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THE MYSTIC POWER OF NARADA MUNI

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Sri Sukadeva Goswami said: My dear King Pariksit, the great sage Narada, by his mystic power, brought the dead son before all the lamenting relatives and addressed him as follows. O living entity, all good fortune unto you. Just see your father and mother. All your friends and relatives are overwhelmed with grief because of your passing away. You have died untimely, and thus the balance of your lifetime remains. Therefore you may re-enter your body and enjoy the remainder of your life, surrounded by your friends and relatives. Accept the royal throne and all the opulence given by your father.

By the mystic power of Narada Muni, the living entity re-entered his dead body for a short time and spoke in response to Narada Muni's request. He said: According to the results of my fruitive activities, I, the living being, transmigrate from one body to another, sometimes going to the species of the demigods, sometimes to the species of lower animals, sometimes among the vegetables, and sometimes to the human species. Therefore, in which birth were these my mother and father? No one is actually my mother and father. How can I accept these two people here as my sole parents?

In this material world, which moves like a river whose currents carry away the living entities, people become friends, relatives and enemies in due course of time. They also act neutrally, they mediate, they despise one another, and they act in many other relationships. Nonetheless, despite these various transactions, no one is actually permanently related. Just as gold and other commodities are continually transferred from one place to another in due course of purchase and sale, so the living entity, as a result of his fruitive activities, wanders throughout the entire universe, being injected into various bodies in different species of life by one kind of father after another. A few living entities are born in the human form, and others are born as animals. Although both are living entities, their relationships are impermanent. An animal may remain in the custody of a human being for some time, and then the same animal may be

nityam bhāgavata-sevayā

transferred to the possession of other human being. As soon as the animal goes away, the former proprietor no longer has a sense of ownership. As long as the animal is in his possession he certainly has an affinity for it, but as soon as the animal is sold, that affinity is lost.

Even though one living entity becomes connected with another because of a relationship based on the perishable body, the living entity himself is eternal. Factually speaking, it is the body that is born or lost, not the living entity. One should not accept that the living entity takes birth or dies. The living being actually has no real relationship with his so-called fathers and mothers. As long as he appears as the son of a certain father and mother because of his past fruitive activities, he has a connection with the body given by that father and mother. Thus he falsely accepts himself as their son and acts affectionately. After he dies, however, the relationship is finished. Under these circumstances, one should not be foolishly obsessed with jubilation and lamentation.

The living entity is eternal and imperishable because in truth he has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is one in quality with the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be put into illusion by the external energy, and thus he creates various bodies for himself according to his different desires. For this living entity, no one is dear, nor is anyone actually unfavourable. He makes no distinction between that which is his own and that which belongs to anyone else. He is one without a second; in other words, he is not affected by friends and enemies, well-wishers or mischief-mongers. He is only an observer, a witness, of the different qualities exhibited by men.

The Supreme Lord, the creator of cause and effect, does not accept the happiness and distress that result from fruitive actions. He is completely independent of having to accept a material body, and because He has no material body, He is always neutral. The living entities, being part and parcel of the Lord, possess His



qualities in a minute quantity. Therefore one should not be affected by lamentation.

Sri Sukadeva Goswami continued: When the conditioned soul [jiva] in the form of Maharaja Chitraketu's son had spoken in this way and then left, Chitraketu and the other relatives of the dead son were all astonished. Thus their shackles of false affection for the dead boy were cut. In this way, they gave up their lamentation. After the relatives had discharged their duties by performing the proper funeral ceremonies and burning the dead child's body, they gave up the affection that leads to illusion, lamentation, fear and pain. Such affection is undoubtedly difficult to give up, but they gave it up very easily.

Queen Kṛtyadyuti's co-wives, who had poisoned the child, were very ashamed of their action, and they lost all bodily lustre. While lamenting, O King, they remembered the instructions of Angira and gave up their ambition to bear children. Following the directions of the *brāhmaṇas*, they went to the bank of the Yamuna, where they bathed and atoned for their sinful activities. King Chitraketu, thus enlightened by the instructions of the *brāhmaṇas* Angira and Narada, became fully awake in spiritual knowledge. As an elephant becomes free from a muddy reservoir of water, King Chitraketu came out of the dark well of family life. The King bathed in the water of the Yamuna, and according to prescribed duties, he offered oblations of water to the forefathers and demigods. Very gravely controlling his senses and mind, he then offered his respects and obeisance to the sons of Lord Brahma [Angira and Narada]. Thereafter, being very much pleased with Chitraketu, who was a self-controlled devotee and surrendered soul, Narada, the most powerful sage, spoke to him the following transcendental instructions.

[Narada gave Chitraketu the following mantra.] O Lord, O Supreme Personality of Godhead, who are addressed by the syllable omkāra (praṇava), I offer my respectful obeisance unto You. O Lord Vasudeva, I meditate upon You. O Lord Pradyumna, Lord Aniruddha and Lord Sankarsana, I offer You my respectful obeisance. O reservoir of spiritual potency, O supreme bliss, I offer my respectful obeisance unto You, who are self-sufficient and perfectly peaceful. O ultimate truth, one without a second, You are realized as Brahman, Paramatma and Bhagavan and are

therefore the reservoir of all knowledge. I offer my respectful obeisance unto You. Revelling in Your own spiritual bliss, You are always transcendental to the waves of material nature. Therefore, my Lord,

I offer my respectful obeisance unto You.

Youe Lordship is the supreme controller of the senses, and Your expansions of form are unlimited. You are the greatest, and therefore I offer my respectful obeisance unto You. The words and mind of the conditioned soul cannot approach the Supreme Personality of Godhead, for material names and forms are not applicable to Him, who is entirely spiritual, beyond the conception of gross and subtle forms. The impersonal Brahman is another of His forms. May He, by His pleasure, protect all of us.

As pots made entirely of earth are situated on earth after being created and are later transformed into earth again when broken, this cosmic manifestation is caused by the Supreme Brahman, situated in the Supreme Brahman, and later annihilated and merges with the same Supreme Brahman. Therefore, since the Supreme Lord is the cause of Brahman, let us offer Him our respectful obeisance.

The Supreme Brahman emanates from the Supreme Personality of Godhead and expands like the sky. Although untouched by anything material, it exists within and without. Nonetheless, the mind, intelligence, senses and living force can neither touch Him nor know Him. I offer unto Him my respectful obeisance. As iron has the power to burn when made red-hot by the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favoured by the Supreme Brahman.

O transcendental Lord, who are situated in the topmost planet of the spiritual world, Your two lotus feet are always massaged by a multitude of the best devotees with their lotus-bud like hands. You are the Supreme Personality of Godhead, complete with all six plenitudes. You are the supreme person mentioned in the *Puruṣa-sūkta* prayers. You are the most perfect, self-realized master of all mystic power. Let me offer my respectful obeisance unto You.



Sri Sukadeva Goswami continued: Narada, having become the spiritual master of Chitraketu, instructed him all about this prayer because Chitraketu was fully surrendered. O King Pariksit, Narada then left with the great sage Angira for the topmost planet, known as Brahmaloaka. Fasting and drinking only water, Chitraketu chanted with great care and attention the mantra given by Narada Muni for one week continuously. O King Pariksit, after only one week of repeatedly practicing the mantra received from his spiritual master, Chitraketu achieved the position as ruler of the planet of the Vidyadharas as a by-product of his spiritual advancement and acquired knowledge. Thereafter, by the influence of the *mantra* that Chitraketu was chanting, within a very few days his mind became increasingly enlightened in spiritual progress, and he attained shelter at the lotus feet of Sri Anantadeva.

Upon reaching the shelter of Lord Sesha, the Supreme Personality of Godhead, Chitraketu saw that He was as white as the white fibres of a lotus flower. He was dressed in bluish garments and adorned with a brilliantly glittering helmet, and was adorned with armbands, a waist belt and bangles. His face was smiling, and His eyes were reddish. He was surrounded by such exalted liberated persons as Sanat-kumara. As soon as Maharaja Chitraketu saw the Supreme Lord, he was cleansed of all material contamination and situated in his original Krishna consciousness, due to being completely purified. He became silent and grave, and because of experiencing love for the Lord, tears fell from his eyes, and his hairs stood on end. With great devotion and love, he offered his respectful obeisance unto the original Personality of Godhead.

With tears of love and affection, Chitraketu repeatedly moistened the resting place of the Supreme Lord's lotus feet. Because his voice was choked in ecstasy, for a considerable time he was unable to utter any sound to offer the Lord suitable prayers. Thereafter, by controlling his mind with his intelligence and thus restricting his senses from external engagements, he recovered and spoke suitable words to express his feelings. Maharaja Chitraketu began offering prayers to the Lord, who is the personification of the holy scriptures [the *Sātvata-saṁhitās* like the *Brahma-*

saṁhitā and the *Nārada-pañcarātra* and who is the spiritual master of all. He offered his prayers as follows.

Chitraketu said: O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by Your devotees who have control of their mind and senses. They can keep You under their control because You are causelessly merciful to pure devotees who desire no material gain from You. Indeed, You give Yourself to them, and yet You also have full control over Your devotees. My dear Lord, this cosmic manifestation and its creation, maintenance and annihilation are all but a manifestation of Your personal opulence. Since Lord Brahma and the other creators are nothing but small portions of a portion of You, their partial power to create does not make them God. Their consciousness of themselves as separate Lords is therefore merely false prestige. It is not a valid understanding. You exist in the beginning, middle and end of everything, from the most minute particle of the cosmic manifestation - the atom - to the gigantic universes and total material energy. Nonetheless, You are eternal, having no beginning, middle or end. Yet You are perceived to exist in these three phases, and thus You are known as eternal and permanent. When the cosmic manifestation does not exist, You exist as the original unmanifest potency. Every universe is covered by seven layers earth, water, fire, air, sky, the total energy and false ego, each ten times greater than the previous one. There are innumerable universes besides this one, and although they are unimaginably large, they move about like atoms in You. Therefore You are called unlimited [ananta].

O Lord, O Supreme, unintelligent persons who thirst for sense enjoyment and who worship various demigods are no better than animals in the human form of life. Because of their animalistic propensities, they fail to worship Your Lordship, and instead they worship the insignificant demigods, who are but small sparks of Your glory. With the destruction of the entire universe, including the demigods, the benedictions received from the demigods also vanish, just like the nobility when a king is no longer in power. O Supreme Lord, if persons obsessed with material desires for sense gratification through material opulence worship You,



who are the source of all knowledge and are transcendental to material qualities, they are not subject to material re-birth, just as sterilized or fried seeds do not produce plants. Living entities are subjected to the repetition of birth and death because they are conditioned by material nature, but since You are transcendental, one who is inclined to associate with You in transcendence escapes the conditions of material nature.

O unconquerable one, when You spoke about *bhāgavata-dharma*, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumaras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of *bhāgavata-dharma* to achieve shelter at Your lotus feet. Being full of contradictions, all forms of religion but *bhāgavata-dharma* work under conceptions of fruitive results and distinctions of “you and I” and “yours and mine.” The followers of *Śrīmad-Bhāgavatam* have no such consciousness. They are all Krishna conscious, thinking that they are Krishna’s and Krishna is theirs. There are other, low-class religious systems, which are contemplated for the killing of enemies or the gain of mystic power, but such religious systems, being full of passion and envy, are impure and temporary. Because they are full of envy, they are an aspect of irreligion. How can a religious system that produces envy of one’s self and of others actually be beneficial for anyone? What is auspicious about following such a system? What is actually to be gained? By causing pain to one’s own self due to self-envy and by causing pain to others, one arouses Your anger and thus certainly practices irreligion. My dear Lord, one’s occupational duty is instructed in *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* according to Your point of view, which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and non-moving, and not considering high and low, are called Aryans. Such Aryans worship You, the Supreme Personality of Godhead.

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing

the holy name of Your Lordship one time, even *candālas*, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination by directly seeing You? Therefore, my dear Lord, my simply seeing You now has wiped away all the contamination of my sinful activities and their results in the form of material attachment and wanton material desires, which formerly always filled my mind and the core of my heart. Whatever is predicted by the great sage Narada Muni cannot be otherwise. In other words, I have obtained Your audience as a result of being trained and blessed by Narada Muni.

O unlimited Supreme Personality of Godhead, whatever a living entity does in this material world is well known to You because You are the Supersoul. In the presence of the sun there is nothing to be revealed by the light of a glow worm. Similarly, because You know everything, in Your presence there is nothing for me to make known. My dear Lord, You are the creator, maintainer and annihilator of this cosmic manifestation, but persons who are too materialistic and who always see separateness from you do not have the vision to see You. They cannot understand Your real position, and therefore they conclude that the cosmic manifestation is independent of Your opulence. My Lord, You are the supreme pure, and You are full in all six plenitudes. Therefore I offer my respectful obeisance unto You. My dear Lord, it is after You endeavour that Lord Brahma, Indra and the other directors of the cosmic manifestation become engaged in their respective activities. It is after You perceive the material energy, My Lord, that the senses begin to perceive. The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisance unto You, that Supreme Personality, who has thousands of hoods.

— *Śrīmad-Bhāgavatam* » Canto 6: Prescribed Duties for Mankind » Chapter 16: King Chitraketu Meets the Supreme Lord » Verses 1-49.

PAST LIFE OF CHITRAKETUS SON

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

As it turns out Chitraketu's son was actually his enemy in a past life and had now appeared as his son just to give him



severe pain. Indeed, the untimely death of the son caused severe lamentation for the father. One may put forward the argument, "If the King's son was his enemy, how could the King have so much affection for him?" In answer, the example is given that when someone's wealth falls into the hands of his enemy, the money becomes the enemy's friend. Then the enemy can use it for his own purposes. Indeed, he can even use it to harm its previous owner. Therefore the money belongs neither to the one party nor to the other. The money is always money, but in different situations it can be used as an enemy or a friend.

As explained in *Bhagavad-gītā*, it is not by any father or mother that the living entity is given birth. The living entity is a completely separate identity from the so-called father and mother. By the laws of nature, the living entity is forced to enter the semen of a father and be injected into the womb of the mother. He is not in control of selecting what kind of father he will accept. *Prakrteḥ kriyamāṇāni*: [*Gītā* 3.27] the laws of nature force him to go to different fathers and mothers, just like a consumer commodity that is purchased and sold. Therefore the so-called relationship of father and son is but a transitory arrangement of *prakṛti*, or nature. It has no lasting meaning, and therefore it is called illusion.

The same living entity sometimes takes shelter of an animal father and mother and sometimes a human father and mother. Sometimes he accepts a father and mother among the birds, and sometimes he accepts a demigod father and mother. Sri Caitanya Mahāprabhu therefore says:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

[Cc. Madhya 19.151]

Harassed life after life by the laws of nature, the living entity wanders throughout the entire universe in different planets and different species of life. Somehow or other, if he is fortunate enough, he comes in touch with a devotee who reforms his entire life. Then the living entity goes back home, back to Godhead. Therefore it is said:

*janame janame saba pitā-mātā pāya,
kṛṣṇa guru nahe mile bhaja hari ei*

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In the transmigration of the soul through different bodies, everyone, in every form of life—be it human, animal, tree or demigod—gets a father and mother. This is not very difficult. The difficulty is to obtain a bona fide spiritual master and Krishna. Therefore the duty of a human being is to avail the opportunity to come in touch with Krishna's representative, the bona fide spiritual master. Under the guidance of the spiritual master, the spiritual father, one can return home, back to Godhead.

— *Śrīmad-Bhāgavatam* » Canto 6: Prescribed Duties for Mankind » Chapter 16: King Chitraketu Meets the Supreme Lord » Verses 6, Purport.

Incompatible saṅga

Srila Bhaktivinoda Thakura

A spiritual practitioner should always remember this instruction of the Lord. If a practitioner engages in prohibited association, then gradually his material attachment increases. The more this attachment increases, the more his firm faith in the supreme goal diminishes. The purport is that the living entity is spiritual; but due to being conditioned by *maya* and falsely proud due to ignorance, the living entity has forgotten his constitutional position. In his pure state the living entity does not associate with *maya*, rather he remains fully spiritual. In the spiritual world all the association of the living entity is spiritual, therefore the pure association of the living entities in that state is desirable. The *saṅga* [association] in the conditioned state of a living entity is polluted. That *saṅga*, being polluted with nescience in the form of association with non-devotees and women and attachment for family and assets, is unfavourable for one's advancement. The spiritual *saṅga* of the living entities is compatible, whereas material *saṅga* is incompatible. To get free from this incompatible *saṅga* is the cause of the living entity's liberation.

First we will consider the association of non-devotees. Who is a non-devotee? Those who are not accepting of their subordination to the Lord are called non-devotees. The *jñānīs* never subordinate themselves to the Lord. They think that they can become one with the Lord on the strength of their knowledge. They think, "*Jñāna* is the highest goal; the Lord cannot keep one who attains *Jñāna* under

His control; the Lord became Supreme by the strength of this *Jñāna*, and I too will become Supreme." Therefore all the endeavours of the *jñānīs* are to become independent of the Lord. They believe that the Lord's power does not act on one who achieves liberation in the form of merging with the Lord, which is attained by *Jñāna*. This is the vain attempt of the *jñānīs*! The *jñānīs* and mundane scholars do not depend on the mercy of the Lord. They try to achieve everything on the strength of their knowledge and reasoning, and thus they do not care for the Lord's mercy. Therefore *jñānīs* are a prime example of non-devotees. Although some *jñānīs* accept devotional service as their process of *sādhana*, at the time of perfection they discard it. In all their activities there are no symptoms of an eternal serving mood or voluntary subordination to the Lord. Such are the symptoms of the *jñānī-sampradāya*, the school of philosophical speculators. They only get a glimpse of real knowledge. Real knowledge is but a minor aspect of pure devotional service. Only pure devotees, by the mercy of the Lord, can attain that. Śrī Chaitanya Mahāprabhu instructs Śrīla Sanātana Goswami in the *Śrī Caitanya-caritāmṛta* (Madhya 22.29) as follows:

*jñānī jīvan-mukta-daśā
pāinu kari' māne
vastutaḥ buddhi 'suddha'
nahe kṛṣṇa-bhakti vine*

"There are many philosophical speculators [*jñānīs*] belonging to the Mayavāda school who consider themselves liberated and call themselves Narayana. But their intelligence is not purified unless they engage in Krishna's devotional service."

Therefore those who are attached to philosophical speculation are counted amongst the non-devotees. There is a fruit called mukti, (liberation) and that is the supreme goal of their spiritual practices (*sādhana*). It is not the purpose of their life to attain the Lord's mercy through His service. People who have faith in fruitive rituals are also not devotees. Therefore they are also non-devotees. If anyone performs karma in order to achieve the mercy of Krishna, then that *karma* is called bhakti. That *karma* which yields mundane results or mundane knowledge

is adverse to the service of the Lord. Karmīs do not exclusively search for the mercy of Krishna. Although they respect Krishna, their main purpose is to attain some kind of personal happiness. Karma is nothing but selfish activities, therefore karmīs are also called non-devotees. Yogīs sometimes search for liberation, the fruit of *Jñāna*, and sometimes they search for *vibhūti*, opulence, the fruit of karma. Hence, they too are called non-devotees. Due to lack of full surrender, worshipers of the demigods are also called non-devotees. Those who are attached to discussing dry logic are also adverse to the Lord. And what to speak of those who conclude that the Lord is only a figment of the imagination. Those who are attached to sense gratification and thus have no opportunity to remember the Lord are also counted among the non-devotees. If one associates with these non-devotees, then in a very short time one's intelligence is polluted and one's heart is overcome by their propensities. If anyone desires to attain pure devotional service, then he should carefully give up the association of non-devotees.

The second consideration is association of women. Association with women is detrimental to spiritual progress. In the *Caitanya-caritāmṛta* (Madhya 22.87) Śrī Chaitanya instructs Śrīla Sanātana Goswami as follows:

*asat-saṅga-tyāga,—ei vaiṣṇava-ācāra
'strī-saṅgi'—eka asādhu, 'kṛṣṇābhakta' āra*

"A Vaishnava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. Vaishnavas should also avoid the company of those who are not devotees of Lord Krishna."

There are two types of Vaishnavas—the householders and the renunciates. Renunciates are forbidden from speaking with any woman. By the instruction to give up the association with women, they have been forbidden from conversing with women. As stated by Śrī Chaitanya Mahāprabhu in the *Caitanya-caritāmṛta* (Antya 2.120):

*ksudra-jīva saba markata-vairāgya kariyā
indriya carānā bule 'prakṛti' sambhāṣiyā*



"There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

Regarding Vaishnavas, the *Caitanya-caritāmṛta* (Antya 12.42) says:

*pūrvavat prabhu kailā sabāra milana
strī-sabādūraha-itekailāprabhura daraśana*

"Sri Caitanya Mahaprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance."

This is the prescription in regard to householder Vaishnavas. Householders should not associate with others' wives or prostitutes. They should not indulge in any association other than with their own wives according to religious scriptures. One should give up the self-indulgent mentality of being excessively fond of one's wife. The instructions of the scriptures regarding the *smārtas* is given in the *Caitanya-caritāmṛta* (Adi 15.27) as follows:

*na grham grham ity āhur
grhiṇī grham ucyate
tayā hi sahitaḥ sarvān
puruṣārthān samaśnute*

"Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life."

— Śrī Bhaktiyāloka - *The Six Faults and Qualities of Bhakti*.
Translated by Bhumiṇipati Das.

IS THE LIVING ENTITY THE PURUṢA ?

Srila Bhaktisiddhanta Saraswati Thakura

The living entity is neither male, female, nor neuter. The designations of male and female relate only to the body. The living entity is not the body but the soul, the body's owner. The soul serves the Supersoul. The living entity is not matter but all-cognisant spirit. Therefore the soul is qualified to see and speak with the Supersoul.

The living entities develop their spiritual bodies based on their particular moods. Those who worship Krishna in the mellow of conjugal love develop female bodies to

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serve as Krishna's lovers, whereas those who serve the Lord as servants of the Lord's friends attain male bodies. In the eternally pure spiritual body there is no difference between male and female. The maleness or femaleness of the body simply reflects a devotee's internal mood.

—*Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Saraswati Thakura Prabhupada Compiled by Śrīpāda Bhakti Mayukha Bhāgavat Mahārāja Adapted and Published by Īsvara dāsa. Translated from Bengali by Bhumiṇipati dāsa*

THE CLUTCHES OF MAYA

Srila Krishnadas Kaviraja Goswami

"Forgetting Krishna, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [maya] gives him all kinds of misery in his material existence.

In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water. If the conditioned soul becomes Krishna conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Krishna conscious, the conditioned soul is liberated from the clutches of maya, who gives him up."

— Śrī Caitanya-caritāmṛta (Madhya 20.117-118, 120).

!! Sri Sri Nitai Gaurchandra Jayati !!

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