

At the house of  
Dr. Chamanlal Bali and Vijayantimala

—  
November 19, 1970, Bombay

701119LE-BOMBAY [41:42 Minutes]

Audio

**Hansadutta:** At the house of Dr. Chamanlal Bali and Vijayantimala. Active in Bombay, evening of the 19th of November 1970. [break]

**Prabhupāda:**

*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ*

[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.]

*śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale  
svayaṁ rūpaṁ kadā mahyaṁ dadāti sva-padāntikam  
[Śrī Guru Praṇāma]*

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurun vaiṣṇavāṁś [ca]  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam  
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ*

*śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś[ca]*  
[Maṅgalācaraṇa]

[I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the *gopīs*, headed by Lalitā and Viśākhā.]

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate*  
*gopeśa gopikā-kānta rādhā-kānta namo 'stu te*  
[Śrī Kṛṣṇa Praṇāma]

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherd men and the lover of the *gopīs*, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

*taṭṭa-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari*  
*vṛṣabhānu-sute devi praṇamāmi hari-priye*  
[Śrī Rādhā Praṇāma]

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

*vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca*  
*patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*  
[Vaiṣṇava Praṇāma]

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord.]

They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

*śrī kṛṣṇa caitanya prabhu nityānanda  
śrī advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

*hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare  
hare rāma, hare rāma, rāma rāma, hare hare.*

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.]

Dr. Bali and Śrīmate Vijantimalla, ladies and gentlemen. I am very much glad to meet you this evening and to explain to you the purpose of Krishna Consciousness Movement.

This Krishna Consciousness Movement as you understand from the very words. Kṛṣṇa. When I started this movement in USA many friends requested me to incorporate the association as, "God conscious." I denied, I said, "No." Kṛṣṇa consciousness. God consciousness is vague term. And Kṛṣṇa consciousness is directly to understand that Kṛṣṇa is the Supreme Personality of Godhead.

The Absolute Truth appears in three features,

*brahmeti paramātmēti  
bhagavān iti śabdyate  
[SB 1.2.11]*

[Learned transcendentalists who know the Absolute Truth call this nondual

substance Brahman, Paramātmā or Bhagavān.]

Brahma, impersonal Brahma is the realization at the first stage of knowledge, perfection of knowledge. Not perfection of knowledge, means liberation from ignorance and stepping on the platform of knowledge. That is called Brahma realization. *Ahaṁ brahmāsmi*. And when one realises Brahma, then his material tribulations immediately stop. That is stated in the *Bhagavad-gītā*:

*brahma-bhūtaḥ prasannātmā  
na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktiṁ labhate parām*  
[Bg 18.54]

[One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.]

So one who is Brahma realized his symptoms should be that he has no more any hankering and no more any lamentation. *Na śocati na kāṅkṣati*. In this material world we are perturbed with two things. We are desiring for things which we do not possess and we are lamenting for things which are lost. But these two things are the prominent features of material life. Sometimes gaining—sometimes losing. It is not fixed up. If we think that now I have got permanent settlement, I have got so much bank balance and my position in the society is so nice, so everything is settled up. No. It is a tottering platform, any moment it can be finished. Another [indistinct], begins. That is not only true for this life but it continuation of this life. Just like we have got in our front 8,400,000 species of life.

What are these 800.. 8,400,000 species of life? They are different stages of our transmigration from one body to another. Just like even in this present life we

are experiencing, transferring., transforming or growing from one body to another. Everyone is born a small child but that childhood body is changing to boyhood body or the boyhood body changes into youthhood body. Then old age, then body finished. So anyone, any sane man can understand that although the body is being changed. I am fixed subject. Everyone of us can remember that I was a child. I was a boy, I was a girl, in young age. Now I am old but I am existing although the body is changing therefore it is very, I mean to say, easy to understand. It is not at all difficult, that a body is changing but I am fixed.

*dehino 'smin yathā dehe  
kaumāraṁ yauvanaṁ jarā  
tathā dehāntaram-*prāptir*  
dhīras tatra na muhyati*  
[Bg 2.13]

[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.]

*Tathā dehāntaram-*prāptir**. So we cannot make any permanent settlement in this material world. We have to change therefore it is called *jagat*. *Jagat* means *gacchati*. Change, always changing. So we should not forget the process of life. Krishna Consciousness Movement is to remind, is to remind the forgetful human society. That you have very much, engaged in your present business but you do not know what is going to happen next. Not only next stage of life but next life. Unfortunately at the present moment people do not know that there is next life. Some of them do not believe, that there is next life. But here in the *Bhagavad-gītā* it is plainly said, *dehāntaram-*prāptir**. *Vāsāṁsi jīrṇāni yathā vihāya* [Bg 2.22], just like we change our dress.

[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.]

Similarly we change our body. This is the beginning of *Bhagavad-gītā*. Unfortunately we Indians, we are forgetting the simple teachings of *Bhagavad-gītā*. That this life is not sold. *Na jāyate na mriyate na hanyate hanyamāne śarīre* [Bg 2.20].

[For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.]

I, you, everyone of us. That is very vividly explained in the *Bhagavad-gītā*. When Kṛṣṇa was on the battlefield and Arjuna was perplexed. Kṛṣṇa said, "My dear Arjuna, you, Me, and all the soldiers and the kings whom you see in your front. It is not that they are not existing in the past. And it is not that they will not exist in the future. So our life is continuation, it is not that this life is the end. So, so, but there is no education about the.., I mean to say, the eternity of the living entity.

When I was called to lecture in the..., what is that? Boston there is a technical, technological inst..?

**Devotee:** In Massachusetts.

**Prabhupāda:** Massachusetts, yes. Massachusetts Technological Institute.

**Devotee:** MIT.

**Prabhupāda:** Eh?

**Indian guest:** MIT.

**Prabhupāda:** MIT yes. You have been there?

**Indian guest:** No. We have to go.

**Prabhupāda:** Ho., that's right. So I immediately asked the students that this is a Technological Institute but have you got any technological department in which it is., I mean, for lessons that the life is eternal and it is changing? This is a great technology. Unfortunately there is no such university, there is no such institution throughout the whole world which is serious to study about the eternity of the soul. Or to find out what is the living force within the body. A still they are very much proud of advancement of education. This is the preliminary knowledge of human life. The animals cannot understand this philosophy but in the human form of life there is facility to understand.

There are so many books of knowledge, Vedic knowledge and our great saints and sages in India they had labored so much to present us the real knowledge and a still, we are neglecting. This is not very good sign, you see? There is a Bengali nice verse in which it is stated that *ātman dhana vilāya-diyē bhikṣā-māge porer-saci[?]*. We are disputed, we have thrown away our own assets, now we are going to beg something for our protection, our ministers, our government, responsible officers are going to the foreign countries to beg for money, beg for rice, beg for wheat, beg for soldiers. But people are thinking that India has nothing to give. But actually India has also something to give and this is Kṛṣṇa consciousness. This contribution of India is very much appreciated in the foreign countries this Kṛṣṇa consciousness.

So the Krishna Consciousness Movement is also very nice. In the sense that we are dealing with Kṛṣṇa, the Supreme, most beautiful personality and his energy Śrīmatē Rādhārāṇī. The love exchange between Śrīmatī Rādhārāṇī and Kṛṣṇa.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinīśaktir asmād  
ekātmānāv api [bhuvī purā] deha-bhedam gatau tau  
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam  
rādhā-bhāva-dyuti-sualitam naumi kṛṣṇa-caitanya saṅga  
[Cc Ādi 1.5]*

[The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, previously They separated Themselves. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.]

So this Kṛṣṇa consciousness movement is very nice in this sense, that we are dealing with original Kṛṣṇa love affair. Wherefrom this love affair come's—between young boys and girls? Ah, that is explained in the *Śrīmad Bhāgavatam* or *Vedānta sūtra: janmādy jīñāsā* [?]. So Viśvanātha Cakravartī Ṭhākura has explained that this feelings of love between young boy and girl that is called *ādi-rāsa*. There are 12 *rasas*. So this feeling, it may be perverted now in the present conditional stage of life as sex feeling. But this attraction is the original attraction between Kṛṣṇa and Rādhā. Therefore Śrīla Jīva Gosvāmī has explained what is the feature of Rādhā and Kṛṣṇa. Rādhā is the pleasure potency of Kṛṣṇa. Kṛṣṇa is Parabrahma, so ordinary man in order to understand Brahma. *Sukham* or happiness, Brahma happiness. Brahma happiness means, happiness or pleasure which has no end. The material happiness—there is end. That is the distinction between material happiness, material pleasure and spiritual or Brahma pleasure.

*ramante yogino 'nante  
satyānande cid-ātmani  
iti rāma-ṣadenāsau  
paramBrahma ity abhidhīyate*  
[Śatanāma-stotra 8, Padma Purāṇa]

Rāma, Rāma is the spiritual *Rāmāyaṇa* [?]. So *yoginaḥ*, those who are *bhakti yogīs*, those who are devotees. They are called *yogī's*. So *ramante* they also have romance [?] but they have *raman* in *ananta*. Not in the limited but in the



unlimited. *Ramante yoginaḥ anante*. And that is real *ramante*, that is real pleasure. Anything which is flickering, which is nonpermanent that is not happiness. That is *māyā*. That is *māyā*, that is the distinction between *māyā* and reality.

So this *rādhā kṛṣṇa-praṇaya*, loving affairs between Rādhā and Kṛṣṇa originally the Parabrahma, Kṛṣṇa and His pleasure potency Śrīmatī Rādhārāṇī. So for Brahma realization, big, big saints and saintly persons and sages they give up worldly pleasure. They take *sannyāsa*. So have Brahma plat..., to enjoy Brahma pleasure. Now this Kṛṣṇa being the Parabrahma how He can enjoy material happiness? No. That is our mistake. These Rādhā-Kṛṣṇa *līlā*, enjoyment between Kṛṣṇa and Rādhā is not material. Just try to understand. Because for Brahma pleasure we have to give up everything material and the Parabrahma the Supreme Personality of Godhead. He is Parabrahma, naturally He is not expected to enjoy anything material.

Because to come to the Brahma understanding you have to give up all material pleasures. Now how Kṛṣṇa can enjoy material pleasures? So don't mistake..., therefore Rādhā Kṛṣṇa *līlā* is anything material. But that Rādhā-Kṛṣṇa *līlā* has been pervertedly reflected in this material world which is going on as love. But that is not love, that is lust. That is the difference between love and lust. Actually it appears like the same. But one is lust, one is love. How this distinguish? It is distinguished in this way that Kṛṣṇa...,

*kṛṣṇendriya-prīti- dhare 'prema' nāma*  
*ātmendriya-prīti-vāñchātāre nāma 'kāma*  
[Cc Ādi 4.165]

[The desire to gratify one's own senses is *kāma* [lust], but the desire to please the senses of Lord Kṛṣṇa is *prema* [love].]

When there is self-satisfaction or self enjoyment that is called lust. And when there is sense of satisfying Kṛṣṇa that is called love. That is the distinction

between love and lust.

The spiritual love of Rādhā and Kṛṣṇa because in the *Vedānta sūtra* you will find the definition *janmādy asya yataḥ*. What is Brahma? Brahma, Parabrahma means the Supreme Absolute Truth from Whom or from Which everything emanates. That is called Brahma. Therefore it is to be understood that this feeling of sex feeling between man and woman this is also born of the Absolute Truth. It is not artificial. But it is perverted. Because it is material it is pervertedly represented. Perverted means just like the example is given in the *Bhagavad-gītā*. *Ūrdhva-mūlam adho-śākha* [Bg 15.1].

[The Supreme Personality of Godhead said: It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.]

The, this material world has been explained as a tree which is perverted. Whose root is upwards and the branches downwards. Have you seen any such tree—within your experience? That the root is upwards and the branches are downwards. Perhaps you have not seen but you, some of you might have seen. If you go near a reservoir of water and if there is a tree on the bank you will see that the tree is reflected downwards to branches and upwards to the. That shadow representation of the real shoe..., real tree is called *māyā*. Therefore the highest *rāsa*, Rādhā-Kṛṣṇa is reflected in this world as the lowest.

The Rādhā-Kṛṣṇa attachment is the highest in the spiritual world but that is now reflected as the lowest in this material world. Because it is perverted. But the truth is that this loving propensity is there everywhere. In you, in me, even in the cats and dogs and the animals. Everywhere. And we are trying to divorce this loving affairs from her[?] But we are being frustrated because it is pervertedly. Ah, repose. Therefore the science is that these natural tendencies to love others should be given to Kṛṣṇa. Then it will be perfect. *Na te viduḥ svārtha-gatiṁ hi viṣṇu* [SB 7.5.31].

[Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.]

Viṣṇu and Kṛṣṇa are the same thing. They do not know that the ultimate goal of life is to revive our original relationship with Kṛṣṇa. That is Kṛṣṇa consciousness movement. We are simply trying to awake people to this Kṛṣṇa consciousness. Because unless this ultimate aim of life is achieved we remain always dissatisfied and by dissatisfaction we create our next *karma* life and therefore we get another life, another type of body next life and in this way our life is being [indistinct] in this material existence.

Therefore *Śrīmad Bhāgavatam* says:

*nūnaṁ pramattaḥ kurute vikarma  
yad indriya-prītaya āpṛṇoti  
na sādhu manye yata ātmano 'yam  
asann api kleśada āsa dehaḥ*

[SB 5.5.4]

[When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not

befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another.]

*Nūnaṁ pramattaḥ*—all people have become mad after sense gratification. And *kurute vikarma*—and for sense gratification they are acting so many things which are not sanctioned. *Vikarma* means—not sanctioned. Just like if you act something which is not sanctioned by the Lord then you are criminal. Similarly there is nature's law, there is God's law if we act against that law that is called *vikarma*. *Kurute vikarma*. So therefore Ṛṣabhadeva says, "*na sādhu manye*," this kind of irresponsible activities is not good.

Because according to our activities we shall get body. Now we have got experience in this body we are suffering so much we are trying to enjoy artificially but actually we are in suffering condition. Anyone who is in this material world beginning from Brahmā down to the worm in the stool, all living entities are suffering. Therefore our main aim of life should be to stop this repetition of birth and death and come to the spiritual life. And as Śrimate Vijantimalla first of all said. Recited two *ślokas*:

*yadā yadā hi dharmasya  
glānir bhavati bhārata  
[...]  
tadātmānaṁ sṛjāmyaham  
[Bg 4.7]*

[Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.]

Now:

*paritrāṇāya sādḥūnām  
vināśāya ca duṣkṛtām*

*dharmā-saṁsthāpanārthāya*  
*sambhavāmi yuge yuge*  
[Bg 4.8]

[In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.]

Now this Kṛṣṇa says that, "I appear to establish the principles of religion," *dharmā-saṁsthāpanārthāya*. Now what is that religion? That is explained by Kṛṣṇa at the end of *Bhagavad-gītā*. What is that?

*sarva-dharmān parityajya*  
*mām ekaṁśaraṇam vraja*  
[Bg 18.66]

[Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.]

So we have created so many *dharma*s, Hindu *dharma*, Moslem *dharma*, Christian *dharma*, Buddha *dharma*, Jain *dharma*, so many. Hundreds and thousands of *dharma*. But Kṛṣṇa says that, "*sarva-dharmān parityajya*." Now in the beginning He said that, "*dharmā-saṁsthāpanārthāya*—in order to establish the principles of *dharma*, religion I appear." And at the end He says, "*sarva-dharmān parityajya*." Therefore the conclusion is that—*mām ekaṁśaraṇam vraja*. Only surrendering unto the lotus feet of Kṛṣṇa is *dharma*, everything is not *dharma*. All other *dharma* which does not teach either you call Kṛṣṇa or God any *dharma* which does not teach you surrendering unto the Supreme Lord that is not *dharma*. Therefore in the *Śrīmad Bhāgavatam* you'll find in the beginning, *dharmāḥ projjhita-kaitavo 'tra* [SB 1.1.2].

[Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality

distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of the Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.]

In the *Śrīmad Bhāgavatam*—*kaitavaḥ dharma*—cheating religion is completely thrown away. So we have created so many *dharmas*, of course it takes very long time to explain each and every item but try to understand the principle. What is the *dharma*? The *dharma* is this Kṛṣṇa consciousness. That Kṛṣṇa says, "*mām ekaṁ*—only unto Me." He does not say that whatever you do that is all right. No. He says, "*mām ekaṁ*—only unto Me." Only to become Kṛṣṇa conscious that is *dharma*. And anything beyond this—that is not *dharma*. Therefore Kṛṣṇa says, *sarva-dharmān parityajya*. So our propaganda is you don't remain a Christian or don't remain a Hindu or don't remain a Moslem. You become Kṛṣṇite. Or lover of God then your life is perfect.

*sa vai puṁsām paro dharmo  
yato bhaktir adhokṣaje*  
[SB 1.2.6]

[The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.]

That is *bhāgavata-dharma*, to love God. And because God is everything if you understand how to love God then naturally you love everything. Your love for country, your love for society, your love for family, your love for husband, your love for wife will be perfect when you love Kṛṣṇa. How it is possible? Just like if you simply take care of your stomach, if you supply kindly food's to the stomach automatically your supplying food to the other parts of the body is finished.

You haven't got to make separate attempt to supply food to the eyes, or to the ear, or to the hands, or to the legs. You simply supply food to the stomach and energy will be distributed everywhere. Similar...

Similarly if you try to love Kṛṣṇa only your love will be distributed to everyone. Why we have come here? A *sannyāsī* may not like—but we love everyone. We want that everyone should be Kṛṣṇa conscious. That is our program. It doesn't matter where we are invited but it is our business, it is our duty. We have dedicated our life that we want to see everyone Kṛṣṇa conscious and thereby become happy. That is our mission. And that happiness how it can be attained that is also very easy. Just like the girl Sudha.

[aside:]... is that right?

**Mātāji:** Yes.

**Prabhupāda:** Yes. She chanted, she chanted that, "How I can reach Kṛṣṇa?" She went phut, phut, phut, phut, here. So that eagerness how I shall attain Kṛṣṇa in this life that is [indistinct]. The Rūpa Gosvāmī advises:

*kṛṣṇa-bhakti-rāsa-bhāvitā matiḥ*  
*krīyatām yadi kuto 'pi labhyate*  
[Cc Madhya 8.70, Padyāvalī 14]

[“Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.”]

You just try to partake in Kṛṣṇa *bhakti*. Kṛṣṇa, devotional service of Kṛṣṇa if it is available somewhere. *Kṛṣṇa-bhakti-rāsa-bhāvitā matiḥ*. *Matiḥ* means—consciousness, therefore we have named Kṛṣṇa consciousness. The translation should be *kṛṣṇa-bhakti-rāsa-bhāvitā matiḥ*. So Rūpa Gosvāmī says that, "If you can purchase this *kṛṣṇa-bhakti-rāsa* or Kṛṣṇa consciousness you

immediately purchase it." Then what is the value? Because when you go to purchase you have to pay something. So what is that? He says that: *tatra laulyam ekalaṁ api mūlyam* [Cc Madhya 8.70].

That we gather, just like mirror, how I shall leave Kṛṣṇa, how I shall leave Kṛṣṇa. That madness after Kṛṣṇa, *agra* [?]. *Laulyam*, just like we become mad after somebody—if I love. Either a girl or boy how to go there? How to achieve? Similarly the same love when it will be employed in the service of Kṛṣṇa by that price you can purchase Kṛṣṇa consciousness. And.. But that type of eagerness Rūpa Gosvāmī says *na janma-koṭi-sukṛtair na labhyate* [Cc Madhya 8.70]. That eagerness to achieve Kṛṣṇa is very difficult to gain. Even after many, many births it is not possible to gain. That is also confirmed in the *Bhagavad-gītā*:

*bahūnām janmanām ante  
jñānavān mām prapadyate*  
[Bg 7.19]

[After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.]

This surrendering unto Kṛṣṇa or Kṛṣṇa consciousness shall be achieved by a man who has perfectly attained knowledge. *Jñānavān*, not the fools, rascals but *jñānavān*. Those who have attained real perfect knowledge. Such persons after many, many births, *mām prapadyate*. Surrenders unto Me. How?

*vāsudevaḥ sarvam iti  
sa mahātmā sudurlabhaḥ*  
[Bg 7.19]

Because after perfection of knowledge he understands Vāsudeva Kṛṣṇa is the Absolute Truth and is the source of everything. There are many verses in the



*Bhagavad-gītā* that:

*aham sarvasya prabhavo  
mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām  
budhā bhāva-samanvitāḥ  
[Bg 10.8]*

[I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.]

*Budhā*. *Budhā* means—one who is factually wise. So this Kṛṣṇa consciousness movement although very difficult to achieve but just like; there are many verses in the *Bhagavad-gītā*.

*manuṣyānām sahasreṣu  
kaścid yatati siddhaye  
yatatām api siddhānām  
kaścin vetti mām tattvataḥ  
[Bg 7.3]*

[Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.]

So this Kṛṣṇa consciousness to achieve this consciousness is very difficult undoubtedly. But by the mercy of Kṛṣṇa who appeared as Lord Caitanya Mahāprabhu. He is Kṛṣṇa Himself. Kṛṣṇa is so kind that although He says in the *Bhagavad-gītā* that, "You simply surrender unto Me." That people misunderstood. They did not do it. Therefore Kṛṣṇa came again as Lord Caitanya to distribute Kṛṣṇa consciousness how people can easily take this. This is Lord Caitanya's gift and the process is very simple. The process is:

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*  
[Cc Ādi 17.21]

[”In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.”]

Simply by chanting this Hare Krishna *mantra*. That we are teaching.

*Hare Kṛṣṇa, Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma  
Rāma Rāma, Hare Hare*

So our request is to everyone, all the boys and girls and ladies and gentlemen who are present. That you may remain engaged in your respective business. It doesn't matter. But you chant this *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Then your life will be successful. In whatever position you may remain, it doesn't matter. Simply you take up this *mahā-mantra* and chant it. There is no expenditure, there is no loss but the gain is great, very great. You will get Kṛṣṇa. You see? So don't lose this opportunity. The human life, you don't think that you have, you have got this life, you are now enjoying life. This is no. At any moment there could be a flash of light, any moment it will be finished. But so long you have got this opportunity try to understand Kṛṣṇa. That is the success of life.

It doesn't matter whatever occupation you have. That doesn't matter. Just like Arjuna. Arjuna was not a Vedantist, neither a *brāhmaṇa* nor a *sannyāsī*. He was householder. And he was a politician, so many things. He had no time to understand *Vedānta*. *Vedānta* is meant for the *brāhmaṇas*, but he was not a *brāhmaṇa*, he was *kṣatriya* always busy in politics. But a still he attained

perfection simply by making friendship with Kṛṣṇa and understanding *Bhagavad-gītā*. You see? So there are nine different, I mean to say, procedure or process for executing devotional service.

*śravaṇam kīrtanam viṣṇoḥ  
smaraṇam pāda-sevanam  
arcanam vandanam dāsyam  
sakhyam ātma-nivedanam*  
[SB 7.5.23]

[Prahāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.]

So Arjuna got perfection by making friendship with Kṛṣṇa. *Sakhyam*. So all of you should begin this Kṛṣṇa consciousness simply by hearing. *Śravaṇam*. Just like you are kindly hearing me. So you can hear every day, you can sit down with your friends, with your family members and chant Hare Krishna and read some *ślokas* from *Bhagavad-gītā*. Just see how your life become sublime and happy. So we are teaching that. And we have published many books or magazines so you can take advantage of these books also. Pure Kṛṣṇa consciousness we don't deal with any other. Simply how one can become elevated to Kṛṣṇa consciousness, that is our movement.

We have got dozens of big, big books and we are reaching every month in

different languages, this *Back To Godhead*. English, French, German, Japanese, Hindi and we are now going to publish in Bengali also. So gradually we shall give in all languages. So our attempt is there and we have got very good assistance, very good workers. You also cooperate with us. Your life will be sublime. Please cooperate with this movement. Try to understand this movement and you have got this human form of life so don't waste it for nothing. You will remain... Kṛṣṇa. Lord Caitanya Mahāprabhu never says that you give up your profession or occupation. No. *Sthāne sthitāḥśruti-gatām tanu-vāñ-manobhir* [SB 10.14.3].

[Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.]

Simply you apply your body, your mind, *tanu-vāñ-mano*, a mind and your words for spreading Kṛṣṇa consciousness. That will give you very immediate effect, *ye prāyaśo 'jita jito 'py asi*. God is never conquerable but anyone who employs his mind, words and body for the service of God, Kṛṣṇa. He, Kṛṣṇa becomes defeated by such devotee. To such devotee, Kṛṣṇa comes within the.., I mean to say, hand. *Vedeṣu durlabham adurlabham ātma-bhaktau. Vedeṣu*—you cannot understand Kṛṣṇa simply by studying Vedic literature. Although all the *Vedas* aims at Kṛṣṇa consciousness understanding. *Vedaiś ca sarvair aham eva vedyam* [Bg 15.15], Kṛṣṇa says.

[I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known. Indeed, I am the compiler of *Vedānta*, and I am the knower of the *Vedas*.]

The purpose of Vedic knowledge is to understand Kṛṣṇa. Therefore after many, many births of studying Vedic literature and becoming perfectly wise, one

surrenders unto Kṛṣṇa, which He advises at the last verse of *Bhagavad-gītā*.

*sarva-dharmān parityajya  
mām ekaṁśaraṇam vraja*  
[Bg 18.66]

[Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.]

So don't wait for many, many births. You have got this opportunity. We are trying to help you—take to Kṛṣṇa consciousness and make your life perfect.

Thank you very..., Hare Kṛṣṇa.

**Devotee:** All glories to Prabhupāda. [end]