



***Please Don't Be a
Blind Follower!***

Presented by Śrīmatī dāsī and team

Please Don't Be a Blind Follower!

What Does Blind Following Mean?

Blind following means: “Oh, there is a swami. So many thousands of people are following. Let me become his disciple.” This is called blind following. You do not know what is that swami, whether he is a swami or a rascal. You do not know. But because everyone is going, “Oh, let me become his disciple.” This is blind following, without any knowledge, blind following.

—Bg Lecture 4.34-39, Los Angeles, January 12, 1969.

Everyone who is devoid of transcendental knowledge is just like a blind man; such a blind man must first eradicate his blindness before he can attempt to lead others to light.

— Message of Godhead



Be careful when you
blindly follow the Masses...
Most often, the ‘M’ is silent.

What Is the Problem with Blind Following?

Leaders who have fallen into ignorance and who mislead people by directing them to the path of destruction are, in effect, boarding a stone boat, and so too are those who blindly follow them. A stone boat would be unable to float and would sink in the water with its passengers. Similarly, those who mislead people go to hell, and their followers go with them.

—ŚB 6.7.14

One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.

—ŚB 11.26.3

It is useless to obey an imperfect person. That is the blind following the blind. If the leader does not follow the instructions of the supreme controller, he is necessarily blind, and he cannot lead. Why should we risk our lives by following blind men who believe that they are knowledgeable but are not? We should instead decide to take lessons from the Supreme Person, Kṛṣṇa, who knows everything perfectly. Kṛṣṇa knows past, present and future, and what is for our benefit.

—Quest for Enlightenment

Prabhupāda: Blind faith, without.... That I have already explained. Immediately, why do you forget? He shows me, “Prabhupāda, come this way.” So I have no faith. Why shall I go? Then I have stop here, finished, movement finished. So you have to keep faith blindly. And if the man who is giving direction, he is perfect, then your faith will make you advanced. But if you go to a rascal cheater and if you have faith, blind faith, then you are lost.

—Morning Walk, San Francisco, July 21, 1975.

“One cannot deny the order of a spiritual master. Therefore one has to select a spiritual master whose order, carrying, you’ll not commit a mistake. You see? Now, suppose if you accept a wrong person as spiritual master, and if you, if he guides you wrongly, then your whole life is spoiled. So one has to accept a spiritual master whose guidance will make his life perfect. That is the relation between spiritual master and disciple. It is not a formality. It is a great responsibility both for the disciple and for the spiritual master”.

—Bg Lecture 2.7-11, New York, March 2, 1966.

We’ll never say that, “In my opinion, it should be like this”. Oh what opinion I have got? What value I have got of my opinion? What is my value? I am a blunt man. I cannot acquire any knowledge perfectly. What is the use of my opinion?

—Bg Lecture 7.28-8.6, New York, October 23, 1966.

There are certain class of men who are simply philosophizing and there are certain class of men who are simply blindly following religious ritualistic process. So *Bhagavad-gītā* is combination of both. That is scientific. You should be religious, but should

understand everything philosophically. Otherwise one becomes fanatic, religious fanatic. In the *Caitanya-caritāmṛta* it is clearly said that *caitanyaera dayāra kathā karaha vicāra*. You people, you try to understand the gifts of Caitanya Mahāprabhu by your philosophical understanding. Not blindly, philosophically. If you simply stick to your own religious ritualistic principles, don't try to understand the philosophy of everything, then you become a fanatic. So we should not become religious fanatics, nor dry mental speculators. Both these classes of men are dangerous. They cannot make any advance. The combination. You should be religious, but try to understand each and every line philosophically.

—Bg Lecture 3.1-5, Los Angeles, December 20, 1968.

Those who are not representative of Kṛṣṇa, they will say simply dogmas. Just like in every religion there is a dogma. But in *Bhāgavata* religion, *Bhāgavata-dharma*, there is no dogma. Caitanya Mahāprabhu's *Bhāgavata-dharma*, the *Caitanya-caritāmṛta*'s author, Kṛṣṇadāsa Kavirāja Gosvāmī, says, therefore, that *caitanyaera dayāra kathā karaha vicāra*. *Vicāra* means you just try to understand the gift of Lord Caitanya by logic, *vicāra*. Don't follow blindly. Following blindly something, that is not good. That will not stay. But one should take everything with logic. But the servants of God, they put everything in logic. *Caitanyaera dayāra kathā karaha vicāra*. If you study the Caitanya's philosophy with logic and argument... Don't go by sentiment. The so-called missionary, they're simply bogus propaganda without any logic.

—ŚB Lecture 6.2.1-5, Calcutta, January 6, 1971.

In the materialistic way of life everyone is blind, and in spite of thousands of big blind leaders, the followers who are also blind cannot get any tangible benefit. So you have done your duty to give him some impression about Kṛṣṇa Consciousness. That is all right. We should not waste much of our time with these so-called leaders because they are jackals in the forest. They are not actually leaders. The only leader is Kṛṣṇa and one who is Kṛṣṇa Conscious. Others are simply misleaders.

— ŚP Letter to Hamsaduta, New Vṛndāvana, 8 June, 1969.

Why Is Faith In Transcendental Authority So Necessary?

Prabhupāda: Without faith you cannot begin to work. The same example: You have gone to a barber shop. He is shaving, and people blindly, closing eyes, and he has got a razor. He can immediately cut. But why do you do this? Because you have faith that "These people are professional barbers. They are shaving so many other people. They will not kill me. All right. Go on," This is faith. And if you have no faith, than you will never have clean shaven. You go away. So beginning is faith, but should not be blind. *Mahājano yena gataḥ sa panthāḥ* (CC Madhya 17.186). You have to take faith from great personalities.

— Room Conversation, Fiji, May 2, 1976.

Service in Kṛṣṇa consciousness is, (however), best practiced under the able guidance of a spiritual master who is a bonafide representative of Kṛṣṇa, who knows the nature of the student, and who can guide him to act in Kṛṣṇa consciousness. As such, to be well versed in Kṛṣṇa consciousness one has to act firmly and obey the representative of

Kṛṣṇa, and one should accept the instruction of the bonafide spiritual master as one's mission in life.

— Bg 2.41p

Prabhupāda: “Simply by becoming devotee of Kṛṣṇa, my life will be perfect.” This faith is the basic principle. So unless one comes to this basic principle of faith, there is no question of progress. So little faith, even. Not full faith. It develops by *sādhu-saṅga* (CC Madhya 22.83), by association with the devotees. *Ādau śraddhā tataḥ sādhu-saṅgaḥ* (CC Madhya 23.14-15). Everything is there. If we adopt, then everyone can make his life successful. There is no doubt about it. Just like if you enter into a school, if you follow the regulative principles of the school and study, you, one day, you become M.A. Where is the difficulty? Where is the difficulty? But if from the beginning, if you have no faith, then what progress you'll make? If you, from the very beginning, if you think, “What will be, this school will do me. They're learning ABCD. What...?” (laughter) There is no faith. You may call it blind faith. But that is required.

—Room Conversation with Indian Guests, London, July 11, 1973.

Prabhupāda: Yes. That just like the father and the child. The father says, “You do this.” So that is all-comprehensive. The father's idea is complete; it is good for the son. But the son says, “No. I want to act in this way.” That is his folly. Similarly, what God says, that is religion, and... So there is no question of blind following. If you know, “Here is God. He is all-perfect, and whatever He is saying, that is all-perfect. Let me accept it,” then you are gainer. And if you apply your reasoning and change it according to your whims, then you suffer.

—Philosophy Discussion on Blaise Pascal

Therefore our position is perfect, because we are not following rascals and fools. We are following Kṛṣṇa, the supreme perfect. I may be imperfect. That's a fact. I am imperfect. Just like a child is imperfect. That's a fact. But so long he follows the father, catching his hand, he is perfect. He is perfect. He has no danger. He has no danger. Similarly, anyone who is not Kṛṣṇa conscious, and following blindly some rascal, he is imperfect and he will suffer. And because we have taken Kṛṣṇa's shelter, Kṛṣṇa says *sarva-dharmān parityajya mām ekaṁ śaraṇam* (Bg 18.66). He will give guidance. If you follow perfectly, you surrender unto Him, He will guide you.

—Lecture on ŚB 1.15.40, Los Angeles, December 18, 1973.

Things which are inconceivable, do not try to understand by argument. *Acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet*. So our process, this Kṛṣṇa consciousness movement, is to take knowledge from the authority. Unless we take knowledge from the authority, however we may go on arguing, we cannot come to the conclusion. The modern scientists, philosophers, they are arguing, but they do not come to the conclusion. If you want to take conclusion... Just like two lawyers are arguing in the court, but the conclusion is given by the authority, the judge. That one has to accept. So we take authority, the *Bhagavad-gītā* or Kṛṣṇa. He is accepted authority by all the *ācāryas*, Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Caitanya Mahāprabhu, and in the *śāstra* also, Vyāsadeva, Nārada, Devala, Asita. So our authority is confirmed. So if we take conclusion from the authority, then we benefit. Otherwise, with our limited knowledge,

if we go on arguing, then we cannot understand the conclusion..... So we simply follow what Kṛṣṇa says, and we get benefit out of it. Then it is all right. And without following authority, if you go on arguing, there is no end. The same example, that two lawyers, both of them are learned scholar. They are going on arguing on some point, they do not come to conclusion. But when the judge gives his conclusion, that has to be accepted. That's final. So we have to find out the judge. That is Kṛṣṇa. So we have got many points to understand by argument, but if we take the judgment of Kṛṣṇa, then it is conclusive.

—Evening Darshan, Washington D.C., July 7, 1976.

By material means, one cannot avoid the happiness and distress unique to his particular body. There are 8,400,000 bodily forms, each destined to enjoy and suffer a certain amount of happiness and distress. This we cannot change, for the happiness and distress are ordained by the Supreme Personality of Godhead, in accordance with whose decision we have received our bodies. Since we cannot avoid the plan of the Supreme Godhead, we must agree to be directed by Him, just as a blind man is led by a person who has eyes. Under any circumstances, if we remain in the condition allotted to us by the Supreme Lord and follow His instructions, we will become perfect. The main purpose of life is to follow the instructions of the Supreme Personality of Godhead. It is such instructions that constitute one's religion or occupational duty.

—ŚB 5.1.15p

In *Bhagavad-gītā* (2.65) it is said: *prasāde sarva-duḥkhānām hānir asyopajāyate*. Unless one is self-satisfied, he cannot be free from the miserable conditions of material existence. Therefore it is essential to render service to the *brāhmaṇas* and Vaiṣṇavas to achieve the perfection of self-satisfaction. Śrīla Narottama dāsa Ṭhākura therefore says:

*tāndera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa*

“Birth after birth I desire to serve the lotus feet of the *ācāryas* and live in a society of devotees”.

A spiritual atmosphere can be maintained only by living in a society of devotees and by serving the orders of the *ācāryas*. The spiritual master in the best *brāhmaṇa*. At present, in the age of Kali, it is very difficult to render service to the *brāhmaṇa-kula*, or the *brāhmaṇa* class. The difficulty, according to the *Varāha Purāṇa*, is that demons, taking advantage of Kali-yuga, have taken birth in *brāhmaṇa* families. *Rākṣasāḥ kalim āśritya jāyante brahma-yoniṣu* (*Varāha Purāṇa*). In other words, in this age there are many so-called caste *brāhmaṇas* and caste *Gosvāmīs* who, taking advantage of the *śāstra* and of the innocence of people in general, claim to be *brāhmaṇas* and Vaiṣṇavas by hereditary right. One will not derive any benefit by rendering service to such false *brāhmaṇa-kulas*. One must therefore take shelter of a bona fide spiritual master and his associates and should also render service to them, for such activity will greatly help the neophyte in attaining full satisfaction. This has been very clearly explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his explanation of the verse *vyavasāyātmikā buddhir ekeha kuru-nandana* (Bg. 2.41). By actually following the regulative principles of *bhakti-yoga* as recommended by Śrīla Narottama dāsa Ṭhākura, one can very quickly come to the transcendental platform of liberation.

—ŚB 4.21.40p

Prabhupāda: Just like Prahāda Mahārāja, he's *mahājana*; Bali Mahārāja, *mahājana*; Brahmā, *mahājana*; Nārada, *mahājana*; Lord Śiva, *mahājana*. *Balir vaiyāsakir vayam. Janaka Mahārāja*. So we have to follow them. *Mahājano yena gataḥ sa panthāḥ* (CC Madhya 17.186). That is recommended in the *Bhagavad-gītā: evaṁ paramparā prāptam imaṁ rājarṣayo viduḥ* (Bg 4.2). So there is no question of blind faith. If we follow the *mahājana*, example of the authorities, then our life is success. And guru means he is *mahājana* or follower of *mahājana*. So we have to select the *mahājana* process. According to our process, we follow the Brahma-sampradāya. And Brahmā is one of the *mahājanas*. So Brahmā has his disciplic succession, *paramparā*. Brahmā's disciple is Nārada, Nārada's disciple is Vyāsadeva, and Vyāsadeva's disciple is Śukadeva Gosvāmī. In this way, we come to Caitanya Mahāprabhu. Then Caitanya Mahāprabhu's disciples, the six Gosvāmīs. Then others, then our Guru Mahārāja. But the same thing we are speaking. *Mahājano yena gataḥ sa panthāḥ* (CC Madhya 17.186). We are not manufacturing anything. That is the *guru-paramparā* system. And if we follow strictly the line of *mahājana*, then there is no question of mistake. It is not blind faith. The superiors are following, and we are also following. Of course, there are books, there are everything. *Śruti smṛti-purāṇādi-pañcarātra-vidhi* (Brs. 1.2.101). Everything is there. So there is no question of being mistaken. The guide is there, the spiritual master is there. So there is no difficulty. Hare Kṛṣṇa.

—Evening *Darśana*, Tehran, August 12, 1976.

Surrender Is Only for Kṛṣṇa

(But it begins with surrender to the instructions of a bona fide guru.)

Nārada Muni continued: **The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone so fortunate as to look upon Him feels all satisfaction. The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy.**

Everyone has to surrender to someone superior. That is always the nature of our living condition. At the present moment we are trying to surrender to someone — either to society or to our nation, family, state or government. The surrendering process already exists, but it is never perfect because the person or institution unto whom we surrender is imperfect, and our surrender, having so many ulterior motives, is also imperfect. As such, in the material world no one is worthy to accept anyone's surrender, nor does anyone fully surrender to anyone else unless obliged to do so. But here the surrendering process is voluntary, and the Lord is worthy to accept the surrender. This surrender by the living entity occurs automatically as soon as he sees the beautiful youthful nature of the Lord.

— ŚB 4.8.46+p

What Does Accepting Guru Mean?

Lord Caitanya Mahāprabhu says that “I accept the order of My spiritual master in toto, without any interpretation, without any argument, without any understanding. Whatever he has said, it is all right.” This is acceptance of spiritual master. “Oh, I accept spiritual master, but I don't accept your order”— this is not acceptance of spiritual

master. If you at all accept somebody as spiritual master, you must test him. You must test him for at least one year if you have got doubts. And when you are convinced that “Here is a person whom I can follow blindly,” then you accept. You haven’t got to follow blindly. Spiritual master will not place before you anything unreasonable. But the process is that you cannot change the order of spiritual master. You cannot argue. You... Unless you are convinced that “I shall accept the order of this person without any argument,” don’t accept anybody as spiritual master.

— **Lecture on CC Ādi 7.76-81, San Francisco, February 2, 1967.**

Anu means repetition, and *anu* means following the footsteps of authority, spiritual master, *anu*. Our process is *anu*. We don’t manufacture anything. We simply follow... *Mahājanas*. Great personalities, great authorities, that is our process. *Guru-mukha-padma-vākya, cittete kariyā aikya, āra na koriya mane āca*. This is the process. *guru-mukha-padma-vākya*, whatever is coming out of the mouth of the spiritual master... Because he’ll never speak nonsense. He’ll also speak the same thing which he has heard from his guru. That is called *anu, anu*, following. So this is very easy. We don’t manufacture things. What is the use of manufacturing things? We are imperfect; what we can manufacture? Whatever we shall manufacture, that is imperfect because we are imperfect.

— **ŚB 7.9.12 Lecture, Mayapur, 10 Feb, 1979.**

If you take to this process and follow the principles, what will be the result? As soon as you understand, you will know that the Supreme Lord is the cause of all causes, but that He is not caused by any other cause. And He is the master of all planets. This is not accepting blindly. God has given you the power of reason, the power of arguing — but don’t argue falsely. If you want to know the transcendental science you must surrender. Surrender to authority and know Him by signs. Don’t surrender to a fool or a rascal. Find one who is coming in disciplic succession, one who is fully convinced about the Supreme Absolute Truth. If you find such a person, surrender and try to please him, serve him and question him. Surrender unto him is surrender to God. Question to learn, not to waste time.

— **Topmost Yoga System**

Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective. One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, he automatically blesses the disciple with genuine spiritual understanding. In this verse, both blind following and absurd inquiries are condemned. Not only should one hear submissively from the spiritual master, but one must also get a clear understanding from him, in submission and service and inquiries.

— **Bg 4.34p**

When Is Faith Not Blind?

A devotee, when he understands thoroughly that “Here is one Supreme Person, who is the leader, who is the controller, who is the maintainer of everything,” then he surrenders unto Him and becomes His devotee. You see? We, Kṛṣṇa’s devotee, we are

not fools and rascals. We have got our reason. We have got our philosophy. When we know that Kṛṣṇa is actually the supreme controller, the Supreme Person, the supreme maintainer, then we surrender. Then we become Kṛṣṇa devotee. It is not blind. It is not blind. We are strongly convinced that that one person is the Supreme Person. Therefore we surrender. We are not blind followers.

— **Bg Lecture 16.8, Tokyo, January 28, 1975.**

Asammoha, freedom from doubt and delusion, can be achieved when one is not hesitant and when he understands the transcendental philosophy. Slowly but surely he becomes free from bewilderment. Nothing should be accepted blindly everything should be accepted with care and with caution.

— **Bg, 10.4-5p**

Prabhupāda: So there is no question of blind faith. Here it is said that “I have explained to you the knowledge, confidential and most confidential. Now you consider about it, and after due consideration, then do whatever you like.” But if you actually appreciate that there is God, here is Kṛṣṇa, so whatever He is saying, it is all right, *sarvam etad ṛtam manye* (Bg 10.14). There is no harm even if you accept his word blindly, there is no harm. Otherwise, if you don’t like to follow blindly, then consider what is instructed. And then whatever you like, you can do. Both ways are there. But if you have faith in God, “God is saying this, I must do it,” that blind faith is as good. Although it is blind faith, it is the fact. Actually it is not blind faith. It is full faith in God. “God is speaking this; I’ll accept it.” *Sa mahatma sudurlabhaḥ*. This is the position of *mahātmā*. Such *mahātmās* are very rare.

— **Evening Darśana, Tehran, August 12, 1976.**

Prabhupāda: Our preaching process is that you take *Bhagavad-gītā*’s instruction, that is perfect, and you’ll be happy. This is our Kṛṣṇa consciousness movement. Don’t try to interpret it. Don’t try to exact some meaning of your choice. No, that is not good. You take it as it is, you’ll be benefited. Now if you take it, that it is spoken by *Bhāgavan svayam*, then it is blind faith. It may be blind faith, but it is right.

— **Evening Darśana, Tehran, August 12, 1976.**

We are not following Caitanya Mahāprabhu blindly. That is not our position, just like Arjuna. Arjuna argued with Kṛṣṇa in so many ways. At last, he accepted, “Yes.” *Param brahma param dhāma pavitram*: (Bg 10.12) “You are the Supreme Person. The rascals, they do not understand Your personality, but Vyāsadeva, Nārada, Asita, Devala, they have accepted, and I also see. Therefore, whatever you say, I agree. That’s all” This is experiment. Arjuna did not accept Kṛṣṇa blindly. He knew, but for our sake he gave so many arguments. At last, he accepted. We have to follow Arjuna.

— **Morning Walk, Bhuvaneshvara, February 1, 1977.**

So Kṛṣṇa is the higher authority. Kṛṣṇa is the higher authority. If we accept Him and follow this instruction, and if we believe Him, then we get perfection. There is no doubt about it. Of course, these philosophical questions are difficult. It may not be very interesting. But it is..., they are to be understood. Actually, if we want to get out of ignorance, these books are meant for driving out ignorance. And as we become out of the ignorance, so we become free from this material entanglement. But at the present

age people are not so intelligent that they can follow. Therefore this *saṅkīrtana* movement is the best. Everyone can take part. And when Hare Kṛṣṇa chanting is there, undoubtedly... We discuss this *Bhagavad-gītā* only for understanding that we are not blindly following a principle. It is a science. It is based on philosophy and science. But we have made the process easy, that's all, by following great stalwart personalities. But it is not that it is a blind following. It is based on philosophy and science, this Kṛṣṇa consciousness.

— **Bg Lecture 7.28-8.6, New York, October 23, 1966.**

So both should be combined, religion plus philosophy. One should understand the principles of religion with philosophy and logic. We are claiming college students, university students, because we are presenting religion on the basis of philosophy and logic. We are not blindly following. We have not dogmatism. We have got reason, philosophy, and everything, science. If you want to understand this Kṛṣṇa consciousness on the basis of philosophy, logic and science, we are prepared to present to you. But the ultimate goal is to surrender unto the Supreme. So although you will find some of the students joining us, they are not very great philosopher or great scientist or great educationist, but they have accepted the reality, Kṛṣṇa. Therefore they are the highest *yogīs*.

— **General Lecture, Montreal, July 20, 1968.**

This devotional service has to be performed strongly in perfect knowledge and with transcendental vision. One must be strongly renounced and must engage in austerity and perform mystic *yoga* in order to be firmly fixed in self-absorption. Devotional service in Kṛṣṇa consciousness cannot be performed blindly due to material emotion or mental concoction. It is specifically mentioned here that one has to perform devotional service in full knowledge by visualizing the Absolute Truth. We can understand about the Absolute Truth by evolving transcendental knowledge, and the result of such transcendental knowledge will be manifested by renunciation. That renunciation is not temporary or artificial, but is very strong. It is said that development of Kṛṣṇa consciousness is exhibited by proportionate material detachment, or *vairāgya*. If one does not separate himself from material enjoyment, it is to be understood that he is not advancing in Kṛṣṇa consciousness. Renunciation in Kṛṣṇa consciousness is so strong that it cannot be deviated by any attractive illusion. One has to perform devotional service in full *tapasya*, austerity. One should fast on the two *Ekādaśī* days, which fall on the eleventh day of the waxing and waning moon, and on the birthdays of Lord Kṛṣṇa, Lord Rāma and Caitanya Mahāprabhu. There are many such fasting days. *Yogena* means “by controlling the senses and mind.” *Yoga indriya-saṁyamah*. *Yogena* implies that one is seriously absorbed in the self and is able, by development of knowledge, to understand his constitutional position in relationship with the Superself. In this way one becomes fixed in devotional service, and his faith cannot be shaken by any material allurements.

— **ŚB 3.27.22 Translation and Purport.**

Prabhupāda: *sevonmukhe hi jihvādau (Brs. 1.2.234). By service only. You can understand God simply by service. There is no other way. And the faith begins from the tongue. You see? Therefore it is advised that you chant and take prasāda. Then*

faith will come. Sevonmukhe hi jihvādaḥ. It begins... The faith begins from the tongue. “Why?” People will be surprised. “Faith must begin from the mind, from the eyes, and why it is said tongue?” They do not know. That is also faith, that “Simply engaging tongue in the service of the Lord, I shall understand.” So this is also blind faith. But actually it is happening. Chant Hare Kṛṣṇa and take prasādam. That’s all.
— Morning Walk, San Francisco, July 21, 1975.

If the authority is right, then it is very better to submit in one place and get everything. Just like we go to some supermarket. We get everything there, we go there.
— Morning Walk, Bhuvaneshvara, January 29, 1977,

Prabhupāda: So everything is there scientific. Simply we have to administer. We have got authoritative scripture, description, answers, everything is there. It is not blind following. It is not religious fanaticism. It is actually solid ground. Simply one has to understand nicely. That’s all.

— Room Conversation with Allen Ginsberg, Columbus, Ohio, May 12, 1969,

How Do I Best “Understand Nicely”

In brahminical culture a *brāhmaṇa*’s transcendental position is eternally maintained because the injunctions of the *Vedas* are accepted with faith, austerity, scriptural conclusions, full sense and mind control, and meditation. In this way the real goal of life is illuminated, just as one’s face is fully reflected in a clear mirror.

Since it is described in the previous verse that feeding a living *brāhmaṇa* is more effective than offering oblations in a fire sacrifice, in this verse it is now clearly described what *brāhmaṇism* is and who a *brāhmaṇa* is. A *brāhmaṇa* must be fully conversant with the Vedic conclusion, which is described in *Bhagavad-gītā*. *Vedaiś ca sarvair aham eva vedyah* (Bg. 15.15). The Vedic conclusion — the ultimate understanding, or *Vedānta* understanding — is knowledge of Kṛṣṇa. Actually that is a fact because simply by understanding Kṛṣṇa as He is, as described in *Bhagavad-gītā* (*janma karma ca me divyam evaṁ yo vetti tattvataḥ*), one becomes a perfect *brāhmaṇa*. The *brāhmaṇa* who knows Kṛṣṇa perfectly well is always in a transcendental position. This is also confirmed in *Bhagavad-gītā* (14.26):

*mām ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatīyaitān
brahma-bhūyāya kalpate*

“One who engages in full devotional service and who does not fall down in any circumstances at once transcends the modes of material nature and thus comes to the level of Brahman.”

Therefore a devotee of Lord Kṛṣṇa is actually a perfect *brāhmaṇa*. His situation is transcendental, for he is free from the four defects of conditional life, which are the tendencies to commit mistakes, to be illusioned, to cheat and to possess imperfect senses. A perfect Vaiṣṇava, or Kṛṣṇa conscious person, is always in this transcendental position because he speaks according to Kṛṣṇa and His representative. Because Vaiṣṇavas speak exactly according to the tune of Kṛṣṇa, whatever they say is free from

these four defects. For example, Kṛṣṇa, says in *Bhagavad-gītā* that everyone should always think of Him, everyone should become His devotee, offer Him obeisances and worship Him, and ultimately everyone should surrender unto Him. These devotional activities are transcendental and free from mistakes, illusion, cheating and imperfection. Therefore anyone who is a sincere devotee of Lord Kṛṣṇa and who preaches this cult, speaking only on the basis of Kṛṣṇa's instructions, is understood to be *virajam*, or free from the defects of material contamination. A genuine *brāhmaṇa* or Vaiṣṇava therefore depends eternally on the conclusion of the *Vedas* or Vedic versions presented by the Supreme Personality of Godhead Himself. Only from Vedic knowledge can we understand the actual position of the Absolute Truth, who, as described in *Śrīmad-Bhāgavatam*, is manifested in three features — namely impersonal Brahman, localized Paramātmā and, at last, the Supreme Personality of Godhead. This knowledge is perfect from time immemorial, and the brahminical or Vaiṣṇava culture depends on this principal eternally. One should therefore study the *Vedas* with faith, not only for one's personal knowledge, but for the sake of spreading this knowledge and these activities through real faith in the words of the Supreme Personality of Godhead and the *Vedas*.

— ŚB 4.21.42+p

Please Read My Books

Please always try to remember me by my teachings and we shall always be together just like I have written in the first publications of *Śrīmad-Bhagavatam*. “The spiritual master lives forever by his divine instruction and the disciple lives with him.” Because I have always served my Guru Mahārāja and followed his teachings I am now even never separated from him. Sometimes *mayā* may come and try to interfere but we must not falter, we must always follow the chalked out path laid down by the great *ācāryas* and in the end you will see.

—ŚP Letter to Cidananda, Bhaktivedanta Manor, 25 November, 1973.

The GBC member means they will see that in every temple these books are very thoroughly being read and discussed and understood and applied in practical life. That is wanted, not to see the vouchers only, “How many books you have sold, and how many books are in the stock?” That is secondary. You may keep vouchers... If one is engaged in Kṛṣṇa's service, there is no need of vouchers. That is... Everyone is doing his best. That's all. So we have to see that things are going on very nicely. So in that way the GBC members should divide some zones and see very nicely that things are going on, that they are chanting sixteen rounds, and temple management is doing according to the routine work, and the books are being thoroughly discussed, being read, understood practically. These things are required. Now, suppose you go to sell some book and if somebody says, “You have read this book? Can you explain this verse?” then what you will say? You will say, “No. It is for you. It is not for me. I have to take money from you. That's all.” Is that very nice answer?

— ŚB 2.9.2 Lecture, Melbourne, April 5, 1972.

A temple is a place whereby one is given the opportunity to render direct devotional service to the Supreme Lord Śrī Kṛṣṇa. In conjunction with this you should always read

my books daily and all your questions will be answered and you will have a firm basis of Kṛṣṇa Consciousness. In this way your life will be perfect.

— ŚP Letter to Hugo Salemon, Bombay, 22 November, 1974.

If one simply regularly chants and follows the rules and regulative principles all questions of philosophy will be answered by Kṛṣṇa from within and all doubt will be cleared also in this way. And the same answers are there again in our books like *Bhagavad-gītā As It Is*, *Śrīmad-Bhāgavatam*, etc. So please see that all the initiated devotees stick rigidly to their daily chanting and regulative living in devotional service. This is most important.

— ŚP Letter to Maḍhudvisa, Los Angeles, 14 February, 1970.

When you study very carefully all of the literature which is available, especially *Bhagavad-gītā As It Is*, you will have in your grasp answers to all questions that may be put to you. Please encourage the others to read this *Bhagavad-gītā* at least one chapter every day.

— ŚP Letter to Upendra, Los Angeles, 6 January, 1969.

Paramānanda: We're always feeling your presence very strongly, Śrīla Prabhupāda, simply by your teachings and your instructions. We're always meditating on your instructions.

Prabhupāda: Thank you. That is the real presence. Physical presence is not important.

—Room Conversation, Vṛndāvana, October 6, 1977.

If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence therefore, his words of direction should be the pride of the disciple.

—CC Ādi 1.35p

If you have further questions you may write me or consult with the devotees in the temple. Actually I have already answered all questions in my books such as *Bhagavad-gītā*, so kindly read them and chant Hare Kṛṣṇa *mantra*.

— ŚP Letter to Brian Fleming, Mayapur, 6 March, 1974.

So utilize whatever time you find to make a thorough study of my books. Then all your questions will be answered.

— ŚP Letter to Upendra, Nellore, 7 January, 1976.

I am pleased to hear that you are chanting 16 rounds daily and reading my books regularly and following the four rules. In my books the philosophy of Kṛṣṇa Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop. Kṛṣṇa Consciousness is not a hackneyed thing but it is something which is our natural and original consciousness. Presently our consciousness is clouded just like a mirror becomes covered with dust. So the cleansing process is this chanting and hearing and doing some

service and trying to please the Spiritual Master. By this process our consciousness becomes clear and we are able to understand everything.

— ŚP Letter to Bahurupa, Bombay, 22 November, 1974.

Please Be Very Careful

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished.

— CC Madhya 25. 279

All the devotees connected with this Kṛṣṇa consciousness movement must read all the books that have been translated (*Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and others); otherwise, after some time they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

— CC Madhya 25.278p

Please Don't Be a Blind Follower
— *Please Read My Books* —