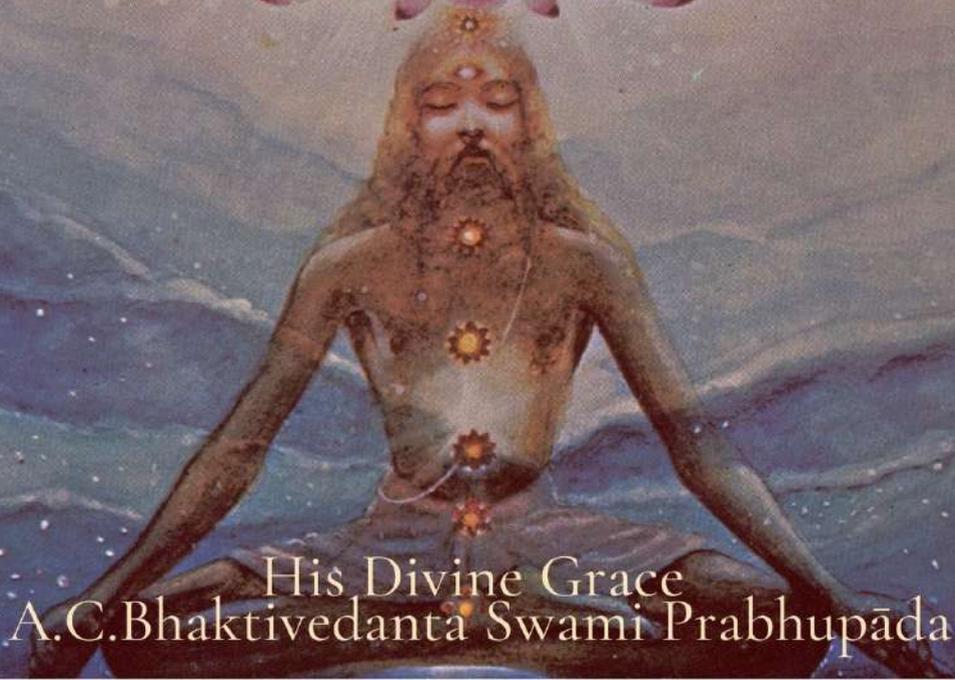
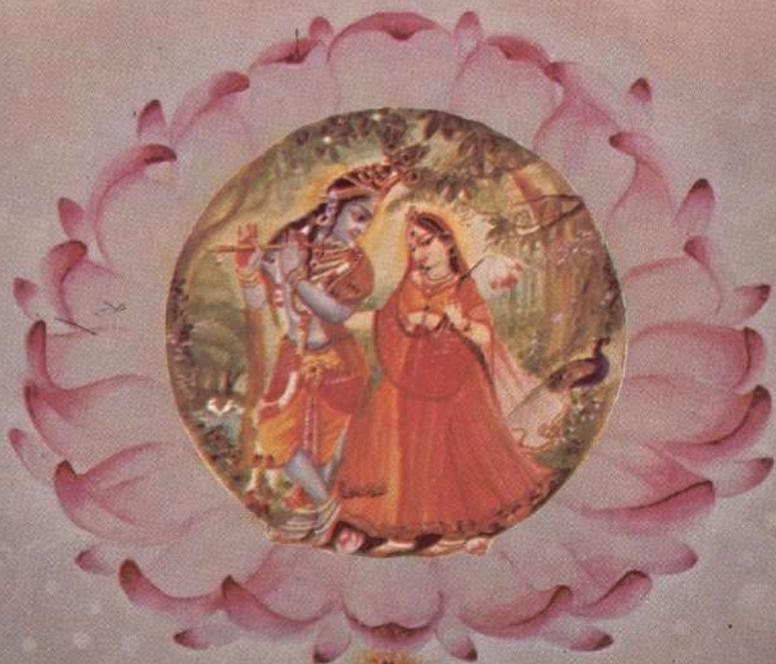


# EASY JOURNEY TO OTHER PLANETS



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

# EASY JOURNEY TO OTHER PLANETS

(By The Practice of Supreme Yoga)

A combination of:  
“Anti-material world”  
and  
“Variety of Planetary Systems”  
articles published in the “Back-to-Godhead”.

By

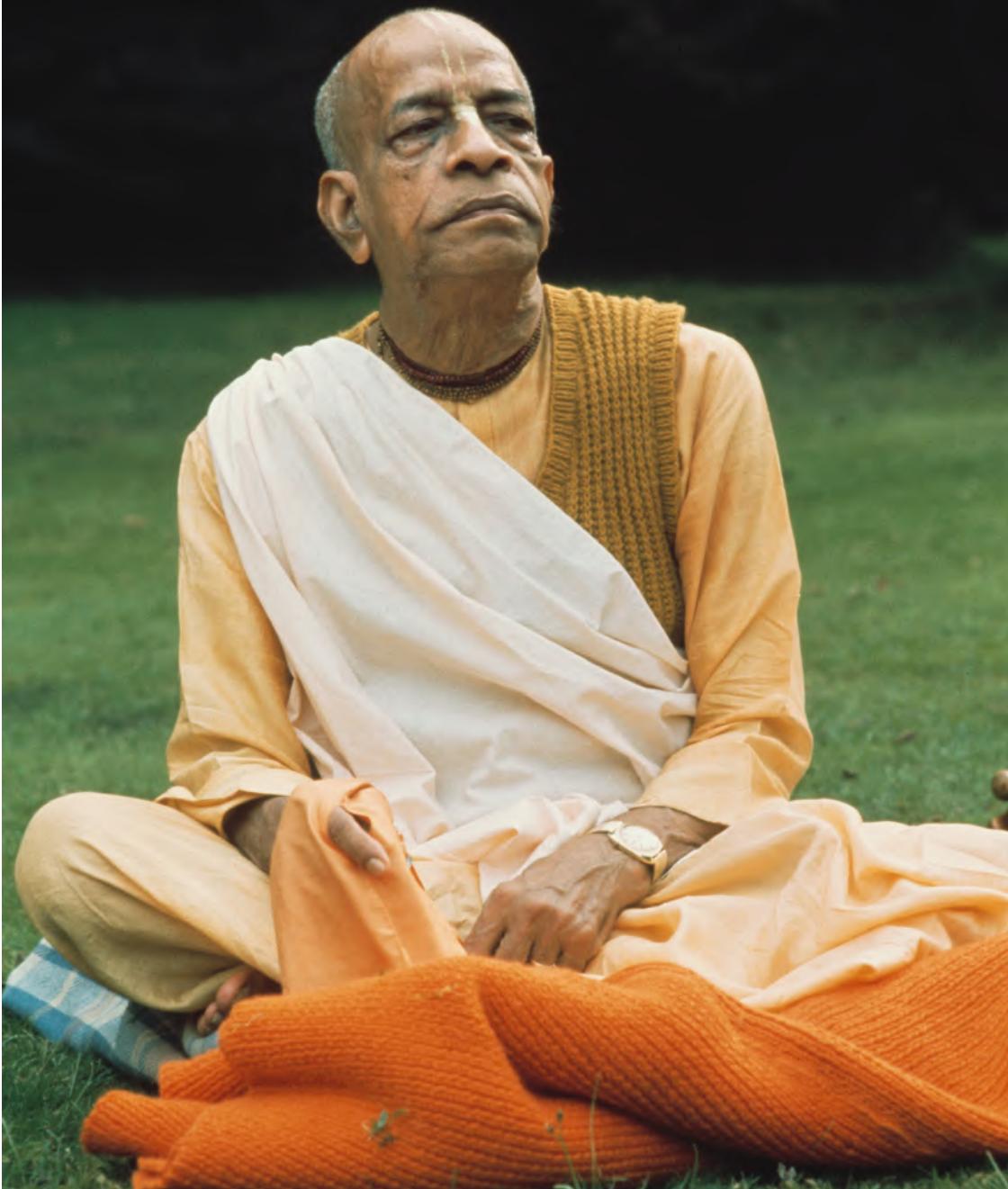
His Divine Grace  
**A.C. Bhaktivedānta Swami Prabhupāda**

The Founder-Ācārya of the International Society for Kṛṣṇa Consciousness,

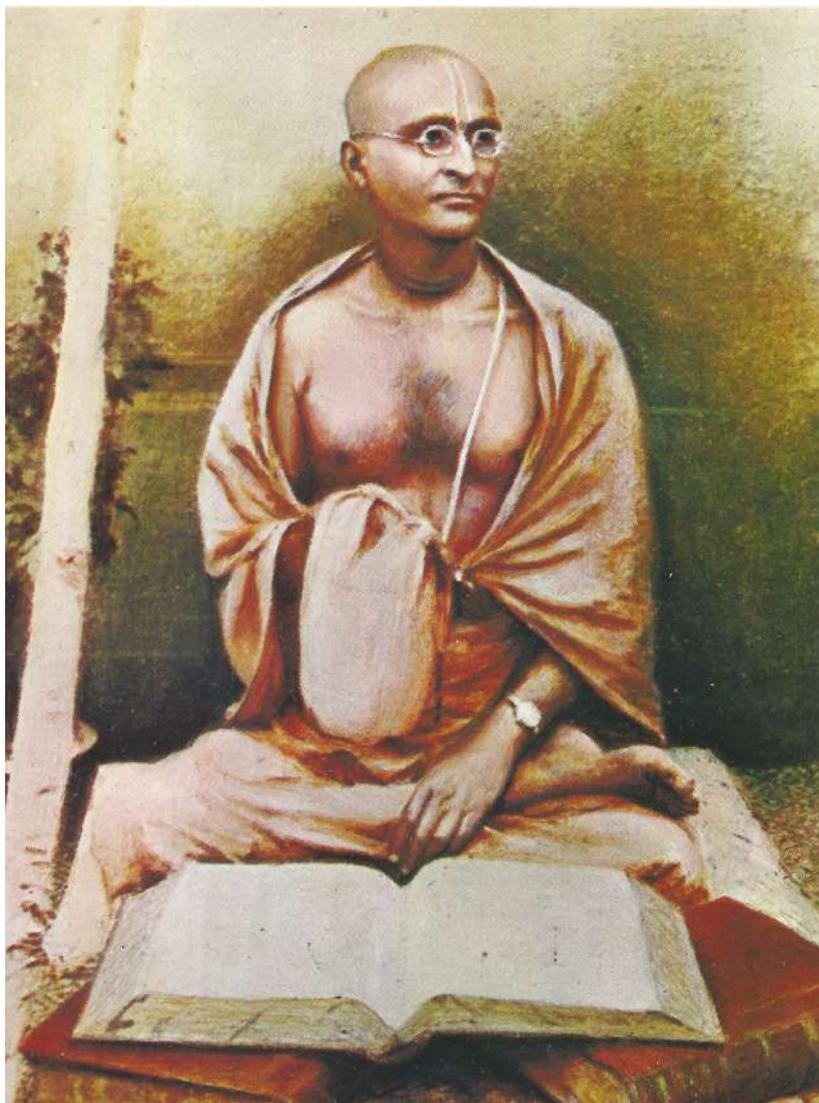
the author of:

Bhagavad-gītā As It Is  
Śrīmad-Bhāgavatam (Bhāgavata Purāṇa)  
Śrī Caitanya-Caritāmṛta  
Teachings of Lord Caitanya  
Nectar of Devotion  
Nectar of Instruction  
Easy Journey to Other Planets  
Kṛṣṇa Consciousness, The Topmost Yoga System  
Kṛṣṇa, The Supreme Personality of Godhead  
Perfect Questions, Perfect Answers  
Teachings of Lord Kapila, the Son of Devahūti  
Teachings of Queen Kuntī  
Kṛṣṇa, the Reservoir of Pleasure  
Science of Self Realization  
Life Comes from Life  
The Perfection of Yoga  
Beyond Birth and Death  
On the Way to Kṛṣṇa  
Rāja-Vidyā: The King of Knowledge  
Elevation to Kṛṣṇa Consciousness  
Kṛṣṇa Consciousness, The Matchless Gift  
Message of Godhead  
Light of the Bhāgavata  
Śrī Īopaniṣad  
Transcendental Teachings of Prahāda Mahārāja  
Dialectical Spiritualism: A Vedic View of Western Philosophy

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His Divine Grace  
**A.C. Bhaktivedānta Swami Prabhupāda**  
The Founder-Ācārya of the International Society for Kṛṣṇa Consciousness



Dedicated to  
THE SCIENTISTS OF THE WORLD

with blessings of  
HIS DIVINE GRACE  
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja  
MY SPIRITUAL MASTER

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## PREFACE

A living being, especially civilized man, has the tendency to live forever and happily. This is quite natural, because in his original state, the living being is not only eternal, but also joyful and happy. The present conditional state of his life is a form of struggle with recurring birth and death; therefore he is neither happy nor does he live forever. His desire to go to other planets, which has lately become prominent, is also quite natural, because the living being has the constitutional right to go to any part of the material or spiritual skies, which are full of unlimited globes of varying qualities. He can thereby fulfill his desire by the process of *yoga*—the means by which he can transfer himself to planets of his liking, where life is not only eternally blissful, but also full of multiple varieties of enjoyable energies. Anyone who can go to these planets of freedom will never have to come back to this miserable land of birth, death, old age and disease. One can very easily attain to this stage of perfection by his individual effort, practicing at his own place, simply by following the prescribed method of *bhakti-yoga*, which is, under proper guidance, easy and also enjoyable. An attempt has been made herein, in these days of technological advancement, to give information to the philosophers, religionists and people in general, as to how the soul can transfer himself to other planets by the process of *bhakti-yoga*, the highest of all yogic processes.



“One can very easily attain to this stage of perfection by his individual effort, practicing at his own place, simply by following the prescribed method of *bhakti-yoga*, which is, under proper guidance, easy and also enjoyable. .”

## A SCIENTIST'S APPRECIATION

DEAR SWAMIJI,

I acknowledge with thanks the receipt of your magazine "BACK TO GODHEAD" of the 5th March 1960. I have read carefully your article on "ANTI MATERIAL WORLD"

I fully appreciate the general analysis of Gita that you have done. This is no doubt a classic essay but I should like to differ in one respect. There is a different concept to the anti-matter, which the physicist talks about than the concept which you have accepted.

The meaning that you have accepted and on the basis of which you have analyzed this concept is really a grand one; while the concept which I would like you to consider is the following :-

In the atom, you have three particles :-

1. Purusha proton positive particle
2. Stree electron negative particle
3. Daivi neutron neutral particle.

In the same manner, whenever matter is created out of Daivi Shakti there are two types of matter which is created out of the third.

1. MATTER(positive)
2. ANTI-MATTER(negative)
3. DIVINE ENERGY (neutral)

The divine energy is nothing but BRAHMAN, who is nirguna, nirakar without beginning or end all pervading, above the forces of time or space coming down from eternity and going to eternity. The source of matter and antimatter is this divine energy. When matter and antimatter meet they annihilate themselves and merge into the larger whole—the divine energy.

In this universe, therefore, two forms of matter and two opposite types of universes are simultaneously created out of divine energy. The matter and antimatter are mere other forms of energy. You might call one pro-energy and the other anti-energy. Just as a

cyclone and anti-cyclone are opposite in character and when they meet, neither one nor the other survives and both merge into the larger whole the atmosphere or air. The matter and antimatter destroy each other and merge into the divine form, which is eternal. In a motionless air or atmosphere, there will neither be wind, rain, storm, cyclone, nor anticyclone. But no sooner motion is imported to it, by some spiritual internal force, the atmospheric universe with all its glories and grandeur comes into being. The divine force therefore creates the matter and antimatter, the world and the anti world and the universe and the anti universe. Ultimately the two universes will again meet and destroy themselves. Then there will be a calm serene and immovable Divinity left. He will again create and re-create and the two universes ad infinitum.

What you have called "APARA" is not equivalent to anti-matter but anti-material. Thus the anti-material—Apara. It is the negation of matter and it is the spirit, the living force, the vital force which activates matter and it is verily the Brahman. Antimatter is matter of the opposite kind, but it is not spirit. It is the spirit which comprehends, creates, and manifests itself in the form of matter and antimatter. Matter and anti-matter can do none of these things. Your analysis is therefore strictly correct if it is applied to anti-material Apara but not to antimatter (Praivdrabya.) I hope I have made my point clear. I am a physicist myself but am deeply absorbed in the Vedanta philosophy and its scientific interpretation.

I have written about 20 stanzas by now of what I call Viswa-Upanishad. I will take probably a few years before I finalize every word of it. It will contain all modern scientific knowledge about universe.

I am deeply interested in the propagation of the great teachings and infinite knowledge contained in our Upanishads and Gita. There is no knowledge superior to it and there is no book equal to it. If we put these Upanishads and Gita on one side and all books of the world on the other, the Gita will be still superior.

It is therefore that we should make every effort to spread the message of this vital book to the world and preserve that great cultural heritage which shuns the signs of invasion and annihilation by the

flood of material ideas spreading through the length and breadth of our country.

Dear Dr. Naik,

Your letter dated 20 March 1960 redirected from my Hd Qrs. (Vrindaban) is duly in hand and I am very much encouraged to go through the contents which are full of valuable information. The subject matter discussed in my article under reference is authorized as far as it refers to the conclusion of the Geeta.

I may also inform you that my concept of anti-matter is exactly what you call it—anti-material. Technically it may be that I could not express the exact word used by the physicist but I have tried to explain the word anti-matter in the light and sense of what you say as anti-material, which is spirit. But spirit is not अपरा as you have pointed out. In the Bhagwat Geeta, the Supreme Truth or the Absolute Personality of Godhead is the transcendental पुरुष and the two energies namely para and apara are emanations from Him. The Apara or the inferior material energy may consist of many other elements like matter, anti-matter, proton, electron, neutron etc., in terms of physical science, but according to the authority of the Bhagwat Geeta all of them are produced of the inferior energy called by the name Apara Prakriti. The Apara Prakriti consists of gross and subtle matters like mind, ego and intelligence. Spirit is transcendental to all these. The spiritual energy Para Prakriti is simultaneously one and different from the spirit whole. Qualitatively they are one but quantitatively they are different. The ray of Brahman is the effulgence of the Supreme Person.

You have defined impersonal Brahman as the divine energy. I fully agree with you in pursuance of its description in the Brahman Samhita. In the next issue, I am going to publish an article of the name "Varieties of Planetary Systems" in which there is reference from the Brahma Samhita.

According to the Bhagwat Puranam the Supreme Truth is realized in three stages namely the impersonal Brahman or the Nirakar Absolute, the Paramatma or the localized aspect of Brahman (the neutron part of the atom may be taken as the representation of



“According to the Bhagwat Puranam the Supreme Truth is realized in three stages namely the impersonal Brahman or the Nirakar Absolute, the Paramatma or the localized aspect of Brahman. The neutron part of the atom may be taken as the representation of Paramatma who enters into the atom also.”

Paramatma who enters into the atom also and it is described in the Brahma Samhita), but ultimately the Supreme Divine Being is realized as the all-attractive Supreme Person (Krishna) with full and inconceivable potencies of opulence, strength, fame, beauty, knowledge and renunciation. The six potencies are fully exhibited by Sri Rama and Shri Krishna when He descends before the human beings. Only a section of the human beings who are unalloyed devotees could recognize Him on the authority of revealed scriptures, but others are bewildered under the influence of material energy. The Absolute Truth is therefore the Absolute Person without an equal or high competitor Personality. Impersonal rays of Brahman are the rays of His transcendental body as much as the sun rays are emanations from the sun planet.

According to the Vishnu Purāṇam, the material energy is called Avidya or nescience and it is exhibited in the fruitive activities of sense enjoyment. But the living being belongs to the group of anti-material energy or spiritual energy while he has the tendency of being illusioned and trapped by the material energy for sense enjoyment.

In this sense the living being is the positive energy whereas matter is the negative energy. Matter does not develop without being in contact with the superior spiritual or anti-material energy, which is directly part and parcel of the spirit Whole.

Anyway, the subject matter of this spiritual energy exhibited by a living being is undoubtedly a very complicated thing for an ordinary man. The ordinary man is therefore astounded in the subject. Sometimes he partially understands it through the imperfect senses, and sometimes he fails to know it altogether. The best thing is therefore to hear the grave subject matter from the highest authority, Sri Krishna, or His devotee representative coming down in the chain of disciplic succession. Bhagwat Geeta is the essence of all the Upanishads and Vedanta.

I am glad to note that you have got the highest estimation for the Geeta. I am just trying to present the conclusion of the Geeta as it is to the world and without any imperfect compromise with speculative interpretations. We have to learn the lessons of the Geeta from the authorized disciplic succession as it is advised in the book itself (4th Ch.). Unfortunately many who are not in that line try to explain the Geeta in their own way and this process misguided the people. We have to counteract this disruptive tendency and put them right.

I shall be very glad if you join my mission (The League of Devotees) and on receipt of your favorable reply I shall send you the prospectus. An erudite scholar like you should join and help in this noble attempt. Your appreciation of India's cultural heritage is very much enlivening for me. Let us jointly distribute this great cultural heritage to the world at large in an organized manner and through the recommended process of divine love propagated by Lord Sri Chaitanya Mahāprabhu. Please try to help me as far as possible. Awaiting your reply with interest. Hope you are well.

Camp, Delhi    Yours sincerely,  
Dated 28th March, 1960                      Sd/- A. C. Bhaktivedanta Swami

Dr. Y. G. Naik, M.Sc., Ph.D.  
Principal  
Gujarat College,  
Ahmedabad.  
Dated 18th April, 1960.

Dear Swamiji,  
I am grateful to you for your kind letter. Your learned exposition of the problems of Para and Aparā Prakṛiti has impressed me. I appreciate your mission and would be very happy to profit by it. Please do send me the prospectus of the League of Devotees; I have a number of friends who are also interested in this mission of yours. With kind regards,

Yours sincerely, Sd/-Y.G. Naik.

N.B. The living being is qualitatively Para Prakṛiti. His identification with the Aparā Prakṛiti is the root cause of all miseries. Deluded by an illusory mode of civilization, the living entity neglects the proper treatment of his "Bhavaroga," or the material disease. In this booklet the proper treatment is suggested and it is sincerely hoped that the civilized world will take full advantage of the method of "*bhakti-yoga*" prescribed herein and attain the full perfection of life.

—The Author

## ANTI-MATERIAL WORLD

Modern materialistic science has discovered the anti-material world, which has for so long been unknown to the wranglers of gross-materialism. The Times of India, dated Oct. 27, 1959, published the following news release:

Stockholm Oct. 26, 1959- "Two American atomic scientists were awarded the 1959 Nobel Physics Prize today for the discovery of the anti-proton, proving that matter exists in two forms- as particles and anti--particles. They are Italian-born Dr. Emilio Segre, 69, and Dr. Owen Chamberlain, born in San Francisco...According to one of the fundamental assumptions of the new theory, there may exist another world, or an anti-world, built up of anti-matter. This anti (material) world would consist of atomic and subatomic particles spinning in reverse orbits to those of the world we know. If these two worlds should ever clash, they would both be annihilated in one blinding flash."

In this statement of the modern scientists, the following is accepted:

- 1) There is an anti-material atom or particle which is another form of matter. This anti-material atom, however, possesses qualities opposite to those of the material atoms;
- 2) There is another anti-material world besides this material world of which we have a certain extent of experience;
- 3) These two different worlds may clash at a certain period, which may thus bring annihilation to both of these worlds.

Out of these three items, we, the students of theistic science, agree with items one and two, but we cannot agree with the third item, because although matter, as it is so constituted, is subject to annihilation, anti-matter, which is freed from all sorts of material symptoms, must likewise also be free from being annihilated, by the very nature of its existence. If matter is destructible or separable, anti-matter must be indestructible and inseparable. We shall try to discuss the above three points from the angle of an authentic scriptural vision.

The most authentic and recognized scripture of the world is the *Veda*. The *Veda*—originally one—has been subsequently divided into four— *Sāma*, *Yajur*, *Ṛg* and *Atharva*. The difficult subject matter of the *Vedas* is very hard for ordinary understanding, and to make these grave matters more easily understandable, the above-mentioned four *Vedas* are again explained in the history of *Mahābhārata* and in the eighteen *Purāṇas*. The *Rāmāyaṇa* is a historical epic, but contains all the necessary information found in the *Vedas*. Therefore, the four *Vedas*, the original *Rāmāyaṇa* by Śrī Vālmīki, the *Mahābhārata*, the *Purāṇas*, etc., are all Vedic literatures. The *Upaniṣads* are parts of the four *Vedas*, and the *Vedānta-sūtra* is the cream of the *Vedas*. And to summarize all these Vedic literatures, the *Bhagavad-gītā* is accepted as the cream of all *Upaniṣads* and the preliminary explanation of the *Vedānta-sūtras*. The conclusion is that from the *Bhagavad-gītā* alone one can have all the essence of the *Vedas*, for it is spoken by Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, who descends upon this material world from the anti-material world to give us complete information on the superior form of energy.

The superior form of energy of the Personality of Godhead is described in the *Bhagavad-gītā* as *parā prakṛti*. The scientists have discovered that there are two forms of matter, but the same concept is described more perfectly in the *Bhagavad-gītā* as two forms of energy. Matter is an energy which creates the material world, and the same energy in her superior form creates the anti-material world. Living entities also belong to the category of superior energy. The inferior energy, or material energy, is called *aparā prakṛti*. Therefore, in the *Bhagavad-gītā*, the creative energy is presented in two forms, namely *aparā* and *parā prakṛtis*.

Matter itself has no creative power. When it is manipulated by the living energy, material things are produced. Matter, in its crude form, is therefore the latent energy of the Supreme Being. Whenever we think of energy, it is natural that we think of the source of energy. For example, we may think of electrical energy, but along with the energy we think of the electrical powerhouse wherein that energy is generated. Energy is therefore not self-sufficient, but it is under

the control of a superior living being, who controls the energy. Fire is the source of two other energies, namely light and heat. Light and heat have no independent existence without fire. Similarly, the two forms of energy, namely inferior and superior, are derived from a third source, call it by any name. But that source of energy must be a living being with a full sense of everything. That supreme living being is the Personality of Godhead, Śrī Kṛṣṇa, or the all-attractive living being.

In the *Vedas*, the supreme living being, or the Absolute Truth, is called Bhagavān, or the full-fledged living being, who is the fountainhead of all kinds of energies. The discovery of the two forms of energy by the scientists is not the end of progressive science. They have to go still further in the subject and thus discover the source of the two particles or atoms which they term material and anti-material.

How can we explain the anti-material particle? We have experience of material particles, or atoms, but we have no experience of anti-material atoms. *Bhagavad-gītā*, however, gives a vivid description of the anti-material particles as follows:

“This anti-material particle is within the material body. Because of the presence of this anti-material particle, the material body is progressively changing from childhood to boyhood, from boyhood to youthhood and from youthhood to old age, after which the anti-material particle leaves the old, unworkable body and takes up another material body.”

This description of a living body confirms the scientific discovery that matter exists in two forms. When one of them, the anti-material particle, is absent from the material body, the latter becomes useless for all purposes. As such, the anti-material particle is undoubtedly superior to the material energy.

“No one should therefore lament for the loss of material energy. All varieties of sense-perception in the categories of feeling well or unwell are but interactions of material energy—which come and



“This anti-material particle is within the material body. Because of the presence of this anti-material particle, the material body is progressively changing from childhood to boyhood, from boyhood to youthhood and from youthhood to old age, after which the anti-material particle leaves the old, unworkable body and takes up another material body.”

go like seasonal changes. As such the temporary appearance and disappearance of material interactions also confirms the inferiority of the material form of energy in comparison to the superior form of energy called by the name *jīva*, or living force.”

“Any intelligent man, therefore, who is not disturbed by these interactions of material energy, and who thinks of such resultant happiness and distress as different phases of the inferior energy, is competent to regain the anti-material world, where life is eternal and of permanent bliss.”

The anti-material world is suggested here, and the information is that in the anti-material world there is no such experience of seasonal changes. Everything there is permanent, blissful and full of intelligence. But when we say it is a “world,” we mean that it has forms and paraphernalia of different categories beyond our material experiences.

“The material body is destructible, and as such it is changeable and temporary. So is the material world. But the anti-material living force is non-destructible and therefore it is permanent. Expert scientists have thus distinguished the different qualities of the material and anti-material particles as temporary and permanent respectively.”

The discoverers of the two forms of matter have yet to find out the qualities of anti-matter. But a vivid description is already given in the *Bhagavad-gītā* as follows, and the scientist can make further research on the basis of this valuable information:

“The anti-material particle is finer than the finest of material particles and this living force is so powerful that it spreads its influence all over the material body. Although the anti-material particle is finer than the finest of material particles, it maintains the whole material body in a sound and healthy state as if with medicinal effect. That anti-material particle has immense potency

in comparison to the material particle, and as such, no one can destroy the anti-material particle.”

Here is the beginning of the description of the anti-material particle, and it is explained more expressively in the following manner:

“The finest form of the anti-material particle is encaged within the gross and subtle material bodies, but all the material bodies (both gross and subtle) are destructible, whereas the finer anti-material particle is an eternal principle. One should therefore be more serious about this eternal principle.”

The perfection of science will culminate when it is possible for the material scientists to know the qualities of the anti-material particle and to liberate it from the association of non-permanent material particles. This liberation of the anti-material particle from the association of material particles is the highest stage of scientific progress.

The suggestion of the scientists that there may also exist another world consisting of anti-material atoms, and that a clash between the material and non-material worlds would result in the annihilation of both, is partly true. Such a clash is continually going on between the material and anti-material particles. But in that continuous clashing, the annihilation of the material particles is taking place at every step, while the non-material particle is striving for liberation. This fact is explained in the *Bhagavad-gītā* as follows:

“The non-material particle, which is the living entity, influences the material particles to work and is always indestructible. So long as the anti-material particle is within the lump of material particles, known by the names of gross and subtle bodies—the entity manifests as a living unit. As such, in the continuous clashing between the two particles, the non-material particle is never annihilated. No one can annihilate the anti-material particle at any time—past, present or future.”

Therefore, we think that the theory of the annihilation of both worlds is wrong in its conception. This is further explained in the *Bhagavad-gītā* as follows:

“The finest and immeasurable anti-material particle is always indestructible, permanent and eternal, but its encagement by the material particle is annihilated after a certain period. The same principle is applicable also in the case of the material and anti-material worlds. Nobody should be afraid of the anti-material particle becoming subject to annihilation, either as a particle or as a world of such particles.”

Everything that is annihilated is also created at a certain stage. As the material body is created, so also the material world is created. And because the anti-material particle is never annihilated, so also it is never created. This is corroborated in the *Bhagavad-gītā* as follows:

“The anti-material particle, which is the vital force, is never born or created. It exists eternally. It has neither birth dates nor death dates. It is neither created nor repeatedly annihilated. It exists eternally, and as such, it is the oldest of the old, and yet it is always fresh and new. Although the material particles are annihilated, the anti-material particle is never affected.”

The above principle is applicable to the anti-material world as well. When the material world is annihilated, the anti-material world continues to exist in all circumstances. This fact will be explained more elaborately later on. The anti-material scientist may also know from the *Bhagavad-gītā*:

“A learned fellow who knows perfectly well that the anti-material particle is indestructible knows that it cannot be annihilated by any means.”

The atomic scientists may think of annihilating the material world by their discovery of nuclear weapons, but they are unable to do so in terms of the anti-material world. The anti-material particle is more clearly explained in the following lines:

“It is neither cut into pieces by any material weapon, nor is it burnt by fire. Nor is it moistened by water, nor dried up or evaporated by air.”

“It is indivisible, non-flammable, insoluble and cannot be evaporated by air . On account of its being eternal, it can enter into any sort of body. Being steady by constitution, its above-mentioned qualities as are always fixed up.”

“It is also inexplicable on account of its being contrary to all material qualities. It is unthinkable by an ordinary brain. It is unchangeable. Nobody should ever lament over the anti-material principle.”

Thus, in the *Bhagavad-gītā*, and in all other Vedic literatures, the superior energy, or anti-material principle, is accepted as the vital force, or the living spirit, explained in one word as *jīva*. This living principle cannot be generated by any combination of material elements. The material elements—namely (1) earth, (2) water, (3) fire, (4) air, (5) sky, (6) mind, (7) intelligence and (8) material ego—all these eight material principles are described as inferior energies, whereas the living force or the anti-material principle is described as the superior energy. They are called energies because they are controlled by the supreme living being, the Personality of Godhead (Kṛṣṇa).

For a long time the materialist was limited within the boundary of the eight material principles as mentioned above, but it is encouraging to see that he now has some faint information of the anti-material principle and the anti-material world. We hope that with the progress of time such materialists will be able to estimate the value of the anti-material world, in which everything is anti-

material, without any trace of material principles. The very word anti-material suggests that the principle is completely different from all material qualities. The mental speculators, in two groups, realize this anti-material principle in two different but equally erroneous conclusions. One of them (the gross materialist) denies accepting the anti-material principle, or admits only of the disintegration of material combination at a certain stage. The other one accepts the anti-material principle as completely opposite to the material principle with its twenty-four categories. The second speculator is known as the Sāṅkhyaite, or the speculator who scrutinizes the material principles with minute analysis and synthesis. And at the end of such a conclusion, the Sāṅkhyaite accepts only the transcendental or anti-material, non-active principle.

But the difficulty for both of the above mental speculators is that they speculate with the help of the inferior energy, without any source of information from the superior. It is therefore necessary that one should rise to the plane of the superior energy. *Bhakti-yoga* is the very activity of the superior energy, *bhakti-yā māṁ abhijānāti yāvān yaś cāsmi tattvataḥ* (Bg.18.55), and from that transcendental position only can one realize the real position of the anti-material principle.

From the platform of the material world, one cannot estimate the real position of the anti-material world. But the Supreme Lord, who is the controller of both the material and anti-material energies, descends out of His causeless mercy and gives us complete information of the anti-material world; and thus we can know what the anti-material world is. The Supreme Lord and the living entities are both of the same anti-material quality. We can thus form an idea of the Supreme Lord by an elaborate study of the living entities. Every living entity is an individual person. Therefore, the supreme living being must also be the supreme person. In the Vedic literature the supreme person is very rightly claimed to be Kṛṣṇa. This name of the Supreme Lord—Kṛṣṇa—is the only intelligible name of the highest order. Because He is the controller of both the energies—material and anti-material—the very word Kṛṣṇa signifies that He is the supreme controller. In the *Bhagavad-gītā* the Lord informs us about this fact as follows:

“There are two worlds, namely the material and the anti-material. The material world is made of the inferior qualitative energy divided into eight material principles, but the anti-material world is made of the superior qualitative energy. And because both the material and anti-material energies are emanations of the Supreme Transcendence Personality of Godhead, it is apt to conclude that Lord Kṛṣṇa is the ultimate cause of all creations and annihilations.”

The Lord's inferior and superior energies manifest the material and anti-material worlds, and as such, He is the Absolute Truth. In the *Bhagavad-gītā*, the Lord explains this fact as follows:

“I am, therefore, the highest principle or transcendence and there is nothing greater than Me, Oh Dhanañjaya. Everything that is rests on My energies as pearls are strung on a thread.”

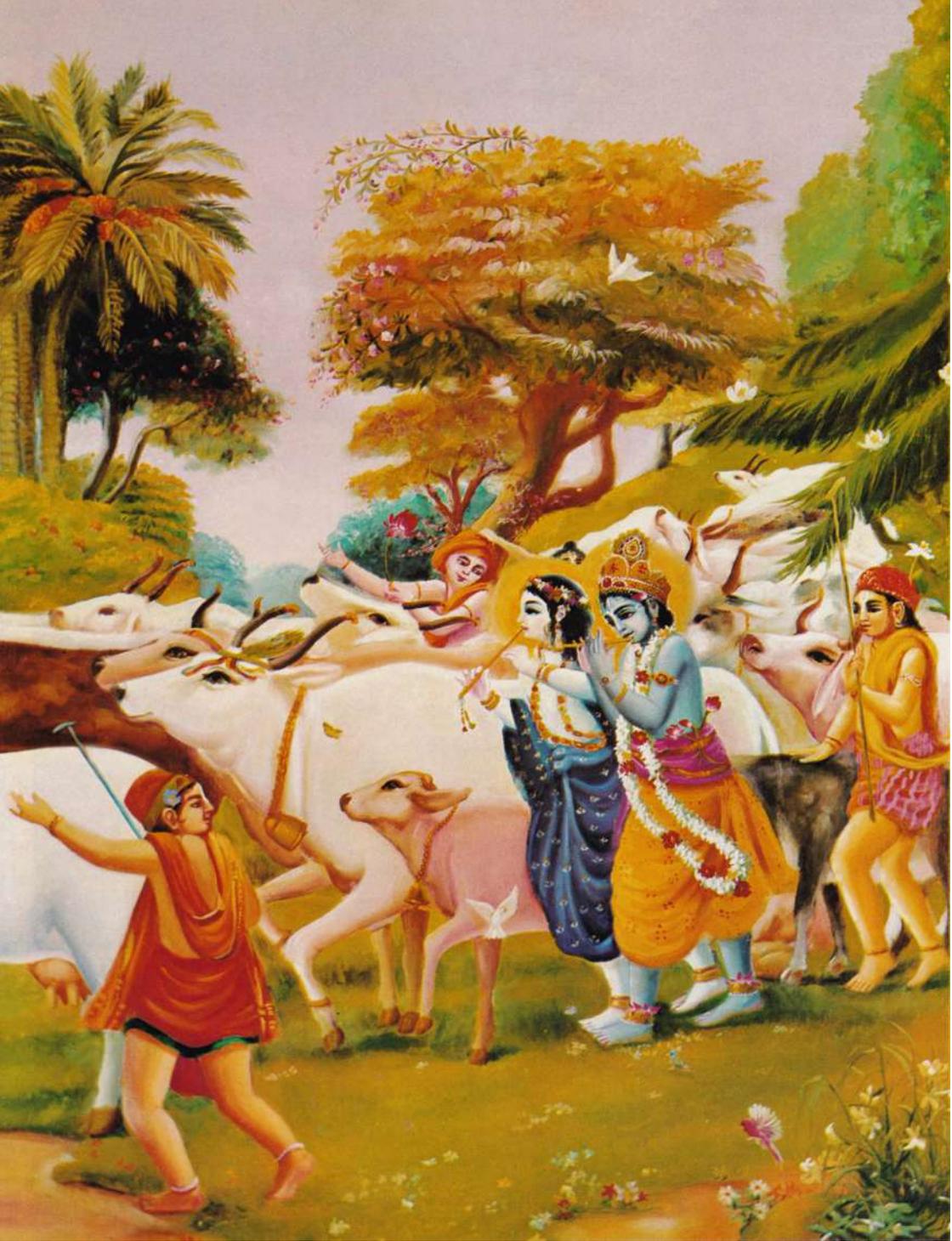
Long, long before the discovery of the principles of the anti-material particles or the anti-material world, the subject matter was delineated in the pages of the *Bhagavad-gītā*. From the *Bhagavad-gītā* it appears that this philosophy was first taught to the presiding deity of the sun globe. This means that the principles of the *Bhagavad-gītā* were spoken by the Personality of Godhead long, long ago—at least 400,000,000 years before. Modern science has just very lately discovered a fraction of the truth inculcated in the *Bhagavad-gītā*. The suggestion of the anti-material world is also mentioned in the *Bhagavad-gītā*. And from all this data available, it may be assumed without the slightest doubt that the anti-material world is situated in the anti-material sky, a sky which is mentioned in the *Bhagavad-gītā* as *sanātana-dhāma*, or the eternal nature.

Exactly as material atoms create the material world, the anti-material atoms create the anti-material world with all its paraphernalia. The anti-material world is inhabited by anti-material living beings. “Living being” means anti-material atoms, and as such, in the anti-material world there is nothing like inert matter. Everything there is a living principle, and the Supreme Personality in that region of the anti-material world is God Himself. The denizens of the

anti-material world reside there while enjoying eternal life, eternal knowledge and eternal bliss, or are exactly qualified like God.

In the material world the topmost planet is called Satyaloka, or Brahmaloaka. In these groups of planets, living beings of the greatest talents live. The presiding deity of the Brahmaloakas is called Brahmā, who is the first living being created in this material world. Brahmā is also a living being like so many of us, but he is the most talented personality in the material world. He is not in the category of God, but he is in the category of the living entities dominated by God. God and the living entities both belong to the anti-material world. The scientist, therefore, would do well to research the constitution of the anti-material world—how it is administered, how things are shaped there, who is the predominating personality there, and so on. In the Vedic literatures, especially in the *Śrīmad-Bhāgavatam*, these subject matters are elaborately dealt with, and the *Bhagavad-gītā* is the preliminary study of the *Bhāgavatam*.

These two important books of knowledge must be thoroughly studied by all men of the scientific world. They will give them many, many clues for progressing in matters of scientific discovery. There are two classes of men, namely the transcendentalist and the materialist. The transcendentalist gathers knowledge from the authoritative scriptures like the Vedic literatures. The Vedic literatures are received from the authoritative source in the line of transcendental disciplic succession. This line of disciplic succession is also mentioned in the *Bhagavad-gītā*. It is said there that hundreds of millions of years ago the principle of the *Bhagavad-gītā* was spoken to the presiding deity of the sun globe, who delivered the knowledge to his son Manu, from whom the present generation of man has come down. Manu, in his turn, delivered this transcendental knowledge to his son, named King Ikṣvāku, who is the forefather of the dynasty in which the Personality of Godhead Śrī Rāma appeared. This long chain of disciplic succession was broken during the advent period of Lord Śrī Kṛṣṇa 5,000 years ago, and thus the same chain of disciplic succession was again reinstated with Arjuna, the first disciple of Godhead in this age.



“Everything there is a living principle, and the Supreme Personality in that region of the anti-material world is God Himself. The denizens of the anti-material world reside there while enjoying eternal life, eternal knowledge and eternal bliss, or are exactly qualified like God.”



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The transcendentalist of this age, therefore, gathers knowledge from Arjuna's line of disciplic succession, so that without troubling himself in the matter of materialistic research work, he acquires the truths of matter and anti-matter in the most perfect way, and thereby saves time and botheration—unlike the gross materialist. The gross materialists who do not believe in the words of the Personality of Godhead are unfortunate creatures. They are undoubtedly very talented, educated and advanced in knowledge to a certain extent, but they are at the same time bewildered by the influence of the material manifestation, and are without any knowledge of the anti-material jurisdiction. It is a good sign, therefore, that the materialistic scientist is gradually progressing towards the region of the anti-material world, and it may be possible for him to make further progress in that matter, and thus one day know—better late than never—the details of the anti-material world, where the Personality of Godhead resides as the predominating figure, along with living entities who live there with Him in equal status but who are at the same time predominated as servitors. In the anti-material world there is no difference between the predominated and the predominator, yet the sense of perfection of the predominator and the predominated prevails there without any inebriety of the material world.

The nature of the material world is destructive. The assumption of the physical scientist about the annihilation of the two worlds, namely material and non-material, by a chance flashing clash is partially true, as far as we understand from the *Bhagavad-gītā*. The material world is a creation of the changing modes of nature. These modes are known as *sattva* (goodness), *rajas* (passion) and *tamas* (ignorance). The material world is created by the *rajas* mode, maintained by the *sattva* mode, and annihilated by the *tamas* mode. These modes are present everywhere within the material world, and as such, at every second, every minute and every hour, such creation, maintenance and annihilation is taking place all over the material world. The highest planet of the material world, namely Brahmaloka, is also subjected to these modes of nature, although the duration of life on that planet, due to the predominance of the

*sattva* mode, is said to be  $4,300,000 \times 1,000 \times 2 \times 30 \times 12 \times 100$  years as we know on this planet. But despite all these long years, the planet is destructible. Although these countable years on Brahmaloḳa, the highest planet of the material world, seem fantastically long, in comparison to the eternal life of the non-material worlds they form a quite negligible span. The speaker of the *Bhagavad-gītā*, the Personality of Godhead Śrī Kṛṣṇa, therefore asserts the importance of the anti-material world, which is His abode. He says as follows:

“All the planets within the material world are destructible at the end of  $4,300,000 \times 1,000 \times 2 \times 30 \times 12 \times 100$  solar years, and all the living beings docilely dwelling on these planets of the material world are also destroyed—materially—along with the destruction of the material world.”

The living entities are but anti-material particles and, unless they elevate themselves to the region of the anti-material world by a rigid culture of anti-material activities, such living entities, or anti-material particles, remain within the material world in the non-manifested state. They take their material shape along with the rebirth of the material world. Only those living entities who take to the loving service of the Personality of Godhead during the manifested stage of material life are undoubtedly transferred to the anti-material world after quitting the material body. Life immortal is obtained only by those who go back to Godhead by the practice of anti-material activities.

What are these anti-material activities? The anti-material activities are just like medicine. When a man falls ill, he goes to a medical man. The physician prescribes some medicine, which is a material thing, but because it is prescribed by the expert physician, such medicine cures the ailments of the suffering patient. A foolish materialist does not put himself under the treatment of an expert transcendental physician. Otherwise he would have been cured of his material diseases, which put him under the tribulations of repeated birth, death, illness and old age. Such a foolish materialist should rather put himself under the treatment of “Back

to Godhead,” and thus transfer himself to the anti-material world where there is eternal life, or in other words, no birth and no death. The annihilation of the material world takes place in a twofold manner. Partial annihilation takes place at the end of every 4,300,000 x 1, 000 solar years, or at the end of each day on Brahmāloka, the topmost part of the material world. During that time of partial annihilation, the topmost planets of the material world are not annihilated, but then, after a period of 4,300,000 x 1,000 x 2 x 30 x 12 x 100 solar years, the whole cosmic manifestation is closed up and merged into the anti-material body from whence the material principles emanate, manifest and again merge into after each annihilation. However, the anti-material world, which is far removed from this material sky, is not annihilated at any time; it absorbs the material world. It may be that a “clash” may take place between the material and anti-material worlds, as has been suggested by the scientist, and that as a result of this clash, the annihilation of the material world takes place—but so far as the anti-material world is concerned, there is no annihilation at all, even when all the material worlds are annihilated.

This eternally existing anti-material world is unmanifested to the material scientist. He can at best have partial information of its existence as being contrary to the modes of the material world. Full details of the anti-material world can be known only from the infallible source of a liberated authority who has thoroughly realized the constitution of the anti-material principle. This information of the anti-material world is therefore received by giving aural reception to a submissive disciple of the Personality of Godhead. The *Vedas* or the Vedic knowledge was thus imparted unto the heart of Brahmā, the first living being in the created material world, and Brahmā educated Nārada in this transcendental knowledge. So it is also with the *Bhagavad-gītā*. The philosophy of the *Bhagavad-gītā* was spoken by the Personality of Godhead long, long ago to the presiding deity of the sun globe, and when such knowledge was misinterpreted by breaking the chain of authoritative aural reception, it was again repeated by the Personality of Godhead when He was present on the battlefield of Kurukṣetra. At this



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time, Arjuna took the place of Brahmājī to receive transcendental knowledge from Śrī Kṛṣṇa. In order to drive out all misgivings of the gross materialists, Arjuna asked every relevant question about the bonafides of the Lord, and every relative answer was given by the Lord to fully satisfy the layman. Only those who are too much captivated by the glamour of the material world cannot accept the authority of Lord Śrī Kṛṣṇa, on account of their polluted life that is comprised of unclean habits. Therefore, one has to become thoroughly clean in habit and heart before one can understand the details of the anti-material world. *Bhakti-yoga* is a detailed and scientific activity for all beings, from the beginning neophyte to the highest perfection of the postgraduate in the line of devotion. The details of the anti-material world are many times more exhaustive than the details of the material world. The material world is only a shadow representation of the anti-material world, and the intelligent class of men who are clean in heart and habit will be able to learn such details in their essence from the text of the *Bhagavad-gītā*. They are as follows:

“The presiding Deity of the anti-material world is Śrī Kṛṣṇa, in His original personality, as well as by the expansion of His many plenary portions. Such Personalities of Godhead can be known only by anti-material activities commonly known as *bhakti-yoga*, or devotional service. The Personality of Godhead is the Supreme Truth, and He is the whole anti-material principle. Material principles as well as anti-material principles are emanations from His Person. He is the root of the complete tree. When water is poured onto the root of a tree, the branches and leaves of the tree develop automatically. And in the same way, when Śrī Kṛṣṇa, the Personality of Godhead, is worshiped, all details of the material worlds are revealed within the heart of the devotee, without him having to labor in a materialistic way. That is the secret of the *Bhagavad-gītā*.”



Aradhita Das

“The Personality of Godhead is the Supreme Truth, and He is the whole anti-material principle... He is the root of the complete tree. When water is poured onto the root of a tree, the branches and leaves of the tree develop automatically. And in the same way, when Śrī Kṛṣṇa, the Personality of Godhead, is worshiped, all details of the material worlds are revealed within the heart of the devotee...”

The process of entering into the anti-material world is different from the materialistic ways. Admittance or transmigration into the anti-material world by the individual living being, the anti-material particle, who is now embarrassed by material association, is made possible and very easy by practicing the anti-material activities while residing in the material world. But those who are gross materialists and who depend on the limited strength of experimental thought by mental speculation, or by materialistic science, can enter into the anti-material world only with great difficulty. The means of approaching the anti-material world by the gross materialist is covered by his shrouded endeavors. The mechanical planes, missiles or electronic rockets that are now being thrown into outer space cannot even approach the material planets in the higher regions, and what to speak of the planets situated in the anti-material sky, which is far beyond the material sky of our experience. Even the *yogīs* who have perfectly controlled their mystic power can enter into that region with only great difficulty. The *yogīs* who can control the anti-material particle within the material body by practice of mystic power can give up their material bodies at will at a certain opportune moment and can thus enter the anti-material world through a specific thoroughfare which connects the material and anti-material worlds. If such *yogīs* are at all able to do this, they act in accordance with the prescribed method given in the *Bhagavad-gītā* as follows:

“Persons who have realized the transcendence can reach the anti-material world by leaving their material bodies during the period of *uttarāyana*, or when the sun passes towards the northern side, or at another auspicious moment in which the deities of fire and effulgence control the atmosphere.”

These different deities, or powerful directing officers, are appointed to act in the administration of cosmic intricacies. Foolish people who are unable to see the intricacies of cosmic management flout up the concept of personal management over fire, air, electricity, day, night, periods, etc. But the perfect *yogīs* know how to satisfy

such unseen administrators of the affairs of the material world, and, taking advantage of such administrations they leave their material bodies at will during an opportune moment, when they can enter the anti-material world or the higher planets of the material world. In the higher planets of the material world they can enjoy more comfortable and pleasant lives for thousands and millions of years, but all the same, life on those higher planets is not eternal. Those who desire eternal life enter into the anti-material world through yogic or mystic powers at opportune moments created by the administrators of cosmic affairs, beings unseen by the gross materialists of this seventh class planet earth.

“Those who are not *yogīs* but who die at some opportune moment on account of their previous acts of sacrifice, charity, penance, etc., can rise up to the higher planets after death, but are subject to return again to this planet. Such periods for death take place during the smoke, the night, the black fortnight or when the sun passes to the southern side.”

To summarize the whole subject as above mentioned, the *Bhagavad-gītā* recommends everyone to adopt the means of devotional service, or anti-material activities, if at all wanting to enter the anti-material world. Such persons who adopt the means of devotional service, as prescribed by the expert transcendentalist, will never be disappointed in their attempts to enter the anti-material world. The obstacles are many, but the devotees of the Personality of Godhead can easily overcome such difficulties if they rigidly follow the path chalked out by the transcendental devotees. Such devotees, the passengers, who are progressing in the journey of life towards the anti-material kingdom of God, are never bewildered in such attempts. No one is going to be cheated if he adopts the guaranteed path of devotion for entering the anti-material world. One can easily attain all the results that are derived from studying the *Vedas*, from performing sacrifices, practicing penance or offering charity simply by the unilateral performance of devotional service, technically known as *bhakti-yoga*.

*Bhakti-yoga* is therefore the panacea for all purposes, and it has been made easier, especially for this iron age, by the Lord Himself in His most sublime, liberal and munificent appearance as Lord Caitanya. By His Grace one can quickly pick up the principles of *bhakti-yoga* by summary disappearance of all misgivings in the heart and by extinction of the fire of material tribulations, with a chance of ventilating transcendental bliss.

In the *Brahma-saṁhitā*, fifth chapter, there is a description of the variegated planetary system that is within the material world. And in the *Bhagavad-gītā*, such variegated planetary systems in thousands and millions of material universes are considered to be a fourth of the complete creative energy of Godhead. The major three-fourths of the Lord's creative energy is manifested in the spiritual sky, called by the name *para-vyoma*, or the *Vaikuṅṭhaloka*. The material scientist, who has already confirmed the existence of the anti-material world, has now also confirmed the explanation of the *Brahma-saṁhitā*. A February 21, 1960, Moscow news release reported: (Indian Express New Delhi dated 22/2/60).

“Russia's well known professor of astronomy Boris Vorontsov-Veliaminov said that there must be an infinite number of planets in the universe inhabited by beings endowed with reason.”

This statement of the Russian astronomer is but the latest confirmation of the statement given in the *Brahma-saṁhitā*. In the *Brahma-saṁhitā* the description is summarized as follows:-

*yasya prabhā prabhavato jagand-aṅḍa-koṭi-  
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam  
tad brahma niṣkalam anantam aśeṣa-bhūtam  
govindam ādi-puruṣam tam aham bhajāmi*

“I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.” (Bs. 5.40)

According to the *Brahma-saṁhitā*, as mentioned above, there is not only an infinite number of planets, as confirmed by the Russian astronomer, but there is also an infinite number of universes. And all these infinite numbers of universes with their infinite number of planets within are floating on and are produced from the Brahman effulgence emanating from the transcendental body of Govinda, Lord Śrī Kṛṣṇa, the primeval Lord, who is worshiped by Brahmā, the presiding deity of the universe in which we are residing.

The Russian astronomer also confirms that all the planets—which are estimated to be not less than approximately 100,000,000—are inhabited. And in the *Brahma-saṁhitā* it is said that in each and every one of the infinite number of universes there are infinite numbers of variegated planets.

The astronomer's view was confirmed by Professor Vladimir Alpatov, a biologist. According to him, some of the above-mentioned planets had reached a state of development corresponding to that of the earth. The report also adds:

“It could be that life, similar to that on earth, flourished on such planets. Doctor of Chemistry Nikolai Zhirov, covering the problem of atmosphere on other planets, pointed out that the organism of a Martian, for instance, could very well adapt itself to a normal existence with a low body temperature. He said that he felt that the gaseous composition of a Martian atmosphere was quite suitable to sustain life of beings which have become adapted to it.”

This adaptability of organisms in different varieties of planets is described in the *Brahma-saṁhitā* as *vibhūti-bhinnaṁ*, i. e., each and every one of the innumerable planets within a universe is endowed with a particular type of atmosphere, and the living beings there are more perfectly advanced in science and psychology on account of the better atmosphere of life that is present. *Vibhūti* means “specific power,” and *bhinnaṁ* means “variegated.” Scientists who are attempting to explore outer space and are trying to reach other planets by mechanical arrangements must know for certain that organisms adapted to the atmosphere of the earth cannot exist



“...there is not only an infinite number of planets... but there is also an infinite number of universes.”

under the atmospheric influences of other planets. As such, the attempt to enter into the orbit of the moon, the sun, or Mars, as they are anxiously making, will be a completely futile endeavor of man on account of different atmospheres prevailing on the planets, described in the *Brahma-saṁhitā* as *vibhūti-bhinna*m. Individually, however, one can attempt to go to any planet he desires. But this is only possible by psychological changes in the mind of a particular person. The mind is the nucleus of the material body. The gradual evolutionary process of the material body depends more or less on the psychological changes in the mind. The change of the bodily construction of a worm into that of a butterfly and, in modern advancement of medical science, the conversion of a man's body into that of a woman or vice versa—all depend more or less on the psychological change of the mind.

In the *Bhagavad-gītā* it is said that if anybody, at the time of death, concentrates his mind upon the form of the Personality of Godhead, Śrī Kṛṣṇa, and thus doing relinquishes one's body, such a person at once enters into the spiritual existence of the anti-material world. This means that anybody who constantly practices psychological changes of the mind from matter to the spiritual form of the Godhead by performance of the prescribed rules of devotional service can easily attain the kingdom of God, in the anti-material sky, and of this there is no doubt.

And in the same way, if anyone desires to enter into any other planet of the material sky, he can go there just after quitting the present body (i.e., after death) and enter into the atmosphere of the particular planet he desires. Thus if one wants to enter the moon planet, as they are now attempting, or the sun planet or Mars, one can do so simply by performing statutory acts meant for that purpose. The *Bhagavad-gītā* confirms this statement in the following words:

“Whatever a person meditates upon at the time of death, and thereby quits his material body absorbed in that state of mind, he at once attains that particular thing after death.”

Mahārāja Bharata, in spite of his severe penances, thought of his stag at the time of death, and thus became a deer in his next birth, but with clear consciousness of his past life. This is a very important point. The atmosphere created at the time of death is but an after-effect of the actual deeds which one performs during his life.

In the *Śrīmad-Bhāgavatam* (3.32.1-3), the process of entering into the moon planet is mentioned as follows:

“Materialistic minded men, who have no information on the kingdom of God, are almost mad after material acquisition of wealth, fame and adoration. Such men are interested in the progressive welfare work of the family unit for their own self-satisfaction and they progressively extend these activities into social or national welfare. Such men attain the desired object by material activities in the prescribed mechanical or ritualistic discharge of duties and are thus inclined to satisfy the *pitṛs*, or the by-gone forefathers, as well as other controlling gods by the performance of sacrifices as presented in the revealed scriptures. Addicted to such acts of sacrifice and ceremonial observance, such men enter the moon planet after death. When a person is thus promoted to the atmospheric conditions of the moon, he gets the necessary strength to enjoy the drinking of *soma-rasa*, a celestial beverage. The moon planet is a place where the demigod Candra is the predominating deity. The atmosphere and amenities of life there are far more comfortable and advantageous than those that we utilize here. And, if after reaching there a person does not utilize the opportunity to get a promotion to better planets, he is degraded and is forced to come down again to this planet or any other planet similar to earth. And even though such materialistic persons attain to the topmost planetary system, they are certainly annihilated at the time of the periodical general disappearance of the cosmic manifestation.”

So far as the planetary system in the spiritual sky is concerned, there is an unlimited number of Vaikuṅṭhas in the *para-vyoma*, at

the ratio of the manifestation of the Lord's internal potency, the spiritual sky, being three times greater than the material sky, made by the external energy.

The poor materialist is busy making political adjustments in a place which is most insignificant in the evaluation of God. What to speak of this planet earth, the whole universe with its innumerable planets up and down has been compared to a mustard seed in a bag full of mustard seeds. Such a poor materialist makes plans to live here comfortably, and thus waste his most valuable human energy on something which is never to be completed. Instead of wasting time in such plan-making business, a plain and simple life with high thinking in spiritual life would save the misguided human being from perpetual unrest, the only gift of matter.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to many, many other material planets where he can experience more and more advanced material pleasures. The best plan of life is to prepare oneself for going directly back to the spiritual sky after leaving this body. Yet, if one is intent on enjoying the largest amount of material facilities, one can transfer oneself to other planets—not by means of playful sputniks, which are simply childish entertainments—but by advanced psychological effects and by learning the art of transferring the soul by mystic powers. The *yoga* system is also materialistic, inasmuch as it teaches one to control the movements of air within the body. The spiritual spark, the soul, is floating on air within the body, and breathing exhalations are the waves of that air containing the soul. Therefore the *yoga* system is a materialistic art of controlling this air by placing it, by the practice of *yoga*, from the stomach to the navel, from the navel to the heart, from the heart to collarbone, from there to the eyeballs, and from there to the cerebellum. From the cerebellum the expert *yogī* can convey his own soul to any planet he desires. The velocity of air or light is taken into consideration by the material scientist, but the scientist has no information on the velocity of such phenomena as the mind and intelligence. We have some experience of the velocity of the mind because in a moment we can transfer the mind to places hundreds and thousands of miles

away. Intelligence is even finer. And finer than intelligence is the soul, which is not matter but spirit, or anti-matter, and is millions and millions of times finer and more powerful than intelligence. We can thus imagine the velocity of the soul and how quickly it can travel from one planet to another by its own strength, without any help from any sort of finer material vehicle.

The animalistic civilization of eating, sleeping, fearing and sense-gratifying has misled the modernized man and consequently he has forgotten how powerful a soul he is. As we have already described, the soul is a spiritual spark which is many, many times more illuminating, dazzling and powerful than the sun, moon or electricity. Human life is spoiled by not realizing one's own true identity and Lord Śrī Caitanya Mahāprabhu, along with Nityānanda, appeared to save man from this type of misleading civilization.

How the *yogīs* can travel to all the planets of the universe is also described in the *Śrīmad-Bhāgavatam* as follows:

When the vital force is thus lifted to the cerebellum there is every chance of this force bursting out from any one of the bodily holes like the eyes, nose or ears. These places are known as the seventh orbit of the vital force.

The *yogīs* can, however, block these holes by complete suspension of the passing air, and the *yogī* then carefully concentrates the vital force in the middle position, between the eyebrows. At this position, the *yogī* can think of which of the planets he wants to go to after leaving this body. He can decide either to go to the abode of Kṛṣṇa in the Vaikuṅṭhas, which are transcendental places and from where no one is required to come back again to the material world, or at least if he desires not to go directly to the planets of the spiritual sky, but wants to travel to the higher planets in this universe, he is at liberty to do so in that position.

For a perfect *yogī*, who has attained success in this system, to leave this material body in perfect consciousness is as easy as it is for an ordinary man in ordinary life to go from one place to another. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence compose the inner covering,



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and the gross body of earth, water, air, etc. is the overcoating of the soul. As such, any advanced soul who has realized himself by the yogic process (which means, literally, the linking up process from matter to spirit) can leave these shirts and coats of the soul in perfect order and as he desires. One has complete freedom by the grace of God. The Lord is so kind upon us that we can live anywhere, either in the spiritual sky or in the material sky, and in any planet fixed up thereof. The misuse of this freedom makes one fall down into the material world and live a conditional life full of threefold miseries. To live a miserable life in the material world is a choice of the soul, as it is nicely illustrated in Milton's "Paradise Lost" poetry, and not of chance. And from the material world, also by one's own choice, one can go back to home, back to Godhead. So in that critical time of placing the vital force between the two eyebrows, he has to decide where he wants to go. If he is completely reluctant to keep any connection with the material world, he can do so, and within less than a second reach the transcendental Vaikuṅṭha and appear there completely in his spiritual body just suitable for him in the spiritual atmosphere. He simply has to desire to leave the material world both in finer and grosser forms, then to move the vital force to the topmost part of the skull and leave the body from the hole of the skull called *brahma-randhra*. That is the highest perfection in the practice of *yoga*.

But he is endowed with free will, and as such, if he does not wish to be completely freed from the material world, but wants to enjoy a life of *brahma-pāda*, or to occupy the post of Brahmā, and if he wishes to see the place of materially perfect beings called Siddhaloka, where every living being has the full capacity to control gravity, space, time, overlordship, etc.—then he does not have to leave the mind and intelligence (finer matter), but can simply give up the grosser matter and thus go up to the highest place of the material universe.

The sputniks, or the so-called man-made planets of mechanical arrangement, will never be able to carry human beings to the interplanetary outer space. They cannot even go to the so much advertised moon. The reason is, again, that in the higher planetary

system the atmosphere is different from here. Each and every planet has its particular atmosphere, and if anyone wants to go to any particular planet anywhere within the material universe, one has to get his material shirt and coat that is made up exactly to suit to the climatic condition of that particular planet. It is just like this: If a person wants to go from India to Europe, where the climatic condition is different from India, then he has to change his dress accordingly. Similarly, a complete change of dress, to the extent of changing the body itself, is necessary if we want to go up to the transcendental planets of Vaikuṅṭha.

The difference is that if we want to go to the highest material planet, we need not change the finer dress of mind, intelligence and ego, but we do have to change the gross dress made of earth, water, fire, etc.

But when we go to the transcendental planets, however, we are required to change both the finer as well as the grosser bodies and we have to reach the spiritual sky completely in a spiritual form. The change of dress will automatically take place simply by desiring it at the time of death. This desire is possible only if we practice it during the conscious state of life. Such desires, when practiced in relation with the material world, are called fruitive actions. When such desires are conducted in relation to the kingdom of God, it is called divine or devotional service, which is also discussed in this booklet as follows:

How one can prepare himself for an easy journey to the Vaikuṅṭha or anti-material planets, where life is free from birth, death, disease and old age:

General practice (positive functions):

1. The desiring candidate must accept a bona fide spiritual master in order to be trained up scientifically even while utilizing one's present senses. The senses are made of matter, and as such it is not at all possible to realize the Transcendence by the material senses. Therefore the senses have to be spiritualized by the prescribed method, as if by the kindergarden method for small children.

2. When the choice of a bona fide spiritual master is made, the candidate must take rightful initiation from the spiritual master, which is the beginning of spiritual training.
3. The candidate must be prepared to satisfy the spiritual master in every way. A bona fide spiritual master who is fully cognizant of the effects of spiritual science, learned in the spiritual scriptures like the *Bhagavad-gītā*, *Vedānta*, *Śrīmad-Bhāgavatam*, *Upaniṣads*, etc., and who is also a self-realized soul, having made tangible connection with the Supreme Lord, is the transparent via medium to help the willing candidate be led to the path of Vaiṣṇava. He must therefore be satisfied in all respects, because simply by his good wishes a candidate can make wonderful progress along the path.
4. This service of the spiritual master is meant for the intelligent class of candidates who can place relevant questions before the master in order to clear up the way. The spiritual master shows him the way not whimsically, but on the principles of authorities who have actually traversed the path. The names of such authorities are also disclosed in the scriptures, and we have to simply follow them by the direction of the spiritual master. The spiritual master never deviates from the path of the authorities.
5. The candidate should always try to follow in the footprints of the great sages who have practiced the method and obtained success. This should be taken as a motto in life. One should not imitate them, but should follow them sincerely in terms of the particular time and circumstances.
6. The candidate must be prepared to change his habits in terms of the instructions contained in the authoritative books, and he must be prepared to sacrifice sense enjoyment or sense abnegation for the satisfaction of the Lord, following the example of Arjuna.
7. The candidate should live in a spiritual atmosphere.
8. He must be satisfied with as much wealth as is sufficient for maintenance only. He may not try to amass more wealth than is necessary for maintaining himself in a simple way.
9. He must observe the fasting days, such as the eleventh day after the growing and waning moon.

10. He must show respect to the banyan tree, the cow, the learned *brāhmaṇa* and the devotee.

The above are the first steppingstones towards the path of devotional service and gradually he has to adopt other items, which are negative in character:

11. He should avoid offenses in the discharge of duties in respect to devotional service and chanting of the holy name.

12. He must leave the company of nondevotees, i. e., not associate with them in close intimacy.

13. He must not create unlimited disciples. This means that a candidate who has successfully reached up to the twelfth stage can also become spiritual master himself, just as a student becomes a monitor in class with a limited number of disciples.

14. He must not pose himself as a vastly learned man by simply quoting statements from various books. He must have solid knowledge of the necessary books without superfluous knowledge in the others.

15. A regular and successful practice up to the fourteenth item will enable the candidate to have equilibrium of the mind even if there is a great trial of material loss or a great material gain in life.

16. The next stage is that the candidate does not become afflicted by any form of lamentation and illusion.

17. He does not deride another person's mode of religiosity or mode of worship, nor does he indulge in the matter of deriding the Personality of Godhead or His devotees.

18. He never tolerates blasphemy against the Lord and His devotees.

19. He must not indulge in the matter of topics regarding the relations between men and women, or in the useless topics concerning others' family affairs.

20. He must not inflict pain—either in the body or in the mind—of other living beings, whomsoever they may be.

The latter ten items are negative injunctions while the former ten items are positive.

Out of these twenty items above-mentioned, the first three positive items are imperative and most essential for the desiring candidates. There are forty-four items to be followed by the desiring candidates, but Lord Caitanya has selected only five items from them as the most important, having regard for the conditions of the present mode of civic life. They are as follows:

1. To associate with the devotees. Associating with the devotees is made possible by hearing them attentively, by asking them relevant questions, by supplying them foodstuff and by accepting foodstuff from them also, by giving them charity and accepting from them whatsoever they offer.
2. To chant the holy name of the Lord in all circumstances. The chanting of the Lord's name is an easy job and the most inexpensive attempt also. One can chant any name of the Lord from among His innumerable names at any time, and try to make it offenseless. There are ten offenses in the method of such chanting of the transcendental name and those offenses must be avoided as far as possible. But at all costs, the holy name of the Lord can be chanted without any restriction at all times.
3. He should hear the transcendental topics enunciated in the *Bhāgavatam*. This hearing is made possible through platform lectures as well as through press propaganda. And this item includes the other two items as above-mentioned.
4. He should make his home at Mathurā, the birthplace of Lord Kṛṣṇa or make his home as good as Mathurā by installing the Deity of the Lord at home to be worshiped by all the members of the family after proper initiation from the spiritual master.
5. To worship the installed Deity with attention and devotion so that the whole atmosphere at home becomes the replica of the Lord's abode. This is made possible by the direction of the spiritual master who knows the transcendental art and can guide the candidate to the proper method.

The above-mentioned five items can be adopted by any man in any part or place of the world. Thus one can prepare himself



“The chanting of the Lord's name is an easy job and the most inexpensive attempt also. One can chant any name of the Lord from among His innumerable names at any time, and try to make it offenseless.”

for going back to home, back to Godhead, by the simple method recognized by authorities such as Lord Śrī Caitanya Mahāprabhu, who specifically advented Himself to deliver the fallen souls of this age.

For further details on this subject, one should read literatures like the *Bhakti-rasāmṛta-sindhu*, of which there is our English version under the name and style of *The Nectar of Devotion*.

The whole process of transferring oneself to the spiritual sky involves gradually liquidating the material composition of the gross and subtle coverings of the spirit soul. The last-named five items of devotional activities are so spiritually powerful that their performance by a devotee, even in the preliminary stage, can very quickly promote the sincere executor to the stage of *bhāva* (the stage just prior to love of Godhead), or emotion on the spiritual plane, which is above the intellectual status of the mind. And complete absorption in such spiritual emotion is the perfect change of psychological effect, which makes the candidate perfectly fit to be transferred to the spiritual sky just after leaving the present material tabernacle.

Such emotional perfection of the devotee—that is to say, love of God—situates him already on the spiritual platform even while he is situated in the material atmosphere, exactly as a red-hot iron which, when in contact with fire, completely ceases to be iron and acts like fire. These things are made possible by the subtle cohesion of the Lord's inconceivable energy, a realm which material science has very little scope to solidly calculate. One should therefore engage himself in the task of devotional service with absolute faith, and to make this faith a steadfast affair, the candidate should seek the association of the standard devotees of the Lord in person or in thinking. This will gradually develop into factual devotional service of the Lord, causing the disappearance of all the material misgivings like a flash of lightning. All these different stages of spiritual realization will be personally felt by the candidate, and that will create in him a firm belief in the means by which he is making positive progress, resulting in sincere attachment for the

Lord and His abode. That is the gradual process of evolving love of God, the prime necessity of human life.

There are instances in the history of great personalities—both kings and sages—who attained perfection by this process. Some of them attained success by adhering to just a single item of devotional service with faith and perseverance. Some of them are as follows:

1. Emperor Parīkṣit attained the spiritual platform simply by hearing from an authority such as Śrī Śukadeva Gosvāmī.
2. Śrī Śukadeva Gosvāmī attained the same perfection simply by recitation, verbatim, of the transcendental message, as he had received it from his great father, Śrīla Vyāsadeva.
3. Emperor Prahlāda attained success in this matter simply by remembering the Lord constantly, in pursuance of the instruction of Śrīla Nārada Muni, the great saint and devotee.
4. Lakṣmījī, the goddess of fortune, attained success simply by sitting and serving the lotus feet of the Lord.
5. King Pṛthu attained success simply by worshiping the Lord.
6. Akrūra, the charioteer, attained success simply by chanting prayers for the Lord.
7. Hanumān (Mahāvīra), the famous non-human devotee of Lord Śrī Rāmacandra, attained success simply by carrying out the orders of the Lord.
8. Arjuna, the great warrior, attained the same perfection simply by making friendship with the Lord, who delivered the message of the *Bhagavad-gītā* to enlighten Arjuna and his followers.
9. Emperor Bali attained success by surrendering everything unto the Lord, including his personal body.

These are the nine standard items of devotional service of the Lord, and a candidate can make his choice to adopt any one, two, three, four—or all the items together—as he likes. All the services rendered to the Absolute are themselves absolute and there is thus no material difference of quantity and quality as in the case of inert matter. There are different types of variegatedness on the spiritual platform and everything is identical with everything else. Emperor

Ambarīṣa adopted all the above nine items in his practical life, and also attained the same result in the following manner: He engaged his mind just on the lotus feet of the Lord, his words in describing the spiritual world, his hands in the service of cleansing the temple of the Lord and his ears in the service of submissively hearing the words of Lord Śrī Kṛṣṇa. He engaged his eyes in visualizing the Deities of the Lord, his body in touching the bodies of the devotees, his nostrils in smelling the flowers which had been first offered to the Deity, his tongue in tasting the foodstuff first offered to the Deity, his legs in visiting the temple of the Lord and all his energy of life in executing the services of the Lord without the least desire for sense gratification. All these activities helped him to attain the perfect stage of spiritual life, a stage which defeats the supermost dexterity of material science.

It is therefore incumbent on all human beings to adopt these principles of spiritual realization for the perfection of life. A human being has no obligation in life whatsoever save and except spiritual realization. In the modern setup of civilization, human society is too busy in the discharge of national duties. But, in fact, national, social or humanitarian duties are obligatory only to those who are bereft of their spiritual duty.

As soon as a man takes his birth in any part of the globe, not only does he have national, social or humanitarian obligations, but he also has his obligations to the demigods who supply air, light, water, etc. He has obligations to the great sages who have left behind them vast treasure-houses of directions to guide him through life. He has obligations to all kinds of living beings, to his forefathers and family members, and so on and so forth. But as soon as he engages in the one single obligatory duty—the duty of spiritual perfection—he automatically liquidates all other obligations without any separate effort.

A devotee of the Lord is never a disturbing element in society—on the contrary, he becomes an asset to all others. As far as possible, no devotee is attracted by any sinful action, and as soon as a man becomes a devotee he can do inestimable service to society, bringing peace and prosperity to all concerned, both in this life

as well as in the next. Even if such devotees commit something undesirable by chance, the Lord Himself rectifies them in no time. Therefore, there is no necessity for a devotee to culture superfluous knowledge or abdication. A devotee can safely remain at his place and execute devotional service smoothly in any order of life. There are instances in history where the cruelest man became the highest type of kind-hearted man simply by the execution of devotional service. Knowledge and abnegation follow automatically in the life of a pure devotee without his having to make extraneous effort.

This spiritual art and science of devotional service is the highest contribution of Indian sages to the rest of the world. Therefore everyone who has taken his birth in India has an obligation to make his life perfect by adopting the principles of this great art and science and distribute the same to the rest of the world, which is still in darkness about the ultimate aim of life. Human society is destined to reach to this stage of perfection by gradual development of knowledge. Indian sages have already reached this position, while others still have to tread on the path for many more thousands of years to come to that stage. Why not give them the information immediately in a systematic way, so that they may not only save time and energy for this progress of life, but also that they may immediately take advantage of this human form of life—a form which they may well obtain only through the labor of another million years.

A Russian fiction writer now advocates the concept of the eternal life of man. He contributes various literary suggestions to the rest of the world indicating that scientific progress can help man to live forever. But he does not believe in the conception of a Supreme Being, who is the creator. We welcome the suggestion of the Russian fiction writer because we know that actual progress of scientific knowledge will certainly take man to the spiritual sky, and that ultimately it will inform the scientist that there is a supreme creator, full with all of the inconceivable potencies that lie beyond the calculation of material science.

As suggested hereinbefore, although every living being is eternal in form, one has to change his outer coverings of gross and subtle matter, and this changing process is technically known as life and death. So long as a living being has to put on the shackles of material bondage there is no relief from the above-mentioned changing process, which is to continue even at the highest stage of material life. The Russian fiction writer may go on with his imagination, as all fiction writers are apt to do, but the saner section of the people, who study the natural law in its reality, will not agree with the fiction writer, who claims that man can live forever within this material world.

A naturalist will see the action of material nature even by studying a fruit on a tree. A small fruit develops from a flower, and it continues to develop more and more. It stays for some time and then it becomes full-grown and ripened. After the ripe stage it begins to dwindle day by day until it finally falls down from the tree to the earth and begins its decomposition and at last becomes dust, leaving behind a seed, which again grows to become a tree and produces many, many fruits which in due course meet the same fate already described.

Similarly, a living being (the spiritual spark, part and parcel of the Supreme Being) takes its organic form in the womb of a mother just after sexual intercourse. It grows little by little within the womb, and afterwards outside the womb it gradually becomes a child, boy, youth, adult, old and so on. In old age a man begins to dwindle, and at a certain period he falls down in the grip of cruel death despite all the good wishful desires of all sections of fiction writers. So, by comparison, there is no difference between the two organic bodies—namely, the man and the fruit, and as such, the man may leave behind him his seeds in the form of numerous children like the fruit, but he cannot exist within his material body permanently due to the law of material nature.

How can the fiction writer ignore the law of material nature? No material scientist can change the stringent law of nature, however boastful he may be. No astronomer can change the course of the planets, although he can manufacture a toy planet under the name

and style of sputnik. Foolish children can give much credit to the flying of a modern sputnik, but the saner section of the people, who are still alive in India, will give more credit to the creator of the gigantic sputniks—namely, the stars and planets of which the material scientist has given a rough estimate of being 25 million or more in number. If a small playful sputnik has a creator in Russia, why should the creator of the gigantic sputniks not exist in the spiritual sky? If a toy sputnik requires the assistance of so many scientific brains, why does the fiction writer not believe in the existence of a more perfect and subtle brain who has created the gigantic sputniks? So far we have received no answer from the unbelievers with their poor fund of knowledge about this suggestion of the supreme creator.

The unbelievers put forward their theories of the creation with so many doubtful wordings, some of which are as follows: “It is hard to understand,” “Our imagination cannot conceive it,” “... but it is quite possible,” “...some other form,” “...strange and incomprehensible,” “not probable or likely,” etc. This shows that the information given by the fiction writing class of men is not based on authorized and scientific data. They are simply hypotheses of imperfect induction. But we can give an authorized version from the *Bhagavad-gītā* of how, within this material world, there are living beings who possess a duration of life covering  $1,000 \times 4,300,000 \times 30 \times 12 \times 100$  solar years of our calculation. We say that the *Bhagavad-gītā* is authorized because this book of knowledge has been accepted as such by India's great sages even in the modern age. Some of these great personalities are Śrī Śaṅkarācārya, Śrī Rāmānujācārya, Śrī Madhvācārya, Śrī Caitanya Mahāprabhu, and so on.

## VARIETIES OF PLANETARY SYSTEMS

Even possessing such a long duration of life does not guarantee deathlessness within matter. Therefore, all material shapes are subject to the law of change although potentially the material energy is conserved. Potentially everything is eternal, but in matter the shape takes place, remains for some time, develops into a fully grown form, becomes old, begins to dwindle and at last disappears again. That is the position of all material objects. The suggestion of the materialist that beyond the material sky there is “some other form,” lying beyond the boundary of visibility and which is “strange and inconceivable” is but a faint idea of the basic principle of the spiritual sky. This basic principle of spirit is present within all living beings. When the spiritual principle is out of the material body, then no change takes place in the material body. Within the body of a child, the same spiritual principle is there, and therefore changes take place in the body and it develops. But if somehow or other the spirit has to go away, the same body may be preserved by chemical adjustment; but there will be no more development. This law is applicable to every material object. Matter transforms from one shape to another when it is in contact with the spirit. Without spirit there is no such transformation. The whole universe is developed in that way. It emanates from the energy of the Transcendence, and on account of the spiritual force, the body develops into gigantic forms like the sun, moon, earth, etc. There are fourteen divisions of different types of planetary systems, each different from the others in dimension and quality, and everywhere the same principle of development holds equally good. Therefore the spiritual force is the creator, because on account of this principle only, transformation, transition and development take place.

So far as life is concerned, all fiction writers may know it definitely that life is not generated by any kind of material reaction, like a chemical combination. Material interaction, set in agitation by a superior being, creates a favorable circumstance for accommodating the spiritual living force, and the superior energy handles matter in

a suitable way by the free will of the spiritual being. For example, building materials do not automatically “react” and then turn into the suitable shape of a residential house. The living spiritual being handles the matter suitably by his free will and thus constructs a residential house. Similarly, matter is only the ingredient, but the spirit is the creator. The creator may remain unseen in the background, but that does not mean that there is no creator. Such a conclusion is made by a man with a poor fund of knowledge. Therefore, one should not be illusioned simply by the gigantic form of the material universes, but one must learn to admit the existence of a gigantic brain behind all these material manifestations. The supreme being who has such a gigantic brain, quantitatively greater than ours, is the ultimate creator, the all-attractive Personality of Godhead, Śrī Kṛṣṇa. One may not have the necessary information about the creator. However, there is definite information on Him in the Vedic literature, and especially in the *Śrīmad-Bhāgavatam*. When a sputnik is thrown into outer space, a child may not understand that it is sent aloft by some scientific brain, but an elderly man knows it fully well that there is a superior brain behind the sputnik. Similarly, a less intelligent person may not have any information of the creator and His eternal abode in the spiritual world far, far away from the range of our visibility, but actually there is a spiritual sky, and spiritual planets more spacious and more numerous than the material ones. From the *Bhagavad-gītā* we receive information that the number of material planets is only one-fourth of the number of spiritual planets. Such information is extensively available in the *Śrīmad-Bhāgavatam* and other Vedic literatures.

If living energy can be generated in the physical laboratory by the interaction of chemical compositions, then why is life not being manufactured by the boastful material scientists? They may know it definitely that spiritual force is distinct from matter and that it is not possible to produce such energy by any amount of material adjustment.

At present our Russian brothers are undoubtedly very much advanced in many departments of technological science, but they

are still lacking knowledge in the spiritual science. They have yet to learn it from the superior brain in order to make a perfect society of progressive human beings.

In the *Śrīmad-Bhāgavatam* the socialistic philosophy, which our Russian brothers have yet to learn, is most perfectly described. *Śrīmad-Bhāgavatam* directs that whatever wealth is there, either by agriculture, mining or otherwise, all is created by the ultimate creator, and therefore every living being has a right to partake of such wealth. It is said there that a man can possess only as much wealth as will be sufficient to maintain his body, and if he desires more than that, or if he happens to possess more than that, then he is liable to be punished. It is said there that all living beings who also live with man, like cats, dogs, camels, cows, mice, monkeys or even serpents—all should be treated as one's own children.

We think that no nation on the globe can think of socialism as perfectly as it is described in the *Śrīmad-Bhāgavatam*. Living beings other than the human being can be treated as brothers and children only when one has a full conception of the creator and of the actual constitution of the living being.

The recent conception of deathlessness can be realized in the spiritual world. A desire for eternal life or deathlessness is a sign of one's dormant spiritual life, and the aim of human civilization must be targeted to that end. It is possible for every human being to transfer himself to that spiritual realm by the process of *bhakti-yoga*, as described herein beforehand. It is a great science, and India has produced many scientific literatures for such a perfection of life.

*Bhakti-yoga* is the eternal religion of man. At a time when material science predominates over all subjects, including the tenets of religiosity, it will be very enlivening if we can see the principles of the eternal religion of man from the viewpoint of the modern scientist. Even Dr. S. Radhakrishnan admitted at a world religion conference held sometime ago in Delhi that religion will not be acceptable in modern civilization if it is not accepted from a scientific point of view. And in reply to all these different propositions, we are very glad to announce to the lovers of the

truth that *bhakti-yoga* is the eternal religion of the world and is meant for all the living beings eternally related with the Supreme Lord.

Śrīpāda Rāmānujācārya has explained the word *sanātana*, or “eternal,” as that which has neither beginning nor end. And when we speak of *sanātana-dharma*, eternal religion, we must take it for granted on the authority of Śrīpāda Rāmānujācārya that it has no beginning and no end. That which has neither beginning nor end cannot be sectarian, or limited by any boundary. In the light of modern science it will be possible for us to see *sanātana-dharma* as the business of all the people of the world—nay, of all living entities of the universe. Non-*sanātana* religious faith may have some beginning in the annals of human society, but there is no beginning of the *sanātana-dharma*, because it continues to remain with the history of the living entities.

When a man professes to belong to a particular type of faith with reference to the particular time and circumstances of birth and thus claims to be a Hindu, Muslim, Christian, Buddhist or a member of any other sect and sub-sect, such designations are non-*sanātana-dharma*. A Hindu may change his faith to become a Muslim or a Muslim may change his faith to become a Hindu or a Christian, etc., but in all circumstances such a change of religious faiths does not allow a person to change his eternal engagement of rendering service to others. A Hindu or a Muslim or a Christian, in all circumstances, is a servant of someone, and thus to profess a particular type of faith is not to be considered *sanātana-dharma*. *Sanātana-dharma* is the constant companion of the living being and that is the rendering of service.

In the *Bhagavad-gītā* there are several references in the matter of *sanātana*. Let us see one by one some of the statements of the *Gītā* and try to take the import of *sanātana-dharma* from the authority. There is a reference to the word *sanātana* in the tenth *śloka* of the Seventh Chapter, in which the Lord says that He is the eternal fountainhead of everything and is therefore *sanātana*. The fountainhead of everything is described in the *Upaniṣads* as the complete whole. All emanations from the fountainhead are

also complete in themselves, and in spite of many such complete units emanating from the *sanātana* complete, the *sanātana* head does not diminish in quality or quantity. This is the nature of the unchanging *sanātana*. Anything that wears or tears under the influence of time and circumstances is not *sanātana*. Therefore, anything which has a circumstantial change in whatsoever form or quality cannot be accepted as *sanātana*. The sun is disseminating its rays for hundreds and millions of years, and yet although it is a materially created object, there is no change in the formation or radiation of the sun. Similarly, the substance which is never created cannot have any change in formation and quality, even though He is the seedling source of everything.

The Lord claims to be the father of all species of life. He claims that all living beings, regardless of what they are, are His parts and parcels. And the *Bhagavad-gītā* is meant for all of them. In the *Bhagavad-gītā* there is information of the *sanātana* nature of the Supreme Lord, of His abode which is far away from the material sky, and of the *sanātana* nature of the living beings.

He also gives information that this material world is full of miseries in the shape of birth, death, old age and disease, and even up to the topmost planet of the universe—that is to say, in the Brahmaloka—the same miseries are current in some form or other. Only in His own abode is there no misery at all. In that abode there is no need of light from the sun, nor from the moon, nor from fire. And the life there is perpetual, with full knowledge and bliss. That is called *sanātana-dhāma*. It is quite natural, therefore, to conclude that the living entities must go back to home, back to Godhead to enjoy life in the *sanātana-dhāma* along with the *sanātana-puruṣa*, or Puruṣottama, Lord Śrī Kṛṣṇa, and must not rot in this miserable land of material existence. There is no happiness in the material sphere, even up to Brahmaloka, and plans and activities for elevation to higher planes within the material universe are done by those who are less intelligent. Less intelligent men also take shelter of demigods and derive benefits which are to endure for a limited period only. In this way all such religious principles are only temporary measures for the temporary benefit of the

less intelligent persons. The intelligent person should give up all such engagements performed in the name of religiosity and must take shelter of the Supreme Personality of Godhead; and there is absolute assurance of immunity from the side of the Almighty Father. *Sanātana-dharma* is therefore the process of *bhakti-yoga*, by which one can know the *sanātana* Lord and His *sanātana* abode, and by that process only can one go back to the *sanātana-dhāma*, to take part in the *sanātana* enjoyment prevailing there.

Those who are followers of the *sanātana-dharma* may henceforward take up the principles of *sanātana-dharma* in the spirit of the *Bhagavad-gītā*. There is nothing barring anyone from taking up these eternal principles, and even those who are less enlightened can also go back to Godhead. That is the version of the *Śrīmad-Bhāgavatam*, as well as of the Supreme Lord Himself. People should be given a chance to take advantage of this opportunity, and, because the *Bhagavad-gītā* was spoken in the land of Bhārata-varṣa, every Indian has the responsibility to broadcast the message of real *sanātana-dharma* in the other parts of the world. The misguided men of the world, especially at the present moment, are suffering greatly in the darkness of the material atmosphere, and the result is that the so-called advancement of learning has helped foolish men to discover a lethal weapon called the atomic bomb. They are practically on the verge of ruination because, as soon as there is a declaration of war, no one knows what will happen to the human race on earth. The *sanātana-dharma* will teach them about the real aim of life, and they will benefit by its propagation.

Om Tat Sat

## ABOUT THE AUTHOR

When His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda first visited his English devotees in 1969, and was asked by a reporter to explain what he had come to teach, he calmly responded: “I am trying to teach what you have forgotten.” And indeed, this is the sole role of a bona fide spiritual master. The message of Kṛṣṇa (God) consciousness reaches beyond the limited sphere of one's nationality, race, sex, religious denomination or similar sectarian considerations. We, as spirit souls, are eternal, and our eternal function is to serve the Supreme eternal Person. The guru's duty is to reawaken such consciousness, without creating artificial impositions on the mind. Through his instructions, one has a chance to discover one's original state of being, liberate the self from all misconceptions, and engage in a loving devotional relationship with God. His Divine Grace, or more commonly Śrīla Prabhupāda, is performing this task most brilliantly at this very moment by instructing the science of *bhakti-yoga* to millions of Kṛṣṇa devotees all over the world through his highly esteemed transcendental books, the medium of recorded transcendental vibration. He is thus fulfilling the purport of a poem written by a great Vaiṣṇava saint, who once wrote: “He reasons ill who says that Vaiṣṇavas die, when thou art living still in sound! The Vaiṣṇavas die to live, and living try to spread the holy name around.”

### His Books

Śrīla Prabhupāda's teachings are appreciated not exclusively by a limited circle of disciples or followers of Kṛṣṇa. Numerous scholars, professors, linguists and scientists from various fields admire him for his expert grasp on the ancient Vedic knowledge, and proclaim him to be the true ambassador of the original Indian culture. Therefore, it does not come as a surprise to find Śrīla Prabhupāda's scholarly translations practically in every major university and college on the planet. In fact, the teachers in many of these institutions use

them as standard textbooks. The following is just a small sample of what prominent scholars wrote about Śrīla Prabhupāda's most popular *Bhagavad-gītā As It Is*:

“Whether the reader be an adept of Indian spiritualism or not, a reading of the *Bhagavad-gītā As It Is* will be extremely profitable. For many this will be the first contact with the true India, the ancient India, the eternal India.”

*Francois Chenique,  
Professor of Religious Sciences from the Institute of Political Studies  
in Paris*

“I can say that in the *Bhagavad-gītā As It Is* I have found explanations and answers to questions I had always posed regarding the interpretations of this sacred work, whose spiritual discipline I greatly admire. If the aesceticism and ideal of the apostles which form the message of the *Bhagavad-gītā As It Is* were more widespread and more respected, the world in which we live would be transformed into a better, more fraternal place.”

*Dr. Paul Lesourd, Author Professeur Honoraire from Catholic  
University of Paris*

“This is a work to be treasured. No one of whatever faith or philosophical persuasion who reads these books with an open mind can fail to be both moved and impressed.”

*Dr. Garry Gelade, Professor of Psychology from Oxford University*

What is significant is that Śrīla Prabhupāda's voluminous literary contribution confirms the powerful potency of Vedic writings. The *Vedas*, the most ancient scriptures in the world, are also called *śruti*, because they are understood by hearing. It has been said that a fool remains unnoticed until he speaks. The real master never deviates or contradicts the scripture, and in this way the potency of

the spiritual message passes through him in a same way electricity passes through a linked-up wire. It is therefore the knowledge the spiritual master is speaking, not his physical presence, which is of importance and which we should study to ascertain the qualification of a spiritual master. Disciples all around the world are experiencing Śrīla Prabhupāda's direct guidance on a daily basis through his literatures, and the effect of this spiritual potency manifests in their ability to easily refrain from meat-eating, illicit sex, gambling and intoxication, even now without meeting Śrīla Prabhupāda personally. Although it is a standard practice for every disciple of Kṛṣṇa, to refrain from these activities is not an easy job, especially in modern society, where one is practically raised to indulge in these sinful activities. But anyone who links himself up with Śrīla Prabhupāda through his instructions can very easily come up to this standard. How is this possible? As Śrīla Prabhupāda mentions in one of his purports: "The potency of transcendental sound is never minimized because the vibrator is apparently absent."

### Predictions

Although the knowledge of the *Vedas* has no beginning, they were written down by Śrīla Vyāsadeva 5000 years ago. They contain complete knowledge ranging from spirituality, religion, art, politics, economics, astronomy and astrology, up to military art and medicine. The essence, or the cream of the *Vedas* is the beautiful *Śrīmad-Bhāgavatam*, or the *Bhāgavata Purāṇa*. It is the last contribution of Śrīla Vyāsadeva to the world. In the First volume of this great literature we find the following prediction made:

"This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*." (Bhāg. 1.3.43)

According to the *Vedas*, history is divided into four ages, of which the present age of Kali-yuga, the age of quarrel and hypocrisy, is the last. The verse says that the knowledge contained in the *Bhāgavatam* will bring solutions to the world wide crisis, and it is due to Śrīla Prabhupāda that the *Śrīmad-Bhāgavatam* is now accessible on a massive scale. His Delhi-printed translation of this work, along with a bag of cereals and a few coins, was coincidentally the only possession he took with him on his journey to the western countries from his motherland India.

Furthermore, in the 16th century, Śrī Caitanya Mahāprabhu, the last, yet disguised appearance of Lord Kṛṣṇa in this world, predicted that the name of Kṛṣṇa would be heard in every town and every village throughout the world. Similarly, a great *ācārya*, Śrīla Bhaktivinode Ṭhākura, in the 19th century, wrote in his journal *Vaiṣṇava Toṣanī* that soon the Hare Kṛṣṇa movement would be propagated all around the world and people from England, France, Russia, Germany and America would assemble together and chant the names of Kṛṣṇa in the streets of their towns. Śrīla Prabhupāda fulfilled both of these prophecies by sending groups of his disciples to chant the Hare Kṛṣṇa *mantra* in all the corners of the planet—a task that is unparalleled in the history of Vedic tradition—thus making the Hare Kṛṣṇa *mantra* into a household word. These, and numerous other references, might give us a little hint as to the significance of Śrīla Prabhupāda's appearance in this world.

### Disciplic Line of Spiritual Masters

His Divine Grace was born as Abhay Charan De on September 1, 1896 in Calcutta. In 1920 he finished his schooling, majoring in philosophy, English and economics at the University of Calcutta. Soon afterward, he took up the duties of a manager at a large chemical company. Then in 1922, he met His Divine Grace Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Mahārāj, the founder of 64 Gauḍīya Vaiṣṇava Maṭhs in India, Berlin and London. Bhaktisiddhānta Sarasvatī belongs to the ancient disciplic succession (*paramparā*) of spiritual masters through

which the science of *bhakti-yoga* is passed down since Lord Kṛṣṇa introduced it to his friend Arjuna as the *Bhagavad-gītā* 5000 years ago. The succession is still current, and in short we can say that His Divine Grace belongs to the Brahma-Madhva, Gauḍīya-Vaiṣṇava *sampradāya*:

1) Kṛṣṇa, 2) Brahmā, 3) Nārada; 4) Vyāsa, 5) Madhva, 6) Padmanābha, 7) Nṛhari, 8) Mādhava, 9) Akṣobhya, 10) Jayatīrtha, 11) Jñānasindhu, 12) Dayānidhi, 13) Vidyānidhi, 14) Rājendra, 15) Jayadharmā, 16) Puruṣottama, 17) Brahmanya-tīrtha, 18) Vyāsatīrtha, 19) Lakṣmīpati, 20) Mādhavendra Purī, 21) Īśvara Purī, (Nityānanda, Advaita), 22) Lord Caitanya, 23) Rūpa (Svarūpa, Sanātana), 24) Raghunātha, Jīva, 25) Kṛṣṇadāsa, 26) Narottama, 27) Viśvanātha, 28) (Baladeva) Jagannātha, 29) Bhaktivinoda, 30) Gaurakiśora, 31) Bhaktisiddhānta Sarasvatī, 32) His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda.

The succession protects the message from being adulterated by imposters and consists of fully-realized, liberated pure devotees of Kṛṣṇa, who act as transparent via mediums through which the teachings are broadcasted to the people of the world, as they are, without change. Any deviation from the above-mentioned line will bewilder the student's understanding. Unless one is on the highest platform of spiritual realization, and strictly follows the instructions of his predecessor, one cannot become a spiritual master.

At Allahabad in 1933, Abhay Charan De was formally initiated, and in 1936, just days before Bhaktisiddhānta Sarasvatī's departure from this mortal world, he was specifically ordered by his master to spread Kṛṣṇa Consciousness in the English language to the West. Bhaktisiddhānta Sarasvatī also instructed his disciples in his Gauḍīya Maṭha institution to form a governing body commission to conduct the preaching in his absence. Unfortunately, the order was not followed and the institution thereby broke into factions. Śrīla Prabhupāda writes about these events in his purports to *Caitanya-Caritāmṛta*:

“In the beginning, during the presence of Om̐ Viṣṇupāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next *ācārya*. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of *ācārya*, and they split into two factions over who the next *ācārya* would be. Consequently, both factions were *asāra*, or useless, because they had no authority, having disobeyed the order of the spiritual master.”

(C.C. Ādi 12.8)

### Journey to America

Remaining aloof from the politics of the Maṭha, in 1944 Śrīla Prabhupāda started a periodical called “*Back to Godhead*” in the English language, and at the end of the 1950's published *Easy Journey to Other Planets*—a small booklet challenging the authenticity of the moon landing expedition program on the basis of astronomical information contained in the ancient Vedic texts. He also adopted the renounced order of life (*sannyāsa*) and started working on his life's masterpiece—the translation of the 60-volume *Śrīmad-Bhāgavatam*. He resided in the Rādhā-Dāmodara temple in Vṛndāvana, the birth place of Kṛṣṇa, where he found spiritual inspiration being surrounded by the places of pilgrimage commemorating the six Goswamis, the direct disciples of Śrī Caitanya Mahāprabhu.

Then at the age of 70 in 1965, His Divine Grace arrived in the USA. He had only a great aspiration to fulfill the order of His

Guru Mahārāja Bhaktisiddhānta Sarasvatī to spread the message of Kṛṣṇa as it is in the West. Upon arriving, he wrote the following prayer:

“How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.”

“Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure as You like.”

“O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding.”

“Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel engaddened and thus become liberated from all unhappy conditions of life.”

“O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.”

“I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedānta, and now, if You like, You can fulfill the real purport of Bhaktivedānta.”

(*Mārkine Bhāgavata-dharma*, Boston Harbor, September 18, 1965)

Manifesting a perfect example of how a sincere disciple should be determined to fulfill the orders of the spiritual master, he manifested a pastime of struggling for one year without any

external success in New York, the greatest city in the world. But by chanting the *mahā-mantra*: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma Hare Rāma Rāma Rāma Hare Hare under a tree in Tompkins Square Park, he soon attracted the attention of the younger generation, who resonated with the message of Kṛṣṇa and who joined him to form the International Society for Kṛṣṇa consciousness. A world wide Hare Kṛṣṇa revolution began. Temples were established first in America, then in Europe and gradually on all other continents. Thousands of young people of all types of faith, race, sex and nationality took up devotional life and turned into saints practically overnight. This marked the only time in history that a Kṛṣṇa devotee was successfully training non-Indians in the strict disciplines of Vaiṣṇavism. In 1970, George Harrison, of the popular musical group the Beatles, and Śrīla Prabhupāda's personal friend and admirer, applauded the movement by his song "My Sweet Lord," where he used the Hare Kṛṣṇa chant. He also financed the printing of Śrīla Prabhupāda's "*Kṛṣṇa—The Supreme Personality of Godhead*" book and wrote a foreword for it, in which he openly encouraged his fans to take up the chanting process. The Hare Kṛṣṇa movement became widely-known, and in 1976 the Hare Kṛṣṇa movement was recognized by the American government as a bona fide religion. According to the ancient *Śrī Caitanya-Caritāmṛta* this is not a feat of an ordinary man. Unless directly empowered by Kṛṣṇa, one cannot propagate the *saṅkīrtana* movement.

### Wonderful Accomplishments

Just like a lotus growing in muddy water remains untouched, similarly, a pure devotee of the Lord can use all modern facilities such as corporations, banks, dictaphones, airplanes, computers, television, etc., to broadcast the message of Kṛṣṇa consciousness and yet remain completely unaffected. Śrīla Prabhupāda's exemplary behavior in dealing with the material world serves as an impetus to many aspiring spiritualists up to the present day. Śrīla Prabhupāda, within a short span of 12 years, accomplished

his mission by writing approximately seventy books on the science of Kṛṣṇa consciousness. The Encyclopaedia Britannica proclaimed that his voluminous translations from the original Sanskrit and his lucid commentaries “have astounded literary and academic communities worldwide.” (By 1976, over 55,000,000 literatures had been published in twenty-five languages and distributed in almost every country, making the Bhaktivedanta Book Trust the world's largest publisher of Indian religious and philosophical texts. One printing alone of *Bhagavad-gītā As It Is* required seventy-six train cars to ship the paper needed to print it.) He also managed to initiate over 5000 disciples, established 108 Kṛṣṇa temples on six continents, installed the deity of Kṛṣṇa in each center and trained his disciples in the process of deity worship. He inaugurated the Rathā-yatra Festival of Lord Jagannātha in major cities around the globe, in effect bringing the temple to the people. In 1967 he also instructed his disciples to start an incense business in order to provide financial support for the maintenance of the temples. Within four years, the business, Spiritual Sky Incense, generated an annual revenue of one million dollars (equivalent to \$4,600,000 in 2004). He introduced the “Sunday Love Feast” and other *prasādam* (sanctified food) distribution programs that provided millions of free meals to the public. He created the world's first chain of vegetarian restaurants. He built major temples in Bombay and Vṛndāvana, and founded a spiritual city at Māyāpur. All became international sites of pilgrimage. He established primary schools to provide education in the principles of devotional service and founded the Bhaktivedanta Institute to advance Kṛṣṇa consciousness within the scientific community, engaging serious academics in the consideration of the science of self-realization. He also set up farm communities to teach “simple living and high thinking,” emphasizing cow protection and dependence on God and nature.

## He Lives Forever Through His Instructions

As the organization grew, Śrīla Prabhupāda would accept new devotees not physically, but through his more experienced disciples. They would train the new devotees in the basic principles of Kṛṣṇa consciousness and perform the formalities of the initiation ceremony on his behalf. Śrīla Prabhupāda did not choose a successor, but requested all his disciples to continue associating with him through his books and work in the same way cooperatively even after his physical departure. Unfortunately, after Śrīla Prabhupāda's demise in 1977, his leading disciples did not take this instruction to their hearts and artificially, despite Śrīla Prabhupāda's clear orders not to do so, took up the posts of spiritual masters with the desire to enjoy the glory and respect such a position commands, but without meeting the required qualification such a position demands. On account of this offensive act, the ISKCON institution has consequently suffered greatly due to internal dispute over its leadership, and there has been a major setback in its preaching activities. Śrīla Prabhupāda, however, lives on in his books, and his instructions on re-spiritualization of the human society are still waiting to be fulfilled. People of the world should therefore take advantage of this wonderful opportunity.

“There are two ways of association—by *vāñī* and by *vaṇu*. *Vāñī* means words, and *vaṇu* means physical presence. Physical presence is sometimes appreciable and sometimes not, but *vāñī* continues to exist eternally. Therefore we must take advantage of the *vāñī*, not the physical presence.”

(Cc. 1975: Concluding Words)

—The Editors.



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