**From Time Eternal**

**Çréla Prabhupäda quotes —mainly from *Bhagavad-gétä As It Is***

compiled by Nandakiçora Däsa Adhikäré

*Bhagavad-gétä As It Is*, 4.42 purport

“**A Bona Fide Spiritual Master is IN the disciplic succession from time eternal, and he does not**

**deviate at all from the instructions of the Supreme Lord as they were imparted millions of years ago to the sun-god, from whom the instructions of *Bhagavad-gétä*****have come down to the earthly kingdom**.

One should, ***therefore***, follow the path of *Bhagavad-gétä* as it is expressed in the *Gétä* itself and beware of self-interested people after personal aggrandizement who deviate others from the actual path.”

*Bhagavad-gétä As It Is*, 2.7 verse and purport as read in class by:

**Tamäla Kåñëa:** “Now I am confused about duty and have lost all composure because of weakness.

In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple and a soul surrendered unto You. Please instruct me.

 **Purport**: By nature’s own way the complete system of material activities is a source of perplexity for everyone. In every step there is perplexity, and ***therefore*** it behooves one to approach a Bona Fide Spiritual Master who ***can*** give one proper guidance for executing the purpose of life. …to understand the science of the solution, one must approach a spiritual master who is ***IN*** the disciplic succession. A person with a Bona Fide Spiritual Master is supposed to know everything. One should not therefore remain in…”

*Bhagavad-gétä As It Is*, lecture given on Sept. 8, 1972, Pittsburg

This is injunction, Vedic. If you want to know things which are 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. *Çäbde pare ca niñëätaà*. One who has taken complete bath in the ocean of the Vedic literature *çäbde pare ca niñëätaà*. Just like if you take bath, you become refreshed. If you take nice bath, you feel refreshed. *Çäbde pare ca niñëätaà.* 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? *Çäbde pare ca niñëätaà brahmaëy upaçamäçrayam.* 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 Krsna, or the Absolute Truth. These are the symptoms of guru, or spiritual master.

*Brähmaëa* initiation lecture given on May 6, 1968, Boston

“So this purification process, according to *Vaiñëava småti*,

 *ädau gurväçrayaà sad dharma påcchat sädhu märganu gamanam*

 *‘*In the beginning one has to accept a spiritual master, a ***Bona Fide Spiritual Master***.’

And who is Bona Fide Spiritual Master? That is also described in several Vedic scriptures.

In the *Upaniñad* it is said, *çrotréyaà brahma-niñöam, ‘*One who has come down in disciplic succession and as a result of such authorized succession one has become fully, firmly convinced in *Brahman*.’ Brahman, Paramätmä, Bhagavän, the same thing.

*Brahma-niñöam*—he is transcendentally situated. So these things are there.

And in the *Çrémad-Bhägavatam* also it is said that, ‘Who requires a spiritual master?’

That is also said: *tasmäd guruà prapadyeta* … ‘Let one surrender himself unto the spiritual master.’

Who is that one? *Jijïäsuù,* ‘One who isinquisitive.’

What about inquisitiveness? *Jijïäsuù çreya uttamam* -‘the highest perfectional stage of life.’ If one is inclined to ***this*** subject matter, for him there is necessity of approaching a Bona Fide Spiritual Master!

*Bhagavad-gétä As It Is*,lecture given on November 19, 1972, Hyderabad

“…***for spiritual understanding***, *tad-vijïänärthaà sa gurum eväbhigacchet.* [*Muëòaka Upaniñad*] *Äbhigacchet* means one must! ***There is no alternative***. One cannot say, ‘I may not go.’ No, if you do not go, then you are cheated.

That is our *Vaishnava* system: *adau gurvasrayam.* The first thing is to take shelter of the Bona Fide Spiritual Master.”

*Bhagavad-gétä As It Is*,lecture given on August 12, **1966, New York**

“… it is said *tad-vijïänärthaà sa gurum eväbhigacchet.* [*Muëòaka Upaniñad] Äbhigacchet*.

This is ***a Sanskrit grammatical injunction***. Where there is the question, if imperative, ‘***You must***’, there, *vidhilin*, this form of verb, is used, *gacchet, gacchet. Gacchet* means, ‘***You must go***.’

You don’t think that without going to a qualified, Bona Fide Spiritual Master you can have! No!

That is not possible!”

*Bhagavad-gétä As It Is*,lecture given on December 16, 1976, Hyderabad

*“Äcäryopäsanaà, “****You have to approach an acarya.***’ That is the way of learning transcendental knowledge in all Vedic scriptures.

*Tad-vijïänärthaà sa gurum eväbhigacchet,* [*Muëòaka Upaniñad] ‘*If you want to learn that transcendental science, then you have to approach the Bona Fide Spiritual Master.’ *Tad-vijïänärthaà. Tat* means transcendental; *vijïäna* means science*.*”

*Bhagavad-gétä As It Is*,lecture given on November 21, 1972, Hyderabad

“Not that, as it has become a system, ‘I’ll make a guru. Now my business is finished. I’ve got a guru.’ No.

*Tattva-jijïäsä. Jévasya tattva-jijïäsä.* Guru means, to accept guru means to inquire from him about the Absolute Truth.

*Jijïäsuù çreya uttamam. Çreya*. *Çreya* 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.

*Tasmad gurum prapadyeta, jijnasuh sreya uttamam, çäbde pare ca niñëätaà, brahmany upasamasrayam.* [SB. 11.3.21] So ***this*** is our Kåñëa consciousness movement.

We are trying to educate people to understand the value of life, the value of spiritual life especially, *Bhägavatä. Dharmän bhägavatän iha.* So, by understanding spiritual life, by understanding one’s actual constitutional position, he may be enlightened, what is the aim of life, what is the duty of life; what is the purpose of life. That is Kåñëa consciousness movement.”

*Bhagavad-gétä As It Is,* introduction page 14

“Arjuna, the student who took lessons from Lord Çré Kåñëa, accepts everything that He says without contradicting Him. One is not allowed to accept one portion of *Bhagavad-gita* and not another. No!

We must accept *Bhagavad-gétä* without interpretation, without deletion and without our own whimsical participation in the matter!”

*Bhagavad-gétä As It Is*, introduction page 14

“The words spoken by the Lord are called *apauruñeya,* meaning that they are different from words

spoken by a person of the mundane world who is infected with four defects.

A mundaner 1) is sure to commit mistakes,

 2) is invariably illusioned,

 3) has the tendency to cheat others

 and 4) is limited by imperfect senses.

**With these four imperfections, one cannot deliver perfect information of all-pervading knowledge*.*** Vedic knowledge is not imparted by such defective living entities.”

*Bhagavad-gétä As It Is*,2.29 purport

“Kåñëa can, however, be known…by the causeless mercy of the pure devotee and by no other way.”

*Bhagavad-gétä As It Is*,2.8 purport

“Academic knowledge, scholarship, high position, etc., are all useless in solving the problems of life;

help can be given only by a spiritual masterlike Kåñëa*.*

**Therefore, the conclusion is that a spiritual master who is 100% Kåñëa conscious is the Bona Fide Spiritual Master, for he can solve the problems of life**.”

*Bhagavad-gétä As It Is*,4.10 purport

“So, by the slow process of devotional service, under the guidance of the Bona Fide Spiritual Master, one can attain the highest stage, being free from all material attachment, from the fearfulness of one’s individual spiritual identity and from the frustrations resulting from void philosophy.”

*Bhagavad-gétä As It Is*,4.34 purport

“The path of spiritual realization is undoubtedly difficult.

The Lord ***therefore*** advises us to approach a Bona Fide Spiritual Master ***IN*** the line of disciplic succession from the Lord Himself. No one can be a Bona Fide Spiritual Master without following this principle of disciplic succession.”

*Bhagavad-gétä As It Is*,4.34 purport

“The Lord is the original spiritual master, and a person ***IN*** the disciplic succession can convey the message of the Lord ***as it is*** to his disciple.

**No one can be spiritually realized by manufacturing his own process**, **as is the fashion of the foolish pretenders**.”

*Çré Éçopaniñad, mantra* 12

“The pseudo religionists have neither knowledge nor detachment from material affairs. Most of them want to continue in the golden shackles of material bondage, under the shadow of altruistic and philanthropic activities, and in the name of religious principles. By false religious sentiments, they present a make-show of devotional service, indulging in all sorts of immoral principles, and still pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative *äcäryas*, the holy teachers in the strict disciplic succession; and to mislead the people in general they themselves become so-called *äcäryas*, without even following the principles of the *äcäryas*. These rogues, in human society are the most dangerous elements and, for want of religious government, they pass on without being punished by the law of the state. They cannot,

however, avoid the law of the Supreme who has clearly declared in the *Bhagavad-gétä* that these envious demons, in the garb of religionist propagandists, shall be thrown down into the darkest region of hell. [*Bhagavad-gétä*. 16.19-20]

It is confirmed in *Çré Éçopaniñad* that the pseudo religionists are heading toward the most obnoxious place in the universe after finishing with the ***spiritual mastership business***, which is simply for the matter of sense gratification.”

*Bhagavad-gétä As It Is*,7.14 purport

“Another meaning of *guna* is rope; it is to be understood that the conditioned soul is tightly tied by the ropes of illusion. A man bound by the hands and feet cannot free himself —he must be helped by a person who is unbound.

**Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kåñëa, or His bona fide representative the spiritual master, can release the conditioned soul**. Without such superior help, one cannot be freed from the bondage of material nature.”

*Bhagavad-gétä As It Is*,lecture given on July 27, **1966, NY**

“Suppose if I want to help you… *(just like the blind man);* I must have eyes. Suppose your hands are

tied up. If I want to help you, then my hands must be free, but if my hands are also tied up, how can I help you? It is not possible.

So I must be a free man to help you… I must be free from the laws of nature; then I can help you.”

*Bhagavad-gétä As It Is*,13.8-12 purport

“Transcendental life begins when one accepts a Bona Fide Spiritual Master. The Supreme Personality of Godhead, Çré Kåñëa, clearly states here that this process of knowledge is the actual path.

Anything speculated beyond this is nonsense.”

*Bhagavad-gétä As It Is*, 13.8-12 purport

“As for acceptance of the spiritual master, that is essential, because without the instruction of a

Bona Fide Spiritual Master one cannot progress in the spiritual science.

One should approach the spiritual master with all humility and offer him all services so that he will be pleased to bestow his blessings upon the disciple.”

Garden Conversation, June 22, 1976, New Våndävana

“Sometimes servants desire it that, ‘Why I become servant? Why not master?’ That is natural.

But the natural position is he is servant. If he remains servant of Kåñëa, then he’s happy always…

You are servant! Don’t think you are master. That is sane.

And as soon as you commit mistake as ‘master’, immediately he’s in trouble! Is it not?”

*Bhagavad-gétä As It Is*, 18.72 purport

“Actually, anyone who hears *Bhagavad-gétä* from a Bona Fide Spiritual Master like Kåñëa or His representative will find that all his ignorance is dispelled.”

*Bhagavad-gétä As It Is*, 18.72 purport

“Any person, if he is fortunate enough to hear these teachings from Kåñëa or from His Bona Fide Spiritual Representative, is ***sure to become a liberated person*** and get out of the darkness of ignorance.”

*Bhagavad-gétä As It Is*, 18.75 purport

 “The spiritual master is the transparent medium, although it is true that the experience is direct.

This is ***the mystery of the disciplic succession***.

When the spiritual master is bona fide, then one can hear *Bhagavad-gita* directly, as Arjuna heard it.”

*Bhagavad-gétä As It Is*, 18.75 purport

“Narada is the direct disciple of Kåñëa and the spiritual master of Vyäsa.

***Therefore*** Vyäsa is as bona fide as Arjuna because he comes in the disciplic succession, and Saïjaya

is the direct disciple of Vyäsa.

***Therefore*** by the grace of Vyäsa, Saïjaya’s senses were purified, and he could see and hear Kåñëa directly. One who directly hears Kåñëa can understand this confidential knowledge.

If one does not come to the disciplic succession, he cannot hear Kåñëa; ***therefore*** his knowledge is always imperfect, at least as far as understanding *Bhagavad-gita* is concerned.”

*Bhagavad-gétä As It Is*, 3.35 verse & purport

“It is far better to discharge one’s ***pre-scribed* *duties***, [*as given in the July 9, 1977 directive approved*

*by Çréla Prabhupäda*], even though they may be faulty, than another’s duties. Destruction in the course of performing one’s own duty is better that engaging in another’s duties, for the follow another’s path is dangerous. Purport: ***Pre-scribed*** ***duties*** complement one’s psychophysical condition, under the spell of the modes of material nature. Spiritual duties are as ordered by the spiritual master, for the transcendental service of Kåñëa.”

**Çréla Prabhupäda’s *pre-scribed* letter to all ISKCON G.B.C. and Temple Presidents,** July 9, 1977

Dear Maharajas and Prabhus,

Please accept my humble obeisances at your feet. Recently when all of the GBC members were with His Divine Grace in Vrindavana, Srila Prabhupada indicated that soon he would appoint some of his senior disciples to act as ***ritvik***–***representative of the* *acarya***, for the purpose of performing initiations, both first initiative and second initiation.

His Divine Grace has so far given a list of eleven disciples who will***act in that capacity****:* His Holiness Kirtanananda Swami, His Holiness Satsvarupa dasa Gosvami, His Holiness Jayapataka Swami, His Holiness Tamal Krsna Gosvami, His Holiness Hrdayananda Gosvami, His Holiness Bhavananda Gosvami, His Holiness Hamsadutta Swami, His Holiness Ramesvara Swami, His Holiness Harikesa Swami, His Grace Bhagavan dasa Adhikari, His Grace Jayatirtha dasa Adhikari.

In the past, Temple Presidents have written to Srila Prabhupada recommending a particular devotee’s initiation. Now that Srila Prabhupada has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are *nearest their temple*. After considering the recommendation, these *representatives* may accept the devotee as an initiated disciple of Srila Prabhupada by giving a spiritual name, or in the case of second initiation, by chanting on the *Gayatri* thread, just as Srila Prabhupada has done. The newly initiated devotees aredisciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada; the above eleven senior devotees ***acting as his*** ***representative.***  After the Temple President receives a letter from the temple ***as was being done before***. The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupada

—to be included in His Divine Grace’s ‘Initiated Disciples’ book.

Hoping this finds you all well. Your servant, Tamal Krsna Gosvami, Secretary to Srila Prabhupada

***Approved: A.C. Bhaktivedanta Swami***

*Bhagavad-gétä As It Is*,lecture given on July 4, 1974, Honolulu

**Sudama:** There also is the position of, or some question is raised as to how to actually follow the authority. What is the authority between…?

**Çréla Prabhupäda:** Authority is your spiritual master! ***You do not know who is authority?***

 Why this question is there? If one is initiated, then he accepted the authority. And if he does not follow the instruction of spiritual master, he is a rascal. He is defying the authority.

 That’s all.

**Sudama:** The question also is there: the authority is the spiritual master, but the via media to the spiritual master… the difference between, like we were discussing in the automobile, of *çikñä* and *diksa-guru.*

**Çréla Prabhupäda:** Then, so *çikñä* and *dékñä-guru*… A *çikñä-guru* who instructs against the instruction of spiritual, he is not a *çikñä-guru*. He is a demon! *Çikñä-guru,* *dékñä-guru* means…

Sometimes a *dékñä-guru* is not present always. ***Therefore***, one can take learning, instruction,

from an advanced devotee. That is called the *çikñä-guru*. *Çikñä-guru* does not mean he is speaking something against the teachings of the *dékñä-guru*. He is not a *siksa-guru*. He is a rascal! … because that is offense***. Guror avajïä, defying the authority of guru***. This is the first offense! So one who is offensive, how he can make advance in chanting? He cannot make! Then everything is finished in the beginning! *Guror avajïä*. Everything is there! If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be siksa-guru or anything else! He is finished, immediately! *Guror avajïä çruti-çästra-nindanam, nämno baläd yasya hi* …You do not study all these things? You become initiated; there are ten kinds of offenses. Do you have any regard for these things or not?! The first offense is to disobey the orders of guru. That is the first offense!

So if you are offensive, how you can become advanced by chanting? That is also not possible!

**Woman devotee:** Can we just have the chanting without instructions?

**Çréla Prabhupäda:** What is that?

**Sudama:** She wants to know, actually, that, ‘Should they just have the chanting without reading your books or without instruction or following the program?’

**Çréla Prabhupäda:** But that chanting must be pure. Our guru is writing books. If you think, ‘There is no necessity of reading books,’ that is g*uror avajïä!* Do you mean to say I am writing these books whole night for selling and making money?! Why do you think like that?… Whatever guru has said, accept it, finally! *Ära nä koriha mane äçä.* Don’t divert from this! This is the instruction.

How you can divert from the instruction of guru?!

Çréla Prabhupäda's Letter to Madhudvisa, Aug. 4, 1975

“This is the function of the GBC, to see that one may not be taken away by maya. The GBC should all be the instructor gurus. **I am the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing**. This is not a title, but you must actually come to this platform. This I want.”

Bhaktivinode Thakur’s Appearance Day lecture given on Sept. 3, 1971, London

**Indian man:** If one has accepted a Bona Fide Spiritual Master and he did not receive much knowledge from him, can he change his spiritual master at later…

**Çréla Prabhupäda:** A Bona Fide Spiritual Master, where is the necessity of changing?

**Indian man:** No, he has not got the knowledge from him. But can I change…?

**Çréla Prabhupäda**: No, no. Bona Fide Spiritual Master means: he must get knowledge. He must get knowledge… The student must inquire from the spiritual master. If he remains dumb, then what the Bona Fide Spiritual Master can do? *Ädau gurv-äçrayam sad-dharma-påcchät. Jijïäsuù*. He must be *jijïäsuù*. [inquisitive] He must be *jijïäsuù*.

We get so many letters daily, so many inquiries. The student must be very inquisitive. Otherwise, how he shall make progress?

***If he remains dumb, then what the Bona Fide Spiritual Master can do?***

If you go to a very nice school but if you do not study, if you do not inquire, then what is the use

of going to the nice school? You must be also very alert to inquire, to understand, to make progress. Then it will be all right.

If you do not utilize the benefit of having a Bona Fide Spiritual Master, then that is your fault***.***

You must utilize the opportunity. We are publishing so many books, so many literatures, magazines. Why? Just to enlighten more and more***.*** But if you don’t take advantage of this,

then how can you make progress?

Change of spiritual master is required when the spiritual mater is ***not*** bona fide. Otherwise there

is no necessity of changing.

Room conversation, July 18, 1971, Detroit*(abbreviation of Çréla Prabhupäda's own words)*

**Mohsin Hassan:** May I ask you, my master, how this movement came to the Western world?

**Çréla Prabhupäda**: The movement of Kåñëa consciousness is very firm. *Bhagavad-gétä* was there, so Kåñëa consciousness movement was there. India, it was existing. Unfortunately, some of the less intelligent swamis and philosophers, they could not understand what is Kåñëa, and they misinterpreted the *Bhagavad-gétä*. Therefore people could not understand. In spite of reading *Bhagavad-gétä* all the world over, they were not aware what is Kåñëa, although *Bhagavad-gétä* is Kåñëa understanding. You have read *Bhagavad-gétä As It Is*?

**Mohsin Hassan:** Oh, yes. Beginning to end.

**Çréla Prabhupäda:** So it is the book to understand Kåñëa, but these unscrupulous people -even great scholars- taking advantage of the popularity of *Bhagavad-gétä* wanted to present something of their concoction through the *Bhagavad-gétä*. So this movement was already there since 5000 years. But these foolish scholars, they suppressed. 500 years ago Caitanya Mahäprabhu revived. About 150 years ago, Bhaktivinoda Öhäkura revived it, and then about 50 years ago, my Guru Maharaja, he revived it, and he also ordered me that "You go and preach this philosophy to the Western world.'' So under his order I came, and I presented *Bhagavad-gétä As It Is*, as you have read. So the acceptance has been very marvelous, because the things are presented in pure form, so it has acted very nice. Otherwise it is not a movement that I have manufactured. No. The movement was already there. I am simply presenting as it is! That is my service. That's all.

Interview, Sept 24, 1968, Seattle *(abbreviation of Çréla Prabhupäda's own words)*

**Interviewer:** Would you describe where Kåñëa consciousness started and why you have come to the Western world?

**Çréla Prabhupäda**: No history can trace out the origin of Kåñëa consciousness because the living entities are eternal. So whenever there is life, there is consciousness also, and originally the consciousness is Kåñëa consciousness. This movement is to revive Kåñëa consciousness, so that he can be raised to his original position. Kåñëa consciousness is there in the *Bhagavad-gétä*. It is a very popular and old Vedic literature, known all over the world. About 500 years ago, Lord Caitanya appeared, and started the Kåñëa consciousness movement. So far I am concerned, I belong to

Lord Caitanya's disciplic succession, and my spiritual master, who was just 9th generation from Lord Caitanya, he ordered me, "You try to spread this Kåñëa consciousness in the Western world." Therefore in pursuance of his order, I have come here.

Room conversation, July 13, 1975, Philadelphia

**Anne Jackson:** May I ask you a few questions? Could you please tell me a little bit about your life

and how you knew that you were the spiritual master for the Kåñëa consciousness movement?

**Çréla Prabhupäda:** My life is simple. I was householder. I have still my wife, my children, my grandsons. So my Guru Mahäräja ordered me that "Go and preach this cult [culture] in the

western countries." So I left everything on the order of my Guru Mahäräja, and I am trying to execute the order. That's all.

*Bhagavad-gétä As It Is*lecture, 7.2, October 28, 1975, Nairobi

**Indian man**: When did you become the spiritual leader of Kåñëa consciousness?

**Çréla Prabhupäda**: What is that?

**Brahmänanda**: He's asking when did you become the spiritual leader of Kåñëa consciousness?

**Çréla Prabhupäda:** When my Guru Mahäräja ordered me. This is the *guru-paramparä*.

**Indian man:** Did it...

**Çréla Prabhupäda**: Try to understand. Don't go very speedily. A guru can become guru when he's ordered by his guru. That's all. Otherwise nobody can become guru.

*Bhagavad-gétä As It Is*, evening lecture given in the summer of 1968, Montreal

“So now, there are so many yogis who are coming from India to America, and they are all giving lectures on yoga —now all of these yogis agree that the most authoritative book on yoga is the *Bhagavad-gétä* —but, they are preaching from the *Bhagavad-gétä* as it is ***NOT****!!!*”

*[Note: Since March of 1978, members of the International Society for Kåñëa Consciousness have not been allowed to preach from the Bhagavad-gétä As It IS!!!]*

*Bhagavad-gétä As It Is*, 18.57 purport

“**One should act according to the order of Kåñëa. This is a very important point.**

**That order of Kåñëa comes through disciplic succession from the Bona Fide Spiritual Master**.

***Therefore*** the spiritual master’s order should be taken as the prime duty of life. ***If*** one gets a Bona Fide Spiritual Master and acts according to his direction, then one’s perfection of life in Kåñëa consciousness is guaranteed.”

*Bhagavad-gétä As It Is*, 18.58 purport

“No conditioned soul actually knows what is to be done and what is not to be done, but a person who acts in Kåñëa consciousness is free to act because everything is prompted by Kåñëa from within and confirmed by the spiritual master.”

*Bhagavad-gétä As It Is*, lecture given on July 4, 1974, Honolulu

*(Repeat:)* “If you think, ‘There is no necessity of reading books,’ that is *guror avajna*!

…How you can divert from the instruction of guru?!”

*Bhagavad-gétä As It Is*,18.59 purport

***“*No one should neglect** **the order of the Supreme Personality of Godhead or** **the order of the spiritual master, who is the representative of God.** One should act unhesitatingly to execute the order of the Supreme Personality of Godhead —that will keep one ***safe*** under all circumstances.”

*Bhagavad-gétä As It Is*, 18.60 purport

“**If one refuses to act under the direction of the Supreme Lord, then he is compelled to act by**

**the modes** **in which he is situated**. Everyone is under the spell of a particular combination of the modes of nature and is acting in that way.

But anyone who voluntarily engages himself under the direction of the Supreme Lord becomes glorious.”

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