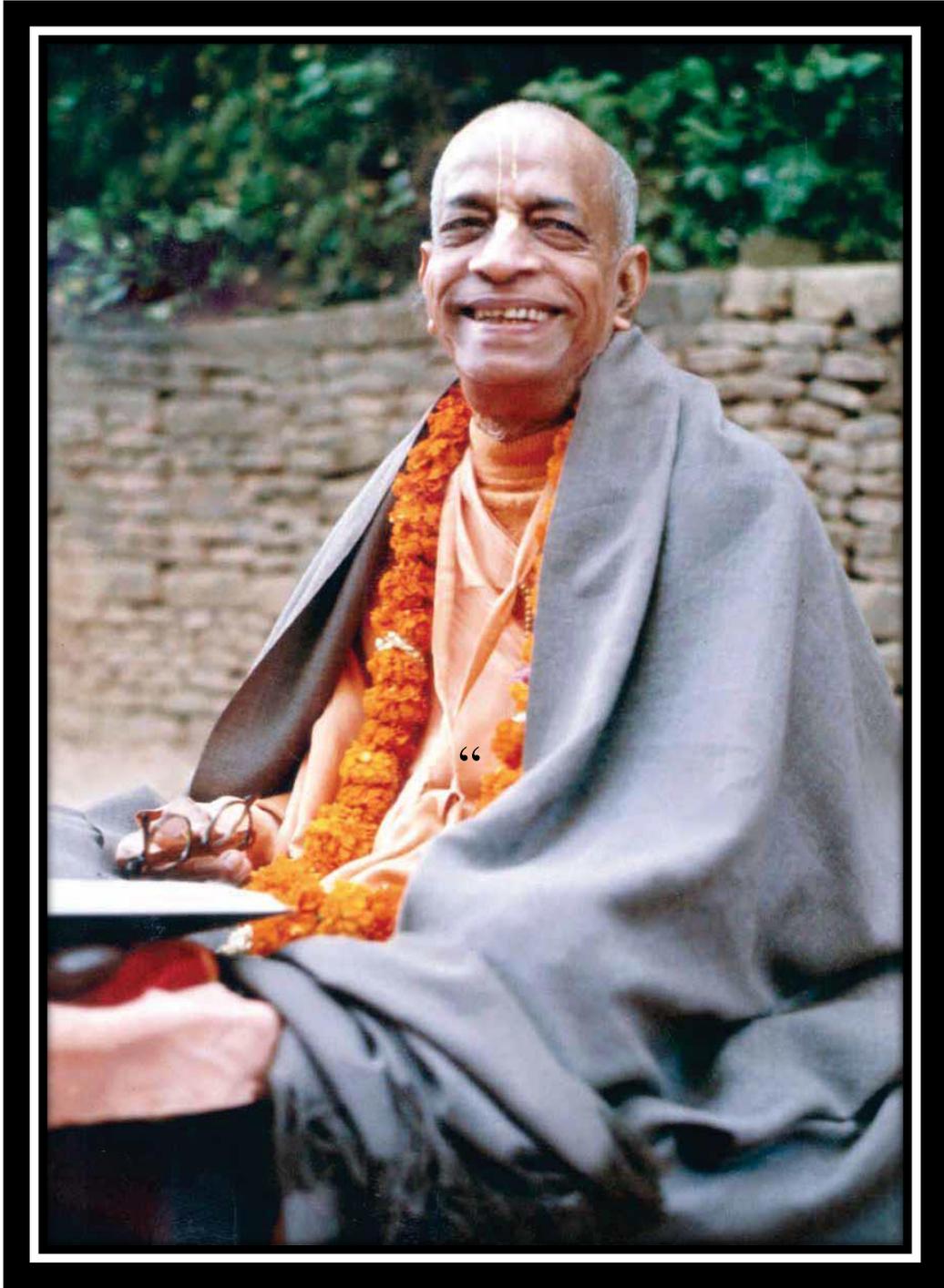


“Everything  
IS NOT  
in  
Prabhupāda’s  
Books!”





## **“Everything IS NOT in Prabhupāda’s Books!”**

A contemplation offered in service to Śrīla Prabhupāda and his sincere followers in celebration of the anniversary of the Advent of *Bhagavad-gītā*, Mokṣadā Ekādaśī, 19<sup>th</sup> December, 2018.

— Presented by Śrīmatī Dāsī and team  
ISKCON, Śrī Vṛndāvana Dhāma



## “Everything is not in Prabhupāda’s books!”

Yes, that’s true – for those whose preoccupation lies in accumulating information and knowledge in the name of spiritual advancement. But Śrī Caitanya Mahāprabhu didn’t send Śrīla Prabhupāda to distribute knowledge and information. He sent him to ignite a revolution – a global heart revolution – which could, and would, safely lead all the suffering souls of Kali-yuga from *śraddhā* to *prema* – and beyond!

This is the vision of Śrī Caitanya Mahāprabhu and the mission of His *senāpati-bhakta*, Śrīla Prabhupāda. And Śrīla Prabhupāda’s visionary strategy to fulfil that mission is an intricate and very profound network of practical, proactive compassion:

- \* *Nāma-saṅkīrtana*, *Nāma japa*, *Nāmahatṭa*
- \* Book distribution
- \* *Prasādam* distribution
- \* Devoted Deity Worship in well-maintained temples
- \* *Gṛhasṭha* Vision preaching
- \* Youth preaching
- \* *Gurukulas*
- \* Farm Projects
- \* Outreach preaching.....the list is endless, because the preaching is ever expanding!

## ***Bhagavad-gītā As It Is* – A Drop from the Transcendental Ocean**

Today I’d like to explore one aspect of Śrīla Prabhupāda’s transcendental mercy mission – his books. Śrīla Prabhupāda’s literary output was oceanic. You can tell the taste of an ocean by tasting one drop. And so we won’t attempt to explore all of Śrīla Prabhupāda’s books. We’ll hone in on one – his *Bhagavad-gītā As It Is*. This priceless treasure is overflowing with *cintāmaṇi* keys to open and revolutionize our hearts – and our lives.

Let’s take a look at one of my favorite purports – and we’ll need Śrīla Viśvanātha Cakravartī Ṭhākura’s and Śrīla Bhaktivinoda Ṭhākura’s kind help to factually do that:

***We’re looking at the concluding words of Śrīla Prabhupāda’s Bg 8.28 purport (1972 BBT unedited edition):***

*Hearing the Gītā from devotees not from mental speculators, is called faith. (1) Through association of devotees, (2) One is placed in devotional service, (3) and by this service Kṛṣṇa’s activities, form, pastimes, name, etc., become clear and all misgivings are dispelled. (4) Then once doubts are removed, (5) the study of the Gītā becomes extremely pleasurable and one develops a taste and feeling for Kṛṣṇa consciousness. (6-8 ->) In the advanced stage, one falls completely in love with Kṛṣṇa (9) .....*

**(1) Śraddhā; (2) Sādhu-saṅga; (3) Bhajana-kriyā; (4) Anartha-nivṛtti; (5) Niṣṭha; (6) Ruci; (7) Āsakti; (8) Bhāva; (9) Prema**

— *Mādhurya-kadambinī*, Śrīla Viśvanātha Cakravartī Ṭhākura

**Śrīla Prabhupāda continues:**

*In the advanced stage, one falls completely in love with Kṛṣṇa, and that is the beginning of the highest perfectional stage of life which prepares the devotee's transferral to Kṛṣṇa's abode in the spiritual sky, Goloka Vṛndāvana, where the devotee enters into eternal happiness.*

Here Śrīla Prabhupāda is intimating a very profound and subtle subject matter: the journey from *prema* to fully evolved loving relationship with Kṛṣṇa and eternal ongoing exchange of *rasa* with Him. This very intricate science is most simply explained by Śrīla Bhaktivinoda Ṭhākura in his *Śrī Rūpānuga-bhajana-darpaṇa*, **Song 10:**

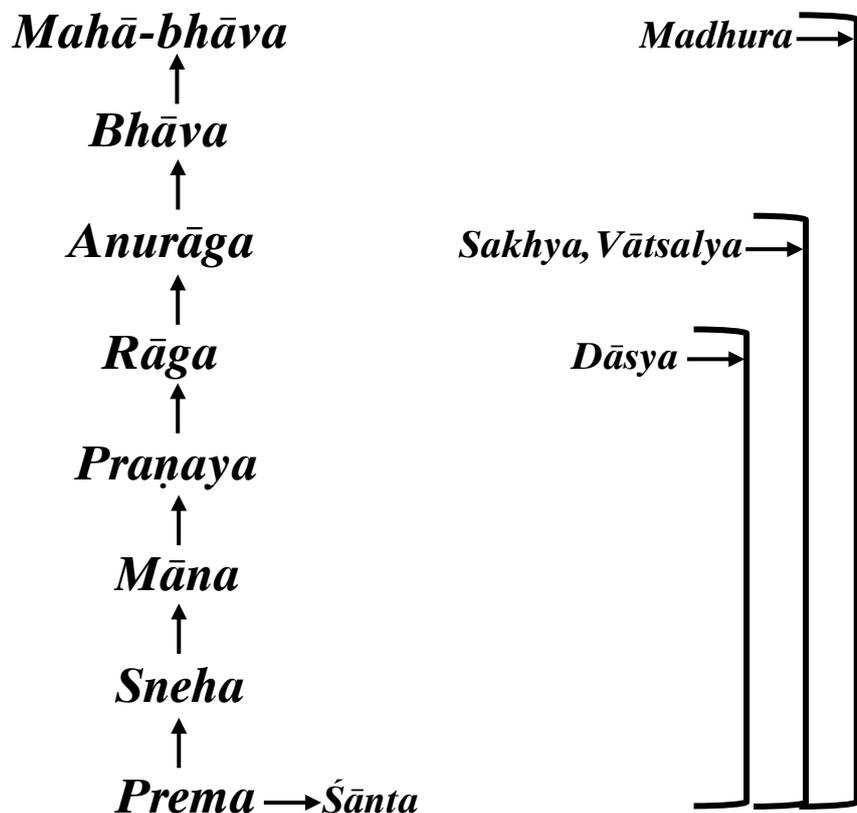
*The development of ecstatic love of Godhead gradually thickens and intensifies as it manifests in seven stages known as:*

- (1) Prema, (2) Sneha, (3) Māna, (4) Praṇaya, (5) Rāga, (6) Anurāga,  
(7) Bhāva → Mahābhāva

*All these stages of the sthāyī-bhāva are spotlessly free from any material impurities.*

*The above-mentioned symptoms are altogether known as love of Godhead. And according to the particular emotion one develops for Kṛṣṇa, to that degree Kṛṣṇa reciprocates and this level of rasa continues being shared with Him for all of the time to come.*

What Śrīla Bhaktivinoda Ṭhākura is succinctly explaining here can probably be best clarified in diagram form:



Śrīla Prabhupāda concludes this breathtakingly profound and powerful purport by saying that this highest perfectional stage of life *prepares the devotee's transferal to Kṛṣṇa's abode in the spiritual sky, Goloka Vṛndāvana, where the devotee enters into eternal happiness.*

**Incredible, isn't it? Śrīla Prabhupāda is saying that the highest goal of life can be attained simply by the mercy of *Bhagavad-gītā As It Is!***

Now, the doubting mind may well ask, “How can Śrīla Prabhupāda say that? *Bhagavad-gītā* is a book of ABC's – it's only giving the fundamental principles of Kṛṣṇa consciousness, isn't it?”

It's not such a good idea to ignore such doubts, or try to rationalize them. Far better to follow the advice Kṛṣṇa gives in Bg 4.42:

*tasmād ajñāna-sambhūtaṁ  
hṛt-sthaṁ jñānāsinātmanaḥ  
chittvainaṁ saṁśayaṁ yogam  
ātiṣṭhottīṣṭha bhārata*

*Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bhārata, stand and fight.*

We can understand from what He's saying that doubts arise from ignorance and can best be removed by knowledge. Often in *sāstra* the means for attaining such knowledge is the question and answer format. So let's ask two questions and then answer them.

1. Who Is the Speaker of *Bhagavad-gītā*?
2. What IS *Bhagavad-gītā*?

## **Who Is the Speaker of *Bhagavad-gītā*?**

Yes, it's Kṛṣṇa – but which Kṛṣṇa? Vāsudeva Kṛṣṇa?

Śrīla Prabhupāda dedicated his *Bhagavad-gītā As It Is* to Śrīla Baladeva Vidyābhūṣaṇa. This great *ācārya* wrote a commentary on the *Bhagavad-gītā* entitled *Gītā Bhūṣaṇa* and he answers our first question at the beginning of his introduction. He tells us:

*satyānantācintya-śakty-eka-pakṣe  
sarvādhyakṣe bhakta-rakṣātidakṣe |  
śrī-govinde viśva-sargādi-kande  
pūrṇānande nityam āstāṁ matir me ||*

*ajñāna-nīradhir upaiti yayā viśeṣam  
bhaktiḥ parāpi bhajate pariṣoṣam uccaiḥ |  
tattvaṁ paraṁ sphurati durgamam apy ajasraṁ  
sādguṇya-bhṛt svaracitāṁ praṇamāmi gītām ||*

*May my mind remain eternally fixed on Śrī Govinda, who is the ultimate perfection of real, infinite, inconceivable powers, and who thus controls everything; who is expert in protecting His devotees; who is also the root of creation, maintenance and destruction of the universe; and who is full of bliss.*

*I offer my respects to the Gītā, which was spoken by the Lord endowed with perfect qualities. It is a work by which the ocean of ignorance meets its complete end, by which pure bhakti becomes fully nourished to the highest degree, and by which, the supreme truth, normally difficult to understand, becomes eternally manifest.*

*Svayam Bhagavān Kṛṣṇa, condensed happiness and knowledge, is the Supreme Person endowed with inconceivable power. His feet are the object of meditation by Brahmā and others, who create, maintain and destroy the variegated universe in accordance to His order. Through such pastimes as His birth, He gave exceeding joy to His associates, whom He treated equal to Himself, and who appeared with Him. And by His pastimes He liberated many jīvas from the tiger's mouth of ignorance. **Wishing to deliver others in the future, after His own disappearance, He placed Arjuna, whom He considers His own Self, under seeming bewilderment at the commencement of the battle by His inconceivable energy. Then, on the pretext of removing Arjuna's ignorance, He spoke to Arjuna His own Gītopaniṣad, which excellently ascertains the real nature of Himself and His energies.***

Following in his sacred footsteps, Śrīla Prabhupāda states the same even more explicitly in his *Śrī Caitanya-caritāmṛta*, Ādi 1.47p. He tells us:

*Śrī Govindajī acts exactly like the śikṣā-guru (instructing spiritual master) by teaching Arjuna the Bhagavad-gītā. He is the original preceptor, for He gives us instructions and an opportunity to serve Him.*

Even Śrī Śaṅkarācārya very beautifully gives the same answer in his *Gītā-Māhātmyam*:

*sarvopaniṣado gāvo  
dogdhā gopāla-nandanah  
pārtho vatsaḥ su-dhīr bhoktā  
dugdham gītāmṛtam mahat*

*All the Upaniṣads are like a cow, and the milker of the cow is Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the beautiful nectar of the Gītā is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk.*

**Interesting, isn't it?! Svayam Bhagavān Kṛṣṇa – Śrī Govindadeva – is the speaker of Bhagavad-gītā to Arjuna. And even more interesting are the implications of this fact.**

There are limitless *śāstric* references about the nature of Svayam Bhagavān Kṛṣṇa, but one from the *Śvetāśvatara Upaniṣad* will adequately serve our purpose:

*tam īśvarāṇām paramam maheśvaram  
tam devatānām paramam ca daivatam  
patim patinām paramam parastād  
vidāma devam bhuvaneśam idyam*

*na tasya kāryam karaṇam ca vidyate  
na tat-samaś cābhyadhikaś ca drśyate  
parāsyā śaktir vividhaiva śrūyate  
svābhāviki jñāna-bala-kriyā ca*

*The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse planetary leaders. Everyone is under His control. All entities are delegated with particular power only by the Supreme Lord; they are not supreme themselves. He is also worshipable by all demigods and is the supreme director of all directors. Therefore, He is transcendental to all kinds of material leaders and controllers and is worshipable by all. There is no one greater than Him, and He is the supreme cause of all causes.*

***He does not possess a bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence.***

**(Śvetāśvatara Upaniṣad 6.7-8)**

Śrīla Prabhupāda’s brief comment on the 8<sup>th</sup> Verse in his Bg 11.43p gives further insight into the inconceivable potencies of Svayaṁ Bhagavān Kṛṣṇa. He says:

*The Supreme Lord, Kṛṣṇa, has senses and a body like the ordinary man, but for Him there is no difference between His senses, His body, His mind and Himself. Foolish persons who do not perfectly know Him say that Kṛṣṇa is different from His soul, mind, heart and everything else. Kṛṣṇa is absolute; therefore His activities and potencies are supreme. It is also stated that although He does not have senses like ours, He can perform all sensory activities; therefore His senses are neither imperfect nor limited.*

Amazing person, isn’t He? Not only is He *sac-cid-ānanda* – everything about Him is – even His words. In fact, He and His words are non-different! There is an amazing pastime which confirms this Reality:

*There was once a brāhmaṇa who regularly studied Bhagavad-gītā. He was poor and lived with his wife in a small cottage. After daily studying Bhagavad-gītā, he would go to beg and in this way maintain himself and his wife. As he read Bhagavad-gītā one day he came across the 22<sup>nd</sup> verse in the Ninth Chapter where Lord Kṛṣṇa says, yoga-kṣemaṁ vahāmy aham —“I will personally carry what My devotee lacks.” The brāhmaṇa was very simple, and when he read this verse, he became puzzled and doubtful and thought, “How is it that Bhagavān personally carries and gives what His devotee lacks? He may inspire someone to provide the needs of a devotee by giving charity. But that Bhagavān personally carries the needs seems impossible”.*

*Reading the verse again and again, the brāhmaṇa could not believe it so he crossed it out of the Bhagavad-gītā with a red pen thinking it a mistake. Afterwards he went to perform his daily begging.*

*That day everyone offered him excuses rather than charity. Some said there was a death in the family, others that their children were sick, and thus they could not give alms that particular day.*

*Meanwhile back at the brāhmaṇa's house, a young boy arrived and knocked on the door. The brāhmaṇa's wife answered and was surprised to find him carrying such a big load on his back. It contained varieties of foodstuffs like rice, dhal, spices, oil, flour, and cooking utensils. The boy claimed to be a disciple of her husband who had sent him to deliver these goods to his house. The surprised wife told the boy that her husband had no disciples, so it was not possible that he had sent him with all these items. But the boy insisted repeating that her husband was his guru and had sent him to deliver these items to his house.*

*The boy further told her that her husband had become disturbed with him for carrying the load so slowly and had thus beat and scratched his back. Indeed he raised his cloth and showed the brāhmaṇa's wife the marks on his back. She became surprised that her husband could be so cruel as to beat such a young and beautiful boy. She told him to sit inside the house so she could cook something and offer him some prasāda.*

*Later that day the brāhmaṇa returned home from his begging attempt empty handed. He was resolved that he and his wife would have to fast and was feeling very dejected. As he came in the presence of his wife she immediately began scolding him for having made the young boy carry such a heavy load and then beating him for not being able to carry it swiftly. The brāhmaṇa was confused by his wife's behavior and wondered what had happened to her. She had never before spoken to him like this and he had no idea of what she was talking about. He asked her to explain and she narrated what had transpired. She said that the boy was still in the house but when the brāhmaṇa searched for him he was nowhere to be found.*

*Later as he sat to read his Bhagavad-gītā he found that the verse he had crossed out was again intact—the red ink was gone. He started weeping realizing that the young boy who had come was actually Kṛṣṇa. He had indeed come to his house to fulfil the pledge He made in the Bhagavad-gītā—that He carries what His devotee lacks. The brāhmaṇa lamented that he was not as fortunate as his wife who had been able to see Kṛṣṇa personally and he condemned himself for doubting the words of Bhagavad-gītā.*

*He also realized that Kṛṣṇa's words are non-different from Him, and his striking out the verse amounted to striking Kṛṣṇa's body. He had caused Kṛṣṇa pain and made His back bleed. He begged His forgiveness – and never again doubted His words in Bhagavad-gītā.*

**(Gītā-Māhātmya, Introduction)**

**How powerful are Svayaṁ Bhagavān Kṛṣṇa's words! How powerful is hearing, reading and chanting His words! Surely only a bewildered fool or a die-hard masochist would ignore them....**

Okay, so now let's move on to our second question.

## **What IS *Bhagavad-gītā*?**

Is it:

- An ancient Indian theistic treatise?
- A pre-battle pep-talk?
- An ABC guide to Kṛṣṇa Consciousness?
- An introduction to God as a human-like Person?
- A heathen's bible?
- A masterpiece in educational psychology?
- Arjuna's solace when Kṛṣṇa left this world?

So many perspectives, but a unifying thread runs through most of them – *Bhagavad-gītā* is about knowledge.

Svayaṁ Bhagavān Kṛṣṇa is the speaker of *Bhagavad-gītā*. Let's hear His thoughts about the meaning of “knowledge”:

*āmi-'sambandha'-tattva, āmāra jñāna-vijñāna  
āmā pāite sādhana-bhakti 'abhidheya'-nāma*

*sādhana phala-'prema' mūla-prayojana  
sei preme pāya jīva āmāra 'sevana'*

**[Lord Kṛṣṇa says:] I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge.** Approaching Me for devotional service is called *abhidheya*. By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.

**(CC Madhya 25.103-104)**



**Śrīla Prabhupāda often elucidates the working principles of Kṛṣṇa's understanding of knowledge in his *Bhagavad-gītā* As It Is purports. Let's take a look at a few of them.**

*Removal of ignorance involves the reestablishment of the eternal relationship between the worshiper and the worshipable and the consequent understanding of the difference between the part-and-parcel living entities and the Supreme Personality of Godhead... The living entities, therefore, are always subordinate to the Supreme Lord, as in the case of the master and the servant, or the teacher and the taught. Such clear*

*knowledge is impossible to understand under the spell of ignorance, and to drive away such ignorance the Lord teaches the Bhagavad-gītā for the enlightenment of all living entities for all time. (2.16p)*

*One should be intelligent enough to know the source of all knowledge, who is the cause of all causes and the only object for meditation in all types of yoga practice. When the cause of all causes becomes known, then everything knowable becomes known, and nothing remains unknown. (7.2p)*

*One who is fully in Kṛṣṇa consciousness is always a renouncer because he feels neither hatred nor desire for the results of his actions. Such a renouncer, dedicated to the transcendental loving service of the Lord, is fully qualified in knowledge because he knows his constitutional position in his relationship with Kṛṣṇa. He knows fully well that Kṛṣṇa is the whole and that he is part and parcel of Kṛṣṇa. Such knowledge is perfect because it is qualitatively and quantitatively correct. (5.3p)*

*The present age is characterized by a bitter struggle for a life of short duration. (6.33p) (and) the real cause of one's difficulties in the hard struggle for life may be found in one's forgetfulness of his relationship with the Supreme Lord. (5.25p)*

*Full and scientific knowledge is Kṛṣṇa, and everything is revealed to the person in Kṛṣṇa consciousness. In complete Kṛṣṇa consciousness one knows that Kṛṣṇa is ultimate knowledge beyond any doubts. (7.1p)*



It is a very interesting angle on knowledge, isn't it? In essence, what Kṛṣṇa is saying in CC Madhya 25.103-4 is that **real knowledge** is about **sambandha** (our relationship with Kṛṣṇa), **abhidheya** (the process for attaining Kṛṣṇa – devotional service) and **prayojana** (the Supreme goal of life).

And Śrī Caitanya Mahāprabhu tells Prakāśānanda Sarasvatī in CC Madhya 25.102:

***bhāgavatera sambandha, abhidheya, prayojana  
catuḥ-ślokīte prakāṣa tāra kariyāche lakṣaṇa***

*The essence of Śrīmad-Bhāgavatam—our relationship with the Supreme Lord, our activities in that connection and the goal of life—is manifest in the four verses of Śrīmad-Bhāgavatam known as the catuḥ-ślokī. Everything is explained in those verses.*

## **So What About Bhagavad-gītā?**

Svayaṁ Bhagavān Kṛṣṇa tells us in Bg 4.2-3 that in *Bhagavad-gītā* He is speaking the **Supreme Science...that very ancient science of (our) relationship with the Supreme.**

**Now that's amazing!**

**Svayam Bhagavān Kṛṣṇa – The Supreme Person, Śrī Govindadeva – is speaking the Supreme Science in *Bhagavad-gītā* – How to re-establish our eternal loving relationship of service with Him.**

**What more do we need?!**

Maybe just a strong dose of firm faith and determination – and the informed conviction that:

**— YES —**

**EVERYTHING WE NEED**

for a Safe and Sure Journey

Back to Vrajendra Nandana and His World

**IS IN ŚRĪLA PRABHUPĀDA'S BOOKS**

**It's even in *Bhagavad-gītā As It Is!***

**—Why Bother So Much with Excess Baggage?!—**

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

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