end it. It is not possible. But they are trying. *Durāśaya*. Hoping something which will never be fulfilled. Is it not? Their material adventure for mitigating suffering, will it be possible? [aside:] Hmm. Bring some sugar

cane, er, sugar candy. Mode of ignorance is very, very bad. Little more advance: mode of passion. Further advance: mode of knowledge. Further advance is spiritual position. Just see. This Kṛṣṇa consciousness movement is trying to give the human society the best knowledge, and they have combined together to oppose it. How mode of ignorance is prominent. The simple method is to hear about Kṛṣṇa. That's it. *Kīrtanād eva kṛṣṇasya* [SB 12.3.51]. Simple. We have given so many books. Always we should hear about Kṛṣṇa, speak about Kṛṣṇa. Then this base quality, ignorance and passion, will go.

257. Śrīmad-Bhāgavatam 12.3.51, Evening Darśana, Rishikesh, May 12, 1977

**Prabhupāda:** This Hare Kṛṣṇa is Kṛṣṇa. He's absolute. His name, His form, His attributes, His paraphernalia—they're all one. So He... This Hare Kṛṣṇa name is not different from Kṛṣṇa. The... *Nāma cintāmaṇiḥ kṛṣṇaḥ*...

*nāma cintāmaṇiḥ kṛṣṇaś  
caitanya-rasa-vigrahaḥ  
pūrṇaḥ śuddho nitya-mukto  
'bhinnatvān nāma-nāminoḥ  
[Cc. Madhya 17.133]*

*Nāma* is Kṛṣṇa. So He has already come. He's... *Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni* [Cc. Antya 20.12]. If you simply take *harer nāma harer nāma*... [Cc. Ādi 17.21]. *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. This is the verdict of *Bhāgavata*. *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. We have got a special concession in this Kali-yuga. We cannot execute all the instruction in the *Vedas*. We are fallen down. But if we chant Hare Kṛṣṇa *mahā-mantra*—*kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*—he becomes liberated from all the faults of this Kali-yuga, and *paraṁ vrajet*, goes back home, back to Godhead. So Kṛṣṇa is already there.

258. Śrīmad-Bhāgavatam 12.3.51, Evening Darśana, Rishikesh, May 12, 1977

**Indian man (5):** And Kṛṣṇa has promised definitely that He would appear whenever there is...

**Prabhupāda:** Yes, He has appeared, *nāma-rūpe avatāra*.

**Indian man (5):** So I think we are passing through a greater hell than what was [indistinct].

**Prabhupāda:** No, no, the disease is there; the remedy is there. If you take the remedy, so there is no question of suffering from the disease. But you refuse to take the remedy. Just like this verse from *Śrīmad-Bhāgavatam*, Twelfth Canto. This Kali-yuga is the ocean of faults. Why should we lament for that? The remedy is there. *Kīrtanād eva kṛṣṇasya mukta...* [SB 12.3.51]. You chant Hare Kṛṣṇa, you'll become relieved immediately. So why don't you take the remedy? *Mām eva ye prapadyante māyām etāṁ taranti* [Bg. 7.14]. Why you are so much disturbed by *māyā*? Just surrender to Kṛṣṇa. So it is our choice. We do not do that, and we suffer. *Mām aprāpya nivartante mṛtyu-saṁsāra...* Kṛṣṇa is giving

personally. He has taken you, and we are not accepting. What can be done? The knowledge is there, the process is there, the authority is there, all the *ācāryas*, they have accepted, but we are so stubborn, we'll not accept. That is the difficulty. We'll manufacture our own ways. *Yato mata tato patha*. That is the difficulty. So it is past six. Have some *kīrtana*.

259. Śrīmad-Bhāgavatam 12.3.51, Evening Darśana, Rishikesh, May 15, 1977

**Tamāla Kṛṣṇa:** "Kṛṣṇa is light..." "Godhead is light. Nescience is darkness. Where there is Godhead, there is no nescience."

**Prabhupāda:** So this is direct process. Because Kali-yuga, they cannot actually undergo severe austerities, penances, *vairāgya*. Little difficult. Not difficult—very difficult. But that is a special concession for this age. Because we are very fallen, we cannot undergo severe austerities, penances, *yamena niyamena vā, brahmacarya*. Very, very difficult. So *Bhāgavata*, Śukadeva Gosvāmī, recommends that "Kali-yuga is full of faults." *Kaler doṣa-nidhe rājan*: "It is a ocean of faults. But there is one great opportunity." *Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ*. Specially for this age. What is that? *Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param* [SB 12.3.51]: "Simply by chanting Hare Kṛṣṇa he can become liberated and go back to home, back to God..."

260. Śrīmad-Bhāgavatam 12.3.52, SB 2.9.36 Purport

Even during the annihilation of the material world, the process of *bhakti-yoga* can be applied. *Kālena naṣṭā pralaye vāñīyam*: the Lord is worshiped in devastation because He protects the *Vedas* from being annihilated. He is worshiped in every millennium or *yuga*. As it is said in *Śrīmad-Bhāgavatam* (12.3.52):

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*

261. Śrīmad-Bhāgavatam 12.3.52, SB 7.14.16 Purport

If one is fortunate enough to possess transcendental knowledge as well as the money with which to perform sacrifices, one must do it according to the directions given in the *śāstras*. It is said in *Śrīmad-Bhāgavatam* (12.3.52):

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ*



*dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*

The entire Vedic civilization aims at satisfying the Supreme Personality of Godhead. This was possible in Satya-yuga by meditation upon the Supreme Lord within the core of one's heart and in Tretā-yuga by the performance of costly *yajñas*. The same goal could be achieved in Dvāpara-yuga by worship of the Lord in the temple, and in this age of Kali one can achieve the same goal by performing *saṅkīrtana-yajña*.

262. Śrīmad-Bhāgavatam 12.3.52, SB 7 14.39 Purport

As it is said in *Śrīmad-Bhāgavatam* (12.3.52):

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*

"Whatever result one obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord's lotus feet one can also obtain in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*." In Satya-yuga, every person was spiritually advanced, and there was no envy between great personalities. Gradually, however, because of material contamination with the advance of the ages, disrespectful dealings appeared even among *brāhmaṇas* and Vaiṣṇavas.

263. Śrīmad-Bhāgavatam 12.3.52, CC Madhya 6.242 Purport

In this age of Kali, *hari-kīrtana* is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from *Śrīmad-Bhāgavatam*:

*kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-bandhaḥ paraṁ vrajet*

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*

"The most important factor in this age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Kṛṣṇa *mantra*. The self-realization that was achieved in the Satya millennium by meditation, in the Tretā millennium by the performance of different sacrifices, and in the Dvāpara millennium by worship of Lord Kṛṣṇa can be achieved in the age of Kali simply by chanting the holy names, Hare Kṛṣṇa." (Bhāg. 12.3.51-52)

264. Śrīmad-Bhāgavatam 12.3.52, CC Madhya 20.345 Translation and Purport

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*

“ ‘Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.’

This verse is quoted from Śrīmad-Bhāgavatam (12.3.52). At the present moment in Kali -yuga there are many false meditators who concoct some imaginary form and try to meditate upon it. It has become fashionable to meditate, but people know nothing about the object of meditation. That is explained here. *Yad dhyāyato viṣṇum*. One has to meditate upon Lord Viṣṇu or Lord Kṛṣṇa. Without referring to the *śāstras*, so-called meditators aim at impersonal objects. Lord Kṛṣṇa has condemned them in *Bhagavad-gītā* (12.5):

*kleśo 'dhikataras teṣām  
avyaktāsakta-cetasām  
avyaktā hi gatiḥ duḥkham  
dehavadbhir avāpyate*

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."

Not knowing how to meditate, foolish people simply suffer, and there is no benefit derived from their spiritual activities. The same reference can be found in the following verse from the *Viṣṇu Purāṇa* (6.2.17), *Padma Purāṇa* (Uttara-khaṇḍa 72.25) and *Bṛhan-nāradya Purāṇa* (38.97) .

265. Śrīmad-Bhāgavatam 12.3.52, SSR 5: Krishna Consciousness – The Yoga for the Modern Age

So Caitanya Mahāprabhu's movement is not mere sentimentalism. There is a very rich background if one wants to understand this saṅkīrtana movement through philosophy and logic. There is ample opportunity, for this movement is based on science and on the authority of the *Vedas*. But it is all simplified. That is the beauty of this movement. Whether one is a great scholar or philosopher or a child, he can take part without any difficulty. Other systems of self-realization, the jñāna process or yoga process, are also recognized, but it is not possible to practice them in this age. That is the verdict of the *Vedas*:

krte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt

(Śrīmad-Bhāgavatam 12.3.52)

266. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 2.8 Lecture, London, August 8, 1973

When Nanda Mahārāja was arranging for Indra *yajña*, Kṛṣṇa said: "My dear father, there is no need of Indra *yajña*." That means anyone who is Kṛṣṇa conscious, for him, there is no need of any *yajña*. Especially in this age, Kali-yuga, it is very difficult to perform different kinds of *yajña*. That was possible in the Treta-yuga. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]. *Makhaiḥ* means *yajña*, performing *yajña*.

267. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 2.11 Lecture, Rotary Club Address, Hotel Imperial, Delhi, March 25, 1976

*Dvāpare paricaryāyām kalau tad dhari-kīrtanāt* [SB 12.3.52]. In the Satya-yuga, when the duration of life was very, very great, meditation was possible. And next yuga? *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]: by performing the ritualistic ceremonies recommended in the *Vedas*, *yajña*... And the next yuga, by *paricarya*, by Deity worship. And next yuga, this Kali-yuga, *hari-kīrtanāt*, simply by chanting the holy name of the Lord. Otherwise... And meditation means *krte yad dhyāyato viṣṇum*. Meditation means to think of Viṣṇu, Lord Viṣṇu. That is the recommendation.

268. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 2.18 Lecture, Hyderabad, November 23, 1972

You cannot take to the yogic principle, you cannot take to the ritualistic ceremonies. You cannot take to the temple worship also. It is very difficult. *Kalau na*...

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

This is the injunction of the śāstra, that in the Satya-yuga, when people were said to live for one hundred thousands of years, at that time yogic principle, meditation, was possible. And in the Tretā-yuga, the performance of big, big sacrifices was possible, because things were available, there were *yājñika-brāhmaṇas*. In this age, practically, there is no *yājñika-brāhmaṇa* who can perform *yajña*. No competent *brāhmaṇa*. Therefore performance of sacrifices is not possible.

269. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 2.24 Lecture, Hyderabad, November 28, 1972

Five thousand years ago, how much favorable condition was there. And now, in such unfavorable condition, deteriorated condition, you want to become a so-called yogi? It is not possible. *Kṛte yad dhyāyato viṣṇum* [SB 12.3.52]. Yoga means to meditate upon Viṣṇu. That was possible in the Satya-yuga. Just like Vālmīki. He meditated for sixty-thousands of years, and became perfect. So who is going to live for sixty-thousand years? So it is not possible.

270. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 3.1-5 Lecture, Los Angeles, December 20, 1968

The meditation process is also one process. That is also one of the processes. That is good. But we simply say that this process is not, I mean to say, very fruitful in this age. In this age, this chanting of Hare Kṛṣṇa is the most beneficial process.

That is our program. We don't deprecate the meditational process. That is a process, standard process. But we don't say... We have not manufactured. It is the śāstra says. *Kṛte yad dhyāyato viṣṇum* [SB 12.3.52]. Meditation of Viṣṇu was possible in the Satya-yuga when people used to live for one hundred thousands of years. Just like Vālmīki Muni, he meditated for sixty thousands of years. He got perfection. Here it is very difficult even to meditate for sixty minutes at a time. You see? *Kṛte yad dhyāyato viṣṇum*. That process was recommended in the Satya-yuga.

And the next process is *tretāyām yajato makhaiḥ*. The next stage, by performing great sacrifices. That is very costly affair. Nobody has money. Suppose if I prescribe performance of some sacrifice, and if I order that "You have to secure one hundred tons of butter or ghee," can you secure? Oh... You see? So

therefore that is not possible. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ dvāpare paricaryāyām* [SB 12.3.52].

271. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 3.16-17 Lecture, New York, May 25, 1966

So the human life is developed consciousness. So he has to learn it, and he can get rid of this material existence by the process which is prescribed in authoritative scriptures like Bhagavad-gītā, Śrīmad-Bhāgavatam and Vedic literatures. So the first process Śrī Kṛṣṇa, Lord Śrī Kṛṣṇa is advises, that... Not only He advises. It is advised in all the Vedas, that "You should sacrifice, performsacrifices."

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

The whole process of human civilization should be to acquire love of God. Our love is now distributed in so many things. And that is misdistributed. The whole thing was to be targeted to the Supreme Lord. I was to love God, but instead of loving God, my love is distributed in so many things. And that is a misdirected civilization.

272. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 4.20-24 Lecture, New York, August 9, 1966 (PrabhupadaBooks.com), August 8, 1966 (1966 Audio with PDFs)

So Lord Caitanya has recommended this yajña. It is not Lord Caitanya's imagination. It is recommended in the Bhāgavata that,

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

Now, these four yugas are divided. *Kṛte*, *kṛte* means in Satya-yuga, when people were all virtuous. That is called Satya-yuga. So *kṛte yad dhyāyato viṣṇum*: "In the Satya-yuga what was attained by meditation on Viṣṇu..."

We shall always remember that whenever we call for meditation, that meditation is not on void. Void meditation is very much troublesome. *Kleśo 'dhikataras teṣām avyaktāsakta-cetasām* [Bg. 12.5]. You

will find in the Bhagavad-gītā. Those who are trying to meditate upon the void, they are in very troublesome condition. And it is very difficult to achieve success. That is stated in the Bhagavad-gītā. So meditation always means meditation on Viṣṇu.

So in the Satya-yuga, in the millennium when all people were virtuous, cent percent virtuous, at that time this meditation was recommended. Because their minds were not disturbed and they could sit down peacefully and concentrate his mind on Viṣṇu. That was the process recommended.

*Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]. *Tretāyām* means the next millennium. That is... It was recommended that people should perform sacrifice.

*Tretāyām yajato makhaiḥ dvāpare paricaryāyām*. *Dvāpare* means the next millennium. That is recommended for temple worship, temple worship. The temple worship... So many temples, thousands and thousands of temples, you will find. Not only in India, in other parts of the world also. The churches are also temples, the mosques are also temples, the synagogues are also temples. So this temple worship was introduced in the third millennium.

Now this is the fourth millennium. In the fourth millennium, the Bhāgavata says that *kalau tad dhari-kīrtanāt*: "At the present moment we have to perform sacrifices by chanting the hari-kīrtana, the glorification of Kṛṣṇa." This is yajña.

273. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 4.26–30 Lecture, Los Angeles, Jan. 13, 1969,

These are eight different practices of yoga. But who is going to do that? They simply practice a little more sitting posture and they think they are perfecting yoga, that's all. It is not possible to perform all the processes of yoga. Nobody can. You see? *Kṛte yad dhyāyato viṣṇu*. So don't be mislead. Take the instruction:

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

[Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.]

There are divisions of four ages. In the *kṛte*, in the satya-yuga, the good age or golden age, when people used to live for one hundred thousands of years, at that time this *dhyāna* meditation was possible. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ*.

Next age by performances of sacrifices; next age by temple worship; and this age, *kalau*—this age is called Kali, the age of quarrel and dissention—in this age, all these practices will not be possible to follow, only *hari-kīrtanāt*, chanting the name of Hari. That's all. These are the direction of the śāstra.

So if you want to be really happy, you have to take direction of the authority and follow it. So this is the... And actually we are experiencing, our students who have taken to this chanting process of yoga—oh, bring any other yogīs and just compare with them. You see?

No. They can not be compared. They are far advanced. Yes. But the simple process: chanting Hare Kṛṣṇa. That's all. This is the process recommended in this age.

#### 274. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 4.7 Lecture, Montreal, June 13, 1968

According to Śrīmad-Bhāgavatam there are different processes in different ages. But each process is as good as in any age. It is not that the chanting of Hare Kṛṣṇa is in this age very effective and it was not effective in the Satya-yuga. It is not like that. The real process is described in the Śrīmad-Bhāgavatam,

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*

[SB 12.3.52]

*Kalau tad dhari-kīrtanāt*. It is not that people were not chanting in the Satya-yuga, in Satya-yuga this holy name of Kṛṣṇa. It is not that. But in this age the process adopted in the Satya-yuga, *dhyāyataḥ*, meditation, that is not possible. In the Satya-yuga, *kṛte yad*... Because people were living at that time one-hundred-thousands of years. And it is said that Mahāmuni Vālmīki, he meditated for sixty-thousands of years.

So unless you have got sufficient life, the meaning is that meditation process is difficult and you must have sufficient time to practice it and then come to the standard point of meditation. But in this age such kind of perfection in meditation is not possible. Therefore in this age especially recommended that you sit down together and chant Hare Kṛṣṇa. It is very easy. Anyone and everyone can take part in it. There is no necessity of education, of pre-qualification. And because in this age people are very slow, very unfortunate, badly associated, so many [dis]qualification they have got at the present moment.

Therefore Caitanya Mahāprabhu has introduced according to śāstra, according to the indication of the śāstras, just like in the Śrīmad-Bhāgavatam and in other Purāṇas, and other Vedic scriptures this is recommended. In Kali-santarāṇa Upaniṣad, in Brahmanāṇḍa Purāṇa, in Vāyu Purāṇa, this chanting of Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare is recommended. Śrī Caitanya Mahāprabhu simply introduced it as a great propaganda. That is. Otherwise, this is recommended in every age. There are many devotees, they were chanting. But the process of meditation is not possible. Therefore simply on the basis of this process one can attain the highest perfectional stage.

275. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 4.9 Lecture, Bombay, March 29, 1974

Meditation is not meant for this age. Meditation is meant for the satya-yuga. What is that verse? *Kṛte yad dhyāyato viṣṇum* [SB 12.3.52]. *Kṛte*, *kṛte* means satya-yuga. People were very restrained, all paramahāṁsas. In those days it was possible to meditate. At the present moment our mind is so disturbed, we are disturbed in so many ways. Meditation is not possible in this age. Maybe there may be one or two persons who can meditate. The real meditation means to think of Kṛṣṇa. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* [Bg. 18.65]. That is real meditation.

So in this way, if we engage our life, that means *bhakti-yoga*.

276. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 5.3-7 Lecture, New York, August 26, 1966 (PrabhupadaBooks.com), August 24, 1966 (BBT Archives)

It requires very learned knowledge to understand philosophical truth. Therefore Lord Caitanya is... He said, *kalau nāsty eva nāsty eva nāsty eva gatir anyathā*: "In this age, there is no other way, no other way, no other way than this particular way of chanting Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare." "No other way, no other way, no other way" means, according to Vedic system, there are different types of spiritual realization in different ages. Just like in the... *Kṛte yad dhyāyato viṣṇum*. *Kṛte* means in the Satya-yuga, when people used to live for millions of years. At that time it is recommended that they should take to meditation for self-realization. Then in the next age... *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]. And the next age it is recommended that they should sacrifice. They should perform costly sacrifice. But that is not possible also. And in the Dvāpara-yuga. *Dvāpare paricaryāyām*. The temple worship was introduced in the Dvāpara-yuga. *Kalau tad dhari-kīrtanāt*. And in the, this age, it is called Kali-yuga, the age of quarrel and fight. In this age the only means is *hari-kīrtana*.

277. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 6.11-21 Lecture, New York, September 7, 1966



Lord Caitanya says, "In this age..." This age is called quarrel, age of quarrel. So He says that in this age especially... Of course, this chanting of holy name of Kṛṣṇa, or God, that is always; throughout the history of Vedic literature you'll find. But especially in this age it is recommended. Why? *Kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. Three times He has said that "There is no other alternative, there is no other alternative, there is no other alternative." *Nāsty eva* means "There is no other alternative." This is the only process, this is. *Harer nāma harer nāma harer nāmaiva kevalam*. He says that "In this age, simply chanting of God's name, that is the only process, that is the only process, that is the only process. And there is no other alternative, there is no other alternative, there is no other alternative." Why does He say three times? Three times means that this yoga process was possible in the Satya-yuga. *Kṛte yad dhyāyato viṣṇum* [SB 12.3.52]. In those age people could very easily and nicely meditate upon the Viṣṇu.

278. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 6.32-40 Lecture, New York, September 14, 1966 (Prabhupadabooks.com), September 16, 1966 (BBT Archives)

Our subject matter for today's lecture is perfect yoga. This Kṛṣṇa consciousness is the perfect form of yoga system. That is admitted five thousand years before. At that time there was all circumstances, very good. And in the śāstra also, it is said that

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

You'll find in the Śrīmad-Bhāgavatam, Twelfth Canto, Śukadeva Gosvāmī is recommending to Mahārāja Parīkṣit that *kṛte yad dhyāyato viṣṇum*. In the Satya-yuga when people used to live for ten millions of years, at that time this yoga system was nice, for that time. *Kṛte yad dhyāyato viṣṇum*. What was achieved, the success which was achieved in the Satya-yuga by this yoga process of meditation was achieved in the next yuga, Tretā-yuga, *yajato makhaiḥ*, by offering great sacrifices, and the same success was achieved in the next yuga, Dvāpara-yuga, by worshiping, temple worship. And the same success you can achieve simply by chanting *hari-kīrtanam*. So this is the perfect form of yoga.

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

So, now, Arjuna flatly says that "My dear Kṛṣṇa, the process which You have described is very nice process. But so far I am concerned, I admit that it is not possible for me. It is not possible." Now, we

have to think that "What was not possible for Arjuna in such favorable conditions, and five thousand years before, how it is possible for me, a tiny living entity and disturbed by so many things at the present moment. My..." *Kṛte yad dhyāyato viṣṇum*. They used to live for ten millions of years, and it is very difficult to live for fifty years or sixty years at the present moment. Utmost, a man lives eighty years. That's all. Then again, we are not such much advanced. We are always disturbed in our circumstances. There is disease; there is war; there is pestilence; there is famine—so many disturbances. So our duration of life is smaller, and at the same time, we are disturbed, and we are not intelligent, and we are unfortunate at the same time. At the present moment, you will find, 80% people, they are unfortunate. If we compare what is fortune or misfortune, then we'll find, in every country, 80% people, they are unfortunate, and therefore this world is getting to Communism because they are fighting. They are fighting. So this is the condition of the present day.

279. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 7.1 Lecture, Gainesville, July 29, 1971

Yoga system as it was recommended in the Satya-yuga, *kṛte yad dhyāyato viṣṇum*, that is yoga—always in meditation of Viṣṇu. That is called yoga. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]. And in the Tretā-yuga, by performing great sacrifices, yajñas. And in the Dvāpara-yuga, by temple worship.

*Kalau tad dhari-kīrtanāt*: in the Kali-yuga, this age... The present age is called Kali-yuga. Kali-yuga means the age of quarrel and disagreement. Nobody agrees with any other man. Everyone has got his own theory; everyone has got his own philosophy. So therefore it is called Kali-yuga. And if I don't agree with you, you fight with me. Therefore it is called Kali-yuga.

So this is the only method recommended in this age: *kalau tad dhari-kīrtanāt*. Simply by chanting the holy name of God, one can attain perfect self-realization. Which was attained by the yoga system in the Satya-yuga, which was attained in the Tretā-yuga by performing great sacrifices, and which was performed in the Dvāpara-yuga by large-scale temple worship, that thing can be attained by the simple method *hari-kīrtanāt*. Hari means the Supreme Personality of Godhead; kīrtanāt—by glorifying Him. This is the method recommended in the śāstras.

280. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 16.2–7 Lecture, Bombay, April 8, 1971

Any other means of meditation, offering sacrifices, or worshiping the Deity in the temple, these are difficult task, especially in this age. *Kalau tad dhari-kīrtanāt* [SB 12.3.52]. In this age, simply by chanting Hare Kṛṣṇa *mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one can very easily make advance in spiritual life.

281. Śrīmad-Bhāgavatam 12.3.52, Bhagavad-gītā 18.5 Lecture, London, Śrīmatī  
Rādhārāṇī's Appearance Day, Sept. 5, 1973

So *yajñaiḥ saṅkīrtanaiḥ*, you keep Śrī Caitanya Mahāprabhu and perform *yajña*, the *saṅkīrtana-yajña*, before Him, and you become all-perfect. So easy. So easy. Because you cannot give up *yajña*. But in this age, Kali-yuga, people are so unfortunate, so rubbish, that it is not possible to perform the Vedic ritualistic *yajña*. That is not possible. Therefore Kṛṣṇa has given you the opportunity that you can perform. *Kalau tad dhari-kīrtanāt. Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]. *Makha* means *yajña*. That was being performed in the Tretā-yuga. And in the Satya-yuga, meditation. In the Dvāpara-yuga, Deity worship. *Kalau tad dhari-kīrtanāt*. In the Kali-yuga, simply by *kīrtanād eva kṛṣṇasya* [SB 12.3.51]. And this is the śāstra's injunction.

282. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 1.5.2 Lecture, Los Angeles,  
January 10, 1968

Next stage of elevation is sacrifice. These are statement of the Vedic literature. In the Vedic literature...

[break] ...*kṛte yad dhyāyato viṣṇum* [SB 12.3.52].

Meditation means meditating on Viṣṇu, on the Supreme Lord, this Viṣṇu form, as you have got in my front. Meditation. That is called *yoga*. By meditating on Viṣṇu, one realizes everything and gets some power, wonderful power. So *Bhāgavata* says that *kṛte yad dhyāyato viṣṇum*. The perfection of life [is] attained in the *Satya-yuga*, or golden age, by meditating on Viṣṇu. That is meditation.

*Tretāyām yajato makhaiḥ*. The next stage, Tretā-yuga, by offering sacrifice. That is in the second age. And *dvāpare paricaryāyām*. In the next age, Dvāpara age, by temple worship, church worship. So Lord Caitanya says that *kalua nāsty eva nāsty eva nāsty eva* [Cc. Ādi 17.21].

Three times. Three times "no." That means meditation is not possible, sacrifice not possible, temple worship or church worship not possible. Then what is possible? *Kalau tad dhari-kīrtanāt*. In this age, simply by chanting the glories of the Lord, Hare Kṛṣṇa. These are prescribed.

Therefore Lord Caitanya, you see, He is preaching this cult, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa... There is no distinction whether you are in church or temple or mosque. You simply vibrate Hare Kṛṣṇa wherever you are, at home or in temple or anywhere. Or in the street or in the bed or in hospital or in office, you can chant: Hare Kṛṣṇa, Hare Kṛṣṇa. So *kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ, dvāpare paricaryāyām kalau...* [SB 12.3.52].

*Kalau* means this age, in the age of Kali. *Hari-kīrtanāt*: simply by chanting. *Hari* means God. So here, Nārada is asking Vyāsadeva, *jijñāsitam*. "You are a very perfect scholar." Now the first word is used here, *jijñāsitam*. A scholar is he who has perfectly inquired from his spiritual master. Inquiry.

283. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 1.2.6 Lecture, Mombasa,  
September 17, 1971

Hearing means *śravaṇam*; and speaking, or describing, or chanting, means *kīrtanam*. *Kīrtayati iti kīrtanam*. And *saṅkīrtanam*, *saṅkīrtanam* means *bahubhir militvā kīrtayati iti*. When we assemble together, many men, women meet together and glorify or chant or speak about Kṛṣṇa, that is called *saṅkīrtanam*. So *kīrtanam* and *saṅkīrtanam*.

The *saṅkīrtanam* is very nice in this age. *Kalau tad dhari-kīrtanāt*. This is the injunction of the śāstras, that:

*kṛte yad dhyāyato viṣṇum  
tretāyāṁ yajato makhaiḥ  
dvāpare paricaryāyāṁ  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

284. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 1.2.6 Lecture, Mombasa,  
September 17, 1971

*iśvaraḥ sarva-bhūtānāṁ  
hṛd-deśe 'rjuna tiṣṭhati*  
[Bg. 18.61]

"In everyone's heart the Supreme Personality of Godhead is living." So simply we have to meditate upon Him, and then we can realize.

So that meditation was very nice, easy, possible in the Satya-yuga. *Kṛte yad dhyāyato viṣṇum tretāyāṁ yajato makhaiḥ*. But in the next millennium the same thing, the same achievement, was possible by performing great sacrifices. That is also not possible, because so many tons of *ghee* wanted, so many tons of grains wanted to execute the Vedic sacrifices. So nobody has got money, neither *ghee* is available, so many. Neither yajñic *brāhmaṇa* is there—the priest who would execute the *yajña*.

The first test was how the *mantras* are being chanted, whether perfectly or not. That test was that an animal should be put into the fire, and if the mantra is chanted perfectly, then the same animal would come out with new life, not that... Sometimes people allege that in the *yajñas* animal sacrifice is there. Yes, it is there, but not for the purpose of eating. It was to test.

Just like biological test and examination are done first by the students on animals, similarly, this test of the *yajña* was there. They would ignite the fire by mantras, and next test is to put an animal in the fire, and the animal comes out with a new body—the body is changed—this was the test. So that is not possible. There is no *yajñic brāhmaṇas*, neither you can get paraphernalia for executing properly the details of the sacrifice—that is not possible.

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
[SB 12.3.52]*

285. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 1.2.6 Lecture, Mombasa, September 17, 1971

So take advantage of this movement. And it is very easy to execute. As I told you that if you go to the meditation process, it is very difficult—that is not possible. But in this age the process has been made very easy: *kalau tad dhari-kīrtanāt* [SB 12.3.52]. *Kalau tad dhari-kīrtanāt, ādau gurv-āśrayam. Guru-kṛṣṇa-kṛpāya*: just try to approach the bona fide *guru*, or the representative of Kṛṣṇa, and under his direction you take the seed and sow it in your heart and water it.

286. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 1.2.6 Lecture, Hyderabad, April 18, 1974

Therefore our only request is that anyone who has got little taste for spiritual life, you chant this *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And there are many places of the *śāstra* it is recommended that,

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt  
[SB 12.3.52]*

In the Satya-yuga, they were all saintly person. So that time it was possible to meditate. *Kṛte yad dhyāyato viṣṇum*. That also Viṣṇu, meditation on Lord Viṣṇu. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ*. And in the Tretā-yuga, by performing great sacrifices. That is also not possible. You cannot perform big, big sacrifices. It is very costly affair. You require so much *ghee*, grains and distribution of so many things. That is not possible. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ, dvāpare paricaryāyām*. In Dvāpara-yuga the temple worship. Now this... We have got in India, especially in South India, many temples, more than two thousand, three thousand years old. So temple worship is very old, since five thousand, six thousand years. So that is also not possible. At the present moment

people are so down that they cannot also worship. It requires very vigilance, observation, that they are doing nicely. Otherwise they fall down. There are so many temples in India, they are no more taken care. Therefore somebody, they are against opening temple. That's a fact. But still, it has to be done. Anyway... But in the Kali-yuga, *kalua tad dhari-kīrtanāt*. What you attained in the Satya-yuga by meditation, what you achieved in the Tretā-yuga by performing big, big sacrifices, and what you attained by temple worship very nicely, you can attain the same result, *kalau*, in this age, *hari-kīrtanāt*, by chanting this Hare Kṛṣṇa mantra.

287. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 1.5.25 Lecture, Vṛndāvana,  
August 6, 1974

So therefore in this age it is recommended that,

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

Simply chant Hare Kṛṣṇa. That is the only way. There is no other method. There are methods, but you cannot perform it, you are so condemned. "You" means we also, everyone. We are so condemned and the age is so condemned that it is very, very difficult. It is not possible.

288. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 1.15.41 Lecture, Los Angeles,  
December 19, 1973

So any *yoga* practice... But other *yoga* practice—*haṭha-yoga* practice, *dhyāna-yoga* practice, *karma-yoga* practice, *jñāna-yoga* practice—these are very difficult in this age. But if you take to *bhakti-yoga* practice... It is recommended, *śravaṇam kīrtanam*. *Kalau tad dhari-kīrtanāt*. In this age, Kali-yuga, this *hari-kīrtana* is *bhakti-yoga*. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]. In different ages, because the people are different, so different methods are prescribed in the *śāstra*. In the Satya-yuga the meditation method was possible. In other *yuga* it is not possible. In Tretā-yuga, by sacrificing big, big *yajña*, performing *yajña*; in Dvāpara-yuga, by temple worship; and *kalau tad dhari-kīrtanāt*, and in this Kali-yuga, simply by *hari-kīrtana*, by chanting the holy name of the Lord, you can get the same result. Therefore our process is *kīrtana*, always. *Kīrtanīyaḥ sadā hariḥ* [Cc. Ādi 17.31].

So by *bhakti-yoga* practice you become perfect in all yogic practices, and ultimately you realize God very easily and directly. And that will help you to go back to home, back to Godhead.

289. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 3.28.19 Lecture, Nairobi,  
October 29, 1975

Five thousand years ago, when Kṛṣṇa explained this *haṭha-yoga* system in the Sixth Chapter to Arjuna... Arjuna was honest man. He flatly denied, "Kṛṣṇa, these things cannot be done by me." Because in those days, especially a person like Arjuna, why he should speak lies? This meditation is not possible. It was only possible in the Satya-yuga, when people were very peaceful, long duration of life, there was no artificial necessities of life. *Kṛte yad dhyāyato viṣṇum*. At that time, to meditate upon Viṣṇu, and for years... Just like Vālmīki Muni. He practiced meditation for sixty thousands of years, then he got perfection. At that time people used to live for 100,000.

So this meditation is very difficult to execute at the present moment. That is the verdict of the Vedic literature.

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyam  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

The meditation which was possible in the *kṛte*, in the Satya-yuga... Satya-yuga continued for twelve *lakhs* of years; then Treta-yuga, eight *lakhs* of years... No, Satya-yuga, eighteen *lakhs*; then Treta-yuga, twelve *lakhs*; then Dvāpara-yuga, eight *lakhs*; and Kali-yuga, four *lakhs*. Altogether forty-three. So *bhakti-yoga* includes everything. So this process, this *arcanā* process. If we... Everyone, alternately, they should learn how to worship. That will give the impression of the Lord within the heart, and then, either you are walking or you are sitting or you are lying or you are eating or you are talking, you'll always think of Kṛṣṇa. This is the process. It will be automatically done.

290. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 5.5.25 Lecture, Vṛndāvana,  
November 12, 1976

Yoga practice is not so easy. *Dhyāna*, *dhāraṇā*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *samādhi*. It requires... And especially in this age it is not so easy. It was easier in the Satya-yuga. *Kṛte yad dhyāyato viṣṇu* [SB 12.3.52]. *Samādhi*, that was possible. And now it is not possible. Our *bhakti-yoga* is so easy, simply *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* [Bg. 18.65], very simple thing. So we should take to *bhakti*, devotional service, and reject everything. *Niṣkiñcana*. That will make your life successful.

291. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 5.6.3 Lecture, Vṛndāvana,  
November 25, 1976

So in this Kali-yuga, to control the mind the *yoga* practice and this practice and..., this is all failure. It will never be possible. It was possible in the Satya-yuga. *Kṛte yad dhyāyato viṣṇum* [SB 12.3.52]. Now they have manufactured so many meditation. The real meditation is *dhyāyato viṣṇu*, the Viṣṇu form, four-handed Viṣṇu form, and always try to see Him. That is wanted. These rascals have manufactured something, some light, some this, some that—*yoga* practice, sleeping. This will not help.

292. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 6.1.42 Lecture, Los Angeles,  
July 23, 1975

So all these *śāstras*, all these *Vedas*, all this knowledge, they are simply leading to Kṛṣṇa consciousness. *Vedaiś ca sarvair aham eva vedyam* [Bg. 15.15]. But in the Kali-yuga it is very difficult to go step by step. People are so fallen, so much engrossed in *rajo-guṇa* and *tamo-guṇa*. Therefore, by the mercy of Caitanya Mahāprabhu, He has empowered the holy name of God, that simply by chanting Hare Kṛṣṇa *mantra* you can make equal progress than in other ages. *Kalau tad dhari-kīrtanāt*.

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

This is the injunction of the *śāstra*, that in the Satya-yuga people used to live for 100,000's of years. At that time you could meditate upon for sixty thousand years; still, forty thousand years you can live perfectly. But it is not possible now. Therefore the supreme perfection attained in the Satya-yuga by meditation was possible in the next *yuga*, Tretā-yuga, by performing sacrifices. *Tretāyām yajato makhaiḥ*. *Dvāpare paricaryāyām*. In the next age, by worshiping Deity, *paricaryāyām*. *Kalau tad dhari-kīrtanāt*: the same result you will get. Because Kali-yuga, it is very difficult to be fixed up in meditation or to perform very costly *yajñas* or to perform worship of the Deity. That is also difficult. I am very much pleased that you are worshiping Deity very nicely, gorgeously. But in India you will find there are so many temples. Of course, it requires the energy. Otherwise here also, there are so many churches, now they are being closed. This church..., this was a church. Now it was closed. There was no customer. And now it is filled up. Why? The same church, the same men, the same spot. It is due to real knowledge.

So if you go on simply opening centers, if there is no knowledge, then it will again become a closed church someday. So don't do that. Before opening a center you must have perfect worshiper, perfect devotees. Not perfect; at least those who are willing to become. Then open. Otherwise, simply chant. *Kalau tad dhari-kīrtanāt*. That will never be impaired. Anywhere you chant, you will be successful. Anywhere. Sit down. If you chant without any offense, then *kalau tad dhari-kīrtanāt* [SB 12.3.52]. But if possible, open nice centers, worship nicely. That will be very good. But if you are unable to do



anything, either the meditation or offering sacrifices, worshiping the Deity, in this age, simply if you sincerely chant without any offense, then your life is sure to be successful.

293. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 6.1.63 Lecture, Vṛndāvana,  
August 30, 1975

Therefore, in the Kali-yuga the so-called meditation is a farce. Because we are always seeing these lusty affairs before our eyes, naturally when we close our eyes and meditate, instead of thinking of Kṛṣṇa or Viṣṇu, we shall think of woman and other things. Therefore it is not possible. In the Kali-yuga it is not possible. *Kṛte yad dhyāyato viṣṇum* [SB 12.3.52]. In the Satya-yuga it was possible, meditation on Viṣṇu, not on other things. But now, in this Kali-yuga, we are infected with so many lusty desires that it is not possible. Therefore *śāstra* said, *kṛte yad dhyāyato viṣṇum tretāyām majato makhaiḥ*. You can realize Viṣṇu because Viṣṇu is the ultimate goal of life. But we do not know that. *Na te viduḥ svārtha-gatiṁ hi viṣṇum* [SB 7.5.31].

So that Viṣṇu meditation was possible in the *kṛte*, in the Satya-yuga, when a man used to live for hundred thousands of years. And then reduce. The next age it is ten thousand of years. Then again, in the next age, it is one thousands of years. And now it is reduced to one hundred years. So therefore it is said that,

*kṛte yad dhyāyato viṣṇum  
tretāyām majato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt  
[SB 12.3.52]*

In the Kali-yuga you'll perform perfect meditation by loudly chanting,

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

This is the recommendation of the *śāstra*—not only one, but many *śāstras*.

294. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 6.2.11 Lecture, Vṛndāvana,  
September 13, 1975

Even the big, big *karmīs* who are able to perform big, big costly sacrifices... *Karmīs*, they do big, big. You will find even nowadays... Of course, there is no yajñic *brāhmaṇas* at the present moment. Still, if you advertise that "Here there will be big *yajña*," you will get lots of *brāhmaṇas* immediately: "Oh, there will be *yajña*." But in the Kali-yuga there is no yajñic *brāhmaṇa*. No *yajña* will be successful. *Kṛte*

*yad yajato makhaiḥ. Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]. *Makha* means *yajña*. You cannot perform *yajña* now. It is not possible. Where is the *ghee*? Where is the grain? People are starving without food grains. How you can... Formerly tons and tons of food grains, *ghee* were sacrificed. That is *yajña*. So this is not possible. Up to Tretā-yuga it was possible. *Kṛte yad dhyāyato viṣṇum*. Meditation, this is a farce. So many foolish people, they are misled by other rascal: "meditation." What meditation? Meditation is so easy thing? Vālmikī Muni meditated for sixty thousands of years. Then he got perfection. So who will get that opportunity? It is all farce. Meditation is farce. *Yajña*, the so-called *yajña*, is also farce because there is no *yajñic brāhmaṇa*. The *yajñic brāhmaṇa* would ignite fire by *mantra*, not matches. So where is that *yajñic brāhmaṇa*? So this is not possible.

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

This is the *śāstric* injunction. You have to take this process. If you want to be perfect, then you have to take the *śāstra-vidhi*. If you don't take,

*yaḥ śāstra-vidhim utsṛjya  
vartate kāma-kārataḥ  
na siddhiṁ sa avapnoti  
na sukhaṁ na parām...*  
[Bg. 16.23]

If you don't accept the injunction in the *śāstras*, especially when Kṛṣṇa, the Supreme Lord, is instructing you in the *Bhagavad-gītā*... That is the essence of all *śāstra*. You take that, then you will be happy. Otherwise not.

295. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 7.7.29–30 Lecture, Bombay,  
March 21, 1971

He should engage the students in the worship of the Deities. So no center should be without Deities. But if there is no arrangement, if there is no qualified persons, devotees to worship, it may not be taken up, the only chanting of Hare Kṛṣṇa *mantra* will help. But if there is possibility Deity worship must be there in every center. But not neglectfully. Deity worship is very difficult. Not a *mlecchatā*. Therefore in Kali-yuga Deity worship is also stopped: *harer nāmaiva kevalam* [Cc Ādi 17.21].

Alright, you can not worship Deity [indistinct]. *Dvāpare paricaryāyām* [SB 12.3.52] It was possible... What to speak of you. You are coming. Even the so-called Hindus, they can not worship Deity, you

see. It is a matter of routine, then they engage some hired priest. He will come and throw some water and: "Now I will go away." That is Deity worship. That is going on. You see? So such kind of Deity worship is worthless. Deity worship should be done very nicely according to the rules and regulations.

296. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 1.2.6 Lecture, Mombasa,  
September 17, 1971

*īśvaraḥ sarva-bhūtānāṁ  
hṛd-deśe 'rjuna tiṣṭhati  
[Bg. 18.61]*

"In everyone's heart the Supreme Personality of Godhead is living." So simply we have to meditate upon Him, and then we can realize.

So that meditation was very nice, easy, possible in the Satya-yuga. *Kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ*. But in the next millennium the same thing, the same achievement, was possible by performing great sacrifices. That is also not possible, because so many tons of *ghee* wanted, so many tons of grains wanted to execute the Vedic sacrifices. So nobody has got money, neither *ghee* is available, so many. Neither yajñic *brāhmaṇa* is there—the priest who would execute the *yajña*.

The first test was how the *mantras* are being chanted, whether perfectly or not. That test was that an animal should be put into the fire, and if the mantra is chanted perfectly, then the same animal would come out with new life, not that... Sometimes people allege that in the *yajñas* animal sacrifice is there. Yes, it is there, but not for the purpose of eating. It was to test.

Just like biological test and examination are done first by the students on animals, similarly, this test of the *yajña* was there. They would ignite the fire by mantras, and next test is to put an animal in the fire, and the animal comes out with a new body—the body is changed—this was the test. So that is not possible. There is no yajñic *brāhmaṇas*, neither you can get paraphernalia for executing properly the details of the sacrifice—that is not possible.

*kṛte yad dhyāyato viṣṇuṁ  
tretāyāṁ yajato makhaiḥ  
dvāpare paricaryāyāṁ  
[SB 12.3.52]*

297. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 6.1.10 Lecture, Los Angeles,  
June 23, 1975

A person like Arjuna is not ordinary person. He is talking with Kṛṣṇa. So still he says, "My dear Kṛṣṇa, this is not possible for me. I am a family man and a politician. I cannot control my mind. It is not

possible." So nowadays, after five thousand years when Arjuna thought himself incapable of controlling the mind by the so-called yogic process, how it is possible now—this world has so much deteriorated—to practice this meditation and *yoga* process and control the mind? It is impossible. That is not possible. It is simply humbug. You have to...

Therefore *śāstra* gives us the instruction, *kṛte yad dhyāyato viṣṇum* [SB 12.3.52]. *Kṛte* mean in the Satya-yuga, when man used to live for one hundred thousands of years. Just like Vālmiki Muni, he underwent meditation for sixty thousands of years, and he attained success. So it was possible, *kṛte*, in the Satya-yuga. Satya-yuga was the first, beginning of millennium. Satya-yuga exists for eighteen hundred thousand...? Eighteen hundred thousand years, and then Treta-yuga, for twelve hundred thousand years, then Dvāpara-yuga, eight hundred thousands of years. Now it is Kali-yuga, it is four hundred thousands of years. And the duration of life in Satya-yuga was one hundred thousands of years, and in the Treta-yuga it was one thousands of years. No? Ten thousands of years. And in the Dvāpara-yuga one thousand years. And now it is one hundred. That is also not all. So this age is not suitable for yogic meditation. That is not possible. Therefore *śāstra* gives us instruction that "Self-realization, which was possible in the Satya-yuga by meditation, the same thing was made possible in the Treta-yuga," *kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ*, "by performing big, big sacrifices." That is Treta-yuga. And *kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ, dvāpare paricaryāyām*: "In Dvāpara-yuga by worshiping the Deity." Therefore in India you will find so many temples, because this is coming from Dvāpara-yuga.

So *kalau tad dhari-kīrtanāt*. In this age, Kali-yuga, the age of quarrel and fight and misunderstanding—this is called Kali-yuga—in this age this is the only means: *hari-kīrtanāt*. The *saṅkīrtana* movement is *hari-kīrtana*. *Hari-kīrtana*... *Kīrtana* means chanting about the glorification of the Lord, *hari-kīrtana*.

298. Śrīmad-Bhāgavatam 12.3.52, Śrīmad-Bhāgavatam 7.6.2 Lecture, Toronto, June 18, 1976

It is very, very difficult to sit down in one place and meditate upon Lord Viṣṇu within the heart. Not only sit down in one place—it is recommended that we should sit down in a sacred place and in a secluded place. Not that it is a fashion, some hundreds of men sitting together and meditating. What meditating? That is not the process. You'll find in the *Bhagavad-gītā* it is recommended to sit down in a sacred and secluded place. That is called *dhyāna*. And sitting in a right-angle posture and the eyes half-closed, not fully closed. If you fully close then you will sleep. I have seen so many *yogīs* snoring, sleeping. Yes. Naturally, if you close your eyes and you have no subject matter to think what will be this, you will sleep, that's all. That is not *yoga* system. You have to sit down in a secluded place, in what is called *yoga-āsana*, straight body and not sleeping, half-open eyes and looking over the tip of the nose. There are so many methods. That is called meditation. But this kind of meditation is very, very difficult in this age. If one can perform, it is welcome, but it is very difficult. In the Kali-yuga, if I sit down to meditate upon, then I shall think of my family, my business, my friend, so many things. It is not possible. Therefore *śāstra* recommends,

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

In the *kṛte*, means Satya-yuga, when people used to live for one hundred thousands of years, at that time it was possible. Just like Valmiki Munimeditated for sixty thousands of years. So actually this meditation, *dhyāna*, *dhāraṇā*, *prāṇāyāma*, *pratyāhāra*, the yogic system, it is recommended in the *śāstras*, the *Bhagavad-gītā* also it is there, but in this age it is not possible. Even Arjuna denied. "Kṛṣṇa, You are recommending me to undergo the process of *yoga*, but it is not possible." *Tasyāhaṁ nigrahaṁ manye vāyor iva suduṣkaram* [Bg. 6.34]. "It is not possible." But Arjuna was a pure devotee. He was always thinking of Kṛṣṇa. He had no other business. Therefore Kṛṣṇa, to encourage Arjuna, He said that "Don't be disappointed. Because you are thinking that you are unfit to meditate upon Lord Viṣṇu, don't be disappointed. The first-class yogī... You are first-class yogī." Why? Because,

*yoginām api sarveṣām  
mad-gatenāntarātmanā  
śraddhāvān bhajate yo mām  
sa me yuktatamo mataḥ*  
[Bg. 6.47]

Anyone who is thinking of Kṛṣṇa always within the heart, he's first-class yogī. Therefore *kalau tad dhari-kīrtanāt*. This is first-class *yoga* system. In this age, Caitanya Mahāprabhu recommended, in the *śāstra* also it is recommended, that *harer nāma harer nāma harer nāma eva kevalam kalau nāsty eva nāsty eva nāsty eva* [Cc. Ādi 17.21].

So we have to follow the injunction of the *śāstra*. We cannot manufacture our own ways of spiritual advancement. That is not possible.

*yaḥ śāstra-vidhim utsṛjya  
vartate kāma-kārataḥ  
na sa siddhim avāpnoti  
na sukhaṁ na parām gatim*  
[Bg. 16.23]

Anyone who transgresses the regulative principles recommended in the *śāstra*, *śāstra-vidhi*, *yaḥ śāstra-vidhim utsṛjya*, giving up *śāstra-vidhi*, *vartate kāma-kārataḥ*, whimsically does something, *na siddhim sa avāpnoti*, he never gets success. He'll never be successful. *Na siddhim na parām gati*: neither he gets salvation. *Na siddhim, na sukham*: neither even any material happiness. So we must accept the *śāstra vidhi*. *Śāstra-vidhi*, as in the *śāstra* it is said, I have already quoted, *kalau tad dhari-kīrtanāt*.

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

299. Śrīmad-Bhāgavatam 12.3.52, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.330–335  
Lecture. New York, December 24, 1966

So in the Satya-yuga this meditation is possible, not in this age. Therefore those who are imitating the process of the Satya-yuga, they are simply wasting time. That's all. That is not recommended. Nobody can meditate in this age. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52].

There are different yugas, millennium, and there are different processes. In this age, this is the process, *kalau saṅkīrtana*, *hari-kīrtanāt*, simply chanting. Sit down anywhere, everywhere, and go on chanting, chanting, chanting.

300. Śrīmad-Bhāgavatam 12.3.52, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.334–341  
Lecture. New York, December 25, 1966

So in the Satya-yuga, the age of goodness, in that age the meditation was possible. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52].

According to injunction of *Śrīmad-Bhāgavatam*, meditation is possible in the age of goodness, when cent percent people were all in the modes of goodness.

301. Śrīmad-Bhāgavatam 12.3.52, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.334–341  
Lecture. New York, December 25, 1966

But in this age, seventy-five percent or more than that, they are in ignorance. And maybe ten or fifteen percent in passion, and hardly five percent, they are in goodness. Therefore majority population of this age, they cannot perform meditation or great sacrifices or temple worship. They cannot. Therefore Lord Caitanya has, by His causeless mercy... Of course, it is according to the Vedic injunction. *Kṛte yad dhyāyato viṣṇum* [SB 12.3.52].

The same achievement which was obtained in the age of goodness by meditation was achieved in the next age by sacrifices and the next age by temple worship. At the present age it is recommended to

achieve that success, that perfection, spiritual perfection, by *hari-kīrtanāt*, by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

302. Śrīmad-Bhāgavatam 12.3.52, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.337–353  
Lecture. New York, December 26, 1966

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

What was achieved in the Satya-yuga by meditation, what was achieved by offering sacrifices in Tretā-yuga and what was achieved in the Dvāpara-yuga by worship, that can be achieved in this age by *saṅkīrtana yajña*.

303. Śrīmad-Bhāgavatam 12.3.52, The Nectar of Devotion Lecture, Vṛndāvana,  
November 13, 1972

The *yoga* practice, in your Western countries it is very popular; but that is a farce. *Yoga* practice is very difficult, especially in this age. *Kṛte yad dhyāyato viṣṇum* [SB 12.3.52]. *Yoga* practice was being done in the Satya-yuga. People were very strong; they used to live for many, many years. They could practice *yoga*. Here we do not know when we shall die. There is no, I mean to say, fixed-up time. At any moment we can die. *Padam padam yad vipadām* [SB 10.14.58]. We are simply in the midst of dangerous condition. At any moment. Just like when you were coming from that Mr. Choudhuri's house, immediately there would have been a motor accident in this Vṛndāvana. Immediately.

So *padam padam yad vipadām*. Here, especially in this Kali-yuga, the time is very bad. At any moment there can be any turmoil, and we can die at any moment.

304. Śrīmad-Bhāgavatam 12.3.52, Śrī Brahma-saṁhitā Lecture, Bombay, January 3,  
1973

**Indian reporter:** In the modern..., in the modern terminology, they say this, this technique of *prāṇāyāma*...

**Prabhupāda:** But the modern terminology, that is not..., that is not a principle.

**Indian reporter:** No, but they say it is a rocket way to God.

**Prabhupāda:** Eh?

**Indian reporter:** They say it is a rocket way to God, doing *prāṇāyāma*.

**Prabhupāda:** [aside:] What is it?

**Tamāla Kṛṣṇa:** A rocket, rocket ship way to God.

**Indian reporter:** Rocket.

**Prabhupāda:** But we don't find so long *yogīs* and *prāṇāyāma-wallas* know anything about God. We have tested so many. They remain the same rascal. I have seen it. They do not... Ask him, any *yogīs*, "What do you know about God?" Ask him. You can ask. You are press reporter. You can ask, "What do you know about God? Describe Him." So what is the rocket? Rocket means you should do immediately. But if you do not know, then what is the use of this rocket? If you do not know what is God, then what is the use of this rocket? Just like they are going to the rocket planet, moon planet.

Now the American government stopped announcing this rascaldom. You know that? Yes. So if you actually have got rocket, then you must approach that you must know the thing. But simply waste your money and come back... So any sensible man will not allow this. This is good, *prāṇāyāma*. Rocket process, it may be. But we don't think that it is rocket process at the present age. Because in the *śāstras* it is said:

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

**Indian reporter:** No, they compare it to rocket only because of the two stages that a rocket has to drop. They say by doing *prāṇāyāma* you'll drop material stages, that you...

**Prabhupāda:** That's all right, but we have to see practically what he has become. Simply talking will not do.

**Indian reporter:** Talking. Talking won't do.

**Prabhupāda:** Yes. Simply talking will not do. That, that... Just, these boys, they did not practice *prāṇāyāma* system, but bring anyone who knows about God better than him. Bring anyone. Any *yogīs*, bring, and talk with them. They are neophytes. They are simply practicing three or four years. And talk with them. And what he knows about, he knows it will be proved. That is not rocket system. This is rocket system: Hare Kṛṣṇa *mantra*. [laughter] That is not possible.



That he cannot find out a secluded place to practice *yoga*. Where is secluded place in the city? Whole day and night, these cars are going and there is huge sound. Where is secluded place? And, and it is recommended in *Bhagavad-gītā*, secluded place and sacred place. And he should remain alone. Where is such *yogī*? Find out. Where is such *yogī*? He should remain alone, and in a secluded place and a sacred place. And he should not change his *āsana*. Then he becomes a *yogī*. These are the preliminary things. But who is practicing these preliminary even? They cannot. Especially in the cities, there are so many *yoga* societies, but in the..., it is stated that it should be practiced in a secluded place. So how it is possible in the city? So if you follow the instruction, it will be very difficult. It is very difficult.

**Indian reporter:** For a city-dweller.

**Prabhupāda:** Oh, yes. Not only difficult for us, but five thousand years ago, Arjuna was talking with Kṛṣṇa face to face. Such a exalted personality, and he was a *kṣatriya*. He said, "Kṛṣṇa, it is not possible to practice this." He said. We have become more than Kṛṣṇa, Arjuna? Do you think? He said. You'll find in the *Bhagavad-gītā*. Eh?

**Devotee:** *Cañcalam hi manaḥ kṛṣṇa...*

**Prabhupāda:**

...kṛṣṇa  
pramāthi balavad dṛḍham  
tasyāhaṁ nigrahaṁ manye  
vāyor iva su-duṣkaram  
[Bg. 6.34]

"Oh, it is not possible." He was frank enough gentleman. "Oh, this is not possible. This is not possible." And these foolish persons, because they want to cheat others, they cheat themselves, they cheat others, they follow this system. It is not possible. It is not possible, frankly speaking. Do we think we are better than Arjuna?

**Devotee:** In *Bhagavad-gītā*, Arjuna's called Guḍākeśa, or one who has conquered sleep.

**Prabhupāda:** So this *yoga* process is there, but it is very, very difficult. Very, very difficult, especially in this age. Therefore in the *śāstra* it is said, *kṛte yad dhyāyato viṣṇu* [SB 12.3.52]. The *dhyāyato viṣṇu*, that is *yoga* system.

305. Śrīmad-Bhāgavatam 12.3.52, Lecture, Seattle, October 9, 1968

So our movement is not new. It is the same movement, that you accept the supreme authority of God or Kṛṣṇa. That's all. This is Kṛṣṇa consciousness movement. But the process adopted is suitable for

this time. That is also not new, not manufactured. It is recommended that in this age... Just like during winter season the process is to protect your body from being affected of cold. So that process is not new. Similarly, in this age... This age is called Kali-yuga. So it is recommended, *kalau tad dhari-saṅkīrtana* [SB 12.3.52],

Where God realization is only possible by this chanting Hare Kṛṣṇa. Simple process. You come on. Sit down. It doesn't matter what you are, whether you are Indian or you are American or Christian or Hindu, or man, woman, black, white. It doesn't matter. You simply come, chant Hare Kṛṣṇa and realize God. Because in this age very severe method cannot be followed.

### 306. Śrīmad-Bhāgavatam 12.3.52, Lecture, Boston, April 26, 1969

This age is called, according to the Vedic language, Kali. Kali-yuga means the age of disagreement and dissension. So in the *Vedas* it is recommended that *kṛte yad dhyāyato viṣṇu* [SB 12.3.52].

In the Golden Age... Of course, the *kṛte*, the Sanskrit word, exactly there is no English translation, but generally we have got a conception of Golden Age. So take it for granted that *kṛte*, *kṛte* means in the age when everyone was pure. Cent percent people were pure. That is called Kṛta-yuga. The next *yuga* is called Tretā, when seventy-five percent of the people, they were pure, and twenty-five percent were not pure. And then Dvāpara. Dvāpara means fifty percent—fifty percent pure and fifty percent nonpure.

Then this age is called Kali-yuga. Kali-yuga means seventy-five percent or more than seventy-five percent, they are impure, and twenty-five percent—I mean to say, that is in books—but actually ninety percent or more than that are impure and maybe five percent pure. This is the situation of this age. And they are also living very short time. In this age, life, duration of life, is reduced, memory is reduced, man's compassion is also reduced.

Similarly, there are so many things, they are reduced. Although we are thinking that we are advancing, but actually the most important thing we are reduced. Take for example the duration of life. Every one of us knowing very well that as your father or forefather or grandfather lived for long duration of life, it is very difficult to find out a man who is over seventy years or eighty years. I have got experience. My grandmother lived for ninety-five years.

So the duration of age is reduced, and people are not very intelligent. Of course, it is very revolutionary that I am speaking that people are not very intelligent, but actually it is. Why they are not intelligent? Because they do not know what is the destination of life; therefore they are not very intelligent.

### 307. Śrīmad-Bhāgavatam 12.3.52, Lecture, Boston, April 26, 1969

"A man is supposed to be defeated in all his activities if he does not inquire what he is." This statement is also in Bible, you know, that "If one loses his own self and he gains all material prosperity, what does he gain?" Actually, this is the fact.

Therefore Lord Caitanya, five hundred years ago, He appeared in Bengal and He introduced this movement, *saṅkīrtana* movement—not whimsically, but according to the tenets of Vedic literature, where it is stated that *kṛte yad dhyāyato viṣṇum* [SB 12.3.52].

In the Golden Age it was possible to realize God by meditation, when people were all cent percent pure. Then *tretāyām yajato makhaiḥ*: "And in next age, God-realization was by offering great sacrifices." And *dvāpare paricaryāyām*: "And the next age, by temple worship or church worship or mosque worship."

Now, at this present age, *kalau tad dhari-kīrtanāt*, "In this age, simply by chanting the glories of the holy name of God." This was introduced by Lord Caitanya. And in India there are millions and millions people who follow this principle, and it may be a new thing in your country, but it is very easy and, I mean to say, authorized and immediately realizable.

### 308. Śrīmad-Bhāgavatam 12.3.52, Lecture, Boston, April 26, 1969

It is not possible. The *yoga* system is accepted in the Vedic literature, that is a standard practice for self-realization. But the, I mean, diagnosis of *Śrīmad-Bhāgavatam*, that *kṛte yad dhyāyato viṣṇum* [SB 12.3.52] "The *yoga* system of meditation was possible to be practiced in the Golden Age, or in the Satya-yuga," but not in this age. Then how self-realization is possible?

That is said, *kalau tad dhari-kīrtanāt*: "Simply by chanting this Hare Kṛṣṇa." It doesn't require a secluded place, a sanctified place, or so many rules and regulation. Anywhere you can chant.

While you are walking on the street, you can chant Hare Kṛṣṇa; you are in meditation. While you are working, you can chant Hare Kṛṣṇa. Nobody is going to tax you; nobody is going to bother you. You have no loss, but the gain is immense.

### 309. Śrīmad-Bhāgavatam 12.3.52, Northeastern University Lecture, Boston, April 30, 1969

So here, in this age, if you want to rise on the transcendental platform, then, as it is recommended by Vedic literature, *kalau tad dhari-kīrtanāt*: "In this age, simply by chanting the holy name of God..." *Kalau tad dhari-kīrtanāt* [SB 12.3.52].

We are introducing this system not to make it very easy by our mental concoction. It is recommended. It is practiced.

310. Śrīmad-Bhāgavatam 12.3.52, Brandeis University Lecture, Boston, April 29, 1969

It is stated in the Śrīmad-Bhāgavatam and other Vedic literatures.... It is stated in the Śrīmad-Bhāgavatam as follows: *kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52].

In the Golden Age, when everyone was pious, at that time, meditation was recommendation. Meditation. *Kṛte yad dhyāyato viṣṇum*: meditation on Viṣṇu. *Tretāyām yajato makhaiḥ*. In the next age, the recommendation was to perform great sacrifices. And the next age was recommended for temple worship, or church worship, or mosque worship.

*Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ, dvāpare paricaryāyām. Dvapar...* Next age, just the age about five thousand years ago, the age was called Dvāpara-yuga. At that time temple worship was very gorgeous and very successful.

Now, in this age, Kali-yuga, which has begun about five thousand years past, in this age, it is recommended, *kalau tad dhari-kīrtanāt*: you can realize yourself simply by chanting this Hare Kṛṣṇa mantra.

311. Śrīmad-Bhāgavatam 12.3.52, Lecture at Arlington Street Church, Boston, May 3, 1969

Of course, there are many different kinds of processes recommended in the Vedic literature. Just like some of you, or any one of you, know that one process is very important process which is called meditation, *dhyāna*. So that *dhyāna*, that is also mentioned, *kṛte yad dhyāyato viṣṇum* [SB 12.3.52].

This meditation process was possible to be executed in the age when people were very pious and very honest and the duration of life was very long. That is called Golden Age, or Satya-yuga. According to Sanskrit word, it is called Satya-yuga. This meditation process was possible to be executed in the Satya-yuga, Satya millennium.

Then the next millennium, Tretā-yuga. There is a great description of these *yugas*. In the Satya-yuga, people used to live for hundred thousands of years. People used to live. It is not that..., that according to the modern anthropologists, they say that ten thousand years ago there was no human being. These are the not the Vedic version.

We do not accept this version, because we find that there was age, which is called Satya-yuga, when people used to live for one hundred thousands of years. The next age, Tretā-yuga, when people used to live for ten thousands of years. Then next age is called Dvāpara-yuga, when people used to live for one thousand years. Now it is called Kali-yuga, when people can live, utmost, one hundred years. These are the calculation of different ages.

So Vedic literature informs us that the meditation process was possible to be successful in the age which is called Satya-yuga, when people used to live for one hundred thousands of years. The next age, Tretā-yuga, the self-realization process is offering sacrifices. And the next age, Dvāpara-yuga, when people used to live for one thousand years, the recommendation is temple worship or church worship, like that. But in this age the recommendation is *kalau tad dhari-kīrtanāt*. [SB 12.3.52]

*Kalau*. *Kalau* means in this age, when duration of life is very short. Actually, although officially the age is calculated that we can live for one hundred years, but nobody goes up to that limit. Most utterly, very old man means eighty years or eighty-five years. That's all. But gradually, the duration of age in this period will decrease so much so that it is stated that if a man lives for twenty to thirty years, he'll be considered a very old man. That is also predicted.

So we are gradually declining in our strength, in our duration of life, in our memory, in our merciful activities, so many things. So in this age there is no time for meditation, there is no money for offering great sacrifices, neither people are very much interested in temple worship or church worship.

Therefore, wherever you remain, you can simply chant this *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

That is the recommendation of Vedic literature. *Kalau tad dhari-kīrtanāt* [SB 12.3.52]. Simply by chanting these sixteen names, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare... There are actually three words only—Hare, Kṛṣṇa, Rāma—but they are set up very nicely.

So our Kṛṣṇa consciousness movement is just according to the direction of authoritative Vedic literature, and we are distributing this knowledge without any charge. We don't say there is any secrecy. It is wide open. Open secret. Anyone can take up these sixteen names and chant. And test it, chanting, say, for a week, and see the result.

312. Śrīmad-Bhāgavatam 12.3.52, Address to Indian Association, Columbus, May 11, 1969

Any system of self-realization, either *jñāna* process or *yoga* process or any process, they are also recognized, but they are not possible to be practiced in this age. That is not possible. That is the verdict of the *Vedas*.

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

In the Satya-yuga it was possible to execute the meditation process. Just like Vālmīki Muni. He meditated for sixty thousands of years to get perfection. So where is your age? Besides that, that process, meditation process, are described in the *Bhagavad-gītā*. You have to select a secluded place, you have to execute it alone, you have to sit down in such a posture, you have to completely lead a life of celibacy, and so many rules and regulations.

So *aṣṭāṅga-yoga*, meditation, that is not possible. But if you are satisfied by doing some imitation, that is different thing. But if you want right perfection, then you have to execute all the different, I mean to say, stages of *yoga* practice, *aṣṭāṅga-yoga*. There are eight divisions: *dhyāna*, *dhāraṇā*, *āsana*, *prāṇāyāma*... So if it is not possible, then it is waste of time.

What is the ultimate goal of *yoga* process or meditation? To contact the Supreme, the Supersoul, the Supreme Lord. That is the aim and object of *yoga* process. Similarly, philosophical research, *jñāna* process, that is also, the aim is to understand Supreme Brahman, realize Brahman. So they are recognized process undoubtedly, but according to authoritative description, those processes are not practical in this age. *Kalau tad dhari-kīrtanāt*. Therefore one has to take to this process of *hari-kīrtana*.

313. Śrīmad-Bhāgavatam 12.3.52, Lecture on Saṅkīrtana, London, November 30, 1969

So this *kīrtana*, our subject matter, is essential in this age. In all *śāstras*, all Vedic literature, it is confirmed, *kalau tad dhari-kīrtanāt, kṛte yad dhyāyato viṣṇum* [SB 12.3.52]

314. Śrīmad-Bhāgavatam 12.3.52, Lecture on Saṅkīrtana, London, November 30, 1969

So,

*kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ*  
[SB 12.3.52]

And in the next age by performing various kinds of sacrifices, ritualistic sacrifices, as recommended in the *Vedas*, that was possible. And *dvāpare paricaryāyām*, the Dvāpara-yuga, next age, by temple worship, *paricaryā*. *Kalau tad dhari-kīrtanāt* [SB 12.3.52]. The same result you can achieve by this process, *hari-kīrtana*. Not other *kīrtana*. Because this *hari-kīrtana* was inaugurated, started... Of

course, *hari-kīrtana* is there always, but officially it was started five hundred years ago, from Bengal, by Lord Caitanya.

315. Śrīmad-Bhāgavatam 12.3.52, Lecture, London, December 1, 1969

So this is the position of this age. Therefore nobody can perform any other process of self-realization like *karma*, *jñāna*, *yoga*. Impossible. There are very difficult processes. This is the only process: *kalau tad dhari-kīrtanāt* [SB 12.3.52]

Simply by chanting this *mantra*, Hare Kṛṣṇa. You have to realize yourself; otherwise your human form of life is being spoiled. If you are serious about utilizing your human form of life, then you must have to realize yourself; and if you have to realize yourself, you have to adopt some means of self-realization.

316. Śrīmad-Bhāgavatam 12.3.52, Lecture, London, December 1, 1969

Other process may help you, but it is difficult in this age. But this process will keep you in trance twenty-four hours, quickly. This is the recommended process. Besides that, if this process is quicker and easier, why should you be so much anxious to accept other difficult process? When there are two ways, there is lift and staircase, why should you bother to go by the staircase? Why don't you take the lift? This is lift. You simply get on the lift, and within a second you go to the highest, topmost floor. Why should you take step by step? This is recommended in *śāstras*: *kalau tad dhari-kīrtanāt*.

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt  
[SB 12.3.52]*

This is the recommended process, and there are many followers of this process in India, and they are very advanced in self-realization. This is also a simple process. You take and you advance. What is the objection?

317. Śrīmad-Bhāgavatam 12.3.52, Lecture, Gorakhpur, February 17, 1971

And because there is no such powerful yajñic *brāhmaṇa* at the present moment, therefore all kinds of *yajñas* are forbidden at the present moment. *Kalau tad hari-kīrtanāt. Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]. This is the injunction of the *śāstra*, that in the Satya-yuga, meditation on Viṣṇu... Now they have manufactured meditation in so many ways, but actually

meditation means *dhyāyato viṣṇu*. *Viṣṇu-mūrti*, the Supreme Personality of Godhead, meditation, focusing the mind on the form of four-handed Viṣṇu, that is *yoga*.

*yaṁ brahmā-varuṇendra-rudra[-marutaḥ] stuvanti divyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ...*  
[SB 12.13.1]

*Yogina dhyānāvasthita, yaṁ paśyanti. Yam. Whom? The Supreme Personality of Godhead.*

So *kṛte yad dhyāyato viṣṇum*. Perfection of life was attained in the Satya-yuga... Because in the Satya-yuga there is no disturbance. Every man is perfectly religious and peaceful, and therefore they could concentrate their mind focusing their mind on Viṣṇu. So this *dhyāna*, meditation, was possible in the Satya-yuga.

*Kṛte yad dhyāyato..., tretāyām yajato makhaiḥ*. Then, next stage, next *yuga* is performance of sacrifices. People, the *brāhmaṇas*, were so powerful that they could give the desired result by performing sacrifices, and there were means of securing the ingredients. Just like tons of *ghee* is wanted. Where is *ghee*? It is all *dalda*. Where you can perform sacrifice? [laughter] *Ghee* is finished. You cannot secure even the ingredients. There is no qualified *brāhmaṇa*. Therefore *yajña* is not possible in this age.

*Kṛte yad dhyāyato viṣṇum tretāyām..., dvāpare paricaryāyām* [SB 12.3.52]. And gorgeous temple worship according to the principle was possible perfectly in the Dvāpara-yuga. Our this temple worship, Deity worship, we are following the principles of Deity worship because our *ācāryas* established temple, but main principle is chanting. Therefore, whatever we are doing—we are offering *prasādam* to the Lord, we are having *maṅgalārati*—the main principle is chanting Hare Kṛṣṇa *mantra*. This temple worship, it can be avoided, but we cannot avoid chanting Hare Kṛṣṇa *mantra*.

### 318. Śrīmad-Bhāgavatam 12.3.52, Lecture Engagement, London, August 5, 1971

*Kalau tad dhari-kīrtanāt* [SB 12.3.52]. This age is called Kali-yuga. According to Vedic calculation there are different ages—Satya-yuga, Tretā-yuga, Dvāpara-yuga then Kali-yuga. The duration of life of the Satya-yuga is about eighteen hundred thousands of years. The next *yuga*, Tretā, about twelve hundred thousands of years. Next, Dvāpara-yuga, about eight hundred thousands of years.

And this Kali-yuga, four hundred and thirty-two thousands of years. Out of that, we have passed only five thousand years. The modern history, they can give account, chronological account, utmost for three thousand years, but the Kali-yuga has begun since five thousands of years after the Battle of Kurukṣetra.



319. Śrīmad-Bhāgavatam 12.3.52, Lecture, Visakhapatnam, February 18, 1972

You cannot execute all expensive *yajñas* or you cannot meditate. That is not possible. *Kṛte yad dhyāyato viṣṇum* [SB 12.3.52]. That meditation was possible in the Satya-yuga, *kṛte*. And *tretayām yajato makhaiḥ*, and costly performance of sacrifices was possible in the Tretā-yuga. And *dvāpare paricaryāyām*, in the Dvāparā-yuga, it was possible to construct costly temples and worship the Deity there. But in the Kali-yuga, *kalau tad dhari-kīrtanāt*. Kali, in the Kali, this age, you have to simply take this process, chanting Hare Kṛṣṇa mantra. Then all your desires will be fulfilled and your life will be successful.

320. Śrīmad-Bhāgavatam 12.3.52, Lecture at San Diego University, San Diego, June 29, 1972

**Indian man:** Swāmījī, as the right understanding, persons, they say that religion and spiritual advancement cannot be obtained by meditation and mind control and so on and so on...

**Prabhupāda:** Well, if it is properly done. But meditation is difficult at the present moment, because we understand from *śāstras* that Vālmīki Muni meditated for sixty thousands of years, and he got perfection. So meditation is there, but it is not for you[?] in this present age. It is said in the *śāstra*:

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt  
[SB 12.3.52]*

What was achieved in the Satya-yuga by meditation, what was achieved in the Tretā-yuga by performing great sacrifices, what was achieved in Dvāpara-yuga by *arcanā*, temple worship, those things are not possible in this age, Kali-yuga. Therefore, *kalau tad dhari-kīrtanāt*: you have to achieve the same objective by *hari kīrtana*. This is the injunction of the *śāstra*, and actually it is happening so.

So we have to follow the authorized method. Meditation..., is not that we don't accept meditation. Meditation is very difficult for the present age, and the *śāstra* also says that. So it is very difficult. If you have to obtain the ultimate objective, then you have to accept the process as recommended in the *śāstras*.

Just like in a drug shop you go, it is not that something is medicine and something is nonsense. Everything is medicine. But the doctor sees the particular patient and he fixes up the medicine, "This is for you."

Similarly, meditation is also a process. There is recommendation in... But it is very difficult to execute this process in this age. We have to make any movement which is acceptable to everyone.

Now in our chanting, if you come to our Los Angeles temple, all the *gṛhasthas* are there; the small children, two years, three years, how they are chanting, dancing and reciting, you will be surprised. So this process is so easy and acceptable that everyone can take it.

So if you want to make some welfare activities, it must be for everyone, not that particular person. So this chanting process is so easy that everyone can accept—beginning from the most learned up to the lowest, a small child, without any preliminary knowledge.

321. Śrīmad-Bhāgavatam 12.3.52, Lecture on Gurvaṣṭakam at Uppsala University,  
Stockholm, September 9, 1973

Don't make a cheap *guru* or a fashion *guru*, just like you keep sometimes a dog as a fashion. Similarly, if you want to keep a dog, or if you want to keep a *guru* as a fashion—"I have got a *guru*"—that will not help. You must accept a *guru* who can extinguish the blazing fire of anxiety within your heart. That is the first test of a *guru*.

And the second test is, *mahāprabhoḥ kīrtana-nṛtya-gīta-vaditra-māḍyan manaso rasena*. The *guru*... Second system is, symptom is, that *guru* is always engaged in chanting Mahāprabhu, glorifying Lord Caitanya Mahāprabhu. That is his business. *Mahāprabhoḥ kīrtana-nṛtya-gīta*. He's dancing and chanting in the... [break] ...by chanting the holy name of the Lord. Because this is the remedy for all calamities within this material world at the present moment. At the present moment, nobody can meditate. The so-called meditation is humbug. It is very difficult to meditate in this disturbing age of Kali. Therefore *śāstra* says, *kṛte yad dhyāyato viṣṇu* [SB 12.3.52]. Meditation means *dhyāna*, *dhyāyato*. So *kṛte*, in the Satya-yuga, when people used to live for 100,000's of years... The Vālmiki Muni, he got perfection by meditation after meditating for sixty thousands of years. So there is no guarantee whether we are going to live for sixty years or sixty hours. So meditation is not possible in this age. That was possible in the Satya-yuga.

Then the next path is performing rituals as they are enjoined in the Vedic *śāstra*. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ*. *Yajato makhaiḥ*. *Makhaiḥ* means performing big, big sacrifices. It requires huge lots of money. They, in this age, people are very poor. They cannot perform. *Dvāpare paricaryāyām*. And in the Dvāpara-yuga it was possible to worship the Deity in the temple. But nowadays, in this Kali-yuga, that is also very impossible fact. Therefore, the general recommendation is, *kalau tad dhari-kīrtanāt*: "In this age of Kali, simply by chanting the holy name of the Lord you can get all perfection." All perfection.

322. Śrīmad-Bhāgavatam 12.3.52, Morning Walk, Bombay, November 14, 1975

**Prabhupāda:** *Yajñaiḥ saṅkīrtanaiḥ prayair yajanti hi sumedhasaḥ* [SB 11.5.32]. Those who are very intelligent, those whose brain clear, they, *yajñaiḥ saṅkīrtanaiḥ prayair yajanti hi sumedhasaḥ*.

*ye yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt  
[SB 12.3.52]*

What *yajñas* they will perform? Not possible. Where is the *yajñic brāhmaṇa*? [break] "Don't talk. I am very busy." [laughter] [break] ...greatest contribution?

323. Śrīmad-Bhāgavatam 12.3.52, Answers to a Questionnaire from Bhavan's Journal,  
Questions 10 through 21, New Vrindavan, July 1, 1976

**Puṣṭa Kṛṣṇa:** Question fourteen: "It is said that the *karma-kāṇḍa* in the *Vedas* has almost gone out of use, except for a few rites which remain in vogue for marriage, *śraddhās*, etc. Is it advisable to revive the *karma-kāṇḍa* with its stress on the performance of various *yajñas*?"

**Prabhupāda:** So that is not possible in this... Taking consideration of the time, circumstances, it is not possible. There are different kinds of *karma-kāṇḍīya-yajña*. It is expensive also, and there is no expert *brāhmaṇa* to guide how to perform this *yajña*. So Kali-yuga, it is not possible to perform *yajñas*. *Kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ* [SB 12.3.52]. In the Treta-yuga *yajñas* were possible. *Dvāpare paricaryāyām kalau tad dhari-kīrtanāt*, that in this age of Kali-yuga, the real *yajña* is *hari-kīrtana*.

324. Śrīmad-Bhāgavatam 12.3.52, Tenth Anniversary Address, Washington, D.C., July  
6, 1976

So this *yoga* system was possible in the Satya-yuga, I mean to say, possible for the mass of people. If one or two persons practices *yoga*, the practice is there, the system is there, but it is not possible for the general public. It is not possible. So in the *śāstra* we find, *kṛte yad dhyāyato viṣṇuḥ* [SB 12.3.52]. Real *yoga* system, I've already explained, that *yoga indriya saṁyamah*, or by meditation to see the Supreme Lord always within the heart.

*Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. In trance, you'll find *yogī* picture, their trance, they are in meditation, completely silent, stop breathing and seeing the Supreme Personality of Godhead, Viṣṇu, within the heart. This is actual *yoga* system. But it was possible to be executed in the Satya-yuga. Satya-yuga means when people used to live for one hundred thousands of

years. That was possible. Just like Vālmiki Muni. He executed *yoga* system for sixty thousand years. Because he was to live for one hundred thousands of years, so it was not very difficult to engage oneself in sixty thousands of years. But that is not possible in this age. Therefore *śāstra* says,

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

*Kalau*, in this Kali-yuga, when people are very, very fallen... *Mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ* [SB 1.1.10]. They are very unfortunate also, and *manda-bhāgyā*, and although unfortunate, they are disturbed by so many external factors. So it is very difficult to execute *yoga* system or *yajña* system, sacrifice. It is very costly affair. Or even *arcana*, temple worship, it is also very difficult, because people are not very much interested even, worshiping the Deity in the temple. In India there are thousands and thousands of temples, temple or mosque or church, at the same time, for offering prayers, obeisances to the Lord. People are losing interest in that *arcana-mārga*. There are many temples I have seen, there is no caretaker. People are losing interest. Many temples. They are open; a dog is living within the temple and passing stool. I have seen it. So people are gradually losing interest in temple worship even, what to speak of *yoga* or offering sacrifices. Everything is now finished. Therefore *kalau tad dhari-kīrtanāt*.

325. Śrīmad-Bhāgavatam 12.3.52, Evening Darśana, Washington, D.C., July 6, 1976

**Prabhupāda:** In this country, but there are places there is no *ghee*. Then how you will perform it? Your first proposition is *ghee*, but where is *ghee*? It is all *dalda*. Now how you can perform *yajña*? I am talking as a matter of argument. If *ghee* is not available, then how *yajña* will be performed?

**Mr. Deyani:** That is actually the question when I first met him. [laughter] I asked him, really, that's what I told him...

**Prabhupāda:** Then his proposal is failure. Now you have to take the instruction in the *Vedas*, that,

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt*  
[SB 12.3.52]

In the Kali-yuga, the real *yajña* is *hari-kīrtana*. *Yajñaiḥ saṅkīrtana-prayair yajanti hi sumedhasaḥ* [SB 11.5.32]. *Sumedhasaḥ*, those who have got good brain, they perform this *yajña*, *hari-kīrtana*. So there is

no condition. God has give you the tongue. Either you are here or there, you can chant Hare Kṛṣṇa. *Yajñaiḥ saṅkīrtana-prayair yajanti hi sumedhasaḥ.*

326. Śrīmad-Bhāgavatam 12.3.52, Evening Darśana, Washington, D.C., July 8, 1976

**Dr. Sharma:** Swāmiji, how different is this Chapter Six different from the Patañjali's *yoga-śāstra* and the *rāja-yoga*?

**Prabhupāda:** I don't think there is any.

**Dr. Sharma:** There is no difference.

**Prabhupāda:** There is no fundamental difference. The same. *Bhagavad-gītā* recommends that you should select a very secluded place in a solitary sacred place, you should make your *āsana*, sit down perpendicularly, don't close your eyes completely, half open, and concentrate on the tip of the nose. Everything is there. "And then think of Me." But Arjuna said, he said, "Oh, it is not possible." He was a frank gentleman. He was not a hypocrite. He said that "You are recommending all these *yoga* practice, it is not possible for me. I am a politician, I have to execute so many other businesses. I cannot go to the secluded place and sit down like this. So You are recommending me for *yoga* practice, but I say I cannot." But at the present moment, they have become more than Arjuna. [laughs] What Arjuna denied, they want to practice. This is another hypocrisy. Arjuna was not an ordinary man. He was so exalted that he could speak with Kṛṣṇa directly, and coming from royal family, and he's famous as great fighter. He refused, that "I cannot do it." And we are taking to *yoga* practice. We have become more than Arjuna. This is going on. He does not think himself that "Arjuna, such a great personality, he thought himself to be incapable to practicing *yoga*, and we are making a show of *yoga*, paying somebody large amounts of money." That's all. This is going on.

*kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt  
[SB 12.3.52]*

What was achievable by practicing *yoga*, that was possible...

327. Śrīmad-Bhāgavatam 12.4.7, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

**Prabhupāda:** Eh? We are practical, we are very practical. We are providing so many men who are living in nice house, nice consciousness, nice food. What do you want more?

Devotees: [laughs]

Prabhupāda: You can live with us and see.

Devotees: [laughs]

Prabhupāda: But as soon as you will hear of the restriction you will go away.

Devotees: [laughs]

Prabhupāda: "There is no tea, Sir." [laughs] In the morning you will require tea we cannot supply...  
[aside:] Hm. You have got that?

Pradyumna: Yes.

Prabhupāda: Read it.

Pradyumna:

*parjanyaḥ śata-varṣāṇi  
bhūmau rājan na varṣati*

Prabhupāda: Ah!

Pradyumna:

*tadā niranne hy anyonyaṁ  
bhakṣyamāṇāḥ kṣudhārditāḥ*  
[SB 12.4.7]

Prabhupāda: Hm. Let me have it.

Pradyumna: ...*parjanyaḥ*.

328. Śrīmad-Bhāgavatam 12.4.40, CC Madhya 8.264 Purport

The heart of Brahma was enlightened by the Supreme Personality of Godhead. This is Vedic information given in the *Śvetāśvatara Upaniṣad* (6.18):

*yo brahmāṇaṁ vidadhāti pūrvam  
yo vai vedāṁś ca prahiṇoti tasmai  
taṁ ha devam ātma-buddhi-prakāśam*

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā's heart. The Lord is the original source of all enlightenment and spiritual advancement." In this connection there are other references given in *Śrīmad-Bhāgavatam* 2.9.30-35, 11.14.3, 12.4.40 and 12.13.19.

329. *Śrīmad-Bhāgavatam* 12.4.43-44, In Search of the Ultimate Goal of Life: Sri Ramananda Samvada - Educated Means Atheist

To further misguide these wrongly qualified persons, the pasandis or atheists in the garb of spiritual instructors encourage them in the wrong method of livelihood. This has been predicted in the *Srimad-Bhagavatam* (12.4.43-44). Sukadeva Goswami addressed King Parikṣit, "O my King, in the age of Kali, almost all the people who are destined to die do not worship the Absolute Personality of Godhead who is the Lord of the universe and is respectfully obeyed by all the demigods such as Brahma, Mahadeva, Indra, and others. Unfortunately, the people in the age of Kali worship pasandis, who misrepresent the teachings of the Vedas by atheistic culture. These people, infected by the sinful activities of Kali, do not worship the Personality of Godhead, the remembrance of whose name only-even by a dying person, a person in trouble, or a person who has fallen down-can deliver all from distress and sin, and lift them to the highest goal of life."

330. *Śrīmad-Bhāgavatam* 12.12.52, CC Ādi 17.312 Purport

At the end of *Śrīmad-Bhāgavatam*, in the Twelfth Canto, the Twelfth Chapter has fifty-two verses in which Sri Kṛṣṇa-dvaipāyana Vedavyāsa recapitulates *Śrīmad-Bhāgavatam*'s entire subject matter. Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wants to follow in the footsteps of Śrī Vyāsadeva by recapitulating the seventeen chapters of Śrī *Caitanya-caritāmṛta*'s *Ādi-līlā*.

331. *Śrīmad-Bhāgavatam* 12.12.68, CC Madhya 17.138 Translation and Purport

*svasukha-nibhṛta-cetās tad-vyudastānya-bhāvo*  
*'py ajita-rucira-līlākṛṣṭa-sāras tadīyam*  
*vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ*  
*tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi*

" 'Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord

Sri Kṛṣṇa. He therefore mercifully spoke the supreme Purāṇa, known as Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa.'

This verse was spoken by Sūta Gosvāmī in Śrīmad-Bhāgavatam (12.12.68).

332. Śrīmad-Bhāgavatam 12.12.68, CC Madhya 24.48 Translation and Purport

*svasukha-nibhṛta-cetās tad-vyudastānya-bhāvo  
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam  
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ  
tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi*

" 'I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Śrīmad-Bhāgavatam. This is compared to the light of the Absolute Truth.'

This verse is from Śrīmad-Bhāgavatam (12.12.68).

333. Śrīmad-Bhāgavatam 12.12.69, CC Madhya 17.138 Translation and Purport

*sva-sukha-nibhṛta-cetās tad vyudastānya-bhāvo  
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam  
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ  
tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi*

“ ‘Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke the supreme Purāṇa, known as Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa.’

This verse was spoken by Sūta Gosvāmī in Śrīmad-Bhāgavatam (12.12.69).

334. Śrīmad-Bhāgavatam 12.13.1, SB 4.24.28 Purport



Lord Vāsudeva, Kṛṣṇa, is worshipable not only by ordinary living entities but by demigods like Lord Śiva, Lord Brahmā and others. *Yaṁ brahmā-varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavaiḥ* (SB 12.13.1). Kṛṣṇa is worshiped by Lord Brahmā, Lord Śiva, Varuṇa, Indra, Candra and all other demigods.

335. Śrīmad-Bhāgavatam 12.13.1, SB 4.24.53 Purport

The word “meditation” is very popular in this age amongst the common people, but they do not know the actual meaning of meditation. However, from Vedic literature we learn that the *yogīs* are always absorbed in meditation upon the lotus feet of the Lord. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* (SB 12.13.1). This is the real business of the *yogīs*: to think of the lotus feet of the Lord.

336. Śrīmad-Bhāgavatam 12.13.1, SB 5.2.5 Purport

It is said that *yogīs* always think of the Supreme Personality of Godhead within their hearts. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* (SB 12.13.1). The Supreme Personality of Godhead is always observed by *yogīs* who practice controlling the venomous senses.

337. Śrīmad-Bhāgavatam 12.13.1, SB 6.4.32 Purport

In this verse the word *yoga-sāṅkhyayoḥ* is very important. *Yoga* means *bhakti-yoga* because *yogīs* also accept the existence of the all-pervading Supreme Soul and try to see that Supreme Soul within their hearts. As stated in *Śrīmad-Bhāgavatam* (12.13.1), *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*. The devotee tries to come directly in touch with the Supreme Personality of Godhead, whereas the *yogī* tries to find the Supersoul within the heart by meditation. Thus, both directly and indirectly, *yoga* means *bhakti-yoga*.

338. Śrīmad-Bhāgavatam 12.13.1, SB 7.9.7 Purport

The word *susamāhitaḥ* means "very attentive" or "fully fixed." The ability to fix the mind in this way is a result of *yoga-siddhi*, mystic perfection. As it is stated in *Śrīmad-Bhāgavatam* (12.13.1), *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*. One attains yogic perfection when he is freed from all material diversions and his mind is fixed upon the lotus feet of the Lord. This is called *samādhi* or trance.

339. Śrīmad-Bhāgavatam 12.13.1, SB 8.3.27 Purport

Nowadays there are so many *yoga* schools to encourage people in developing their lusty desires and greed through the practice of *yoga*. People are therefore very much fond of so-called *yoga* practice. The actual practice of *yoga*, however, is described here. As authoritatively stated in the *Śrīmad-Bhāgavatam* (12.13.1), *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*: a *yogī* is one who always meditates on the lotus feet of the Supreme Personality of Godhead.

340. Śrīmad-Bhāgavatam 12.13.1, SB 10.8.45 Purport

When one understands that *puruṣa*, the supreme controller, to be *Paramātmā*, one is engaged in the method of *yoga* (*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [Bhāg. 12.13.1]). But mother Yaśodā has surpassed all these stages. She has come to the platform of loving Kṛṣṇa as her beloved child, and therefore she is accepted to be on the highest stage of spiritual realization.

341. Śrīmad-Bhāgavatam 12.13.1, SB 10.2.30 Purport

Simply by seeing the transcendental form of the Lord, a devotee is at once fully absorbed in the Lord in his heart. This absorption is called *samādhi*. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* (Bhāg. 12.13.1). A *yogī* is fully absorbed in thoughts of the Supreme Personality of Godhead, for he has no other business than to think of the Lord always within the heart.

342. Śrīmad-Bhāgavatam 12.13.1, Dialectic Spiritualism: The Greek Foundation – Socrates

Meditation means analyzing the self and searching for the Absolute Truth. That is described in the Vedic literatures: *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*, (Bhāg. 12.13.1). Through meditation, the *yogī* sees the Supreme Truth (Kṛṣṇa, or God) within himself. Kṛṣṇa is there. The *yogī* consults with Kṛṣṇa, and Kṛṣṇa advises him. That is the relationship Kṛṣṇa has with the *yogī*.

343. Śrīmad-Bhāgavatam 12.13.1, Introduction to Bhagavad-gītā As It Is Lecture, Los Angeles, November 23, 1968

Now they are manufacturing so many other things, but the real *yoga* practice is this, that you have to draw your attention from everything and focus the same on Viṣṇu form. That is *yoga* system. *Dhyānāvasthita manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1].

This is the definition of *yogī*. They are in meditation, *dhyānāvasthita*. *Dhyānāvasthita* means meditation. So those who are *yogīs*... You have heard so much about meditation—there is very popular

word in your country—and what is that meditation? The meditation is to focus the mind on the form of Viṣṇu. *Dhyānāvasthita manasā paśyanti yaṁ yoginaḥ*.

344. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 2.11 Lecture, Rotary Club Address, Hotel Imperial, Delhi, March 25, 1976

*Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The yogīs, they think of the Supreme Person, *dhyānāvasthita manasā*, mind absorbed, surcharged with thinking of Viṣṇu. That is called meditation. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1].

345. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 2.15 Lecture, Mexico, February 15, 1975

**Guest:** [break] ...the Lord in the heart is the soul or is He a part of the soul?

**Prabhupāda:** No. The soul is part of the Lord. Lord is the Supersoul. So therefore, yoga practice means the soul wants to find out the Supersoul. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The yogis, those who are real yogis, not bogus yogis, real yogi, they want to meditate upon the Supersoul. The Supersoul or the soul, they are sitting on the same tree, the body. The Supersoul is simply witnessing the activities of the soul and giving sanction for all his mischievous activities. But the soul is suffering the sequence or the result of his activities. The Supersoul is simply witness.

346. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 2.23 Lecture, Hyderabad, November 27, 1972

Similarly, those who are trying to understand the Absolute from distance place or far away, they are realizing, by speculation, impersonal Brahman. Those who are still forward, yogis, they can see localized aspect. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. They can see, *dhyāna avasthita*, localized within himself. This is Paramātmā feature. And those who are devotees, they see Kṛṣṇa, the Supreme Personality of God, eye to eye, one person to another.

347. Śrīmad-Bhāgavatam 12.13.1, Rotary Club Bhagavad-gītā 3.21 Lecture, Hyderabad, November 29, 1972

So those who are trying to understand the Absolute Truth by philosophical speculation, they can reach up to the impersonal Brahman effulgence of the Absolute Truth. Similarly, those who are trying to find out the Absolute Truth within the heart—*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ*

*yoginaḥ* [SB 12.13.1]—they are generally called *yogīs*. And the philosophical speculators, they are called *jñānīs*. So *jñānī*, *yogīs*.

So the *jñānīs*, they reach up to the impersonal Brahman effulgence, and the *yogīs*, they reach up to the localized aspect of the Supreme Person.

348. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 3.27 Lecture, Madras, January 1, 1976

Prabhupāda: What is that? Meditation? [break] *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. This is meditation, that by meditation that try to find out Kṛṣṇa within your heart. Because Kṛṣṇa is situated everyone's heart: *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati* [Bg. 18.61]. So that is *dhyāna*—find out. In the *śāstra* we understand, "Kṛṣṇa is within my heart." And if you meditate, try to find out Kṛṣṇa, then, if you are fortunate, you'll be able to see Him. This is meditation.

349. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 4.9 Lecture, Bombay, March 29, 1974

So this Kṛṣṇa consciousness movement means to train people to become the topmost *yogī*. Topmost *yogī*. Because they have controlled their senses: no meat-eating, no intoxication, not even smoking or drinking tea. This is *yoga* [indistinct]. Not that simply by pressing nose one becomes *yogī*. Practical life. After performing *yoga*, "Oh, my tongue is now dry, give me one *bīḍī*. [indistinct] one *bīḍī*." That is not *yoga* practice—smoking *gañja*, *bīḍī*, intoxication, tea, and he has become a *yogī*. These are useless, all bogus. *Yoga* means he has controlled his senses. *Yoga indriya-samyamaḥ*. The *yoga* practice means controlling the senses and engaging the mind on the lotus feet of Kṛṣṇa. That is *yoga* system.

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino...*  
[SB 12.13.1]

*Dhyānāvasthita*, meditation, always seeing the lotus feet of Kṛṣṇa. Nowadays they have manufactured some meditation, something light, this, that, all nonsense. *Dhyānāvasthita-manasā*, mind being absorbed. *Sa vai manaḥ kṛṣṇa-padāravindayor* [SB 9.4.18]. That is real *yoga* system, meditation. Now it is... The age of meditation... Meditation is not meant for this age. Meditation is meant for the Satya-yuga.

350. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 4.11 Lecture, Geneva, June 1, 1974

In the Vedic literature it is said that *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. "Yogis, mystics, they are meditating and trying to find out the Supreme Personality of Godhead, or the Supersoul, Paramātmā, within the heart." And the bhaktas, or the devotees, they are directly contacting the Supreme Personality of Godhead face to face. Just like Kṛṣṇa appeared, and the bhaktas met Him face to face. Not everyone could understand that Kṛṣṇa is the Supreme Personality of Godhead, but the bhaktas could understand. That is vṛndāvana-līlā, pastimes. Vṛndāvana-līlā, Kṛṣṇa manifests just to attract us that how you can meet the Supreme Personality of Godhead face to face.

Just like we are meeting in this meeting face-to-face, similarly, you can also meet the Supreme Personality of Godhead face-to-face, but you have to be qualified for that purpose.

351. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 4.24, Bombay Lecture, April 13, 1974

The absolute truth is one either you say Brahma or Paramātmā or Bhagavan but still there is a grace of realisation. Brahma realisation is impersonal realisation, Paramātmā realisation is localised and Bhagavan realisation is the perfect ultimate realisation, *brahmeti paramātmēti bhagavān*. The same example, just like you are in the sunshine that is also light, it is not darkness. Similarly, those who are realised impersonal Brahma that is also light. Those who are realised localised Paramātmā, *īśvaraḥ sarva-bhūtānām*, the yogīs. The yogis realize Paramātmā. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Yogis' business is in meditation to see Kṛṣṇa within the heart. And the jñānīs, they realize impersonal feature, brahmajyoti. But the bhaktas, they directly come to the original source of Brahman and Paramātmā—Bhagavān, *īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*, [Bg. 18.61] *īśvaraḥ* has expanded in everyone's heart and who is that *īśvaraḥ*? *Īśvaraḥ paramaḥ kṛṣṇaḥ*.

*īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam  
[Bs 5.]*

352. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 7.1 Lecture, Calcutta, January 27, 1973

The yoga system is called attachment for Kṛṣṇa, or kṛṣṇa-yoga. Yoga means connecting, link, and if we always keep ourself connecting link with Kṛṣṇa, then we become the topmost yogi. There are many kinds of yogis. Generally the yogis, they think of the Supreme Personality of Godhead always within the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti 'yaṁ yoginaḥ* [SB 12.13.1]. This is the yogis' business. Yogi's business does not mean simply have some gymnastic or bodily exercise and keep the body fit for sense enjoyment. That is not the purpose of yoga. Yoga means connecting. We are now, or we are now disconnected. Or it is not disconnected. We are now forgotten our intimate relationship

with God. We cannot be disconnected. That is not possible. Because we are part and parcel of the Supreme Lord, there cannot be disconnection. Just like father and son. The son may go out of home, forget his father and mother for many years, but the connection between the son and the father and the mother is never disconnected. That is not possible. As soon as the son comes home, although the son was absent for many, many years, the father receives him, the mother receives him with affection. And immediately the paternal relationship, affection, immediately established.

353. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 7.1 Lecture, San Diego, July 2, 1972

**Prabhupāda:** That means these are manufacturing. Actually, there is no fixed-up knowledge. Just like somebody was asking, Transcendental Meditation. What is that Transcendental Meditation? Can anyone explain?

**Devotee (2):** I went to one of their meetings, and it was just..., they talk about something concentrating, feeling, something going down, like this, and then coming up. But it's just...

**Prabhupāda:** Not very, I mean to say, clear. Something vague. So this will not help. Here is positive proposition, that you concentrate on the form of Kṛṣṇa. *Mayy āsakta-manāḥ pārtha. Yoginām api sarveṣāṁ mad-gaṭenāntar-ātmanā śraddhāvān...* [Bg. 6.47]. *Antar-ātmanā*. One has to fix up the form... Actual *yoga* system is to concentrate on the form of Viṣṇu.

*Dhyānāvasthita-tad-gatena manasā* [SB 12.13.1]. By... Meditation means to concentrate the mind without being diverted to any other subject. Simply thinking of Lord Viṣṇu. That is the *yoga* meditation recommended in Vedic literature. So here also, Kṛṣṇa says "Me." Kṛṣṇa and Viṣṇu, the same. Viṣṇu is expansion of Kṛṣṇa. So when we concentrate our mind upon Kṛṣṇa, Viṣṇu is included there. Go on.

**Pradyumna:** "Concentration of the mind upon Kṛṣṇa, the Supreme, is made possible by prescribed devotional service in nine different forms, of which *śravaṇam* is the first and most important."

**Prabhupāda:** So our *yoga* system is not like that, that we whole day, twenty-three hours and forty-five minutes, I engage myself in all nonsensical activities, and fifteen minutes I concentrate my mind, the meditation. That kind of *yoga* system is not here.

Here, twenty-four-hours' meditation. Even during sleeping. Twenty-four hours means during sleeping also. Life should be melded, molded in such a way that twenty-four hours you'll be able to think of Kṛṣṇa.

So we are engaging our students in so many Kṛṣṇa activities. They are going to the park, chanting Hare Kṛṣṇa or distributing literature. All these activities, remembering Kṛṣṇa. They have no other, I mean to say, thought except Kṛṣṇa. So this fifteen minutes', twenty minutes' sitting is all right. But

one who is twenty-four hours thinking of Kṛṣṇa or Viṣṇu, how far he is advanced, that can be imagined.

354. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 7.1 Lecture, Sydney, February 16, 1973

Yoga means that: always thinking of God. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogina* [SB 12.13.1]. The yogī's business is that he's always meditating upon the form of the Supreme Personality of Godhead. That is yogī. *Mad-gatenāntarātmanā*.

These are the Vedic version, that *dhyānāvasthita*. *Dhyāna* means meditation. *Dhyānāvasthita-tad-gatena*: just being absorbed in the form of God, Kṛṣṇa. One who is meditating, *dhyānāvasthita-tad-gatena manasā*, mind is so trained up that mind cannot think of anything else except God, that is perfection of *yoga*. Mind..., we, our mind cannot be vacant. We must think of something in the mind. Not for a second we can make our mind vacant. That is not possible. So this vacancy, this mind's business—thinking, feeling and willing—when all of them are engaged in the Supreme Personality of Godhead, that is called perfect *yoga* system, or the topmost *yoga* system.

355. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 7.1 Lecture, Hong Kong, January 25, 1975

The yogic practice is to meditate upon the Supreme Personality of Godhead Viṣṇu within the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Those who are yogis, they see the Paramātmā. The Paramātmā is in everyone's heart. So they want to find out where is Paramātmā within the heart. This is sum and substance of *yoga* system.

356. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 7.1 Lecture, London, March 9, 1975

Meditation means to fix up one's mind on the Supreme Personality of Godhead. First of all they do not know who is the Personality of Godhead. But the *yoga* practice, according to *śāstra*, is that. Here it is: *mayy āsakta-manāḥ pārtha yogam*. This is *yoga*. In other Vedic literature that is also stated, the same thing. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Yogi means who meditates. It is the business of the yogis to meditate. But if you do not know upon whom to meditate, then what is the meaning of your *yoga*? Therefore I have seen practically in America. There are so many *yoga* societies. They close their eyes, and I do not know what they are meditating, but I have seen, they are snoring. (laughter) And what they will do? (makes snoring sound) (laughter) This is *yoga* system. So don't be misled by these bluffers' *yoga* system. Don't be misled. Here is *yoga*, Kṛṣṇa, because *yoga* means to meditate upon the Supreme, *dhyānāvasthita-tad-gatena manasā*, mind fully absorbed, and they see Kṛṣṇa or Nārāyaṇa, the same thing. So,

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair*

*vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino  
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ*  
[SB 12.13.1]

This is Vedic *mantra*. So *yoga* means to think of Kṛṣṇa. That is *yoga*.

357. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 7.1 Lecture, Durban, October 9, 1975

The mind is always absorbed in Kṛṣṇa consciousness. That is meditation. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The yogis, the real yogis, not these gymnastic yogis, the real yogis, they, *dhyānāvasthita*, they always meditate upon Kṛṣṇa, *dhyānāvasthita-tad-gatena manasā*, by the mind. *Yam...* *Dhyānāvasthita-tad-gatena manasā yaṁ paśyanti yoginaḥ*. *Paśyanti* means he sees, actually sees Kṛṣṇa. So this kind of yoga can be attained if we increase our attachment for Kṛṣṇa.

358. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 7.1 Lecture, Nairobi, October 27, 1975

When Arjuna was advised by Kṛṣṇa to become yogi, haṭha-yogī... Haṭha-yogī means to train the mind how to become Kṛṣṇa conscious. The mind is disturbed always. This way, that way, mind is going, *caṣcala*, restless. So the haṭha-yoga system is meant for persons who are too much under the bodily conception of life, that "I am this body." For them the haṭha-yoga is there so that by practicing several sitting posture, controlling the mind, controlling the senses, they can concentrate on Kṛṣṇa or Viṣṇu, the Supreme Lord. This is yoga system. This is real yoga system. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Who is the yogi? He is yogi who in meditation, *dhyānāvasthita-tad-gatena manasā*, always thinking of Kṛṣṇa by the mind And gradually, when he is perfect in samādhi, trance, he can see Kṛṣṇa.

359. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 7.1-2 Lecture, Bombay, March 28, 1971

There is no difference, Brahman, Paramātmā, and Bhagavān. There is no difference. The same thing, but it is realized under different angle of vision. Those who are trying to approach Kṛṣṇa by philosophical speculation, by theosophical understanding, they go up to the impersonal feature of Kṛṣṇa, *brahma-jñāna*. And those who are trying to understand Kṛṣṇa as the localized Supreme Soul within one's heart... *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The yogis, they are trying to find out Kṛṣṇa within his heart by meditation.

360. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 7.2 Lecture, Hyderabad, April 28, 1974



So because Nārāyaṇa, or *īśvara*, is situated within the heart of everyone, there is no necessity of researching where is Nārāyaṇa. The *śāstra* says it is within your heart. Therefore the *yogīs*, they practice yogic process how to see Nārāyaṇa within the heart. *Dhyānāvasthita-tad-gatena manasā yaṁ paśyanti yogino* [SB 12.13.1]. The yogic process is to see Nārāyaṇa within the heart. Similarly, you can hear also Nārāyaṇa by this transcendental vibration. He can be perceived, because we have got senses, different senses. We can see, and we can hear also. Because the Supreme Personality of Godhead is Absolute Truth, by any of your senses, either by seeing or by hearing, it is the same thing. *Nāma cintāmaṇiḥ kṛṣṇa caitanya-rasa-vigrahaḥ* [Cc. Madhya 17.133]. *Rasa-vigrahaḥ*. *Nāma*, this name, holy name of Kṛṣṇa or holy name of Rāma, they are *rasa-vigrahaḥ*, transcendental, blissful form. That is also... *Vigraha* means form. That form is understood through the ear, and it goes to the heart. In this way we can perceive Nārāyaṇa by chanting Hare Kṛṣṇa *mahā-mantra*.

361. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 9.2 Lecture, Calcutta, March 7, 1972

*Yoga*, *yoga* practice means that one becomes controller of the senses and the mind, and then they can perfectly meditate on the Supreme Personality of Godhead. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogina* [SB 12.13.1]. This is *yogīs'* business: *dhyānāvasthita*, by meditation, *tad-gata-manasā*, spiritualized mind, or completely absorbed in the thought of Kṛṣṇa. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ...*, they can see, they can see God, Kṛṣṇa, Viṣṇu, within the heart. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]. *Īśvara*, the Supreme Personality of Godhead, *paramātmā*, He is situated in everyone's heart. You haven't got to search out. He is there within your heart. Simply you have to know the method how to see Him. That is wanted. *Dhyānāvasthita-tad-gatena manasā paśyanti*.

362. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 9.4 Lecture, Calcutta, March 9, 1972

So it is Kṛṣṇa's kindness that He has appeared before you in a small form, so according to your capacity, you can make very nice dress, and Kṛṣṇa, you can dress Him. And by dressing Him, Kṛṣṇa will understand that "Here is my devotee. He is giving Me some service." This is the position. Therefore temple worship, the Deity worship is necessity for the *kaniṣṭha-adhikārī*. Simply if you think that "Kṛṣṇa is everywhere. I shall think of Kṛṣṇa, meditate on Him," that is not possible. Meditation, that is also regu..., requires good qualification. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. But Kṛṣṇa, by His kindness, *arca-mūrti*, a child can see also Kṛṣṇa. Any innocent, any illiterate man can see, any man can see—a *brāhmaṇa* can see, *śūdra* can see. Therefore the Deity worship so important.

363. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 10.1–3 Lecture, Calcutta, March 6, 1973

The first thing is: what is Kṛṣṇa? He has repeatedly said. Again He said: *devānām*. One may think that Kṛṣṇa is born some five thousand years ago. They may question that, that before Kṛṣṇa is born, there was no Kṛṣṇa worship. Because they do not know what is Kṛṣṇa. Kṛṣṇa is worshiped long, long, long, long—from the beginning of the creation. Just like Brahmā. Brahmā is the beginning of creation. So he also worshiped. *Yaṁ brahma varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair* [SB 12.13.1]. *Yaṁ brahmā*. Brahmā worships Him. *Varuṇendra*, Indra: all the demigods worship Him. So Kṛṣṇa is *ādi*, that's a fact.

364. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 13.5 Lecture, Bombay, September 28, 1973

Those who are speculating on the Absolute Truth, they can understand the Absolute Truth in the impersonal feature. And those who are still further advanced, yogis, not only speculating, but they are practicing actually, they are called yogis. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. They are yogis. Yogis, *dhyānāvasthita*, in meditation the mind is absorbed always. *Tad-gatena manasā*. *Tad-gatena* means *viṣṇu-gatena*. *Om tat sat*. *Tad-gatena manasā*, by the mind, absorbed in Viṣṇu understanding. *Tad-gatena manasā paśyanti yaṁ yoginaḥ, yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ, devāya tasmai namaḥ*

*yaṁ brahmā-varuṇendra-rudrāḥ stuvanti divyaiḥ stavair  
vedaiḥ sāṅgopad-kramopaniṣadair gāyanti yaṁ sāma-gāḥ*  
[SB 12.13.1]

365. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 13.19 Lecture, Bombay, October 13, 1973

The *īśvara*, the Supreme Lord as Paramātmā, is situated within your heart. Now you find out, if you have got means to see. But the situation is given, described in the *śāstra*.

Therefore yogis they try to find out God within the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Yogi, those who are yogis, transcendentalists, they are trying to observe the Supreme Personality of Godhead. *Dhyānāvasthita*, by meditation. That is real meditation, to focus the mind to see the Supreme Personality of Godhead within the heart.

366. Śrīmad-Bhāgavatam 12.13.1, Bhagavad-gītā 16.6 Lecture, Hawaii, February 2, 1975

Very simple. *Īśvaraḥ*, that God, in His Paramātmā feature is sitting within everyone's heart, your heart, my heart, everyone's. God is... You haven't got to find out God somewhere else. Therefore the yogis, they practice, "How to find out God within myself?" That is called meditation. Meditation

means to find out... It is heard from the śāstra, "The God is within my heart. Now let me find out where is God within my heart." That is called yoga, yoga system. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Yogi's business is to become engaged in meditation, *dhyānāvasthita*. Now this meditation is very profusely used in your country especially. But what is the meditation? This is meditation. When you fix up your mind to find out God, Kṛṣṇa, within your heart, that is called meditation, not thinking some foolish objective is meditation. This is meditation. *Dhyānāvasthita-tad-gatena manasā*. *Tad-gatena*, mind being fully absorbed in Him, by that mind, you can find out.

367. Śrīmad-Bhāgavatam 12.13.1, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī's Disappearance Day, Bhagavad-gītā 16.7 Lecture, Bombay, December 22, 1975

Kṛṣṇa is not far away. But you have to search out where is Kṛṣṇa within your heart. That is called yoga. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yoginaḥ*, those who are trying to understand Kṛṣṇa by the yoga process... The yoga process means controlling the senses. Without controlling the senses you cannot practice any yoga. Nowadays it has become a fashion, meditation yoga, but that is not bona fide. That is not not only bona fide; that is farce. Real yoga is controlling the senses and concentrating the mind to the Supersoul. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. That is real. And farce yogī is going like that.

368. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.2.5 Lecture, Glasgow, July 31, 1972

**Prabhupāda:** *Athāto brahma jijñāsā. Atha*, "Now this is the time for inquiring about the Absolute Truth." "This is the time" means this human form of life. Animals cannot inquire. Therefore *Vedānta-sūtra* says, *atha, athāto brahma jijñāsā*: inquire about the Absolute Truth. *Brahmā...*, *brahmeti paramātmēti bhagavān iti śabdyate* [SB 1.2.11]. The ultimate Absolute Truth is Kṛṣṇa, the person. Paramātmā is plenary expansion, and Brahman is impersonal effulgence. So if one understands Kṛṣṇa by question and answer, then he understands the other three features. But simply by understanding the impersonal feature, Brahman effulgence, one cannot understand Kṛṣṇa. Neither by understanding or seeing the Paramātmā one can understand Kṛṣṇa.

To see the Paramātmā is the business of the yogīs. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yoginaḥ*, the yogīs, they are trying to see Kṛṣṇa or Viṣṇu within their heart by meditation. Meditation means this. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*. And the *jñānīs* they want to stop these material varieties, make it impersonal, and merge into the existence of Brahman effulgence. But devotees, they do not, neither of them, neither they even want to be transferred to the Vaikuṇṭhaloka. They are satisfied in any condition life, provided they have got the opportunity to serve Kṛṣṇa. That is their mission.

369. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.2.11 Lecture, Vṛndāvana,  
October 22, 1972

*Tattvataḥ*, Kṛṣṇa as He is, cannot be understood by the other methods, namely by mental speculation or mystic yogic exercises. Kṛṣṇa cannot be understood in that way. If we want to understand Kṛṣṇa, then we have to accept the Kṛṣṇa method, *bhakti* method.

That is plainly spoken by Kṛṣṇa: *bhaktyā mām abhijānāti* [Bg. 18.55]. Kṛṣṇa does not say that you can know Him by mental exercises or yogic practices. No. *Yogī* can know... *Tad-gata manasā paśyanti yaṁ yoginaḥ*. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yogī* also, by meditation they see Kṛṣṇa. That is real yoga.

370. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.2.12 Lecture, Delhi, November  
18, 1973

I have already explained that actually our aim of life, human life, is to acquire knowledge and *vairāgya*. Simply talking of knowledge is useless. There must be *vairāgya* also. Therefore Śrīpāda Śaṅkarācārya, he never liked simply talking. "First of all become a *sannyāsī*." That was his propaganda. "Then you talk." So *jñāna-vairāgya*. One who is actually *jñānī*, he must be *vairāgī*. *Vairāgī* means *vigata-rāga*. We are not *rāgī*. *Rāga* means attachment. We are materially attached, and when you become actually *jñānī*, then you should be materially detached. That is called *jñāna-vairāgya-yuktayā*.

*Tac chraddadhānā munayo jñāna-vairāgya-yuktayā, paśyanty ātmani ātmānam* [SB 1.2.12]. *Ātmani*, within his mind and within his self, he sees the Paramātmā. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Perfect *yogī* always sees the Supreme Personality of Godhead within himself.

371. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.2.25 Lecture, Los Angeles,  
August 28, 1972

**Prabhupāda:** Hm. So in the beginning, there was no impersonalists or voidists. These are later addition. In the Vedas it is stated, *om tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ* [Rg Veda 1.22.20]. It is a Vedic mantra. *Sūrayaḥ*, those who are great sages, they're always looking forward to see the lotus feet of Viṣṇu, *tad viṣṇoḥ paramam padam*.

So in another Vedic mantra there is:

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāmā-gāḥ*

*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino  
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ*  
[SB 12.13.1]

*Yaṁ brahmā.* Brahmā is the original living creature within this universe; so he worshiped the Supreme Lord, Personality of Godhead. He worshiped not the impersonal *brahma-jyotir*; he worshiped the person. *Yaṁ brahma varuṇendra*—they were the first creation, and the sages Marīci, Vasiṣṭha, Ātreya... There are seven great sages, first-born. All of them worship the Personality of Godhead. *Bhejire munayo 'thāgre.* *Agra* means in the beginning of creation. Later on they have deviated, or as the ages are going on, people are becoming degraded in their standard of spiritual understanding.

In the Satya-yuga, cent percent people were aware of their spiritual necessity of life. Next *yuga*, seventy-five percent. Next *yuga*, fifty percent, fifty percent. And this *yuga*, Kali-yuga, seventy-five percent are rascals, and twenty-five percent, they are little wise. And out of that twenty-five percent, mostly they are fruitive actors. Therefore *Bhagavad-gītā* says, *manuṣyāṇāṁ sahasreṣu* [Bg. 7.3]. So in this fallen age, they have manufactured so many things. But actually in the beginning, *agre*, in the beginning—*agre* means in the beginning—all the sages, they worshiped the Supreme Personality of Godhead. *Oṁ namo bhagavate vāsudevāya.*

372. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.2.28–29 Lecture, Vṛndāvana,  
November 8, 1972

The Absolute Truth is one. One who knows the Absolute Truth, he knows that Brahman, Paramātmā, Bhagavān, the same objective, but they are realized by different devotees or different knower in different features.

The example is given in this connection: Just like if you see from a very distant place one hill, you'll find just like a cloud, hazy cloud. If you push forward further, you'll find something green. But when you actually approach the hill, you'll find there are many houses, many animals, many trees—varieties.

So the Absolute Truth, when it is realized by our limited understanding, the Absolute Truth appears as *nirviśeṣa*, impersonal Brahman. Similarly, when we try to meditate upon the Absolute Truth within our heart, He appears as Paramātmā. *Yogīs... Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1].

But at the ultimate issue, He's Vāsudeva, Kṛṣṇa, origin. *Advaitam acyutam anādim.* *Anādi*: Kṛṣṇa has no source. He's the original source of everything.

373. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.3.16 and Initiations Lecture,  
Los Angeles, September 21, 1972

**Prabhupāda:** So, *yasyāntaṁ na viduḥ surāsura-gaṇa devāya tasmai namaḥ* [SB 12.13.1]. The *mantra*, there is *mantra*, that *yasyāntaṁ na viduḥ*. One cannot understand the *antaṁ*, the ultimate end, of the Supreme. *Yasyāntaṁ na viduḥ*. *Viduḥ* means "does not know." *Surāsura-gaṇa*. *Sura*. *Sura* means demigods, theists. Those who are believer in God, they are called *sura*, and just the opposite—*asura*. *Asura* does not believe in the existence of God. He thinks he is God. That is *asura*. *Āsuri-bhāvam āśritāḥ*.

In the *Bhagavad-gītā* it is said *āsuri*. *Āsuri*, this word has come from this *āsura*. Adjective. *Asura* is nominative. So from *āsura*, it becomes *āsuri*. *Āsuri-bhāvam āśritāḥ*. Those who are atheists, they do not surrender. They do not like the idea of God or Kṛṣṇa consciousness. But they do not know what is God or what is the ultimate end, who is the original cause. They do not know. Even the theists, they also do not know. They know Kṛṣṇa, but it is impossible to understand what is the limit of Kṛṣṇa's energies, just like we were discussing this morning.

So unlimited. Unlimited. *Yasyāntaṁ na viduḥ surāsura-gaṇa devāya tasmai namaḥ*. *Devāya*, that Supreme Lord, we simply offer our respectful obeisance. It is not possible to know perfectly what is the potency and energy of God. The atheists, they do not know at all. But theists, devotees, they know, but that is not complete. Even Kṛṣṇa does not know how much powerful He is. That is called unlimited.

374. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.7.2-4 Lecture, Johannesburg, October 14, 1975

So that is called *yoga*. This meditation means *bhakti-yoga*. Meditation, that is the real meaning. Nowadays meditation has become a fashion, but meditation is described in the Vedic literature, *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The *yogīs*, they meditate, *dhyānāvasthita*. *Dhyānāvasthita-tad-gatena manasā*: the mind becomes fully absorbed in Kṛṣṇa consciousness, *tad-gatena*. *Tat* means transcendental Absolute Truth, *om tat sat*. So *tad-gatena manasā*, mind being... Our mind is very restless, so it is very difficult.

375. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.7.6 Lecture, Vṛndāvana, April 18, 1975

So by *bhakti-yoge*, *bhakti-yogena*, by practicing... That is called meditation. Meditation means to find out the Supreme Complete Person. That is called meditation. Not that anything you meditate, any nonsense. No, that is not meditation. Meditation is described, *dhyānāvasthita*. *Dhyānāvasthita*, engaged in meditation. *Tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yogīs*, they by meditation tries to find out the Supreme Person who is within everyone. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati* [Bg. 18.61]. So by meditation to find out the supreme Paramātmā within yourself, that is called

yoga practice. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*. This is yogī. So that yoga is perfect when you see Kṛṣṇa.

376. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.7.6 Lecture, Hyderabad,  
August 18, 1976

So do not misunderstand that *bhakti* is lower than something else. There are *karma*, *jñāna*, *yoga*, *bhakti*. *Bhakti* is the ultimate. So if you want to understand the Supreme Absolute Truth, take from His instruction, *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* [Bg. 18.55]. If you want to know Kṛṣṇa or the Absolute Supreme Personality of Godhead, *brahmeti paramātmēti bhagavān iti śabdyate* [SB 1.2.11]... The Absolute Truth is realized from three angles of vision: impersonal Brahman, localized Paramātmā, and ultimately Bhagavān. *Brahmeti paramātmēti bhagavān iti śabdyate*. So if you want to understand Bhagavān, Brahman realization is possible. *Āruhya kṛcchreṇa param padam* [SB 10.2.32]. This *param padam*, Brahman realization. And Paramātmā realization: *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. But if you want to realize the last phase of the Absolute Truth it requires *bhakti*.

377. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.7.11 Lecture, Vṛndāvana,  
September 10, 1976

The Supreme Personality of Godhead, *īśvaraḥ*, He is situated everyone's heart. So He knows what I want. *Īśvaraḥ sarva-bhūtānām hṛd-deśe*. It is pointed out, *hṛd-deśe*, "in the core of the heart." You haven't got to search throughout the universe. He is within the heart. He's there. Therefore the *yogīs*, they try to find out the Supreme Lord within the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. That is *yogī*—who tries to find out the Supreme Personality of Godhead within the heart. That is *dhyāna*. That is meditation. Meditation does not mean anything nonsense. To see the Supreme Personality of Godhead Viṣṇu, Lord Viṣṇu.

378. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.7.34-35 Lecture, Vṛndāvana,  
September 28, 1976

One who, I mean to say, estimates Kṛṣṇa from material point of view, material vision, he is *mūḍha*. Therefore he cannot surrender to Kṛṣṇa. *Na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ* [Bg. 7.15]. Lowest of the mankind, *narādhamā*. Why lowest? Sinful? *Duṣkṛtina*? These things are there. If we want to understand Kṛṣṇa, then we should take the prescription of Kṛṣṇa. What Kṛṣṇa said? *Bhaktyā mām abhijānāti* [Bg. 18.55]: "One can understand Me by the process of *bhakti*." Never said, Kṛṣṇa, that "Yogī can understand Me" or "The *jñānīs* can understand Me" or "The *karmīs* can understand." Never. *Nāhaṁ tiṣṭhāmi yoginām hṛdayeṣu*. Although *yogīs* are trying to see Kṛṣṇa always within the heart... *Yaṁ brahma varuṇendra-rudra-marutaḥ stuvanti, dhyānāvasthita-tad-gatena*

*manasā paśyanti yaṁ yoginaḥ*... [SB 12.13.1]. Those who are perfect yogīs, they see always Kṛṣṇa within the core of the heart. *Man-manā bhava mad-bhaktaḥ*. That is perfect yogī.

379. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.7.45-46 Lecture, Vṛndāvana,  
October 5, 1976

*Nārakī*. Everyone knows that here is *vigraha*, Gaura-Nitāi *vigraha*, Kṛṣṇa-Balarāma *vigraha*, Rādhā-Kṛṣṇa *vigraha*. Everyone knows that it was..., these *vigrahas* were ordered from Jaipur, and it is now installed. But why people are coming in thousands to see the *vigraha*? They do not know that it is made of stone? Everyone knows. Maybe one or two may be coming, sentiment. In every temple... Just like Jagannātha Purī temple, everyone knows that Jagannātha is made of wood. Then why *lakhs* of people are going there to see? Similarly, Bālajī. Everyone knows He's made of stone. But thousands of people are going to see. So this is the system. This is not artificial. This is the system. One... As the *vigraha*... *Vigraha* means the form of the Lord. There are eight kinds of the forms of the Lord: they are made of stone, they are made of wood, they are made of jewels, and sometimes they are made of painting, and metal. So many. There are eight. All these *vigrahas* are to be worshiped. That is mentioned in the *śāstras*. Painting also. If there is painting, or even if you think of the form of the Lord within the mind, that is also *vigraha*. Just like *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The yogīs, they think of Viṣṇu form within the core of the heart. That is also *vigraha*. Don't think that is imagination. That is also *vigraha*. So there are eight kinds of *vigrahas*, and each and every one of them are as good as the other. Similarly, *vigraha* of *guru* is also... *Sākṣād-dharitvena samasta-śāstraiḥ*. This is the injunction of the *śāstra*. And... "May be in the *śāstra*, but it is not carried." No, it is carried. *Sākṣād-dharitvena samasta-śāstrair uktaḥ*, it is said, *tathā bhāvya eva sadbhiḥ*.

380. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.8.18 Lecture, Māyāpur,  
September 28, 1974

*Alakṣyam*. So if Kṛṣṇa is a person beyond this material creation, how we can see Him? *Alakṣyam*. *Alakṣyaṁ sarva-bhūtānām*. Still, He is in everyone's heart. *Īśvaraḥ sarva-bhūtānām hṛd-deśe arjuna tiṣṭhati* [Bg. 18.61].

So *alakṣyam*, invisible, those who are yogīs, they are trying to see. They are trying to... *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Dhyānāvasthita*. They are trying to see. So there are different processes of seeing, but actually you can see by one process. That is *bhakti*. *Bhakti* *mām abhijānāti yāvān yaś cāsmi tattvataḥ* [Bg. 18.55]. So those who have taken the path of devotional service, they'll be able to understand that Kṛṣṇa is everywhere. *Sarvaṁ khalv idaṁ brahma. Ahaṁ brahmaṇo hi pratiṣṭhā*. Kṛṣṇa is the origin of this Brahman effulgence, you have heard so many times. Kṛṣṇa is Paramātmā, and Kṛṣṇa is the Supreme Personality of Godhead. In this way try to understand Kṛṣṇa, and then you are liberated.



381. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.8.22 Lecture, Los Angeles,  
April 14, 1973

So if you simply think only one verse, as it is explained here, and the *pañkaja*, lotus, in reference with Kṛṣṇa's body, you can meditate the whole life how Kṛṣṇa is beautiful, how Kṛṣṇa is wise, how Kṛṣṇa's creation, how... This is meditation: thinking of Kṛṣṇa. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yoginaḥ* means... *Yogī* means he's always thinking of Kṛṣṇa. *Mat-paraḥ*. That is *yogī*.

382. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.8.28 Lecture, Los Angeles,  
April 20, 1973

The same example as I have repeated many times: Just like we see sometimes the hills from our room. Here there are many hills in Los Angeles. But they are not distinct. When you are seeing the hills from a distant place, it looks like something cloudy. But if you go still further towards the hill, you'll distinctly find that there is something, hill. And if you come to the hill, then you'll find so many persons are working there, so many houses are there. There are streets, motorcars, everything, all varieties.

So similarly, when one wants to know the Absolute Truth by his teeny brain—"I shall make research to find out the Absolute Truth"—then you'll have vague idea, impersonal idea. And if you become a meditator, then you will find that God is situated within your heart.

*Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The *yogīs*, the real *yogīs*, they, by meditation, they see *viṣṇu-mūrti* within the heart. And those who are devotees, they meet the Supreme Person face to face, just like we are meeting face to face, talk face to face, serve directly. The Supreme Personality of Godhead orders that "You supply Me this," and he supplies. That is the difference.

383. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 1.15.29 Lecture, Los Angeles,  
December 7, 1973

We can meditate upon Kṛṣṇa immediately. We are constantly seeing Kṛṣṇa here. So as soon as I close my eyes, I see Kṛṣṇa. That is not very difficult. Anything you see, you'll be able to immediately have the form within your heart. Immediately. So there is no difficulty, but they will create some difficult task. Therefore *Bhagavad-gītā*, *kleśaḥ adhikataras teṣāṁ*. To fix up the mind on Vāsudeva, or Viṣṇu, that is also difficult. But those who are trying to fix up their mind on zero, their position is more difficult, *adhikataṁ*. *Adhikataṁ* means "more."

So people are voluntarily accepting some nonsense method, and they are not happy. That is their misfortune. Misfortune. *Narādhama*. The..., everything is there, but because they do not know...

*Duṣkṛtina, narādhama. Duṣkṛtina, duṣkṛtina* means misfortunate, or always engaged in sinful activities. They'll not meditate upon Vāsudeva; they'll meditate on something, some color, some zero, or something like that. We do not know what kind of meditation there is. But real meditation, recommended in the *Vedas*: *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Yogī. Yogīs see the Supreme Personality of Godhead by meditation. Meditation. *Dhyānāvasthita-tad-gatena manasā*: mind is absorbed in the Supreme Personality. That is the real process of *yoga* system and meditation—to see the form of Viṣṇu. *Dhyānāvasthita-tad-gatena manasā*, this is the, I mean, recommended process, standard recommended process.

384. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 2.1.1 Lecture, Delhi, November 4, 1973

*Ātmavit*, self-realized person, transcendentalist, they are not interested with these material affairs. *Ātmavit*.

So there are three kinds of *ātmavit* or *tattvavit*. Some of them are *brahmavit*, some of them are *paramātmavit* and some of them are *bhagavadvit*. The... Those who are trying to understand the Absolute Truth through knowledge, by dint of their own knowledge, that is called *brahmavit*. They can approach up to the impersonal Brahman. And those who are *yogīs*, trying to understand the Absolute Truth by meditation—*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]—they are *paramātmavit*. And those who are devotees, they are *bhagavadvit*, or *bhāgavata*. They are called *bhāgavata*.

385. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 2.1.3 Lecture, Delhi, November 6, 1973

Viṣṇu means *viṣṇu-tattva*. *Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan* [Bs. 5.29]. *Viṣṇu-tattva* means *rāmādi-mūrti*. Rāma, Nṛsimha, Varāha, Kṛṣṇa... There are so many. They are described. They are *viṣṇu-tattva*. *Viṣṇu-tattva, jīva-tattva, śakti-tattva*. There are different *tattvas*. So *śravaṇaṁ kīrtanam*. If you engage yourself in *śravaṇaṁ kīrtanam*, that should be for Viṣṇu, not for any other, anyone else. *Śravaṇaṁ kīrtanam viṣṇoḥ smaraṇam*. *Smaraṇam*, meditation. That is also Viṣṇu. The *yogīs*, those who are actually *yogīs*, they meditate upon the *viṣṇu-mūrti* within the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yogīs*, their meditation, Viṣṇu.

386. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 3.26.28 Lecture, Bombay, January 5, 1975

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino  
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ*

This is a *mantra*, Vedic *mantra*: "The Supreme Lord is worshiped by all the demigods," *yaṁ brahmā varuṇendra-rudra stuvanti divyaiḥ stavaiḥ*. Varuṇa, Indra and other demigods, even Lord Śiva or Lord Brahmā...

387. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 3.26.31 Lecture, Bombay,  
January 8, 1975

Meditation means to concentrate the mind on the lotus feet of Kṛṣṇa; not something fictitious, but this is tangible. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. That is the *yoga* practice of meditation, but not that he, the yogī, does not know what he is thinking. That is not *yoga*. This is simply show. Real *yoga* is to meditate upon the lotus feet of Kṛṣṇa. That is real *yoga*. *Dhyānāvasthita*. *Dhyāna*. *Dhyāna* means meditation. So they sit down in *dhyāna*. Now what is the subject matter of *dhyāna*? The subject matter of *dhyāna* is the lotus feet of Kṛṣṇa or Viṣṇu. That is *dhyāna*, *dhyāna-yoga*. That is... Then you get yogic perfection.

388. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 3.26.39 Lecture, Bombay,  
January 14, 1975

So mind. It is expansion of the mind, different way. *Mānasa-vṛtti*. This is called the characteristic of the mind. Then subtle action of mind: thinking, feeling, willing. And the mind is expanding in hundreds, thousands, millions of ideas. In this way I am becoming entangled. So when this mind is controlled... The *yoga* system is for that purpose. Those who are too much bodily concept of life, bodily consciousness, they should practice this *yoga*—*haṭha-yoga*, *aṣṭāṅga-yoga*—so that the mind can be purified. As soon as the mind is purified, then all this expansion into thousands and millions of ideas will be controlled, and the only idea will be Kṛṣṇa. This is called *yoga* system, concentrating. *Dhyānāvasthita yogena paśyanti yaṁ yoginaḥ*. *Dhyānāvasthita-manasā*: "The mind is controlled, and the focus of the mind is on Kṛṣṇa or Viṣṇu." *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Then we can see the effulgence, and the localized, and then the Supreme Personality of Godhead.

389. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 3.26.40 Lecture, Bombay,  
January 15, 1975

So there is list of understanding Kṛṣṇa. Don't say that "We have not seen God. Can you show me God?" Why don't you see? The God says, "I am here," but why don't you see? God says, "I am the taste of water." So when you drink water, why don't you see God in the taste? He is visible in every step. Every working of this nature, He is doing that. Simply we have to make our eyes to see. That is Kṛṣṇa consciousness. Everything is there, present. Kṛṣṇa, God, is present everywhere. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham* [Bs. 5.35]. Kṛṣṇa is present here. Kṛṣṇa is within your heart. *Īśvaraḥ sarva-*

*bhūtānām hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]. But when you learn the art to see Him within your heart, that is called mystic yoga. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1].

The yogic process is to see Kṛṣṇa within the heart. That is real yoga. That is real yoga system. Try to see Kṛṣṇa within the heart. Then you first-class yogī. That is the perfection of topmost yogic process.

390. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 3.26.46 Lecture, Bombay, January 21, 1975

So impersonal Brahman, nobody can construct any *sthānam*, place, of the impersonal Brahman or Paramātmā. Paramātmā has got place everywhere. *Īśvaraḥ paramaḥ...*, *sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham* [Bs. 5.35]. So that is the worshipable Deity for the yogīs. And impersonal Brahman for the jñānīs. And Bhagavān, the Supreme Personality of Godhead, who is the shelter of both Para-brahman, I mean to say, impersonal Brahman, and Paramātmā... *Yad advaita brahma upaniṣadi*. *Upaniṣadi*, in the *Upaniṣad*, Vedic *Upaniṣad*, the impersonal Brahman is described. And the yogīs, by meditation, they try to understand the Supreme Absolute Truth by seeing the Viṣṇu form, four-handed Viṣṇu. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1].

391. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 5.5.3 Lecture, Hyderabad, April 15, 1975

Yogī's business is to see God within the heart. That is real yogī. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino* [SB 12.13.1]. Yogī's business is to see in meditation always Kṛṣṇa or Viṣṇu within the heart. That is real yogī. *Dhyānāvasthita*, by meditation, one has to see continually. That is called *samādhi*.

392. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 5.6.3 Lecture, Vṛndāvana, November 25, 1976

*Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Yogīs' meditation means to see Viṣṇu *mūrti*. That is wanted. But they are impersonalists: "Viṣṇu is *māyā*. Why shall I think of Viṣṇu? Let me see some light." What is that nonsense light? That is also *māyā*. So what is the wrong there, instead of seeing the light if you see the Viṣṇu form? "No, the light is good. *Om* is good." But when there is question of personal meditation, they protest.

393. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 5.6.5 Lecture, Vṛndāvana, November 27, 1976

Desireless means your desires are suppressed by forced: "I shall not desire." That is not possible. You have got eyes, and if you want to suppress your eyesight, "I shall not see anything," is that possible?

That is not possible. Yes, I have got my eyes, but I want to see Kṛṣṇa-Balarāma. That is wanted. That is wanted. Not that "No, I shall not see." Even meditation, so-called meditation, that is also seeing. Real meditation, seeing within. *Dhyānāvasthita-tad-gatena manasaḥ paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Paśyanti*, this word is used. *Paśyanti* means sees, but within, not without. Meditation means seeing within. Not that without seeing. Concentrating the mind to see the form of Lord Viṣṇu, that is real meditation. And without seeing Lord Viṣṇu, that is *kleśa*. If you want to fix up my mind into nothing, they say nothingness, that is not possible. So you cannot be desireless.

394. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 6.1.19 Lecture, Denver, July 2, 1975

So *sakṛd api kṛṣṇa manaḥ*. Mind has to be fixed up to something. The *yogīs*, *karmīs*, the *jñānīs* and the *bhaktas*. The *karmīs*, their mind is fixed up, "Where to get money? Where to get money?" That's all. This is *karmī*. Just to live comfortably, enjoy sense gratification, this is *karmī*. And *jñānī* means they want to... Because they are disgusted. They are better than the *karmīs*. They want to merge into the impersonal Brahman effulgence, *jñānī*. And *yogī*, they... Actual, their business is, *yogī*, *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The *yogīs*, they are always in meditation and thinking of Kṛṣṇa. That is real *yogī*, not to show some gymnastic feats. These things are required to concentrate the mind. But where to concentrate the mind? Concentrate the mind in the Supreme Soul, or Kṛṣṇa, or Viṣṇu. That is *yoga* system.

395. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 6.1.22 Lecture, Chicago, July 6, 1975

In the beginning, Brahman realization, impersonal. Then, as you gradually increase, then Paramātmā realization. That is meditation. That is meditation.

*Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*  
[SB 12.13.1]

The *yogīs*, by meditation, they observe the Supreme Personality of Godhead Viṣṇu within the heart. That is *yoga* system perfection. And above that, there is personal realization, Bhagavān. So when you realize the Personality of Godhead, then you become a Vaiṣṇava. This is gradual steps.

396. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 6.1.31 Lecture, Honolulu, May 30, 1976

So those who are *yogīs*, they want to find out that "God is sitting with me. Let me see by meditation." That is *yogī's* business. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. This is *yoga* system. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ*. Not that manufacturing something nonsense, just so that you'll be stout and strong to enjoy sex, or your power of business brain will

expand. This is not *yoga*. These are all bluff. Real *yoga* system is to find out within the heart where is God. My business is that I've forgotten God.

397. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 7.6.1 Lecture, Montreal, June 12, 1968

You have heard the name of *yogī*. *Yogī* means that he has no other business. The *sannyāsī* and *yogī* is the same, because *yogī* has no other business. He is simply trying to concentrate his mind on the Viṣṇu. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1].

*Yoginaḥ*. Not these black *yogīs*; the real *yogī*. Real *yogī* means he is always in meditation, *dhyānāvasthita*. *Dhyāna* means meditation. *Dhyānāvasthita manasā*. Where meditation is performed? In the mind. That means concentrating the mind. *Dhyānāvasthita manasā*.

Then what is that concentration? *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yam*, whom. That means the Supreme Viṣṇu. One who sees the Supreme Viṣṇu always within his mind by concentration, he is called *yogī*. *Yogī* does not mean to show some magical or gymnastic feats. These are... This practice of *āsana* or breathing exercise, that will help you for concentrating, *pratyāhāra*. There is a term, *pratyāhāra*. *Pratyāhāra* means you draw your engagement of the senses from matter, and you engage them in the Viṣṇu. That is *yogī*.

So *bhakta-yogi*, which we are teaching in Kṛṣṇa consciousness, they are the topmost *yogīs*, because they are being trained to draw the engagement of the senses from anything outside Kṛṣṇa consciousness. They are trying to draw the senses from everything and applying it in Kṛṣṇa. Just like we are trying to chant Hare Kṛṣṇa. When we chant Hare Kṛṣṇa, that means we withdraw our mind from all other engagement and try to engage my mind and ear on the sound vibration of Kṛṣṇa.

This Kṛṣṇa, being Absolute Truth, there is no difference between the person Kṛṣṇa and the name Kṛṣṇa. In the absolute world there is no relativity. Therefore, when you concentrate your mind on the sound vibration of Kṛṣṇa, that means you are concentrating on the Absolute Truth, and that is the process of *yogī*. *Yogīs*... Somebody may think, "Here there is no bodily exercise, no breathing exercise. How they become *yogīs*?"

Real *yogīs* means to concentrate the mind in Viṣṇu. *Dhyānāvasthita*. So the original form of Viṣṇu is Kṛṣṇa, and therefore concentrating the mind on Kṛṣṇa, even by vibration, because there is no difference of identity between the vibration of the name of Kṛṣṇa and Kṛṣṇa, therefore this is the highest form of *yoga* practice.

398. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 7.6.2 Lecture, Toronto, June 18, 1976

The real aim of life is how to go back to home, back to Godhead. They do not know it. *Na te viduḥ*. Generally, people do not know what is the aim of life. *Na te viduḥ svārtha-gatiṁ hi viṣṇum* [SB 7.5.31]. All the Vedic *mantra* says. The *R̥g Veda mantra* says, *om tad viṣṇoḥ paramaṁ padam*. That is the... Everyone must meditate upon Lord Viṣṇu. Meditation means to think of Lord Viṣṇu within the heart. I think you have seen many pictures that *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61], the Supreme Lord is sitting in everyone's heart, and that Lord's *mūrti* form is Viṣṇu-mūrti. So *dhyāna*, *yoga*, all this means to concentrate the mind in Viṣṇu-mūrti. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yogī*, what is their business? *Dhyānāvasthita-tad-gatena manasā*. Concentrating the mind, meditating upon the Viṣṇu-mūrti. Nowadays, they have invented some system of *yoga*, some light, something like that. But that is not the śāstric injunction. Śāstric injunction is to think of Lord Viṣṇu within the heart. He's already there, and we have to search out. That is called meditation. That is called *dhyāna*. But in this Kali-yuga it is little difficult. Why little? It is very, very difficult to sit down in one place and meditate upon Lord Viṣṇu within the heart. Not only sit down in one place—it is recommended that we should sit down in a sacred place and in a secluded place. Not that it is a fashion, some hundreds of men sitting together and meditating. What meditating? That is not the process. You'll find in the *Bhagavad-gītā* it is recommended to sit down in a sacred and secluded place. That is called *dhyāna*. And sitting in a right-angle posture and the eyes half-closed, not fully closed. If you fully close then you will sleep. I have seen so many *yogīs* snoring, sleeping. Yes. Naturally, if you close your eyes and you have no subject matter to think what will be this, you will sleep, that's all. That is not *yoga* system. You have to sit down in a secluded place, in what is called *yoga-āsana*, straight body and not sleeping, half-open eyes and looking over the tip of the nose. There are so many methods. That is called meditation. But this kind of meditation is very, very difficult in this age. If one can perform, it is welcome, but it is very difficult. In the Kali-yuga, if I sit down to meditate upon, then I shall think of my family, my business, my friend, so many things. It is not possible.

399. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 7.9.1 Lecture, Māyāpur,  
February 8, 1976

*yaṁ brahmā-varuṇendra-rudra stuvanti divyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino  
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ*  
[SB 12.13.1]

400. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 7.9.9 Lecture, Calcutta, March  
7, 1972

So yogic exercise means to control the mind, *dhyānāvasthita-tad-gatena manasā* [SB 12.13.1]. In order to make the mind controlled and fully fixed up on the Supreme Personality of Godhead, that is required in *yoga* meditation. *Dhyānāvasthita*, one remains in meditation. What for? *Dhyānāvasthita-tad-gata manasā*, just in order to make the mind completely, completely absorbed in Kṛṣṇa. *Dhyānāvasthita-tad-gatena manasā paśyanti*. By concentrating the mind upon Kṛṣṇa, generally Lord Viṣṇu, *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1], they are also material endeavor. They are not spiritual. Because spiritual life begins when one understands fully that he is not this body.

That is the beginning of instruction in the *Bhagavad-gītā*. When Kṛṣṇa saw that Arjuna was talking on the platform of bodily concept of life, He was not talking seriously anything. Arjuna could understand that, that Kṛṣṇa was just talking as friend, not very seriously. Therefore, he submitted himself as a student: *śiṣyas te 'haṁ śādhi mām prapaṇnam* [Bg. 2.7]. So... And He chastised him, that "You have no spiritual knowledge, still you are talking just like a great scholar." *Aśocyān anvaśocas tvaṁ prajñā-vādāmś ca bhāṣase* [Bg. 2.11]. "You are talking just like a very learned man." [break] That means one who is... [break] ...that is animal life. There is no beginning of spiritual life. Spiritual life begins when one understands that he is not this body.

401. Śrīmad-Bhāgavatam 12.13.1, Śrīmad-Bhāgavatam 7.9.34 Lecture, Māyāpur,  
March 12, 1976

Kṛṣṇa, Vāsudeva—*om namo bhagavata vāsudevāya*—He... *Tene brahma hṛdā ādi-kavaye*. He taught this Vedic literature to the heart of Brahmā. He can teach you through the heart also, because He is sitting there. *Īśvaraḥ sarva-bhūtānām hṛd-deśe* [Bg. 18.61]. A particularly mention, *hṛd-deśe*, "within the core of the heart." He doesn't say that "Īśvara is situated on your finger." No. Within the heart. The particular place is mentioned. Therefore the *yogīs'* practice, real *yoga* practice, means to find out Kṛṣṇa within the heart. That is real *yoga*. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. This is *yogī*. *Yogīs* meditate. What for meditation? To find out Kṛṣṇa within the heart. That is *yoga*, not to show magic and gymnastic. No, that is not. That gymnastic *yoga*, that is not *yoga*. Real *yoga* is to find out Kṛṣṇa within one's own heart.

402. Śrīmad-Bhāgavatam 12.13.1, Śrī Caitanya-caritāmṛta, Madhya-līlā 20.120 Lecture,  
Bombay, November 12, 1975

This is Kṛṣṇa. Kṛṣṇa is situated within our heart, Paramātmā, in His Paramātmā feature. *Brahmeti paramatmeti bhagavān iti śabdyate* [SB 1.2.11]. So the feature by which Kṛṣṇa is situated in everyone's heart, that is... *Īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]. So *yogīs*, they find out Kṛṣṇa. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yogīs* try to find out the Paramātmā, and the *jñānīs*, they are trying to find out the *brahma-jyotiḥ*, and similarly, the *bhakta* is trying to find out Kṛṣṇa. *Brahmeti paramatmeti bhagavān iti śabdyate*.



403. Śrīmad-Bhāgavatam 12.13.1, The Nectar of Devotion Lecture, Vṛndāvana,  
November 8, 1972

**Acyutānanda:** "The *yoga* system teaches that if you become silent, you will realize that you are God. This system may be all right for materialistic persons, but how long will they be able to keep themselves silent? Artificially, they may sit down for so-called meditation, but immediately after their yogic performance, they will engage themselves again in such activities as illicit sex life, gambling, meat-eating and many other nonsensical things. But a Kṛṣṇa conscious person gradually elevates himself without endeavoring for this so-called silent meditation."

**Prabhupāda:** Actually, *yoga* practice means *yoga indriya-saṁyamah*. The whole yogic process, *aṣṭāṅga-yoga*, is meant for controlling the senses. *Durdanta indriya-kāla-ṭṭālī* [Prabodhānanda Sarasvatī]. *Indriya*, the senses, are just like snakes. As it is very difficult to enchant the snakes, similarly, it is very difficult to control the senses. And the *yoga* system [is] especially meant for controlling the senses, controlling the mind, and then concentrate on the form of Viṣṇu. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. This is *yoga* process.

But practically we see the so-called *yogīs*, or student of *yoga* class, I have seen in Western countries, they are habituated to all these nonsense habits—illicit sex, intoxication, meat-eating. Still, they're passing on as *yogīs*. So that kind of *yoga* will not help.

404. Śrīmad-Bhāgavatam 12.13.1, The Nectar of Devotion Lecture, Vṛndāvana,  
November 13, 1972

**Pradyumna:** "Śrī Caitanya Mahāprabhu has given us an authorized program for this purpose, centered around the chanting of the Hare Kṛṣṇa *mantra*. This chanting has so much power that it immediately attaches one to Kṛṣṇa. That is the beginning of *sādhana-bhakti*. Somehow or other, one has to fix his mind on Kṛṣṇa. The great saint Ambarīṣa Mahārāja, although a responsible king, fixed his mind on Kṛṣṇa, and similarly, anyone who tries to fix his mind in this way will very rapidly make progress in successfully reviving his original Kṛṣṇa consciousness."

**Prabhupāda:** Because fix up mind on the lotus feet of Kṛṣṇa is *yoga*. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Who is *yogī*? *Dhyānāvasthita*: always thinking of Kṛṣṇa, Kṛṣṇa's lotus feet. *Dhyānāvasthita-tad-gatena manasā... Tad-gatena manasā*, absorbed in the thought of Kṛṣṇa. This is *yoga* system. Some way or other, if you fix up your mind on the lotus feet of Kṛṣṇa, that is perfection of *yoga*. *Yoginām api sarveṣāṁ* [Bg. 6.47]. That is the verdict of all *śāstras*. So by fixing up your mind on the lotus feet of Kṛṣṇa, immediately you become first-class *yogī*. There is no doubt about it.

405. Śrīmad-Bhāgavatam 12.13.1, The Nectar of Devotion Lecture, Vṛndāvana,  
November 14, 1972

**Pradyumna:** "In the *Padma Purāṇa* also the same process is advised. There it is said that one should always remember Lord Viṣṇu. This is called *dhyāna*, or meditation—always remembering Kṛṣṇa. It is said that one has to meditate with his mind fixed upon Viṣṇu. *Padma Purāṇa* recommends that one always fix his mind on the form of Viṣṇu by meditation, and not forget Him at any moment. And this stage of consciousness is called *samādhi*, or trance."

**Prabhupāda:** Yogic mystic meditation means to concentrate the mind upon Kṛṣṇa or Viṣṇu. *Dhyānāvasthita tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yogī*, those who are real *yogīs*, they always observe the Viṣṇu form within the heart. That is the process of meditation and *samādhi*.

406. Śrīmad-Bhāgavatam 12.13.1, The Nectar of Devotion Lecture, Bombay, December  
27, 1972

Those who are *yogīs*, *bhakta-yogīs*, because they are in love with God, Kṛṣṇa, they are seeing every moment within their heart the Supreme Personality of Godhead. Anyone you love, you see always within your heart. Similarly, if you have love for God, Kṛṣṇa, then you can see Kṛṣṇa always.

That is called *yoga* system. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yoginaḥ*, those who are *yogīs*, under meditation they see the Supreme Personality of Godhead within the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*.

So there are many evidences in the *sāstras*. *Yoga* means to see the Supreme Lord within the heart. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati* [Bg. 18.61]. *Īśvara*, the Supreme Lord, is situated in everyone's heart. One has to see. One has to develop that visionary power, how to see God within the heart. That is wanted. That is called *yoga* system. *Dhyānāvasthita*. Otherwise *īśvara* is there in everyone's heart.

407. Śrīmad-Bhāgavatam 12.13.1, The Nectar of Devotion Lecture, Bombay, January 4,  
1973

**Prabhupāda:** Kṛṣṇa does not appear or disappear. Kṛṣṇa is always present, but we see at a certain period. Just like the sun. Sun is always in the sky, but when it is daytime, we see, and at nighttime, we cannot see. At nighttime, because we cannot see, it does not mean there is no sun. It is our imperfectness of eyes we cannot see. Similarly, Kṛṣṇa is always present. One who has got eyes, he can see. When all the circumstances favorable, he can see. Kṛṣṇa is always... *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti* [Bs. 5.38]. *Dhyānāvasthita-tad-gatena manasā paśyanti 'yaṁ yoginaḥ* [SB 12.13.1].

So Kṛṣṇa can be seen always, if we have got eyes to see. That eyes, how you can be transferred? *Premāñjana-cchurita*. When it is smeared with the ointment of love, then with these eyes you can see Kṛṣṇa. Kṛṣṇa is always there. *Īśvaraḥ sarva-bhūtānāṃ hṛd-deśe arjuna tiṣṭhati* [Bg. 18.61]. He's represent everywhere. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham* [Bs. 5.35]. Kṛṣṇa is not absent. Kṛṣṇa is always there. We haven't got eyes to see Him. So we have to prepare the eyes. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [Cc. Madhya 19.170]. When you make your eyes *nirmala*, when you give up all these titular designations—"I am Hindu," "I am Muslim," "I am Christian," "I am American," "I am Indian," "I am black," "I am white..." These are all designations. When you give up, become *brahma bhutaḥ prasannātmā* [Bg. 18.54]—"I am nothing of this; I am eternal servant of Kṛṣṇa"—when you come to this consciousness, you will see Kṛṣṇa. Kṛṣṇa is always there.

408. Śrīmad-Bhāgavatam 12.13.1, Śrī Brahma-saṁhitā Lecture, Bombay, January 3, 1973

**Prabhupāda:** So this *yoga* process is there, but it is very, very difficult. Very, very difficult, especially in this age. Therefore in the *śāstra* it is said, *krte yad dhyāyato viṣṇu* [SB 12.3.52]. The *dhyāyato viṣṇu*, that is *yoga* system. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yoginaḥ*, being absorbed in meditation, they see. *Dhyānāvasthita-tad-gatena manasā*. Mind, being absorbed in the Supreme, they can see. *Yaṁ paśyanti yoginaḥ*. The *yogī* sees. That is *samādhi*. That is... *Prāṇāyāma*, of course, they controlling the breathing. So these things are very difficult in this age. Therefore *śāstra* says,

*harer nāma harer nāma harer nāma eva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā  
[Cc. Ādi 17.21]*

Three times. When we stress upon some important point, we say three times, "Do it, do it, do it!" It is like that. *Kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. So *yoga* practice is approved process, but it requires long, long period time, and the time is not at all suitable in this age. And persons are differently cultured. They are eating everything, they are drinking everything, smoking. And it is not possible. It is not possible. Simply childish. It is not possible. And you can see practically. Just like I have given the example. Bring any so-called *yogī*, mystic practitioner...

409. Śrīmad-Bhāgavatam 12.13.1, Lecture, New York, September 4, 1968

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino  
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ  
[SB 12.13.1]*

410. Śrīmad-Bhāgavatam 12.13.1, Lecture at Harvard University Divinity School,  
Cambridge, Boston, May 7, 1969

You have... Most of you know the *yoga*. The *yoga* system means to see the Supreme Person, or the Absolute Truth, or the Personality of Godhead, Viṣṇu, within your heart. That is the perfection of *yoga*. *Dhyānāvasthita-tad-gatena manasā paśyanti yam...* [SB 12.13.1].

*Dhyānāvasthita*, by meditation, one can see. So this perfectional stage can be achieved when you are in the *brahma-bhūta* stage, Brahman realization stage.

So Lord Caitanya said that if you chant this Hare Kṛṣṇa *mantra*, the first installment of your gain will be that your heart, which is contaminated now with so many materialistic dust, it will be cleansed.

411. Śrīmad-Bhāgavatam 12.13.1, Room Conversation with John Lennon, Yoko Ono,  
and George Harrison, London at Tittenhurst, September 11, 1969

**Prabhupāda:** And you have got a very good talent, music. *Na vidyā sangīta uttamam*. The Vedic *mantras* were all through music. *Sāma Veda*. *Sāma Veda* is full of music.

*yaṁ brahmā-varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair  
vedaiḥ sāṅgopada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ*  
[SB 12.13.1]

*Sāmagāḥ*. *Sāmagāḥ* means the followers of *Sāma Veda*. *Gayānti*. They are always in music. Through musical vibration they are approaching the Supreme. *Sāmagāḥ*. *Gāyanti*. *Gāyanti* means singing. So Vedic *mantras* are sung. This whole *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, can be sung very nicely. And it is Vedic *mantra*, chanting. Simply by hearing the vibration, people will be benefited, even they do not understand. You have got that, just this *mantra* you chant? You just play it.

412. Śrīmad-Bhāgavatam 12.13.1, Lecture on Saṅkīrtana, London, November 30, 1969

Meditation of the Supreme Absolute Truth, Viṣṇu. The same Viṣṇu, not anything else. *Kṛte yad dhyāyato viṣṇum*. *Dhyāna avasthita* [SB 12.13.1]. *Dhyāna*, *dhyāna* means “meditation.”

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvantidivyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ*  
[SB 12.13.1]

*Dhyānāvasthita-tad-gatena...yoginaḥ* [SB 12.13.1]. So *dhyāna*, this *dhyāna*, this meditation process, was possible in *kṛte*, in the Satya-yuga—now it is not possible—when people used to live for many, many years. But nowadays will not believe, but sometimes there was, when people used to live for one hundred thousands of years.

At that time it is called Satya-yuga, and then meditation was possible at that time, because it takes them very, very long time. Just like Vālmīki Muni. Vālmīki Muni, he meditated for sixty thousands of years. So that is a long-term process, and it is not possible to execute in this age. If you make one farce, that is another thing. But actually if you want to meditate, it takes a very, very long time to make perfection.

413. Śrīmad-Bhāgavatam 12.13.1, Initiation Lecture, Boston, December 26, 1969

This is all rascaldom. To keep oneself dirty, unpure in mind, in body, in feelings, in character, and he wants to go to God? Rascal. [laughter] Forget! There is no entrance for you to God.

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino  
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ*  
[SB 12.13.1]

God's position is that, that the *yogīs*, they are trying to capture God by meditation. And demigods like Brahmā, Lord Śiva and others, they are offering Vedic prayers. And the *Sāma Veda* is always singing the glories of the Lord. The Lord is so exalted, so pure.

So if you have to reach Kṛṣṇa, you must be pure, cent percent pure.

414. Śrīmad-Bhāgavatam 12.13.1, Lecture at the Home of Mr. Mitra, Allahabad,  
January 30, 1971

Amongst all the *yogīs*, a person who is constantly engaged to think of Kṛṣṇa within himself, *dhyānāvasthita-yogino...*, *paśyanti yaṁ yogino* [SB 12.13.1]. *Dhyānā* means to concentrate the mind upon Viṣṇu or Kṛṣṇa. That is real life. Therefore in the *śāstras* it is stated that the *yogīs* who are engaged in meditation, they try to find out Kṛṣṇa, or Viṣṇu. Kṛṣṇa and Viṣṇu is the same.

415. Śrīmad-Bhāgavatam 12.13.1, Lecture, Gorakhpur, February 17, 1971

*yaṁ brahmā-varuṇendra-rudra[-marutaḥ] stuvanti divyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ*

*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ...*  
[SB 12.13.1]

*Yogina dhyānāvasthita, yaṁ paśyanti. Yam. Whom? The Supreme Personality of Godhead.*

416. Śrīmad-Bhāgavatam 12.13.1, Lecture on Teachings of Lord Caitanya, Bombay,  
March 17, 1971

So Caitanya Mahāprabhu's proposal is: by the mercy of *sādhū*, holy man, or saintly person, or devotee... Who is a *sādhū*? We know this term *sādhū*. *Sādhū* means saintly person. But actually there are different kinds of *sādhū*s. Generally people accept a *sādhū* when he is dressed with the saffron garment, but there are different types of *sādhū*s, *mahātmā*. Some of them may be *jñānīs* who wants to merge into the Brahman effulgence.

And another *sādhū* may be *yogīs*, those who are trying to—the same ambition—to merge into the Supreme by finding out in the heart. *Yoginaḥ, paśyanti yaṁ yoginaḥ. Dhyānāvasthita-manasā*, by meditation, meditative mind, *dhyānāvasthita-manasā dhiyāṁ paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yoginaḥ*, they are trying to see the Supreme Personality of Godhead by meditative mind. That is *yogī*, and he is also *sādhū*.

And *bhaktas*. Just like we have taken the path of devotional service to serve Kṛṣṇa at any cost. We don't think anything greater than the service of the Lord. That is the *bhakta's* position.

417. Śrīmad-Bhāgavatam 12.13.1, Janmastami Lecture, London, August 13, 1971

There is a verse, Vedic verse: *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yogīs*, in their mediation, *dhyānāvasthita*—being situated in meditation—*dhyānāvasthita-tad-gatena manasā*: the mind being absorbed in Kṛṣṇa consciousness. *Dhyānāvasthita-tad-gatena*. Meditation means to become absorbed in the thought of Kṛṣṇa or Viṣṇu.

That is meditation: *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*. This is the yogic practice. Yogic practice is not gymnastic. Actually yogic practice is this, that one has to become purified from all sense-gratificatory methods: sitting in a very nice, sacred place alone—not in a fashionable city or room.

We can, in our *bhakti-yoga*, we can do anywhere—that is the facility of this *bhakti-yoga* system. In other *yoga* system you have to create the required atmosphere; then you can practice *yoga*. But in this system, *bhakti-yoga* system, it is so nice, and especially recommended in this age, because you can sit down anywhere and chant Hare Kṛṣṇa immediately with [indistinct]. That is the advantage of this *bhakti-yoga* system.

418. Śrīmad-Bhāgavatam 12.13.1, Lecture at Art Gallery, Auckland, April 16, 1972

These are the Vedic versions, that highest yogī... There are many kinds of yogīs. The topmost yogī is he who... *Yoginām api sarveṣāṁ mad-gata āntarātmānā*. The yogīs, they try to find out by *samādhi* the Supreme Person within the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Yogī's, yogī's business is *dhyānāvasthita*, in meditation, in full *samādhi*, he is seeing the Supreme Personality of Godhead, four-handed Nārāyaṇa. Viṣṇu-devānanda. Ānanda. They are taking pleasure by seeing Viṣṇu within the heart. Viṣṇu is within your heart. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati* [Bg. 18.61]. The Supreme Person in His Paramātmā feature, localized feature, He is existing in everyone's heart.

So yogī, the ultimate yogī, ultimate yoga process is to be situated in *samādhi*. *Samādhi*. *Samādhi* means forgetting everything external, simply concentrating on the form of Viṣṇu. Therefore this is said:

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyair  
vedair sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāmā-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*  
[SB 12.13.1]

*Dhyānāvasthita*, in full *samādhi*, in meditation, the yogīs, they see the Supreme Personality of Godhead. This is the yogī. And out of all those yogīs, the Kṛṣṇa form... Kṛṣṇa has got many forms. *Advaita acyuta anādi ananta-rūpam ādyam purāṇa-puruṣam nava-yauvanam ca* [Bs. 5.33]. *Ādyam purāṇa-puruṣam*. Kṛṣṇa has multiforms. He is the Yogeśvara.

419. Śrīmad-Bhāgavatam 12.13.1, Lecture, Tokyo, May 1, 1972

If you want to realize the Absolute Truth by your imperfect senses... We should always know that our senses are always imperfect. Just like we are very much proud of seeing with my own eyes. We say sometimes, challenge, "Can you show me God? Can you show me this or that?" But we do not know how much imperfect are our eyes. We are seeing every day the sun, but we are seeing it just like a disk. But actually the sun is fourteen hundred thousand times bigger than this planet. We cannot see. If there is..., immediately there is darkness, we cannot see. Unless there is light, sunlight or electric light or moonlight, we cannot see. We cannot see our eyeballs. We cannot see the eyelid, nearest. Longest, longest we cannot see; nearest we cannot see. Therefore we should not be very much proud of our seeing directly, direct perception.

So direct... Anyone who is trying to understand the Absolute Truth by direct perception, he can rise up to the impersonal Brahman understanding, not more than that. And those who are trying to understand the Absolute Truth within his heart, just like yogīs... *Dhyānāvasthita-tad-gatena manasā*

*paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The *yogī*, by meditation, being in *samādhi*, they are seeing the Absolute Truth, Personality of Godhead, Viṣṇu, within the heart. *Dhyānāvasthita*. And those who are devotees, they are seeing the Supreme Personality of Godhead as Arjuna is seeing, personally, face to face: Kṛṣṇa, the Supreme Personality of Godhead, the origin of everything.

420. Śrīmad-Bhāgavatam 12.13.1, Room Conversation, Honolulu, May 12, 1972

There are so many verses. We have taken so much pain to transliterate them, to give them word meanings and the purports, plus they must be instructed, discourses. Sanskrit, when pronounced, the vibration will create an atmosphere, nice atmosphere, Sanskrit. These are not ordinary Sanskrit; they are *mantras*. Every verse of *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, they are Vedic *mantras*. The chanting of Vedic *mantras* has its effect. Just like chanting of Hare Kṛṣṇa *mantra* has effect, similarly these *mantras* also chanted congregationally, it will have so much effect. So in the morning I think these classes should be held. [pause] [Prabhupāda sings:]

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino  
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ*  
[SB 12.13.1]

421. Śrīmad-Bhāgavatam 12.13.1, Morning Walk, Los Angeles, September 25, 1972

**Prabhupāda:** *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino*. [SB 12.13.1] This is *jñāna*. The leader of the meditation that Viṣṇu-devānanda.

**Karāṇḍhara:** This is the Maharishi.

**Prabhupāda:** No he is also one of the meditation leaders and now he is being sued for having illicit sex philosophy but the leader is being sued for sex, so what the nonsense will do?.. Another rascal is being sued that Sac-cid-ānanda?

**Svarūpa Dāmodara:** Oh Sac-cid-ānanda..

**Prabhupāda:** Yes.

**Svarūpa Dāmodara:** He is 'The Divine Light Society' or?

**Karāṇḍhara:** [indistinct]



**Prabhupāda:** What [indistinct] going to say? All these meditation *wālās* they meditate upon women that is all.

**Karāṇḍhara:** They don't know what the meaning of transcendental is. They have no teacher.

422. Śrīmad-Bhāgavatam 12.13.1, Lecture, Jakarta, March 1, 1973

**Prabhupāda:** ...he was personal friend of Kṛṣṇa. Just try to understand how much qualified he was. Not only that; he belonged to the royal family, he was a great warrior, great hero, so many qualities. But he said that "I cannot practice this *yoga* system. It is not possible. I cannot control my mind and practice this *haṭha-yoga* system." Now just try to understand. He is such a personality, great personality, and five thousand years ago, when things were so nice. So at that time a person like Arjuna felt that he's unable to practice this *yoga* system. And nowadays a paltry people with teeny knowledge, they are trying to practice *yoga* system as if they're..., he has become more than Arjuna.

It is very difficult subject matter. It is not possible for ordinary man. The first principle is that he has to sit down alone in a sacred place, alone. *Yoga* practice is not possible in a big city, with friends and smoking habit and drinking habit. This all farce. One has to become very strong in controlling the mind, controlling the senses, sitting in a solitary place, sacred place like Himalaya or Haridwar, like that. And who is going there, and who is practicing? It is not possible. Not only that; he has to sit down straight, and not bending, and looking on the tip of the nose, and not closing the eyes completely, half closed—so many rules and regulation—and always thinking of Viṣṇu. *Dhyānāvasthita-tad-gatena manasā pra...* [SB 12.13.1]. It is not possible. This *yoga* system, Arjuna denied five thousand years ago. And what we are? This is going on, all farce.

423. Śrīmad-Bhāgavatam 12.13.1, Room Conversation, London, July 19, 1973

**Prabhupāda:** ...*tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Paśyanti*, this word is there. *Yoginaḥ paśyanti*, they see; *dhyānāvasthita*, by meditation.

**Revatīnandana:** This is the Sixth Chapter *Bhagavad-gītā*? Is that what you're quoting?

**Prabhupāda:** No, this is in *Bhāgavata*.

**Revatīnandana:** I see. But that seeing...

**Prabhupāda:** That seeing is not *ānanda*. Seeing is *ānanda*, undoubtedly, but seeing and talking and becoming friend, that is higher. Friend or conjugal lover, father, mother, that kind of seeing is different.

424. Śrīmad-Bhāgavatam 12.13.1, Morning Walk, Los Angeles, December 5, 1973

**Yaśomatīnandana:** Even Lord Brahmā, when he saw the innumerable Viṣṇu forms of the child Kṛṣṇa, then he himself said that "As far as I know, as far as I am concerned, I don't know anything about You."

**Prabhupāda:** No, he... Yes. That is the Brahmā's position, what to speak of others. *Yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ. Yaṁ brahma varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavaiḥ* [SB 12.13.1]. Brahmā, Varuṇa, all demigods. *Yaṁ brahmā varuṇendra-rudra*. Rudra even, Śiva, Lord Śiva. *Stuvanti divyaiḥ stavair vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ, dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*. That Bhārati cited this verse. Yes.

**Hṛdayānanda:** The five gods?

**Prabhupāda:** No, no, this verse.

**Yaśomatīnandana:** Is that by Śaṅkarācārya, Prabhupāda?

**Prabhupāda:** No, no. It is Vedic.

**Svarūpa Dāmodara:** Where is it from, Prabhupāda?

**Prabhupāda:** Eh?

**Svarūpa Dāmodara:** Where is it from?

**Prabhupāda:** Eh?

**Svarūpa Dāmodara:** It is the *Bhāgavatam*?

**Prabhupāda:** Yes, *Bhāgavatam* is there. *Yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ*.

425. Śrīmad-Bhāgavatam 12.13.1, Morning Walk, Bombay, April 3, 1974

**Prabhupāda:** The *Sāma Vedas* mean the realization of God by singing, by music. That is *Sāma Veda*.

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

**Prabhupāda:** Yes. Therefore *hari-kīrtana*. *Hari-kīrtana* is *Sāma Veda*, glorifying the Supreme. That is stated in some other place.

**Dr. Patel:** "I am Indra of the *devas*."

**Prabhupāda:** *Yam brahma-varunendra-rudraḥ stuvanti divyaiḥ stavaiḥ vedaiḥ sanga-pada-kramopā...* [SB 12.13.1]

**Dr. Patel:** *Kramopanisadair gayanti yam samagaḥ*.

**Prabhupāda:** *Gayanti*. So *gayanti*, chanting, is following the *Sāma Veda*, and *Sāma Veda*, Kṛṣṇa says, "I am especially *Sāma Veda*."

426. Śrīmad-Bhāgavatam 12.13.1, Morning Walk, Bombay, April 18, 1974

**Prabhupāda:** *Yam brahma-varuṇendra-rudraḥ stuvanti divyaiḥ stavaiḥ* [SB 12.13.1]. Sometimes the impersonalists argue, "If nobody has seen Him, then where is His form?" But here is. *Brahmā, yaṁ brahma*. Here is *Brahmā* is praying. So why you say nobody has seen? *Brahmā* has seen. Therefore he is offering.

427. Śrīmad-Bhāgavatam 12.13.1, Press Conference, Hyderabad, April 18, 1974

**Reporter (3):** No, besides that, any other type of concentration you do?

**Prabhupāda:** What do you mean by concentration?

**Reporter (4):** Meditation.

**Reporter (3):** Meditation.

**Prabhupāda:** Yes. When you think... *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The *yogīs*, in *dhyāna*, in meditation, they always see the Supreme Lord Viṣṇu within the heart. So that is meditation. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*. The *jñānīs*, they see by cultivation of knowledge, and the *bhaktas*, they see the Supreme Personality of Godhead. So Supreme Lord, the Absolute Truth, is understood from different angles of vision. *Brahmeti paramātmetye bhagavān iti śabdyate. Vadanti tat tattva-vidas tattvam* [SB 1.2.11]. That is Absolute Truth. *Yaj jñānam advayam*. There is no difference between Brahman, Paramātmā and Bhagavān. The same thing in different angle of vision. The *jñānīs*, they realize as impersonal Brahman. The *yogīs*, they realize as Paramātmā situated in everyone's heart. And the *bhaktas*, they realize as the Supreme Personality of Godhead. But the thing is the same. It is the different angle of vision only.

428. Śrīmad-Bhāgavatam 12.13.1, Morning Walk, Bombay, May 2, 1974

**Prabhupāda:** *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ*

**Devoe:** *yoginaḥ*.

**Prabhupāda:** *yoginaḥ yasyāntaṁ na viduḥ surāsura-gaṇā* [SB 12.13.1]. So the *brāhmaṇas*, although *sura*, he does not know Kṛṣṇa. *Yasyāntaṁ na viduḥ surāsura-gaṇā*. The *asuras*, they do not know. Sometimes they... *Muhyanti yat surayaḥ* [SB 1.1.1]. So this was the test. Kṛṣṇa made a test, that "These *brāhmaṇas* are very much proud of their learning, Vedic knowledge. [break] They do not know Me." *Yatatām api siddhānām* [Bg. 7.3]. Eh? *Yatatām api siddhānām*. They were *siddhas*, but they do not know Kṛṣṇa. Yes.

**Bhāgavata:** They were not *śuddha-sāttvika*. They were only *sāttvika*.

**Prabhupāda:** Yes, on the *sāttvika*. Yes, you are right. One has to go above the *sāttvika* position, *śuddha-sattva*. *Sattvaṁ viśuddhaṁ vasudeva-śabditaṁ* [SB 4.3.23]. From Vasudeva conception, the Vāsudeva comes out.

429. Śrīmad-Bhāgavatam 12.13.1, Morning Walk, Bombay, May 3, 1974

**Yaduvara:** [reading] "There was beating of drums, and being inspired by godly feelings, the residents of Gandharvaloka began to play on their *tambūrās* to please the Lord. Once when He was..." [break]

**Prabhupāda:** ...what is God. Such innocent. You see? They thought, "Might be some demigod." That's all.

**Yadubara:** " 'O Nanda Mahārāja, we are now in great doubt. Your son Kṛṣṇa must be one of the demigods.' " [break]

**Prabhupāda:** ...the Supreme Personality of Godhead.

**Yadubara:** " 'And He saved all honest men from the hands of the dishonest.' " [break]

**Prabhupāda:** ...Vṛndāvana inhabitants, they are always anxious how to save the cows. Always. They are connected with cows.

**Yadubara:** "Thus ends the Bhaktivedanta purport of the Twenty-sixth Chapter of *Kṛṣṇa*, Wonderful Kṛṣṇa." [break]

**Prabhupāda:** ...only Indra, even an ordinary person, he thinks he is all in all.

**Dr. Patel:** When he does work, he says, *aham kartā, aham kartā*, like that.

**Prabhupāda:** *Ahaṅkāra-vimūḍhātmā kartāham iti manyate* [Bg. 3.27]. They think like that, the *mūḍhas*. *Ahaṅkāra-vimūḍhātmā. Vimūḍha*. Not only *mūḍha*; *vimūḍha*.

**Dr. Patel:** *Viśeṣa-mūḍha*.

**Prabhupāda:** *Viśeṣa*. But... You are right. "Specifically *mūḍha*." [break]

**Dr. Patel:** *Janma karma ca me divyam* [Bg. 4.9].

**Prabhupāda:** No. *Yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair vedaiḥ sāṅga-pada-krama...* [SB 12.13.1].

**Dr. Patel:** *Dhyānāvasthita-tad-gatena manasā...* [break]

**Prabhupāda:** ...*asura* also, they cannot understand, and these so-called scholars, they are interpreting Kṛṣṇa. Go on. [break] *Vimūḍha. Māyayāpahṛta-jñānāḥ* [Bg. 7.15].

**Dr. Patel:** All the Vaiṣṇava books, all... [break]

**Prabhupāda:** Vaiṣṇava *ācārya*...

**Dr. Patel:** No, Vaiṣṇavas, all quotes comes from Vaiṣṇavas. They all believe in the form.

**Prabhupāda:** Yes.

430. Śrīmad-Bhāgavatam 12.13.1, Room Conversation with Monsieur Roost, Haṭha-yogī, Geneva, May 31, 1974

**Prabhupāda:** It is a little technical subject, so translation. We... Our *Bhagavad-gītā*, there is *yoga* practice also. So we approve this *yoga* practice. There is no doubt. And in the Vedic literature it is said, *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]: the *yogīs*, they also sees the Absolute Truth by meditation within the mind. So this process is approved process, and there are divisions: *sagarbha-yogī*, *nigarbha-yogī*. So what is your special subject matter of *yogī*?

431. Śrīmad-Bhāgavatam 12.13.1, Room Conversation with Professor Durckheim, Dr. P. J. Saher and Professor Porsch, Germany, June 19, 1974

**Prabhupāda:** So unless one is self-realized, he cannot be engaged in the service of the Supreme Self. Ordinarily, a master and a servant, a servant knows that "I am engaged by the master. He is giving me food; he is giving me shelter; he is giving me everything for his serving." So he is careful in his service. This is a material example. Similarly, self-realization, ultimately, as I told you, that first impersonal Brahman, then localized Paramātmā, and then the *yogīs*, they realize the localized Paramātmā.

*Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The yogīs, they observe the Supersoul within himself, and they meditate upon Him.

432. Śrīmad-Bhāgavatam 12.13.1, Reporters' Interview, Melbourne, June 29, 1974

**Reporter (3):** Do you think meditation is a way to see the God inside yourself? To see God inside yourself?

**Prabhupāda:** Yes. That is the description of meditation. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The yogīs, by their mind concentrating upon God, they try to see Him. So you must know what is God. Just like our institution, they know what is God, description of God. They can think of God. But if you have no idea of God, how you'll think of Him?

433. Śrīmad-Bhāgavatam 12.13.1, Room Conversation with Woman Sanskrit Professor, Mexico City, February 13, 1975

Of all the yogīs... There are different kinds of yogīs. We receive this authorized version, that *yoginām api sarveṣāṁ*. Of all the yogīs, the first-class yogī is he who is thinking of Kṛṣṇa always within the heart. *Mad-gata antarātmanā, antarātmanā śraddhāvān bhajate*. That is our process. We are chanting Hare Kṛṣṇa, so we're thinking of Kṛṣṇa. This is the first-class yoga system. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. In the Vedic... Yes. *Dhyāna*, meditation, means thinking of the Supreme. And that is real yoga, not this gymnastic.

**Professor:** Not that. [laughs] We were not thinking of the gymnastics.

**Prabhupāda:** That is physical.

*dhyānāvasthita-tad-gatena  
manasā paśyanti yaṁ yogino  
yasyāntaṁ na viduḥ surāsaragaṇā  
devāya tasmai namaḥ  
[SB 12.13.1]*

434. Śrīmad-Bhāgavatam 12.13.1, Room Conversation with Indian Guests, Tehran, March 13, 1975

"You are already yogī, first-class yogī, because you are always thinking of Me."

So this is the standard of first-class yogī: to remain always in Kṛṣṇa consciousness and try to execute His will, that's all. That is first-class yogī, Kṛṣṇa says. You haven't got to get certificate from anyone else. Kṛṣṇa says. *Yoginām api sarveṣāṁ mad-gata āntarātmanā*. Who is always thinking of Kṛṣṇa *āntarātmanā*, that is real yoga. Yoga means *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*

[SB 12.13.1]. One who is always thinking of Kṛṣṇa by *dhyāna*, by meditation, that is real *yoga*. And Kṛṣṇa says also. He confirms the same, that *mad-gata āntarātmanā, śraddhāvān bhajate yo mām sa me yuktatamo*. Then he is first-class *yogī*. This bodily exercise is meant for person who is in the bodily concept of life. One who understands that "I am not this body; I am part and parcel of Kṛṣṇa. My duty is to serve Kṛṣṇa," that is first-class *yogī*. So become first-class *yogī*, first-class recognized person by Kṛṣṇa. Make your life success. That is Kṛṣṇa consciousness movement.

435. Śrīmad-Bhāgavatam 12.13.1, Garden Conversation with Chairman of the Religion Department of U.S.C., Dr. Stillson Judah and others, Los Angeles, June 24, 1975

**Prabhupāda:** Mind is... I will meditate on my office work. When I close my eye I shall sleep. I have seen it. Big... [makes snoring noise] [laughter] I have seen it, old ladies meditating. This is not practical. Meditation is described in Vedic..., *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]: mind is fully absorbed in God, and he is seeing the Supreme Lord within his heart. That is meditation. Not snoring. That is not meditation. Impractical. But if you chant Hare Kṛṣṇa, immediately you can join, immediately, "Oh." Even the child will join. So this is practical. And that is recommended,

*kalau doṣa-nidhe rājan  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet*  
[SB 12.3.51]

That is recommended by Śukadeva Gosvāmī, that "I have described so many faults of this age of Kali, but there is one very biggest gain." What is that? "That simply by chanting Hare Kṛṣṇa one becomes free from all material bondage." This is the special advantage of this age.

436. Śrīmad-Bhāgavatam 12.13.1, Morning Walk, Denver, July 2, 1975

**Devotee (2):** What does that mean, then, when the *yogīs* withdraw their senses from the objects, like it says like the tortoise withdraws his limbs within the shell? What does that refer to, then?

**Prabhupāda:** Hmm? What is that? I do not follow.

**Brahmānanda:** He asks, in the *yoga* system, Kṛṣṇa says...

**Prabhupāda:** *Yoga* system means always see Supersoul. That is real *yoga* system. Perfection. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yoginaḥ*, being meditating and seeing the Supersoul, this is *yoga*. Not that he does not see. He is seeing Supersoul. He is seeing nothing else.

437. Śrīmad-Bhāgavatam 12.13.1, Arrival Lecture, San Francisco, July 15, 1975

**Prabhupāda:** ...that one who has got unflinching faith in God and similar faith in *guru*, *yasya deve...* [buzzing feedback sound] [aside:] What is that sound? It cannot be stopped? *Deve* means Bhagavān. *Devāya tasmai namaḥ*.

*yam brahmā varuṇendra-rudra... stuvanti divyaiḥ stavair  
vedaiḥ saṅga-pada-krama upaniṣadair gāyanti yaṁ sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ  
...devaya tasmai namaḥ*

[SB 12.13.1]

So *deva* means the Supreme Personality of Godhead who is praised by the Vedic *mantra*. Lord Brahmā, Lord Śiva and all the demigods, they are offering their prayers. The *Sāma Veda* is singing in glorification of the Supreme Lord. The *yogīs*, they are always seeing the Supreme Lord within the heart, core of heart. So that is *deva*. *Devāya tasmai namaḥ*. So *yasya deve parā bhaktir yathā deve tathā gurau* [ŚU 6.23(1)]. Anyone who has got unflinching faith in God... God means Kṛṣṇa. *Kṛṣṇas tu bhagavān svayam* [SB 1.3.28]. So anyone who has got unflinching faith in God and similar faith in *guru*, then the Vedic purpose becomes revealed to him. *Yasya deve parā bhaktir yathā deve tathā gurau, tasyaite kathitā hy arthāḥ*. The Vedic *mantras* and their *artha* becomes revealed. This is the process.

So these students, European, American students, they are offering respect to their spiritual master. Outsiders may think that the spiritual master is very puffed up, and he is sitting and taking respect from the disciple. But the fact is that they are to be taught like that, how to offer respect to the spiritual master. This is our Vedic process. Any sect or Vedic sect, the principle is *ādaḥ gurv-āśrayam*: "The first principle is to accept *guru*." Unless there is *guru*, how it can be executed, *yasya deve parā bhaktir yathā deve tathā gurau* [ŚU 6.23(2)]? This is Vedic injunction. Other Vedic injunctions are like the same. *Kaṭha Upaniṣad* says, *tad-vijñānārthaṁ sa gurum eva abhigacchet* [MU 1.2.12(3)]: "If you want to learn that transcendental science, then your first business is to go to a *guru*." *Guru...* As God is one, *guru* is also one. There cannot be different *gurus*. Nowadays it has become a fashion that "I have got my own *guru*. You have got your own *guru*." No. *Guru* means the representative of God. As God is one, similarly, *guru* is also one. There cannot be different *gurus*. Because God is one, how there can be different *gurus*? The principle of *guru* is one. [child crying] [aside:] Stop. The original *guru* is Kṛṣṇa. *Yaṁ brahmā varuṇendra-rudra stuvanti divyaiḥ stavaiḥ* [SB 12.13.1].

438. Śrīmad-Bhāgavatam 12.13.1, Arrival Address, Mauritius, October 1, 1975

The *yoga* system is practiced just to understand this. *Yoga indriya samyamah*. By controlling the senses, especially the mind... Mind is the master or the chief of the senses. *Manah-śaṣṭhānindriyāṇi prakṛti-sthāni karṣati* [Bg. 15.7]. We are undergoing a struggle for existence with this mind and the senses under the false conception of identifying this body as self. So if we concentrate our mind by controlling the senses, then we can gradually understand.



*Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The yogīs, they meditate upon the Supreme Person, Viṣṇu, and by that process they realize the self. Self-realization is the prime object of human life. So the beginning of self-realization is to understand that "I am not this body; I am spirit soul." *Ahaṁ brahmāsmi*.

439. Śrīmad-Bhāgavatam 12.13.1, Room Conversation with Bill Faill [reporter],  
Durban, October 8, 1975

**Prabhupāda:** These bluffers, they say "meditation," but what is the subject matter of meditation they do not know. Simply bogus propaganda. You see?

**Bill Faill:** Not even beginning to get people thinking right?

**Prabhupāda:** No. Meditation means this *dhyānāvasthita-tad-gatena manasā* [SB 12.13.1], mind saturated with God consciousness and thinking of God. But if you do not know God, then where is the meditation?

**Bill Faill:** So it's a long..., something you have to learn.

**Prabhupāda:** No, it is very nice, but at the present moment in the name of meditation, simply cheating and bluffing going on. They do not know what is the subject matter of meditation. Besides that, in this age, mind is so agitated that you cannot concentrate. I have seen the so-called meditation. They are regularly sleeping and snoring. They do not know. Yes. This is going on. So unfortunately, in the name of God consciousness or this self-realization, so many not-standardized methods are being presented by the so-called bluffers without any reference to the authoritative books and knowledge, Vedic knowledge. It is another type of exploitation.

440. Śrīmad-Bhāgavatam 12.13.1, Morning Walk, Bombay, December 18, 1975

**Prabhupāda:** *Yoga*... Actually *yoga* means to keep the mind fixed up, *yoga indriya samyama*, to control the mind and the senses. That is *yoga*. Then other activities. If your mind is not controlled, you are in disturbed condition, then you cannot perform it. So it is a process to control the mind. And if one is able to control the mind, then he becomes real *yogī*, and at that time, *dhyānāvasthita*, meditation. *Dhyānāvasthita tad gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Then he sees the Paramātmā always. That is perfection of *yoga*.

441. Śrīmad-Bhāgavatam 12.13.1, Morning Walk, Bombay, December 24, 1975

**Prabhupāda:** *Jñāna-yoga* is also truth if you follow. Just like *dhyānāvasthita-tad-gatena manasā* [SB 12.13.1]. So that is truth. But when there is question of experiment, that is not truth. That is my point.

**Dr. Patel:** When they are making experiment in an area which is not already known.

**Prabhupāda:** Yes, that means that that is not truth. So experiment with truth cannot be; this is contradiction.

**Dr. Patel:** No, you are right that way.

**Prabhupāda:** Yes.

**Dr. Patel:** But your how..., ask the question in a puzzling way to me. So I...

**Prabhupāda:** No, I ask you that how this experiment with truth can be possible?

**Dr. Patel:** The experiment with sciences, we are making experiment with biological sciences and abstract, I mean sciences of physics and chemistry, and that those who are truths already, we are trying to honor. We cannot make truths. Truths are there already settled by God. God... We try to find out what is exactly, and how it is being done. But we are not trying to find out who is doing. That is your point. I understand.

**Prabhupāda:** No. If the truth is there, there is no question of experiment.

**Dr. Patel:** We are experimenting to find out the truth. Truth is there, no doubt. My house is there, sir, but you may go this way or that way, that way. We are making experiment to go to my house.

**Prabhupāda:** So that means you do not know what is the truth.

**Dr. Patel:** Truth is there, but we do not know the truth. That's a fact.

**Prabhupāda:** Yes, that's a fact.

**Dr. Patel:** We are making experiment to..., experiment by which way will lead to the truth.

**Prabhupāda:** Yes.

**Dr. Patel:** The experiment means repeat, with regard to the matter of finding out the truth. Not with the truth itself.

**Prabhupāda:** Yes. But the word means... "Experiment with truth," that is contradiction. There cannot be any experiment with truth. Truth is truth.

**Dr. Patel:** Truth cannot be experimented upon.

**Prabhupāda:** Yes. That is...

**Dr. Patel:** That I quite agree with you, and I become your *chela* in that respect. But so far as the method of finding out truth, that I have experimentation.

**Prabhupāda:** That can be done. That is another thing.

**Dr. Patel:** All our physical sciences...

**Prabhupāda:** Another thing...

**Dr. Patel:** I mean, ah, I mean, ah...

**Prabhupāda:** [to passerby] Hare Kṛṣṇa. *Jaya*. [Hindi: Are you all right?]

**Dr. Patel:** All these sciences, mathematics, chemistry, physics, they have really been advanced by experimentation only. Because we did not know what truth is behind all these natural phenomena, and we tried to find out the real..., how the natural phenomena are, I mean, happening, and that is what the experimentation of the human race was searching out the truth...

**Prabhupāda:** That is explained in *Bhagavad-gītā*, *tattva-jñānārtha-darśanam* [Bg. 13.12]. *Tattva-jñānārtham darśanam*.

**Dr. Patel:** But these truths, sir, are approached, I mean actually realized, by various ways. The, I mean the *jñāna-yogīs* or *yogīs*, what you call, they realize it, I mean, because the *jñānis*, they become, by concentration of their mind on the truth, they, that which is highest truth, or God. They are after all trying...

**Prabhupāda:** The *yogīs*, they have already found the truth. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginam* [SB 12.13.1]. So they have already found out the truth, and they are concentrating. That is not experiment. They have already known.

442. Śrīmad-Bhāgavatam 12.13.1, Room Conversation, Bombay, April 17, 1976

**Indian:** Meditation with knowledge, that becomes devotion.

**Prabhupāda:** Yes, knowledge you have to receive from the person who knows. That is knowledge.

**Indian:** If I question someone...

**Prabhupāda:** If you manufacture knowledge, that is ignorance.

**Indian:** So if it was just meditation but without the air of knowledge...

**Prabhupāda:** Yes, meditation means...

**Indian:** ...it was just speculation...

**Prabhupāda:** Hmm. Meditation...

**Indian:** ...and we were just speculating in different directions.

**Prabhupāda:** ...that is defined, that *dhyānāvasthita-tad-gatena* [SB 12.13.1]. *Dhyānāva*, this is meditation. So this is meditation, *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yogī*, they want to see *Paramātmā*. *Īśvaraḥ sarva-bhūtānām* [Bg. 18.61], *Īśvara* is there, so *yoga* means to find out that *īśvaraḥ* within the heart. That is real *yoga*.

443. Śrīmad-Bhāgavatam 12.13.1, Room Conversation with Minister Dixon, State Minister for Social Services, Sport and Recreation, State of Victoria Liberal Party, Melbourne, April 23, 1976

**Prabhupāda:** There is no use taking part in that meeting. Simply take a book stall: "*Bhakti-yoga* books." Give a signboard, "*Bhakti-yoga* books." And give the picture of Dhruva Mahārāja, five-years-old boy, executing *bhakti-yoga* alone in the forest. We have got meditation. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. That is real *yoga*. And *Bhagavad-gītā*, *yoginām api...* These *ślokas*, *yoginām api sarveṣāṁ mad-gatenāntarātmanā* [Bg. 6.47]. One who's chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, he is first-class *yogī*. Give one picture of the devotees chanting in a very nice place, and give evidence, *yoginām api sarveṣāṁ mad-gatenāntarātmanā*: "This, first-class *yogī*. Here is first-class *yogī*." That will be our preaching. Dhruva Mahārāja is practicing *yoga*. There are many others. So highest perfection is Rādhārāṇī, that simply crying, "Kṛṣṇa has gone to Mathurā, not coming back." That is the..., the whole day and night crying. Who can perform this *yoga*? So if you, if possible, draw pictures. Satchidananda, he is also a leader? He has?

444. Śrīmad-Bhāgavatam 12.13.1, Tenth Anniversary Address, Washington, D.C., July 6, 1976

So in the Kali-yuga especially, to come to the highest platform of *yoga* perfection step by step, it is little difficult. Actually, to practice *yoga*, one has to undergo so many austerities, penances, rules, regulations. That is all described in the Sixth Chapter of *Bhagavad-gītā*, how *yoga* should be practiced. It is recommended that *yogīs* should sit down in a secluded place, sacred place. So in India, still, those who are actually *yogīs*, at least those who are trying to follow the *yoga* system... Real *yoga* system means *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yoginaḥ*, those who are *yogīs*, they sit down in a secluded place, alone. This *yoga* practice is not possible in a fashionable city. That is not possible. It is to be executed alone. Still you'll find in India, many places—Haridwar—there are many *yogīs*, they are sitting alone. They have nothing to do with this material world, and *dhyānāvasthita*, and not only for one, two, three years, but for many hundred years. Still many *yogīs* come during Kumbha-melā. Their age is three hundred years, four hundred years, five hundred years old. It is possible. It is possible by exercising the breathing, one can prolong his life. That is called *samādhi*. If you can stop your breathing, then you enhance your duration of life. That is possible. Therefore you'll find the picture of the *yogīs*, they are controlling the breathing. Because everyone has got a destined breathing period by superior arrangement, so if you don't spend your breathing, then you'll prolong

your life. This is the system. If you can remain in *samādhi*, don't breathe, then... Just like if you have got a bank balance, one thousand dollars. If you don't spend it, then the one thousand dollar is there. Or out of one thousand dollars, you spend one; still you have nine hundred ninety-nine. So the *yoga* practice is to control the breathing period. And this breathing can be controlled if you can control your sense pleasure. Otherwise it will not be possible. Especially sex. Everyone has got experience. While sex life one enjoys, the breathing is very heavy. Very, very heavy. So he loses the balance of his breathing period. Therefore the first practice of *yoga* is *yoga indriya samyamaḥ*, to control the senses. That is all described in the *Bhagavad-gītā*, Sixth Chapter.

So this *yoga* system was possible in the Satya-yuga, I mean to say, possible for the mass of people. If one or two persons practices *yoga*, the practice is there, the system is there, but it is not possible for the general public. It is not possible. So in the *śāstra* we find, *kṛte yad dhyāyato viṣṇuḥ* [SB 12.3.52]. Real *yoga* system, I've already explained, that *yoga indriya samyamaḥ*, or by meditation to see the Supreme Lord always within the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. In trance, you'll find *yogī* picture, their trance, they are in meditation, completely silent, stop breathing and seeing the Supreme Personality of Godhead, Viṣṇu, within the heart. This is actual *yoga* system. But it was possible to be executed in the Satya-yuga. Satya-yuga means when people used to live for one hundred thousands of years. That was possible. Just like Vālmiki Muni. He executed *yoga* system for sixty thousand years. Because he was to live for one hundred thousands of years, so it was not very difficult to engage oneself in sixty thousands of years. But that is not possible in this age.

445. Śrīmad-Bhāgavatam 12.13.1, Evening Darśana, Washington, D.C., July 6, 1976

**Prabhupāda:** And actually God is there with the living entity, *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]. He particularly pointed out, "Here is God within their core of the heart." Now the *yogīs*, they try to find out God in his body. That is called meditation. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. This is process of the *yogīs*, to find out God within himself. In the *Bhagavad-gītā* it is also stated *ekatvena*... Find out. So God is everywhere, there is no doubt about it. Within you, within me, within the atom, everywhere.

446. Śrīmad-Bhāgavatam 12.13.1, Evening Darśana, Washington, D.C., July 8, 1976

The *yoga* practice is meant for controlling the sense. *Yoga-indriya-samyamī*. That is the real *yoga* practice, not that I indulge in sense gratification as I like, and I become a *yogī*. This is all bogus. This is not *yoga*. *Yoga* means how to control the senses. Then I can concentrate my mind towards God realization and self-realization. If my senses are always disturbing, it is not possible to apply my mind for self-realization. That is not possible. So therefore the *yoga* practice, preliminary practice, is *yama-niyama*, controlling, *niyama*, under regulative principles. They are all described in the Sixth Chapter of *Bhagavad-gītā* and other Vedic literature also. And the ultimate end of *yoga* practice is to think of Kṛṣṇa. That is perfection of *yoga*. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. By meditation, he is always thinking... This morning I was walking near that falls, I told, "This is the best place for practicing *yoga*." *Yoga* cannot be practiced in a fashionable way in a big city with showing[?] meditation. That is not possible. He must be free from everything, and in a secluded place,

alone, he should meditate on the Supreme Lord. That is real *yoga*, controlling all the senses, all disturbances of the mind. Then it is perfect *yoga*. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1].

447. Śrīmad-Bhāgavatam 12.13.1, Room Conversation, New York, July 10, 1976

**Prabhupāda:** *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. This is the Vedic version. When one man's mind is fully absorbed in the Supersoul, Viṣṇu, that is called meditation. And *Bhagavad-gītā* confirms,

*yoginām api sarveṣāṁ  
mad-gatenāntarātmanā  
śraddhāvān bhajate yo māṁ  
sa me yuktatamo mataḥ  
[Bg. 6.47]*

These are the Vedic version. These rascals—some light, some this, some that.

448. Śrīmad-Bhāgavatam 12.13.1, Room Conversation, Tehran, August 11, 1976

**Devotee:** What is... What is real meditation?

**Prabhupāda:** Real meditation is to find out the Supersoul within the core of the heart. That is real meditation. God is situated in everyone's heart, so the *yogīs*, they try to find out Supersoul within the heart. That is real *yogī*. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginam* [SB 12.13.1]. This is real *yogī*, trying to contact the Supersoul. They are searching after the God in His all-pervading feature. But, ah, some of them, they want to become one. That is asuric. One with God, that is asuric. Because they are being defeated by God, so therefore they want to become God to stop this defeat. That is asuric. Therefore they will never be able to be, but they are trying for it.

449. Śrīmad-Bhāgavatam 12.13.1, Evening Darśana, Tehran, August 12, 1976

**Prabhupāda:**

*yaṁ brahmā varuṇendra rudra marutaḥ stuvanti divyaiḥ stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino  
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ  
[SB 12.13.1]*

The Vedic prayer it is like this. *Yasyāntaṁ na viduḥ surāsura-gaṇāḥ*. *Yasya antam*, the glories of the Lord, unlimited. So nobody can go to the limit of His glorification, either the *sura* or *asura*, the demons

or the demigods. Nobody can reach. But He's glorified by the demigods, like *yaṁ brahmā*, Brahmā, Lord Brahmā, Śiva, Varuṇa, the predominating deity of air, fire, Lord Brahmā. Everyone worships Him, *yaṁ brahmā varuṇendra-rudra stuvanti divyaiḥ stavaiḥ*, by glorified prayers. And *gāyanti yaṁ sāma-gāḥ*. *Vedaiḥ sāṅga-pada-kramopaniṣadaiḥ*—by Vedic hymns, by *Upaniṣad*, by Vedic literature. *Gāyanti yaṁ sāma-gāḥ*. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The yogīs in meditation try to find out Him within the core of the heart. *Yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ*. The same prayer. The difference is the action. Difference is in the action. So far prayer is concerned, God is great, accepted, either by the Christian or the Muhammadan or the Hindus or the followers of Vedic principles. Now "God is great, glorify Him, and that is the business of human life," that they are not taking, practically. That is the defect. And that is to be done. *Athāto brahma jijñāsā*. Brahmā means the great. *Brhavad brhanantvad iti brahma*. [?] Brahmā means the greatest. Now here we get the information God is great. So naturally one should be inquisitive to know how He is great. That is human life. *Athāto brahma jijñāsā*. Just like if I introduce, "Here is a gentleman, very rich." So naturally next inquiry will be, "How he is rich? What is the position that he is very rich?" These inquiries are natural. If I simply remain satisfied by hearing that he is rich, that is also good. You have got some respect. But if you know how he is rich, to what extent he is rich, then your respect will be increased.

450. Śrīmad-Bhāgavatam 12.13.1, Press Conference, Hyderabad, December 16, 1976

**Prabhupāda:** According to *śāstra*, meditation means to meditate upon God. That is meditation. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Yoginaḥ*, those who are yogīs, they meditate upon the form of the Lord.

451. Śrīmad-Bhāgavatam 12.13.1, Lecture at Kumbha-melā, Allahabad, January 13, 1977

This Kṛṣṇa consciousness movement means *vairāgya-vidyā*, to become detestful to this material world. Because we are not becoming detestful. The *karmīs*, they are more and more becoming entangled: "Give me this, give me that, give me that"; ultimately, "Give me the post of Brahmā," "Give me the post of Indra." So their business is simply "give me." So they are *karmīs*. And *jñānīs*, when they are disgusted with this asking... They are also asking, but they are asking in a finer way, that "We shall become one with Viṣṇu. Why shall I ask?" He's asking. He's asking, "Make me one," but in a subtle way. He's also beggar. And yogīs, they're also asking, "Give me this mystic power. I shall manufacture gold and delude this poor conditioned soul," and advertise, "I have become God." These are third-class yogīs. First-class yogīs, they do not want. They, although get this power, like this, they do not utilize it; they simply, *dhyana avasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. That is their [indistinct]: always meditating and seeing Kṛṣṇa.

452. Śrīmad-Bhāgavatam 12.13.1, Lecture, Bombay, March 26, 1977

So we are creating our different position. Kṛṣṇa is situated within your heart. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe*. He is pointing out, "Find out, *hṛd-deśe*, within the heart." Therefore the yogīs, they try to

find out Paramātmā. *Dhyānāvasthita tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. The yogīs' business is to find out Kṛṣṇa within the core of the heart. He is there.

453. Śrīmad-Bhāgavatam 12.13.1, Room Conversation with Scientists, Svarūpa  
Dāmodara and Dr. Sharma, Bombay, March 31, 1977

**Dr. Sharma:** Some of the ancient Indian medical texts, they do describe that heart is the seed of consciousness. [Hindi] The *Suśruta Samhitā* says that the heart is considered the consciousness. But the modern medical texts, they are actually, they...

**Prabhupāda:** Modern means rascals.

**Dr. Sharma:** Yes. Actually, they are only two hundred years old.

**Prabhupāda:** Say, rather, modern rascals. [laughter] *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe arjuna tiṣṭhati* [Bg. 18.61].

**Dr. Sharma:** *Sarvasya cāhaṁ hṛdi sanniviṣṭaḥ* [Bg. 15.15]. And the [Sanskrit] says that the heart is the most important organ because it is concerned with *ātmā* and...

**Prabhupāda:** *Santaḥ sadaiva hṛdayeṣu. Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu* [Bs. 5.38]. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1].

454. Śrīmad-Bhāgavatam 12.13.1, Evening Darśana, Rishikesh, May 15, 1977

**Prabhupāda:** So Vedic injunction is *tad-vijñānārthaṁ sa gurum eva abhigacchet* [MU 1.2.12]. *Guru* is required to understand *tad-vijñānam*, transcendental science, not for any material understanding. Material understanding, there are so many chemists, physicists and many other departmental... When we speak of *guru*, it means beyond this material world. For that purpose we require *guru*. So... Just like now it is being very much advertised that "You execute meditation. Your mind will be strong. Your health will be strong." That means from material point. But keeping your health strong, the medical science is there, and so many other thing. But people are taking advantage of this *yoga* system. The *śāstra* says that *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. He is *yogī* who is meditating and mind is fully absorbed in Kṛṣṇa consciousness. Otherwise it is material. Material things does not require... Maybe a gymnastic, *muṣṭika*[?] [*husti*???].

**Indian man (1):** Not for self.

**Prabhupāda:** If you practice *muṣṭika*, naturally you become very stout and strong. There are many wrestlers, they have got very strong body. But *yoga* does not mean that. *Yoga* means to find out the *antaryāmī*, Paramātmā, within the core of the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. *Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]. This information we get from the *śāstra*, that God is also situated within the core of the heart of every living entity. *Sarva-*



*bhūtānām*. It is not that God is sitting in the core of the heart of the human being and not in the core of the heart of the dogs. He is there also. But the difference is that the dog cannot find out; man can find out. Therefore he is educated, taught about the *yoga* system, so that constantly he can meditate upon *antaryāmī*, *viṣṇu-mūrti*. Perhaps you have seen the picture. We have got that picture. But that is the purpose of *yoga*—not to make the body strong or the mind very powerful. That is automatically done. *Aiye*. It does not require separate attempt. Just like if you get one thousand of rupees, ten rupees is already there. *Yaṁ labdhvā cāparam lābhaṁ manyate nādhikaṁ tataḥ* [Bg. 6.22]. If you get Kṛṣṇa, then you get all perfection. Just like Dhruva Mahārāja. *Catur-vidhā bhajante mām* [Bg. 7.16]. Four kinds of men, *catur-vidhā*, *sukṛtinaḥ*. If there is piety on the background, not the rascals or sinful man. Therefore *śāstra* always recommends to be pious, because a pious man has got the future chance of understanding God.

455. Śrīmad-Bhāgavatam 12.13.15, CC Madhya 25.146 Translation and Purport

*sarva-vedānta-sāraṁ hi  
śrīmad-bhāgavatam iṣyate  
tad-rasāmṛta-tṛptasya  
nānyatra syād ratiḥ kvacit*

" 'Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and Vedānta philosophy. Whoever tastes the transcendental mellow of 'Śrīmad-Bhāgavatam is never attracted to any other literature.'

This is a quotation from Śrīmad-Bhāgavatam (12.13.15).

456. Śrīmad-Bhāgavatam 12.13.16, SB 7.10.65-66 Purport

As stated in Śrīmad-Bhāgavatam (12.13.16): *vaiṣṇavānāṁ yathā śambhuḥ*: Lord Śiva is the best of the Vaiṣṇavas, the devotees of Lord Kṛṣṇa.

457. Śrīmad-Bhāgavatam 12.13.16, Room Conversation after Press Conference,  
Chicago, July 9, 1975

**Prabhupāda:** But if he accepts Lord Śiva is devotee of Kṛṣṇa, then by worshiping Lord Śiva he will be benefited. If he thinks Lord Śiva is independent, then he will not be benefited.

**Devotee (3):** I've got him to accept that Lord Śiva is devotee of Kṛṣṇa, but there's no practical instruction in his worldly activities coming.

**Prabhupāda:** No. *Vaiṣṇavānām yathā śambhuḥ* [SB 12.13.16]: "Amongst the Vaiṣṇavas, Śambhu, Lord Śiva, is the greatest Vaiṣṇava." So we worship Lord Śiva as Vaiṣṇava. We give respect to Vaiṣṇavas. So why not Lord Śiva? Lord Śiva is a big Vaiṣṇava. But generally, the devotees of Lord Śiva, they take Lord Śiva is independent god. That is offensive. If you know that Lord Śiva is also a devotee, you can give more respect to Lord Śiva. Kṛṣṇa will be pleased.

458. Śrīmad-Bhāgavatam 12.13.16, Morning Walk, Mauritius, October 5, 1975

**Indian man (7):** No, no, we pray Śiva first, and then we go to pray Kṛṣṇa.

**Prabhupāda:** So that you do. There is no harm. There is no harm. But you should understand what is Śiva and what is Viṣṇu. If you offer first prayer to Lord Śiva, there is no harm. It is good. He is... *Vaiṣṇavānām yathā śambhuḥ* [SB 12.13.16]. He is our spiritual master. He is Vaiṣṇava. Why not offer first respect to him? Then... But if you take Lord Śiva as the Supreme, that is insult. You are giving me respect as spiritual master, but if you give me overestimation, that "You are the king of the whole world," that is insult. That is insult. That is not prayer. If you offer me prayer as I am befitting, then it is all right. But if you give me prayer for which I am not befitting, that is insult. That is insult. So you must know what is the position of... Lord Śiva is Vaiṣṇava; he is the greatest devotee; he is the number one demigod—and everything is all right. But if you say that he is the Supreme, then he will feel insulted, that "What is this nonsense saying?" So don't insult him in that way. That will go against your credit. He doesn't like that.

459. Śrīmad-Bhāgavatam 12.13.18, SB 10.12.7-11 Purport

The secret of success is unknown to people in general, and therefore Śrīla Vyāsadeva, being compassionate toward the poor souls in this material world, especially in this age of Kali, has given us the *Śrīmad-Bhāgavatam*. *Śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānām priyam* (Bhāg. 12.13.18). For Vaiṣṇavas who are somewhat advanced, or who are fully aware of the glories and potencies of the Lord, *Śrīmad-Bhāgavatam* is a beloved Vedic literature.

460. Śrīmad-Bhāgavatam 12.13.18, CC Madhya 19.17 Purport

Those who are *karmīs*, *jñānīs* or *yogīs* are not actually fit to discuss *Śrīmad-Bhāgavatam*. Only Vaiṣṇavas, or pure devotees, are fit to discuss that literature. As stated in *Śrīmad-Bhāgavatam* itself (12.13.18):

*śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānām priyam  
yasmin pāramahāṁsyam ekam amalāṁ jñānam param gīyate*

*yatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ  
tac chṛṇvan supaṭhan vicāraṇa-para bhaktyā vimucyen naraḥ*

Although *Śrīmad-Bhāgavatam* is counted among the *Purāṇas*, it is called the spotless *Purāṇa*. Because it does not discuss anything material, it is liked by transcendental Vaiṣṇava devotees. The subject matter found in *Śrīmad-Bhāgavatam* is meant for *paramahāṁsas*. As it is said, *paramo nirmatsarāṇāṁ satāṁ vedyam*. A *paramahāṁsa* is one who does not live in the material world and who does not envy others. In *Śrīmad-Bhāgavatam*, devotional service is discussed to arouse the living entity to the transcendental position of *jñāna* (knowledge) and *vairagya* (renunciation).

461. *Śrīmad-Bhāgavatam* 12.13.18, Bhagavad-gītā 13.5 Lecture, Bombay, September 28, 1973

Therefore if we want to understand spiritual truth as it is, then the beginning is Kṛṣṇa's instruction, this *Bhagavad-gītā*. Try to understand *Bhagavad-gītā* very nicely, and if you can understand *Bhagavad-gītā* nicely, perfectly, then you try to study *Śrīmad-Bhāgavatam*. *Śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18]. *Amalaṁ purāṇam*, "transcendental *Purāṇa*." *Purāṇa* means supplementary Vedic literature, "that which completes." Because directly, Vedic literature is very difficult to understand by the common man. Common man... Vedic literature is not for common man; even by the highly learned *brāhmaṇas*, *kṣatriyas*.

462. *Śrīmad-Bhāgavatam* 12.13.18, *Śrīmad-Bhāgavatam* 1.2.6 Lecture, London, August 6, 1971

So this philosophy is very interesting. If you want to understand this Kṛṣṇa consciousness philosophy, we have got many books. I am talking with only one book and only one or two lines. So this is *Śrīmad-Bhāgavatam*. So if you study scrutinizingly word-to-word *Śrīmad-Bhāgavatam*, you will get philosophical understanding of the Absolute Truth in details. *Śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18]. *Vidyā bhāgavatāvadhiḥ*. Your learning will be tested if you can understand *Śrīmad-Bhāgavatam*.

463. *Śrīmad-Bhāgavatam* 12.13.18, *Śrīmad-Bhāgavatam* 1.5.11–12 Lecture, New Vrindavan, June 10, 1969

So Nārada Muni is inducing his disciple, Vyāsadeva, to write *Śrīmad-Bhāgavatam*, will be..., which will be heard and, *śṛṇvanti*, will be accepted, and *gṛṇanti*, and *śṛṇvanti gāyanti*, and chanted. So those who are actually in the transcen..., they accept *Śrīmad-Bhāgavatam*... *Śrīmad-bhāgavatam amalaṁ purāṇam, yasmin pāramahāṁsyam gīyate* [SB 12.13.18].

*Paramahansa-saṁhitā*. This is *paramahansa-saṁhitā*. This *Śrīmad-Bhāgavatam* is meant for the topmost transcendentalist. It is not for ordinary... Not for the impersonalists, or for the yogīs. The topmost transcendentalist means devotees. Because Kṛṣṇa says...

Who is transcendentalist? Who wants to know God, he is transcendentalist. Not ordinary person. No, no. Who is topmost transcendentalist? The devotees.

464. Śrīmad-Bhāgavatam 12.13.18, Śrīmad-Bhāgavatam 1.7.11 Lecture, Vṛndāvana,  
September 10, 1976

So Kṛṣṇa is very kind. *Tat te 'nukampām su-samīkṣa..., bhuñjāna evātma-kṛtaṁ vipākam*. If we act impiously, we have to suffer. But for a devotee, *karmāṇi nirdahati kintu ca bhakti-bhājām* [Bs. 5.54]. *Karmāṇi nirdahati*. Others, for sinful activities, they will have to continue, but if a devotee is in sinful activities, in one life it is finished. But don't take this concession. We should be very much careful not to commit. So we shall have to increase our madness for *harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ*. And *bādarāyaṇi...* Śukadeva Gosvāmī is also addressed as Bhagavān. If one is mad after Bhagavān, he's as good as Bhagavān. *Harer ākṣipta*. One who is mad after Bhagavān, he's as good as Bhagavān. Therefore *bādarāyaṇi* is addressed here as Bhagavān. In the spiritual world, Bhagavān and His paraphernalia, there is no difference. Don't think that the calf or the cows in Vṛndāvana is less than Kṛṣṇa. No. They're as good as Kṛṣṇa. *Ānanda-cinmaya-rasa-pratibhāvitābhiḥ* [Bs. 5.37]. They are expansion of Kṛṣṇa's *ānanda-cinmaya-rasa*. Kṛṣṇa wants to play with the cows and calves. So He's *ānanda-cinmaya*. His spiritual potency appears as cows and calves. Therefore we see Kṛṣṇa is embracing the calves and cows. He's not embracing a material cow. He has nothing to do with material. *Ānanda-cinmaya-rasa-pratibhāvitābhiḥ*.

So a pure devotee of Kṛṣṇa is also addressed Bhagavān. Pure devotee. Not that a magician. A pure devotee. *Anyābhilāṣitā-śūnyam* [Brs. 1.1.11(2)]. *Bhagavān bādarāyaṇiḥ adhyagān mahād ākhyānam*. This is *mahād ākhyānam*. It is not ordinary *ākhyānam*. *Śrīmad-bhāgavatam amalāṁ purāṇam*. [SB 12.13.18]. He was liberated person, but being to hear about Kṛṣṇa more and more, this is not material; this is spiritual. *Mahād ākhyānam nityaṁ viṣṇu-jana-priyaḥ*. *Nitya*. *Bhāgavata* is not for a *saptāha*. *Bhāgavata* is meant for *nityam*. *Nityaṁ bhāgavata-sevayā*. *Naṣṭa-prāyeṣu abhadreṣu nityaṁ bhāgavata-sevayā* [SB 1.2.18]. Not that one is completely free from the modes of material nature, but *prāyeṣu*: almost finished. *Naṣṭa-prāyeṣu*. Then he becomes interested. *Nityaṁ bhāgavata-sevayā*. Or by serving *Śrīmad-Bhāgavatam* regularly, *nityam*. As it is said, *nityaṁ viṣṇu-jana-priyaḥ*. *Viṣṇu-jana* and *hari-jana*. *Hari-jana* does not mean *cāmāras* and *bhaṅgis*. *Hari-jana* means... *Cāmāras* and *bhaṅgis* can be elevated to *hari-jana*, but not by rubber-stamp, "Viṣṇu-jana." *Viṣṇu-jana* and *hari-jana*, the same thing. So *viṣṇu-jana-priyaḥ*. Those who are *viṣṇu-jana*, their most favorable subject matter of understanding is *Śrīmad-Bhāgavatam amalāṁ purāṇam*.

465. Śrīmad-Bhāgavatam 12.13.18, Śrīmad-Bhāgavatam 1.7.45-46 Lecture, Vṛndāvana,  
October 5, 1976

So as the Deity of the Lord, *vigraha*, should not be considered as made of stone, wood, similarly, *guru* also should not be accepted as ordinary human being. He should be given all respect as we give to the Supreme Personality of Godhead. That is being explained by even one woman. That is Vedic culture. Draupadī is explaining the importance, and she has said, *sa eṣa bhagavān droṇaḥ*. She's quite right when she's accepting Droṇa as *bhagavān*. *Sa eṣa bhagavān droṇaḥ prajā-rūpeṇa vartate*. And he is present by his *prajā*. These things should be taken very seriously instruction. Therefore *śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18]. This is *pramāṇa*. *Pramāṇi-grantha*. *Pramāṇi-grantha* means *śabda-pramāṇa*. *Śabda-pramāṇa*, *anumāna pramāṇa* and *anumāna*... Just like a sound is going on. One who knows, that's all right. But we can—hypothesis—we can think that some machine is running on. We may not know what is that machine. So this is *anumāna*. I'm not seeing the machine, what kind of machine is running on, but I can think of, imagine, that it may be some machine is running on. That is also another *pramāṇa*. Hypothesis, inductive, deductive. They are also... Analogy. There are so many processes. So here, Kṛṣṇa and *guru*, they should be accepted on the same level. Therefore Draupadī has addressed Droṇācārya as *bhagavān*. *Sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ*. It is accepted. We should also accept.

466. Śrīmad-Bhāgavatam 12.13.18, Śrīmad-Bhāgavatam 1.8.22 Lecture, Los Angeles,  
April 14, 1973

Throughout the whole world, whatever knowledge is there, in the *Śrīmad-Bhāgavatam*, everything is there. There is literature, there is poetry, there is philosophy, there is religion, there is love of Godhead, there is astronomy. Everything is there. *Śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18]. *Vidyā bhāgavatāvadhiḥ*. If one simply reads this *Śrīmad-Bhāgavatam*, his education is the topmost. *Vidyā bhāgavatāvadhiḥ*. There is something topmost, ultimate. So for education, *vidyā*, this *Śrīmad-Bhāgavatam*. If one studies *Śrīmad-Bhāgavatam*, he is well versed in every subject matter.

467. Śrīmad-Bhāgavatam 12.13.18, Śrīmad-Bhāgavatam 2.3.19 Lecture, Los Angeles,  
June 14, 1972

There is nature. They do not consider how one living entity has got the body of a tree, how one living entity has got the body of a hog, how one living entity has got the body of a demigod, how one has got the body of a Vaiṣṇava. They do not know. They do not know. The education is so cramped, they do not even consider that these are... They say, Darwin's theory, "developing the body."

So the education is going on in that way. This is our position. You should take advantage of the scientific knowledge given by *Śrīmad-Bhāgavatam*. *Śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18]. *Amalaṁ purāṇam*, spotless education, *Śrīmad-Bhāgavatam*. Therefore, in the beginning of *Śrīmad-*

*Bhāgavatam* it is said, *dharmah projjhita-kaitavo 'tra* [SB 1.1.2]. *Atra śrīmad-bhāgavata*. "In this *Śrīmad-Bhāgavatam*, cheating type of religious system is kicked out." Kicked out. In religion where there is no discrimination of foodstuff, what is that religion? What is that religion? This is fanaticism. That is not religion. Religion is to understand God. And one cannot understand God, the purest of all pure, unless one is pure.

468. *Śrīmad-Bhāgavatam* 12.13.18, *Śrīmad-Bhāgavatam* 3.26.11–14 Lecture, Bombay, December 23, 1974

Vyāsadeva, after writing all the Vedic literature, he was not satisfied. He wrote the four *Vedas*, then the *Purāṇas*—*Purāṇas* means supplementary to the *Vedas*—and then *Vedānta-sūtra*, the last word of the Vedic knowledge, *Vedānta-sūtra*. But he was not satisfied. So Nārada Muni, his spiritual master, he inquired that "Why you are feeling dissatisfaction after writing so many books, giving knowledge to the human society?" So he said, "Sir, yes, I know that I have written... But I am not getting satisfaction. I do not know what is the reason." Then Nārada Muni said, "The dissatisfaction is due to your not describing the activities of the Supreme Lord. Therefore you are not satisfied. You have simply discussed the external," I mean to say, "elements, but the internal elements, you have not discussed. Therefore you are dissatisfied. Now you do it."

So under the instruction of Vyāsadeva..., er, Nārada Muni, his spiritual master, Vyāsadeva, his last mature contribution is *Śrīmad-Bhāgavatam*. *Śrīmad-bhāgavatam amalām purāṇam yad vaiṣṇavānām priyam* [SB 12.13.18]. Therefore the Vaiṣṇava, they regard the *Śrīmad-Bhāgavatam* as *amalām purāṇam*. *Amalām purāṇam* means... *Amalam* means without any contamination. These all other *purāṇas*, they are dealing with *karma*, *jñāna*, *yoga*. Therefore they are *samalam*, "with material contamination." And *Śrīmad-Bhāgavatam*, simply dealing with *bhakti*; therefore it is *amalam*. *Bhakti* means directly in connection with the Supreme Lord, *bhakta* and Bhagavān, and the transaction is *bhakti*. There is Bhagavān and there is *bhakta*, just like master and the servant. And the relationship between the master and servant, the transaction, is service.

469. *Śrīmad-Bhāgavatam* 12.13.18, *Śrīmad-Bhāgavatam* 5th Canto, Pandal Lecture, Bombay, January 12, 1973

**Prabhupāda:** *Śrīmad-Bhāgavatam*, *pañcama skandha*, Fifth Canto. There are twelve cantos, *skandhas*, or division, of the *Śrīmad-Bhāgavatam*. *Śrīmad-Bhāgavatam amalām purāṇam yad vaiṣṇavānām priyam* [SB 12.13.18]. *Śrīmad-Bhāgavatam* is *amalām purāṇam*. *Amala* means spotless. There are eighteen *purāṇas*. Six *purāṇas* for the *sattvika* people, those who are in the modes of goodness. There are three qualities of the material nature: *sattva-guṇa*, *rajo-guṇa*, *tamo-guṇa*. The living entities, or the *jīvātmās*, they are in this material world for sense gratification. Anyone, beginning from Lord Brahmā down to the small ant or microscopic insect, everyone, every living entity, has come here in this material world for gratifying their senses.

470. Śrīmad-Bhāgavatam 12.13.18, Śrīmad-Bhāgavatam 5.6.7 Lecture, Vṛndāvana,  
November 29, 1976

So Māyāvādīs are attractive. They are very educated. They can put things in jugglery of words. That capacity they have got. So people become amazed, almost everyone. So therefore they are not very much pleased with this Movement, that "Kṛṣṇa is God." We are preaching, and all full of Māyāvādīs, they are thinking, "What this nonsense is doing? Kṛṣṇa..." They think Kṛṣṇa is *māyā*. Viṣṇu-kalevara *māyā*. Kṛṣṇa says, *mattaḥ parataram nānyat kiñcid asti dhanañjaya* [Bg. 7.7]. *Avajānanti mām mūḍhā manuṣīm tanum āśritaḥ* [Bg. 9.11]. *Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate* [Bg. 10.8]. Repeatedly He is saying what He is, and He is personally present, and all the *ācāryas* confirming. Even Śaṅkarācārya, he also says, *sa bhagavān svayaṁ kṛṣṇa*. *Nārāyaṇaḥ paraḥ avyaktāt*. Don't bring Nārāyaṇa in this material world. So... *Bhaja govindam bhaja govindam bhaja govindam mūḍha mate*: "You rascal, you have studied so much grammar. Now give up all this. *Bhaja govindam, govinda bhaja*." *Nahi nahi rakṣati dukṛṇ-karaṇe*: "Your grammatical knowledge, *du-pratyaya, kṛṇ-pratyaya, liṇ-pratyaya, diṇ-pratyaya*, oh, this will not do." *Bhaja govindam mūḍha-mate, prāpte sannihite karaṇa, hita kāla-marane*: "This is... Jugglery of words will not save you. This is my final instruction." *Māyāvādam asac-chāstraṁ pracchanam baudham ucyate, kalau brahmana-mūrtinā* [Padma Purāṇa]. He has some business to do that, but actually, we should not hear about..., especially Śrīmad-Bhāgavatam. Therefore Śrīpāda Śaṅkarācārya avoided to write any comments on Śrīmad-Bhāgavatam. He has written comments on *Bhagavad-gītā*, but he has completely avoided to write any comment on *Bhāgavata* because he knew that "I am doing the wrong thing. How can I touch Śrīmad-Bhāgavatam?" Śrīmad-bhāgavatam *amalaṁ purāṇam yad vaiṣṇavānām priyam* [SB 12.13.18]. He has purposefully avoided. And the *ācārya*, other *ācāryas* like Śrī Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī and up to Caitanya Mahāprabhu, everyone has accepted, *śrīmad-bhāgavatam amalaṁ purāṇam*.

471. Śrīmad-Bhāgavatam 12.13.18, Śrīmad-Bhāgavatam 6.1.6 Lecture, Sydney, February  
17, 1973

So in all subject matter—physics, chemistry, astronomy, religion, politics, sociology—everything has been fully described, and above all, the science of God is also described. Therefore it is called *Bhāgavatam*. *Bhāgavatam*, the word is derived from *bhagavān, bhāgavatam*. *Bhagavān* is the first nominative case from the word *bhāgavata*, and from *bhāgavata*, *Bhāgavatam*. *Bhāgavatam* means in relationship with God and in relationship with the devotees of God. So *śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18].

So this Kṛṣṇa consciousness movement means we are preaching the cult of *Bhāgavatam*. It is a scientific method.

472. Śrīmad-Bhāgavatam 12.13.18, Śrīmad-Bhāgavatam 7.12.4 Lecture, Bombay, April 15, 1976

These rascals, they do not know how to accept leader. And *vidvāṁś cakre sātvata-saṁhitā*. Therefore Vyāsadeva is the most learned person, *vidvān*. He has prepared the *Śrīmad-Bhāgavatam*. *Śrīmad-Bhāgavatam amalaṁ purāṇam* [SB 12.13.18].

473. Śrīmad-Bhāgavatam 12.13.18, The Nectar of Devotion Lecture, Vṛndāvana, October 18, 1972

That is the specific significance of Vṛndāvana. In Vṛndāvana, simply Kṛṣṇa worshipable. *Ārādhyo bhagavān vrajeśa-tanayaḥ*. That is the vision of Lord Caitanya Mahāprabhu, that *ārādhyā*, worshipable Deity, worshipable God, is *vrajeśa-tanayaḥ*, the son of Nanda Mahārāja, Kṛṣṇa. *Ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam* [Caitanya-maṣjusa]. As Kṛṣṇa is worshiped, similarly His place, Vṛndāvana, is also worshiped.

*Ramyā kācid upāsanaṁ vrajavadhū vargeṇa kalpitā*: there is no more better form of worship than it was conceived by the damsels of Vraja. *Śrīmad-bhāgavatam amalaṁ purāṇam*. And the books, authoritative literature, to understand Kṛṣṇa and His service is *Śrīmad-Bhāgavatam* [SB 12.13.18].

474. Śrīmad-Bhāgavatam 12.13.18, Room Conversation with Apa Pante, High Commissioner for United Kingdom, London, August 4, 1971

**Prabhupāda:** So far my belief is that... Why my belief? It is the belief of the authority, Lord Caitanya. He said that this movement will spread, and people will be happy. So it is a great movement. Every thoughtful man, scientist, philosopher and follower should try to understand. It is authorized, based on *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*: *śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18].

**Apa Pante:** *Umalam?*

**Prabhupāda:** *Amalaṁ* [indistinct]. *Amalaṁ*. *Amalaṁ* means *karma jñāna-miśra*. *Amalaṁ* means "without any..."

**Apa Pante:** Impurities.

**Prabhupāda:** Yes.

475. Śrīmad-Bhāgavatam 12.13.18, Room Conversation with Apa Pante, High Commissioner for United Kingdom, London, August 4, 1971

There is no higher method of worshipping than what was [indistinct] by the *gopīs*, *vraja-vadhū* [indistinct] *śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18].



There must be some advice in the scripture to follow these principles. Caitanya Mahāprabhu says, *śrīmad-bhāgavatam amalaṁ purāṇam*. *Amalaṁ* means without any material contamination. And similarly, devotional service mixed with material purpose, or *jñāna*... *Jñāna* means to merge into the existence of the [indistinct]. *Jñāna*, that is the target of *jñāna*. And *karma*, *karma* means to take benediction from God. [indistinct] Everyone is trying to be very, very big man, in general, in this material world. That is *karma*.

476. Śrīmad-Bhāgavatam 12.13.18, Pandal Lecture, Bombay, March 18, 1972

So *Śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18]. There are eighteen *Purāṇas*. Out of them, six *purāṇas* are meant for persons who are in *sattva-guṇa*. There are three qualities of the material nature. Some of us are in the modes of goodness, some of them are in the modes of passion, and some of them are in the modes of ignorance. So our Vedic literature... Śrī Vyāsadeva claims everyone. Not that simply persons who are in *sattva-guṇa*, or in the modes of goodness, they are eligible for going back to Godhead, back to home.

We should remember this fact, that this human form of life is meant for going back to home, back to Godhead. That is the ultimate goal of life. This human form of life is not meant for working very hard like the animals.

477. Śrīmad-Bhāgavatam 12.13.18, Morning Walk, Los Angeles, December 30, 1973

**Prabhupāda:** Yes. You present *Śrīmad-Bhāgavatam* in true perspective. Then it will be perfection of your education. The so-called theologicians, they cannot understand God. It is not possible. That is not the way, that "I put my theory." He does not understand his value first, that "What is the value of my theory? If I am imperfect, what is the value of my theory?" He does not understand the first principle, and he puts theory. Another rascal, he is putting theory. So what is the value of these theories?

**Nara-nārāyaṇa:** Actually they are simply selling their theories. Whoever will buy it, they are selling it to.

**Prabhupāda:** Another rascal is buying. We are not buying. *Śrīmad-Bhāgavatam amalaṁ purāṇam* [SB 12.13.18]. Spotless knowledge, *Śrīmad-Bhāgavatam*. *Amalam*. *Amalam* means without any spot. [break] ...of God is given in the dictionary, "supreme being." That is very nice. Everywhere we see that on the top there is a supreme being, just like in your state, the president. So why not this big government, a supreme being? Where is the difficulty? Without something supreme, controller, things cannot go nicely. Otherwise why you select a president? Why you select a supreme being and give him all power,

that "Your order will be final"? Why you do that? Because you want the government must go on nicely. Otherwise there is no need of electing a president. So supreme being must be there, in every management. So this big huge management, there must be supreme being. And that is God. Clear, simple understanding. How can you deny?

478. Śrīmad-Bhāgavatam 12.13.18, Morning Walk, Bombay, May 1, 1974

**Dr. Patel:** The *gopīs* became in grief when Kṛṣṇa went away. That's all.

**Prabhupāda:** Center is Kṛṣṇa.

**Dr. Patel:** I want to read this *Śrīmad-Bhāgavatam* five times in one year.

**Prabhupāda:** Oh, yes. Then read it. You will be benefited. *Śrīmad-bhāgavatam purāṇam amalaṁ* [SB 12.13.18]. *Amalaṁ*: there is no black spot. *Amalaṁ purāṇam. Yad vaiṣṇavānām priya...*

479. Śrīmad-Bhāgavatam 12.13.18, Arrival Conversation in Car & Room, Los Angeles, June 20, 1975

**Tamāla Kṛṣṇa:** The effect of these books is hard to perceive immediately, because we can't imagine how... So many millions of books have gone out. In the future they will all fructify as devotees, the people who have read them.

**Prabhupāda:** Yes. When they will read, then they will get. Nowadays in the Sixth Canto, Fourth Chapter, the soul and how the soul is covered, that is being described wonderfully. *Śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18]. *Vidvāṁś cakre sātva-saṁhitām*. It is written by the most learned Vyāsadeva, *vidvāṁś*, and *sātva-saṁhitām*. How merciful he was. He is still living, Vyāsadeva. He is still existing.

480. Śrīmad-Bhāgavatam 12.13.18, Morning Walk, Māyāpur, January 20, 1976

**Prabhupāda:** *Śrīmad bhāgavate kim vā paraiḥ* [SB 1.1.2]. There is no other literature required. Everything is perfect, word to word. What is that verse?  
*Kalau naṣṭa-dṛśām?*

**Śāstrījī:** *Eṣa purāṇārko 'dhunoditaḥ* [SB 1.3.43].

**Prabhupāda:** Simply that is the only light in this age.

**Śāstrījī:** *Śrīmad-bhāgavatam purāṇam amalaṁ yad vaiṣṇavānām priyam* [SB 12.13.18].

**Prabhupāda:** *Vaiṣṇavānām priyam*. [Bengali] So some professor has... [break] ...with this authorized literature. Somebody has not said?

**Harikeśa:** Yes.

**Prabhupāda:** Actually that is the fact. These... Therefore we don't like to read any books. Dr. Wolfe, he is suggesting. Simply waste of time. Simply waste of time. Except Vedic literature, all this nonsense.

481. Śrīmad-Bhāgavatam 12.13.18, Room Conversation, London, July 26, 1976

**Bhagavān:** The *saṅkīrtana* devotees, they are distributing always in *dhotī*.

**Prabhupāda:** Like him.

**Bhagavān:** They go to... They do not wear the *karmī* clothes.

**Prabhupāda:** Just see.

**Bhagavān:** And they are having nice success also. They go into the offices, into the... They are walking everywhere. Even the hospitals they are going.

**Prabhupāda:** There is no obstruction.

**Bhagavān:** No. [laughs] They are very determined.

**Jayatīrtha:** In France the atmosphere is very nice.

**Prabhupāda:** So why your cloth is so dirty?

**Ṛṭhu-putra:** I just traveled with it.

**Prabhupāda:** For a *sannyāsī* it is very nice. [laughs] So people may not dislike it, but for a *sannyāsī* this is very nice.

**Bhagavān:** He's doing very nicely, Ṛṭhu-putra. He's having many preaching engagements.

**Prabhupāda:** Very good. That is wanted. *Śrīmad-bhāgavatam purāṇam amalaṁ* [SB 12.13.18].

482. Śrīmad-Bhāgavatam 12.13.18, Room Conversation, London, July 26, 1976

**Prabhupāda:** Western people, they are not only fool, but misbehaved. *Paścime loka saba mūḍha anārya*.

**Hari-śauri:** And the further west you go, the worse they become.

**Prabhupāda:** In India, from Bengal you go western side, they are very filthy. And go more, more, more the western—filthy, filthy, filthy, filthy.

**Harikeśa:** Pakistan is the worst. Karachi, I heard, is the worst city in the world almost.

**Hari-śauri:** Oh, yeah.

**Prabhupāda:** *Śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18].

**Harikeśa:** These books are exquisite. The books they make in France are just marvelous.

**Prabhupāda:** Yes.

483. Śrīmad-Bhāgavatam 12.13.18, Room Conversation, Hyderabad, August 17, 1976

**Prabhupāda:** Why people are accepting our books? You'll be surprised, we are selling book to the extent of six *lakhs* of rupees per day. Daily. Daily we are selling six *lakhs* of rupees' worth all over the world. So people think philosophy, religion, dry subject matter. If it was dry subject matter, how they could purchase so many books? It is *ānanda-cinmaya-rasa*. They are getting for the first time, here is real *ānanda*. Therefore they are appreciating. Everyone, learned circle, they are giving appreciation. In [indistinct] foreign circles. So, there was no such literature. It is the first time. *Śrīmad-bhāgavatam amalaṁ purāṇam vaiṣṇavānām...* [SB 12.13.18]. So unless they're really relishing some *rasa*, how they are purchasing? This is the first distribution of *ānanda-cinmaya-rasa* throughout the whole world, this Kṛṣṇa consciousness movement. So I am very happy that you are also very [indistinct]. Let us join together; we shall raise...

484. Śrīmad-Bhāgavatam 12.13.18, Room Conversation with Ratan Singh Rajda M.P.  
"Nationalism and Cheating", Bombay, April 15, 1977

**Mr. Rajda:** Primer pages[?] attracts the eye of the spectator, and contents are, no doubt, they are divine.

**Prabhupāda:** *Śrīmad-bhāgavatam amalaṁ purāṇam* [SB 12.13.18]. This is the regrettable fact, that we have got in India the real knowledge...

**Mr. Rajda:** Real...?

**Prabhupāda:** Real knowledge. And we have locked up that knowledge.

**Mr. Rajda:** We have locked up. That is the greatest crime we have committed.

**Indian man (1):** We have not allowed it to grow all over the world.

485. Śrīmad-Bhāgavatam 12.13.23, Room Conversation with Mr. John Papworth and Mr. E. F. Schumacher, London, August 4, 1973

**Prabhupāda:** *janma bhāvaṁ aniruddha*. Here? *sundanti devi*. [indistinct] [turning pages in the book] the last verse is:

*nāma-saṅkīrtanaṁ yasya  
sarva-pāpa praṇāśanam  
praṇāmo duḥkha-samanas  
taṁ namāmi harim param*  
[SB 12.13.23]

**Revatīnandana:** Yeah.

**Prabhupāda:** "I offer my obeisances unto the Supreme Personality of Godhead, simply by chanting his holy name one can become relieved from all sinful life."

**Revatīnandana:** That's the last verse.

**Prabhupāda:** Yes.

**Papworth:** Well, Jesus said except a man be born again he cannot enter the kingdom of God...

**Prabhupāda:** Ah. [There sounds like some movement by the microphone].

**Papworth:** All your [indistinct] seem to be busy being born again, it is very wonderful to see it happening.

**Prabhupāda:** Born again?

**Revatīnandana:** And Christ said. "Unless you are born again you cannot enter the kingdom of God".

**Prabhupāda:** That means that in the kingdom of God there is life.

