

Predictions for the next 432,000 years

(The age of Kali)

From a lecture By His Divine Grace A.C.

Bhaktivednta Swami Prabhupada

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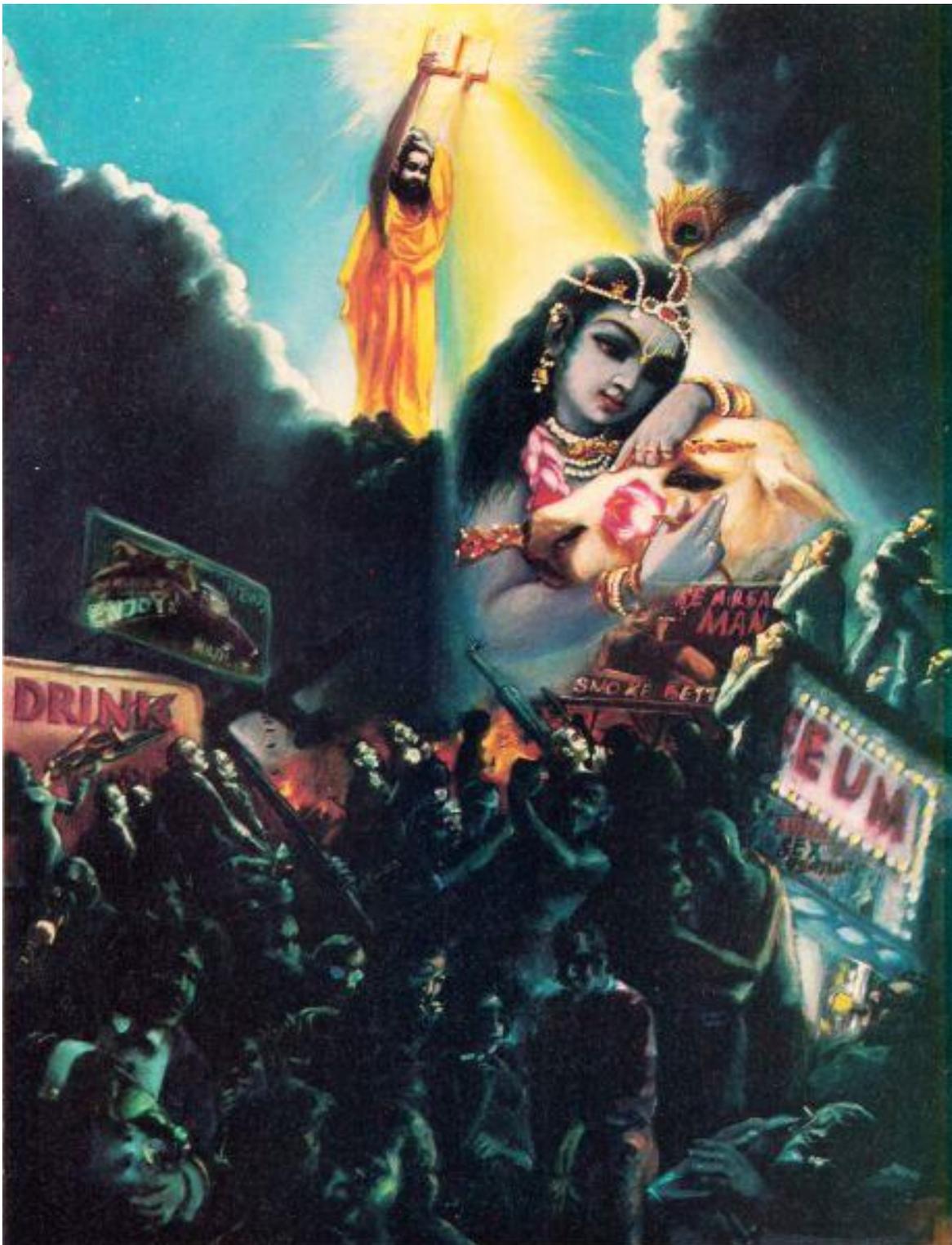


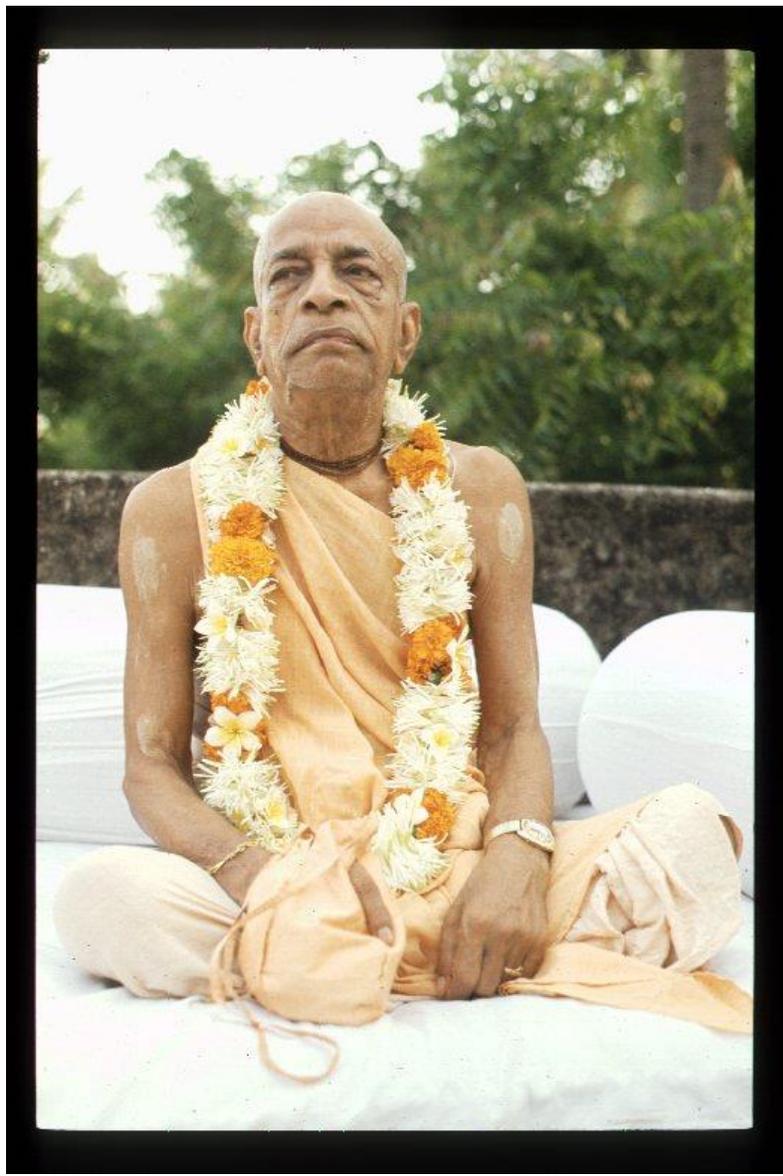
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The secret chant which will save everyone



श्रीशुक उवाच
ततश्चानुदिनं धर्मः
सत्यं शौचं क्षमा दया
कालेन बलिना राजन्
नङ्घ्र्यत्यायुर्बलं स्मृतिः

*tataś cānu-dinaṁ dharmah
satyaṁ śaucaṁ kṣamā dayā
kālena balinā rājan
naṅkṣyaty āyur balaṁ smṛtiḥ
[SB 12.2.1]*

- How and by who the Vedic literatures were composed

Srila Prabhupāda: Today we shall discuss about the prominent symptoms of this age. This book, *Śrīmad-Bhāgavatam*, was written, Not written, practically it was recorded. All Vedic literatures, they are recorded from hearing or tradition. Five thousand years before, the statements of authorities, people could keep in mind without any book record. At that time the memory was so sharp that one could keep in his memory simply by once hearing from the spiritual master. There was no need of written books to consult. So five thousand years ago this book was recorded by Vyāsadeva because he could understand that in future people will be born of so lower grade that it would be not possible to keep in memory without book record. So formerly, these books were written in hand on palm leaves, and Because there was no press or type. So if you wanted a book, you had to copy from other's book. That was the system.

So the point is that five thousand years ago the things which were written for this age, how they are coming to be true in our experience. That is the point: how they could see past, present, and future so nicely. The sages were known as *tri-kāla-jñā*. *Tri* means three. There is almost similarity, *tri* and three. *Tri* is Sanskrit, and *three* is English or Latin, but there is similarity. *Tri-kāla-jñā*. *Tri* means three, and *kāla* means time. Time is experienced by three ways: past, present and future. Time limitation, past, present and whenever you speak of time, it is past, present or future. So the sages in those days were *tri-kāla-jñā*. *Tri-kāla-jñā* means they could understand, they could know what was in the past, what there shall be in the future, and what is at present. Just like in the *Bhagavad-gītā* Kṛṣṇa says, "My Dear Arjuna, you, Me, I, and all these kings and soldiers who have assembled in this battlefield, they were all individuals, and we are still individual. And in this past, in the future, we shall all remain individuals." That past, present, and future, he explained. Another place Kṛṣṇa says, *vedāham samatītāni* [Bg. 7.26]. *Atītāni*, *atītāni* means past. *Vartamānāni ca*, "and present." So that is yogic power. One can know past, present, and future.

- The Vedic literatures describe the prehistoric age.

So here Śukadeva Gosvāmī is speaking about this Kali-yuga. The Kali-yuga means the fourth age. There are four different kinds of ages: Satya-yuga,

Tretā-yuga, Dvāpara-yuga, and Kali-yuga. Just like there are six seasons, or four seasons in a year, similarly, in one day of Brahmā there are one hundred cycles of four *yugas*. Four *yugas* means forty-three thousand, forty-three hundred thousands of years. It is a very long period. That is the duration of four *yugas*. Similarly, one thousand *yugas* passes, then one day of Brahmā finished, twelve hours. It is a big calculation. Anyway, there are four *yugas*, this Satya-yuga, Dvāpara-yuga, Tretā-yuga, and Kali-yuga. So in the previous chapter, some description of these *yugas* have been described. Now here, in this chapter. This is second chapter of Twelfth Canto of *Śrīmad-Bhāgavatam*. Śukadeva Gosvāmī is describing,

*tataś cānu-dinaṁ dharmāḥ
satyaṁ śaucaṁ kṣamā dayā
kālena balinā rājan
nañkṣyaty āyur balaṁ smṛtiḥ*

"My dear King..." Śukadeva Gosvāmī was speaking to Mahārāja Parīkṣit, who was emperor of this planet. Mahārāja Parīkṣit. And he was cursed by a *brāhmaṇa* that he should die within seven days. So he was utilizing the seven days by hearing *Śrīmad-Bhāgavatam*. So he's explaining, "My dear King, as the days of Kali-yuga will make progress..." Make progress means we have passed only five thousand years of this Kali-yuga. The total duration of Kali-yuga is 432,000's of years. Out of that we have passed only five thousands of years. I think in the world history there is nobody who can place records of five thousand years. At most, the historians can present history of three thousand years. That's all. So Kali-yuga has begun prehistoric age. And before that, what was there in the history nobody can say. But in the Vedic literatures everything is there. You believe or not believe, that is a different thing.

- Symptoms of the age of Kali

- Eight Items will gradually diminish : Religiosity; Truthfulness; Cleanliness; Forgiveness; Mercifulness; Duration of life; Strength; and Memory.

Now here, Śukadeva Gosvāmī says, *tataś ca anudinam*. *Anudinam* means "as the days will pass." Then what will be the symptoms? Now, *nañkṣyaty*. *Nañkṣyaty* means gradually diminish, will diminish. What will diminish?

Dharmaḥ, religiosity; *satyam*, truthfulness; *śaucam*, cleanliness; *kṣamā*, forgiveness; *dayā*, mercifulness; *āyuh*, duration of life; *bala*, strength; and *smṛtiḥ*, memory. These eight items, just try to know. First thing is religiosity. As the age of Kali will make progress, people will become more and more irreligious. And they will become more and more liars. They'll forget to speak what is true. *Śaucam*, cleanliness, that will also diminish. Cleanliness is required. *Bahyābhyantaraḥ-śuciḥ*. If one is to advance, he has to clean himself. According to Vedic civilization, one has to take bath thrice daily. Actually, in India they take. In our country I was also taking twice bath till I was attacked last year. So I thought that in this country, twice taking bath is not possible, so I am taking once now. But India, there are many gentlemen, high class gentlemen, they take bath thrice. Morning, and before lunch, and in the evening. Especially the *brāhmaṇas*. So cleanliness is next to godliness. To take bath, to evacuate daily, to wash the teeth, wash clothings, this cleanliness process. But as the days of this Kali-yuga will make progress, this system of hygienic cleanliness, cleanliness both inside and outside Outside by taking bath, inside by becoming Kṛṣṇa conscious—two kinds of cleanliness. Simply if we take bath with soap outside, and inside all rubbish things, that is not cleanliness. Cleanliness means *bahyābhyantaraḥ*. *Bahya* means outside, without. *Abhyantara* means inside. Unless we are clean, unless we are pure, how we can make advance to approach the Supreme? The Supreme is described as the purest. In the *Bhagavad-gītā* Arjuna said, *param brahma param dhāma pavitraṁ paramaṁ bhavān*: [Bg. 10.12] "My dear Kṛṣṇa, You are the Supreme Lord, Brahman." And *pavitraṁ paramaṁ*: "You are supreme pure." There is no impurity. Impurity means material contamination, and purity means spiritual life. So this cleanliness inside and outside, that will also decrease. Just know.

- People will become irreligious, liars, unclean, vengeful,

First decreasing-religiosity. People will become irreligious, and they will forget what is telling truth. They will be accustomed to speak lie. And *śaucam*, no cleanliness. And *kṣamā*. *Kṣamā* means forgiveness. Suppose I have done some wrong but there is no forgiveness. *Kṣamā-rūpaṁ tapasvinaḥ*, people is advised, especially those who are following penance and austerity, yogic principle or devotional life, they should learn to excuse. In our dealings, there are so many

faulty dealings between ourselves. So if we take everything very seriously, then it is very difficult to live. So *kṣamā*. But that *kṣamā*—*kṣamā* means forgiveness—will reduce. Nobody will forgive. Retaliation, vengeance, that will increase. So four items: religiosity, truthfulness, cleanliness, and forgiveness. Four.

- they will show no mercy to those who are less strong (animals, birds, beast, children, women, brahmanas, old men and cows)

Then *dayā*. *Dayā* means mercy. What is *dayā*? Who is, I mean to say, less strong. Just like animals, birds, beast, you should be very merciful. Just like children: you should be very merciful to children. According to Vedic injunctions, children, woman, *brāhmaṇas*, old men, and cows. How many? Children, women, *brāhmaṇa*, cow, and what else?

Devotees: Old men.

Prabhupāda: Old men. Yes. These five items, according to *Manu-saṁhitā*, or Hindu law, they have no offense. They have no offense. They cannot be criminally prosecuted. Excused. If a *brāhmaṇa* has committed some fault or a woman has committed some fault or a child has committed some fault or a cow has transgressed the law, oh, there is no punishment for them. *Dayā*. They should be shown always mercy. They require protection, especially. These five items have been especially enjoined that they should be given protection. That is required in human civilization. Cow protection is very important. Woman's protection is very important. *Brāhmaṇa*'s protection is very important. Children's protection is very important. Of course, nowadays there is protection for children, of course, from the state. But that is also artificial. There is killing process also. So many children in the womb are killed. But according to Vedic civilization, they are greatest offense. So *dayā*. *Dayā* means you should show your mercifulness those who are weak. So this will reduce, *dayā*.

- Duration of life will be reduced

And *āyuh*, duration of life. Duration of life. In the Satya-yuga the duration of life was 100,000's years. A man used to live for 100,000's of years. Then in the Tretā-yuga it reduced ten times. They used to live for 10,000 years. Then in

Dvāpara-yuga it reduced again ten times. They used to live for 1,000 years. And now, in the Kali-yuga, the duration of life is prescribed as 100 years. But you see that it is reducing. Everyone may note it. Perhaps your grandfather lived for 100 years. Your father lived for 80 years. And nowadays, 60 or 70 years. Gradually, it will so reduce, we shall come to that statement, that if a man lives for 20 to 30 years he will be considered a very grand old man. If he lives for 20 to 30 years he'll be considered, "Oh, you have got very good life." That will come, gradually. This is the progressive age. Progressive age for material civilization. We are proud of making advancement of our civilization, but these nice thing are being reduced. That means... We are advancing means reducing the nice things. This is advanced. *Āyuh* and *smṛtiḥ*. *Smṛtiḥ* means memory. So these eight items will reduce gradually. You can keep it noted, and you'll see how they are being reduced. And we have already experienced. *Smṛtiḥ*.

- Respectability will be based on money

The next description is,

*vittam eva kalau nṛṇām
janmācāra-guṇodayaḥ
dharma-nyāya-vyavasthāyām
kāraṇam balam eva hi*

Another symptom is how a man is respectable. He says, Śukadeva Gosvāmī says, *vittam eva kalau nṛṇām*. *Vittam* means money. If you have got money, some way or other, whatever you may be, you are very respected. *Janmācāra-guṇodayaḥ*. Formerly a man was respectable by his birth in a respectable family and by his behavior. Just like a *brāhmaṇa*. A *brāhmaṇa* was respected because his behavior was so nice. He was truthful, he was clean, he was man of knowledge, he was faithful in scriptures, and so many qualifications. Therefore he was respected. So here it is said that *janma*, birth in a good family or high family, or good behavior. *Janmācāra*. *Janmācāra*, and *guṇa*, quality. Suppose a man is a great philosopher, a great learned scholar. That is a very good qualification. So these things will not be considered. If a man is very learned scholar or coming of a very respectable family and has got all good qualities, that will be neglected. Another man, if he has all the bad qualities but he has

got money, he's respected. He'll be respected. This is the symptom of this age.

- Religion will be settled according to "Might is right."

And *dharma-nyāya-vyavasthāyām kāraṇam balam eva hi*. *Dharma*. *Dharma* means suppose you have acted something irreligious. In every religion, in every scripture, there are many things, you do it, and do not do it. So that is called following the religious principle. In every religion, either Hindu or Christian or Muhammadan, there are some rules and regulations. Just like in Muhammadan religion, drinking is greatest sin. And Hindu religion, flesh eating, especially cow's meat, is greatest sin. So these are religious principles. So *dharma-nyāya-vyavasthāyām*. So there are some rules and regulation according to different types of religion. So how they will be settled? *Kāraṇam balam eva hi*: by might. If one has... "Might is right." That "Might is right." There is no reason. "Why you are doing against religious principle?" If I ask, if you are powerful, stronger than me, you'll say, "Yes! I can do that. What is that? What for you? What is that to you?" So *balam eva hi*. If anyone is powerful in power, oh, he can act against the rules and regulations of religious or scriptural injunctions. Nobody can protest.

Dharma-nyāya-vyavasthāyām kāraṇam balam eva hi.

- No marriage, selection of husband and wife, will depend on agreement.

Dāmpatyē abhiruciḥ hetur māyaiva vyāvahārike. *Dāmpatyē*. *Dāmpatyē* means making husband and wife relationship. *Abhiruciḥ*. *Abhiruciḥ* means liking. A boy likes another girl, and the girl likes another boy. That's finished. Let them become husband and wife. Formerly, it was not. Formerly, according to Vedic civilization, there was no liking of the boy or the girl. The parents of the boy and the girl, they would see, "Whether this combination will be happy." They will bring horoscope and calculate astronomically, "What is the symptoms of this boy? What is the symptoms of this girl? Whether they will be peaceful in married life?" They calculated, and the parents would see in what kind of family the girl is born, and what kind of boy, the family he's born. So many things. If they do not agree, the parents of the girl and the boy, then there is no marriage. Still, in India... At least, I was also married, and some of my

children, they were also married. But this system in India is still followed. The parents, they select the suitable boy and the suitable girl. The primary aim is that they may live very peacefully. There may not be unnecessarily disturbance in their family life. That was the aim. But in the Kali-yuga it is said *dāmpatyē*, selection of husband and wife, will depend on agreement. That's all. "I like you; you like me." That's all. Finished. *Dāmpatyē abhirucir hetuḥ. Abhiruciḥ*. Because the boy likes the girl. And suppose the parents do not like? That will be taken, "The girl likes, so that's it." That's all.

So *dāmpatyē*... It is not only in your country. In every country. Because the age is like that.

- False dealings, cheating and faultiness even in ordinary dealings.

Dāmpatyē abhirucir hetur māyaiva vyāvahārike. Māyā means false dealing. *Vyāvahāre*. Even in ordinary dealing there will be cheating and faultiness, even in ordinary. Even you go to purchase something from a store, oh, there is false dealing.

- Husband and wife will agree so long they are sexually strong.

Dāmpatyē. Strīve puṁstve ca hi ratiḥ. And *strīve*, a husband and wife will agree so long they are sexually strong. That's all. *Strīve puṁstve ca hi ratiḥ. Ratiḥ* means sex. Formerly it was not the system. The husband and wife combined together as life companion. Even the husband becomes diseased and paralyzed, the wife cannot give, give him up. "Oh, he is my husband." Similarly, wife. Either she becomes diseased or so many things, the husband and wife combined together for life. There was no question of divorce. There was no question of divorce, even they do not like each other, even they fight. Fight there must be, whenever there are two men or woman. That is individuality. Therefore Cāṅkya Paṇḍita says, *dāmpatyē kālahe caiva bambhārambhe laghu-kriya*. Whenever there is fight between husband and wife, it should be neglected. The formula of Cāṅkya Paṇḍita is given like this: *Aja-yuddhe*. When the goats are fighting, as it is very insignificant... If you understand that in the door two goats are fighting, you don't care for it. You see, a goat fight. So *aja-yuddhe muni-śraddhe*. And some sages are performing *śraddhā* ceremony. *Śraddhā* ceremony means after the death of one's father and mother

there is great ceremony and the son spends lots of money. The father spends lots of money during the marriage ceremony of the boy and the girl, and the boy spends lots of money after the death of the father and mother. That is the system, Hindu system. So *aja-yuddhe muni-śraddhe*. *Muni-śraddhe* means the *muni* is performing the *śraddhā* ceremony after the death of his father. *Muni* means he lives in the forest. They are mendicants. And what is the expenditure? Some flowers and fruits, that's all. So that is not very expensive. So... And in the forest you haven't got to pay anything for flowers and fruits. You can get from the trees. *Aja-yuddhe muni-śraddhe*, and *prabhāte megradumbhake*. In the morning if there is thundering sound in the cloud, you should know it will not rain. It will never rain. That thundering may be very loud, but there will be no rain. That means you can neglect. As you can neglect the fight between two goats, as you can take not seriously the *śraddhā* ceremony of *muni*, as you do not take very seriously the thundering sound of the cloud in the morning, similarly, *dāmpatyē kālahe caiva*, similarly, whenever there is fight between husband and wife, you should take like that. Don't take it seriously. But at the modern civilization, the husband and wife quarrel is taken so seriously that immediately they go to the court and there is filing of divorce, and the combination, the married life, dissolved, and both are unhappy. And this psychology is, as it is stated... I do not know, but probably it is right, that disagreement between husband and wife is due to sex difficulty. That's all. It is clearly stated here. Either the husband or the wife, if there is not complete sex satisfaction, one of them must be very unhappy, and disagreement and dissolution.

- Simply by ritual or formality, one becomes a *brāhmaṇa*.

Strītvē puṁstvē ca hi ratir vipratve sūtram eva hi. *Vipratve* means, Just this morning I was explaining *vipra*, who is *vipra*. *Vipra* means one who has studied *Vedas* nicely, or one who has passed in the studies of *Vedas*, he is called *vipra*. And before becoming a *vipra*, there is sacred thread ceremony. *Janmanā jāyate śūdraḥ*. There are stages: *śūdra*, *dvija*, *vipra*, and *brāhmaṇa*. These four steps. One is born a *śūdra*. *Śūdra* means the lowest class, almost animal. So anyone who is born of father and mother, he is accepted as *śūdra*. And *Janmanā jāyate śūdraḥ*. By birth, everyone is born a *śūdra*, the lower class. And *saṁskārād*

bhaved dvijaḥ. And if that man, the boy, or the child, is reformed by education gradually, then he is, *saṃskārad bhaved dvijaḥ*, his second birth is there. So amongst the higher class, the *brāhmaṇas*, the *kṣatriyas*, and the *vaiśyas*, especially amongst the *brāhmaṇas* and *kṣatriya*, the boys were trained very nicely. Very nicely. So by reformation, when the boy is, I mean to say, mature, at the age of twelve years or thirteen years, he goes automatically to a spiritual master. He automatically goes to a spiritual master for becoming initiated. Just like sometimes some students come to me also: "Swamiji, get me..." That is the process. When one understands the importance of spiritual life, that is reformation. So automatically he offers to a learned person to accept him as his disciple. That point is, acceptance of a disciple, is the second birth. He is called *dvija*. *Dvi* means second, and *ja* means *janma*, or life. So *saṃskārad bhaved dvijaḥ*. *Dvija*, second life, means reformation and acceptance of spiritual master. Then education, spiritual education, begins. And what is that spiritual education? The Vedic literature, just like *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Vedānta*. There are many. Especially *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. So one... When one has educated himself sufficiently in the Vedic literature, he is called *vipra*. And at that time the spiritual master. Or before that. Before accepting him as a student for spiritual education, the disciple was given a badge which is called sacred thread. You have seen my sacred thread. So that sacred thread is offered. One who has got the sacred thread, is to be understood that he is twice-born. His second birth is also there. First birth is from the father and mother, and second birth is from the spiritual master and Vedic literature. The spiritual master is the father, and Vedic literature is the mother. Now here, it is said that in the age of Kali, *vipratve sūtram eva hi*. The *sūtra*, the thread, is only two-cent worth. So just to place oneself as born of higher class, especially in India that is now being done. One man can purchase a two-cent worth this thread and put it on the..., "Oh, I come from a *brāhmaṇa* family." Without any education, without any acceptance of spiritual master and without anything, simply by showing the thread, that "I have got this thread," he becomes a *brāhmaṇa* or *vipra*, or twice-born, Nonsense. But this will be done in Kali-yuga. Actually, these things are being done in India especially. Because here, in your country, there is no sacred thread ceremony, but in India there is this division of *brāhmaṇa*, *kṣatriya*, *vaiśya*, and still the sacred thread ceremony is there. So in order to pose oneself as born of high family, one can simply purchase two-cent-worth thread and put on the breast

and he can introduce himself, "Oh, I am *brāhmaṇa*." And nobody is going to inquire whether he is actually a *brāhmaṇa*. As soon as one sees that sacred thread: "Oh, he's a *brāhmaṇa*." That's all. So this is the, another symptom of Kali-yuga, that simply by two-cent-worth sacred thread one becomes a *brāhmaṇa*.

- Dress is taken without any regulation.

Liṅgam evāśrama-khyātāv anyonyāpatti-kāraṇam. Liṅgam. Liṅgam means symptom. According to Vedic literature, there are different dress. A girl unmarried, her dress is different. A girl married, her dress is different. A girl widow, her dress is different. A girl prostitute, her dress is different. A man *sannyāsī*, his dress is different. A *brahmacārī*, his dress is different. So by the dress one can understand that who is who. That is the system. So that dress is offered by the spiritual master after qualified. Just like if a girl is married, then her dress is offered during the marriage ceremony. One of the symptoms of married girl is some red powder between the two divisions of the hair. So one can understand that "This girl is not..." So similarly, there are different dresses according to qualification, according to the situation. But in the Kali-yuga, that, anyone can take any dress without any regulation, without any formality. Simply by dress. Suppose... Just like *sannyāsī*. Because a *sannyāsī* has to dress himself in these saffron-color garments, so *sannyāsī* has the privilege, if he goes to a householder's house, he is very respectfully received, and if he wants something, the householder gives him. That is the system. Now, if somebody sees that "It is a very cheap process of earning money, so let me dress in this saffron color and beg from door to door. What is the use of laboring so hard...?" So that will go on. Misuse of dress. Misuse of dress. *Liṅgam eva āśrama-khyātāu. Āśrama, a gṛhastha. Āśrama* means... There are four *āśramas*: *brahmacārī*, *gṛhastha*, *vānaprastha*, and *sannyāsī*. They have got different dresses. But they have got different duties also. But in the Kali-yuga, simply by dress one should be known that either he is a *sannyāsī* or a *brahmacārī* or *gṛhastha*.

- No money, no justice.

Avṛttyā nyāya-daurbalyam... I shall explain another one line: *avṛttyā nyāya-daurbalyam pāṇḍitye cāpalam vacaḥ*. If you have no money, then you cannot

get justice. Formerly, if somebody has done injustice to you, you could go in the open court. Because the king used to sit in assembly, and any of the citizens could go there and put his complaint: "My lord, I have been done so wrong by such and such." He could complain, and immediately the judgment is given. That was the system. Now in the Kali-yuga there is court. Suppose you have been insulted, you have been done wrong by somebody, if you want to go to court, oh, immediately you have to find out first about the fees of the lawyer and the stamp fees and so many things. And if you have no money, oh, there is no justice. If you have no money, then there is no justice. Therefore he says, *avṛtṭyā nyāya-daurbalyam*. *Nyāya* means justice, and *daurbalyam* means weakness. *Avṛtṭyā* means without money. Without money you cannot get justice. And *pāṇḍitye cāpalam vacaḥ*. *Pāṇḍita* means a learned scholar. If he can speak something, without any reference of the scripture, if he can simply, what is called Exact English language I don't find. False propaganda. False propaganda. Simply if he can satisfy the mass people by false propaganda, then he will be accepted that "You are very learned." Nobody will inquire whether he is learned according to the standard books, because nobody has got knowledge of the standard book. I may speak something without any reference to the standard book, but if I can convince you, if I can flatter you, then you will accept me. Just like so many propaganda is going on that "You can become a great yogi, at the same time you can indulge your senses. There is no restriction." People like, they like it. So people are following that. But actually, if we refer to the standard books of yoga, it is very difficult. But that will not be spoken because they will not like it. So everyone can manufacture in his own way some cheap thing, and people will like it. So *pāṇḍitye cāpalam vacaḥ*. So these are the symptoms. We shall discuss later on. The time is eight-twenty. If you have got any questions about this?

Questions :

- The origin of the Vedic literatures

Devotee: ...the Vedas were from time immemorial?

Prabhupāda: Yes. *Vedas* means from the beginning of creation. Brahma, the first living creature, he was impregnated with Vedic knowledge by Kṛṣṇa. And that is stated in the *Śrīmad-Bhāgavatam*: *tene brahma hṛdā ādi-kavaye*. *Ādi kavi*

means the first living creature, Brahma. In his heart, *hṛdā*... *Hṛdā* means heart. *Tene*, impregnated. *Brahma*, *brahma* means Vedic knowledge. So he was the first living creature. So one may inquire that how he was educated in Vedic knowledge, because there was no other living being. So therefore it is stated, *tene brahma hṛdā*. *Hṛdā* means from within. There is education from within and without. From within the Supersoul gives you education. Kṛṣṇa gives you education. Not to everyone. Who is devotee, to him, the Lord speaks from within. And from without, the spiritual master. So both ways we are getting opportunity for learning Vedic knowledge, from without, from within. And if still we don't take advantage of it, then it is our misfortune. The spiritual master is considered to be the outward expression of the Supersoul. God is so kind that He is within, giving you education, provided you are prepared to hear. And from without, He sends His representative. So both ways we are benefited. We have to take advantage of this opportunity. From without, we have got these books, the spiritual master, the saintly persons, so many. Friends, books. And from within, Kṛṣṇa, the Supersoul.

*teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*
[Bg. 10.10]

In the *Bhagavad-gītā* you'll find, *teṣāṁ satata-yuktānām*: those who are constantly engaged in Kṛṣṇa consciousness. *Satata* means constantly. *Teṣāṁ satata-yuktānām*, engaged. How? How engaged? *Bhajatām prīti-pūrvakam*. Rendering service with faith and love. Only those persons. Those persons who are in Kṛṣṇa consciousness, and rendering service with faith and love, to them only. *Teṣāṁ satata-yuktānām bhajatām prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ*: [Bg. 10.10] "I give them *buddhi-yogaṁ*, the intelligence." What sort of intelligence? *Dadāmi buddhi-yogaṁ yena mām upayānti te*: "Such intelligence by which, by help of which he can gradually come to My kingdom." That is there. So from within, there is education, and from without, there is education. So we have to take advantage of this.

So *Vedas*, your question, *Veda* knowledge means from the beginning of the creation. **Unless the knowledge is there, how this creation can be conducted?** So Brahmā was made in charge of this universe and he was educated in *Vedas*.

Therefore you'll find the Brahmā's picture, he has got *Vedas* in his hand. Have you seen? Brahmā's picture, he has got *Vedas*. And in the *Śrīmad-Bhāgavatam* it is said, *tene brahma hṛdā ādi-kavaye*. *Ādi-kavaye* means he is the original learned man. And the disciplic succession comes from Brahmā. Brahmā was educated by Kṛṣṇa, and from Brahmā, his disciple Nārada, and Nārada's disciple Vyāsa, Vyāsa's disciple Madhvācārya. In the Madhvācārya, Lord Caitanya, in the line. From Lord Caitanya, others. In this way the disciplic succession is coming directly from Kṛṣṇa. And it is called *Brahma-sampradāya*. *Brahma-sampradāya*. So that knowledge... *Evam paramparā-prāptam* [Bg. 4.2]. As it is stated in the *Bhagavad-gītā*, this knowledge is received by this disciplic succession. That is perfect knowledge. No adulteration. Just like if you see water directly from the sky, it is pure water. And as soon as you take water either from sea or river, it is adulterated. Similarly, we have to receive knowledge direct from Kṛṣṇa. So it is a great opportunity that *Bhagavad-gītā* is directly imparted by Kṛṣṇa. And if we take, accept *Bhagavad-gītā* as it is, we are full of knowledge. There is no question of research or bothering your brain. You take directly, immediately. We receive knowledge in that way, oh... Just mother gives the child education, "My dear child, here is your father. Here is your brother. Here is your sister," the child accepts it. He doesn't require to make research, "Who is my father?" The mother says, authority, "Here is your father," and accept. Finish. Otherwise make research, "Who is my father? Are you my father? Are you my father? Are you my father? Where is father?" The authority is mother: "Here is your father." Accept it. There is no research. There is no trouble. And if you, "No, I want to find out my father by research," go on with your nonsense research. What research you can do? What knowledge you have got?

Therefore this knowledge is perfect. *Evam paramparā-prāptam* [Bg. 4.2], by disciplic succession from authority. That knowledge is perfect. Our knowledge, most imperfect. Just like we are studying the moon. So many scientists were engaged to study the moon. Every day we read something about moon. And in *Bhāgavata* you see that the moon is very cold planet, and there people drink *soma-rasa*. And the other day I was reading in the paper, the temperature is 200 degrees less than zero. Just you can imagine how cold it is. So how we can go there? Cannot go to Canada because when it is below zero degree, you are you so unhappy. And it is, if we accept the statement of the scientists, it is 200 degrees below zero. So how you can go there? At once you'll die, immediately.

Similarly, the temperature of sun, oh, so many degree hot centigrade. So you have to remain. Therefore we are called conditioned. You cannot go outside. You are conditioned. You may try, but you cannot go outside in that way. If you want to go other planets, then you have to prepare yourself. That is explained in the *Bhagavad-gītā*:

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtejyā yānti bhūtāni
mad-yājino 'pi yānti mām*
[Bg. 9.25]

That those who are desirous of going to the heavenly planets... Moon is also considered one of the heavenly planets. They can worship the particular demigod there. If you want to go to the sun planet, you worship the sun-god, moon-god, and at the expiry of this body you can directly go there. *Yānti deva-vratā devān pitṛn...* If you want to go to the *Pitṛloka*, you can go there. If you want to remain here, you can remain here. And even if you want to go to the planet where Kṛṣṇa lives, you can go there. *Yānti mad-yājino 'pi mām*: [Bg. 9.25] "And those who are My devotees, they come to Me, My planet." That is... We have described in our book *Easy Journey to Other Planets*. So you cannot go immediately. You have to make arrangement for. That is not possible that you have discovered something, sputnik, and by sputnik you immediately go to the *Candraloka*. That is imagination. It is not possible.

The secret chant which will save everyone

Hare Kṛṣṇa
Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa
Hare Hare
Hare Rama
Hare Rama
Rama Rama
Hare Hare

