

# Krishna Voice

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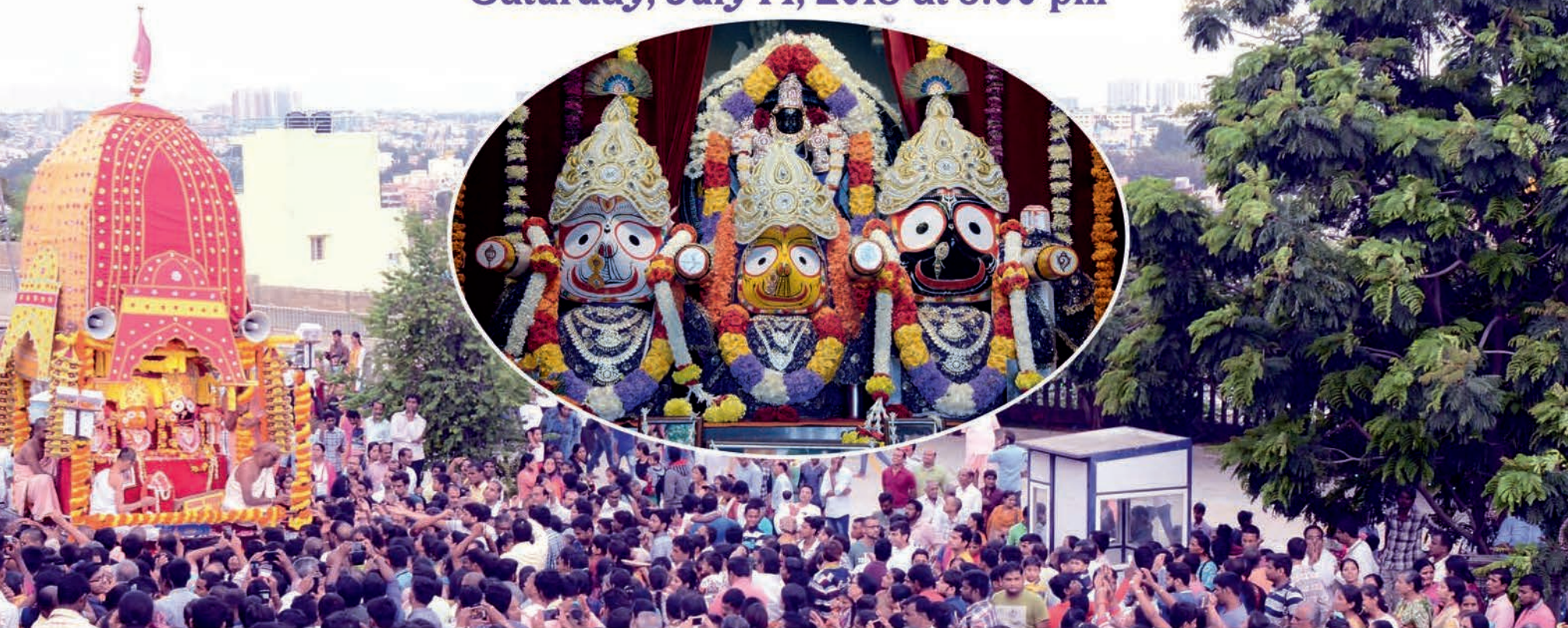


Panihati Chida Dahi Mahotsav



# RATHA YATRA

Saturday, July 14, 2018 at 5:00 pm



**6:00 pm** - Sri Jagannatha Baladeva Subhadra abhisheka



**6:45 pm** - Pravachan

**7:15 pm** - Arati



**7:30 pm** - Prasadam distribution

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Departure from Hare Krishna Hill at 2:45 PM

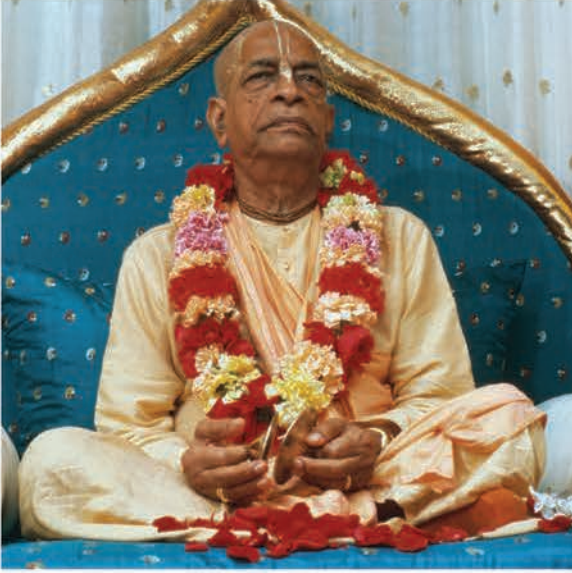


# KRISHNA VOICE



Vol 19, No.7

July 2018



**His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder- *Acharya* of the International Society for Krishna Consciousness**, came to America in 1965, at age 69, to fulfill his spiritual master's request that he teach the science of Krishna consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India's Vedic literature, and these are now standard in universities worldwide. Meanwhile, travelling almost nonstop, Srila Prabhupada moulded his international society into a world wide confederation of *ashramas*, schools, temples and farm communities. He passed away in 1977, in Vrindavana, the place most sacred to Lord Krishna. His disciples and followers are carrying forward the movement he started.

To know more about Srila Prabhupada visit [www.iskconbangalore.org/srila-prabhupada](http://www.iskconbangalore.org/srila-prabhupada)

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# Life's Only Necessity

*A prayer by one of Lord Chaitanya's chief biographers helps us appreciate the Lord's priceless gift to mankind.*

*by His Divine Grace*

*A.C. Bhaktivedanta Swami Prabhupada*

*Founder-Acharya of the International Society for Krishna Consciousness*

*agaty-eka-gatim natva  
hinarthadhika-sadhakam  
sri-chaitanyam likhyate 'sya  
prema-bhakti-vadanyata*

"Let me first offer my respectful obeisances unto Lord Chaitanya Mahaprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God." (*Chaitanya-charitamrita*, Adī.1)

Here Krishnadasa Kaviraja Gosvami, the author of *Chaitanya-charitamrita*, is offering his obeisances to the Lord. In each chapter he composes a new verse offering his obeisances to the Lord, and in this chapter he also offers his respect.

Krishnadasa Kaviraja Gosvami began writing *Chaitanya-charitamrita* when he was ninety years old, in Vrindavana, after receiving the order of the Vaishnavas and having it confirmed by Lord Krishna, Sri Madana-mohana.

This is the process for writing transcendental literature: one should write on spiritual subjects only after being authorized by superior authority. It is not ordinary writing; it is not speculation. Writings on spiritual subjects must be authoritative. Therefore Krishnadasa Kaviraja Gosvami says, *sri-chaitanyam likhyate 'sya*. "By the order of superior authority I am trying to describe Sri Chaitanya Mahaprabhu."

And what is Sri Chaitanya Mahaprabhu doing? *Prema-bhakti-vadanyata*. He is preaching *prema*, love of Godhead. That is the only necessity in the human form of life (*prema pum-artho mohan*). Of course, those who are not devotees think they have other necessities, namely *dharmā*, *artha*, *kama*, and *moksha*—religiosity, economic development, sense gratification, and liberation. Generally, in the material world everyone sees his prime necessity as the gratification of his senses. Sometimes people want to satisfy their senses under the cover of religiosity. For example, one may go to a church or a temple to mitigate some material distress. The Christians go to church to solve the problem of getting their daily bread. Similarly, the Hindus and Muslims—everyone goes to the church or temple or mosque to pray for something material: "God, I am very distressed. Kindly give me relief from this distressed condition." Or, "God, I am in need of money; I am very poor. Kindly give me some money."

This is not pure devotional service. One should not become a religious person or a devotee of God for some material profit. Of course, such a materialistic devotee is better than the person who is not at all interested in God. Unless one is pious, he does not approach God. As Krishna says in the *Bhagavad-gita* [7.15],

*na mam duskṛtino mudhah  
prapadyante naradhamah  
mayayapahrta-jnana  
asuram bhavam asṛitah*

The impious classes of men (*duskṛtina*) never approach God. These are the *mudhas*, the lowest of mankind; the *mayayapahrta-jnana*, those whose knowledge has been taken away by illusion; and the *asuras*, the demons. Such persons do not surrender to God.

But those who have a background of pious activities—such persons approach God when they are distressed. They believe that God is the friend of all living entities (*suhṛdam sarva-bhutanam*). Actually, He *is* the friend of everyone, and as the Supersoul He is living with the soul in the heart. That is stated in the *Vedas*: Two birds are sitting on the same tree of this body. One bird is the individual soul, and the other bird is the Supreme Personality of Godhead, the Supersoul. In this way God is always with the individual soul and trying to turn him toward the path back home, back to Godhead. He is such a nice friend: *suhṛdam sarva-bhutanam*.

So, if we want peace, we should understand, "Here is God, my supreme friend. He is guiding and protecting me. So why am I praying to Him for some material benefit? He knows my necessities, and He will supply what is required. Why should I bother Him by praying, 'Please give me this, please give me that.' There is no necessity: God is omniscient."

As Krishna says in the *Bhagavad-gita*, "I know the necessities of My devotees, and I supply them." *Yoga-ksemam vahamy aham*. We want two things: to possess what we do not have, and to protect what we have. So Krishna says He does both things: "I protect whatever My devotee has, and I supply him whatever he needs." Krishna is fulfilling everyone's needs, but especially the devotees'. That is His special job.

Here in the present verse from *Chaitanya-charitamrita* we see that Lord Chaitanya is very magnanimous. Without our asking, He is offering the best benefit—*krishna-prema*, love of Krishna. This should be our objective. Our objective in life should be to understand God. If we simply understand what God is and what our relationship with Him is, and if we begin to act accordingly, then our life is successful. Even if we cannot finish the whole course—if we fall down from devotional service—still we are not losers.

Devotional service is a process that requires some time for one to become perfect. But even if one falls down before becoming perfect, he is not a loser. The service is so transcendental that whatever you have done, that is your asset. And if you stop—of course, that is not good—but even if you stop, whatever you have done already, that is your permanent asset. This is the benefit of devotional service.

In material affairs, if you cannot do something perfectly well, whatever you have done is all lost. But in spiritual life, whatever you have done—one percent, two percent, three percent—that is permanent. Therefore the scripture says, "Even if nondevotees do their duties very nicely, what is their profit? They remain under the stringent laws of nature."

Suppose that in this life I have done my duty as a politician very nicely, but in the next life I become a dog. Then what is my benefit? Whether or not you will become a dog or a god in your next life—that will not depend on you. That will depend on nature: *prakṛteḥ kṛiyamanani gunaiḥ karmāni sarvasaḥ*. The laws of nature are as certain as two plus two equals four. So, whatever we are doing now, we are preparing for our next life, and at death material nature will simply give us a body: "You have acted like this, so take this body." You cannot say, "No, no, I don't like this body." No, you *have* to take it.

As for the fruitive workers, even if they have done their so-called duties very perfectly well, what is the profit? There is no profit, because they remain under the strict control of material nature. But for the devotees, whatever little service they have done is a permanent asset. That is not controlled by nature—that is controlled by God. As He says in the *Bhagavad-gita* [6.41], *sucinam srimatam gehe yoga-bhrasto 'bhijayate*. *Yoga-bhrastah* means "one who has fallen from devotional service."

So, such a person is guaranteed a human life, and not only a human life but a life in a very good family. *Sucinam gehe* means "a perfectly well-behaved and cleansed family, a *brahmana* family." *Suci* means "very clean."

Now Krishna says that even if a devotee is fallen, he gets his birth in a *suci* family. For example, in our Society there are small children. You see their behaviour. They are coming, offering flowers, offering obeisances, chanting, dancing. That means they are not ordinary children. They have gotten the opportunity to take birth in the family of Vaishnavas. They are getting the opportunity of Krishna consciousness from the very beginning of life. This is *sucinam gehe*, birth in a pure family. Or, one may be born in a very rich family. A rich man does not have to struggle to maintain his body, so he can easily give something for the service of the Lord.

So, whether you are born in a rich family or a poor Vaishnava family, you are not the loser. Therefore we should take to Krishna consciousness and try to introduce it very nicely, and even if we fall, there is no loss. A human life is guaranteed, along with birth in a very good family. And if this is guaranteed for the fallen soul, then what to speak of those who are not fallen? Just imagine! Those who are not fallen go directly back to Godhead (*tyaktva deham punar janma naiti mam eṁ*). They are immediately transferred to the spiritual world after giving up this body.

Here it is said, *hinarthadhika-sadhakam sri-chaitanyam*: "Sri Chaitanya Mahaprabhu is very kind to the fallen souls." His special mission is to reclaim the fallen souls. In this age of Kali, almost 99.9 percent are fallen. Their qualification is *mandah su-manda-matayah*. *Manda* means they do not know that human life is meant for qualifying oneself in Krishna consciousness, spiritual consciousness. And even if they become interested in spiritual consciousness, they accept some bogus theory. They are misguided (*su-manda-matayah*). There are so many *yogis* and *swamis*—all bluffers. In the Kali-yuga people are already bewildered, and these bogus leaders come to cheat, and people fall prey to these cheaters.





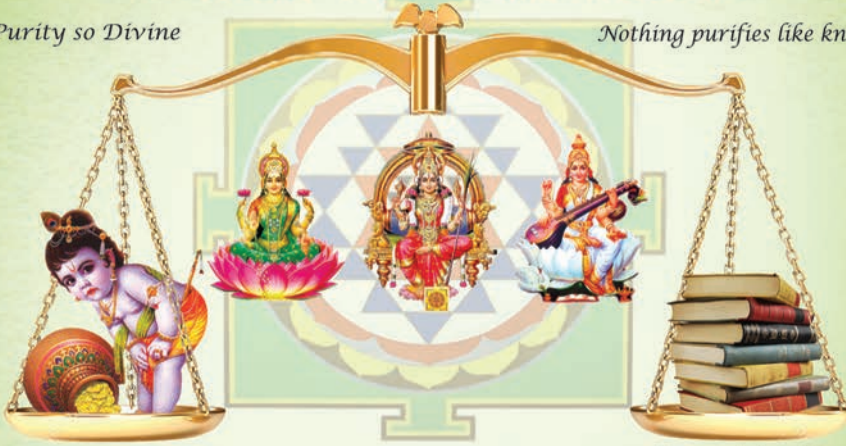
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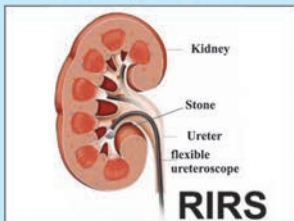
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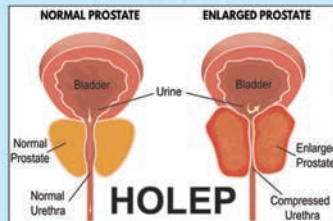
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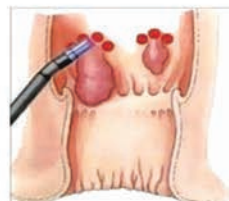
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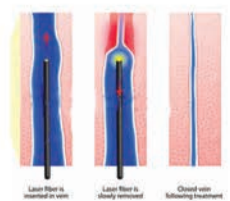
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Anyone who is preaching something other than God consciousness is a cheater. Real progress in life is to become God conscious. That is real progress. And without God consciousness, so-called *yoga* and meditation—what is the profit? Simply some bogus propaganda. It has no value. Real progress in life is to know what God is and what our relationship with Him is and how to act in that relationship.

But people do not know this. *Na te viduḥ svartha-gaṁ hi viṣnum*. They think, "By this *yoga* practice I shall become perfect, my material condition will improve, and so on." But that is not real progress in life. There are many rich men who enjoy material comforts without practicing *yoga*.

No, spiritual life does not mean that one improves his material condition of life. Spiritual life means spiritual advancement. But people take it that religion should give impetus to our material life. And when they are disgusted with material life, they want *moksha*, to become one with the Lord. These things are going on.

But Chaitanya Mahaprabhu came to save all these fallen souls. *Hināradhika-saḍhakam*. The more one is fallen, the better candidate he is for receiving the mercy of Sri Chaitanya Mahaprabhu. As Narottama dasa Thakura sings, *patita-pavana-hetu tava avatara*: "My Lord, You have incarnated to reclaim the fallen." *Mo sama patita prabhu na paibe ara*: "If that is Your mission, then please consider that I am the most fallen. So my claim is first to receive Your favour. Kindly accept me." This is how we should feel—completely fallen and helpless and dependent on the mercy of the Lord.

A person in the conditioned stage of material existence is in an atmosphere of helplessness. But the conditioned soul, under the illusion of *maya*, Krishna's external energy, thinks he is completely protected by his country, society, friends, and family. He does not know that at the time of death none of these can save him. He is so illusioned by *maya* that he does not even know the meaning of the word "save." To be saved means to save oneself from the cycle of birth and death. That is real saving. But people do not know this.

The laws of material nature are so strong that none of our material possessions can save us from the cruel hands of death. Everyone knows it. And that is our real problem. Who is not afraid of death? Everyone is afraid of death. Why? Because the living entity is not meant for dying: he is eternal. Therefore birth, death, old age, and disease are botherations for him. Because he is eternal, he does not take birth (*na jāyate*). And one who does not take birth also has so death (*na mriyate va kadaci*). So the reason we are afraid of death is that our natural inclination is to live eternally.

Therefore to be saved from death is the first business of humankind. We are teaching Krishna consciousness for this purpose only. And that should be the purpose of everyone. That is the scriptural injunction. Those who are guardians—the government, the father, the teacher—should know how to save their dependents from repeated birth and death. But where is this philosophy being taught? There is no institution throughout the whole world that is teaching this philosophy except for this ISKCON movement, which is putting forward the philosophy of Krishna consciousness—not whimsically, but from authorized scripture, the Vedic literature.

We are opening centers all over the world for the benefit of human society. People do not know the aim of life. They do not know that there is a next life, after death. These things they do not know. So we are trying to teach them that there is a next life undoubtedly and that in this life you can prepare your next life. As Krishna say in the *Bhagavad-gita* [9.25],

*yanti deva-vrata devan  
pitṁ yanti pitṛ-vrataḥ  
bhūtāni yanti bhutejya  
yanti mad-yajino 'pi mam*

You can prepare yourself for a better life in the heavenly planets, you can go to the planets of the ancestors, you can go to the planets where ghosts and other such beings reside, or you can go to the planet where Krishna lives. Everything is open to you. You simply have to prepare yourself.

Children are educated, and some of them become engineers, some become medical men, some become lawyers, and so on. Similarly, you can prepare yourself for your next life. This is not difficult to understand.

Unfortunately, people do not believe in the next life, although it is simply common sense. Actually, we can be sure there is a next life because Krishna says so, and we can also understand by a little intelligence that there must be a next life. So, our proposition is that if you have to prepare yourself for the next life, then why don't you take the trouble to prepare yourself to go back home, back to Godhead? This is our proposition.

You can prepare yourself to go to hell, or you can prepare yourself to go to heaven. It doesn't matter, because



these situations are temporary. Suppose you are put in jail. When your term is finished, you are free from such life. Similarly, even if you go to the heavenly planets, when the result of your pious activities are finished, then again you must come down here to this earthly planet. In this way, sometimes you may go to higher planets, sometimes to the lower planets.

Therefore, why not go back home, back to Godhead? Krishna says, *yanti mad-yajino 'pi mam*: "Anyone who is Krishna conscious comes to Me." So why not go to Krishna? The question may be asked, What is the benefit of going to Krishnaloka? What is the difference between going to a heavenly planet and going to Krishna's planet? The difference is that if you go to any planet other than Krishnaloka, you remain under the four material restrictions—birth, old age, disease, and death. But if you go to Krishna, then you'll never have to come down again and take a material body. There you can live an eternally blissful life of knowledge. That is the difference.

So, every intelligent man should take to Krishna consciousness, cultivate Krishna consciousness, and go back home, back to Godhead for eternal life. This message we are preaching all over the world because Sri Chaitanya Mahaprabhu wanted it. He wanted to deliver the fallen souls from the clutches of illusion and take them back home, back to Godhead.

When Krishna came, His mission was the same. He declared, "Simply surrender to Me, and thus you will come to Me in My spiritual abode, where you can live eternally in bliss and knowledge. Why are you rotting in this material world?"

Sri Chaitanya Mahaprabhu has come with the same mission. His mission is not different from Krishna's, since He is Krishna Himself. But Lord Chaitanya's method is to offer *prema*, love of Krishna. That is His magnanimity. Sri Krishna did not directly offer *prema*—only the preliminary condition of *prema*: surrender. Surrender is the beginning of *prema*. Unless we surrender to Krishna, we cannot develop love for Him. So surrender is the beginning of love, and Krishna demanded that we surrender to Him.

But Lord Chaitanya is so kind and magnanimous that simply in the course of His chanting and dancing He embraced everyone and gave them *krishna-prema*. That is His magnanimity. Therefore Srila Rupa Gosvami has offered this prayer to Sri Chaitanya Mahaprabhu: *namo maha-vadanyaya krishna-prema pradaya te*. "People cannot understand Krishna, and yet You are giving them love of Krishna. Therefore I offer my humble obeisances to You, who are so magnanimous that You are freely giving *krishna-prema*."

If you don't know someone, how can you develop love for him? But still, Lord Chaitanya is giving love of Krishna even to those who are completely ignorant of Him. So, just imagine how magnanimous Lord Chaitanya is! He is giving such a nice process: simply chant Hare Krishna. You will immediately become purified, get free from material bondage, and begin your loving service to Krishna. This is Chaitanya Mahaprabhu's gift.

Thank you very much. ☸

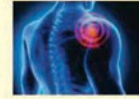
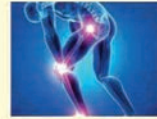
Srila Prabhupada, the founder-*acharya* of ISKCON, has delivered more than 1500 lectures on Vedic scriptures like *Bhagavad-gita*, *Srimad-Bhagavatam* and *Sri Chaitanya-charitamrita*. The audio recording of his lectures are available in ISKCON centers. You can also hear some of these lectures in [www.iskconbangalore.org/srila-prabhupada-lectures](http://www.iskconbangalore.org/srila-prabhupada-lectures)



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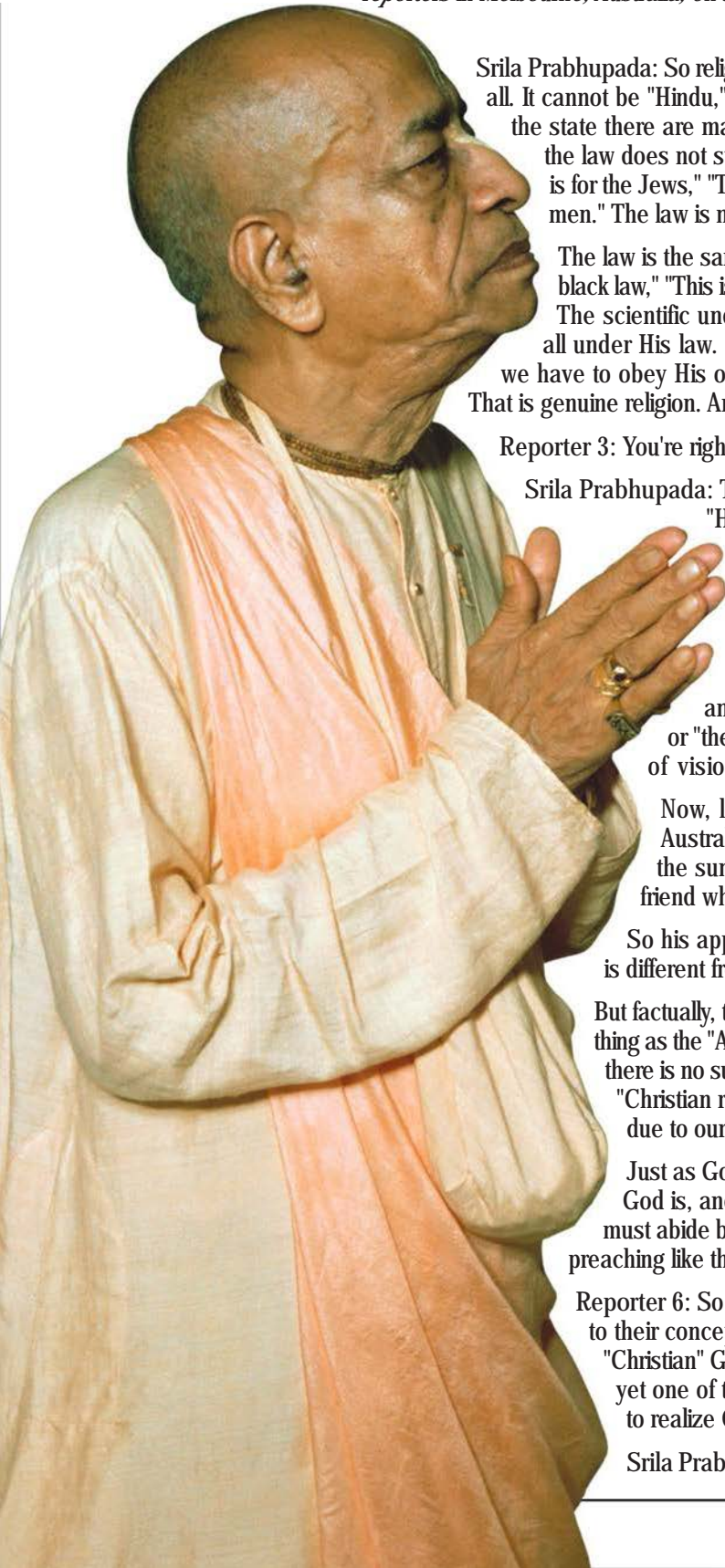
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# SRILA PRABHUPADA SPEAKS OUT

## Seeing God

*This is a continuation of a conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and reporters in Melbourne, Australia, on June 29, 1974.*



Srila Prabhupada: So religion means to abide by the laws of God. That's all. It cannot be "Hindu," "Muslim," "Christian." Take the state law: in the state there are many persons, many citizens of the state—but the law does not stipulate that "This is for the Christians," "This is for the Jews," "This is for the black men," "This is for the white men." The law is not like that.

The law is the same for everyone. You cannot say, "This is the black law," "This is the white law." No. That is not very scientific. The scientific understanding is that God is there and we are all under His law. God is great, we are His subordinates, and we have to obey His orders. That is the genuine spiritual platform. That is genuine religion. Am I right or wrong?

Reporter 3: You're right.

Srila Prabhupada: Therefore you cannot say "Christian religion," "Hindu religion," "Muslim religion." Religion is religion. God is neither Christian nor Hindu nor Muslim. God is God. God is one.

God is one. But we understand Him from different angles of vision. And those different angles of vision may be called "the Christian angle of vision" or "the Hindu angle of vision" or "the Jewish angle of vision" or "the Muslim angle of vision." But that is simply an angle of vision.

Now, let us take the example of the sun. Here in Australia, June is a cooler month, and we may see the sun as not so warm. But you ask some African friend whether the sun is warm. "Oh, it is very warm."

So his appreciation of the sun from his angle of vision is different from your appreciation here.

But factually, the sun is one and the same. There is no such thing as the "Australian sun" or the "African sun." So factually, there is no such thing as "Hindu religion," "Muslim religion," "Christian religion." You see? These conceptions are all due to our sophisticated mind.

Just as God is one, religion is one: you must know what God is, and you must know what His order is—and you must abide by it. Then you are religious. That's all. We are preaching like that.

Reporter 6: So it seems you are saying, then, that by holding to their conception of a "Muslim" or "Jewish" or "Hindu" or "Christian" God, people are not actually realizing God. And yet one of the most important purposes of human life is to realize God, correct?

Srila Prabhupada: Yes. That is the only purpose. Except



for fulfilling that purpose, anything we are doing is animalism. We are simply jumping about, just as the dog is jumping about, that's all.

If we do not realize God, what is the difference between our life and a dog's? A dog is thinking, "I am a very stout bulldog." And a man is thinking, "I am a very well-to-do Dutchman." So what is the difference between the dog and the man?

Their mentality is the same. The dog is thinking, "I am this body," and the man is equally thinking, "I am this body." But when one understands, "I am not this body—I am a spirit, and I emanate from the supreme spirit," that is humanity.

Reporter 6: So, Your Divine Grace, have you realized God?

Srila Prabhupada: What do you think? What is your opinion?

Reporter 6: I can't say.

Srila Prabhupada: Then if I say "Yes," what will you understand? If you are not yourself expert, then even if I say "Yes; I am God realized," how will you take it as truth? If you do not know what God realization is then how can you ask this question, and how will you be satisfied with the answer?

Reporter 6: Well, what is God realization?

Srila Prabhupada: First make sure you understand this idea.

Now, for instance, if one medical man asks another man, "Are you a medical man?" and the other man says "Yes," then the first man will understand by their exchange of technical terms whether the second man is truly a medical man. But unless one is himself a medical man, what is the use of asking another man, "Are you really a medical man?"

So for you it is useless to ask about my having realized God, unless you are prepared to accept my answer. Are you?

Reporter 6: Yes.

Srila Prabhupada: Then it is all right. I am God realized. I am seeing God at every moment.

Reporter 5: Your Divine Grace, do you see meditation as a means to God realization?

Srila Prabhupada: Yes, meditation is also a means, but you cannot meditate now, because you do not know what God is. *Meditation* means meditation upon something or someone. But if you do not know what God is, upon what or whom will you meditate?

First of all, you must know about God. For instance, we know about God, Krishna, and in the *Bhagavad-gita* Krishna says, *man-mana bhava mad-bhaktah*. "Always

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think of Me." So we meditate upon Krishna. This is perfect meditation—because meditation means to think of God. But if you do not know what God is, how will you think of Him?

Reporter 3: Your Divine Grace, it is written in many scriptures that God is light.

Srila Prabhupada: God is everything. God is darkness, also. Therefore the *Srimad-Bhagavatam* clearly defines God as "that being from whom emanates everything that exists." Light exists, yet darkness also exists. So just as light emanates from God, darkness also emanates from God.

Reporter 5: Is meditation a way to see God inside yourself?

Srila Prabhupada: Yes. That is the proper definition of meditation. *Dhyanavasthita-tad-gatena manasa pasyanti yam yoginah*: by concentrating their mind upon God, the yogis try to see Him within their heart.

But to concentrate your mind on God and ultimately see Him, you must first know what God is. In our institution, for instance, our students first learn "what God is—God's attributes. In that way they can think of God. But if you have no idea of God, how will you think of Him?

(To be continued) ☺

# Message From Beyond The Stars

*Instead of waiting to hear from other galaxies, we should listen to the Vedic literature, which tells us all we need to know about this universe and the spiritual world beyond it.*

By Drutakarma Dasa

A radio-telescope dish points upward into the night sky, gathering signals from outer space. Nearby, scientists at computer consoles monitor the patterns of electromagnetic pulses for signs of communication. It's all part of SETI—the search for extraterrestrial intelligence.

In 1977 scientists and engineers of the Outlook for

Space Study Group reported to NASA: "The impact of the detection of life elsewhere in the universe, in the solar system or beyond, would be felt in every aspect of human life—in our philosophical and religious concepts, our social interaction, and our scientific institutions. We might learn about achievements in science and technology that we cannot imagine. We





might also learn of ways in which they have overcome the problems that beset us today. . . . In short, the promulgation of a program to detect extraterrestrial civilizations could gain us access to a galactic heritage of knowledge."

Here we find the U.S. government's space agency considering several interesting ideas: that there might be intelligent beings on other planets; that there might be a civilization more advanced than our earthly technological civilization in terms of religion, science, philosophy, and government; and that knowledge of this civilization might help us solve the problems we face on earth. The report from the Outlook for Space Study Group contains serious proposals for NASA's searching out advanced beings in other parts of the universe.

But scientists need not train their radio telescopes on distant stars, waiting for the first pulsing signals from another civilization. The "galactic heritage of knowledge" is already present on this planet. We are already in touch with an extraterrestrial civilization, and the sound of a message from a place beyond the farthest star has already reached us.

An essential part of that message is that the life animating our bodies is not the product of chemicals sloshing together in the primeval oceans of this planet; rather life is imported from a nonmaterial dimension of reality.

In other words, we ourselves are extraterrestrials, temporarily residing in an alien environment, forgetful of our home beyond this universe.

Where is this information found? In the Vedic literature of India. Many scholars agree that the Vedic tradition represents the world's oldest surviving body of knowledge. The Vedas have existed in written form for thousands of years, and as an oral tradition they stretch even further back. In fact, a close study of the *Bhagavad-gita*, a summary of Vedic truth, reveals that the Vedas did not originate on this planet, but instead are part of a coherent body of knowledge designed to help the leaders of a far-flung interplanetary civilization guide their citizens to correct solutions of life's material and spiritual problems and ultimately direct them back to their higher dimensional home.

For example, as stated in the *Gita* itself, Lord Krishna, the Supreme Lord, first spoke the *Gita* more than 120 million years ago to the ruler of the sun planet, who then taught it to the progenitor of the human race. The knowledge next passed to the founder of a dynasty of earthly kings and has come from one generation of teachers to another down to the present day. The Vedic teachings were once spread all over the world. Now, however, most of the world's population outside India is no longer familiar with them.

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One of the subjects discussed in the Vedas is life on other planets. In their 1977 report to NASA, the scientists of the Outlook for Space Study Group confessed that "although there may be billions of other planets in our galaxy, we do not yet have unambiguous evidence of even one planet outside our solar system. . . . Intelligent life may be widespread in the Universe, but we have not made contact with it. Many gaps, puzzles, and uncertainties remain."

This statement shows the shortcomings of the so-called scientific method. The scientist's powers of observation are extremely limited on the cosmic scale. On the other hand, we can take information from the books of Vedic knowledge, principally the *Bhagavad-gita*, that there are in fact planets beyond those now visible to us and that they are inhabited. Lord Krishna is proclaimed in the *Bhagavad-gita* to be the source of all that exists, living or nonliving. Therefore, if one has questions about the nature of the universe, it makes sense to look to Krishna, its creator, for reliable answers, just as one would learn about the composition or intended meaning of a painting by asking the artist.

In the *Bhagavad-gita* Lord Krishna explains that there exist two inhabited regions: the *sanatana*, or eternal, region and the temporary, material cosmos. In the *sanatana* region live eternal beings, headed by the Supreme Personality of Godhead. The Vedic *Upanishads*

say, *nityo nityanam cetanas cetananam*: "The Lord is the supreme leader among all eternal living beings." The Lord and the living beings exist in intimate relationship. In *Bhagavad-gita* Lord Krishna states, *mama-vamso jiva-loke jiva-bhutih sanatana*—the living beings are His eternal, separated parts, related to Him as sparks are related to a fire. In other words, the individual souls are simultaneously one with and different from God.

As long as the living beings accept the leadership of the supreme eternal person, they remain in the *sanatana* region. Those who do not accept this leadership fall—like the "revolted multitudes" in Milton's *Paradise Lost*—into the material world, which undergoes continuous cycles of creation and destruction. The *Gita* informs us: "Again and again the day comes and this host of beings is active, and again the night falls and they are helplessly dissolved."

The *Gita* (8.20) then describes the *sanatana* region: "Yet there is another un-manifest nature, which is eternal and is transcendental to this manifested and un-manifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

Krishna's planet is found in the eternal region. Lord Krishna states: "That which the Vedantists describe as

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unmanifest and infallible, that which is known as the supreme destination, that place from which one, having attained it, never returns—that is My supreme abode."

Thus there are two regions, and they are inhabited by two types of living beings. The *Bhagavad-gita* (15.16,17) says: "There are two classes of beings, the fallible and the infallible. In the material world every living entity is fallible, and in the spiritual world every living entity is called infallible. Besides these two, there is the greatest living personality, the Supreme Soul, the imperishable Lord Himself, who has entered the three worlds and is maintaining them."

Those who are in agreement with the Lord are infallible. They remain with Him in the spiritual world without making the mistake of leaving His service. The fallible living entities, the ones who have made the mistake, must come into the material region and suffer repeated birth and death.

In the sixteenth century Sri Chaitanya Mahaprabhu, who is Krishna Himself, described to His disciple Rupa Goswami the plight of the fallen living beings: "Wandering within this universe are limitless living entities in 8,400,000 species. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems."

The Vedas inform us that there are living beings on

every planet, and that they don't necessarily have forms like ours. For example, their bodies might be composed of different elements than ours. On this planet, our bodies are composed mainly of water and earth. But on the sun, the living beings have bodies of fire, and on other planets they have bodies of subtle mental and intellectual energies.

The *Vishnu Purana* enumerates the total number of life forms: "There are 900,000 species living in the water; 2,000,000 non-moving living entities, such as trees and plants; 1,100,000 species of insects and reptiles; 1,000,000 species of birds; 3,000,000 varieties of quadrupeds; and 400,000 human species." These figures refer to the totality of life forms spread throughout the various planets.

Altogether, the Vedas tell us, there are fourteen planetary systems, divided into three groups—upper, middle, and lower, the upper (heavenly) planets are inhabited by beings who enjoy long life and varieties of sensual powers and pleasures far surpassing those available on earth. The earth belongs to the middle planetary system, and here pleasure is mixed with a proportionate amount of distress. Beings in the lower planetary systems live in hellish conditions of suffering.

The *Bhagavad-gita* explains how the material energy influences living entities to inhabit certain bodies on

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certain planets. The material energy is composed of three modes—goodness, passion, and ignorance. Each living being is attracted to a certain combination of these modes of nature, and this is what determines his body. Just by combining three basic colours—red, yellow, and blue—an artist can produce countless hues. In the same way, permutations of the three modes of nature produce 8,400,000 types of bodies.

The modes of nature also determine what planet a living being will take birth on. These laws of transmigration are very complex, but there are some general laws. For example, one who dies in the mode of goodness will get the body of a demigod on one of the higher planets. One who dies in the mode of passion will get the body of a human being on an earthly planet. And one who dies in the mode of ignorance will get a subhuman body or descend to the lower planets—or both.

Sometimes the living beings go upward to enjoy life in the higher planets, and sometimes they fall downward. In one birth a person may be a demigod; in the next a dog. It is like riding a cosmic ferris wheel. But Krishna says in the *Gita* (8.16):

"From the highest planet in the material world down to the lowest, all are places of misery where repeated birth and death take place. But one who attains to My abode, O son of Kunti [Arjuna], never takes birth again."

Followers of the Vedic principles are therefore not very concerned with traveling from planet to planet within the material universe, although this is possible. There are civilizations more advanced than ours, with the capability of interplanetary travel, but still they must face the same problems: on any material planet, everyone must grow old, get sick, and eventually die. One's real goal should therefore be to return to Krishna's deathless, spiritual planet in the sanatana region.

So instead of vainly waiting to hear from other galaxies in the material universe, we should listen to Krishna's instructions in the *Bhagavad-gita*, which tell us all we need to know about how to return to the spiritual world. Krishna says: "Engage your mind in always thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."

This is the message of Krishna consciousness, spoken to the leaders of all planets millions of years ago, and it is still valid today. The main process for absorbing our minds in Krishna consciousness is the chanting of the Hare Krishna mantra, a completely transcendental sound vibration that has its origin in the spiritual world. It is coming from a place far beyond the range of the most sensitive radio telescope, far beyond the most distant galaxy. A great Krishna conscious poet has written, *golokera prema-dhana, hari-nama-sankirtana*: the sound of the Hare Krishna mantra is coming from Goloka,



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Krishna's own planet in the spiritual sky.

The transcendental sound of the Hare Krishna mantra is absolute. In the material world, sound is relative—a word is different from the thing it signifies. I may say "water, water, water," but the actual substance water will not appear on my tongue to quench my thirst. But spiritual sound is the same as what it signifies. The name Krishna is Krishna Himself. So when we chant Krishna's name purely, we will experience Krishna and, along with Krishna, His planet.

The Hare Krishna mantra is actually a prayer to return to the shelter of the spiritual energy. Hare means "O energy of the Lord, please accept me." Now we are under the control of the material energy. But by chanting Hare Krishna we can restore our connection with the spiritual world, even in our present body. We can't get to the spiritual world by spending billions of dollars on mechanical space travel. But if we chant Hare Krishna, we can experience life on another planet right now. It's not imaginary, like what we hear from science fiction books or movies.

And if we focus our mind on the Hare Krishna mantra at the time of death, we will be transferred to the spiritual planet where Krishna lives eternally. The *Gita* (8.6) states: "Whatever state of being one remembers when he quits his body, O son of Kunti, that state he will attain without fail."

The Vedic scriptures are another form of transcendental sound emanating from the nonmaterial region. The transcendental sound of the Vedas is first introduced from the spiritual world into the material universe by Krishna, who injects it into the heart of Brahma, the first created being. Then it is transferred by Brahma to Narada, a sage who travels throughout the universe enlightening conditioned souls with transcendental knowledge. Many disciples of Narada have lived, and still live, on this planet. One is Vyasadeva, who compiled the Vedic knowledge in written form.

The message of the Vedas cannot be understood by mundane scholarship. It can be understood only by hearing submissively from a spiritual master in the disciplic succession descending from Krishna. In this way one can gain direct experience of the supreme spiritual planet by the process of what has been called "transcendental television." Srila Prabhupada states:

"The Lord's name, fame, form, quality, pastimes, entourage, etc., as they are described in the revealed scriptures or as performed in the Vaikunthalokas [spiritual planets], far, far beyond the material cosmic manifestation, are factually being televised in the heart of the devotee. The man with a poor fund of knowledge cannot understand, although by material science one can see things far away by means of television. Factually, a spiritually developed person is able to have the

television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead". (Bhag. 2.9.35, purport)

So it is possible to be walking around on planet earth and at the same time be internally communicating with the spiritual world. This opportunity is there for anyone who sincerely takes up the practice of devotional service to Krishna.

Krishna Himself comes to this planet in many incarnations, or *avatars*. *Avatara* means "one who descends." Even though Krishna descends to this material cosmos, being omnipotent He remains simultaneously in His supreme abode.

Krishna last appeared in His original form on this planet some five thousand years ago, in Vrindavana, India. Although to mundane vision Vrindavana appears to be an ordinary geographic location—a small city ninety miles south of New Delhi—it is actually a replica of Krishna's spiritual planet, Goloka Vrindavana. Srila Prabhupada states:

"In the spiritual world of Vrindavana the buildings are made of touchstone, the cows are known as *surabhi* cows, givers of abundant milk, and the trees are known as wish-fulfilling trees, for they yield whatever one desires. In Vrindavana, Krishna herds the *surabhi* cows, and He is worshiped by hundreds and thousands of *gopis*, cowherd girls, who are all goddesses of fortune. When Krishna descends to the material world, this same Vrindavana descends, just as an entourage accompanies an important person. Because when Krishna comes His land also comes, Vrindavana is not considered to exist in the material world. Therefore devotees take shelter of the Vrindavana in India, for it is considered to be a replica of the original Vrindavana".

Vrindavana's identity is experienced only when one's mind becomes free from all material hankerings.

Actually, anywhere Krishna is present is considered to be as good as Vrindavana. Therefore the temples where Krishna is present in His Deity form are also considered to be replicas of the spiritual world. So if you want to begin to experience life on another planet—Krishna's spiritual planet—then visit your local Hare Krishna temple.

Human life is potentially a launch vehicle for our journey back to the spiritual world. When we leave this body, we will get another one. If our consciousness is material, we will get a material body on a material planet. But if we use this life to transform our material consciousness to Krishna consciousness, then we will get a spiritual body on Krishna's spiritual planet. That's the message coming down from beyond the stars—chant Hare Krishna, read about Krishna, serve Him in devotion, and come back home, back to Godhead. 🌸







# Is Krishna God?

Is God an idea? A quality? A white light? Or do these conceptions ignore the most important feature of the Supreme?

*By Nagaraja Dasa*

In 1966 in New York City when His Divine Grace A.C. Bhaktivedanta Swami Prabhupada was founding the Hare Krishna movement, a friend suggested he call it the "International Society for *God* Consciousness." But Srila Prabhupada felt that the word *God* was too vague. By naming his movement the "International Society for *Krishna* Consciousness," Srila Prabhupada was telling everyone that when he spoke of God he meant a specific person—Krishna.

To convince Westerners that Krishna is God, Srila Prabhupada had to refute a variety of misconceptions: There is no God; we are all God; God is impersonal; God is love; God is dead. Or, God is a person, but He can't be Krishna, who is, after all, either an Indian folk hero or one of the mythological Hindu gods. Despite facing such an array of ideas, Srila Prabhupada was confident of the power of the Vedic literature to convince people of the existence and identity of God. On the premise that God is unlimited, Srila Prabhupada ruled out philosophical speculation as an adequate means of understanding God. God is beyond our present powers of perception. If we want to know God, therefore, we must hear from God Himself. His revelations about Himself are recorded in the world's scriptures. The most elaborate exposition of God can be found in the Vedic literature, and the cream of the Vedic literature is *Srimad-Bhagavatam*.

Because Srila Prabhupada wanted to deliver convincing information about God, he had begun translating the *Srimad-Bhagavatam* from Sanskrit

into English even before coming to the United States. Although the vast library of Vedic literature deals with a variety of subjects directly or indirectly related to God, the *Bhagavatam* deals exclusively with the science of God and the method by which to understand Him.

The *Bhagavatam* is scientific and does not demand blind faith. It presents not only an exhaustive analysis of God, but also the method for realizing Him. In the second verse the author, Srila Vyasa-deva, declares that God will reveal Himself within the heart of the serious student of the *Srimad-Bhagavatam*. And throughout the *Bhagavatam* Vyasadeva has verified his claim by recording the histories of great saints who have realized God by the method prescribed in the *Bhagavatam*.

The *Bhagavatam* gives a reasonable, step-by-step presentation of the science of God. In Srila Prabhupada's Introduction to the *Srimad-Bhagavatam*, he begins by defining the term *God*:

"The Sanskrit word *ishvara* (controller) conveys the import of God, but the Supreme Person is called the *parameshvara*, or the supreme *ishvara*. The Supreme Person, or *parameshvara*, is the supreme conscious personality, and because He does not derive any power from any other source. He is supremely independent."

In summary then, God is the supreme person and the supreme controller, and He is completely independent. The *Bhagavatam* also describes God as Bhagavan, the possessor of all opulences, chief of which is His unlimited beauty. The reservoir of that beauty is His eternal, transcendental body, composed of unlimited knowledge and bliss.

These elaborations on the word *God* from the *Srimad-Bhagavatam* at once solve many philosophical problems. They especially help us evaluate the validity of various impersonal conceptions of God. For example, because God means the supreme controller. He must be a person. He cannot be impersonal, like a white light or a quality or an idea.

An impersonal energy, a "white light," cannot control the creation or any part of it, since control must be ultimately exerted by a controller, a person. The "white light" is in fact a subordinate aspect of God known as the *brahmajyoti*, or the impersonal Brahman. Although many people accept Brahman to be the highest manifestation of God, the *Bhagavatam* repeatedly declares that the Supreme Absolute Truth is the Supreme Personality of Godhead, Sri Krishna. The *Bhagavatam* also states that those who think they have attained ultimate liberation by merging with Brahman are not mature in their realization and must eventually fall again to the material world. Only devotees of the supreme controller, Krishna, can attain complete liberation. Believing that God is a quality, like *love* or *beauty*, is

also impersonalism. Being the supreme person, Krishna possesses these qualities in full, but such qualities are not the complete expression of God. They are but aspects of His personality.

Nor is God simply an idea. He is the supreme controller, the person who directs the workings of the universe. He must possess intelligence, discrimination, determination, and all the other qualities that make a person an expert manager. He is the best manager. As the elaborate workings of the universe testify, God is a living, supremely intelligent person.

The atheist, of course, denies the existence of a universal controller. In his opinion the universe simply operates under a set of complex laws that do not warrant the supervision of any person. But this is contrary to common sense: Laws are made by persons. And behind every complex system within our experience we find a person. For example, the traffic in a large city flows smoothly (ideally) because of a complex system of traffic signals. A child may think the traffic lights operate independently, but an adult knows about the city government behind those traffic signals. And the city government is made of people, headed ultimately by one person. All complex systems trace back to a person. Experience leads us to assume that the extremely complex workings of the universe are controlled by a person.

That person is also controlling us. Those who deny the existence of the supreme controller cannot even prove that they themselves are free of His control. By advances in science and technology they may feel that they can ultimately control nature, but such hopes are unfounded. The unconquerable forces of old age, disease, and death are intrinsic to this material world and are dispensed by the justice department of the Supreme Personality of Godhead. The atheist, despite his denial of God, will undeniably witness God's control at death.

Though atheists may hear many reasonable arguments for the existence of God, they stubbornly hold to their belief that God does not exist. They sometimes demand, "Show me God." But if they want a direct experience of God, they must avail themselves of the proper method of obtaining that experience. The uninformed and unfounded claims of the atheists cannot influence the devotees of God, who have experienced God by dint of their adherence to godly principles.

Despite atheistic propaganda, most people still "believe" in God. Unfortunately, they often reject Krishna as God, owing to incomplete knowledge about Him. But if someone is serious about knowing God, then he or she will be eager to hear about Krishna. Give Krishna a chance. Check His credentials.

Krishna's credentials appear in many Vedic literatures. The *Srimad-Bhagavatam* in particular clearly and repeatedly states that Krishna is the Supreme Personality



of Godhead. In the *Bhagavatam's* step-by-step presentation, the complete science of God is given in nine cantos, comprising more than two dozen volumes. The entire Tenth Canto describes exclusively the appearance and activities of Sri Krishna. Lord Krishna alone, the *Bhagavatam* reveals, possesses all the qualifications of God discussed in the preceding nine cantos. And all the great teachers of the Vedic literature—led by Madhvacharya, Ramanujacharya, Vishnusvami, Nimbarkacharya, and Shankaracharya (who professed to be an impersonalist)—accept Krishna as God.

Some people reject Krishna as God because of their misunderstanding that the Vedic religion of India, now known as Hinduism, propounds the worship of many gods, one of them being Krishna. The Vedic religion, however, is not polytheistic. If we study the Vedic literature closely, we find that Krishna is always declared to be the Supreme Personality of Godhead. After listing many incarnations of God, the *Srimad-Bhagavatam* states that Krishna is the origin of all incarnations and that He alone is the Supreme God (*krishnas tu bhagavan svayam*). The *Brahma-samhita* (5.1) states, "Krishna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." Krishna is described here as the original controller. His position is unique: There can be only one original controller, and He is God.

But Krishna does not have to personally supervise the workings of the universe. He has subordinate controllers (demigods) whom He empowers to run various functions of universal affairs.

Modern man ridicules the so-called primitive practice of worshiping a powerful aspect of material nature as if it has personal qualities. The Vedic literature, however, explains that empowered individuals known as demigods control all material phenomena. Just because we cannot see these powerful controllers doesn't mean they don't exist. We can reasonably infer their existence after studying the intricacies of material nature. The Vedic literature describes the demigods elaborately. Srila Vyasadeva's rigorous presentation of the science of God is serious and scholarly. And *he* describes the demigods as real persons, not as mythological characters.

The demigods control the departments of universal management. Indra controls the rain, Vayu controls the air, Varuna the water, Vivasvan the sun, and so on.

Although from our point of view these demigods are extremely powerful, they are nonetheless subordinate to Krishna. All living beings are spiritual, but they belong to two different categories. In one category there exist the unlimited Supreme Personality of Godhead, Lord Krishna, and His personal expansions. In the other category are all other living entities, the innumerable

infinitesimal souls. Although Lord Krishna can expand Himself into unlimited forms that possess His full potency, the demigods are not such expansions. Rather, the demigods belong to the category of the infinitesimal living entities, called *jivas*. The *jivas* may possess material bodies—like those of the demigods, for example—but Krishna's body is always transcendental. Pleased with their devotion and good qualities, Lord Krishna assigns the demigods to responsible posts in His universal government. No matter how powerful a demigod may be, however, Krishna is ultimately in control.

Despite hundreds of direct statements throughout the Vedic literature that Krishna is the Supreme Personality of Godhead and the Absolute Truth, some people (who profess to be followers of the Vedic literature) still contend that ultimately Krishna is not a person. They may even say that Krishna is God, but they really mean that Krishna is an incarnation of the impersonal Brahman, which they say is the ultimate truth. Krishna has realized His identity with the impersonal Brahman, they say, so now He is God. And we too can "become God" through meditation and philosophical speculation. We are all God, they say; we just have to realize it. They say that when Krishna speaks in the *Bhagavad-gita* about surrender to Him, He is actually telling us to surrender to "the unborn" within Him. For them, the "unborn" is greater than Krishna.

Such speculative notions betray an ignorance of the science of God. There is no difference in the Absolute Godhead between His inside and His outside. His body is purely spiritual. He is the Absolute Truth, the source of everything. He is not subordinate to any impersonal "unborn" entity. As Krishna explains, *brahmano hi pratisthaham*: "I am the basis of the impersonal Brahman."

And God never forgets His identity. Because He is the source of all energies, He never falls under illusion like ordinary *jivas*. If we were God we would not be bewildered by God's illusory energy—and we wouldn't be struggling to become God. God is always God. He doesn't need to do anything to realize that eternal truth.

Because God is a person beyond all time and space, we can never understand Him by our speculation. He can be understood only when He reveals Himself. To our great fortune, He has revealed Himself in the Vedic literature, which presents the fullest explanation of the transcendental names, forms, qualities, and activities of God. The *Srimad-Bhagavatam*—the crest jewel of the Vedic literature—specifically expounds the glories of Lord Sri Krishna. Those who wish to advance their understanding of God would do well to study *Srimad-Bhagavatam* as it is presented in English in its pure form by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. 🌸

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# Journey to the Real Self

Hayagriva Dasa

## Gross Body Defined

The spiritual body, which is our real identity, is covered by the gross body composed of earth, water, fire, air and ether, and by the subtle body composed of mind, intelligence and ego. Bones, flesh and muscle are composed mainly of water. Fire is the energy agent that aids in digestion and motivates the system to action. Air is the breath force supplying oxygen to the grosser elements, and ether is a more subtle form of air principally circulating in the brain to give vivacity to the mind functions. Combined, these comprise the gross body, which is the vehicle for action. The mind itself works the senses and makes them assert themselves in such and such a way. It also receives and retains impressions through the senses. The mind thinks, perceives and feels, and is the conjurer of desires. The intelligence is the controller of the mind and is the intellective force that can distinguish between matter and spirit. By the intelligence one has the ability to learn or understand from experience, reason, and discrimination. As one's intelligence develops, he progresses up the evolutionary scale. In the body, the intelligence is the monarch, and the mind is the viceroy serving as intermediary between the intelligence and the phenomenal world. Intelligence is more subtle than mind (it is more difficult to perceive materially), and more subtle than intelligence is ego. Ego is the self-identity by which the individual distinguishes himself from others. It is the subtle substance on which experience is superimposed. In introspection it recognizes a series of acts and mental states which the gross body experiences. It is the web of individuality uniting all other components. This ego is not merely an intellectual conception. It can be directly perceived. For example, in large crowds of people we do not lose our sense of self identity and confuse our body with the bodies of others. Also, in dreams, for instance, we often feel ourselves present as an individual distinct from other individuals in the dream. In fact, in some dreams we may inhabit different bodies but still retain that singular sense of "I," and yet in other dreams we may have no bodies at all but may simply be a presence witnessing action.

## Transmigration of the Subtle Body

As long as we do not attain liberation, we are covered by the gross body. At death the subtle body, composed of the mind, intelligence and ego, shuffles off the mortal coil composed of the grosser elements and carries impressions and proclivities into another gross body. "The living entity in the material world carries his different conceptions of life, as the air carries aromas. Thus does he take one kind of body, and again quit it to take

another." (*Bhagavad-gita* 15.8) Therefore this rebirth is like a change of dress. Consciously the subtle body may forget its previous life in that it may forget particular actions, but nonetheless these actions determine the next body that is being assumed. Actually the impressions are always there, and in some rare cases, by the will and grace of the Divine, one can remember certain actions of his previous life, and the desires experienced in that life are carried over from body to body by the mind, intelligence and ego.

All of us have practical experience of how the subtle body extends and travels beyond the gross body. When we are sleeping, the subtle body can travel to places far distant and to times past or future, and when we are awake we may think of a friend or place and their images appear. How often does the school boy frolic at the seashore while sitting at his desk! Such daydreams are examples of the ability of the subtle body to travel beyond the gross body. In recent years millions of people have been enjoying traveling in their subtle bodies through the use of LSD and other psychedelic drugs. These serve as a catalyst to sever the subtle body from the gross body. They are enjoyable for one who takes them because the experiences encountered by the liberated subtle body while traveling are much more vivid and bizarre than daydreams. In such states one can experience the mental bliss of freedom and can soar to great heights of intellectual exhilaration. But these states are temporary. Although they seem to be eternal while one is in them, the subtle body comes down and returns to its original abode of pain.

## Preparation of Future Bodies

We are now utilizing a gross body, and when it becomes useless we will transfer to another body. We are now preparing our next body by our actions. Such preparation is called karma. We also can prepare to transfer our bodies to other planets if we so desire. The Vedas and other scriptures recommend certain pious activities, penances, sacrifices, etc., as means for transferral to higher planets. However, after the results of these pious activities are exhausted, the subtle body must return to a middle planet like the earth and acquire a gross body in order to aggrandize more good karma to become re-elevated. And so this cycle goes on. "Those who study the Vedas and drink the soma juice worship Me indirectly, seeking the heavenly planets. They take birth on the Indraloka where they enjoy godly delights. When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness." (Bg. 9.20-21)





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All glories to Sri Sri Radha Krishnaacharya

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harae leightras  
leightras leightras  
harae harae  
harae raeas  
harae raeas  
raeas raeas  
harae harae

From the point of view of spiritual intelligence, such activities are useless. Like Indra, at one moment one may be a demigod, and at the next moment he may be a hog. This change of dress is very painful because in each case one has to endure the pains of birth, old age, disease and death. He has not only to bear the burdens of one body but of countless ones.

### Transferral to the Spiritual Body

According to Krishna in the *Bhagavad-gita*, if one transfers himself to the planet where Krishna resides he does not have to take on another material body. "From the highest planet in the material world, down to the lowest, all are places of misery, where repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again." (Bg. 8.16) It is the duty of the individual to learn how to transfer himself to that spiritual sky where he will not be subject to rebirth. The real identity of the individual is beyond both the gross and subtle bodies. It is beyond the material universe, beyond the mind, intelligence and ego. It exists eternally in the spiritual sky. When all material hankering is severed, one is able to regain his original pure uncontaminated form of consciousness which is his spiritual body full of *sac-cid-ananda*, eternal bliss, being and knowledge. It is by cultivating one's Krishna consciousness that the gross and subtle bodies

can be transcended. Then one can enter the spiritual sky and there attain his true form.

### Awakening from the Bondage of Bodies

When the subtle body enters a gross body, he enters the abode of darkness. When we fall down a tunnel we can no longer see the light of day. So this gross body and the world perceived by it are considered to be darkness and ignorance by those who have Vedic knowledge, that is to say by those who remember their previous illuminated existence. The taking on of a gross body is also likened to falling asleep and dreaming. When one falls asleep he leaves his actual environment and travels to a land of make-believe which is full of insubstantialities. But when he awakes he is once again in his original environment. If his dream is pleasant he may yearn to dream again, but if it is horrible he may be glad to awaken. In either case, the dreaming condition is temporary, and in no case would one want to permanently remain in that situation. Liberation is simply realizing that one is asleep and waking up.

One who wakes up enters the spiritual sky where there is no need for artificial illumination by sun or moon. There all the planets are self-luminous. The inhabitants are established in bliss and knowledge, and life is eternal.

Those who are caught in the dream of the gross body

are suffering so many material miseries. Actually they don't want to grow old. They don't want to die. But all this is being forced upon them. They are not aware of their position outside of the dream. They institute universities in which they discuss phenomena within the dream, but in no way are they interested in a curriculum devoted to waking up.

Students study their dream subjects so hard and get very upset when they fail, but they are in no way concerned about a much more important subject which the university doesn't even offer. And so there are dream universities and dream instructors and dream courses and dream students and not a speck of reality on campus. There are science faculties in chemistry, biology, physics, botany, geology, astronomy, zoology and so on, but no department is teaching the science of God.

Theology departments may be teaching the science of religion, but they are not teaching anyone how to leave his gross material body and pierce the tenfold coverings of the material universe and enter the self-luminous sky.

If one judges man from the point of view of the gross material body, he is not superior to the animals. In fact most animals are stronger, faster, more self-reliant and more capable of surviving in nature. Man's body may appear more aesthetic, but from the practical point of view it is not as useful as the gorilla's. However, man is superior, and he dominates because he has a more highly developed mind and intelligence that distinguish him from animal life. And it is by his mind and intelligence that he can understand what he is and inquire into the meaning of his existence. It is not that he is superior because he can use these faculties to exploit material

nature for the glorification of his gross body. Any animal more or less can do that. He is superior because he can understand the transcendental science by which he can transfer himself out of the gross body into the spiritual sky.

The most systematic presentation of this transcendental science is given concisely in *Bhagavad-gita*, which is a preliminary study for self-realization. What is self-realization? Self-realization is realizing oneself apart from the body in one's constitutional nonmaterial position. One realizes this position by becoming conscious of the totality of existence and entering into a relationship with it. In the *Bhagavad-gita* this totality is called Krishna. In the *Gita*, Krishna is the ultimate person who contains everything and a lot more besides. "I am being and nonbeing and that which is beyond both," Krishna asserts.

In the *Bhagavad-gita*, Krishna sets forth a curriculum for the encaged soul. Three principal courses are offered: the course of action, the course of





meditation and the course of devotion, respectively called *karma-yoga*, *jnana-yoga* and *bhakti-yoga*. These three sciences deal with the constitutional position of the self, and by studying them the student can learn how he is entangled in the material body, how he can become detached from the material body and where he can go after leaving it. These questions are asked by Arjuna, who is thinking in bodily terms, and answered by his professor Sri Krishna. In the very beginning of the course Sri Krishna teaches Arjuna that he is not that body. He informs him that the soul passes into another body at death just as it passes from boyhood to youth to old age while in the body. The man who knows his constitutional position apart from the body is not bewildered by such changes. Krishna then asserts the immutable eternity of the soul apart from the body, then exhorts Arjuna to perform action in a spirit of detachment and devotion. As the course progresses, Sri Krishna elaborates on the relationship between the individual finite soul and the Supersoul and sets forth various methods by which the finite can realize the Infinite. These methods of attainment involve action which is unattached, renunciation of material consciousness, cultivation of the knowledge of the soul and the Supersoul, meditation on the Supersoul through the control of bodily organs, realization of the opulence of the Absolute and of the nature of the Absolute, the function of the three modes of material nature, goodness, passion and ignorance, the qualities of men and their faiths, the perfection of renunciation and the transcendental process of devotional service. At the end of this discourse Arjuna is enlightened as to his position and course of action and decides to surrender to the will of that absolute person who instructed him.

Utopia of the Materially Detached

If such a curriculum were offered in our universities, we would not have dream schools but real centers of knowledge. And our students would not emerge as automatons, hippies and fanatics, but as men like Arjuna, men who embody the highest qualities. Indeed they would emerge as demigods, for the Divine would be expressed through their thoughts and actions. They would be the bravest of men because they would know that the soul is there even after the destruction of the body, and knowing this, they would be magnanimous, for they would not be living under a bodily conception but a spiritual one. Because they would not identify with their bodies, they would not consider themselves

Americans or Chinese or Germans or Russians. They would consider these as designations given to objects perceived in dreams, and they would feel compassionate toward those who are still dreaming and who are caught in the nightmare of duality. They would exist on the earth as the water lily on water. They would not be touched by one drop of material consciousness, and they would see all the men and women, all the towns and cities, all the nations and continents and planets and the vast universe itself as “solitude as egoless, as imageless, as the sky, as sunlight, as darkness, as a phantom, as a dream, as a flash of lightning, as a bubble.” (Lord Buddha, *Discourse on Prajna-paramita*) Seeing everything material in this way, they would factually be situated in Krishna consciousness.

Actual Education

*Buddhi* means intelligence. It is by intelligence that I can understand that this body is not mine. I may say, “My hand, my head, my arm,” but the use of the possessive pronoun indicates that these are my possessions and that I am situated apart from them. In order to understand the difference between the possessions and the individual who possesses them, we have to understand the difference between matter and spirit. This understanding should be the function of education. The etymology of the word “education” is significant here. It stems from the Latin word *educere*, *e* means out, and *ducere* means to lead, draw or bring. So education means to lead, draw or bring out. The purpose of education should be to lead one out of the darkness of material consciousness, to draw the very best thing, which is spirit soul, out of its bodily encagement, and to bring it to the light of knowledge which is Krishna consciousness. This is real education, and this is the greatest service that can be rendered to the individual and the society. Education which is concerned with the gross body does not deserve the name education. It is merely a kind of folklore which teaches people how to decorate cadavers, how to nourish cadavers, and how to serve and worship cadavers. No wonder then that the universities are dead.

The whole curriculum of mankind can be enlivened by the propagation of the message of *Bhagavad-gita*. This great science of the soul can emancipate the entire race if it is introduced on a wide scale. Sri Krishna invites us: “Listen to My supreme word, which I shall impart to you for your benefit and which will give you great joy.” Is there anyone who would refuse to listen? 🌺

Fasting		Festivals	
Jul 23	Ekadashi	Jul 14	Jagannatha Puri Ratha Yatra
Jul 24	break fast	Jul 20	Sudarshana Jayanti at ISKCON-VK Hill
Aug 8	Ekadashi	Jul 22	Jagannatha Puri Bahuda Ratha Yatra
Aug 9	break fast	Jul 27	First month of Chaturmasya begins. Fasting from shak (green leafy vegetables) for one month

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# Not Interested?

*You might not want to spend your weekends discussing obscure philosophy, but should you completely ignore life's most important questions?*

by Dhananjaya Pandita Dasa

When I'm out distributing books about the Supreme Personality of Godhead—books that describe the attributes, form, qualities, and activities of Krishna—one of the most common responses I get from the people I meet is "I'm not interested." I sometimes wonder how anyone could not be interested in Krishna.

Krishna is everywhere. He's the source of everything. He knows everything, including everything you've done in your life, even every thought. He knows things such as the exact position and velocity of every atom and electron in the universe. Not only does He know everything, but He's all-powerful. That means He can do anything. He created all the universes. He created wonderful works of art like our bodies and the marvels of nature.

Since Krishna created everything, He also owns everything. Imagine if you owned everything! Krishna also ultimately controls everything; so everyone must do what He says. How is it that people are not interested in such a person?

The books I distribute—*Bhagavad-gita* and *Srimad-Bhagavatam*—explain much about Krishna. And Krishna is not the only interesting topic they present. Other topics include discussions of these relevant and timely questions: Why do we die? What happens after we die? Why must we suffer? Does God exist? How do we know for sure? These topics pertain to every living being in the universe; they have universal interest.

Yet people are not even interested in what will happen to them after they die. They know they will have to pass into an unknown realm, but they are not interested to learn more about it. But wouldn't a person naturally show interest if he were to be forcibly uprooted and moved to a foreign country he had never seen before? Wouldn't he want to know what the place was like, what the people were like, what he would be doing there, and how he would be received?

And if a person were being punished, wouldn't he be interested to know why? "What is it I have done? Why do I have to undergo this suffering?" Any intelligent human being would ask these questions.

So why are we not interested in what will happen to us after we die? Because of a bad system of education.

Modern education tends to produce atheists and agnostics. We are losing the ability to question in a metaphysical way. Because of overemphasis on materialism, we have been taught implicitly that there

is no such thing as life after death, that suffering is an inevitable fact of life, and that there is no God, no soul, no spiritual reality—just electrons, neutrons, and protons.

Modern education provides little philosophy, little higher thought about the larger questions of life. Even if there are philosophy classes in our academic institutions, they take an insignificant role in the educational process. They are not usually required courses, and their topics are so irrelevant to our day-to-day living that hardly anyone is interested in them. Subjects such as linguistic analysis and relativistic ethics are not the exciting things you want to spend a Saturday night thinking about. They just have nothing to do with the heartbeat of modern society.

Deep thinking has taken a back seat to industrial development. Universities have become factories for training technological workers. Institutions like Harvard and Yale turn out thousands of computer scientists, mechanical engineers, and businessmen, who may have knowledge of numbers and how to manipulate them, but who are completely ignorant of the most important subjects: What is consciousness? What are we?

Today knowledge is used only to satisfy the body's demands: how to become healthy, how to eat better food, how to make better medicine, how to titillate and stimulate the senses in every conceivable way.

In other words, even educated men and women are acting like animals. Why? Because their so-called knowledge is no different in quality from the knowledge animals have.

Just think of it. What do animals do? They eat, they sleep, they have sex, and they fight. Basically, everything an animal does is related to one of these four activities. Now, what about modern society's highly trained, educated men and women? They fight or defend with high-technology bombs and medicines. They try to advance agriculture to produce food more efficiently, more inexpensively, and with nutritive and other supplements injected into it to make it more appealing. And they devise theories of psychology that revolve around sex as the prime satisfaction for humanity, while developing new contraceptive devices so that we can have sex unlimitedly without consequences.

Identifying the body as the self, many people think that self-realization, or self-actualization, means to develop the body. Therefore fitness spas and health salons





*Dhananjaya Pandita Dasa distributes books and Back to Godhead magazines in Boston*

proliferate. In the pursuit of bodily pleasures, money is essential, and therefore teaching how to make money is of primary importance in the academic curriculum.

But human life doesn't have to be like animal life—centered on the body. Human beings have one important quality that separates them from animals: They can inquire about philosophical questions. You never see animals going to church or reading and writing books about the meaning of life. Their brains are not developed enough to think about such subjects. So if a human being doesn't use his brain for inquiring about why he is here, why he must suffer, and what happens after death—philosophical questions—then how is he any different from an animal?

In the *Srimad-Bhagavatam* it has been predicted that people in this age will be like this. It is described that they will have short lives, and that they will be quarrelsome, lazy, spiritually dull, misguided materially and spiritually, unlucky, and always disturbed. People in this age will never really be peaceful.

Sad to say, I find these characteristics in most of the people I meet. They're not interested in spiritual life. They have no time. They're too busy trying to solve the problems of their life, which keep growing and growing. They're busy trying to make money just to make ends meet. They don't want to be bothered. They're always disturbed.

Of course, in this age we do suffer in many ways, practically without relief. You might say we have good reason to be disturbed. We suffer from creditors, thieves,

attackers, slanderers, envious neighbours, friends, relatives. We suffer pains from our minds and from our bodies, which are always degenerating right out from under us. We suffer pains from the elements—from earthquakes, extreme heat and cold, drought, hunger, starvation—and from economic depression.

Does this have to be? Must we take this suffering for granted? Our educational system offers no solution. We are taught to accept it: There's nothing you can do about the "facts of life"—old age, disease, and death.

But there is something you can do. You can have eternal life: you never have to die. You can have complete knowledge. You can understand everything, including yourself. And you can have unlimited happiness. No misery, no pain. Even while you are still in this body, during this lifetime, you can have freedom from all miseries. How? By taking an interest in spiritual life. Pick up a copy of *Srimad-Bhagavatam* or *Bhagavad-gita*. These books give answers to the important questions.

You will find that the topics discussed in the *Bhagavatam* are very satisfying. They're logical and agreeable. If you take up spiritual life as directed in the *Srimad-Bhagavatam*, you will find that you are experiencing greater and greater happiness, greater knowledge, and freedom from death. This is the proof of the potency of the *Srimad-Bhagavatam*.

The knowledge given in the *Bhagavad-gita* and *Srimad-Bhagavatam* is *raja-vidya*, "the king of knowledge." *Bhagavad-gita* (9.2) explains why: "This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed."

There is no other knowledge—neither physics, nor chemistry, nor biology, nor literature, nor history, nor psychology, nor art, nor music—no other knowledge that can give direct perception of the self, the soul, by realization. And there is no other knowledge that increases the joy of life steadily and perceptibly. 🌸

# PANIHATI

## CHIDA DAHI MAHOTSAV



Bangalore *(above & right)*



Ahmedabad



Hubli



# Akshaya Patra News



SriYantra Engineers (P) Ltd. donated a food distribution vehicle to Akshaya Patra Foundation.

Shri Jayaraman K, Director, SriYantra Engineers handed over the keys of the vehicle to Shri Acharya Ratna Dasa, General Manager, The Akshaya Patra Foundation.

Shakti Precision Components (India) Pvt. Ltd donated a food distribution vehicle to Akshaya Patra Foundation.

Directors of Shakti Precision Components, Shri C.R.N. Murthy and Shri Suhas Tiwari, handed over the keys of the vehicle to Shri Acharya Ratna Dasa, General Manager, The Akshaya Patra Foundation.



TTP Technologies Pvt Ltd sponsored kitchen equipments for the Akshaya Patra kitchen: vegetable cutting machines, RO water filter and idli cooker.

Himalaya Wellness has donated Rs 81,26,826/- to The Akshaya Patra Foundation.







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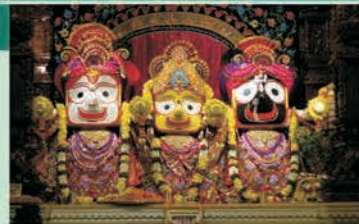


# Glories of Lord Jagannatha

## Why Krishna appears as Jagannatha

Lord Krishna is worshiped in a unique form as Lord Jagannatha in Puri, India. The scriptures tell the stories behind Lord Jagannatha's peculiar form.

Read More: <https://goo.gl/HrfqVX>



## Liberation by seeing Lord Jagannatha on the Chariot

Srila Prabhupada explains that by seeing Lord Jagannatha on the chariot during Ratha Yatra, one makes advancement in spiritual life and can stop the repetition of birth and death.

Read More: <https://goo.gl/9qqwh2>



## Neela Chakra of Jagannatha Puri

The huge metal wheel on top of Lord Jagannatha temple at Puri is called Neela Chakra. This article presents many interesting facts about this wheel.

Read More: <https://goo.gl/xqKd77>



## Jagadisha Pandita and Lord Jagannatha

Jagadisha Pandita was a devotee of Lord Nityananda. This story relays as to how he took a Deity of Lord Jagannatha from Jagannatha Puri to Nadia (West Bengal) to worship in his village of Jashora.

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### Culture Camp: HKM Jaipur

The Hare Krishna Movement (HKM), Jaipur held the Talents Day and Prize Distribution celebration on May 27 for the first batch of students of its summer Culture Camp.

<https://goo.gl/r4AwJ4>



### Srila Sanatana Goswami

Srila Sanatana Goswami, one of the principal disciples of Sri Chaitanya Mahaprabhu, was born in the year 1488 A.D. He was the elder brother of Srila Rupa Goswami.

<https://goo.gl/zgcMbr>



### Opulence vs. Simplicity

There is no education in the modern society that trains one to control the senses and be content with the minimum necessities of life as in the Vedic civilization.

<https://goo.gl/EbvXQk>

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To know more about the seva, please visit  
[www.iskconbangalore.org/sudama-seva](http://www.iskconbangalore.org/sudama-seva)



This is an opportunity for devotees who wish to contribute on a monthly basis towards the charitable initiatives of ISKCON Bangalore.



**Temple visit:** Firstly, this temple is really clean compared to many Hindu temples. Quietness is much appreciated as a few of them were meditating. Serene feeling, beautiful idols, very systematically planned signage displayed for new comers when they congregate for worship. I love this place very much. **ShanthiJKVT**

**Feel very calm and relaxed:** Being at ISKCON is like you live all your worries and be with God. The atmosphere and the calmness make you feel happy. I will suggest we should go at least once a week there. We can see the difference in ourselves. **Anu T**

**Awesome:** It was my 10th visit to ISKCON temple, Bangalore. Somehow I like this modern temple. Now Metro connectivity is also there. Sundays it will be crowded. But excellent facilities they provide, so no issue. Half day can easily be spent here. **Baburajnair**

**Divine treat:** A divine treat, full of good vibes. Exclusive darshans by payment. Holy chants and bhajans to treat your soul. No photography. Chant Hare Rama Hare Krishna to lift your soul. **Iam S**

### Top You Tube Picks



Recipe - Coconut Burfi

<https://goo.gl/hGrdu3>



Recipe - Ven Pongal

<https://goo.gl/EmZrg3>





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③ [www.iskconbangalore.org/heritage-fest](http://www.iskconbangalore.org/heritage-fest)

✉ [iskcon.ces@hkm-group.org](mailto:iskcon.ces@hkm-group.org)



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