



Home Deity Worship Course

Śrīmad-Bhāgavatam 1.7.27 lecture



ISKCON Deity Worship Ministry

Śrīmad-Bhāgavatam 1.7.27

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Pradyumna: *Om namo bhagavate vāsudevāya. Om namo bhagavate vāsudevāya. Om namo bhagavate vāsudevāya.* [devotees repeat] [chants verse]

*śrī-bhagavān uvāca
vetthedaṁ droṇa-putrasya
brāhmam astraṁ pradarśitam
naivāsau veda saṁhāraṁ
prāṇa-bādha upasthite*

[[SB 1.7.27](#)]

[02:33]

Translation = "The Supreme Personality of Godhead said = Know from Me that this is the act of the son of Droṇa. He has thrown the hymns of nuclear energy, or *brahmāstra*, and he does not know how to retract the glare. He has helplessly done this, being afraid of imminent death."

Prabhupāda:

*śrī-bhagavān uvāca
vetthedaṁ droṇa-putrasya
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[[SB 1.7.27](#)]

So Vyāsadeva... This [Śrīmad-Bhāgavatam](#), *mahā-muni-kṛte*. It is not written by ordinary person. In the beginning it is said, *śrīmad-bhāgavate mahā-muni-kṛte*. Not only *muni*, but *mahā-muni*. *Kim anyaiḥ śāstraiḥ*: under the instruction of his spiritual master, Vyāsadeva revealed the scripture by



spiritual experience. *Bhakti-yogena, praṇihite amale. Bhakti-yoga*, he could realize. Nārada Muni asked him to write simply on the activities of the Supreme Personality of Godhead. He had written so many books---all the *Vedas, Upaniṣads, Purāṇas*. But he was not feeling satisfied even after writing the *Vedānta-sūtra*. So at that time Nārada Muni happened to come to him, and he chastised him, that "You have written so many books, but they're not very useful." Because people are generally attracted to *dharma, artha, kāma, mokṣa* [SB 4.8.41, Cc. Ādi 1.90]. They're attracted. Those who are civilized men, they are attracted with some sort of religion, system. It doesn't matter whether he's Hindu or Muslim or Christian; they have some sort of religious practice. That is the beginning of human civilization. When there is no religious practice, that is not civilized man. Just like in the jungle, aborigines, or the animals, they have no religious system. In the human society there is some religious system. Therefore when the human society becomes without any religious understanding, *dharmena hīnāḥ paśubhiḥ samānāḥ*, immediately they're animals. They're not human beings.

In civilized world... Now, at the present moment, especially the famous movement, Communist movement, they are after completely driving out religious system. This is the misfortune of this age. So they are not in fault in one sense, because the guardians of the religious system, they are fallen. Just like immediately our Śubhaviṭāsa Prabhu was asking me that "We have seen so many temples. Why they are so neglected?" Is it not your question? And why they should not neglect it? The, mostly, the temples, they have become the means of livelihood. That is the defect. Temple is not meant for means of livelihood. Then it will deteriorate. How long you can falsely worship Deity and make show of *ārati*? You cannot go on very long time. That is not possible. You'll be disgusted---unless there is feeling, *bhāva*, that "Here is Kṛṣṇa. Kṛṣṇa has very kindly come here to receive, to take, accept my humble service. He's so great that He cannot be approached by a person like me." *Aṇor aṇīyān mahato mahīyān*.

Suppose for the impersonalist, *virāṭa-rūpa*, the sky is the head of the Personality of Godhead. They think like that. And the big, big mountains are the bones, and big, big oceans are the holes of the body, and the trees, they are... In one sense, it is all right. But if you take the *virāṭa-rūpa*, how you can capture? It is impossible. He has *virāṭa-rūpa*. He has shown *virāṭa-rūpa* to Kṛṣṇa [Arjuna], but you cannot capture that *virāṭa-rūpa*. You are teeny. Therefore He is so kind that He has appeared before you in this temple so that you can touch Him actually, you can serve Him, you can dress Him, you can offer Him eatables. It is... Therefore, if we think like that... Not think; it is a



fact. Because God is not only very big. *Mahato mahīyān aṇor aṇīyān*. He can become smaller than the smallest. That is God. Brahman does not mean simply big so that you cannot capture. That is omnipotency. Whatever He likes, He can become. He can put all the universes within His mouth. When Yaśodāmāyī challenged that "Kṛṣṇa, You are eating earth. Your friends are complaining," "No, mother, I did not. They are telling false." "Now Your elder brother, Balarāma, also is saying." "No, He has... This morning He is angry with Me; therefore He has joined with them." "I want to see Your face." So she opened the mouth and the mother saw that millions of Yaśodā and millions of universes are within the mouth. Then she thought, "Maybe something... All right, don't do it." That's all. "Finish with this." Now Kṛṣṇa, millions of universes within the mouth, He's being punished by Yaśodāmāyī. This is Kṛṣṇa. *Aṇor aṇīyān mahato mahīyān*. This is Kṛṣṇa.

So when Kṛṣṇa comes, you cannot see Kṛṣṇa. You cannot capture Kṛṣṇa, *mahato mahīyān*. When He comes before you, *arcā-mūrti*, *arcā-vigraha*... This is *arcā-vigraha*, Deity. *Arcye viṣṇau śilā-dhīḥ*. Kṛṣṇa has appeared. Just like the same thing = Kṛṣṇa..., Yaśodāmāyī wanted the Supreme Personality of Godhead as his [her] son, for which hundreds of years he undergone..., or she undergone austerities. And when the Supreme Personality of Godhead appeared before him..., before her, both the husband and wife = "What do you want?" "Now we want a son like You." So Kṛṣṇa said, "There is no second one beyond Me, so I shall become your son." So He became son. So He must play perfectly, that Yaśodāmāyī may not understand that "Here is the Supreme Personality of Godhead." Then the feelings of mother and son will disappear. Kṛṣṇa is playing exactly like a little child. So that is Kṛṣṇa's mercy. This is Kṛṣṇa's mercy. Similarly, to us. We are not so elevated like Nanda Mahārāja or Yaśodā Mahārāja. We're just beginners. So we do not know what is Kṛṣṇa. We cannot see Kṛṣṇa, either His *virāṭa-rūpa* or this *mūrti*. So what we can see? We can see stone, wood or material things. So when Kṛṣṇa appears to be seen by you and He appears like a stone statue, He's not stone statue. Don't think. Therefore we must learn how to see Kṛṣṇa. So we should not think that "Here is a stone statue." As soon as we think of stone statue, then our this feeling, *bhāva*, will be lost. So the answer is that if we establish some temple and Deity and take it as a means of livelihood... [break]

So at least we Indians, we are trained up like that. Not only trained up, we are born devotees. Anyone who has taken birth in India, that is special facility. In their previous birth, they had performed many austerities, much austerities. Even the demigods, they desire also to take birth in India to get this opportunity. So India... Don't think... India means this planet, Bhāratavarṣa.



There is good opportunity. So we should not think. If we think that "Here is a stone statue," then it will not prolong many days. It will not... *Galagraha*. No more *vighraha*, but *galagraha*. Suppose I have established this temple. Now, under my direction, my disciples are worshipping *vighraha*. *Vighraha* means the form of the Lord, *rūpa*. But if there is no following of the regulative principles, then after my death it will be *galagraha*, a burden, that "Our rascal Guru Mahārāja established this temple, and we have to worship, early rise in the morning, all botheration." This will be... That is called *galagraha*, a burden, "He has left with us a burden." This is the risk. Then this such a big temple will be mismanaged, and you'll find that "This is breaking" and "This is unclean," and there is no attention. This will be our... That is called *galagraha*: "The rascal has given us a burden."

So it is very difficult. If we lost..., if we have lost that feeling that "Here is Kṛṣṇa. Here is a chance to serve Him..." *Sākṣād-dharitvena samasta-śāstraiḥ*... Not that. *Śrī-vighrahārādhana-nitya-nānā-śṛṅgāra-tan-mandira-mārjanādaḥ*. As soon as... Therefore we are very much vigilant, "Why you did not this? Why you do not this? Why...?" As soon as the feeling of devotional service will be lost, this temple will be a burden. This is the way. It will be such a big temple; to manage, it will be a great burden. So they are feeling burden. Therefore they don't mind if somewhere is broken sometimes. "All right, let us, whatever money we have got, let us eat first of all." This is the position. *Vighraha* and *galagraha*. You should understand. If we forget that "Here is Kṛṣṇa personally present. We have to receive Him very nicely. We have to give Him nice food, nice dress, nice..." Then it is service. And as soon as the feeling comes that "Here is a stone idol"---they say sometimes "idol worship"---"and we have been instructed to dress Him, to give Him..., all botheration." Then finished. Finished. That has come everywhere. I have seen in Nasik in many, many big temples there is no *pūjārī*, and the dogs are passing stool. Not only they're breaking. In Western countries also the churches are being closed---big, big churches. In London I have seen, very big, big churches, but they're closed. When there is meeting on Sunday, the caretaker, two, three men and some old lady, they come. Nobody comes. And we are purchasing. We have purchased several churches. Because it is now useless. It is useless. In our Los Angeles we have purchased, and several others. In Toronto, that recently we have purchased. Big, big churches. But they would not sell us. One church, the priest said that "I shall set fire in this church, still I shall not give to Bhaktivedanta Swami." [laughter] This Toronto church was like that also. And in Melbourne, the condition was, sale condition was, that you have to dismantle this church building. We said, "Why?" He said, "Utilize as temple now, then we shall not give you." They



refused. You know that? So they do not like that "This Kṛṣṇa consciousness movement will purchase our churches and install Rādhā-Kṛṣṇa Deity." They do not like that. But it is not going on.

So not only the churches in the Western countries; here also. As soon as you will lose the spirit of service, this temple will become a big go-down, that's all. No more temple. So we have to maintain that service spirit. Therefore we are so much particular---"Why fresh flower is not there?" If you think, "Here is a stone statue. What is the meaning of fresh flower or old flower? We have to give some flower. That's all." But no feeling, that "Here is Kṛṣṇa. We must give fresh flower." Just like I'm a living man, if you give me a fresh flower, and if you bring some garbage and if you give me, shall I be pleased? Do you think? So this feeling is losing even in the beginning, that "We shall satisfy this statue with some rubbish, garbage flower. He's not going to protest." Yes, He'll not protest. But your life will be finished. The protest will come like that. As soon as you lost the feeling, *bhāva*, *budhā bhāva-samanvitāḥ* [Bg. 10.8]... Who can worship Kṛṣṇa? When there is *bhāva*, *sthāyi-bhāva*. This has been discussed in *Bhakti-rasāmṛta-sindhu*, what is *bhāva*. But if you have no *bhāva*, then you are on the material [indistinct], *kaniṣṭha-adhikārī*. Simply show. A show cannot go on many days. Show will be finished very soon.

So if you do not keep the *bhāva*... *Bhāva* means... That is on the liberation side. *Ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'narthā-nivṛttiḥ syāt* [Cc. Madhya 23.14-15]. First of all, you come to this Kṛṣṇa consciousness movement---some of you; not all---*śraddhā*: "Kṛṣṇa consciousness movement, Hare Kṛṣṇa movement is very good. Let us see how it is," or "Let us join." So first of all *śraddhā*. Many people come out of *śraddhā*. *Śraddhā* means little faith. But according to our Gosvāmī literature, that faith is not little faith. That faith is also very strong. Then the beginning is there. *Caitanya-caritāmṛta kaj* has described about this faith. He describes... Faith means *śraddhā*. English word "faith," and Sanskrit word is *śraddhā*, "respectful." *Śraddadhānā*. So this *śraddhā*, *ādau śraddhā*... The beginning is *śraddhā*, faith. So this *śraddhā* is defined by Kṛṣṇadāsa Kavirāja Gosvāmī,

*'śraddhā'-śabde viśvāsa sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

[Cc. Madhya 22.62]

This is *śraddhā*. According to our Gauḍīya Vaiṣṇavas, this is *śraddhā*. What is that? Kṛṣṇa is asking, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*



[Bg. 18.66]. He's asking, demanding. So when we have faith in the words of Kṛṣṇa = "Yes, Kṛṣṇa says *sarva-dharmān parityajya mām ekam*. Yes, I shall do," then *śraddhā* begins. Otherwise, there is no *śraddhā*. That is the beginning of *śraddhā*. *Ādau śraddhā tataḥ sādhu-saṅgaḥ*. If you have got faith in these words of Kṛṣṇa, that "Yes, whatever Kṛṣṇa says, *sarva-dharmān parityajya mām ekam śaraṇam...*, accept it," then *śraddhā* begins. Otherwise there is no *śraddhā*. Ordinary *śraddhā* is..., they are going this temple or another, Kālī's temple or Durgā's temple. They say that "Everyone is all right." *Yata mata tata patha*: "Whatever you like." That is not *śraddhā*; that is whims. And *śraddhā* means when you firmly believe on the words of Kṛṣṇa, that Kṛṣṇa said, *sarva-dharmān parityajya mām ekam śaraṇam vraja* [Bg. 18.66]. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī said, *śraddhā-śabde viśvāsa kahe sudṛḍha niścaya* [Cc. Madhya 22.62]. Kṛṣṇa said that "Give up everything, I shall give you..." "Yes, it is fact. Why shall I bother with..." That is *śraddhā*. *Viśvāsa kahe sudṛḍha niścaya*. *Sudṛḍha* means very firm faith. Not flickering faith.

When you have got this kind of *śraddhā*, naturally, the next stage will be "How to keep my *śraddhā*, firm faith in Kṛṣṇa?" Then you have to mix with devotees who are keeping constantly in Kṛṣṇa's service. Therefore this temple is required, that devotees will always be engaged in Kṛṣṇa's service, and those who have got *śraddhā*, they will come and see how the devotees are engaged, how they have sacrificed their life only for serving Kṛṣṇa. That is *sādhu-saṅga* [Cc. Madhya 22.83]. *Ādau śraddhā tataḥ sādhu-saṅgaḥ* [Cc. Madhya 23.14-15]. Therefore we have constructed this big house. Why? The people, the ignorant, the rascals, they may, if they have little faith, they may come, live here, take whatever *prasāda* is available and mix with these devotees. *Ādau śraddhā tataḥ sādhu-saṅgaḥ*. And if he mixes with the devotees, gradually his bad habits, *anartha*... No = *bhajana-kriyā*. Next stage is that "The devotees are serving Kṛṣṇa. They are also shaven-head, they have got neck beads, and they're chanting. Why not myself?" This is called *bhajana-kriyā*.

Then they approach, "Sir, why not initiate me?" "No, we put some regulative principles. If you accept..." This is *bhajana-kriyā*. Then automatically, *anartha-nivṛttiḥ syāt*. All nonsense habits, which are not required, *anartha*... Just like smoking = *anartha*, unnecessary. Does it mean that if one does not smoke he'll die? But you'll see in the whole world, millions and trillions of dollars' cigarette is selling. *Anartha*. Unnecessary. Does it mean that if I do not eat meat I shall die? I have seen in the Western countries---I observe everything---they eat meat very little. But because everyone is eating little



meat, big, big slaughterhouses are being maintained. They can give up. A little piece of meat very easily he can give up. He can take this *panir*. But this rascal will not do that, because he's a rascal. He'll eat meat, and for this eating meat you have to maintain thousands and thousands of, what is called, organized slaughterhouse. And you have to kill. Killing means he's being implicated in sinful activities. *Anartha*, unnecessary. So we restrict this.

Sex life is all right, required. Be a gentleman, get yourself married, live husband and wife peacefully. Have two and three children. Now they're making forcefully that you cannot have more than two children---sterilize. This is rascaldom. Teach him that he'll not have sex life more than twice or thrice in life. But no. *Tr̥pyanti neha kṛpaṇā bahu-duḥkha-bhājah* [SB 7.9.45]. The sex life is so strong that one has produced one child and he has suffered... The child has to be taken at night, it is crying, and then you have to give him milk, and so on, so on, so on. He has suffered, but he has no sense, "Why again child?" The answer = *tr̥pyanti neha kṛpaṇā bahu-duḥkha-bhājah*. He knows that after this sex life, illegal or legal, there are so much trouble. Therefore *brahmacārī* is very safe life = no trouble. But those who are not trained up, they are suffering. But they do not know how to stop this suffering, because he's not trained up as *brahmacārī*. "All right, make it sterilized." Contraceptive method. Kill the child. More and more and more and more implicated. *Bahu-duḥkha-bhājah*. He does not know, or she does not know, "By killing the child what risk I am going to take." *Bahu-duḥkha-bhājah*. Behind this killing of child so much trouble is there. But he's rascal; he does not know, either the mother or the father.

So in this way, if we do not take to Kṛṣṇa consciousness we'll be more and more implicated. You cannot avoid. That is not possible. The God's nature is working so nicely. I have given you several times the example that if you infect some disease, it must develop and you must have to suffer. There is no excuse. Similarly, if you are associating with the modes of ignorance and you are committing some sins, the effect you must have to suffer. *Kāraṇam guṇa-saṅgo 'sya sad-asad-janma-yoniṣu* [Bg. 13.22]. *Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ* [Bg. 3.27]. *Prakṛteḥ*, the nature, God's machine, is working so perfectly that it will act. You cannot avoid. Therefore we should be very careful how *anartha-nivṛttiḥ syāt*. For our spiritual advancement of life we must have the sense that "Why we should accept unnecessary things which is not at all important?" The four things are restricted = no illicit sex, no meat-eating, no gambling, no intoxication. Nobody dies. But it is a habit. It is a habit.



So in this way we have to mold our life, and the Kṛṣṇa consciousness movement is the best process. Therefore those who are sinful, those who are atheist, they have become little afraid of this movement. Therefore we have got so many enemies, and now in India especially the papers are criticizing us in so many ways. In other countries also. So we have to face this danger. It is not danger. We don't care for their criticism. But if we remain sincere in our actions, there will be no, I mean to say, obstacles. *Ahaituky apratihātā*. It is ascertained that Kṛṣṇa consciousness movement, *apratihatā*. It cannot be checked, provided if you remain to the principles. What is that principle? *Sa vai puṁsām paro dharmo yato bhaktir adhokṣaje* [SB 1.2.6]. If you stick to the principle of *bhakti-yogam*, then *ahaituky apratihātā*. Nobody can check you. You'll make progress.

Thank you very much.

Devotees: *Jaya Śrīla Prabhupāda*. [end]

