

For a long time now, **Intelligence Quotient (IQ)** has enjoyed the reputation of being the true and only measure of an individual's intelligence. However, in the early 90s another aspect of intelligence, **Emotional Quotient (EQ)** was discovered.

Since it was found that an individual's emotional state has a direct bearing on his ability to use his IQ effectively, EQ was deemed higher than IQ. Now, researchers claim to have found the ultimate aspect of human intelligence - **Spiritual Intelligence (SQ)**.

IQ primarily solves logical problems. **EQ** helps us to manage emotions appropriately. **SQ** enables us to ask and seek answers to fundamental questions. For example, say you are trying to climb a wall. You may want to consider the height of the ladder, the angle of inclination and so on; the aspects that deal with how to get the job done constitute your **IQ**. **EQ** is required to manage your emotional state like fear, impatience, etc. while you climb the ladder. You may use **IQ** and **EQ** and finally manage to climb the wall. What if, on reaching the top, you realize that with great difficulty, you have climbed the wrong wall!

SQ – our ultimate intelligence, involves asking fundamental questions: “Which wall to climb?” or, “Why do I want to climb the wall?”

Researches now claim that there is enough evidence to prove that a strong **IQ** and **EQ** are by themselves insufficient for success in our life's pursuits. A good **SQ** is important for effective use of both **IQ** and **EQ**.

This book is meant to serve as an introduction to the various aspects of **IQ**, **EQ** and **SQ** and is intended to help the reader sharpen his **SQ**.

IQ
EQ
SQ

IQ
what meets
the eye



EQ
what lies
beneath



SQ
getting
to the core



Self Empowerment Series

IQ
EQ
SQ

IQ

EQ

SQ



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The names & identifying characteristics mentioned in some of the anecdotes of this book have been changed to protect the privacy of the individuals.

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Readers intrested in the subject matter of this book are invited to correspond with us at the following address:

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About cover picture:

Can a table lamp(IQ) perform without a bulb(EQ)? Can a bulb(EQ) radiate without a filament(SQ)?

The filament is the fundamental component without which the bulb and the table lamp have no function.

Likewise, good SQ is vital for effective use of both IQ & EQ.

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Dedication

This book is dedicated to
His Divine Grace A.C.Bhaktivedanta Swami Prabhupada
who is the worlds most distinguished teacher of the
Science of Self Realization.

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PREFACE

In our highly competitive world in this 21st century, each of us aspire to get ahead of the others and to excel in our respective fields. But in an effort to outdo everyone else (or even to simply keep pace with them so as not to be left out), we frequently have to undergo a lot of stress. More often than not, we crumble under the burden of such pressures and are clueless about how to effectively cope with it. The secret of coping with the strains of daily life is to effectively manage our own selves first. Only when we learn to manage our internal environment effectively can we hope to deal with our external environment. And needless to say, to manage ourselves, it is essential to understand the components of our internal environment.

If we look into ourselves, we often see that there are many internal conflicts within us. We hear many voices telling us what is good and bad, right and wrong, etc., whenever we are about to take any decisions, especially important ones. While one voice may say, *"Do it!"* another may immediately counteract, *"Don't do it!"*

One may wonder what these 'voices' really are. These 'voices' factually represent the various desires and urges we harbor within ourselves. Broadly speaking, these desires and urges can be classified into three categories - the urges of the body, urges of the mind, and urges of the intellect.

For our easy study, let us personify each of these urges. Let us create three sub-personalities within us, each one represents the urges of the body, urges of the mind, and urges of the intellect. Let us further call them Mr. Body, Mr. Mind, and Mr. Buddhi (Intellect) respectively and analyze the kind of desires they represent.

Mr. BODY

Mr. Body expresses urges such as hunger, thirst, sleep, etc. When we're hungry, he demands, "I am hungry, feed me!" When we do not get sufficient sleep, he demands, "Sleep!" and so on.

If we analyze carefully, the urges put forth by Mr. Body are of an ignorable nature – i.e. minimal bodily urges need to be met at any cost, else normal functioning not just of the body, but of the mind and intellect is also stalled. Such urges can be broadly classified into four categories - eating, sleeping, mating and defending. Controlling bodily urges mainly involves exercising control over these four bodily activities.

One may question - if these urges are natural and necessary, why should one talk about controlling them? Mainly because of our tendency to go overboard when trying to satisfy our bodily requirements – haven't we all at some time or the other over eaten or over slept, for example? Obviously, on these occasions, we have given in to the demands of the body rather than restricting ourselves to as much as is needed to meet the bodily demands.

Controlling bodily urges calls for higher faculty such as understanding the need for control, determination to control, maintaining one's enthusiasm even if one finds it difficult at times and so on – which in turn means that we need to exercise our mental and intellectual faculty to control our bodily urges. In that sense, the mind and the intellect are superior to and capable of controlling the body. Mr Body, as we call him here, is therefore a subordinate to Mr. Mind and Mr. Intellect. When properly controlled by these two bosses, Mr. Body becomes an excellent worker to fulfill our higher desires.

Mr. MIND

Mr. Mind is a personality within us and is potentially superior to Mr. Body. He has the capacity to control Mr. Body. Mr Mind decides what should be given to Mr. Body and what should not be given. In an ill-managed scenario, Mr. Mind becomes controlled by Mr. Body, and this results in chaos.

Mr. Mind has another important role apart from controlling Mr.Body. Mr.Mind expresses its urges from within by seeking relationships. His nature is to seek positive relationships and to reject negative relationships.

Suppose a person shows affection, respect, love and care, Mr. Mind wants us to associate with and to relate with him, and to enhance that relationship. Suppose a person abuses, disrespects and hates us, then Mr. Mind wants us to move away from that person and to reject such relationships. Thus Mr. Mind is directly dealing with the emotions in our internal environment. Mr. Mind is in turn controlled by Mr. Buddhi.

Mr. BUDDHI

This personality within us is rarely recognized in our internal environment, because most of the time we are absorbed in meeting the demands of Mr. Body and Mr. Mind. But when the needs of Mr. Body and Mr. Mind are met, the needs of Mr. Buddhi are recognized.

If a person has all the needs of his body satisfied and has good relationships, then he starts seeking knowledge. He seeks answers to questions like: What is the purpose of this world? What is my role in this world?

Thus the business of Mr. Buddhi is to ask questions and seek answers at various levels, according to the grade of development of intelligence. At the family level, a man asks ‘What is happening in my family?’ At the national level he asks, “What is happening in India?” At the world level, “What is happening to the earth, with the level of pollution in the atmosphere?” Thus Mr. Buddhi is always eager to ask questions and seek answers. However at the highest level of development, Mr. Buddhi asks the meaning of life and strives to seek answers to most fundamental questions about our existence.

Let us now understand with an example, how these three persons, Mr. Body, Mr. Mind and Mr. Buddhi play havoc in our lives:

Suppose a Professor is researching with all his focus absorbed in Mr. Buddhi, and his wife enters at that juncture and calls him for lunch, he would shoo her away as he is absorbed in Mr. Buddhi and so does not care for the demands of Mr. Body and Mr. Mind. But on another day, when he is enjoying a romantic moment with his wife, (when the focus is on Mr. Mind, enjoying relational pleasure) the

same Professor will frown at a phone call from his office. Thus people sometimes become so controlled by the sensual urges (when focusing on Mr. Body) that they don't even care for Mr. Mind, or heed to the good counsel of Mr. Buddhi. History is replete with the stories of even world leaders who have fallen prey to sensual pleasures.

We often face situations of internal conflict among Mr. Body, Mr. Mind and Mr. Buddhi, as discussed in the example above. If Mr. Body says "EAT! EAT! EAT!" as much as the tongue desires, not caring for the condition of the belly, thinking, "Why not? This is my philosophy of enjoying life," finally the system ends up going awry. In fact this is how the problem of obesity has become such a major cause for concern among youngsters, as they do not effectively manage themselves. They don't even care for their appearance (as youngsters normally do), being overpowered by the demands of Mr. Body.

Similarly, if by the overwhelming influence of Mr. Mind, a person becomes so enamored and therefore crazy by a relationship, saying, "I love you so much! I don't care for anything. I don't care for this world." He shouts from the roof tops, "*Hum ko tumhaare bina jeena nahin!*" He is so overpowered by the relational pleasure that he forgets other basic requirements of life, and he is not even able to earn a livelihood for himself. This craze will however remain only as long as the chemicals generating these emotions are active. When the chemicals are lost, then all the emotions are also LOST! After some years he thinks, "Oh My God, what all I had thought, what all I had dreamt, but now this relationship is a big burden upon me which I have to carry all my life. Therefore, now we can understand the result of an ill managed self.

We need to understand that when unregulated, one of these personalities within ourselves will enjoy at the cost of others. So there has to be effective self management; which means regulation of these three, whereby we can attain the desired objective of absolute happiness. This can be done only with the help of intelligence, more precisely Spiritual Quotient [SQ]. In this book we teach the art of effectively managing Mr. Body, Mr. Mind, Mr. Buddhi, by accurate use of a well-nurtured SQ.

INTRODUCTION

Are you looking to be 'The Special Person'? A cut above the rest? The one to reach the pinnacle of success? The one to do it better than all others? Then, awareness and balanced use of higher dimensions of intelligence is the key. In this small master-piece, a thoroughly researched and time tested wisdom to achieve success is most authoritatively presented.

In the first section of the book, we look into the basics of intelligence. This section talks about the importance of **Intelligence Quotient (IQ)** and the significance of IQ. It explains techniques to improve our IQ. Dr. MacDaniel, a researcher in the realm of intelligence, has stated, "Hoping to increase intelligence through an intelligence quiz or an intelligence quotient test is an illusion. Many programs, books and teachers claim to have some kind of breakthrough method for improving intelligence, but none of them qualify as far as the American Psychological Association is concerned. What's more likely is that the more we train our brains towards specific types of activities, the better we get at those specific types of activities."

The last section on IQ concludes presenting the shortcomings of IQ and looking ahead to a higher dimension of intelligence. It stresses that IQ is not the only measure of one's intelligence and subsequently, success, paving way towards the higher dimensions of intelligence.

The second section deals with **Emotional Intelligence (EQ)**. Daniel Goleman, the author of a popular book on Emotional Intelligence explains why EQ is perhaps more important than IQ: "With a positive, optimistic attitude, a person with an IQ of 100 will earn more success than a negative, pessimistic individual with an IQ of 120." We learn how to improve EQ using the handy 90/10 principle by Stephen Covey, which clearly equips us with the necessary emotional tools to battle out the ever increasing agonies in our fast paced lives.

But possession of a high EQ is also insufficient for achieving success. The third section deals with, what researchers now consider to be the most important aspect of intelligence - **Spiritual Intelligence (SQ)**.

SQ, deemed by researchers as the ‘ultimate intelligence’, involves asking the most fundamental questions – the ‘why?’ before the ‘what?’ or the ‘how?’ It also equips a person with the IQ and EQ in a balanced manner. If, for example, when watering a tree, if one wastes his time trying to water individual leaves, flowers, fruits or branches, then he is understood to be in ignorance. Instead if he directly waters the root of the tree, he nourishes the tree in the best possible manner. The study and implementation of SQ is exactly like watering the root of the tree, and no separate endeavor is required to nurture IQ and EQ, just as the other parts of the tree like the leaves and branches are automatically nourished by watering the roots. If one has a brief idea of IQ and EQ, then it is recommended that one directly start from the SQ section.

Spiritual intelligence (SQ) involves asking the most fundamental questions. Unless we ask and seek answers to these fundamental questions, we are no better than animals. This section also addresses some fascinating questions like: Who are you? Are you your body? Are you your mind? Or are you something higher? Do you know who you are, or do you merely think you know? And does it really matter?

“**Applied SQ**” - Lecture at Massachusetts Institute of Technology, the first in the series of such articles, is based on a lecture presented by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada, who is considered a master at the spiritual science by the world’s intelligentsia, at the Massachusetts Institute of Technology.

The unforgettable story of “Liquid Beauty,” dramatically exposes the underlying principle of human sexuality. This illuminating exposition on the nature of “**Sensual Pleasures**” is timeless and startling. The story serves as an eye opener for many youth absorbed in the beauty of the opposite sex and enlightens us on higher pleasure.

“**Who is Crazy?**” brings to light that, the whole world is divided into factions, and each accuses the others of being crazy. But if there are no criteria by which to judge sanity, then who can decide?

“**The Only Peace Formula**” speaks about the threats of war that are looming large, increasing crime rate the world over and the means to reduce it.

“**World of Modern Science**” expounds the childishness of the scientific community in conducting space programs costing billions of dollars of tax payers money. The section also exposes many of the glaring shortcomings of the famous “Theory of Evolution” by Darwin.

Thus, in this literature on intelligence we take you through a wonderful journey into the higher and ultimate realm of intelligence. It concludes by presenting the best path to develop ultimate intelligence, Spiritual Intelligence (SQ) in “**Perfect Questions**”. Let your journey to ultimate bliss begin now!

We hope you have a wonderful and fruitful reading experience. Wish you the ultimate success in your life with a developed SQ.

INTELLIGENCE QUOTIENT (IQ)

"I want to be rich like Alfred Ford. I want to be famous like the Beatles. I want to be successful. I want to be happy. I want! I want!!" How do we fulfill all these wants? Or more appropriately: What will make us better in achieving these desires compared to others?

The first requirement that strikes us is "Intelligence". Intelligence is the ability to respond to new and changing situations in a meaningful way, that demonstrates comprehension, learning, abstract thinking and problem solving capabilities. It is the overall capacity to think rationally, to act purposefully and to deal effectively with one's environment. In simple terms intelligence is: doing the right thing, at the right time, at the right place.

It is the effective use of intelligence which brings fame and glory. So how do we measure and improve our Intelligence? At the beginning of the 20th century, as psychologists discovered ways and means to measure intelligence, there emerged a progressive development in the understanding of various aspects of intelligence. The "Three Q's"

- IQ – Intelligence Quotient
- EQ – Emotional Quotient
- SQ – Spiritual Quotient

Most of us are aware of the first two Q's i.e. IQ and EQ. The following sections on IQ and EQ focus on their definition, their relevance in the present society and their shortcomings in comparison to the most important Q which is the 'SQ'. If one has a brief idea of IQ and EQ, it is strictly recommended that one may directly read the SQ section, as it is entirely independent from the first two Q's. The 'SQ' directly addresses the most fundamental questions efficiently and also equips a person with the other two Q's in a balanced manner. It is like watering a tree. If one wastes his time watering the leaves, flowers, fruits or branches individually then he is in gross ignorance. Instead, if one directly waters the root of the tree, then he nourishes

Intelligence Quotient - IQ

the tree in the best possible manner. This study and implementation of SQ is exactly like watering the root of the tree, and no separate endeavor is required to nurture the other two Q's, just as the other parts of the tree like the leaves and branches are automatically nourished.

THE 'Q'UEST BEGINS – INTELLIGENCE QUOTIENT (IQ)

Most of us know that Einstein had an IQ of over 160. The following questions arise:

Does the IQ value of a person really have any significance? What does it actually mean? Can we improve our IQ? Does having a great IQ imply that we are always successful? Does a low IQ mean that we are always lagging behind others?

Intelligence Quotient or IQ is a measure of Intelligence. Originally, measurement of IQ was conducted to detect people with low intelligence, specifically children, so as to provide them with additional educational help. Aristotle's definition of man as a "rational animal" later developed into an obsession with IQ, which led to even the "sane" hankering to get an IQ score.

IMPORTANCE OF IQ

IQ is often blindly accepted as the only measure of intelligence. People with higher IQs outwardly may have a higher level of education, may have bigger incomes, may do better at their jobs, may have lower crime rates and may have better health. However, it should be noted that IQ is designed to be independent of self-assessed levels of happiness.

MEASUREMENT OF IQ

IQ scores are calculated based on the deviation method, which means how much our intelligence differs from the average IQ scores of others. The current IQ tests would grade most of us to a score of 100. The standard deviation of Intelligence Quotient scores is 15.

Statistically the variation of IQ is as follows:

- 95% of people have Intelligence Quotient scores between 90 and 110
- 2.5% of people are very superior in intelligence (over 130)
- 2.5% of people are mentally deficient / impaired / retarded (under 70)
- 0.0005% of people are near genius or genius (over 140) or completely retarded (under 60)

As the graph suggests (fig 1.1) most of us have an IQ ranging from 70 to 130, a majority centering on 100. It is very clear from this graph that we all have almost the same IQ.

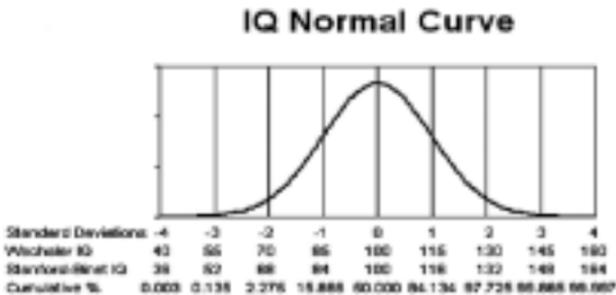


Figure 1.1

IQ TESTS

There are many standard tests that attempt to measure a person's IQ; however there is an ongoing debate about the accuracy and validity of many of these tests. Several popular tests have been shown to be culturally biased. For example, if a person born and brought up in Asia takes English based IQ test, he may receive an inaccurate score. However, some tests claim to have corrected this problem.

The first IQ test was developed by a psychologist named Alfred Binet to help identify students who might need 'extra help' in school. This test was later refined by Stanford University Professor, Lewis

Intelligence Quotient - IQ

Terman into the "Stanford-Binet" test, which is used even today to identify 'gifted' students.

The first test to measure intelligence in adults was designed by Dr. David Wechsler and was called the "Wechsler Adult Intelligence Scale" (WAIS). He also created a test for children called the "Wechsler Intelligence Scale for Children" (WISC). The unique aspect of these tests is that they report separate scores for verbal and performance IQ. This gives the ability to judge intelligence independent of verbal ability. These tests are still in vogue today.

Even if you have a small brain, by stimulating your mind with puzzles and games or by taking 'Intelligence Tests' on a regular basis, you are likely to get better at passing 'Intelligence Tests' with high scores. The reason is simple - "Practice makes Man perfect". Also more importantly, all of us have almost the same IQ with small variations. This is clearly evident from the Bell Curve presented above. Most of the population, about 95% of the mass, falls in the average IQ category. An IQ test would only reemphasize the same fact.

One of the most advanced countries has a system of admitting children into school which is pathetic to say the least. A small child, barely 3 or 4 years old seeking to see the daylight of formal education undergoes a series of IQ based tests! The anxious parents try their best, but rather end up torturing the kid to be fluent in language, identify a lot of things from fruits to cars to animals and also teach them to behave in a new environment. **The system is similar to the CET or IIT-JEE entrance models, to get a seat for a 3 year old in a top private school!!!** In his book, "IQ: A Smart History of a Failed Idea", author Stephen Murdoch indicates that this system only produces "qualified mug pots" rather than a generation of youth who can think innovatively and produce "out of the box" ideas.

INCREASING IQ

IQ is inherent in us by birth and is almost equal in most of us, as depicted in the Bell Curve. Some studies reveal that it may also depend on genetic, cultural, economic and other factors. But it has been proven that IQ cannot be increased, being inherent from birth.

By solving more puzzles, Sudoku, crosswords etc, we are just tuning our brain to solve them better. It does not actually mean that our IQ is increased. We just become proficient in these so called 'intellectual activities'. We just become narrow in our thinking and tune ourselves to do certain things more perfectly.

According to Dr. McDaniel's findings, hoping to increase intelligence by means of an intelligence quiz or an intelligence quotient test is just an illusion. Many programs, books and teachers claim to have some kind of breakthrough method for improving intelligence, but none of them qualify as far as the American Psychological Association is concerned. What's more likely is that the more we start using our brains, the better we get at specific types of activities.

Interestingly, only 6 percent of all the grey matter in the brain seems to be related to IQ. We constantly exercise our IQ through curriculum studies at colleges, trainings at offices and many other activities. Frankly speaking we are already over-nurturing it and hence have become narrow and single-minded; losing the flexibility in our own natural way of thinking. We have left out the rest of our brain's grey matter, that is, nearly 94%, failing to realize its importance.

The following is an excerpt from telegraphindia.com. Read on to find whether nurturing IQ is so important. Should EQ, and more importantly, SQ, be given their due importance in the present educational system?

Swapnil Chandrakant Dhasraskar(II yr Mech, IIT Kanpur), Lokesh Chand(III yr ECE, IIT Rourkee), Vijay Nakula(IV yr CSE, IIT Powai), Anjan Kumar(II yr Chemical Engg, IIT Kanpur), Abhilash JJ,(a PhD scholar from Kerala, pursuing doctoral studies at IIT Kanpur), Prashant Kumar(I yr Electrical Engg, IIT Kanpur), G. Suman, (II yr M Tech, IIT Kanpur).

You might be guessing, who are these students? One thing which grabs our attention at the first glance is IIT - Indian Institute of Technology. These are not the names of students who have done amazing work in their fields at a young age, but of those who

committed suicide. Yes, these suicides are becoming common incidences at IIT. In fact IIT Kanpur tops the list in the number of suicides every year.

The year 2009 began with a fresh suicide case of G Suman who allegedly killed himself by hanging due to failure in campus placements. Before him was Prashant Kumar, first year student who also hanged himself in the room, apparently stressed over his exams. Abhilash JJ allegedly committed suicide consuming cyanide and wrote a suicide note, which said he was under depression.

Every parent wants their child to be a topper in their class. These students making it to the IIT's are factually supposed to be the 'creamiest layer' of the country. They would have excelled in their prior academic pursuits, but the stress to maintain the reputation of being an IITian, dejection and shame at being one of the few unsuccessful ones are the main culprits that hamper them. This leads to a situation called "Brilliance Shock" where one reels into the abyss of inferiority complex and low self esteem. Last but not the least, the campus recruitment, and of late, recession, create depression in students, which makes them emotionally weak and forces them to end their lives. High self expectation creates an ego centric attitude, which in a state of depression, fills our mind with negative thoughts and provokes such cowardly acts like suicide.

Psychoanalyst Rashmi Chaturvedi, who has been counseling IITians for sometime now, says their (students') mission is to "parachute" into top jobs. "The fear of not getting it immediately... causes a grave personality breakdown." Also two psychologists were deputed on the campus premises, yoga centers and regular counseling provided to students, still such incidents occurred. With the rising suicide rates among the youth, it can be said that today higher intelligence (EQ and SQ) is perhaps more important and relevant to the youth than IQ (intelligence quotient). This clearly indicates that the students have their own imaginary, unrealistic predefined goals in life. Upon failing to achieve these, they succumb to all sorts of misdoings.

LOOKING FORWARD

Is IQ the best way to predict what we'll accomplish in life?

We have been conditioned to believe that IQ is the best measure of human potential. In the past 10 years, however, researchers have found that this isn't necessarily the case, that in actuality, your Emotional intelligence Quotient (EQ) might be a greater predictor of success.

The fact which current studies clearly point to is that IQ does not completely measure our intelligence. IQ is a measure of only a part of our overall intelligence. For overall development, we need to look at EQ and SQ. We have always nurtured our IQ but unfortunately left out our EQ and SQ. This has created an imbalance within us and made us very monotonic. We not only carry IQ with us, but also EQ and SQ, but we often lack providing them due attention.

THE HIGHER DIMENSION – EMOTIONAL QUOTIENT (EQ)

In the mid-1990's, research done by many neuroscientists and psychologists showed that EQ is a basic requirement for the effective use of IQ.

Research done by tracking over 160 high performing individuals in a variety of industries and job levels revealed that emotional intelligence was two times more important in contributing to excellence than intellect and expertise alone.

What is emotional intelligence? In the early 1990s, Dr. John Mayer, Ph.D., and Dr. Peter Salovey, Ph.D., introduced the term "Emotional Intelligence" in their 'Journal of Personality Assessment'. They used EQ to "describe a person's ability to understand his or her own emotions and the emotions of others and to act appropriately based on this understanding". Psychologist Daniel Goleman popularized EQ with his book "Emotional Intelligence: Why It Can Matter More Than IQ".

Emotional Intelligence (EI), often measured as Emotional Quotient (EQ), describes a concept that involves the skill, capacity, a self-perceived ability, to identify, assess and manage the emotions of one's self, of others, and of groups. In simple words, it is "the ability to monitor one's own and others feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions."

NEED FOR EQ

Emotions have the potential to get in the way of our most important business and personal relationships. According to John Kotter of Harvard Business School: "Because of the furious pace of change in business today, difficulty in managing relationships sabotage more business than anything else - it is not a question of strategy that gets us into trouble; it is a question of emotions!!"

Studies show that: With a positive, optimistic attitude a person with an IQ of 100 will earn more success than a negative, pessimistic individual with an IQ of 120.

Most of us will agree that we have been blessed with some basic amount of intelligence and an ability to distinguish basic emotions. EQ enables us to become aware of different emotions, analyze them, and above all, utilize them to develop our overall personality and work towards success. Once understood, we can use EQ to make our lives better.

IMPROVING EQ

Now we come to the most important aspect: using our emotional qualities to improve our overall personality. Here we try to present a successful way to control our emotions. It is called the “90/10 Principle.”

DISCOVERING THE 90/10 PRINCIPLE

What is this principle?

10% of life is made up of what happens to you. 90% of life is decided by how you react.

What does this mean?

We really have no control over the 10% that is of “what happens to us”.

We cannot stop our car from breaking down. The plane may be arriving late, which could throw our whole schedule off. A driver may cut us off in traffic. We have no control over this 10%. The other 90% is different. You determine the other 90%.

How?

By your reaction.

You cannot control a red light. But you can control your reaction. Don't let people fool you; YOU can control how you react.

Let's use an example.

After getting ready to go to office and your daughter to school, you are having breakfast with your family. Your daughter accidentally knocks over a cup of coffee onto your business shirt. You have no control over what just happened.

What happens next will be determined by how you react.

You start cursing her- harshly scold your daughter for knocking the cup over. She breaks down in tears. After scolding her, you turn to your spouse and criticize her for placing the cup too close to the edge of the table. A short verbal battle follows. You storm upstairs and change your shirt. Back downstairs, you find your daughter has been too busy crying to finish breakfast and get ready for school. She misses the bus.

Your spouse must leave immediately for work. You rush to the car and drive your daughter to school. Because you are late, you drive 40 miles an hour in a 30 mph speed limit.

After a 15-minute delay and doing away with a \$60 traffic fine, you arrive at school. Your daughter runs into the building without even saying "goodbye". After arriving at office 20 minutes late, you find that you have forgotten your briefcase. Your day has started terribly. As it continues, it seems to be getting worse. You look forward to coming home.

When you get back home, you will find that a small wedge has now developed in the relationship you had with your spouse and daughter.

Why?

Because of how you reacted in the morning.

Why did you have a bad day?

- A. Did the coffee cause it? B. Did your daughter cause it?
C. Did the policeman cause it? D. Did you cause it?

The answer is "D".

You obviously had no control over what happened with the coffee. But how you reacted in those 5 seconds after the incident is what came over you as a bad day.

Here is what you could have and should have done instead:

Coffee splashes over you. Your daughter is about to cry. You gently say, "Its ok honey, you just need to be more careful next time". Grabbing a towel you rush upstairs. After grabbing a new shirt and your briefcase, you come back down in time to look through the window and see your child getting on the bus. She turns and waves. You arrive 5 minutes early and cheerfully greet the staff. Your boss comments on how good the day you are having.

Notice the difference?

Two different scenarios. Both started the same way, but ended differently.

Why?

Because of how you "REACTED".

You really did not have any control over 10% of what happened. The other 90% was determined by your reaction.

Here are some ways to apply the 90/10 principle.

- i. If someone says something negative about you, don't be a sponge. Let the attack roll off like water on glass. You don't let the negative comment affect you!
- ii. React properly and it will not ruin your day. A wrong reaction could result in losing a friend, being fired, getting stressed out etc.

You are told you lost your job.

Why lose sleep and get irritated? It will work out. Use the energy and time that you spend in worrying into finding another job.

The plane is late; it is surely going to mangle your schedule for the day. Why to outpour your frustration on the poor flight attendant?

She has no control over what is going on. Use your time to mingle and get to know your fellow passengers. Why get stressed out? It will just make things worse.

Now that you know the 90-10 principle, apply it and you will be amazed at the results. You will lose nothing if you try it out. The 90-10 principle is incredible. Very few people have heard and apply this principle.

The result?

Millions of people are suffering from undeserved stress, trials, problems and heart-attacks. We all must understand and use the 90/10 principle to our advantage.

It "CAN" change your life!!

MOVING TOWARDS THE BEST

The last and most important quotient, SQ, is the one that differentiates us from animals. Dogs and cats also possess reasoning power (IQ). Suppose a dog comes up to you and if you say "Hut!" he'll understand. The dog will understand that you don't want him, proving he has some reasoning power. Therefore we can see that even beasts have reasoning power. Then what is special about the reasoning power in human beings?

Also dogs have emotions (EQ) such as anger (barking and biting), friendliness (wagging of tail). They also understand others' emotions very well. But a dog never understands the ultimate quotient, SQ. It is only humans who have been gifted to understand it, but unfortunately it has been discarded by modern education, leading to an "Animalistic" education system.

THE ULTIMATE DIMENSION – SPIRITUAL QUOTIENT (SQ)

George Harrison, of the Beatles, the world's best rock-band ever, said, "It wasn't until I experienced the pinnacle of success, having been successful and meeting everybody we thought worth meeting and finding out they weren't worth meeting, and having had more hit records than everybody else and having done it bigger than everybody else, it was like reaching the top of a wall and then looking over and seeing that there is so much more on the other side. So I felt it was part of my duty to say "Oh, okay, may be you are thinking that this is all you need, to be rich and famous; but actually it isn't." That is how I started my spiritual journey."

How important are the 3 Q's in our daily life? Let's analyze the simple example of climbing a ladder. We first decide the length of the ladder, its angle of inclination, space between its rungs (steps) etc. For this we use our analytical intelligence, IQ. Later we use EQ to overcome fear and get the "YES! I CAN DO IT!" feeling. Using IQ and EQ we can manage to climb the wall.

Even before climbing the wall, many times we forget to ask the most fundamental and basic questions, questions like: "Why should I climb the wall?" "Which wall should I climb?" "What do I achieve by climbing the wall?"

The intelligence needed to ask fundamental questions in life and seek answers is called Spiritual Intelligence or Spiritual Quotient, SQ. Without sufficient SQ, even after achieving our goals and desires (here, climbing the wall), we might have a feeling: "OH NO!!! I have climbed the wrong wall!" This is exactly the situation that most of us face in our lives today. This clearly stresses the need for sharpening the dormant, latent SQ that has been so long neglected by us.

Remember the IITians' example; those who committed suicide were caught up in the web of confusion of different kinds. Some climbed the wrong wall (may be IIT was not their cup of tea), chose

Spiritual Quotient - SQ

the wrong ladder (probably thought placement after the course is the all-in-all in life), and few didn't know what to do after climbing the wall.

DEFINITION OF SQ

Danah Zohar and Ian Marshall, known as the modern pioneers of SQ, published a book entitled "SQ: Our Ultimate intelligence" in the year 2000. In this book they say, "SQ is the intelligence with which we ask fundamental questions and with which we reframe our answers."

Robert Emmons defines spiritual intelligence as "The adaptive use of spiritual information to facilitate everyday problem solving and goal attainment." His Divine Grace A.C. Bhaktivedanta Swami Prabhupada (fondly called Srila Prabhupada), Founder Acharya of the International Society for Krishna Consciousness comments, "Man is a rational animal is not a perfect definition. Man is a spiritual animal". This clearly emphasizes how important Spiritual Quotient is in our daily life. SQ, in most simple terms, involves asking "fundamental" questions and seeking their answers from an authoritative source.

In the remaining chapters we present this "Ultimate Dimension" in a simple, understandable and practically applicable way. As we go through the text we get to discover new insights, answer a lot of fundamental questions, challenge our current understanding and gain basic knowledge of SQ from the books of Srila Prabhupada. Highly respected by the academic community for their authority, depth and clarity, his books are used as standard text books in numerous university courses around the world. He authored over 50 books which have been translated into more than sixty languages.

Progressing ahead, we answer many basic questions in the most authorized and bona-fide way in this very brief journey, ranging from discovering ourselves, finding cure to today's social ills and a lot more.

ANIMAL CIVILIZATION

Material life means eating, sleeping, mating, and defending, and spiritual life means something more than this. This is also the difference between animal life and human life. In animal life, the common formula is eating, sleeping, mating, and defending. A dog eats, a man also eats. A man sleeps, and a dog also sleeps. A man has sex life, and the dog also has sex life. The dog defends in his own way, and man also defends in his own way, maybe by atomic bombs. These four principles are common to human beings and animals, and advancement of these four principles is not human civilization but animal civilization.

We have greater intelligence than the animals; therefore our struggle for existence should be less than theirs. Still, it is greater. What sort of civilization is this? This is not civilization. Everyone wants a peaceful, calm life, but instead the modern human society forces everyone to work like an ass the whole day and night simply to satisfy the four basic necessities of life—eating, sleeping, mating, and defending. And even then these are not guaranteed. When I lived in India before going to America, I thought that since America is very rich the people there have no problem eating, sleeping, and so on. But the Americans have created a civilization where a certain section of the people are obliged to lie down on the street or in a park, and they have no proper dress, not enough food, and no fixed-up sex life. In such a so-called civilization, people are always disturbed and full of anxiety.

People in this age especially cannot distinguish between animal life and human life. They think the difference is that animals sleep in the street and human beings sleep in nice apartments. However, the śāstras do not define civilization in this way. Whether one sleeps in the street or in an apartment, the activity is the same. A dog may eat out of a garbage can, and a human being may eat on a golden plate, but this does not mean that they are engaged in different activities. In

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either case, both the dog and the man are taking food into their bodies. A dog may have sex in the street, and a human being may have sex in a very nice bed in a secluded place, but that does not change the activity. People are thinking that advancement of civilization means improving eating, sleeping, mating and defending, but actually these activities have nothing to do with civilization.

God realization is not possible for animals or for persons who are almost animals, or for animals in the shape of human beings. Contemporary civilization is by in large an assembly of animals because, as stated before, it operates on the basis of the animal propensities. The birds and beasts arise early in the morning and busy themselves trying to find food and sex and trying to defend themselves; at night they look for shelter, and in the morning they fly to a tree to find nuts and fruits. Similarly, in New York City, great hordes of people travel from one island to another by ferry boat or wait for subways in order to go to the office for the purpose of finding food. How is this advancement over animal life? Although the ferry and subway are always crowded, and many people have to travel forty or fifty miles for bread, the birds are free to fly from one tree to another.

In this particular form of life, the economic question is more easily solved than in the lower, animal forms. There are swine, dogs, camels, asses, etc., whose economic necessities are just as important to them as ours are to us, but the economic problems of these animals are solved only under nasty and unpleasant conditions. The human being is given all facilities for a comfortable life by the laws of nature because the human form of life is more important and valuable than animal life. Why is man given a better life than that of the swine and other animals? Why is a highly placed government servant given better facilities than those of an ordinary clerk? The answer is that a highly placed officer has to discharge duties of a higher nature. Similarly, the duties human beings have to perform are higher than those of animals, who are always engaged in simply feeding their hungry stomachs. Yet the modern soul-killing civilization has only increased the problems of the hungry stomach. When we approach a polished animal in the form of a modern civilized man and ask him to take interest in self-

realization, he will say that he simply wants to work to satisfy his stomach and that there is no need of self-realization for a hungry man. The laws of nature are so cruel, however, that despite his denunciation of the need for self-realization and his eagerness to work hard to fill his stomach, he is always threatened by unemployment.

We are given this human form of life not to work hard like asses, swine and dogs but to attain the highest perfection of life. If we do not care for self-realization, the laws of nature force us to work very hard, even though we may not want to do so. Human beings in this age have been forced to work hard like the asses and bullocks that pull carts.

Actually our position is that we are always rendering service to someone, either to our family, country, or society. If we have no one to serve, sometimes we keep a pet cat or dog and render service to it. All these factors prove that we are constitutionally meant to render service, yet in spite of serving to the best of our ability, we are not satisfied. Nor is the person to whom we are rendering that service satisfied. On the material platform, everyone is frustrated. The reason for this is that the service being rendered is not properly directed. For example, if we want to render service to a tree, we must water the root. If we pour water on the leaves, branches, and twigs, there is little benefit. If the Supreme Personality of Godhead is served, all other parts and parcels will be automatically satisfied. Consequently all welfare activities as well as service to society, family, and nation are realized by serving the Supreme Personality of Godhead.

The Śrīmad-Bhāgavatam states, *dharmaṁ tu sākṣād bhagavat-praṇītam*: [SB 6.3.19] “The codes of religion are directly given by the Supreme Personality of Godhead.” In the state there are laws that you must follow. The head of the state gives some laws, and if you are a good citizen you obey those laws, and live peacefully. These laws may be different according to time, circumstances, or people—the state laws of India may not agree cent percent with the laws of the United States—but in every state there are laws that you must obey. One has to abide by the law. Otherwise one is considered the

lowest in society, a criminal, and is subject to punishment. That is the general principle.

Similarly, religion means to obey the laws of God. That's all. And if a human being does not obey the laws of God, he is no better than an animal. All scriptures, all religious principles, are meant to elevate man from the animal platform to the human platform. Therefore, a person without religious principles, without God consciousness, is no better than an animal. That is the verdict of the Vedic literature:

āhāra-nidrā-bhaya-maithunaṁ ca
sāmānyam etat paśubhir narāṇām
dharmo hi teṣāṁ adhiko viśeṣo
dharmeṇa hīnāḥ paśubhiḥ samānāḥ

Eating, sleeping, sex, and defense—these four principles are common to both human beings and animals. The distinction between human life and animal life is that a man can search after God but an animal cannot. That is the difference. Therefore a man without that urge for searching after God is no better than an animal.

Unfortunately, at the present moment in every state and every society people are trying to forget God. Some people publicly say there is no God; others say that if there is a God, He is dead; and so on. They have built such a so-called advanced civilization, with so many skyscraper buildings, but they are forgetting that all of their advancement is dependent on God, on Kṛṣṇa. This is a very precarious condition for the human society.

If you defy the laws of your state, you will be put into difficulty. Similarly, if you continue to defy the authority of the Supreme Lord, you will suffer. As soon as the atomic bombs explode, all civilization on the surface of the globe will be finished. You may not like to think about these things—you may regard them as very unpalatable—but these are the facts. A godless civilization cannot be happy. That is a fact. So we have started the Kṛṣṇa consciousness movement to awaken this godless civilization. Just try to love God; this is our simple request.

Real civilization is not concerned simply with man's animal needs but with enabling man to understand his relationship with God, the

supreme father. One may learn about his relationship with God by any process—through Christianity, through the Vedic literatures or through the Koran—but in any case it must be learned. The purpose of this Kṛṣṇa consciousness movement is not to make Christians into Hindus or Hindus into Christians but to inform everyone that the duty of a human being is to understand his relationship with God. One must learn this, otherwise he is simply wasting his time by engaging in animalistic propensities. We must all try to love Kṛṣṇa or God. If one has a process, he should practice it, or he can come and learn this process.

This Kṛṣṇa consciousness movement is not blind religious fanaticism, nor is it a revolt by some recent upstart; rather, it is an authorized, scientific approach to the matter of our eternal necessity in relation with the Absolute Personality of Godhead, the Supreme Enjoyer. Kṛṣṇa consciousness simply deals with our eternal relationship with Him and the process of discharging our relative duties to Him. Thus, Kṛṣṇa consciousness enables us to achieve the highest perfection of life attainable in the present human form of existence.

BEYOND “PROGRESS”

Puñña Kāññēa: “The traditional charge against Hinduism is that it is fatalistic, that it inhibits progress by making people slaves to the belief in the inevitability of what is to happen. How far is this charge true?”

Çréla Prabhupāda: The charge is false. Those who have made that charge do not know what “Hinduism” is. First of all, the Vedic scriptures make no mention of such a thing as “Hinduism.” but they do mention sanātana-dharma, the eternal and universal religion, and also varṇāśrama-dharma, the natural organization of human society. That we can find in the Vedic scriptures.

So it is a false charge that the Vedic system inhibits the progress of mankind. What is that “progress”? A dog’s jumping is progress? [Laughter.] A dog is running here and there on four legs, and you are running on four wheels. Is that progress?

The Vedic system is this: The human being has a certain amount

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of energy—better energy than the animals’, better consciousness—and that energy should be utilized for spiritual advancement. So the whole Vedic system is meant for spiritual advancement. Human energy is employed in a more exalted direction than to compete with the dog.

Consequently, sometimes those who have no idea of religion notice that the Indian saintly persons are not working hard like dogs. Spiritually uncultured people think the dog race is life. But actual life is spiritual progress. Therefore the *Çrëmad-Bhägavatam* [1.5.18] says,

*tasyaiva hetoü prayateta kovido
na labhyate yad bhramatäm upary adhaü
tal labhyate duùkhavad anyataü sukhaà
kälëna sarvatra gabhëra-raà hasä*

The human being should exert his energy for that thing which he did not get in many, many lives. Through many, many lives the soul has been in the forms of dogs or demigods or cats or birds or insects. There are 8,400,000 material forms. So this transmigration is going on, but in every one of these millions of forms, the business is sense gratification. The dog is busy for sense gratification: “Where is food? Where is shelter? Where is a mate? How to defend?” And the man is also doing the same business, in different ways.

So this struggle for existence is going on, life after life. Even a small insect is engaging in the same struggle—*ähära-nidrä-bhaya-maithunam*—eating, sleeping, defending, and mating. Bird, beast, insect, fish—everywhere the same struggle: “Where is food? Where is sex? Where is shelter? How to defend?” So the *śāstra* [scripture] says we have done these things in many, many past lives, and if we don’t get out of this struggle for existence, we’ll have to do them again in many, many future lives. So these things should be stopped. Therefore *Prahlāda Mahārāja* advises his friends [*Çrëmad-Bhägavatam* 7.6.3],

*sukham aindriyakaà daityä deha-yogena dehinäm
sarvatra labhyate daiväd yathä duùkham ayatnataü*

“My dear friends, material pleasure—which is due simply to this material body—is essentially the same in any body. And just as misery comes without our trying for it, so the happiness we deserve will also come, by higher arrangement.” A dog has a material body, and I have a material body. So my sex pleasure and the dog’s sex pleasure is the same. Of course, a dog is not afraid of having sex on the street, in front of everyone. We hide it in a nice apartment. That’s all. But the activity is the same. There is no difference.

Still, people are taking this sex pleasure between a man and woman in a nice decorated apartment as very advanced. But this is not advanced. And yet they are making a dog’s race for this “advancement.” Prahlāda Mahārāja says we are imagining that there are different types of pleasure on account of different types of body, but the pleasure is fundamentally the same.

Naturally, according to the different types of body, there are some external differences in the pleasure, but the basic amount and quality of this pleasure has very well defined limitations. That is called destiny. A pig has a certain type of body, and his eatable is stool. This is destined. You cannot change it—“Let the pig eat halavā.” That is not possible. Because the soul has a particular type of body, he must eat a particular type of food. Can anyone, any scientist, improve the standard of living of a pig? Is it possible? [Laughter.]

Therefore Prahlāda Mahārāja says that everything about material pleasure is already fixed. The uncivilized men in the jungle are having the same sex pleasure as the so-called civilized men who boast, “Instead of living in that hut made of leaves, we are living in a skyscraper building. This is advancement.”

But Vedic civilization says, “No, this is not advancement. Real advancement is self-realization—how much you have realized your relationship with god.”

Sometimes people misunderstand, thinking that sages who try for self-realization are lazy. In a high-court a judge is sitting soberly, apparently doing nothing, and he is getting the highest salary. And another man in the same court—he’s working hard all day long, rubber-stamping, and he is getting not even one-tenth of the judge’s

salary. He's thinking, "I am so busy and working so hard, yet I am not getting a good salary. And this man is just sitting on the bench, and he's getting such a fat salary." The criticism of Hinduism as "inhibiting progress" is like that: it comes out of ignorance. The Vedic civilization is for self-realization. It is meant for the intelligent person, the person who will not just work like an ass but who will try for that thing which he did not achieve in so many other lives—namely, self-realization.

For example, we are sometimes labeled "escapists." What is the charge?

Disciple: They say we are escaping from reality.

Çrīḍa Prabhupāda: Yes, we are escaping their reality. But their reality is a dog's race, and our reality is to advance in self-realization, Kṛṣṇa consciousness. That is the difference. Therefore the mundane, materialistic workers have been described as mūḍhas, asses. Why? Because the ass works very hard for no tangible gain. He carries on his back tons of cloth for the washerman, and the washerman in return gives him a little morsel of grass. Then the ass stands at the washerman's door, eating the grass, while the washerman loads him up again. The ass has no sense to think, "If I get out of the clutches of this washerman, I can get grass anywhere. Why am I carrying so much?"

The mundane workers are like that. They're busy at the office, very busy. If you want to see the fellow, "I am very busy now." [Laughter.] So what is the result of your being so busy? "Well, I take two pieces of toast and one cup of tea. That's all." [Laughter.] And for this purpose you are so busy?

Or, he is busy all day simply so that in the evening he can look at his account books and say, "Oh, the balance had been one thousand dollars—now it has become two thousand." That is his satisfaction. But still he will have the same two pieces of bread and one cup of tea, even though he has increased his balance from one thousand to two thousand. And still he'll work hard. This is why karmīs are called mūḍhas. They work like asses, without any real aim of life.

But Vedic civilization is different. The accusation implied in the question is not correct. In the Vedic system, people are not lazy. They are very busy working for a higher purpose. And that busyness is so important that *Prahlāda Mahārāja* says, *kaumāra ācaret prājīo*: [SB 7.6.1] “Beginning from childhood, one should work for self-realization.” One should not lose a second’s time. So that is Vedic civilization.

Of course, the materialistic workers—they see, “These men are not working like us, like dogs and asses. So they are escaping.”

Yes, escaping your fruitless endeavor.

The Vedic civilization of self-realization begins from the varṇāśrama system of social organization. Varnāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate: [Cc. Madhya 8.58] “Everyone should offer up the fruits of his occupational duty to the lotus feet of the Lord Viṣṇu, or Kṛṣṇa.” That is why the Vedic system is called varṇāśrama—literally, “social organization with a spiritual perspective.”

The varṇāśrama system has four social and four spiritual divisions. the social divisions are the brāhmaṇas [teachers and priests], kṣatriyas [administrators and military men], vaiśyas [farmers and merchants], and śūdras [laborers and craftsmen], while the spiritual divisions are the brahmacārīs [students], gṛhasthas [householders], vānaprasthas [retirees], and sannyāsīs [renunciants]. But the ultimate goal is viṣṇur ārādhyate—the worship of the Supreme Lord, Viṣṇu, by all. That is the idea.

But the members of the modern so-called civilization do not know of varṇāśrama. Therefore they have created a society that is simply a dog’s race. The dog is running on four legs, and they are running on four wheels. That’s all. And they think the four-wheel race is advancement of civilization.

Vedic civilization is different. As Nārada Muni says, tasyaiva hetoḥ prayateta kovido na labhyate yad bhramatām upary adhaḥ: [SB 1.5.18] the learned, astute person will use this life to gain what he has missed in countless prior lives—namely, realization of self and realization of God. Someone may ask, “Then shall we do nothing?” Yes do nothing simply to improve your material position. Whatever material happiness

is allotted for you by destiny, you'll get it wherever you are. Take to Kṛṣṇa consciousness. You'll get these other things besides.

“How shall I get them?”

How? Kālena sarvatra gabhīra-ramhasā: by the arrangement of eternal time, everything will come about in due course. The example is given that even though you do not want distress, still distress comes upon you. Similarly, even if you do not work hard for the happiness that is destined to be yours, still it will come.

Similarly, Prahlāda Mahārāja says, na tat-prayāsaḥ kartavyam: you should not waste your energy for material happiness, because you cannot get more than what you are destined to have. That is not possible. “How can I believe it—that by working harder I will not get more material happiness than I would otherwise have had?”

Because you are undergoing so many distressing conditions even though you do not want them. Who wants distress? For example, in our country, Mahatma Gandhi was killed by his own countrymen. He was a great man, he was protected by so many followers, he was beloved by all—and still he was killed. Destiny. Who can protect you from all these distressing conditions?

“So,” you should conclude, “if these distressing conditions come upon me by force, the other kind of condition, the opposite number, will also come. Therefore why shall I waste my time trying to avoid distress and gain so-called happiness? Let me utilize my energy for Kṛṣṇa consciousness.” That is intelligence. You cannot check your destiny.

Puñña Kāñēa: Yes, the usual charge is that this Vedic system of civilization is fatalistic, and that as a result people are not making as much material progress as they otherwise would.

Ṣṛēla Prabhupāda: No, no, the Vedic system is not fatalistic. It is fatalistic only in the sense that one's material destiny cannot be changed. But your spiritual life is in your hands. our point is this: The whole Vedic civilization is based on the understanding that destiny allows only a certain amount of material happiness in this world, and that our efforts should therefore be directed toward self-realization. Nobody

is enjoying uninterrupted material happiness. That is not possible. A certain amount of material happiness and a certain amount of material distress—these both must be present always. So just as you cannot check your distressing condition of life, similarly you cannot check your happy condition of life. It will come automatically. Therefore, don't waste your time with these things. better you utilize your energy for advancing in Kṛṣṇa consciousness.

Puñña Kāñḍa: So then, Śrīla Prabhupāda, would it be accurate, after all, to say that people who have this Vedic conception would not try for progress?

Śrīla Prabhupāda: No, no. "Progress"—first you must understand what actual progress is. The thing is that if you try to progress vainly, what is the use of trying? If it is a fact you cannot change your material destiny, why should you try for that? Rather, whatever energy you have, utilize it for understanding Kṛṣṇa consciousness. That is real progress. Make your spiritual understanding—your understanding of God and self—perfectly clear.

For instance, in our International Society for Krishna Consciousness [ISKCON], our main business is how to make advancement in Kṛṣṇa consciousness. We are not enthusiastic about opening big, big factories with big, big money-earning machines. No. We are satisfied with whatever material happiness and distress we are destined. But we are very eager to utilize our energy for progressing in Kṛṣṇa consciousness. This is the point.

So the Vedic system of civilization is meant for realizing God: *viṣṇur ārādhyate*. In the Vedic system, people try for that. Actually, the followers of *varṇāśrama-dharma*—they never tried for economic development. You'll find in India, still, millions of people taking bath in the Ganges during Kumbha-melā. Have you have been to the Kumbha-melā festival?

Disciple: No.

Śrīla Prabhupāda: At the Kumbha-melā, millions of people come to take bath in the Ganges because they are interested in how to become

spiritually liberated from this material world. They're not lazy. They travel thousands of miles to take bath in the Ganges at the holy place of Prayag. So although they are not busy in the dog's race, these people are not lazy. *Yā niśā sarva-bhūtānām tasyām jāgarti sarīyamī:* "What is night for ordinary beings is the time of wakefulness for the self-controlled." The self-controlled man wakes up very early—practically in the middle of the night—and works for spiritual realization while others are sleeping. Similarly, during the daytime the dogs and asses think, "We are working, but these spiritualists, they are not working."

So there are two different platforms, the material and the spiritual. Followers of the Vedic civilization, which is practiced in India—although nowadays it is distorted—actually, these people are not lazy. They are very, very busy. Not only very, very busy, but also *kaumāra ācāret prājño dharmān bhāgavatān iha:* [SB 7.6.1] they are trying to become self-realized from the very beginning of life. They are so busy that they want to begin the busy-ness from their very childhood. Therefore it is wrong to think they are lazy.

People who accuse followers of Vedic civilization of laziness or of "inhibiting progress" do not know what real progress is. The Vedic civilization is not interested in the false progress of economic development. For instance, sometimes people boast, "We have gone from the hut to the skyscraper." They think this is progress. But in the Vedic system of civilization, one thinks about how much he is advanced in self-realization. He may live in a hut and become very advanced in self-realization. But if he wastes his time turning his hut into a skyscraper, then his whole life is wasted, finished. And in his next life he is going to be a dog, although he does not know it. That's all.

Puñña Kāñhēa: Śrīla Prabhupāda, then this question may be raised: If destiny cannot be checked, then why not, when a child is born, simply let him run around like an animal? And whatever happens to him . . .

Çréla Prabhupāda: No. That is the advantage of this human form of life. You can train the child spiritually. That is possible. Therefore it is said, *tasyaiva hetoḥ prayeteta kovido*: use this priceless human form to attain what you could not attain in so many millions of lower forms. For that spiritual purpose you should engage your energy. That advantage is open to you now, in the human form. *Ahaituky apratihātā*: pure devotional service to the Lord, Kṛṣṇa consciousness, is open to you now, and it cannot be checked. Just as your advancement of so-called material happiness is already destined and cannot be checked, similarly, your advancement in spiritual life cannot be checked—if you endeavor for it. No one can check your spiritual advancement. Try to understand this.

Puñña Kāññā: So, then, we can't say that the Vedic system, or *sanātana-dharma*, is fatalistic. There actually is endeavor for progress.

Çréla Prabhupāda: Certainly—spiritual progress. As for the question of “fatalistic,” I have often given this example: Let us say a man is condemned by a court of law to be hanged. Nobody can check it. Even the same judge who gave the verdict cannot check it. But if the man begs for the mercy of the king, the king can check the execution. He can go totally above the law. Therefore the *Brahma-saṁhitā* [5.54] says, *karmāṇi nirdahati kintu ca bhakti-bhājām*: destiny can be changed by Kṛṣṇa for His devotees; otherwise it is not possible.

Therefore our only business should be to surrender to Kṛṣṇa. And if you artificially want to be more happy by economic development, that is not possible.

Try to understand what is what. The first thing is that your destiny cannot be changed. That's a fact. But in spite of your destiny, if you try for Kṛṣṇa consciousness, you can achieve spiritual success. Otherwise, why did Prahāda Mahārāja urge his friends, *kaumāra ācāret*: “Take Kṛṣṇa consciousness up from your very childhood”? If destiny cannot be changed, then why was Prahāda Mahārāja urging this? Generally, “destiny” means your material future. That you cannot change. But even that can be changed when you are in spiritual life.

Puñña Kāñña: What is the meaning of apratihatā? You said that spiritual development cannot be checked.

Çrēla Prabhupāda: Apratihatā means this: Suppose you are destined to suffer. So apratihatā means that in spite of your so-called destiny to suffer, if you take to Kṛṣṇa consciousness your suffering will be reduced, or there will be no suffering—and in spite of any suffering, you can make progress in spiritual life. Just like Prahāda Mahārāja himself. His father put him into so many suffering conditions, but he was not impeded—he made spiritual progress. He didn't care about his father's attempts to make him suffer. That state of existence is called apratihatā: if you want to execute Kṛṣṇa consciousness, your material condition of life cannot check it. That is the real platform of progress.

Of course, insofar as your material condition is concerned, generally that cannot be checked. You have to suffer. But in the case of a devotee, that suffering also can be stopped or minimized. Otherwise, Kṛṣṇa's statement would be false: *aham tvām sarva-pāpebhyo mokṣayiṣyāmi* [Bg. 18.66]—"I will deliver you from all the reactions to your sinful activities." Suffering must befall me on account of my sinful activities, but Kṛṣṇa says, "I will deliver you from all the reactions to your sinful activities." This should be clear. Ordinarily, destiny cannot be checked. Therefore, instead of wasting your time trying to change your economic condition or material destiny apart from Kṛṣṇa consciousness, you should employ your priceless human energy for attaining Kṛṣṇa consciousness, which cannot be checked.

We see so many men working so hard. Does this mean that every one of them will become a Ford, a Rockefeller? Why not? Everyone is trying his best. But Mr. Ford was destined to become a rich man. His destiny was there, and so he became a rich man. Another man may work just as hard as Ford, but this does not mean he will become as rich as Ford. This is practical. You cannot change your destiny simply by working hard like asses and dogs. No. But you can utilize your special human energy for improving your Kṛṣṇa consciousness. That's a fact.

Disciple: Śrīla Prabhupāda, if destiny cannot be changed, what does Kṛṣṇa mean when He says, “Be thou happy by this sacrifice”?

Çrēla Prabhupāda: Do you know what is meant by “sacrifice”?

Disciple: Sacrifice to Viṣṇu , to Kṛṣṇa.

Çrēla Prabhupāda: Yes. That means pleasing Kṛṣṇa. If Kṛṣṇa is pleased, He can change destiny. Karmāṇi nirdahati kintu ca bhakti-bhājām: [Bs. 5.54] for those who serve Him with love and devotion, Kṛṣṇa can change destiny. So sacrifice, yajña, means pleasing Kṛṣṇa. Our whole Kṛṣṇa consciousness movement means pleasing Kṛṣṇa. That is the whole program. In all other business, there is no question of pleasing Kṛṣṇa. When one nation declares war upon another, there is no question of pleasing Kṛṣṇa or serving Kṛṣṇa. They’re pleasing their own senses, serving their own whims. When the First and Second World Wars began, it was not for pleasing Kṛṣṇa. The Germans wanted that their sense gratification not be hampered by the Britishers. That means it was a war of sense gratification. “The Britishers are achieving their sense gratification; we cannot. All right, fight.” So there was no question of pleasing Kṛṣṇa.

WHO AM I

Who are you? Are you your body? Or your mind? Or are you something higher? Do you know who you are, or do you merely think you know? And does it really matter?

For many, the very question “Who am I?” seems absurd. “Why, of course I know who I am,” we say. All right, then. Who are you? I reply that I am Mr. Such and Such, I am a citizen of India, and I’m a student of a particular college and course. I tell how old I am, what my religion is, what corporation I work for and so on. In other words, I circle around the point. I know many things about myself. But who am I?

The following is an excerpt from a conversation between Śrīla Prabhupāda, and Mr. Desmond James Bernard O’Grady, a noted Irish poet.

Mr. O'Grady: We meet a lot of young people in our teaching profession, and we don't try to teach them any kind of didactic salvation. We do try to direct them toward an awareness of what is best and what is most beautiful and what is most spiritually nourishing in the world about them—that is, insofar as the system allows us. Very frequently the students are not neutral enough to be in a spiritual condition; they are more in an emotional one. What we are faced with often is the basic question of “Who am I?” or, “What is it all about?”

Çrëla Prabhupäda: Yes.

Mr. O'Grady: Or they ask, “Why am I here?”

Çrëla Prabhupäda: Yes, very good.

Mr. O'Grady: We are asked, “Why should I be here? Who are you, teacher, and what gives you the right to tell us what to think or what to be or what not to be? Why should I read Shakespeare? Why should I listen to Mozart? I prefer Bob Dylan.” These kinds of questions seem to emanate from a very disillusioned state of mind, and insecurity, and uncertainty, and a lack of credibility in the total structure of things as they are. Frequently we have to answer these questions in a cataclysmic sort of way. Rather than presenting direct answers, we must answer indirectly, taking account of the conditioning that prompted students to ask these questions in the first place. Do you think that we should try to reach them more directly?

Çrëla Prabhupäda: You are talking about the problem of...

Mr. O'Grady: Modern education.

Çrëla Prabhupäda: Yes. So many questions are there, but they are not answered by modern education. “Why have I come here? What is the purpose?” These questions should be answered perfectly.

WE ARE NOT THESE BODIES

dehī nityam avadhyo 'yaà

dehe sarvasya bhārata

tasmāt sarvāi bhūtāni

na tvaà çocitum arhasi

“O descendant of Bharata, he who dwells in the body is eternal and can never be slain. Therefore you need not grieve for any creature.” (Bhagavad-gītā 2.30)

The very first step in self-realization is realizing one’s identity as separate from the body. “I am not this body but am spirit soul” is an essential realization for anyone who wants to transcend death and enter into the spiritual world beyond. It is not simply a matter of saying “I am not this body,” but of actually realizing it. This is not as simple as it may seem at first. Although we are not these bodies but are pure consciousness, somehow or other we have become encased within the bodily dress. If we actually want the happiness and independence that transcend death, we have to establish ourselves and remain in our constitutional position as pure consciousness.

Living in the bodily conception, our idea of happiness is like that of a man in delirium. Some philosophers claim that this delirious condition of bodily identification should be cured by abstaining from all action. Because these material activities have been a source of distress for us, they claim that we should actually stop these activities. Their culmination of perfection is in a kind of Buddhistic nirvāṇa, in which no activities are performed. Buddha maintained that due to a combination of material elements, this body has come into existence, and that somehow or other if these material elements are separated or dismantled, the cause of suffering is removed. If the tax collectors give us too much difficulty because we happen to possess a large house, one simple solution is to destroy the house. However, Bhagavad-gītā indicates that this material body is not all in all. Beyond this combination of material elements, there is spirit, and the symptom of that spirit is consciousness.

Consciousness cannot be denied. A body without consciousness is a dead body. As soon as consciousness is removed from the body, the mouth will not speak, the eye will not see, nor the ears hear. A child can understand that. It is a fact that consciousness is absolutely necessary for the animation of the body. What is this consciousness? Just as heat or smoke are symptoms of fire, so consciousness is the symptom of the soul. The energy of the soul, or self, is produced in the shape of consciousness. Indeed, consciousness proves that the soul is present. This is not only the philosophy of Bhagavad-gītā but the conclusion of all Vedic literature.

The impersonalist followers of Śaṅkarācārya, as well as the Vaiṣṇavas following in the disciplic succession from Lord Śrī Kṛṣṇa, acknowledge the factual existence of the soul, but the Buddhist philosophers do not. The Buddhists contend that at a certain stage the combination of matter produces consciousness, but this argument is refuted by the fact that although we may have all the constituents of matter at our disposal, we cannot produce consciousness from them. All the material elements may be present in a dead man, but we cannot revive that man to consciousness. This body is not like a machine. When a part of a machine breaks down, it can be replaced, and the machine will work again, but when the body breaks down and consciousness leaves the body, there is no possibility of our replacing the broken part and rejuvenating the consciousness. The soul is different from the body, and as long as the soul is there, the body is animate. But there is no possibility of making the body animate in the absence of the soul.

Because we cannot perceive the soul by our gross senses, we deny it. Actually there are so many things that are there which we cannot see. We cannot see air, radio waves, or sound, nor can we perceive minute bacteria with our blunt senses, but this does not mean they are not there. By the aid of the microscope and other instruments, many things can be perceived which had previously been denied by the imperfect senses. Just because the soul, which is atomic in size, has not been perceived yet by senses or instruments, we

should not conclude that it is not there. It can, however, be perceived by its symptoms and effects.

In Bhagavad-gītā Śrī Kṛṣṇa points out that all of our miseries are due to false identification with the body.

mātrā-sparṣās tu kaunteya

çetōñēa-sukha-duḥkha-dāu

āgamāpāyino 'nityās

tāàs titikñasva bhārata

“O son of Kuntī, the nonpermanent appearance of heat and cold, happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.” (Bg. 2.14)

In the summertime we may feel pleasure from contact with water, but in the winter we may shun that very water because it is too cold. In either case, the water is the same, but we perceive it as pleasant or painful due to its contact with the body.

All feelings of distress and happiness are due to the body. Under certain conditions the body and mind feel happiness and distress. Factually we are hankering after happiness, for the soul’s constitutional position is that of happiness. The soul is part and parcel of the Supreme Being, who is sac-cid-ānanda-vigrahaḥ [Bs. 5.1]—the embodiment of knowledge, bliss, and eternity. Indeed, the very name Kṛṣṇa, which is nonsectarian, means “the greatest pleasure.” Kṛṣ means “greatest,” and ṇa means “pleasure.” Kṛṣṇa is the epitome of pleasure, and being part and parcel of Him, we hanker for pleasure. A drop of ocean water has all the properties of the ocean itself, and we, although minute particles of the Supreme Whole, have the same energetic properties as the Supreme.

The atomic soul, although so small, is moving the entire body to act in so many wonderful ways. In the world we see so many cities, highways, bridges, great buildings, monuments, and great civilizations, but who has done all this? It is all done by the minute spirit spark within the body. If such wonderful things can be performed by the

minute spirit spark, we cannot begin to imagine what can be accomplished by the Supreme Spirit Whole. The natural hankering of the minute spirit spark is for the qualities of the whole—knowledge, bliss, and eternity—but these hankerings are being frustrated due to the material body. The information on how to attain the soul's desire is given in Bhagavad-gītā.

At present we are trying to attain eternity, bliss, and knowledge by means of an imperfect instrument. Actually, our progress toward these goals is being blocked by the material body; therefore we have to come to the realization of our existence beyond the body. Theoretical knowledge that we are not these bodies will not do. We have to keep ourselves always separate as masters of the body, not as servants. If we know how to drive a car well, it will give us good service; but if we do not know how, we will be in danger.

The body is composed of senses, and the senses are always hungry after their objects. The eyes see a beautiful person and tell us, "Oh, there is a beautiful girl, a beautiful boy. Let's go see." The ears are telling us, "Oh, there is very nice music. Let us go hear it." The tongue is saying, "Oh, there is a very nice restaurant with palatable dishes. Let us go." In this way the senses are dragging us from one place to another, and because of this we are perplexed.

indriyāḥ hi caratāḥ

yan mano 'nuvidhēyate

tad asya harati prajāḥ

vāyur nāvam ivāmbhasi

"As a boat on the water is swept away by a strong wind, even one of the senses on which the mind focuses can carry away a man's intelligence." (Bg. 2.67)

It is imperative that we learn how to control the senses. The name gosvāmī is given to someone who has learned how to master the senses. Go means "senses," and svāmī means "controller"; so one who can control the senses is to be considered a gosvāmī. Kṛṣṇa indicates that one who identifies with the illusory material body cannot establish himself in his proper identity as spirit soul. Bodily pleasure is

flickering and intoxicating, and we cannot actually enjoy it, because of its momentary nature. Actual pleasure is of the soul, not the body. We have to mold our lives in such a way that we will not be diverted by bodily pleasure. If somehow we are diverted, it is not possible for us to establish our consciousness in its true identity beyond the body.

*bhogaiçvarya-prasaktānāḥ
 tayāpahāta-cetasām
 vyavasāyātmikā buddhiḥ
 samādhau na vidhēyate
 traiguēya-viñayā vedā
 nistraiguēyo bhavāṛjuna
 nirdvandvo nitya-sattva-stho
 niryoga-kñema ātmavān*

“In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place. The Vedas deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.” (Bg. 2.44-45)

The word Veda means “book of knowledge.” There are many books of knowledge, which vary according to the country, population, environment, etc. In India the books of knowledge are referred to as the Vedas. In the West they are called the Old Testament and New Testament. The Mohammedans accept the Koran. What is the purpose for all these books of knowledge? They are to train us to understand our position as pure soul. Their purpose is to restrict bodily activities by certain rules and regulations, and these rules and regulations are known as codes of morality. The Bible, for instance, has Ten Commandments intended to regulate our lives. The body must be controlled in order for us to reach the highest perfection, and without regulative principles, it is not possible to perfect our lives. The regulative

principles may differ from country to country or from scripture to scripture, but that doesn't matter, for they are made according to the time and circumstances and the mentality of the people. But the principle of regulated control is the same. Similarly, the government sets down certain regulations to be obeyed by its citizens. There is no possibility of making advancement in government or civilization without some regulations. In the previous verse, Śrī Kṛṣṇa tells Arjuna that the regulative principles of the Vedas are meant to control the three modes of material nature—goodness, passion, and ignorance (traiguṇya-viṣayā vedāḥ). However, Kṛṣṇa is advising Arjuna to establish himself in his pure constitutional position as spirit soul, beyond the dualities of material nature.

As we have already pointed out, these dualities—such as heat and cold, pleasure and pain—arise due to the contact of the senses with their objects. In other words, they are born of identification with the body. Kṛṣṇa indicates that those who are devoted to enjoyment and power are carried away by the words of the Vedas, which promise heavenly enjoyment by sacrifice and regulated activity. Enjoyment is our birthright, for it is the characteristic of the spirit soul, but the spirit soul tries to enjoy materially, and this is the mistake.

Everyone is turning to material subjects for enjoyment and is compiling as much knowledge as possible. Someone is becoming a chemist, physicist, politician, artist, or whatever. Everyone knows something of everything or everything of something, and this is generally known as knowledge. But as soon as we leave the body, all of this knowledge is vanquished. In a previous life one may have been a great man of knowledge, but in this life he has to start again by going to school and learning how to read and write from the beginning. Whatever knowledge was acquired in the previous life is forgotten. The situation is that we are actually seeking eternal knowledge, but this cannot be acquired by this material body. We are all seeking enjoyment through these bodies, but bodily enjoyment is not our actual enjoyment. It is artificial. We have to understand that if we want to continue in this artificial enjoyment, we will not be able to attain our position of eternal enjoyment.

The body must be considered a diseased condition. A diseased man cannot enjoy himself properly; a man with jaundice, for instance, will taste sugar candy as bitter, but a healthy man can taste its sweetness. In either case, the sugar candy is the same, but according to our condition it tastes different. Unless we are cured of this diseased conception of bodily life, we cannot taste the sweetness of spiritual life. Indeed, it will taste bitter to us. At the same time, by increasing our enjoyment of material life, we are further complicating our diseased condition. A typhoid patient cannot eat solid food, and if someone gives it to him to enjoy, and he eats it, he is further complicating his malady and is endangering his life. If we really want freedom from the miseries of material existence, we must minimize our bodily demands and pleasures.

Actually, material enjoyment is not enjoyment at all. Real enjoyment does not cease. In the Mahābhārata there is a verse—*ramante yogino* ‘nante—to the effect that the *yogīs* (*yogino*), those who are endeavoring to elevate themselves to the spiritual platform, are actually enjoying (*ramante*), but their enjoyment is *anante*, endless. This is because their enjoyment is in relation to the supreme enjoyer (Rāma), Śrī Kṛṣṇa. Bhagavān Śrī Kṛṣṇa is the real enjoyer, and Bhagavad-gītā (5.29) confirms this:

bhoktāraà yaji a-tapasāà
sarva-loka-maheçvaram
suhādaà sarva-bhütānāà
ji' ätvā mäà çāntim ācchati

“The sages, knowing Me as the ultimate enjoyer of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.”

Bhoga means “enjoyment,” and our enjoyment comes from understanding our position as the enjoyed. The real enjoyer is the Supreme Lord, and we are enjoyed by Him.

An example of this relationship can be found in the material world between the husband and the wife: the husband is the enjoyer (puruṣa), and the wife is the enjoyed (prakṛti). The word pri means “woman.” Puruṣa, or spirit, is the subject, and prakṛti, or nature, is the object. The enjoyment, however, is participated in both by the husband and the wife. When actual enjoyment is there, there is no distinction that the husband is enjoying more or the wife is enjoying less. Although the male is the predominator and the female is the predominated, there is no division when it comes to enjoyment. On a larger scale, no living entity is the enjoyer.

God expanded into many, and we constitute those expansions. God is one without a second, but He willed to become many in order to enjoy. We have experience that there is little or no enjoyment in sitting alone in a room talking to oneself. However, if there are five people present, our enjoyment is enhanced, and if we can discuss Kṛṣṇa before many, many people, the enjoyment is all the greater. Enjoyment means variety. God became many for His enjoyment, and thus our position is that of the enjoyed. That is our constitutional position and the purpose for our creation. Both enjoyer and enjoyed have consciousness, but the consciousness of the enjoyed is subordinate to the consciousness of the enjoyer. Although Kṛṣṇa is the enjoyer and we the enjoyed, the enjoyment can be participated in equally by everyone. Our enjoyment can be perfected when we participate in the enjoyment of God. There is no possibility of our enjoying separately on the bodily platform. Material enjoyment on the gross bodily platform is discouraged throughout Bhagavad-gītā.

mātrā-sparṣās tu kaunteya

çṭoñëa-sukha-duùkha-däù

ägamaöpäyino 'nityäs

täàs titikñasva bhārata

“O son of Kuntī, the nonpermanent appearance of heat and cold, happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons.

They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.” (Bg. 2.14)

The gross material body is a result of the interaction of the modes of material nature, and it is doomed to destruction.

*antavanta ime dehā
nityasyoktāu çarīrēaù
anāçino ‘prameyasya
tasmād yudhyasva bhārata*

“Only the material body of the indestructible, immeasurable, and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.” (Bg. 2.18)

Śrī Kṛṣṇa therefore encourages us to transcend the bodily conception of existence and attain to our actual spiritual life.

*guëän etän atētya trēn
dehē deha-samudbhavān
janma-mātyu jarā-duùkhair
vimukto ‘mātam açnute*

“When the embodied being is able to transcend these three modes [goodness, passion, and ignorance], he can become free from birth, death, old age, and their distresses and can enjoy nectar even in this life.” (Bg. 14.20)

To establish ourselves on the pure brahma-bhūta [SB 4.30.20] spiritual platform, above the three modes, we must take up the method of Kṛṣṇa consciousness. The gift of Caitanya Mahāprabhu, the chanting of the names of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—facilitates this process. This method is called bhakti-yoga or mantra-yoga, and it is employed by the highest transcendentalists.

THE DIFFERENCE BETWEEN THE LIVING AND THE NONLIVING

[Śrīla Prabhupāda points at a dead tree with his cane.]

Çrēla Prabhupāda: Formerly leaves and twigs were growing from this tree. Now they are not. How would the scientists explain this?

Karandhara: They would say the tree's chemical composition has changed.

Çrēla Prabhupāda: To prove that theory, they must be able to inject the proper chemicals to make branches and leaves grow again. The scientific method includes observation, hypothesis and then demonstration. Then it is perfect. But the scientists cannot actually demonstrate in their laboratories that life comes from matter. They simply observe and then speak nonsense. They are like children. In our childhood, we observed a gramophone box and thought that within the box was a man singing, an electric man. We thought there must have been an electric man or some kind of ghost in it. [Laughter.]

Dr. Singh: One of the popular questions that arises when we start studying biology is "What is the difference between a living organism and that which is not living?" The textbooks say that the chief characteristics that distinguish the two are that a living being can move and reproduce, whereas dead matter can do neither. But the books never talk about the nature of the soul or about the consciousness of the living entity.

Çrēla Prabhupāda: But consciousness is the primary indication that life is present. Only because of consciousness can a living being move and reproduce. Because a person is conscious, he thinks of marrying, and begetting children. And the original consciousness is described in the Vedas: tad aikṣata bahu syām (Chāndogya Upaniṣad 6.2.3). This means that God, the original conscious being, said, "I shall become many." Without consciousness, there is no possibility of by-products.

MINIMUM WORDS, MAXIMUM SOLUTION

Çrëla Prabhupāda: The individual soul is never lost. He does not die, nor is he born. He simply changes from one body to another, just as one changes garments. This is perfect science.

Dr. Singh: But why don't scientists accept this?

Çrëla Prabhupāda: They are not nice men. They are rascals. They are not even gentlemen. Under appropriate circumstances, gentlemen will have some shyness or some shame. But these men are shameless. They cannot properly answer our challenges, yet they shamelessly claim that they are scientists and that they will create life. They are not even gentlemen. At least I regard them like that. A gentleman will be ashamed to speak nonsense.

Dr. Singh: They do not think before they speak.

Çrëla Prabhupāda: That means that they are not human beings. A human being thinks twice before saying anything. Kṛṣṇa makes the presence of life within the body so easy to understand. He says:

*dehino 'smin yathā dehe
kaumāraà yauvanaà jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

["As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13)]

In these two lines, Kṛṣṇa solves the whole biological problem. That is knowledge. Minimum words, maximum solution. Volumes of books expounding nonsense have no meaning. Materialistic scientists are like croaking frogs: ka-ka-ka, ka-ka-ka. [Śrīla Prabhupāda imitates the sound of a croaking frog, and the others laugh.] The frogs are thinking, "Oh, we are talking very nicely," but the result is that the

snake finds them and says, “Oh, here is a nice frog!” [Śrīla Prabhupāda imitates the sound of a snake eating a frog.] Bup! Finished. When death comes, everything is finished. The materialistic scientists are croaking—ka-ka-ka—but when death comes, their scientific industry is finished, and they become dogs, cats or something like that.

APPLIED SQ LECTURE AT MASSACHUSETTS INSTITUTE OF TECHNOLOGY(MIT)

Boston, May 5, 1968, Prabhupāda:

*oà aji āna-timirāndhasya
ji ānāi jana-çalākayā
cakñur unmīlitaà yena
tasmai çré-gurave namaù*

[I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.]

This prayer is offering respectful obeisances to the spiritual master. Why? Because the spiritual master is the person who opens our eyes, complicated in ignorance, with the torch of transcendental knowledge. Timirāndhasya. Every one of us born ignorant, and we require specific education and training for seeing things as they are. Today I am very glad to meet you. You are all students of technology. This Kṛṣṇa consciousness movement is also another technology. Unfortunately, in the modern state of civilization there are different department of knowledge. There is department of teaching medical science, there is department of teaching engineering, there is department of educating—so many other departments of knowledge. Unfortunately, there is no department for distributing knowledge in the science of the soul. But that is the important, most important thing, because the soul is the mainstay, is the background of all our movements.

In the Bhagavad-gītā [3.42] there is a nice verse:

*indriyāēi parāēy āhur indriyebhyaù paraà manaù
manasas tu parā buddhir yo buddheù paratas tu saù*

The idea is that in the present consciousness I am thinking that I am this body, although actually I am not this body. This is ignorance. And body means the senses. I am acting means... Just like I am talking. That means I am using my tongue for vibration. So these bodily activities means sensual activities. But if you go deep into the matter, the senses can only act when the mind is sound. If the mind is not sound, a crazy man or a madman cannot use his senses properly. Therefore higher science. First of all technology of the senses, and then, next higher technology is of the mind, which is known as psychology. Thinking, feeling, willing. They are trying to understand how they are working. And above this mind, mental science, there is the science of intelligence. And above the science of intelligence, the background is the soul. Unfortunately, we have got technology for the bodily senses, we have got technology for psychology, but we have neither any technology for intelligence nor for any technology in the science of the soul. The Kṛṣṇa consciousness movement is the technology of the science of soul.

There is a nice story. You'll appreciate it. In India, especially in Bengal, there are many rivers. The land is full of rivers. Because it is on the bank of the Bay of Bengal, all rivers are falling. Therefore Bengal, the land of, especially the east Bengal, is full of rivers. One student of technology was going home, and he was on the boat. So the student was asking the boatman, "Do you know what are the stars?" The boatman said, "Sir, we are ordinary boatman. What do we know about these stars?" "Oh. Then your fifty percent of life is wasted, useless." Then he was asking, "Do you know what are these trees? Do you know any science of botany?" He said, "Sir, we are ordinary laborer. What do we know about botany?" "Oh. Then seventy-five percent of your life is useless." In this way the student of technology was asking the boatman, "Do you know this? Do you know that?" And he said that "I am ordinary man. What do I know all these things?" Then all of a sudden there was a black cloud, and there was storm, and the river began to be inflated, and the boatman said, "My dear sir, do you know swimming?" "Oh," he said, "no." Then he said, "Then your cent percent knowledge is spoiled. Now you have

to go down to the river. Your life is finished.” In this way they dropped in the river, and the technological student, because he did not know how to swim, so the storm and the waves grabbed him.

The idea is that we are making progress, certainly, in technology, in economics, in so many other departments of human necessities. But Bhagavad-gītā says that real problem of this world, or real problem of our life, it is said in the Bhagavad-gītā, janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [Bg. 13.9]. If you are intelligent enough, then you should see the real problem is birth, death, old age and disease. Janma means birth, and mṛtyu means death. Janma-mṛtyu-jarā. Jarā means old age, and vyādhi means disease. So actual material problem is this, janma-mṛtyu-jarā-vyādhi. We have forgotten that “In the abdomen of my mother, how precarious condition I was living in.” Of course, we can know from the description of medical science or any other science how the child is packed up there and how much suffering is there. The worms bite the child and he cannot express; he suffers the suffering. Similarly, the mother eats something and the pungent taste also gives him suffering. So these descriptions are there in the śāstras, in the scriptures and authentic Vedic literature, how the child suffers within the abdomen of mother. So these are the sufferings of birth. At least, one child has to remain in that air-packed condition at least for ten months. Now just imagine if you are put into that air-packed condition for three minutes now, you will immediately die. But actually, we had that experience to remain in the mother’s womb in that air-packed condition for ten months. So suffering was there, but because the child was incapable of expressing, therefore... Or his consciousness was not so elevated. He could not cry, but the suffering was there. Similarly, at the time of death there is suffering. Similarly, old man. Just like us, we have got so many complaints, bodily complaints. Because now everything, the anatomical or physiological condition, is deteriorating. The stomach is not digesting foodstuff so nicely as when I was young I could digest. So the sufferings are there. Similarly, disease. Who wants disease? So modern technology, they have advanced undoubtedly, but there is no remedy

for, I mean to say, to stop birth, death, old age and disease. This is real problem. But because these problems cannot be solved by the modern scientific advancement of knowledge, they have practically set aside or neglected because they cannot solve it.

But there is a solution. There is a solution. That solution of this problem is stated in the Bhagavad-gītā, that,

*mām upetya kaunteya
duḥkhālayam açaçvatam
nāpnuvanti mahātmānaḥ
saḥ siddhiḥ paramāḥ gatāḥ*

[Bg. 8.15]

“My dear Arjuna, if somebody comes to Me...” “Me” means here the Supreme Personality of Godhead is saying, Kṛṣṇa. “If somebody comes to Me, then he hasn’t got to take birth again in this miserable material condition.” Duḥkhālayam aśāsvatam. Duḥkhālayam means the place of miseries. We are thinking that we have made a paradise, but actually the place is miserable, because the threefold miseries, they are there. Either in America or in India or in any other country, China, or any other planet, the material miseries which are three kinds, ādhyātmika, ādhibhautika, ādhidaivika... Ādhyātmika means miseries pertaining to the body and the mind. Sometimes we are feeling headaches, sometimes we are feeling some other pains. Any things which are pertaining to the body and mind, there is some pain. These are called ādhyātmika. Similarly, there are other pains, inflicted by other living entities. They are called ādhibhautika. Similarly, other pains also, which is offered by the nature, by the laws of nature. All of a sudden there is earthquake, all of a sudden there is famine, or similar other which we have no control over. So these three kinds of miseries are always there. But under the spell of illusion we are thinking that we are happy. And the illusion means that the material energy is so illusory that however a living entity may be in abominable condition, he thinks that he is happy. You take any animal, just like take the hog—that life is most filthy life. Of course, you have

no experience to see in your city, hogs. In India there are many hogs in the city, and they are living in filthy place—they are eating stool, and most abominable life. But even you ask a hog that “You are living in such abominable condition. Let me do you something good,” he’ll refuse to accept. If you give him something, nice preparation, as we have got in India, halavā, he’ll not accept it. He will accept stool, because his body is meant for that purpose and he will not like any palatable foodstuff. He will like that stool. This is the spell of māyā.

So Kṛṣṇa consciousness means that if we want, if we are actually educated, then we must try to question that “Why I am suffering?” This is called brahma-jijñāsā. In the Vedānta-sūtra the first aphorism is athāto brahma jijñāsā. One should inquire about his existence as soul, not as body or as mind. Because he is neither body nor mind. So this Vedānta-sūtra says that athāto brahma jijñāsā. Atha ataḥ means this is the time, this human form of life, developed consciousness, with greater intelligence than the animals, one should inquire about his spiritual existence. That is real technology. And Śrīmad-Bhāgavata says that parābhavas tāvad abodha-jāto yāvan na jijñāsata ātmataṭtvam. So long one does not inquire about his spiritual existence... Every one of us is born ignorant because we do not know what is our real identity. Generally, we accept that “I am this body,” but actually I am not this body. These things can be understood very easily. Suppose you are seeing all along a friend. All of a sudden he dies and you say, “My friend is gone.” Well, your friend is lying there with all the body, hands, legs, everything. He’s lying there. Why do you say that your friend is gone? Then you have never seen your friend. You have seen only his bodily structure. That’s all. Similarly, at the present moment the humanitarian work is going on, but we do not know what is the basic principle of humanitarian work. The Bhāgavata answers this: yasyātma-buddhiḥ kuṇape tri-dhātuke [SB 10.84.13]. A person who is in the knowledge that “I am this body and...,” *sva-dhiḥ kalatrādiṣu bhauma-ijya-dhiḥ*, and if one thinks that “In relations with this body, my kinsmen, they will protect me,” and if he thinks that “The land where the body is grown, that is the

worshipable land," then he is, I mean to say, accepted like animal. Sa eva go-kharah [SB 10.84.13].

So these instructions are there. Unfortunately, we have no time, neither we have desire to understand actually what I am, why I am suffering, what is this world, what is my relationship with this world, what is God, what is my relationship with God. These questions are very important questions, and there is technology to understand these questions. And the Śrīmad Bhagavad-gītā or Śrīmad-Bhāgavatam, Vedānta-sūtra, all these literatures are there. If you kindly, of course, see to these literatures, you'll find the solution of the problems of life. But we are not interested. That is the difficulty. We are thinking that we are happy, we have no problem, although there are so many problems and we are not happy. This is called māyā. Māyā means what is not. Mā means not. Yā means this. This is called māyā. We are thinking that we are happy, but actually we are not happy. And even if we are happy, how long we are happy? Suppose, taking for example you Americans, you are the richest nation of the world. Your material comforts and everything is greater than other countries, standard of living. But just try to think how long you can remain as American. Say, for fifty years or hundred years, at most. Then... But we do not know what is going to happen in my next life because we do not believe in the next life. But actually there is next life. So if you don't take care of my next life and if we irresponsibly waste our valuable human form of life like ordinary animals... The ordinary animals, they demand something for eating, they want to sleep, they want to defend, and they want to mate. So similarly, if human being is also busy with the four principles of bodily demands, namely eating, sleeping, mating and defending, then, according to Vedic literature, it is said that he is not human being. Dharmena hīna paśubhiḥ samānāḥ. If the human being does not understand his real spiritual identity and simply busy with the four demands of bodily necessities, then paśubhiḥ samānāḥ—he's as equal as with lower animals, cats and dogs.

So Bhagavad-gītā gives you clue. It is not very difficult to understand this science. The Bhagavad-gītā gives you the information of the spirit soul very simply. The Bhagavad-gītā says,

*dehino 'smin yathā dehe
kaumāraà yauvanaà jarā
tathā dehāntara-prāptir
dhēras tatra na muhyati*

[Bg. 2.13]

Just like within this body, when you were a child you were within this body—not exactly this body, but another body, which was so small. Now where is that body? That body is gone. You have got another body. So Bhagavad-gītā says, as we are changing body moment to moment, *dehino 'smin yathā dehe...* [Bg. 2.13]. *Dehinaḥ* means the soul, the spirit soul, who is embodied within this body, as he is changing body from moment to moment. This is a fact, a medical fact, that you are changing body every moment. Similarly, the last change is called death. But we have to take..., we have to accept another body. But we do not know what sort of body we are going to accept. That technology is wanting in the modern civilization. But there are 8,400,000's of different bodies, and after leaving this body you may enter any of such bodies. You may become, after leaving this body, you can become American or you can become Indian or you can become Chinaman or you can become god in the moon planet or some other planet, or you can become dog, you can become hog, you can become serpent—anything. That requires... That is under the control of the material nature. That is not under your control. But if you take to this Kṛṣṇa consciousness, it will be under your control. How it is possible? The Bhagavad-gītā answers this:

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāū
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām*

[Bg. 9.25]

If you want to enter into another planet, say moon planet or sun planet or Venus planet... There are innumerable planets. The ultimate,

highest planet is called Brahmaloaka. And the advantage of going to Brahmaloaka is also stated in the Bhagavad-gītā, that you can get a life, sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ [Bg. 8.17]. You can get there life for millions and millions of years. But still, there is death and there is birth and there is that old age and there is that disease. But mad-dhāma gatvā punar janma na vidyate. But if somebody is transferred to that planet which is called Kṛṣṇaloka, Goloka Vṛndāvana, or Vaikuṇṭha, then one hasn't got to come back to this material, I mean to say, temporary existence. So these informations are there, and they are very scientific. They are not dogmatic. If you accept them with reason and argument and with human consciousness, the solutions are there.

So Kṛṣṇa consciousness is the movement. It is not new movement. This movement is at least, current, since five hundred years before. Lord Caitanya, He started this movement in the fifteenth century. So this movement is current everywhere in India, but in your country, of course, it is new. But our request is that you kindly take this movement little seriously. We do not ask you to stop your technological advance. You do it. There is a nice proverb in Bengal that a woman who is busy in household work is also..., she also takes care for dressing herself nicely. It is the nature of women. When they go out they dress very nicely. So similarly, you may be busy with all kinds of technology. That, that is not forbidden. But at the same time, you try to understand this technology, the science of soul. That is there. It is not a bogus propaganda. It is factual. It is science. As science is not bogus propaganda, similarly this Kṛṣṇa consciousness is also not bogus propaganda. As science means two plus two equal to four, similarly Kṛṣṇa consciousness means mitigating the all problems of life. So... And the process is very easy. We are... Not we are. It is recommended by Lord Caitanya that in this age, for self-realization it is this process:

*harer nāma harer nāma harer nāma iva kevalam
kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā*

[Cc. Ādi 17.21]

Lord Caitanya says that in this age, when our life is very short, we are not very much enlightened in spiritual matters and we are very lazy at the same time, and at the same time we are unfortunate, so under these conditions the people are recommended simply to chant Hare Kṛṣṇa. Harer nāma harer nāma harer nāma iva kevalam. Now this Hare Kṛṣṇa movement, you may say that “This ‘Kṛṣṇa’ is Indian name or Hindu name. Why shall we chant ‘Kṛṣṇa’?” But if you have got any name of God, you can chant that also. Caitanya Mahāprabhu says that God has millions and billions of names. So any name is as good as “Kṛṣṇa.” It doesn’t matter. Then why we chant Hare Kṛṣṇa? Because we are following the footprints of Lord Caitanya, and He chanted this holy name, we are chanting. So we shall request you most humbly that it is..., there is no loss on your part, but the gain is immense. If you take to this chanting Hare Kṛṣṇa, then gradually your misconception of this life will be cleared off. You will understand your real identity and you will act in that way. And the technology is so nice that you may remain in your business, that doesn’t matter. Simply you have to chant Hare Kṛṣṇa. Suppose you are walking on the street. If you chant Hare Kṛṣṇa, nobody is taxing you, nobody is bothering you. But if by chanting Hare Kṛṣṇa, if you derive some benefit, why do you neglect it? That is our submission. So this movement is for making solution of the problems of life, and it can be easily done. And anyone can accept it. It doesn’t matter whether he is Indian or American or Hindu or Muslim or Christian. It doesn’t matter. Simply this vibration: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

So I shall thank you if you join us with this kīrtana and at least for few minutes you chant this Hare Kṛṣṇa, Hare Kṛṣṇa. Thank you very much. Any question you can put. Yes?

Student (1): If I understood you, I think you said that this approach, that you feel that it’s appropriate to you because people are lax in their approach to spiritual problems.

Prabhupāda: It is not Hindu approach. We are recommending that you chant the holy name of God. Why do you say it is Hindu approach?

Student (1): I didn't. But as I understood you, I thought you said that this was appropriate here because people aren't terribly interested, therefore are lax in spiritual matters, which I feel is true. But if this is true, is there something that would follow? In other words, could you progress to some other form of this more...?

Prabhupāda: There are many other forms, of course, but this form is the easiest, and just suitable for the people of this age. Just like you gather together and chant Hare Kṛṣṇa. Anyone can. Actually we are doing that. In your country, wherever I go I chant this, and the American boys and girls, they take part in it in parks, in our class. So there is no difficulty. And this is the easiest. Simply we do not ask that you must be very highly educated, you must be philosopher, you must be expert in breathing exercise or this way or that way. No. We don't require any qualification. Simply come and sit with us and chant Hare Kṛṣṇa and see the result.

Student (1): Do you imagine in this life an attainment of a follower...?

Prabhupāda: Oh, yes. There are many followers. You can ask how they have changed. We have got many letters. And here there are my students. You can ask directly how they have changed. This is practical. Yes.

Student (2): I want to make sure I understood—that chanting this over a long time will also help affect where our body will go after we die, what form we'll come back in?

Prabhupāda: First thing is by chanting your misconception of life will be cleared. At the present moment I am thinking that "I am this body," and therefore, because my body is born in this land, therefore I am thinking, "I am American." And because I happened to take my birth in a certain family, so I am thinking, "I am Christian" or "Hindu." But all these things are designations. When we clear the misconception of my life, then I can understand that I am pure soul, ahaṁ brahmāmi. The Vedic language says that "I am spirit soul." And as soon as you understand, then brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati

[Bg. 18.54]. As soon as you realize yourself as soul, then you become immediately free from all anxieties, prasannātmā. Prasannātmā means jolly. Spiritual life means natural joyful. Ānandamayo 'bhyāsāt (Vedānta-sūtra 1.1.12). The Vedānta-sūtra says that spirit is by nature joyful. So because we are spirit, we are always hankering after joyous life. But because our expression is through this material mind and body, it is not being fulfilled. So as soon as you stand on the spiritual platform, you actually stand on the platform of joyous life. That is the immediate gain. Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam [Cc. Antya 20.12]. Immediately. Yes?

Student (3): What is the meaning of the sign at your back?

Prabhupāda: What is the meaning of your sign in the neck? What is the meaning of your sign in the neck? Oh, this? I do not know. (laughter) That is not my sign. That is technological sign. (laughter)

Student (4): Your Holiness?

Prabhupāda: Yes.

Student (4): Could you estimate how many people in India have found true spirituality through Indian religion?

Prabhupāda: What do you mean by Indian religion?

Student (4): By any of the true religions which are offered in India. Not only yours, but...

Prabhupāda: You do not know what is Indian religion. The Indian religion is stated in the Bhagavad-gītā. Have you read Bhagavad-gītā? Then you do not know what is Indian religion. Indian religion is stated in the Bhagavad-gītā. The Bhagavad-gītā, Kṛṣṇa says, there is no greater higher authority than Kṛṣṇa. You can accept it. At least, the Indians, they accept. So in the Bhagavad-gītā it is said in the beginning that yadā yadā hi dharmasya glānir bhavati: [Bg. 4.7] "Whenever there is discrepancy in the matter of discharging religious principles, I appear." Now, if you accept this religion means the Hindu religion or Muslim religion or Christian religion or Buddhist religion, Kṛṣṇa does not propose

such religion. He, at the end of Bhagavad-gītā, He says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] “You give up all other religious principles. You simply surrender unto Me.” So religion, either you take it Hindu religion or Muslim religion or Christian religion, religion means to surrender unto God. And the Bhāgavata explains, sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. That is the perfect type of religion which teaches surrendering unto the Supreme Lord. That is religion. Either you take it Hindu religion or Christian religion or Muslim religion or any religion, real religion means surrendering unto God. If there is no surrender unto God, that is no religion.

Student (4): Well, in India how many followers do you feel...

Prabhupāda: Why do you ask for India? I am talking of religious principle. How many of you Christian, you surrender unto God? First answer this. Then you go to India. Anyone, Christian or Muslim or Hindu, it doesn't matter. The conception of God is there. If you do not surrender unto God, you have no religion. Yes?

Student (5): In the Bhagavad-gītā, when Kṛṣṇa asks Arjuna to go forth in the battle and not to, to slay his relatives and not to be caught in the material world and see that the slayer and the slain are one, should the young American faced with the war in Vietnam go forth to Vietnam realizing that the slayer and the slain are one and that all this slaughter, just slaughter karma, and follow the way of the sage.

Prabhupāda: In the Bhagavad-gītā, Arjuna, he was a devotee of Kṛṣṇa, a friend of Kṛṣṇa. Perhaps you know it. So in the beginning he did not like to fight. He denied. So any devotee of God or Kṛṣṇa is not fond of war or fighting with any others. But if there is necessity, if Kṛṣṇa wants that fight, a devotee of Kṛṣṇa will accept such fight. If you think that your Vietnam fighting is ordered by Kṛṣṇa, then it is all right. If it is not, then it is not. That is Kṛṣṇa consciousness. We act in Kṛṣṇa consciousness. If Kṛṣṇa says, if God says, “This is right,” we accept it right. If God says it is wrong, we accept it wrong. Because we think, we have poor fund of knowledge. We do not know what

is right and wrong. Therefore if God says or Kṛṣṇa says this is right, we accept it right. If God says or Kṛṣṇa says it is wrong, we accept it wrong. Yes?

Student (6): In order for one body to perceive another body, you need your eye. You have to look and see the other person and another person... In order for a body to perceive itself, it needs a mirror. But how does one body perceive its soul?

Prabhupāda: Yes. When you see your body you think that “This is my finger, this is my hand, this is my head, this is my chest, this is my leg.” You see simply you will find, “This is my, this is my, this is my.” But if you try to find out “Then what is I?” then you will find out. That is called self-realization. We are simply now engrossed with things “my,” but we do not know what is “I.” The identification of myself or I with this body is wrong. The identification of I with the mind is also wrong. The identification of I with intelligence is also wrong. When you actually come to the platform of spiritual understanding, then you understand that “I am neither this body, neither the senses, neither this mind, nor intelligence, but I am spirit soul.” That is called brahma-jñāna, or Brahman realization. And the symptom will be, as soon as you are actually in self-realization, you will feel happy. You will have no anxiety. That is the test. Just like when you’re free from disease, then there is no pain. Similarly, when you actually realize that you are spirit soul, ahaṁ brahmāsmi, then the symptom will be that there will be no anxiety and no lamentation and no bereavement or no so-called, I mean to say, happiness.

Student (7): How can you be sure?

Prabhupāda: Here is the surety. As soon as you see that you’re free from all anxiety, then it is sure that you have realized yourself.

Student (7): Well how can you be sure you’re free from all anxiety if you’re incapable of perceiving happiness? And to perceive happiness, you...

Prabhupāda: Well, you have to follow the process. Then you will feel. Just like if you are diseased, if you have to be under the treatment of the physician and you have to take medicine, and when you're actually free, you will yourself feel, "Yes, I am free." But without going under treatment of an expert physician, or taking the medicine, how you can be free from disease? Yes?

Student (8): I don't understand exactly how Kṛṣṇa consciousness is different than the other religions. Like in Christianity, Judaism and Moslem they have the idea that a person can pray and sometimes chant, communicate with God, understand His way. And all religions seem to have this. So I don't see how it's different.

Prabhupāda: There is no difference. I have already explained that we are recommending that you chant the holy name of God. If you have got any holy name of God in your religion, you can chant that. We don't say that you chant Kṛṣṇa. Just like you are thirsty, you want water. Somebody may call "water," somebody may call "pani," somebody may call "jala." That doesn't matter. But you want water. Similarly, if you have got any name for calling the Supreme Lord, you call in that name. It doesn't matter. That is our recommendation. When we say, harer nāma. Harer nāma means the holy name of the Supreme Lord. Yes?

Student (9): There are different techniques for reaching Christ consciousness or God consciousness or self-realization. What test do you recommend for finding out which technique is the best?

Prabhupāda: Yes. That I have already explained. That technique is best by which you develop your love of God. That is the test. If by following Christian religion or Muhammadan religion or Hindu religion you actually develop your transcendental love for God, that is the best technique. If you have no love for God, simply you follow the technique, then it is simply laboring. That's all.

Student (9): I mean especially the variations of Indian technique.

Prabhupāda: I don't say any variation. I say that is the best technique by which you develop love of God. Now you find out what is that best technique. If you find that in your technique you are developing love of God, it is best. We don't say that you accept this technique or that technique. Any technique by which... Just like a man is diseased. Any medicine by which he is cured, that is best medicine for him. Similarly, the criterion is whether you have developed love for God or you are still in love for the matter. That is the test. Sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje [SB 1.2.6]. This is the definition of technique in Śrīmad-Bhāgavatam. That technique is the best form of technique of religious activity by which you can develop your service attitude towards the Supreme Personality of Godhead. The service attitude is there. You are serving. Either you are serving your family or you are serving your body or you are serving your society or serving your country, or if you have no engagement to service, you are serving some dog, you are serving some cat, you are serving some animal. So serving spirit is there, but we do not know where to place our service and become actually benefited by that service. Therefore you have to develop that spirit of service attitude toward the Supreme Personality of Godhead. When you develop that consciousness, that is called Kṛṣṇa consciousness or God consciousness or whatever technical name you may give. Yes?

Student (10): According to the belief, how many... Is there a fixed number of souls or fixed number of spirits in the universe?

Prabhupāda: No. The souls are innumerable. Asaṅkhyaya. It is stated in the Vedic literature, asaṅkhyaya. You cannot count. Asaṅkhyaya. And in the Upaniṣad it is said, nityo nityānāṁ cetanaś cetanānāṁ eko bahūnāṁ vidadhāti kāmān (Kaṭha Upaniṣad 2.2.13). God is also a living entity. As we are living entity, He is also living entity. But He is the chief living entity. Nityo nityānāṁ cetanaś cetanānāṁ. He's the leader of all living entities. Eko bahūnāṁ vidadhāti kāmān. That one Supreme is supplying all the necessities of these many. So living entities... Just like sparks of the fire. The fire is..., big fire is one, but the sparks, there are millions. Similarly, we are all qualitatively one with God. Just

like fire and fire sparks. Qualitatively all of them are fire, but the big fire and small fire is different. Similarly, we are also of the same quality as God, but we are very minute and God is great.

Student (4): When some new animal or person is born, is the soul always a reincarnation of some previous soul, or can it be that a new soul has...

Prabhupāda: No. The same soul is changing, just like you are changing your dress. Now you are in some colored dress. You may have some white dress or some red dress. Similarly, *vāsāmsi jirṇāni yathā vihāya* [Bg. 2.22]. As soon as your dress is old enough, you cannot use it any more, you have to change the dress. Similarly, the present body, as soon as it is no more workable, you have to accept another body. Now, taking it accepted as dress, that the next body means next dress, so that dress will be offered according to the payment, or according to your work. If you have worked just like a god, then you get the dress of a god, and if you have worked like a dog, then you'll get the dress of a dog.

Student (4): Then how can the dog then become a higher soul, a higher form after the dog?

Prabhupāda: Yes, there is gradual evolution. From dog life, from animal life, again by evolutionary process... That is accepted by anthropo... What is called? Anthropology. That they come to the human being, again there is a chance to get out of this bodily embodiment, and you can get yourself free life in the spiritual world. So if you lose this chance, then you again go to the cycle of birth and death in so many forms of bodies. Therefore we should utilize this enlightened body, the human form of body, the civilized form of life, for our next eternal life. *Yad gatvā na nivartante tad dhāma paramam mama* [Bg. 15.6]. We should prepare ourself to go to that form of life which has no more birth, death, or disease or old age. Eternal life. Yes.

Student (11): Does it do atheists any good to chant your verses if they only want to be happy through chanting them?

Prabhupāda: Certainly. You may be atheist or theist. The chanting is so powerful, the atheist will be theist. If you are atheist, you can try it. Yes?

Student (12): Is this continual reincarnation only occurring on this earth, or does it occur on other planets?

Prabhupāda: Oh, other planets. All throughout the whole material world.

Student (12): Is there interchange between the planets?

Prabhupāda: Oh, yes. Oh, yes. You can go in another planet also. Because it is said in the Bhagavad-gītā, sarva-gā. Sarva-gā means the soul can be transferred to any place. It may be in America, it may be India, in moon planet, sun planet, or any..., anywhere.

Student (13): Has the universe existed forever, or does soul have a beginning?

Prabhupāda: No. This material universe is created and dissolved. Bhūtvā bhūtvā praliyate [Bg. 8.19]. Just like this body: it is born for some time, it will stay for some time, it will go for some time, then it will become old, and it will vanish. Similarly, the whole universe is like that. It has its creation, it stays for some time, a long duration of time, and it creates so many other things, by-products, and there will be time when everything will be vanquished.

Student (13): And where were the souls before the universe began?

Prabhupāda: That is called spiritual kingdom. In the spirit.

Student (13): And is that where they will all end up again when the universe comes to an end?

Prabhupāda: Yes. If you are not liberated, then you have to come to this material world and change one body after another. That will be your business. But if you get yourself transferred to the spiritual world, then there is no more coming back to this material world, and you get your eternal, blissful life of knowledge.

Student (13): What happens if the universe ends and there are some souls that have not yet transferred themselves to the other universe?

Prabhupāda: The same thing. What happens when your body will be vanquished? Nothing happens. The same thing will go on. There are many bodies, there are many universes. It is coming and going and vanquished. It is the law of nature.

Student (13): Do you mean the universe is likely to go on forever?

Prabhupāda: No. It is created. As your body is created, similarly anything material, it has got a life. It has got a period of creation, it stays for some time, then it is finished.

Devotee: Uh, I think questions...

Prabhupāda: Yes. Very nice. Thank you. Yes. So you can all chant. Come on. (kīrtana) (end)

SENSUAL PLEASURES

Çrëla Prabhupäda first published this essay in India, in the old tabloid version of his then—fortnightly magazine Back to Godhead (November 20, 1958). It contains the unforgettable story of “liquid beauty,” in which Çrëla Prabhupäda dramatically exposes the underlying principle of human sexuality. This illuminating exposition on the nature of truth and beauty is timeless and startlingly relevant for those in search of the “inner self.”

There may sometimes be arguments about whether “truth” and “beauty” are compatible terms. One would willingly agree to express the truth, one might say, but since truth is not always beautiful—indeed, it is frequently rather startling and unpleasant—how is one to express truth and beauty at the same time?

In reply, we may inform all concerned that “truth” and “beauty” are compatible terms. Indeed, we may emphatically assert that the actual truth, which is absolute, is always beautiful. The truth is so beautiful that it attracts everyone, including the truth itself. Truth is so beautiful that many sages, saints, and devotees have left everything for the sake of truth. Mahatma Gandhi, an idol of the modern world, dedicated his life to experimenting with truth, and all his activities were aimed toward truth only.

Why only Mahatma Gandhi? Every one of us has the urge to search for truth alone, for the truth is not only beautiful but also all-powerful, all-resourceful, all-famous, all-renounced, and all-knowledgeable.

Unfortunately, people have no information of the actual truth. Indeed, 99.9 percent of men in all walks of life are pursuing untruth only, in the name of truth. We are actually attracted by the beauty of truth, but since time immemorial we have been habituated to love of untruth appearing like truth. Therefore, to the mundaner “truth” and “beauty” are incompatible terms. The mundane truth and beauty may be explained as follows.

Once a man who was very powerful and strongly built but whose character was very doubtful fell in love with a beautiful girl. The girl was not only beautiful in appearance but also saintly in character, and as such she did not like the man's advances. The man, however, was insistent because of his lustful desires, and therefore the girl requested him to wait only seven days, and she set a time after that when he could meet her. The man agreed, and with high expectations he began waiting for the appointed time.

The saintly girl, however, in order to manifest the real beauty of absolute truth, adopted a method very instructive. She took very strong doses of laxatives and purgatives, and for seven days she continually passed loose stool and vomited all that she ate. Moreover, she stored all the loose stool and vomit in suitable pots. As a result of the purgatives, the so-called beautiful girl became lean and thin like a skeleton, her complexion turned blackish, and her beautiful eyes sank into the sockets of her skull. Thus at the appointed hour she waited anxiously to receive the eager man.

The man appeared on the scene well dressed and well behaved and asked the ugly girl he found waiting there about the beautiful girl he was to meet. The man could not recognize the girl he saw as the same beautiful girl for whom he was asking; indeed, although she repeatedly asserted her identity, because of her pitiable condition he was unable to recognize her.

At last the girl told the powerful man that she had separated the ingredients of her beauty and stored them in pots. She also told him that he could enjoy those juices of beauty. When the mundane poetic man asked to see these juices of beauty, he was directed to the store of loose stool and liquid vomit, which were emanating an unbearably bad smell. Thus the whole story of the beauty-liquid was disclosed to him. Finally, by the grace of the saintly girl, this man of low character was able to distinguish between the shadow and the substance, and thus he came to his senses.

This man's position was similar to the position of every one of us who is attracted by false, material beauty. The girl mentioned above had a beautifully developed material body in accordance with the

desires of her mind, but in fact she was apart from that temporary material body and mind. She was in fact a spiritual spark, and so also was the lover who was attracted by her false skin.

Mundane intellectuals and aesthetes, however, are deluded by the outward beauty and attraction of the relative truth and are unaware of the spiritual spark, which is both truth and beauty at the same time. The spiritual spark is so beautiful that when it leaves the so-called beautiful body, which in fact is full of stool and vomit, no one wants to touch that body, even if it is decorated with a costly costume.

We are all pursuing a false, relative truth, which is incompatible with real beauty. The actual truth, however, is permanently beautiful, retaining the same standard of beauty for innumerable years. That spiritual spark is indestructible. The beauty of the outer skin can be destroyed in only a few hours merely by a dose of a strong purgative, but the beauty of truth is indestructible and always the same. Unfortunately, mundane artists and intellectuals are ignorant of this beautiful spark of spirit. They are also ignorant of the whole fire which is the source of these spiritual sparks, and they are ignorant of the relationships between the sparks and the fire, which take the form of transcendental pastimes. When those pastimes are displayed here by the grace of the Almighty, foolish people who cannot see beyond their senses confuse those pastimes of truth and beauty with the manifestations of loose stool and vomit described above. Thus in despair they ask how truth and beauty can be accommodated at the same time.

Mundaners do not know that the whole spiritual entity is the beautiful person who attracts everything. They are unaware that He is the prime substance, the prime source and fountainhead of everything that be. The infinitesimal spiritual sparks, being parts and parcels of that whole spirit, are qualitatively the same in beauty and eternity. The only difference is that the whole is eternally the whole and the parts are eternally the parts. Both of them, however, are the ultimate truth, ultimate beauty, ultimate knowledge, ultimate energy, ultimate renunciation, and ultimate opulence.

Although written by the greatest mundane poet or intellectual,

any literature which does not describe the ultimate truth and beauty is but a store of loose stool and vomit of the relative truth. Real literature is that which describes the ultimate truth and beauty of the Absolute.

ELEVATION TO A HIGHER PLEASURE

“Everyone is inviting, ‘Come on, enjoy sex.’ But no matter how hard you try to enjoy sex, you cannot be satisfied. That is certain. Unless you come to the spiritual platform of enjoyment, you will never be satisfied.” In this explanation of a Bengali song written several centuries ago by a great Kāñēa-conscious spiritual master, Çréla Prabhupāda proposes that there is a pleasure higher than sex and tells us how to begin experiencing it.

Narottama dāsa Ṭhākura, who has written this song, is a famous ācārya [spiritual master], and his compositions are accepted as Vedic truth. In this song he represents himself as a common man, as one of us. He laments, appealing to Hari, Lord Kṛṣṇa, hari hari biphale janama goñāinu: “My dear Lord, I have uselessly spoiled my life, because I have not worshiped You.”

People do not know that they are spoiling their life. They are thinking, “I’ve got a very nice apartment, a very nice car, a very nice wife, a very nice income, a very nice social position.” All these material attractions make us forget the purpose of our life—to worship Kṛṣṇa.

In one verse [5.5.8], the Śrīmad-Bhāgavatam summarizes the material attractions:

puṁsaḥ striyā mithunī-bhāvam etaṁ
 tayor mitho hādaya-granthim āhuḥ
 ato gāha-kñetra-sutāpta-vittair
 janasya moho ‘yam ahaṁ mameti

The basic principle of material attraction is sex: puṁsaḥ striyā mithunī-bhāvam etaṁ. A man hankers after a woman, and a woman hankers after a man. And when they actually engage in sex, they become very much attracted to each other: tayor mitho hṛdaya-granthim āhuḥ. Hṛdaya means “heart,” and granthim means “hard

knot." So when a man and a woman engage in sex, the hard knot in the heart is tied. "I cannot leave you," he says. "You are my life and soul." And she says, "I cannot leave you. You are my life and soul."

For a few days. Then divorce.

But the beginning is sex. The basic principle of material attraction is sex. We have organized sex life in many social conventions. Marriage is a social convention that gives sex a nice finishing touch, that's all. Sometimes it is said that marriage is legalized prostitution. But for keeping up social relations one has to accept some regulative principles, some restrictions on sense gratification. Therefore civilized human beings recognize that there is a difference between sex in marriage and sex outside of marriage, which is just like sex between animals.

In any case, when two people unite some way or other, their next demand is a nice apartment (gr̥ha) and some land (kṣetra). Then children (suta). When you have an apartment and a wife, the next requirement is to have children, because without children no home life is pleasant. Pūtra-hīnaṁ gr̥haṁ sūnyam: "Home life without children is just like a desert." Children are the real pleasure of home life. Finally there is the circle of relatives, or society (āpta). And all these paraphernalia have to be maintained with money (vittaiḥ). So money is required.

In this way one becomes entangled in the material world and covered by illusion. Why illusion? Why are such important things—wife, children, money—illusion? Because although at the present moment you may think everything is all right—you have a nice arrangement of home life, apartment, wife, children, society, and position—as soon as your body is finished everything is finished. You're forced to leave everything and move on to your next platform. And you do not know what your next platform will be. Your next body may be that of a human being or a cat or a dog or a demigod or anything. You do not know. But whatever it is, as soon as you leave your present body you will forget everything. There will be no remembrance of who you were, who your wife was, what your home was like, how big your bank balance was, and so on. Everything will be finished.

Everything will be finished in a flash, just like a bubble bursting in the ocean. The thrashing of the waves in the ocean generates millions and billions of bubbles, but the next moment they are all finished. Finished.

In this way material life is going on. The living entity travels through many species of life, many planets, until he comes to the human form of life. Human life is an opportunity to understand how we are transmigrating from one place to another, from one life to another, and simply wasting our time, not understanding what our constitutional position is and why we are suffering so much distress.

These things are to be understood in this human form of life. But instead of inquiring about our real position, we are simply engaged with *mithuni-bhāvam* and *grha-kṣetra-sutāpta-vittaiḥ*—sex, wife, home, property, children, society, money, and position. We are captivated with these things, and we are spoiling our life.

So Narottama dāsa Ṭhākura, representing us, is lamenting, “My dear Lord, I have spoiled my life.” Why? Mānuṣya-janama pāiyā rādhā-kṛṣṇa nā bhajiyā: “This human form of life is meant for understanding Rādhā-Kṛṣṇa [the Lord and His energy] and worshiping Rādhā-Kṛṣṇa. But instead of making contact with Rādhā-Kṛṣṇa, I am simply spoiling my life in sense gratification.”

Then his lament goes on. *Golokera prema-dhana hari-nāma-saṅkīrtana rati nā janmilo kene tāy*: “Alas, why have I no attraction for chanting Hare Kṛṣṇa?” The chanting of the Hare Kṛṣṇa mantra is a transcendental vibration; it is not a material thing. It is imported from the transcendental abode of Kṛṣṇa. From there the transcendental sound of Hare Kṛṣṇa has come. This sound is like the sunshine coming from the sun. Although you cannot go to the sun—it is far, far beyond your reach—you can understand that the sunshine is coming from the sun globe. There is no doubt about it. Similarly, the vibration of the Hare Kṛṣṇa mantra is coming from Kṛṣṇa’s planet, Goloka (*golokera prema-dhana*). And this chanting produces love of Kṛṣṇa. (*Prema-dhana* means “the treasure of love for Kṛṣṇa.”)

Narottama dāsa Ṭhākura laments, *hari-nāma-saṅkīrtana rati nā*

janmilo kene t̄ay: “Alas, why do I have no attachment for the chanting of Hare Kṛṣṇa?” Why should one be attached to this chanting? That is explained in the next line. Saṁsāra-biṣānale dibā-niṣi hiyā jale jurāite: “Chanting Hare Kṛṣṇa is the only remedy to relieve the heart from the burning poison of sense gratification.” Hiyā means “heart.” Our heart is always burning. Why? Because it is in touch with the sense-gratificatory process. No sense-gratificatory process can give me satisfaction, even though I try this way and that way, this way and that way. People are trying sense gratification in so many ways, and now they have come to the last point: the naked dance and... what is that short skirt?

Devotee: Miniskirt

Ācārya Prabhupāda: Miniskirt, yes. [Laughs.] So, because in the material world the basic principle is sex, everyone is inviting, “Yes, come on, enjoy sex. Come on, enjoy sex.” But no matter how you try to enjoy sex, you cannot be satisfied. That is certain, because sense gratification is not your real platform of enjoyment. You are a spirit soul, and unless you come to the spiritual platform you will never be satisfied by any sense gratification. You’ll simply go on hankering after pleasure, but you will find no satisfaction.

Therefore, Narottama dāsa Ṭhākura says we are suffering in saṁsāra-biṣānale. Saṁsāra indicates our material demands for eating, sleeping, mating, and defending. These are just like fiery poison. Then he says, “My heart is burning from this poison, but I have not searched out the means of relief: the chanting of Hare Kṛṣṇa. I have no attachment for this chanting, and therefore I have spoiled my life.”

Then he says, vrajendra-nandana jei śaci-suta hoilo sei. The chanting of Hare Kṛṣṇa was introduced by Lord Kṛṣṇa Himself, Vrajendra-nandana, in the form of Lord Caitanya, Śaci-suta. Kṛṣṇa took the part of the son of Mahārāja Nanda, the king of Vṛndāvana. Therefore Kṛṣṇa is called Vrajendra-nandana. And Lord Caitanya took the role of the son of mother Śaci; so He is known as Śaci-suta. The Supreme Lord takes pleasure when He is addressed with His devotee’s name, with His energy’s name. (His devotees are also His energy.) Although

He has no father—He is the father of everyone—He accepts some devotee as His father when He appears on earth. When a pure devotee wants Kṛṣṇa as his son, Kṛṣṇa accepts the devotee as His parent.

So Narottama dāsa Ṭhākura says that Vrajendra-nandana (Kṛṣṇa) has now appeared as Śacī-suta (Lord Caitanya), and Balarāma (Kṛṣṇa's brother) has become Nitāi. And what is Their business? Dīna-hīna-jata chilo hari-nāme uddhārilo: saving all kinds of wretched, sinful conditioned souls by teaching them the chanting of Hare Kṛṣṇa. In this age, Kali-yuga, you cannot find a pious man or a saintly person. Everyone is addicted to sinful activities. But simply by distributing the chanting of Hare Kṛṣṇa, Lord Caitanya saved everyone, however fallen he might have been. "Come on!" He said. "Chant Hare Kṛṣṇa and be delivered."

What is the evidence that Lord Caitanya saved even the most fallen? Tāra sākṣi jagāi mādhai. Jagāi and Mādhai were two brothers who engaged in all kinds of sinful affairs. They were born into a very high brāhmaṇa family, but by bad association they became sinful. Similarly, in the present age, although the people of the West are descending from Āryan families, very nice families, by association they have become fallen. Their environment is full of illicit sex, intoxication, meat-eating, and gambling. So Jagāi and Mādhai are specimens of the modern population, and Lord Caitanya delivered them simply by inducing them to chant the Hare Kṛṣṇa mantra.

So chanting Hare Kṛṣṇa will actually deliver all fallen souls, without doubt. This is not bogus propaganda. Whatever his past life, anyone who takes to this chanting process will become saintly. He will become a pure, Kṛṣṇa conscious person.

Chanting Hare Kṛṣṇa will purify our heart, our burning heart. Then we will understand, "I am an eternal servant of the Supreme Lord, Kṛṣṇa." Ordinarily we can come to this understanding only after many, many births, as Kṛṣṇa confirms in the Bhagavad-gītā [7.19]. Bahūnām janmanām ante jñānavān mām prapadyate: "After many, many births, when a person becomes a man of wisdom, he surrenders

unto Me.” Why? Vāsudevaḥ sarvam iti: Because he knows that Vāsudeva, Kṛṣṇa, is everything. But that kind of great soul is very rare (sa mahātmā su-durlabhaḥ).

But Lord Caitanya has made it easy to become such a great soul. How? Simply by chanting Hare Kṛṣṇa. Therefore at the end of his song Narottama dāsa Ṭhākura says, hā hā prabhu nanda-suta vṛṣabhānu-sutā-juta koruṇā karoho ei-bāro: “My dear Lord Kṛṣṇa, You are now present before me with Your internal potency, Your pleasure potency, Rādhārāṇī. Please be merciful to me. Don’t neglect me because I am so sinful. My past life is so black, but don’t neglect me. Please accept me. Don’t kick me away. I surrender unto You.”

So, all of us should follow in the footsteps of Narottama dāsa Ṭhākura. The purificatory process is chanting Hare Kṛṣṇa. And as soon as our heart is purified, we will become completely convinced that Kṛṣṇa is the Supreme Lord and that we are His eternal servants. We have forgotten this. We are serving, but instead of serving the Lord we are serving our senses. We have never become the master. We are not the masters of our senses; we are the servants of our senses. That is our position.

So why not become the servant of the Supreme Lord instead of remaining the servant of your senses? Actually, you can become the master of your senses only when you become the servant of Kṛṣṇa. Otherwise, it is not possible. Either godāsa or gosvāmī: that is your choice. A person who is the servant of his senses is called godāsa, and a person who is the master of his senses is called gosvāmī. He controls his senses. When his tongue wants to eat something that is not offered to Kṛṣṇa, he thinks, “O tongue, you cannot taste this thing. It is not kṛṣṇa-prasādam [food offered to Kṛṣṇa].” In this way one becomes a gosvāmī, a master of his senses.

When a person does not allow his senses to do anything for sense gratification but acts only for the service of Kṛṣṇa, that is called devotional service. Hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate: [Cc. Madhya 19.170] Devotional service means to engage your senses in satisfying the master of the senses. The supreme master of the senses is Kṛṣṇa. Now we are trying to use our senses for our personal service.

Sensual Pleasures

This is called *māyā*, illusion. But when we engage the same senses in the service of Kṛṣṇa, that is perfection. We don't stop the activities of the senses, but we purify the senses by engaging them in the service of the Lord. This is Kṛṣṇa consciousness.

Thank you very much. Any questions?

Devotee: Śrīla Prabhupāda, how is it that Lord Jesus is called the son of God? If Kṛṣṇa is usually the son, how is Jesus—

Çrīla Prabhupāda: Not “usually.” Kṛṣṇa is the supreme father, but He becomes His devotee's son out of His love. Being a son is not Kṛṣṇa's constitutional position; being the father is His constitutional position (*ahaṁ bīja-pradaḥ pitā* [Bg. 14.4]). But sometimes He voluntarily becomes a son to taste His devotee's fatherly or motherly love for Him.

When a pure devotee prays, “My dear Lord, I want You for my son,” Kṛṣṇa accepts his prayer. Vasudeva and Devaki became Kṛṣṇa's parents in this way. In a previous life they underwent severe austerities. They were married, but they had no sex. They were determined that unless they could get the Lord as their son they would not have a child. So they performed severe austerities for many thousands of years. Then the Lord appeared to them and asked, “What do you want?”

“Sir, we want a son like You.”

“How can you get a son like Me? I'll become your son!”

So Kṛṣṇa, the Lord, is the father of everyone, but He voluntarily becomes the son of His devotee. Otherwise, His position is always the supreme father.

Devotee: Śrīla Prabhupāda, I read in the Śrīmad-Bhāgavatam that when one becomes a liberated soul he attains perfect freedom and that sometimes his freedom is on the same level as Kṛṣṇa's or even more than Kṛṣṇa's. Can you explain this?

Çrīla Prabhupāda: Yes. Take Vasudeva, for example. He's more than Kṛṣṇa. Or mother Yaśodā. You have seen the picture of Yaśodā binding Kṛṣṇa?

Devotee: Kṛṣṇa looks like a little baby?

Çréla Prabhupāda: Yes. The Supreme Personality of Godhead is feared by everyone, but He becomes fearful of mother Yaśodā: “My dear mother, kindly do not bind Me. I shall obey your orders.”

So mother Yaśodā has become more than God, more than Kṛṣṇa. The māyāvādī [impersonalistic] philosophers want to become one with the Lord, but our philosophy is to become more than Kṛṣṇa. Why one with Kṛṣṇa? More than Kṛṣṇa. And, actually, Kṛṣṇa does make His devotee more than Himself. Another example is Arjuna. Kṛṣṇa took the part of his chariot driver. Kṛṣṇa was actually the hero of the Battle of Kurukṣetra, but He gave that position to His devotee: “Arjuna, you become the hero. I shall be your charioteer.”

Kṛṣṇa is just like a father who wants to see his son become more than himself. If the father has an M.A., he wants to see his son get a Ph.D. Then the father is satisfied. He’ll not tolerate an outsider’s becoming more than him, but he’s glad if his son becomes more than him. Similarly, Kṛṣṇa, the Supreme Lord, wants to see His devotee become more than Himself. That is His pleasure.

WHO IS CRAZY?

The whole world is divided into factions, and each accuses the others of being crazy. But if there are no criteria by which to judge sanity, then who can decide?

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ

“Engage your mind always in thinking of Me, engage your body in My service and surrender unto Me. Completely absorbed in Me, surely you will come to Me.” (Bg. 9.34)

Here Kṛṣṇa says that one should always think of Him, be His devotee and worship Him. This is the process of devotional service; it is not very difficult, and anyone can execute it by thinking of God, offering obeisances and rendering some service unto Him. Generally people identify with some party, either socially, politically, economically or religiously. In America there are the Republican and Democratic parties, and on the international scale there are the capitalists and the communists. Religiously, people identify with a party as Christian, Moslem, Hindu and so on. In India there are social parties also, like the brāhmaṇas and kṣatriyas. In short, to avoid belonging to some party or other is not possible. Spiritualism, however, means that we should identify ourselves with God’s party.

On this platform also there is “party-ism” in that the spiritualists call the materialists crazy, and the materialists call the spiritualists crazy. We have formed a Society for Krishna Consciousness, and those who do not like it say that we are “crazy.” Similarly, a person in Kṛṣṇa consciousness sees a person who is acting in material consciousness as a crazy person. Who, then, is actually crazy? Who decides? How are the parties involved capable of deciding? Indeed, the whole world is divided into parties, each accusing the others of being crazy, but if there are no criteria by which to judge sanity, then who can decide? If we ask any man, any common man on the street, what he is, he

will reply, "I am this body." He may give some further explanation by saying that he is Christian, or Hindu, or Jewish, or that he is Mr. So-and-So, or whatever, but all these are simply designations he attaches to the body. In other words, they all arise from the body. When a person says that he is an American, he is referring to the body because by some accident or reason he is born into the land of America and so takes the title of an American. But that is also artificial because the land is neither American nor French, nor Chinese, nor Russian, nor anything—land is land. We have simply artificially created some boundaries and said, "This is America, this is Canada, this is Mexico, Europe, Asia, India." These are our concoctions, for we do not find that these lands were originally divided in this way. Three or four hundred years ago this land was not even known as America, nor was it even inhabited by white men from Europe. Even a thousand years ago Europe was inhabited by different peoples and called different names. These are all designations that are constantly changing. From the Vedic literatures we can understand that this whole planet was known as *Ilāvṛta-varṣa*, and one king, *Mahārāja Bharata*, who ruled the entire planet, changed the name of the planet to *Bhārata-varṣa*. Gradually, however, the planet became divided again, and different continents and sectors became known by different names. Even recently India has been divided into a number of countries, whereas earlier in the century India had included Burma, Ceylon and East and West Pakistan. In actuality the land is neither *Bhārata-varṣa*, India, Europe, Asia or whatever—we simply give it these designations in accordance with time and influence.

Just as we give the land designations, we also give our bodies designations, but no one can say what his designations were before birth. Who can say that he was American, Chinese, European or whatever? We are thinking that after leaving this body we will continue as American or Indian or Russian. But although we may live in America during this life, we may be in China in the next, for we are constantly changing our bodies. Who can say that he is not changing bodies? When we are born from the womb of our mother, our body is very small. Now, where is that body? Where is the body we had as a boy?

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We may have photographs that remind us what the body was like in past years, but we cannot say where that body has gone. The body may change, yet we have the feeling that we do not change. "I am the same man," we think, "and in my childhood I looked like this or like that." Where have those years gone? They have vanished along with the body and everything that came in contact with it. But although everything is changing at every moment, we are still sticking to our bodily identification so that when we are asked what we are, we give an answer that is somehow or other related to this body. Is this not crazy? If a person identifies with something he is not, he is considered crazy. The conclusion is that one who identifies with the body cannot really be considered sane. This, then, is a challenge to the world: Whoever claims God's property or earth as belonging to his body, which is constantly changing, can only be considered a crazy man. Who can actually establish that this is his property or that this is his body? By the chances of nature a person is placed in a body and is dictated to by the laws of material nature. Yet in illusion we think we are controlling that nature. Therefore Kṛṣṇa says in Bhagavad-gītā:

*prakāteu kriyamäëni
guëaiu karmäëi sarvaçau
ahaì kära-vimüòhätmä
kartäham iti manyate*

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

Prakṛteḥ kriyamāṇāni: Material nature is pulling everyone by the ear, just as a stern teacher pulls a student. Every individual is under the dictations of material nature and is being put sometimes in this body and sometimes in that. We are now fortunate to have acquired a human body, but we can easily see that there are many other types of bodies (8,400,000 according to Padma Purāṇa) and by the laws of nature we can be put into any type of body according to our work. Thus we are completely in the grip of material nature. Although

this lifetime we may be fortunate in acquiring a human body, there is no guarantee that the next time we will not have the body of a dog or some other animal. All this depends on our work. No one can say, "After my death, I will take my birth again in America." Material nature will force us into this body or that. Since we are not authorities, Bhagavad-gītā informs us that everything is being conducted by the supreme laws of nature, and it is the foolish man who thinks, "I am something. I am independent." Ahañkāra-vimūḍhātāmā: this is false reason. Although the living entity is different from the body, he thinks, "I am this body." Therefore Śaṅkarācārya basically preached the same message over and over: ahañ brahmāsmi, "I am not this body; I am Brahman, spirit soul."

Nonetheless, even when we have resolved to take to the path of self-realization, māyā or illusion persists. By self-realization a person may come to realize that he is not the body but a spiritual soul. What then is his position? Void? Impersonal? People think that after the demise of this body there is nothing but nirvāṇa or void. The impersonalists similarly say that as soon as the body is finished, one's personal identity is finished also. In actuality, however, the body can never be identified with the living entity any more than a car can be identified with its driver. A person may direct a car wherever he wishes, but when he gets out of the car he does not think that his personality is gone. In Bhagavad-gītā Kṛṣṇa speaks of the living entity in this way:

*īçvaraù sarva-bhütänäà
hâd-deçe 'rjuna tiñohati
bhrâmayan sarva-bhütâni
yantrârüòhâni mâyayâ*

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61)

These various bodies are like cars, and they are all moving. One person may have an expensive kind of car, and another person may have an inexpensive one; one person may have a new car, and

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another person may have an old one. Should we then think that when we are out of the car of the body the personality no longer exists? This is another kind of craziness. The void philosophy, which maintains that after death we become nothing, is also a craziness that has been contradicted. We are not void but spirit. When one attains spiritual realization, knowing himself as spirit outside the body, he can advance further by inquiring about his duty as spirit. "What is my spiritual work?" he should ask. Realizing one's spiritual identity and asking about one's spiritual duty is actual sanity. So much individuality and discrimination are displayed by the living entity even in the body. Should we think that at death one's intelligence, discrimination and individuality no longer exist? Although we may make such great plans and work so hard within the body, are we to assume that when we leave the body we become void? There is no basis for this nonsense, and it is directly refuted by Kṛṣṇa at the very beginning of Bhagavad-gītā:

*na tv evāhaà jätu nāsaà
na tvaà neme janādhipäü
na caiva na bhaviñyāmaü
sarve vayam ataü param
dehino 'smin yathä dehe
kaumäraà yauvanaà jarä
tathä dehántara-präptir
dhéras tatra na muhyati*

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.12–13)

Thus the spiritual identity of the individual soul continues after death, for Lord Kṛṣṇa assures Arjuna of the eternity of all the individual souls assembled on the battlefield. The spiritual spark or self is within

the body from the moment the body begins to form within the womb of the mother, and it continues existing in the body as the body undergoes all of its changes through infancy, childhood, youth and old age. This means that the person who is within the body is present from the moment of conception. The measurement of this individual soul is so small that the Vedic scriptures approximate it to be no larger than one ten-thousandth part of the tip of a hair—in other words, as far as human vision is concerned, it is invisible. One cannot see the soul with material eyes, but the soul is there nonetheless, and the fact that the body grows from the shape of a pea to full-grown manhood is proof of its presence. There are six symptoms of the soul's presence, and growth is one of them. If there is growth, or change, one should know that the soul is present within the body. When the body becomes useless, the soul leaves it, and the body simply decays. One cannot directly perceive the soul's leaving the body, but one can perceive it symptomatically when the body loses consciousness and dies. In the Second Chapter of Bhagavad-gītā Lord Kṛṣṇa gives the following simile to illustrate this process:

*vāsāṅsi jīrēāni yathā vihāya navāni gāhēāti naro 'parāēi
tathā ṣarīrāēi vihāya jīrēāny anyāni saṅyāti navāni dehē*

“As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.”
(Bg. 2.22)

Although the soul takes on new bodies, the soul does not select the bodies himself, the selection is made by the law of nature. However, the mentality of the soul does affect the selection, as indicated by Kṛṣṇa in the following verse:

*yaṅ yaṅ vāpi smaran bhāvaṅ
tyajaty ante kalevaram
taṅ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaṅ*

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“In whatever condition one quits his present body, in his next life he will attain to that state of being without fail.” (Bg. 8.6)

As one’s thoughts develop, his future body also develops. The sane man understands that he is not the body, and he also understands what his duty is: to fix his mind on Kṛṣṇa so that at death he can attain Kṛṣṇa’s nature. This is the advice of Kṛṣṇa in the last verse of the Ninth Chapter:

*man-manā bhava mad-bhakto
mad-yājē māè namaskuru
mām evaiṅyasi yuktvaivam
ātmanaè mat-parāyaèu*

“Engage your mind always in thinking of Me, engage your body in My service and surrender unto Me. Completely absorbed in Me, surely will you come to Me.” (Bg. 9.34)

Every embodied soul is in the constant act of thinking. To refrain from thinking something is not possible for a moment. The duty of the individual, therefore, is to think of Kṛṣṇa. There should be no difficulty in this, nor any harm; Kṛṣṇa has pastimes and activities, He comes to earth and leaves His message in the form of Bhagavad-gītā, and there are so many literatures about Kṛṣṇa that thinking of Him is neither a difficult nor costly task. There are enough literatures on Kṛṣṇa to last one a lifetime, so there is no shortage of material. Thinking of Kṛṣṇa, however, should be favorable. If a man is employed, he may always be thinking of his employer: “I must get there on time. If he sees me late, he may deduct from my paycheck.” This kind of thinking will not do. It is necessary to think of Kṛṣṇa with love (bhava mad-bhaktah). In the material world when the servant thinks of the master, there is no love; he is thinking only of pounds, shillings and pence. Because that kind of thinking will not save us, Kṛṣṇa requests that one just be His devotee.

Thinking of Kṛṣṇa with love, or devotion to Kṛṣṇa, actually means service. The spiritual master prescribes various duties to enable the neophyte devotee to think of Kṛṣṇa. In the Society for Krishna

Consciousness, for instance, there are so many duties assigned: printing, writing, typing, dispatching, cooking, and so on. In so many ways the students are thinking of Kṛṣṇa because they are engaged in the service of Kṛṣṇa.

What is the duty indicated by Kṛṣṇa? *Mad-yājī māṁ namaskuru*. Even if we are not inclined to obedience, we must obey and offer respects (*namaskuru*). *Bhakti*, or devotion, minus respect is not *bhakti*. One should engage in Kṛṣṇa consciousness with love and respect and should thus fulfill his designated duties. Then life will be successful. One can never be happy by identifying himself with the material body and engaging in all kinds of nonsensical activities. For happiness, there must be consciousness of Kṛṣṇa; that is the difference between spiritualism and materialism. The same typewriter, dictation machine, tape recorder, mimeograph machine, paper, ink, the same hand—on the surface, everything is the same, but everything becomes spiritualized when it is used in the service of Kṛṣṇa. This, then, is spiritual. We should not think that something has to be uncommon to be spiritual. The entire material world can be transformed into spirit if we simply become Kṛṣṇa conscious. By ardently following the instructions of Kṛṣṇa in *Bhagavad-gītā* and following in the footsteps of the great *ācāryas*, teachers of *Bhagavad-gītā* in the line of disciplic succession, we can spiritualize the earth and restore its inhabitants to sanity.

"WHAT IS THE MATTER WITH THE WORLD?"

On the 16th of February 1957 a meeting was held at the Bharatiya Vidya Bhavan to discuss the above subject matter. Distinguished gentlemen from different categories spoke on the subject, but practically nobody could give us a definite direction as to what actually the matter was that was troubling the whole situation.

This feeling of pinching in the existence of our life is a good sign for progress. It is an urge for enquiry what is the wrong in the world that gives us trouble? This trouble is not a new thing but it is a matter of permanent settlement in all the days of life, but it may be felt at different times in different colour. The troubles are in varieties in relation with our mind and body, in relation with our dealings with other living beings and in relation with natural phenomenon.

The present pinching trouble of our political leaders in the matter of Kashmir affairs is a trouble in relation with our other friendly nations. Kashmir is a part of India, not only at present but it is so from a time immemorial but the Kashmir problem has arisen as a matter of course because the world is so created that must there exist some sort of trouble, may be it is in relation with the body or other living beings or the natural phenomenon.

These troubles are like the forest fire. Fire takes place in the dense forest without any attempt by any living being. Nobody in the forest do want such fire, but it takes place without any demand. When there is fire, the living beings in the forest are put into trouble and sometimes it so happens that most of the forest creatures die in that havoc. There is no fire brigade in the forest or on the top of a forest mountain and there is no hope for of extinguishing the fire by any human attempt. It takes by the natural laws, and it is extinguished by natural laws also, that is, when there is torrent of rains in the forest. That is the natural law and these laws are so rigid and stern that no

human brain, however it may be powerful, can solve these problems of natural laws.

An intelligent person, who has actually developed some finer qualities of human consciousness, can understand that every law is made by an intelligent brain and behind every law there is the lawmaker who makes the law. So for all these natural laws, there is the Supreme Lawmaker, who is the Absolute Personality of Godhead. In the Bhagavad-gītā we have, therefore, information that natural laws are so stringent that they cannot be overcome by anybody. But whoever surrenders unto the Supreme Lord can overcome them.

The king is the lawmaker and if he likes he can forgive a law-breaker by special prerogative of the king—by the ‘king’s mercy,’ but the king can do no wrong even if he sometimes breaks the law. That is, an experience of a common man in the phenomenal world and the same thing is applicable in the matter of Supreme laws also.

The natural laws are like police actions by the agents of Godhead. Men, who are too much captivated by the glamour of material beauty and tries to enjoy it falsely without acknowledgement of its Creator, are called demons. The stringent natural laws are meant for the criminals but not for the law-abiders. Therefore, the perfect answer to the question “What is the matter with the world?” is that men have become demons by breaking laws of God, and therefore they are being punished by the police action of material nature. That is the verdict of all scriptures and that is our day-to-day life’s experience.

In the Bhagavad-gītā a vivid description of the law-breaker demoniac men are given in the 16th chapter and such men are punished by the laws of God—are also maintained.

Human civilizations are conducted in two ways. One type of civilization can make every human being as much qualified as God is. And the other type of civilization can make every man no less than a jungle beast and thereby making this world unfit for human habitation.

A human being is called a rational animal. When rationality is destroyed, the human being is left an ordinary animal. The difference between a human being and an animal is based on the strength of

"What is the Matter with the World?"

human being's being above the animal propensities. The animal part of a human being necessarily require food to eat, shelter to live in, protection from fear and gratification of senses. These four principles of life are common both to the man and the animals. But there is another thing which is specially meant for the human being. This is God-consciousness. This God-consciousness is conspicuous by absence in the animal life, while in the human life this God-consciousness is in dormant stage even in the society of the aborigines. This God-consciousness develops in different grades of human civilization in terms of particular place, time and persons. This God-consciousness is called Religion or Culture of Life without which no civilization can stand.

The present day civilization is trying to avoid this God-consciousness of human life by artificial method of material science and forcible atheism. It is learnt from reliable sources that in an atheistic state, the village people were called in a meeting and were asked to pray in the church for daily bread. The innocent villagers prayed in the church for daily bread, and when the prayer was over the state officers asked them whether breads were supplied. The village men replied that there was no bread. The atheist politicians asked them again to pray for bread from them (the statesmen) and bread was at once supplied. And by this method the innocent villagers were made victims of propaganda by atheistic politicians with the result that all the villagers became gradually faithless in God, because wrongly they accepted that the bread was supplied by the politicians and not by God.

The poor victims of such propoganda did not understand that the breads supplied by the politicians were not made by the father of the politicians but actually they were sent by God. No politician can manufacture bread without wheat. No wheat is produced without sun rays or rains from the sky. No rains are possible without obedience to God. No atheist can live and decry God without eating bread. And therefore whoever eats bread without acknowledging in gratitude of his indebtedness to God is certainly a demon and for such demons the stringent natural laws are meant for punishment. A time is nearing

when there will be no wheat paddy in the field and no politician will be able to make a quick supply of bread. The food problem is already acute.

The atheistic civilization is to be troubled more and more with the progress of materialism. We have such foretellings in the pages of Śrīmad-Bhāgavatam. The more the people are turning to the atheistic, the more things of disturbing elements do appear before us. And that is the thing which matters at present. This is a wrong type of civilization.

THE ONLY PEACE FORMULA

Every living entity is searching after peace. That is the struggle for existence. Everyone, from the aquatics to the highest form of human being—from the ant up to Brahmā, the first creature of this universe—is searching for peace. That is the main objective. Lord Caitanya said that a person who is in full Kṛṣṇa consciousness is the only peaceful man because he has no demands. That is the special qualification of a person who is in Kṛṣṇa consciousness. He is akāmaḥ. Akāmaḥ refers to those who have no desire, who are self-sufficient, who have nothing to ask and who are fully peaceful. Who are they? They are the devotees who are situated in Kṛṣṇa consciousness.

All others fall into three classes. One class is bhukti, those who are hankering after material happiness and enjoyment. These people want to eat, drink, be merry and enjoy. There are different modes of enjoyment according to the body. People are searching after sense enjoyment on this planet, on other planets, here, there and everywhere. Their main object is to gratify the senses. That is called bhukti. The next class is those people who are fatigued or frustrated in sense gratification and therefore want liberation from this material entanglement. And then there are those who, in search of knowledge, speculate about what the Absolute Truth is. Thus there are some who want sense enjoyment, and others, the salvationists, who are seeking liberation. The salvationists also have some desire, the desire to be free from this material entanglement. Then there are those who are yogīs; they are searching after mystic perfection. There are eight kinds of mystic perfection which grant the ability to become the smallest, to become the heaviest, or to get whatever one desires. Ordinary persons who are after sense gratification and those who are salvationists or who are after mystic perfection all have some demand. But what about the devotees? They have no demands. Because they simply want to serve Kṛṣṇa, they are waiting for the order of Kṛṣṇa, and that is their satisfaction. If Kṛṣṇa wants the

devotees to go to hell, they are prepared to go to hell. And if Kṛṣṇa says, “You come to Me,” they are prepared to go. They have no demands. This is the perfectional stage.

There is a very nice verse in which a devotee prays: “I shall simply be conscious of You, my dear Lord, Kṛṣṇa conscious, free from all mental demands.” Actually, because we are in material bondage, we have many demands. Some people want sense gratification, those who are a little more elevated want mental satisfaction, and those who are still more refined want to show some magic jugglery of power in this world. They are all in material bondage in different capacities. Therefore, a person who is Kṛṣṇa conscious prays to the Lord: “My dear Lord, when shall I be fully absorbed in Your thoughts or Your service?” “Your thoughts” are not simply abstract, concocted speculation; it is a practical mode of thought. “I shall become peaceful.” All mental concoction—I want this, I want that—will be completely eradicated.

We are hovering over the mental plane. We have given power of attorney to the mind, and the mind is driving us—“Come here, go there.” One has to stop such nonsense. “I shall simply be Your eternal servitor. And I shall be very cheerful, for I have my master.” All others who are not in Kṛṣṇa consciousness are guideless. They are their own guides. The person who is Kṛṣṇa conscious has the supreme guide; therefore, he has no fear. For example, as long as a child is under the care of his parents he has no fear. But as soon as he becomes free, he finds many impediments. This is a crude example, but similarly, when one becomes completely free from all mental concoction and engages one hundred percent in Kṛṣṇa consciousness twenty-four hours a day, he will be peaceful at once. That is peace.

Therefore, Caitanya Mahāprabhu says that those who are Kṛṣṇa conscious, because they have no demands, are actually peaceful. Those who are after sense enjoyment, salvation and yogic mystic perfection are always full of anxiety. As long as one is full of anxiety, one should know that he is still under the grip of material nature. And as soon as one is free from all anxiety, one should know that he is liberated. This fearful anxiety exists because we do not know Kṛṣṇa,

The Only Peace Formula

the Supreme Lord, the supreme controller. Instead, we have other conceptions, and therefore we are always anxious.

There are many examples, such as Prahlāda Mahārāja. He was only five years old, a pet child, but because he was a devotee of the Lord, his father became his enemy. This is the way of the world. As soon as one becomes a devotee of the Lord he finds so many obstacles. But those obstacles will not hinder one or be impediments on the path. We should always be personally prepared to become Kṛṣṇa conscious. Otherwise, there is only the kingdom of māyā, illusion. Māyā will try to defeat us as soon as she sees, "Oh, here is a living soul going out of my grip." As soon as one becomes Kṛṣṇa conscious and fully surrenders unto the Supreme Lord, he has nothing more to fear from this illusion. The Kṛṣṇa conscious person is the perfectly peaceful person.

Everyone wants peace in the world. The peace marchers do not know how to obtain peace, but they want peace. I read a speech of the Archbishop of Canterbury in which he said, "You want the kingdom of God without God." This is our defect. If you want peace at all, then accept that peace means to understand God. That is stated in the Bhagavad-gītā. Unless you are in touch with the Supreme Lord, Kṛṣṇa, you cannot have peace. Therefore, we have a different peace formula. The real peace formula is that one must know that God is the proprietor of this entire universe, including the United States of America. He is the proprietor of Russia, He is the proprietor of China, He is the proprietor of India, of everything. But because we claim that we are the proprietors, there is fighting, there is discord, there is disagreement, and how can there be peace?

First of all, one has to accept that God is the proprietor of everything. We are simply guests for fifty or a hundred years. We come and go, and while one is here, he is absorbed in this thought: "This is my land. This is my family. This is my body. This is my property." And when there is an order from the Supreme for one to leave his home, his property, his body, his family, his money and his bank balance and it is all gone, one has to take another place. We are under the grip of material nature, and she is offering different kinds of

bodies: "Now, my dear sir, you accept this body." We accept an American body, an Indian body, a Chinese body, a cat's body or a dog's body. I am not the Proprietor even of this body, yet I say that I am this body. Actually, this is ignorance. And how can one have peace? Peace can be had when one understands that God is the proprietor of everything. One's friends, one's mother, one's mother's father and the President are all guests of time. When this knowledge is accepted, then there will be peace.

We are searching for a friend to give us peace and tranquillity. That friend is Kṛṣṇa, God. Just make friendship with Him; you'll find everyone to be your friend. Because God is situated in everyone's heart, if you make friendship with God, He will dictate from within so that you will also be treated in a friendly way. If you make friendship with the police commissioner, you receive some advantage. If you make friendship with President Nixon, everyone will be your friend because everyone is under the President. If you want something from any officer, simply call President Nixon, and he will say, "All right, look after this man." Everything is taken care of. Just try to have friendship with God, and everyone will be your friend. If all people understand this very nice fact, that God is everyone's friend and that He is the supreme proprietor, they will become peaceful. That is explained also by Lord Caitanya.

In Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta, or any Vedic literature or any other literature in any other religion, the same fact is presented: God is the proprietor. God is the only friend. If you understand this, then you'll have peace. This is the peace formula. As soon as you encroach on God's Property, calling it your own, material nature, the police action, will be there: "You are not the proprietor." You can simply have what is allotted to you by God.

Your business is to elevate yourself to perfect Kṛṣṇa consciousness and nothing more. If you deviate from this law, if you don't accept this principle, if you want to enjoy more, then you have to suffer more. There is no question of forgetting. Therefore, Lord Caitanya says, "One who is Kṛṣṇa conscious has no demands. Thus he is at peace."

Those in Kṛṣṇa consciousness do not know anything more than Kṛṣṇa. Actually only those who are Kṛṣṇa conscious are peaceful, unafraid of anything. They are neither in heaven nor in hell nor anywhere but with Kṛṣṇa, so for them everything is Vaikuṅṭha, without fear. Similarly, Lord Kṛṣṇa as Paramātmā, Supersoul, lives everywhere. He lives in the heart of a hog also. The hog eats stool, but that does not mean that because the Supreme Lord is in the heart of the hog, He is also subjected to such punishment. The Lord and His devotees are always transcendental to the modes of material nature. Persons who are completely Kṛṣṇa conscious are very rare and very peaceful. Out of millions and millions of people, it is very difficult to find one who is actually Kṛṣṇa conscious; this position of Kṛṣṇa consciousness is so rare. But Kṛṣṇa Himself, as Lord Caitanya, seeing the pitiable condition of the present day, is directly giving free love of Godhead.

Yet because love of God is being given freely and so easily, people do not care for it. My spiritual master used to say that if you take a langera mango, which is a first-class, topmost quality mango in India, very costly, very sweet and very tasteful, and go from door to door and try to distribute it freely, people will doubt: "Why has this man brought this langera mango? Why is he trying to distribute it freely? There must be some motive behind it." Similarly, Lord Caitanya distributed this Kṛṣṇa consciousness langera mango very cheaply, but people are so foolish that they think, "Oh, they are simply chanting Hare Kṛṣṇa; what is there to it? This is meant for the foolish, who cannot speculate and do not have any higher standard of knowledge." But that is not so. It is said: "Out of millions and millions of people, only a few are interested in Kṛṣṇa consciousness." Do not neglect this information; it is very rare, and if you practice Kṛṣṇa consciousness, your life will be successful. Your mission in human life will be fulfilled. This seed of Kṛṣṇa consciousness is very rare and very valuable. Lord Caitanya said that innumerable living entities are wandering and transmigrating in the 8,400,000 species of life, one after another. Out of so many, one may come who is fortunate, who has spiritual fortune.

Sometimes devotees of the Lord go from door to door. Their policy is to go as beggars. So in India, beggars, especially sannyāsīs, are very much respected. If a sannyāsī comes to a house to beg, he is very well received: “Swamījī, what can I do for you?” The devotee beggar won’t ask for anything, but whatever one can give, even one capāti, makes one spiritually rich. That man who offers a capāti to a pure devotee who comes to his door is made spiritually rich. When one is advanced in spiritual wealth, he offers a good reception to devotees as far as possible. According to the Vedic system, even if your enemy comes to your house, you have to receive him in such a way that you will forget that he is your enemy. That is the general system for receiving a pure devotee who has sacrificed everything for the Lord.

These are instructions for householders. The householder should come out of his home during noontime and call out for anyone who is hungry to please come and take the food. Only if no one comes in answer to his call can the chief of the household take his meals. There are so many rules and regulations just to train a man to become godly. They are not superstitious or superfluous. The human being should be trained to be godly. Because he is part and parcel of God, he is given the chance to be trained. This training is given because some day or other the person may be Kṛṣṇa conscious.

If by chance during this training he meets a teacher who is a saintly person and a pure devotee of the Lord, then by such a contact he becomes pure. Therefore, Lord Caitanya said that the fortunate person who has had some spiritual asset in his past dealings will seek the association of a pure devotee. The seed of Kṛṣṇa consciousness is received by the mercy of guru, the spiritual master, and by the mercy of Kṛṣṇa. When the spiritual master and Lord Kṛṣṇa will that a person must have Kṛṣṇa consciousness, then the seed very nicely fructifies. That spiritual asset makes one fortunate, and thus he becomes spiritually enlivened, and then he meets a bona fide spiritual master, and, by the grace of the spiritual master, he can receive the seed of Kṛṣṇa consciousness. That is his inner urge: “Where can I get this association? Where can I get this awareness?”

This process is recommended; it is the general process of spiritual advancement. Kṛṣṇa is within you, and as soon as Kṛṣṇa sees that you are very sincere, that you are seeking, He sends a bona fide spiritual master. This combination of Kṛṣṇa and the spiritual master is the cause of one's receiving the seed of Kṛṣṇa consciousness. The seed is there. If you have a very nice seed of a rose bush, what is your duty? If you have a seed of any nice plant, it is your duty not to lock it up in the safety vault of a bank. Your duty is to sow it in the ground. Where should you sow that seed? If you have information of Kṛṣṇa consciousness, you just sow it in your heart. Not in this earth, but in the earth within yourself. And after sowing a seed you have to pour a little water on it, so that water is hearing and chanting. Once the seed is sown in the heart, just pour on a little water, and it will grow.

This process should not be stopped by the thought that because one is initiated there is no need of hearing and chanting. It should go on continuously. If you stop pouring water on a plant, it will dry up, it will not produce any fruit. Similarly, even if you are highly elevated in Kṛṣṇa consciousness, you cannot stop this process of hearing and chanting because māyā is so strong, so powerful, that as soon as she sees, "Ah, here is an opportunity," at once you will dry up. By the process of pouring water, that plant of Kṛṣṇa consciousness grows. How does it grow? There is a limit to every plant you see; it grows and grows and grows, but there is a limit where it stops growing. But the plant of Kṛṣṇa consciousness grows in such a way that it does not rest in any part of this material universe because a Kṛṣṇa conscious person is not satisfied with planetary facilities in any part of this material universe. Even if you offer him Siddhaloka, where the inhabitants are so powerful and elevated that they can fly in the sky without airplanes, he will not be satisfied.

There is a planet, Siddhaloka, according to Śrīmad-Bhāgavatam, where the inhabitants do not need airplanes or spacecraft to fly from one planet to another. Above Siddhaloka there are many other planets. I saw that the latest modern opinion is that every star is a sun, and there are different planetary systems, solar systems; but according to

Vedic literature there are innumerable universes which are separate identities. The limit of this universe is the outermost sky. The modern scientist says that each and every star is a sun. But Vedic literature does not say that. Vedic literature informs us that there is only one sun in each universe, but there are innumerable universes, and thus there are innumerable suns and moons. The highest planet of this universe is called Brahmaloaka. And Lord Kṛṣṇa says, “Even if you approach the highest planet, you have to come back again.” Sputniks and astronauts are going very high, and here on earth people are clapping; but after just a brief time they come down again. However one may clap, he cannot do more than that. Similarly, those who are materialistic can go high up to Brahmaloaka where Brahmā is, but those who are Kṛṣṇa conscious will reject even that. They neglect even the impersonal brahmajyoti. They don’t care for it.

The covering of this universe is far, far greater than this space which we are now in. The outside of the universe is ten times the space within, so one has to penetrate that covering, and then reach Virajā, the Causal Ocean. The Buddhist philosophical perfection is to reach that Virajā. When this material existence is completely finished, it is called virajā, according to Vedic language. But the Kṛṣṇa conscious person not only penetrates the covering of this universe, but after he reaches that Causal Ocean, which is the neutral position, he continues. The plant grows so nicely from Brahmaloaka to Virajā to the spiritual sky, and even when that plant reaches the spiritual sky, it is not satisfied with any Vaikuṅṭha planet.

The highest planet in the spiritual sky is Kṛṣṇaloka. It is just like a lotus flower, where Kṛṣṇa is standing. And there, when the plant finds Kṛṣṇa’s lotus feet, it rests. Just as a creeper grows and grows and grows and at last attaches itself to something and then expands, when the devotional plant gets to the lotus feet of Kṛṣṇa, it expands. As soon as this Kṛṣṇa consciousness creeper captures Kṛṣṇa’s lotus feet, it takes shelter. “There. Now I have finished my journey. Let me expand here.” To expand means to enjoy Kṛṣṇa’s association. There the devotees are satisfied.

That creeper has to go on, and thus those who are already in Kṛṣṇa consciousness, if they have their natural growth, relish the fruit of that creeper even in this life.

If you continue this chanting and hearing process, you will grow and grow and actually reach Kṛṣṇa's lotus feet and there relish His association.

WORLD OF MODERN SCIENCE

In April 1973, during a long morning walk at Venice Beach, in Los Angeles, Çrëla Prabhupāda turned to the subject of modern science and scientists. With philosophical rigor, profound common sense, and disarming frankness, he exposed the narrow-mindedness and illogic behind the scientists' commonly accepted theories about the origin of life. The students on hand included Dr. Thoudam Singh, an organic chemist, who captured the dialogue on tape.

Çrëla Prabhupāda: The whole world of science and technology is running on the false idea that life is born from matter. We cannot allow this nonsensical theory to go unchallenged. Life does not come from matter. Matter is generated from life. This is not theory; it is fact. Science is based on an incorrect theory; therefore all its calculations and conclusions are wrong, and people are suffering because of this. When all these mistaken modern scientific theories are corrected, people will become happy. So we must challenge the scientists and defeat them. Otherwise they will mislead the entire society.

Matter changes in six phases: birth, growth, maintenance, production of by-products, dwindling, and death. But the life within matter, the spirit soul, is eternal; it goes through no such changes. Life appears to be developing and decaying, but actually it is simply passing through each of these six phases until the material body can no longer be maintained. Then the old body dies, and the soul enters a new body. When our clothing is old and worn, we change it. Similarly, one day our bodies become old and useless, and we pass on to a new body.

As Kṛṣṇa says in the Bhagavad-gītā (2.13), dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā/ tathā dehāntara-prāptiḥ: "As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death." And a little later (2.18): antavanta ime dehā nityasyoktāḥ śarīraṇaḥ.

This means that only the material body of the indestructible and eternal entity is subject to destruction. This material body is perishable, but the life within the body is nitya, eternal.

According to the Vedas, the measurement of the soul within the body is one ten-thousandth part of the tip of a hair. This is very small; in fact, it is atomic. Yet because of that atomic spiritual energy, my body is working. Is it so difficult to understand? Suppose a man thinks himself very stout and strong. Why is he stout and strong? Only because within his body is a small spiritual spark. But as soon as the spiritual spark is gone, his body dies, and his strength and vigor become void. If scientists say that matter is the cause and origin of life, then let them bring just one dead man back to life by injecting him with chemicals. But this they cannot do.

Dr. Singh: Since scientists cannot see the spirit soul, they say its existence is very doubtful.

Çréla Prabhupāda: How can they see it? It is too small to see. Where is such seeing power?

Dr. Singh: Still, they want to sense it by some means.

Çréla Prabhupāda: If you inject just one grain of deadly poison into someone, he immediately dies. No one can see the poison or how it acts. But the poison is acting nevertheless. In the same way, the Vedas say that because the minute particle called the soul is within the body, the whole body is working nicely. If I pinch myself, I immediately feel it, because I am conscious all over my skin. But as soon as the soul is absent, which is the case when my body dies, you can take this same skin and cut it and chop it, and no one will protest. Why is this simple thing so hard to understand? Is this not detecting spirit?

Dr. Singh: That is the soul. But what about God?

Çréla Prabhupāda: First of all let us understand the soul. The soul is a small God. If you understand the sample, then you can understand the whole.

Now here is matter. [Śrīla Prabhupāda points at a dead tree with his cane.] Formerly leaves and twigs were growing from this tree. Why are they not growing now? Can the scientists answer this question?

Karāndhara dāsa: They would say the chemical composition has changed.

Çrīla Prabhupāda: All right, then if they are so advanced in knowledge of chemistry, they must supply the proper chemicals to make branches and leaves grow again.

Brahmānanda Swami: Knowledge means that one must be able to demonstrate his theory. They should be able to show in their laboratories that life is caused by a combination of chemicals.

Çrīla Prabhupāda: Yes, the scientific method means first observation, then hypothesis, and then demonstration. But these scientists cannot demonstrate their hypothesis. They simply observe and then speak nonsense.

Scientists say that the chemicals are the cause of life. But all the chemicals that were there when the tree was living are still present. And life energy is also there. There are thousands of microbes in the tree, and they are all living entities. No one can claim that life energy is lacking in the body of this tree.

Dr. Singh: But what about the life energy of the tree itself?

Çrīla Prabhupāda: Yes, that is the difference. The living force is individual, and the particular individual living entity which was the tree has left. This must be the case, since all the chemicals that are necessary to support life are still there yet the tree is dead.

Here is another example: suppose I am living in an apartment, and then I leave it. I am gone, but many other living entities remain there—ants, spiders, and so forth. It is not true that simply because I have left the apartment, it can no longer accommodate life. Other living entities are still living there. It is simply that I—an individual living being—have left. The chemicals in the tree are like the apartment;

they are simply the environment for the individual living force—the soul—to act through. Thus the scientists will never be able to produce life in the chemical laboratory.

The so-called scientists say that life begins from chemicals. But the real question is, “Where have the chemicals come from?” The chemicals come from life, and this means that life has mystic power. For example, an orange tree contains many oranges, and each orange contains chemicals—citric acid and others. So where have these chemicals come from? Obviously they have come from the life within the tree. The scientists are missing the origin of the chemicals. They have started their investigation from the chemicals, but they cannot identify the origin of the chemicals. Chemicals come from the supreme life—God. Just as the living body of a man produces many chemicals, the supreme life (the Supreme Lord) is producing all the chemicals found in the atmosphere, in the water, in humans, in animals, and in the earth. And that is called mystic power. Unless the mystic power of the Supreme Lord is accepted, there is no solution to the problem of the origin of life.

Dr. Singh: The scientists will reply that they cannot believe in mystic power.

Çrēla Prabhupāda: But they must explain the origin of the chemicals. Anyone can see that an ordinary tree is producing many chemicals; they cannot deny it. But how does it produce them? Since they cannot answer this, they must accept that the living force has mystic power. I cannot explain how my fingernail is growing out of my finger; it is beyond the power of my brain. In other words, it is growing by inconceivable potency, or *acintya-śakti*. So if *acintya-śakti* exists in an ordinary being, imagine how much *acintya-śakti* God possesses.

The difference between God and me is that although I have the same potencies as God, I can produce only a small quantity of chemicals, whereas He can produce enormous quantities. I can produce a little water in the form of perspiration, but God can produce the seas. Analysis of one drop of seawater gives you the qualitative

analysis of the sea, without any mistake. Similarly, the ordinary living being is part and parcel of God, so by analyzing the living beings we can begin to understand God. In God there is great mystic potency. God's mystic potency is working swiftly, exactly like an electric machine. Machines operate by certain energy, and they are so nicely made that all the work is done simply by pushing a button. Similarly, God said, "Let there be creation," and there was creation. Considered in this way, the workings of nature are not very difficult to understand. God has such wonderful potencies that the creation, on His order alone, immediately takes place.

Brahmānanda Swami: Scientists don't accept God or acintya-śakti.

Çréla Prabhupāda: That is their rascaldom. God exists, and His acintya-śakti also exists.

Karāndhara dāsa: Scientists say that life was created biochemically.

Çréla Prabhupāda: And I say to them: "Why don't you create life? Your biology and chemistry are very advanced, so why don't you create life?"

Karāndhara dāsa: They say they will create life in the future.

Çréla Prabhupāda: When in the future? If the scientists know the creative process, why can't they create life now? If life has a biochemical origin, and if biologists and chemists are so advanced, then why can't they create life in their laboratories? When this crucial point is raised, they say, "We shall do it in the future." Why in the future? That is nonsense. Trust no future, however pleasant. What is the meaning of their advancement? They are talking nonsense.

Karāndhara dāsa: They say that they are right on the verge of creating life.

Çréla Prabhupāda: But that is also the future, in a different way. They must accept that they still do not know the truth about the origin of life. Since they are expecting to be able to create life in the future, presently their knowledge must be imperfect. Their proposal is

something like giving someone a postdated check. Suppose I owe you ten thousand dollars and I say, "Yes, I will pay you the entire sum with this postdated check. Is that all right?" If you are intelligent, you will see something tangible." Similarly, the scientists cannot produce even a single blade of grass by biochemistry, yet still they claim that life is produced from matter. What is this nonsense? Is no one questioning this? We can prove that life began from life. Here is the proof: when a father begets a child, the father is living, and the child is living. But where is the scientist's proof that life comes from matter? We can prove that life begins from life, and we can also prove that the original life is Kṛṣṇa. But what evidence exists that a child is ever born out of a dead stone? The scientists cannot prove that life comes from matter. They are leaving that aside for the future.

Karāndhara dāsa: The basis of what the scientists call "scientific integrity" is that they talk only about what they can experience through their senses.

Çrīla Prabhupāda: Then they are suffering from what we call "Doctor Frog's philosophy." There was once a frog who had lived all his life in a well. One day a friend visited him and informed him of the existence of the Atlantic Ocean.

"Oh, what is this Atlantic Ocean?" asked the frog in the well.

"It is a vast body of water," his friend replied.

"How vast? Is it double the size of this well?"

"Oh, no, much larger," his friend replied.

"How much larger? Ten times the size?"

In this way the frog went on calculating. But what was the possibility of his ever understanding the depths and fur reaches of the great ocean? Our faculties, experience, and powers of speculation are always limited. The frog was always thinking in terms relative to his well. He had no power to think otherwise. Similarly, the scientists are estimating the Absolute Truth, the cause of all causes, with their

imperfect senses and minds, and thus they are bound to be bewildered. The essential fault of the so-called scientists is that they have adopted the inductive process to arrive at their conclusions. For example, if a scientist wants to determine whether or not man is mortal by the inductive process, he must study every man to try to discover if some or one of them may be immortal. The scientist says, "I cannot accept the proposition that all men are mortal. There may be some men who are immortal. I have not yet seen every man. Therefore how can I accept that man is mortal?" This is called the inductive process. And the deductive process means that your father, your teacher, or your guru says that man is mortal, and you accept it.

Dr. Singh: So there is an ascending process of gaining knowledge and a descending process?

Çréla Prabhupāda: Yes. The ascending process will never be successful, because it relies on information gathered through the senses, and the senses are imperfect. So we accept the descending process.

God cannot be known by the inductive process. Therefore He is called *adhokṣaja*, which means "unknowable by direct perception." The scientists say there is no God, because they are trying to understand by direct perception. But He is *adhokṣaja*; therefore the scientists are ignorant of God because they are missing the method of knowing Him. In order to understand transcendental science, one must approach a *bona fide* spiritual master, hear from him submissively, and render service to him. Lord Kṛṣṇa explains this in the *Bhagavad-gītā* (4.34): *tad viddhi praṇipātena paripraśnena sevayā*.

Dr. Singh: There is a scientific journal called *Nature*. It contains articles concerning natural products like plants and animals, but it does not mention God-only nature.

Çréla Prabhupāda: We may correctly observe that plants are being produced by nature, but we must ask, "What has produced nature?" To ask this question is intelligence.

Dr. Singh: The scientists don't think about that.

Çréla Prabhupāda: So they are fools. As soon as we speak of nature, the next question should be, “Whose nature?” For instance, I speak of my nature, and you speak of your nature. Therefore, as soon as nature is mentioned, the next inquiry should be, “Whose nature?” Nature means energy, and as soon as you speak of energy, you must accept that there is a source of that energy. For example, the source of electric energy is the electric powerhouse. Electricity is not produced automatically. We must install a powerhouse and a generator. Similarly, in the Vedas it is said that material nature is working under Kṛṣṇa’s direction.

Dr. Singh: So do you mean to say that science has started from an intermediate point—not from the original point?

Çréla Prabhupāda: Yes, that is it exactly. They are ignorant of the origin. The scientists start from one point—but where does that point come from? That they do not know, in spite of vast research. One has to accept that the original source is God, who is full of all mystic powers and from whom everything emanates. He Himself says in the Bhagavad-gītā (10.8): ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate, “I am the source of all spiritual and material worlds. Everything emanates from Me.” Our conclusions are not based on blind faith; they are most scientific. Matter comes from life. In life—in the origin—there are unlimited material resources; that is the great mystery of creation.

Modern scientific research is just like Sāṅkhya philosophy, which analyzes material elements. Sāṅkhya means “to count.” We are also Sāṅkhya philosophers to some extent, because we count and analyze the material elements; this is land, this is water, this is air, this is sunshine, this is fire. Furthermore, I can count my mind, my intelligence, and my ego. Beyond my ego, however, I cannot count. But Kṛṣṇa says that there is existence beyond the ego, and that existence is the living force—the spirit soul. This is what the scientists do not know. They think that life is merely a combination of material elements, but Kṛṣṇa denies this in the Bhagavad-gītā (7.5). Apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām: “Besides this inferior nature there is a superior

energy of Mine.” The inferior energy is the material elements, and the superior energy is the living entity.

*bhūmir āpo 'nalo vāyū
khaà mano buddhir eva ca
ahaì kāra itēyaà me
bhinnā prakātir añādhā*

“Earth, water, fire, air, ether, mind, intelligence, and false ego—all together these eight comprise My separated material energies.” (Bg. 7.4) Kṛṣṇa explains here in the Bhagavad-gītā that vāyu (gas) comes from Him, and that finer than the gases is kham (ether). Finer than ether is the mind, finer than the mind is intelligence, and finer than the intelligence is the soul. But the scientists do not know this. They can perceive only gross things. They mention vāyu, but where does the vāyu come from? Where does the gas come from?

Dr. Singh: That they cannot answer.

Çrēla Prabhupāda: But we can answer. We have the knowledge that gas comes from kham, or ether, and ether comes from mind, mind comes from intelligence, and intelligence comes from Kṛṣṇa’s superior energy, the spirit soul.

Dr. Singh: Are both inferior and superior energies studied in Sāṅkhya philosophy?

Çrēla Prabhupāda: No. Sāṅkhya philosophers do not know of superior energy. They simply analyze the material elements, just as the scientists do. Neither the scientists nor the Sāṅkhya philosophers know anything of the spirit soul. They are simply analyzing Kṛṣṇa’s material energy.

Dr. Singh: They are analyzing the creative material elements?

Çrēla Prabhupāda: Material elements are not creative! The soul is creative. No one can create life with only matter, and matter cannot create itself. You, a living entity, can mix hydrogen and oxygen to create water. But matter itself has no creative energy. If you place a

bottle of hydrogen near a bottle of oxygen, will they automatically combine, without your help?

Dr. Singh: No. They must be mixed.

Çréla Prabhupāda: Yes, the superior energy—the living entity—is required. Oxygen and hydrogen are inferior energy, but when the superior energy mixes them, then they can become water.

Inferior energy has no power unless superior energy is involved. This sea [indicating the Pacific Ocean] is calm and quiet. But when superior force—air—pushes it, high waves are created. The sea has no power without the superior force. Similarly, there is another force superior to the air, and another, and another, until we arrive at Kṛṣṇa, the most superior force. This is real research. Suppose a railroad train is just starting to move. The engine pushes one car, which pushes another, and so on, until the entire train is moving. And the whole motion originates with the engineer, a living entity. Similarly, in the cosmic creation, Kṛṣṇa gives the first push, and then, by means of many successive pushes, the entire cosmic manifestation comes into being. This is explained in the Bhagavad-gītā (9.10): *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*. “This material nature is working under My direction, O son of Kuntī, and is producing all moving and unmoving beings.” And a little later:

*sarva-yoniṅu kaunteya
mūrtayaù sambhavanti yāu
tāsāà brahma mahad yonir
ahaà bēja-pradaù pitā*

“All species of life are made possible by birth in material nature, and I am the seed-giving father.” (Bg. 14.4) For example, if we sow a banyan seed, a huge tree eventually grows up and produces millions of new seeds. Each of these seeds, in turn, produces another tree with millions of new seeds, and so on. So Kṛṣṇa is the original seed-giving father. Unfortunately, the scientists only observe the immediate cause; they do not perceive the remote cause. There are two causes—the

immediate cause and the remote cause. Kṛṣṇa is described in the Vedas as sarva-kāraṇa-kāraṇam [Bs. 5.1], the cause of all causes. If you understand the cause of all causes, then you understand everything. Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati (Muṇḍaka Upaniṣad 1.3): “If you know the original cause, the later, subordinate causes are automatically known.” Although the scientists are searching after the original cause, when the Vedas, which contain perfect knowledge, give the original cause, they won’t accept. They keep to their partial, imperfect knowledge.

Dr. Singh: Scientists are worried about energy sources, and now they are working to utilize solar energy for cooking, lighting, and various other purposes. They are hoping that when they exhaust all other energy sources, they will be able to use solar energy.

Çréla Prabhupāda: This is not a very new theory. Everyone knows that because the roots of trees store the sun’s energy, it is possible to get fire from a tree. These scientists are tiny creatures, but they are very proud. We don’t give them credit, because they are simply stating what everyone knows. As soon as you cut a tree, you cannot get fire from it. It has to be dried in the sun. When the energy is gathered from the sun, the tree can be utilized for fire. Actually everything is being maintained by the sun’s energy, but the scientists don’t know where the sun’s energy comes from. In the Bhagavad-gītā (15.12) Kṛṣṇa says:

*yad āditya-gataḥ tejo
jagad bhāsayate ‘khilam
yac cāndramasi yac cāgnau
tat tejo viddhi māmakam*

“The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me.”

Again, Kṛṣṇa says, jyotiṣāṁ ravir aṁśumān: “Of lights I am the radiant sun.” (Bg. 10.21) Also, in the Eleventh Chapter of the Bhagavad-gītā Arjuna tells Kṛṣṇa, śaśi-sūrya-netram: “The sun and

moon are among Your great, unlimited eyes." This knowledge is contained in the Bhagavad-gītā, but scientists cannot attain this knowledge by their speculation. Can they?

Dr. Singh: It is not possible.

Çréla Prabhupāda: And what is their knowledge? The scriptures say that even if you counted all the grains of sand on earth, you still would not be able to understand God. All this material counting does not mean that you have the capacity to understand the unlimited. But it is even beyond their capacity to count all the material things. Why are the scientists so proud of their energy and capacities? They do not even know of the material things, and what to speak of the spiritual. As far as scientists and other living entities are concerned, their knowledge is limited. But this is not so for Kṛṣṇa. If we receive knowledge from Kṛṣṇa, that knowledge is perfect. In the scriptures we receive information that there are nine hundred thousand species of life existing within the ocean. The information given in the scriptures is exact, because it comes from Kṛṣṇa, and as Kṛṣṇa Himself says: "As the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come." (Bg. 7.26)

Dr. Singh: We have to take knowledge from the supreme knower.

Çréla Prabhupāda: For perfect knowledge we have to approach a superior person, a guru. One may try to learn a subject by reading books at home, but he can learn much better by going to college and approaching a professor. In the same way, we have to approach a guru. Of course, if we encounter a false guru, our knowledge is false. But if our guru is perfect, our knowledge is perfect. We accept Kṛṣṇa as our guru. If He is perfect in knowledge, our knowledge is also perfect. As far as we're concerned, we do not have to be perfect in ourselves, but if we receive knowledge from the perfect, our knowledge is perfect. We cannot say that we understand that there are nine hundred thousand species of life in the ocean because we have studied the entire ocean. Rather, we say that we take this

information from scriptures, and therefore it is perfect. This is the Vedic process.

Scientists may carry out much research work, but however great a scientist may be, his senses are imperfect. Therefore he cannot have perfect knowledge. What is the value of our eyes? We cannot see without sunlight, nor can we see small things without a microscope. Our eyes are imperfect, and the instruments our eyes have discovered are also imperfect. How, then, is it possible to get perfect knowledge? Because the living entity is limited, his knowledge is limited. A child may know that two plus two equals four, but when he speaks of higher mathematics, we do not take him seriously. The senses through which a scientist acquires knowledge are limited and imperfect; therefore his knowledge is limited and imperfect. In his ignorance he may claim to know everything, but that is simply nonsense.

A blind man may lead another blind man, but what does it avail them when they both fall into a ditch? The laws of nature bind us hand and foot, yet we think we are free to speculate. This is illusion. Although conditioned by so many of nature's laws, the rascals think they are free. Yet if there is a cloud, they cannot see the sun. What power have we to see? Only when nature's laws give us some facility are we able to see. Indeed, we can only experiment under certain conditions, and if the conditions are not favorable, our experiments fail. Why then are we so proud of experimental knowledge?

Why experiment? Things are already there. The sun's energy is there, given by God for us to use. What else is there to know? So many apples fall from trees. What further need is there to explain the law of gravity? Actually the scientists are lacking in common sense. They are simply concerned with "scientific" explanations. They say the law of gravity works only under certain conditions, but who has made these conditions? When Kṛṣṇa appeared as Lord Rāmacandra, He threw stones on the water, and the stones floated. The law of gravity did not work in that case. Therefore the law of gravity works only under the direction of the Supreme Lord. The law in itself is not final. A king may give a law, but he can change that law immediately.

The ultimate law-giver is Kṛṣṇa, and a law will only work by His will. Scientists try to explain God's will in so many ways, but because they are conditioned by māyā, illusion, they can only talk like a person haunted by ghosts. Tell me, what is the scientific explanation that accounts for all the varieties of trees?

Karāndhara dāsa: They say that nature mutates and makes these varieties.

Çréla Prabhupāda: Then it must be nature's will. And what is that will? Does the land have any will?

Karāndhara dāsa: Well, they are very vague on that point.

Çréla Prabhupāda: That means that they do not have perfect knowledge. They do not know that behind nature is the will of Kṛṣṇa.

Dr. Singh: They explain that the chemical composition of these different plants is different.

Çréla Prabhupāda: That's all right, but who made these chemical compositions? As soon as you say "chemical composition," you immediately require a God.

Karāndhara dāsa: They say there is no need for a God, because if you mix two chemicals together...

Çréla Prabhupāda: God or not, there must be some will. There must be some consciousness. Two chemicals mix and produce such and such. Who mixes them? Consciousness is there. Well, that consciousness is Kṛṣṇa. There is consciousness everywhere, and as soon as you accept that consciousness, you must accept consciousness as a person. Therefore, we speak of Kṛṣṇa consciousness. In the Bhagavad-gītā it is stated that consciousness is all-pervading. You may have consciousness, and I may have consciousness, but there is another consciousness, which is all-pervading. My consciousness is limited to my body, and your consciousness is limited to yours, but there is another consciousness, which is within you, me, and everyone. That is Kṛṣṇa consciousness.

Actually everything in the world is relative. That is a scientific fact. Our bodies, lives, intelligence, and everything else are all relative. To us an ant may seem to have a very short life, but for the ant his life is about a hundred years in duration. That hundred years is relative to the body. Similarly, Brahmā, who lives fantastically long from our point of view, only lives a hundred years from his point of view. This is relativity.

Karāndhara dāsa: Then the relativity is based upon our individual situation.

Çrēla Prabhupāda: Yes. Therefore it is said that what is food for one is poison for another. People are thinking that because they cannot survive on the moon, no other living entities can. Everyone thinks of things in a relative way, in his own terms. This is the meaning of “frog philosophy.” The frog is always thinking of things in relation to his well. He has no power to conceive of the Atlantic Ocean, because his well is his only experience. God is great, but we are thinking of God’s greatness in our own terms, in terms of relative greatness. Some insects are born at night; they grow at night, have their children at night, and die at night. They never see the sun; therefore they conclude that there is no such thing as day. If you asked the insect about the morning, he would say, “There cannot be any morning.” Similarly, when people hear of Brahmā’s long duration of life from the scriptures, they do not believe it. They say, “How can anyone live for such a long time?” In the Bhagavad-gītā (8.17) Kṛṣṇa states:

*sahasra-yuga-paryantam
ahar yad brahmaëo viduù
rātrià yuga-sahasrāntāà
te 'ho-rātra-vido janāu*

“By human calculation, a thousand ages taken together is the duration of Brahmā’s one day. And such also is the duration of his night.”

Thus Brahmā, by these calculations, lives for so many millions and trillions of years. We cannot believe this, although evidence is given in the scriptures. In other words, we conclude that Kṛṣṇa talks

nonsensically, while we speak as authorities. Even great scholars say that these scriptural statements are all mental speculations. Although these men are nothing but rascals, they pass for reputable scholars. They place themselves above God's position by attempting to refute or deny the statements of God in the revealed scriptures. In this way so many fools in the guise of scholars, scientists, and philosophers are misguiding the whole world.

Dr. Singh: Of course, so much is being written about Darwin's theory. In any library there are hundreds of books on his theories.

Çréla Prabhupāda: Do they accept or reject them?

Dr. Singh: Generally they accept him, but there are some who are very critical.

Çréla Prabhupāda: Darwin speaks about the evolution of the species of life, but he has no real information about spiritual evolution. He knows nothing about the progress of the spirit soul from lower forms of life to higher forms. He claims that man has evolved from monkeys, but we can see that the monkey is not extinct. If the monkey is the immediate forefather of man, why is the monkey still existing?

Dr. Singh: Darwin says that the species are not created independently but are descended from one another.

Çréla Prabhupāda: If there is no question of independence, how can he abruptly begin with a certain species? He must explain how the original species came into existence.

Karāndhara dāsa: Scientists claim that the earth was created by biological chemistry, and they refuse to teach that God created the earth, because they think everyone will consider them fools.

Çréla Prabhupāda: If their biology and chemistry are so advanced, why don't they create something? They claim they may be able to create life in the future, but why in the future? Life is already created. Is science based on the future? We should trust no future, however pleasant we may think it will be. Everyone is thinking the future will be

very pleasant, but what assurance do we have of this? They have to accept that they do not know what the truth actually is. They cannot even produce a spear of grass through their biological or chemical experiments. Nonetheless they are claiming that the creation is produced by some chemical or biological method. Why does no one question all this nonsense?

Dr. Singh: In the ultimate analysis, when they consider the origin of life, they say that everything started from matter. In other words, living matter comes from nonliving matter.

Çréla Prabhupāda: From where is this living matter coming now? Did it come from nonliving matter in the past and not at the present? How is the ant coming? Is it materializing from dirt? Even an ant does not come from inert matter. What proof do they have of such a theory? Darwin claims that in the distant past no really intelligent man existed, that man simply evolved from the apes. If there was no intelligent brain in the past, how is it that these Vedic scriptures were written thousands and thousands of years ago? How do they explain a sage like Vyāsadeva?

Dr. Singh: They have no explanation. They simply say these are unknown forest sages.

Çréla Prabhupāda: Vyāsadeva may be unknown to them, but nonetheless he was there. How is it he got such a brain? He may be unknown to you or to me, but nonetheless his brain-work is there, his philosophy is there, his language, linguistics, poetic arrangements, and verbal strength. You may not know the person, but you can understand the brain.

Dr. Singh: Weren't all the varieties of animals existing from the beginning?

Çréla Prabhupāda: Yes. Simultaneous creation is verified by the Bhagavad-gītā. All the varieties of animals and men as well as demigods were existing from the beginning. A living entity wants a certain type of body, and Kṛṣṇa gives it to him. Because he desires things in a

certain way, he associates with certain qualities of nature in matter. According to his association, he receives a particular type of body. The psychological forces, the mind, thinking, feeling, and willing determine the particular type of situation and body the living entity receives. The evolutionary process is there, but it is not an evolution of species. It is not that one species of life develops from another, for, as Kṛṣṇa states:

*avyaktād vyaktayaù sarvāù
prabhavanty ahar-āgame
rātry-āgame pralāyante
tatraivāvyakta-saàjī ake*

“When Brahmā’s day is manifest, this multitude of living entities comes into being, and at the arrival of Brahmā’s night they are all annihilated.” (Bg. 8.18)

The evolution is the spiritual evolution of the individual living entity through the various species of life. If one enters into the body of a fish, he has to undergo the evolutionary process step by step. If one is on the top of the stairs and somehow falls down, he again has to go up the evolutionary staircase step by step. Of course, the scientists are busy making so much research that they cannot understand this. If you tell them they are going to be trees in their next life, they think you are speaking nonsense. After all, what can we learn by research? When the cause of all causes is known, then everything knowable becomes known, and nothing remains unknown. As the Vedas state: yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati (Muṇḍaka Upaniṣad 1.3). If we know the Absolute Truth, all other truths become known, but if we don’t know the Absolute Truth, we are in ignorance. One may not be an official scientist or philosopher, but he may challenge anyone and talk boldly if he only knows one thing—Kṛṣṇa.

This contemporary civilization is so proud of its independence, but actually it is so much dependent on oil. If the oil supply is stopped, then what will these rascal scientists do? They cannot do anything. Let them try to manufacture oil in their test tubes, enough oil to run

their civilization on. At present there is a scarcity of water in India. What can the scientists do about this? They may know the chemical composition of water, but they cannot produce it when there is a great scarcity. They require the help of clouds, and all that is God's manipulation. Actually they cannot do anything. They have gone to the moon, but for all their labor they have simply taken away some dust and rocks. The rascal government exacts taxes and spends money unnecessarily. This is their intelligence. It is a state of asses, that's all. The politicians have no sympathy or compassion. They do not consider that the hard-earned money is coming from the public and that they are spending it by shooting big rockets off to other planets. All they do is promise to bring back more dust. First they may get a handful of dust, then they promise to bring back tons of dust. What is the meaning of all this?

Karāndhara dāsa: They believe that there may be life on Mars.

Çréla Prabhupāda: They may believe or not believe—what is the gain? What we do know is that life is here. They know this, yet they are engaged in fighting and in killing life. Here is life. Here is a human being. Life is here undoubtedly. But they are busy trying to destroy it with their big bombs. This is their scientific advancement.

Dr. Singh: They are very curious to know what is going on, on other planets.

Çréla Prabhupāda: That means that for their childish curiosity they are spending so much money. They can spend so much to satisfy their curiosity, but when so many poverty-stricken countries ask them for help, they say there is no money. They are very proud to go to the moon, but why don't they take information how to go to Kṛṣṇa's Goloka Vṛndāvana? If they go there, all their curiosity will be satisfied. They will learn that beyond this inferior energy there is indeed a superior, spiritual energy. This material energy cannot work independently. The spiritual energy has to join it. Material elements are not created of themselves. It is the soul that is creative. We may try to make something with matter, but matter does not create itself.

Hydrogen and oxygen will come in contact only when moved by the superior energy. Only fools can expect the entire cosmic manifestation, which is only matter, to come into being automatically. We may have a nice car, but if there is no driver, what is its use? Unless a man knows how to work a machine, unless a man pushes a button, the machine does not work. Similarly, without the superior energy, the material energy cannot act. Behind this wonderful cosmic manifestation is the direction of a superior energy. All this information is given in the scriptures, but still people will not believe it.

Actually everything is God's property, but people are claiming this property to be theirs or their country's. Now they are talking about the problem of overpopulation, but the fact is that God has supplied enough. Actually there is enough land and enough food if it is properly used. People are artificially creating problems, and the scientists are helping them by giving them so many destructive devices. They simply encourage the rascals and rogues who are trying to use up God's property. If you help a murderer or a thief, you also become a criminal. Is that not so? There is so much trouble in the world because the scientists are helping all the thieves and rogues. Thus they are all criminals. *Stena eva saḥ* [Bg. 3.12]. One who does not recognize the proprietorship of the Supreme Lord is a thief.

Our mission is to bring these rascals to their senses. Now one must find out the means to do this. The rascals are suffering, but because they are sons of God they should not suffer. They do not know that there is God or that there is happiness. They know nothing of bliss or of eternal life. They are carrying on so much research and living for fifty, sixty, or seventy years. After that they do not know what is going to happen. They have no knowledge that life is eternal. Actually their position is like that of an animal. An animal does not know what is after death, nor does he actually contemplate death. He does not know why he is here, nor does he know the value of life. Under the influence of *māyā*, the animal simply goes on eating, sleeping, defending, mating, and dying. That's all. People are endeavoring so hard, but for what purpose? They say that they are struggling so hard to make provisions for the next generation, but

what are the provisions for? They cannot reply to that. This Kṛṣṇa consciousness movement is meant to give real purpose to life by establishing Kṛṣṇa, God, as the center of everything. It is therefore to the scientist's benefit to understand this important movement.

MISSION TO THE MOON

Çrīla Prabhupāda: Now there is a scarcity of water in India, but what are the scientists doing about it? There is more than enough water in the world, so why don't the scientists bring water where it is urgently required? They should employ irrigation immediately. But instead they are going to the moon, the dusty planet, to make it fertile. Why don't they irrigate this planet? There's plenty of seawater, so why don't they irrigate the Sahara or the Arabian or Rajasthani Desert? "Yes," they say, "in the future. We are trying." In their pride, they immediately say, "Yes, yes. We are trying." In Bhagavad-gītā it is said that when one is engaged in the business of satisfying unnecessary desires, he becomes bereft of all intelligence (kāmāis tais tair hr̥ta-jñānāḥ [Bg. 7.20]).

This moon project is childish. Those who aspire to go to the moon are like crying children. A child cries, "Mother, give me the moon," so the mother gives the child a mirror and says, "Here is the moon, my dear son." And the child takes the mirror, sees the moon in it and says, "Oh, I have the moon." Unfortunately, this is not just a story.

Karandhara: After spending all that money to go to the moon and bring back just a few rocks, the people on the space project decided that there was nothing more to do there.

Brahmānanda Swami: Now they want to go to another planet, but they are short of money. Going to other planets costs millions and billions of dollars.

Çrīla Prabhupāda: People work very hard while the rascal government takes taxes and spends money unnecessarily. There should be no sympathy when so much hard-earned money comes from the public

and is spent so foolishly. Now the leaders are presenting another bluff “Don’t worry, we are going to another planet. Now we shall bring more dust. We shall bring tons of dust. Oh, yes, now we shall have tons of dust.”

Dr. Singh: They believe there may be life on Mars.

Çrēla Prabhupāda: They may believe or not believe. What is the difference? Life exists here, but people are fighting. So suppose there is life on Mars. There is life on Mars, undoubtedly. But what will we gain from this?

Dr. Singh: People are curious to know what is going on there.

Çrēla Prabhupāda: That means that for their childish curiosity they must spend vast sums of money. Just see the fun. And when they are asked to help one of the many poverty-stricken countries, they say, “No. No money.” Do you see?

TEST-TUBE BABY

Dr. Singh: Some scientists hope that in the future they will be able to make babies in test tubes.

Çrēla Prabhupāda: Test tubes?

Dr. Singh: Yes, they intend to combine male and female elements in biological laboratories.

Çrēla Prabhupāda: If they begin with living entities, what is the purpose of the test tube? It is only a place for combination, but so is the womb. Where is the credit for the scientists if this is already being done in nature’s test tube?

Karandhara: It is already being done by nature, but when some scientist does it, people will give him the Nobel Prize.

Çrēla Prabhupāda: Yes, that is stated in Śrīmad-Bhāgavatam: śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ.[4] This verse indicates that those who praise men who are like animals are no better than

dogs, hogs, camels and asses. Śva means “dog,” vid-varāha means “stool-eating hog,” uṣṭra means “camel,” and khara means “ass.” If the Nobel Prize is given to a scientist who is a rascal, the men on the committee who give him that prize are no better than dogs, hogs, camels and asses. We don’t accept them as human beings. One animal is praised by another animal. Where is the credit in that? If the men on the committee are no better than animals, anyone who receives the Nobel Prize in science is fool number one, because animals are praising him, not human beings.

Dr. Singh: For some scientists, the Nobel Prize is the ultimate.

Çréla Prabhupāda: They are rascals. They are speaking nonsense, and because they are juggling words, others are being misled.

Brahmānanda Swami: Nobel is the person who invented dynamite.

Çréla Prabhupāda: He has created great misfortune, and he has left his money for creating further misfortune. [Laughter.]

Brahmānanda Swami: The Gītā says that demoniac people perform acts meant to destroy the world.

Çréla Prabhupāda: Yes. Ugra-karmāṇaḥ kṣayāya jagato ‘hitaḥ (Bg. 16.9). They perform acts meant for inauspiciousness and the destruction of the world.

THIEVES IN DISGUISE

Çréla Prabhupāda: [holding a rose in his hand]. Can any scientist create a flower like this in the laboratory?

Dr. Singh: That is not possible.

Çréla Prabhupāda: No, it is not. Just see how wonderfully Kṛṣṇa’s energy is working! No scientist can create a flower like this in his laboratory. They cannot create even a few grains of sand, yet they claim to possess the most advanced intellects in the universe. This is foolish.

Dr. Singh: They take matter from Kṛṣṇa, manipulate it, and then claim that they have created something wonderful.

Çréla Prabhupāda: At least if they would admit that they have taken the matter from Kṛṣṇa, that would be good. We understand that everything comes from Kṛṣṇa.

Dr. Singh: But they will not admit that they are taking anything from Kṛṣṇa. Instead they say that they are the creators.

Çréla Prabhupāda: How have they created anything? They take the sand and mix it with some chemicals and make glass. They have not created the sand or the chemicals; they have taken them from the earth. How have they created anything?

Dr. Singh: They say, “We have taken the materials from nature.”

Çréla Prabhupāda: “From nature” means from a person. They have taken from nature, but they are thieves because everything in nature belongs to Kṛṣṇa. *Īśāvāsyam idaṁ sarvaṁ*: “Everything is God’s creation.” (*Īśo mantra 1*) In *Bhagavad-gītā* Kṛṣṇa states that if one does not perform *yajña* [sacrifice], he is a thief. *Yajña* means acknowledging that things have been taken from Kṛṣṇa. We should think, “Kṛṣṇa, You have given us many, many things for our maintenance.” This much acknowledgement Kṛṣṇa wants; that’s all. Otherwise, what can He expect from you? What are you in His presence? We should acknowledge Kṛṣṇa’s kindness. Therefore, before we eat we offer the food to Kṛṣṇa and say, “Kṛṣṇa, You have given us this nice food, so first You taste it.” Then we eat it. Kṛṣṇa is not hungry, yet He can eat the whole world and then again produce it exactly as it was. *Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate* [*Īśo Invocation*]. Kṛṣṇa is so perfect that if you take from Kṛṣṇa all of Kṛṣṇa’s energy, all the original energy is still with Him. That is perfect conservation of energy.

ILLUSORY PROGRESS

Çreġa Prabhupġda: Everyone is suffering here in the material world, and scientific improvement means that the scientists are creating a situation of further suffering. That’s all. They are not making improvements. Bhaktivinoda Ţhġkura[6] confirms this by saying, *moha janamiyġ, anitya saṁsġre, jġvake karaye gġdha*: “By so-called scientific improvements, the scientist has become an ass.” Moreover, he is becoming a better and better ass, and nothing more. Suppose that by working very hard like an ass, a person builds a skyscraper. He may engage in a lifelong labor for this, but ultimately he must die. He cannot stay; he will be kicked out of his skyscraper, because material life is impermanent. Scientists are constantly doing research, and if you ask them what they are doing, they say, “Oh, it is for the next generation, for the future.” But I say, “What about you? What about your skyscraper? If in your next life you are going to be a tree, what will you do with your next generation then?” But he is an ass. He does not know that he is going to stand before his skyscraper for ten thousand years. And what about the next generation? If there is no petrol, what will the next generation do? And how will the next generation help him if he is going to be a cat, a dog or a tree?

The scientists—and everyone else—should endeavor to achieve freedom from the repetition of birth and death. But instead, everyone is becoming more and more entangled in the cycle of birth and death. *Bhave ‘smin kliṡyamġnġnġm avidyġ-kġma-karmabhiḥ*. This is a quotation from *Śrġmad-Bhġgavatam* (1.8.35). Here in one line the whole material existence is explained. This is literature. This one line is worth thousands of years of research work. It explains how the living entity is taking birth in this world, where he comes from, where he is going, what his activities should be, and many other essential things. The words *bhave ‘smin kliṡyamġnġnġm* refer to the struggle for existence. Why does this struggle exist? Because of *avidyġ*, ignorance. And what is the nature of that ignorance? *Kġma-karmabhiḥ*, being forced to work simply for the senses, or in other words, entanglement in material sense gratification.

Student: So, is it true that modern scientific research increases the demands of the body because the scientist is ultimately working to gratify his senses?

Çrēla Prabhupāda: Yes.

SCIENCE SHOULD STOP DEATH

Brahmānanda Swami: Do scientists know the cause of cancer?

Dr. Singh: They have several theories.

Çrēla Prabhupāda: Suppose you know the cause of cancer. What is the benefit? Even if you could stop cancer, you could not make a man live forever. That is not possible. Cancer or no cancer, a man has to die. He cannot stop death. Death may be caused, if not by cancer, simply by an accident. Real scientific research should aim at stopping death. That is real science, and that is Kṛṣṇa consciousness. Simply to discover some medicine to cure disease is not a triumph. The real triumph is to stop all disease. Bhagavad-gītā (8.16) asserts that the real trouble is birth, death, old age and disease. Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: "From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place." The solution to the problem of repeated birth and death is Kṛṣṇa consciousness, which we are practicing and offering to everyone. The perfect result of this practice is that after the present body becomes useless and dies, one is no longer forced to accept a material body subject to birth, death, disease and old age. This is real science.

ADVERTISING IGNORANCE AS KNOWLEDGE

Student: So it is our desire to enjoy that causes us to take on these material bodies, and our desire to achieve Kṛṣṇa that brings us to our natural position?

Çrēla Prabhupāda: Yes.

Dr. Singh: But there seems to be a constant struggle with our lower

nature. We are constantly fighting our desires for sense gratification, even though we want to serve Kṛṣṇa. Does this continue?

Student: The body is almost like a dictator from within.

Çréla Prabhupāda: Yes. That means you are strongly under the control of material energy, or māyā.

Dr. Singh: Even though we also desire to serve Kṛṣṇa?

Çréla Prabhupāda: Yes. A thief may know that if he steals he will be arrested and put into jail—he may have even seen others being arrested—yet he still steals. Even though he is aware that he is under the authority of the state, he still acts according to his desires. This is called *tamas*, or ignorance. Therefore, knowledge is the beginning of spiritual life. In *Bhagavad-gītā*, Kṛṣṇa gives Arjuna knowledge. He teaches, “You are not this body.” This is the beginning of knowledge. But where is the university that teaches this knowledge? Dr. Singh, can you tell me where that university is that teaches this knowledge?

Dr. Singh: There is none.

Çréla Prabhupāda: That is the position of education: there is no knowledge. They simply advertise ignorance as knowledge.

Dr. Singh: But if the scientists knew that they were not their bodies, their whole outlook would change.

Çréla Prabhupāda: Yes, we want that.

Student: But they don’t want to admit their failure.

Çréla Prabhupāda: Then that is further foolishness. If you are a fool and you pose yourself as intelligent, that is further foolishness. Then you cannot make progress. And if you remain in ignorance and advertise yourself as a man of knowledge, you are a great cheater. You are cheating yourself and cheating others. People are so mad after the material advancement of civilization that they have become exactly like cats and dogs. For instance, they have set up an immigration department, and as soon as you enter a country these

dogs go “Woof, woof, woof! Why have you come? What is your business?” This is a watchdog’s activity. A first-class gentleman is being searched for a revolver. People cannot be trusted, and now there are so many educated rogues and thieves. So what is the meaning of advancement? Can we say that education means advancement? Is this civilization?

FIGHTING IGNORANCE WITH KNOWLEDGE

Student: Some people say that one reason for the Vietnam war was that the Communists were atheists. It was a dispute between the theists and the atheists. At least that is one excuse given for the war.

Çrēla Prabhupāda: We are also prepared to kill the atheists. But that killing is by preaching. If I kill your ignorance, it can also be called killing. Killing doesn’t necessarily mean that everyone has to take the sword.

Dr. Singh: A new method of warfare?

Śrīla Prabhupāda. No, fighting ignorance with arguments and knowledge has always existed. The bodily conception of life is animal life. The animal does not know about matter and spirit. And one who is under the bodily conception of life is no better than an animal. When an animal “talks,” the intelligent man laughs. Such “talk” is nonsense. The animal is not talking knowledge.

Student: At least the animals live by certain codes. They do not kill unnecessarily, and they only eat when necessary, whereas humans kill unnecessarily and eat unnecessarily. So in one sense humans are lower than animals.

Çrēla Prabhupāda: Therefore we must suffer more than animals. Kṛṣṇa consciousness is not a bogus, sentimental religious movement. It is a scientific movement designed to alleviate human suffering.

Dr. Singh: Scientists and other people say that everything in the universe is happening by chance.

Çréla Prabhupāda: So, are they also writing books on the subject by chance?

Karandhara: The books are also written by chance, they say.

Çréla Prabhupāda: So, what is their credit? By chance, anything can be written.

Dr. Singh: The French scientist Dr. J. Monod got the Nobel Prize in 1965. He says that everything started by chance—that by chance certain chemicals combined and formed the basic molecules.

Çréla Prabhupāda: But where did the chemicals come from?

Dr. Singh: According to him, they were created simply by chance, and when the necessity arose, molecules of the chemicals reoriented themselves.

Çréla Prabhupāda: If everything was happening by chance, how can there be necessity? How can he speak of chance and necessity in the same breath? It is nonsense. If everything is directed by chance, why do people send their children to school? Why not let them grow up by chance? Suppose I break a law. If I say, “Well, it just happened by chance,” will I be excused?

Student: It would certainly be stupid to say that a beautiful instrument like a violin was made by chance.

Çréla Prabhupāda: Yes. It is most regrettable that such a rascal can get recognition. He is talking foolishness and getting recognition.

PERFECT QUESTIONS

Although the media are generally obsessed with violence and death, our perception of death and dying is superficial. Çrëla Prabhupäda observes, "As long as a man is in the full vigor of life, he forgets the naked truth of death, which he has to meet." How can we effectively deal with our own death? In this essay (which first appeared in the old tabloid Back to Godhead, April 20, 1960) Çrëla Prabhupäda explains how the ancient teachings of Çrëmad-Bhägavatam provide a practical answer.

A small child walking with his father goes on inquiring constantly. He asks his father so many odd things, and the father has to satisfy him with proper answers. When I was a young father in my householder life, I was flooded with hundreds of questions from my second son, who was my constant companion. One day it so happened that a bridegroom's party was passing our tramcar, and the four-year-old boy, as usual, inquired what the big procession was. He was given all possible answers to his thousand and one questions regarding the marriage party, and finally he asked whether his own father was married! This question gave rise to loud laughter from all the elderly gentlemen present, although the boy was perplexed as to why we were laughing. Anyway, the boy was somehow satisfied by his married father.

The lesson from this incident is that since a human being is a rational animal, he is born to make inquiries. The greater the number of questions, the greater the advancement of knowledge and science. The whole of material civilization is based on this originally large volume of questions put by young men to their elders. When elderly persons give the proper answers to the questions of the youngsters, civilization makes progress, one step after another. The most intelligent man, however, inquires about what happens after death. The less intelligent make lesser inquiries, but the questions of those who are more intelligent go higher and still higher.

Among the most intelligent of men was Mahārāja Parīkṣit, the great king of the entire world, who was accidentally cursed by a brāhmaṇa to meet death from the bite of a serpent within seven days. The brāhmaṇa who cursed him was only a boy, yet he was very powerful, and because he did not know the importance of the great king, the boy foolishly cursed him to meet death within seven days. This was later lamented by the boy's father, whom the king had offended. When the king was informed of the unfortunate curse, he at once left his palatial home and went to the bank of the Ganges, which was near his capital, to prepare for his impending death. Because he was a great king, almost all the great sages and learned scholars assembled at the place where the king was fasting prior to leaving his mortal body. At last, Śukadeva Gosvāmī, the youngest contemporary saint, also arrived there, and he was unanimously accepted to preside at that meeting, although his great father was also present. The king respectfully offered Śukadeva Gosvāmī the principal seat of esteem and asked him relevant questions regarding his passing from the mortal world, which was to take place on the seventh day thenceforward. The great king, as a worthy descendant of the Pāṇḍavas, who were all great devotees, placed the following relevant inquiries before the great sage Śukadeva. "My dear sir, you are the greatest of the great transcendentalists, and therefore I submissively beg to ask you about my duties at this moment. I am just on the verge of my death. Therefore, what should I do at this critical hour? Please tell me, my lord—what should I hear, what should I worship, or whom should I remember now? A great sage like you does not stay at the home of a householder more than necessary, and therefore it is my good fortune that you have kindly come here at the time of my death. Please, therefore, give me your directions at this critical hour."

The great sage, having thus been pleasingly requested by the king, answered his questions authoritatively, for the sage was a great transcendental scholar and was also well equipped with godly qualities, since he was the worthy son of Bādarāyaṇa, or Vyāsadeva, the original compiler of the Vedic literature.

Śukadeva Gosvāmī said, "My dear king, your inquiry is very much

relevant, and it is also beneficial for all people of all times. Such inquiries, which are the highest of all, are relevant because they are confirmed by the teachings of the vedānta-darśana, the conclusion of the Vedic knowledge, and are ātmavit-sammataḥ; in other words, liberated souls, who have full knowledge of their spiritual identity, put forward such relevant inquiries in order to elucidate further information about the Transcendence.”

The Śrīmad-Bhāgavatam is the natural commentary upon the great Vedānta (or Śāriraka) sūtras, which were compiled by Śrīla Vyāsadeva. The Vedānta-sūtras are the topmost Vedic literature, and they contain the nucleus of basic inquiries about the transcendental subject of spiritual knowledge. Yet although Śrīla Vyāsadeva compiled this great treatise, his mind was not satisfied. Then he happened to meet Śrī Nārada, his spiritual master, who advised him to describe the identity of the Personality of Godhead. Upon receiving this advice, Vyāsadeva meditated on the principle of bhakti-yoga, which showed him distinctly what is the Absolute and what is the relativity, or māyā. Having achieved perfect realization of these facts, he compiled the great narration of the Śrīmad-Bhāgavatam, or beautiful Bhāgavatam, which begins with actual historical facts concerning the life of Mahārāja Parīkṣit.

The Vedānta-sūtra begins with the key inquiry about the Transcendence, athāto brahma jijñāsā: “One should now inquire about Brahman, or the Transcendence.”

As long as a man is in the full vigor of life, he forgets the naked truth of death, which he has to meet. Thus a foolish man makes no relevant inquiry about the real problems of life. Everyone thinks that he will never die, although he sees evidence of death before his eyes at every second. Here is the distinction between animalism and humanity. An animal like a goat has no sense of its impending death. Although its brother goat is being slaughtered, the goat, being allured by the green grass offered to it, will stand peacefully waiting to be slaughtered next. On the other hand, if a human being sees his fellow man being killed by an enemy, he either fights to save his brother or leaves, if possible, to save his own life. That is the difference between a man and a goat.

An intelligent man knows that death is born along with his own birth. He knows that he is dying at every second and that the final touch will be given as soon as his term of life is finished. He therefore prepares himself for the next life or for liberation from the disease of repeated birth and death.

A foolish man, however, does not know that this human form of life is obtained after a series of births and deaths imposed in the past by the laws of nature. He does not know that a living entity is an eternal being, who has no birth and death. Birth, death, old age, and disease are external impositions on a living entity and are due to his contact with material nature and to his forgetfulness of his eternal, godly nature and qualitative oneness with the Absolute Whole.

Human life provides the opportunity to know this eternal fact, or truth. Thus the very beginning of the Vedānta-sūtra advises that because we have this valuable form of human life, it is our duty-now-to inquire, What is Brahman, the Absolute Truth?

A man who is not intelligent enough does not inquire about this transcendental life; instead, he inquires about many irrelevant matters which do not concern his eternal existence. From the very beginning of his life, he inquires from his mother, father, teachers, professors, books, and so many other sources, but he does not have the right type of information about his real life.

As mentioned before, Parikṣit Mahārāja was given a warning notice that he would meet death within seven days, and he at once left his palace to prepare himself for the next stage. The king had at least seven days at his disposal in which to prepare for death, but as far as we are concerned, although at least we know that our death is sure, we have no information of the date fixed for the occurrence. I do not know whether I am going to meet death at the next moment. Even such a great man as Mahatma Gandhi could not calculate that he was going to meet with death in the next five minutes, nor could his great associates guess his impending death. Nonetheless, all such gentlemen present themselves as great leaders of the people.

It is ignorance of death and life that distinguishes an animal from a man. A man, in the real sense of the term, inquires about himself

and what he is. Wherefrom has he come into this life, and where is he going after death? Why is he put under the troubles of threefold miseries although he does not want them? Beginning from one's childhood, one goes on inquiring about so many things in his life, but he never inquires about the real essence of life. This is animalism. There is no difference between a man and an animal as far as the four principles of animal life are concerned, for every living being exists by eating, sleeping, fearing, and mating. But only the human life is meant for relevant inquiries into the facts about eternal life and the Transcendence. Human life is therefore meant for research into eternal life, and the Vedānta-sūtra advises one to conduct this research now or never. If one fails to inquire now into these relevant matters about life, one is sure to go back again to the animal kingdom by the laws of nature. Therefore, even if a foolish man appears advanced in material science—that is, in eating, sleeping, fearing, mating, and so on—he cannot get free from the cruel hands of death by the law of nature. The law of nature works under three modes—goodness, passion, and ignorance. Those who live under conditions of goodness are promoted to the higher, spiritual status of life, and those who live under conditions of passion remain stationed in the same place in the material world where they are now, but those who live under conditions of ignorance are sure to be degraded to the lower species.

The modern setup of human civilization is a risky one because it offers no education about relevant inquiries into the essential principles of life. Like animals, people do not know that they are going to be slaughtered by the laws of nature. They are satisfied with a bunch of green grass, or a so-called jolly life, like the waiting goat in a slaughterhouse. Considering such a condition of human life, we are just trying to make a humble attempt to save the human being by the message of Back to Godhead. This method is not fictitious. If there is at all to be an era of reality, this message of Back to Godhead is the beginning of that era.

According to Śrī Śukadeva Gosvāmī, the real fact is that a grhamedhī, or a person who has tied himself, like the goat meant for

slaughter, in the business of family, society, community, nation, or humanity at large in regard to the problems and necessities of animal life—namely eating, sleeping, fearing, and mating—and who has no knowledge of the Transcendence is no better than an animal. He may have inquired about physical, political, economic, cultural, educational, or similar other matters of temporary, material concern, but if he has not inquired about the principles of transcendental life, he should be regarded as a blind man driven ahead by uncontrolled senses and about to fall into a ditch. That is the description of the gr̥hamedhī.

The opposite of the gr̥ha-medhī, however, is the gr̥ha-stha. The gr̥hastha āśrama, or the shelter of spiritual family life, is as good as the life of a sannyāsī, a member of the renounced order. Regardless of whether one is a householder or a renunciate, the important point is that of relevant inquiries. A sannyāsī is bogus if not interested in relevant inquiries, and a gr̥hastha, or householder, is bona fide if he is inclined to put forward such inquiries. The gr̥hamedhī, however, is simply interested in the animal necessities of life. By the laws of nature, the gr̥hamedhī's life is full of calamities, whereas the life of the gr̥hastha is full of happiness. But in the modern human civilization, the gr̥hamedhīs are posing as the gr̥hasthas. We should therefore know who is what. A gr̥hamedhī's life is full of vices, because he does not know how to live a family life. He does not know that beyond his control is a power who supervises and controls his activities, and he has no conception of his future life. The gr̥hamedhī is blind to his future and has no aptitude for making relevant inquiries. His only qualification is that he is bound by the shackles of attachment to the false things he has contacted in his temporary existence.

At night such gr̥hamedhīs waste their valuable time by sleeping or by satisfying their different varieties of sexual urges by visiting cinema shows and attending clubs and gambling houses, where women and liquor are indulged in lavishly. And during the day, they waste their valuable life in accumulating money or, if they have sufficient money to spend, by adjusting the comforts of their family members. Their standard of living and their personal needs increase with their increase

in monetary income. Thus there is no limit to their expenses, and they are never satiated. Consequently there is unlimited competition in the field of economic development, and therefore there is no peace in any society of the human world.

Everyone is perplexed by the same questions about earning and spending, but ultimately one must depend on the mercy of mother nature. When there is a scarcity in production or there are disturbances caused by providence, the poor planmaking politician blames it on cruel nature but carefully avoids studying how and by whom the laws of nature are controlled. The Bhagavad-gītā, however, explains that the laws of nature are controlled by the Absolute Personality of Godhead. God alone is the controller of nature and the natural laws. Ambitious materialists sometimes examine a fragment of the law of nature, but they never care to know the maker of these laws. Most of them do not believe in the existence of an absolute person or God who controls the laws of nature. Rather, they simply concern themselves with the principles by which different elements interact, but they make no reference to the ultimate direction which makes such interactions possible. They have no relevant questions or answers in this regard. The second of the Vedānta-sūtras, however, answers the essential question about Brahman by asserting that the Supreme Brahman, the Supreme Transcendence, is He from whom everything is generated. Ultimately, He is the Supreme Person.

Not only is the foolish gṛhamedhī ignorant of the temporary nature of the particular type of body he has obtained, but he is also blind to the actual nature of what is happening before him in the daily affairs of his life. He may see his father die, his mother die, or a relative or neighbor die, yet he does not make the relevant inquiries about whether or not the other existing members of his family will die. Sometimes he thinks and knows that all the members of his family will die today or tomorrow and that he also will die. He may know that the whole family show—or, for that matter, the whole show of community, society, nation, and all such things—is but a temporary bubble in the air, having no permanent value. Yet he is mad after such temporary arrangements and does not concern himself with any relevant inquiries.

He has no knowledge as to where he has to go after his death. He works very hard for the temporary arrangements of his family, society, or nation, but he never makes any future arrangement either for himself or for others who will pass away from this present phase of life.

In a public vehicle like a railway carriage, we meet and sit down together with some unknown friends and become members of the same vehicle for a short time, but in due course we separate, never to meet again. Similarly, in a long sojourn of life, we get a temporary sitting accommodation in a so-called family, country, or society, but when the time is up, we are unwillingly separated from one another, never to meet again. There are so many questions relevant to our temporary arrangements in life and our friends in these temporary arrangements, but a man who is a gr̥hamedhī never inquires about things of a permanent nature. We are all busy making permanent plans in various degrees of leadership, without knowing the permanent nature of things as they are. Śrīpāda Śāṅkarācārya, who especially strove to remove this ignorance in society and who advocated the cult of spiritual knowledge in regard to the all-pervading impersonal Brahman, said in despair, “Children are engaged in playing, young boys are engaged in so-called love affairs with young girls, and the old are seriously thoughtful about adjusting a baffled life of struggle. But, alas, no one is prepared to inquire relevantly into the science of Brahman, the Absolute Truth.”

Śrī Śukadeva Gosvāmī, who was asked for direction by Mahārāja Parīkṣit, responded to the king’s relevant inquiries by advising him as follows:

*tasmād bhārata sarvātmā
bhagavān ṛcvaro hariū
çrotavyaū kērtitavyaç ca
smartavyaç cecchatābhayam*

“O descendant of Bhārata, it is the duty of mortal men to inquire about, hear about, glorify, and meditate upon the Personality of

Godhead, who is the most attractive person because of His fullness in opulence. He is called Hari because He alone can undo the conditional existence of a living being. If we at all want to be freed from conditional existence, we must make relevant inquiries about the Absolute Truth so that He may be pleased to bestow upon us perfect freedom in life.” (Śrīmad-Bhāgavatam 2.1.5)

Śrī Śukadeva Gosvāmī has particularly used four words in regard to the Absolute Personality of Godhead. These words distinguish the Absolute Person, or Parabrahman, from other persons, who are qualitatively one with Him. The Absolute Personality of Godhead is addressed as sarvātmā, or all-pervading, because no one is aloof from Him, although not everyone has this realization. The Personality of Godhead, by His plenary representation, resides in everyone’s heart as Paramātmā, the Supersoul, along with each individual soul. Therefore every individual soul has an intimate relationship with Him. Forgetfulness of this eternally existing intimate relationship with Him is the cause of conditional life since time immemorial. But because He is Bhagavān, or the supreme personality, He can at once reciprocate the responsive call of a devotee. Moreover, because He is the perfect person, His beauty, opulence, fame, strength, knowledge, and renunciation are all unlimited sources of transcendental bliss for the individual soul. The individual soul becomes attracted by all these different opulences when they are imperfectly represented by other conditioned souls, but the individual soul is not satisfied by such imperfect representations, and therefore he perpetually seeks the perfect one. The Personality of Godhead’s beauty has no comparison, nor do His knowledge and renunciation. But above all, He is īśvara, or the supreme controller. We are at present being controlled by the police action of this great king. This police control is imposed upon us because of our disobedience of law. But because the Lord is Hari, He is able to cause the disappearance of our conditional life by giving us full freedom in spiritual existence. It is therefore the duty of every man to make relevant inquiries about Him and thus go back to Godhead.

THE REAL AIM OF LIFE

Çréla Prabhupāda: This movement is especially meant to enable a human being to reach the real goal of life.

Bob: The real goal... ?

Çréla Prabhupāda: The real goal of life.

Bob: Is the real goal of life to know God?

Çréla Prabhupāda: Yes. To go back home, back to Godhead. That is the real goal of life. The water that comes from the sea forms clouds, the clouds fall down as rain, and the actual goal is to flow down the river and again enter the sea. So, we have come from God, and now we are embarrassed by material life. Therefore, our aim should be to get out of this embarrassing situation and go back home, back to Godhead. This is the real goal of life.

*mām upetya punar janma duḥkhālayam açāçvatam
nāpnuvanti mahātmānau saāsiddhiā paramāā gatāu*

["After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection."] [Bg. 8.15] That is the version of Bhagavad-gītā. If anyone comes to Me—mām upetya: he does not come back again. Where? To this place—duḥkhālayam aśāçvatam. This place is the abode of miseries. Everyone knows, but they have been befooled by so-called leaders. Material life is miserable life. Kṛṣṇa says, God says, that this place is duḥkhālayam—it is a place of miseries. And it is also aśāçvatam, temporary. You cannot make a compromise: "All right, let it be miserable. I shall remain here as an American or Indian." No. That also you cannot do. You cannot remain an American. You may think that, having been born in America, you are very happy. But you cannot remain an American for long. You will have to be kicked out of that place. And your next life you

do not know! Therefore, it is duḥkhālayam aśāśvatam [Bg. 8.15]—miserable and temporary. That is our philosophy.

Bob: But when you have some knowledge of God, then life is not so miserable?

Çrēla Prabhupāda: No! Some knowledge will not do. You must have perfect knowledge.

*janma karma ca me divyam
evaà yo vetti tattvataù
[Bg. 4.9]*

Tattvataḥ means “perfectly.” Perfect knowledge is being taught in Bhagavad-gītā. So, we are giving everyone in human society a chance to learn Bhagavad-gītā as it is and make his life perfect. That is the Kṛṣṇa consciousness movement. What does your science say about the transmigration of the soul?

Bob: I think... that science... cannot deny or affirm it. Science does not know it.

Çrēla Prabhupāda: Therefore I say that science is imperfect.

Bob: Science may, though, say something. It is said in science that energy is never destroyed; it is changed.

Çrēla Prabhupāda: That’s all right. But how the energy is working in the future—that science does not know. How is the energy diverted? How, by different manipulations, is the energy working differently? For instance, electrical energy. By different handling it is operating the heats and it is operating the refrigerator. They are just the opposite, but the electrical energy is the same. Similarly, this energy—living energy—how is it being directed? Which way is it going? How is it fructifying in the next life? That they do not know. But in Bhagavad-gītā it is very simply stated.

vāsā̀si jērḕani yathā vihāya [Bg. 2.22]

You are covered by a dress, by a shirt. When this shirt is unusable,

you change it. Similarly, this body is just like a shirt and coat. When it is no longer workable, we have to change it.

Bob: What is the “we” that has to change? What is constant?

Çrëla Prabhupāda: That is the soul.

Bob: From one life to the next?

Çrëla Prabhupāda: That is the soul—I. What “you” is speaking? You! What “I” is speaking? Identity: ātmā, or soul.

Bob: My soul is different from your soul?

Çrëla Prabhupāda: Yes. You are an individual soul, I am an individual soul.

Bob: You have removed yourself from karmic influences. If I was to remove myself from karmic influences, would our souls be the same or different?

Çrëla Prabhupāda: The soul is of the same quality in all. You are under a certain conception of life at the present moment, and these countrymen of yours [the Kṛṣṇa conscious devotees] were under a certain conception of life, but by training they have taken to another conception of life. So the ultimate training is how to become Kṛṣṇa conscious. That is the perfection.

Bob: If two people are Kṛṣṇa conscious, is their soul the same?

Çrëla Prabhupāda: The soul is always the same.

Bob: In each person? In each person is it the same?

Çrëla Prabhupāda: Yes.

Bob: [pointing to two devotees] If these two are Kṛṣṇa conscious, are their souls the same?

Çrëla Prabhupāda: The soul is the same but always individual, even if one is not Kṛṣṇa conscious. For instance, you are a human being, and I am a human being. Even if I am not a Christian, even if you are

not a Hindu, still we are human beings. Similarly, the soul may not be Kṛṣṇa conscious, or he may be Kṛṣṇa conscious—it doesn't matter. But the soul is the soul.

Bob: Can you tell me more about this?

Çréla Prabhupāda: Soul—as pure spirit, all souls are equal. Even in an animal. Therefore it is said, paṇḍitāḥ sama-darsinaḥ: [Bg. 5.18] those who are actually learned do not see the outward covering, either in a human being or in an animal.

Bob: If I may ask another question on this?

Çréla Prabhupāda: Yes.

Bob: I have considered the soul somewhat as part of God. At times I think I feel God. I'm here, and you may say God is here. So if the soul is inside me, then should I be able to feel God inside me? Not all of God, I mean, but a...

Çréla Prabhupāda: Part of God.

Bob: But I don't feel God in me, but God may be here, separate—separate from me. But should I be able to feel God inside me, since my soul is Part of God?

Çréla Prabhupāda: Yes. God is inside also. God is everywhere. God is inside and outside also. This is to be known.

Bob: How do you feel God inside you?

Çréla Prabhupāda: Not in the beginning, but you have to know from the śāstras [scriptures], by the Vedic information. For example, in the Bhagavad-gītā it is said, īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati: [Bg. 18.61] God is there in everyone's heart. Paramāṇu-cayāntarastham: God is also within every atom. So this is the first information. And then, by the yogic process, you have to realize it.

Bob: Yogic process?

Çréla Prabhupāda: Yes.

Bob: Is chanting Hare Kṛṣṇa such a yogic process?

Çréla Prabhupāda: Yes, it is also a yogic process.

Bob: What kind of yogic process must I do to find out—to feel this information—to feel the soul inside?

Çréla Prabhupāda: Yes, there are many different yogic Processes, but for this age this process is very nice.

Bob: Chanting.

Çréla Prabhupāda: Yes.

Bob: Through this I can feel not only God outside but God inside?

Çréla Prabhupāda: You'll understand everything of God—how God is inside, how God is outside, how God is working. Everything will be revealed. By this attitude of service, God will reveal Himself. You cannot understand God by your endeavor. Only if God reveals Himself. For instance, when the sun is out of your sight at night, you cannot see it by your torchlight, or any light. But in the morning you can see the sun automatically. without any torchlight. Similarly, you have to create a situation—you have to put yourself in a situation—in which God will be revealed. It is not that by some method you can ask God, "Please come. I will see You." No, God is not your order carrier.

Bob: You must please God for Him to reveal Himself. Is that correct?

Çréla Prabhupāda: Yes.

Çyāmasundara: How do we know when we are pleasing God?

Çréla Prabhupāda: When we see Him. Then you will understand. Just as, when you eat, you do not require to ask anyone whether you are feeling strength or your hunger is satisfied. If you eat, you understand that you are feeling energy. You don't need to inquire from anyone. Similarly. if you actually serve God, then you will understand, "God is dictating to me. God is there. I am seeing God."

A devotee: Or God's representative.

Çrēla Prabhupāda: Yes.

Devotee: It comes easier.

Çrēla Prabhupāda: You have to go through God’s representative.

yasya prasādād bhagavat-prasādaḥ

“By the mercy of the spiritual master one is benedicted by the mercy of Kṛṣṇa.” If you please God’s representative, then automatically God becomes pleased, and thus you can directly see Him.

An Indian gentleman: How to please God’s representative?

Çrēla Prabhupāda: You have to carry out his orders, that’s all. God’s representative is the guru. He asks you to do this, to do that—if you do that, that is pleasing.

yasyāprasādān na gatiḥ kuto ‘pi

“Without the grace of the spiritual master one cannot make any advancement.” If you displease him, then you are nowhere. Therefore we worship the guru.

sāknād-dharitvena samasta-çāstrair

vande guroù çṛī-caraëāravindam

[“The spiritual master is to be honored as much as the Supreme Lord because of his being the most confidential servitor of the Lord. This is acknowledged by all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Lord Kṛṣṇa.”] The guru should be accepted as God. That is the injunction of all śāstra.

Bob: The guru should be accepted as a representative of God?

Çrēla Prabhupāda: Yes, the guru is God’s representative. The guru is the external manifestation of Kṛṣṇa.

Bob: But different from the incarnations of Kṛṣṇa that come?

Çréla Prabhupāda: Yes.

Bob: In what way is the external manifestation of the guru different from the external manifestation of, let us say, Kṛṣṇa or Caitanya when They come to earth?

Çréla Prabhupāda: The guru is the representative of Kṛṣṇa. So there are symptoms of who is a guru. The general symptoms are described in the Vedas.

*tad-viji ānārthaà sa gurum evābhigacchet
samiṭ-pāēiù çrotriyaà brahma-niñham
[MU 1.2.12]*

A guru must come in a disciplic succession, and he must have heard thoroughly about the Vedas from his spiritual master. Generally a guru's symptom is that he is a perfect devotee, that's all. And he serves Kṛṣṇa by preaching His message.

Bob: Lord Caitanya—He was a different type of guru than you are?

Çréla Prabhupāda: No, no. Gurus cannot be of different types. All gurus are of one type.

Bob: But He was He also an incarnation at the same time?

Çréla Prabhupāda: Yes, He is Kṛṣṇa Himself, but He is representing the guru.

Bob: I... I see.

Çréla Prabhupāda: Yes.

Bob: And then...

Çréla Prabhupāda: Because Kṛṣṇa was God, He demanded:

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja [Bg. 18.66]

“Abandon all varieties of religion and just surrender unto Me.” But people misunderstood Him. Therefore Kṛṣṇa again came as a guru and taught people how to surrender to Kṛṣṇa.

Çyāmasundara: Doesn't He say in Bhagavad-gītā, "I am the spiritual master"?

Çrēla Prabhupāda: Yes, He is the original spiritual master because He was accepted as spiritual master by Arjuna. So what is the difficulty? Śiṣyas te 'haṁ śādhi māṁ tvām prapannam [Bg. 2.7]. Arjuna told the Lord, "I am Your disciple, and a soul surrendered unto You. Please instruct me." So unless He is a spiritual master how does Arjuna become His disciple? He is the original guru. Tene brahma hṛdā ya ādikavaye: [SB 1.1.1] "It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the first created being." Therefore He is the original guru.

Bob: Kṛṣṇa.

Çrēla Prabhupāda: Yes. He is the original guru. Then His disciple Brahmā is a guru, then his disciple Nārada is a guru, then his disciple Vyāsa is a guru—in this way there is a guru-paramparā [disciplic succession of gurus]. Evaṁ paramparā-prāptam: [Bg. 4.2] the transcendental knowledge is received through the disciplic succession.

Bob: So a guru receives his knowledge through the disciplic succession, not directly from Kṛṣṇa? Do you receive some knowledge directly from Kṛṣṇa?

Çrēla Prabhupāda: Yes. Kṛṣṇa's direct instruction is there: Bhagavad-gītā.

Bob: I see, but...

Çrēla Prabhupāda: But you have to learn it through the disciplic succession, otherwise you will misunderstand it.

Bob: But presently you do not receive information directly from Kṛṣṇa? It comes through the disciplic succession from the books?

Çrēla Prabhupāda: There is no difference. Suppose I say that this is a pencil. If you say to him, "There is a pencil," and if he says to another man, "This is a pencil," then what is the difference between his instruction and my instructions?

Bob: Kṛṣṇa’s mercy allows you to know this now?

Çrëla Prabhupäda: You can take Kṛṣṇa’s mercy also, provided it is delivered as it is. Just as we are teaching Bhagavad-gītā. In Bhagavad-gītā Kṛṣṇa says:

sarva-dharmän parityajya mäm ekaà çaraëaà vraja [Bg. 18.66]

“Just give up all other forms of religion and simply surrender unto Me.” Now we are saying that you should give up everything and surrender to Kṛṣṇa. Therefore, there is no difference between Kṛṣṇa’s instruction and our instruction. There is no deviation. So if you receive knowledge in that perfect way, that is as good as receiving instruction directly from Kṛṣṇa. But we don’t change anything.

Bob: When I pray reverently, faithfully, does Kṛṣṇa hear me?

Çrëla Prabhupäda: Yes, because He is within your heart He is always hearing you—whether you are praying or not praying. When you are doing some nonsense, He is also hearing you. And when you pray, that is very good—welcome.

Bob: To Kṛṣṇa’s ear, is praying louder than nonsense?

Çrëla Prabhupäda: No. He is all-perfect. He can hear everything. Even if you don’t speak, even if you simply think, “I shall do it,” then He hears you. Sarvasya cāham hṛdi sanniviṣṭaḥ: [Bg. 15.15] Kṛṣṇa is seated in everyone’s heart.

Bob: What does that mean?

Çrëla Prabhupäda: He supplies everything to everyone. He is supplying food to everyone. So He is the Father. So why should you not pray, “Father, give me this”? Just as in the Christian Bible there is, “Father, give us our daily bread.” That is good—they are accepting the Supreme Father. But grown-up children should not ask from the father; rather, they should be prepared to serve the father. That is bhakti [devotion].

Bob: My questions you solve so nicely. [Everyone laughs with affection.]

Çrëla Prabhupäda: Thank you very much.

ABOUT BASICS FOUNDATION

BASICS Foundation is a registered non-profit organization that traces its roots to a worldwide movement started in 1966.

At the heart of all its activities has been the shaping of values in society for enhanced performance and sound physical, mental, intellectual and spiritual well-being.

To reach out to the 'generation next' of India, popularly referred to as "Youngistan", in a recent soft drink commercial, BASICS Foundation offers a series of workshops on various topics such as Focus, Time Management, Stress Management, Art of Mind Control, Self-Awareness, Happiness the Vedic Way, Managing Emotions, Secrets of Success and much more.

These workshops are designed to empower youth face the challenges of today. It offers simple, practical and relevant solutions packaged in a youth-friendly manner. It contains interactive sessions, games, practical case studies, easy-to-apply tips and more.

We believe - the more things change, the more we need to embrace things that never change. The strategies and solutions we present to resolve contemporary issues are based on the timeless Vedic principles, which have stood the test of time.

Profile of active members and trainers associated with BASICS Foundation

1. Arvind Lochan Das, B-Tech, IIT Chennai, MS – University of Missouri, USA

Arvind has worked in the corporate world, both in India and abroad. Central to his successful career is the ability he has to leverage corporate and global exposure into "Applied SQ"™. He is an expert trainer at BASICS Foundation and has conducted many training sessions in premier colleges across the country.

2. Bharat .L M.Sc., IIT Chennai, M-Tech, IIT Kharagpur

Bharat secured All India 21st rank in GATE examinations. After guiding a lot of innovative projects at Samsung, he is presently contributing to Sasken Communication Technologies. He has conducted many training programs and seminars for college students and is associated with BASICS Foundation for the last 7 years.

3. Dr. Srivats Bharadwaj, BDS, MDS, FADI (USA)

Associate Professor and HOD: Pediatric and Preventive Dentistry
Council Member: International Assn. of Disabilities and Oral Health
Clinical Director: Special Olympics International Chairman: Indian Association of Special Care Dentistry
Founder Member: International Association for Dental Research, India Initiative

He travels extensively around the globe for oral health research and is presently the Associate Professor and Head of Pediatric Dentistry at a dental school in Bangalore.

Dr. Srivats has been associated with BASICS Foundation for the last 4 years. He has given guest lectures in many redundant professional institutions across the country.

4. Kiran Kumar, B.E. (Computer Science)

Kiran has worked in the field of Avionics for the Light Combat Aircraft being developed by DRDO. After working for some time with Tata Elxsi Ltd, he joined NDS, a News corp. subsidiary. He currently works as a Senior Software Engineer in NDS.

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Kiran is an expert trainer at BASICS Foundation in the areas of Thought and Mind Control and has conducted many training sessions. His area of expertise is 'Taming Human Mind' to optimize productivity and performance.

5. **Sanjay Shelvankar, B.E. (Computer Science)**

Sanjay has worked for 8 years at Wipro-GE and Wipro Systems. Here, he set up its healthcare practice and rose up to be the youngest Account Manager for a very prestigious Healthcare organization out of Boston. He co-founded a healthcare company in Atlanta and looked after the sales and marketing, delivery, relationship management and strategic initiatives. Currently, he is the Vice President at MindTree.

6. **Satya Gour Das, M-Tech, IIT Chennai**

Satya has worked as Senior Software professional at NOVELL. He conducts many training programs for students. He is an expert on topics that help today's generation find the right balance between the career aspirations and nurturing the finer aspects of human needs. His strength is in giving practical tips and exercises that make learning easier.

7. **Ajay Parikh, B.E. (Electrical)**

Ajay is a 1991 Engineering graduate, with 17 years of industry experience in the Manufacturing, IT Products and IT enabled services industries. He has held leadership positions with domestic and international footprint in: Conceptualization, start and Stabilization of new business lines, Business Strategy and Optimization, Mergers and Acquisitions, Marketing and Sales, Supply Chain Management, Product Design, Quality, and People Supply chain functions. Currently he works as Executive Director (Strategy)

8. **Shridhar Venkat, BE (Electrical), Master in Marketing Management**

Shridhar has about 17 years of work experience with companies like Philips, ABB, RAMCO and Webex. His core areas include General Management, Sales & Marketing. He has a track record of consistently exceeding his targets. Currently he works with The Akshaya Patra Foundation as Executive Director. Prior to joining Akshaya Patra he was associated with Webex as Vice President – Sales.

Shridhar has conducted many training programs and seminars for corporate professionals. He firmly believes that training and developing

people is an important hallmark of a leader. He has embraced this understanding as part of his growth in the corporate world.

9. Rajendra Sharma, MBA (Symbiosis, Pune)

Rajendra completed his MBA from Symbiosis Institute of Business Management, Pune. He has over 8 yrs experience in Human Resource Management, Training, Organization Development and Sales. His work experience spans organizations like Lotus Synergy, Wipro, Reliance and AOL.

Rajendra has conducted numerous training programs for development of behavioral competencies in an organizational environment. Rajendra helps young aspirants develop their competencies in order to better equip them for handling the demands of the corporate world. He has trained many youngsters in applying 'SQ' for overall personality development and performance enhancement.

10. Dr. Kavita Bhat, MBBS, MD, Fellowship in Pediatrics (USA)

Dr. Bhat did her MBBS from KMC, Mangalore. She secured 86th rank in All India PG Entrance Exam and did her MD in Pediatrics Endocrinology from Bangalore Medical College (BMC). She then completed her fellowship from Louisiana State University, USA. She is currently working as Pediatrics Endocrinologist at Manipal Hospital, Bangalore.

Dr Kavitha is a very dedicated professional who has a penchant for helping youngsters cope with today's demanding educational scenario and educating parents on the importance of training children on the right perspectives of life. She has lead and organized many such educational forums involving parents and the medical fraternity across the country.

11. Dr. Jagadeesh TG, BDS, MDS

Dr. Jagadeesh completed his BDS & MDS from Government Dental College, Bangalore. Currently, he works as a Professor and PG-guide in Dayanand Sagar College of Dental Sciences, Bangalore. He is the Founder and Academic director of APoGEE – (Academy for Post Graduate Entrance Exams - Dental). He was nominated for the 'Dentist of the year' award in 2007. He received a special recognition award in 2007 by IDRR (Indian Dentist Research and Review) for quality service to students who want to pursue post-graduation in dentistry.

*Appendixes : Our Centers***Our Centers****Ahmedabad**

No. A2, AALJ 19 Homes,
Thaltej Shilej Road,
Opposit UPAVAN Bungalow
Thaltej, Ahmedabad
Mob : 93273 44227 / 99042 03229
Email: jmkdasa@gmail.com

Bangalore

H.K. Hill
Chord Road, Rajajinagar,
Bangalore - 560010.
Ph: 080-2347 1956
Mob : 9902830818 / 9945694789
Email : folk@folknet.in

Bellary

Shankar Gudda Colony
Sandur - Bellary Road
Toranagallu - 583 123,
Bellary Dist.
Ph: 08395-250651/2/3
Mob : 9449826225 / 9449811837
Email: ykdasa@gmail.com

Bhillai

Old Dairy Building
Opp Gurudwara, Sector 6
Dist. Durg, Bhilai-490 006,
Chattisgarh
Mob : 97550 98611
Email: jnrdsasa@yahoo.com

Chennai

SeaFront Lawns, 63,
1st Seaward Road,
Valmiki Nagar, Thiruvanmiyur
Chennai – 600 041
Ph: 044-24455100
Mob : 09789057102 / 9789057104
Email : bdmdas@gmail.com

Gurgaon

W-3 Jha Villa, Uppals South End
Sector 49, Sohana Road
Near OMAXE Mall,
Gurgaon, Haryana
Ph: 0124-4295681
Mob : 9650499732

Gandhinagar:

B-152, 153, Sector-25, GIDC,
Gandhinagar,
Gujarat-382 044
Phone: 079-64511105.
Mob : 9327344227
Email : jmkdasa@gmail.com

Hubli

PB Road, Rayapur,
Dharwad – 580009
Ph: 0836-2377108, 2324108
Mob : 9343102387 / 9343088278
Email : rldasa108@gmail.com

Hyderabad

E-11, IDA, Road No 5,
Patancheruvu – 502 319
Hyderabad
Land Line: 08455-246333
New: 9390660990 / 9347239791

Jaipur

Akshaya Patra Campus,
C-6 to C-11, Mahal Scheme,
Opp Gyan Vihar, Goner Road,
Jagatpura, Jaipur.
Ph: 0141 - 2758147
Mob : 9799999877 / 9928499974
Email: antha_sesha@yahoo.co.in

Mangalore

Arya Samaja Road,
Balmatta, Mangalore - 575 003
Ph: 0824-2410722,
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Mysore

No.31, 18th Cross, Jayanagar,
Mysore - 570 014
Ph : 0821-2500582
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Puri

Grand Road, Balgandi,
Puri, Orissa-752 001
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Mob : 9937758147 / 9937057524
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Vrindavan

Chattikara Road,
Vrindavan, Mathura (U.P.) 281121,
Ph: +91-565-2900541/2900595
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Vishakapatnam

Chaitanya Nagar, Chinagantyaga
Near RK Hospital, Gajuwaka,
Vishakapatnam – 530 026
Land Line: 0891-6467744
Cell: 9293713239 / 9912718434

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