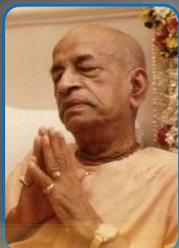


Freedom Newsletter



Dedicated to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acarya of the International Society for Kṛṣṇa Consciousness

ISKCON Prison Ministry / September 2025

PO Box 2676
Alachua, FL 32616

PRABHUPADA SPEAKS OUT —LIQUID BEAUTY

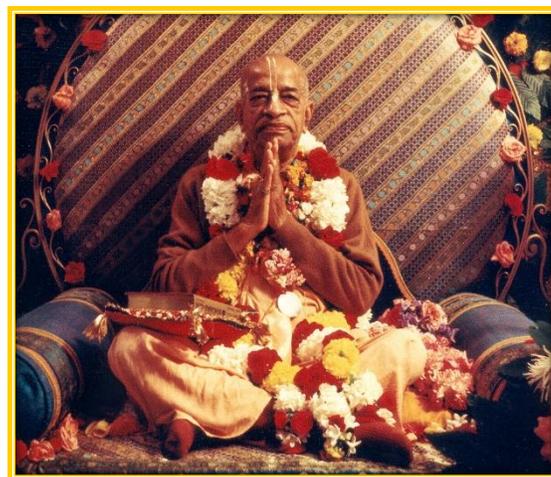
*Why is the attraction between male and female so powerful? What is the essence of this attraction?
And why does the Vedic literature call it illusion?*

A lecture given by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Acarya of the International Society for Krishna Consciousness, in Montreal in 1968.

*isavasyam idam sarvam
yat kinca jagatyam jagat
tena tyaktena bhunjitha
ma grdhah kasya svid dhanam*

“Everything animate and inanimate within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.” (*Isopanisad*, 1)

Everything belongs to Kṛṣṇa. That is the verdict of the *Isopanisad*. For example, this land of America is now divided, but to whom did it originally belong? It belonged to Kṛṣṇa. You have come here and divided Kṛṣṇa’s property and declared, “This is Canada, this is



the United States, this is South America.” In this way you are claiming proprietorship. But are you *really* the proprietor? No. You have encroached upon another’s property, so you are all thieves.

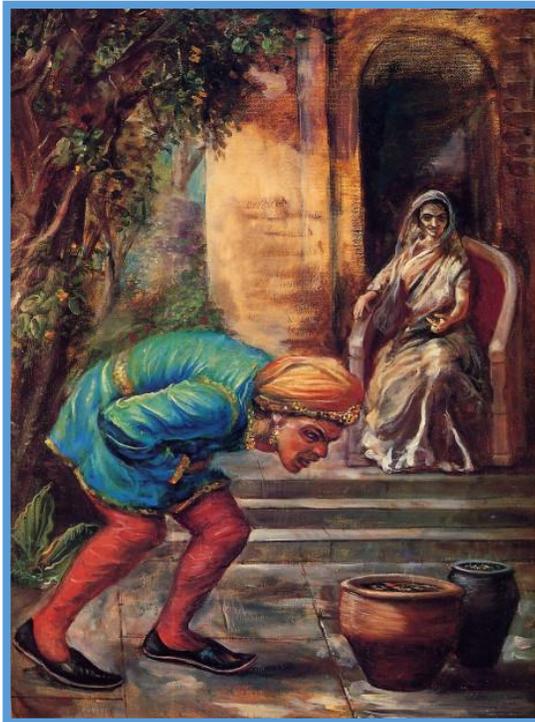
Actually, this is the position of anyone who claims to own something in this material world. This is illusion: *janasya moho ‘yam aham mameti. Aham mameti* means “I and mine.” In other words, when one thinks, “This body is me, and everything in relationship to this body is mine,” he is a thief and he is in illusion.

Now, what does one consider “mine”? His wife, his children, his home, his country. Why? Because he has a bodily relationship with these things. The original illusion is to think, “I am this body,” and then all these illusory, false relationships develop.

The *Srimad-Bhagavatam* explains that this illusion develops because we are in the kingdom of *maya*, Kṛṣṇa’s illusory potency, and she is attracting us. What is that attractive force? For man that attractive force is woman; and for woman, man. The whole world is going on because of this sex attraction. Not only in human society but also in dog society, cat society, hog society, bird society—everywhere the female is attractive for the male, and the male is attractive for the female. This is illusion.

To get out of this illusion, we must be trained in how to counteract sex attraction. That is why from a young age, *brahmacharya* [celibacy] training is given so that one can know that a woman’s body is not actually attractive. What is attractive about it? It is simply made of flesh and blood. Similarly, if a woman analyzes a man’s body, what is there to be attracted to? Flesh and blood? Is flesh and blood very attractive?

In this connection there is a nice story about how one young girl kept her beauty in a pot. Once there was a very beautiful girl, and a rich boy was after her. The girl was married, but she was not very rich. So the boy was always proposing to her that they enjoy sex life, and she became perplexed: “He’s a rich man. If I don’t agree, he may do some harm to my husband or to me.”



So she made a plan. The next time the boy approached her she said, “All right, I agree to your proposal. You come to my house in one week and I’ll engage with you.” Oh, he was very excited.

In the meantime the girl took some strong emetics and purgatives, and for seven days she simply purged out all her beauty by vomiting and passing stool. Then she kept those vomits and stools in two pots. Now, if you pass stool for even one day your features become ugly. And she passed stool and vomit for seven days, so naturally she became very ugly.

When the boy came to her, she was sitting at the door. He asked, “Where is that beautiful girl who was living here?”

She said, “Yes, I am she.”

“No, you’re not. She is so beautiful, and you are so ugly.”

“No, I am the same girl.”

“Why have you become so ugly?”

“Because I have extracted my beauty.”

“Where is it?”

“In these two pots. Just see. If you like, you can now enjoy my beauty.”

Actually, if we dissect our body we will find stool, urine, intestines, brains, muscles, blood, and so on. But because that stool, urine, muscle, brains, and intestines are so nicely decorated, the body can attract you. This is *maya*.

This business is going on all over the world. In this country I see that the girls are attracting the boys by their features in so many ways. And similarly the boys are attracting the girls by so many features—especially by nice motorcars. And as soon as a boy and girl are actually attracted and joined together in sex, the illusion becomes doubly knotted (*tayor mitho hrdaya-granthim ahuh*). The word *hrdaya-granthim* means “the tight knot of attraction within the heart.”

So, when the knot of material attraction becomes tightened through sex, the boy and girl want a house (*grha*) and some land (*ksetra*). Of course, nowadays everyone is seeking employment, but formerly there was no industry, no big business, and so everyone had to produce his own foodstuffs out of the field (*ksetra*). If you become a family man, you must have some source of income, and the original source of

income is the land. If you can utilize the land, then all your necessities will be provided. As I mentioned before, this American land was lying vacant, but after the Europeans took possession of it they exploited its resources. So, everything was originally in the land.

Now, after acquiring some land or some employment, one naturally wants children (*suta*). As soon as a boy and girl are married, they generally desire to have a child. At least the girl wants one, although now the process is different. But girls generally want a child. That is natural. Then comes *apta*, relatives, and finally *vittaih*, wealth. One needs some bank balance.

In this way one goes on increasing his illusion more and more. But nobody is thinking, “Why am I increasing my illusion? I am so busy getting the requirements of the body, but I am not the body. I am a soul. What are the requirements of the soul?”

People have forgotten their real interest and are absorbed in satisfying their superficial interests. But if you simply wash your shirt and coat and do not feed your body, how long can you exist? My Guru Maharaja [Sri Bhaktisiddhanta Sarasvati Thakura] used to give a similar example: A man was drowning, and another man came to save him. So the second man jumped into the water, but when he came out he brought only the drowning man’s shirt and coat. Yet the second man thought, “Now I have saved him.”

The mistake of modern civilization is that people are simply concerned with the “shirt and coat”—the body. There are many hospitals to cure bodily diseases, but there is no hospital to cure the disease of the soul. This Krsna consciousness movement is for curing the disease of the soul. Every soul, every person, is mistakenly accepting his body or his mind as his self. But the *Srimad-Bhagavatam* says, *yasyatma-buddhih kunape tri-dhatuke . . . sa eva gokharah*: “Anyone who accepts his body as his self is like an ass or a cow.” The bodily concept of life is therefore a gross misconception.

In the beginning of the *Bhagavad-gita*, Arjuna identified himself with his body. He was thinking, “This person is my grandfather, this one is my spiritual master, this one is my nephew,” and so on. So Arjuna was unwilling to fight against them. He was perplexed about his duty. And when he was unable to find a solution to his problems, he surrendered to Krsna: *sisyas te ’ham sadhi mam tvam prapannam*. “I surrender unto You as Your disciple. Please save me from this perplexity.” Then Krsna immediately chided him. The spiritual master has the right to chide his disciple, so because Arjuna accepted Krsna as his spiritual master, the Lord immediately chided him: *asocyan anvasocas tvam prajna-vadams ca bhasase*. “My dear Arjuna, you are talking just like a very learned man, but you are fool number one.” Of

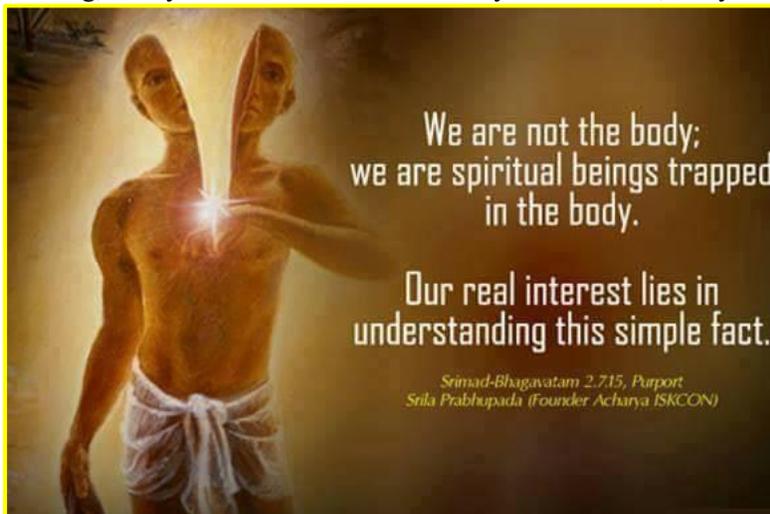
course, Krsna did not directly say “fool number one,” but He said that no learned man speaks as Arjuna was speaking.

Before Arjuna accepted Krsna as his spiritual master, Arjuna was saying, “If I kill my family members, the women will become polluted and there will be unwanted children. And as soon as this world is full of unwanted children,

it will be hell.” This is a fact. The world has now become a hell due to unwanted children.

Arjuna was speaking just like an ordinary gentleman, but when Krsna took up His role as Arjuna’s spiritual master, the Lord said, “Arjuna, you are hovering on the material plane. That is not very learned. The wise man understands everything from the spiritual platform. He doesn’t lament over the body, whether living or dead.”

So the body is not very important; the spirit is important. But nobody is discussing spirit. All the educational centers and universities are busy studying chemistry, physics, biology, mathematics, and at most a little philosophy. But this philosophy is simply mental speculation. Somebody gives some theory, and another philosopher gives some conflicting theory, but nobody is discussing the eternal spirit soul. That is the defect of the modern civilization.



It is a very hard task for us to convince people about these facts. But they are true whether people accept them or not. It is simply their misfortune if they do not accept. The fact is that, as Lord Krsna says, *mamaivamso jiva-loke jiva-bhutih*: All living entities are part and parcel of Krsna. Then what is our duty? Consider this example: The hand is part and parcel of the body, and so the duty of the hand is to serve the whole body. That's all. The hand has no other duty. It cannot eat on its own account; it cannot do anything on its own account. When the hand takes direction from the whole, from me, then it works very nicely. In the same way, my leg and tongue and all other organs are servants of the body as a whole.

Similarly, as Caitanya Mahaprabhu* [*Caitanya Mahaprabhu is Krsna Himself in the role of His own devotee. He appeared in India five hundred years ago to teach love of God through the chanting of the Hare Krsna mantra.] says, *jivera svarupa haya krsnera nitya-dasa*: "Every living entity is the eternal servant of

Krsna." Krsna is the supreme controller, so it is the duty of everyone to serve Him. That is natural. Any other position is diseased. In other words, whoever is not acting in Krsna consciousness is diseased.

The treatment for this diseased condition is chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This chanting will cure the material disease just as a certain material *mantra* can cure a man bitten by a serpent. I do not know whether you have seen this, but in India there are experts who, simply by chanting a *mantra*, can revive the consciousness of a man bitten by a serpent. Similarly, we have been bitten by the serpent of *maya*, illusion, and the Hare Krsna *mantra* will restore our consciousness to its natural state—Krsna consciousness.

Thank you very much. 



SLICE OF LIFE

WHERE IS MY MOTHER NOW? —By Mahananda Das

My mother came once to visit me at the temple many years ago. She brought me a gift of a 6 pack of beer, cigarettes, and a container of fried chicken; even if I threw them away afterwards, I accepted her gifts graciously, [so she wouldn't feel rejected] then took her down to the temple room. When the altar curtain opened up, she suddenly got up and ran out the door. later my brother said it wasn't the deities that had her flee, but the picture of Srila Prabhupada and the fact that we were worshipping "a black man." I never saw her again in this life. She moved to Alaska with my older brother (about the same time my wife Hladini went to Liberia, Africa). My mother, my brother, and my beloved wife all died soon right after that, right around the same time, within a few weeks of each other. They were practically the only three people in the world that I had bonded with in my life, and losing them all at once was really a situation for me. It was touch and go for a while and I was really floating in and

out of a dissociative state during that time. I analyzed the situation and wrote to Srila Prabhupada and asked, "what is Schizophrenia?" He wrote to me

back and told me "Schizophrenia is simply a radical change of mind.

When one feels afflicted he should simply sit down in one spot and chant very loudly until the symptoms pass." [It helped greatly].

Srila Prabhupada is great. As good as Krsna. It is stated he is the "external manifestation of

Supersoul"

My life since meeting our beloved Srila Prabhupada has been all good and auspicious. 



Book Distribution Stories!

FROM DEATH TO DEVOTION —by Mishra Dasa

How a Glimpse of Prabhupāda's Books Saved Someone's Life!

In 1986 a devotee and I stopped for a few days in Singapore. While walking around, we heard a resounding *boom!!!* A multistory building had collapsed right around the corner.

Hundreds of people were in the building when it came down. The Singapore army was brought in. Piece by piece they dug through the building. Some people were saved, many were not.

About 20 years later, I was talking to two devotees from Singapore, Rasikendra Prabhu and his wife, Padaduli Devi Dasi.

Padaduli had been a travel agent on the 2nd floor of the building that had collapsed in Singapore all these years ago.

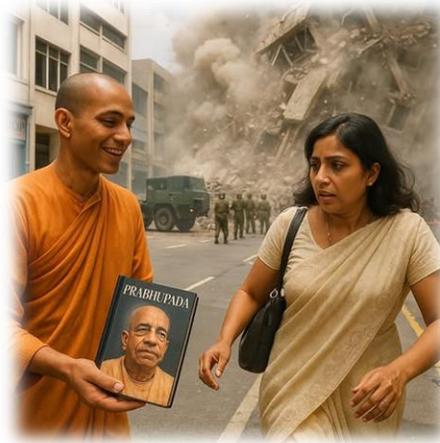
That fateful morning, as she had been in the lobby of the building on her way to work, a sankirtan devotee

[devotee on book distribution], dressed in saffron colored garments, caught her attention from outside the building. She noticed Śrīla Prabhupāda's picture on the front cover of a large one-volume biography the devotee was holding. The devotee smiled and motioned for her to come outside to get a closer look at the book.

Padaduli opened the glass door and walked toward the book. Just as she was crossing the street, the building collapsed behind her. Saved by Prabhupada, she bought the book.

These days, Padaduli and her husband are dedicated servants of the servants of Krishna, at the

ISKCON temple in Houston, Texas. Still saved by Prabhupada. 🌸



Excerpt from the Introduction of Kṛṣṇa Book

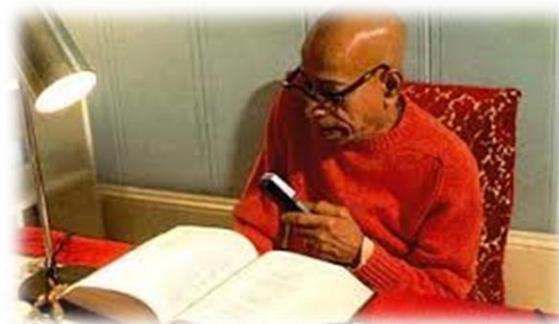
By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

Kṛṣṇa Himself has explained in the *Bhagavad-gītā* that He is the Supreme Personality of Godhead. Whenever there are discrepancies in the regulative principles of man's religious life and a prominence of irreligious activities, He appears on this earthly planet. In other words, when Lord Śrī Kṛṣṇa appeared, there was a necessity of minimizing the load of sinful activities accumulated on this planet, or in this universe. For affairs of the material creation, Lord Mahā-Viṣṇu, the plenary portion of Kṛṣṇa, is in charge.

When the Lord descends, the incarnation emanates from Viṣṇu. Mahā-Viṣṇu is the original cause of material

creation, and from Him Garbhodakaśāyī-Viṣṇu expands, and then Kṣīrodakaśāyī-Viṣṇu. Generally, all the incarnations appearing within this material universe are plenary [in full] expansions from Kṣīrodakaśāyī-Viṣṇu. Therefore, the business of minimizing the overload of sinful activities on this earth does not belong to the Supreme Personality of

Godhead, Kṛṣṇa Himself. But when Kṛṣṇa appears, all the Viṣṇu expansions also join with Him. Kṛṣṇa's different expansions, namely Nārāyaṇa, the quadruple expansion of Vāsudeva, Sankarsana, Pradyumna and Aniruddha, as well as the partial plenary expansion of Matsya or the incarnation of fish, and other *yuga-*



avatāras (incarnations for the millennium), and the *manvantara-avatāras*, the incarnations of Manus--all combine together and appear with the body of Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa is the complete whole, and all plenary expansions and incarnations always live with Him.

When Kṛṣṇa appeared, Lord Viṣṇu was also with Him. Kṛṣṇa actually appears to demonstrate His Vṛndāvana pastimes and to attract the fortunate conditioned souls and invite them back home, back to Godhead. The killing of the demons was simultaneous to His Vṛndāvana activities and was carried out only by the Viṣṇu portion of Kṛṣṇa.

In the *Bhagavad-gītā*, Eighth Chapter, 20th verse, it is stated that there is another eternal nature, the spiritual sky, which is transcendental to this manifested and non-manifested matter. The manifested world can be seen in the form of many stars and planetary systems, such as the sun, moon, etc., but beyond this there is a non-manifested portion which is not approachable to anyone in this body. And beyond that non-manifested matter there is the spiritual kingdom. That kingdom is described in the *Bhagavad-gītā* as supreme and eternal. It is never annihilated. This material nature is subjected to repeated creation and annihilation. But that part, the spiritual nature, remains as it is, eternally.

The supreme abode of the Personality of Godhead, Kṛṣṇa, is also described in the *Brahmā-saṃhitā* as the abode of *cintāmaṇi*. That abode of Lord Kṛṣṇa known as Goloka Vṛndāvana is full of palaces made of touchstone. There the trees are called desire trees, and the cows are called *surabhi*. The Lord is served there by hundreds and thousands of goddesses of fortune. His name is Govinda, the Primeval Lord, and He is the cause of all causes. There the Lord plays His flute, His eyes are like lotus petals, and the color of His body is like that of a beautiful cloud. On His head is a peacock feather. He is so attractive that He excels thousands of Cupids. Lord Kṛṣṇa gives only a little hint in the *Gītā* of His personal abode which is the supermost planet in the spiritual kingdom. But in the *Śrīmad-Bhāgavatam*, Kṛṣṇa actually appears with all His paraphernalia and demonstrates His activities

in Vṛndāvana, then at Mathurā, and then at Dvārakā. The subject matter of this book will gradually reveal all these activities.

The family in which Kṛṣṇa appeared is called the Yadu dynasty. This Yadu dynasty belongs to the family descending from Soma, the god in the moon planet. There are two different *kṣatriya* [warrior] families of the royal order, one descending from the king of the moon planet and the other descending from the king of the sun planet. Whenever the Supreme Personality of Godhead appears, He generally appears in a *kṣatriya* family because He has to establish religious principles or the life of righteousness.

The *kṣatriya* family is the protector of the human race, according to the Vedic system. When the Supreme Personality of Godhead appeared as Lord Rāmacandra,

He appeared in the family descending from the sun-god, known as Raghu-varṁśa; and when He appeared as Lord Kṛṣṇa, He did so in the family of Yadu-varṁśa. There is a long list of the kings of the Yadu-varṁśa in the Ninth Canto, 24th Chapter, of *Śrīmad-Bhāgavatam*. All of



ABOVE: Radha-Krishna, in Goloka Vrindavan

them were great powerful kings. Kṛṣṇa's father's name was Vasudeva, son of Śūrasena, descending from the Yadu dynasty. Actually, the Supreme Personality of Godhead does not belong to any dynasty of this material world, but the family in which the Supreme Personality of Godhead appears becomes famous, by His grace. For example, sandalwood is produced in the states of Malaya. Sandalwood has its own qualifications apart from Malaya, but because, accidentally, this wood is mainly produced in the states of Malaya, it is known as Malayan sandalwood. Similarly, Kṛṣṇa the Supreme Personality of Godhead belongs to everyone, but just as the sun rises from the east, although there are other directions from which it could rise, so, by His own choice, the Lord appears in a particular family, and that family becomes famous.

When Kṛṣṇa appears, all His plenary expansions also appear with Him. Kṛṣṇa appeared along with Balarāma (Baladeva), who is known as His elder brother. Balarāma is the origin of Saṅkarṣaṇa, of the quadruple expansion. Balarāma is also the plenary expansion of Kṛṣṇa. In this book, the attempt will be made to show how Kṛṣṇa appeared in the family of

the Yadu dynasty and how He displayed His transcendental characteristics. This is very vividly described in the *Śrīmad-Bhāgavatam*--specifically, the Tenth Canto--and the basis of this book will be *Śrīmad-Bhāgavatam*.

The pastimes of the Lord are generally heard and relished by liberated souls. Those who are conditioned souls are interested in reading fictional stories of the material activities of some common man. Narrations describing the transcendental activities of the Lord are found in *Śrīmad-Bhāgavatam* and other *Purāṇas*. But, the conditioned souls still prefer to study ordinary narrations. They are not so interested in studying the narrations of the pastimes of the Lord, Kṛṣṇa. And yet, the descriptions of the pastimes of

Lord Kṛṣṇa are so attractive that they are relishable for all classes of men. There are three classes of men in this world. One class consists of liberated souls, another consists of those who are trying to be liberated, and the third consists of materialistic men. Whether one is liberated or is trying to be liberated, or is even grossly materialistic, the pastimes of Lord Kṛṣṇa are worth studying.

Liberated souls have no interest in materialistic activities. The impersonalist theory that after liberation one becomes inactive and needs hear nothing does not prove that a liberated person is actually inactive. A living soul cannot be inactive. He is either active in the conditioned state or in the liberated state. A diseased person, for example, is also active, but his activities are all painful. The same person, when freed from the diseased condition, is still active, but in the healthy condition the activities are full of pleasure. Similarly, the impersonalists manage to get freed from the diseased conditional activities, but they have no information of activities in the healthy condition. Those who are actually liberated and in full knowledge take to hearing the activities of Kṛṣṇa; such engagement is pure spiritual activity.

It is essential for persons who are actually liberated to hear about the pastimes of Kṛṣṇa. That is the supreme relishable subject matter for one in the



ABOVE: Lord Krishna and Lord Balarama

liberated state. Also, if persons who are trying to be liberated hear such narrations as *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, then their path of liberation becomes very clear. *Bhagavad-gītā* is the preliminary study of *Śrīmad-Bhāgavatam*. By studying the *Gītā*, one becomes fully conscious of the position of

Lord Kṛṣṇa; and when he is situated at the lotus feet of Kṛṣṇa, he understands the narrations of Kṛṣṇa as described in the *Śrīmad-Bhāgavatam*. Lord Caitanya has therefore advised His followers that their business is to propagate *Kṛṣṇa-kathā*.

Kṛṣṇa-kathā means narrations about Kṛṣṇa. There are two *Kṛṣṇa-kathās*: narrations *spoken by Kṛṣṇa* and narrations *spoken about Kṛṣṇa*. *Bhagavad-gītā* is the narration or the philosophy or the science of God, spoken by Kṛṣṇa Himself. *Śrīmad-Bhāgavatam* is the narration about the activities and transcendental pastimes of Kṛṣṇa. Both are *Kṛṣṇa-kathā*. It is the order of Lord Caitanya that *Kṛṣṇa-kathā* should be spread all over the world, because if the

conditioned souls, suffering under the pangs of material existence, take to *Kṛṣṇa-kathā*, then their path of liberation will be open and clear. The purpose of presenting this book is primarily to induce people to understand Kṛṣṇa or *Kṛṣṇa-kathā*, because thereby they can become freed from material bondage.

This *Kṛṣṇa-kathā* will also be very much appealing to the most materialistic persons because Kṛṣṇa's pastimes with the *gopīs* (cowherd girls) are exactly like the loving affairs between young girls and boys within this material world. Actually, the sex feeling found in human society is not unnatural because this same sex feeling is there in the original Personality of Godhead. The pleasure potency is called *Śrīmatī Rādhārāṇī*. The attraction of loving affairs on the basis of sex feeling is the original feature of the Supreme Personality of Godhead, and we, the conditioned souls, being part and parcel of the Supreme, have such feelings also, but they are experienced within a perverted, minute condition. Therefore, when those who are after sex life in this material world hear about Kṛṣṇa's pastimes with the *gopīs*, they will relish transcendental pleasure, although it appears to be materialistic. The advantage will be that they will gradually be elevated to the spiritual platform. In the *Bhāgavatam* it is stated that if one hears the pastimes of Lord Kṛṣṇa with the *gopīs from authorities with submission*, then he will be promoted to the platform of transcendental loving

service to the Lord, and the material disease of lust within his heart will be completely vanquished. In other words, it will counteract the material sex life.

Kṛṣṇa will be appealing to the liberated souls and to persons who are trying to be liberated, as well as to the gross, conditioned materialist. According to the statement of Mahārāja Parīkṣit, who heard about Kṛṣṇa from Śukadeva Gosvāmī, *Kṛṣṇa-kathā* is equally applicable to every human being, in whatever condition of life he is in. Everyone will appreciate it to the highest magnitude.

But Mahārāja Parīkṣit also warned that persons who are simply engaged in killing animals and in killing themselves may not be very much attracted to *Kṛṣṇa-kathā*. In other words, ordinary persons who are following the regulative moral principles of scriptures, no matter in what condition they are found, will certainly be attracted, but not persons who are killing themselves. The exact word

used in the *Śrīmad-Bhāgavatam* is *paśughna*, which means killing animals or killing oneself. Persons who are not self-realized and who are not interested in spiritual realization are killing themselves; they are committing suicide. Because this human form of life is especially meant for self-realization, by neglecting this important part of his activities, one simply wastes his time like the animals. So he is *paśughna*. The other meaning of the word refers to those who are actually killing animals. This means persons who are animal eaters (even dog eaters), and they are all engaged in killing animals in so many ways, such as hunting, opening slaughterhouses, etc. Such persons cannot be interested in *Kṛṣṇa-kathā*.

King Parīkṣit was especially interested in hearing *Kṛṣṇa-kathā* because he knew that his forefathers and particularly his grandfather, Arjuna, were victorious in the great battle of Kurukṣetra only because of Kṛṣṇa. We may also take this material world as a battlefield of Kurukṣetra. Everyone is struggling hard for existence in this battlefield, and at every step there is danger. According to Mahārāja Parīkṣit, the battlefield of Kurukṣetra was just like a vast ocean full of dangerous animals. His grandfather Arjuna had to fight with such great heroes as Bhīṣma, Droṇa, Karṇa, and many others who were not ordinary fighters. Such warriors have been compared to the *timīṅgila* fish in the ocean. The *timīṅgila* fish can very easily swallow up

big whales. The great fighters on the battlefield of Kurukṣetra could swallow many, many Arjunas very easily, but simply due to Kṛṣṇa's mercy, Arjuna was able to kill all of them. Just as one can cross with no exertion over the little pit of water contained in the hoofprint of a calf, so Arjuna, by the grace of Kṛṣṇa, was able to very easily jump over the ocean of the battle of Kurukṣetra.

Mahārāja Parīkṣit very much appreciated Kṛṣṇa's activities for many other reasons. Not only was his grandfather saved by Kṛṣṇa, but he himself also was saved by Kṛṣṇa. At the end of the battle of Kurukṣetra, all the members of the Kuru dynasty, both the sons and grandsons on the side of Dhṛtarāṣṭra, as well as those on the side of the Pāṇḍavas, died in the fighting. Except the five Pāṇḍava brothers, everyone died on the battlefield of Kurukṣetra. Mahārāja Parīkṣit was at that time within the womb of his mother. His father, Abhimanyu, the son of Arjuna, also died on the battlefield of Kurukṣetra, and

so Mahārāja Parīkṣit was a posthumous child. When he was in the womb of his mother, a *brahmāstra* weapon was released by Aśvatthāmā to kill the child. When Parīkṣit Mahārāja's mother, Uttarā, approached Kṛṣṇa, Kṛṣṇa, seeing the danger of abortion, entered her womb as the Supersoul and saved Mahārāja Parīkṣit. Mahārāja Parīkṣit's other name is Viṣṇurāta because he was saved by Lord Viṣṇu Himself while still within the womb.

Thus everyone, in any condition of life, should be interested in hearing about Kṛṣṇa and His activities because He is the Supreme Absolute Truth, the Personality of Godhead. He is all-pervading; He is living within everyone's heart, and He is living as His universal form. And yet, as described in the *Bhagavad-gītā*, He appears as He is in the human society just to invite everyone to His transcendental abode, back to home, back to Godhead. Everyone should be interested in knowing about Kṛṣṇa, and this book is presented with this purpose: that people may know about Kṛṣṇa and be perfectly benefited in this human form of life.

In the Ninth Canto of *Śrīmad-Bhāgavatam*, Śrī Baladeva is described as the son of Rohiṇī, a wife of Vasudeva. Vasudeva, the father of Kṛṣṇa, had sixteen wives, and one of them was Rohiṇī, the mother of Balarāma. But Balarāma is also described as the son of Devakī, so how could He



ABOVE: King Parikṣit hears the Śrīmad-Bhāgavatam from Śukadeva Gosvāmī.

be the son of both Devakī and Rohiṇī? This was one of the questions put by Mahārāja Parīkṣit to Śukadeva Gosvāmī, and it will be answered in due course. Mahārāja Parīkṣit also asked Śukadeva Gosvāmī why Śrī Kṛṣṇa, just after His appearance as the son of Vasudeva, was immediately carried to the house of Nanda Mahārāja in Vṛndāvana, Gokula. He also wanted to know what the activities of Lord Kṛṣṇa were while He was in Vṛndāvana and while He was in Mathurā. Besides that, he was especially inquisitive to know why Kṛṣṇa killed His maternal uncle, Kāmsa. Kāmsa, being the brother of His mother, was a very intimate superior to Kṛṣṇa, so how was it that He killed Kāmsa? Also, he asked how many years Lord Kṛṣṇa remained in human society, how many years He reigned over the kingdom of Dvārakā, and how many wives He accepted there. A *kṣatriya* king is generally accustomed to accept more than one wife; therefore Mahārāja Parīkṣit also inquired about His number of wives. The subject matter of this book is Śukadeva Gosvāmī's answering of these and other questions asked by Mahārāja Parīkṣit.

The position of Mahārāja Parīkṣit and Śukadeva Gosvāmī is unique. Mahārāja Parīkṣit is the right person to hear about the transcendental pastimes of Kṛṣṇa, and Śukadeva Gosvāmī is the right person to describe them. If such a fortunate combination is made possible, then *Kṛṣṇa-kathā* immediately becomes revealed, and people may benefit to the highest possible degree from such a conversation.

This narration was presented by Śukadeva Gosvāmī when Mahārāja Parīkṣit was prepared to give up his body, fasting on the bank of the Ganges. In order to assure Śukadeva Gosvāmī that by hearing *Kṛṣṇa-kathā* he would not feel

tired, Mahārāja Parīkṣit expressed himself very frankly: "Hunger and thirst may give trouble to ordinary persons or to me, but the topics of Kṛṣṇa are so nice that one can continue to hear about them without feeling tired because such hearing situates one in the transcendental position." It is understood that one must be very fortunate to hear about *Kṛṣṇa-kathā* seriously, like Mahārāja Parīkṣit. He was especially intent on the subject matter because he was expecting death at any moment. Every one of us should be conscious of death at every moment. This life is not at all assured; at any time one can die. It does not matter whether one is a young man or an old man. So before death takes place, we must be *fully* Kṛṣṇa conscious.

At the point of his death, King Parīkṣit was hearing *Śrīmad-Bhāgavatam* from Śukadeva Gosvāmī. When King Parīkṣit expressed his untiring desire to hear about Kṛṣṇa, Śukadeva Gosvāmī was very pleased. Śukadeva was the greatest of all *Bhāgavata* reciters, and thus he began to speak about Kṛṣṇa's pastimes, which destroy all inauspiciousness in this age of Kali. Śukadeva Gosvāmī thanked the King for his eagerness to hear about Kṛṣṇa, and he encouraged him by saying, "My dear King, your intelligence is very keen because you are so eager to hear about the pastimes of Kṛṣṇa." He informed Mahārāja Parīkṣit that hearing and chanting of the pastimes of Kṛṣṇa are so auspicious that the processes purifies the three varieties of men involved: he who recites the transcendental topics of Kṛṣṇa, he who hears such topics, and he who inquires about Him. These pastimes are just like the Ganges water which flows from the toe of Lord Viṣṇu: they purify the three worlds, the upper, middle and lower planetary systems. 🌸

Excerpts from inmates' letters

Yesterday, March 20th, I discovered all of the transcendental content you have uploaded to the Edovo learning app. A collective effort, for sure. I express my deepest appreciation to each and every devotee that was and continues to be involved in service to Śrī Guru and Gaurāṅga Nītai! Please know inmates here in South Carolina, including myself, are already so engaged. And I thank you so very much!

Jason M. —Fairfax, South Carolina

I have been a bit down health wise which goes to show how insignificant our bodies truly are as only a tiny virus will bring a 185-pound man to his knees. I work in the Commissary and in the Chapel here in this prison house and in 3yrs since I started this is the first time I took some time off to recuperate as this affliction hit my lungs, and also manifested itself as a sinus infection and earache which make me lose my equilibrium. Well our soul is so small that even the smallest of virus can't get to it, it can't be seen with any tool made by man or destroyed by any weapon. I'm not going to lie I

prayed to get better and also did japa while feverish just in case. I usually pray for the whole of humanity and for the spiritual awakening we all need.

So many books I have read and probably .1% of the hardness of my heart is fading away and this is thanks to the mercy of Radha-Krsna, Gurudeva and you Vaisnavas.

Thank you for your friendship all these years and being there for us fallen souls in prison, we are so glad to receive the Back to Godhead magazine [BTG], the Freedom Newsletter, and books as well as corresponding and associating through emails, and letter writing. This truly helps in our growing as spiritual beings and understanding the Science of Krsna Consciousness. Please pray to Lord Nṛsimhadeva. Hare Krsna!

Humbly, Bhakta Jose.

Jose A. — Fairton, New Jersey

I was reading Canto two of Bhagavatam and it was describing the Body of Krsna and the meditation of such. As I often do I stopped chanting a little then

meditated on what I just read. It said to always start at the feet. So upon meditation on His feet, I had a moment. We are always to give Obeisance. So by thinking of the feet first we are bowing and are to give honor to him first. I was just like, *Wow*. The actions of Lord Krishna brings things into our view and allow us to proceed, giving our all unto Him.

I sat here in meditation. Tears pouring down my face, As Caitanya explains in utter Awe of the Glory of his Great nature. I Love greatly the Moments that Krishna gives me. I feel that this revelation is true. So much I will get is a Feeling. Not a thought or insight. It's as if Krishna gives me feelings to nudge me here and there. To learn this or that. Does this sound an accurate realization? Hare Krishna! Bhakti-lata Dasi , thank you for all the Blessings you give to us all. All Glories to His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, for without him bringing Caitanya Sankirtan to the West, I would still be drowning in the ocean. I offer him My respectful obeisances. Hare Krishna!

Brandon M. —Marion, Ohio

Calendar

SEPTEMBER 2025

- 03 Sept 2025 - **Parsva Ekadasi**
- 04 Sept 2025 - Appearance Day of Sri Jiva Goswami
- 05 Sept 2025 - **Appearance Day of Srila Bhaktivinoda Thakura**
- 06 Sept 2025 - Disappearance Day of Srila Haridasa Thakura
- 07 Sept 2025 - Acceptance of Sannyasa by Srila Prabhupada
- 08 Sept 2025 - Third Month of Caturmasya Begins
- 14 Sept 2025 - Srila Prabhupada's arrival in the USA
- 17 Sept 2025 - **Indira Ekadasi**

OCTOBER 2025

- 02 Oct 2025 - Appearance Day of Sri Madhvacharya
- 03 Oct 2025 - **Pasankusa Ekadasi**
- 04 Oct 2025 - Disappearance Day of Srila Raghunatha Dasa Goswami
- 04 Oct 2025 - Disappearance Day of Srila Raghunatha Bhatta Goswami
- 04 Oct 2025 - Disappearance Day of Srila Krsnadasa Kaviraja Goswami
- 07 Oct 2025 - Disappearance Day of Sri Murari Gupta
- 08 Oct 2025 - Fourth Month of Caturmasya Begins
- 11 Oct 2025 - Disappearance Day of Srila Narottama Dasa Thakura
- 15 Oct 2025 - Appearance Day of Virabhadra
- 18 Oct 2025 - **Rama Ekadasi**
- 22 Oct 2025 - Appearance Day of Rasikananda
- 22 Oct 2025 - **Govardhana Puja**
- 23 Oct 2025 - Disappearance Day of Sri Vasudeva Ghosh
- 25 Oct 2025 - **Disappearance Day of Srila Prabhupada**
- 30 Oct 2025 - Disappearance Day of Sri Gadadhara Dasa Goswami
- 30 Oct 2025 - Disappearance Day of Sri Dhananjaya Pandita
- 30 Oct 2025 - Disappearance Day of Sri Srinivasa Acharya

