

Who is Crazy?

by
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WHO IS CRAZY?

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiśyasi yuktvaivam
ātmānam mat-parāyaṇaḥ
(Bg.9.34)*

The conclusion of the Ninth Chapter of *Śrīmad Bhagavad-gītā* is expressed when the Lord says: “Always think of Me, become My devotee and if you want to worship, worship Me.” This is the process of devotional service. It is not very difficult. Everyone can think of God, offer obeisances to Him, render some service unto Him, and become a member of His party.

In the material world, everyone identifies with a particular party, either politically, socially, religiously, or economically. There are so many fields of activities, but in each and every one of them, we have a party feeling. It is hard to avoid it. In a political field, for example, there are so many parties. In America, there is the Democratic Party and the Conservative Party. In India there is the Congress party. And on the international scale there is the capitalistic and the communistic party. Religiously, there are Christians, Jews, Hindus, etc. And socially also, especially in India, there exists a very distinct social division. So we cannot avoid this partyism. If I ask you, do you belong to any party? Can you say that you do not? No. Everyone belongs to some party. Spiritualism however means that we should identify ourselves as a party of God. That’s all.

Sometimes people ask why the spiritualists call the materialists crazy, and that is also partyism. The materialists call the spiritualists crazy also. For example, we have formed a society for Kṛṣṇa consciousness, and those who do not like it say we are just an assembly of crazy fellows. And, similarly, we also call those who do not associate with us crazy fellows. Now how to decide? You are thinking that Swamiji and his party are crazy and we are thinking that those who are materially engaged are crazy. Now how to decide who is who? Can you suggest a way of how to decide who is crazy and who is not? And who will decide? When there is some disagreement, both parties will claim that the opposite party is

wrong. So who will decide who is right and who is wrong? The world is being divided by this partyism and each party is thinking that the other party is crazy. Now who will decide who is actually crazy? We have to come to the point of reasoning.

And the reasoning is as follows. If you take any common man and ask him: "Who are you?" he will think that he is this body. Everyone will therefore give you some description, "I am Christian." "I am Hindu." "I am Mr. Such and Such." "I am Mrs. Such and Such." Whatever he or she says is nothing, but based on the body. When he says, "I am American," it designates the body, because somehow or other, he was born in the land of America. Yet "America" is just another artificial name. The land is neither America nor India. The land is land. But we want to give it some designation and create some boundary. This is the United States of America. This is Canada. This is Europe. This is Asia. This is India. We have given the land a name, but was the land known as "America" five hundred years ago? You have named it "Europe", but was this continent known as Europe thousands of years ago? These are all designations.

From the historical point of view presented in the Vedic literature, this whole world was originally known as *Ilāvṛta-varṣa*. Later on, a great emperor Bharata changed it according to his name and thus the whole planet was known as *Bhārata-varṣa*. Then, as the days went by, some part of the world separated from the original *Bhārata-varṣa*, and it was called either Europe or some other name.

Even in this age, we have a practical experience, that approximately twenty years ago, India included Burma, Ceylon, the modern Pakistan and everything, but now it is separated. Now someone calls it Pakistan, someone calls it Ceylon, and so on. So this process is going on. Actually the land is neither *Bhārata-varṣa*, nor Asia, nor America, nor India. Only we give this name and with the change of time and influence, we see they are nothing but designations. Can you say what your designation was before you were born? Were you American, Indian, Chinese or Russian? Can you say? And after getting out of this body, do you think you will continue as an American, Indian, Chinese or Russian? You might be living now in the land of America, but in your next life you may take birth in China. Who can tell? We are changing our bodies. Can you say that you are not changing your body? No, we are changing. When I was born in my mother's womb, my body was very tiny, but where is that body now? And where is the body I had when I was a child? Where is the body I had when I was a boy? Where is the body I had when I was a young man? I have a photograph from my student days and you could

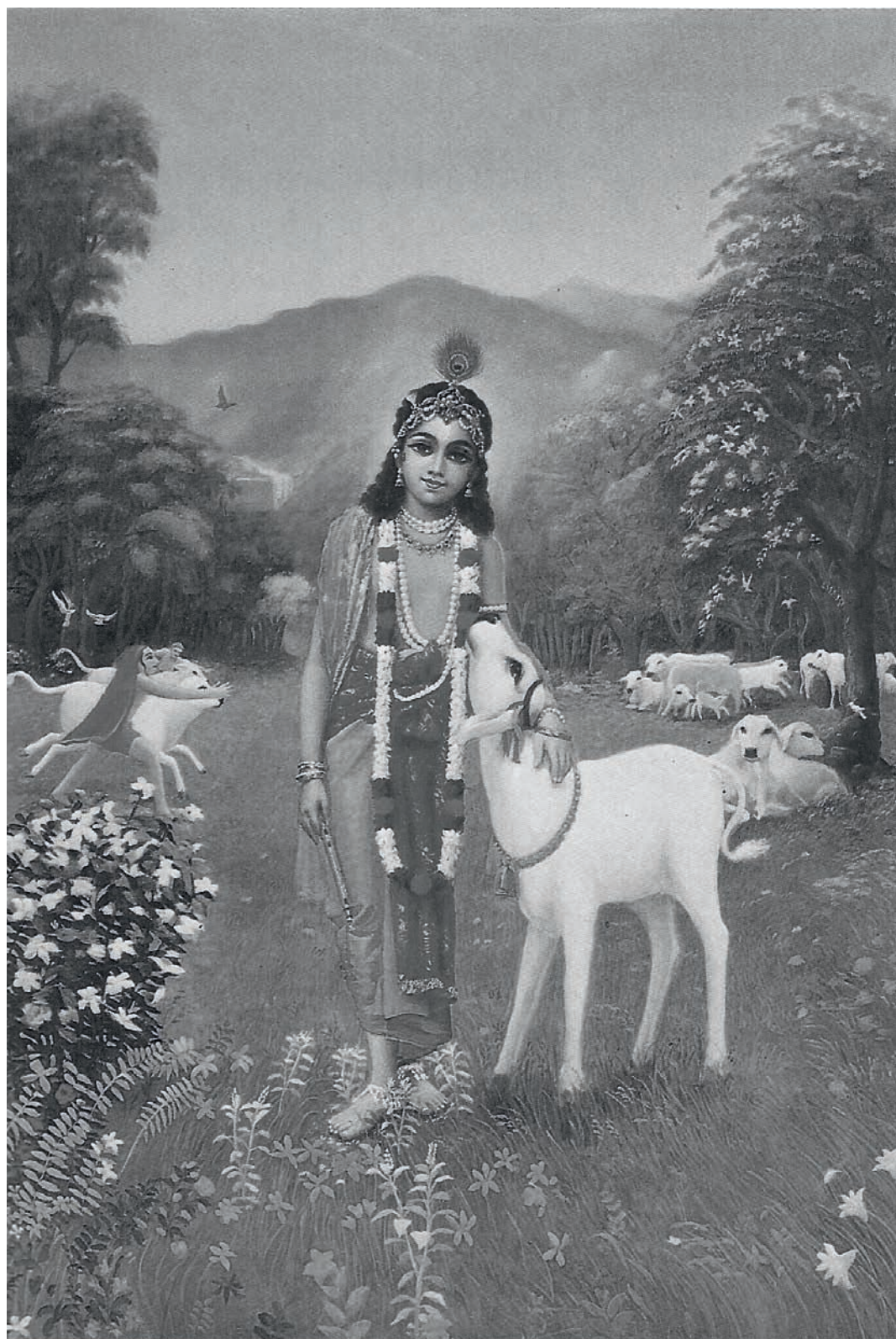
not believe: “Oh, Swamiji, you were like this?” So where is that body? Where has it gone? We are the same person, but the body is changing. I might think that in my childhood, I was doing like this, in my youthhood I was thinking like this and in my boyhood I did so many things, but where have those days gone now? With my body everything has gone away. Only memory remains.

But we are sticking to this body to such an extent that when I ask you or when you ask me, “Who are you?” I say something in relationship with this body. Are you not crazy then? Can any of you say that you are not crazy? If you identify yourself with something which you are not, then are you not crazy? Everyone who identifies with this body is a crazy man. It is a challenge to the world. Anyone who claims God’s land to be his own property is a crazy man. This is a challenge. Let anyone establish that the land is his property and that the body is his. By the tricks of nature, you are put into some place, into some body, under some consciousness, you are being dictated by the laws of nature what to do and you are mad after that.

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
(Bg.3.27)*

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.”

Just as a teacher is pulling the ear of a student, every one of us is being pulled by the ear by the complete clutches of the material nature, and we are sometimes placed in one body and sometimes in another. By some great fortune, you now have a human form of body, but there are eight million, four hundred thousand types of bodies in the creation, and, by the tricks of nature, you can be put into any of these bodies according to your work. So you are completely under the grip of nature. In this life, fortunately or unfortunately, I have a human form. The next time I may get a body of a dog or I may get a body of a god. That will depend on my work. The laws of nature are working and the material nature will force me to accept it. You cannot say that in your next life, you wish to take birth in America. How can you say? You are not the authority. This is stated in the *Bhagavad-gītā*,



*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
(Bg.3.27)*

Everything is being conducted by the supreme laws of nature, but the foolish man thinks that he is something special. He thinks he is independent. This is foolishness. *Ahaṅkāra-vimūḍhātmā*. *Ahaṅkāra* means false egoism and what is that false egoism? False egoism means that although I am not this body, I think I am this body. Therefore Śaṅkarācārya in his mission preached that we are not the body. We are spirit soul. *Aham brahmāsmi*. But even while one tries for self-realization, foolishness or the dictation of *māyā*, illusory energy, continues. Why is that? A person may understand that he is not this body and that he is the spirit soul, but then what is his actual position? Void? Impersonal? Does spirit soul mean void? After finishing this body there is nothing? Only void? There are philosophers who preach this void. They say that after finishing the body, there is nothing. And other philosophers, impersonalists, say that, as soon as this body is finished, my personal identity is finished as well. Do you think like that? Is it possible? Yes, as long I am in this body, the body is not my actual self, but that does not mean that I do not exist.

Just like in a vehicle. While driving, the car is moving according to your desire. It does not move independently. You can move the car right or left, on this road or that, but suppose you get out of the car, do you think that your personality is gone? Is that any reasoning? In the *Bhagavad-gītā* it is said,

*īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā
(Bg.18.61)*

“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.”

These bodies are like cars and *māyā* has placed you in this sort of car because you wanted it. Somebody might have a nice car like Rolls Royce and somebody might have an ordinary truck, but they're both moving. And if you get off the car, either from the truck or from the Rolls Royce, Chevrolet or Ford, do you think that your personality is finished just because you left the car? No. Then how can you say that when you leave this body, your personality is finished? What is the reasoning behind this?

So this is another type of craziness. Just see how craziness follows! You say void. Why void? I am so intelligent. I am doing and planning so many things, and just because my body is finished, everything becomes void? This is contradictory. There is no void. There is spirit and when one comes to the spiritual self-realization, beyond the body, and if he's still further advanced in spiritual knowledge, he will seek his spiritual duty. What is my spiritual work? That is sanity. I cannot be void. I cannot lose my individuality and personality. That is nonsense. How can I lose it? Take this same crude example. As long as I am sitting in the car, I display so much individuality, and so much discrimination. As soon as there is a red signal, I stop the car. And when there is green signal, I start the car. I'm using my consciousness, I'm working and, simply by getting off the car, I lose everything? I become void? What is this nonsense? No. There is neither voidness, nor impersonalism. The *Bhagavad-gītā* does not agree to that. In the Second Chapter Lord Kṛṣṇa says to Arjuna:

*na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhīpāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param*
(Bg.2.12)

“You and I and all these persons who have come here to fight with one another, were individual selves in the past, they are individual selves now, and they will continue to be individual selves in the future. So don't be mad and do not say that you shall not fight. Their spiritual identity will continue.”

And, to make him understand, a very simple example was set before him,

*dehino 'smin yathā dehe
kaumāraṁ yauvanam jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati
(Bg.2.13)*

“My dear Arjuna, the living spark, the living self is residing within the body and after the combination of the parents, in the womb of the mother; the body develops and is shaped in the form of a pea. Then that pea-like form develops more and, after ten months, when there is no more space, the child comes out and grows more. So the growth or the change of the body is going on.”

Dehino 'smin yathā dehe. Dehe means in this body, and *dehī* means the person who is within the body. The same person from the pea-like form is there, but because his size is so small, we cannot see him. The soul is one ten-thousandth part of the tip of the hair and it is not possible to see him with our material eyes, nor by applying our material conceptions. But the soul is there nonetheless, and the evidence of the soul's presence is that the material body in the pea-like form is growing. Wherever there is growth, there must be the soul.

There are six symptoms of the soul's presence and the growth is one of the most important. As soon as the soul is out of the body, the growth stops. If a child is born dead, there will be no growth. The parents will say, “It is useless. Throw it out.” So Lord Kṛṣṇa's first lesson to Arjuna is that the body is growing from childhood to boyhood, from boyhood to youthhood and from youthhood to old age due to the spiritual spark within. Therefore, when the body becomes useless, the soul imperceptibly gives it up.

*vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti naro 'parāṇi
tathā śarīrāni vihāya jīrṇāny
anyāni saṁyāti navāni dehī
(Bg.2.22)*

“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.”

We cannot select our future body, because it depends on the laws of nature. And although we cannot say what type of body we would like at the time of death, we can still think of it. From that point of view, you can say that individuality and selection is there.

*yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya
sadā tad-bhāva-bhāvitāḥ*
(Bg.8.6)

“Whatever state of being one remembers when he quits his body, that state he will attain without fail.”

You will get your next birth according to the thoughts you develop at the time of your death. So the intelligent man, who is not crazy, should understand that he is not this body. That is the first thing. I am not this body. Then he’ll understand what his duty is. And what is my duty as spirit soul? That is stated in the *Bhagavad-gītā* in the last verse of the Ninth Chapter:

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiśyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ*
(Bg.9.34)

“Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.”

This is the duty. All of us, embodied souls, think of something. Without thinking we cannot stay even for a moment. So this is the duty. Think of Kṛṣṇa. You’ll have to think of something anyway. So what is the harm if you think of Kṛṣṇa? Kṛṣṇa has so many activities, so many literatures, and so many things. Kṛṣṇa comes here. We have volumes and volumes of books about Him. If you want to think of Kṛṣṇa, we can supply you so many literatures that you won’t be able to finish reading them throughout your whole life even if you read them twenty-four hours a day. If you want to think of Kṛṣṇa, there is sufficient stock. Think of Kṛṣṇa. *Man-manā bhava*.

Now, you might think, “Oh, I can think of Kṛṣṇa. That is not very difficult.” Just like a person who is serving a boss, he is always thinking of that boss. He has to attend to the office by nine o’clock because otherwise the boss will be displeased. So he’s thinking with some purpose in mind. But that sort of thinking will not do. Kṛṣṇa therefore says, *bhava mad-bhaktah*. “Just think of Me with love.” When the person thinks of his boss, there is no love. He’s thinking of his pound-shilling-pence: “If I do not attend my office by nine o’clock, I will be late and I will lose two dollars.” Therefore he’s not actually thinking of the boss, he’s thinking of his pound-shilling-pence. So that sort of thinking will not save you. Therefore Kṛṣṇa says, *bhava mad-bhaktah*. “Just become My devotee. Then your thinking of Me will be nice.” And what is that devotion? *Mad-bhaktah*. It means service. *Mad-yājī*. You render some service to the Lord. Just like us here, we are constantly engaged. Whenever you visit us you will find us engaged in some duty. We have manufactured some duties just so we can think of Kṛṣṇa only. Therefore our society’s name is Society for Kṛṣṇa Consciousness. We have so many literatures. Each and every boy is engaged. Somebody is printing, somebody is writing, somebody is typewriting, somebody is dispatching, somebody is in charge of correspondence, somebody is cooking. We are thinking of Kṛṣṇa twenty-four hours a day. How? By engaging in the duties of Kṛṣṇa. *Mad-yājī mām namaskuru*. And what is the value of duty if you have no obedience? You have to obey. Therefore it is said *namaskuru*. You offer your respect. *Bhakti* minus respect is not *bhakti*. If you are engaged in Kṛṣṇa consciousness with love, with respect and with designated duties, your life will be successful. Falsely identifying with this material body and engaging ourselves in all sorts of nonsense will never make us happy.

Ultimately, what is the difference between materialism and spiritualism? The same typewriter is here. The same dictaphone is here. The same mimeograph machine is here. The same paper is here. The same ink is here. The same hand is here. Everything is the same, but everything is done on Kṛṣṇa’s account. That’s all. This is spiritualism. Don’t think that spiritualism is something uncommon. You can turn the whole material world into spiritual, if you simply become Kṛṣṇa conscious. This is spiritualism. Thank you very much.



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PLEASE CHANT THIS MAHĀ-MANTRA:

HARE KṚṢṆA HARE KṚṢṆA
KṚṢṆA KṚṢṆA HARE HARE
HARE RĀMA HARE RĀMA
RĀMA RĀMA HARE HARE

AND SEE THE EFFECT!



His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda and his followers chanting in Tompkins Square Park (New York, 1966)